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**A PUBLIC LIBRARY AS A 'THIRD PLACE' IN A DIVERSE SOCIETY:
THE ARAB COMMUNITY AND PUBLIC LIBRARIES IN SHEFFIELD - A
CASE STUDY**

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Declaration

I, the author, confirm that the Thesis is my own work. I am aware of the University's Guidance on the Use of Unfair Means (www.sheffield.ac.uk/ssid/unfair-means). This work has not been previously been presented for an award at this, or any other, university.

Abstract

The present study responds to the dearth of library and information science empirical studies on the demographic of Arabs in the UK. It aims to examine the public library experience and related behaviour of members of Arab ethnic minorities in Sheffield; it also considers their needs in relation to inclusion and integration and the public libraries' role in addressing those needs. Oldenburg's (1989) third places theory was chosen to guide this research to fill those gaps. Namely, three of the third place's characteristics were selected: levellers, conversational and home-away-from-home.

Using a primary survey tool within an explanatory single case study design, web surveys were conducted with 221 members of the Arab community, and 20 library staff and volunteers to provide the descriptive ground for designing the qualitative method (i.e. semi-structured interviews). Following the survey stage, to answer the research questions fully, eight virtual semi-structured interviews were conducted with the Arab community's members and leaders, and four interviews with the library leadership team.

The empirical findings show that the Arab community had positive experiences when describing their use of the English library collection or the library's general public services or communicating and interacting with the library staff or volunteers. Yet, a frequent criticism was the relevance and accessibility of the multicultural and multilingual (namely Arabic) stock and services, and the homogeneity of library staff and volunteers in some public libraries in Sheffield. Thus, there is much that could be done to libraries to make them into what could be conceptualised as third places. To the Arab participants, third places are safe, convenient and welcoming places, where everyone can enrich and celebrate their identities irrespective of their background. Oldenburg's (1989) third places are yet to meet all those expectations.

Although this study faced limitations due to COVID-19 and the scarcity of detailed and accurate statistical data about the Arab community in Sheffield or studies about their access to public libraries in the United Kingdom, this study fulfilled its aim and made various contributions. A key contribution of this thesis is to provide a new reading of the integration and inclusion needs and public library experience of the Arab community in the UK and to shed light on themes and problems to be considered when studying Arabs. This study also makes a vital theoretical contribution to Oldenburg's (1989) third places theory. It reconstructs and develops Oldenburg's (1989) theory and adds diversity to its characteristics. As a result, it provides public libraries with a conceptual model to define and advocate their role in fostering a coherent society and addressing cultural divide, equality and library engagement issues.

Keywords: *public libraries, Arab, Arabic-speakers, ethnic minorities, integration, diversity, inclusion, third places*

Dedication

To my father, Ali (may Allah grant him the highest level of paradise), I did it for you.

To my mother, Aisha, your dream became true.

To my brothers, Abdulrahman, Khalid and Ibrahim, you are my best friends. This is to make you prouder.

To my soulmate and sister, Nawal, we have shared everything since childhood. This is yours more than it is mine.

To my nephew, Azzam, you called me a bird that never stops flying. The bird dedicates her most significant achievement to you.

To my niece, Rawaf, this is to make you proud.

To all my siblings and supportive family, Allah answered your prayers.

To my friends, your encouragement inspired me to carry on.

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CHAPTER 1: INTRODUCTION

1.1 Chapter overview

This chapter sets out the main concerns that drove this research study and highlights the research problem as the literature addressed it. To set the foundation of the research context, the chapter goes on to present a brief history of Sheffield, Arabs in Sheffield and public libraries in Sheffield. It also declares the research aims, questions and objectives, which is followed by an overview of the study's theoretical framework and a personal reflection on the research aim, objectives and questions. The chapter concludes with a summary of the thesis structure.

1.2 Research background

1.2.1. How politics has shaped the public libraries and services for ethnic minorities in the UK

The formal system of public libraries in the UK was “established partly as agents of social change - to educate the deserving poor - and partly as organs of social control - to manage the reading habits of the masses” (Muddiman et al., 2000, p. 12). In other words, one strand of their origin was to improve the skills of working-class people and to assist them in using their leisure time in a way that was conducive to their well-being or that of society (McMenemy, 2009). Therefore, libraries were marketed as public service institutions, established to serve people from disadvantaged backgrounds (Coleman, 1981). Since their founding, UK public libraries have continued to develop different services that match the ever-changing needs of the local communities (Vincent, 2009, 2017).

The rate of change in local communities accelerated in response to changes in the UK's social fabric following the Second World War, when a large number of immigrants

from Europe and colonies or former colonies arrived in the UK (Clough & Quarmby, 1978). Their arrival led to a shift in the UK's society, making it become multicultural and diverse. Accordingly, Ashcroft and Bevir (2018) commented that the UK's population has altered from being overwhelmingly Christian and white, to a society made up of various faiths, cultures and ethnicities. As a consequence of these changes, public library services have been adapted to support new arrivals, and research in the field of Library and Information Science (LIS) has increasingly focused on issues related to minority communities (see, for example, Clough & Quarmby, 1978; Lambert, 1969; Roach & Morrison, 1998).

Despite the main focus of libraries being the needs of the local communities, the changes in political direction have always shaped the existence and purpose of public libraries and the quality and extent of the services provided, including those for ethnic minorities. As Usherwood (1994) stated, "The public library service is part of a complicated local government framework" (p.135). Therefore, his study titled *Public Libraries Politics: The Role of Elected Members* demonstrated that public libraries are influenced by the party affiliation of elected members (i.e. councillors), which, in various ways determine their perceptions of libraries (Usherwood, 1993; see also, Casselden et al., 2015; McMenemy, 2009; Vella, 2018; Vincent, 2009, 2017).

Indeed, the influence of politics on the public library services for ethnic minorities can be seen by examining the responses of libraries or library authorities to key political changes. Since the Labour government centralised social inclusion in its political agenda in 1998, social inclusion has become noticeably present in the context of public libraries. In 1999, the Department for Digital, Culture, Media and Sport [DCMS] published a policy document titled *Libraries for All: Social Inclusion in Public Libraries*, which addressed the importance of public libraries in enabling social inclusion. The document positioned public libraries at the

front and centre of the government's bid to combat social exclusion (McMenemy, 2009). Chris Smith, the Culture Secretary at the time, stated in the report's foreword, "The government wants libraries to be at the very heart of the communities they serve" (DCMS, 1999, p. 4). From that statement, it is clear that the government's intention was to bring libraries closer into the community. The document also identified aspects of service provision that needed to be addressed and made various recommendations to library authorities across the UK. Recommendations concentrated on making inclusion a priority across all library and information services, providing services tailored specifically to the needs of minority groups and communities, and consulting and involving socially excluded groups to ascertain their needs and aspirations (DCMS, 1999).

A key element of the government's social inclusion agenda was the funding of research like *Open to All? The Public Library and Social Exclusion*. This was a large-scale study, which aimed to review the methods that public libraries used to provide services and to ensure those services were accessible to disadvantaged groups (Muddiman et al., 2000). The researchers found that public libraries failed to achieve social inclusion, as they still upheld the universal philosophy of service provision, where excluded people were only given the same consideration as all other users. In other words, public libraries were not proactive in addressing exclusion, as they were failing to provide services and programmes aimed specifically at excluded communities (Muddiman et al., 2000). Based upon these findings, that study highlighted the significant work needed and became a 'touchstone' for many years to come (Vincent, 2017).

External funding was also used to involve public libraries in the national policy context of social inclusion and increase developments around equality and diversity (Vincent, 2017). For example, *Welcome to Your Library* was a national project financed by the Paul

Hamlyn Foundation and coordinated through the London Libraries Development Agency. The project ran as a national project between 2003 and 2007 and aimed to welcome newcomers and to enhance access for all to public library services and the quality of those services. It also strove to support well-being, learning, and a sense of belonging for everyone (Welcome to your Library, n.d.). Although there are still positive developments associated with the social inclusion policy, the national government's austerity agenda from 2010 onward has resulted in service reductions, which have had a devastating effect on public libraries and their work towards social justice (Vincent, 2017) (see Section 1.4.2). As Vincent (2021) argued, positive initiatives, such as the *Welcome to Your Library*, came to an end for various reasons, including the lack of funding, political enthusiasm and changes in the political agenda.

The various roles of public libraries in a diverse society have also been celebrated and supported by national and international bodies, such as the International Federation of Library Associations and Institutions (IFLA) and the Chartered Institute of Library and Information Professionals (CILIP), whose work is available to inform library service development. For example, IFLA produced the *Multicultural Communities Guidelines for Library Services* document (2009) and a *Multicultural Library Manifesto* (2008). CILIP is also committed to equality, diversity and inclusion through its Board and Presidential team. It considers this responsibility to be part of fulfilling the terms of its Royal Charter, achieving its goal, and upholding the commitments stated in its ethical framework (CILIP, 2017a; see also CILIP, 2017b, n.d.a, n.d.b).

As highlighted in the discussion above, although public libraries are independent and, as per their ethical code, do not ally with any political parties, they are never politically neutral, because the political priorities of the elected administrations affect the service

delivery (Casselden et al., 2015; McMenemy, 2009; Usherwood, 1993, 1994; Vella, 2018; Vincent, 2009, 2017). This is relevant, as most UK public libraries are funded and overseen by the local government (DCMS Committee, 2022; DCMS, 2022a). Thus, public libraries are uniquely positioned to support the local government and partner organisations in achieving their strategic goals, whether they are to foster community cohesion, promote health and well-being, advance economic growth, encourage independent living or enhance life chances (DCMS, 2016a).

1.2.2. Public library services for ethnic minority communities through the lens of LIS literature

In 2009, Vincent wrote an article that assessed the developments of public library services for ethnic minorities in the UK between 1969 and 2009. This paper reviewed literature starting with Lambert's (1969) research into the library needs of Indian and Pakistani communities. Since it is the first piece of UK LIS research on this topic, it was a milestone in the public libraries' recognition of the demands and needs of ethnic minorities. Vincent (2009) also discussed key events that had taken place in the intervening 40 years since Lambert (1969) and provided an overview of what future library provision could be like. In his later study, Vincent (2017) traced the history of equality and diversity work in UK public libraries. One issue for library services for ethnic minorities is how to name such groups. Often, they are presented using the acronyms BME and BAME, which Vincent (2009, 2017) used to refer to Black and Minority Ethnic and Black, Asian and Minority Ethnic people. Those acronyms, or others like BAMER (Black, Asian, Minority Ethnic and Refugee), are political and are frequently used to group all ethnic minorities together, which flattens important differences. They categorise the UK population in relation to what they are not (white), rather than what they are, such as British Arab, British Caribbean and so on.

Those acronyms also mask the diversity of the individuals within the groups and the unique experiences and outcomes they face, as they present ethnic minority groups as homogenous (Commission on Race and Ethnic Disparities, 2021).

Additionally, the criterion of colour to identify minorities raises some arguments. Al-Jalili (2004) criticised this, stating that there are people of all skin tones within any Arab country. Thus, such criteria are racist at their core, and neglect the fundamental heterogeneity of the human race. Britton (1999) added that, in everyday language, the term 'black' carries a negative connotation. For instance, having a black mark against one's name, such as being the black sheep of the family, implies possessing undesirable qualities which encourage others to exclude and avoid the individual. In this study, the term 'ethnic minority' is used to distinguish the immigrant communities that have become part of the UK society.

Vincent (2009) claimed that since the work of Lambert (1969), there have been immense changes in UK society generally and in the provisions made by public libraries for minority communities. Yet, simultaneously, some of the problems that Lambert (1969) identified, such as the lack of real communication with parts of the community, have persisted. Vincent (2009) further argued that there had been a significant failing by public libraries and public library agencies in terms of engaging in broader public policy. To show how they contribute to these broader agendas and demonstrate their value to society, libraries could have been more involved in debates about race relations, migration and diversity.

Vincent's (2009) concern mentioned above seems to persist in the LIS field. For example, Hudson (2017) argued that the discussion of diversity in libraries by LIS researchers remains superficial; the same goes for how public libraries implement diversity in practice. It is rather difficult to summarise all those critiques, as they are multifaceted and espouse different aspects of critiques of history, politics and LIS practices, as influenced by liberalism

(see Section 2.3.3). Still, Hudson (2017) neatly criticised LIS diversity for “treat[ing] racism largely as a problem of monocultural homogeneity, identifying multicultural heterogeneity as its vision of racial justice and inclusion as its central anti-racist framework” (p.6). As Hall (2012) argued

If the education system has been reticent in its discussion of racism, the library and information science field has seemingly slapped itself with a gag order. While the discussion of diversity in libraries has proliferated over the past few decades, the meaningful dialogue around race has been eviscerated or altogether evaded. (p. 21)

From the above statement, it could be argued that in a bid to be politically neutral, the field of LIS has failed to lead the change or take a proactive position towards engaging in broader public policy and debates about race relations, racism, migration and diversity.

Before discussing this study’s problem statement, a final concern to consider is the developments in public library provision for ethnic minorities in the UK. Based on the review of LIS literature, it seems that some ethnic groups in the UK, and Sheffield specifically, are well-represented, such as the Polish community (Benson Marshall, 2020; Listwon & Sen, 2009), the Chinese community (Birdi et al., 2009) and the Asian community (Bradley, 1985). However, the experiences of some other communities, such as the Arab community, have not been the subject of LIS research.

1.3. Statement of the problem

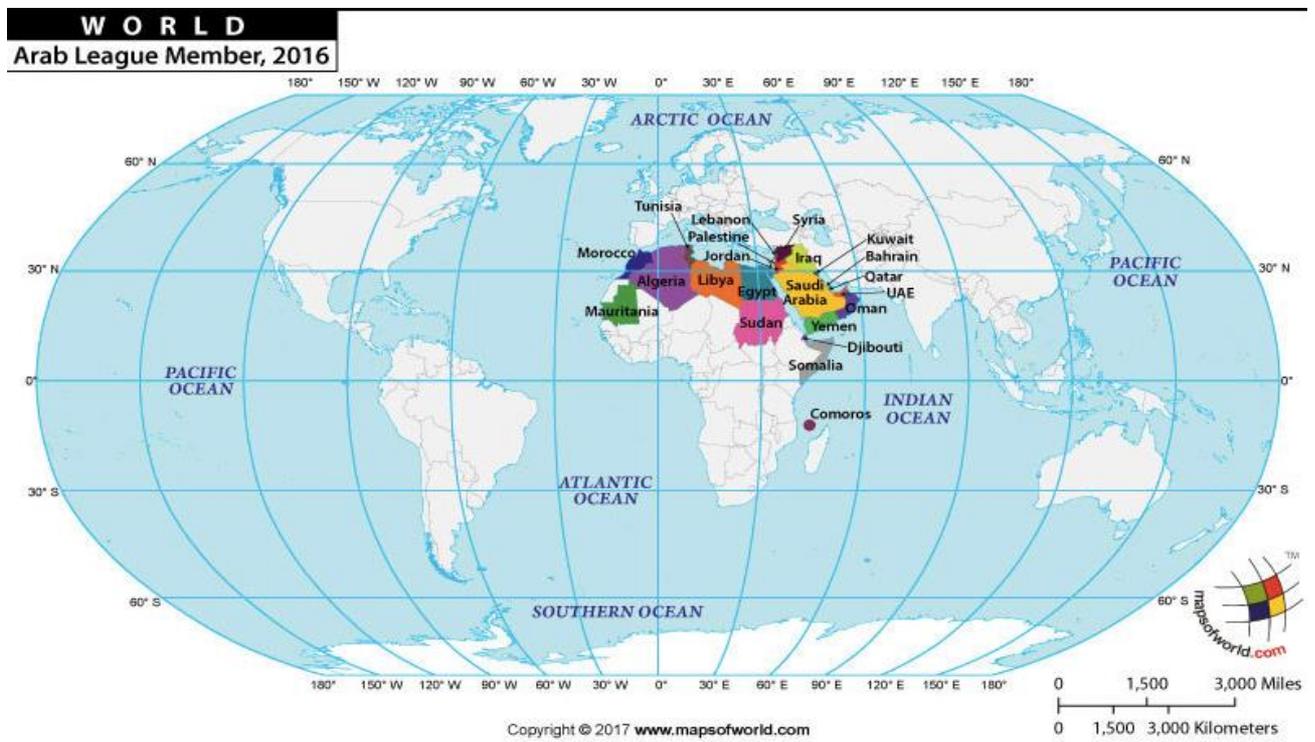
1.3.1. Arab ethnic minorities in LIS research

The Arab community is an ethnic group that is considered part of the ethnic minority community (Miller, 2016). The literature examining migrants to the UK also defines members of the Arab community as those who come from Arab States and then settle in the UK, either after marrying and having a family with a British citizen or by living many years

in the UK and thus acquiring British citizenship (Thaker & Barton, 2012). Nevertheless, no known clear distinction across the literature is made between individuals who identify as ethnically Arab, and Arabic-speaking individuals who may have learned the Arabic language for some reason, including individuals who have converted to Islam from another religion. Arabic is learned by people from many ethnicities (e.g., by members of the Pakistani community) to read the Quran (the Muslim holy book). However, this research focuses on ethnic Arabs rather than Arabic-speaking individuals from non-Arab backgrounds. The League of Arab States is used to identify those countries that are mainly comprised of Arabic speakers (see Figure 1) (see League of Arab States, n.d.). The League of Arab States is “a union of Arabic-speaking African and Asian countries ... formed in Cairo in 1945 to promote the independence, sovereignty, affairs, and interests of its member countries [22 members] and observers [5 members]” (Kenton, 2022, para.1).

Figure 1

Arabic-speaking countries



Note. Adapted from <https://www.mapsofworld.com/thematic-maps/world-arab-league-countries-map.htm>. Copyright 2017 by Maps of World

Regarding LIS research about Arab ethnic minorities, Khader (1992) completed a study in the USA that targeted thirteen individuals working in the library and information services field and an Arab-American librarian. The aim of the research was to develop a practical model for public libraries to address the needs of the Arab-American community. However, the researcher ended up developing a model based in a review of literature and evaluated by the research participants. Thus, it did not empirically investigate the need or library experiences of the Arab-American community from their perspectives, nor did it include any literature with that focus. Later, Silvio (2006), Martzoukou and Burnett (2018), and Mansour (2018) conducted research studies in Canada, Scotland and Egypt targeting Sudanese youths or Syrian refugees. However, those studies concentrated on examining the

information needs and information-seeking behaviours, rather than public library experiences and provision. Indeed, Martzoukou and Burnett (2018) and Mansour (2018) focused their studies on Arab refugees. Therefore, their findings may not always apply to other Arabs, such as economic immigrants and students. As Caidi et al. (2010) argued refugees are different from other immigrants, since their migration is forced. Before resettlement, they may have undergone trauma, persecution, captivity or an extended stay in a refugee camp.

Consequently, these factors may present additional hurdles following their migration and result in further and unique integration needs. Unlike the previous studies, Al-Qallaf and Mika (2009) conducted a study in the United States to determine the extent to which the Arabic-speaking community received library service. However, the study only surveyed library directors and staff members, thus only explored the perspectives of the service providers rather than the community members. The most recent research was carried out by Mahlhl (2020), which addresses Muslim Arabic-speaking women international students' perceptions of academic library experiences; the study was based on an investigation of participants' information-seeking behaviour. Its only limitation is that the scope, purposes, potential users and provisions of academic libraries are quite different from public libraries.

Hence, it can be argued that although some LIS studies have focused on Arab ethnic minorities, there is still a lot of room for further research to investigate the relationship Arab groups have with their public library, and how the experience they enjoy in the UK compares to their previous experience. There is also a necessity to examine Arabs' library-related behaviour, their needs for inclusion and integration, and the public libraries' role in addressing those needs. This study contributes to the LIS literature about the public libraries' services for Arab ethnic minorities, bringing their experiences with public libraries in Sheffield into the research.

1.3.2. Sheffield public libraries services for Arab ethnic minorities, challenges and gaps

An important point to start with the debate about the public libraries' services for Arab communities could be the challenge of finding up-to-date, accurate and detailed local authority-level statistical data concerning the exact number of Arabs residing in Sheffield. According to Maghribi (2021), "since the first national census began in 1801, UK residents have given details about how they live, love, work and self-identify, but it took 210 years for Arabs to make a mark" (para.1). A tick box with the category 'Arab' was included for the first time in the 2011 census (The Council for Arab-British Understanding [Caabu], 2020; Gov.UK, n.d.). Indeed, for the first time, the 2021 census will provide unprecedented data about the Arab community that can be compared with the 2011 census results (Maghribi, 2021); however, the 2021 census results have not been yet revealed. Still, a single tick box (i.e. Arab) does not capture the scale and diversity of the Arabic-speaking community and falsely represents them as a homogenous group (Maghribi, 2021). This statistical issue potentially raises many concerns regarding decisions made by the government, Sheffield City Council and public libraries in Sheffield. For example, council-run public libraries are amongst the public services funded by the local government (DCMS Committee, 2022; DCMS, 2022a). Councils and governments allocate funds and services based on available statistical data (Maghribi, 2021). Therefore, it is unclear how the public libraries or local authority allocated funds for Arab ethnic minorities' services when no accurate information about the size of that population was available. Without an adequate understanding of the total number of Arab community members, the criteria and assessment measures employed to allocate the required resources and to assess the effectiveness and accessibility of libraries' services for members of this community could also be called into question. Indeed, local

authority-level statistical data is vital, as by knowing the population, governments can administer and optimise life (Foucault, 1990).

1.4 The context of the study

1.4.1 The makeup of Sheffield's society

Sheffield is home to minority ethnic communities, which are similar in size to other post-industrial cities in the north of England (Runnymede, 2012). In 2011, Sheffield's population was 552,698, of whom 19% were of black or minority ethnic origin. Based on the 2011 census, the city saw an increase in the number of ethnic groups, namely Black African, Chinese, Indian and those classified as 'Other,' which includes Arab (Sheffield City Council, n.d.a).

Historically, Sheffield has been a diverse city that appeals to migrant workers, refugees and students alike. It is known for its previously thriving steel industry, which attracted workers from across the country and worldwide. Following labour shortages after World War Two, many immigrant workers arrived to meet demand. This included Yemenis, who swelled the size of the long-established Yemeni community present in the UK prior to World War Two. Despite the decline in Sheffield's steel industry in the 1980s and early 1990s, some immigrants remained; they had brought their families with them and established social networks (Runnymede, 2012; Sheffield City Council, 2017).

In addition to economic immigrants, Sheffield has historically attracted and welcomed refugees and asylum seekers escaping wars and political instability, including Arabs from Yemen, Somalia, Iraq, Sudan and Syria (see Migration Yorkshire, n.d.; Sheffield Libraries Archives and Information, 2020). In 2004, for example, Sheffield was the first city in the UK to accommodate resettled refugees (Runnymede, 2012) and was named the first City of Sanctuary in the UK in 2007 (ASSIST Sheffield, n.d.). Those who are dispersed to Sheffield

through the asylum system, or resettled to the city through a refugee resettlement scheme, are allocated to it on a lottery basis, meaning political decisions have made essential changes to the demographic makeup of Sheffield. Still, Sheffield has shown hospitality to refugees by being the first local authority to join various voluntary resettlement schemes proposed by the UK government, such as the Gateway Protection Programme (see Local Government Association, 2016; Refugee Council., n.d.).

The Arab community in Sheffield is not limited to migrant workers or refugees, but also includes students and their families who came to study at either The University of Sheffield or Sheffield Hallam University. According to the Higher Education Statistics Agency (n.d.), 125 Arabic students enrolled in higher education in the academic year 2021/22 at Sheffield Hallam University and 655 at The University of Sheffield. From personal experience, Arab students often bring their families with them during their study period. Mainly they bring their spouses and children, thereby increasing the number of Arabs in the city. These families tend to live in different parts of the city, but less likely to be in the same areas as other newcomers, as students are more likely to search for accommodation near the universities' departments and services.

1.4.2 Public libraries in Sheffield: The move to community-managed libraries

Since the 1964 Public Libraries and Museums Act, UK public library services have been funded and overseen by the local government (DCMS Committee, 2022; DCMS, 2022a). However, the central government austerity cuts from 2010 onwards, resulted in local authorities redesigning their library services, often by introducing community-managed libraries (Forbes et al., 2017; Vella, 2018). The idea of community-managed libraries was tied to the need to make the most of shrinking budgets (Public Libraries News, n.d.). It was also linked to the Big Society agenda promoted by former Prime Minister, David Cameron, which

intended to empower communities, gave them more power over decision-making and promoted the culture of volunteering (Casselden et al., 2015). While community-managed libraries were not the preferred choice, in an area threatened with complete library closure, they were seen as the only alternative (The Scottish Libraries and Information Council [SLIC], 2015).

In Sheffield's case, prior to the 2010 austerity measures, there was a central library and twenty-seven branches, all funded and run by Sheffield City Council. In 2014, sixteen Sheffield branch libraries were adopted by community groups who opposed the closure of their local public libraries. Based on the outcome of twelve weeks of consultation, visits to other local authorities, a survey and assessment, Sheffield City Council decided to keep twelve of the city's facilities open as key or hub libraries (i.e. council-run libraries). Five branches became community-led libraries (i.e. co-delivered libraries) and 11 became independent facilities (i.e. associate libraries) (The Community Managed Libraries National Peer Network, 2017; DCMS, 2016b; Forbes et al., 2017; Vella, 2018).

Table 1 outlines the differences in the local authority's support and statutory duties for council-run libraries, co-delivered libraries and associate libraries, all of which influence how services are designed and delivered, with some support provided from the library authority to the community-managed libraries across the area. This unique model was pioneered in Sheffield and has since been adopted widely across the country (DCMS, 2022b).

Table 1

Comparison between council-run libraries, co-delivered libraries, and associate libraries in Sheffield

	Local authority support	Contribution to Sheffield City Council's statutory duties and Libraries & Museums Act 1964	Statutory duty as public sector services
Council-run libraries	Funded by the local government and run completely by Sheffield City Council's staff	Yes	1- The Equality Act 2010 2- Best Value Duty 3- Localism Act 2011 4- The Human Rights Act 1998.
Co-delivered libraries	A package of support that includes utility costs, essential maintenance to comply with health and safety needs, access to the council's library management system, the purchase of new books, IT equipment, access to assistance from Sheffield libraries, assistance and guidance from a volunteer coordinator and library and information officer assigned to them.	No	
Associate libraries in Sheffield	<ul style="list-style-type: none"> - Offer of a peppercorn lease and a package of support (grant) - Use of the council's library management system - Support from a volunteer coordinator - The maintenance of IT equipment. 	No	

Note. Information are adopted from The Community Managed Libraries National Peer Network (2017) and DCMS (2016b, 2016c, 2022a).

1.5 Research aims, objectives and questions

This research aims to examine the public library experience and related behaviour of members of Arab ethnic minorities in Sheffield; it considers their needs in relation to inclusion and integration, and public libraries' role in addressing those needs. I have identified the following objectives to meet this aim:

1. Undertake a review of the published literature to understand and identify gaps in the knowledge about: a) the experiences Arab ethnic minorities have of public libraries and their needs, b) diversity, inclusion and integration, and their implications for the LIS field and practice, and c) the role of the public library in developing and fostering a coherent society and addressing issues of diversity, integration and racial disparity.
2. Use surveys and interviews to collect data from members of the Arab community in Sheffield and library staff and volunteers about the commitments of public libraries in Sheffield towards the Arab ethnic minorities and their library experiences.
3. Provide recommendations for improving the relationship between Arab ethnic minorities in Sheffield and public libraries.

To meet the aim of this study, the following research questions (RQ) will be addressed:

RQ1. How do employees occupying managerial positions within Sheffield public libraries understand diversity, inclusion and integration and promote them within their work?

RQ2. How do the public libraries in Sheffield develop their services to meet the Arab community's needs?

RQ3. How do members of the Arab community in Sheffield perceive their experiences with public libraries in Sheffield?

RQ4. How do different socio-cultural and political factors shape the perceptions of the Arab community regarding their understanding of libraries and diversity, inclusion, and integration in the library context?

RQ5. What challenges, if any, do public libraries in Sheffield face when promoting themselves as diverse and inclusive public services?

1.6. The theoretical framework of this research: Oldenburg's (1989) third places theory

This section gives a brief overview of the selected theoretical framework for this research; further explanation will be provided in Chapter 2. The theory of third places can be regarded as Oldenburg's (1989) perspective on how public spaces can help to develop and foster a resilient and coherent society, as well as address diversity, integration, equality and engagement issues. Based on Oldenburg's (1989) theory, third places are welcoming spaces where there are opportunities to interact with like-minded people that everyone can use to satisfy needs that are unfulfilled at home and in the workplace. Oldenburg (1989) suggested there are eight characteristics indicative of successful third places: (1) they occur on neutral ground, (2) are levellers, (3) have conversation as the main activity, (4) are accessible and accommodating, (5) have regulars who can nurture trust with newcomers, (6) have a low and unpretentious profile, (7) maintain a playful mood and (8) serve as a home-away-from-home. However, he emphasised that the features of third places are not limited to those eight characteristics and should be determined by the regular clientele of a third place. This gives his theory flexibility, enabling it to be developed and applied in various contexts.

To guide this research, three of Oldenburg's (1989) third place's eight characteristics were selected: That public libraries should 1) be levellers, 2) be conversation spaces, and 3) feel homelike. These three characteristics were chosen on the basis that they correspond most closely to diversity and integration, which are the focus of this study. However, this study also considers the development of the debate surrounding equality and diversity since Oldenburg (1989), and the possible impact the debate might have had on interpreting the characteristics of third places (see Section 2.6). Hence, this study accepts the three selected

characteristics of third places as interpreted by Oldenburg (1989) and in the integration and diversity literature reviewed in Chapter Two (see Section 2.8).

1.7 Personal reflections upon the research aim and questions

This research has a personal aspect linked to my socio-cultural, political and educational background. I was born and raised in a densely populated, diverse urban area in the Middle East. The community in which I grew up is a collectivistic society. It has a solid community focus embedded in the culture. Group identity is a profound source of pride for us, and many aspects of our identity are derived from traditional culture and religious beliefs. Therefore, attacks on those identity elements are considered potentially harmful to the person and society.

However, our social atmosphere remained conservative and reserved, and the political atmosphere remained dictatorial during my childhood and early youth. At the time, the ‘ulamā’ (council of religious clerics) had a great deal of power and authority over domestic affairs. Those socio-cultural and political atmospheres shaped and still influence my political culture and values despite my home country’s massive contemporary cultural and political shift. My mother still whispers in my ear when she criticises politics even though we are now guaranteed a level of freedom of speech and democracy that never existed in her youth. Unconsciously, I occasionally mirror her behaviour.

Nevertheless, my socio-cultural and political background has been challenged since 2014. Since then, I have been moving between English and European countries to pursue my postgraduate LIS education. I experienced living in the heart of diverse and democratic cities and studied in their educational system. I had opportunities to be part of challenging socio-cultural, political, racial and historical debates. I learned that public libraries are potentially a democratic equaliser and “a haven where we can rediscover the ability to immerse

[integrate]” (Lauersen, 2021). I also learned that public libraries were established for the community’s benefit and always survive by the community’s support. The community has the right to challenge libraries’ approaches to service provision. Still, I encountered public libraries that are entirely distinct from the enthusiastic image of public libraries that are proposed in the literature or at library school. I encountered heavily homogenous libraries in my home country, the UK and the USA; those libraries look nothing like the diversity of the wider community they serve.

Due to growing up in a collectivist society and interacting with democratic politics since moving abroad in 2014, my reaction to library approaches to services provision that ignores group identity and its influence on the individuals and broader community changed. Instead of only conversing with like-minded LIS professionals about those issues, I started to reflect on how the following questions could be transformed into something productive.

These questions are:

- How have the public libraries that I have experienced drifted away from their purposes?
- What caused the gap between documents and practice in some of them?
- How can my background be effectively used to enrich the existing LIS debate surrounding diversity?

From there, this research began to take form. The questions drove my desire to search the literature on how public libraries services are shaped when it comes to servicing the Arab ethnic minorities, which shaped my research aims, objectives and questions.

1.8 Structure of the thesis

The following literature review addresses and critically analyses LIS and cross-disciplinary diversity and integration literature. It also follows threads in the literature

addressing the role of the public library in a diverse society, library provision for ethnic minorities, obstacles to library provision for ethnic minorities, ethnic minorities' library experiences and related behaviour, and barriers to library usage and information seeking amongst ethnic minorities. Chapter Two also discusses and critiques Oldenburg's (1989) third places theory as the theoretical framework guiding this thesis. Chapter Three explains the methodology used in the study, including an account of the philosophical assumptions underpinning the study, research approach, methods and implementation, data analysis and ethical considerations. Following that, the study findings are presented and discussed in accordance with the main themes that emerged from the data analysis. The findings and discussion are organised in chapters four and five. Chapter Four presents and discusses the empirical findings in light of Oldenburg's (1989) third places theory, and Chapter Five does so in light of critical diversity literature. Section 5.4 presents an emerging conceptual model of the developed perspective of Oldenburg's (1989) third places. Chapter Six concludes the thesis by summarising the research findings, discussing its contributions, implications and limitations and offering practical recommendations and ideas for future studies.

CHAPTER 2: LITERATURE REVIEW

2.1. Introduction

In Chapter One, the public library concept has been addressed from its political dimension and its impact on shaping the libraries' practices and the manner in which public libraries handle their duties. However, since this study involves complicated concepts (e.g. integration) related to the sociocultural and political environment in the broader society, there is a need to review LIS and cross-disciplinary literature and political documents to understand the complications that influence the role of public libraries. This is consistent with Hudson (2017), who commented that the structure of racial domination within the LIS field could not be effectively challenged until (a) race-related problems within the LIS field are considered as an extension of, rather than independent of, the system of racial domination that characterises broader society; (b) LIS academic debate becomes a part of the broader conversations and movements that address structures of racial domination in other contexts.

In light of the above, this narrative literature review drew on multiple disciplinary strands to cover three main areas that were structured around the research questions in Section 1.5:

- How public libraries deal with the conflict of interests between their political position and their position as public services institutions
- How the concepts of integration and diversity are presented and then practised fulfilling the core priorities of public libraries in serving minorities, namely Arabs
- How ethnic minorities, specifically Arabs, experience and interact with public libraries and what struggles they may face in the process.

To find publications to include in this narrative literature review, keyword or categorical search terms included “ethnic minorities”, “diversity”, “integration” and “third places”. Each keyword was searched on its own or in conjunction with 'public library or libraries' and 'Arab,' such as "integration" + "public library." To capture a wide range of articles across different databases, I first searched these keywords using The University of Sheffield's StarPlus, which allows users to search the university library's digital and print collections. The following databases cover the subject ‘information studies', which was the target of the research: Library & Information Science Abstracts, Library Literature & Information Science Full Text (H.W. Wilson), Scopus and Web of Science. White Rose Research Online was also used to search for related theses. Additionally, Google Scholar and ResearchGate were used to explore the literature.

To identify additional articles, I manually searched the reference lists of the studies identified during the research process explained above and used the "cited by" feature in Google Scholar and ResearchGate. ‘Connectedpapers.com’ was also used for the same purpose. Also, I activated a feature in Mendeley, the reference management software I use, which sent me personalised suggestions for articles based on my Mendeley library. The inclusion criteria for publications were:

- Published in English,
- Having a sample that included ethnic minorities for LIS empirical studies, and
- The setting is a public library for LIS empirical studies.

However, in few circumstances, the second and third criteria were not followed. For example, where the publication focuses on the Arab community, such as Mahlhl's (2020) dissertation about the academic library experiences of Muslim Arabic-speaking women international students, it was included because there is a lack of similar studies in the public

libraries context. Another example is the included studies that explain the use of Oldenburg's (1989) third places theory in libraries; no known LIS studies that adopted Oldenburg's (1989) third places theory have ethnic minorities as a sample population. Therefore, there were instances where I made a decision to include or exclude literature based on what a given publication can contribute to the focus of this literature review. This narrative literature review ended up covering peer-reviewed articles, master's and PhD theses, books, government publications, grey literature, conferences proceedings and policy documents.

This chapter will be organised and structured following three main focuses of the narrative literature review described earlier in paragraph two. Furthermore, although Chapter One briefly introduced Oldenburg's (1989) third place as a theoretical framework and a lens to understand the findings of this research, thorough justifications and explanations about the framework's structure and philosophy will be provided. That will lead to the conclusion that pulls together the main issues identified in the reviewed literature and provides a cohesive summary of the contribution that this study makes to previous research and the gaps it fills.

2.2. The dilemma of public libraries' public position and their provision for minority ethnic communities

In his book concerning the ethical practice of public libraries, McMenemy (2009) suggested that one of the most significant challenges to library management is adopting change. However, the argument mainly seemed to concern changes in the library services. It was suggested that public libraries should offer minority communities pathways into Britain's social life and culture, and provide access to works in their mother tongue or related to their culture or religion (McMenemy, 2009)

In reflection of McMenemy (2009), Syed (2014) promoted a more direct message about the adoption of changes in the environment of libraries, stating "As society has slowly become more diverse, public libraries have adapted to respond to this" (p. 52). From Syed's statement, there are two issues of concern. Firstly, how public libraries that depend on public funding (especially council-run libraries) manage to ensure equal access to resources. Secondly, if public libraries continually adapt to changes in the surrounding society, which is becoming increasingly diverse, how this adoption may influence their service.

Regarding the first concern, McMenemy et al. (2007) stated that equity of access to knowledge and information has been an ongoing major concern for the library profession. This is because the core ethical concern for libraries is to give all users access to information and resources. The definition of equality of access provided by Gorman (2000) is as follows:

Equity of access ... means that everyone deserves and should be given the recorded knowledge and information she wants, no matter who she is and no matter in what format that knowledge and information is contained. It means that one should be able to have access (either to a library building or from a remote location), that library

services should assist in the optimal use of library resources, and that those resources should be relevant and worthwhile. (p. 133)

In relation to the above quote, Usherwood (2007) emphasised that increasing access to public libraries is a worthy objective, and no library professional worthy of the title would wish to exclude any group from using public libraries. However, sometimes public librarians' genuine concern about democracy, inclusion and access equates with a failure on the part of professionals to meet professional requirements for excellence and quality in the library service. Therefore, Usherwood (2007) asserted that "Serious attempts to reflect cultural diversity and promote social inclusion do not have to lead to the 'Macdonaldization' of the service" (p. 122). Instead, LIS professionals should be committed to their core principles or values of ensuring both equity and excellence. They should also build public library services on a belief in excellence, social justice and the common good.

Regarding the second concern raised earlier about the influence of the change in the UK social fabric on library services, from the 1980s onwards, libraries' provision for ethnic minorities and equality of access to them became a key focus (Coleman, 1981) (see also Section 1.2.1). Vincent (2009, 2017) offered a historical overview of public libraries and equality and diversity in the UK, which established that even before this new role, public libraries have always shaped their role around socio-political changes and changing demands (see, for example, Lambert, 1969).

From the above argument, it seems that libraries have taken their ever-changing roles forward and extended their services to cover various formats, supporting the use of technology and responding to the communities' diverse and changing demands (see Vincent & Clark, 2020; Vincent, 2009, 2017). Meanwhile, Scott (2011) argued that while providing access to information remains an essential function of public libraries, over the past twenty

years, there has been a shift back to libraries as community builders. Scott's statement raises the question of what was the purpose of the libraries if they were not functioning as a community's builders? In response to this, Coleman (1981) stated that "librarians are confused about the basic purpose of public libraries ... librarians need to answer the question – who should libraries be serving and why?" (p.59). By asking those questions, Coleman emphasised that libraries were not always the community builders that Scott hoped they would be.

Linley and Usherwood (1998) suggested that a social process audit could be another way to evaluate public libraries' social impact qualitatively. Their findings suggested that over the years, public libraries had performed a series of significant functions that were still recognised as essential functions of public libraries. These established functions of the library included education, literacy, information, leisure and culture. The findings of Linley and Usherwood (1998) also suggest that over the years, the role of public libraries have stretched from being sources of information to providing care. Summers and Buchanan (2018) discussed the library's caring and socio-cultural roles as follows:

Public libraries, by providing a vibrant, inclusive, and trusted community hub for people from all walks of life to come together to access, share, create, appropriate, and appreciate cultural resources and materials, can alleviate inequality by enabling wider cultural consumption, participation, and engagement. (p. 298)

However, public libraries' social and caring roles can be very challenging to deliver because no community has ever been genuinely homogeneous. Even in the same community, individuals can differ in their languages spoken, cultural and religious practices and lifestyles. Yet, cultural differences and the benefits and challenges associated with them have always been part of the discussion around the fabric of societies (Fish, 1992). As Somerville (1995,

as cited in Scott, 2011, p. 201) argued, “a gulf of cultural differences can divide communities in the same way that oceans have traditionally separated continents.” The statement made by Somerville raises a concern about the deep division that the differences between cultures can cause in any society. Scott (2011) regarded the consequences of societal division that manifests as isolation, a lack of well-being and the inability to engage to be one of today’s social ills that libraries can help to ameliorate.

A country like the UK, which is comprised of 17 ethnic groups (Office for National Statistics, 2011a), encounters challenges due to the deep division that cultural differences can cause in any society. LIS practitioners and academics recognise those societal issues. For instance, Summers and Buchanan (2018) demonstrate the cultural divide in the United Kingdom and public libraries' role in tackling that. Public libraries were also marketed as cultural hubs to help develop and foster cultural competencies and connections (Birdi et al. 2012; Robinson, 2020; Summers & Buchanan, 2018). With immigration issues continuing to grow, a tremendous amount of LIS literature at the national and international levels lends itself to studying mechanisms that promote a healthy and integrated society (e.g. Johnston, 2016, 2018, 2019; Johnston & Audunson, 2019; Paola Picco, 2008; Vårheim, 2011, 2014) (see Sections 2.3.1 to 2.3.4 for more about this).

From the argument in this section, it seems that public libraries have continually attempted to provide supportive and relevant services by embracing their ever-changing role. Yet, their role is fluid. In some cases, they need to provide training. In other cases, they seek to connect people with resources, each other or information (Scott, 2011). Still, regardless of their role, the concern with equity underpins public libraries’ objectives, whether in terms of equity of access (equality of opportunity) or equity between groups and communities (equality of condition and outcome) (see McMenemy et al., 2007; Linley & Usherwood,

1998). However, the argument in this section questions whether LIS professional bodies practice their role independently, and whether documents celebrating the inclusivity of public libraries have drawn upon critical race and anti-colonial awareness and narratives or built to serve the political purposes of their funders.

2.3. Definitions of integration and diversity

In Chapter 1, it was argued that as a public service, public libraries have been always shaped by the political environment in which the library is operating and instituted. According to Ahmed (2012), the concept of diversity and its related work is institutional work, meaning it is shaped by the institution's political prospectation. Hence, for the public library that observes its own ethical standards and promises to serve the public regardless of the political agenda beyond the institution (McMenemy et al., 2007), the librarians are responsible for developing their own understanding of diversity and integration. Addressing the context of dilemmas experienced by the public libraries' services, McMenemy (2009) stated "The role of a librarian [in] supporting ethnic minorities is challenging" (p. 55). This reflects the diversity of the cultural and language needs of minority communities and the complexity of the political position of the public library. With that in mind, it seems fair to state that the attempt in this section to make sense of diversity and integration in the context of public libraries services is shaped by the academic and professional debate of the literature, rather than the political forces that drive the public libraries services. However, although some strands can be identified in the literature that to help define and understand diversity and integration, that does not imply a consensus on defining them. Hence, librarians may face a dilemma while making sense of the concepts of diversity and integration during practice. This argument is supported by Phillimore's (2012) and Pszczółkowska' (2021) assertion that terms like 'integration' have been widely used in policy and political and academic debates.

Still, the meaning of integration differs for different actors based on their viewpoints, interests, assumptions and values. In this research, the main assumption behind making sense of the concepts of integration and diversity was made upon the duties of the libraries to give equal access to information and resources, and the role of the librarians to fulfil the needs of minority communities by creating a partnership with them (McMenemy, 2009). However, libraries, like any other institution, are the products of their political environment.

2.3.1. Different lenses of integration

From the political lens, integration has been one of the mainstream policy concepts that has become almost pervasive across Europe in progressive thinking about immigration (Phillimore, 2012; Pszczółkowska, 2021). Integration seeks to overcome some of the problematic connotations of assimilation, but it is often criticised for, in effect, reproducing assimilationist logic (Favell, 2019; Pszczółkowska, 2021).

For example, in the UK, the initial approaches to integration were integrative ones that followed a “multicultural route to migrant settlement, accepting, even encouraging, minority ethnic groups to retain their own culture, identity and language” (Phillimore, 2012, p.4). Reflecting upon the statement, the term “integration” seemed to be the result of the raised awareness of the need to include new culturally diverse groups into the social fabric that was seen as a purely white British society. However, since 2006, integration became more critical as the backlash against multicultural groups grew; the Home Office took more of an assimilationist approach to integration, which focused on countering Islamic extremism and a general policy focus on Muslim communities as being problematic and insufficiently integrated (Lewis & Craig, 2014; Phillimore, 2012). This discussion shows that integration as a concept has been impacted by the backlash against multiculturalism in the UK. Those changes in integration politics play a role in creating the discourse that has not only shaped

the practices of the libraries, but also the awareness and knowledge of librarians who adopted the concept and applied it in their daily practices. This claim is supported by the statement of Freeman (2004), who claimed that “immigrants are mostly managed via institutions created for other purposes” (p. 948). Furthermore, public libraries have always been a vehicle to deliver the social-political agenda of the UK government (see Vincent, 2009, 2017).

In 2018, the Conservative government published the *Integrated Communities Strategy Green Paper*. The Green Paper acted as the government’s integrated community’s strategy, which “set out ambitious goals to tackle the root causes of a lack of integration” amongst diverse community groups, but it also contributed to the clarity of the concept (Ministry of Housing, Communities & Local Government, 2019, p.7). The Green Paper initiated a shift back towards integration as a two-way-process and multiculturalism, reverting the UK to the political view of integration that dominated before 2006. It defined integrated communities as follows:

Communities where people, whatever their background [from the original community or arrivals], live, work, learn and socialise together, based on shared rights, responsibilities and opportunities. Integration is a two-way street. Everyone has a part to play in upholding these values. This includes not just the people who are already here, but those who want to make it their home. (p. 10)

From the above definition, communities are meant to exist together; there is always a way for them to benefit from their differences via sharing, which apparently enriches communities and makes them grow. The vision of the Green Paper was that integration is not assimilation. Therefore, according to the policy agenda and related literature, integration was seen as giving everyone the space to "to feel confident and proud of their identity and heritage ... [and] take advantage of the opportunities that Britain offers ... while recognising and

valuing their relationship with, and responsibility to ... other groups and ... wider society" (Ministry of Housing, Communities & Local Government, 2019, p.10).

However, the Green Paper fails to provide an explicit explanation of the role of the host society in processing integration. Throughout the document, the host society's role is concentrated on welcoming newcomers and supporting their integration by providing services and social opportunities. In other words, the host society was not seen as needing to adapt and integrate. Hence, a question to be asked is who is charged with the task of integrating and who is not, and why are they not responsible? In fact, before the Green Paper, Phillimore (2012) warned that "If we cease support for refugees and fail to address the role of hosts in integration, we increase the likelihood of separatism or marginalisation" (p. 19). This indicates the gap between political rhetoric and academic debate. An additional problem with the Green Paper is the absence of the impact of the UK's colonising history on public institutions, the discourse of racial equality and the attitude of host societies from non-immigrant backgrounds towards immigrant communities (see Section 1.2.1). For example, Clough and Quarmby (1978) and Papadogiannis and Collinson (2020) argued that the host natives did not always welcome immigrants from colonised lands, which impacts integration. From the discussion in this section, it seems that although academics (e.g. Phillimore, 2012) were able to understand the integration challenges deeply, advanced political rhetoric documents (e.g. the Green Paper) failed to acknowledge the roots of the problem, which are still valid matters. This is apparent through the lack of clarity about the concept and lack of agreement on the definition of integration or the host society's role in the process.

Through an academic lens, which seemed more advanced compared to political understandings of the concept of integration as explained earlier, Berry (1994, 1997, as cited in Phillimore, 2012) perceived integration as a process, and argued that over time both

migrant groups and host communities change as new values and identities are formed. For Berry (1994, 1997, as cited in Phillimore, 2012), an individual's integration is determined by their interest in both maintaining their original culture and participating in daily interactions with other groups. Alternatively, they could elect to assimilate, separate or become marginalised. Klarenbeek (2021) agreed with Beery and insisted the host society has a role in activating the process. She described an integrated community as "a society in which there are no social boundaries between 'legitimate members', or insiders, and 'non-legitimate members', or outsiders" (p. 903). The problem with Klarenbeek's understanding is it implies discrimination between the first group and the second, which could be very tricky for toxic public institution shaped by racism. This brings to the argument what Ahmed (2012) called 'performance culture', so libraries would be looking at the groups that enabled their performance. Such communities will be preferential to the librarians, because they consume the libraries services; in other words, they keep the library alive and present. This could mean that those groups that for any reason have negative perspectives about public libraries, and do not respond to the libraries' attempts to integrate, are not the users preferred by the libraries, so the services available to them would not be the same as the services could be for other groups.

Beyond this, Klarenbeek (2021) elaborated on the role of what she refers to as 'insiders' by arguing that integration is not primarily the outsiders' responsibility to make it work. Klarenbeek (2021) mapped the different understandings of two-way integration into three categories: "(1) Insiders are affected by the integration of outsiders; (2) insiders can influence the integration of outsiders; and (3) insiders and outsiders integrate with each other" (p.903). She also argued that only the latter could facilitate a shift away from one-way integration discourses. The infeasibility of the one-way integration process was amongst the

justifications she mapped. To her, boundary changes involve changing how people categorise each other, how people behave towards each other and a change in self-conceptualisation.

Thus, boundary change is logically impossible without modification of the insiders.

Klarenbeek's (2021) argument echoes earlier work by McIntosh and Khan (2018) and Phillimore (2012), which stressed that the responsibility for a cohesive society rests on new arrivals, established minority communities, the host society, and its institutions. Phillimore (2012), for example, investigated how integration policy had been implemented in the UK. She emphasised the role of the host society by stating:

When funds are scarce ... it may be more effective to focus activity on hosts rather than migrants. With the extent of negative attitudes against refugees and other migrants (Lewis, 2005), and refugees being willing to adapt and build connections if they feel secure, activities educating local people about the refugee experience may have a significant impact on community relations at the neighbourhood level. (p. 17)

Although Klarenbeek (2021), McIntosh and Khan (2018) and Phillimore (2012) made a leap in addressing problems in the political discourse of integration, there remain some gaps that were not addressed clearly in their discussion of integration. For instance, it is unclear whether outsiders are the weak element in the integration cycle and whether they need to give up some part of their identity to achieve full integration. In relation to these concerns, Jönsson-Lanevska (2005) warned against assimilation. Instead, he called for personal enrichment, where two cultures and two languages exist side-by-side instead of one culture and language. Elbeshausen and Skov (2004) also confirmed that "public libraries will serve integration purposes more efficiently if they cease to be bound to integration concepts where the culture of countries of origin and that of an over socialised actor are centrally placed." (p. 131)

Elbeshausen and Skov (2004) and Jönsson-Lanevska (2005) emphasised that to achieve integration, there needs to be a balance between immigrants' adaptation to the new culture, learning a new language and the preservation of their heritage languages and native cultures. In that sense, promoting and supporting integration in public libraries requires a clear and deep understanding of the issues related to cultural differences and knowledge of the actions that libraries can take to become places for those who are looking for mutually safe spaces. Indeed, putting the weight of integration on the shoulders of ethnic minority communities' members would not seem fair, considering the vulnerability of their position compared to the libraries' position. This argument is supported by Coleman (1981), who declared that "The failure of Public Libraries to provide an adequate service to the disadvantaged sections of society [minorities], is the result of problems within libraries and librarians rather than within the people who are described as disadvantaged" (p. 70). Coleman's statement indicates that the problem of not reaching out to achieve integration results from library problems rather than those of minority groups. Nevertheless, this opinion may only be partially adequate since communities are responsible for approaching the libraries to seek the help they require to better the quality of their own lives. Taking on that responsibility promotes the minority community's chances of enjoying a richer integration process, which will be explained more in the upcoming sections.

From reviewing the literature, it emerges that the UK political approach to integration mostly takes an assimilative stance and operates as if integration is a one-way process (Papadogiannis & Collinson, 2020; Phillimore, 2012). As Papadogiannis and Collinson (2020) further explained, British state institutions have approached integration in a patchy manner. Nevertheless, academic efforts to understand integration have yielded advanced analyses of a hard-to-define concept. In contrast to the UK political approach to integration,

academic understanding of integration has stressed its complexity and two-way adaptation (Phillimore, 2012). However, the lack of clarity of integration as a concept, and consensus on its definition in the LIS field, raises many concerns about the public libraries' daily practices and activities, and how libraries and LIS practitioners can develop services and resources to support integration.

2.3.2 New arrivals and the public library's role in integration

Before critically analysing the library programme designed to engage public libraries in integrating the new arrivals and immigrants during the settlement process, it is worth addressing the stages that new arrivals go through during the settlement process and the needs associated with each stage. Shepherd et al. (2018) commented that new arrivals to the country experience similar informational, psychological and social needs, especially during their initial transition period. Still, immigrants' information or integration needs are both diverse and dynamic, and they can overlap or intertwine (Suh & Hsieh, 2019; Wang et al., 2020). Those statements bring into the light a different understanding of integration needs, which are the diversity of needs at the level of the individual (Atiso et al., 2018), the cultural value and knowledge of the host country (Suh & Hsieh, 2019), the stage of the settlement process (Caidi et al., 2008; Sirikul & Dorner, 2016), and the individuals' plans for emigration, future plans and length of settlement (Atlestam et al., 2011). Thus, the logical approach for integration is to study needs and demands based on inherent settlement requirements in various phases of the integration and adaptation procedure (Martzoukou & Burnett, 2018; Shepherd et al., 2018). As recommended by IFLA (1998)

The level of social integration within a society will also be important in determining the level of service to ethnic, linguistic or cultural minorities...These factors should be considered in deciding what is a fair and equitable provision of library services. (p. 6)

From the above statement, it seemed that the IFLA was aware of the ground that libraries need to create to understand the complications of their political contexts and the challenge users face in articulating their needs when it comes to integration. Hence, studying user's needs following integration or settlement process has gained some interest in LIS literature. For instance, Sirikul and Dorner (2016) investigated how Thai immigrants who relocated to Auckland, New Zealand, obtained information they required during their settlement process. Sirikul and Dorner (2016) elected to use Mwarigha's (2002) framework due to its flexibility and dynamic nature. The framework includes three stages of settlement: immediate, intermediate and long-term (Mwarigha, 2002); it has established its applicability for understanding and addressing the various activities, problems and needs related to each stage of integration. That is one example of research (see also Benson Marshall, 2018; Shepherd et al., 2018), but it was noticeable from analysing LIS literature that there is no one way of defining the settlement stages. As a result, the integration needs will vary depending upon the settlement stage and the way in which the individual arrived in the country. For example, Mwarigha's (2002) framework seems to be more suitable for assessing the needs of newcomers who did not follow the restatement programme pathway, or those who came through illegal channels, which alter their resettlement stages and information needs.

Beyond the above argument, understanding that there is a wide spectrum of informational needs is key (Benson Marshall, 2018). However, according to Kennan et al. (2011), there are two main categories of informational needs, especially when the individual first arrives: compliance and access to everyday information. Compliance information is rules-based and it is mostly set by authorities such as the government. On the other hand, everyday information is based on everyday needs such as employment, health, education, contacting family and friends (Kennan et al., 2011). Common types of information needs

during the settlement process are jobs, transportation, socialisation, banking, education, law, health, housing, and language (Suh & Hsieh, 2019). It also includes information designed to assist immigrants in maintaining an awareness of the situation in the country of their origin (Mansour, 2018), dealing with racism or understanding the politics of the receiving country (Silvio, 2006).

As the complexities of ethnic minorities' needs are addressed, it is worth critically analysing the mechanism proposed by public libraries to support the integration process. In analysing the settlement programmes offered by public libraries to serve the purposes of integration, literature provides different libraries' programmes and mechanisms. A common theme across all of them is tackling the integration gaps, especially the lack of proficiency in the host society's main language and meaningful social mixing (Ministry of Housing, Communities & Local Government, 2019). For instance, using the *IFLA Multicultural Communities Guidelines for Library Services* (1998) as a reference point, Paola Picco (2008) investigated the contribution of public libraries in facilitating the integration of newcomers in Montreal, Canada. The author identified various library services and classified them as integration services. These services included:

1. Collections of literature for the newcomers: Newcomers can find practical information about how things work in their host society through these collections
2. Language courses and computer lab
3. Workshops on French literature: These enable newcomers to improve their French language and to learn more about Quebecois culture
4. Documentation service: This provides newcomers with information about the neighbourhood's services
5. Reference services

6. Resources and workshops for job seekers

The above-listed integration initiatives are designed to tackle the various hindrances to integration, such as the lack of information about how things work in the host society and the inability to speak the primary language of the host society. Vårheim (2011) argued the multi-benefits of those services. To that end, in the early study in 2011, Vårheim conducted unstructured interviews with library directors in the United States of America to explore public library programmes, including English as a second language, computing and civics, which were directed towards immigrant communities as potential methods for generating social capital. His follow-up study in 2014 had the same focus, but it sought the perspectives of participants (newcomers) in these programmes. Both studies' findings suggest that library services that are carefully designed for immigrant populations can facilitate and speed up trust-building processes, thereby making integration less traumatic for immigrants.

Conversation programmes have also received much interest from public libraries to support the newcomers' integration needs (see Johnston, 2016, 2018, 2019; Johnston & Audunson, 2019). Golten (2019) commented that

The change in the Norwegian Library Act has underlined the necessity of the physical place and space of the public library, in the sense of a meeting place as in Sennett's concept of The Public realm and/or that of Oldenburg's Third Place. (p. 5)

With Golten's (2019) above comment in mind, libraries are presented as public gathering places and arenas for discussion and debate between diverse community groups who are willing to integrate. In Audunson's (2005) argument, as a society becomes increasingly diverse, meeting places that allow people to become visible to one another across ethnic, generational, social and value-based boundaries become increasingly important, and the public library is probably the best institution that can fulfil such a purpose. Audunson (2005)

further warned that the absence of public meeting arenas will probably make it difficult to reach decisions based on democratic deliberation or establish the degree of cross-cultural tolerance that democracy requires. Golten's (2019) and Audunson's (2005) assertions make a strong contribution to the ongoing debate regarding public libraries' reshaping their identities. This debate will be explored further in this research when the theoretical framework is discussed (see Section 2.6).

The literature reviewed until this point focuses on public libraries' role in offering minority communities pathways into Britain's social life and culture (i.e. integration) (McMenemy, 2009). It demonstrates the practical and academic attempts that LIS has made to understand the complications of integration and the diverse needs of the newcomers for integration purposes. However, public libraries face another critical challenge in their institutions when it comes to their other role of offering minority communities access to works in their mother tongue or related to their culture or religion (i.e. diversity) (McMenemy, 2009). In the following section, debate is developed to explain the conflicts surrounding diversity, both as a concept and practice.

2.3.3 Diversity: between political policy and academic research

Reviewing the literature reveals that terms such as diversity and integration have often been approached in a contradictory manner, especially in political documents (see Papadogiannis & Collinson, 2020). However, academic discourse provides a way for these contradictory terms to be reconciled (see Section 2.3.1). For example, Johnston (2016, 2018, 2019) and Johnston and Audunson (2019) identified diversity as one of the many characteristics of successful integration programmes offered by public libraries. Such a relationship between the concepts of diversity and integration could also be seen in the origin

of diversity as "[it] was originally ... created to justify more inclusion of people who had traditionally been left out" (Herring & Henderson, 2012, p. 632).

Ahmed (2012) argued that diversity is often the only available concept for addressing differences within a given institutional environment. But institutions are products of their social environment. Hence, what is applied in integration can be also applied to diversity, taking the same sense of interpretation and reasoning each institution offer or accept. However, for Ahmed (2012), diversity could be the treatment, or as she called it a repair, for the damage that racism causes to public institution. Still, Ahmed (2012) demonstrated the lack of consensus on diversity as a definition. She stated

I find that people say, ‘well what do you mean by diversity?’ and so you have people who are talking about valuing diversity and people who are talking about counting people who look different... Maybe because it’s still not a tied-down concept. (p. 79)

From Ahmed’s above statement, it appears that diversity can be defined in a variety of ways if there is no agreed-upon meaning for it. Accordingly, Ahmed (2012) invites public institutions, including libraries, to shape their meanings of diversity as it suits them since there is no obligation to adopt a specific meaning. This argument allows public institutions to use diversity to achieve various purposes and tackle various issues, from diversifying the institutions’ resources and services to renovating the institutional values. However, at the same time, the fluid of diversity as a term may result in various assumptions, such as if diversity becomes an institutional goal, the impact of the history of conflict, racism and colonialism on a given institution will be undone immediately (Ahmed, 2012). For that, LIS needs to look “to be the cause of obstruction. ... to get in the way if we are to get anywhere” (Ahmed, 2012, p. 187).

Herring and Henderson (2012, 2013) offered a different perspective, stating that only celebrating and embracing cultural diversity without considering parity, equity and inequality issues is problematic. They identified three types of diversity: colourblind diversity, segregated diversity and critical diversity, and argued for the latter. To them, a colourblind diversity is “based on the premise that it is sufficient to embrace cultural differences amongst various racial and ethnic groups without acknowledging disparities amongst these groups in power, status, wealth, and access” (Herring & Henderson, 2012, p. 632). A segregated diversity “exists when the entire entity (e.g., organisation, community, state, or nation) becomes more diverse and differentiated within the entity but the dominant groups remain isolated from subdominant groups” (Herring & Henderson, 2012, p. 633). Although the segregated diversity perspective acknowledges and incorporates the importance of proportional representation for people from diverse backgrounds, it does not require equal representation and parity across all ranks within the organisation, thereby failing to address inequality (Herring & Henderson, 2012). Unlike the former perspectives, critical diversity refers to “the equal inclusion of people from varied backgrounds on a parity basis throughout all ranks and divisions of an organization” (Herring & Henderson, 2013, p. 300). Critical diversity offsets issues in colourblind and segregated diversity by not being limited to celebrating and embracing cultural differences but also addressing inequality issues (Herring & Henderson, 2012).

In the context of LIS, Hudson (2017) defined and criticised diversity and the core tenets and logic around which diversity has tended to coalesce. He explained that the “LIS diversity paradigm treats racism largely as a problem of monocultural homogeneity, identifying multicultural heterogeneity as its vision of racial justice and inclusion as its central anti-racist framework” (p. 6). Based on Hudson’s argument, LIS diversity remains

problematic as it perceives racism as liberal, interpersonal error, or individual irrationality. It also perceives racism as a problem bounded within the space of particular actors, disciplines or institutions. Therefore, LIS diversity seeks to exercise antiracism from within the institutional spaces by recruiting diverse staff and providing cultural awareness training (Hudson, 2017). In other words, LIS diversity is problematic, as it manifests differently from antiracism and anti-oppression work (Gibson et al., 2017). To Hudson (2017), the structure of racial domination within the LIS field could not be effectively challenged until (a) race-related problems within the LIS field are considered as an extension of, rather than independent of, the system of racial domination that characterises broader society; (b) LIS academic debate becomes a part of the broader conversations and movements that address structures of racial domination in other contexts.

While Hudson (2017) did not deny the sincerity and effectiveness of LIS's current diversity practice; rather, he argued that effective diversity work is more than just attaining racial heterogeneity. It is also about the meaningful inclusion and active attention to the conditions and value within the space and the political, economic and cultural interests eventually served by its existence, emphasising that being included in a space does not necessitate having agency within it (Hudson, 2017). On that, Ahmed (2012) commented that "Diversity [sometimes] becomes about changing the perception of whiteness rather than changing the whiteness of organisations" (p.34), leading to the argument that whiteness is not about skin colour, but rather about enforcing accent, cultural capital, attire and a whole repertoire of behaviours that anyone can adopt to fit in better to whiteness. However, that does not imply ignoring that under-representation is racism and that systemic or institutional racism is always at least part of the under-representation problem (Naicker, 2021).

The above-mentioned argument should be also linked back to the libraries core principles such as equality of accessing the library services and resources (see Section 2.2) and neutrality. Regarding equality of access, McMenemy et al. (2007) argued that

It would be churlish to ignore the fact that a belief in the equity of access does not necessarily equate to equal access for all. As a mission for librarians to achieve it should remain but, even in the developed world complete equity of access is a myth. (p. 87)

As in McMenemy et al. (2007), Usherwood (2007) argues that no public library can appeal to everyone at all times, and it is unrealistic to expect any service to provide everything. Due to this, LIS professionals will have to determine what services they will offer and what they will not offer. The result will be that some types of services, and certain interests, will be better addressed than others.

With the above statements and Hudson's (2017) earlier arguments in mind, neutrality, as another LIS core principle, can be in a critical spot or as Macdonald & Birdi (2020) stated, "Neutrality is a much-debated value in library and information science (LIS)" (p. 333). Indeed, although professional bodies such as the CILIP and IFLA provide some direction for libraries through their codes of ethics, which insist that "Librarians and other information workers are strictly committed to neutrality" (IFLA, 2012), the challenge as declared by Macdonald and Birdi (2020) is there was a failure "To appreciate the variety of contexts in which it [neutrality] may either help or hinder professional practice, whereas understanding these ranging conceptions is a vital first step in evaluating neutrality's worth" (p. 347). In most cases, literature argues either for or against neutrality instead of appreciating the nuances in which neutrality may be advantageous or harmful (Macdonald & Birdi, 2020).

Gibson et al. (2017, 2020) criticised LIS neutrality and did not consider it an acceptable practice for public libraries, arguing that there is no neutral ground when

discussing racial justice issues. Therefore, they framed neutrality “as a practice in structural oppression of marginalised groups, as it is characterised by disengagement from (as opposed to active engagement with) crises within communities of color” (Gibson et al., 2017, p. 754). In that sense, by framing disengagement as neutrality, libraries absolve themselves of responsibilities to engage with social movements, such as Black Lives Matter. It follows that the choice of disengagement (or neutrality) in a time of conflict represents the determination to maintain the status quo at the expense of one segment of society (Gibson et al., 2017).

Muddiman et al. (2000) also argued against what they conceptualised as a universal philosophy, which seems to correspond to LIS neutrality. As Muddiman et al. (2000) define it, the universal philosophy is “broadly based on concepts of equality of opportunity and access, as opposed to redistribution of resources, targeting and equalities of outcome” (pp. 40-41). In their argument, by being ‘open-to-all’ and ‘serving everybody’, public libraries fail to fulfil their role in providing services to ‘disadvantaged’ communities (Muddiman et al., 2000). Hence, although LIS -in practice- tends to adhere to a colourblind philosophy of social and political neutrality and upholds ‘open-to-all’ and ‘serving everybody’ as provisions model, neutrality as a concept - for academics - is problematic since it is not used consistently in LIS literature, especially when it comes to understanding critical diversity (Scott & Saunders, 2021).

From another LIS academic perspective, McMenemy (2021) viewed LIS neutrality “as part of a wider liberal ethic related to individualism and autonomy” (p. 213). His statement builds upon his earlier claim that “liberal values... have defined librarianship since its inception” (McMenemy et al., 2007, p. 129). Libraries should, however, prioritise community rights and needs rather than political rhetoric or philosophy. This opinion is supported by McMenemy’s (2021) argument that in a bid to protect individual rights and

freedoms, liberalism, as a political agenda, fails to support the common good; in addition to failing to take into account communities and their needs, liberalism also fails to consider the importance of “notions of community, culture, group identity, and religion” to people’s identities (p.212). Therefore, McMenemy proposed communitarian ethics as a replacement for liberal ethics. As he explained, an increasingly polarised world requires ethical approaches that can both respect aspects of group identity and bring communities together around a common good. This argument about liberalising public libraries from the political liberal agenda could be a core argument for public libraries, especially considering the UK’s increasing concerns about racism and racial disparities (see Commission on Race and Ethnic Disparities, 2021; Sheffield City Council, 2022). As Usherwood (2007) urged, LIS professionals should “move on from the position of addressing agendas that have been suggested by others, to one where it argues what is necessary and valuable” (p. 120). In order to achieve this aspiration, public library officials will have to articulate the values they seek to encourage and align their practices, policies and services with those values, even if they do not coincide with short-term political and/or public priorities (Usherwood, 2007). However, this topic is very complicated. Thus, it could be a subject for future studies that focus on the potential for public libraries to be liberated from the political agenda to become more community-driven institutions (see Chapter Six).

In closing, the findings from the analysed literature and LIS studies suggest that diversity does not have a specific definition to which public libraries can refer when inclusion programmes are developed. Indeed, with the institutional and political challenges and changes of the public libraries environment, libraries core principles seemed to be at risk of misconception and misconduct. There is still significant scope for improvement in regards to the meanings of diversity when it comes to library services for ethnic minorities, especially

newcomers. They are one of the most vulnerable and disadvantaged groups in society, especially when it comes to understanding and meeting their information and resources needs as well as providing them with a library space that is neutral. The following section provides few examples and considers how public libraries managed -in the past- to introduce inclusion programmes to ethnic minorities.

2.3.4 The public libraries' inclusion programme

The literature reveals that public libraries have achieved inclusion through various methods. It also shows that the literature and the debate surrounding diversity and inclusion are changeable and new perspectives emerge. This section offers a few examples of inclusion programmes; it also highlights the main criticism of libraries' inclusion practices.

The LIS literature has approached the topic of inclusion from various angles, including a) developing library collections, which depict the history, culture and geography of the home countries of minority ethnic communities. The aim is to promote acceptance and awareness, and to challenge prejudice, b) tackle prejudice in choice of materials included or excluded, and c) provide adequate special materials for ethnic minorities according to an assessment of their needs (Clough & Quarmby, 1978). However, the findings of this literature review analysis suggest that 45 years since the publication of Clough and Quarmby's (1978) work do not seem enough for public libraries to achieve Clough and Quarmby's (1978) vision. This is maybe related to the argument presented in earlier sections that consider how the practices of public libraries were influenced by the institutional understanding of diversity and integration (See, for example, Section 2.3.3). Taking this argument further, inclusion seems to be the manifestation of diversity demonstrated by library services (see Hudson, 2017). Hence, there was not clear definition or guideline how diversity should be tackled, libraries found themselves in dilemma when it came to practice.

A wealth of literature in various research contexts have investigated public libraries' diverse approaches to including and representing ethnic minorities (see, for example, Baker, 2012; Clough & Quarmby, 1978; Cooper, 2008; Dancs, 2018; Dilevko & Dali, 2002; Hansson, 2011; Hill, 2018; Josey & Abdullahi, 2002; Roach & Morrison, 1998, 1999; Rodrigues, 2006; Shoham & Rabinovich, 2008; Thorpe & Galassi, 2018; Zhou et al., 2019). An analysis of them revealed a set of problems in the current practice of inclusion in public libraries. For example, the first problem was confirmed by Grossman et al.'s (2021) narrative literature review of thirty-one empirical studies published in English between 2000 and 2020 about immigrants' use of public libraries. The outcomes of Grossman et al. (2021) suggested that the accessibility of library stock in the immigrants' heritage language (i.e. multicultural collections) is frequently criticised as being insufficient by immigrant library users; however, multicultural collections are essential to achieve inclusion. Indeed, the multicultural stock might assist individuals with overcoming social problems and integrating more smoothly into the receiving country (Birdi et al. 2012; Dancs, 2018; Lin & Boamah, 2019; Paola Picco, 2008). Another related problem was raised by Mansoor (2006). He argued that libraries in white areas sought to promote multicultural texts that reflected the multi-ethnic nature of Britain in order to reinforce tolerance and cultural diversity among their users. Still, this work tended not to be a priority, as libraries still struggle to provide ethnic minority groups with the required services.

Like Mansoor (2006), Birdi et al. (2012) also raised concerns about the extensive focus on providing library collections in immigrants' heritage language, rather than reflecting a multi-ethnic Britain in libraries collection in the mainstream language. Birdi et al. (2012) argued that there is certainly a need for material in different languages for long-established and newly-arrived immigrant communities. It is crucial, however, that ethnic minority

provision does not stop there. The authors explained that many individuals of today's ethnic minorities were born in the UK and, as a result of having been educated in the UK, many have an excellent command of the English language. Therefore, their interests may have evolved from linguistic to cultural, and they may be primarily interested in learning about the culture of their mother country or reading books that describe their experiences as ethnic minorities in the UK. Birdi et al. (2012) further argued that exposure to literature about other ethnic cultures may benefit all community members, which is especially relevant today when social fragmentation in some areas is extremely high. As Usherwood (2007) explained, public libraries should provide the opportunity for everyone to become familiar with the fundamental ideas, art and literature of their own country as well as those of the many fascinating cultures beyond. Through the provision of such a service, people can better understand each other and the world around them.

In addition to the above criticisms, no clear boundaries are identified in the LIS literature between library services for inclusion or integration. In other words, the same library programme may be perceived by different studies as being an integration or inclusion programme depending on the perspectives or meaning of inclusion or integration adopted in each study. For instance, in Paola Picco's (2008) study, *Multicultural libraries' services and social integration: The case of public libraries in Montreal, Canada*, language courses were classified as integration services. Additionally, he classified the multicultural collections, newspapers in other languages and the cultural activities, as inclusion services that help immigrants to remain connected to their original cultures and do not promote the integration process of the immigrants. In contrast, Johnston (2018), in his study, *the use of conversation-based programming in public libraries to support integration in increasingly multi-ethnic societies*, argued that language learning might be considered assimilative due to the focus

being solely on the receiving society's language. Furthermore, library programmes could be seen to support integration only if they uphold some characteristics, such as offering opportunities for ethnic minorities to bring their experiences and ethnic backgrounds into the conversation (i.e. equal status contact) (Johnston, 2018).

Until this point, there are still complicated issues to offer, including the barriers that prevent public libraries from effectively addressing the needs of all community groups. The argument until this point holds libraries accountable for achieving integration and inclusion (see Section 2.3.1). However, the analysis of the LIS literature shows that number of factors determines the extent to which public library services can contribute to the social exclusion agenda and meet professional standards of excellence and equity. These factors include how public libraries are managed, government policies and other factors outside the immediate control of professional staff (Usherwood, 2007; see also, Connaway et al., 2021; Davies, 2013; Dilevko & Dali, 2002; Linley & Usherwood, 1998; Muddiman et al., 2000; Rodrigues, 2006; Syed, 2014; Van Riel et al., 2008; Vella, 2018; Vincent, 2021). There also questions about what accountability the communities have in response to library inclusion and integration programmes. The next section explores the extent to which communities are described in the literature as responsive to library programmes.

2.4 Ethnic minorities' involvement with library programmes

This section explores in greater detail some of the ideas raised in the reviewed literature concerning the involvement of ethnic minorities with library programmes and services. Indeed, it is helpful to highlight that the patterns of involvement with library programmes vary between different groups of ethnic minorities or between ethnic minorities and the host community. Moreover, ethnic minorities' perceptions and understanding of public libraries are diverse.

For example, Shepherd et al. (2018) distributed a survey amongst recent immigrants and refugees to Canada, who self-identified as such and had arrived within the past decade to examine how they used public libraries. The results were compared to the findings of an earlier survey carried out by the library to investigate library usage amongst the general library-user population. The findings showed that activities of the two populations were similar in the use of the collections and computers. However, the pattern of usage of the library facilities and services amongst new arrivals varied from that of the general library-user population. Newcomers used libraries as a place for reading, studying and meeting with others and were more frequent users of a broader range of library services than the general library-user population. Additionally, newcomers visited libraries more often, stayed longer and were heavier users of library services than the general library-user population.

The findings of Shepherd et al. (2018) echo the results of the earlier study by Berger (2002). Berger (2002) reported on the survey carried out in 2001 titled *Refuge for Integration: A Study of how the Ethnic Minorities in Denmark Use the Libraries*; it explored how ethnic minorities in Denmark used public libraries. Berger also compared the pattern of public library usage between the population in general and ethnic minority communities. Although Shepherd et al. (2018) and Berger (2002) had different samples and research contexts, they reached the same conclusions. The two studies suggested there are similarities in the patterns of library usage amongst ethnic minorities, which is worth consideration by service providers.

In addition to the above, the reviewed literature reveals two main patterns of library usage amongst ethnic minorities that are worth noting. First, the internet and IT services, in general, were reported to be services most often used by ethnic minorities; in some cases, these facilities were the primary motivation for visiting public libraries (Atlestam et al., 2011;

Berger, 2002; Shepherd et al., 2018). That is not unexpected, as Yoon et al. (2020) affirmed the association between racial/ethnic minority status and access to technology, creating a digital divide. Second, ethnic minorities rarely used the catalogue services, as they tended to believe that what was on the shelves was all that mattered (Atlestam et al., 2011). As Atlestam et al. (2011) clarified, even if the catalogue was in the user's native language, they preferred to search the shelves for themselves and rarely sought help, which might hinder the librarians' ability to introduce the catalogue to them. Echoing Atlestam et al. (2011), Muslim Arabic-speaking women international students in the study undertaken by Mahlhl (2020) expressed reluctance to ask academic library staff for help, because their cultural norms do not encourage them to ask for help as adults (asking for help is for children). Knowledge of such behaviours are essential for researchers studying newly arriving ethnic minorities, or for public libraries interested in catering for or facilitating ethnic minorities' use of libraries. For example, knowing that library users from ethnic minorities are active users of the internet and IT services, libraries can promote inclusion and integration by providing multicultural online resources or multilingual keyboards.

In addition to the above discussion, ethnic minorities' perceptions and stereotyped expectations of public libraries influence their use of them (see Section 2.5). In this vein, Dali (2021) argued that libraries can improve their services and programs for immigrant communities by learning how immigrant readers see public libraries in their host countries. That understanding can also assist libraries to consider

- The ways that they project their image to culturally and linguistically diverse community groups
- How they are seen through the offered services, programmes and resources

- The effect that libraries' physical appearance, the building and general atmosphere have on migrants
- What stereotypes persist in the public perceptions
- The personal qualities and professional qualifications of librarians that immigrants expect
- How readers who are looking for deeper spiritual and cultural engagement with libraries relate to them (Dali, 2021).

Therefore, the perceptions held by ethnic minorities about libraries either in their home countries or receiving countries are worth considering. Dali (2021) made one of the main contributions in tracing the changes in the library's image, which occur alongside geographic and socio-cultural migrations. She investigated the image held by Spanish-speaking immigrants and migrant readers in Canada and the USA of libraries in their home and host countries. Her study resulted in the formation of a new typology of the image of the library that consists of four different elements: the cultural image (libraries are symbols of culture), the functional image (libraries are like workshops and access points for diverse and free information), the humanistic image (libraries are social and meeting places that make people happy) and the ideological image (libraries support intellectual freedom and the foundations of democracy). To varying degrees, each image was upheld by participants in their home countries and North America. There was high agreement on the humanistic image of the library and high disagreement on ideological aspects of the library image in their home countries and North America.

However, Dali (2021) did not focus on the impact of demographic characteristics and factors, like the length of residency, on the library's images. Several themes, nevertheless, can be identified in earlier studies. For instance, ethnic minorities have often considered libraries

to be a sanctuary (Berger, 2002); “as safe, socially acceptable places to relax, study or meet other people” (Shepherd et al., 2018, p. 593). However, the image and use of public libraries can differ according to several variables, such as age, gender, pre-immigration library experience and length of residence. For instance, in Berger (2002), while elderly men and youngsters viewed libraries as sanctuaries, they still upheld various precise images or perceptions of public libraries, thereby using libraries for different purposes. For example, older male users considered libraries to be a meeting place (like a teahouse or coffee shop) where they could relax, meet friends or read magazines in their native language. On the other hand, young users saw libraries as alternatives to youth centres, where they could use the internet and other IT services (Berger, 2002).

Gender identity also seems to influence the image and usage of public libraries. For instance, unlike male library users, due to their families' conservative culture, females in Berger (2002) saw libraries as “a place of refuge” or “legitimate sanctuary” outside their families (p. 83). According to Berger (2002), the participation of girls in social activities may be limited in some conservative ethnic communities. However, public libraries were perceived as respectable places where ethnic minority parents let their daughters stay unsupervised. Therefore, public libraries were appreciated by females and used as a place to chat, meet friends and use the internet without being controlled by male family members. Similarly, women from Iran, Afghanistan and Kurdistan participating in the study conducted by Audunson et al. (2011) argued that going to public places, such as cafes and cinemas, was hard because of their conservative male family members. However, visiting the public library did not create any family conflict. Therefore, public libraries remained amongst the few safe and acceptable places where they could perform various activities or establish contact with strangers.

From another perspective, newly arrived individuals in their receiving countries might see public libraries as a resource for integration into that country. In contrast, individuals who have been in their receiving countries for many years might see libraries as cultural institutions. In turn, new arrivals would be more likely to desire resources, such as non-fiction books and language learning materials, while long-established members of immigrant communities might require fiction from their home countries and cultural programmes (Atlestam et al., 2011).

The last realisation concerning the images and perceptions of libraries and library usage patterns is that none of them is stable. For instance, Mahlhl (2020) found most participants first worked with libraries and librarians according to their past library experiences. Eventually, they changed their behaviour to become more like that exhibited by Americans. For example, some participants used not to ask library staff for help. Later, their experiences led them to change their behaviour and thoughts as they started to seek help and spoke with librarians if they needed assistance. Similar to Mahlhl (2020), Shoham and Rabinovich (2008) found that immigrants from the former Soviet Union and Ethiopia used public libraries in Israel more often than they did in their countries of origin, meaning their interaction with libraries shifted post-immigration. Still, that is not always the case. As Mahlhl (2020) further explained, some of the participants shaped their world based upon imagined perceptions and stereotypes rather than as consequences of actual experiences. For instance, one participant would not ask for help because she perceived that the library staff would not treat her well. She created her small world within the larger American world that challenged her; thereby, she missed out on library services that could have helped her.

To summarise, the pattern of public library use amongst ethnic minorities is distinct from the general population. Additionally, perceptions and use of public libraries across

ethnic minorities differ depending on an individual's unique personal characteristics.

However, there is no assumption that ethnic minorities are either alike or are pretty different from one another or the general user population. Still, the patterns of involvement with libraries highlighted in this section and images of libraries are an important consideration in addressing the gap between what libraries provide and what the community expects. The American librarian and writer, Nancy Pearl, an interviewee in Scott (2011), argued the issue in public libraries is not about librarians knowing what the library offers. Rather, the problem is the disconnection between what librarians see the library offer and what the public understands the library has to offer. To develop a broader understanding that can fill this gap, there has to be an exploration of the information behaviour and practices of ethnic minorities including the Arab community, and what may cause their reluctance to use public libraries. The following section debates some of the barriers that seemed to influence on the communities willing to engage with the public libraries' activities and programmes.

2.5 Potential barriers to ethnic minorities using public libraries

Barriers to seeking information or the take up of library services have been defined and classified differently across the literature. Caidi, et al. (2010), for example, divided them into structural and social barriers. Structural barriers included language proficiency, learning how systems work and limitations resulting from individuals' immigration status. In contrast, social barriers involved social isolation, differentiation in cultural values or understandings and communication difficulties. Additionally, Wang et al. (2020) divided barriers to information acquisition into language, culture, the digital divide, unfamiliar information systems and psychological factors. Others, such as Savolainen (2016), divided barriers as being either internal or external to the information seekers. Internal barriers originate from within the individual. On the contrary, external barriers originate outside the individuals.

They can be subdivided into spatial, temporal or socio-cultural. Savolainen (2016) focused particularly on those socio-cultural barriers, which he subdivided into six categories. The six categories include “barriers due to language problems, barriers related to social stigma and cultural taboo, small-world related barriers, institutional barriers, organizational barriers, and barriers due to the lack of social and economic capital” (p. 52). According to Savolainen (2016), those socio-cultural barriers “are man-made constructs originating from social norms and cultural values. They have mainly an adverse impact on information seeking by restricting access to information sources and giving rise to negative emotions” (p. 52). Savolainen’s (2016) classification harmonises with some of the barriers identified within the UK-based literature, which categorised barriers to the take up of library services by new arrivals as institutional, personal and social, perceptions and awareness and environmental (City of Sanctuary UK, 2021; DCMS, 1999).

While all the previous classifications of barriers to the effective use of public libraries by ethnic minorities are valued, Savolainen's (2016) method is more flexible and logical than those proposed by others, like Caidi et al. (2010) and Wang et al. (2020). Savolainen (2016) agreed with Dervin (1999) that “Barriers to information seeking and use be defined by actors in situated moments and not be assumed to be of any particular kind but rather of multiple kinds” (p. 745). Savolainen (2016) further explained that such constraints are inextricably intertwined and multifaceted; they may be context-specific in nature and could vary considerably. Common obstacles that emerge in the LIS literature can be classified according to Savolainen’s (2016) internal and external categories. This section will explore these multifaceted barriers and focus on how they are inextricably intertwined.

From the reviewed literature, it is evident that library resources, accessibility, staff and bureaucracy are the most common barriers to ethnic minorities using and taking up library

services. Insufficient resources being allocated to libraries were amongst the criticisms that can affect the use of public libraries or information seeking. Insufficient resources manifest in the unavailability of specific information resources (Sirikul & Dorner, 2016) or collections in mother tongue languages being too small, too old or completely absent (Berger, 2002; Sirikul & Dorner, 2016). Linley and Usherwood (1998) attributed collection-related issues to financial restrictions, which did not only result in out-of-date materials but also inadequate buildings and a lack of investment in appropriate IT applications. Collection-related issues necessitate recalling the argument about racism and white privilege and the question of who makes decisions concerning developing the collection. Indeed, it needs to be determined to what extent this argument can be linked to the debate mentioned in Chapter 1 (see Section 1.3.2), where the correlation between funding minorities' communities and the absence of statistical information is highlighted.

In addition to collection-related barriers, the accessibility of libraries, which overlaps with other widely reported external obstacles such as time and distance, were also deemed significant impediments. Individuals attributed their reluctance to use public libraries to the distance between the library and their place of residence (Tanackovic et al., 2012) and a lack of time to visit the library (Sirikul & Dorner, 2016; Tanackovic et al., 2012; Yoo-Lee et al., 2016). Whilst the lack of time might be connected to personal commitments, such as work (Sirikul & Dorner, 2016), in Mutshewa et al. (2010), the lack of time was attributed to the daytime opening hours of the library, which coincide with when people are most likely to be engaged in livelihood activities. Thus, funding cuts from the UK's government from 2010 onwards have had an impact on the number of branch libraries and their opening hours, contributing to issues of library accessibility (see Casselden et al., 2015; Davies, 2013; Vella, 2018).

In relation to the perceptions of library staff, participants in the reviewed studies reported high satisfaction levels with the library service team and were only minimally critical of staff (Berger, 2002; Sirikul & Dorner, 2016). However, immigrants frequently criticised the demographic profile of library staff, noting that they often did not reflect those of immigrant library users (Grossman et al., 2021). While researchers, such as Rodrigues (2006), Van Riel et al. (2008), Syed (2014) and Zhou et al. (2019) spoke in favour of staff training, others perceived diversity of staff as not only pragmatic but also symbolic (Berger, 2002; Velez, et al., 2022). Atlestam et al. (2011) stated a diverse staff would represent a sense of security and a symbol of career success, as it has linguistic, psychological and symbolic values. Furthermore, the study by Velez et al. (2022) found evidence of an association between recruiting Hispanic staff and an increased use of libraries amongst Hispanics. That association was affirmed by other authors studying ethnic minorities and by the ethnic minorities themselves. For example, Hill (2018) attributed the success of the Richmond Public Library in Canada in serving immigrants, especially the Chinese community, to various factors, including the diversity of its staff.

Additionally, participants in the Danish (Berger, 2002), Swedish (Atlestam et al., 2011) and New Zealand (Sirikul & Dorner, 2016) studies called for greater staff diversity for linguistic, psychological, or symbolic reasons, which affirm the influence and importance of staff diversity in public libraries. In the UK, the whiteness of the library workforce is gaining significant attention as the information workforce suffers from low ethnic diversity, with 96.6% of the workforce identified as white (Hall et al., 2015). In turn, CILIP launched the Community, Diversity and Equality Group that sought to develop a heterogeneous library and information labour force (CILIP, n.d.a) and the BAME Network to address the “under-representation of People of Colour within the library and information workforce” (CILIP,

n.d.b). In addition to the above common external barriers, other minorly reported issues related to individuals' social conditions, such as ineligibility for a library card, seem to influence library usage (Yoo-Lee et al., 2016).

Regarding internal obstacles, insufficient language proficiency was deemed as the most significant obstacle (Atiso et al., 2018; Martzoukou & Burnett, 2018; Sirikul & Dorner, 2016; Yoo-Lee et al., 2016). Insufficient language proficiency is usually due to recent migration experiences or being a housewife with few opportunities to use the receiving country's local language (Ganassin & Holmes, 2020). The influence of insufficient language proficiency is profound, as it is primarily linked to addressing needs, well-being and community engagement (Martzoukou & Burnett, 2018). It may also impact communication with library staff and the usage of library resources and may lead to discomfort when asking staff for help using the library's services (Sirikul & Dorner, 2016).

Other awareness- and perception-based internal barriers could also hinder the take up of library services. For example, members of ethnic minorities, in the reviewed studies, attributed their low or non-existent use of the library to their unawareness of the range of library services and resources or even of its potential existence (Atiso et al., 2018; Petr, 2004; Sirikul & Dorner, 2016; Tanackovic et al., 2012). Awareness-related issues could be attributed to a lack of advertising or the educational level of individuals (Petr, 2004). It also could be connected to individuals' perceptions and expectations of public libraries. Various misconceptions exist in the community, which influences their relationship with libraries. As Martzoukou and Burnett (2018) argued, sometimes difficulties relate to a lack of understanding of the systems in place, rather than how the local community has reacted to the needs. Linking to that, various LIS empirical studies found that past experience with public libraries could affect individuals' understanding of them (Audunson et al., 2011) and "new

arrivals bring with them their past experiences with public institutions in their home countries” (Shepherd et al., 2018, p. 586).

For instance, Audunson et al. (2011) reported on the role of public libraries in the life of immigrant women from Iran, Afghanistan and Kurdistan. Findings suggested that their perception of public libraries differed according to pre-immigration experience with libraries. Indeed, many individuals may come from countries that do not have public libraries. Therefore, they do not understand the purpose of libraries (Scott, 2011; Usherwood, 2007). Others may have public libraries in their home countries but have negative or unfulfilling experiences with them. For instance, some Muslim Arabic-speaking women international student participants in Mahlhl’s (2020) study did not use American academic libraries, because their cultural norms said libraries are only for books. In Ghana, libraries are primarily considered resources to fulfil the educational information needs of students (Atiso et al., 2018). Therefore, as Scott (2011) highlights, individuals who have had a negative experience with libraries prior to immigrating are less likely to seek out libraries for help upon arriving in their receiving countries. In addition to the above common internal barriers, another reported issue is suspicion or mistrust of authority (e.g., the government and their public institutions), which influences decisions to access to information or library usage (Caidi et al., 2008).

In summary, the reviewed literature reveals that there are various internal and external obstacles that influence ethnic minorities' use of public libraries. However, those barriers can be influenced by the individual’s demographic, socio-cultural and political background, meaning each community group may face unique obstacles. Thus, there remains ambiguity about the barriers to connecting effectively with public libraries faced by groups, like the Arab community, that have not been studied in depth. Mahlhl (2020) attempted to address those knowledge gaps by using academic libraries to investigate the barriers experienced by

Muslim Arabic-speaking women international students. It is unclear whether Mahlhl's (2020) findings can be extended to other Arab immigrants in a different context, such as economic immigrants and refugees (see Section 1.3.1).

It is also unknown how Arabs' pre-immigration political or socio-cultural environments influence their relationship with public libraries. The literature demonstrates that some Arab countries are non-democratic (Almudarra, 2019; Ha & Shin, 2016; Josua & Edel, 2021). Furthermore, LIS researchers, such as Keseroglu (2016), confirm that each public library system is established and developed within the framework of the laws of its country and it functions according to the country's political tradition. Therefore, "In... countries where democracy... [is] not upheld, it is questionable whether "true" public libraries can actually be said to exist, because there the criteria for democratic libraries cannot be met" (Keseroglu, 2016, p.182) (see also Section 1.2.1). Despite a thorough search of the literature, I failed to find any LIS empirical study that explains the role of public libraries in countries ruled by dictators, and whether living in those countries before immigrating to more democratic countries influences immigrants' usage of and perceptions of public libraries as democratic spaces within civil society.

2.6 Oldenburg's (1989) Third Place as a theoretical framework: an overview

According to Oldenburg's theory, a third place represents our informal public life and should meet other needs that work and home do not satisfy. Oldenburg (1989) demonstrated that a third place must exhibit the following eight characteristics to attract people successfully:

1. Happen on neutral ground: places where "individuals may come and go as they please ... none are required to play host, and ... all feel at home and comfortable" (p.22).

2. Be levellers: inclusive places that are accessible to everyone. These places do not require anyone to meet certain criteria or be of a specific social rank to gain access.
3. Have the conversation as the core activity: places that facilitate, value, and nurture informal and sociable dialogue.
4. Are accessible and accommodating: places that are accessible in terms of time and location. As a result, individuals are able to easily access the place after completing their family, academic or professional commitments.
5. Have regular visitors: over time, some people become frequent visitors who give the third place its identity and characteristics and foster trust among new users.
6. Maintain a low profile: places where the profile is unpretentious, the places are plain, and visitors are not required to dress up fashionably or officially.
7. Keep a light and playful mood that encourages people to come back.
8. Are like a home-away-from-home: the environment of a third place is familiar and congenial and makes visitors feel like they belong to the place (Oldenburg, 1989).

The above eight characteristics of third places revolve around “Creating opportunities for social inclusion and interaction, including conversation as the main activity, accessibility and accommodation, a playful mood and a sense of belonging-a home-away-from-home” (Dalmer et al, 2020, p.24). Oldenburg (1989) emphasised that third place’s features are not limited to those eight characteristics and are “determined most of all by its regular clientele” (Oldenburg, 1989, p. 42), giving the theory flexibility to be further developed and applied in various scenarios and research contexts.

It is interesting though that Oldenburg (1989) did not mention public libraries in his book, which might be attributed to two possibilities: at that time, libraries were not regarded as a convivial establishments, or Oldenburg's experience with them was unlike that of third

places (Wood, n.d., 2021). Despite that, over time, society has found other third places than those Oldenburg (1989) listed in his books, such as public libraries, which are arguably in the perfect position to become good third places, simply because of what they are and how highly they are used (Wood, 2021). Buschman and Leckie (2007), for example, enrich the LIS literature with a diverse and comprehensive collection of essays on the library as a physical, intellectual and social place. Although the essays provided do not “exhaust the application of the theoretical ferment around space and place as it applies to libraries”, they demonstrate that the topic (i.e. libraries as a place) has historically found its place in LIS literature (p. 22). A theme running through these essays (Buschman and Leckie, 2007) is that libraries have a value for their users that extends far beyond mere access to material or places in which to read them. For example, for the African American community, the Greensboro Carnegie Negro Library was not only a place to check out books and read them. During its existence (from 1904 to 1964), the Greensboro Carnegie Negro Library served as a gathering, negotiation and decision-making place for community leaders and members and as a place for everyone to improve their lives. Thus, it was described as "the fruit and root of the community" (p. 79).

Similarly, contemporary LIS literature argues that libraries meet the definition and characteristics of third places by being free, accessible, welcoming, non-stigmatised and open-to-all (e.g. Audunson, 2005; Bruxvoort, 2018; Harris, 2007; Lawson, 2004; Leckie & Hopkins, 2002; Richter, et al., 2019; Riggs, 2020; Scott, 2011). LIS practitioners and a few researchers, such as Leckie & Hopkins (2002), Pajouh et al. (2014), Lin et al. (2015) and Lovell (2022), have used Oldenburg's (1989) third place theory to emphasise the significance of public libraries and the various roles they play in their communities. Irrespective of the findings of those studies, all of them relied on Oldenburg's third place theory to explain the

shifting role of public libraries from the ‘palace of books’ model towards a ‘people’s palace,’ where people gather primarily to learn, think, explore, play, reflect and socialise. Still, those studies varied in how they utilised Oldenburg’s (1989) third place theory, affirming Fuller-Gregory’s (2020) argument that “there is no one path forward in reimagining libraries as third places, rather there will be many stories that start with the common narrative of a community” (p. 11). However, those LIS studies adopting Oldenburg’s third place as a framework can be criticised for not acknowledging that Oldenburg’s third places theory was published in 1989. Since 1989, the discourse surrounding diversity and equality has changed, which could influence the interpretation of the eight characteristics of Oldenburg’s third places. This topic will be discussed later in this section. No known LIS study also has considered the potential of Oldenburg’s (1989) third places theory in addressing issues of diversity, integration, equality and library engagement amongst ethnic minorities.

Post-COVID-19, the assumptions underpinning third place gained more popularity in the context of public libraries. For instance, in the four-year strategy for Scotland’s libraries (between 2021 and 2025), public libraries were regarded as communal living rooms putting them at the heart of the COVID 19 recovery (Brown, 2021; The Scottish Library and Information Council, 2021). Also, as stressed in the 2021 report: *New Model Library: Pandemic Effects and Library Directions*, the COVID-19 has reaffirmed the significance of libraries’ physical spaces, as library leaders were pressured to remain open and ease building restrictions. Therefore, library leaders planned to redouble their efforts to make gathering spaces more inviting and welcoming (Connaway et al., 2021). Similarly, Wood (n.d.) stressed that the pandemic highlighted the value of third places.

The above discussion demonstrates that Oldenburg’s (1989) third places theory is a valid view of inclusion; the suggestion Oldenburg offered could be accepted by public

libraries interested in developing their vision of integration and inclusion. Nevertheless, thirty-four years after the theory was published, tremendous changes have taken place in the social-cultural and political contexts, reshaping libraries as political institutions. Those changes can impact how Oldenburg's (1989) third places' characteristics are understood. To illustrate this argument, the 'levellers' and 'home-away-from-home' characteristics of Oldenburg's (1989) third places will be analysed and critiqued as examples.

Example 1: Starting with 'home-away-from-home,' Oldenburg (1989) considers home-like third places to offer a congenial and familiar environment. They radically have different settings from home. Still, they are "remarkably similar" to good homes in the "psychological comfort and support" that they extend (Oldenburg, 1989, p. 42). Oldenburg (1989) used David Seamon's five criteria against which he assessed and articulated 'home-like' as a criterion of third places. In Oldenburg's (1989) interpretation, criteria of 'at-home-ness' include

- Rooting people: a third place provides a physical centre around which individuals organise their coming and going,
- Appropriation: regulars of a third place refer to it as theirs and feel like they are part of it,
- Regeneration: third places are ideally suited for social and spiritual regeneration,
- Freedom to be: regulars of a third place feel at ease, and that involves expression of personality exhibited in expressive behaviour, such as joking.
- Warmth: the warmth of third places emerges out of friendliness, support and mutual concerns.

Oldenburg's (1989) above explanation of home-like third places is enthusiastic and well within public libraries' environment that is perceived as safe and welcoming (see Section 2.4). However, Sarup (1994) argued that "The notion of the home is not the same in every culture, and... the meaning of a metaphor used in the 1930s is not the same as its meaning in the 1990s" (p. 95). Given Sarup's (1994) statement, the Arab community in Sheffield may interpret 'home-like third places' differently from what Oldenburg, who was a Swedish-born American, envisaged thirty-four years ago.

Example 2: 'Leveller' as a concept is political. It was first used to refer to "one of a group of radicals arising during the English Civil War and advocating equality before the law and religious toleration" (Merriam-Webster, n.d.). At the time, Oldenburg (1989) defined 'leveller' places as those accessible to the public and not requiring people to meet specific criteria or be of a particular social rank to gain access. Linking being 'levellers' to Griffin's (2008) distinct periods of human rights can help to highlight the social-cultural and political changes and their implication in Oldenburg's (1989) third places theory. Griffin (2008) identified three different periods of human rights that can help follow the main trends and shifts in political and societal understanding of equality:

The first generation consists of the classic liberty rights of the seventeenth and eighteenth centuries—freedom of expression, of assembly, of worship, and the like. The second generation is made up of the welfare rights widely supposed to be of the mid-twentieth century though actually first asserted in the late Middle Ages—positive rights to aid, in contrast, it is thought, to the purely negative rights of the first generation. The third generation, the rights of our time, of the last twenty-five years or so, consists of 'solidarity' rights, including, most prominently, group rights. (p. 256)

The way Oldenburg (1989) defined 'leveller' corresponds to the core principle of public libraries as public services that have a legal duty to welcome all. It also corresponds to the first-generation rights, which revolve around classic liberty rights. More contemporary race-related and equality-related debate focuses on group rights. For example, LIS literature argues the rights for ethnic groups to have access to various library resources and services related to their cultural and linguistic heritages (see Sections 1.2.2, 2.3.3 and 2.3.4). Herring and Henderson (2012) presented their vision of this group right or equality as “The equal inclusion of people from varied backgrounds on a parity basis throughout all ranks and divisions of an organization” (p. 300). Both Oldenburg (1989) and Herring and Henderson (2012) are America-based scholars, but what separates them is the timing of their work.

In addition to the above argument, reviewing events that took place within the timeframe of the present study, specifically between 2019 and 2021, affirms a rapid change in the equality- and race-related debate, and how those debates thrived like never before and centrally around group rights. For example, in the UK, there has been discussion surrounding the unequal impact of COVID-19 on minority communities, which was attributed to several factors, such as historical inequalities, racism and discrimination (Payne et al., 2021; Public Health England, 2020a, 2020b). As Obasogie and Darnovsky (2018) explained “Race is not biological category that naturally produces these health disparities because of genetic differences. Race is a social category that has staggering biological consequences, but because of the impact of social inequality on people’s health” (p. 414). Therefore, COVID-19 opened the wound and exposed historical inequality like never before.

The year 2020 also saw the international wide antiracism protests triggered by the killing of George Floyd in the USA (Blackwell-Pal, 2020; Gibson et al., 2020; Hill et al., 2020), which triggered the awareness of the UK authorities; the Commission on Race and

Ethnic Disparities was set up to look into racial inequality in the UK (Commission on Race and Ethnic Disparities, 2020). The same year saw the establishment of the Race Equality Commission to deliver an independent strategic examination of the nature, extent, causes and effects of racism and race inequality within Sheffield (Sheffield City Council, 2022). Earlier events in the UK, such as Brexit, have also given voice to racism; Racial prejudice and race-related hate crimes have risen since the 2016 Brexit referendum (BBC News, 2019; Booth, 2019; Kleebauer, 2016; Versi, 2016). During such times, racism continued to thrive through evolving modes of expression. Modes that refashioned themselves in ways deemed more palatable than the explicit racism of the past (Patel & Connelly, 2019).

Those three events, amongst others, have given rise to critical race- and equality-related debate at societal and governmental levels and in the academic context and raised awareness of insufficiency and failure of equality of access, interpreted in Oldenburg's (1989) third places as levellers. For instance, Gibson et al. (2020) used events of 2020 (COVID-19, murders of unarmed Black people and the resulting global protests) to argue against libraries' neutrality. Therefore, there is a need to refresh the characteristic of Oldenburg's (1989) third places to reflect those political and socio-cultural changes and new perspectives associated with those changes. With the discussion in this section in mind, the following two sections will summarise the gaps identified in the literature and thoroughly explain how Oldenburg's (1989) third places theory can guide this study in filling the identified gaps.

2.7 Summary of the gap in the literature and the need for this research

The analysis of LIS literature regarding the role that public libraries play in responding to ethnic minorities' needs for integration and inclusion demonstrate that:

1. LIS research offers varied perspectives to illuminate how the role of public libraries has been reshaped in attempting to serve ethnic minorities in their struggle to integrate (see Sections 2.2 and 2.3.2). This chapter has reflected on the complexities in the experiences for both public libraries and ethnic minority users themselves. Still, there is a dearth of LIS studies focusing on the role of the UK public libraries in helping members of Arab ethnic minorities to integrate or participate in activities that promote integration. That is an area of concern and a gap in the current LIS literature which this research is willing to take further (see Section 1.3.1).
2. The findings from the literature review suggest that ethnic minorities encounter different types of barriers and challenges to using libraries. Still, due to the heterogeneity of minority groups, those barriers could be different between different ethnic minorities (see Sections 2.4 and 2.5). Arab ethnic minorities, for instance, could be different from other ethnic minorities in their socio-cultural and demographic backgrounds and other pre- or post-immigration living conditions. However, the barriers to public library usage, and their origins, amongst Arab ethnic minorities have yet to be established, making this research needed (see Section 2.5).
3. There is agreement that a conflict exists between the political nature of the public libraries and their core priorities to serve for free and to be open-to-all public (see Sections 2.2 and 2.3.3). Such conflict demonstrates how public libraries as public service institutions could struggle to provide arenas for socialisation and allow access to different services and resources. Moreover, LIS researchers and practitioners could struggle to reconcile the role public

libraries play in relation to integration and diversity and bring them together in a theoretical framework to guide LIS researchers and practitioners due to the conflict between the political and academic understanding of integration and diversity (see Section 2.3). That is a gap this research aims to address.

4. The assumption that public libraries could be democratic spaces free of politics is unrealistic (see Sections 1.2, 2.3.1 and 2.3.3). With this in mind, and lacking clarity on the meanings of diversity, the inclusion agenda for Arab ethnic minorities in public libraries in Sheffield or the UK is still under-researched, a gap in the literature that renders this research necessary.
5. The outcomes of reviewing the literature suggest that public libraries face barriers in responding to ethnic minorities' integration needs, including those of the Arab ethnic communities. As a result, the community members struggle to connect with the libraries (see Section 2.5). However, the knowledge gap is how the Arab communities' members have been using library services and resources to help their integration. Hence, this research is needed since there is no evidence of how members of the Arab community in Sheffield interact with public libraries and what barriers they have been experiencing (see Section 1.3.1).
6. LIS practices are still grounded in a liberal tradition, as library values, which manifests as leaning towards neutrality and linking race-related issues, such as racism, to individual irrationality (see Section 2.3.3). Those tendencies could explain the state of the UK's public libraries, until 2000, to be "inclusive institutions in a limited sense only," and in which services targeting excluded

people “remain(ed) patchy, uneven and often time-limited” (Muddiman et al. 2000, p. viii). Therefore, critical questions can be raised: will Arabs, who see themselves as radical people (Searle & Shaif, 1991), engage with a sector still influenced by politics that give rise to racial disparities? Moreover, will they trust libraries as social and peaceful democratic spaces, primarily when libraries in their home countries may have operated under a dictatorial political system? (See Sections 2.4 and 2.5). Those are all gaps of knowledge that this research is willing to contribute to filling.

In light of all the gaps discussed above, this research is mainly rationalised by the dearth of studies that give a voice to the often-overlooked Arab ethnic minority (see Section 1.3.1). Across the reviewed literature, it became clear that "While newcomers often share common needs and behaviours, it would be surprising if key differences did not exist" (Shepherd et al., 2018, p. 593). Shepherd et al.'s (2018) statement suggests that oversimplifying the issue by considering all individuals from minority communities under one umbrella risks serious deficiencies in terms of the services provided and the level of trust and connection between members of these communities and public libraries. However, this argument is not new, as the findings of Shoham and Rabinovich (2008), Atlestam et al. (2011), Listwon (2007), Martzoukou and Burnett (2018), and Mansour (2018) suggested differences between ethnic minorities in terms of their information needs and information behaviour when it comes to the use of library services. For those reasons and the lack of accurate and detailed national authority-level statistical data on the Arab community in Sheffield (see Section 1.3.2), no assumptions can be made about their access to public libraries and services in the city. Therefore, questions concerning their needs for integration

and inclusion, public library experience, and public libraries in Sheffield's response to these needs are aimed to be answered by this research, thereby closing the gap in the literature.

2.8 Considerations for this thesis and the adoption of Oldenburg's (1989) third places theory

This research stands on the ground that UK public libraries have always supported the integration and inclusion needs of minority communities by offering them pathways into Britain's social life and culture and providing access to works in their mother tongue or related to their culture or religion (McMenemy, 2009). It also argues that giving all users equal access to information and resources is a core ethical concern of UK public libraries (see Section 2.2). Nevertheless, as outlined in Section 2.7, the literature review has revealed several gaps that could be addressed in this thesis. First, this review reveals a disharmony between the definitions of diversity and integration in political agenda and academic literature and, in turn, a disharmony between the values of libraries as political institutions, what the LIS ethnic code of practice expects public library service to offer and what libraries are actually offering (see Sections 2.3 to 2.3.4). Those conflicts put public libraries in a dilemma in implementing such agendas (i.e. diversity and integration) and LIS researchers face a dilemma in discerning connections between those perceivably conflicting political agendas.

This thesis, however, attempts to reconcile diversity and integration in the public libraries context by adopting an academic side of the debate. In that sense, this research perceives integration as a two-ways-process that cannot be achieved at the expense of ethnic minorities' cultural and linguistic identity (Klarenbeek, 2021), and diversity as "The equal inclusion of people from varied backgrounds on a parity basis throughout all ranks and divisions of an organization" (Herring & Henderson, 2013, p. 300). The decision to reconcile

integration and diversity is grounded on the fact that while analysing the academic literature, wherever integration was found, diversity was present. Such a relationship between both concepts was also seen in the origin of diversity as “[it] was originally ... created to justify more inclusion of people who had traditionally been left out” (Herring & Henderson, 2012, p. 632) (see Section 2.3.3). It is thus hoped that this research will go some way to marrying integration and diversity together under a less political theoretical framework than other theoretical frameworks, such as the integration theories. This thesis assumes that Oldenburg’s (1989) third places theory is suitable for this purpose.

Indeed, it is accepted in this research that public libraries’ role in social inclusion, embodied in their values, responsibilities, spaces and range of materials and services (diversity), corresponds to Oldenburg’s ‘be levellers’. On the other hand, libraries as trusted places for fostering community relationships and belonging (integration) correspond to Oldenburg’s ‘home-away-from-home’ and ‘having a conversation as the main activity’. For that, this research focuses on those characteristics. The rest of Oldenburg’s (1989) eight characteristics of third places are excluded, as they overlap with features that are already included or because they correspond to well-studied aspects of public libraries that are beyond the scope of this research.

An advantage of Oldenburg’s (1989) theory is that it is flexible; as Oldenburg himself noted, the eight characteristics of third places are not fixed or comprehensive, allowing the theory to be applied to novel situations. Therefore, this research builds on that flexibility and the political and societal changes since Oldenburg’s (1989) time to develop and justify its theoretical framework (see Section 2.6). In other words, this study considers the development of the debate surrounding equality and diversity since Oldenburg (1989), and the possible impact this may have on interpreting third place characteristics (see Section 2.6). Hence,

taking advantage of the flexibility of Oldenburg's (1989) third places theory, this study accepts its characteristics as discussed in both Oldenburg (1989) and the reviewed integration and diversity literature in Chapter Two.

This study also adopted Oldenburg's (1989) theory to consider the more recent political shift in the UK and the increased emphasis on involving local residents in the democratic process and decision-making. Following Sheffield's referendum in 2021, there was a move from a leader and cabinet model to a more modern committee system of governance. Sheffield was England's first core city to implement this move, and part of this was the formation of the Local Area Committees in 2021 (Sheffield City Council, n.d.b). The Local Area Committees aim to increase the participation of local people in the democratic process and bring decision-making closer to their communities, revolutionising how citizens affect decisions that are relevant to them (Sheffield City Council, n.d.c).

Those political changes that bring decision-making closer to local people can be promoted in public libraries using Oldenburg's (1989) third places theory. As established earlier, Oldenburg (1989) argued that their users should shape third places' characteristics. Therefore, his theory can help to promote a developed perspective of public libraries, in which they act as enablers and facilitators of community engagement; in turn, the community acts as co-creators of library services and values. LIS authors, such as Williment (2020) and Hapel (2020), have considered these developed roles of libraries and communities. Still, the level of community engagement in UK public libraries needs to be well recognised and well promoted, as the role of the community as co-creator of libraries' services seems to be highly tied to the community-managed libraries model (see Section 1.4.2). Finally, this study takes into account the fact that racism and racial disparities continue to have a significant impact on the lives of Sheffield's residents (Sheffield City Council, 2022). Therefore, it adopts

Oldenburg's (1989) third places to help define and advocate libraries' role in developing and fostering a more resilient and coherent society (i.e. social and caring role of public libraries discussed in Section 2.2).

CHAPTER 3: METHODOLOGY

3.1 Chapter overview

This chapter presents and justifies the methodological choices undertaken to approach the research questions and fulfil the aims and objectives set out in Section 1.5. To do that, the chapter starts by declaring the researcher's position. Following that, the philosophical assumptions underpinning the study, including the epistemological, ontological and axiological positions taken in this research, are discussed. The chapter will then address the research approach to explain the relationship between theory and data collection and analysis through reasoning the adoption of either deductive or inductive approaches. That is to be followed by explaining the research design, which is described through the lens of heavily qualitative perceptions in the context of an explanatory single case study design. This chapter details the use of web surveys and semi-structured interviews as primary data collection methods from the two study populations (i.e. members of the Arab community in Sheffield and public libraries' staff and volunteers). That is followed by an outline of the use of the pilot study. The chapter also explains procedures employed in this research to reduce ethical issues associated with internet-mediated research, the involvement of human participants and those imposed by the researcher's insider position.

Creswell and Creswell's (2018) Research Framework, which is summarised in Figure 2, was selected and modified to match the current research process (see Figure 3). According to Tobi and Kampen (2018), a framework is useful for complicated or interdisciplinary research to direct the research systematically.

Figure 2

Creswell and Creswell's (2018) framework for research

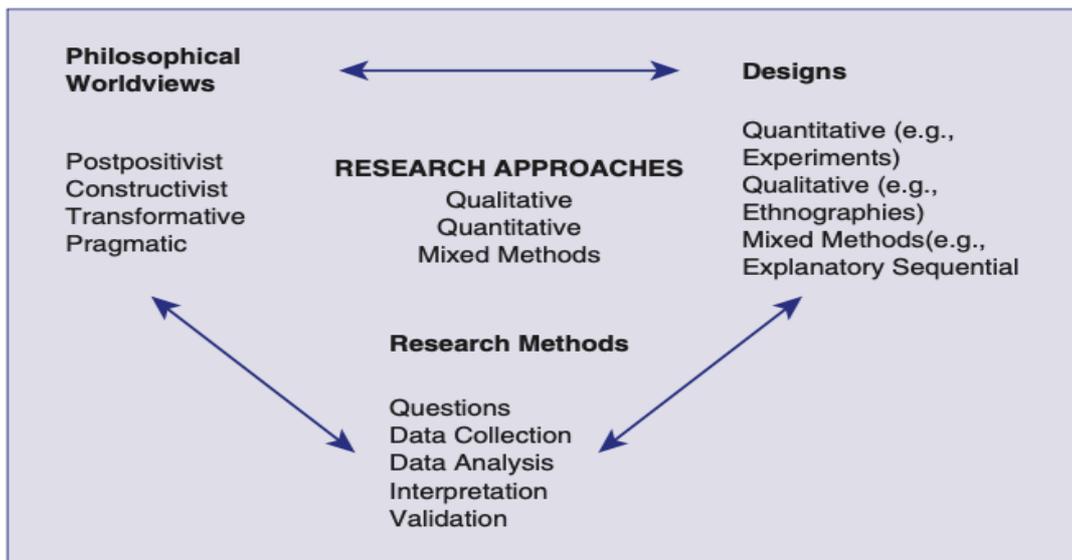


Figure 3

The methodological framework designed to guide this study

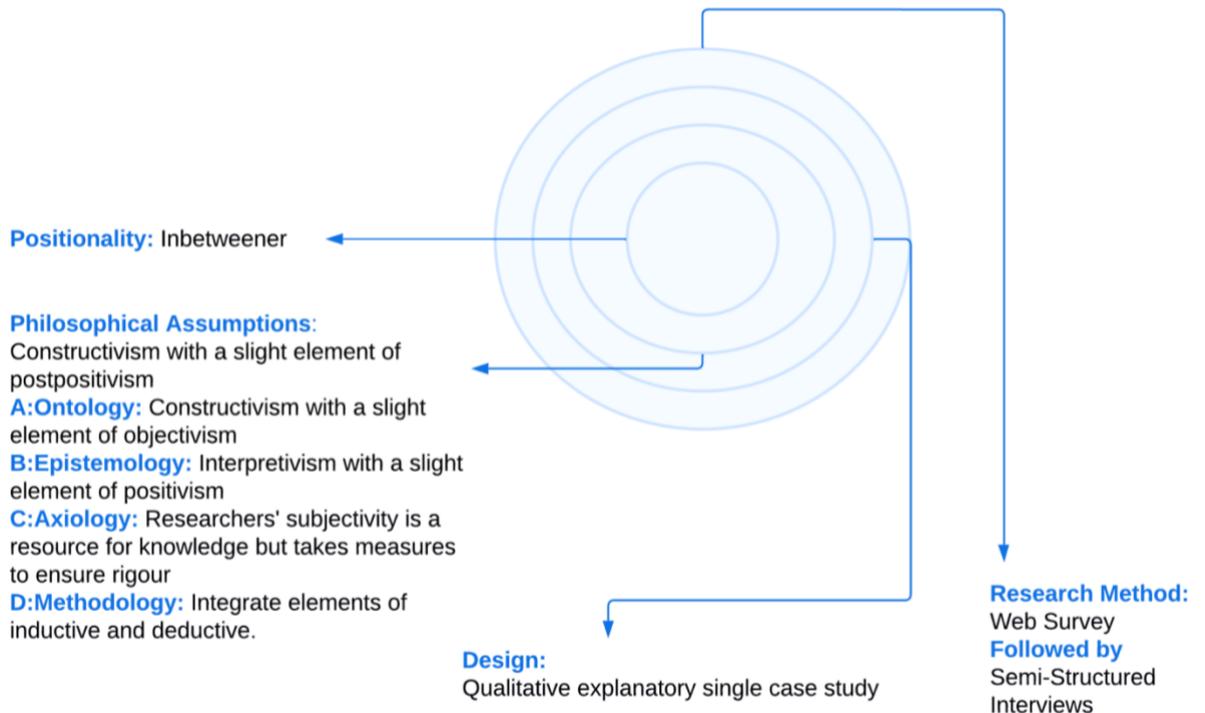


Figure 2 shows that Creswell and Creswell's (2018) framework is divided into three parts: the research's philosophical assumptions, design and methods. Figure 2 was modified in this research to fit the processes used, creating the framework in Figure 3. An extra element, positionality, was added to Creswell and Creswell's (2018) to reflect the steps undertaken in this study.

3.2 Positionality

In this study, the position I adopt is close to the far insider end of the continuum of researchers' positionality (see Section 1.7). Nevertheless, it can be argued that I uphold some elements of outsiders. Although early investigations of insider/outsider positions established that a researcher is predominantly an insider or an outsider, more contemporary analyses have revealed the complexity of researchers' positionality (Merriam et al., 2001; Rowe, 2014). It has been increasingly argued that intricacies are inherent in either position, and the boundaries between the two statuses are not entirely clear since researchers do not stay all their journey in one position (Merriam et al., 2001). In other words, a researcher is neither inside nor outside, nor wholly one identity or another (Morris et al., 1999). For that, the concept of 'inbetweener' is used to reflect the position of researchers who proposed a more logical debate around positionality as multi-dimensional (Milligan, 2016).

A vital aspect of this novel thinking about insider-outsider positioning is that a researcher takes on different positions dependent on the present situation or scenario, the participants with whom a researcher is interacting, and familiarity with the linguistic and socio-cultural norms of participants (Milligan, 2016). In that sense, in a single researcher, there may be some aspects of insiderism on some dimensions and characteristics of outsiderism on other dimensions; furthermore, a researcher's position is not limited to how

they see themselves but how participants see a researcher in a given scenario (Berger, 2015; Coghlan & Brydon-Miller, 2014; Hellowell, 2006; Milligan, 2016).

With the above debate in mind, in the present research, I found myself in a similar position to Ming-Yeh and Youngwha in Merriam et al. (2001), who interviewed people from their own culture living abroad. Despite sharing a common bond with their participants, their gender, age, or educational level compromised their insider status. Compared to Youngwha, the respondents had relatively low education levels; therefore, some perceived her as an outsider to their community. Ming-Yeh also realised that in a culture that assigns significant value to age and gender (i.e. male), her identity as a young lady led to interesting dynamics. She found an older interviewee saying, "Only people of my age could understand this ... young people like you have no idea" (Merriam et al., 2001, p. 408). It could be argued that I inhabit insider characteristics on the racial, linguistic, professional and educational level, as my self-image is that of Arab, bilingual and a library and information specialist. Nevertheless, others involved in this research might view me as having an outsider identity (e.g. female, Saudi, and student). Different scenarios during the fieldwork might impact my position as an insider or outsider to the central topic discussed. For example, although I have completed LIS undergraduate and postgraduate education and I worked as a librarian before conducting this research, I could be considered an outsider in relation to the library workers I interviewed. This is because my previous work and educational experiences were in Saudi Arabia and the United States of America, unlike the interviewed library workers. Therefore, I took the position of an inbetweener.

By positioning myself as an inbetweener, I would argue that this perspective helped me to use the insider/outsider situation to my advantage. As an insider, I benefited from a more genuine and authentic understanding of the participants' perceptions, issues and culture.

It also provided ease of access, greater openness amongst participants and the ability to read nonverbal cues and ask more meaningful questions (Berger, 2015; Merriam et al., 2001; Ochieng, 2010; Saidin & Yaacob, 2017). Inhibiting an outsider's identity also concealed the disadvantages of the insider perspective, as "outsider's advantage lies in curiosity with the unfamiliar, the ability to ask taboo questions, and being seen as non-aligned with subgroups thus often getting more information" (Merriam et al., 2001, p. 411).

In other words, as an inbetweenener, I acknowledge that "What an insider 'sees' and 'understands' will be different from, but as valid as what an outsider understands" (Merriam et al., 2001, p. 411). Additionally, involving different participants during the research process makes me believe that a researcher interacts with more than one world. Still, perceptions and understanding are intertwined, shared and exchanged. Hence, in one way or another, a researcher becomes an insider. With that in mind, using both positions is usually driven by an aim; therefore, as a researcher, I did not need to avoid taking one position or another but to overcome some of the disadvantages of a particular position with the help of several means of prevention to ensure credible research (Saidin & Yaacob, 2017; Unluer, 2012). For instance, due to my insider characteristics, I was mindful of my subjectivities, self-knowledge and sensitivity. I needed to understand the role my identity plays in the creation of knowledge and mindfully self-monitor the influence of my biases, beliefs and experiences. I also needed to sustain "the balance between the personal and the universal" (Berger, 2015, p. 220) (see Sections 3.8 and 3.9 for more about this).

3.3 Philosophical assumptions

As a researcher, as recommended by Creswell and Poth (2018), Bryman (2016) and Denzin and Lincoln (2018), I needed to consider the philosophical assumptions and justified them before making methodological choices. That is because there are different relationships

between epistemology, ontology and methodology, indicating that when researchers hold a viewpoint about what is regarded as knowledge (epistemology), then they could potentially develop another ontological standpoint (how knowledge exists) as well as the most effective methods to find it (Johnson & Onwuegbuzie, 2004).

As a starting point, I acknowledged that philosophical assumptions are often applied in research through paradigms (worldviews), theories or theoretical orientations that guide the research practice (Creswell & Poth, 2018). Furthermore, a paradigm encompasses four terms: axiology (the value stance taken by the researcher), epistemology (how the researcher knows reality), ontology (the researcher's view of reality) and methodology (the best approaches to gaining knowledge about the world) (Creswell & Poth, 2018; Denzin and Lincoln, 2018).

Amongst the various worldviews (i.e. postpositivism, constructivism, transformative and pragmatism), the present research mainly adopted a constructive worldview (social constructivism). Simultaneously, it acknowledged the presence of an element of postpositivism. In recent years, substantial changes have occurred in the landscape of social scientific inquiry. Various paradigms started to combine, meaning two theories previously thought to be irreconcilable may now appear to be informing one another's arguments under a different theoretical rubric. In other words, a single study can represent the best of various worldviews or blend aspects of one paradigm into another to satisfy the research aim, but with caution (Lincoln et al., 2018). Before immersing in how elements of postpositivism and constructivism are blended in this research, it is essential to clarify how this research comprehended those worldviews.

In social constructivism, the realities are multiple and are constructed based on people's lived experiences and interactions with each other (ontology). Those realities are epistemologically co-constructed between the researchers and the participants. In social

constructivism, researchers recognise the impact of their background in shaping their understanding and position themselves to reflect how their interpretations are shaped by their personal, cultural and historical background (axiology). Social constructivist researchers typically employ an inductive method of emergent ideas and gather data through methods like interviews, observation and text analysis (methodology) (Creswell & Creswell, 2018; Creswell & Poth, 2018; Denzin & Lincoln, 2018).

In contrast, postpositivist researchers believe that there is one reality beyond ourselves that researchers cannot grasp or reach because there are no absolutes (ontology). Epistemologically, to them, reality can be approximated through research and statistics, with minimal interaction with participants. In postpositivism, researchers do not interact much with their study participants, and peer review provides validity rather than the participants. Postpositivist researchers control their biases and do not express them in a study (axiology). They use scientific methods and writing; deductive methods, such as testing theories, are central to postpositivism (methodology) (Creswell & Creswell, 2018; Creswell & Poth, 2018; Denzin & Lincoln, 2018).

Considering the aim of this research, part of which was to give voice to an understudied group by examining their library experiences and needs for integration and inclusion, and libraries' responses to their needs (see Section 1.5), this research required philosophical positions that honour those voices (see Section 3.5). With that in mind, the philosophical assumptions to engage participants epistemologically in the co-construction of their multiple realities of the phenomenon of interest (library experiences) constructed socially and through their lived experiences and interactions were deemed necessary. Similarly, the aim of this research necessitated the adoption of a philosophical position that allows the analysis and interpretation of collected data without losing the various meanings

that participants attach to their experiences, nor does it silence the researcher's voice who shares commonality with her participants (see Sections 3.2 and 1.7).

Upon the above understanding, the response to my research inquiries could be best approached through a constructivist ontological lens, which embraces the notion of multiple realities constructed through individuals' lived experiences and interactions (Bryman, 2016; Creswell & Creswell, 2018; Creswell & Poth, 2018). Since epistemology is shaped by ontology (Williams & May, 1996), this research mainly took an interpretive epistemological stance that directly flows from the constructivist ontology position (Matthews & Ross, 2010). Taking advantage of the interpretive epistemological stance, I was able to apply three levels of interpretation: 1) reveal how members of social groups interpret the world surrounding them, 2) provide my interpretation of participants' interpretation and 3) interpret my interpretation in light of the theory, concepts and literature of the discipline (Bryman, 2016). In other words, I followed the argument of Parsons (2018), as emphasised in the below quote:

The subset of constructivists who explicitly take the interpretivist label are signalling a particular epistemological position. They strongly argue that since all human action passes through interpretation, and since scholars themselves are also interpreting through their own filters, we should not ever pretend that we can access the 'real world.'
(p. 79)

Still, I could not ignore upholding axioms of the postpositivism worldview. At the very early stage of the investigation, the lack of studies of the public library experience of the Arab community limited my knowledge of how participants might perceive public libraries and libraries' various roles in diverse communities (see Sections 1.3.1, 2.7, 2.8 and 3.5).

Questions arose in my mind, such as whether the public libraries in Sheffield serve the Arab community and whether the Arab community use public libraries. These questions could be

answered through research and statistics without substantial interaction between the research participants (i.e. members of the Arab community and library staff and volunteers) and me.

In this research, leaning towards a positivist epistemological stance paved the way towards acknowledging the statistical data as sufficient knowledge. Additionally, the objectivist ontological stance paved the way towards accepting that the various social phenomenon involved in this research and their meaning; for example, inequality can act on and constrain people. Still, like most social science researchers, I opposed the philosophical stance in natural science that purely perceives social phenomena as having an existence completely independent of social actors, ignoring the role of social actors in constructing social reality (Bryman, 2016). Indeed, my ontological and epistemological positions are complex and may not appear logical until the research design is discussed and justified in Section 3.5.

Finally, regarding axiology, as explained in Sections 1.7 and 3.2, I acknowledged my racial, linguistic, socio-cultural, political and librarianship educational background and its influence on the research process. As a qualitative researcher, I positioned myself clearly in Sections 1.7 and 3.2 to report my biases and the values I bring to a study and admit the value-laden nature of my research and information collected from the field (Creswell & Poth, 2018). I also supported the argument that avoiding bias in a qualitative paradigm is “illogical, incoherent and ultimately meaningless,” because researchers’ subjectivity is “a resource for knowledge production rather than ... a must-be-contained threat to credibility” (Braun & Clarke, 2021a, pp. 334-335). Still, I upheld axioms of postpositivism’s axiology. That manifested not in controlling and avoiding my biases in this study but in using multiple measures to ensure that my subjectivity was used effectively without impacting rigour (see Section 3.9).

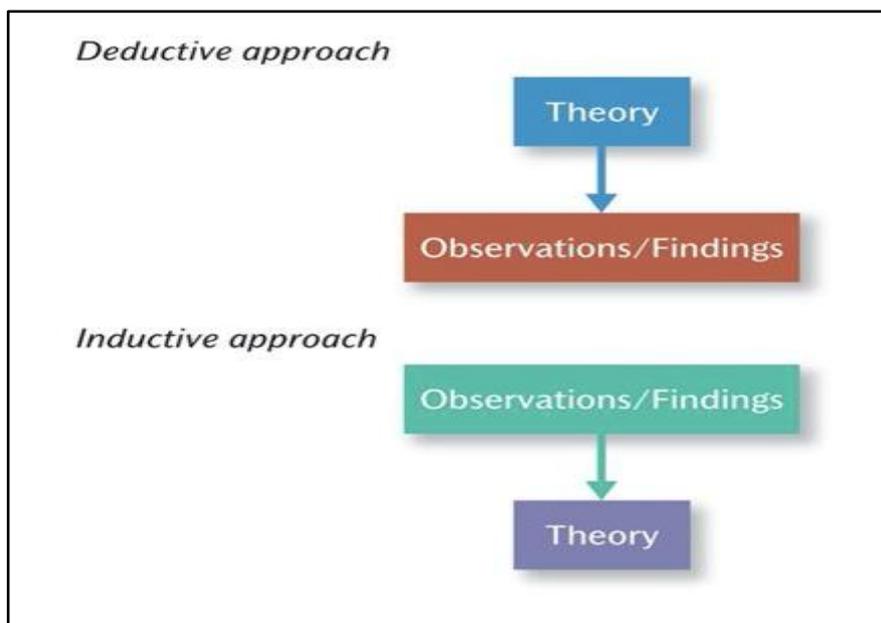
Similar to the complexity of my epistemological and ontological positions, the best approaches to gain knowledge about the world (i.e. methodology, here, surveys and semi-structured interviews) in this research are also complicated. The methodological choices will be explained and justified in the upcoming sections. However, before this, deductive and inductive reasoning is the critical point that needs clarification to make sense of the research methodology and the relationship between theory and research and data collection and analysis in the present study.

3.4 Research approach

A research approach is a route the researcher can follow to answer the research questions (Creswell & Creswell, 2018). To that end, Bryman (2016) described two approaches: deductive and inductive (see Figure 4).

Figure 4

Research approaches. Reprinted from Bryman (2016)



In an explanation of Figure 4 above, a deductive stance is ordinarily linked to quantitative research, and an inductive is linked to a qualitative approach (Bryman, 2016; Maarouf, 2019). Still, literature, including the present study, argues that social scientists can incorporate elements of both or integrate both approaches to serve the process of social inquiry (Maarouf, 2019). Additionally, the claim of being purely inductivist or deductivist can be rejected, as researchers either need “theoretical ideas in order to know what information to look for, or some knowledge in order to devise theories” (Walliman, 2006, p. 5). Thus, in this study, I used theory as background to the qualitative investigation.

In light of the above argument, even though the present research leaned heavily on qualitative methods, it considered the investigation of the phenomenon of interest in light of Oldenburg’s (1989) third places theory (mainly three characteristics: be levellers, conversational, home-away-from-home) and more contemporary critical integration and diversity literature reviewed in Chapter 2 (deductive element). The conceptual framework aimed not to test a hypothesis, as deductive strategy implies. Instead, it shed light on the theory and its applicability in the LIS field and provided a framework to understand the social phenomenon and interpret findings (Bryman, 2016).

Nonetheless, the in-depth semi-structured interviews, which were the primary data collection method, were not designed to test hypotheses, collect answers to questions or support opinions. Instead, it invited participants to reconstruct their experiences and explore the meanings they attach to a social phenomenon (Seidman, 2006) (inductive element). Furthermore, throughout the process of reflexive thematic analysis, which was the adopted qualitative data analysis method, themes were derived mainly from data, developed inductively, but were also obtained deductively from prior research and theory (theory-driven) (Brauna & Clarke, 2019, 2021a, 2021b; Trainor & Bundon, 2021). Therefore, the

present research integrated elements of both deductive and inductive strategies to serve the process of social inquiry.

3.5 Research design

This study broadly followed a qualitative interpretivism approach, which is seen as “an approach for exploring and understanding the meaning individuals or groups ascribe to a social or human problem” (Creswell & Creswell, 2018, p. 4). It was mainly framed within the qualitative approach’s characteristics and assumptions. That included significant features, such as gathering up-close information in a natural setting, relying on the researcher as a vital instrument of data collection, using multiple methods, focusing on participants’ various perspectives and meaning, being context-dependent, being reflective and interpretive of the researcher’s background influences, and presenting a holistic and complex picture (Creswell & Creswell, 2018; Creswell & Poth, 2018). Still, it incorporated an element of quantitative research, which is “an approach for testing objective theories by examining the relationship between variables” (Creswell & Creswell, 2018, p. 4).

In the present research, on the one hand, the necessity for a quantitative approach arose mainly from the need to clarify how the public libraries and services to the Arab community in Sheffield existed in the participants’ minds (see Section 3.6.1). A qualitative approach was, therefore, appropriate, given that most interview questions were purposefully designed to fill a gap or illustrate or validate trends or patterns that emerged in the surveys (see Sections 3.6.2 and 3.6.2.1). On the other hand, the need for a qualitative approach arose from the scarcity of an in-depth empirical study on the library experience of the Arab community in the UK and the limitation of the statistical measures (see Sections 1.3.1 and 1.3.2).

As Creswell and Poth (2018) argued, researchers conduct qualitative research because they need to explore a problem or issue. This exploration is needed, in turn, because of various motivations, such as studying a group or population or hearing silenced voices. Another valid reason to conduct qualitative research is the need for a complex and detailed understanding of an issue. However, this detailed understanding can only be obtained by speaking directly with people and allowing them to tell their stories.

In the LIS field, there has been increasing controversy about using quantitative measures to assess library values or users' needs and behaviour. Linley and Usherwood (1998, 1999) established a process for assessing library value qualitatively. They developed a social audit method to measure the social impact of libraries. They argued that measuring the value of a public library by simply counting book issues is not adequate. Instead, sophisticated qualitative approaches to assess the usage and value of public libraries are vital to "put flesh on the dry bones of statistical measures" (Linley & Usherwood, 1998, p. 85). The need for qualitative means of assessment in LIS research was once again emphasised by McMenemy in 2007, who stated, "We need to see more methodologies like that used by Linley and Usherwood in their social audit" (p. 274). According to McMenemy (2007), qualitative measures are necessary for assessing library impact and understanding its true value and benefits. Later work by Van Riel et al. (2008) and Williment (2020) added to the criticism surrounding the use of quantitative measures of libraries. They demonstrated that statistics are inherently limited, since they may detect trends and patterns of behaviour, but are unable to explain the reasons behind them; nor do they explain the intricacies and influences social conditions have on the behaviour of library users. With all that in mind, this research also employed qualitative measures, since statistical analyses alone did not fit the problem and do not align with the constructivist philosophy approach. As Creswell and Poth

(2018) argued, levelling “all individuals to a statistical mean overlooks the uniqueness of individuals” (p.112).

Finally, I followed the case study design to formulate the research steps for answering the research questions and approaching its objectives. Although many of the characteristics of the case study approach are not unique to it, “when brought together, they form a broad approach to social research, with an underlying rationale for the direction and planning of an investigation that separates it from the rationale for survey research or the rationale for experimental research” (Denscombe, 2014, p. 52). For that, Denscombe (2014) indicated that in qualitative research, as is the case in this research, it is recommended to use a case study research design. The following sub-section will further reason and justify the choice of a single explanatory case study design.

3.5.1 Qualitative research design: an explanatory single case study

In qualitative research, there are five main approaches: narrative research, phenomenology, grounded theory, ethnography and case study (Creswell & Creswell, 2018; Creswell & Poth, 2018). In this research, I used the case study approach, as I used various methods to explore “a real-life, contemporary bounded system ... through detailed, in-depth data collection” (Creswell & Poth, 2018, p.199). Rationalising the selected approach follows Yin’s (2014) three conditions for using a case study. These include:

1. The type of research question(s), which must be how or why
2. Researchers having little to no control over events
3. The concentration on a contemporary event within a real-life context.

Also, to Creswell and Poth (2018), a case study is practical when the inquirer has identifiable cases with boundaries and desires to understand the cases in depth. Therefore, a case study was a correct approach for this research since it fulfilled Yin’s (2014) three conditions and

had an identifiable case (the Arab community) bounded by a place (Sheffield) and sought to acquire an in-depth understanding of that case.

Another reason to favour the case study was its openness to qualitative and quantitative evidence; a strength of the case study lies in allowing the use of various research methods depending on the circumstances and the particular needs of the study. In that sense, case study research is not necessarily a form of qualitative research and can include, and even be limited to, quantitative evidence. (Denscombe, 2014; Hutchinson, 2004; Mills et al., 2010; Yin, 2014). Thus, the flexibility of the case study allowed me to use surveys and interviews as data collection methods in qualitative research. However, the most weight was given to the interviews, which offered the originality and richness of the present study.

“The intent of conducting the case study is also important to focus the procedures for the particular type” (Creswell & Poth, 2018, p. 201). In that regard, Creswell and Poth (2018) outlined three designs of case studies in terms of their intent, namely instrumental, collective or multiple and intrinsic. Additionally, Yin (2014) discussed three types of case studies (explanatory, exploratory and descriptive) and highlighted variations in terms of single and multiple case studies. I chose a single case study design in this research since comparing cases or generalising was not this study’s aim. Additionally, as Creswell and Poth (2018) argued, “The more cases an individual studies, the less the depth in any single case can be”, which was contrary to the depth sought in the present research (p. 209). As for the explanatory element of the case study design, the choice was made based on the intent of the design. An explanatory case study aims to explain phenomena and provide “an accurate description of the facts of a case, considerations of alternative explanations, and a conclusion based on credible explanations that are congruent with the facts”, all of which were a priority in the present research (Mills et al., 2010, p. 3). Therefore, considering the research aim and

questions outlined in Section 1.5, and the overall research design, an explanatory case study was the proper choice.

3.6 Data collection methods

3.6.1 Quantitative data collection method

As established in Section 3.5, the necessity for a quantitative approach arose mainly from the need to clarify how the public libraries and services to the Arab community in Sheffield existed in the participants' minds. To achieve three well-established objectives, two surveys were used with the two study populations (i.e. members of the Arab community in Sheffield and public library staff and volunteers). First, to collect quantitative data regarding trends, attitudes and the opinions of a population (Hutchinson, 2004; Saunders et al., 2009). Second, to answer purely descriptive questions (Creswell & Creswell, 2018; Hutchinson, 2004). Third, to help identify potential interview participants (Bryman, 2016) (see Section 3.5.1). In this study, the data collected from the surveys were not intended to be used to make a scientific generalisation or to answer the research questions wholly and directly. Instead, its primary purpose was to create a sampling frame to purposively sample people from whom qualitative data would be gathered, explore the phenomenon of interest, and build the factual and statistical background needed for the qualitative stage.

In terms of procedure, there are two main ways of administering survey research instruments: structured interviews and self-administered questionnaires (Bryman, 2016). The choice between them was primarily made based on their pros and cons. For example, a researcher's impact on participants is a problem associated with structured interviews (Bryman, 2016). Therefore, considering the insider elements of my position already discussed in Section 3.2, self-administered questionnaires were chosen to eliminate any impact my presence or my insider positionality might have upon participants and their answers. Self-

administered questionnaires were also favoured for being cheaper, quicker and more convenient for participants (Bryman, 2016).

A web-delivered survey determined to be favourable for three reasons. Firstly, all the questions in paper or email survey can be presented and read together, which may impact each question's independence and raise question order effects. Such a problem can be mediated by conducting a web survey, in which the researcher has control over the number of items displayed at a time. Secondly, web surveys improve the appearance of the survey questions and allow filtering questions and automatic data processing to eliminate errors (Bryman, 2016). Thirdly, researchers were advised to employ internet-mediated data collection methods during the COVID-19 pandemic (see Lupton, 2021).

Issues associated with web surveys, such as low response rates, can be mitigated by following up, attaching a covering letter explaining the reason for the research and minimising open-ended questions (Bryman, 2016); all of these were employed in the present research. However, unresolved issues associated with web surveys were the technological sophistication of the potential respondents and access to internet systems (Hutchinson, 2004). For instance, there was low involvement from participants aged 55+ years in the Arab survey, which might be attributed to the use of the internet-mediated data collection method (see Section 3.6.1.3).

3.6.1.1 Sampling, selection and distribution of the libraries' survey. A web survey was distributed to libraries accessible to the public in Sheffield except for children's and hospital libraries and archive services, which were beyond the scope of this research. This means they were distributed to the 12 council-run libraries and the 16 community- or volunteer-run libraries. All staff members or volunteers in the 28 libraries were invited to participate. Since there was no accurate data about the libraries the Arab community use

frequently or the residencies of the Arab community in Sheffield, which could indicate the libraries they use, the survey was distributed to all public libraries in Sheffield (see Sections 1.3.1 and 1.3.2).

Prior to conducting the survey, Sheffield libraries' management team was approached for the demographic data of their users. However, it appeared that the demographic data collected using the Sheffield City Council's library management system covered the public libraries in Sheffield as a unit and could not be filtered by individual hub libraries. Also, the ethnicity data collected by the Sheffield City Council's library management system only included the Yemeni and Somali communities, which do not depict all Arabs in the city. Arabs in Sheffield hail from other countries like Libya, Morocco, Egypt, Iraq, Syria, Sudan, Bahrain, Jordan, Kuwait, Lebanon, Palestinian, Oman, Qatar, Saudi Arabia and the United Arab Emirates (see Higher Education Statistics Agency, n.d.; Sheffield Libraries Archives and Information, 2020) (see also Section 3.6.1.2). Therefore, the available data did not distinguish which of the 28 public libraries in Sheffield served the Arab community or which were used most often by the Arab community. It could be argued that library staff, volunteers or managers could have anecdotally identify libraries used by the Arab community. However, this approach was rejected as it leaves room for assumption.

Furthermore, data from the 2011 census established that the Arab community in Sheffield mainly lived in Burngreave, Darnall and Firth Park (Sheffield City Council, 2011). Still, the twelve years since the 2011 Census have been long enough for this to change. For instance, the arrival of Syrian refugees following the 2011 Arab Spring might have changed the distribution and numbers of Arabs in South Yorkshire. In 2022, Syrians were the first amongst the top ten nationalities of the resettled refugees in South Yorkshire over time. The cumulative number of resettled Syrian refugees in South Yorkshire between 2014 and 2022

was 21,130 (Migration Yorkshire, n.d). Some Syrian refugees have been placed in Sheffield (Volunteer Centre Sheffield, n.d.). Although it was known that the number of Arabs increased in Sheffield following the arrival of Syrian refugees, no accurate and detailed data were available about exactly where Arabs lived in Sheffield, and whether or not they were still mainly living mainly in Burngreave, Darnall and Firth Park. Thus, relying on the 2011 census and only including libraries in Burngreave, Darnall and Firth Park could have risked excluding other libraries that catered for the Arab community and might have left room for assumptions to manifest. Therefore, the library survey was sent to all 28 public libraries in Sheffield.

As for the exact number of participants, there was no accurate and up-to-date sampling frame to rely on and calculate the sample size statistically. Based on data collected in person from the management team of the public libraries in Sheffield, at the time of the survey, there were around 70 staff in Sheffield public libraries to whom this survey was relevant. Also, there were about 400 library volunteers around the city. Still, I could not identify if this survey was relevant to all 400 volunteers or not. That certainly made it complex to calculate sampling size statistically.

Regarding the sampling and distribution of the survey, in the absence of up-to-date data, a non-probability sampling technique was used (Saunders et al., 2009). The Sheffield public libraries' management team was approached early on, before the fieldwork (on 23/09/2019 through the researcher's supervisor); that early communication aided the present research when COVID-19 protocols suddenly disturbed face-to-face communication. The method for best distribution was discussed with the head of Sheffield Libraries, Archives and Information Services. There was an agreement to distribute the web survey via the head of Sheffield Libraries, Archives and Information Services and Volunteer Coordinator. That

survey distribution method was deemed the best choice due to COVID-19 protocols limiting face-to-face communication with the library team, and the fact that I had no access to the communication details of all potential participants.

An email invitation was sent on 28/05/2021 to the head of Sheffield Libraries, Archives and Information Services and Volunteer Coordinator, who circulated the email amongst staff and volunteers (see Appendix 4). The survey was accessible until 30/07/2021. Initially, the plan was to close the survey by 18/06/2021. However it was extended repeatedly, and follow-up emails were sent twice to the head of Sheffield Libraries, Archives and Information Services and Volunteer Coordinator to help prompt and increase the response rate. Twenty-three respondents completed the survey.

Three of the twenty-three survey responses were excluded from the analysis. As explained in Mansoor (2006) (see Section 2.3.4), public libraries in Sheffield have a local identity. Therefore, libraries in areas highly populated by white people tend to be less diverse in terms of their services and provision and vice versa. Still, the possibility that this approach to library provision may have changed since 2006. Therefore, the survey was sent to all libraries. Analysing the surveys revealed that the findings of Mansoor (2006) still hold. Thus, responses from libraries in white-dominated areas, or areas populated by ethnic minorities other than Arabs were excluded because these libraries should not be judged on Arab provisions. However, each individual response was carefully read, and the demographic profile of the areas in which the libraries are located was examined before making any decision. This ensured that no relevant data was lost by excluding a response (see Appendix 7). Those processes resulted in analysing four responses from community-managed libraries and sixteen from Sheffield public libraries. Respondents were:

A- Co-delivered libraries

- Volunteer library organiser (n = 1)
- Library volunteer (n = 1)

B- Associate libraries

- Library volunteer (n = 1)
- Chair of trustees for volunteer library (n = 1)

C- Council-run libraries (Note: 16 is the total respondent but some respondents hold more than one position)

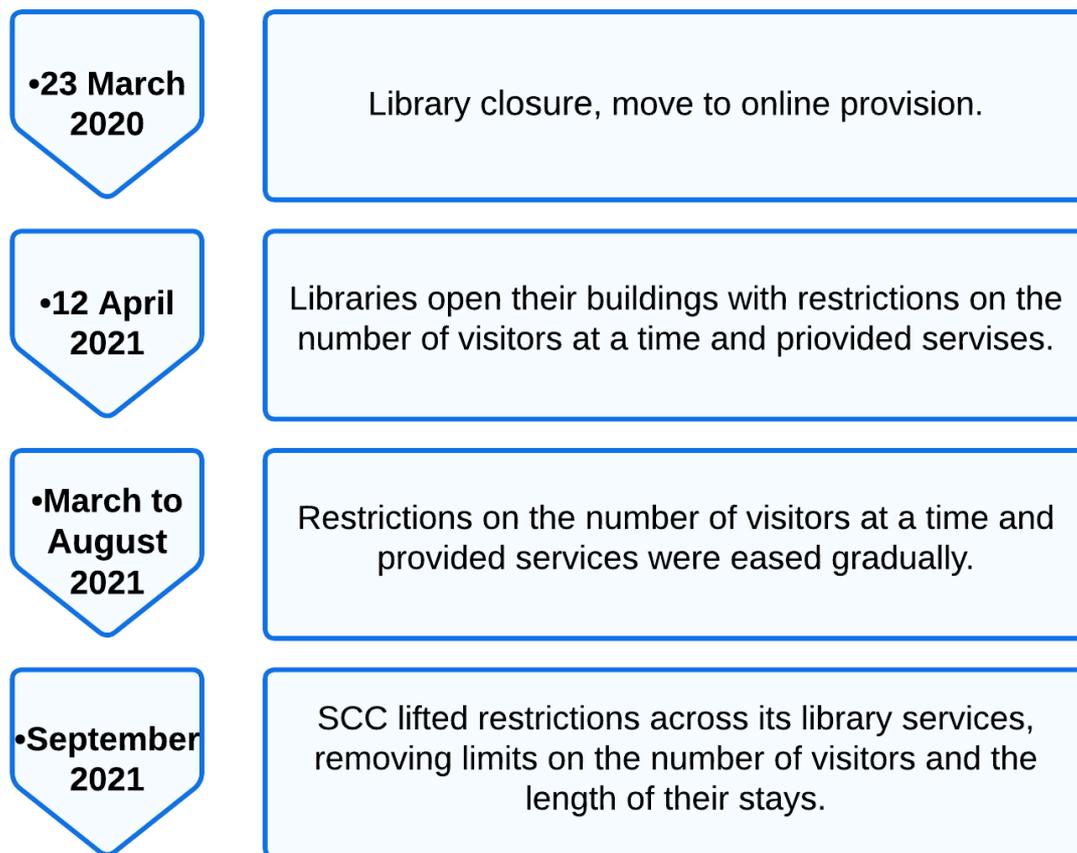
- Library leadership team (n = 1)
- Library middle management or development officer (n = 1)
- Library information officer (n = 5)
- Library information assistant, support team (n = 7)
- Others (n = 4)

Indeed, the low response rate or the leadership team's low engagement can be justified. In some circumstances, like other institutions, libraries can be influenced by the crises in the broader society. One of those crises facing public libraries was COVID-19 policies, which hindered various aspects of community functions, including libraries. Because it was a health-related situation, it impacted library staff, services and performance (Connaway et al., 2021). For instance, although there was variation between council-run and community-managed libraries regarding how quickly they returned to normal post-COVID-19, they all responded to England's four-phase roadmap, which arose in response to the COVID-19 lockdowns. All public libraries in Sheffield went through the phases of shutting

their doors, shifting to online provision, to finally gradually reopening and returning to normal (see Figure 5).

Figure 5

Public libraries in Sheffield during COVID-19



Note. Information are adopted from Cabinet Office (2021) and Williams (2021)

As Figure 5 demonstrates, COVID-19 policies imposed various changes on the daily work of public libraries, possibly impacting their ability to collaborate with researchers and participate in non-work-related matters. For instance, during the survey and the interview stages, I learned that some staff or volunteers did not have access to their professional email

during the lockdown period (lockdown associated with COVID-19). Others were pressured in terms of timing to comply with other responsibilities beyond family and online working. However, as will be further discussed in Section 3.6.2.2, the interview stage mitigated those limitations by recruiting the decision-makers and managerial team whose experiences and jobs entitle them to speak of the different aspects of library service in the whole library system and the management and service layers.

3.6.1.2 Sampling, selection and distribution of the Arab community's survey. As explained in Section 1.3.2, there was no accurate and detailed demographic data on the Arab community in Sheffield; A lack of complete, accurate and up-to-date sampling frame that is required for probability sampling in quantitative research methods (Saunders et al., 2009). For that reason, two non-probability sampling techniques were employed: the self-selection technique, in which I publicised the need for subjects through the media, and then collects data from those who respond; and snowball sampling, in which I made contact with subjects in the community, and then asked these subjects to identify other cases and so on. While such sampling techniques raise issues of generalisation and homogeneous samples (Saunders et al., 2009), combining the two approaches might address such issues and help reach the maximum sampling variation. Besides the personal connections that I have within the Arab community in Sheffield, different types of gatekeepers granted me various levels of access to the Arab community in Sheffield during COVID-19, which was a difficult time. Thus, the survey's email invitation was sent to my network and decision-makers in the organisations listed below, who then circulated the invitation in-person and through phone calls, email and social media. Gatekeepers included:

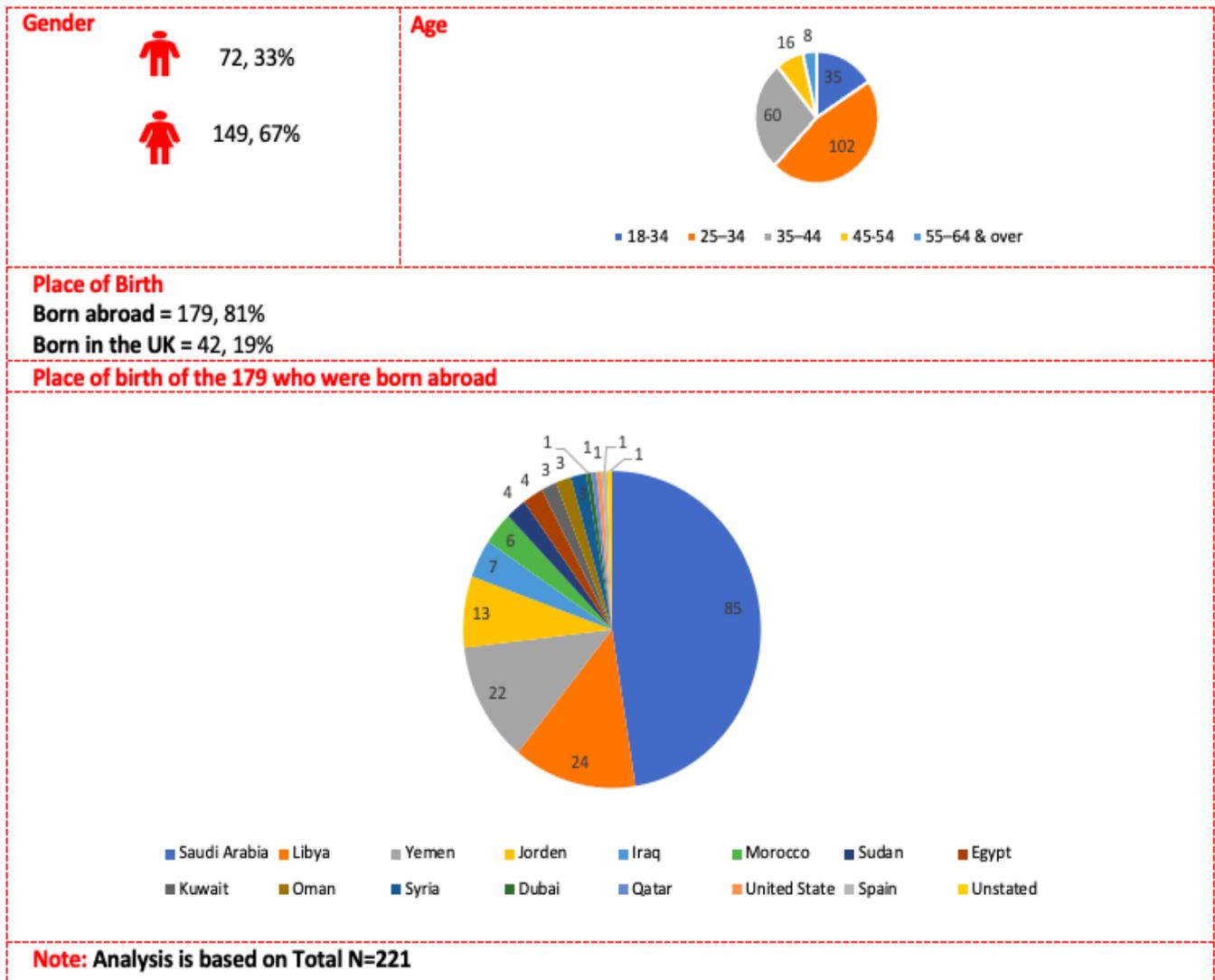
- Inspector of Education, Languages, Training and Consultation Centre
- Mums United

- ACT Sheffield (Aspiring Communities Together)
- Broomhall Community Centre
- Saudi Club in Sheffield

In terms of the sample size, the latest data on the demographic of the Arab community was the 2011 Census, according to which the Arab community made up 1.5% (n= 8,432) of Sheffield's total population (Office for National Statistics, 2011b). While this number might not be entirely accurate, it was used to calculate an estimated appropriate sampling size. Several strategies for determining the sample size can be used, including the entire target group for a small population, imitating similar studies' sample sizes, using published tables, or applying formulas (Israel, 2013). I used a formula to calculate the sample size for this research, using an online calculator. Using OvationMR (n.d.), the total number of 8,432 individuals resulted in a sample size of 368, which was the target number for this study. The survey was distributed on 01/04/2021 and closed on 06/05/2021. Initially, I intended to close the survey in two weeks, but the duration was extended repeatedly to increase the response rate. Different prompting strategies were employed at various stages to reach the target response rate. For example, on 09/04/2021, I attended an online session held by the COVID Action Group. I identified new gatekeepers from the guest speakers, such as the Broomhall Community Centre and Maan Somali Mental Health Sheffield. I contacted them and got consent from a decision-maker from Broomhall Community Centre to be a new survey distribution venue. The response rate increased regularly and prompting was primarily successful. In total, 221 complete responses were received; respondents' demographics are presented in Figure 6.

Figure 6

The demographic profile of Arab survey respondents



Indeed, it was not easy to be certain whether or not the demographics of respondents in Figure 6 represented the wider Arab community in Sheffield or not, as the available data to compare them to was insufficient, outdated and inaccurate (Census 2011) (see Section 1.3.2). Yet, an explanation could be made concerning the possible skewness of the data in terms of gender, age and nationality (e.g. few Yemeni). In terms of gender, drawing from existing

research, women take part in surveys at a higher rate than men (Smith, 2008). That seemed to be the case in the present research. As for the nationality, the present research did not collect data on that but instead on the place of birth. The place of birth, however, is not necessarily the same as nationality. For example, two participants, who were born in the United States of America and Spain, identified themselves as Arabs. In that sense, it could not be assumed that all participants who were born in Saudi, for example, were originally from Saudi or would identify themselves as Saudis. They could be children of any immigrants, such as Yemenis. However, this argument is not to make a fixed conclusion but to provide some explanation or insight into the demographic representation. In addition, internet-mediated data collection methods can reduce the engagement of those having difficulty accessing and navigating the internet (the British Psychological Society [BPS], 2021). Therefore, a web survey might have contributed to data skewness and uneven representation across age groups (see Section 3.8.4).

3.6.1.3 Surveys design and analysis. This study mainly used closed questions. Open-ended questions were kept to a minimum to improve the response rate (Bryman, 2016). The Arab community's survey consisted of sixteen questions (see Appendix 3). In addition to the sampling section, the survey included three types of questions: demographic information, library experiences and information behaviour. Respondents were asked to evaluate different aspects of the public libraries in Sheffield and express their information needs and resources, demands and the challenges they encounter in using the public libraries in Sheffield. Questions varied between multiple choices, Likert scale and check box. All parts gave room for comments that could expand upon the answers in the survey (the only form of open-ended questions). Questions and answer choices were designed following a thorough review of the literature and the surveys and interviews attached to empirical LIS studies. Additionally, the

survey was piloted pre the final distribution and revised accordingly (see Section 3.7 for more details about the pilot stage).

The Arab community's survey was dual lingual (Arabic and English) because, nationally, 18% of those who speak Arabic as their primary language either could not speak English or did not speak it very well (Sheffield City Council, 2017). Additionally, through my observations, I was alerted to the Arab community's multilingual communicative practices (English and Arabic). In Arabic stores, restaurants or places of worship in Sheffield, Arabs use Arabic or a mixture of Arabic and English (i.e. code-switching) to interact with each other. Therefore, the decision was made to adopt Holmes et al.'s (2016) 'researching multilingual' practice, where researchers account for the use of more than one language in the research process. Accordingly, in the present research, the participants from the Arab community in Sheffield had the opportunity to use different languages as they do in their everyday life.

The public libraries' survey consisted of fifteen questions (see Appendix 4). In addition to the sampling section and background information, the questions focused on two aspects: how public libraries in Sheffield operationalise diversity, inclusion and integration, and the extent to which activities around diversity, inclusion and integration include the Arab community. Similar to the Arab survey, the library survey was designed based upon the evidence provided by the critical diversity and integration studies reviewed in Chapter 2. The main questions were multiple choices questions, but each part gave room for comments that could expand upon the answers in the survey (the only form of open-ended questions). Additionally, before its final distribution, the survey was piloted and shared with the head of Sheffield Libraries, Archives and Information Service for evaluation and revised accordingly (see the pilot study in Section 3.7).

Since a web survey was used (SurveyMonkey), the data were automatically processed. SPSS (version 1.0.0.1508) was used to analyse the data. Two SPSS functions were used: frequency count (univariate analysis) and fundamental bivariate analysis (contingency tables), which were entirely sufficient considering the purpose of the surveys (see Section 3.6.1).

3.6.2 Qualitative data collection method

As established in Section 3.5, this study sought to collect rich and detailed qualitative data; for this, interviews were considered applicable. Two considerations led to favouring the interviews: group effect and COVID-19. Firstly, Mahlhl (2020) conducted a study similar to the present one. She studied the academic library experiences of Muslim Arabic-speaking women international student in the United States of America. She found that although there were only two participants at a time in the focus group, it seemed that the subjects did not want to speak up in front of each other. Similarly, Bryman (2016) explained that group effects and possible discomfort could be caused in focus groups that bring together participants in hierarchical relationships. Therefore, to avoid group effects and a reluctance to express cultural views associated with methods such as focus groups (Bryman, 2016), this study employed internet-mediated interviews.

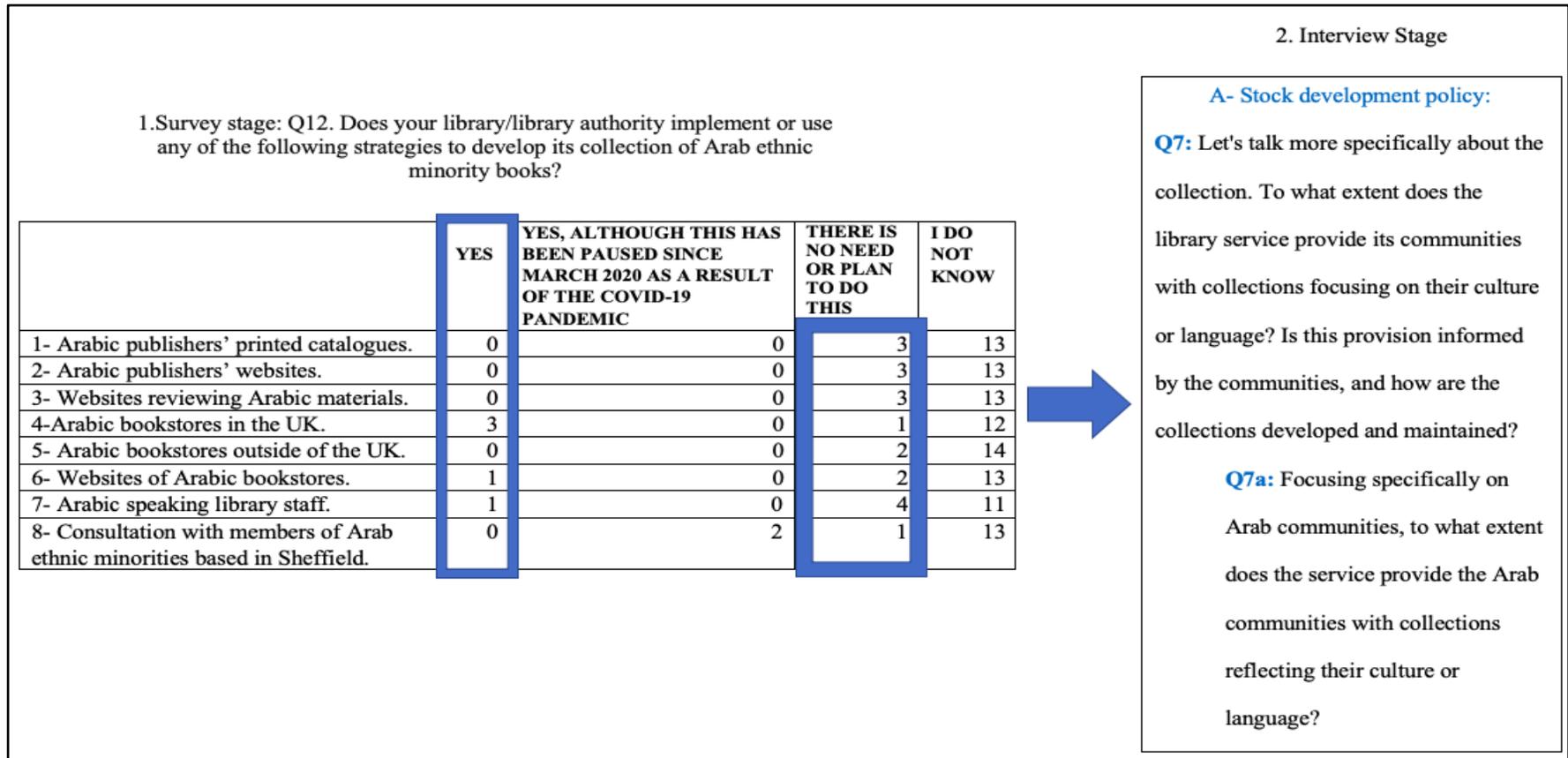
Secondly, due to COVID-19, the move to virtual work and education put extra pressure on people's time, especially parents. Thus, bringing a group together at a particular time would be hard. Thus, interviews were favoured. Concerning the form of the interviews, as already demonstrated in Section 3.6.1, the internet-mediated data collection methods were imposed by the COVID-19 policies. They remained preferred for a while post-COVID-19 for health cautions. Thus, the flexibility and intimacy of web conferencing platforms (in this study, video conferencing using Zoom) made it an alternative to the face-to-face interview.

Finally, since this study sought to honour participants' views and gather rich and detailed data on specific 'sub-subjects', the semi-structured interview was considered most suitable. A semi-structured interview is flexible, as it can direct the conversation without restricting it (Bryman, 2016). Furthermore, Bryman (2016) explained that structured interviews reflect the researcher's concerns rather than the interviewees' opinions, which limits the interviewees' opportunities to ask questions and the researcher's opportunity to investigate any issues that emerge during the interview. Additionally, unstructured interviews generally enquire about a subject with no predetermined questions (Bryman, 2016). Those issues associated with structured and unstructured interviews could be mitigated using a semi-structured interview.

3.6.2.1 Interview design. To design the three interview protocols for the sample groups (i.e. members of the Arab community in Sheffield and decision-makers from Sheffield's community-managed libraries and council-run libraries), I started by analysing the Arab and library surveys responses and identifying gaps, ambiguities and trends that needed qualitative illustration, explanation, or investigation (see Section 3.6.1.3). For instance, as Figure 7 shows, the library survey revealed issues in the approaches used to develop the Arabic collection in Sheffield's council-run libraries, such as the low involvement of community members in shaping collection development decisions (see Appendix 6). Still, while the survey revealed a problem, it did not explain the reasons behind it. Therefore, section 'A- Stock development policy' in the interview protocol for council-run libraries' staff was designed to provide an accurate account of how Sheffield's council-run libraries develop the Arabic collection and who shapes the collection development decisions (see Appendix 9).

Figure 7

An example of a knowledge gap that arose during the survey upon which interview protocols were designed



The technique exemplified in Figure 7 was followed consistently to analyse all surveys questions. After identifying gaps, ambiguities and trends from the survey stage, the interview protocols were designed then using Castillo-Montoya's (2016) interview protocol refinement (IPR) framework. The IPR framework helped to develop a well-vetted and reliable interview protocol to obtain robust, good quality and comprehensive interview data to address the research questions (Castillo-Montoya, 2016; Yeong et al., 2018). It consisted of four phases, which were not linear and were repeated until the supervisory team approved the final protocols:

Phase 1: Assuring that the interview questions are aligned with the research questions

Phase 2: Creating an inquiry-based conversation. This entailed developing interview questions that were different from the research questions and organised following social rules of ordinary conversation with various questions, follow-up questions and prompts (Castillo-Montoya, 2016).

Phase 3: Getting feedback on interview protocols. I used Castillo-Montoya's (2016) suggested technique, including close reading of the interview protocol and a think-aloud activity. I also used 'practice participants', whose characteristics were similar to potential interviewees. They role-played, answering the survey questions as if they were the participants then I sought their feedback. The interview protocol was also sent to members of the supervisory team for a review of its structure, writing style, length, and comprehension. Thus, I ended up with feedback from multiple sources to enhance the interview protocol quality and trustworthiness (Castillo-Montoya, 2016). The feedback helped me refine the interview protocol for its clarity and comprehensiveness and to

ensure a smooth flow of conversation by revising the language and terminology used (Yeong et al., 2018).

Phase 4: Piloting the interview protocol. This step was excluded, as I followed an iterative approach, whereby interviewers conduct an interview or number of interviews, study them, frame new questions as a result of what they have found, and then conduct further interviews (Dawson, 2002; Seidman, 2006; Suh & Hsieh, 2019). The study of each interview was primarily fulfilled by keeping the 'Interview Summary Form' for each interviewee (see Section 3.6.2.4) and personally transcribing the interviews right after each one was conducted and before the next interview.

During designing the interview protocols, I was alerted to awareness issues, which had arisen during the surveys. For instance, I learned from the Arab community's survey that out of the 221 respondents, only 107 (48%) have visited or used any public libraries in Sheffield before the COVID-19 pandemic. For 44 (41%) of the 107 respondents, their relationship with public libraries in Sheffield was influenced by their perceptions and expectations, whilst 26 (24%) were influenced by their understanding of public libraries. Thus, I decided to follow Hill's (2018) suggested marketing approach, which entailed informing participants about library services and aspects they may not be aware of during the fieldwork. Hence, I designed the Arab community's interview protocol to answer the research questions and raise their awareness of the role of public libraries in a multicultural society (see Appendix 8).

In terms of language, interviewees are considered to be more articulate when they are speaking in their native language (Saunders et al., 2009), and a linguistic positionality is a form of power (Cormier, 2017; Ganassin & Holmes, 2020; Holmes et al., 2016). Therefore, since

Arabic is my mother tongue, Arab participants were allowed to choose whether to respond in Arabic or English, and I mitigated linguistic power imbalances by authorising participants to specify their preferred language. As explained in Section 3.6.1.3, the present research adopted Holmes et al.'s (2016) 'researching multilingual' practice, where researchers account for the use of more than one language in the research process. Thus, I inquired about the Arab participants' preferred language for the interview through the survey. Twenty-three Arab public library users agreed to be interviewed. Ten of these users preferred Arabic interviews, three preferred English interviews, and ten had no preference. Thus, I designed a dual-lingual Arab interview protocol. Ahead of each interview, I checked the interviewee's language preferences and re-confirmed that they were welcome to speak their preferred language or move across both languages (i.e. code-switching).

Each interview protocol was followed almost verbatim. Still, since this study adopted semi-structured interviews and iterative approach, each interview became a unique form of discourse between the interviewee and me, where I had a genuine interest in learning about the interviewees' experiences, views and perspectives. New questions were generated in each interview following the direction of the conversation. Some questions or experiences became central to the following interviews. For example, the first interviewee from the Arab community explained that she was very comfortable expressing her concerns and need for Arabic content during the interview, which she did not do during her visits to the public libraries in Sheffield. She justified that by the damaged culture of politeness (see Section 5.3.7). Thus, throughout the following interviews, I questioned if participants ever requested specific services and communicated their needs with library staff or volunteers, and the reasons if they did not. This

question, in particular, resulted in the sub-themes presented in Chapter 4, Section 4.4.1.4 and Chapter 5, Section 5.3.7.

3.6.2.2 Interviews sampling and selection. Sampling in qualitative research is most likely to be purposeful rather than random to elect information-rich and highly relevant participants. Several techniques can be used to purposefully sample, including maximum variation, stratified, convenience and snowball (Harris et al., 2014). However, since interviews have taken place after the quantitative phase, generic purposive sampling in a mixed method was mainly used. According to that technique, the quantitative data were used as a sampling frame to purposively sample people from whom qualitative data would be gathered (Bryman, 2016). Following the generic purposive sampling, participants (both Arabs and library staff and volunteers) were asked if they were willing to participate in the semi-structured interviews during the surveys. Thus, survey data was the primary sampling method for the interview stage. Still, some potential interviewees elected not to participate, or did not participate in the survey. Thus, they were contacted to seek their participation. For example, as Section 3.6.1.1 demonstrated, the library survey reveals the need for the view of the library leadership team. Even though they did not participate in the survey, they were contacted and encouraged to be interviewed.

Dual-lingual invitations were sent to the twenty-three Arab public library users who expressed their interest in taking part in the survey through their preferred contact option (phone or email) (see Appendix 8). Some of the Arab community did not elect to be interviewed during the survey, yet contacted me expressing their change of interest, which I welcomed. Considering the small number of those willing to be interviewed ($n = 23$), the main criterion of interviewees'

participants was having used public libraries in Sheffield before the COVID-19 pandemic. I interviewed all who responded to my invitation (n = 8) (see Section 4.1 for their demographic and background information). Based on the analysis of the surveys returned by library staff, there was low engagement from the leadership team and unawareness amongst the frontline staff or volunteers of the strategic planning of services and underlying policies, which were the focus of the interviews. Thus, the criterion to be an interviewee was to be a decision-maker or part of the leadership team. In addition to that, as Section 3.6.1.1 demonstrated, the survey stage uncovered the complexity of the library services structure in Sheffield (council-run, co-delivered and associate libraries) and how they take a community approach towards their provision, resulting in 28 libraries with different focuses, for example, diversity (see also Section 4.2.2). Thus, considering the time limitation of my PhD and that a single study could not do it all, it was decided to recruit only from the Sheffield public libraries' leadership team and interview the volunteer coordinator. These staff are qualified in terms of their knowledge and job responsibilities, thus able to answer questions about the strategic planning of services and underlying policies and speak on behalf of the 28 public libraries in Sheffield. Decisions were made through continuous discussion with the research's supervisors and consultation with the head of Sheffield Libraries, Archives and Information Services. In short, decisions about the sample size was shaped by considerations, such as the research approach and questions, the available time, funds and resources, the skills needed, and the volume and richness of each data item (Braun & Clarke, 2021b; Harris et al., 2014). Those processes resulted in interviewing the following:

1. Head of Sheffield Libraries, Archives and Information Services
2. Central Library Development Officer
3. Volunteer Coordinator
4. Collection and Audience Development Officer.

The snowball sampling technique was also used with library staff to identify additional participants. Each interviewee in the above list was asked at the end of the interview if they could identify other staff members to whom the interview is relevant. Few suggestions were made since the interviewees in the above list are the key decision-makers in the public libraries in Sheffield. Suggestions included interviewing branch managers with experience of serving the Arab community and a multicultural collection development team member with a Pakistani background. However, due to COVID-19 sickness, other potential participants identified through the snowball sampling technique were unable to take part.

Relying on Braun and Clarke's (2021b) "informational or meaning sufficiency", the twelve interviews were rich and sufficiently detailed to answer the research questions and fulfil the study's aim. To Braun and Clarke (2021b), "informational or meaning sufficiency" is a valuable criterion for "the point at which to stop data collection" in thematic analysis (p. 15). It can only be determined by thinking about the richness of the data critically and reflexively. Indeed, interviewees were open and generous with their time, contributing to the collected data richness. For instance, to ensure that both the interviewee and interviewer had ample time to express their thoughts and minimise fatigue, interviews were designed to take a maximum of one hour (Adams, 2015). However, most interviewees were happy to continue and willingly

extended the interview length to answer all the interview protocol questions fully. Others followed up and contacted me to extend some of their answers.

In addition to that, the interviewees' backgrounds added to the depth and richness of the collected data (see Section 4.1). For example, amongst the eight Arab interviewees, three participants were able to give an account of the broader Arab community in Sheffield. Those three interviewees run a charity organisation or business that targets ethnic minorities, including the Arab community. For instance, one became a volunteer teacher in 2017 and has taught in several schools in Sheffield. He also has run a programme to teach classical Arabic text. Another interviewee, who has been running her own consulting business, has been a trustee of one of the charitable groups in the city and the director of another charity organisation. She has been working very closely with the Arab community in Sheffield for over five years. Thus, their background helped to reveal rich and holistic views.

3.6.2.3 Interviews procedures and transcription. Interviews with members of the Arab community and library staff were primarily conducted via Zoom. They were recorded using the built-in video recording function (Zoom Support, 2022). As Seidman (2006) advised, all interviews were transcribed ad verbatim to reflect the interview as fully as possible. Even nonverbal signals, such as laughs, pauses and telephone rings were recorded, noted and transcribed (Seidman, 2006). Recording and transcribing interviews were time-consuming processes and imposed additional costs in relation to equipment. However, they were used as they allowed me to pay attention to the way answers were delivered and be alert to probe and prompt where necessary rather than spend time taking notes. Recording and transcribing the

interviews also reduced the risk of relying on notes or memory, enabling a thorough analysis and re-analysis of the data collected (Bryman, 2016).

Voice-to-text software (i.e. software that converts speech to text) was used to facilitate the transcription process. However, despite the usability of voice-to-text software, it can cause problems with multiple voice conversations and multiple languages (Bryman, 2016). For example, Trint was selected since it supports Arabic and English (Olga, n.d.). However, issues emerged during the transcription since Trint only recognised classical Arabic and was unreliable for translating heavily-accented English. Thus, I undertook the task of transcribing all the Arabic data manually. Moreover, all eleven interviews that were conducted mainly in English were transcribed first using Trint. Then, each interview was checked against the audio recording to correct errors and manually transcribe the sections that Trint failed to recognise due to participants' heavily-accented English. That process was time-consuming and took between eight to sixteen hours per transcript. Still, the second step of manual transcription and error correction was beneficial in this study, as it made me more familiar with the collected data, increasing the identification of themes and raising my awareness of similarities and differences (Bryman, 2016).

One interview was conducted entirely in Arabic. However, three interviewees code-switched during the interview as they knew my language positionality. My linguistic positionality enabled me to act as a researcher-translator. Nurjannah et al. (2014) argued that “The researcher will be better-placed than a professional translator to acknowledge and affirm the nature of the research work, including the contextualisation of data in its transformation from one language to another” (p.5). The translation took the following process:

1. The interviews were conducted in the participants' chosen language, and then the entire transcript was transcribed ad verbatim.
2. The transcript generated from step one was translated into classic Arabic to facilitate the process of translation from Arabic into English.
3. The transcript generated from step 2 was translated from Arabic into English.
4. To ensure the quality of translation and convey the nuances within the interviewees' lexical choices, the transcript generated from step 3 was rechecked by me and a professional translator.
5. The transcript generated from step 4 was rechecked by me and sent to the participant with a simple question: Does my translation match your spoken words? The final transcript was approved for analysis after the interviewee agreed to it.

To receive full support and feedback, I decided to translate the Arabic transcripts and data into English before the analysis to make the data accessible to the supervisory team. I also translated any Arabic data into English because I analysed my data using NVIVO, which does not perform well and imposes technical difficulties with right-to-left languages, such as Arabic (NVIVO, 2021).

3.6.2.4 Analysis of interviews. Thematic analysis is one of the most common approaches for qualitative data analysis (Braun & Clarke, 2006, 2021a; Trainor & Bundon, 2021). It “is a method for systematically identifying, organising and offering insight into patterns of meaning (themes) across a data set” (Braun & Clarke, 2006, P.79). Thematic analysis procedures are vague. However, Braun and Clarke (2006) made a leap in theorising it and outlining its six steps,

which are not necessarily sequential. Later, Braun and Clarke (2019) decided to re-label it as reflexive thematic analysis to emphasise the centralisation of researcher subjectivity and reflexivity in thematic analysis and the process was revised accordingly. Thus, this study employed Braun and Clarke's (2021a) six reflexive thematic analysis steps to analyse the qualitative data (see Figure 8).

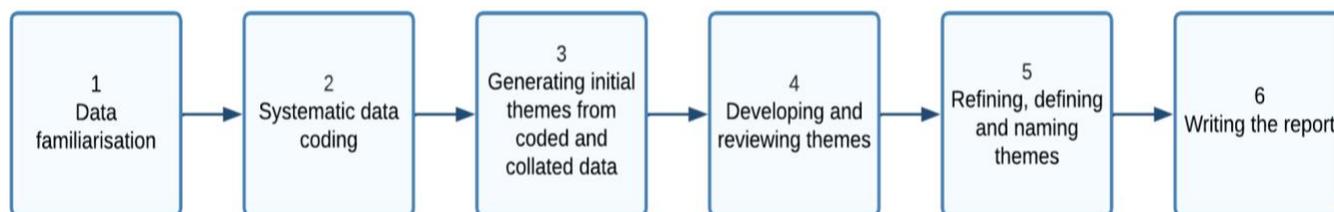
Thematic analysis was favoured in this study as it gives the researchers freedom in terms of the theory informing the usage of thematic analysis, and how exactly researchers enact thematic analysis "(a constructionist or essentialist framing, an inductive and/or deductive orientation, and latent and/or semantic coding)" (Braun & Clarke, 2019, p. 592). Reflexive thematic analysis was chosen from the three primary schools of thematic analysis (i.e. coding reliability, codebook and reflexive). This was because the reflexive thematic analysis is the only school that uses both qualitative data and the values and practices associated with qualitative paradigms. Reflexive thematic analysis was also favoured as it emphasises "the inevitable subjectivity of data coding and analysis, and the researcher's active role in coding and theme generation" (Braun & Clarke, 2021b, pp. 5-6). In this approach, "meaning and knowledge are understood as situated and contextual, and researcher subjectivity is conceptualised as a resource for knowledge production...rather than a must-be-contained threat to credibility" (Braun & Clarke, 2021a, pp. 334-335). Those characteristics of reflexive thematic analysis proposed it as an approach that was the best to help answer my research questions and aligned with paradigmatic underpinnings and the interview method (see Sections 3.3 and 3.6.2). For example, in this study, drawing from a constructivist paradigm, attention was placed on the various meanings that the Arab community attribute to their experiences with public libraries in

Sheffield and the diverse meanings that library staff attributed to their experiences with serving ethnic minorities. Therefore, participants' sense-making, expressed as their perceptions, understandings, demands and perspectives, were all valued in this research and were considered and interpreted in light of participants' backgrounds and where they live and work. Furthermore, in the constructivist paradigm, value was given to my subjectivity and background as a source of knowledge.

Practically speaking, I followed Braun and Clarke's (2021a) six steps of reflexive thematic analysis for qualitative data, as outlined in Figure 8; these steps were not ad verbatim or sequentially followed. Throughout the research process, I went back and forth between the steps and developed my own way of applying some of Braun and Clarke's (2021a) six steps.

Figure 8

Braun and Clarke (2021a) six steps of reflexive thematic analysis



For the first step, I started by creating what Dawson (2002) called an 'Interview Summary Form' for each interviewee, which worked as a case file. In the 'Interview Summary Form', I recorded basic demographic information, each interviewee's pattern of library usage as reflected in the participant's answer to the survey, and the broad codes I started to generate from the interview, especially during transcribing. I also used the form to write a summary of each interview and any reflective points right after the interview, whilst they were still fresh in my mind (see Appendices 14 and 18). Thus, each interview could be studied to frame any new

questions or modify the interview protocol for the following interviews (see Section 3.6.2.1). The 'Interview Summary Form' also worked as checking and comparing point. For example, during step two outlined below, the coding stripes (coloured bars that show the nodes that code each transcript in NVIVO) were checked against the initial codes in the form to identify differences or similarities between each coding phase and reflect on how the analysis has developed. This step and the transcription processes worked as Braun and Clarke's (2021a) first step of reflexive thematic analysis (data familiarisation and writing familiarisation notes). Apart from that, the coding process followed the rest of Braun and Clarke's (2021a) steps of reflexive thematic analysis, not sequentially and ad verbatim. The processes were as follows:

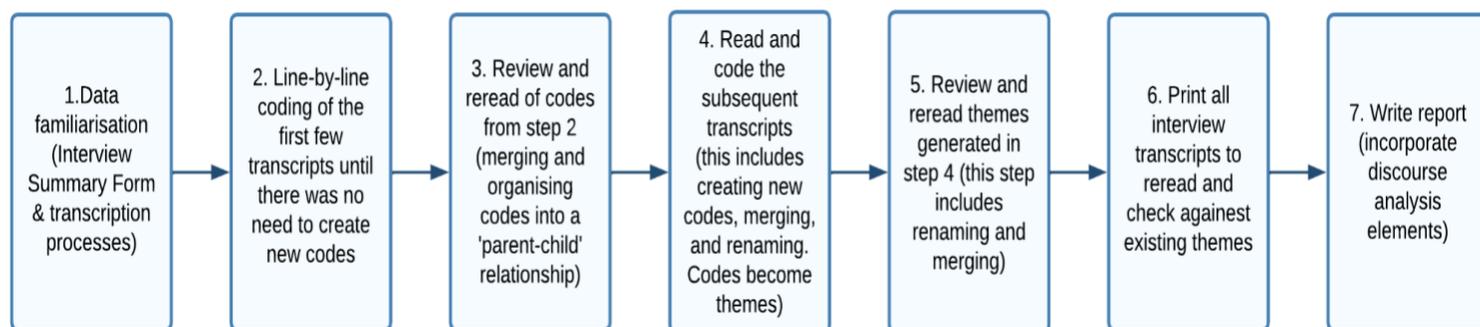
1. The transcripts were meticulously coded line-by-line up until the point when it was no longer necessary to develop additional codes because the rest of the data was covered by the existing codes.
2. The codes created in step 1 were checked and read numerous times before being used to code the information from the subsequent interviews. This stage aimed to ensure that codes were appropriately constructed and that they accurately and effectively described the coded data. It also ensured that there were no duplications and that codes did not cover the same topic although written differently. The first step was to arrange these descriptive codes into a "parent-child" connection. The duplicates were then removed by combining multiple codes after each code had been read. By this point, fewer codes existed, and some codes became more inclusive.

3. The successive transcripts required increasing analytical thought and interpretation during the reading and coding processes. Despite most of the later interviews being related to pre-established codes, a few new codes were developed. This was conducted at the same time as the merging and renaming of codes. Through these processes, the codes evolved from being descriptive codes to becoming codes that are more conceptual and inclusive. In turn, this reduced the number of codes in the final thematic framework.
4. The themes created in stage 3 were examined and re-read multiple times. The goal of this was to ensure that the themes accurately defined the coded data and that there were no duplicate themes (or themes covering the same material). This step also involved renaming some themes, further organising into a 'parent-child' relationship or 'merging' some themes or child themes.
5. All interview transcripts were printed and re-read to ensure that no relevant data were left uncoded and that the existing themes reflect the interviewees' experiences.
6. A report was written and shared with the supervisory team for discussion. While this was not intentionally planned, I incorporated elements of discourse analysis during this step. In discourse analysis, written or spoken language is studied in relation to its social context (Linguistic Society of America, n.d.). Adopting elements of the discourse analysis was not an early decision in the analysis process, but rather a result of the ongoing reflexive thematic analysis and the adopted philosophical stances. This study adopted interpretive and constructionist philosophical stances, accepting participants' subjective and diverse interpretations of reality and my own (see Section 3.3). Thus, interpreting others' meanings about the world was a central aim of this work. To that end,

I employed various strategies to interpret the meanings that interviewees attached to the investigated phenomenon, including interpreting participants' experiences within their cultural or socio-political background or interpreting selected descriptive words within their meaning as established in the literature (see Sections 4.3.3, 4.4.2 and 5.3.7 for examples). Figure 9 below summary those discussed processes to reflexive thematic analysis.

Figure 9

Summary of my modifications of Braun & Clarke's (2021a) reflexive thematic analysis



The reflexive thematic analysis process depicted in Figure 9 was applied to each data set separately (Arab interviews and library staff interviews). Then, both data sets were brought into a holistic thematic framework by re-reading, checking, merging and renaming existing themes (Figure 9, steps two to six). I also used different strategies, including brainstorming, note-taking, summarising findings, manually creating mind maps and open discussions with supervisors and fellow researchers to create the holistic thematic framework and reflect on the analysis process (see Appendix 19). Those processes resulted in the final thematic framework in Appendix 20. Table 2 below provides a worked example of the reflexive thematic analysis and how Oldenburg's (1989) theory was applied to the data analysis.

Table 2

A worked example of the reflexive thematic analysis

Oldenburg's (1989) themes	Examples from the data	Interpretations
<p>Leveller: being inclusive places, accessible to the public and not requiring people to meet specific criteria or be of a particular social rank to gain access.</p>	<p>"I see that it [a council-run library in Sheffield] welcomes everyone as a visitor and ensures that everyone is welcomed regardless of their cultural background" (I1A)</p>	<p>Public libraries in Sheffield successfully embrace being 'levellers' in the way Oldenburg (1989) defined 'levellers'. In that sense, they welcome all and do not require anyone to meet specific criteria or be of a particular social rank to access libraries or take up their services, stock and space.</p>
<p>Conversational: conversation is the primary activity in third places, meaning that these places are conducive to informal and sociable conversation, value it and nurture it.</p>	<p><i>Me:</i> ... Have Sheffield public libraries made you feel more like at a second home since you moved to Sheffield? And when I say a second home, I mean a place in which you don't feel like you are a stranger.</p> <p><i>ISA:</i> Well, to be honest, yes, because I felt sad when they close it [the Associate Library/A] for lockdown. I still remember, it came a time when I visit every day, probably, especially for my kid. I take him there for some activities. And when there's nothing for the children because they have some activities but not regularly. So, the day in which they don't have any activities, I go for relaxation, for having my coffee and chatting with others, and looking for any new book.</p>	<p>Some Arab interviewees perceived libraries to be places for chatting, emotional and psychological improvement, and healing. Therefore, the level of liveliness of public libraries matters to them. They would visit for relaxation, having a coffee and chatting with others. That helped them connect to the library and the wider society, build social networks and reduce isolation and loneliness. Their experience echoes Hapel's (2020) argument that libraries can offer their users "social spaces affordances and opportunities for interaction and exchange, ... [and] communal spaces of tranquility, calmness, and contemplation" (p. 404).</p>
<p>Home-away from home: third places are "remarkably similar" to good homes in "the psychological comfort and support" that they extend (Oldenburg, 1989, p. 42). In Oldenburg's (1989) interpretation, the criteria of 'at-home-ness' include rooting people, appropriation, regeneration, freedom to be and warmth.</p>	<p>Example 1: "I felt safe and did not feel a stranger because she [the librarian] treated me as she would treat any other English citizen. I felt the sense of belonged to the place; I felt that the place welcomed me and did not reject me" (I1A)</p> <p>Example 2: "I grew [up] with libraries. It's my passion.... You know, I look at the library as a space where you... have to be in your own space. What I'm trying to say here [is] you need to feel [at] home... connected... loved and respected. I will not go to places where I don't feel I am respected. I wouldn't go" (I2A)</p>	<p>Home is a complex notion for migrants and is not a single space but a set of identities, practices, feelings, relationships and locations. For instance, when the Arab interviewees talked about their public library experience in Sheffield, they referred to various emotions, namely respect, welcome, belonging and safety. These feelings are what make some Arab interviewees feel that public libraries were home-like. To the Arab interviewees, in the public libraries context, these psychological feelings are contingent upon either the libraries' openness-to-all and the kind and fair treatment from library staff, or the fully inclusive and representative library services, resources and team. The latter condition is a novel view of home-like places. It can be conceptualised under Herring and Henderson's (2013) definition of critical diversity.</p>

Having explained the analysis process, it is vital to note that reflexive thematic analysis was an ongoing process. In my memo, I wrote, “When I started analysing my data, I thought of it as an ending process. Huh, analysis is my baby that I see and think of every single day and moment.” As the previous extract indicates, the reflexive thematic analysis took place throughout the data analysis stage and the writing up of findings and discussion chapters. Occasionally, new codes or themes were created. While this was going on, the processes of merging and renaming the codes and themes continued throughout the research process.

3.7 The use of a pilot study

“Pilot testing is often understood to be testing the study feasibility by collecting data using a small sample of participants who are similar to the actual study participants” (Kallio et al., 2016, p. 2962). In this study, pilot testing applied only to the survey, as the interview stage followed the iterative approach (see Section 3.6.2.1). Therefore, as established in Section 3.6.1, even though the survey stage was not intended to answer the research questions directly and fully, but only build the background of the study, before distributing the surveys, I conducted a pilot for both the Arab community survey and library staff survey; this was done for the following reasons. First, the Arab community survey was a dual language (Arabic and English); thus, it had to be guaranteed that both versions were identical, eliciting the same answers, free of jargon and were easy to understand (Listwon, 2007). As Hutchinson (2004) cautioned, translating items into another language will introduce measurement error into the survey if adequate steps are not taken to ensure equivalence between the translated and the original versions. Additionally, the pilot study helped to test the adequacy and feasibility of the research instruments and protocol, the effectiveness of the sampling technique and recruitment

approaches and the data analysis techniques (Hassan et al., 2006; Majid et al., 2017; Van Teijlingen & Hundley, 2002). It also allowed me to become familiar with the elements of the research process (Van Teijlingen & Hundley, 2002).

Since the pilot testing should closely simulate the actual fieldwork process, the pilot study was distributed online using SurveyMonkey (Castillo-Montoya, 2016). I piloted both surveys with people who mirrored the characteristics of the sample to be surveyed in the actual study. Participants in the Arab survey were extracted from the same population as that which would be targeted in the actual study, but they would not be participants in the main study (see Table 3). The situation was different for the library survey. LIS students, professionals and instructors represented an accessible and suitable sample for piloting the library survey, since they were more likely to understand the research context and focus of the survey.

Table 3

Recruitment venues and background of participants in the pilot stage of the Arab survey

Distribution process of Arab Survey Note: some of the below participants shared the survey with close friends and family.	Respondents (analysis of Q2)
1- Sent to a group of Arab PhD students in Sheffield and Manchester (3/Saudi, 1/Kuwaiti and 1/Omani. Contacted via WhatsApp)	Fourteen respondents from Libya, Saudi Arabia, Syria, Iraq, Kuwait and Egypt.
2- Sent to close friends (members of long-established Arab community in Sheffield. Live and work in Sheffield. Contacted through WhatsApp and Text message. 1/Libyan, 1/Syrian, 1/Yemeni).	
3- Sent to members of the Arab community in Sheffield (recently moved to Sheffield. Family of students of various ages and educational background. Contacted through WhatsApp. 2/Saudi)	
4- Sent to youths aged between 18 and 23 years. Contacted through WhatsApp. (2/Saudi).	
5- To test the clarity of the Arabic version and ensure that the Arabic version makes complete sense without the English version, the survey was sent to an Arab who does not speak English at all. Contacted through WhatsApp. 1/Saudi	
6- Sent to a multilingual Arab who has studied in the USA. Contacted through WhatsApp. 1/Saudi	

Throughout sampling for the pilot stage of the Arab survey, I followed the same technique employed in the main study; including self-selection and snowball sampling, to reach the maximum sampling variation (see Section 3.6.1.2). I reached out to different participants through different media, asking for participation and sharing with others. I made an effort to ensure that the Arab survey was piloted amongst diverse groups regarding nationalities, gender, age and educational backgrounds. The same procedure was followed in the library survey. However, I was also supported by my supervisors' network to distribute the library survey amongst LIS students and staff at the Information School/Sheffield University. I provided all

survey participants with clear and short guidance on what was expected and the study's background in the survey's introduction and invitations (see Appendices 1 and 2).

Considering the previously explored purpose of the pilot stage, I expected a minimum of five respondents for each survey and distributed each survey for a week. However, I was pragmatic on that. For example, both surveys were not closed upon receiving the five complete responses or the end of a week. I kept reading the results thoroughly to examine the depth and quality of responses. I closed them when comments were thorough and centred around several repeated themes, with no new comments emerging. Thus, the Arab survey was closed earlier, and the time was repeatedly extended for the library survey.

Since the pilot questions were open-ended in both the Arab survey and library survey, I analysed them manually and thematically. The Arab survey received fourteen responses, of which only nine were complete, and five were partially complete. The library survey received 12 responses, of which only three were completed in full and nine were partially complete. However, two additional thorough pieces of feedback were received through email for the library survey. Analysing them revealed that the time it took participants to complete the surveys ranged from 10 to 15 minutes in the library survey and from 10 to 20 minutes in the Arab survey (the calculation was based on complete responses only). Respondents to both surveys found the duration reasonable. Moreover, respondents to the Arab surveys perceived the survey as straightforward and found the Arabic and English translations broadly compatible. Figure 10 gives an example of the Arab respondents' comments, along with my translation in red. Similarly, participants in the library survey found it clear, thorough, accurate and potentially

more likely to demonstrate promising results. Figure 11 gives an example of respondents' comments.

Figure 10

An example of participants' evaluation of the pilot version of the Arab survey

Q18 Please feel free to include any additional comments here, either to expand upon your answers or to comment on the questionnaire (You can type in Arabic or English). لا تتردد في اضافة أي تعليق هنا ، إما للتوسع في إجابتك أو للتعليق على الاستبيان: يمكنك الاجابة باللغة العربية او الانجليزية

Answered: 11 Skipped: 3

Note: RED is my translation of the responses

#	RESPONSES	DATE
1	1. I hope this will help the Arab community	3/7/2021 5:14 AM
2	2. No comment	3/6/2021 7:34 PM
3	3.Q5: The options move on their own	3/6/2021 1:10 PM
4	4. No comment	3/5/2021 1:44 PM
5	سؤال 5 تتحرك خانات الإجابة وما يضبط ترتيب الأرقام بالاهميه	3/5/2021 11:12 AM
6	6. Nothing	3/4/2021 6:08 PM
7	7. Only the technical issue	3/3/2021 1:12 PM
8	It's very clear	3/3/2021 12:39 PM
9	.	3/3/2021 10:10 AM
10	الاستبيان جدا رائع وواضح وسهل ولدي اقتراح اذا من الممكن اضافة سؤال عن رغبة المستفيدين من اضافة كتب دينيه او قصص عن الانبياء وتفسير القران بالعربي او الانجليزي وتكون موجه للاطفال ولل كبار ربما البعض يود قراءتها في المكتبه او مهاجر منذ زمن ولا يملكها في بيته تحياتي وشكري	3/2/2021 6:12 PM
11	No comment	3/2/2021 6:08 PM

10. The survey is very clear. I have a suggestion. Why do not you add a question to ask if Arab want the library to provide religious books for children and adults, such as the holy Quran and prophets' stories? Indeed, some migrated long ago and did not have this kind of material in their home.

Figure 11

An example of participants' evaluation of the pilot version of the library survey

Q15 Please feel free to include additional comments here, either to expand on your answers provided above or to comment on the questionnaire:

Answered: 3 Skipped: 0

#	RESPONSES	DATE
1	I think it is accurate and will give you good results	3/14/2021 8:11 AM
2	Good job dear. I like the questions. Good luck.	3/5/2021 3:39 AM
3	Sss	3/4/2021 12:31 PM

Still, each survey revealed different concerns and suggestions to improve the survey quality and clarity. For instance, participants in the Arab survey identified minor issues with the Arabic translation (mainly in Q6) and technical problems (mainly in Q12) that affected the outcome of the pilot study. In response, professional translators rectified the translation error, and then I sent the translations back to the participants for feedback. The feedback from participants and the consultation with the professional translators revealed that the issue that participants identified earlier as translation error was associated with the depth and complexity of some of the concepts used in the survey. For example, inclusion or representation in library resources and services is a complex argument. Moreover, as a concept, 'inclusion' does not have a direct synonym in Arabic (See Figure 12). Thus, I made a pragmatic decision to move any deep questions to the interview to increase their face validity. I also reviewed the survey's design, identified causes of technical issues, fixed them, and piloted the survey myself to ensure the issue was resolved. Throughout this process, I ensured that the survey format rendered appropriately on mobile devices, iPads and computers.

Figure 12

An example of a translation issue in the pilot version of the Arab survey

* 6. Based on your recent visit/s to any of Sheffield's public libraries pre-pandemic (COVID-19), to what extent do you agree with the following statements?
استناداً إلى زيارتك/ زيارتك الأخيره لأي من مكتبات شيفلد العامة قبل تفشي وباء (كوفيد 19)، ما مدى رضاك على أي من العبارات التالية؟

	1. Strongly dissatisfied غير راض بشدة	2. Dissatisfied غير راض	3. Neutral محايد	4. Satisfied راض	5. Strongly satisfied راض بشدة	6. N/A لا ينطبق
4. I feel represented at Sheffield public library/libraries that I usually visit أشعر أنني منسوبا في مكتبة/ مكتبات شيفلد العامة التي عادة ما أقوم بزيارتها	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Note. Some participants commented: Q6 point 4: Translation is not clear.

Additionally, minor issues were raised by respondents in the library survey, which centred on two themes:

- Ethical concerns, such as how the participants' information would be used?
- Question-based concerns regarding used terminology, syntax and clarity

In response to the above issues, the library survey's final version and invitation emails linked directly to the full information sheet, consent form and my email address. The same goes for the Arab survey (see Section 3.8.2 for more details). I also fixed issues with each question or

section following the given comments. Figure 13 below shows an example with participants' suggestions in red and my responses in green.

Figure 13

An example of participants' suggestions and amendments in the pilot version of the library survey

Q5: what is the other field for? (2) Is consultants the right word? (3) Is users the right word - library users? I also wonder about how some of the questions can be answered using the scale. For example (5) on opposing racism - is "we are aware of this but do not have the time nor money" a possible answer for this? Q5:When I think of 'consultant,' I always think of someone who is paid but on a project / casual basis. Would volunteer be closer to the mark? You use 'consultant' in two or three questions.

* 5. We operationalise diversity through our work by

	1. Yes	2. Yes, although this was paused since March 2020 as a result of the COVID-19 pandemic	3. No, although we are working towards providing this	4. We are aware of this but we do not have the time or money to implement it	5. There is no need or plan to do this	6. I do not know
1- Hiring diverse library staff (paid staff).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2- Recruiting consultants from marginalised communities (unpaid).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3- Targeting diverse users.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

4- change in all the survey: We are aware of this, but there are barriers to implementation, like time and money

2. Recruiting volunteers from marginalised communities (unpaid).

3. Targeting a diverse range of library users.

Finally, I identified a second professional proofreader to double-check the syntax for the final version of the Arab and library surveys. The final version of the library survey was also shared with the head of Sheffield Libraries, Archives and Information Services and the supervisory team for final review. Minor amendments were suggested. For example, the library management team requested different groupings for Q3 (What is your job title?) to avoid identifying individual respondents. Recommendations were processed before the final distribution.

In closing, the pilot testing was very productive and has delivered its set objectives. It provided insight into how potential participants perceived the questions and what could be done to refine them in order to make them more accessible and understandable. The feedback was constructive towards refining the surveys' questions for their clarity and user-friendliness with various revisions to the terminology, syntax, question types and formats.

3.8 Ethical considerations

Ethical concerns in the present study arose from the involvement of human participants (The University of Sheffield, n.d.) and the use of internet-mediated research (the British Psychological Society [BPS], 2021). As already established in earlier sections, due to the COVID-19 pandemic, researchers were advised to avoid in-person data collection (Lupton, 2021). Internet-mediated research is argued to be subject to the same ethical principles as any research that involves human participants. Still, the application of these principles can vary based on the type and purpose of the internet-mediated data collection method; Each internet-mediated data collection method is contextually sensitive and involves varying degrees of interaction and engagement between participants and researchers, which may have ethical implications (BPS, 2021; Gupta, 2017; Rodham & Gavin, 2006).

With the above discussion in mind, the ethical considerations in this section are discussed in light of the relevant ethical issues related to designing, implementing or assessing an internet-mediated study, as summarised by BPS (2021). Issues include valid consent, confidentiality, anonymity, deception, withdrawal, levels of control and disruption of social structures. Those areas will be considered in relation to the interview and survey as the primary internet-mediated methods used in this research. Although this thesis is not psychological research, the guidance of

the BPS is followed here as recommended by The University of Sheffield (n.d.) for researchers conducting internet-mediated research.

3.8.1 Confidentiality and anonymity

The subject matter of this research is believed to be appropriate for internet-mediated surveys and interviews. As the University of Edinburgh (2020) explained, internet-mediated research is appropriate when the data sought are not on a sensitive traumatic or intrusive topic, and has no negative implications on the participant's well-being during and after the survey. However, it should be noted that the potential harm is not necessarily caused by the methods of the data collection or subject matter, but rather by their potential to compromise the anonymity and confidentiality of participants. Therefore, anonymity and confidentiality were carefully considered in this research.

According to BPS (2021), internet-mediated research poses more risks to the confidentiality of research data than other methods during data collection, sharing and dissemination. In spite of this, there are certain considerations that researchers should be aware of and take steps to reduce. There are two aspects to confidentiality in the context of internet-mediated research. The first relates to the researcher's ethical obligation to safeguard information that is shared online. Second, where the researcher cannot control the location from which participants conduct interviews, for instance, the confidentiality of conversations becomes an issue.

In light of the BPS (2021), online secure password-protected sites were used to fulfil my ethical responsibility and guarantee the privacy of the data shared online. For example, I used SurveyMonkey to conduct the web survey, which was password-protected. I also used Zoom to

conduct the interviews. I set up Zoom meeting rooms that required a code or an invitation link to join. All collected data were saved on my password-protected computer and The University of Sheffield Drive. Data were not saved on third-party applications or software. For example, interview recordings were deleted from the Zoom cloud to guard against any possible leak of the recording URL. A detailed description of how the participants' data would be stored electronically was also included in their information sheets (More about the participants' information sheets is discussed in Section 3.8.2). Also, I used a secure internet network, rather than freely available in public spaces during the data collection, processing and analysis.

Anonymity and confidentiality are closely related, as anonymisation of data is typically a means of maintaining confidentiality (BPS, 2021). Therefore, in light of BSA (2021) and The University of Sheffield (n.d.), pseudonyms were used in the stored data and the published findings to assure privacy and confidentiality. Additionally, in the survey stage, personally identifiable information garnered automatically through internet-mediated research (e.g. IP address collected automatically by survey software) was deleted from the stored data sets. Other identifying details required for follow-up and contact participants at a later stage (e.g. email, names, phone numbers) were stored separately from the actual study responses. That included keeping any identifiable information on a separate sheet that was carefully protected and accessible only to the researcher (BPS, 2021). I also was alerted and opened to discussing and addressing concerns related to privacy with participants. For instance, an Arab participant was not comfortable with e-signature or even scanning a manually signed document. Thus, I posted the participant a hard copy of the consent form and information sheet with a return address. Other interviewees were given a choice to e-sign the consent form and information sheet or to

sign a hard copy manually. Participants were also given the agency to elect the web conferencing platform in the interview stage. Finally, I conducted the internet-mediated interviews in a private room. However, due to the online format, I was unable to control the environment of the participants in order to guarantee confidentiality (Chiumento et al., 2018; Topping et al., 2021). Still, I encouraged participants to select the interview time and leave at any point and continue at a later time if they wished so.

3.8.2 Valid consent, deception and withdrawal

In light of the BPS's (2021) and The University of Sheffield's (n.d.) guidance, participants were provided with a valid consent form and an information sheet. Those forms provide sufficient information about the study, participant obligations, and potential risks associated with their participation. Information relating to data dissemination was provided as part of those forms to inform participants about how data may be publicly shared (see Appendices 11 and 12). To ensure that participants fully understand the consent form and an information sheet, the Arab participants were given Arabic and English copies of them.

Establishing that participants engage properly with those forms in internet-mediated research is not always easy. Still, I carefully followed BPS's (2021) guidance to reduce those issues. Interviewees were sent copies of the consent form and an information sheet in advance of the interview (mainly via email) and asked to complete and email them back to me. I verbally re-confirmed informed consent for participation at the start of the interview. The web surveys were set up so that participation was only possible if participants actively consented to participate by selecting an option to agree/continue by checking a check box. That question required a response (BPS, 2021). Sufficient information was provided to survey respondents on the first page of the

web surveys to make an informed decision to participate. Additionally, the first page of the web surveys had direct links to the consent form and an information sheet (see Appendices 3 and 4). Those procedures help to guard against deception, so the participants are given the appropriate resources to be aware of the subject matter, the nature of their involvement, and their various rights before taking part (e.g. right to withdraw and reject the data collection devices).

A key element of valid consent is making sure that participants are aware of their right to withdraw from the study (BPS, 2021). In the consent form, participants were informed of time limits on data withdrawal and the procedure by which they could request withdrawal of their data (using the email provided). Additionally, partly completed surveys were not included in the analysis. As BPS (2021) explained, survey participants may leave a survey partway through by closing their browser or clicking the exit button. That makes it difficult to determine whether participants wanted to withdraw their valid consent to use any stored data or not. If that has been the case, then their data should not be used.

3.8.3 Levels of control

In internet-mediated research, "the lack of direct physical proximity may impact on levels of control over and knowledge of participant behaviours, characteristics and research procedures" (BPS, 2021, p.15). That, in turn, may influence a piece of research's validity, findings and conclusions (BPS, 2021). As far as the survey stage is concerned, BPS (2021) argued that repeated submissions and variations in presentation formats between different browsers could seriously compromise the validity of a study. To reduce control issues, surveys were designed using SurveyMonkey, which detects and prevents multiple submissions by the

same person (by checking IP addresses). SurveyMonkey also helps control presentation formats between different browsers.

Concerning the interviews, researchers have no control over the location from which participants conduct internet-mediated interviews, which may influence the quality of collected data. As Chiumento et al. (2018) argued, interviewees may self-censor their responses for fear of saying something incorrect in front of those around them, which may affect the depth of their answers. Thus, as Chiumento et al. (2018) and Topping et al. (2021) suggested, I took notes about the environment around the interviewees, so that I could consider the impact of the environment on the interviewees while analysing their data. Notes were recorded in my research diary, 'Interview Summary Forms' (see Section 3.6.2.4) and the interview transcripts.

3.8.4 Disruption of social structures

BPS (2021) advised researchers to consider how internet-based data collection methods may exclude individuals who are unable to access or navigate the Internet, and how this may contribute to the marginalisation of groups who are already underrepresented in research. As discussed in Sections 1.3.1, 2.4, 2.7 and 2.8, the Arab community is already underrepresented in research, and the digital divide is apparent amongst ethnic minorities. To reduce such issues, gatekeepers were asked to lend iPads voluntarily to volunteers who could assist community members in accessing or navigating the web survey. I also assisted some participants in accessing SurveyMonkey and Zoom.

In summary, this section discusses the measures employed to maximise benefits and minimise harm in internet-mediated research that involve human participants. Still, other issues related to my insider position and background may risk the scientific integrity of this research

(see Section 3.2). Namely, issues such as loss of objectivity and bias are associated with the insider characteristics of researchers (Merriam et al., 2001; Mills & Stewart, 2015; Rooney, 2005; Saidin & Yaacob, 2017; Unluer, 2012). Additionally, being an insider may prevent the researcher from seeing the bigger picture since they may assume knowledge about participants, their views and issues. Participants may also fail to reveal some information due to believing that the researcher already knows (Berger, 2015; Merriam et al., 2001; Unluer, 2012). Still, the literature proposed various measures that can be taken to reduce such issues, and the next section will elaborate on that.

3.9 Ethical considerations related to the position of the researcher

Arriving at the field as an inbetweener undoubtedly manipulates benefits and challenges reflexivity. Thus, to maintain the necessary balance between my own experience and that of the participants whilst ensuring credibility and rigour, I needed to:

1. Obtain data from multiple sources and collect data using multiple methods (Breen, 2007; Linley & Usherwood, 1999).
2. Seek the help of an academic supervisor to get an outsider's perspective (Rooney, 2005; Unluer, 2012).
3. Check interpretations with participants (Breen, 2007). I used member/respondent validation (Bryman, 2016), which is also known as member checking or participant validation (Birt et al., 2016) for the interview data with members of the Arab community and library staff. I used a technique proposed by Bryman (2016). I returned the transcripts to the participants to check factual information and confirm, modify, and verify the interviews' transcripts. While some participants were happy and required no additional

amendments, others added, deleted or changed some of their statements. Moreover, others corrected grammar issues and polished their syntax (see Appendix 17 for examples). Those processes did not only add validity and rigour to the research process, but also enriched the data through the additional comments interviewees added to their transcripts. I also checked my understanding and interpretation with the interviewees instantly during the interview, of which Figure 14 is an example. Other strategies that entail feeding back to participants some or all of the researchers' analysis were avoided since "it is unlikely that social scientific analysis will be meaningful to research participant" (Bryman, 2016, p. 358).

Figure 14

Example of checking interpretations with interviewees during the interview

The researcher [00:55:16] You said sometimes I hesitate to ask. Can I ask you why sometimes you hesitate to ask?

The interviewee [00:55:33] Because sometimes it's not urgent. So, it doesn't matter. Why I would bother asking for something if I am not really keen to have it.

The researcher [00:56:11] So, I don't know if my interpretation is correct or not, but you have this culture that I don't want to bother anybody or add work to their list. So, I will go with whatever they provide and I will say thank you.

The interviewee [00:56:33] Yes, you made me realise that (laugh), yeah, we do, especially when for the first time we came and we are not familiar with the place. Like I'm here since 2018, but still, I don't feel like I am really from here. So, why I bother those people. Something like that. So, maybe it's just a cultural thing. But it does happen.

4. Repeat the review: This involved getting back to review the same interview a couple of weeks after the original analysis (Berger, 2015) (see Section 3.6.2.4).

5. Address my positionality with all participants (Bourke, 2014): During the interview with the Arab community and library staff, I started by introducing myself by expressing my professional and ethical background (see Appendices 8, 9 and 10).
6. Keep a reflexive journal or memo throughout the research process to record reflections and insights and to deepen the researcher's reflexivity (Braun & Clarke, 2021b; Breen, 2007). I also kept an 'Interview Summary Form' for each participant for the same purpose (see Section 3.6.2.4).
7. Adopt a researching multilingual approach (RM-ly) in the Arab community study. As DeMarrais (2004) explained, power issues are central to the researcher-participant relationship. Moreover, "the more the participants are encouraged to be a partner in the research process, the more intense their relationship is likely to become", and the more willing they are to share their experiences and insights with the researchers (DeMarrais, 2004, p.65). Thus, RM-ly was adopted as a means of alleviating power imbalances by encouraging participants to specify their favourite language of communication (Ganassin & Holmes, 2020; Holmes et al., 2016) (see Section 3.6.2.1).

3.10 Chapter summary

This chapter discussed the methodology of the work, beginning with the researcher's positionality and the research's philosophical frameworks, which underpinned the study and influenced its design and implementation. It also justified the adoption of an explanatory single case study design, in which a quantitative method (exploratory web surveys) was used to provide the basis for a qualitative study (in-depth semi-structured interviews). This chapter also explained how the use of reflexive thematic analysis complemented the research design to

produce a rich and comprehensive presentation of the library experience of participants. The pilot survey and ethical issues were also addressed in this chapter.

CHAPTER 4: INTERPRETATION OF LIBRARIES AND COMMUNITY MEMBERS IN LIGHT OF OLDENBURG'S THIRD PLACES

4.1 Chapter overview

The present study responds to the dearth of LIS empirical studies on the demographic of Arabs in the UK. It focuses on their public library experience and related behaviour, their needs in relation to inclusion and integration, and public libraries' role in addressing those needs (see Sections 1.3.1, 1.5, 2.7, and 2.8). Three characteristics of Oldenburg's (1989) third places theory were selected to guide this research in filling those gaps: levellers, conversational and home-away-from-home (see Section 2.8).

This chapter focuses on interpreting the interviewees' understanding of or experience with public libraries in Sheffield through the theoretical lenses of Oldenburg's (1989) third places theory. Furthermore, it discusses how critical diversity and integration are linked to participants' interpretation of the three criteria of Oldenburg's (1989) third places. Mainly, this chapter addresses the second objective of the present research, which is to collect new data focusing on the commitments of public libraries in Sheffield towards the Arab ethnic minorities and their library experiences.

Since this study leans towards the interpretive constructivist approach, the discussion in this chapter will be supported by qualitative evidence (see Sections 3.3, 3.5, 3.6.1, and 3.6.2). This chapter organises the findings into themes extracted from the reflexive thematic analysis of

twelve interview transcripts. Those interviews were conducted with four members of the senior management team and decision-makers of Sheffield public libraries and eight members of the Arab community in Sheffield, including three community leaders (see Section 3.6.2.2). The chapter starts with a theme discussing the perceived similarities and differences between community-managed libraries and council-run libraries in the context of this research. This theme mainly aims to give the discussion in the rest of the sections suitable context and provides an up-to-date understanding of both library models, so that any reference made to them in the rest of the discussion chapters can be understandable. It also aims to clarify and justify using the umbrella concept of 'public libraries in Sheffield' to represent both community-managed libraries and council-run libraries in the findings and discussion chapters (i.e. the decision not to divide results by libraries' models). The chapter moves to the themes below to lead the discussion and clarify the findings that contribute to the understanding and theorising of public libraries as third places:

- Dilemma about third places
- Participants' perceptions of public libraries: Variation in libraries as third places

The main concepts and ideas introduced in the discussion chapters (e.g. inclusion and integration) are related to the terminologies generated by political forces, which libraries adopted to comply with policies (see Section 1.2.1 and Sections 2.3.1 to 2.3.4). Hence, in chapters four and five, the word 'dilemma' is used to refer to the conflicts that libraries experience while implementing political concepts like inclusion. The term 'dilemma' can also refer to the conflict that library users face to understand how libraries should implement those concepts.

Finally, in the discussion chapters, each interviewee is referred to by a unique code, such as *I2PL or IIA*, where ‘I’ indicates an interviewee, followed by the interviewee number, and ‘PL’ which is a shortcut for public libraries or ‘A’, which is a shortcut for Arab. The demographic and background information of interviewed Arab community members is provided in Table 4 below, which gives the quotes in the discussion chapters suitable context. However, to ensure their anonymity, no background information is given about interviewed library staff (see Section 3.6.2.2).

Table 4

Arab interviewees' background information (CML= community-managed libraries; SPL = council-run libraries)

Label	Age group	Gender	Status	Length of being in the UK (until interview date)	Occupation	Libraries visited
I1A	35-44	Female	Arab born out of the UK-international student	8 years	Student. Note. She has LIS educational background.	Central Library (SPL)
I2A	35-44	Female	Arab-British born out of the UK	18 years	Self-employed. Note. She has LIS educational background and has worked as a trustee or director of a charitable group targeting ethnic minorities in Sheffield, including Arabs.	Burngreave Library (CML) Central Library (SPL) Firth Park Library (SPL)
I3A	25-34	Male	Arab born out of the UK-international student	6 years	Student and Self-employed. Note. He has voluntarily taught in several schools in Sheffield and has run a programme to teach classical Arabic text to Arab kids in Sheffield.	Central Library (SPL) Upperthorpe Library (CML) Walkley Library (CML)
I4A	25-34	Male	Arab born out of the UK-Refugees	8 years	Employee full-time	Central Library (SPL) Upperthorpe Library (CML)
I5A	25-34	Female	Arab born out of the UK-international student	4 years	Student	Upperthorpe Library (CML) Central Library (SPL) Walkley Library (CML)
I6A	55-64	Male	Arab born out of the UK-Refugees	5 years	Employee full-time. Note. He has worked as a trustee or director of charitable organisations targeting ethnic minorities in Sheffield, including Arabs, and volunteered in CMLs in Sheffield.	Crystal Peaks (SPL) Burngreave Library (CML) Central Library (SPL) Darnall Library (SPL) Highfield Library (SPL) Firth Park Library (SPL)
I7A	35-44	Female	Arab-British born out of the UK	30 years	Employee part-time. Note. She is a teacher.	Upperthorpe Library (CML) Walkley Library (CML) Central Library (SPL)
I8A	25-34	Female	Arab born out of the UK-family of international student	4 years	Unemployed	Central Library (SPL) Broomhill Library (CML) Crystal Peaks Library (SPL) Hillsborough Library (SPL) Upperthorpe Library (CML) Centre Library (SPL) Walkley Library (CML)

4.2 Perceived similarities and differences between community-managed libraries and council-run libraries

Evidence extracted from the interviews with the library staff and Arab community in the present study reveals that although community-managed libraries and council-run libraries are not identical, especially legally, they have some commonalities. The upcoming sub-themes will thoroughly compare and contrast community-managed libraries and council-run libraries and consider the factors that give rise to the differences and similarities between them. However, before that, it is crucial to provide an accurate account of the relationship between community-managed libraries and council-run libraries, starting with the below interview extracts as a guide.

Extract 1: [The head of Sheffield Libraries, Archives and Information Services has] ... very good relationships with the 16 volunteer-run libraries. That is a unique thing. In Sheffield, our community-managed library model is seen as one of the examples across the country. Other places, libraries just passed on the books and the stock to volunteers and said, you get on with it. We [the library authority in Sheffield] have maintained those relationships, and we have worked with them, with our volunteer coordinator. (I1PL)

Extract 2: We're very close. That is quite a unique model. It is quite nationally recognised actually as good practice. We [the library authority in Sheffield] make efforts, and the volunteer and community-managed libraries make great efforts to try and mirror us as close as possible. And we want to keep it that way, you know, we want to make it effectively one service to the library uses. (I2PL)

In the above extracts, the interviewees were library staff; one led the transformation to community-managed library in 2014 and the other was in charge of maintaining the relationship between community-managed libraries and the library authority in Sheffield. They demonstrated how volunteers emerged to save library services in Sheffield and took on the role of service delivery (see Section 1.4.2). They also stressed their supportive relationship during and after the transfer process and how the current closeness and supportive relationship between community-managed libraries and the library authority in Sheffield were sought by both libraries and the library authority, contributing to its perceived success. That unique relationship was not only recognised by interviewees in the present study but also at a national level. For instance, the head of Sheffield Libraries, Archives and Information Services was amongst the thirteen library sector people on the 2022 New Year Honours list. He was honoured for several contributions to public libraries, including successfully leading the shift to community-managed libraries in 2014. His work was also recognised for maintaining a supportive relationship between the library authority and community-managed libraries, pioneered in Sheffield and adopted by other library authorities across the UK (DCMS, 2022b).

The volunteer coordinator's presence illustrates how the library authority in Sheffield was eager to maintain a supportive relationship between community-managed libraries and the library authority, which is not always the case in other areas. As Forbes et al. (2017) explained, the support offered to libraries during the transfer process varied across cases. In some areas, "a community library development officer was appointed for five years as a pilot project ... to develop volunteering capacity and establish new groups". In other areas, "expertise and advice were provided by a volunteer support organisation" (Forbes et al., 2017, p.4). The library

authority in Sheffield followed the first approach outlined by Forbes et al. (2017); a volunteer coordinator was appointed for community-managed libraries in Sheffield, and the position of volunteer coordinator was still active at the time of conducting the fieldwork of this study. As outlined in the following quotes, the volunteer coordinator still offers various support to community-managed libraries.

[The volunteer coordinator] work[s] very closely with the volunteer libraries across Sheffield... [He] really [tries] to keep them open and ... keep the volunteers trained, motivated, supported to ensure that the council is working to support them properly and to make sure they're operating libraries properly as well.... So it's kind of working with 16 separate organisations to try and get them to vaguely follow our guidelines... And... acting as a liaison between volunteer libraries and council... . (I2PL)

The above interview extract echoes the role of the volunteer coordinator as described by DCMS (2016b). In addition to providing guidance and advice to library group management committees, the volunteer coordinator supports and trains library volunteers on the practical aspects of operating a library service. In addition to the volunteer coordinator, *I2PL* explained that the five co-delivered libraries were initially supported by having a Library and Information Officer assigned to them and accessing a maximum of 15 hours per week of assistance from Sheffield libraries (see DCMS, 2016b). That was later dropped in favour of a more flexible approach and replaced with a more open-ended idea that the community-managed libraries could all access support from the library authority when needed and would not be turned down. That helps maintain professional inputs or links to the public library service in community-managed libraries. As SLIC (2015) argued, “while there are useful roles for volunteers to play within

libraries... volunteer-run libraries without professional inputs or links to the public library service are not the preferred option” (p. 1). Still, as examples in Section 5.3.8 will show, those limited professional inputs could not efficiently replace all professional staff in the sixteen community-managed libraries.

The above discussion provides an overview and examples of the supportive relationship between community-managed libraries and the library authority in Sheffield. However, that does not imply that passing down sixteen libraries to volunteers was an ideal decision in Sheffield. As SLIC (2015) concluded in their report, *Evidence on the use of volunteers in libraries and on volunteer-run libraries*, volunteer-run libraries were not the preferred choice. However, this was the only option available in an area that was at risk of complete library closure (see Section 1.4.2). Having provided the background on the relationship between community-managed libraries and the library authority in Sheffield, the upcoming sub-themes will give several examples to clarify the differences and similarities between community-managed libraries and Sheffield public libraries. Those, however, are just examples and do not cover all areas of library services.

4.2.1 Using a city-wide library management system

Community-managed libraries and council-run libraries are connected to the city-wide library management system. Therefore, as the quote below explains, the advantages to users are consistent across different libraries.

... We've got community-based libraries of different sorts all across the city, and they are all connected on the same library management system. You got one library card _ that's

not the same elsewhere _ you can go to any library and request a book, and we deliver it to the volunteers as well as to our own. (I1PL)

I1PL in the above quote praises the users' ability to access and request books and library resources from across the city with a single library card. Still, that is not the only benefit of the city-wide system. As the Community Managed Libraries National Peer Network (2017) explained, being on Sheffield City Council's library management system offers community-managed libraries and their users the following benefits:

- Accessing the Council-wide book stock
- Reserving and delivering items from any library in the city
- Using self-service machines
- Using computers and receiving computer maintenance
- Using the Internet for free
- Using the Sheffield City Council library card.

However, since the library management system is the same for community-managed libraries and council-run libraries, there was little distinction between community-managed libraries and council-run libraries more broadly in the perception of the interviewed Arab users (e.g. *I1A*, *I3A*, *I4A*, *I5A* and *I8A*). During the interviews, *I2A*, *I6A* and *I7A* were the only ones who differentiated between volunteers and staff. For instance, *I2A* said, "I visited a library in which people are working as volunteers". *I2A*, *I6A* and *I7A* expressed awareness of the differences between community-managed libraries and council-run libraries, and volunteers and staff, which could be attributed to their long establishment in the city or having library knowledge. For instance, *I6A* was a library volunteer, *I2A* has LIS educational background, and *I7A* was a friend of a library

volunteer and was brought into the UK as a child, so she was aware of the socio-political issues in the UK, such as the 2010 austerity measures and the move to community-managed libraries.

These findings corroborate the results of Vella (2018), which focused on comparing the different models of the library within Sheffield through the lens of library staff and volunteers and staff of the Sheffield City Council Library Service. In Vella (2018), interviewed staff and volunteers across different library models confirmed that people get confused about whether the library was volunteer-run or council-run, or whether the service provider was volunteers or staff (Vella, 2018). Therefore, although staff recognise a significant difference between their service and that provided by volunteers, users do not always see this difference. That can manipulate the communities' judgement of and expectations from public libraries. For instance, I found *I3A* and *I5A*, who showed no awareness of the difference between community-managed libraries and council-run libraries, saying

Extract 1: The first visit was to ... [an associate library], and I was shocked by the high number of books that talk about crimes. ... It wasn't negative to have a lot of books about crimes, but it was something that surprised me. (*I3A*)

Extract 2: When I went to ... [an associate library], I was expecting to see some [Arabic] books ... Because the majority in the place [the neighbourhood where the associate library is located] are from Arab countries, I could say, yeah, this is a necessity. There is a need to bring some Arabic books. ... There are many people working there from Arabic culture. So, ... why there is nothing about them? So, why [do] I go to the library where my mom or someone I know works, but there is nothing about my culture? (*I5A*)

I3A and *I5A*, in the above quotes based their judgment and expectations without consideration of the legal basis of community-managed libraries and their financial and human resources (see Sections 1.4.2 and 4.2.4). For example, comments made by both interviewees indicated that they were unaware that the library in question is run by volunteers who are not always LIS professionals and relies on donations and a small budget to develop the collection, influencing their ability to develop a comprehensive, balanced and satisfactory library collection (see Section 5.3.8).

4.2.2 Limited inclusion to the Arab community in community-managed libraries and council-run libraries

In addition to similarities between community-managed libraries and council-run libraries caused by using the city-wide library management system, the analysis of the eight interviews with the Arab community and library staff reveals evidence of the low level of inclusion of the Arab community in both community-managed libraries and council-run libraries. Those findings are discussed thoroughly in Chapter 5, Sections 5.2 and 5.3; this section will give a brief example using the following quote.

When it comes to the language books... I would say the volunteer libraries, and to be honest,

I would say our libraries [council-run libraries] are pretty poor at the moment. (I2PL)

The extract above emphasises how community-managed libraries and council-run libraries are identical in being challenged to provide their Arab users with an inclusive stock. The analysis of interviews across library staff and the Arab community suggests no differences between community-managed libraries and council-run libraries in that regard. However, findings

indicating limited inclusion for the Arab community may not apply to all public libraries in Sheffield, since my analysis reveals a wide variation between libraries, even between libraries of the same model. As *I2PL* explained,

So each individual library again has ... different focuses... Now there's a statement and intention in all of them to be as diverse and inclusive as absolutely possible and to not exclude anyone. ... But they have different focuses; some libraries will be focused on perhaps the elderly or disabled aspects of inclusion, diversity. Others will be more on the ethnicity side of diversity. So it does reflect differently.

The variation in operationalising diversity in the above quote directly echoes Vella's (2018) findings of variations across different library models, and in the same library model applied across one regional district. In Sheffield's case, each library is independent and has a local identity. The circumstances of individual libraries and their users are unique, shaping how they operate and serve the community. Library models provide the base frameworks for libraries to build upon, with each library setting the direction of its services (Vella, 2018). All of the interviewed library staff elaborated on how each public library in Sheffield has a community identity. This results in variation across the different libraries in terms of their foci, priorities and approaches to service provision (see Section 5.2). *I2PL*, for example, considered public libraries in Sheffield to be a 'mixed bag', where each library varies from the others in its community's needs and focus, and its success in reflecting its community. Examples of such variation are further discussed in Sections 5.2 and 5.3.

4.2.3 Facing similar obstacles to diversity

Evidence from the interviews with both the Arab community and library staff suggests that community-managed libraries and council-run libraries face similar challenges in embracing diversity. Therefore, the barriers to diversity revealed in the present study might apply to community-managed libraries and council-run libraries in Sheffield and public libraries more broadly. However, some caution is needed with this postulation, since libraries differ according to their library models, location and the political, historical and cultural elements that shape the broader society and public organisations. For instance, the extent and impact of each problem may vary between different library models (see Section 5.3). The statement below offers an example:

We [council-run libraries] don't have a large budget, but they [community-managed libraries] don't have really much of a budget at all to purchase books. ... So this year it'll be maybe two thousand pounds for the full year for books, which isn't much at all. And then they [community-managed libraries] can rely on donations and getting their own funds to purchase books. (I2PL)

As the above quote shows, both community-managed libraries and council-run libraries are disempowered by the local government in circumstances of highly constrained local government funding (see Section 5.3.6.2). However, *I2PL* in the above quote stresses how community-managed libraries struggle financially more than council-run libraries, creating differences between community-managed libraries and council-run libraries that may significantly impact library services. Financial pressure is just an example to show how council-run libraries and community-managed libraries face similar struggles, and Section 5.3 will

discuss those findings more thoroughly and debate their impact on diversity or on libraries acting as a ‘third place’ for users.

4.2.4 Variation in legal commitment and bureaucracy

In addition to the earlier discussed similarities between community-managed libraries and council-run libraries, it is essential to elaborate on the legal basis that connects and differentiates between community-managed libraries and council-run libraries. Pieces of evidence drawn from the literature review and the interviews with library staff show that community-managed libraries and council-run libraries are not identical in their legal basis as libraries, but are similar in their statutory commitment to equality and diversity as public sectors (see Section 1.4.2). During the interview, *I2PL* stressed that community-managed libraries do not contribute to Sheffield City Council’s statutory duty or the 1964 Public Libraries and Museums Act, thereby freeing them from any proposed agenda to improve diversity and equality. However, the legal responsibility of community-managed libraries as a public sector tells another story. Like council-run libraries, community-managed libraries do not fall outside of the terms of the Equality Act 2010, Best Value Duty, Localism Act 2011 and the Human Rights Act 1998 (see Section 1.4.2). For example, under the Equality Act 2010, namely, the Public Sector Equality Duty, both community-managed libraries and council-run libraries are required to ensure that discrimination is eliminated, that equal opportunities are promoted, and that good relationships are fostered between individuals who share certain protected characteristics and those who do not (Equality Act, 2010). That brings community-managed libraries and council-run libraries closer in terms of their legal responsibilities towards the communities they serve.

Therefore, it justifies calling on community-managed libraries to be third places, yet there some caveats, considering their makeup of staff and availability of resources, such as funds.

Linked to the above legal rhetoric, the four interviews with library staff reveal evidence of how independence from Sheffield City Council's statutory duty results in a significant difference between community-managed libraries and council-run libraries. As *I2PL* elaborated, the independence from Sheffield City Council gives community-managed libraries some privilege, while challenging the library authority in Sheffield to equalise the skills of the council-run libraries' staff and the community-managed libraries' volunteers. For instance, *I2PL* was concerned that community-managed libraries could not be mandated to take the optional EDI training if organised by council-run libraries. On the other hand, it frees community-managed libraries from following some Sheffield City Council or council-run libraries' bureaucracy. For instance, in terms of collection development, *I2PL* explained, "We [council-run libraries] rely on supplier selection, which can be challenging... but they [community-managed libraries] don't have the issue. They choose all their stock. Everything they start putting in their library, they choose."

All interviewed library staff expressed that community-managed libraries enjoy greater freedom than Sheffield public libraries, due to having to deal with less Sheffield City Council bureaucracy. Therefore, library staff felt that community-managed libraries can be more responsive to their community's needs. Participants in Forbes et al. (2017) stressed the same notion. To them, the lack of council bureaucracy in volunteer-run libraries improved and speeded up processes. For instance, the volunteer library could order library stock online for next-day delivery, while council-run libraries are required to follow series of procedures (Forbes et al.,

2017). On the contrary, McMenemy (2009) explained that UK public libraries operate under the local authority's banner and do not deliver their services in a vacuum. They support the objectives of an umbrella organisation with a broader set of statutory duties and only financial resources to respond to them. In that sense, unlike community-managed libraries, council-run libraries are committed and tied to the broader strategic objectives and statutory responsibilities of Sheffield City Council, thus they are not entirely free to set their objectives and distribute resources.

However, the above debate does not aim to imply that due to being tied to Sheffield City Council or library authority in Sheffield, council-run libraries lack independence and agency over their approaches to service developments. Neither does the above argument aim to imply that having less bureaucracy, especially over collection development, is an ideal situation in community-managed libraries (see the discussion about supplier contracts for stock development in Section 5.3.2 as an example). Debate surrounding the bond that libraries have to Sheffield City Council's bureaucracy is, however, controversial and it has an impact on diversity or on libraries acting as a 'third place' for users, which is discussed more thoroughly in Section 5.3.6.2.

To sum up the discussion in Section 4.2, evidence extracted from interviews with members of the library staff and the Arab community in Sheffield broadly suggests that community-managed libraries and council-run libraries have a supportive relationship and have much in common even though they are marketed in literature as contradictory library models. Amongst those commonalities is the use of the city-wide library management system, low inclusion of the Arab community, and the various, yet similar, obstacles to embracing diversity.

In terms of legal responsibilities and bureaucracy, they both are committed to multiple lawful means as public sectors (e.g. Equality Act, 2010) (see Section 1.4.2). Still, each library model differs in its bond to Sheffield City Council, changing the level of bureaucracy in community-managed libraries and council-run libraries.

In closing, with the discussion in this section in mind, the debate in chapters four and five will not be divided into community-managed libraries and council-run libraries. Instead, the phrase ‘public libraries in Sheffield’ will refer to both community-managed libraries and council-run libraries. Still, specifications will be made and justified when nuances are found. In addition to community-managed libraries and council-run libraries’ legal responsibilities towards their communities, the decision is mainly based on the following reasons:

- The overall library experience of the interviewed Arab community in community-managed libraries and council-run libraries seems similar, especially in terms of inclusion (see Sections 4.3 and 5.2).
- Findings, such as barriers to diversity, revealed in the present study can apply to community-managed libraries or council-run libraries and public libraries more broadly; yet there is some caution, since data in this research was collected in a single case study. Therefore, it provides no basis for scientific generalisation (see Section 5.3).
- No libraries are representative of their model. Instead, each library is unique (localised variation).
- The present research is not a comparison study between community-managed libraries and council-run libraries.

4.3 Dilemma about third places

In Oldenburg's (1989) reality, everyone requires three places: home, work and a third, yet undefined location, to be emotionally healthy. In such places, individuals put aside their concerns and enjoy each other's company and conversation. Oldenburg (1989) set eight characteristics of third places (see Section 2.6). Still, he emphasised that the third place's features are "determined most of all by its regular clientele" (Oldenburg, 1989, p. 42), giving his theory the flexibility to be applied to different contexts and modified to reflect the social and political changes from 1989 to the present.

With the above in mind, this section interprets the library experience of the interviewed Arab community using three of Oldenburg's (1989) characteristics of third places: being levellers, having the conversation as the main activity and serving as a home-away-from-home (see Sections 2.6 and 2.8). It also highlights the variation between Oldenburg's interpretation of third places' characteristics and the multiple interpretations constructed by the interviewees in this study. This paves the way for bringing the contemporary social and political environment into Oldenburg's theory, therefore, introducing a developed perspective of libraries as a form of third places.

4.3.1 Be levellers

In Oldenburg's (1989) reality, being 'levellers' means being inclusive places, accessible to the public and not requiring people to meet specific criteria or be of a particular social rank to gain access. When the Arab interviewees were asked about their library experiences, they all praised the inclusion of the public libraries in Sheffield (i.e. libraries' openness to all and welcoming all). To some Arab interviewees, that was an ideal definition and practice of inclusion

and equality. Other Arab interviewees expressed different views. They challenged Oldenburg's (1989) definition of 'leveller', added to it and articulated their understanding of the concept. This is not surprising because although this study accepted that Oldenburg's (1989) 'levellers' corresponds to public libraries' role in social inclusion or diversity, it argues that since 1989, the discourse surrounding diversity and inclusion has developed and changed in various ways. This, in turn, could influence the interpretation of Oldenburg's (1989) 'leveller' (see Sections 2.6 and 2.8). Variations in the understanding of Oldenburg's (1989) 'leveller' or inclusion in the library context were revealed during the interviews, paving the way to provide a developed perspective of Oldenburg's (1989) 'levellers'. The following sub-sub-themes elaborate on those findings in depth.

4.3.1.1 Oldenburg's (1989) levellers. All Arab interviewees expressed that the public libraries in Sheffield manage to give them the right to access. They use the library and its services, stock and space without any influence or prejudice from others, who may wish to deny them access to libraries. They also stressed receiving equal treatment from library staff and no explicit prejudice against their race, religion or any other personal status. Thus, all are equal when they are in the library, suggesting that public libraries in Sheffield are levellers. The following extracts give exciting examples of that.

Extract 1: I see that it [a council-run library in Sheffield] welcomes everyone as a visitor and ensures that everyone is welcomed regardless of their cultural background. (I1A)

Extract 2: When I came to this country, I need[ed] someone to lead me. The library was good still very good. Not only for beginning still now ... I believe they try to treat all equally. (I4A)

Extract 3: Before COVID-19, I took my youngest child to a weekly story time... I was the only Arab there, but they [library staff] never treated me differently. Even my kids, she doesn't feel like she's the only Arabic-speaking kid there. She just melts in their culture; she melts while the librarian was reading stories. She was just fully focused there. (I8A)

The above extracts came from a hijabi mother with a child, a middle-aged single hijabi lady and a middle-aged male refugee. While their explicit characteristics vary, equality of access and eliminating discrimination are the overarching themes that facilitate their positive library experiences. Indeed, none of the Arab interviewees challenged the conclusions reached by *I1A*, *I4A* and *I8A* in the above quotes. That is not surprising since equality and eliminating discrimination in UK public sectors, including public libraries, are statutory rights. For instance, under the 2010 Equality Act, the Public Sector Equality Duty requires service providers “concerned with the provision of a service to the public or a section of the public (for payment or not)... not [to] discriminate against a person requiring the service ...” (Equality Act, 2010, Section 29). That includes various forms of discrimination, such as not providing the person with the service or terminating the provision of the service (Equality Act, 2010). From the perspective of librarianship in the UK, McMenemy (2009) stressed that equity of access is a fundamental mission for public libraries and is one of the main reasons they were established in the first place.

In short, based on the analysis of the eight interviews with the Arab community, public libraries in Sheffield successfully embraces being ‘levellers’ in the way Oldenburg (1989) defined ‘leveller’. In that sense, they welcome all and do not require anyone to meet specific criteria or be of a particular social rank to access libraries or take up their services, stock and space, contributing to the positive library experience of some Arab interviewees (e.g. *I1A*, *I4A*,

I5A, I7A and I8A). To some Arab interviewees (e.g. *I4A*), that is an ideal approach towards equality, but that is not always the case. The following sub-sub-themes spotlight that in depth.

4.3.1.2 *The developed interpretation of Oldenburg's (1989) levellers*. During the interviews with the Arab community, I introduced participants to what I hypothesised was a developed interpretation of Oldenburg's (1989) 'levellers'. First, I introduced participants to inclusion in public libraries based on Herring and Henderson's (2013) definition of critical diversity as "Equal inclusion of people from varied backgrounds on a parity basis throughout all ranks and divisions of an organisation" (p. 300) (see Section 4 of the Arab interview in Appendix 8). Then, I asked the Arab interviewees about their opinions about what was introduced. Most of the Arab interviewees (e.g. *I1A, I3A, I5A, I6A and I8A*) supported that narrative, adopted it as their own and elaborated on its range of benefits, which is discussed in Section 4.3.4. In relation to factors such as language and culture, some Arab interviewees did not perceive public libraries in Sheffield to be true levellers, as they did not offer equal access to the same range of texts and services that were provided to English speakers (see Section 5.2). Some Arab interviewees went beyond that, and argued that physical inclusion is not enough for libraries to be levellers and that true inclusion is a moral value and balance; *I2A* elaborated on the concept in the extract below.

Inclusion means understanding, means respect. [It] is to appreciate that your values are not better than my values, that your culture is not better than my culture, your language is not better than my language... You know go to the library and look around you. Nothing is related to Arabs. You cannot see even one picture on the wall appreciates the Arab history or appreciates the Arab scholars. (*I2A*)

To I2A in the above extract, libraries should understand, respect and appreciate others' differences as they understand, respect and appreciate theirs to include a community effectively. Those are moral and psychological values rather than physical ones. This particular interpretation of inclusion echoes Klarenbeek's (2021) discourse of integration as a two-way process. Integration, as a two-way process, does not expect newcomers to discard their old cultural values and absorb the mainstream culture and lifestyle. Instead, newcomers and the host society integrate with each other. Part of that integration is for everyone to renegotiate their identities and self-conceptualisation.

The view of Bradley (1985), the author of *Asian women in Highfield: Their needs and ways that the libraries can meet them*, is a good example to help to understand the impact of values and the physical level of inclusion. Bradley (1985) argued that the extent of the services offered to any ethnic minorities and the ultimate aim of library services depends on the attitude of management towards the various integration models. For instance, it depends on whether ethnic groups are expected to integrate into British white culture at the expense of their original cultural and linguistic heritages or be allowed to remain separate while retaining full rights as British citizens (Bradley, 1985). In that sense, including a community in public libraries is not purely about the heterogeneity of staff, stock and knowledge and having agency within the library. Instead, as Hudson (2017) argued, it is also about the values and interests served by the existence of that space. A form of those values is acknowledging the right of everyone to be respected and recognised as human beings, whose knowledge should be accessible to them and others. To McMenemy (2009), this should be the ethical dimension to equality that drives all public libraries.

Inclusion, as discussed in this sub-sub-theme, is challenging for public libraries, especially those located in a diverse city like Sheffield. Sheffield is an ethnically diverse city, with around 19% of its population being from black or minority ethnic groups. Apart from overseas students coming to the city and the number of economic migrants from European Union ascension states, Sheffield has prominent Pakistani, Caribbean, Indian, Bangladeshi, Somali, Yemeni and Chinese communities (Sheffield City Council, n.d.a). It also has a long history of refugee settlement (see Section 1.4.1). Despite this challenge, public libraries are expected to sustain their moral and ethical values and commitment to the equal inclusion of their communities (see Section 2.2). The surveys and interviews with members of the Arab community and library staff reveal pieces of evidence that some public libraries in Sheffield have attempted to embrace the developed perspective of ‘levellers’ as described in this section. This will be discussed in more detail in Section 5.2, where the Arab community library experiences are interpreted through the lens of critical diversity literature.

4.3.2. Be conversational

In Oldenburg’s (1989) reality, conversation is the primary activity in third places, meaning that these places are conducive to informal and sociable conversation, value it and nurture it. With that in mind, evidence mainly drawn from the interviews with members of the Arab community and library staff suggests that a conversation occasionally occurs in some public libraries in Sheffield through conversation-based programming. Otherwise, silence is still a valued virtue. While McMenemy (2009) considered the culture of silence in public libraries an unreal and a hard-to-shift image problem, *I1A*, *I2A*, *I4A* and *I6A* experienced that as a reality. They explained that they did not experience socialising and conversing with others in the public

libraries they visited in Sheffield. In their view, there was very little interaction between them and other visitors or between them and library staff or volunteers. However, that does not always seem to be the case. For instance, a case extracted from the interviews with the Arab community (*I3A*, *I5A* and *I7A*) reveals a contradictory experience, emphasising the value of the conversation in public libraries through the lens of community members. However, how the interviewed Arab community reacts to the conversational aspects of public libraries in Sheffield is a dilemma.

On the one hand, some Arab interviewees (e.g. *I1A*, *I2A* and *I6A*) wished to have time in libraries for speaking or interacting; they perceived libraries to be places for chatting, emotional and psychological improvement, and healing. Therefore, the level of the liveliness of public libraries matters to them. The transcript extracts below provide examples.

Extract 1: You know what, the public library has a culture, and it's a culture of silence.... Sheffield public libraries are very quiet places.... I like to talk to people. I am a sociable person.... But when you go to the library, you look at people's faces like they are not happy. Even the librarian is not happy to communicate.... They look at you in a way that you are not supposed to communicate. (*I2A*)

Extract 2: *Me:* ... Have Sheffield public libraries made you feel more like at a second home since you moved to Sheffield? And when I say a second home, I mean a place in which you don't feel like you are a stranger.

I5A: Well, to be honest, yes, because I felt sad when they close it [the Associate Library/A] for lockdown. I still remember, it came a time when I visit every day, probably, especially for my kid. I take him there for some activities. And when there's nothing for the children because they have some activities but not regularly. So, the day in which they don't have

any activities, I go for relaxation, for having my coffee and chatting with others, and looking for any new book.

In extract one above, *I2A* perceives the public libraries in Sheffield that she interacts with as silent spaces where visitors and staff do not seem happy to converse. That is a negative experience for her because she is a social person and perceives public libraries as lively spaces. During the interview, she related her enthusiastic view of public libraries to her LIS educational background and passion for reading about the historical context of ancient and bright Arab libraries. Therefore, the libraries she interacted with in the past do not meet the ethos of Oldenburg' (1989) third places or fulfil her need for social interaction. As Oldenburg (1989) argued, "Nothing more clearly indicates a third place than that the talk there is good; that is lively, scintillating, colorful, and engaging" (p. 26).

Unlike *I2A*, *I5A* in the second extract has a different experience with *Associate Library/A*. This library benefits from being part of a multi-use leisure/community centre with a gym, library, coffee, and community gathering spaces (see Section 5.2 for more about the *Associate Library/A*). As *I5A* explained, her experience with the *Associate Library/A* she regularly visits is appreciated for several reasons, including the interactive aspect and opening up the space for the community to interconnect and relax. She would visit for relaxation, have a coffee and chat with others. As she elaborated during the interview, that helped her connect to the library and the wider society. She expressed how that experience facilitated building her social network and reduced her sense of isolation and loneliness, as she had recently moved to Sheffield. Her experience echoes Hapel's (2020) argument that libraries can offer their users "social spaces

providing affordances and opportunities for interaction and exchange, ... [and] communal spaces of tranquility, calmness, and contemplation" (p. 404).

On the other hand, as the below extracts show, the experience of the Arab interviewees of libraries is not always of chatting and emotional and psychological improvement and healing. Therefore, the silence of public libraries appeals to some, and may even improve their library experience. That seems the case even amongst those who praise the liveliness of public libraries.

Extract 1: It's good. They [library volunteers] are friendly. And it's [the Associate Library/A] an up-to-date library where you can go eat, drink, socialise without being penalised for talking out loud. So, it's a nice experience. (I7A)

Extract 2: The library is there for you to borrow books and be used as a service. It's not for you to go and sit down and have a coffee and chocolate or have a cake. This is different. (I7A)

Extract 3: I only have two [sic] connections: if I need to use the printing service, if I need to use the gym, or if I need to meet with somebody. (I7A)

The three extracts above show that *I7A's* experience with the *Associate Library/A* is appreciated for several reasons, including being able to socialise without being penalised for talking out loud. During the interview, she explained that she values the liveliness of the *Associate Library/A*, because it allows her to conduct work meetings and talk without being penalised. Still, she did not see public libraries as places for chatting and emotional and psychological improvement and healing. Like *I7A*, *I4A* expressed having a special purpose for doing particular things when visiting, such as using IT equipment. He (*I4A*) even explained that

although he lives close to the *Associate Library/A*, he regularly visits another quieter library because the library silence appeals to him.

Evidence from the survey stage supports those qualitative findings extracted from the interviews. For example, the four interviewed library staff recalled a range of adults' occasional conversation-based-programmes and activities organised over the years for everyone in the community, such as "empathy days", "coffee mornings" and "author events". However, triangulating that with the survey data shows low engagement with libraries' conversational aspects amongst the Arab community. Amongst the 107 surveyed Arabs who identified themselves as library users, only 21% (n = 23) declared visiting public libraries to relax in a safe and friendly space, 9% (n = 10) to attend community events and 6% (n = 6) to attend adult library programmes.

Three factors can explain the low engagement with those conversation-based-programmes. First, as Oldenburg (1989) argued, the kind of association offered in third place may not appeal to everyone, suggesting that not everybody wants the library to be a third place. Second, as will be discussed further in Sections 4.4.1 and 5.3.7, some Arab interviewees have perceptions and understandings of public libraries that do not always correspond to the conversational feature of Oldenburg's (1989) third places. Finally, conversation-based-programmes may not be carefully designed to attract diverse communities. Linking to the later cause, *I2A* commented,

In that matter of integration, library... is... attempting to bring young people, especially children, into the library through... the activities they are doing for mums.... But that thing is very white again.

She further illustrated with a story,

When my [son] was six months old... my friend told me that there's a very interesting event [in the library].... They [library] brought a painter, and she was teaching children how to draw. All she was drawing was pigs and telling very British stories... about bacon in the English breakfast in the morning and drawing all this stuff making the day very English.... I was looking around and seeing the mothers trying to cope with the drawing. Well, especially Muslim ladies.... Lots of mums weren't following her. That image is still in my mind.... The painter was a very talented person. That talent was really damaged by not being culturally educated (I2A)

From the above quotes, *I2A* communicates that various conditions should be met to successfully connect ethnically diverse library users to the different library programmes. One condition she expresses is the cultural sensitivity of the staff or volunteers delivering the programmes that can influence the visible diversity of the programmes and services they provide. Although *I2A*, in the above quote, described the painter as “a very talented person”, she (*I2A*) still believed that some of the mothers who attended the activity were not fully engaged, because they could not relate to the overwhelmingly white and English cultural elements and stories included. This could speak to the argument of Johnston (2018, 2019) that the success of conversation-based programmes is contingent upon the ability of ethnic minorities to bring their ethnic backgrounds into the conversation by, for example, expressing their perspectives and experiences (i.e. equal status). While Johnston (2018, 2019) notes equal status as a key to the success of conversation-based programmes in facilitating integration, *I2A* sees that as a criterion that enables or inhibits engagement with libraries' programmes in the first place. Thus, unless the

cultural background of individuals is deemed relevant and is reflected in the design and content of the library programmes, the benefit of library programmes cannot be ensured, nor individuals' engagement with them.

In closing, in Oldenburg's (1989) third places, conversation and spending time are essential elements in the healing experience and emotional well-being. Evidence extracted from the surveys and interviews with the Arab community and library staff indicates that even though silence is still a valued virtue in some public libraries in Sheffield, this is not always the case. For example, in public libraries in Sheffield, a conversation occasionally occurs through conversation-based-programmes. Moreover, some libraries, like the *Associate Library/A*, set a new understanding of the library atmosphere, which used to be the culture of silence. This library opens the space inside the library for a different type of interaction. Still, it gives a specific private space for those looking for a quiet area for reading or studying. However, for various reasons, not all Arab interviewees acknowledge the potential of public libraries as places of conversation and interconnectedness or take advantage of them on that basis.

4.3.3 Be a home-away-from-home

In Oldenburg's (1989) reality, home-like third places offer a congenial and familiar environment. Third places have radically different settings from home. Still, they are "remarkably similar" to good homes in "the psychological comfort and support" that they extend (p. 42). Oldenburg (1989) used David Seamon's five criteria, against which he assessed and articulated 'home-like' as a criterion of third places. In Oldenburg's (1989) interpretation, criteria of 'at-home-ness' includes

- Rooting people. A third place provides a physical centre around which individuals organise their coming and going.
- Appropriation. Regulars of a third place refer to it as theirs and feel like they are part of it.
- Regeneration. Third places are ideally suited for social and spiritual regeneration.
- Freedom to be. Regulars of a third place feel at ease, and that involves expression of personality exhibited in expressive behaviour, such as joking.
- Warmth. The warmth of third places emerges out of friendliness, support and mutual concerns.

When the Arab interviewees talked about their feelings towards public libraries in Sheffield, they referred to emotions that were linked to their psychological comfort, namely respect, welcome, belonging and safety. Those psychological feelings echo Oldenburg's (1989) description of the home, especially its appropriation and warmth. However, the Arab interviewees' interpretations of the roots or causes of those feelings vary. Their interpretations cut across identities, practices and relationships. To discuss those findings in detail, the below dialogue and two transcript extracts provide a guide. Those extracts clearly show how the Arab interviewees articulated the psychological comfort and emotions associated with feeling like at a second home in public libraries differently.

Extract 1: I felt safe and did not feel a stranger because she [the librarian] treated me as she would treat any other English citizen. I felt the sense of belonged to the place; I felt that the place welcomed me and did not reject me. (I1A)

Extract 2: Me: How would you feel if you go to Sheffield public libraries and see Arabic books or maybe a librarian who looks Arab?

I8A: Oh, that's really wonderful. You know, I will feel more welcome. Even though I feel welcome now, but when I see someone like that, I just feel like this is home, you know?

Extract 3: I grew [up] with libraries. It's my passion.... You know, I look at the library as a space where you... have to be in your own space. What I'm trying to say here [is] you need to feel [at] home... connected... loved and respected. I will not go to places where I don't feel I am respected. I wouldn't go. (I2A)

In extract one, *I1A* feels that she is welcome, safe and belonged in the library she visits because the librarian treats her equally. That closely echoes Oldenburg' (1989) narration of the warmth of third places that emerges out of friendliness, support and mutual concerns. Like *I1A*, to other Arab interviewees (*I4A* and *I5A*) the equality of access, as discussed in Section 4.3.1.1, and the friendly and pleasant treatment from library staff or volunteers are enough to drive those psychological feelings (namely respect, welcoming, belonging and safety). Still, to others like *I8A*, the visible inclusion, such as the availability of Arab staff, would level up the status of public libraries from being welcoming spaces to being home-like.

On the contrary, in the last extract, *I2A* connects home to feeling connected, respected and loved. As she (*I2A*) explained during the interview, for her to feel so, the only way is to be included in a way that her values and cultural and linguistic identity become no less valuable than others' culture, language or values (see Section 4.3.1.2). Like *I2A*, to other Arab interviewees (e.g. *I3A* and *I6A*), psychological feelings, such as feeling respected, welcome,

belonging and safe, are contingent upon seeing their cultural and linguistic identity reflected in library services, resources and staff. Oldenburg (1989) stressed that in home-like third places, a person enjoys active expression of personality they can exhibit in expressive behaviour.

However, Oldenburg's (1989) theory did not consider the fair representation of identity and its impact on feeling home-like, as described by the Arab interviewees in this study. Unlike Oldenburg (1989), Sarup (1994), in *Travellers' Tales: Narratives of Home and Displacement*, made a leap in connecting the notion of home with identity. He wrote

Of course, I realise that the notion of the home is not the same in every culture, and I know that the meaning of a metaphor used in the 1930s is not the same as its meaning in the 1990s. Nevertheless, I want to suggest that the concept of home seems to be tied in some way with the notion of identity _the story we tell of ourselves and which is also the story others tell of us. But identities are not free-floating, they are limited by borders and boundaries. (p. 95)

To summarise the above, home is a complex notion for migrants and is not a single space but a set of identities, practices, feelings, relationships and locations. For instance, when the Arab interviewees talked about their public library experience in Sheffield, they referred to various emotions, namely respect, welcome, belonging and safety. These feelings are what make some Arab interviewees feel that public libraries were home-like. To the Arab interviewees, in the public libraries context, these psychological feelings are contingent upon either the libraries' openness-to-all and the kind and fair treatment from library staff, or the fully inclusive and representative library services, resources and team. The latter condition is a novel view of home-like places. It can be conceptualised under Herring and Henderson's (2013) definition of critical

diversity discussed in Section 4.3.1.2, which paves the way to propose diversity as an essential criterion to Oldenburg' (1989) third places.

Finally, when Oldenburg (1989) introduced third places, he articulated their personal and collective benefits. However, diversity was not amongst his established criteria of third places. Therefore, the benefits of diversity need to be defined. The following sub-theme elaborates on the benefit of diversity as a novel characteristic of third places, and connects those benefits with Oldenburg (1989) and reviewed literature in Chapter 2.

4.3.4 The personal and collective benefits of diversity

Interviewees from the Arab community and library staff elaborated on a range of personal and collective benefits of diversity in libraries, which feed into Oldenburg's (1989) third places ethos and purpose. Those benefits range from positive identity to tackling social ills but are not necessarily limited to that. First, some Arab interviewees elaborated on the personal benefit of diversity in a given organisation. They believed that happiness and community engagement are conditioned by an individual's ability to preserve their identities or see themselves reflected and included in, for example, library resources, services or staff. *I6A* commented, "I think when people feel that they are capable of securing their identity, it will make them feel they will be happier and they will be more engaged in the community." Taking *I6A*'s assertion further, Dancs (2018) argued "positive and healthy identity has roots in culture, or, in other words, it has roots in the circumstances in which individuals are brought up" (p.13). Therefore, without sufficient quality information about culture, people may identify themselves solely emotionally and believe that they are not only different from others but also superior to others.

In another scenario, people, who feel incapable of securing their identity, may choose to live in isolation from the wider community to prevent their cultural and language identity from fading into the background. Such disengagement may also happen due to perceptions of inequality or racial supremacy in public institutions. As Phillimore (2012) explained, acculturation strategies (e.g. assimilation, separation and marginalisation) might not always be imposed on immigrants, but chosen by them. Almudarra (2019), who, similar to the present study, focused on Arabs, argued that some people may show indirect resistance when they cannot directly resist a specific power. They develop such resistance to create a special space for themselves and restore the missed level of freedom. As an Arab myself, I also understand how Arabs may develop indirect resistance to anything that may threaten their identity or influence it in an undesired way. *I2A* refers to such issue in the below extract,

Arabs are very sensitive to their cultural values and their religious values. So they may not talk about it to you, but they will make a judgement. They will exclude you immediately if you sensitively touch their cultural values without a clear direction for you to go. (*I2A*)

Unlike Almudarra (2019) or me, *I2A*, in the above extract, does not base her judgement only on being an Arab. Her understanding stems from working in the heart of the Arab community in Sheffield for over five years and running or contributing to several volunteer organisations. Therefore, the earlier interpretations suggest that the sociological and emotional well-being and community's coherent and interconnectedness sought in Oldenburg's (1989) third places may be unfulfillable if individuals do not see themselves for who they are or feel like their identities are under threat. Although Hudson (2017) and Ahmed's (2012) critique of diversity

implies that it is not enough to have visible diversity if the organisation's values are normatively white, visible diversity still seem very important to the Arab interviewees.

In addition to the personal benefit of diversity in making individuals happier and more willing to engage with the broader community, *I1A*, *I5A*, *I6A*, *I7A*, *I1PL* and *I2PL* elaborated on the influence of inclusion and how it could foster or hinder the engagement with third places (e.g. libraries). This is exemplified in the dialogue below.

Me: How would you feel if you go to a public library and find it inclusive, find Arab librarians, Arabic books, events for your children that represents your culture and language? How it makes you feel?

I7A: Well, I'd be happy, I'd be very happy. I think I'd want to visit that place even more because I do ask for books. I do sometimes ask for friends to get me books from abroad or I do borrow books from friends. So, to see the section within the library, I think it would make me want to visit the library often and maybe borrow books from that place, too.

The above dialogue suggests that the inclusive library stock and services and diverse staff or volunteers could encourage individuals from ethnic minorities to visit the library more and use its resources. Those findings affirm the assertions of earlier literature, such as Lin and Boamah (2019). They claimed that multicultural services offered by libraries to immigrants are one of the reasons why some immigrants frequent libraries (Lin & Boamah, 2019). Although the use of public libraries by ethnic minorities is directly connected to personal advantages and fulfilments, using them can also lead to positive social effects. In Oldenburg's (1989) argument, "what the third place contributes to the whole person may be counted to all" (p. 43). To that, *I2PL* commented

So the physical spaces of the libraries is hugely important for bringing people together. And I think there's something important about people using and people being seen to use a space. You know, there's something really important about that, not only for that community itself or that group of people, but for others. People from other groups to see these people using a space that they use and to be using it healthily and happily and to be a nice and good thing. Something really important about that.

I2PL, in the above quote, acknowledges that when ethnic minorities use public libraries, that benefits them personally and sends various positive messages to the broader society. For instance, Richter et al. (2019) argued that when a group uses the library's public space, they become visible and become active members of society. As a result, they gain public acceptance. Otherwise, they may remain invisible in society or may not be counted as legitimate members of the community (Richter et al., 2019). Beyond that, when ethnic minorities use libraries, the socialisation and interaction between them and library staff or volunteers might normalise socialisation with out-group individuals, such as amongst friends of library volunteers or staff or library patrons. In doing so, the links between different community groups may strengthen, helping to diminish prejudice and altering attitudes towards others' differences (Johnston, 2018, 2019). As Oldenburg (1989) put it, "mental health depends upon the degree of harmony between the organism and its environment and, for most of us, this translates into harmonious relation with others" (p. 48). That was the collective benefit of diversity most discussed by interviewees in the present study.

Finally, several interviewees from the Arab community and library staff elaborated on the collective benefit of diversity in tackling social ills, namely diminishing prejudice, stereotypes

and racism. Although Ahmed's (2012) critique of diversity somehow goes against the assertion that visible diversity can tackle issues like racism, the interviewees in the present study do not seem to agree. In the words of *IPL*,

We are not going to change attitudes or negative attitudes, which still exist within certain communities, until you can see people as people from a different culture rather than others. This is the big thing that causes racism. It's them or others; they always get the pick of the housing.... And people put labels.... And we [public libraries] need to increase that awareness of each other in every aspect. So I think we've got a great role to play.

IPL, in the above quote, believes that the lack of sufficient information and knowledge about each other leads to stereotypes, which can give rise to racism and negative attitudes towards some community groups. *IPL* argues that libraries have an essential role, in tackling that. As Linley and Usherwood (1998), Dancs (2018), Johnston (2019) and Lin and Boamah (2019) stressed, libraries have the potential to build a multicultural bridge between multiple cultures or community groups, as well as challenge prejudices and stereotypes. Therefore, libraries as diverse third places can potentially build societies that are more tolerant.

4.4 Participants' perceptions of public libraries: Variation in libraries as third places

Reading the interview findings through the lens of Oldenburg's (1989) third places reveals a gap between what the library knows they offer, what the community knows the library offers, and what the literature proposes might be possible. Such variation is not problematic since, the characteristic of third place is "determined most of all by its regular clientele" (Oldenburg, 1989, p. 42). Additionally, Oldenburg (1989) did not specifically mention libraries in his book (Wood, n.d., 2021). Despite that, over time, society has found third places other than

those Oldenburg (1989) listed in his books, such as public libraries, which are arguably in the perfect position to become good third places, simply because of what they are and how highly they are used (Wood, 2021). Contemporary LIS literature argued that “There is no one path forward in reimagining libraries as third places, rather there will be many stories that start with the common narrative of a community” (Fuller-Gregory, 2020, p. 11). However, to promote public libraries as ‘third places’ and assist the community in taking advantage of them, the gap between the views possessed by library authority, library staff or volunteers, community members, and literature about libraries’ roles need to be bridged. The sub-themes in the section below will elaborate on those findings and draw connections to the reviewed literature.

4.4.1 The varied and changing perceptions of public libraries amongst Arab ethnic minorities

Perception of the public library is a theme that emerged early on in the survey stage, as both surveyed Arab library users and non-users referred to their perceptions and expectations of public libraries (total 221, n = 99, 45%), and their understanding of public libraries (24%, n = 54) as factors challenging their library experiences. During the interviews, I sought out illustrations of those perceptions to help understand them and understand how Oldenburg's (1989) third places may or may not relate to those perceptions. Analysis of the eight interviews with the Arab community reveals three main perceptions of libraries: book repositories, open-to-all institutions and a public sphere arena or gateway to culture and knowledge. However, Arab interviewees have claimed that their perceptions of public libraries have changed over time due to various factors. Factors include the interaction with public libraries in the UK, the conceptualisation of a

library described in the current study, and the traditional and romantic concept of a library in literature and culture. The following sub-sub themes elaborate on each perception in detail.

4.4.1.1 Libraries as book repositories. As the extracts below illustrate, the first group of Arab interviewees (*I1A*, *I3A*, *I4A*, *I5A* and *I8A*) considered public libraries exclusively as places to borrow and read books, especially during pre-immigration and before interacting with UK public libraries.

Extract 1: So, when anyone says the word ‘library’, the first thing that comes to my mind is books ... Probably because I still have that old idea that the library is for books. (I5A)

Extract 2: I’m not saying every library in ... [my home country] is just about books. I’m sure there are more, but I’m talking about the library that I used to go to. (I3A)

Extract 3: In ... [my home country] we have only a central library. The central library is only for books, for reading. ... In my country, because our lives are very busy, only students or those doing some research need a library. But public one, I didn’t see anyone going to our library for reading. (I4A)

Extract 4: I don’t think we have a lot of public libraries there [in her home country]. I went to the one..., and I try to borrow a book, and they said, ‘no, it’s not allowed’ ... So, after that, I stopped going to public libraries. I go to some of the university libraries... They allow borrowing books. So, I go there. And we go a lot to bookstores to buy books there [in her home country] more than here [in the UK]. (I8A)

In the above extracts, like most Arab interviewees, *I3A*, *I4A* and *I5A* described public libraries in their home countries as book repositories. That was not unexpected amongst the Arab

community. Mahlhl (2020), for example, studied the experiences of Muslim Arabic-speaking women international students with American academic libraries. Some of Mahlhl's (2020) participants did not use American libraries because their cultural norms said libraries are only for books. However, in this study, the Arab interviewees mainly attributed that perception to their early experiences with libraries in their home countries. As extract three illustrates, in most cases, there is no local library in each neighbourhood in their home countries. Instead, there is only a central library, which is only for books and does not offer other services, such as kids' space or IT facilities. Therefore, public libraries do not attract the public, but instead, are only used by students and researchers. Others rely on bookstores to satisfy their passion for reading (see extract four above). Although for *I2A*, who had visited an ancient public library in Damascus, this was a positive experience, for most, these initial experiences shaped the perception of a library as merely book repositories.

A wealth of literature emphasised the impact of pre-immigration library experiences on post-immigration experiences. As Shepherd et al. (2018), Audunson et al. (2011) and others argued, individuals bring all pre-immigration experiences to the receiving countries, influencing their understanding and behaviour. However, the factors behind the pre-immigration perception of public libraries as book repositories are still superficial and vague in literature. Although Mahlhl (2020) attributed the perception that libraries are only for books to cultural norms, the present study uncovers more comprehensive factors, such as the political environment. Understanding the pre-immigration library experience through the political environment can provide libraries with a straightforward approach to understanding their community. This point

will be discussed further after showcasing the whole picture of the interviewed Arab community's perception of public libraries (see Section 4.4.1.4).

4.4.1.2 Libraries as open-to-all institutions. Section 4.4.1.1 explained how some Arab interviewees see public libraries as book repositories. However, in many cases, that view can be challenged by several factors, including the interaction with public libraries in the UK, the conceptualisation of a library described in the current study, and the traditional and romantic concept of a library in literature and culture. When any of those factors challenge those perceiving libraries as book repositories, some develop new perceptions of libraries. For instance, *I1A* clarified, “My concept of public libraries has changed from the idea that ... libraries [in my home country] formed, which concentrated on the idea that libraries are a place for borrowing and reading books. In Sheffield, my habits have changed.”

Like *I1A*, realising what public libraries are in the UK challenged *I3A*, *I4A*, *I5A* and *I8A* to move beyond conceptualising public libraries as book repositories. To most, public libraries became open-to-all institutions that offer IT facilities and other services. They started to connect with various aspects of public libraries that they were not accustomed to pre-immigration. For instance, *I1A* started to use the public libraries in Sheffield as studying space, whilst *I4A* started to use the IT facilities to search for a job and connect with his friends and family back in his home country. That behaviour change is not surprising. For instance, Shoham and Rabinovich (2008) and Mahlhl (2020) affirmed that post-immigration, individuals first worked with libraries and librarians according to their past library experiences. Eventually, with time, they changed their conduct and library usage.

4.4.1.3 Libraries as a public sphere arena and a gateway to culture and knowledge. The conceptualisation of a library described in the current study or the traditional and romantic concept of a library in literature and culture influence the Arab interviewees' perceptions of libraries. For example, some of them explained that their perceptions were influenced by reading about ancient libraries. As *I2A* stated, "... I read a lot; I read about beautiful libraries before. I read about ... Bayt Al-Hikmah. I was inspired by Bayt Al-Hikmah because that was, to me, a public library." Bayt Al-Hikmah (the House of Wisdom) is an exemplary ancient Arabic and Islamic library, where knowledge and language were respected. People from overseas would visit and sleep in to learn and exchange knowledge (see Algeriani & Mohadi, 2017). Those factors moved some Arab interviews beyond seeing public libraries as open-to-all institutions and closer to Oldenburg's (1989) third places. Due to those factors, some Arab interviewees (*I1A*, *I2A*, *I3A*, *I5A*, *I6A* and *I8A*) started to see public libraries as a public sphere arena and a gateway to culture and knowledge. For instance, *I1A* said "To me, it [public library] is like a door that I can open and from which I take all that I need spiritually, religiously, psychologically, and culturally in promoting my culture, strengthening my identity and developing my awareness." According to the previous quote, it is clear that the participant is looking for a space that is more than a library. She is looking for a space where she is free and safe to express and satisfy her complex needs that support the psychological enrichment of her identity. In libraries, she wanted to access various types of knowledge, connect with and promote her culture, strengthen her identity and expand her horizons. *I2A* added to the enthusiastic view of *I1A* by concentrating on public libraries' democratic and conversational aspects. She stated that

It [public library] is like Hyde Park. You know when you go to Hyde Park and stand in the middle of this space, and you say your opinion, and no one will interrupt you. It could be argued that public libraries were not created for that, which is not true. The public library has been introduced not to include books and materials but to include the knowledge of human beings. (I2A)

The above extracts show how some Arab interviewees perceive public libraries as safe arenas for discussion and debate in which one should raise public issues. No one should interrupt or penalise them for doing so. This last perception of public libraries being public sphere arenas or gateways to culture and knowledge is particularly relevant to this study. It shows a library as a diverse, open and safe arena for self-fulfilment, social mixing and critical conversation and debate that can potentially remedy social ills and fulfil Oldenburg's (1989) third places ethos. As discussed in Sections 2.2, 2.3.2, 2.3.4 and 2.6, libraries are well established to accommodate that as spaces and resources. Since their inception, UK public libraries have offered minority communities and immigrants pathways into Britain's social life and culture, and access to works in their mother tongue or related to their religion or culture to know that society values their culture (McMenemy, 2009). Moreover, a growing wealth of literature, such as Summers and Buchanan (2018), Johnston (2018, 2019), Johnston and Audunson (2019) and Hapel (2020), added to McMenemy's (2009) argument by elaborating on the socio-cultural role of public libraries as spaces. For instance, to Hapel (2020), libraries can offer their community "social spaces providing affordances and opportunities for interaction and exchange"; Spaces where everyone sees the otherness of others and understands that there are more qualities that unite people than divide them (p. 404).

The Arab interviewees' various perceptions of public libraries support Fuller-Gregory's (2020) argument that "there is no one path forward in reimagining libraries as third places" (p.11). Still, public libraries should be aware of the various paths constructed by their potential users (here Arabs), since perceptions of public libraries can cloud how communities perceive and take advantage of what can be conceptualised as 'third places' if provided (see Sections 4.4.1 and 5.3.7). Therefore, it is essential to provide public libraries with insight into understanding those perceptions held about public libraries. As Dali (2021) argued, by gaining a deeper understanding of how immigrants view public libraries in their host countries, libraries can improve their services and programmes to meet their needs. One of those approaches is the political environment, which will be discussed in the following sub-sub-theme.

4.4.1.4 Perceptions of libraries as rooted in the political environment. As a constructivist, I understand meaning and knowledge to be situated and contextual, and I conceptualise my subjectivity as a resource for knowledge creation (see Section 3.3). Therefore, considering my philosophical stance and being Arab, I built on evidence from the interviews with members of the Arab community and the reviewed literature to hypothesise the connection between the various perceptions of public libraries and the political environment. Additionally, I took the perception of libraries as book repositories as an example to debate this hypothesis (see Section 4.4.1.1).

In this section, I argue that dictatorships in some Arab countries may have led to purposefully designing public libraries to be at the opposite end of Oldenburg's (1989) third places concept, and limit their purposes to only stock and information provision. That, in turn, has an influence on people's behaviour and perceptions of public libraries. In Oldenburg's

(1989) argument, sometimes developers intentionally build communities without local gathering spaces to inhibit the political processes of society. That is a possibility since, in the UK context, it is acknowledged that public libraries are never politically neutral, and the political environment in which they operate influences their existence and purpose (Casselden et al., 2015; McMenemy, 2009; Usherwood, 1993, 1994; Vella, 2018; Vincent, 2009, 2017) (see Section 1.2.1). Leaning on that acknowledgement, it could be claimed that the case is the same in some Arab countries, where public libraries are funded and overseen by the national authorities (see Soliman & Wei, 2016). Interviewees *I2A* and *I6A* from the Arab community supported my argument. As the extracts below show, they problematise the dictatorships in some Arab countries and the influence those dictatorships have on people's behaviour, understanding and relationship with public sectors, including public libraries.

Extract 1: The first public library I came to when I was very young. It [the library] is ... rigid. [My home country] is a dictatorship, and the political and social conflicts influence people, images, and understanding. (*I2A*)

Extract 2: People come here [to the UK] with different perceptions about different things like politics....They get that perception from whatever country they come from. It varies between Arab countries....But, in general, there are things in common, and the first thing is not getting involved in local politics because, in many cases, there is no such thing as local politics in their countries. (*I6A*)

As the above extracts reveal, conversing, debating and being involved in local politics are prohibited in dictatorship politics. The Arab Spring uprising that occurred in the Middle East and North Africa is a recent example of the effects of dictatorships. While some see the Arab Spring

as a result of economic insecurity, others describe the Arab uprisings as a fight against dictatorships and repression. However, that fight did not always resolve the issue of dictatorships; in many cases, it resulted in a higher level of repression and a massive immigration movement (Josua & Edel, 2021; Ha & Shin, 2016). The aftermath of the Arab Spring shows that dictatorial governments resent democracy and local gathering spaces that facilitate political challenges to form. Although places of resistance are very different from the depoliticised spaces of diversity and integration (e.g. libraries), some Arabs may find it hard to understand that, in third places, such as public libraries, people can contribute to society and democracy by gathering and conversing.

The two Arab participants quoted above (*I2A* and *I6A*) were concerned that even though Arabs have immigrated to more democratic nations like the UK, they may continue to possess their pre-immigration socio-cultural and political background, which influences their understanding and behaviour. The pre-immigration political environment may influence how Arab communities understand public libraries, power relations and the rights of the community to claim resources and services, which influences their library experiences; this topic will be discussed further in Section 5.3.7. Therefore, the take up of Oldenburg's (1989) third places concept necessitates assimilating Arabs into this way of understanding such spaces.

Finally, there is an apparent contradiction between the political environment of dictatorships and the critical opinions expressed by the Arab interviewees throughout this thesis, which can be explained by the interviewees' personal history. In this research, I interviewed Arab community members (e.g. *I2A* and *I6A*) who were educated and have lived in democratic countries for a while. Therefore, their backgrounds and interest in politics were reflected in their

interviews. Additionally, although this thesis represents Arab nations under one terminology (i.e. Arabs), it does not deny the heterogeneity within this group. It acknowledges that some Arabs are more radical than others, which influences their understanding and perceptions of politics and, in turn, their relationship with public sectors, including libraries.

4.4.2 The variation in library staff's perceptions of their role

The four library staff interviewees expressed a range of professional and political perspectives to conceptualise their role in helping to create libraries as third places. No single path was identified to reimagine libraries as third places; instead, they articulated several views that start with the common narrative of community building. That is not unexpected, especially in a workforce comprised of academically well-qualified staff; 61% of the UK's information workforce has postgraduate qualifications and 51% hold postgraduate LARKIM qualifications (Hall et al., 2015). As Nancy Pearl, an interviewee in Scott (2011), argued, the issue in public libraries is not about librarians knowing what the library has to offer. Instead, the problem is the disconnection between what librarians see the library has to offer and what the public understands the library has to offer. Two extracts will be used as a guide to discuss those findings and highlight the limitations of Oldenburg's (1989) third places. For example, *IPL* believed that although the multiculturalism policy agenda is no longer in effect in the UK, it still influences his thoughts and values while practising his role in public libraries. Hence, he articulated his role in that context as follows:

I come from ... an age where we talked about multicultural. That was the terminology that was used. ... So I feel that my role is one of ensuring that people have free and access to material which both educates and informs both for their future, but also that helps them see

themselves reflected in the city. And that is done in a way which is a pride that we support that diversity and don't require homogeneity. We don't require people to be all the same and speak the same language.... I feel that part of my role is to join with others in the council and the communities to actually support and encourage communities to share their unique heritage, dance, food, whatever it might be, and make the library that's near them a welcoming space that they can come into and talk about their culture in a way that invites acceptance and understanding from other cultures. (I1PL)

I1PL does not only conceptualise his role as ensuring that people are conversing in public libraries, but also that people enjoy equal status in libraries, facilitated through the free and equal access to material and space. Furthermore, he sees his role as working with community members towards a common goal of making libraries welcoming spaces that invite acceptance and understanding. It is also evident that the interviewee considers cooperating with ethnic minorities in creating such space and conversational-based programming and having the authority's sanction to enjoy the curation of library space to be part of his role. Many champions of libraries' conversation-based programmes, such as Johnston (2016, 2018, 2019) and Johnston and Audunson (2019), studied its rules. They conditioned the success of such conversation by meeting Allport's (1954) Contact Theory and its four conditions (equal status, common goals, intergroup cooperation, and authority's sanction), all of which are the dimensions that *I1PL* sets as parts of his role.

Unlike *I1PL*, *I3PL* believed that twenty years ago, multiculturalism was the favourite mindset. He believed that is no longer the case, and integration is the mindset, which is the policy agenda. He articulated his role in the following extract through the lens of integration:

I would consider a healthy society to be like a team playing for each other. You know, if you think of a football team, if eight of the players are playing by a certain set of rules and the other two [sic] are playing rugby, well, you're not going to win. You need everyone to be playing the same game. And that means kind of having that shared understanding of the game or of the direction.... It's about shared experiences and shared values, and I suppose shared language. But it works both ways. It's not like pulling people from a minority group into the UK mindset completely and demanding that they become part of this homogenous blob. It's through celebrating diversity and by bringing people together we all ... become a richer society. (I3PL)

Even though *I3PL* and *I1PL* seem like they are at the opposite ends of the political spectrum, they are not. They both picked two distinct political terminologies (multiculturalism and integration), yet defined them similarly. As Ahmed (2012) argued, “a politics of recognition is also about a definition” (p. 45). Therefore, if *I3PL* recognises integration as standing side-by-side with diversity, he also offers a definition of that which he recognises. The lens through which *I3PL* articulates integration seems similar to Klarenbeek (2021). To Klarenbeek (2021), integration is a two-way process that requests that newcomers and hosts to integrate with each other by renegotiating their identities, the way they categorise each other and behave towards each other, and self-conceptualisation. Indeed, that supports multiculturalism rather than contradicts it.

Additionally, the choices of words and phrases used by *I1PL* and *I3PL*, such as “welcoming space”, “share”, “talk”, “invites acceptance and understanding”, “bringing people together” and “richer society”, emphasise the characteristics and ethos of Oldenburg's (1989)

third places. Yet, *I1PL* and *I3PL* see their role as beyond Oldenburg's (1989) view of third places, which offers a conversational arena for all. In their view, libraries should be inclusive and representative of their communities in their staff, resources, services and environment, which in turn, facilitate or inhibit conversation and interconnectedness between community members. For instance, *I3PL* conceptualises part of his role as supporting people to learn a common language; learning a common language stimulates conversation and having a common goal and experience.

In summary, similar to the Arab interviewees, interviewees from library staff do not identify one path forward in conceptualising libraries' role in a diverse community; instead, they articulate several views that start with the common narrative of community building. Based on the analysis of the four interviews with the library staff, public libraries' role as third places can revolve around four of Scott's (2011) overarching areas, in which libraries build thriving communities: Accessing information and learning, encouraging "social inclusion and equity", fostering "civic engagement", and creating "a bridge to resources and community involvement" (p.197). Although Oldenburg (1989) did not include public libraries in his book, the various libraries' roles discussed in this section map onto the aspects of the third spaces Oldenburg came up with. The main goal of Oldenburg's (1989) third places is to help their users meet any needs that home or work spaces do not satisfy. In the context of public libraries, those unfulfilled needs can be anything from interconnectedness to civic engagement or information and learning and so on.

The final reflection in this section is how those perceptions are not always effectively brought into existence, which Sections 5.2 and 5.3 will explore further. Possibly, that is because it was found from the empirical findings that public libraries in Sheffield do not have an

institutional policy for diversity (see Section 5.3.1.2). Thus, their perceptions of diversity, inclusion and integration can be regarded as part of their experience and personal values. To Ahmed (2012), institutionalising something requires putting it into the organisational flow of things and becoming “part of how the institution feels and thinks” (p.113). More critically, becoming part of an institution requires more than inhabiting its building; it also requires employees to follow its systems and values (Ahmed, 2012). Therefore, even though the interviewed library staff perceive their role as helping to create third places, they are bound by their organisational understanding, which may fade such enthusiastic views into the background. Oldenburg’s (1989) third places did not consider such conflict between institutional values and the values of its employees, which might inhibit the creation of such spaces. That might be because public libraries were not considered a third place in Oldenburg’s (1989) book.

Analysing the findings of the interviews in Section 4.4 through the theoretical lens of Oldenburg’s (1989) third places, reveals a disharmony between what the librarians know they offer, what the community knows the library provides, and what the literature proposes might be possible. On the one hand, due to many factors that libraries might be unaware of, not all Arab interviewees comprehend the various potentials of public libraries or what can be conceptualised as third places. For example, some Arab interviewees conceptualise public libraries as book repositories, limiting the potential of public libraries as third places in relation to those individuals. On the other hand, the interviewed library staff brought a range of professional and political perspectives to what could be conceptualised as ‘third places’. They articulate several views that start with the common narrative of community building. Variation of perceptions is not problematic since, to Oldenburg (1989), the characteristic of third place is “determined most

of all by its regular clientele” (p. 42). However, establishing public libraries as third places and assisting the community in taking advantage of them necessitate bridging the gap between the complicated perceptions of public libraries possessed by library authority, library staff or volunteers, community members, and literature.

4.5 Summary of findings

To summarise the empirical findings discussed in this chapter, the focus will be on the central issues concerning Oldenburg’s (1989) third places as the theoretical principles guiding the interpretation. In this chapter, the analysis of the interviews with the Arab community and library staff suggested that there was no single path to reimagining libraries as a third place. Instead, there were multiple paths. On the part of the community, those paths seem deeply connected to their previous experiences and expectations from libraries. On the part of the library staff, their roles were constructed through multiple political terminologies, such as integration and multiculturalism. Variations are not an issue, but the gap between how libraries understand their role, how communities understand libraries and how literature theorises libraries are problems of which libraries need to be aware.

Additionally, an analysis of the interviews with the Arab community using three of Oldenburg’s (1989) characteristics of third places (home-like, levellers and conversational) reveals that the political and social changes during the 34 years since when Oldenburg’s (1989) theory was published are echoed in participants’ interpretations. Indeed, Oldenburg’s (1989) reality of third places still matches some Arab interviewees’ expectations and understanding. However, in some cases, Oldenburg’s (1989) reality of third places differs from the realities expressed by the Arab participants, paving the way for developing Oldenburg’s (1989) theory.

Mainly, the equal and fair representation of the cultural and linguistic identity of libraries users throughout all ranks and divisions of public libraries emerged as a strong theme when the Arab community talked about the causes of psychological comfort sought in third places and the equality and inclusivity required in such places (i.e. interpretation of home-like and levellers third places). Therefore, diversity was identified as an essential and novel criterion in reimagining libraries as what could be conceptualised as ‘third places’. The following chapter will focus on diversity as a novel characteristic of Oldenburg’s (1989) third places by interpreting results through the lens of critical diversity literature.

CHAPTER 5: INTERPRETATION OF LIBRARIES AND COMMUNITY MEMBERS THROUGH THE LENS OF CRITICAL DIVERSITY LITERATURE

5.1 Chapter overview

This chapter is the ongoing conversation about how the services in public libraries in Sheffield were designed to serve the Arab community. However, in this chapter, the question that can be raised about diversity is how it can be provided as a service without having a clear library-based definition of the concept (see Sections 2.3.3 and 4.4.2). Indeed, that might raise another question on how those libraries can embrace and serve diversity without a clear library-based practical guideline. In Chapter 4, I relied on evidence from Arab interviewees and the reviewed literature to argue that the Arab community has their own politics, which, to some extent, influences their interpretation of the library and shapes their relationship with its services (see Section 4.4.1.4). Therefore, the Arab community might keep their distance from libraries due to factors of which libraries might be unaware. However, Chapter 2 explained that integrating with libraries is the responsibility of both the library and the community. Therefore, from the library side, as reviewed in Chapter 2, the library is expected to be the third place after home and work. A place that Oldenburg (1989) argued should successfully attract the community and help to remedy social ills if it succeeds in upholding several characteristics, amongst which are being levellers, having the conversation as the main activity and serving as a home-away-from-home.

In Chapter 4, an analysis of the interviews with the Arab community suggested that Oldenburg's (1989) reality of third places improves the library experience of some Arab interviewees. Still, in some cases, Oldenburg's (1989) reality of third places differs from the realities expressed by the Arab participants. Their realities seem deeply connected to their previous experiences and expectations from libraries. One of those realities was third places are safe, convenient and welcoming places where everyone can enrich and celebrate their identities irrespective of their background. Thus, diversity emerged as a novel criterion when defining Oldenburg's (1989) characteristics of third places (especially levellers and home-like) through the lens of the Arab community. Therefore, this chapter is dedicated to elaborating on diversity as a novel criterion of Oldenburg's (1989) third places by analysing findings through the lens of the critical diversity literature reviewed in Chapter 2. With diversity at the heart of the discussion, this chapter responds to the following objective of the present research: To provide recommendations for improving the relationship between Arab ethnic minorities in Sheffield and public libraries.

Similar to the analysing and organising principles in Chapter Four, this chapter arranges the findings into themes extracted from the reflexive thematic analysis of twelve interview transcripts. Those interviews were conducted with four members of the senior management team and decision-makers of Sheffield Public Libraries and eight members of the Arab community in Sheffield, including three community leaders (see Sections 3.6.2.2 and 4.1 for more about interviewees' demographic and background information). The themes guiding this chapter are the dilemma of diversity (5.2), challenges and barriers to diversity (5.3) and the developed

perspective of Oldenburg's (1989) third places (5.4). The discussion of each theme is guided by quotations extracted from the interviews to clarify and support the findings.

5.2 The dilemma of diversity

In Chapter 2, where the concept of diversity was introduced, it appeared that the political understanding of diversity introduced by the government influences or at least shapes its public agencies, such as libraries. In that sense, diversity as a concept is critical, because in library practice, it is shaped by the power of politics that is rooted in whiteness. Evidence extracted from the interviews with library staff and the Arab community supported the idea that some public libraries in Sheffield open their doors for all in theory; yet, in reality, the services provided echo the needs and interests of the mainstream. Consequently, the privilege of some and the exclusion of others were maintained. That can be conceptualised in a one-size-fits-all approach or universal philosophy and colourblind diversity, which were deliberate questioning philosophies of public libraries' claimed diversity and openness-to-all (in other words, neutrality. See Section 2.3.3). Hence, rectifying exclusion necessitates starting from the institution's values of fairness and equality. As Ahmed (2012) argued, diversity should be flexible to accommodate other significant concepts in public services, such as equality, which is the heart of library values.

However, the case in public libraries in Sheffield is complex. As argued in Section 4.2.2, one size does not fit all public libraries in Sheffield; each library varies with its community's needs and success in reflecting its community. For example, the surveys and interviews with members of the Arab community and library staff showed that some public libraries in Sheffield have attempted to break out of the mainstream universalism culture. They have tried to represent their communities and overcome the challenges of being inclusive to their communities.

Therefore, in this chapter, any argument must be carefully considered for that reason and due to the fact that the present study focuses only on the library experiences of the Arab community. Thus, it provided no basis for scientific generalisation. The below extracts provide a guide to discuss those findings further:

Extract 1: So, I'm not represented as an Arab within the library. I am presented or represented as an individual that lives in the UK. And it provides a variety of books that I'm interested in and a variety of services that I do use. But specifically, represent as an Arab? No. (I7A)

Extract 2: At the societal level, there's strength in diversity. So recognising that, celebrating that, and keeping the doors open in theory to everyone is kind of what we [public libraries in Sheffield] are about now. Achieving that [diversity] is something else. Producing a service that is truly inclusive is obviously the real challenge. (I3PL)

Extract 3: Yeah, the ... [Associate Library/A] in particular. They try their best. They've had Eid parties [a Muslim festival]. They've had International Women's Day. They have tried to be inclusive by celebrating different festivals within the year to try and welcome the community more into the building and services they provide. (I7A)

Extract 4: Me: ...So how do you consider the library service's performance in responding to the needs of the Arab communities living in Sheffield?

I1PL: Not very good....I think it's not non-existent, but I don't think we cater specifically for that group....So I think I would give us four out of 10.

A common view among all of the interviewed Arab community members and library staff, which is highlighted in Extract 1, is that some public libraries in Sheffield base their provision on the principle of equality of access, rather than considering the needs of a particular community group. The second extract above reveals a similar viewpoint that most interviewees expressed. As *I3PL* illustrates in Extract 2, public libraries in Sheffield embrace diversity by welcoming people from all walks of life to use their facilities. Some libraries, however, do not provide resources or services that reflect the diversity of their community. Therefore, similar to *I7A* in Extract 1, most of the Arab interviewees expressed having positive experiences of using the English library collection or the library's general public services or communicating and interacting with library staff or volunteers. However, a frequent criticism was the relevance and accessibility of the multicultural and multilingual (namely Arabic) stock and services and the homogeneity of library staff and volunteers in some public libraries in Sheffield (see Sections 4.3.1.1, 4.3.1.2 and 4.3.3). Those findings corroborated the conclusion of the narrative literature review of thirty-one articles conducted by Grossman et al. (2021). In Grossman et al. (2021), library users from immigrant communities often expressed satisfaction with library provision in the host country's language. Yet, they frequently criticised the relevance and accessibility of stock in their heritage language and the library staff demographics.

The two library experiences discussed above can be conceptualised using Herring and Henderson's (2012, 2013) colourblind diversity and Muddiman et al.'s (2000) universal philosophy. Those two approaches are commonly used as deliberate questioning philosophies of public libraries' model of provisions, such as neutrality and universality. On the one hand, the universal philosophy is "broadly based on concepts of equality of opportunity and access, as

opposed to redistribution of resources, targeting and equalities of outcome” (Muddiman et al., 2000, pp. 40-41). The universal philosophy manifests in different ways, including if good services are available to everyone, then it is acceptable to exclude some community groups (Muddiman et al., 2000). That reflects inclusion on the surface but suppresses it in practice. On the other hand, colourblind diversity “is based on the premise that it is sufficient to embrace cultural differences amongst various racial and ethnic groups without acknowledging disparities amongst these groups in power, status, wealth, and access” (Herring & Henderson, 2012, p. 632). It reflects pro-diversity intentions on the surface, but suppresses diversity and elevates sameness in practice.

Analysing the works of Herring and Henderson (2012, 2013) and Muddiman et al. (2000) reveals that both approaches usually differ in how they are defined and practised yet are similar in their results. Both approaches elevate sameness, and support including everybody without differentiating between community groups who are traditionally excluded and those who usually have privilege. Therefore, neither method serves the interests of those historically excluded. Instead, they lead to reinforcing the advantages of the privileged by providing universal access to a library service that essentially reflect mainstream interests, which in the present research are the English and white people (see Section 5.3.7).

In the report titled *Open to All?*, Muddiman et al. (2000) criticised UK public libraries’ approach of universal philosophy (see Section 1.2.1). However, the third and fourth quotes above indicate that in the intervening 23 years since Muddiman’s (2000) work, some public libraries in Sheffield have adapted and enhanced their approach. In the words of *I7A*, who was brought to Sheffield as a child and grew up in the city:

I think before and maybe when I was a child, the libraries were not as inclusive as they are now. I think the culture within the libraries and within society has shifted to be more inclusive. The library system has tried to be inclusive in terms of providing Chinese books to Chinese readers, Arabic magazines for Arab speakers.... So, they are trying to be inclusive now, but I don't think they were in the past. So, there has been progress. (I7A)

In the above extract, *I7A* emphasises that some public libraries in Sheffield have been attempting to respond to the societal change and their changing needs by being inclusive to their community, which was not the case when she was a child. Similar to *I7A* (see Extract 3), *I3A* and *I5A* appreciated the *Associate Library/A* for attempting to reflect the Arab community in the services they provide and the diversity of volunteers. Even though those interviewees criticised the Arabic collection for being small, they deemed the level of inclusivity they experience as a factor in improving their library experience. Indeed, the inclusivity of the *Associate Library/A* is not unexpected considering three factors. First, the library is located in a diverse area, which is home to a large number of Yemeni and Somalian people; Arabic is the primary language spoken in the area. Second, volunteers at the *Associate Library/A* are from various backgrounds, and 80% of them are from the local area. Third, the *Associate Library/A* is managed by a community development trust known for promoting regeneration and social inclusion (DCMS, 2016c). Building on Ahmed's (2012) critical diversity debate, the *Associate Library/A* led the change towards substantial diversity work. It went beyond the visible diversity of staff and users and made diversity a quality that shaped the values of the institution. Otherwise, the visible diversity in the *Associate Library/A* could have been hindered, even if the library volunteers were from diverse backgrounds (see Section 4.4.2). As Ahmed (2012) put it metaphorically, diversity work

without the will of the institution would be like coming up against a brick wall - something solid and tangible that does not move.

Therefore, as *IJPL* in the fourth extract emphasises, the inclusion of the Arab community in public libraries in Sheffield is not non-existent, and the case of the *Associate Library/A* is just an example. Still, there is enormous room for improvement, which the present study attempts to bring to the awareness of the library authority in Sheffield. However, before moving forward and elaborating on the practical obstacles to diversity in public libraries in Sheffield, the possible factors that lead to a universal philosophy are explained in the sub-theme below.

5.2.1 Possible drivers of a universal philosophy

Indeed, the problem with public libraries is not only adopting the universal philosophy or colourblind diversity; approaches, like the universal philosophy, are tied to the concept of neutrality, which has shaped librarianship since its inception and is central to its practice and ethical frameworks (Macdonald & Birdi, 2020; McMenemy et al., 2007). Therefore, attempts to challenge the universal philosophy or colourblind diversity in public libraries challenges historically adopted practices, not new trends. This claim is backed by the findings in Section 5.2 and earlier UK-based studies, such as Muddiman et al. (2000). Muddiman et al. (2000) concluded that UK public libraries historically uphold the universal philosophy and attempt to appeal to everyone while their actual provision leans towards the needs and interests of the majority groups, which in this study, are white and English communities. Findings in Section 5.2 show that Muddiman et al.'s (2000) critique persists in some public libraries in Sheffield. Therefore, irrespective of neutrality as the ethical value in librarianship, there is a need to understand how the universal philosophy or whiteness remains an organisation's habit and how it

gets reproduced in a given institution. The present research hasn't used any methods that allow me to access people's hidden motives. Still, possible drivers of universal philosophy or racial supremacy in public institutions are relatively well established in the literature, and some interviewees from library staff elaborated on them. The following quotes provide a guide to discuss this further,

Extract 1: And I think our problem is that if we [public libraries in Sheffield] do it [inclusion] for Arabic speaking, do we do [it for] Urdu speaking, do we do it for other languages?... So, it's an interesting debate that gets parked because of our resourcing and whether that's an excuse or real is difficult. (I1PL)

Extract 2: So looking back at people's experiences and promotional activities, it became evident that the bias within the organisation [public libraries in Sheffield] was against people of non-white colour. And that was quite shocking to hear because I think a lot of us... would call ourselves liberal and would consider that the council, as an organisation, has for many years promoted inclusion. But actually, under the surface, there are many cases of long, long and existing discrimination, if not overt racism within the organisation and its processes, not necessarily just the people, it's actually the recruitment process.... And you need to be aware of your biases because we all have them. (I1PL)

As the above quotes suggest, two issues can lead to a universal philosophy or exclusion. First is the value of fairness. As the first extract shows, some may perceive the distribution of resources and targeting specific community groups as violating the ideology of justice and equality for other community groups. Therefore, the universal philosophy represents an ideal of fairness, which is not in reality. The second issue is unconscious bias. In extract two, *I1PL*

explains how individuals' unconscious beliefs, values or preferences can lead to acting unfavourably towards others. That could manifest in various scenarios, such as bias or unrepresentative library collection or services. Both arguments are supported by others, such as Herring and Henderson (2012).

To Herring and Henderson (2012), some of the problems with diversity are intentional and caused by cynical individuals who oppose equality of opportunity. Worse still, some individuals believe that invoking colourblind diversity or neutrality is acceptable and fair. Another theory is that when people are accustomed to having access to privilege, they feel persecuted when they lose it. When such individuals believe that their privilege is being taken away, they experience comparable physiological and psychological signs of stress and anxiety as others who encounter discrimination. Hence, the privileged negatively experience the loss of privilege, and thus may make an effort to prevent it in future (Herring & Henderson, 2012). In that sense, in the context of public libraries, for those privileged to maintain their entitlement, they may lean towards universal philosophy or colourblind diversity. That might not always be intentional but rather a psychological defence mechanism against losing privilege. In other situations, they may sincerely feel that they are being fair and doing what is right due to their value of fairness.

Therefore, the central point of the above argument is that attention should be first paid to the ethical and moral values in a given institution (here, public libraries) to rectify effectively practical obstacles to diversity, as will be discussed in Section 5.3. That can include values of fairness and equality, unconscious bias, historical privileges and the level of willingness to let go of such privilege (see Section 4.3.1.2). In Ahmed's (2012) argument, easy and visible diversity

strategies are insufficient, primarily when visible diversity is used to claim that an organisation is diverse and inclusive, without there being actual action to change the institution and its values fundamentally.

To summarise Section 5.2, drawing from the evidence obtained from the interviews with library staff and the Arab community and reviewed literature, diversity may always be a dilemma when the library does not adhere to its ethical values. As argued in Section 4.3.1.2, the ethical dimension of equality that should be the driver for all public libraries is the belief that all human beings have the right to access the knowledge of their peers (McMenemy, 2009). Therefore, it is understood that no one service can fit all. Yet, through the lens of the interviewed Arab community, the library is expected to be colourful, which means every community member should be somehow reflected in the library services or communication. Leaning towards a one-size-fits-all approach, universal philosophy, or colourblind diversity does not serve the interests of those historically excluded. Conversely, it reinforces the benefits conferred to the privileged by providing universal access to a library service that primarily reflects the mainstream white and English interests.

Thus, to address exclusion, libraries must first reconsider their institutional ethical values and their notions of equality, especially when their notion of equality emphasises equality of access at the expense of giving excluded community groups specific consideration (i.e. equality of outcome). As a result, libraries will be able to diversify their services, collections and staff. Section 5.3 will elaborate more on those findings by explaining the systemic and practical obstacles to diversity originating within and outside the library walls.

5.3 Challenges and barriers to diversity

Reading the interviews with the Arab community and library staff through the lens of the diversity literature (e.g. Ahmed, 2012; Herring & Henderson, 2012; Hudson, 2017) reveals that the perceived exclusion of the Arab community in some public libraries in Sheffield is due to a continuous series of actions that shape public libraries that gets reproduced over time to become the norm. Moreover, it demonstrates that exclusion in public libraries is an extension of, rather than being independent of, the system of racial dominance and the race-related problems that characterise society as a whole.

To elaborate, evidence from the interviews with the Arab community and library staff shows that internal obstacles hinder diversity in some public libraries in Sheffield. Such barriers are institutional and linked to library services' internal procedures, cultures and traditions. Those internal institutional issues reside in the management or service layers. Problems in the management layer can be related to established management strategies, strategic service planning, or policy and regulations. In the service layer, libraries may have issues with the outreach and marketing approaches, level of community curation, the makeup of service teams, and analyses of the community's and users needs. External barriers are also found to hinder diversity in some public libraries in Sheffield. They include perceptions and awareness and government relationships. The sub-themes below will thoroughly examine each barrier. However, before moving forward, it is essential to emphasise three points.

First, as discussed in Section 4.2.3, barriers to diversity in this section can apply to both community-managed libraries and council-run libraries, and public libraries more broadly, but not necessarily with the same level of intensity. Libraries differ in their context, available

resources and adopted practices. Therefore, those findings must be carefully considered. Second, findings in this section need retesting as the four interviewed library staff expressed awareness of most internal barriers as the library authority was going through the process of designing and implementing a service redesign at the time of the interviews. As *IPL* explained, lately, three factors, in particular, have triggered their awareness and challenged public libraries in Sheffield to do things better. The first factor is the new Chief Executive, Kate Josephs, who focuses on diversity and is proactive about ensuring that discrimination and racism and everything that goes alongside to denigrate people from different backgrounds and cultures must be actively tackled. Other factors include George Floyd's murder in America, Black Lives Matter and the COVID-19 pandemic, which strengthened the public and academic debate around equality and diversity (see Gibson et al., 2017, 2020 and Section 2.6).

Finally, the organisational principle for the possible barriers to diversity in this section is based on my adopted philosophical constructivism. As explained in Section 3.3, constructivists credit the particular settings where individuals live and work to understand the participants' historical and cultural contexts (Creswell & Creswell, 2018; Creswell & Poth, 2018). In that sense, highlighting the root of an issue is as necessary as presenting and negotiating the problem itself. Therefore, obstacles are organised gradually from the internal to the external and from the managerial to service layers. Yet, the order of barriers does not imply any obstacle's importance or superiority over another. Each hindrance presented in this section has an impact on diversity.

5.3.1 Internal barriers to diversity in the management layer: centralising diversity

Analysis of the four interviews with library staff reveals flaws in the current structure of public libraries in Sheffield. For example, a common concern held by the four interviewed

library staff is that diversity is not central in their existing structure. For instance, under the present structure, diversity is no one's job, and neither is it supported effectively by the institutional policy documents. Building on the work of Ahmed (2012), centralising something is about institutionalising it, which requires putting it into the organisational flow of things and becoming "part of how the institution feels and thinks" (p.113). That is not limited to policy documents or diversity officers, which are just examples. It can include everything from policy documents, staff responsibilities and job titles, the strategic planning of services, the actual daily practice, to library stock and services. This argument is discussed further in the following two sub-sub-themes as examples.

5.3.1.1 Diversity officer. A common concern held by the four interviewed library staff is that diversity is not central in their existing structure. The first example they elaborated on is that diversity is in no one's job description or title. Instead, they tended to perceive it as everyone's job, which translates in reality into no one's job. The below extracts can provide a guide to discuss this issue further:

Extract 1: It's a structure that we currently have, and the roles and responsibilities attach to those different jobs. Our structure doesn't place diversity at the core of our mission... Obviously, diversity is at the core of what we do, but it's not explicitly stated that. It's not built into the service planning. (I3PL)

Extract 2: We don't have any designated roles around diversity and inclusion.... We tended to say it's everybody's responsibility to make sure that we support those communities. (I1PL)

As the above extracts exemplify, the lack of skilled personnel to address diversity and support inclusion (i.e. a diversity officer) is a profound challenge to diversity, with all interviewed participants from library staff commenting on it. That consists of a lack of people trained to overlook the library resources and ensure they facilitate diversity or analyse their catchment community to guarantee that their services represent local needs. The below extract helps to understand further how problematic such an approach is:

When it's [diversity] the work of everyone, suddenly [it] becomes the work of no one....
When nobody's watching, people tend to become complacent. And I think there's always a danger with that, particularly with equality and diversity because, let's face it, most of the time, really we think it's all OK, it's fine. You know, everything's going just lovely. And actually, that's... when you really need to be looking... . (I2PL)

Concerning the above quote, *I2PL* believes that not having a diversity officer may have two consequences. On the one hand, it may give some the satisfaction feeling that everything is going well while it is not. On the other hand, it may offer some the excuse to treat diversity as not their job. In a related context, Ahmed (2012) called the first issue 'a marshmallow feeling': A sense that the institution has done enough, so there is nothing left to do. Ahmed (2012) also supported the second concern raised by *I2PL*. In her argument, everyone translates quickly into no one, and diversity tends to fall off the agenda unless someone forces it into the agenda. The empirical findings of this study strongly support the latter hypothesis. A common view amongst the four interviewed library staff is that they are neither blind to nor satisfied with the shortage of diversity in some public libraries in Sheffield. However, when an employee gets various responsibilities to enact, diversity is one of those things that can slip through the cracks.

5.3.1.2 Unified policy document supporting diversity. When the interviewed library staff discussed their existing structure, they all raised concerns about their existing policy documents. For example, they all agreed that their current policy documents are generic in supporting diversity. The below extracts provide a guide to discussing this issue further:

Extract 1: Over the last two to five years, we were really not being good at putting things down on paper. It's a service fault that we're currently trying to rectify. (I4PL)

Extract 2: Me: ... Are services for ethnic minorities and immigrant communities incorporated or included in Sheffield public libraries' policy and planning documents until now?

I1PL: No, I don't think it is. I couldn't point to it. I think we just say: we include all, you know, we provide services to everyone. It's an overarching term... It's actually more generic. Just says actually we celebrate diversity in all its forms.

Linking to extract one, all interviewed library staff expressed concerns about the lack of uniform and detailed policies that support diversity. A shared view is that one would struggle to find something written down in terms of a policy encouraging and addressing diversity and inclusion in public libraries in Sheffield. As per *I1PL*'s explanation in the second extract, document policies of some public libraries in Sheffield just say that libraries include all and provide services to everyone; *I1PL* believed this is an 'overarching' term and 'very generic'. It is just saying that public libraries in Sheffield celebrate diversity in all its forms with nothing that stresses any specific aspect of diversity. The lack of policy documents explicitly supporting various dimensions of diversity may block actions, which seems to be the case in some public

libraries in Sheffield. As Ahmed (2012) put it, “documents are not simply objects; they are means of doing or not doing something” (p. 85).

Beyond blocking action, interviews with library staff show that the lack of such policy documents result in an ungrounded approach towards diversity, and what *I2PL* described as a ‘mixed bag’. In that regard, *I2PL* explained, each library in Sheffield has a different focus. For instance, while some libraries focus on the elderly or disabled aspects of diversity, others focus on the ethnic side of diversity; some libraries are great in reflecting their community, while others not. These choices are not always justified by existing policy or data; rather they are left to the library managers to decide, based on their tacit understanding of their community (see Section 4.2.2 and Section 5.3.3). In Ahmed’s (2012) argument, that is problematic because documents are a supporting device that practitioners can rely on to support their claim for or against specific action. They are a starting point, a sign of commitment and a reference point that grounds and justifies actions within an institution. However, this problem does not seem new to public libraries. For instance, Van Riel et al. (2008) argued that libraries have the habit of doing too much of their work unconsciously; it is simply custom and practice. Much of their work is driven more by process than policy.

Therefore, public libraries in Sheffield need policy documents to mainstream and centralise diversity, and a strategy to convert policy into action. That is vital since strategic thinking is conscious; it is about knowing what you are doing and why you are doing it (Van Riel et al., 2008). Therefore, a clear strategy would help libraries make decisions, explain them to staff, users and other stakeholders, and discuss success and failure (Van Riel et al., 2008). In short, the findings of the interviews with library staff support the assertion made by Ahmed

(2012) that “doing diversity work ... mean[s] passing “diversity” around, both as a word and in documents” (p.30). It also reinforces Herring and Henderson’s (2012) assertion that policies that promote increased efforts to include some racial, ethnic, religious and sexual minorities are necessary because some groups are more likely to be excluded than others.

To sum up Section 5.3.1, evidence from the interviews with library staff shows that diversity is still not central (institutionalised) in some public libraries in Sheffield, which may block actions and base current diversity work on assumptions. For instance, the lack of a diversity officer or detailed policy document supporting diversity may cause diversity to recede. Twenty-four years ago, the report *Libraries for All: Social Inclusion in Public Libraries* (DCMS, 1999) stressed the same notion. The report recommended putting the principle of social inclusion at the heart of developing policies or services. It also advocates making social inclusion a policy priority for all library and information services. However, twenty-four years seems insufficient for some public libraries in Sheffield to enact that recommendation. Yet, such an issue does not stand alone, but rather overlaps with other topics discussed later in this chapter, such as financial pressure and political apathy. Also, this may not be the case in all public libraries in Sheffield. Each community-managed library, for example, is run by a different organisation and management team, and they have their own policy documents and priorities. The *Associate Library/A*, for instance, is managed by a community development trust known for promoting regeneration and social inclusion (DCMS, 2016c). The evidence discussed in Section 5.2 shows how the priority of the 'development trust' that manages *Associate Library/A* influences the library's diversity practice. Some interviewees from the Arab community (e.g. *I3A*, *I5A* and *I7A*) perceive the *Associate Library/A* as being inclusive to them as Arabs.

5.3.2 Internal barriers to diversity in the service layer: the makeup of the workforce

Evidence from the interviews with library staff and the Arab community members demonstrates the whiteness of staff and volunteers as an issue that hinders diversity in some public libraries in Sheffield. They perceived the whiteness of some public libraries' workforce as impacting the physical and intellectual space and provided services. For example, *I3PL* describes the workforce of public libraries in Sheffield as overwhelmingly white, as shown in the following quote: “Also, our workforce isn’t at all representative of the wider Sheffield community. It is overwhelmingly white, female, 50 plus probably, straight, English speaking, I mean, overwhelmingly” (*I3PL*). All interviewed library staff and seven Arab interviewees confirmed *I3PL*’s description of the libraries' workforce. However, that was not surprising since the library and information profession in the United Kingdom is still suffering low ethnic diversity, with 96.6% of the workforce identifying as white (Hall et al., 2015). That issue was recognised by CILIP as they launched the BAME Network to address “the under-representation of people of colour within the library and information workforce” (CILIP, n.d.b). The following extracts can help to highlight the influence of the makeup of the library’s workforce on the diversity and quality of its services and resources:

Extract 1: ... There is no one from [my home country]... working there [in the library she visits]. So, no one could understand my culture and understand a bit about how we should present our identities. So, how can I expect people [i.e. library staff or volunteers] to understand me if they didn't interact with my culture or my identity? (I5A)

Extract 2: Suppliers are the correct things because, again, we do not reflect the community. So, we have very few foreign-language speakers in the service, and we have very few

people from diverse communities to help with that. So we are relying on suppliers to keep it in the right direction. (I3PL)

The above two extracts reveal that the representation of the target community and a better understanding of the community members are conditioned by staff diversity. The second quote also stresses how diverse staff or volunteers could better understand the foreign stock and contribute to their selection and vice versa. As *I3PL* explains in Extract 2 above, Sheffield's council-run libraries rely on supplier contracts to develop their collection. The supplier selection model allow libraries to draw up the specifications for the supply contract and control the overall policy decision, as the case was before the supplier selection model was implemented. Thus, each library can still provide a varied stock that is relevant to their community needs (Van Riel et al., 2008). However, the problem revealed by all interviewed library staff is that, in some public libraries in Sheffield, even though the supplier selection model still allows them to draw up the specification for the supplier contract, the stock development team's linguistic and cultural background and experience do not always facilitate that. Therefore, it was not unanticipated for *I2PL* to describe their stock selection as 'very generic' and the multicultural stock as 'pretty poor'. In other words, the whiteness of the workforce may unconsciously inhibit diversity because the overwhelmingly white workforce may lack the cultural and language diversity and skills to support diverse communities. That argument is supported by the majority of interviewees from both library staff (e.g. *I1PL*, *I2PL*, *IPL3* and *I4PL*) and the Arab community (e.g. *I1A*, *I2A*, *I3A*, *I5A*, *I6A*, *I7A* and *I8A*).

As has been argued already, staff diversity is necessary if public libraries are to embrace diversity; this is not a novel idea. A wealth of literature, such as Berger (2002), Atlestam et al.

(2011), and Hill (2018) spoke in favour of diversifying the workforce, since diverse a staff has linguistic, pragmatic, psychological and symbolic values. For example, Hill (2018) attributed the success of Richmond Public Library in Canada in serving immigrants, especially the Chinese community, to various factors, including the diversity of its staff. Beyond those benefits, paying attention to the workforce's makeup is essential. As literature, such as Williment (2020) emphasised, when library staff are predominantly representative of a particular group, such as the middle class, their values and worldviews inadvertently or deliberately become integrated into the planning and delivery of library services.

To sum up Section 5.3.2, staff and volunteers' whiteness in some public libraries in Sheffield is regarded by interviewees from the Arab community and library staff as an issue hindering diversity. For instance, the homogeneity of the workforce results in a lack of linguistic and cultural understanding and skills needed to understand the diverse community and represent them. Therefore, other aspects of library services, such as stock, became homogeneous and unrepresentative to some potential library users. However, my empirical findings do not suggest that a diverse workforce is an ideal solution on its own. As Herring and Henderson (2012) argued, it is common for institutions to hire staff from diverse groups, but still require that their diverse staff adhere to the values and principles that the organisation uphold and honour. Consequently, organisations may claim to have diversity when they do not actually embrace the diversity of ideas (i.e. ideational diversity). Therefore, libraries should challenge the physical whiteness of their workforces by recruiting diverse staff and volunteers. They should also challenge the culture and mindset of whiteness by providing diversity training and, as institutions, pay attention to the values they adopt. Having discussed issues about the whiteness

of some public libraries' workforce in Sheffield and its impact on diversity, the following sub-sub-theme will discuss the whiteness of some public libraries' workforce in Sheffield as systemic issues rooted in Sheffield City Council's recruitment process and set differences between community-managed libraries and council-run libraries.

5.3.2.1 *The root of the workforce's whiteness in community-managed libraries and council-run libraries.* Interviewees from both the Arab community and library staff emphasised that the overwhelmingly whiteness of some public libraries' workforce in Sheffield is an issue in both community-managed libraries and council-run libraries. However, evidence from those interviews shows that the issue is greater in council-run libraries than in community-managed libraries, and it is related to Sheffield City Council's recruitment process. The following quotes illustrate the problem:

Extract 1: There are some Arabic communities in the area, and they seem less engaged in volunteering. They have done, and we've had some brilliant examples of volunteers there, but, actually, encourage them to use the library, and volunteer in the library is a bit more challenging and more difficult for each community for whatever reason. It's hard to say why. (I2PL)

Extract 2: We will be and we've done some recruitment for temporary library assistance, but we've used the council's traditional way of recruiting. We put a job description on our website, and that is not where the community looks, and we know this. (I1PL)

In extract 1, *I2PL* explains that the problem with the workforce's whiteness in some community-managed libraries is not systemic. Community-managed libraries do not stick to Sheffield City Council's website to attract volunteers. They use various strategies to publicise the

need for volunteers, such as talking to users and through the libraries' websites (see, for example, Greenhill Community Library, n.d.). Hence, diversifying community-managed libraries' workforce depends on the makeup of volunteers coming forward and willing to volunteer. However, some communities are engaged in volunteering while others are not. According to *I2PL* in the first extract, differences across communities in their willingness to volunteer are hard to justify. From their study on the transfer of the UK public library services to volunteer delivery between 2014 and 2016, the work by Forbes et al. (2017) could help to draw possible explanations. The study concluded that "Most of the volunteers were characterised by high stocks of human capital (a pool of relevant skills), a sense of efficacy, and a strong sense of community and identification with the library facility" (Forbes et al., 2017, p.1). The discussion in Section 4.4.1 and Section 5.3.7 suggests that the Arab community in Sheffield, for example, does not always possess such criteria. Some do not have a strong connection with libraries or even consider making contributions to them. Therefore, they may not be encouraged to volunteer in libraries.

On the contrary, in quote two, similar to *I4PL*, *I1PL* explains how the issue in council-run libraries is more systemic and results from the adopted recruitment process, reproducing white supremacy in staff. Council-run libraries use the council's traditional recruiting method, where a job description is put on the council website. To *I1PL*, in particular, that approach may fail to attract a diverse workforce. Other strategies, like job fairs may be more beneficial and effective in diversifying the workforce. Therefore, it could be argued that the cycle of workforce whiteness will go on and on until the current recruitment process is challenged, especially in council-run libraries. As Ahmed (2012) argued, the hiring process can be a technology for either

reproducing whiteness or renewing and restoring the institution. In the lens of Herring and Henderson (2012), that cycle could be broken if diversity is reconnected to affirmative action and compensatory justice.

The above discussion, however, is not to suggest that the workforce's whiteness is non-existent in community-managed libraries. My empirical findings indicate that it has improved more in community-managed libraries than in council-run libraries. For example, in the *Associate Library/A*, *I3A*, *I5A* and *I7A* praised the diversity of volunteers, which they anecdotally believe reflects the community it serves. To *I5A*, in particular, the presence of Arab volunteers is the key to the inclusive services for the Arab community that she experiences in the *Associate Library/A* (see Section 5.2).

5.3.3 Internal barriers to diversity in the service layer: understanding of the community

Evidence from the four interviews with library staff show that some public libraries in Sheffield do not hold accurate and detailed qualitative or quantitative data about their local community; yet, these data are necessary to understand the community's needs and demands. Furthermore, conducting community analysis and needs assessment is not in anyone's job description or duties in some public libraries in Sheffield. Therefore, decision-makers mainly rely on unofficial feedback from branch managers and library staff who understand needs and demands primarily by chatting with library users. Due to these problems, library services and collections are not always inclusive to the Arab community in Sheffield. The following extracts provide a guide to illustrate such issues:

Extract 1: We [public libraries in Sheffield] have a library management system.... And when people sign up for that, they can elect to disclose their ethnicity. Obviously, it's

optional.... So we do collect that. We don't actively work on reports to identify different cultural groups, which we might serve. It's really there for if somebody comes to the organisation and say how diverse is the people who use your libraries? (I1PL)

Extract 2: We [decision makers] would be relying on the informal feedback from library assistants and branch managers.... But in terms of a formal yearly piece of work [analysis of community and their needs] that everybody does across the system? No. We would be relying on informal feedback from the people talking to librarians in the community. (I4PL)

The above extracts show two primary resources for data about the local community used by some public libraries in Sheffield, namely the library management system and talking to library users. Quote one highlights issues with the statistical data collected through the library management system. The issue with the data collected through the library management system is it is not always used effectively, is purely statistical and applies to library users only. As *I1PL* and *I4PL* explained, demographic information collected through the library management system has not been used to produce reports or identify different cultural or ethnical groups. Instead, it is a reference point for those having inquiries about the demographic of the library users. However, and as per the concern of *I4PL*, even if it has been appropriately used, the nature of statistical data is limited. As Van Riel et al. (2008) warned, statistics are limited by their nature, which may reveal trends in patterns of users' behaviour, but do not explain the reasons behind those patterns. In addition, statistics do not offer library staff reliable and valid information regarding the needs of socially excluded communities. It is true that these statistics provide a rudimentary understanding of the social conditions in which people live, but they do not offer a detailed

understanding of the complexities and influences that social conditions have on the use of libraries (Williment, 2020).

As Extract 2 exemplifies, staff and volunteers in public libraries in Sheffield effectively talk to their users to establish needs and demands. The library staff and branch managers then feed their realisations to decision-makers unofficially, so that decision-makers can meet the users' needs. This is a genuine and productive approach elaborated upon by all four of the library staff interviewees. However, relying only on informal feedback from library managers and staff who talk to users is open to erroneous assumptions to manifest. Van Riel et al. (2008) warned against basing decisions on perceptions instead of evidence. In Van Riel et al.'s (2008) argument, if not careful, such an approach can lead to complacency, where a library continues to supply existing users and assume everything is satisfactory. In addition, and similar to the data collected through the library management system, this informal feedback does not bring the perspective of non-users. In the words of *I4PL*,

We [decision makers] do chat with staff before we do that sort of thing [collection development]. But obviously, again, frontline staff talk with borrowers and people who are already in the library. So, you might be missing the opinions of people who wouldn't go to the library because maybe we don't have the right sort of stuff as well.

The above quote illustrates that basing library services or stock on informal feedback from library managers and staff, or statistical data collected through the library management system, may not serve the interests of those historically excluded or disengaged from the library service. In other words, this may maintain the inclusion of those already included and are using library services and the exclusion of those already excluded or, for whatever reason, disengaged

from public libraries. The cycle may keep going until it is systematically challenged. As Williment (2020) argued, traditional assessment tools, such as libraries' usage statistics and comment cards, are ineffective because they do not assess the needs of those who do not use the library, such as socially excluded people.

Therefore, libraries are well suited to meet many of the unmet needs of communities. Nevertheless, to do so, library staff must listen to the needs and concerns of their users, to each other, and, significantly, to those who do not use libraries (Scott, 2011). Public libraries in Sheffield are aware of that need. As all the library staff interviewees emphasised, public libraries in Sheffield need more proper conversations about needs and demands with their communities outside the library. Yet, they express being restricted due to low staff capacity and financial resources (see Section 5.3.6.2). For example, *I1PL* recalled an in-depth analysis of community needs that the library authority in Sheffield had conducted in the past. A separate organisation, paid for with government money, was brought in to teach library staff how to conduct interviews with community members. This was followed by intense interviews and research carried out by the library staff over six months. As *I1PL* explained, this was quite illuminating to the library services, as they were better able to identify what services they needed to provide and for whom. However, that work was deterred by the financial pressure facing public libraries in Sheffield.

The final realisation in this section is that issues discussed in this sub-theme do not necessarily apply to all public libraries in Sheffield, especially community-managed libraries. For instance, according to *I2PL*, each community-managed library is run by a different management team and under a different organisation. Therefore, each has its policies and

practicalities, such as need assessment approaches. Also, in community-managed libraries, volunteers are from the community. Consequently, they may be well-placed to understand their community demographics and needs. As *I1PL* put it, “The volunteer libraries that we have really do reflect their communities more because [of] their volunteer base.... So volunteers do come from those communities. So they bring that local information, they bring that celebration of culture”.

In the previous quote, *I1PL* believes in the need to establish a focus group from the community that can help libraries develop their understanding of the community’s needs and demands. However, he thinks that focus groups are already established in community-managed libraries due to the makeup of their workforce, eliminating issues connected to the lack of need assessments and demographical data in some public libraries in Sheffield. That thought is supported by *I2PL* and *I4PL*, and evidence from the interviews with the Arab community (*I3A*, *I5A* and *I8A*). For instance, for *I3A*, *I5A* and *I8A*, the cultural and linguistic background of the Arab volunteers in the *Associate Library/A* allow volunteers to understand and comply with the needs they have as Arabs, and reflect them in the range of services they provide (see Section 5.2). However, that is not to say volunteers are always representative of their community and the needs assessment and community analysis are not essential in community-managed libraries. *I2PL* stated, “Even if the volunteers are of the community, they’re not always fully representative.” Therefore, analysing the local community and assessing their needs is still essential in community-managed libraries and council-run libraries, irrespective of workforce diversity. Otherwise, provision could be influenced by staff or volunteers’ assumptions or the

demand of current users, possibly hindering diversity and maintaining the exclusion of those already excluded for whatever reason.

5.3.4 Internal barriers to diversity in the service layer: community curation and the capacity of volunteers

Community curation refers to involving community members as co-designers or co-developers of libraries' events, services and collections and as co-decision-makers. Evidence from the interviews with the library staff and Arab community members reveals that community curation is not sufficient in some public libraries in Sheffield. Therefore, it might be challenging for some public libraries in Sheffield to develop stock and services that appeal to the target communities. The following quotes provide a guide to discuss those findings further:

Extract 1: ...Community curation and ownership... it's something that we don't really do much of. There are bits of it. And I try to think of some examples. But there are few.... We mostly do libraries to people rather than do libraries with people... (I3PL)

Extract 2: And we [Sheffield public libraries] do events, but we don't offer it [library space] up to the community to come in and put on their events. (I1PL)

Extract 3: ...They [public libraries in Sheffield] should try one simple thing. That is why not engage the volunteers in the library and why not have Arabic-speaking people on ... board...?... So, you can find lots of educated people in the town who came here and can contribute to that. Once they are there, people will start talking about resources and events, activities, and how people can socialise. (I6A)

The point connecting all the above quotes is the role of libraries as providers and the community as consumers. To some interviewees from the library staff (e.g. *I1PL*, *I2PL* and

I3PL) and the Arab community (e.g. *I1A*, *I2A*, *I3A* and *I6A*), those established roles of society and libraries should be challenged to increase community curation and, therefore, the inclusivity of the library services and stock. As the first and second extracts stress, some public libraries in Sheffield lean towards creating libraries for people rather than with people. In that sense, the community is not always involved as a co-designer of the library services. Therefore, community members may miss a significant chance to develop appealing and inclusive services. Libraries may also miss an opportunity to maximise benefits while reducing expenses. As Scott (2011) emphasised, partnerships of all sorts allow public libraries to do more with less. According to Hapel (2020), when serving “as a frame for activities supported by partners”, libraries with limited finances can offer their users “a richer and more diverse program” and “more opportunities to discover, experience, and learn in the library” (p. 403). Therefore, as extract three emphasises, working with the community as volunteers can be a straightforward approach to helping libraries improve different aspects of libraries services, such as events and stock.

The present study is not the first, and is unlikely to be the last, piece of research to highlight the importance of community curation, primarily when financial pressure arises. At the local level, the work of Bradley (1985) has demonstrated the need for expanding community curation in the form of volunteers, especially in the light of financial pressure. Later works by Williment (2020) and Hapel (2020) successfully introduced tested models on how to increase the capacity of volunteers by promoting the role of libraries as enablers, and communities as co-producers, to improve services for excluded communities. Both works encourage a novel approach that promotes collaboration between library personnel and locals to pinpoint and address community needs. In this way, every stage of the process—from needs assessment and

identification to service planning and delivery to evaluation—involves community members who are socially marginalised. Interestingly, those researchers (i.e., Hapel, 2020; Williment, 2020) have found that communities should also play a critical role in developing new ideas, such as establishing new values that should be instilled in the library and giving the building a name and visual identity. Both models have been proven to be successful in catering for the needs of underserved communities as they improve inclusiveness and the quality of library services.

In summary, the findings of the interviews held with library employees and the Arab community support Williment's (2020) belief that expanding beyond traditional service planning models and including socially marginalised community members during each stage of the process is critical in ensuring that each individual's voice is heard, regardless of whether they are located outside of the library's typical customer base. In turn, this ensures that their needs are met. However, the argument in this section is to bring the issue into the awareness of library authority rather than assuming that community curation is non-existent in public libraries in Sheffield. For example, *I1PL*, *I2A* and *I5A* recalled instances of community curation in some public libraries in Sheffield. In their narrations, some public libraries in Sheffield open their spaces for their partners and community members to design and deliver content. However, as *I3PL* in the first extract emphasises, there is still scope for improvement and increasing community curation.

5.3.5 Internal barriers to diversity in the service layer: marketing and outreach

Evidence from the interviews with the Arab community and library staff reveals a gap between how some public libraries in Sheffield market their services to the Arab community and how interviewed members of the Arab community believe libraries should reach out to them.

Therefore, the Arab community might not use public libraries or part of their services and resources due to a lack of awareness or the perception that public libraries have nothing to offer them. Consequently, libraries may unconsciously breed exclusion by continuing to provide for existing users and disregarding the excluded due to the lack of demand on the part of some communities. The following extracts guide the discussion of this issue further:

Extract 1:...We have our social media presence... We have a printed events guides, which are distributed around the city, cafes and community centres and things like that...That is white noise stuff, where everything is just thrown out there. This is everything. This is a service. We do try and do targeted stuff... To give you an example from the reading ahead... I will probably...be emailing hundreds of community groups, ESOL groups... and that sort of thing telling them that the reading head challenges is kicking off... (I3PL)

Extract 2: They [public libraries in Sheffield] have to connect the leader because when the leaders encourage people to go there, they will follow usually. But when they connect some individuals, they may say, oh no, we do not want...But when the leaders do that, they [community members] will do. Basically, the leaders will lead, and the followers will follow. (I6A)

Extract 3: ... We [public libraries in Sheffield] are not celebrating. We're not going outside. We've got a new collection or...the latest in that language. And we're not putting that in the spaces and places where people for whom that language is their first would see. So we're not very targeted in our marketing of that material. It just sort of sits in the library, and we expect people to know about it. So it could sit there if nobody knows about it, then nobody is going to use it. So we don't buy as much. (I1PL)

In the first quote above, *I3PL* mentions three marketing approaches employed by the public libraries in Sheffield: printed event guides, social media and talking to current library users. Those three approaches are genuine and productive. The problem, however, is most Arab interviewees (e.g. *I2A*, *I3A*, *I5A*, *I6A*, *I7A* and *I8A*) have different thoughts about the ideal outreach and marketing approaches. As exemplified in the second extract above, *I6A* stresses the power of approaching the community through their leaders. In using the word ‘leaders’, several Arab interviewees (e.g. *I2A*, *I4A* and *I6A*) were referring to the head of Arabic charity organisations, the Arabic supplementary school and Imams (Islamic leadership position). Indeed, as an Arab myself, I understand that community leaders possess power in Arab society, and that the leader-followers hierarchy is a norm nurtured by non-democratic politics in some Arab countries (see Section 4.4.1.4). Also, through the fieldwork, I learned the power of community leaders in the lives of the Arab community in Sheffield. Community leaders guaranteed me the trust and access to the community that I was denied before networking with the head of several Arabic charity organisations (see Section 3.6.1.2).

Prior to my research, few empirical studies affirmed the power of community leaders as a marketing approach. For example, the results of the study by Velez et al., (2022) suggested potential marketing and outreach tactics with the Hispanic population in the United States, which included developing solid partnerships with leaders in the community. Therefore, this discussion highlights that if libraries seek to connect communities to library resources and services, there needs to be a balance between how the community thinks they should be reached and the marketing approaches adopted by libraries. In that sense, public libraries in Sheffield need a more targeted approach to market resources and services. One of those targeted marketing

approaches can be to establish connections with the leaders of the Arab community, which the present research successfully mapped in Sections 3.6.1.2 and 6.7. As McMenemy (2009) argued, public libraries are open-to-all. However, providing services to all and marketing to all is not a realistic notion.

Library collections can be an excellent case to explain the connection between marketing issues and diversity. As extract three conveys, some public libraries in Sheffield provide services according to demands. Linking to that, *I1PL* and *I3PL* justified the decision not to increase the size of the Arabic collection with the perceived lack of demand as an inhibiting factor. Basing library provision on perceived demand is a well-recognised approach in the literature, as indicated by Dilevko and Dali (2002). However, as Dilevko and Dali (2002) argued, the lack of demand can be due to ungrounded perceptions held by communities or libraries, rather than reality. For instance, according to *I1PL* in the third quote above, the community may not know about the existence of Arabic resources due to inefficient marketing outside the library and not highlighting and signposting the existing Arabic stock properly. Therefore, the Arab community may not use the Arabic stock, and the library may stop increasing its size due to its low usage or demand. In a worse scenario, lack of demand may be a function of previous inadequate service and the perception, on the part of some communities, that public libraries have nothing to offer them (Dilevko & Dali, 2002). In both scenarios, insufficient marketing reproduces exclusion, but here it is in the form of the lack of demand. In that regard, Hill (2018) affirmed that marketing is critical to the success of multilingual collections, since they cannot be useful if no one is aware of their existence.

However, the discussion in this sub-theme does not suggest that this is the case in all public libraries in Sheffield, or that library staff are not aware of marketing problems. As extract three above exemplifies, the four interviewees from the library staff understand the power of targeted marketing and outreaching communities outside libraries. However, they are restricted due to staff capacity and financial pressure. As *I IPL* put it, “We have a very, very small marketing budget, you know, very, very small. We use social media a lot because it’s cheap, but it doesn’t reach everybody.”

To sum up, the evidence from the interviews with the Arab community and library staff shows a gap between how the Arab community thinks libraries should be reached out to it and how libraries really are reaching out to it. On the one hand, some public libraries in Sheffield rely on talking to existing users, social media and printed event guides to market services and resources. On the other hand, the interviewed Arab community members believe that public libraries should reach out to them through their leaders. Therefore, the Arab community might not use public libraries or part of their services and resources due to a lack of awareness or believing that public libraries have nothing to offer them. Consequently, libraries may unconsciously breed exclusion, for instance, by continuing to provide for existing users and disregarding the excluded due to the lack of demand on the part of some communities. In that sense, libraries need to be more targeted in their marketing approaches in line with the awareness of the behaviour and perceptions of their potential users.

5.3.6 External barriers to diversity: government relationships

Evidence from the interviews with library staff and the Arab community, supported by reviewed literature, reveal that diversity in public libraries in Sheffield can be influenced by the

political sphere in which they operate and the racial domination and other issues that characterised the wider society. Therefore, political bias towards the Arab community and apathy towards public libraries play a role in this context, and the two sub-sub-themes below elaborate on that.

5.3.6.1 Overall political bias against the Arab community. Through the lens of the interviewed Arab community members (*I1A*, *I2A* and *I6A*), the perceived low level of inclusion in some public libraries in Sheffield can be an extension of, rather than separate from, the perceived marginalisation and under-representation of the Arab community in the broader society or political agenda. The following two quotes highlight the issue:

Extract 1: They [public libraries in Sheffield] can't be inclusive because the politics of the country [UK] is not inclusive. (*I2A*)

Extract 2: “Not specifically in Sheffield, but there is something in general. And I would say kind of bias in Europe all over not only here. There is some kind of bias towards the long history of the Arab countries and the Arab civilisation. (*I6A*)

In the above quotes, *I2A* and *I6A* connect the perceived low level of inclusion of the Arab community in some public libraries in Sheffield to the perceived exclusive politics or bias towards the long history of the Arab countries and the Arab civilisation in the broader society. Therefore, the perceived low level of inclusion of the Arab community in some public libraries in Sheffield is seen as part of the broader social and political context in the UK.

To illustrate, the national census provides a good case study. The census was picked as an example because it is a form of biopower. Biopower is regulatory power that revolves around populations rather than individuals. It works primarily through the state and aims to administer,

optimise and multiply life by making populations knowable (Foucault, 1990). The Office for National Statistics decides which ethnic groups to include in the census in consultation with users of census data (e.g. National Health Service), respondents to the census, interest groups that represent communities and the organisations responsible for running the Northern Ireland and Scotland censuses. Therefore, every new census updates the ethnicity question (Gov.UK, n.d.). However, a tick box with the category ‘Arab’ was, included for the first time in the 2011 census (Caabu, 2020). For the first time, the 2021 census will provide unprecedented data on changes in the Arab population of the UK to compare with the 2011 census results (Maghribi, 2021). As Maghribi (2021) put it, “Since the first national census began in 1801, UK residents have given details about how they live, love, work and self-identify, but it took 210 years for Arabs to make a mark” (para. 1). Although there is no substantial evidence that Arabs were not included as an ethnic category until the 2011 census due to racial discrimination, there is still evidence that this government decision complicated Arabs’ representation in the broader society and public institutions and facilitated racial disparities.

Al-Jalili (2004), Caabu (2020), and Maghribi (2021) recognised the under-representation of the Arab community in the national census until 2011, and elaborated on how this may have influenced their visibility and recognition in public institutions and broader society. Indeed, inclusion in the census is essential because councils and governments may plan targeted services for their communities on the basis of available demographic data (Maghribi, 2021). Therefore, Al-Jalili (2004), Caabu (2020) and Maghribi (2021) argued that accurate data about Arabs could widen representation and allocation of resources, and increase awareness of Arabs, thus reduce marginalisation. Otherwise, services to the Arab community would remain haphazard, and this

large group of British residents would never feel that they are fully recognised within Britain (Al-Jalili, 2004). In addition to this argument, there is concern among experts that a single check box (i.e. Arabs) does not capture the scale and diversity of the Arabic-speaking community, some of whom do not consider themselves Arabs on an ethnic basis. Therefore, without proper knowledge of the nuances of culture and terminology, it is possible to miss opportunities to ensure that the Arab community does not suffer from marginalisation (Maghribi, 2021).

Indeed, public libraries in Sheffield are affected by this. As discussed in Section 5.3.3, libraries are expected to conduct qualitative and quantitative analyses to develop a strong sense of their communities and those communities' needs and demands. Still, Sheffield City Council and public libraries in Sheffield need data from the national census to direct services and distribute financial resources. As Maghribi (2021) stressed, the census is a vital tool in providing population information to help local governments plan services. Thus, especially until the 2011 census, it was not clear how Sheffield City Council was expected to allocate proper funds to increase the public libraries' services for ethnic minorities when the national census did not depict some communities, like Arabs, as being a well-established group in the city. The same goes for the library authority in Sheffield.

In summary, some Arab interviewees perceive the low level of inclusion of the Arab community in some public libraries in Sheffield to be an extension of the exclusion and bias in politics and broader society; the census data is just an example of that. Hence, as Hudson (2017) argued, if they are to be effectively rectified, equality and diversity issues should be treated as systemic, rather than residing within the walls of libraries. In that sense, the LIS researchers and practitioners should be involved in the larger conversation to address the system of racial

supremacy in other contexts (Hudson, 2017). For instance, until inequality issues in public libraries are treated as an extension of the system of political bias and racial domination that characterises society more broadly, rather than separate from it, issues like the whiteness of the libraries' workforce cannot be rectified effectively. However, when discussing and attempting to address diversity issues, public libraries in Sheffield should not be expected to solve it all on their own. They need political attention and support.

5.3.6.2 Political apathy towards public libraries. Evidence from the interviews with library staff (e.g. *I1PL* and *I3PL*) and the reviewed literature (e.g. Usherwood, 1993) shows that the libraries' work, purposes and existence are influenced by the priorities of elected council members and their views of public libraries. For instance, public libraries and their agendas will be supported politically and financially if elected councillors acknowledge their potential and perceive them as contributors to their aims and objectives (within a highly constrained funding context) (McMenemy, 2009; Usherwood, 1993, 1994). Some of the interviewed library staff believed that public libraries in Sheffield suffer political apathy, which hinders diversity. In the words of *I3PL*:

In Sheffield, we have politicians that seemingly care very little about the library service. They did not understand the library service. And the level of engagement within the library services is very low from the politicians. Often feels like libraries are an inconvenience, rather than an asset, which gets in the way of the Council delivering, rather than being viewed as a tool to help the Council actually deliver some really important outcomes.

As the above quote indicates, the interviewed library staff thought that politicians in the local government underestimate the value of public libraries and do not see them as partners in

fulfilling the council's objectives. They explained the financial pressure as a form of political apathy towards public libraries. A common view amongst all interviewed library staff is that public libraries in Sheffield are not financially empowered, meaning when financial pressure faces the council, public library funding is the first to be cut (see Section 1.4.2). Therefore, public libraries end up under financial pressure, underpinning other barriers to diversity explained in this chapter. In the words of *IPL*:

We [public libraries in Sheffield] have not had great investment and all having to deal with a lot of financial pressures...So we have the same financial envelope, but within that, salaries go up, rates for buildings go up, electricity goes up, so they call [it financial] pressure. So we have to do more with the same amount, and we have...a real drive to ensure that people have access to library services.

As the above quote shows, financial pressure in some public libraries in Sheffield was not limited to the 2014 budget cut (see Section 1.4.2), but is an ongoing problem. McMenemy (2009) emphasised, advocacy within public libraries and the wider LIS profession is vital, primarily because public libraries compete for the financial and political attention of the council with equally deserving public services. Advocacy is crucial as elected councillors govern the local authority and make budgeting decisions. Their perceptions of public libraries and views about how libraries should be financed and organised are influenced in many ways by their party affiliation and might not always be aligned with those of professional librarians (Usherwood, 1993).

In summary, evidence drawn from the interviews with library staff shows that the sustainability and diversity of some public libraries in Sheffield is threatened by political apathy,

which primarily manifests as financial pressure. The budget stress is the basis of other issues, such as low staffing, meaning it is always central to the discussion surrounding inclusion in public libraries. However, it is false and dangerous to assume that all will be fine if public libraries receive more funds. As Muddiman et al. (2000) argued, numerous myths about the public library underpin such barriers; Section 5.3 presents various examples of them. It is highlighted that the argument in this section may not apply to community-managed libraries, as they are not tied to Sheffield City Council to the same degree as council-run libraries (see Sections 1.4.2 and 4.2.4).

5.3.7 External barriers to diversity: perceptions and awareness

As discussed in Section 4.4.1.4, evidence from the interviews with the Arab community demonstrate that the Arab community in Sheffield has its own politics and perceptions of public libraries. Such perceptions not only restrict their usage of public libraries, but they also manipulate the community's behaviour, contributing to the perceived exclusive library services. Namely, some Arab interviewees explained that they do not communicate their demands to librarians in public libraries in Sheffield for various reasons. Others did not use public libraries due to the belief that public libraries in Sheffield are for English and white people. Both scenarios lead to ongoing exclusion due to the perceived lack of demand from the part of the Arab community. The following quotes provide a guide to discuss those findings further:

Extract 1: In those countries [some Arab countries], nobody goes to the government and says we need more resources in libraries.... This is their background and perception that government will come to them. And probably this is one of the things that people find difficult to understand.... People in the council will do things that you ask for. They are not

fortune tellers.... If you don't say you want to see... resources... services, they wouldn't know. (I6A)

Extract 2: I live in England. I should respect this country, their culture, their mentality, their education, their rules, everything. Their system as well. I can't tell them [public libraries in Sheffield] why you don't have an Arabic book? I can't. (I4A)

As the first quote conveys, the Arab political environment does not always align with the right to claim resources and shape public services guaranteed to them in the UK by, for instance, the 2011 Localism Act (see Section 4.4.1.4). In the second quote, *I4A* gives a living example of that. *I4A* was born and raised in an Arab country and moved to the UK years ago as an asylum seeker. He said, "I can't tell them why you don't have an Arabic book? I can't". His word choices (i.e. "can't") suggest that demanding Arabic resources from public libraries is a prohibited act. Therefore, he does not communicate his needs and demands to public libraries in Sheffield. That view was typical amongst half of the Arab interviewees (e.g. *I1A*, *I4A*, *I5A* and *I8A*), even though they attributed it to other factors, such as level of integration, culture, or damaged sense of politeness.

However, evidence from the interviews with the Arab community also suggests that damaged perceptions of public libraries do not only exist amongst recent immigrants like *I4A* in the second extract. Even long-established and UK-born Arabs have perception and awareness issues. That can be due to the universal philosophy historically adopted in some UK public libraries (see Section 5.2). The following quote discusses this point further: "So, their [Arab in Sheffield] engagement with libraries is like saying these libraries are for English speaking people, nothing in Arabic. And that is one reason that keeps them away" (I6A).

Linking to the previous quote, Section 5.2 discussed that leaning towards the universal philosophy in some public libraries in Sheffield resulted in access to services that reflect the need of the mainstream. In the words of Arab interviewees (e.g. *I1A*, *I2A*, *I3A*, *I5A*, *I6A*, *I7A* and *I8A*), the mainstream is the white and English people. While that does not discourage some Arab interviewees from using public libraries in Sheffield, others, like *I2A*, see it as a closing door. Therefore, she stopped visiting public libraries in Sheffield because she perceives them as white and English institutions that have nothing for her. The case of *I2A* does not seem like an isolated case. In the previous quote, *I6A* was not talking about his personal view. He is currently a head of an Arabic charity organisation, and he has worked as volunteers in several public libraries in Sheffield. Thus, his view is based on observing the behaviour of the Arab community in Sheffield whether they are long-established or recent immigrants. The points he (*I6A*) made are supported by other interviewees from the Arab community, such as *I2A*; those points are also well established in literature. As Ahmed (2012) argued, whiteness is not just an institutional issue but also a problem for those who are not included in it. The implication is that an institution does not reach some communities because they perceive it as excluding them. That perception may stop communities from reaching the overwhelmingly white institutions.

Irrespective of the cause of the damaged perceptions of public libraries and the behaviour associated with them, the results can be detrimental to diversity. As discussed in Section 5.3.3, some public libraries in Sheffield provide services according to demand, and when demand drops, the services drop accordingly. Therefore, as long as the Arab community does not engage effectively with public libraries, or demand specific resources and services, and communicate their needs successfully with public libraries in Sheffield, those public libraries are likely to be

unaware of their needs. Considering the behaviour illustrated in this section and the outreach and marketing issues explained in Section 5.3.5, the perceived low level of inclusion of the Arab community in some public libraries in Sheffield may be sustained until both issues are tackled effectively. Thus, libraries have a significant role to play in tackling both issues. As McMenemy (2009) argued, positive marketing and campaigning can help improve negative perceptions of library services. In that sense, starting with effective and targeted marketing and outreach can change the damaged perceptions of public libraries held by the members of the Arab community in Sheffield and the behaviour associated with them. Until then, the issue of exclusion based on the lack of demand may always exist.

To sum up Section 5.3.7, evidence from the surveys and interviews with the Arab community demonstrate that the Arab community in Sheffield have their politics and perceptions of public libraries, of which public libraries in Sheffield may not be always aware. Those perceptions not only restrict their usage of public libraries but also manipulate their behaviour. In some scenarios, members of the Arab community tend to believe that public libraries are for white and English people and nothing is there for them. Some may even think that they cannot demand resources and services from public libraries in Sheffield. Instead, they expect the library authority to propose services and resources. That can be influenced by the political environment, as discussed in Section 4.4.1.4. Both scenarios can lead to ongoing under-representation of the Arab community in some public libraries in Sheffield; some libraries do not increase or even develop services and stock for this community when there is no or little demand.

Indeed, perceptions about public libraries are well examined in old and contemporary literature (see Section 2.5). However, it is essential to bring into the awareness of public libraries

that those perceptions vary across community groups and may be rooted in deeper issues than those covered in previous literature. For example, for the first time, the present study reveals a connection between the issue of low demand and the political environment of some Arab communities that expect the public institutions to propose services rather than effectively claim their right over resources (see Section 4.4.1.4).

5.3.8 Issues distinctive to community-managed libraries

Some obstacles to equality or diversity in some public libraries in Sheffield were not examined above because they applied only to some community-managed libraries. Therefore, they will be discussed here. Analysis of the interview with *I2PL* reveals issues related to volunteers' capacity, skills and enthusiasm. Such issues can impact the diversity and the capacity of volunteers to deliver adequate and representative library service to their community. The below extract provide a guide to discuss those issues further:

Extract 1: Libraries being closed for a long period of time. A lot of people have stepped away from volunteering...And then the other two, one is volunteer committee skill. So there's a skill set behind running a volunteer library...So that is something that can hold the group back, if they don't have that.... And the last one is the enthusiasm of the volunteers to do that [diversity]. You know, there are some communities that perhaps aren't as enthusiastic...They don't necessarily see the importance in working towards inclusion, diversity. It is behind the kind of things they do, but at the same time is not on the top of their agenda. (I2PL)

The above quote highlights three obstacles to diversity in some community-managed libraries in Sheffield. First, volunteers' capacity and availability seem like an issue facing some

community-managed libraries in Sheffield that not only hinders diversity, but also the delivery of any work. Taking the post-COVID-19 period as an example, the above extract shows that post-pandemic some volunteers withdrew from volunteering for several issues, including health concerns. Therefore, the ability of community-managed libraries to deliver any services is hindered in some community-managed libraries in Sheffield. That challenges the library as a whole, not only the diversity work. Indeed, concern about the sustainability of community-managed libraries in relation to the turnover of individuals willing to volunteer is not a novelty. It was raised in earlier work by SLIC (2015), *Evidence on the use of volunteers in libraries and on volunteer-run libraries*, and the present research empirical findings support it.

Second, the above quote also raises concerns about volunteers' LIS skills and knowledge. As explained in Section 4.2, in Sheffield, a volunteer coordinator was appointed for community-managed libraries. In addition to providing guidance and advice to library group management committees, the volunteer coordinator supports and trains library volunteers on the practical aspects of operating a library service (DCMS, 2016b). That practice helps to improve volunteers' skills and institutionalise standard practices across community-managed libraries. However, one of the main counterarguments to volunteers running libraries is that LIS is a professional field, and short-term training is not the same as professional education. As *I2PL* illustrated, volunteers may not always have the skills and knowledge to do professional tasks like collection development. In his words,

They [community-managed libraries] can rely on donations and getting their own funds to purchase books.... They're not experts in that kind of stock development. So it can be a bit

hit and miss with what they purchase. And donations are, by their nature, very hit and miss.

(I2PL)

As the above quote conveys, even if volunteers are lingually and culturally skilled in understanding multilingual collections, have the financial resources and are enthusiastic about representing their community, their skills and expertise may be inadequate. There is a possibility that volunteers may lack the knowledge, skills, and understanding needed to run a library service. Indeed, that issue is not only associated with volunteers in Sheffield; a wealth of literature raised the same concern. For example, some of the respondents in Casselden et al.'s (2015) study expressed concern about the ability of community members to provide quality library services, particularly when libraries are operated solely by volunteers without professional input. That is not always the case, however, and volunteers are not always unskilled (Vella, 2018). Still, the sustainability of skilled volunteers can be a challenge for some community-managed libraries. As *I2PL* put it,

We make efforts to try and equalise that skill and knowledge, but [it] is difficult because there is a natural turn in volunteers, which means you might have a particularly skilled or knowledgeable group of volunteers in one library one month and then the next month they'll leave and go somewhere else. And so you're back to square one again. (I2PL)

The final issue is related to the enthusiasm of volunteers. As per the concerns of *I2PL* in extract one, volunteers' enthusiasm and opinion concerning diversity can influence the services they develop. For instance, a community that is quite homogenous may not necessarily see the importance of working towards diversity. It might be behind the kind of things they do, but at the same time is not on the top of their agenda. The argument of *I2PL* is backed by McMenemy et

al. (2007). McMenemy et al. (2007) explained that personal ethical beliefs can potentially impact ethical decisions made by LIS professionals and their subsequent ability to provide a service to the customer. In that sense, personal values can impact how individuals think, feel and act in the workplace. Therefore, diversity in community-managed libraries might be influenced by volunteers' and management teams' enthusiasm and values.

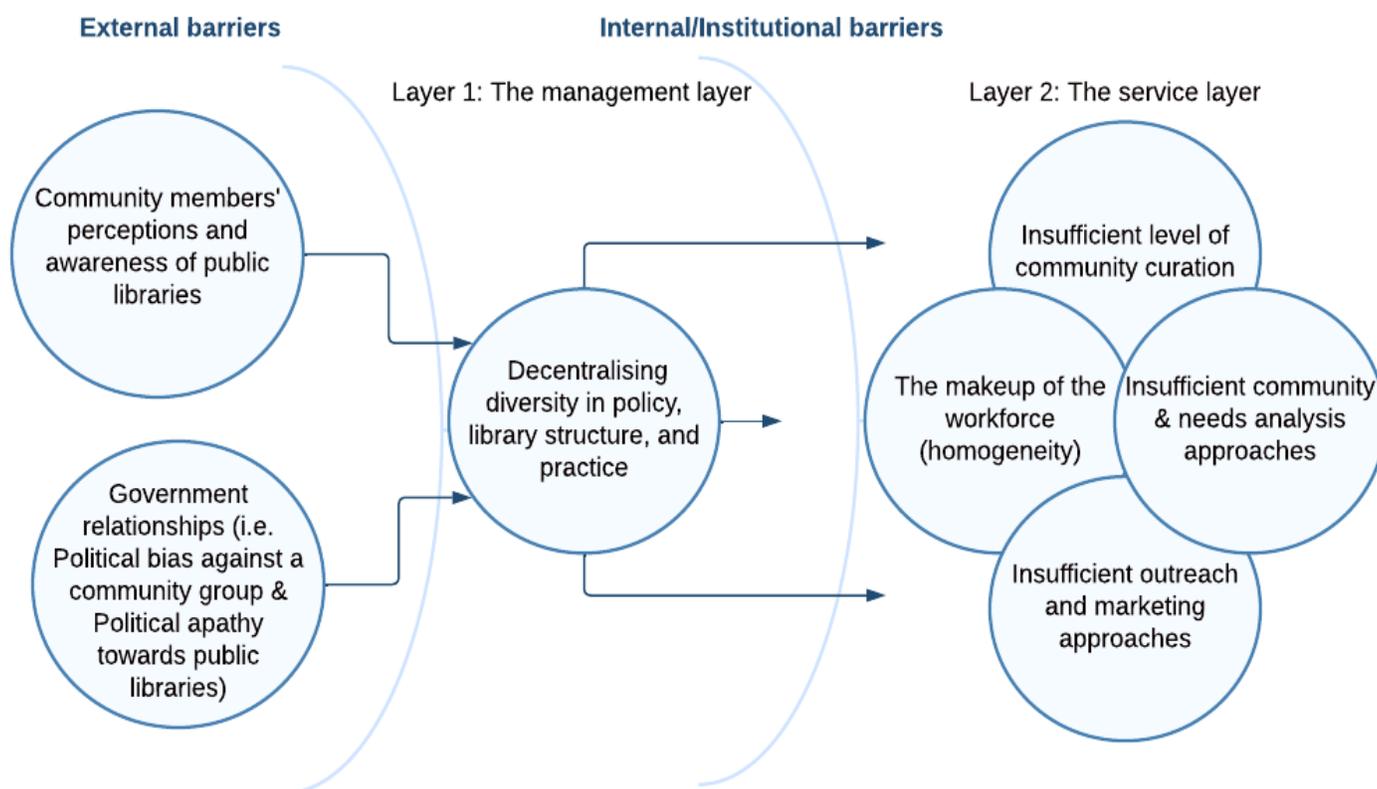
In summary, building on evidence drawn from the interview with *I2PL* and supported by the reviewed literature, the availability of volunteers, their skills and enthusiasm can present a challenge to diversity in some community-managed libraries in Sheffield. For instance, post-COVID-19, volunteers' withdrawal resulted in a shortage of volunteers, which in some cases stands in the way of community-managed libraries delivering any service at all, not alone fulfilling diversity objectives. Additionally, volunteers' LIS skills and knowledge and their enthusiasm about and view of diversity can influence the effective inclusion of some communities.

In closing, the various barriers to diversity are discussed in Section 5.3. In Section 4.3, I built on evidence obtained from the Arab interviews to argue that diversity must be recognised as one of the main characteristics of public libraries to succeed as what could be conceptualise as third places. However, the discussion in Section 5.2 shows that some public libraries in Sheffield still struggle to include the Arab community effectively. The empirical findings discussed in Section 5.3 reveal that the perceived low level of inclusion of the Arab community in some public libraries in Sheffield is not a choice made intentionally by the library authorities or their staff and volunteers. Instead, it results from a continuous series of actions that shape public libraries that gets reproduced over time to become the norm. It is also an extension of, rather than

being independent of, the system of racial dominance and the race-related problems that characterise society as a whole. As Figure 15 below visualises, obstacles to diversity in some public libraries in Sheffield reside in and outside the library walls, and they overlap and intertwine.

Figure 15

Challenges and barriers to diversity that arose in this study



The conceptual model in the above figure is built on evidence drawn mainly from the interviews with the Arab community and library staff, which is supported by the reviewed literature, as discussed thoroughly in Section 5.3. The right-hand side of the conceptual model consists of the internal barriers linked to library services' internal procedures, cultures and

traditions. Those internal institutional barriers consist of issues in the management and service layers. The management layer concentrates on the established library structure, strategic service planning, policy and regulations that should always centralise and support diversity. The centralisation of the diversity in the management layer is essential since the development of the service layer is closely related to library management. Therefore, issues in the management layer may influence the service layer. The service layer consists of outreach and marketing, community analysis and need assessment, level of community curation and service teams, all of which help create diverse library services and stock. Components of the service layer are interconnected and mutually influential, meaning issues like having a homogenous staff can negatively influence the diversity of services and stock and so on.

The left-hand side of the conceptual model conveys that external barriers also influence the management and service layers. Such barriers do not fall under the immediate control of the library but still hinder diversity. They include perceptions and awareness and government relationships. Perceptions and understanding stem from ungrounded thoughts in individual and community terms that influence their relationship with public libraries. Government relationships refer to the political support of public libraries and their objectives and the political bias against some community groups. Both types of external barriers emphasise that public libraries could not embrace diversity independently. For example, they need political backing in the form of financial resources. The above conceptual model can provide public libraries with a guide for reviewing and evaluating their diversity work, and identify issues both within and outside the library walls. However, some caution is required since data in this research was collected in a single case study; thus, it provides no basis for scientific generalisation.

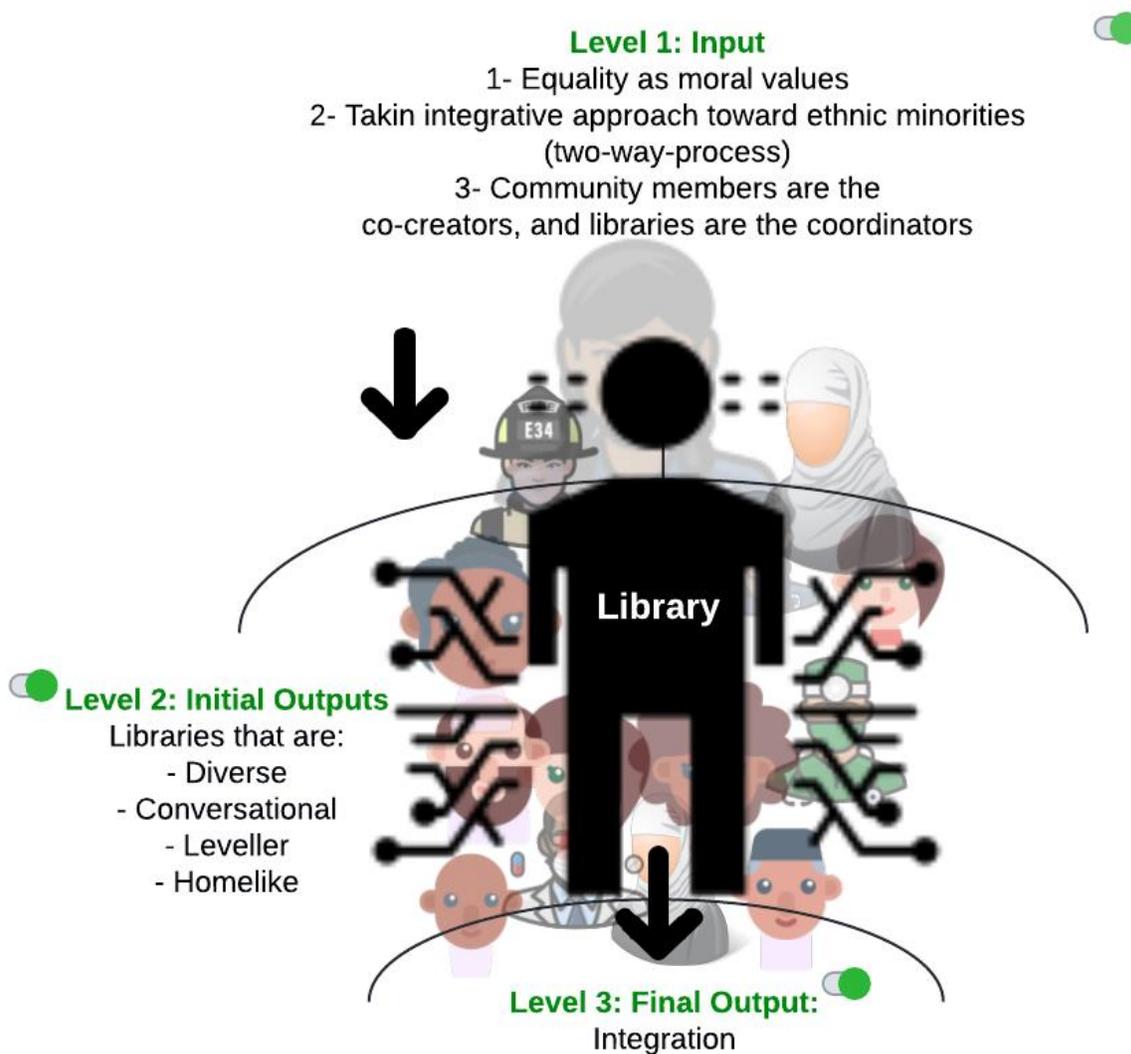
5.4 Developed perspective of Oldenburg's (1989) third places

The present study responds to the dearth of LIS empirical studies on the demographic of Arabs in the UK, their public library experience and related behaviour, their needs in relation to inclusion and integration, and public libraries' role in addressing those needs (see Sections 1.3.1, 1.5, 2.7 and 2.8). Therefore, three characteristics of Oldenburg's (1989) third places theory were chosen to guide this research to fill those gaps. The three characteristics are leveller, conversational, and home-like. In this study, Oldenburg's (1989) three characteristics of third places were not only perceived through the lens of Oldenburg (1989), but also through the lens of more contemporary critical integration and diversity literature reviewed in Chapter Two (see Sections 2.3 to 2.3.4). Oldenburg's (1989) notion of third places was chosen for various reasons, as discussed in Section 2.8, but mainly to help define and advocate the role of libraries in developing and fostering a more resilient and coherent society and address issues of diversity, integration, equality and library engagement. The theoretical lens of Oldenburg's (1989) third places was also adopted to help define and advocate libraries' role as enablers and facilitators and community as co-creator of libraries' services and values. However, this study's empirical findings revealed a developed perspective of Oldenburg's (1989) third places, or developed a

perspective of public libraries as places that can be conceptualised as third places. The below conceptual model visualises that, which is followed by a thorough explanation of the model.

Figure 16

Developed perspective of Oldenburg' (1989) third places



Components of the above conceptual model stem from the discussions of the empirical findings in chapters four and five and the literature supporting them. The model uses the human body to symbolise the public libraries as institutions. As Ahmed (2012) explained, viewing an institution metaphorically as an organic body reveals an entity made of parts; the communication between the parts is crucial to overall performance. Here, these parts are the mind and body of the library as an institution. To complete that, diverse people appear in the body's background (i.e. library) to represent how libraries, since their inception, have continuously aspired to reflect their served community, which is a central notion in this research (see Sections 1.2.1 and 2.2).

In connection to the mind, in Section 4.3.1.2 and Section 5.2.1, I built on the evidence collected from the interviews with the Arab community and library staff and the reviewed literature to argue for the impact that institutional values and ethos have on diversity. For example, it was argued that for libraries to embrace diversity, they should start with their values of fairness and equality then approach towards integration, whilst being aware of their unconscious biases. Also, in Sections 4.3 and 4.4, I built on the evidence from the interviews with the Arab community and library staff and the reviewed literature to argue that “there is no one path forward in reimagining libraries as third place” (Fuller-Gregory, 2020, p.11), and that the characteristics of third place are “determined most of all by its regular clientele” (Oldenburg, 1989, p. 42). In that sense, and as argued in Section 5.3.4, libraries are advised to reconstruct their role as facilitators or enablers and the community as co-creator of third places. All those arguments create the component of the ‘Level 1: Input’ in the conceptual model in Figure 16.

In ‘Level 2: Initial Outputs’ of Figure 16, I built mainly on the analysis of the eight interviews with the Arab community through the theoretical lens of Oldenburg's (1989) third

places in Section 4.3 to add diversity to the characteristics of public libraries as third places. As discussed in Sections 4.3.1.2 and 4.3.3, through the lens of the Arab interviewees, diversity emerged as a novel criterion when defining Oldenburg's (1989) characteristics of third places (i.e. levellers and home-like).

In 'Level 3: Final Output' of Figure 16, I built mainly on Section 4.3.4, where diversity in public libraries was perceived by interviewees from the Arab community and library staff as potentially driving personal and collective benefits. Benefits range from sociological and emotional well-being, to the community's coherence and interconnectedness. All of those have been theorised in wealth of literature, such as Johnston (2018, 2019), under the umbrella of integration.

In closing, the present study examines the library experience of the Arab community with public libraries in Sheffield through the theoretical lens of Oldenburg's (1989) third places. It successfully fulfilled its aim and produced a developed perspective of public libraries as what could be conceptualised as third places, as visualised in Figure 16. In that developed perspective, successful third places (e.g. libraries) adopt equality and two-way integration as moral values, and they perceive the community as the co-creators of their provision and values. Then, as a result of this institutional mindset, the body of the institution can embrace Oldenburg's (1989) characteristic of third places and any others constructed by the community. One of them is diversity, a novel feature that emerges in this research. By embracing those mindsets and practices, public libraries can potentially foster the creation of an integrated and healthy society. However, it is essential to note that the conceptual model in Figure 16 was mainly developed based on analysing data collected in a single case study. Therefore, it provides no basis for

scientific generalisation. Any conceptual model in this study (e.g. Figure 15) applies to the case study only; I am not aiming to generalise it to a broader population. Nevertheless, future studies can achieve generalisability by statistically testing the conceptual model.

5.5 Summary of findings

To summarise the empirical findings discussed in chapters four and five, the focus will be on the central issues concerning Oldenburg's (1989) third places as the theoretical principles guiding the interpretation and diversity as a novel characteristic of Oldenburg's (1989) third places. The analysis of the interviews with the Arab community suggests that Oldenburg's (1989) reality of third places improves the library experience of some Arab interviewees. Still, in some cases, Oldenburg's (1989) reality of third places differs from the realities expressed by the Arab participants. Their realities seem deeply connected to their previous experiences and expectations from libraries. One of those realities is third places are safe, convenient and welcoming places, where everyone can enrich and celebrate their identities irrespective of their background. Thus, through the lens of the interviewed Arab community members, diversity emerged as a novel criterion when defining Oldenburg's (1989) characteristics of third places (i.e. levellers and home-like).

Linking to diversity, the empirical findings in chapters four and five revealed that the interviewed Arab library users have positive experiences with the English library collection or the library's general public services and when communicating and interacting with the library staff or volunteers. However, a frequent criticism is the relevance and accessibility of the multicultural and Arabic stock and services, and the homogeneity of library staff and volunteers. With that in mind, public libraries have room for development to take libraries to the next stage,

where their potential users can see them as third places. Still, public libraries are limited by various internal and external obstacles. Therefore, collective effort from the libraries, their staff and volunteers, local and national governments, and the community is required to rectify issues connected to diversity or other aspects of libraries.

As the above summary shows, the present study successfully fulfilled its aim by providing an extensive and critical account of the library experience of the Arab community using Oldenburg's (1989) third places as the theoretical principles guiding the interpretation. This research also contributed to Oldenburg's (1989) third place. It added diversity to its characteristics and re-constructed it to provide public libraries with a conceptual model to define and advocate libraries' role in fostering a coherent society and addressing issues of the diversity, integration, equality and library engagement.

Still, limitations were encountered during this study and restricted its choices, especially the methodological ones. Notably, due to COVID-19 and its related social distancing rules at the time of the fieldwork, the surveys were distributed online and interviews were conducted virtually, raising issues related to the digital divide. Additionally, the present study faced obstacles due to the scarcity of detailed and accurate data about the Arab community in Sheffield and their library usage. The following chapter will elaborate on those limitations, discuss its contributions, and make recommendations for public libraries in Sheffield, Sheffield City Council and future researchers.

CHAPTER 6 CONCLUSION AND FURTHER RESEARCH

6.1 Chapter overview

As set out in Chapter One, the aim of this thesis was to collect empirical evidence by canvassing the opinions of members of the library staff and Arabs library users about the public library experience of members of the Arab ethnic minorities in Sheffield. The empirical evidence seeks to bring into light new knowledge about Sheffield's Arab ethnic minorities' library-related behaviour, their needs in relation to inclusion and integration, and the public libraries' role in addressing those needs. This chapter starts by addressing the research questions raised in Chapter One using key themes and arguments from the findings and discussion chapters. After explaining how the research questions were approached, the theoretical and methodological contributions and implications of this research will be highlighted. Following this, the limitations of this research are highlighted, followed by practical recommendations to demonstrate how the research findings may influence policy and practice in the future. Finally, this chapter draws guidelines, through the recommendations, for further research studies.

6.2 Findings: approaching the research questions (RQs)

In Chapter One, five different research questions were formulated. The empirical evidence collected, analysed and discussed in Chapter Four and Chapter Five provides the following answers to them:

6.2.1 RQ1: How do employees occupying managerial positions within Sheffield public libraries understand diversity, inclusion and integration and promote them within their work?

As discussed in Sections 2.3, 2.3.1 and 2.3.3, there is no single definition of integration and diversity in the literature. That also was the case in the empirical findings of this study. Interviewed stakeholders (i.e. libraries' managerial staff and decision-makers) hold professional perceptions that seem to be influenced by politics. Participants suggested that library politics cannot be seen beyond the diversity of the cultures and communities (i.e. multiculturalism), which appears to be influencing certain managers' thoughts and values while practising their role in public libraries. But, this is only sometimes the case; some participants thought multiculturalism was the most common mindset twenty years ago, but now it is more about integration, which is the policy agenda. Hence, the terms 'diversity', 'inclusion' and 'integration' were used to represent various views which were influenced by the political context of the library that emphasise one term and pay less attention to others. Regardless of which terms were highlighted, the concerns of the interviewed library staff start with the common narrative of a community building (see discussion of Scott (2011) in Section 4.4.2).

The interviewed library staff expressed their understanding of diversity, inclusion and integration, and their various roles in those contexts, but the concepts are not always reflected effectively in their actual practices. This is illustrated further in the following research question. Possibly, that is because the empirical findings revealed that public libraries in Sheffield do not have an institutional policy for diversity (see Section 5.3.1.2). Thus, the interviewed library staff's perceptions of diversity, inclusion and integration can be regarded as part of their

experience and personal values. According to Ahmed (2012), institutionalising something requires putting it into the organisational flow of things and becoming “part of how the institution feels and thinks” (p.113). More critically, becoming part of an institution requires more than inhabiting its building; it requires employees to adopt the ethos and systems of the institution. In that sense, even though the interviewed library staff have a keen understanding of their role in relation to diversity, inclusion and integration, they are bound by their organisational understanding, which in some circumstances, pushes enthusiastic views into the background (see Section 4.4.2 for more about RQ1).

6.2.2 RQ 2: How do public libraries in Sheffield develop their services to meet the Arab community’s needs?

A common perception amongst the interviewed Arab community members and library staff is that some public libraries in Sheffield embrace diversity in theory only. This refers to either a) what Muddiman et al. (2000) referred to as universal philosophy, in which libraries’ provision is based broadly on the equality of opportunity and access, rather than on the redistribution of resources, targeting and equality of the outcome; or b) Herring and Henderson’s (2012) colourblind diversity, which embraces cultural differences amongst various ethnic groups without acknowledging the disparities of access between these groups. Both approaches reflect pro-diversity intentions on the surface, but suppress diversity and elevate sameness in practice (see Sections 5.2).

However, the above results do not reflect all public libraries in Sheffield. As argued in Sections 4.2.2 and 5.2, and echoing Vella’s (2018) results, this study’s empirical findings reveal that one size does not fit all in public libraries in Sheffield, meaning each library is independent

and has a local identity. Each library has unique circumstances and users, which inform how it operates and serves its community. Therefore, even though the library service provides a framework for individual libraries to start from, each library shapes its own direction. In turn, this creates variation across public libraries in Sheffield in terms of library priorities, the diversity and inclusivity of their services and resources, and their approaches to providing service. Twenty-three years after the work of Muddiman et al. (2000) criticised UK public libraries for leaning towards the universal philosophy (see Sections 2.3.3 and 2.7), the findings of this study indicate that this has been sufficient time for some public libraries in Sheffield to change their approach to service provision. For instance, interviewees explained that some public libraries in Sheffield have attempted to respond to societal changes and their changing needs by being more inclusive to their local community, which was not the case decades ago (see Section 5.2 for more about RQ2).

6.2.3 RQ3: How do members of the Arab community in Sheffield perceive their experiences with public libraries in Sheffield?

This research has considered the public library experience of the Arab community in Sheffield through the lens of three of Oldenburg's (1989) characteristics of third places (see Section 2.6). The data revealed that some Arab library users reported positive experiences of using the English library collection or the library's general public services or communicating and interacting with the library staff or volunteers. Yet, a frequent criticism is the relevance and accessibility of the multicultural and multilingual (namely Arabic) stock and services and the homogeneity of library staff and volunteers in some public libraries in Sheffield (see Section 5.2). These findings reflect those of a narrative literature review of thirty-one articles conducted

by Grossman et al. (2021), in which library users from immigrant communities often expressed satisfaction with library provision in the host country's language. Yet, they frequently criticised the relevance and accessibility of stock in their heritage language and the demographic characteristics of the library staff.

Despite the above-mentioned perceived shortcomings, some Arab participants appreciated that a community-managed library had attempted to reflect the Arab community in their services and the diversity of its volunteers. Even though those interviewees criticised the Arabic collection for being small, they deemed the level of inclusivity they experienced at that library to be a factor that improved their library experience. Still, there is significant room for improvement; the present study attempts to bring awareness of this to the library authority in Sheffield (see Section 5.2 for more about this discussion). The following sub-sections will illustrate the library experience of the Arab community in Sheffield more thoroughly.

Being levellers. In Oldenburg's (1989) reality, being levellers meant being inclusive places, accessible to the public, and not requiring people to meet specific criteria or be of a particular social rank to gain access. When the Arab interviewees were asked about their library experiences, they all praised the equality in public libraries in Sheffield. The equality as Oldenburg (1989) conceptualised and defined under the term 'leveller'. All Arab interviewees acknowledged that public libraries in Sheffield managed to give them the right to access and used the library and its services, stock, and space without any influence or prejudice from others, who may wish to deny them access to libraries. They also stressed receiving equal treatment from library staff and no explicit prejudice against their race, religion, or other personal status.

To some Arab interviewees, that was an ideal definition and practice of equality or inclusion. Therefore, they found their library experience positive and fulfilling.

On the contrary, other Arab interviewees have contradictive views. Their library experiences were unfulfilling because they had their own understanding of equality or inclusion, which public libraries in Sheffield did not always achieve. The interviewed Arab community members were introduced to a developed perspective of ‘levellers’ using Herring and Henderson’s definition of critical diversity: “Equal inclusion of people from varied backgrounds on a parity basis throughout all ranks and divisions of an organization” (p. 300). Their opinions about diversity as introduced were sought. Most Arab interviewees supported that narrative, adopted it as their own and elaborated on its range of benefits as discussed in Section 4.3.4. Some interviewees, however, challenged even Herring and Henderson’s (2013) definition and added to it. To them, inclusion is also a moral value, meaning libraries should understand, respect and appreciate others’ differences as they understand, respect and appreciate theirs to include a community effectively. Those are moral and psychological values rather than physical ones.

The variation between Oldenburg’s (1989) reality of ‘leveller’ and the various realities of it as the interviewed Arab community members proposed is not surprising. As argued in Sections 2.6 and 4.3.1.2, although this study accepted that Oldenburg’s (1989) ‘levellers’ corresponds to public libraries’ role in social inclusion or diversity, it argues that since 1989, the discourse surrounding diversity and inclusion has developed and changed in various ways. This, in turn, could influence the interpretation of the features of Oldenburg’s (1989) third places, including ‘levellers’ (see Section 4.3.1 for more about this part of RQ3).

Having conversations as the main activity. In Oldenburg's (1989) reality, conversation is the primary activity in third places, meaning that these places are conducive to informal and sociable conversation, value it and nurture it. A common view amongst the interviewed Arab community members is that conversation occasionally occurs in some public libraries in Sheffield through conversation-based programming. Otherwise, silence is still a valued virtue. Therefore, some Arab interviewees did not experience a general flow of socialisation in public libraries. Very little interaction occurred between them and other visitors, or between them and library staff or volunteers.

However, how the interviewed Arab community reacts to the conversational aspects of public libraries in Sheffield is a dilemma. On the one hand, some Arab interviewees perceived themselves as social people and public libraries as lively spaces for chatting, emotional and psychological development, and healing. Therefore, they wished to have time in libraries to speak or interact with others. They also criticised the public libraries in Sheffield that they interact with for being silent spaces where visitors and staff do not seem happy to converse, which they perceived as a negative experience. However, that does not always seem to be the case. For instance, a case in a community-managed library reveals a contradictory experience, which helps to articulate the value of the conversation in public libraries through the lens of community members. Some Arab interviewees appreciated their library experience in that community-managed library for several reasons, including the interactive aspect and opening up the space for the community to interconnect and relax. That helped them to connect to the library and the wider society and reduced the sense of isolation and loneliness for new arrivals to the city.

On the other hand, the interviews with the Arab community revealed that the kind of association offered in third place does not appeal to everyone, which Oldenburg (1989) acknowledged in his book. Also, some Arab interviewees have perceptions and understandings of public libraries that do not always align with Oldenburg's (1989) lively third places (will be further discussed in the last research question). Therefore, the experience of the Arab interviewees in libraries is not always of chatting and emotional and psychological improvement and healing. Some expressed having a special purpose for doing particular things when visiting, such as using IT equipment. They even preferred the silence in some public libraries as it appealed to them. Therefore, the silence of some public libraries rather enhanced their library experience (see Section 4.3.2 for more about this part of RQ3).

Serving as a home-away-from-home. In Oldenburg's (1989) reality, home-like third places offer a congenial and familiar environment. Third places have radically different settings from home. Still, they are "remarkably similar" to good homes in "the psychological comfort and support" that they extend (p.42). In Oldenburg's (1989) interpretation, the criteria of 'at-homeness' include rooting people, appropriation, regeneration, freedom to be and warmth (see Section 2.6).

When the Arab interviewees talked about their feelings towards the public libraries with which they interacted in the past, they referred to emotions linked to their psychological comfort, namely respect, welcome, belonging and safety. Those psychological feelings echo Oldenburg's (1989) description of the home-like, especially its appropriation (regulars of a third place refer to it as theirs, and they feel like they are part of it) and warmth (the warmth of third places emerges out of friendliness, support and mutual concerns). However, the Arab interviewees'

interpretations of the roots or causes of those feelings vary. To some Arab interviewees, the equality of access and the friendly and pleasant treatment from library staff or volunteers are enough to drive those psychological feelings. To other Arab interviewees, psychological feelings, such as feeling respected, welcome, belonging and safe, are contingent upon seeing their cultural and linguistic identity reflected in library services, resources and staff. That is what they rarely experience in public libraries in Sheffield (see Sections 4.3.3 and 5.2). Oldenburg (1989) stressed that in home-like third places, a person enjoys active expression of personality they can exhibit in expressive behaviour. However, Oldenburg's (1989) theory did not consider the fair representation of identity and its impact on feeling home-like, as described by the Arab interviewees in this study. Unlike Oldenburg (1989), Sarup (1994) made a leap in connecting the notion of home with identity, stating that “the concept of home seems to be tied in some way with the notion of identity -the story we tell of ourselves and which is also the story others tell of us” (p. 95) (see Section 4.3.3).

The above-discussed library experience of the Arab community helped to fill the time gap of Oldenburg's (1989) theory. As argued in Section 2.6, various political and societal changes have happened since Oldenburg's (1989) time, during which concepts like inclusion and equality have been reshaped. Thus, this section, in particular, builds the ground to develop Oldenburg's (1989) third places theory. It mainly paves the way for adding diversity to Oldenburg's (1989) eight characteristics.

6.2.4 RQ4: How do different socio-cultural and political factors shape the perceptions of the Arab community regarding their understanding of libraries and diversity, inclusion, and integration in the library context?

The interviewed Arab community members seem to have their own perceptions of public libraries and their role in a diverse community. Perceptions of libraries include libraries as book repositories, open-to-all institutions, a public sphere arena and a gateway to culture and knowledge. By understanding those various perceptions, factors influencing the Arab community's understanding of the library's role in the context of diversity, inclusion and integration and the meanings they attach to those concepts (already discussed in the previous RQ3) become apparent.

Similar to the Arab participants in Mahlhl (2020), some Arab interviewees saw public libraries as merely a place to borrow and read books. In this study, the Arab interviewees mainly attributed that perception to their experiences with libraries in their home countries. They explained that in their home countries, not every neighbourhood has a local library. Instead, there is only a central library, which is only for books and does not offer other services, such as a kids' space or IT facilities. Therefore, in their home countries, public libraries do not attract the public, but only students and researchers (see Section 4.4.1.1).

With the above discussion in mind, it could be argued that an individual's political environment also shapes his or her perception of public libraries, such as seeing them as book repositories. Previous literature confirmed that, in the UK and other research contexts, public libraries are never politically neutral, as the political environment in which they operate influences their existence and purpose (Casselden et al., 2015; Keseroglu, 2016; McMenemy,

2009; Usherwood, 1993, 1994; Vella, 2018; Vincent, 2009, 2017). It could be claimed that the case is the same in some Arab countries, where public libraries are funded and overseen by the national authorities (see, for example, Soliman & Wei, 2016). It is not a great leap from there, then, to argue that the dictatorship in some Arab countries may have led to purposefully designing public libraries to be on the opposite end of Oldenburg's (1989) third places and limiting their purposes to stock and information provision. That, in turn, has an influence on people's behaviour and perceptions of public libraries. In Oldenburg's (1989) argument, sometimes developers intentionally build communities without local gathering spaces to inhibit the political processes of society. With this in mind, some Arab interviewees problematised the dictatorship in some Arab countries. They explained that conversing, debating and involving in local politics are prohibited in dictatorships, thereby influencing people's behaviour and understanding of and relationship with, public sectors, including public libraries (see Section 4.4.1.4).

Some Arab interviewees also raised the concern that although Arabs immigrate to a more democratic nation, they might continue to draw upon their pre-immigration socio-cultural and political background. Therefore, post-immigration, some Arabs may find it hard to understand that, in third places, such as public libraries, people can contribute to society and democracy by gathering and conversing. More critically, they may not understand that the community possess power and has the right to claim services and resources from public sectors, such as public libraries (see Section 5.3.7). Previous literature confirmed the influence of politics on shaping public libraries (e.g. Casselden et al., 2015; Keseroglu, 2016; McMenemy, 2009; Usherwood, 1993, 1994; Vella, 2018; Vincent, 2009, 2017) and the impact of pre-immigration library

experiences on post-immigration experiences (e.g. Audunson et al., 2011; Shepherd et al., 2018; Mahlhl, 2020). A new dimension that emerged as a result of this research is the impact that dictatorships in immigrants' home countries has upon public library services and their influence upon the behaviour of immigrants. Still, further research is required to examine how dictatorships can influence or shape community members' perceptions of public libraries, the ability to connect with public libraries and the ability to express their needs and experiences.

Two other factors also seem to influence the Arab interviewees' perceptions and understanding of libraries and their roles. These were the interaction with public libraries in the UK and the traditional and romantic concept of a library in literature and culture. Realising what public libraries are in the UK challenged some Arab interviewees to move beyond conceptualising public libraries as book repositories. To most, public libraries became open-to-all institutions that offer IT facilities and other services. They started to connect with various aspects of public libraries that they were not accustomed to pre-immigration, such as being a studying space and the availability of IT facilities to search for a job, and connect with friends and family back in their home countries. That behaviour change is not surprising. For instance, Shoham and Rabinovich (2008) and Mahlhl (2020) affirmed that post-immigration, individuals first worked with libraries and librarians according to their past library experiences. Eventually, with time, they changed their conduct and library usage (see Sections 2.3.3 and 4.4.1.2).

Some Arab interviewees also explained how the traditional and romantic concept of a library in literature and culture influenced and challenged their perceptions of libraries. For instance, some of them explained the influence of reading about ancient libraries, such as Bayt Al-Hikmah (the House of Wisdom). Bayt Al-Hikmah is an exemplary ancient Arabic and Islamic

library, where diverse knowledge and languages were respected. People from overseas would visit and sleep in to learn and exchange knowledge (see Algeriani & Mohadi, 2017). Arab interviewees, who were influenced by this factor, expressed that they were looking for a space that is more than a library, where they are free and safe to express and satisfy their complex needs and support the psychological enrichment of their identity. Others demanded public libraries to be safe arenas for discussion and debate where one could raise public issues, without being interrupted or being penalised for doing so (see Section 4.4.1.3). Irrespective of the factors, the various understandings of libraries discussed above shape the Arab community's perceptions of and expectations from public libraries, including how they understand diversity, inclusion and integration, and their perceptions of the role of libraries in that context (see RQ3).

6.2.5 RQ5: What challenges, if any, do public libraries in Sheffield face when promoting themselves as diverse and inclusive public services?

As established in Section 5.3, public libraries in Sheffield face various barriers in promoting the concept of libraries, as what could be conceptualised as third places, and those barriers are mainly linked to diversity. In Section 4.3, I built on evidence from the Arab interviewees to argue that diversity must be recognised as one of the main characteristics of public libraries as third places. However, the discussion in Section 5.2 emphasised that some public libraries in Sheffield still struggle to include the Arab community effectively. Reading the empirical findings through the lens of the critical diversity literature (e.g. Ahmed, 2012; Herring & Henderson, 2012; Hudson, 2017) revealed that the perceived low level of inclusion of the Arab community in some public libraries in Sheffield is not a choice made intentionally by the library authorities or their staff and volunteers. Instead, it is due to a continuous series of actions

that shape public libraries that gets reproduced over time to become the norm. It is also an extension of, rather than being independent of, the system of racial dominance and the race-related problems that characterise society as a whole. Obstacles to diversity in some public libraries in Sheffield can be internal or external, and they overlap and intertwine.

As discussed thoroughly in Section 5.3, the internal barriers to diversity relate to library services' internal procedures, cultures and traditions. Those internal institutional barriers consist of issues in the management and service layers. The management layer concentrates on the established library structure, strategic service planning, policy and regulations, which do not always centralise and support diversity. Building on the work of Ahmed (2012), centralising something is about institutionalising it. That requires putting it into the organisational flow of things and becoming “part of how the institution feels and thinks” (p.113) (see Section 5.3.1). The centralisation of the diversity in the management layer is essential, since the development of the service layer is closely related to library management. Therefore, issues in the management layer may influence the service layer.

The service layer includes issues related to outreach and marketing, community analysis and assessment of needs, level of community curation and the makeup of service teams. All of these were emphasised by Atlestam et al. (2011), Berger (2002), Hapel (2020), Hill (2018), Scott (2011), Van Riel et al. (2008) and Williment (2020) amongst others; they have been proven to impact the development of appealing and diverse library stock and services. Components of the service layer are interconnected and mutually influential, meaning issues like a homogenous staff can negatively influence the diversity of services, stock and so on (see Sections 5.3.2, 5.3.3, 5.3.4 and 5.3.5).

External barriers to diversity also influence the management and service layers. Such barriers do not fall under the immediate control of the library, but they still hinder diversity. They include issues related to the perceptions and understanding stemming from ungrounded thought in individual and community terms. Like immigrants in previous studies (e.g. Atiso et al., 2018; Audunson et al., 2011; Mahlhl, 2020), the Arab interviewees have their perceptions of public libraries, such as public libraries are for white and English people (see Section 5.3.7). External barriers also include government relationships, such as the perceived overall political bias against the Arab community and the political apathy towards public libraries. These external barriers indicate that public libraries cannot embrace diversity independently. For example, at the local level, the financial resources allocated for public libraries are influenced by the councillors and their view and perception of public libraries (McMenemy, 2009). Therefore, libraries always need political backing (see Sections 5.3.6.1 and 5.3.6.2).

In addition to the above barriers that can apply to both community-managed libraries and council-run libraries in Sheffield, other obstacles appear only to impact community-managed libraries. These include the capacity, skills and enthusiasm of the volunteers operating the library. For instance, the withdrawal of volunteers as a consequence of COVID-19 resulted in a shortage of workers. In some instances, this has prevented community-managed libraries from delivering any service at all, let alone fulfilling diversity objectives. Additionally, in Sheffield, a volunteer coordinator was appointed for community-managed libraries. In addition to providing guidance and advice to library group management committees, the volunteer coordinator supports and trains library volunteers on the practical aspects of operating a library service (DCMS, 2016b). However, one of the main counterarguments to volunteers running libraries is

that LIS is a professional field, and short-term training is not the same as professional education (Casselden et al., 2015). Therefore, volunteers may not always have the skills and knowledge to perform professional tasks, like collection development. Finally, volunteers' enthusiasm and opinion concerning diversity can influence the services they develop. For instance, homogeneity amongst the volunteers may limit their ability to understand the importance of working towards diversity. As McMenemy et al. (2007) explained, personal ethical beliefs could potentially impact ethical decisions made by LIS professionals and their subsequent ability to provide a service to the customer (see Section 5.3.8). The findings summarised in this section built the ground to form the *Challenges and Barriers to Diversity Conceptual Model* in Section 5.3, which can provide public libraries with a guide to review and evaluate their diversity work and identify issues within and outside the library walls.

6.3 Contributions of the research

6.3.1 Contribution to the literature

A key contribution of this thesis is to provide a new reading of the integration and inclusion needs and public library experience of the Arab community in the UK and to shed light on themes and problems to be considered when studying Arabs. The present research is one of the very few LIS studies focusing on the Arab community, specifically in the UK. This area has not been studied in depth, but is important for two reasons. First, as already summarised in Section 6.2, this study has revealed a unique and complex narrative of the needs and public library experience of the Arab community. Even though they share some characteristics with other ethnic minority groups, their experience also differs in many ways. Second, the Arab population of the UK has increased significantly in recent years (see Sections 1.4.1 and 3.6.1.1).

Still, their voice remains overlooked in academic literature and national census data (Caabu, 2020) (see Sections 1.3.1 and 1.3.2).

Additionally, the present research provides a different understanding of the LIS critical diversity literature, which is important. For instance, Hudson (2017) argued against the scarcity and superficiality of debate about diversity in the LIS literature and in library practice. Vincent (2009) called for better involvement, for example, in broader public policy and with a debate around race relations, migration and diversity to show how libraries contribute to these broader agendas and demonstrate their value to society (see Sections 1.2.2 and 2.3.3). To that end, this work is the first study to integrate Oldenburg's (1989) third places theory and critical diversity and integration literature as a theoretical framework guiding the investigation and the interpretation of findings (see Section 2.8), enriching the LIS critical diversity literature.

6.3.2 Methodological contribution

In methodological terms, Section 3.6.2.4 justified using reflexive thematic analysis in the present research. It also clearly followed how I employed and added my techniques to Braun and Clarke's (2021a) six steps of reflexive thematic analysis. Two strategies were integrated with the reflexive thematic analysis for the first time: the 'Interview Summary Form' and elements of discourse analysis (see Section 3.6.2.4). In Braun and Clarke's (2021a) argument, the flexibility of thematic analysis invites the creativity and innovation of methodological 'mash-ups'. Still, researchers often engage in problematic practices where they combine reflexive thematic analysis with other often incompatible procedures without enough justification or explanation (Braun & Clarke, 2021a), which I attempted to avoid. Byrne (2021) added that although the usage of thematic analysis dates back to the early twentieth century, it has been poorly defined

and understood until recently. Therefore, this study's methodology contributes by offering a practical example of Braun and Clarke's contemporary reflexive thematic analysis. It provides an example of how researchers can combine reflexive thematic analysis with other techniques to aid the data analysis process to yield rich results.

6.3.3. Theoretical contribution

As explained thoroughly in Section 2.8, Oldenburg's (1989) third places theory is the theoretical framework guiding the present study. Three of the third place's characteristics were selected: levellers, conversational and home-away-from-home. Those three characteristics were accepted as corresponding to public libraries' role in social inclusion (diversity) and integration. Therefore, Oldenburg's (1989) three factors were not taken only as interpreted by Oldenburg (1989), but also as debated in critical integration and diversity literature reviewed in Chapter Two. As an outcome of employing this conceptual framework and data analysis, the present research developed a LIS empirical-based framework (Developed Perspective of Oldenburg's (1989) Third Places), which is the first framework to develop Oldenburg's (1989) third places theory by adding diversity to its characteristics. The framework is also the first LIS empirical-based framework to address the process that public libraries can follow to ensure that the integration and inclusion needs of minority ethnic groups, namely members of the Arab community, are identified and addressed. It informs research directions in LIS migration studies and the professional practice of library staff, library volunteers, and other agencies serving ethnic minorities, namely Arabs (see section 5.4).

In addition to the above, as explained in Section 3.4, the present study incorporates inductive and deductive elements. Therefore, it opens the possibility of developing the employed

Oldenburg's (1989) third places theory and forming new ones. One of the emerging hypotheses is the impact of the individuals' political environment on post-immigration library experiences already discussed in Section 6.2 (see also Section 4.4.1.4). This hypothesis was supported by empirical evidence and previous literature. Therefore, it can be proposed as a novel and straightforward approach to studying ethnic minorities' image and perceptions of, and expectations from, public libraries and their behaviour and interaction with public sectors, including public libraries.

6.4 Implications of the research

The study has implications for public library employees and volunteers in the UK, Arab community, and the LIS field and researchers. For public library employees and volunteers in the UK, the results of this study and the developed empirical-based framework (i.e. Developed Perspective of Oldenburg' (1989) Third Places) can assist in developing sympathy and understanding of the Arab community's library experiences within their walls. It can also serve as a foundation to help public institutions (including libraries) understand the integration and inclusion needs and behaviour of the Arab community better. For instance, as the findings suggested, members of the Arab community tend not to initiate contact with public libraries to express their needs and demands because, in their understanding, the outreach should be initiated by the libraries, not themselves. However, for public libraries, this implies that the Arab community does not need them or does not require any specific services (see Sections 5.3.3 and 5.3.7). If public libraries' staff and volunteers understand the Arab community's socio-cultural and political background, the service provider will better understand this community's behaviour inside the library. In that case, they may discover that because members of the Arab community

do not communicate well with public libraries, it does not mean they do not need them. It instead may mean that members of the Arab community do not always understand the rights of library users and that they can influence the shape of public libraries' services (see Section 4.4.1.4). This study also can help public library employees and volunteers to understand the potential gaps and barriers in library services for Arab residents. In addition, by extending academic studies about the Arab community, it is hoped that this study will help to widen the visibility of Arabs as active, legitimate participants in society and assert their public acceptability.

Finally, this study is unique within the LIS community. It can become the foundation for evaluating and understanding the public library experience of the Arab community in the UK. It can aid researchers in understanding how the Arab community think, use public libraries, interacts with others within library walls, and what their integration and inclusion needs are. This study may also inspire other researchers to study and develop insights into the UK public libraries' experiences for other marginalised groups or the Arab community in different research contexts (see more in Sections 6.6 and 6.7)

6.5 Limitations

This study has three limitations. First, data were collected from a single case study; therefore, it provides no basis for scientific generalisation. Secondly, this study considered only the experiences of those Arab community members who participated in the study. Thus, not all the experiences of the Arab community in UK public libraries are represented. However, the power of qualitative research is to offer conclusions potentially transferable to broader populations. The same point applies to the selected case of public libraries in Sheffield. As explained in Sections 4.2.2 and 5.2, each public library in Sheffield is independent and has a

community identity. Each library has unique circumstances and users, which shape how the library operates and serves its community. Thus, the findings in this research may not necessarily apply to all public libraries in Sheffield.

Thirdly, the COVID-19 pandemic possibly influenced the sample size and methodological choices. It also caused significant disruption and delays to fieldwork (see, for example, Section 3.6.1.1). As explained in Sections 3.6.1 and 3.6.2, due to COVID-19, the data collection methods were entirely internet-mediated. I took various measures to reduce any possible influence of the digital divide on participants (see Section 3.8.4). Still, I could not guarantee the outcomes. Furthermore, some potential participants withdrew from participation due to being diagnosed with COVID-19, suffering from post-COVID-19 sickness, or had limited time due to online work or schooling (see Section 3.6.2.2). However, the sample size was sufficient to understand the phenomenon of interest, although applying face-to-face data collection methods could have captured more variety of voices (see Section 3.6.2.2).

6.6 Recommendations to improve the Arab community’s experiences of public libraries: for Sheffield City Council, Sheffield’s public libraries, the Arab community and its organisations

Sheffield City Council has always paid attention to issues of ethnical diversity and division in the city and is known for being a sanctuary city that welcomes new arrivals from various walks of life (ASSIST Sheffield, n.d.) (see Section 1.4.1). The Sheffield City Council’s aim to tackle racism and race disparities was marked by the establishment of the *Race Equality Commission* to deliver an independent strategic examination of “the nature, extent, causes and impact of race inequality” within Sheffield (Sheffield City Council, 2022, p.4). Still, as

established in Section 5.3.6, there remains potential room for improvement. For instance, in 1999, *Libraries for All: Social Inclusion in Public Libraries* assigned public libraries a vital role in the government's bid to combat social exclusion as a significant social influence on the community (McMenemy, 2009). Sheffield City Council needs to re-emphasise that and empower public libraries as partners to combat racism and race disparities, and financially enable them to enact those objectives.

Public libraries are identified in the literature as facilitators of integration and social inclusion for ethnic minorities (see Sections 2.2, 2.3.2 and 2.3.4). However, in this study, it was found that the Arab community used libraries less than might have been anticipated (see Section 5.3.7), suggesting that libraries should do more to engage with this group. It was also found that public libraries are not fully aware of the needs and demands of the Arab community or their demographic and distribution in the city (see Section 5.3.3). Thus, public libraries in Sheffield could do more to make the Arab community aware of their services and do even more by conducting official and regular analysis of the community and assess community needs. Having a deeper understanding of the Arab community in the local area can benefit the library service; research such as this one should assist in achieving this goal. Also, in circumstances of highly constrained local government funding, public libraries in Sheffield could establish more partnerships with the Arab institutions and community members and increase the capacity of volunteers to deliver satisfactory services to the Arab community (see Section 5.3.4).

The Arab institutions encountered in the course of this research were highly used and valued by the Arab community. Therefore, these organisations should make an effort to reach out to members of the Arab community to keep them informed of the possibilities available to them

in public libraries. They are also encouraged to reach out to public libraries to establish the partnership and libraries' awareness of the Arab community and their needs.

For members of the Arab community, a mutual understanding of needs and demands between community members and libraries would benefit both sides. Therefore, Arab communities are encouraged to reach out to public libraries and communicate their needs and demands. Unless members of the Arab community establish themselves as active participants in society and legitimate polity members, their needs and demands will not be known or met (see Section 5.3.7).

6.7 Suggestions for future research

Further research is necessary to develop this topic and dive more deeply into the experience of the Arab community with UK public libraries to understand better their integration and inclusion needs and public library experiences. There are additional areas that could be studied:

- A qualitative study of the Arab community in the UK to investigate their public library experiences and their needs for inclusion and integration in other parts of the UK will widen this group's representation and visibility and provide comparative studies to this research.
- A comparative study like Berger (2002) comparing the Arab community and the general public library users' use of public libraries in the UK to determine the differences and similarities between the needs of these two groups and figure out a way to balance between them.

- Future studies could expand on this current study by applying and empirically testing the LIS empirical-based frameworks developed in this study (particularly, the Developed Perspective of Oldenburg' (1989) Third Places Framework and Challenges and Barriers to Diversity Framework) in a different research context.
- Future studies could expand on this current study by testing its emerging hypotheses, such as the impact of the political environment on post-immigration library experiences discussed in Section 4.4.1.4.
- More focused and narrowed studies are needed. This study was generic and focused on Arabs with no specific reference to a particular nationality (e.g. Yemeni), which overlooked the heterogeneity of the Arab community. It also did not investigate one specific hub library. Those choices were made due to insufficient knowledge of the demographic and residency of the Arab community in Sheffield and their library experiences (see Section 3.6.1.1). Since this study contributes to filling these knowledge gaps, future researchers can use it as a foundation to narrow the scope of the current research by sample group or location, such as the public libraries' experience of the long-established Yemeni community in Burngreave. To that end, future researchers can refer to the interactive map available here (https://www.google.com/maps/d/edit?mid=1nkVeeo7FvJYXnfwB44G-zcN_i5P6wZl2&usp=sharing). The interactive map builds mainly on the present study's fieldwork to summarise the libraries used by the Arab community in Sheffield (including the racial demographic of the libraries' area), the Arab community's area of residency in Sheffield, and potential gatekeepers to the Arab community in Sheffield.

- This research only focuses on the experience of Arab adults in public libraries in Sheffield. Children's libraries and archives were excluded as it was beyond the capacity of this study. Therefore, the representation of the Arab community in UK archives and UK public libraries' services to Arab children need further investigation.
- LIS studies have always acknowledged that public libraries are political institutions (see Sections 1.2.1, 2.2 and 2.5). More research is needed to explore the conflicts that politics creates for public libraries, and how political agendas, in many cases, hinder public libraries from committing to their ethical frameworks and commitments to all users. One way is to duplicate the more recent explorations of the concept of neutrality and how it is rooted in politics, such as Macdonald and Birdi (2019) and McMenemy (2021), in a big-scale empirical case study.

6.8 Final words

This thesis was conducted after the UK public library service came under several challenges, such as the enormous financial pressure from 2014 onwards and the subsequent library closures and reductions in service (see Section 1.4.2). Therefore, questioning library practices and usefulness may make them easier targets for authority budget cuts. For that, it is crucial to highlight that there was an explicit understanding amongst the library staff and Arab community members canvassed herein that the public libraries in Sheffield are in a unique position to facilitate and support the various needs of their community. Further, libraries are often viewed as neutral and free gathering places that can bring individuals from all walks of life together in order to build a more cohesive and connected society. The understanding is there, but perhaps the execution is not due to many complications.

With the above in mind, it is hoped that this thesis will have a positive impact on local politicians' perceptions of public libraries. Media coverage largely indicates that politicians lack awareness of the potential contribution of the public library service to various aspects of society and political agendas and the political apathy towards public libraries within a highly constrained funding context. Still, the findings of this thesis could contribute to the understanding of libraries' contribution to political agendas and how local authorities and libraries can work together towards building stronger and more resilient communities in a country characterised by its ethnic diversity and history of ethnic disparities.

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APPENDICES

APPENDIX 1: ARAB STUDY PILOT SURVEY AND INVITATIONS LETTER

A. Invitations letter

Hello,

Good evening. I am currently in the pilot phase of my PhD questionnaire. The questionnaire focused on the needs and experiences of Sheffield's Arab residents with Sheffield public libraries. It does not matter whether you are a library user or not to participate in the survey. I need 5 to 6 people to participate in order to get their opinions about the quality and clarity of the questionnaire and its translation. You can use the link or the barcode and answer in Arabic or English. The survey is available until 12/3/2021

Survey link

<https://www.surveymonkey.co.uk/r/FLMXQF3>

السلام عليكم
اسعد الله مسانكم
انا حاليًا في المرحلة التجريبية لاستبيان مرحله الدكتوراه. الاستبيان يركز على احتياج و خبرات سكان شيفلد العرب مع مكتبات شيفلد العامه. لا يهم كونك مستخدم للمكتبه او لا للمشاركة في الاستبيان. احتاج ٥ الى ٦ اشخاص للمشاركة لاخذ آرائهم عن جودة ووضوح الاستبيان و الترجمة. يمكن استخدام الرابط او الباركود و يمكن الاجابه بالعربي او الانجليزي. الاستبيان متاح الى تاريخ ١٢/٣/٢٠٢١
رابط الاستبيان

<https://www.surveymonkey.co.uk/r/FLMXQF3>



B. The survey

Note. Follow this link for clearer version: https://pdfhost.io/v/Onzk.fStr_View_Survey

Pilot stage:

This process's primary purpose is to look at the questions and let ME have any feedback on the translation, survey's clarity and scope, if the questions are straightforward, if any questions seem unnecessary or if you notice anything that should be added. Please also let ME know how long it took for you to complete the questionnaire. There is a brief section at the end of the questionnaire to add your feedback. Many thanks in advance, and I am very grateful for your help!

You will find those questions to answer at the end of the survey

* 16. Are the English and Arabic versions of this survey identical and do they elicit the same meaning? Please explain (You can type in Arabic or English).

* 17. Are the questions in this survey easy to understand and answer? Please comments on any difficulties you have faced with answering the question (You can type in Arabic or English).

* 18. Please feel free to include any additional comments here, either to expand upon your answers or to comment on the questionnaire (You can type in Arabic or English).

* 19. Could you please state how long it took you to complete the survey? (You can type in Arabic or English) (For example, 15 minutes).

المرحلة التجريبية :

الغرض الأساسي من هذه العملية هو النظر في الأسئلة والسماح لي بالحصول على أي ملاحظات حول الترجمة ، ووضوح الاستطلاع ونطاقه ، إذا كانت الأسئلة واضحة ، أو إذا كانت هناك أي أسئلة تبدو غير ضرورية أو إذا لاحظت أي شيء يجب إضافته. يرجى أيضًا إخباري بالمدة التي استغرقتها لإكمال الاستبيان. يوجد قسم موجز في نهاية الاستبيان لإضافة ملاحظتك. شكرًا جزيلاً مقدماً ، وأنا ممتن جدًا لمساعدتك
ستجد هذه الأسئلة للإجابة عليها في نهاية الاستطلاع

١٦- هل النسختان الإنجليزية والعربية لهذا الاستبيان متطابقتان ولهما نفس المعنى؟ يرجى التوضيح: يمكنك الاجابة باللغة العربية او الانجليزية

١٧- هل الأسئلة في هذا الاستبيان سهلة الفهم والإجابة؟ يرجى التعليق على أي صعوبات واجهتها في الإجابة على أي سؤال: يمكنك الاجابة باللغة العربية او الانجليزية

١٨- لا تتردد في اضافة أي تعليق هنا ، إما للتوسع في إجاباتك أو للتعليق على الاستبيان: يمكنك الاجابة باللغة العربية او الانجليزية

١٩- هل يمكنك ذكر المدة التي استغرقتها لاستكمال الاستبيان؟ على سبيل المثال ١٥ دقيقة

Are you aware that Arabs migrated to the UK before 1948, with their number in Sheffield exceeding

8,432 in 2011? However, their needs and experiences remain under-recognised both in research and public libraries. Click [here](#) to see more interesting facts to begin with.

Therefore, I am inviting Arabs to share their experiences of using Sheffield Public Libraries.

Please take the survey ONLY if you:

- 1- live in Sheffield
- 2- are not under 18 years old
- 3- describe yourself as Arab in origin.

Please DO NOT hesitate to contact me (kasahhari1@sheffield.ac.uk) before or after answering the survey questions if you have any inquiries or clarification.

هل تعلم بأن العرب هاجروا إلى المملكة المتحدة قبل عام 1948. وفي عام 2011، تجاوز عددهم بمدينة شيفلد 8432 مهاجراً؟ إلا أن متطلباتهم وتجاربهم حتى الوقت الحالي غير معترف بها في كلٍ من البحوث و المكتبات العامة. انقر هنا لرؤية المزيد من الحقائق المثيرة للاهتمام لتبدأ بها لذا، أقوم بدعوة العرب لمشاركة تجاربهم مع مكتبات شيفلد العامة يرجى الاجابة على الاستبيان فقط في حال كونك
- تعيش في شيفلد
- عمرك يتخطى 18 عاماً
- ذو أصول عربية
في حال وجود أي استفسارات، يرجى عدم التردد في التواصل معي عبر البريد الالكتروني سواء قبل أو بعد الاجابة على الاستبيان (kasahhari1@sheffield.ac.uk)

* 1. Do you consent to your participation in the survey?

هل توافق على المشاركة في الاستبيان؟

- Yes, I agree to participate in the survey
نعم، أوافق على المشاركة في الاستبيان
- No, I do not agree to participate in the survey
لا، أوافق على المشاركة في الاستبيان

Part A: Background Information

* 2. What is your current status?

ما هو وضعك الحالي؟

- Arab-British who was born in the UK
عربي بريطاني من مواليد المملكة المتحدة
- Arab who was born outside the UK. Please specify where. For example, Egypt.
عربي مولود خارج المملكة المتحدة. يرجى تحديد المكان (على سبيل المثال، مصر)

* 3. Pre-pandemic (COVID-19), have you ever visited or used Sheffield Public Libraries?

قبل تفشي وباء (كوفيد 19)، هل قمت بزيارة مكتبات شفيلد العامة؟

Yes

نعم

No

لا

* 4. Pre-pandemic (COVID-19), which library branch do you usually visit? (You can select more than one option)

قبل تفشي وباء (كوفيد 19) أي فرع في المكتبة كنت معتاداً على زيارته؟ يمكنك اختيار أكثر من إجابة

- Broomhill Library
مكتبة برومهيل
- Burngreave Library
مكتبة براون جريفى
- Central Library
المكتبة المركزية
- Chapeltown Library
مكتبة تشابلتاون
- Crystal Peaks Library
مكتبة كريستل بيكس
- Darnall Library
مكتبة دارنال
- Ecclesall Library
مكتبة اكليسال
- Ecclesfield Library
مكتبة اكليسفيلد
- Firth Park Library
مكتبة فيرت بارك
- Frecheville Library
مكتبة فريتشفيل
- Gleadless Library
مكتبة غليدس
- Greenhill Library
مكتبة جرينهيل
- Highfield Library
مكتبة هايفيلد
- Hillsborough Library
مكتبة هيلزبره
- Jordanthorpe Library
مكتبة جوردانثورب

- Manor Library
مكتبة مانور
- Newfield Green Library
مكتبة نيوفيلد جرين
- Park Library
مكتبة بارك
- Parson Cross Library
مكتبة بارسون كروس
- Southey Library
مكتبة سوثلي
- Stannington Library
مكتبة ستانينجتون
- Stocksbridge Library
مكتبة ستوكبريدج
- Tinsley Library
مكتبة تينسلي
- Totley Library
مكتبة تولي
- Upperthorpe Library
مكتبة أبرثورب
- Walkley Library
مكتبة ووكللي
- Woodhouse Community Library
مكتبة وودهاوس المجتمعية
- Woodseats Library
مكتبة وودسيتس
- Other (please specify)
غير ذلك (يرجى التحديد)

Part B: The experiences of Arab library users and non-users in Sheffield

(B1- Users)

Use a five-point scale (1 being strongly dissatisfied, 5 strongly satisfied, and N/A not applicable) to answer the following question.

استخدم مقياسًا من خمس نقاط (1 غير موافق بشدة ، 5 موافق بشدة ، و لا ينطبق) للإجابة على السؤال:
النالي

* 5. Based on your recent visit/s to any of Sheffield's public libraries pre-pandemic (COVID-19), how satisfied or dissatisfied were you with the following?

استناداً إلى زيارتك/ زيارتك الاخير له لأي من مكتبات شيفيلد العامة قبل تفشي وباء (كوفيد 19)، ما مدى رضاك/ عدم رضاك عما يلي؟

	1. Strongly dissatisfied غير راض بشدة	2. Dissatisfied غير راض	3. Neutral محايد	4. Satisfied راض	5. Strongly satisfied راض بشدة	N/A لا ينطبق
1. The selection of books اختيار الكتب	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2. The selection of other resources (e.g. DVDs and audiobooks) والكتب الصوتية اختيار الموارد الأخرى (مثل أقراص DVD)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3. Condition of the equipment (e.g. computers) حالة المعدات (مثل أجهزة الكمبيوتر)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4. Signposting in the library وضع اللافتات في المكتبة	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5. The overall appearance of the interior of the library المظهر العام للمكتبة	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6. The friendliness of the library staff مقابلة وترحيب موظفي المكتبة	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
7. The helpfulness of the library staff مدى تعاون موظفي المكتبة	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
8. The opening hours ساعات العمل	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Use a five-point scale (1 being strongly dissatisfied, 5 strongly satisfied, and N/A not applicable) to answer the following question.

استخدم مقياساً من خمس نقاط (1 غير موافق بشدة ، 5 موافق بشدة ، و لا ينطبق) للإجابة على السؤال التالي

* 7. Including the pre-pandemic (COVID-19) period, what do you use Sheffield Public Libraries for? (You can select more than one option)

مع الاخذ في الاعتبار فترة ما قبل تفشي وباء (كوفيد 19) ماهي استخداماتك أثناء زيارتك لمكتبات شيفيلد العامة؟ يمكنك تحديد أكثر من خيار

- Return or borrow library resources
إعادة أو استعارة موارد المكتبة
- Meet with other people
مقابلة أشخاص آخرين
- Study
المذاكرة
- Use reference books
استخدام الكتب المرجعية
- Use the computer or internet
استخدام الكمبيوتر أو الإنترنت
- Use the photocopier, scanner or printer
استخدام آلة التصوير أو الماسح الضوئي أو الطابعة
- Get help from the library staff
الحصول على المساعدة من موظفي المكتبة
- Relax in a safe and friendly place
الاسترخاء في مكان آمن
- Attend a children's library programme
حضور برنامج مكتبة الأطفال
- Attend an adult library programme
حضور برنامج مكتبة الكبار
- Attend a community event
حضور ملتقى اجتماعي
- Other (please specify)
غير ذلك (يرجى التحديد)
-
- None of the above
لا شيء مما سبق

* 8. What type of materials and services would you like Sheffield Public Libraries to provide you with that are not already provided? (You can think of the present moment and the time when COVID-19 is over and restrictions are lifted. You can select more than one option).

ما نوع المواد والخدمات التي ترغب في أن توفرها لك مكتبات شيفيلد العامة والتي لم يتم توفيرها بالفعل؟ يمكنك التفكير في اللحظة الحالية والوقت الذي تنتهي فيه فترة وباء كوفيد 19 وترفع القيود. يمكنك اختيار أكثر من إجابة

- Arabic non-fiction (e.g. handbooks, textbooks for educational help)
كتب عربية غير خيالية. مثل الكتب المدرسية للمساعدة التعليمية

- Arabic fiction (leisure reading)
كتب خيال عربي: قراءة ترفيهية
- Newspapers and magazines from your home country
الصحف والمجلات الصادرة من بلدي الأم
- Arabic digital resources (e.g. e-books)
المصادر الرقمية العربية. مثل الكتب الإلكترونية
- English non-fiction (e.g. historical book) about your home country or culture
الكتب الانجليزية غير الخيالية (مثل الكتاب التاريخي) عن بلدك أو ثقافتك
- English fiction (leisure reading) about your home country or culture
كتب الخيال الإنجليزي (القراءة الترفيهية) عن وطنك أو ثقافتك
- English digital resources (e.g. e-books) about your home country or culture
المصادر الرقمية الإنجليزية (مثل الكتب الإلكترونية) حول بلدك أو ثقافتك
- Children's resources in Arabic
مصادر الأطفال باللغة العربية
- Children's programs in Arabic
برامج الأطفال باللغة العربية
- Children's resources about their home countries or culture in English
مصادر للأطفال حول بلدانهم الأصلية أو ثقافتهم باللغة الإنجليزية
- Children's programs about their home countries or culture in English
برامج الأطفال حول بلدانهم الأصلية أو ثقافتهم باللغة الإنجليزية
- Educational resources in Arabic
مصادر تعليمية باللغة العربية
- Educational sessions in Arabic
دورات تعليمية باللغة العربية
- English learning resources
مصادر تعلم اللغة الإنجليزية
- English learning sessions
دورات تعلم اللغة الإنجليزية
- Safe and free space to communicate with others
مساحة آمنة وشاغرة للتواصل مع الآخرين
- Cultural programmes (e.g. Eid celebration)
البرامج الثقافية. مثل الاحتفال بالعيد
- Events that foster a connection with the wider society
الأحداث التي تعزز التواصل مع مجتمع أوسع وأشمل
- Online programs that help us to handle and understand the pandemic period (COVID-19).
البرامج عبر الإنترنت التي تساعدنا على التعامل مع فترة الوباء وفهمها
- Other (please specify)
غير ذلك (يرجى التحديد)
-
- No specific demand
لا يوجد طلب محدد

Part B: The experiences of Arab library users and non-users in Sheffield
(B2- Users and non-users)

* 9. Please tick up to five themes or subjects around which you would like Sheffield Public Libraries to centralise their provision? (provision can include services, resources, programs and information, whatever is applicable to the chosen theme).

يرجى كحد اقصى اختيار خمس موضوعات ترغب في ان تركز عليها مكتبات شيفلدا العامة (يمكن أن يكون التركيز على هذه الموضوعات عبر توفير الخدمات والموارد والبرامج والمعلومات، حسب ما ينطبق على الموضوع المختار)؟

- Jobs
وظائف
- Transportation
وسائل النقل
- Socialisation
التواصل مع الآخرين
- Banking
الخدمات المصرفية/البنكية
- Education
تعليم
- Law
قانون
- Health
صحة
- Housing
الإسكان
- Language
لغة
- None of the above
لا شيء مما سبق
- Other (please specify)
غير ذلك (يرجى التحديد)

* 10. Rank the following information resources from the most important (1) to the least important (5), based on the resources you rely on the most (N/A means not applicable)

رتب مصادر المعلومات التالية من الأكثر أهمية (1) إلى الأقل أهمية (5) او لا ينطبق، بناءً على الموارد التي تعتمد عليها أكثر من غيرها



Personal networks, such as family and friends

الشبكات الشخصية، مثل الأسرة والأصدقاء

N/A

لا ينطبق



Social media

السوشيال ميديا/شبكات التواصل الاجتماعي

N/A

لا ينطبق



The internet

الانترنت

N/A

لا ينطبق



Media sources, such as TV and newspaper

الوسائط الاعلامية، مثل أجهزة التلفاز والصحف

N/A

لا ينطبق



Libraries

المكتبات

N/A

لا ينطبق

☰

Mosque

المسجد

N/A

لا ينطبق

☰

Others

غير ذلك

N/A

لا ينطبق

**Part B: The experiences of Arab library users and non-users in Sheffield
(B3: their struggles)**

* 11. People may face various obstacles that may prevent or reduce their use of public libraries. The following question will allow you to choose those obstacles that most apply to you. (Please tick those that apply to you during and/or pre-pandemic (COVID-19))

ربما يواجه الأشخاص العديد من العقبات التي قد تعرقل أو تقلل من استخدامهم للمكتبات العامة. سيسمح لك السؤال التالي باختيار العقبات التي تنطبق عليك أكثر. يرجى اختيار تلك العقبات التي تنطبق عليك أثناء و/ أو ما قبل جائحة كوفيد ١٩

- | | |
|--|---|
| <input type="checkbox"/> I do not face any obstacles
لا أواجه أي عقبات | <input type="checkbox"/> I mistrust the library as institution
عدم الثقة في المكتبة كمؤسسة |
| <input type="checkbox"/> I do not have the time to go there
ليس لدي وقت للذهاب إلى المكتبة | <input type="checkbox"/> I mistrust the library resources
عدم الثقة في موارد المكتبة |
| <input type="checkbox"/> It is not open when I want it to be
عدم فتحها عندما أريد الذهاب إليها | <input type="checkbox"/> I mistrust the library staff
عدم الثقة في موظفي المكتبة |
| <input type="checkbox"/> It is too far away to get to easily
بعيدة جداً وصعوبة الوصول إليها | <input type="checkbox"/> I do not feel welcome at the library
عدم الشعور بالترحيب في المكتبة |
| <input type="checkbox"/> It does not offer what I need
عدم تقديمها للمحتوى الذي أحتاجه | <input type="checkbox"/> I do not feel respected at the library
عدم الشعور بالاحترام في المكتبة |
| <input type="checkbox"/> I have access to other resources (e.g. academic libraries)
لدي وصول إلى موارد أخرى (مثل المكتبات الأكاديمية) | <input type="checkbox"/> I do not feel represented at the library
لا أشعر بأن المكتبة تمثلني-لا أشعر بالتصميم في المكتبة |
| <input type="checkbox"/> I am unaware of the range of library services and resources
لست على دراية بخدمات وموارد المكتبة | <input type="checkbox"/> I do not feel safe at the library
عدم الاحساس بالأمان في المكتبة |
| <input type="checkbox"/> I am unaware of the library's existence
لست على علم بوجود المكتبة | <input type="checkbox"/> I am not interested in or have no need for library services
لست مهتماً أو لست بحاجة إلى خدمات المكتبة |
| <input type="checkbox"/> Too confusing to use
عدم إجابة استخدام المكتبة | <input type="checkbox"/> The COVID-19 pandemic
جائحة كوفيد ١٩ |
| <input type="checkbox"/> Low English language proficiency
الانخفاض المنخفض للغة الإنجليزية | |
| <input type="checkbox"/> Ineligibility for a library card
عدم الأهلية للحصول على بطاقة المكتبة | |
| <input type="checkbox"/> Other (please specify)
غير ذلك (يرجى التحديد) | |
| <input type="text"/> | |
| <input type="checkbox"/> None of the above
لا شيء مما سبق | |

* 12. The obstacles I selected in the previous question (Q:11) are caused by (You can select more than one option)

العقبات والتحديات التي اخترتها في السؤال السابق (س ١١) تعزى الى...
(يمكنك اختيار أكثر من اجابة)

- My perceptions and expectations
تصوراتي وتوقعاتي
- My understanding of public libraries
فهمي للمكتبات العامة
- My experiences with public institutions in my home countries
تجربتي مع المؤسسات العامة في وطني الأم
- Political pressure
الضغط السياسي
- The UK's colonial history
التاريخ الاستعماري للمملكة المتحدة
- None of the library's staff looks like me ethnically, lingually, or culturally
لا أحد من موظفي المكتبة يشبهني عرقياً أو لغوياً أو ثقافياً
- The UK's history of discrimination against certain types and classes of people
تاريخ المملكة المتحدة في التفرقة ضد أنواع وفئات معينة من الناس
- Other (please specify)
غير ذلك (يرجى التحديد)
-
- None of the above
لا شيء مما سبق

Part C: Conclusion

* 13. You have almost reached the end of the survey. I appreciate your time and participation. Before you finish, I would like to inform you that in order to find out more about your needs and experiences with Sheffield Public Libraries, I will be conducting interviews that may last between 30 and 60 minutes. More information can be found in the [information sheet](#), or you can contact me directly if preferred. Are you willing to participate in an interview?

لقد وصلت إلى نهاية الاستبيان. ممتن جداً لوقتكم ومشاركتكم في الاستبيان. قبل الانتهاء ، أود أن أبلغكم أنه من أجل معرفة المزيد عن متطلباتك وتجاربك مع مكتبات شيفيلد العامة، سأجري مقابلات قد تستغرق ما بين ٣٠ إلى ٦٠ دقيقة. انقر هنا للمزيد من المعلومات ، أو يمكنك الاتصال بي مباشرة إذا كنت تفضل ذلك. هل أنت على استعداد للمشاركة في المقابلة؟

- Yes
نعم
- No
لا

* 14. Contact information (this will only be used to arrange the interview)

معلومات التواصل.

سيتم استخدامها فقط للترتيب للمقابلة الشخصية

Name

الاسم

Email Address

عنوان البريد الالكتروني

Phone Number

رقم الجوال

* 15. What language do you prefer for the interview?

بأي لغة تفضلها في اجراء المقابلة الشخصية؟

- Arabic
اللغة العربية
- English
اللغة الانجليزية
- Both would work
الانسان معاً

* 16. Are the English and Arabic versions of this survey identical and do they elicit the same meaning? Please explain (You can type in Arabic or English).

هل النسختان الإنجليزية والعربية لهذا الاستبيان متطابقتان ولهما نفس المعنى؟ يرجى التوضيح: يمكنك الاجابة باللغة العربية او الانجليزية

* 17. Are the questions in this survey easy to understand and answer? Please comments on any difficulties you have faced with answering the question (You can type in Arabic or English).

هل الأسئلة في هذا الاستبانة سهلة الفهم والإجابة؟ يرجى التعليق على أي صعوبات واجهتها في الإجابة على أي سؤال: يمكنك الاجابة باللغة العربية او الانجليزية

* 18. Please feel free to include any additional comments here, either to expand upon your answers or to comment on the questionnaire (You can type in Arabic or English).

لا تتردد في اضافة أي تعليق هنا ، إما للتوسع في إجاباتك أو للتعليق على الاستبيان: يمكنك الاجابة باللغة العربية او الانجليزية

* 19. Could you please state how long it took you to complete the survey? (You can type in Arabic or English) (For example, 15 minutes).

هل يمكنك ذكر المدة التي استغرقتها لاستكمال الاستبيان؟
على سبيل المثال ١٥ دقيقة

APPENDIX 2: LIBRARY STUDY PILOT SURVEY AND INVITATIONS LETTER

A. Invitations letter

Subject: Sheffield Public Libraries' experience with serving diverse community

I am writing to you to request your participation in a brief survey (pilot stage). I would like to get more feedback about this SURVEY from up to **five individuals** who have previous experience working in libraries whether in the UK or internationally. Your responses will help me evaluate and improve the quality of the survey so that I can design better projects and improve Sheffield Public Libraries' experience with diverse communities.

The survey is very brief and will only take about 10 minutes to complete, and will be open until the **end of the 9th of March 2021**. Please click the link below to go to the survey Website (or copy and paste the link into your Internet browser).

Survey link: <https://www.surveymonkey.co.uk/r/5VLB28F>

Here is a link to a summary of my study in callforparticipants.com
<https://www.callforparticipants.com/study/get-feedback/HBPM6>

Your participation in the survey is completely voluntary and all of your responses will be kept confidential. No personally identifiable information will be associated with your responses to any reports of these data. The University of Sheffield Information department ethics committee has approved this survey. Should you have any comments or questions, please feel free to contact me at kasahhari1@sheffied.ac.uk

Thank you very much for your time and cooperation. Feedback from you is very important to me.

Sincerely,

Khulud Sahhari

B. The survey

Note. Follow this link for clearer version: https://pdfhost.io/v/ekHQU6fua_View_Survey

Pilot stage:

This process's primary purpose is to look at the questions and let ME have any feedback on the survey's clarity and scope, if the questions are straightforward, if any questions seem unnecessary or if you notice anything that should be added. Please also let ME know how long it took for you to complete the questionnaire. There is a brief section at the end of the questionnaire to add your feedback. Many thanks in advance, and I am very grateful for your help!

You will find those questions to answer at the end of the survey

*15. Please feel free to include additional comments here, either to expand on your answers provided above or to comment on the questionnaire:

* 16. Could you please state how long it took you to complete the survey? (e.g. 10 minutes).

Are you aware that the struggles that UK Public Libraries faced in 1969, in response to ethnic minorities' needs, remain ongoing? Moreover, did you know that Arabs who migrated to the UK before 1948, whose numbers in Sheffield exceeded 8,432 in 2011, continue to be under-recognised in LIS research? Please [click here](#) for more interesting facts.

Therefore, I am inviting staff members and senior managers of Sheffield Public Libraries and community-run libraries to share their experiences and insights into serving Arab ethnic minorities. SO,

Please take the survey ONLY if you:

1- Work in Sheffield Central Libraries, individual branch libraries, or community-run libraries.

2- Please note that children's and hospital libraries are excluded from this study.

Please DO NOT hesitate to contact me (kasahhari1@sheffield.ac.uk) before or after answering the survey if you have any inquiry or require any clarification.

* 1. Do you consent to your participation in this survey?

Yes

No

Part A: Background information

* 2. Please tick the names of all of the libraries that you work in.

- Broomhill Library
- Burngreave Library
- Central Library
- Chapeltown Library
- Crystal Peaks Library
- Darnall Library
- Ecclesall Library
- Ecclesfield Library
- Firth Park Library
- Frecheville Library
- Gleadless Library
- Greenhill Library
- Highfield Library
- Hillsborough Library
- Jordanthorpe Library
- Manor Library
- Newfield Green Library
- Park Library
- Parson Cross Library
- Southey Library
- Stannington Library
- Stocksbridge Library
- Tinsley Library
- Totley Library
- Uppertorpe Library
- Walkley Library
- Woodhouse Community Library
- Woodseats Library
- Other (please specify)



* 3. Who is completing this survey? (Please specify your job title/s. You can choose more than one).

Library manager/s

Library officer/s

Please specify

* 4. What email address would you like to use to be contacted? (This information will not appear in the dissertation).

Please use the following range of options to answer question 5 to question 14:

1- Yes

2- Yes, although this was paused since March 2020 as a result of the COVID-19 pandemic

3- No, although we are working towards providing/implementing/doing this

4- We are aware of this but we do not have the time or money to implement it

5- There is no need or plan to do this

6- I do not know

Part B: Operating (B1), (B2), and (B3) within libraries
(B1: diversity)

* 5. We operationalise diversity through our work by

	1. Yes	2. Yes, although this was paused since March 2020 as a result of the COVID-19 pandemic	3. No, although we are working towards providing this	4. We are aware of this but we do not have the time or money to implement it	5. There is no need or plan to do this	6. I do not know
1- Hiring diverse library staff (paid staff).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2- Recruiting consultants from marginalised communities (unpaid).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3- Targeting diverse users.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4- Recognising and appreciating the diverse characteristics that make individuals unique.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5- Opposing racism, white privilege and inequity.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Other (please specify)

(B2: Inclusion)

* 6. We operationalise inclusion through our work by

	1. Yes	2. Yes, although this was paused since March 2020 as a result of the COVID-19 pandemic	3. No, although we are working towards providing this	4. We are aware of this but we do not have the time or money to implement it	5. There is no need or plan to do this	6. I do not know
1- Implementing strategies to identify socially excluded people and their geographical distribution.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2- Implementing strategies to engage socially excluded people and establish their needs.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3- Regularly accessing and reviewing our current practices.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4- Developing strategic objectives and prioritising resources.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5- Developing services and making new facilities or services available.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6- Training staff to provide newly developed services.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
7- Publicising the implemented services.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
8- Regularly evaluating success, reviewing and improving our services.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
9- Establishing an environment within which any individual or group can feel welcomed, respected, supported and valued.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Other (please specify)

(B3: Integration)

* 7. We operationalise integration through our work by

	1. Yes	2. Yes, although this was paused since March 2020 as a result of the COVID-19 pandemic	3. No, although we are working towards providing this	4. We are aware of this but we do not have the time or money to implement it	5. There is no need or plan to do this	6. I do not know
1- Prioritising the needs of and provision for ethnic minorities in their preferred language	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2- Promoting cultural diversity and acceptance throughout the design of programmes.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3- Promoting cultural diversity and acceptance throughout the collection development.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4- Introducing people to communities different from their own.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5- Facilitating the expansion of ethnic minorities' social networks.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6- Increasing ethnic minorities' social capital in the form of increased knowledge and information about Britain.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Other (please specify)	<input type="text"/>					

Part C: The extent to which activities around (C1), (C2), and (C3) include Arab ethnic minorities (C1: Diversity)

	1. Yes	2. Yes, although this was paused since March 2020 as a result of the COVID-19 pandemic	3. No, although we are working towards providing this	4. We are aware of this but we do not have the time or money to implement it	5. There is no need or plan to do this	6. I do not know
4- Arabic language E-resources.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5- English language E-resources about Arab ethnic minorities' cultures or countries.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6- Arabic language information on neighbourhood services.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
7- Arabic language flyers or booklists.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
8- Library guidance in Arabic.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
9- Signposting in Arabic.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
10- Computer keyboards with Arabic script letters.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
11- Use character encodings (Arabic) on the library website.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
12- Reference service in Arabic.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
13- Culture activities.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Other (please specify)

C2: Inclusion: B- Strategies (B1. Identify Arabs and their geographical distribution).

	1. Yes	2. Yes, although this was paused since March 2020 as a result of the COVID-19 pandemic	3. No, although we are working towards implementing this	4. We are aware of this but we do not have the time or money to implement it	5. There is no need or plan to do this	6. I do not know
5- Involving Arab ethnic minorities in the creation of relevant programmes.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6- Cooperation with members of Arab ethnic minorities.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
7- Pursuing opportunities to speak with Arab users to establish their needs.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
8- Cooperation with local public sector organisations (e.g., school).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Other (please specify)	<input type="text"/>					

C2: Inclusion: B- Strategies (B3. Collection Development).

* 12. Does your library/library authority implement or use any of the following strategies to develop Arab ethnic minority books? (Here, the term Arab ethnic minority books refers to Arabic or English language fictional or non-fictional books about Arab ethnic minority cultures, in addition to books by Arab ethnic minority authors).

	1. Yes	2. Yes, although this was paused since March 2020 as a result of the COVID-19 pandemic	3. No, although we are working towards implementing this	4. We are aware of this but we do not have the time or money to implement it	5. There is no need or plan to do this	6. I do not know
1- Arabic publishers' printed catalogues.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2- Arabic publishers' websites.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3- Websites that review Arabic materials.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4- Local Arabic bookstores in the UK.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5- Arabic bookstores outside of the UK.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6- Websites of Arabic bookstores.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
7- Arabic speaking library staff.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
8- Consultation with members of Arab ethnic minorities based in Sheffield.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Other (please specify)

C2: Inclusion: B- Strategies (B4.Training of library staff).

* 13. Does your library/library authority implement or use any of the following inclusion strategies in order to prepare staff to meet the needs of Arab ethnic minorities?

	1. Yes	2. Yes, although this was paused since March 2020 as a result of the COVID-19 pandemic	3. No, although we are working towards implementing this	4. We are aware of this but we do not have the time or money to implement it	5. There is no need or plan to do this	6. I do not know
1- Having a collection of staff development resources focusing on issues of diversity and inclusion.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2- Providing staff with cultural awareness training programmes (either online or face-to-face).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Other (please specify)	<input type="text"/>					

C3: Integration

* 14. Does your library/library authority implement or use any of the following strategies in order to integrate Arab ethnic minorities?

	1. Yes	2. Yes, although this was paused since March 2020 as a result of the COVID-19 pandemic	3. No, although we are working towards implementing this	4. We are aware of this but we do not have the time or money to implement it	5. There is no need or plan to do this	6. I do not know
6- Increasing Arab ethnic minorities' social capital in the form of increased knowledge and information about the UK.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Other (please specify)

Part D: Conclusion

* 15. Please feel free to include additional comments here, either to expand on your answers provided above or to comment on the questionnaire:

* 16. Could you please state how long it took you to complete the survey? (e.g. 10 minutes).

APPENDIX 3: ARAB MAIN STUDY SURVEY AND INVITATIONS LETTER

A. Invitations letter

Greeting,

I hope you're well. This is khulud Sahhari. A PhD researcher at the Information School/Sheffield university. I am researching public libraries' provision for diverse communities, with a specific focus on Arab in Sheffield. **I invite Arabs who are Sheffield resident and aged 18 years old or over to participate in this survey.** Your cooperation will hopefully help to evaluate and improve the quality of services Sheffield Public Libraries provide for Arab communities and the recognition of the Arab community by Sheffield Public Libraries and City Council. Please note that you do not have to be a library user to participate; both library users and non-users can answer this questionnaire.

Your participation in the survey is entirely voluntary, and all of your responses will be kept confidential. Should you have any comments or questions, please feel free to contact me at kasahhari1@sheffield.ac.uk. Please refer to the participant information sheet

([https://docs.google.com/document/d/e/2PACX-](https://docs.google.com/document/d/e/2PACX-1vQfVNVIVcdk201jCYllgwq4eTUKzZoOtFkeI4v93EtKip6p1wbPz1Ynac5ZSjrjXA/pub)

[1vQfVNVIVcdk201jCYllgwq4eTUKzZoOtFkeI4v93EtKip6p1wbPz1Ynac5ZSjrjXA/pub](https://docs.google.com/document/d/e/2PACX-1vQfVNVIVcdk201jCYllgwq4eTUKzZoOtFkeI4v93EtKip6p1wbPz1Ynac5ZSjrjXA/pub))

or consent form ([https://docs.google.com/document/d/e/2PACX-](https://docs.google.com/document/d/e/2PACX-1vR1TCzgM1cUFe8K_VfhRzruLfiAxvwoqeB2iJoAfebHyM6Rp97h1dpKjrlxYC-krw/pub)

[1vR1TCzgM1cUFe8K_VfhRzruLfiAxvwoqeB2iJoAfebHyM6Rp97h1dpKjrlxYC-krw/pub](https://docs.google.com/document/d/e/2PACX-1vR1TCzgM1cUFe8K_VfhRzruLfiAxvwoqeB2iJoAfebHyM6Rp97h1dpKjrlxYC-krw/pub))

for further information. They are for your information and no need to be signed and returned to me at this stage. Your consent will be taken online during the survey.

The survey is very brief and will only take from 10 to 20 minutes to complete, and will be open from 1 April 2021 until 31 April 2021.

Here is a link to the survey (<https://www.surveymonkey.co.uk/r/K3SVDZ7>) Or you can access it through the attached RQ.

Kindly share this survey with others if possible.

I am grateful for your time and participation.

Sincerely,

Khulud Sahhari

السلام عليكم ورحمة الله و بركاته

أتمنى أن تصلك رسالتي وانت بصحة جيدة. انا الباحثة سحاري. باحثة دكتوراه في كلية المعلومات بجامعة شفيلد. حاليا اجري دراسة عن خدمات المكتبات العامة للمجتمعات متعددة الثقافات مع التركيز بشكل خاص على المجتمع العربي في شفيلد. أدعو العرب المقيمين في شفيلد والذين تبلغ أعمارهم 18 عامًا أو أكثر للمشاركة في هذا الاستطلاع. نأمل أن مشاركتكم و آرائكم سوف تسهم في تقييم وتحسين جودة الخدمات التي تقدمها مكتبات شفيلد العامة للمجتمعات العربية والاعتراف بالمجتمع العربي من قبل مكتبات شفيلد العامة وبلدية شفيلد. يرجى ملاحظة أنه ليس بالضرورة أن تكون

مستخدما للمكتبة للمشاركة. يمكن لمستخدمي المكتبة وغير المستخدمين الإجابة على هذا الاستبيان.

مشاركتك في الاستطلاع تطوعية تماما ، وستظل جميع ردودك سرية. إذا كان لديك أي تعليقات أو أسئلة فلا تتردد في

التواصل معي عبر البريد الإلكتروني

kasahhari1@sheffied.ac.uk

او الرجوع إلى ورقة معلومات المشترك

https://docs.google.com/document/d/e/2PACX-1vSynoX2LMLcAsEoRSdyJCd0-au10q63-Ur4ZgNq2kPZHvOU_uv8qtKPdv7ap8nGag/pub

أو نموذج الموافقة للحصول على مزيد من المعلوم

<https://docs.google.com/document/d/e/2PACX-1vS4PBTSwx3Y1vqaUJIFY4K-uHQkCzlocsv7jErCi1VWn9QXUULq1E62tr9gh4L83w/pub>

إنها لمعلوماتك ولا حاجة للتوقيع عليها وإعادتها إلي في هذه المرحلة. سيتم الحصول على موافقتك عبر الإنترنت أثناء الاستبيان. الاستبيان موجز للغاية وسيستغرق من 10 إلى 20 دقيقة فقط لإكماله وسيفتح من 1 أبريل 2021 حتى 31 أبريل 2021

هنا رابط الاستبيان

<https://www.surveymonkey.co.uk/r/K3SVDZ7>

أو يمكنك الوصول إليه من خلال الباركود المرفق

يرجى مشاركة هذا الاستطلاع مع الآخرين إذا كان ذلك ممكنا

أنا ممتنة لوقتكم ومشاركاتكم

بإخلاص، الباحثة سحاري



B. The survey

Note. Follow this link for clearer version: https://pdfhost.io/v/4QyLwjYDx_View_Survey

Were you aware that Arabs migrated to the UK before 1948, with their number in Sheffield exceeding 8,432 in 2011? Despite this, consideration of their needs and experiences remains under-recognised in the public library sector and related research.

I am therefore inviting Arabs to share their experiences with Sheffield Public Libraries to examine any unmet needs or areas that require review. You do not have to currently be a library user to participate; both library users and non-users can answer this questionnaire.

Take the survey ONLY if you:

- 1- live in Sheffield
- 2- are aged 18 years old or over and
- 3- describe yourself as Arab in origin.

If you are interested in taking part, please read the participants' [information](#) sheet and [consent](#) form.

If you have any questions, please email me at kasahhari1@sheffield.ac.uk.

هل تعلم بأن العرب هاجروا إلى المملكة المتحدة قبل عام ١٩٤٨. وفي عام ٢٠١١ تجاوز عددهم بمدينة شيفلد ٨٤٣٢ مهاجراً؟ إلا أن احتياجاتهم وتجاربهم حتى الوقت الحالي غير معترف بها في كلي من البحوث والمكتبات العامة لذا، أدعو العرب لمشاركة تجاربهم مع مكتبات شيفلد العامة و احتياجاتهم منها. الرجاء الاخذ في الاعتبار انه ليس بالضرورة ان تكون مستخدم للمكتبات العامة للمشاركة في هذا الاستبيان
يرجى الاجابة على الاستبيان فقط في حال كونك:

- ١- تقيم في شيفلد
- ٢- عمرك لا يقل عن ١٨ عاماً
- ٣- ذو أصول عربية

إذا كنت مهتماً بالمشاركة، يرجى قراءة [معلومات البحث](#) و [الموافقة](#)
لأي استفسار يرجى مراسلتي عبر kasahhari1@sheffield.ac.uk

* 1. Do you consent to participate in the survey?

هل توافق على المشاركة في الاستبيان؟

- Yes
نعم
- No
لا

* 2. What is your gender?

ما هو جنسك؟

Male

ذكر

Female

أنثى

Other (please specify)

غير ذلك (يرجى التحديد)

* 3. Which category below includes your age?

أي فئة أديانك تشمل عمرك؟

18-24

٢٤-١٨

45-54

٥٤-٤٥

25-34

٣٤-٢٥

55-64

٦٤-٥٥

35-44

٤٤-٣٥

65+

٦٥ وما فوق

*** 4. What is your current status?**

ما هو وضعك الحالي؟

- Arab-British, born in the UK.
عربي بريطاني من مواليد المملكة المتحدة
- Arab born outside the UK. In this case, please specify the country where you were born, such as Egypt.
عربي مولود خارج المملكة المتحدة. يرجى تحديد المكان (على سبيل المثال، مصر)

*** 5. Pre-pandemic (COVID-19), had you ever visited or used any Sheffield Public Library services?**

قبل تفشي وباء (كوفيد 19)، هل قمت بزيارة مكتبات شفيلد العامة؟

- Yes
نعم
- No
لا

*** 6. Pre-pandemic (COVID-19), which library branch or branches did you visit? (You may select more than one option).**

قبل تفشي وباء (كوفيد 19) أي فرع في المكتبة كنت معتاداً على زيارته؟ (يمكنك اختيار أكثر من إجابة)

- Broomhill Library
مكتبة برومهيل

- | **Burngreave Library**
مكتبة بانجريف
- | **Central Library**
المكتبة المركزية
- | **Chapelton Library**
مكتبة تشابلتون
- | **Crystal Peaks Library**
مكتبة كريستل بيكس
- | **Darnall Library**
مكتبة دارنال
- | **Ecclesall Library**
مكتبة اكليسال
- | **Ecclesfield Library**
مكتبة اكليسفيلد
- | **Firth Park Library**
مكتبة فيرت بارك
- | **Frecheville Library**
مكتبة فريتشيفيل
- | **Gleadless Library**
مكتبة غليدلس
- | **Greenhill Library**
مكتبة جرينهيل
- | **Highfield Library**
مكتبة هايفيلد
- | **Hillsborough Library**
مكتبة هيلزبره
- | **Jordanthorpe Library**
مكتبة جوردانثورب
- | **Manor Library**
مكتبة مانور

- | **Newfield Green Library**
مكتبة نيوفيلد جرين
- | **Park Library**
مكتبة بارك
- | **Parson Cross Library**
مكتبة بارسون كروس
- | **Southey Library**
مكتبة سوئي
- | **Stannington Library**
مكتبة ستانينجتون
- | **Stocksbridge Library**
مكتبة ستوكبريدج
- | **Tinsley Library**
مكتبة تينسلي
- | **Totley Library**
مكتبة توتلي
- | **Upperthorpe Library/ Zest Centre Library**
مكتبة أبرثورب/مكتبة الزست سنتر
- | **Walkley Library**
مكتبة ووكلي
- | **Woodhouse Community Library**
مكتبة وودهاوس المجتمعية
- | **Woodseats Library**
مكتبة وودسيتس
- | **Other (please specify)**
غير ذلك (يرجى التحديد)

1. Strongly disagree لا اوافق بشدة	2. Disagree لا اوافق	3. Neutral محايد	4. Agree اوافق	5. Strongly agree اوافق بشدة	N/A لا ينطبق
--	-------------------------	---------------------	-------------------	------------------------------------	-----------------

**2. I feel
respected at the
Sheffield public
library/libraries
that I usually
visit**

أشعر بالاحترام في
مكتبة / مكتبات
شيفلد العامة التي
عادةً ما أقوم
بزيارتها

○ ○ ○ ○ ○ ○

**3. I feel safe at
the Sheffield
public
library/libraries
that I usually
visit**

أشعر بالأمان في
مكتبة / مكتبات
شيفلد العامة التي
عادةً ما أقوم
بزيارتها

○ ○ ○ ○ ○ ○

	1. Strongly disagree لا اوافق بشدة	2. Disagree لا اوافق	3. Neutral محايد	4. Agree اوافق	5. Strongly agree اوافق بشدة	N/A لا ينطبق
<p>4. My needs are understood by the librarians at the Sheffield public library/libraries that I usually visit</p> <p>أمناء المكتبات في مكتبة / مكتبات شيفلد العامة التي عادةً ما أقوم بزيارتها يتفهمون احتياجاتي و متطلباتي</p>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

*** 9. In the pre-pandemic (COVID-19) period, what did you use Sheffield Public Libraries for? (Please select all that apply).**

مع الاخذ في الاعتبار فترة ما قبل تفشي وباء (كوفيد 19) ماهي استخداماتك أثناء زيارتك لمكتبات شيفلد العامة؟ (يرجى اختيار كل ما ينطبق عليك).

- Borrowing and returning library resources**
اعادة أو استعارة موارد المكتبة
- Meeting up with other people**
مقابلة أشخاص آخرين
- Studying**
المذاكرة
- Using reference books**
استخدام الكتب المرجعية
- Using the computer or internet**
استخدام الكمبيوتر أو الإنترنت

- | Using the photocopier, scanner or printer
استخدام آلة التصوير أو الماسح الضوئي أو الطابعة
- | Getting help from the library staff
الحصول على المساعدة من موظفي المكتبة
- | Relaxing in a safe and friendly place
الاسترخاء في مكان آمن
- | Attending children's library programmes
حضور برامج الأطفال
- | Attending adult library programmes
حضور برامج الكبار
- | Attending community events
حضور ملتقى اجتماعي
- | Other (please specify)
غير ذلك (يرجى التحديد)
- | None of the above
لا شيء مما سبق

*** 10. What types of materials and services would you like Sheffield Public Libraries to provide that are not already provided, whether now or when COVID-19 restrictions are lifted. (Please select all that apply).**

ما نوع المواد والخدمات التي ترغب في أن توفرها لك مكتبات شيفيلد العامة والتي لم يتم توفيرها بالفعل؟ يمكنك التفكير في اللحظة الحالية والوقت الذي تنتهي فيه فترة وباء كوفيد ١٩ وترفع القيود (يرجى اختيار كل ما ينطبق عليك).

- | Adult Arabic non-fiction (handbooks, textbooks for educational help, stories about religious figures)
كتب عربية غير خيالية للكبار مثل كتب تعليمية و قصص الانبياء

- | **Adult Arabic fiction (leisure reading)**
كتب خيال عربي للكبار / قراءة ترفيهية
- | **Newspapers and magazines from your home country**
الصحف والمجلات الصادرة من بلدي الأم
- | **Arabic digital resources (including e-books)**
المصادر الرقمية العربية. مثل الكتب الإلكترونية
- | **Adult English non-fiction focused on your home country, culture, or religion (including historical or religious texts)**
الكتب الانجليزية غير الخيالية للكبار عن بلدك أو ثقافتك أو دينك. مثل الكتب التاريخية و الدينية
- | **Adult English fiction (leisure reading) featuring or based in your home country or culture**
كتب الخيال الإنجليزي للكبار (القراءة الترفيهية) عن وطنك أو ثقافتك
- | **English digital resources, including e-books, about your home country or culture**
المصادر الرقمية الإنجليزية (مثل الكتب الإلكترونية) حول بلدك أو ثقافتك
- | **Children's resources in Arabic (including religious stories)**
مصادر الأطفال باللغة العربية مثل القصص الدينية
- | **Children's programmes in Arabic**
برامج الأطفال باللغة العربية
- | **Children's resources about your home country, culture, or religion in English**
مصادر للأطفال حول بلدانهم الأصلية أو ثقافتهم أو دينهم باللغة الإنجليزية
- | **Children's programmes focusing on your home country or culture in English**
برامج الأطفال حول بلدانهم الأصلية أو ثقافتهم باللغة الإنجليزية
- | **Educational resources in Arabic**
مصادر تعليمية باللغة العربية
- | **Educational sessions in Arabic**
دورات تعليمية باللغة العربية
- | **English learning resources**
مصادر تعلم اللغة الإنجليزية
- | **English learning sessions**
دورات تعلم اللغة الإنجليزية

- Safe and free space to communicate with others (including places to drink coffee and talk to friends)**
مساحة آمنة وشاغرة للتواصل مع الآخرين كمكان لشرب القهوة و التحدث مع الاصدقاء
- Cultural programmes, including celebrations of special events such as Eid**
البرامج الثقافية. مثل الاحتفال بالعيد
- Events that foster connections with wider society**
البرامج التي تعزز التواصل مع مجتمع أوسع وأشمل
- Online programmes to help people in your community handle and understand the pandemic restrictions and requirements (COVID-19)**
البرامج عبر الإنترنت التي تساعدنا على التعامل مع فترة الوباء (كوفيد ١٩) وفهمها
- Other (please specify)**
غير ذلك (يرجى التحديد)
- No specific requests**
لا يوجد متطلب محدد

* 11. Please select up to five themes or subjects around which you would like Sheffield Public Libraries to centralise their provision. This provision may include services, resources, programmes and information as applicable.

يرجى كحد أقصى اختيار خمس موضوعات ترغب في ان تركز عليها مكتبات شيفلد العامة (يمكن أن يكون التركيز على هذه الموضوعات عبر توفير الخدمات والموارد والبرامج والمعلومات، حسب ما ينطبق على الموضوع المختار)؟

- Jobs
وظائف
- Transportation
وسائل النقل
- Socialisation
التواصل مع الآخرين
- | Banking
الخدمات المصرفية/البنكية
- Education
تعليم
- Law
قانون
- Health
صحة
- | Housing
الإسكان
- Language
لغة
- Other (please specify)
غير ذلك (يرجى التحديد)
- | None of the above
لا شيء مما سبق

* 12. Please select up to five information resources based on which ones you personally rely on the most.

يرجى كحد اقصى اختيار خمس مصادر معلومات بناءً على الموارد التي تعتمد عليها أكثر من غيرها

Personal networks, including both family and friends

الشبكات الشخصية، مثل الأسرة والأصدقاء

Social media

السوشيل ميديا/شبكات التواصل الاجتماعي

The internet

الانترنت

Media sources, such as TV and newspapers

الوسائط الاعلامية، مثل التلفاز والصحف

Public libraries

المكتبات العامة

Place of worship, such as mosques

دور العبادة مثل المساجد

Workplace

أماكن العمل

Schools or Universities

المدارس أو الجامعات

Other (please specify)

غير ذلك (يرجى التحديد)

None of the above

لا شئ مما سبق

*** 13. People often face various obstacles that may prevent or reduce their use of public libraries. Please indicate those obstacles that most apply to you, whether during or pre-pandemic (COVID-19). (Please select all that apply).**

ربما يواجه الأشخاص العديد من العقبات التي قد تعرقل أو تقلل من استخدامهم للمكتبات العامة. سيسمح لك السؤال التالي باختيار العقبات التي تنطبق عليك كثيرا. يرجى اختيار تلك العقبات التي تنطبق عليك أثناء و/ أو ما قبل جائحة كوفيد ١٩ (يرجى اختيار كل ما ينطبق عليك).

- | | |
|---|---|
| <input type="checkbox"/> I do not have the time to visit
ليس لدي وقت للذهاب إلى المكتبة | <input type="checkbox"/> I mistrust the library as an institution
عدم الثقة في المكتبة كمؤسسة |
| <input type="checkbox"/> The library is not open when I want it to be
المكتبة ليست مفتوحة عندما أريد الذهاب إليها | <input type="checkbox"/> I mistrust the library resources
عدم الثقة في موارد المكتبة |
| <input type="checkbox"/> The library is too far away to get to easily
المكتبة بعيدة جدا وصعوبة الوصول إليها | <input type="checkbox"/> I mistrust the library staff
عدم الثقة في موظفي المكتبة |
| <input type="checkbox"/> The library does not offer what I need
عدم تقديمها للمحتوى الذي أحتاجه | <input type="checkbox"/> I do not feel welcome at the library
عدم الشعور بالترحيب في المكتبة |
| <input type="checkbox"/> I have access to similar resources elsewhere, such as academic libraries
لدي وصول إلى موارد أخرى (مثل المكتبات الأكاديمية) | <input type="checkbox"/> I do not feel respected at the library
عدم الشعور بالاحترام في المكتبة |
| <input type="checkbox"/> I do not know anything about library services and resources
لست على دراية بخدمات وموارد المكتبة | <input type="checkbox"/> I do not feel represented at the library
لا اشعر بان المكتبه تمثلني-لا اشعر بالتضمين في المكتبة |
| <input type="checkbox"/> I was unaware of the library's existence before this survey
لم اكن على علم بوجود المكتبات العامة قبل هذا الاستبيان | <input type="checkbox"/> I do not feel safe at the library
عدم الاحساس بالامان في المكتبة |
| <input type="checkbox"/> Using libraries is not part of my culture or I am not used to using libraries
لم اعود على ثقافة المكتبة أو ليس لدي ثقافة الذهاب الى المكتبة | <input type="checkbox"/> I am not interested in, or have no need, for library services
لست مهتمًا أو لست بحاجة إلى خدمات المكتبة |
| | <input type="checkbox"/> The COVID-19 pandemic
جائحة كوفيد١٩ |

- | **The library is too confusing**
عدم اجادة استخدام المكتبة
- | **My English language proficiency is too low to use the library**
لغتي الانجليزية ضعيفة ولا تتيح لي استخدام المكتبة
- | **I am not eligible for a library card**
عدم الأهلية للحصول على بطاقة المكتبة
- | **Other (please specify)**
غير ذلك (يرجى التحديد)
- | **I do not face any obstacles**
لا أواجه أي عقبات

*** 14. The obstacles note above (previous question) are caused by (Please select all that apply).**

العقبات والتحديات التي اخترتها في السؤال السابق تعزى الى...
(يرجى اختيار كل ما ينطبق عليك).

- My perceptions and expectations**
تصوراتي وتوقعاتي
- My understanding of public libraries**
فهمي للمكتبات العامة
- My experiences with public institutions in my home country**
تجربتي مع المؤسسات العامة في وطني الأم
- Political pressure**
الضغط السياسي
- The UK's colonial history**
التاريخ الاستعماري للمملكة المتحدة
- None of the library staff resembling me ethnically, lingually, or culturally**
لا أحد من موظفي المكتبة يشبهني عرقياً أو لغوياً أو ثقافياً
- The UK's history of discrimination against certain types and classes of people**
تاريخ المملكة المتحدة في التفرقة ضد أنواع وفئات معينة من الناس
- Other (please specify)**
غير ذلك (يرجى التحديد)
- None of the above**
لا شيء مما سبق

* 15. You have almost reached the end of the survey; thank you for your time and participation. In order to find out more about your needs and your experiences with Sheffield Public Libraries, I will be conducting interviews of between 30 and 60 minutes with some willing volunteers. Information on these interviews can be found in the [information sheet](#), or you can contact me directly by email (kasahhari1@sheffield.ac.uk). Please note that you do not have to be a library user to participate.

Are you willing to participate in such an interview?

لقد وصلت إلى نهاية الاستبيان. ممتنة جداً لوقتكم ومشاركتكم في الاستبيان. قبل الانتهاء، أود أن أبلغكم أنه من أجل معرفة المزيد عن تجارب المجتمع العربي مع مكتبات شيفلد العامة و احتياجاتهم و متطلباتهم منها، سأجري مقابلات قد تستغرق ما بين 30 الى 60 دقيقة. الرجاء الاخذ في الاعتبار أنه لا يتطلب ان تكون مستخدم للمكتبة العامة للمشاركة في المقابلة. يمكن قراءة مزيد من المعلومات في [ورقة المعلومات](#)، أو يمكنك الاتصال بي مباشرة إذا كنت تفضل ذلك

(kasahhari1@sheffield.ac.uk).

هل أنت على استعداد للمشاركة في المقابلة؟

Yes

نعم

No

لا

* 16. What language would you prefer for this interview?

بأي لغة تفضل اجراء المقابلة؟

Arabic

اللغة العربية

English

اللغة الانجليزية

Both would work

أيا منهما

*** 17. Please provide contact information to be used to arrange the interview if appropriate**

يرجى تزويدي ببيانات التواصل والتي سيتم استخدامها فقط للترتيب للمقابلة

Name

الاسم

Email Address

عنوان البريد الالكتروني

Phone Number

(optional).

رقم الهاتف/اختياري

APPENDIX 4: LIBRARY MAIN STUDY SURVEY AND INVITATIONS LETTER

A. Invitations letter

Greeting,

I hope my email finds you well. This is khulud Sahhari. A PhD researcher at the Information School/Sheffield University. I am researching public libraries' provision for diverse communities, with a specific focus on Arab in Sheffield. **Therefore, I invite anyone who performs any work in Sheffield Public Library/libraries, either run by Sheffield City Council or community groups and volunteers, to participate in this survey. Please do not take part if you work only in children's or hospital libraries, heritage & archives, schools library service, as these are excluded from this study.**

Your participation in the survey is entirely voluntary, and all of your responses will be kept confidential. The survey is short and takes up to 15 minutes to complete. It will be opened from 2021 to 2021. Should you have any comments or questions, please feel free to contact me at kasahhari1@sheffied.ac.uk. Please read the [participants' information](#) sheet and [consent form](#) before participating; your consent will be taken online during the survey.

Here is a link to the survey (<https://www.surveymonkey.co.uk/r/3BBNSWH>) Or you can access it through the attached RQ.

I am grateful for your time and participation.

Sincerely,

Khulud Sahhari



B. The survey

Note. Follow this link for clearer version: https://pdfhost.io/v/yilvQ1PiT_View_Survey

As part of my PhD research into public libraries' provision for diverse communities, with a specific focus on Arabs in Sheffield, I would like to invite staff members and senior managers from all Sheffield Public Libraries to share their experiences and insights from serving people from Arab communities.

Complete the survey **ONLY** if you perform any work in Sheffield Public Library/libraries, either run by Sheffield City Council or community groups and volunteers.

DO NOT complete the survey if you work only in children's or hospital libraries, heritage & archives, schools library service, as these are excluded from this study.

If you are interested in taking part, please read the [participants' information sheet](#) and [consent form](#). They are for your information and no need to be signed and returned to me at this stage.

If you have any questions, please email me at (kasahhari1@sheffield.ac.uk).

* 1. Do you consent to participation in this survey?

Yes

No

* 2. Please tick the names of all of the libraries that you work in.

Broomhill Library

Burngreave Library

Central Library

Chapeltown Library

Crystal Peaks Library

Darnall Library

Ecclesall Library

Ecclesfield Library

Firth Park Library

- | **Frecheville Library**
- | **Gleadless Library**
- | **Greenhill Library**
- | **Highfield Library**
- | **Hillsborough Library**
- | **Jordanthorpe Library**
- | **Manor Library**
- | **Newfield Green Library**
- | **Park Library**
- | **Parson Cross Library**
- | **Southey Library**
- | **Stannington Library**
- | **Stocksbridge Library**
- | **Tinsley Library**
- | **Totley Library**
- | **Upperthorpe Library/ Zest Centre Library**
- | **Walkley Library**
- | **Woodhouse Community Library**
- | **Woodseats Library**
- | **Other (please specify)**



*** 3. What is your job title. (You can tick more than one).**

- Library Leadership Team
- Library Middle Manager or Development Officer
- Library Information Officer
- Library Information Assistant, Support Team
- Volunteer Library organiser
- Library Volunteer
- Other (please specify)

*** 4. The public library or libraries I work for is/are best described as:**

- Library/libraries delivered by Sheffield City Council
- Library/libraries delivered by Community or Volunteer Groups
- Other (please specify)

Before answering the next set of questions (5 to 14), please be aware that each question offers the following options in terms of your answer. You need not memorise these, however, as they will be provided with each question.

1- Yes

2- Yes, although this has been paused since March 2020 as a result of the COVID-19 pandemic

3- No, although we are working towards providing/implementing/doing this

4- We are aware of this, but there are barriers to implementation such as time or money

5- There is no need or plan to do this

	1. Yes	2. Yes, although this has been paused since March 2020 as a result of the COVID-19 pandemic	3. No, although we are working towards providing/implementing/doing this	4. We are aware of this, but there are barriers to implementation such as time or money	5. There is no need or plan to do this	6. I do not know
7- Publicising services for socially excluded people	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
8- Regularly evaluating success to review and improve our services for socially excluded people.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
9- Establishing an environment in which all individuals or groups feel welcomed, respected, supported, and valued.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Please specify any other strategies used but not listed here.

* 7. We operationalise integration throughout our work by

- 1. Yes
- 2. Yes, although this has been paused since March 2020 as a result of the COVID-19 pandemic
- 3. No, although we are working towards providing/implementing/doing this
- 4. We are aware of this, but there are barriers to implementation such as time or money
- 5. There is no need or plan to do this
- 6. I do not know

6- Increasing social capital among those in ethnic minorities by offering access to increased knowledge and information about Britain.

Please specify any other strategies used but not listed here.

*** 8. Does your library/library authority implement or use any of the following diversity strategies to prepare staff to meet the needs of those from Arab ethnic minorities?**

	1. Yes	2. Yes, although this has been paused since March 2020 as a result of the COVID-19 pandemic	3. No, although we are working towards providing/implementing/doing this	4. We are aware of this, but there are barriers to implementation such as time or money	5. There is no need or plan to do this	6. I do not know
1- Hiring Arab staff members (paid staff).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2- Hiring staff members who speak Arabic (paid staff).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3- Recruiting volunteers from within the Arab community (unpaid).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4- Recruiting volunteers who speak Arabic (unpaid).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Please specify any other strategies used but not listed here.

*** 9. Does your library/library authority provide any of the following services for those from Arab ethnic minorities?**

	1. Yes	2. Yes, although this has been paused since March 2020 as a result of the COVID-19 pandemic	3. No, although we are working towards providing/implementing/doing this	4. We are aware of this, but there are barriers to implementation such as time or money	5. There is no need or plan to do this	6. I do not know
7- Arabic language flyers or booklists.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
8- Library guidance in Arabic.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
9- Signposting in Arabic.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
10- Computer keyboards with Arabic script letters.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
11- Character encoding for Arabic on the library website.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
12- Reference services in Arabic.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
13- Relevant cultural activities.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Please specify any other strategies used but not listed here.

	1. Yes	2. Yes, although this has been paused since March 2020 as a result of the COVID-19 pandemic	3. No, although we are working towards providing/implementing/doing this	4. We are aware of this, but there are barriers to implementation such as time or money	5. There is no need or plan to do this	6. I do not know
3- Websites reviewing Arabic materials.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4- Arabic bookstores in the UK.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5- Arabic bookstores outside of the UK.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6- Websites of Arabic bookstores.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
7- Arabic speaking library staff.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
8- Consultation with members of Arab ethnic minorities based in Sheffield.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Please specify any other strategies used but not listed here.

*** 13. Does your library/library authority implement or use any of the following inclusion strategies in order to prepare staff to meet the needs of those from Arab ethnic minorities?**

	1. Yes	2. Yes, although this has been paused since March 2020 as a result of the COVID-19 pandemic	3. No, although we are working towards providing/implementing/doing this	4. We are aware of this, but there are barriers to implementation such as time or money	5. There is no need or plan to do this	6. I do not know
1- Staff development resources focusing on issues of diversity and inclusion.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2- Cultural awareness training programmes for staff (either online or face-to-face).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Please specify any other strategies used but not listed here

*** 14. Does your library/library authority implement or use any of the following strategies in order to integrate those from Arab ethnic minorities?**

1. Yes
2. Yes, although this has been paused since March 2020 as a result of the COVID-19 pandemic
3. No, although we are working towards providing/implementing/doing this
4. We are aware of this, but there are barriers to implementation such as time or money
5. There is no need or plan to do this
6. I do not know

6- Increasing social capital among Arab ethnic minorities by offering access to increased knowledge and information about the UK.

Please specify any other strategies used but not listed here.

* 15. You have almost reached the end of the survey. Thank you for your time and participation. I will be conducting several further interviews of between 30 and 60 minutes to find out more about some library staff members' experiences serving a diverse community. More information about these interviews can be found in the [information sheet](#), or you can contact me directly by email (kasahhari1@sheffield.ac.uk) if preferred.

Are you willing to participate in such an interview?

Yes

No

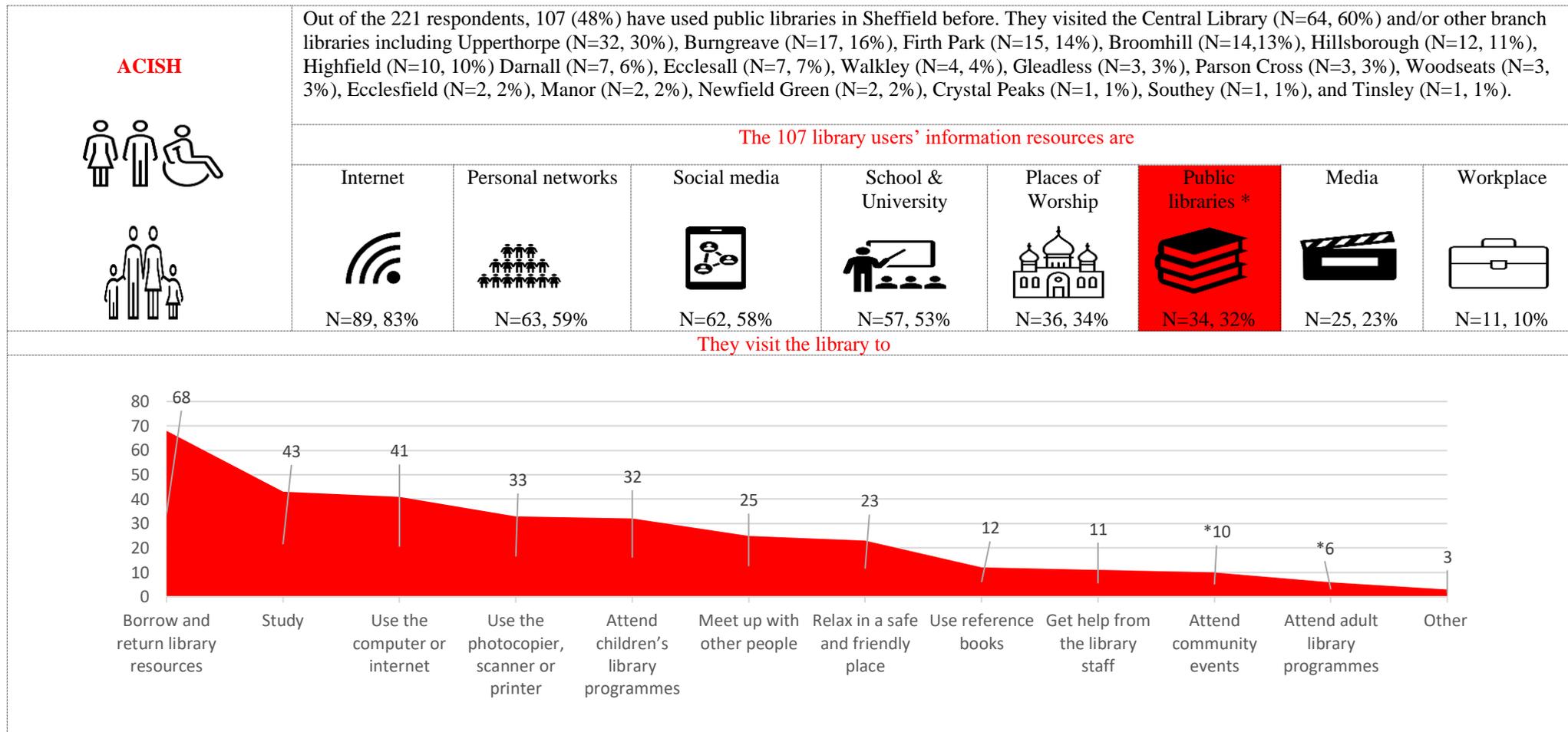
*** 16. Please provide contact information to be used to arrange the interview if appropriate.**

Name

Email Address

**Phone Number
(Optional)**

APPENDIX 5: SUMMARY OF THE RESULTS OF ARAB STUDY SURVEY



AND The majority of Arab library users are

Satisfied



BUT not strongly with *



- 1) the selection of books (T=101, N=60, 59%);
- 2) the condition of other equipment such as computers (T=96, N=50, 52%);
- 3) signposting in the library (T=99, N=58, 59%);
- 4) the overall appearance of the interior of the library (T=106, N=67, 63%);
- 5) the friendliness of the library staff (T=107, N=69, 64%);
- 6) the helpfulness of the library staff (T=102, N=72, 71%); and,
- 7) the opening hours (T=100, N=53, 53%)

BUT

Only 36% (T=83, N=30) were satisfied with the selection of other resources such as DVDs and audiobooks, 36% were neutral (N=30), and 28% (T=83, N=23) were dissatisfied.

Note. Calculation here is based on total after excluding N/A (not applicable answer)

ALSO

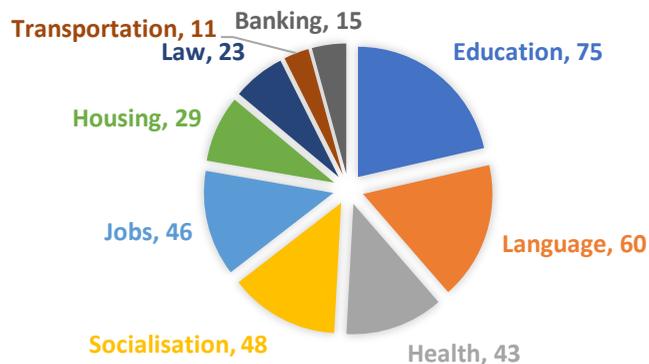


1) over half of Arab library users agreed that they feel welcomed (T=103, N=64, 62%), respected (T=102, N=76, 75%), and safe (T=105, N=85, 81%) at the public libraries they've visited in Sheffield

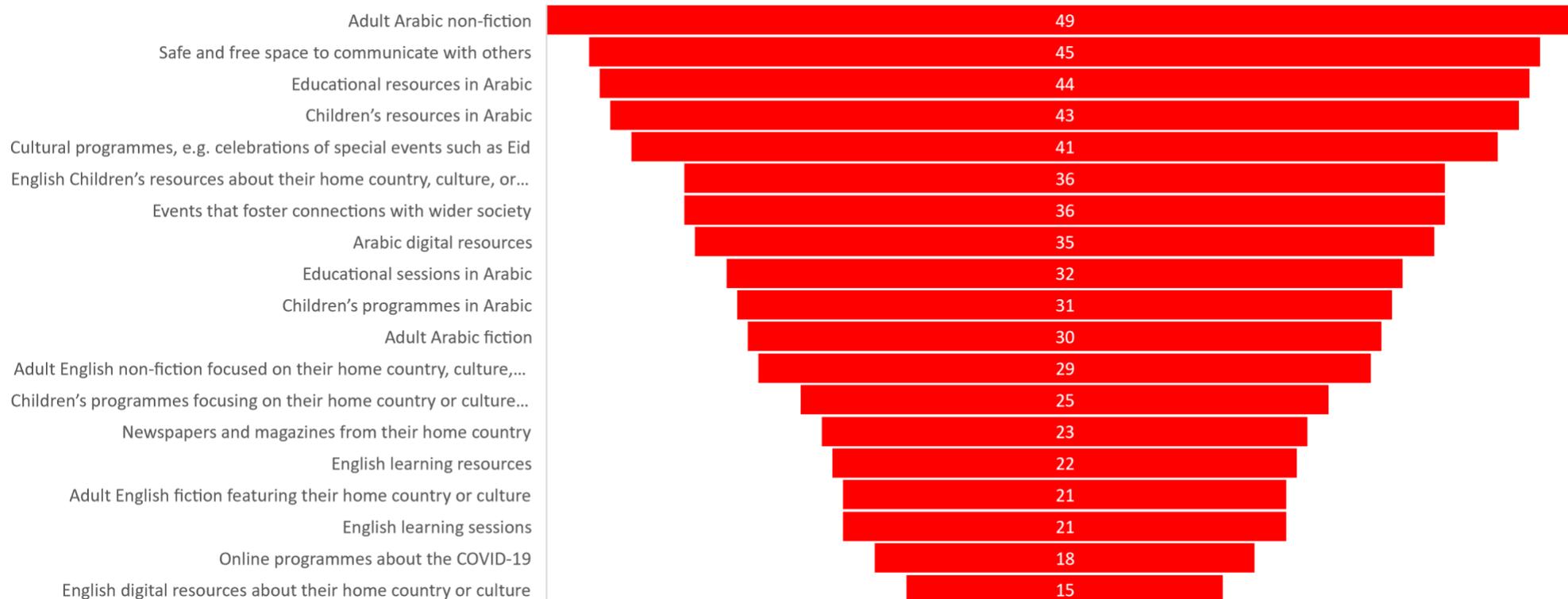
2) and 55 of them (T=94, 59%) agreed that the librarians understand their needs.

Note. Calculation here is based on total after excluding N/A (not applicable answer)

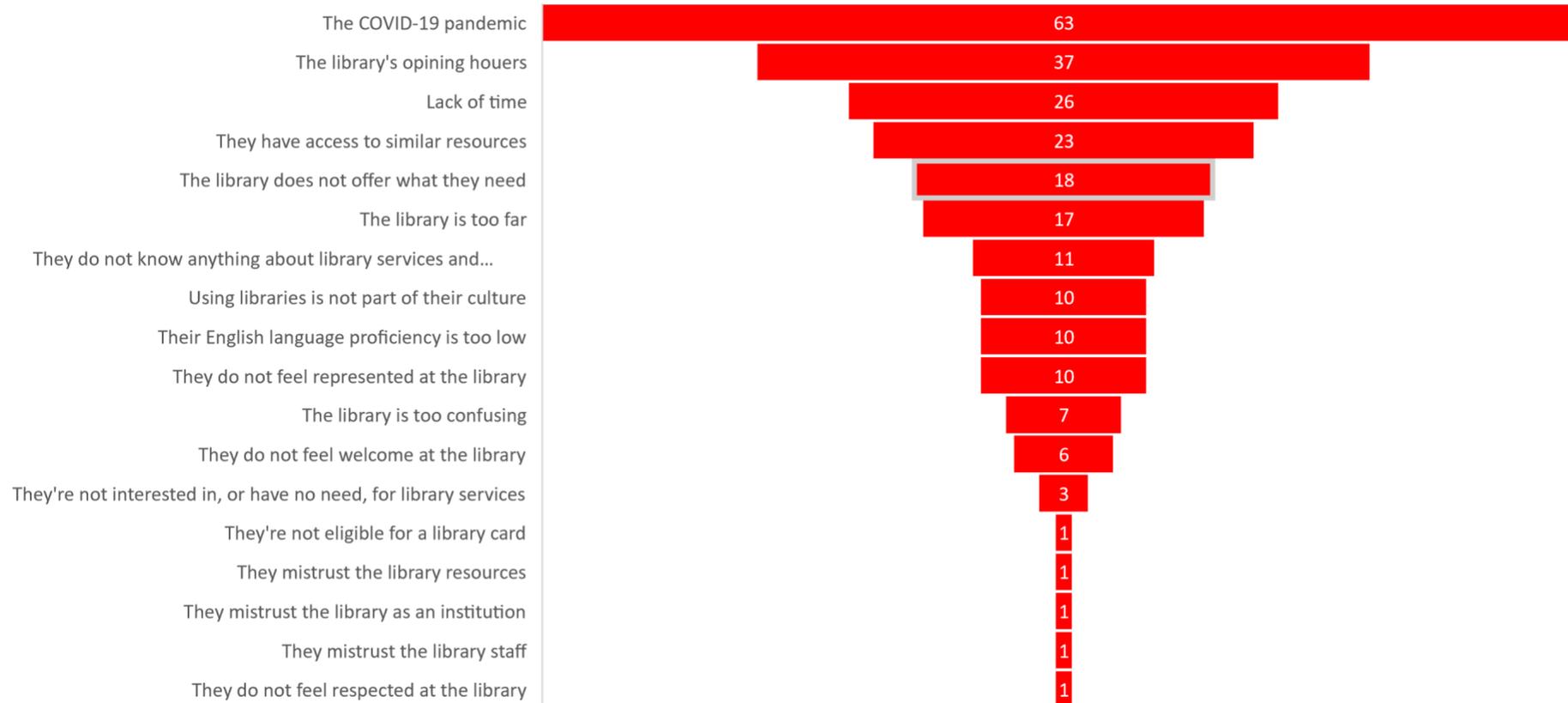
However, they would like public libraries in Sheffield to focus their provision on



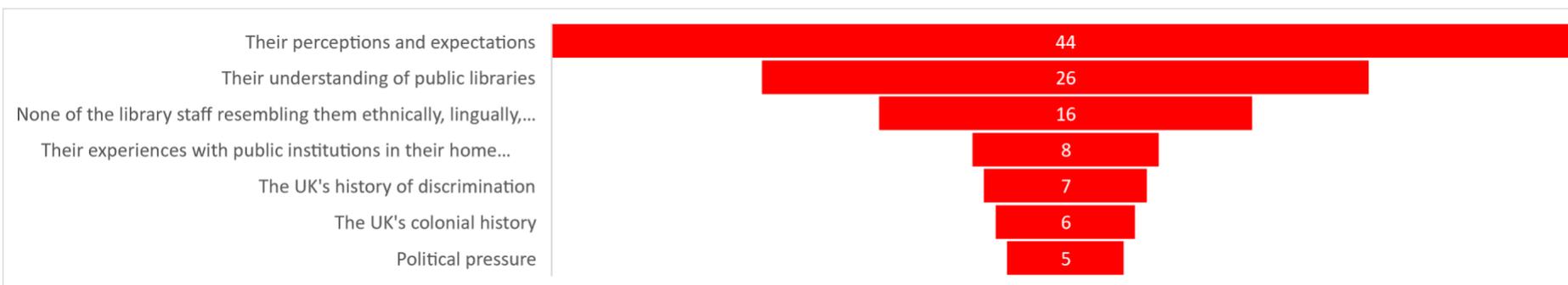
AND Provide *



Finally, public libraries in Sheffield must be aware that the 107 library users' relationship with public libraries are challenged by *



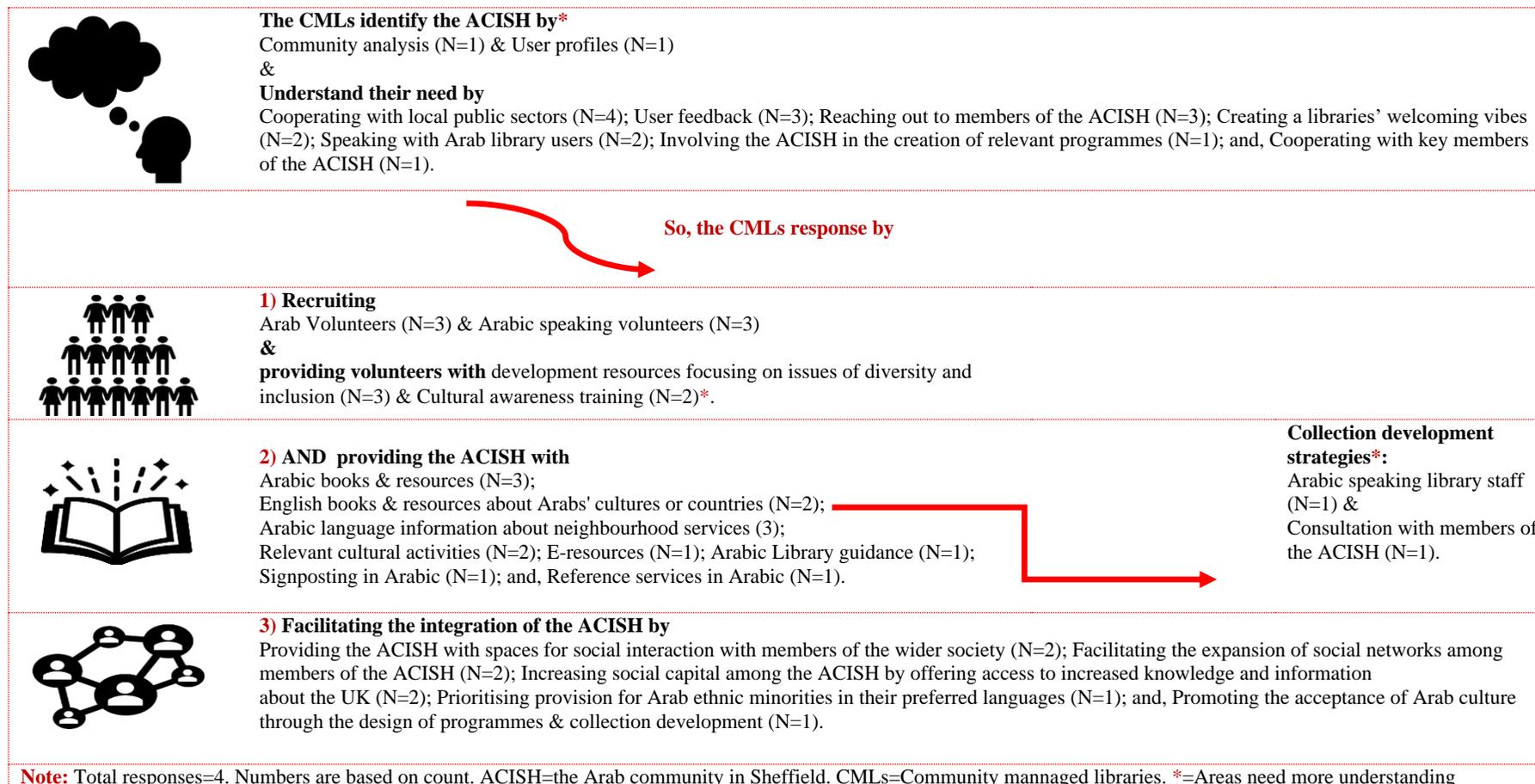
AND *



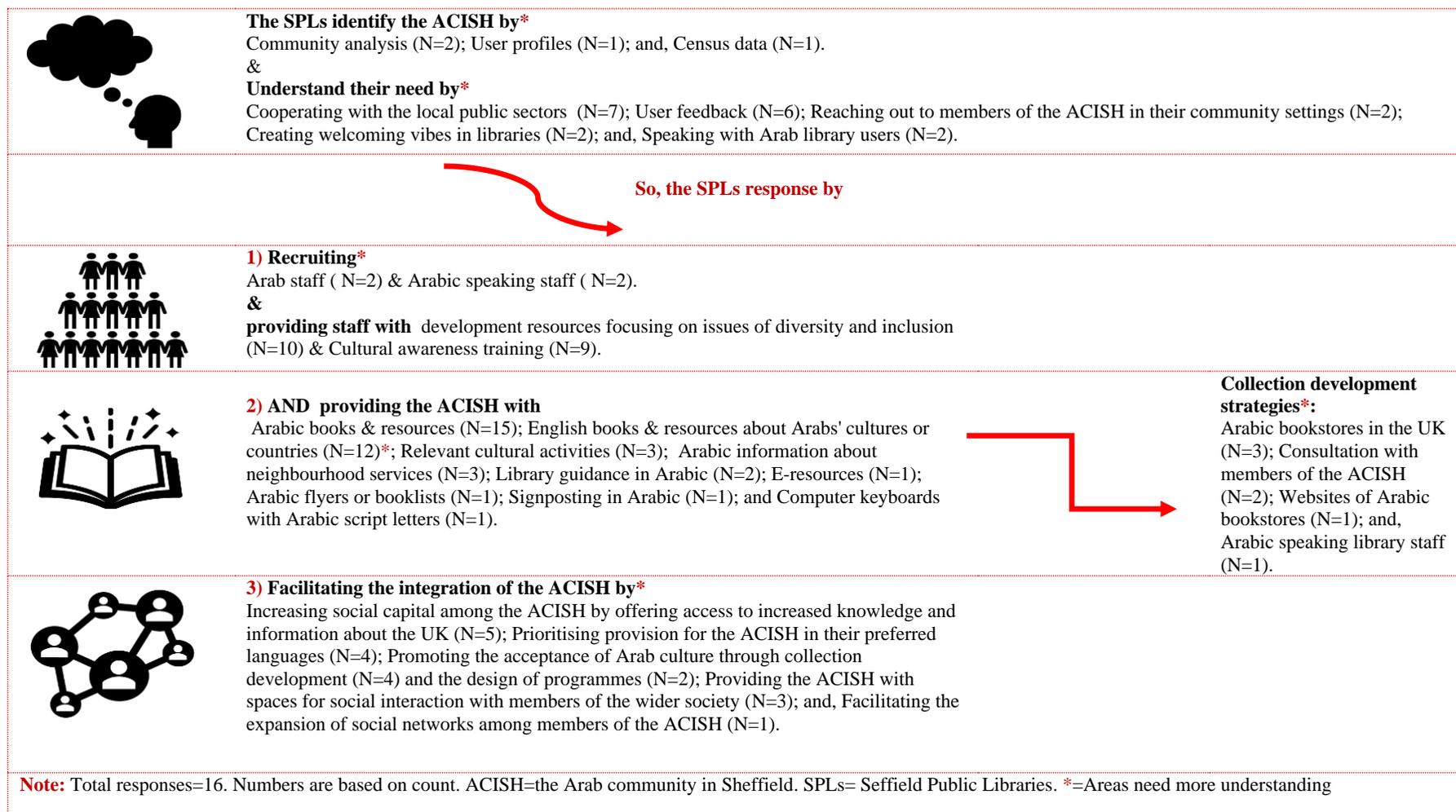
Note: ACISH=The Arab community in Sheffield. Public libraries in Sheffield= All public libraries in Sheffield including community-run libraries and Council-run libraries. * refer to areas that need more explanation. T= total.

APPENDIX 6: SUMMARY OF THE RESULTS OF LIBRARY STUDY SURVEY

A. Community-managed libraries (CML)



B. Council-run libraries (SPL)



APPENDIX 7: INCLUSION AND EXCLUSION CRITERIA FOR SURVEY

RESPONDENTS FROM PUBLIC LIBRARIES IN SHEFFIELD

Before starting the analysis, I conducted a further analysis of the respondents' libraries' Ward demographic. Thus, libraries in a location with a few Arab communities or libraries rarely visited by the Arab community (based on the Arab survey) were excluded from the analysis. But before excluding those libraries, I study their individual responses. Some of them seem to already provide services for the Arab community or are aware of their locality presence. Thus, their responses were included in the analysis. Other respondents work in several libraries that vary between those located in diverse or white areas. Their responses were included in the analysis as well.

	Population (Census 2011)	Ethnic Group (Census 2011)	Final decision
<u>Central Library**</u>	19,868	White 13,099 Asian 4,358 Black 995 Arab 574* Mixed/multiple 444 Other ethnic groups 398	
Crystal Peaks Library (in Waterthorpe) (data based on Mosborough Ward)	17,097	White 16,432 Asian 209 Black 165 Arab 35* Mixed/multiple 221 Other ethnic groups 35	Keep P6. He/she works in Darnall library as well Keep P5. He/she works in the Central library as well Keep P2. He/she works in Darnall library as well
<u>Hillsborough Library*</u>	19,977	White 18,639 Asian 379 Black 331 Arab 174* Mixed/multiple 363 Other ethnic groups 91	
<u>Darnall Library*</u>	20,593	White 10,321 Asian 7,611 Black 1,194 Arab 677* Mixed/multiple 569 Other ethnic groups 221	

	Population (Census 2011)	Ethnic Group (Census 2011)	Final decision
<u>Firth Park Library**</u>	21,101	White 16,233 Asian 1,738 Black 1,328 Arab 851* Mixed/multiple 759 Other ethnic groups 192	
Manor Library	21,223	White 16,510 Asian 1,684 Black 1,458 Arab 518* Mixed/multiple 867 Other ethnic groups 186	Keep P6. He/she works in Darnall library as well Keep P2. He/she works in Darnall library as well
Ecclesall Library	20,001	White 17,715 Asian 1,359 Black 266 Arab 88* Mixed/multiple 487 Other ethnic groups 86	Keep P3. He/she works in the Central library as well
<u>Highfield Library (data based on Nether Edge and Sharrow Ward)*</u>	21,816	White 13,368 Asian 5,745 Black 1,376 Arab 352* Mixed/multiple 695 Other ethnic groups 280	
Greenhill Library (data based on Beauchief and Greenhill)	19,310	White 17,954 Asian 316 Black 448 Arab 67* Mixed/multiple 43 Other ethnic groups 92	Remove N20 P9, the response indicates that the library is not being visited by the Arab community
Park Library (data based on Park and Arbourthorne Ward)	19,133	White 16,376 Asian 788 Black 986 Arab 212* Mixed/multiple 672 Other ethnic groups 99	Keep P12. The answer indicates that they cater for Arab needs and is aware of the presence of this population
Parson Cross Library (data is based on Southey Ward)	19,725	White 18,451 Asian 303 Black 385 Arab 115* Mixed/multiple 402 Other ethnic groups 69	Keep P4. He/she works in Hillsborough library as well
Southey Library	19,725	White 18,451 Asian 303 Black 385	Keep P10. The answer indicate that they cater for Arab needs and is

	Population (Census 2011)	Ethnic Group (Census 2011)	Final decision
		Arab 115* Mixed/multiple 402 Other ethnic groups 69	aware of the presence of this population
Stannington Library	18,222	White 17,556 Asian 215 Black 147 Arab 48* Mixed/multiple 219 Other ethnic groups 37	Remove N18 P7 response indicates that the library is not being visited by the Arab community
Totley Library (data based on Dore and Totley)	18,226	White 17,201 Asian 515 Black 132 Arab 51* Mixed/multiple 275 Other ethnic groups 52	Remove N22 P11 response indicates that the library is not being visited by the Arab community
<u>Upperthorpe Library/ Zest Centre Library</u> <u>(data based on Walkley Ward)**</u>	23,969	White 17,491 Asian 3,012 Black 1,368 Arab 1,005* Mixed/multiple 774 Other ethnic groups 319	
<u>Walkley Library (data is based on Walkley Ward. This must be carefully considered because the Ward has another library that is highly visited by Arab)*</u>	23,969	White 17,491 Asian 3,012 Black 1,368 Arab 1,005* Mixed/multiple 774 Other ethnic groups 319	Keep P8. The answer indicates that they cater for Arab needs and are aware of the presence of this population
Woodseats Library (data based on Beauchief and Greenhill)	19,310	White 17,954 Asian 316 Black 448 Arab 67* Mixed/multiple 433 Other ethnic groups 92	Keep P1. He/she works in Highfield library as well

Note:

- Red * mean library met one of my criteria (1- located in area where Arab live (e.g. Yemenis live in Burngreave, Darnall and Firth Park) or has great number of Arab (based on Census 2011) or 2- the library is highly used by Arab in the survey I conducted (at least by 10 participants)).
- Red** library met both of my criteria
- Yellow mean library did not meet my criteria

Thus,

Responses from red list libraries will be analysed

Responses from yellow list will be reviewed and kept only if

1- respondent also work in red list library

2- responses provide services to the Arab community which indicate either:

A- the number of Arab in the area has increased since C2011, or

B- the Arab community visiting the library was not involve in the survey

Recourses used for this analysis:

City Population. (n.d.). UNITED KINGDOM: Yorkshire and The Humber.

<https://www.citypopulation.de/en/uk/yorkshireandthehumber/wards/>

Sheffield City Council. (n.d.). Ward profiles. <https://www.sheffield.gov.uk/your-city-council/ward-profiles>

Sheffield City Council. (n.d.). Yemeni community research guide. <https://www.sheffield.gov.uk/libraries-archives/access-archives-local-studies-library/research-guides/yemeni-community>

APPENDIX 8: ARAB STUDY INTERVIEW PROTOCOL AND INVITATIONS LETTER

A. Invitations letter

Hello,

I hope you are doing great. This is Khulud from the survey you have answered with regard to the Arab community and Sheffield Public Library. Thank you again for willing to take part in the interview. I will start to conduct the interviews this month (starting from 5/7/2021). So, I will be glad if you can let me know what time and day are suitable for you. Also, since I am not vaccinated (covid 19) yet your safety and health are important to me. Thus, I will conduct the interview online via Zoom. Please let me know if you prefer another application (For example, Skype). The interview will not be very long. It may take an hour, but you can leave at any point. It will take place whenever you like during this month (July 2021). I am looking forward to hearing back from you.

Please feel free to reply via WhatsApp if you prefer so
(The researcher number)
Have a lovely day.

مرحباً
أتمنى أن تكون بصحة جيدة. معك الباحثة من الاستبيان الذي أجبت عنه فيما يتعلق بالمجتمع العربي ومكتبة شيفيلد العامة. شكراً لك مرة أخرى على استعدادك للمشاركة في المقابلة. سأبدأ في إجراء المقابلات هذا الشهر (بدءاً من 5/7/2021). لذلك، سأكون سعيداً إذا سمحت لي بمعرفة الوقت واليوم المناسبين لك. أيضاً، بما أنني لم أحصل على التطعيم (كوفيد 19)، فإن سلامتك وصحتك مهمان بالنسبة لي. وبالتالي، سأجري المقابلة عبر الإنترنت عبر تطبيق زوم. يرجى إعلامي إذا كنت تفضل تطبيقاً آخر (على سبيل المثال، سكايب). لن تكون المقابلة طويلة جداً. قد يستغرق الأمر ساعة، لكن يمكنك المغادرة في أي وقت سيعقد وقتما تشاء خلال هذا الشهر (يوليو 2021). إنني أتطلع إلى تلقي رد منك

لا تتردد في الرد عبر

WhatsApp

إذا كنت تفضل ذلك

(The researcher number)

اتمنى لك يوم جميل

B. Interview protocol

Note. Black colour is used for transaction sections, red for follow-up questions, blue for main questions and yellow highlight for section numbers.

Section 1: Confirmation of interviewee right

Hello X, how are you today?

Before we start, thank you for signing the consent form and the information sheet. Did you carefully go through them? Do you have any questions to ask regarding the consent form?

As we agreed before the interview, this is video, or audio recorded. The recording is for my use. I will transcribe your answers, and the recording will be deleted later on and will not be in public. Are you ok with that?

As explained in the consent form, you have full rights not to answer any question or withdraw at any time. You also can contact me till 00/00/2021 if you want to withdraw, change any statements, or add anything.

As we cannot use your real name, what would you like me to call you?

OK , X , now I would like to start by introducing myself

مرحباً، كيف حالك/ك اليوم؟
قبل أن نبدأ أود أن اشكرك/ك على توقيع نموذج الموافقة وورقة معلومات البحث. هل قمت/ت بقراءة التفاصيل؟ هل لديك/ك أي أسئلة تريد/تريدين طرحها بخصوص النموذجين؟
كما اتفقنا من قبل، سيتم تسجيل هذه المقابلة (فيديو أو صوت). التسجيل لاستخدامي فقط حيث سأقوم بتفريغ نسخة مكتوبة من إجاباتك/ك وسيتم حذف التسجيل لاحقاً ولن يكون متاحاً لأي احد. هل توافق/توافقين على هذا؟
كما هو موضح في نموذج الموافقة، لديك/ك الحقوق الكاملة في عدم الرد على أي سؤال أو الانسحاب في أي وقت. يمكنك/ك أيضاً الاتصال بي حتى 2021/00/00 إذا كنت/ت تود/تودين الانسحاب أو تغيير أي بيانات أو إضافة أي شيء. بما أننا لا نستطيع استخدام اسمك/ك الحقيقي في البحث، اقترح/ي اسم بديل لأناديك/ك به؟
حسناً ، X ، الآن أود أن أبدأ بتقديم نفسي

Section 2: Icebreaking and demographic information

Transaction: As you know from our previous conversation, my name is Khulud. I am originally from Saudi Arabia but live temporally in Sheffield. I am here to do my PhD research in the field of library and information science about which we will talk today.

Question 1- What about yourself?

فقرة انتقالية: كما تعلم/تعلمين من حديثنا سابقاً، اسمي الباحثة. أنا أصلاً من المملكة العربية السعودية ولكنني أقيم مؤقتاً في شفيلد من أجل متابعة دراسة مرحلة الدكتوراه في اختصاص علوم المكتبات و المعلومات وهو ما سنتحدث عنه لاحقاً.
١- ماذا عنك؟

Follow up question:

- So, you have been here for quite a while, have not you?

- Do you like reading?
 - What was the last Arabic book you have read?
 - What about music and other materials, such as atlas, do you like them?
- انت/ت تقيم/تقيمين في بريطانيا منذ فترة طويلة، اليس كذلك؟
 - هل تحب/تحبين القراءة؟
 - ما هو اخر كتاب عربي قرأته/يه؟
 - ما ذا عن الموسيقى أو المطبوعات الأخرى كالأطالس؟ هل تحبها/تحبينها؟

Transaction: *Going back to the questionnaire, I can tell that you have some perspectives about the public libraries, today I will be extending those perspectives in to more details. However, before that I would like to ask you*

Question 2- How do you feel about participating in the questionnaire?

Do the questions I have asked in the questionnaire made you think about the public library differently? Why ?

فقرة انتقالية: بالعودة إلى الاستبيان، أستطيع أن أقول إن لديك/ك بعض وجهات النظر حول المكتبات العامة. اليوم سنتحدث عن هذه الرؤى بمزيد من التفصيل؟ لكن قبل ذلك أود أن أسألك/ك
 ٢- ما هو شعورك/ك حيال المشاركة في الاستبيان؟
 هل الأسئلة التي طرحتها في الاستبيان جعلتك/ك تفكر/تفكرين في المكتبة العامة بشكل مختلف؟ لماذا؟

Transaction: *As I stated in the survey, today's interview is not far from your answers; rather, we will have a kind of dialogue to deeply understand your perspective of the public libraries. Is there anything you want to ask me about before we start?*

فقرة انتقالية: كما ذكرت في الاستبيان، مقابلة اليوم ليست بعيدة عن إجاباتك/ك. سيكون حوارنا فقط اعمق لفهم وجهة نظرك/ك عن المكتبات العامة. هل هناك أي شيء تريد/تريدين أن تسألني/تسأليني عنه قبل أن نبدأ

Section 3: Perspective of Public Libraries (A: Homeland image, B: Settlement land image, C: Ideal or wished image)

A: Homeland image

Transaction: *I do not know if you have had any previous image of public libraries. However, in the Arab's history we have had a deep history in building public libraries. You know that the first Arab library was founded in Damascus more than 600 years ago. And lots followed, for example, Baytul Hikma (House of Wisdom) in Baghdad. Astonishingly, they were not just a library; the House of Wisdom, for instance, became the home of ancient and modern wisdom during the Islamic Golden Age, preserving important works of scholarship from across Europe and the Middle East. So, they were like home for everyone regardless of their race, ethnicity, etc.*

Question 3- Have you heard of this history? What do you think about that? Do you think it is far from the reality of public libraries? Why?

Question 4- From the survey you have answered, I can see that you have had experience with public libraries. But before we dig deeper, let me ask you this: What does the concept of public libraries mean to you?

فقرة انتقالية: لا أعرف ما إذا كان لديك أي صور سابقة للمكتبات العامة. ولكن دعني/دعيني اخبرك/ك، كعرب لدينا تاريخ عميق مع المكتبات العامة. هل تعلم/تعلمين أن أول مكتبة عربية تأسست في دمشق منذ أكثر من 600 عام. وتبع ذلك الكثير. على سبيل المثال بيت الحكمة في بغداد. والمثير للدهشة أنها لم تكن مجرد مكتبة. على سبيل المثال، كان بيت الحكمة موطناً للعلوم القديمة والحديثة خلال العصور الذهبية للإسلام. كما حافظ بيت الحكمة على الأعمال العلمية المهمة من جميع أنحاء أوروبا والشرق الأوسط. لذلك، كانوا مثل الوطن للجميع بغض النظر عن عرقهم أو أصولهم.. الخ. ٣- هل سمعت عن هذا التاريخ؟ ما هو رأيك فيه؟ هل ترى/ترين هذا الطرح بعيد عن واقع المكتبات العامة حالياً؟ لماذا؟

٤- من خلال الاستبيان الذي أجبت عليه أستطيع أن أرى أن لديك تجارب مع المكتبات العامة. لكن قبل أن نتعمق أكثر دعني أسألك: ماذا يعني لك مفهوم المكتبات العامة؟

Follow up question:

- As you just told me, to your public libraries are X (repeat participant's answer to the last question). Is that what you mean?
- Ok, why did you explain it this way? Where does this image come from?
- Tell me about public libraries in your home country? Or how the family you grew up in, your friends, etc perceive the concept of a public library?

- كما ذكرت/ت للتو، بالنسبة لك/ك المكتبات العامة تعني ... (كرر إجابة المشارك على السؤال الأخير). هل هذا ما تعنيه؟

- حسناً، لماذا شرحت/ت الأمر بهذه الطريقة؟ من أين أتت هذه الصورة؟

- أخبرني/أخبريني عن المكتبات العامة في بلدك؟ أو كيف ترى أسرتك التي نشأت/ت فيها، أصدقائك/ك، الخ المكتبة العامة؟

B: Settlement land image

Question 5- What about Sheffield Public Libraries (SPL)? What is your perspective of SPL?

٥- ماذا عن مكتبات شفيلد العامة؟ ما هو منظورك لها؟

Follow up question:

- Where do those images come from?
- Tell me about your first visit to SPL?
- Which library was it?
- Can you reconstruct your experience?
- How was your feeling?
- How that experience and feeling impact your current relationship with SPL? (Reconstruct not remembering (Seidman, 2006, p. 88)).
- **I will go back over the individual response and identifying areas to probe more here and in the following question (e.g., a participants left a comment: my actual experience with SPL in Q * 14. The obstacles note above (previous question) are**

caused by (Please select all that apply). Thus, I will ask her can you tell me more about this?

- من أين أتت هذه الصور؟
- أخبرني/أخبريني عن زيارتك/ك الأولى لمكتبات شفيدل العامة؟
- أي مكتبة زرت/ت؟
- هل لك/ك أن تصف/تصفين لي تلك التجربة؟
- ما هي مشاعرك/ك حيال تلك التجربة؟
- وكيف أثرت تلك التجربة و مشاعرك/ك حيالها على علاقتك/ك الحالية مع مكتبات شفيدل العامة؟

C: Ideal or wished image

Transaction: We will come back to this and talk more about your precise experience with SPL and answer to the survey in the upcoming questions. But before we move on let me ask you this

6- Apart from all public libraries you've seen in the course of your life, what is your current ideal image of public libraries?

فقرة انتقالية: سنعود لهذه النقطة ونتحدث أكثر عن تجربتك مع مكتبات شفيدل العامة وإجاباتك/ك على الاستبيان في الأسئلة القادمة. لكن قبل أن نمضي قدمًا دعني/دعيني أسألك/ك
6- بصرف النظر عن جميع الصور التي شكلتها سابقاً حول المكتبات العامة، ما هي صورتك/ك الحالية المثالية عن المكتبات العامة؟

Follow up question:

- Where do those images come from?

- من أين أتيت/ت بصورتك/ك المثالية ؟

Section 4: The representation of Arab in libraries (inclusion)

Transaction: Now we will talk more in-depth about your experience with SPL and different idea from the survey you have answered. In the following section, for example, we will talk about an idea called inclusion. It basically means that everyone should see himself/herself, identity, language, etc represented in libraries' staff, collection, services, atmosphere, culture, etc. And that everyone should feel as a part of public libraries. **(To raise the awareness I will show this image if participants question the inclusion).** Have you ever heard of the term inclusion before this interview?

Question 7- What do you think of the view of inclusion I just explained? Do you agree with that view? If not, to you what does inclusion mean? Or how you think you can be included in SPL?

انتقال: الآن سنتحدث بمزيد من التفصيل عن تجربتك/ك مع مكتبات شفيدل العامة ونقاط مختلفة من الاستبيان الذي أجبت عليه. في القسم التالي، على سبيل المثال، سنتحدث عن فكرة تسمى التضمين وباللغة الإنجليزية (...). وهذا يعني في الأساس أن كل فرد في هذا المجتمع يجب أن يرى نفسه، هويته، لغته... الخ ممثلة او منعكسة في موظفي المكتبات، مجموعاتها، خدماتها، الجو العام، ثقافتها، وما إلى ذلك. وأن يشعر الجميع بالانخراط (بأنهم جزء) في المكتبات العامة. هل سمعت/ت عن هذا المصطلح قبل هذه المقابلة؟

٧- ما رأيك/ك في الطرح الذي قدمته حول مفهوم التضمين؟ هل تتفق/تتفقين؟ ولماذا؟
إذا كنت/ت لا تتفق/تتفقين، من وجهة نظرك/ك ما هو التضمين أو كيف من الممكن ان يتم تضمينك/ك في مكتبات
شفيلد العامة؟

Follow up question:

- In your opinion, was SPL designed to include everyone regardless of their ethnicity?
- How do you make such opinion?
- Do you see yourself as an Arab reflected in books or publications presented or owned by SPL? give me an example?
- What about services, staff, space, etc, and other aspect connected to the appearance of SPL?
- Tell me a story when you were OR were not able to feel included or reflected in X in SPL? If it did not happen to you, tell me about your friend, child, etc?
- Do you feel being included or excluded is connected to you being an Arab? And why you have this feeling?
- Do you feel that you have had an opportunity to express an opinion about books selection, services, etc in SPL? E.g., have you ever been asked to take a survey about your opinion of SPL and whether it is inclusive to all users?
- I will go back over the individual response and identifying areas to probe more here and in the following question (e.g., specific focus on representation on collection and staff as a theme emerged from the survey)

- من وجهة نظرك، هل صممت مكتبات شفيلد العامة على اعتبار ان جميع الناس باختلاف اعراقهم و اجناسهم يجب ان يكونوا متضمنين و جزء من المكتبة؟ لماذا لديك/ك هذا الرأي؟
- هل ترى أنك/ك كعربي/كعربية ممثل/ممثلة في الكتب أو المطبوعات التي تقدمها أي من المكتبات العامة في شفيلد؟ أعط مثالاً؟
- ما ذا عن الخدمات الأخرى؟ الموظفين؟ والأساس (المفروشات) و ما الي ذلك من تفاصيل مرتبطة بهيئة المكتبة العامة؟
- هل تشعر/تشعرين أن قضية التضمين أو عدمها مرتبطة بهويتك/ك كعربي/كعربية؟ ومن أين أتى لديك/ك مثل هذا الشعور؟
- أخبرني/أخبريني قصة عندما كنت/ت قادرة أو غير قادرة على الشعور أنك/ك ممثل/ة في... في المكتبة العامة التي تترادها/تترادينها في شفيلد؟ إذا لم يحدث لك/ك ذلك، أخبرني/أخبريني عن صديقك/صديقتك، طفلك/طفلتك، إلخ؟
- هل تشعر/تشعرين أنه سنع لك/ك فرصة للتعبير عن رأيك/ك حول اختيار الكتب، الخدمات، إلخ في مكتبات شفيلد العامة؟ على سبيل المثال، هل طُلب منك/ك يوماً تعبئة استبيان أو استطلاع رأي حول واقع المكتبة الحالي المرتبط بتضمين كل فئات المستخدمين؟

Section 5: A: Diversity, and B: Integration

A: Integration

*Transition: You have told me about inclusion, do you want to add anything? We will now move to another relevant idea called integration. It concentrate on the believe that everyone should live in a community where people, whatever their background, ethnicity, language live, work, learn and socialise together. A community where everyone feels a sense of belonging. **(to raise the awareness I will show this image if participants question the integration)**. Have you ever heard of this term before this interview?*

8- What do you think of the view of integration I just explained? Do you agree with it? If not, what does it mean to you?

فقرة انتقالية: لقد تحدثنا عن مفهوم التضمين او ما يسمى باللغة الإنجليزية () هل لديك/ك أي إضافات اخري ؟ سننتقل الآن إلى فكرة متصلة أخرى تسمى الاندماج او () باللغة الانجليزية. مفهوم الاندماج يركز على الاعتقاد بأن الجميع يجب أن يعيشوا في مجتمع يتعايش فيه الناس، يعملون، يتعلمون، ويتواصلون اجتماعيًا معًا بصرف النظر عن خلفيتهم، ثقافتهم، او عرقهم. مجتمع يحس فيه كل فرد بالانتماء. هل سمعت/ت بهذا المصطلح قبل هذه المقابلة؟

٨- ما راياك/ك في المعني الذي قدمته للاندماج ؟ هل تفق/تتفقين معه؟ اذا كنت/ت لا تتفق/تتفقين فما هو مفهومك/ك عن الاندماج؟

Follow up question:

- Whose responsibility is it to achieve integration? Do you think you are responsible? How? Do you think SPL is responsible too? How?
- Do you know public libraries are supposed to support integration by bringing communities together? E.g. they are expected to provide people with safe space to gather, chat, communicate, or exchange knowledge and thought without any inequalities based on background, ethnicity, etc. Do you think any of SPL success in providing such space?
- Can you tell me a story when you felt able to practice your right of safe communication in SPL?
- Has SPL helped you to feel more at home OR a second home (belong) in Sheffield? By second home I mean a place in which you do not feel as a stranger?
- Do you see SPL as a safe social space? For example, when you are tired, do you think going to the library should be one of your choices to relax and enjoy socialising? If so, tell me a story? And who do you socialise with?
- **I will go back over the individual response and identifying areas to probe more here and in the following question**

- بالحديث عن الاندماج على من تقع مسؤولية تحقيق الاندماج؟ هل تعتقد/تعتقدين انك/ك مسؤول/ة وكيف؟ في ضل مسؤوليتك/ك عن الاندماج ما هي مسؤوليه مكتبات شفيلد العامة؟
- هل تعلم/تعلمين أنه من المفترض أن تدعم المكتبات العامة الاندماج من خلال تقريب افراد المجتمع من بعضهم البعض باختلاف خلفياتهم و اعراقهم و اجناسهم؟ على سبيل المثال من المتوقع ان تقوم المكتبات العامة بتوفير مساحة

- آمنة لكل افراد المجتمع دون شعور بالتمييز او الاضطهاد في سبيل التواصل وتبادل المعرفة والأفكار و بناء مجتمع متجانس متعدد الثقافات. هل تعتقد/تعتقدين أن أي من مكتبات شفيلد العامة استطاعت تحقيق او توفير هذه المساحة؟
- هل لك/ك ان تخبرني/تخبريني بحادثه شعرت/ت بها بأنك/ك قادر/ة أن تمارس/تمارسين حقك/ك في التواصل الآمن في المكتبة العامة في شفيلد؟
- هل استطاعت أي من مكتبات شفيلد العامة على إعطائك/ك شعور الوطن أو الوطن البديل؟ و أعني بالوطن البديل هو المكان الذي لا تشعر/تشعرين فيه بالاغتراب؟
- هل ترى/ترين مكتبات شفيلد العامة كمكان آمن للتجمع و التواصل مع الاخرين؟ على سبيل المثال، عندما تكون/تكونين متعبًا/متعبة هل تعتقد/تعتقدين أن الذهاب إلى المكتبة يمكن أن يكون واحد من خياراتك/ك للاسترخاء والاستمتاع بالتواصل الاجتماعي؟ إذا كان الأمر كذلك، أخبرني/أخبريني قصه؟ مع من تتواصل/تتوصلين؟

B: diversity

Transaction: After discussing inclusion and integration, let me introduce you to another relevant idea called diversity. Diversity means that SPL must be able to provide range of services and collection and created the atmosphere that offer a vision of the diverse society it serves. For example, the public libraries in Burngreave or Firth Park, must be as multi-cultural and lingual as the neighbourhood is. **(to raise the awareness I will show this image if participants question the diversity).** Have you ever heard of the term diversity before this interview?

9- What do you think of the view of diversity I just explained? Do you agree with it? If not, what does it mean to you?

جمل انتقالية: بعد مناقشة مفهومى التضمين والاندماج، اسمح/ي لي أن أقدم لك/ك فكرة متصلة أخرى و هي التنوع او ما يسمى باللغة الإنجليزية (). التنوع يعني ان تكون المكتبات قادره على تقديم سلسله من الخدمات و الكتب و الأجواء التي تقدم رؤيا حول مجتمع متنوع. على سبيل المثال المكتبة العامة في بنقريف او فيرث بارك يجب ان تعكس التعددية الثقافية و اللغوية لسكان المنطقة. هل سمعت/ت بهذا المصطلح قبل هذه المقابلة؟

9- ما رايك/ك في المعني الذي قدمته للتنوع؟ هل توافق/توافقين عليه؟ اذا كنت/ت لا تتفق/تتفقين فما هو مفهومك/ك عن التنوع؟

Follow up question:

- Do you think SPL achieved this diversity? If not what they achieved?
 - OR
 - Do you think any of SLP achieved diversity on staff, collection, services, etc?
 - Tell me a story when you recognised such diversity?
 - Do you think a diversity of staff is something that is important to you in the SPL or does it make a difference or not? (Prompt: What about collection, services, etc.?)
 - Tell me a story of when diversity or lack of diversity in X impacted your experience with or opinion about SPL?
 - How it made you feel? And how you feel now?
 - I will go back over the individual response and identifying areas to probe more here and in the following question
- هل تعتقد/تعتقدين أن مكتبات شفيلد العامة حققت في هذا السياق التنوع المطلوب؟

- إذا لم تكن المكتبات قد حققت التنوع فما الذي حققته؟
 - هل استطاعت أي من المكتبات العامة في رايك/ك تحقيق التنوع على مستوى الموظفين، الخدمات، المجموعات، الكتب؟ ، كيف تم تحقيق هذا التنوع براك؟
 - اخبرني عن قصه لاحظت فيها التنوع؟
 - هل تعتقد/تعتقد أن تنوع الموظفين هو أمر مهم بالنسبة لك/ك في مكتبات شفيلد العامة وهل ذلك يحدث فرقًا بالنسبة لك/ك أم لا؟ (تحفيز: ماذا عن المجموعات، لخدمات، إلخ؟)
 - اخبرني/أخبريني قصة عندما أثر التنوع أو نقص التنوع في...على وجهة نظرك/ك أو تجاربك/ك مع مكتبات شفيلد العامة؟
 - كيف جعلك/ك هذا تشعر/تشعرين؟ وكيف تشعر/تشعرين الان؟

Section 6: Transferring the current image of SPL

10- After all we've talked about, let me ask you this: If we want to change SPL to better connect with Arab communities living in Sheffield, what those changes may look like? I want you to use the paper and pen I asked you to bring and take a couple of minutes to draw me the practical steps for changes and who should be involved? And I will do the same as well. **(to reduce power unbalance, I will draw one myself)**

١٠- بعد كل ما تحدثنا عنه، دعني/دعيني أسألك/ك هذا: إذا أردنا تغيير مكتبات شفيلد العامة لخدمة المجتمعات العربية التي تعيش في شفيلد بشكل أفضل. كيف يمكن ان نحقق هذه التغييرات؟ أريدك/ك أن تستخدم/تستخدمين الورقة والقلم الذي طلبت منك/ك إحضاره لبضع دقائق لرسم الخطوات العملية للتغييرات ومن الذي يجب أن يشارك في ذلك التغيير؟ وسأفعل نفس الشيء أيضًا.

Follow up question:

- Can you explain the drawing to me?
- What is your responsibility to promote that changes?
- What is the libraries' responsibility?
- What may challenge implementing changes?

- هل يمكنك/ك شرح الرسم لي؟
- ما هي مسؤوليتك/ك لتحقيق تلك التغييرات؟
- ما هي مسؤولية المكتبات؟
- ما الذي قد يتحدى او يعرقل تنفيذ التغييرات؟

Section 7: Conclusion and a reminder of interviewee right

11- We are almost at the end of the interview.

How you feel about it and why? In which part did you feel like you expressed yourself the most? Why? and why you choose this part? And in which part you did not?

- ١١- لقد اقتربنا من نهاية المقابلة
 ما هو شعورك/ك حيال المقابلة ولماذا؟ أي جزء من المقابلة جعلك/ك تشعر/تشعرين بانك/ك كنت/ك قادر/قادرة على التعبير عن نفسك/ك بالشكل الأمثل؟ لماذا اخترت/ت ذلك الجزء بالذات؟ ماهي الجزئية التي لم تجدها/تجدينها ذات صلة ولم تستطع/تستطيعين من خلالها التعبير عن نفسك/ك؟

Follow up question:

- Is there anything else you want to tell me about before you go? E.g. anything from the survey you want to talk more about? Or maybe something you wish this interview should have covered?
- Is there anyone you think I should talk to find out more about SPL?
 - هل هناك أي شيء آخر تريد/تريدين إخباري به قبل أن تذهب/تذهبين؟ على سبيل المثال أي شيء من الاستطلاع تريد/تريدين التحدث عنه أكثر؟ أو ربما شيء تمنيت/ت أنني قمت بمناقشة في هذه المقابلة؟
 - هل هناك أي شخص تعتقد/تعتقدين أنه يجب علي التحدث معه/ها لمعرفة المزيد حول الصورة المكتبات العامة في شفيلد؟

Thank you so much for your time; That was an exciting conversation. Before you go, I want to remind you that you can contact me any time before X/X/2021 if you're going to add anything, change any of your statements, or withdraw from the study, which I hope not. Also, I can send you a transcript of your conversation. You can read and even edit them if you wish so. Are you interested in that?

شكرا جزيلاً على وقتك/ك؛ كانت تلك محادثة رائعة بالفعل. قبل أن تذهب/تذهبين، أريد أن أذكرك/ك أنه يمكنك/ك الاتصال بي في أي وقت قبل --/--/ ٢٠٢١ إذا كنت/ت ستضيف/ستضيفين أي شيء أو تغير/تغيرين أيًا من اجاباتك/ك أو تنسحب/تنسحبين من الدراسة وهو ما لا أتمناه أيضاً، يمكنك/ك أن أرسل لك/ك نسخة مكتوبة من محادثتك/ك وترجمتها. يمكنك/ك قراءتها وتعديلها إذا كنت/ك ترغب/ترغبين في ذلك. هل أنت/ت مهتم/مهمته بذلك؟

APPENDIX 9: COUNCIL-RUN LIBRARIES INTERVIEW PROTOCOL AND INVITATIONS LETTER

A. Invitations letter

Dear [X],

I hope my email finds you well. As you may already know I am a PhD researcher at the Information School at Sheffield University, and for my PhD I am researching public libraries' provision for diverse communities, with a specific focus on Arabs in Sheffield. I have also been working in the Library and Information field since 2014, and I quite understand the continuous struggle public libraries face to sustain and maintain their services

Many thanks if you completed the initial staff survey, which was the first stage of my data collection with Sheffield Libraries staff. The next stage is the research interview with selected key members of the leadership team, including yourself. I am planning to conduct these online via Zoom to keep us all safe, but please let me know if you prefer another application e.g. Google Meet or Skype. I anticipate that the interview will last around 45 minutes, and I have listed below the four main areas it will focus on. I am also attaching the main questions I will ask so that you have an opportunity to read them in advance:

- 1- Perspectives on diversity, inclusion, and integration.
- 2- Community engagement - reaching out and collaboration activities.
- 3- Stock development and service development policies.
- 4- Challenges and future plans, areas for improvement.

My research has received ethical approval from the University of Sheffield, and as part of this process please also find attached the Information sheet and Consent form which I would like you to please read, sign, and return to me at kasahhari1@sheffield.ac.uk before the interview begins. I plan to conduct the interviews in December before the Christmas holidays, so please let me know which days or times are easiest for you between 1-17 December, and I will send you an invitation and link to join the meeting. If you have any questions, of course, you are welcome to email me. I am very grateful indeed for your time and contribution to my research.

Sincerely,
Khulud Sahhari

B. Interview protocol

Section 1: Confirmation of participants' right

Before we start, thank you for signing the consent form and the information sheet. Do you have any questions about them? As stated in the consent form, this will be recorded. The recording is for my use. I will transcribe your answers, and the recording will be deleted later on. Are you ok with that? As explained in the consent form as well, you have full rights not to answer any of the questions or terminate at any time. And if you want to withdraw or change any of your answers, that will be doable until 00/00/2021. Also, I understand that a team runs the library, so please feel free to say *I do not know* if I ask about something that is not part of your job's responsibilities. Finally, your real name will not be used unless you request that. Any Questions? Ok, how would you like me to address you?

Q1: Can you tell me a little about your current role in Sheffield Libraries, what the job involves, and how long you have been in the role?

Section 2: Introduction section

Before we start, I want to clarify the subject to help you to understand which communities I would like you to base your responses on. The interest of this research is Arab as an ethnicity rather than Arabic-speaking individuals from non-Arab backgrounds. This generally includes people for whom Arabic is their first language, mainly from Northern Africa, Western Africa, Eastern Africa, and Western Asia. And, in terms of their status, they vary between long-established citizens, refugees, asylum seekers, and international students. And according to the last Census (2011), they make up 8.432 of the total Sheffield population. And they live mainly in Burngreave, Darnall, Uppertorpe, and Firth Park, but this may have changed since 2011. Do you have any questions about the subject matter of this research?

Q2: What kind of data do you and your team use to map and understand the communities you serve? Are these adequate for your needs and the communities' needs?

Section 3: The SPL's understanding of diversity, inclusion, and integration.

Q3: How do you understand the terms diversity, inclusion and integration, and how does this underpin the library service's work (or this translate into the library's work)?

Q3a: How are staff across the organisation made aware of Sheffield Libraries' diversity, inclusion, and integration work?

Q3b: Do you think issues of diversity, inclusion and integration are linked to racism at all?

Section 4: Reaching out and collaboration to understand the needs of the catchment community and communicating that across the staff.

Q4: How important is it to you that the library service and its individual branches reflect the local communities they serve? (Prompt: That's really interesting, tell me a bit more about that?)

Who would play a role in that? ...staff? Volunteers? How specifically are they made aware of their catchment community and their needs?)

Q4a: Can you tell me about how the library service engages with its communities? (Prompt: -Challenges?/-events, activities, Policy)

Section 5: A- Stock development policy and B- service development policy.

Intro Qs:

Q5: To what extent are services to library users from ethnic minority or migrant communities included in your service policies and planning documents? (Prompt: Can you tell me more about that policy? If not, do you know why that is at all?)

Q6: Do you think that as a service, Sheffield Libraries is effective in making libraries welcome to everyone? (Prompt: -Challenges? -How is success measured/monitored?)

A- Stock development policy:

Q7: Let's talk more specifically about the collection. To what extent does the library service provide its communities with collections focusing on their culture or language? Is this provision informed by the communities, and how are the collections developed and maintained?

(Prompt: -Do you think it's been successful? What are the measurements of success?

-What are the limitations of this approach?)

Q7a: Focusing specifically on Arab communities, to what extent does the service provide the Arab communities with collections reflecting their culture or language?

B- service development policy

Q8: Having talked about the stock, I would like to ask about the other services. Can we explore the services' social and cultural events and programs, looking at ways in which the service uses both virtual and physical library space as a means of bringing people together?

(Prompt: -So, in terms of criteria, what should such events include? OR What are their purposes?

-Can you tell me more about how the SPL empowers their catchment community to get involved in designing and delivering those services?).

Section 6: The kind of challenges Sheffield libraries staff or volunteers may face in responding to the increasing diversity of Sheffield, especially in how they communicate with ACISH. And room for improvements

Q9: What sorts of constraints and barriers you might face in delivering a fully inclusive service to Arab and other minority communities? Plans to address these?

Possible Prompt:

- 1- How did you overcome or manage those challenges?
- 2- Overall, what support or training do you need to increase your ability or skills to overcome or manage any of those challenges?

- 3- Who precisely should be involved in helping to overcome or manage those challenges?
- 4- Specific focus on COVID-19 and staff profile. For example, Can you tell me more about the impact of COVID 19 on the SPLs? (Follow-up: interesting...can you tell me more about this? how are they recovering now?) & Do you think the staff profile (ethnic, national, linguistic) is important at all in thinking about these issues of diversity, inclusion and integration? (-Have you done anything on this or are you planning to?)

Section 7: Conclusion

Q10: We are reaching the last part of today's interview, but I would love to ask you one more question before we finish. As a summary of this interview, how do you consider the library service's performance in responding to the needs of the Arab communities living in Sheffield?

Q10a: What would you need to improve the current level of service to these communities?

Q11: Is there any points you would like to add? Or, is there anyone you think I should talk to to understand more about Sheffield libraries' services for ACISH?

Thank you so much for your time. That was an exciting conversation. Before you go, I want to thank you again and remind you that you can contact me any time before X/X/2021 if you're going to add anything, change any of your statements, or withdraw from the study, which I hope not.

APPENDIX 10: COMMUNITY-MANAGED LIBRARIES INTERVIEW PROTOCOL

Note. Invitations letter is the same in Appendix 10

CMLs interview protocol (6 sections and 11 questions)

Section 1: Confirmation of participants' right

Before we start, thank you for signing the consent form and the information sheet. Do you have any questions about them? As stated in the consent form, this will be recorded. The recording is for my use. I will transcribe your answers, and the recording will be deleted later on. Are you ok with that? As explained in the consent form as well, you have full rights not to answer any of the questions or terminate at any time. And if you want to withdraw or change any of your answers, that will be doable until 00/00/2021. Also, your real name will not be used unless you request that. Also, I understand the complexity of CMLs and your position. So, please feel free to say *I do not know* if I ask about something that is not part of your job's responsibilities.

Any Questions? Ok, how would you like me to address you?

Q1: Can you tell me a little about your current role in Sheffield Libraries, what the job involves, and how long you have been in the role?

Section 2: Introduction section

Before we start the main questions, I want to clarify the subject to help you to understand which communities I would like you to base your responses on. The interest of this research is Arab as an ethnicity rather than Arabic-speaking individuals from non-Arab backgrounds. This generally includes people for whom Arabic is their first language, mainly from Northern Africa, Western Africa, Eastern Africa, and Western Asia. And, in terms of their status, they vary between long-established citizens, refugees, asylum seekers, and international students. And according to the last Census (2011), they make up 8.432 of the total Sheffield population. And they live mainly in Burngreave, Darnall, Upperthorpe, and Firth Park, but this may have changed since 2011. Do you have any questions about the subject matter of this research?

Q2: What kind of data do community run libraries use to map and understand the communities they serve? Are these adequate for their needs and their communities' needs?

Section 3: the performance of the CMLs

Q3: How do CVLs understand the diversity, inclusion and integration agenda and how does that underpin their work?

Q3a: How do you think this compares to the council-run services?

Q4: To what extent do you think that CVLs are trying to reflect the local communities they serve?

Q4a: Can you tell me about how they engage with their communities?

Q5: To what extent are services to library users from ethnic minority or migrant communities included in the CVLs service policies and planning documents and processes? (Prompt: Can you tell me more about that policy? If not, do you know why that is at all?)

Q6: Do you think CVLs are successful in engaging with communities and making libraries welcome to everyone? (Prompt: -Challenges? -How is success measured/monitored?)

Q6: Let's talk more specifically about the collection. To what extent does the library service provide its communities with collections focusing on their culture or language? Is this provision informed by the communities, and how are the collections developed and maintained? (Prompt: -Do you think it's been successful? What are the measurements of success? -What are the limitations of this approach?)

Q6a: Focusing specifically on Arab communities, to what extent does the service provide the Arab communities with collections reflecting their culture or language?

Q7: Having talked about the stock, I would like to ask about the other services. Can we explore the CVLs' social and cultural events and programs, looking at ways in which they use both virtual and physical library space as a means of bringing people together? (Prompt: -So, in terms of criteria, what should such events include? OR What are their purposes? -Can you tell me more about how the CMLs empower their catchment community to get involved in designing and delivering those services?)

Section 5: The kind of challenges volunteers may face in responding to the increasing diversity of Sheffield. And room for improvements

Q8: Can you tell me more about what sorts of constraints and barriers CVLs face in delivering a fully inclusive service to Arab and other minority communities? Plans to address these? And are there differences between CVL and Council-run libraries in the challenges they face?

Possible prompt:

1. Specific focus on COVID-19 and End of support package. E.g. Can you tell me more about the impact of COVID 19 on Associate libraries and Co-delivered? (Follow-up: interesting...can you tell me more about this? how are they recovering now?)
2. How did Associate libraries and Co-delivered overcome or manage those challenges?
3. Overall, what support or training do they need to increase their ability or skills to overcome or manage any of those challenges?
4. Who precisely should be involved in helping to overcome or manage those challenges?

Section 6: Conclusion

Q9: We are reaching the last part of today's interview, but I would love to ask you one more question before we finish. As a summary of this interview, how do you consider the CVLs performance in responding to the needs of the Arab communities living in Sheffield?

Q9a: What would you need to improve the current level of service to these communities?

Q10: Is there any points you would like to add? Or, is there anyone you think I should talk to to understand more about CMLs' services for the ACISH?

Thank you so much for your time. That was an exciting conversation. Before you go, I want to thank you again and remind you that you can contact me any time before X/X/2021 if you're

going to add anything, change any of your statements, or withdraw from the study, which I hope not.

APPENDIX 11: LIBRARY STUDY CONSENT FORM AND INFORMATION SHEET

A. Consent form

<i>Please tick the appropriate boxes</i>	Yes	No
Taking Part in the Project		
I have read and understood the project information sheet and agreed that the project had been fully explained to me. (If you will answer No to this question, please do not proceed with this consent form until you are fully aware of what your participation in the project will mean.)	<input type="checkbox"/>	<input type="checkbox"/>
I have been given the opportunity to ask questions about the project.	<input type="checkbox"/>	<input type="checkbox"/>
I agree to take part in the project. I understand that taking part in the project will be interviewed AND recorded (audio or video as agreed upon before the interview).	<input type="checkbox"/>	<input type="checkbox"/>
I understand that my taking part is voluntary and that I can withdraw from the study at any time/before the data has been anonymised, analysed or published on 30/12/2021. I do not have to give any reasons for why I no longer want to take part, and there will be no adverse consequences if I choose to withdraw.	<input type="checkbox"/>	<input type="checkbox"/>
How my information will be used during and after the project		
I understand my personal details such as name, phone number, address and email address etc. will not be revealed to people outside the project.	<input type="checkbox"/>	<input type="checkbox"/>
I understand and agree that my words may be quoted in publications, reports, web pages, and other research outputs. I understand that I will not be named in these outputs unless I specifically request or agreed on this.	<input type="checkbox"/>	<input type="checkbox"/>
I understand and agree that other authorised researchers will have access to this data only if they agree to preserve the confidentiality of the information as requested in this form.	<input type="checkbox"/>	<input type="checkbox"/>
I understand and agree that other authorised researchers may use my data in publications, reports, web pages, and other research outputs, only if they agree to preserve the confidentiality of the information as requested in this form.	<input type="checkbox"/>	<input type="checkbox"/>
I give permission for the interview transcript that I provide to be deposited to Sheffield ORDA and linked to Khulud Sahhari's thesis so it can be used for future research and learning.	<input type="checkbox"/>	<input type="checkbox"/>
So that the information you provide can be used legally by the researchers		
I agree to assign the copyright I hold in any materials generated as part of this project to The University of Sheffield.	<input type="checkbox"/>	<input type="checkbox"/>

Name of participant [printed]

Signature

Date

Name of Researcher [Khulud A Sahhari]

Signature:

Date:

Project contact details for further information:

lead researcher:

Khulud Ali Sahhari

Kasahhari1@sheffield.ac.uk

Supervisors:

Briony Birdi

b.birdi@sheffield.ac.uk

Lucy Mayblin

l.mayblin@sheffield.ac.uk

B. Information sheet

The University of Sheffield Information School	Public libraries' commitment to diversity and inclusion toward better integration of multi-ethnic community groups: the Arab community in Sheffield as a case study
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You are being invited to take part in a research project. Before you decide whether or not to participate, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully and discuss it with others if you wish. Ask us if there is anything that is not clear or if you would like more information. Take time to decide whether or not you wish to take part. Thank you for reading this.

Researchers

The lead researcher of this study is Khulud Ali Sahhari (kasahhari1@sheffield.ac.uk), who is a third-year PhD student in Libraries & Information Society Research Group, Information School, University of Sheffield. The study is supervised by Dr. Briony Birdi (b.birdi@sheffield.ac.uk) and Dr. Lucy Mayblin (l.mayblin@sheffield.ac.uk).

Further information about the researcher and supervisors can be found:

- Khulud Sahhari: <https://www.sheffield.ac.uk/is/people/phd-researchers/khulud-ali-sahhari>
- Dr. Briony Birdi: <https://www.sheffield.ac.uk/is/staff/birdi>
- Dr. Lucy Mayblin: <https://www.sheffield.ac.uk/socstudies/staff/staff-profiles/lucy-mayblin>

Purpose of the research

This research examines Sheffield public libraries' (both council-run or volunteer-run) commitments to diversity, inclusion, and integration in responding to the needs of Arab communities in Sheffield (ACISH).

Who will be participating?

Potential participants are

1. Library staff and senior managers from libraries delivered by Sheffield City Council.

What will you be asked to do?

If you are library staff or senior manager from Sheffield Central Library, individual branch libraries, and community-run libraries within Sheffield interested in taking part in the study, I would like to ask you about/talk with you about

- 1- how you understand and operationalise 'diversity', 'inclusion', and 'integration' within your work.
- 2- the extent to which these understandings and activities include Arab communities.
- 3- challenges facing your organisation from responding to the identified need.

- 4- the extent of satisfaction with the work carried out by your organisation till the present moment.
- 5- your view and evaluation of the issues arising from the survey filled by members of your own organisation or members of the Arab ethnic community.
- 6- your view of the relationship between documents and institutional law and the actual work (reality).

Most interviews are expected to last between 45 to 60 minutes, but this is flexible. "Even as the prevalence of the virus in the UK population reduces, we must be mindful that there are still risks" (Sheffield University, 2021). Thus, interviews with participants will be undertaken remotely to reduce the likelihood of transmission for both researchers and participants.

Interviews can be held on Skype, for example, or any other telecommunications application you prefer. If remote interviewing is not suitable for you, please email me at

kasahhari1@sheffield.ac.uk. In that case, further steps will be taken with my supervisors (Dr. Briony Birdi & Dr. Lucy Mayblin) and their DRI to respond to your preference in line with Sheffield University's Qualitative research guidance during the COVID 19.

It is up to you to decide whether or not to take part. If you do decide to take part, you will be given this information sheet to keep and be asked to sign a consent form. You can still withdraw at any time without giving any reason. Yet, if you wish to withdraw from the research, please contact kasahhari1@sheffield.ac.uk before 30/12/2021. These rights, however, cannot be extended after the data has been anonymised, analysed or published.

What are the potential risks of participating?

Your participation in this study does not imply any identifiable risks or disadvantages. All your comments will be made anonymous to protect your identity, and the confidential documents will be stored in a secured hard drive and protected by passwords. Questions were designed not to cause harm, anguish or discomfort. If you feel uncomfortable answering any questions, feel free to express your concerns. You are, of course, free to decline to answer such questions. You may withdraw from the study at any time. Moreover, you are encouraged to refrain from disclosing any information that you may consider defamatory, incriminating, or otherwise sensitive.

What data will I collect?

I will record the interviews on a digital audio recorder, and the interviews will then be transcribed. Once the transcripts have been anonymised (names and identifying information removed), the audio recordings will be deleted. The files will be held in a password protected drive and will not be shared with anyone outside the research team.

What will I do with the data?

Following the university policies, the data (generated from interviews) and signed consent forms and information sheet (Soft copies) will be stored in a password-protected system. They will be stored in the researcher's University of Sheffield Google Drive account. Additional copies of them will also be stored on an external drive and departmental laptop for backup purposes. All will be encrypted and password-protected, and held in a secure and locked place when not in use. The participants will be anonymised, and data will also be encrypted and accessed only by the researcher and her supervisors. If you choose to sign hard copies of the consent form or information sheet, they will be held in securely locked storage. As with other personal

information, they will be confidentially destroyed after a year of being awarded the PhD for the lead researcher.

The lead researcher will transcribe the interviews and thematically analyse the data as well. Qualitative data analysis computer software (NVivo) will be used, and a password will protect it. The use of paper copies will be avoided unless essential and will be kept in locked storage. The papers will be destroyed as soon as they are no longer needed.

Due to the nature of this research, other researchers may likely find the data collected to be useful in answering future research questions. For that reason, I would like to deposit the anonymised transcripts of the interviews to the Sheffield ORDA and embed links to them in the final dissertation. Thus, I will ask for your explicit consent for your data to be shared in this way. If you agree to me sharing the information you provide with other researchers, then your personal details will not be included unless you explicitly request this.

Will your participation be confidential?

All information given to the researcher will be carefully anonymised throughout the data transcript, analysis, interpretation, or the written findings. Name, phone number, address, email address, or any other details that could identify participants or other people will be manipulated. In other words, in the write-up of findings and any publications, participants will be assigned codes or pseudonyms. Also, names that participants have mentioned (e.g., names or titles of universities, organisations, places, etc.) will be anonymised if the research thinks that these details will identify participants or others. Participants' identification will remain anonymous in any reports or publications unless they have given their explicit consent to be identified or wish for so.

What will happen to the results of the research project?

The anonymised data will be used in the researcher's PhD thesis, which will be publicly available, and in future research publications. It is also possible that the anonymised findings will be presented at conferences. The PhD thesis will be published in the White Rose System [<http://etheses.whiterose.ac.uk>].

What is the legal basis for processing your personal data?

The University of Sheffield will act as the Data Controller for this study. In that sense, the University is responsible for looking after your information and using it properly. To collect and use your personal information as part of this research project, we must have a basis in law to do so. The basis that we are using is that the research is 'a task in the public interest'.

Note: Further information, including details about how and why the University processes your personal information, how we keep your information secure, and your legal rights (including how to complain if you feel that your personal information has not been handled correctly), can be found in the University's Privacy Notice <https://www.sheffield.ac.uk/govern/data-protection/privacy/general>.

If you have any difficulties with, or wish to voice concern about, any aspect of your participation in this study, please contact Dr Paul Reilly, Research Ethics Coordinator, Information School, The University of Sheffield (ischool_ethics@sheffield.ac.uk).

Name of participant:

Date:

Signature:

Name of Researcher [Khulud A Sahhari]

Date:

Signature:

APPENDIX 12: ARAB STUDY CONSENT FORM AND INFORMATION SHEET IN

ENGLISH

A. Consent form

<i>Please tick the appropriate boxes</i>	Yes	No
Taking Part in the Project		
I have read and understood the project information sheet and agreed that the project had been fully explained to me. (If you will answer No to this question, please do not proceed with this consent form until you are fully aware of what your participation in the project will mean.)	<input type="checkbox"/>	<input type="checkbox"/>
I have been given the opportunity to ask questions about the project.	<input type="checkbox"/>	<input type="checkbox"/>
I agree to take part in the project. I understand that taking part in the project will be interviewed AND recorded (audio or video as agreed upon before the interview).	<input type="checkbox"/>	<input type="checkbox"/>
I understand that my taking part is voluntary and that I can withdraw from the study at any time/before the data has been anonymised, analysed or published on 30/07/2021. I do not have to give any reasons for why I no longer want to take part, and there will be no adverse consequences if I choose to withdraw.	<input type="checkbox"/>	<input type="checkbox"/>
How my information will be used during and after the project		
I understand my personal details such as name, phone number, address and email address etc. will not be revealed to people outside the project.	<input type="checkbox"/>	<input type="checkbox"/>
I understand and agree that my words may be quoted in publications, reports, web pages, and other research outputs. I understand that I will not be named in these outputs unless I specifically request or agreed on this.	<input type="checkbox"/>	<input type="checkbox"/>
I understand and agree that other authorised researchers will have access to this data only if they agree to preserve the confidentiality of the information as requested in this form.	<input type="checkbox"/>	<input type="checkbox"/>
I understand and agree that other authorised researchers may use my data in publications, reports, web pages, and other research outputs, only if they agree to preserve the confidentiality of the information as requested in this form.	<input type="checkbox"/>	<input type="checkbox"/>
I give permission for the interview transcript that I provide to be deposited to Sheffield ORDA and linked to Khulud Sakhari's thesis so it can be used for future research and learning.	<input type="checkbox"/>	<input type="checkbox"/>
So that the information you provide can be used legally by the researchers		
I agree to assign the copyright I hold in any materials generated as part of this project to The University of Sheffield.	<input type="checkbox"/>	<input type="checkbox"/>

Name of participant [printed]

Signature

Date

Name of Researcher [Khulud A Sakhari]

Signature:

Date:

Project contact details for further information:**lead researcher:**

Khulud Ali Sakhari

Kasakhari1@sheffield.ac.uk**Supervisors:**

Briony Birdi

b.birdi@sheffield.ac.uk

Lucy Mayblin

l.mayblin@sheffield.ac.uk

B. Information sheet

The University of Sheffield Information School	Public libraries' commitment to diversity and inclusion toward better integration of multi-ethnic community groups: the Arab community in Sheffield as a case study
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You are being invited to take part in a research project. Before you decide whether or not to participate, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully and discuss it with others if you wish. Ask us if there is anything that is not clear or if you would like more information. Take time to decide whether or not you wish to take part. Thank you for reading this.

Researchers

The lead researcher of this study is Khulud Ali Sahhari (kasahhari1@sheffield.ac.uk), who is a second- year PhD student in Libraries & Information Society Research Group, Information School, University of Sheffield. The study is supervised by Dr. Briony Birdi (b.birdi@sheffield.ac.uk) and Dr. Lucy Mayblin (l.mayblin@sheffield.ac.uk). Further information about the researcher and supervisors can be found:

- Khulud Sahhari: <https://www.sheffield.ac.uk/is/people/phd-researchers/khulud-ali-sahhari>
- Dr. Briony Birdi: <https://www.sheffield.ac.uk/is/staff/birdi>
- Dr. Lucy Mayblin: <https://www.sheffield.ac.uk/socstudies/staff/staff-profiles/lucy-mayblin>

Purpose of the research

This research aims to investigate Sheffield Public Libraries' (SPL) role in a multicultural society with a specific focus on how SPL serves the Arab community in Sheffield.

Who will be participating?

Potential participants are

2. Sheffield residents who identify themselves ethnically as Arab. Those are mainly from Arabic countries identified by the Arab League. They included Algeria, Bahrain, Comoros, Djibouti, Egypt, Iraq, Jordan, Kuwait, Lebanon, Libya, Mauritania, Morocco, Oman, Palestine, Qatar, Saudi Arabia, Somalia, Sudan, Syria, Tunisia, the United Arab Emirates and Yemen.
3. 18 years old or over (adult under the law and regulation of the UK).

What will you be asked to do?

If you are member of Arab ethnic community interested in taking part in the study, I would like to ask you about/talk with you about

- 1- experience with Sheffield Public Libraries;
- 2- expectations from Sheffield Public Libraries;
- 3- hindrances to information acquisition and connection with public libraries;
- 4- your needs;
- 5- information resources;

we expect that most interviews will last between 30 to 60 minutes, but this is flexible. Interviews will be online via Skype, for example, whichever you prefer to protect your safety during the COVID-19 pandemic. When the COVID-19 pandemic is over, interviews can be held in person (held in a public space, private study room at Sheffield University or public libraries, or interviewees' official workplace). The lead researcher, who will carry out the interviews, is based in Sheffield and is willing to travel to interview you if wanted.

It is up to you to decide whether or not to take part. If you do decide to take part, you will be given this information sheet to keep and be asked to sign a consent form. You can still withdraw at any time without giving any reason. Yet, if you wish to withdraw from the research, please contact kasahhari1@sheffield.ac.uk before 30/7/2021. These rights, however, cannot be extended after the data has been anonymised, analysed or published.

Please note that participation is entirely your choice.

What are the potential risks of participating?

Your participation in this study does not imply any identifiable risks or disadvantages. All your comments will be made anonymous to protect your identity, and the confidential documents will be stored in a secured hard drive and protected by passwords. Questions were designed not to cause harm, anguish or discomfort. If you feel uncomfortable answering any questions, feel free to express your concerns. You are, of course, free to decline to answer such questions. You may withdraw from the study at any time. You are moreover encouraged to refrain from disclosing any information that you may consider defamatory, incriminating or otherwise sensitive.

What data will I collect?

The data collected are:

A. Audio-visual recordings:

- Software: Audio recorders open for borrowing from the University of Sheffield & Skype or Zoom built-in option to record a call.
- Files and Formats: MPEG-4 Media File (.mp4)

C. Interview transcripts

- Software: Trint, ATLAS & NVivo.
- Files and Formats: Microsoft Word Document (DOC) & Portable Document Format (.pdf)

What will I do with the data?

Following the university policies, the data (generated from interviews) and your completed consent form will be stored in a password-protected system. It will be stored in the researcher's University of Sheffield Google Drive account. Additional copies will also be stored on an external drive and departmental laptop for backup purposes. All will be encrypted and password-

protected and held in a secure and locked place when not in use. The lead researcher will transcribe the interviews and thematically analyse the data as well. Qualitative data analysis (ATLAS or NVivo) will be used. A password will protect both. The use of paper copies will be avoided unless essential and will be kept in locked storage. The papers will be destroyed as soon as they are no longer needed. Your completed consent form, as with other personal information, will be confidentially destroyed after a year of being awarded the PhD for the lead researcher. If you choose to be interviewed in Arabic, a translator may be involved to translate your answers into English. However, the translator will have access to the anonymised version. In other words, any personal information or identifiers will be removed or replaced before handing the Arabic transcript to a translator unless you explicitly request keeping them.

Due to the nature of this research, other researchers may likely find the data collected to be useful in answering future research questions. For that reason, we would like to deposit the anonymized transcripts of the interviews to the Sheffield ORDA and embedded links to them in the final dissertation. Thus, we will ask for your explicit consent for your data to be shared in this way. If you agree to us sharing the information you provide with other researchers, then your personal details will not be included unless you explicitly request this.

Will your participation be confidential?

All information given to the researcher will be carefully anonymized throughout the data transcript, analysis, interpretation, or the written finding. Name, phone number, address, email address, or any other details that could identify participants or other people will be manipulated. In other words, in the write-up of findings and any publications, participants will be assigned codes or pseudonyms. Also, names that participants have mentioned (e.g., names or titles of universities, organizations, places, etc.) will be anonymized if the research thinks that these details will identify participants or others. Participants' identification will remain anonymous in any reports or publications unless they have given their explicit consent to be identified or wish for so.

What will happen to the results of the research project?

The anonymised data will be used in the researcher's PhD thesis, which will be publicly available, and in future research publications. It is also possible that the anonymised findings will be presented at conferences. The PhD thesis will be published in the White Rose System [<http://etheses.whiterose.ac.uk>].

What is the legal basis for processing your personal data?

The University of Sheffield will act as the Data Controller for this study. In that sense, the University is responsible for looking after your information and using it properly. To collect and use your personal information as part of this research project, we must have a basis in law to do so. The basis that we are using is that the research is ‘a task in the public interest’.

Note: Further information, including details about how and why the University processes your personal information, how we keep your information secure, and your legal rights (including how to complain if you feel that your personal information has not been handled correctly), can be found in the University’s Privacy Notice <https://www.sheffield.ac.uk/govern/data-protection/privacy/general>. If you have any difficulties with, or wish to voice concern about, any aspect of your participation in this study, please contact Dr Paul Reilly, Research Ethics Coordinator, Information School, The University of Sheffield (ischool_ethics@sheffield.ac.uk).

Name of participant:

Date:

Signature:

Name of Researcher [Khulud A Sahhari]

Date:

Signature:

APPENDIX 13: ARAB STUDY CONSENT FORM AND INFORMATION SHEET IN

ARABIC

A. Consent form

لا	نعم	يرجى اختيار الاجابة المناسبة
		المشاركة في المشروع
		أتعهد باطلاعي على ورقة معلومات المشروع وأقر بأنه قد تم شرح المشروع بالكامل. (في حال الاجابة بـ "لا" على هذا السؤال ، يرجى عدم اكمال نموذج الموافقة حتى تكون على دراية كاملة بما تعنيه مشاركتك في المشروع).
		لقد سنحت لي الفرصة بطرح أسئلة متعلقة بالمشروع.
		أوافق على المشاركة في المشروع. أفهم أن المشاركة في المشروع سيتضمن المشاركة في مقابلة وتسجيلها (صوت أو فيديو كما هو متفق عليه قبل المقابلة).
		أقر بأن مشاركتي اختيارية وأنه يمكنني الانسحاب من الدراسة في أي وقت قبل إخفاء بياناتي أو تحليلها أو نشرها في 30/07/2021 ولست مضطرة لإبداء أي أسباب في عدم رغبتني في المشاركة مع عدم وجود نتائج سلبية في حال الانسحاب.
		كيفية استخدام معلوماتي أثناء وبعد المشروع
		أقر بأن بياناتي الشخصية مثل الاسم ورقم الهاتف والعنوان وعنوان البريد الإلكتروني وغير ذلك من البيانات لن يتم الإفصاح عنها لأشخاص خارج المشروع.
		أقر وأتعهد بإمكانية اقتباس كلماتي في المنشورات والتقارير وصفحات الويب ومخرجات البحث الأخرى. أقر أنه لن يتم ذكر اسمي في هذه المخرجات ما لم أطلب ذلك بالتحديد أو أوافق عليه.
		أقر بأن الباحثين المعتمدين الآخرين يتمكنوا من الوصول إلى هذه البيانات إذا تعهدوا بالمحافظة على سرية المعلومات كما هو منصوص عليه في هذا النموذج.
		أقر بأنه يجوز للباحثين المعتمدين الآخرين استخدام بياناتي في المنشورات والتقارير وصفحات الويب ومخرجات البحث الأخرى ، مع الإقرار بالمحافظة على سرية المعلومات كما هو منصوص عليه في هذا النموذج.
		أمنح الإذن ببيانات المقابلة ونص المقابلة الذي قدمته لإيداعه في Sheffield ORDA وربطها بأطروحة الباحثة علي سحاري حتى يمكن استخدامه للبحث والتعلم في المستقبل.
		لكي يتمكن الباحثين من استخدام المعلومات التي تقدمها بشكل قانوني.
		أقر وأتعهد بالتنازل عن حقوق النشر التي أمتلكها في أي مواد تم اعدادها كجزء من هذا المشروع إلى جامعة شيفيلد.

التاريخ

التوقيع

اسم المشارك

التاريخ

التوقيع

اسم الباحث/الباحثة: خلود علي سحاري
تفاصيل التواصل بخصوص المشروع لمزيد من المعلومات:

الباحثة:

Khulud Ali Sahhari

Kasahhari1@sheffield.ac.uk

المشرفون:

Briony Birdi

b.birdi@sheffield.ac.uk

Lucy Mayblin

l.mayblin@sheffield.ac.uk

B. Information sheet

جامعة شفيلد كلية المعلومات	التزام المكتبات العامة بالتنوع والتضمين نحو اندماج أفضل للجاليات متعددة الأعراق: الجالية العربية في شفيلد كدراسة حالة
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انت مدعو للمشاركة في مشروع بحثي. قبل اتخاذ قرار المشاركة أم لا، من المهم استيعاب المغزى من البحث ومحتوياته. في حال الرغبة في المشاركة، يرجى استغراق بعض الوقت في قراءة المعلومات التالية بعناية ومناقشتها مع أفراد آخرين. قم بالاستفسار في حال وجود غموض في أي شيء أو في حال رغبتك في التزود بمزيد من المعلومات. خذ وقتك لاتخاذ قرار المشاركة أم لا. شكراً لقراءتك هذه المقدمة.

الباحثين

تعتبر الباحثة خلود علي سحاري kasahhari1@sheffield.ac.uk هي الباحثة الرئيسية في هذه الدراسة وهي طالبة في السنة الثانية من مرحلة الدكتوراه، قسم دراسات المكتبات و المعلومات، كلية المعلومات، جامعة شفيلد. يشرف على الدراسة الدكتورة برايني بردي b.birdi@sheffield.ac.uk والدكتورة لوسي مايلن l.mayblin@sheffield.ac.uk

للمزيد من المعلومات حول الباحثة أو المشرفون على الدراسة:
الباحثة خلود علي سحاري <https://www.sheffield.ac.uk/is/people/phd-researchers/khulud-ali-sahhari>:
د. برايني بردي: <https://www.sheffield.ac.uk/is/staff/birdi>
د. لوسي مايلن: <https://www.sheffield.ac.uk/socstudies/staff/staff-profiles/lucy-mayblin>

الغرض من البحث

يهدف هذا البحث إلى تقصي دور مكتبات شفيلد العامة (SPL) في مجتمع متعدد الثقافات مع التركيز بشكل خاص على كيفية خدمتها للمجتمع العربي في شفيلد.

من المشاركين؟

المشاركون المحتملون هم:

1. المقيمين بمدينة شفيلد
2. الذين يعرفون أنفسهم عرقياً بأنهم عرب و تعود اصولهم الى الدول العربية التي حددتها جامعة الدول العربية، وهي على النحو التالي: الجزائر والبحرين وجزر القمر وجيبوتي ومصر والعراق والأردن والكويت ولبنان وليبيا وموريتانيا والمغرب وعمان وفلسطين وقطر والمملكة العربية السعودية والصومال والسودان وسوريا وتونس والإمارات العربية المتحدة واليمن.
3. يبلغون من العمر ١٨ سنة فما فوق (بالغون تحت قانون المملكة المتحدة)

ماذا سيطلب منك أن تفعل؟

- خلال المقابلة أود أن أسألك/أتحدث معك عن:
- 1- تجاربك مع مكتبات شفيلد العامة؛
 - 2- توقعاتك من مكتبات شفيلد العامة؛

3- معوقات الحصول على المعلومات والتواصل بالمكتبات العامة؛

4- الاحتياجات الخاصة بك؛

5- مصادر المعلومات التي تقوم غالباً باستخدامها

من المتوقع أن تتراوح مدة معظم المقابلات ما بين ٣٠ إلى ٦٠ دقيقة ولكن لا يوجد مقياس ثابت لمدة المقابلة فقد تريد أو تنقص عن ذلك. سوف تجرى المقابلات الشخصية عبر الإنترنت على سبيل المثال عبر برنامج سكايب أو زوم أيهما تفضل حفاظاً على سلامتك جراء جائحة COVID-19. في حال انتهاء جائحة كورونا فمن المحتمل أيضاً إجراء المقابلات في مكان عام، أو غرفة دراسة خاصة في جامعة شفيلد أو المكتبات العامة، أو مكان العمل الرسمي للأشخاص الذين تتم مقابلتهم من أجل سلامة الباحث و المشاركون. يتواجد الباحث الرئيسي، الذي سيجري المقابلات، في شفيلد وهو على استعداد للسفر لمقابلتك عند اللزوم.

القرار فرارك للمشاركة في المقابلة أم لا. إذا قررت المشاركة، فسيتم منحك ورقة المعلومات للاحتفاظ بها وسيطلب منك التوقيع على نموذج الموافقة. نضمن لك حرية الانسحاب في أي وقت دون إبداء أي سبب. ولكن، إذا كنت ترغب في الانسحاب من البحث، فيرجى التواصل عبر البريد الإلكتروني kasahhari1@sheffield.ac.uk قبل ٢٠٢١/٧/٣٠. لا يمكن تمديد هذه الحقوق بعد إخفاء هوية المشاركين أو تحليل البيانات أو نشرها.

يرجى ملاحظة أن المشاركة اختيارك بالكامل.

ما هي المخاطر المحتملة نظير المشاركة؟

لن تتسبب مشاركتك في هذه الدراسة في أي مخاطر يمكن تحديدها. ستكون جميع تعليقاتك مجهولة الهوية لحمايتك، وسيتم تخزين المستندات بسرية و بنضام محمي بكلمات مرور. تم صياغة و كتابة الأسئلة بحيث لا تسبب الضرر أو القلق أو الانزعاج. في حال شعورك بعدم الارتياح للإجابة على أي أسئلة، فلا تتردد في التعبير عن عدم ارتياحك. بالطبع لديك الحرية المطلقة في رفض الإجابة على مثل هذه الأسئلة. يمكنك الانسحاب من الدراسة في أي وقت. علاوة على ذلك، نشجعك بالامتناع في الكشف عن أي معلومات قد تعتبرها تشهيرية أو ادانة أو ذات طابع حساس.

ما هي البيانات التي سأقوم بجمعها؟

سيتم جمع البيانات على النحو التالي:

التسجيلات الصوتية والمرئية مثل (مكالمات الفيديو من Skype أو Zoom) بتنسيق (MP4) وسيتم تفرغ و ترجمة نصوص المقابلة باللغة العربية إلى اللغة الإنجليزية بتنسيق (PDF) أو (DOC)

ماذا سأفعل بالبيانات؟

وفقاً لسياسات الجامعة ، سيتم تخزين البيانات (النتيجة عن الاستبيان) و نموذج الموافقة المكتمل الخاص بك في نظام محمي بكلمة مرور. سيتم تخزينه في حساب Google Drive الخاص بجامعة Sheffield للباحث. سيتم أيضاً تخزين نسخ إضافية من جميع بيانات البحث على محرك أقراص خارجي وجهاز كمبيوتر محمول خاص لأغراض النسخ الاحتياطي. ستكون جميعها مشفرة ومحمية بكلمة مرور وسيتم الاحتفاظ بها في مكان آمن ومغلق عندما لا تكون قيد الاستخدام. سيتم إخفاء هوية المشاركين، وسيتم أيضاً تشفير البيانات و سيكون الوصول إليها فقط من قبل الباحثة ومشرفيها. وفي ذات السياق، سيقوم الباحث الرئيسي بنسخ المقابلات وتحليل البيانات بشكل موضوعي. لنسخ و تحليل البيانات النوعية يستم استخدام (ATLAS OR NVivo)

و ستحمي كلمة المرور كلا منهما. ما لم يكن ضرورياً، سيتم تجنب استخدام النسخ الورقية وسيتم الاحتفاظ بها في مكان مغلق و آمن. عند عدم الحاجة إلى الأوراق، سيتم إتلافها. بعد مرور عام من منح درجة الدكتوراه للباحث الرئيسي سيتم إتلافه نموذج الموافقة المكتمل الخاص بك و إتلاف جميع المعلومات الشخصية الأخرى بشكل سري.

إذا اخترت إجراء مقابلة باللغة العربية ، فمن المحتمل إشراك مترجم لترجمة إجاباتك إلى اللغة الإنجليزية. ومع ذلك ، سيتمكن المترجم من الوصول إلى النسخة المجهولة الهوية فقط. بمعنى آخر، ستتم إزالة أي معلومات شخصية أو معلومات قد تكشف هويتك أو استبدالها قبل تسليم النسخة العربية إلى مترجم ما لم تطلب صراحة إبقاء هذه المعلومات.

نظراً لطبيعة هذا البحث، فمن المحتمل أن يجد باحثون آخرون أن البيانات التي تم جمعها مفيدة لهم في الإجابة على أسئلة البحث المستقبلية. وبناءً عليه، نود أن نودع النصوص المجهولة المصدر الخاصة بالمقابلات في Sheffield ORDA و سيتم إضافة الروابط الخاصة بهم في الأطروحة النهائية. وبالتالي، سنطلب موافقتك الصريحة في مشاركة بياناتك بهذه الآلية. في حال

موافقتك على مشاركة المعلومات التي تقدمها لنا مع باحثين آخرين ، فلن يتم تضمين بياناتك الشخصية ما لم تطلب ذلك صراحةً.

هل ستكون مشاركتك سرية؟

سيتم إخفاء هوية المشاركين بعناية خلال جمع البيانات أو التحليل أو التفسير أو كتابة النتائج. سيتم إخفاء الاسم أو رقم الهاتف أو العنوان أو عنوان البريد الإلكتروني أو أي تفاصيل أخرى قد تحدد هوية المشاركين أو الأشخاص الآخرين. بمعنى آخر، سيتم تخصيص رموز أو أسماء مستعارة للمشاركين في كتابة النتائج وأي منشورات. إذا اعتقد الباحث أن أي تفاصيل ستحدد هوية المشاركين أو غيرهم، فسيتم إخفاء الأسماء التي ذكرها المشاركون (على سبيل المثال، أسماء أو عناوين الجامعات والمنظمات والأماكن وما إلى ذلك). ستبقى هوية المشاركين مجهولة في أي تقارير أو منشورات ما لم يوافقوا صراحة على تحديد هويتهم أو يرغبون في ذلك.

ماذا سيحدث لنتائج مشروع البحث؟

سيتم استخدام البيانات مجهولة الهوية في أطروحة الدكتوراه للباحث، وفي المنشورات البحثية المستقبلية ، حيث ستكون متاحة للجمهور. وأيضاً من الممكن أن يتم تقديم النتائج المجهولة الهوية في المؤتمرات- على أن يتم نشر أطروحة الدكتوراه في نظام White Rose [http://etheses.whiterose.ac.uk].

ما هو الأساس القانوني لمعالجة بياناتك الشخصية؟

تعتبر جامعة شيفيلد مراقبة لبيانات هذه الدراسة. مما يعني أن الجامعة مسؤولة عن العناية بمعلوماتك واستخدامها بشكل ملائم. لجمع واستخدام معلوماتك الشخصية كجزء من هذا المشروع البحثي، يجب أن يكون لدينا أساس قانوني للقيام بذلك. الأساس الذي نستخدمه هو أن البحث يعتبر "مهمة تصب في المصلحة العامة".

ملاحظة: لمزيد من المعلومات، التي تتضمن على التفاصيل المتعلقة بكيفية تعامل الجامعة مع معلوماتك الشخصية، وكيفية المحافظة على أمان معلوماتك، وحقوقك القانونية (بما في ذلك كيفية تقديم شكوى إذا كنت تشعر أنه لم يتم التعامل مع معلوماتك الشخصية بشكل على الوجه الملائم) يمكنك الوصول إلى إشعار الخصوصية بالجامعة <https://www.sheffield.ac.uk/govern/data-protection/privacy/general>. في حال مواجهتك أي صعوبات أو الرغبة في التعبير عن مخاوفك بخصوص أي جانب من جوانب مشاركتك في هذه الدراسة، فيرجى الاتصال بالدكتور بول رايلي، منسق أخلاقيات البحث، كلية المعلومات، جامعة شيفيلد (ischool_ethics@sheffield.ac.uk).

توقيع المشارك
توقيع الباحث

اسم المشارك
اسم الباحث/الباحثة:خلود علي سحاري

التاريخ

APPENDIX 14: INTERVIEW SUMMARY FORMS

A. Interview summary form/Arab interviews

Interview Number: _____

Interview Time: _____

Interview Code (Participant N-Participant chosen name-Day-21): _____

Demographic Information:

- **Name** (participants will be asked to choose a name, nickname, or any other identifier for themselves):
- **Age:**
 - 45-54
 - 18-24
 - 55-64
 - 25-34
 - 35-44
 - +65
- **Gender**
 - Male
 - Female
 - Others
- **Home of origin (Country):**
- **Current status**
 - Arab-British, born in the UK.
 - Arab-British, born outside the UK.
 - Arab born outside the UK (temporarily in the UK, e.g. students).
- **How long have you been in the UK? (only for non-UK born)**
- **Occupation**
 - Employed Full-time
 - Employed Part-time
 - Self-Employed
 - Unemployed
 - Retired
 - Student

B. Interview Summary Form/Library Interview

Interview Number: _____

Interview Time: _____

Interview Code (Participant N-Participant chosen name-Day-21): _____

Focus based on survey or LR (if any): _____

Initial notes and analysis:

--

APPENDIX 15: AN EXAMPLE OF INTERVIEW TRANSCRIPT IN ENGLISH

Note. 'X' or other note between brackets represents deleted or replaced text for anonymity purposes. Dots (e.g. ...) represent a pause by the interviewee or incomplete sentences unless other explanations are provided between parentheses.

The researcher [00:00:05] Thank you for signing the information sheet and consent form; it is really appreciated.

THE INTERVIEWEE[00:00:09] Oh, no problem.

The researcher [00:00:11] Do you have any question about them, any concern, anything?

THE INTERVIEWEE[00:00:51] No. It is all fine.

The researcher [00:00:51] Are you OK with me calling you [X]?

THE INTERVIEWEE[00:00:55] Of course, yes, of course. Call me whatever you like, really.

The researcher [00:00:58] OK. So [X] the thing that you didn't know about me is I work in the field of library information science since 2014. So I'm familiar with everything in public libraries, the issue with public library, the conflict, the budget things and all of that stuff. So if you're concerned about representation, all of that stuff, I'm assuring you that I understand the situation of public libraries. So, would you mind starting by telling me a little bit about the work you are doing in Sheffield public libraries? What is your responsibility? How long you have been doing it and all that stuff?

THE INTERVIEWEE[00:01:38] [This part was deleted for anonymity]

The researcher [00:04:37] Yeah, completely. Yeah, so before we start the main question, my research focused on the Arab community. So I would like to introduce you to what I mean by the term Arab community. So you know what I'm talking about. So in terms of Arab community, I'm talking about those to whom Arabic is their first language. Those people come from northern Africa, western Africa, eastern African, western Asia. In terms of their status, they are refugees, asylum seeker, long-established citizen like the Yamani community. A lot of them are international students too. They are mainly live in Burngreave, Darnall, Uppertorpe, and Firth Park. And according to 2011 data, there 8000 in the city of Sheffield. So does this make sense?

THE INTERVIEWEE[00:05:34] Yeah.

The researcher [00:05:35] OK. So I mentioned 2011 data, but it's kind of old. As a library, what kind of data do you use to map your community, understand them, know who they are in general not just the Arab community?

THE INTERVIEWEE[00:05:49] Yeah. The truth is we struggle. The Census data is out of date. We look towards reports produced by the City Council more generally. They produce this annual Sheffield report. But really, at the local level, it's about local library managers and staff connecting with their communities and sort of establishing need and so on, really. I'm doing that by having conversations with individual customers and also with partners or potential partners. What I would say is that is not easy for various reasons, which maybe we'll come onto later. Capacity, skill sets, and so on. But yeah, we're not great at it. We're not great at it. We do look at council data available, we do look at Census data. But yeah, we're not great, and we don't really

have anyone really dedicated within their job description if you like to doing this work, which is something that it's lacking and actually could, I think, make a significant difference to how effective we could be in those areas.

The researcher [00:07:38] Yeah, makes sense. So in terms of understanding, in your work, how do you understand terms like diversity, inclusion and integration?

THE INTERVIEWEE[00:07:57] Diversity is, by definition, a broad term, isn't it? So I think within libraries, we would look to celebrate diversity. It's part of the public library is to welcome diversity. Yeah, it's kind of what we do. And I would think even though it may not be defined in these terms, I would recognise that there is strength in diversity. At the societal level, there's strength in diversity. So recognising that, celebrating that, and keeping the doors open in theory to everyone is kind of what we're about now. Achieving that is something else. Producing a service that is truly inclusive is obviously the real challenge. I mean, I think, we try and reduce the barriers, and there is this constant push by individuals within the service to remove the barriers, to knock those barriers down. There is different ways of doing that from joining procedure, an ID requirement, to sign work with partners, and active outreach, engagement schemes, and that sort of thing. There's no single thing which can make us a truly inclusive service. So it's about removing as many of those barriers as possible and then making specific interventions, I suppose. I think the place societies are at the moment, I think multiculturalism is dead. You know, 20 years ago, multiculturalism was the favourite mindset, favourite term. Now, that's not the case. Now integration is much more the mindset and go to way of thinking. And I think to do that or to encourage integration, which makes sense if we're going to have a cohesive society or a big team that is moving and succeeding in the same direction, there needs to be a shared understanding, shared values, maybe shared language, but definitely shared language, to be honest. We also within libraries, I suppose have an important role in helping people to integrate and learn English and to interact with their neighbours, colleagues and fellow Sheffielders. Yeah, I suppose from a library point of view, I would say we have an important role in helping people to integrate for their own benefit and for society's benefit. And that's not to take anything away from the value of diversity. There is clearly value in diversity, absolutely. But also, we need to be assisting that integration. So we do that to various ways of supporting English classes and so on.

The researcher [00:11:55] So you brought the integration. What do you mean by integration? You know, there's a huge debate around integration and there's tens of definition. Some say integration is one way while others see integration is two ways. So, what kind of integration you are talking about in Sheffield public libraries?

THE INTERVIEWEE[00:12:16] Yeah, well, I mean, I am not a sociologists and this isn't really my area of expertise. This is a personal take on it, really, I would consider a healthy society to be like a team playing for each other. You know, if you think of a football team, if eight of the players are playing by a certain set of rules and the other two are playing rugby, well, you're not going to win. You need everyone to be playing the same game. And that means kind of having that shared understanding of the game or of the direction. I'm even confused myself now. It's about shared and about having some kind of cohesive force that binds a group together. And so the English language, I suppose the most common thing. How could any society be integrated if actually you are not able to speak to each other? People can have shared experiences in libraries.

It's one of the things in the Central Library. It is probably the only place in Sheffield where you have people from Burngreave coming and standing shoulder to shoulder with people from Dore. So I guess that's what I mean by integration. It's about shared experiences and shared values and I suppose shared language. But it works both ways. It's not like pulling people from a minority group into the UK mindset completely and demanding that they become part of this homogenous blob. It's through celebrate diversity and by bringing people together we all, I would hope, become richer society and becomes richer by celebrating that diversity richness within the city. It's an evolution rather than a fixed point that we try to put people to. At least that would be my personal take on it.

The researcher [00:14:50] Yeah, how the staff are made aware of those concepts, or the diversity work, integration things, the responsibility of public libraries in that regard?

THE INTERVIEWEE[00:15:02] There's very little, very little. In previous years, we're going back 15 plus years, we had diversity training. We had a dedicated team of people that focused on specific communities. So there was gentlemen focused on the Pakistani community, gentlemen focused on the Bangladeshi community, gentlemen focused on Caribbean community and gentlemen focused on Chinese community. It's just those four people. And Sheffield is a much more diverse place now and in some ways it maybe does not make sense to have just those four people that were really focused on four languages, really. But yeah, we have this program with diversity training and we had these guys that we're going out and really getting under the skin of those key target communities. And we don't have that and we haven't had it for quite a long time. And we have not have the sort of push from above to do that, which is clearly a failure.

The researcher [00:16:16] Yeah. So you said, if I understand that this training has stopped long ago and there is no push to kind of having them again in the system?

THE INTERVIEWEE[00:16:37] We were until recently looking at a whole service restructure, and it had been recognised that this was an area that we needed to improve on, significantly. And so it was being looked at how diversity and inequalities...There is wider issues around equality actually and gone beyond multilingualism or ethnic groups. Equality and diversity more generally and how that needed to be brought into the mainstream and how it needed some kind of strategic leadership from the highest level within libraries. And so hopefully we will see that in any new structure and see reflected in the job descriptions and in actions and in structures. Our service restructures is at present on hold and that's linked to the massive funding gap facing the council. We don't know what direction things are going to go in over the next year or so. We don't know if this restructure is going to be implemented and what it's really going to look like.

The researcher [00:17:50] Yeah. So in terms of policy and document, to what extent services for the immigrant community and ethnic minorities are included in policy document?

THE INTERVIEWEE[00:18:05] Yeah, so you would struggle to find something written down. I might have said that to Briony. Collections policy, if you like, is a little bit like the UK constitution. It's about history and it's about common understanding based upon work that has preceded. We don't have a definitive text. At least I'm not aware of one in black and white that sets out what our collection policy is and who this is for and how we're going to do it. It doesn't exist. If it does, that it needs to be rediscovered. Yeah, it's based on common in-store practises really that have probably being in place for decades. It is evolving, but again we're lacking that sort of strategic direction of travel.

The researcher [00:19:18] Yeah, I just lost you a couple of the second, so I'm not sure what you said in the in the last seconds.

THE INTERVIEWEE[00:19:26] Yeah, our collection policy, I suppose, rather than being a written document in black and white it's based on common understandings that have developed over decades and it's evolving. But we are lacking a strategic document. And I think that sort of the strategic direction of travel that is being driven through the service, written into the DNA of the service.

The researcher [00:19:59] Yeah. Do you know why is that? The current document has nothing to do or let's say does not clearly stating any responsibility for immigrant communities or ethnic minorities because those are part of a Sheffield society. Sheffield society is very diverse, I've never seen a city like this before. Why is that you think?

THE INTERVIEWEE[00:20:30] I don't think it is so much that particular groups are excluded from the document, it's just there isn't really a document. There is not a collection's policy document to refer to. So we do have multilingual collections. We do endeavour to cater for the needs of diverse groups and there are libraries that stock Arabic books, Urdu books, Chinese books, transgender books, and so on. The location of those collections was decided based upon statistical analysis and the level of understanding about the demographic makeup of those communities. Now, the locations of those collections or I should say the number of collections and the number of locations is less than what it was 10 years ago. So we used to have more languages in more locations. But statistical analysis revealed that there was very little use of that, which suggests that there's very little demand. Now, maybe we were doing something wrong, maybe we were not promoting ourselves probably, maybe the books we were bringing in weren't good enough. Who knows? But the decision was made a little bit back to start again, really, and to focus on a key number of languages in a certain number of libraries and begin to build those collections up again up to a decent level. That was just pre-pandemic. So we yet to pull out any decent and reliable statistics. It's not fixed. We're looking to stock the Arabic language. Right now we have a collection at Highfield, and we're probably about to put a collection into Firth Park because I'm told by the staff there that there is a demand and that there have been people coming in and requesting stock. And so we will probably put a new collection into Firth Park Library. So, yeah, it's not fixed, and we will look to cater to people's needs.

The researcher [00:23:12] Yeah. Can you tell me more about the collection, how it's developed in Sheffield public libraries? What are the strategies?

THE INTERVIEWEE[00:23:23] In the past, I mentioned those four people that really focused on certain collection. So they bought books, placed them into certain libraries, which were within communities where those key groups were to promote those books. And some of the collections did OK and some didn't. Over the years, the demand for the collections has decreased. There's no doubt about that. And I think that's probably understandable. You look at the Bangladeshi language books and Urdu books. Thirty years ago, it would make sense that there was a demand for books in those languages. Quite a high demand because there are quite large populations whose first language may have been Bengali or Urdu. Now, today we're on to third fourth generation. Integrated. People have been to school. English is the first language. They may not even be able to read Urdu. And so we've seen that demand slide. And this is where actually we need some proper outreach and proper consultation. So I wonder if we could be doing more to

make our English language collections reflective of these communities. So maybe we should just be tailoring our collections more to ensure that those communities are reflected better in the author's chosen, the stories told and so on. Yeah, so that's kind of have been the direction of travel. And as the demand has dropped, those collection have shrunk. Probably some years back no, we had up to 20 different languages and we rented books from a suppliers which has since gone bust. This service is no longer exists in the UK, but we rented books in lot of different languages. We really tried to reflect the diversity within the city. But again very little demand for most of those collections. So it's dropped now to just a handful. So we have books in Urdu, Arabic, Chines, Bengali, Polish as well. So, yeah, maybe just five. We look at the stats. We'll look at demand. We've been doing some wider consultation recently, and I'm hoping that that will reveal some useful patterns that we can act upon. Over these last seven years, I've been in this position, I had very little in the way of feedback or demand for community libraries or from the managers that are, in theory, working with those communities to suggest that there is any real demand beyond what we already have.

The researcher [00:27:17] What I understand is each branch library used to purchase books for that particular branch, and then they moved to a supplier or something like that. I'm not sure what is it?

THE INTERVIEWEE[00:27:30] Not quite like that. So we've always had stock teams, so it's not been the individual libraries that have bought their own books. It's always been a collections management team, stock team, whatever you want to call. In the past, we had individuals that focused on specific communities. That's gone now. For a while, we relied upon a supplier called [X]. We rented books from. But they've gone bust, so we don't use those anymore. Right now, we use a supply called [X]. And they import books. We buy the books now. So we keep them. And we are building collections. We rely upon the expertise of the supplier, where we're looking for books that have a proven track record of performing well in other libraries and upon their expertise as suppliers. More generally, we rely to a large degree upon supplier selection. So we work with [X] for our English language Adult stock. Needs a different supply for children's stock. Yeah, we use supplier selection although, particularly, with non-fiction a level of intervention from our collections management teams and talk to topping up as well. Something I haven't mentioned and I am thinking about children is the new, pre-pandemic at least, multilingual collection at Central Children's Library. So we work with the university on this. So there is a collection in Central Children's Library, which contains multiple languages. A lot of these books were donated by publishers, by authors, by community language schools within Sheffield. And so there are lots of languages reflected in there. So you could bring your child into the Central Library and you can read them a story. That collection is growing and developing. It is there to reflect the diversity of the city, the cultural richness of the city. And again, hopefully, it allows parents to bring the children in and the children see their language in there. It celebrates that diversity and at the same time brings people shoulder to shoulder having such experiences. And we've worked with the university on a number of events, storytelling events in different languages within that Central Library space as well, which have been lovely really, really lovely. I had comments like we never heard a story told in my language. I'll send you a press release because we've actually got something going out with the university in January, which might be interesting for you. Yeah, so we've got that as well.

The researcher [00:31:11] Yeah, so the idea of supplier as books development strategy, I'm not familiar with it. So does this like remove control from individual libraries to set specification of what they need, really? Or you still have the control over your collection. What exactly you want to be bought things like that?

THE INTERVIEWEE[00:31:35] With supply selection?

The researcher [00:31:37] Yes.

THE INTERVIEWEE[00:31:38] Yeah. We create specification. We tell them what kind of books we want and give them some information about the community. And the supplier then produces a basket of books, which we would view online. We would check it, tweak it as necessary, add to it, or remove books from it. And if we're happy, then those books are delivered to the library invoiced and so on.

The researcher [00:32:06] You mentioned the consultation, but you didn't specifically said with whom. The community, the staff who are familiar with the language of the community? But let me ask you, do you consult the community or staff who speak the community language when you develop those collection?

THE INTERVIEWEE[00:32:29] No. It's not as simple as that. There was a recent consultation. And it was really about building community. Is about how we can help with people's health and well-being. What can we do for your well-being, your family's well-being? And it was about how the library can help to build community, create that sense of community locally within your area? Now, we were unable to translate everything into the hundred and twenty languages that spoken in Sheffield. Simply wasn't possible without a budget. So we are relying on partners to do that for us, to some extent to ensure that groups within the different communities are reflect. We are relying too on local library managers who have local connections. But essentially my level and my involvement in this is about getting the message out there, and I'm relying on the local staff and the local library managers to really work with community partners to ensure that the message gets out there. Yeah, it's flawed. Of course it is. But it's the best we were able to do at the moment. There's a high potential for failure. We do have a track record of working with community groups. Every year, we work on something called the reading ahead projects. Are you familiar with reading ahead? Used to be called six Book Challenge.

The researcher [00:34:43] No, not really.

THE INTERVIEWEE[00:34:43] So we're launching again in January. So this is a national scheme coordinated by the reading agency. And it's about encouraging reading for pleasure amongst emerging readers. People that have been reluctant to re perhaps go back to school days, or perhaps they're just learning English. In Sheffield, our focus for years now has really been upon people learning English. So reading ahead relies on it. It is only interested in English; it doesn't count if you read something in Urdu or Arabic. So we work with ESOL groups. We work with community groups and so on. We bring groups of people into the library, sign them up to the library, getting them reading books. There's a celebration event in the summer. Again, it's one of those shared experiences, which hopefully provides a positive outcome. I know it provides a positive outcome. It's a lovely thing to do. And the celebration events in particularly are delightful. So, yeah, that is an example of how we would work with groups. I mean, I should say again, we are extremely limited and capacity is an issue. Our current structure was flawed from

the outset. The branch managers don't have the time they should have to do this kind of outreach of any kind. I'm not just talking about with diverse communities, just generally working with their communities, they're not able to get out in the way they really ought to be able to. The staff never really leave the library walls, which is far from ideal. Also, our workforce isn't at all representative of the wider Sheffield community. It is overwhelmingly white, female, 50 plus probably, straight, English speaking, I mean, overwhelmingly. So, within Sheffield libraries, I am in minority group being a male. And it's ridiculous. And so that is a problem because if the community is not reflected in the people that work in the library, then clearly that is maybe not a barrier, but it's not quite an open door either. So that's something that we really need to address, but it's difficult to address when you're tied to City Council recruitment policies. And we haven't been recruiting actively for quite some time. I would like to see greater community use of our libraries, greater community ownership of those spaces. And again, our policies around the room lettings and that sort of thing don't really do us any favours because, to my mind, if an Arabic speaking community group or Polish language school or whatever want to come and use the library, then, we ought to be accommodating that, promoting that, welcoming and there shouldn't be any barriers in the way. The reality is that if a group wants to come and use the library for that sort of thing, they're going to have to pay to do so. And there's a conflict there in my mind between what the libraries for and what we're actually doing. Yeah, so that's an issue. I think I've gone off track there I can't even remember what the question was.

The researcher [00:38:46] No, you mentioned a lot of good things. So I know it is important for you, but I want to ask you because I want to hear more. How important to you that the library services in general reflect the community in Sheffield and by the community I don't mean Arab but any community in Sheffield?

THE INTERVIEWEE[00:39:14] It's kind of vital, really, if we're going to really progress as a service. I think there are different ways of reflecting the community. I think our workforce, as I mentioned, is not at all representative of the community. And that really needs sorting. We need more ethnic diversity, we need more gender diversity, we need more diversity because the age structure and so on. Everyone looks the same white middle aged to elderly women. And that's not to criticise white, middle aged women. In many cases, they are doing a really good job and care deeply about what they're doing. It's just doesn't reflect the city and we want to remove the barriers. We want to be relevant. There are things like the collections, of course, we've spoken about that. But again, there's the conflict because there is a cost. And to import books in community languages is extremely expensive. And if there isn't a demand or if that demand isn't translated into actual issues, then that it's hard to justify. So a balance needs to be struck. There things like events. We have, as part of mainstream events programs, events which look to be diverse and look to reflect the diversity of the city. The LGBT or ethnic minority groups or whatever. But you know, at my level, I cannot do so much stuff. So it really is about community libraries ensuring that their events and programs are reflecting what's going on locally. And really, to me, a real big splash is you need the community to be involved, I think, in their own programming. You need a level of community curation and community activation of those spaces. And then they are actually reflecting what's going on or what the demands in those areas. And that can be done and some libraries do that. You look at the story house in Chester and one of the busiest central libraries in the country. So community curation is absolutely central to their

programming of the spaces. Anyone can come in really and put an event on provided it fits with the ethos of the service and provided they bring an audience. So they've taken those barriers away. Whereas we still have barriers to community groups owning our spaces. In Chester, they've remove those barriers and actively encourage the community ownership of the spaces. I think that could make a huge difference in Sheffield. But there's also a drive to make income.

The researcher [00:42:32] So I'm not sure I understand you, but do mean if a community want to come to the library to run an event in the library, they have to pay or rent that space?

THE INTERVIEWEE[00:42:48] In some cases. It would depend on what the event is, but not in all thing. We would never charge ESOL group. Well, we might charge ESOL group to use a community room. I would need to check that. I'm not sure. But it's certainly if you want to visit, there wouldn't be a charge for that sort of thing, but for an established or an ongoing group to use the space, then the policy would probably be to charge them. And clearly, that's a barrier. Even if the goals of that group match our own. It makes no sense. So there are lots of ways we can reflect the community being the stock or the staff or event programming and so on. Yeah, we could do better.

The researcher [00:43:40] Yeah, but it's surprising that libraries rent their spaces if the community wants to run an event even if that goes with the specification and kind of the agenda of public libraries. I think it takes away the ownership of the community to the space

THE INTERVIEWEE[00:43:57] Absolutely. I agree.

The researcher [00:44:01] Would you mind checking that because it's very important? I cannot reference anything without making sure that this policy saying this?

THE INTERVIEWEE[00:44:11] Yeah, I'll do that for you.

The researcher [00:44:14] Thank you so much. Because Sheffield library are not great about publicising their policies. I have been researching policies for a while and I can't find any online.

THE INTERVIEWEE[00:44:24] No, we're not. You know, let me look online now. This one may be online. Bear with me. Let me have a quick look. I will email this to you after we finished, but that's four years old now, the lettings policy. It's a sliding scale depending on the group and what was trying to be achieved. So if it's a non-profit group, then the cost will be less than that of a profit making business. I haven't mentioned the e-library. So this is another area where we are hoping to actually diversify the collection, I suppose, in terms of languages. Most of the content on the e-library right now, which is really popular since the lockdown, is English, as you'd expect. Hoping to bring in some different languages now. We will be limited to what's available from our supplier. We use [X]. But I'd certainly like to experiment and see what happens if we do bring in a collection of Chinese books or Arabic books or whatever, which I imagine are available. Yeah, that's kind of on the to do list.

The researcher [00:47:26] Yeah, [X], how you engage with your community? Kind of telling them what is available within the library?

THE INTERVIEWEE[00:47:40] Again, locally, we're relying upon local staff, local branch managers to really be promoting their services to community groups, and so on. More centrally, we have the website which is poor. We have our social media presence and we will often do targeted social media with target specific groups. We have a printed events guides which are distributed around the city, cafes and community centres and things like that. I don't have one on me to show you, but a printed event's guide would contain author events that sort of things but

also the regular groups, the baby times, the reminiscence groups, the coffee mornings and that sort of thing. That is white noise stuff where everything is just thrown out there. This is everything, this is a service. We do try and do targeted stuff which is much more time consuming, and it relies on local capacity. To give you an example from the reading ahead, the projects I mentioned earlier. I will, probably not today but later this week, be emailing hundreds of community groups, ESOL groups, or community centers and that sort of thing telling them that the reading head challenges is kicking off in the new year and inviting them to come to their local libraries, to meet the staff, to see the books, or asking them if they would like a member of library staff to go out to their group and promote the challenge to. That's one way, but that is quite time consuming. And locally, we are relying on the local library managers, although their capacity is extremely limited.

The researcher [00:49:49] Yeah. Can you tell me a little bit about the library space, whether it's physical, virtual and the cultural and social event that is run in the library to bring the communities together to draw let's say integration?

THE INTERVIEWEE[00:50:09] So, there are lots of different events. Most of them are not specifically targeted at certain groups, although naturally certain events attract certain crowds or people who are interested in something. In the new year, with Sophie Hannah, the crime writer, comes to the library, we're going to attract people that enjoy reading crime books. Yesterday, we had a talk_ lecture_ in Central Library on the history of Christmas. So the kind of people that are going to come to a daytime talk is mostly going to be retired people. A story time, you're only going to attract families with young children doing story time. It's the nature of it. We try and produce a mixed programme that is available to people at different times. So we'll have some events in daytime, some events in the evening, some events at the weekend. We'll have a local history event, will have literary events, we'll have creative events, workshops and that sort of thing. Some of those events did pull in a reasonably diverse audience, particularly the more creative ones. Some of them less so. In the local history, it's going to be mostly white older people. We do produce some events which are more targeted. So in February, we'll have a handful of events which target is for LGBT History Month. We're going to get a certain type of interest groups in that sort of. In the Central Library, I mentioned earlier, we've number of events, which were in partnership with the university alongside the multilingual children's collection storytelling events. And we've done those with various language schools. So we've brought different groups together and it's been lovely. People have had that shared experience. I should say that our story times, particularly at Central Library, are very diverse because the Central Library draw people in from all over city. Yeah. So that's kind of events really. We try to mix it up a bit. But again, it's relying on the local staff. Do I answer the question? I think I've gone off track again.

The researcher [00:52:53] You got it. So who designed those? Is it every library design it's own? Is it designed across the system? Who designed those events?

THE INTERVIEWEE[00:53:05] So lots of them I pull together, like the author events, local history. But I'll work with colleagues. For the LGBT stuff, I work with a couple of colleagues who are more connected with that community, and we'll put something together that appeals and represents that community. And we have connection with different community groups. The LGBT is probably quite a good example actually where we've really stepped up our game. And

in the local libraries again there are some things which I will coordinate. An example would be this coming February, we've got a series of events with an illustrator coming into four of our libraries who can be having community walks. The whole idea will be that we bring people from community, different ages together, cross-generational stuff. Will be creative activity linked to that. But I'll be relying upon the local staff to promote those activities. And then beyond the stuff that I do because there is only so much stuff I cannot do, I am really relying upon the local managers and staff to produce their own content that I can help them promote, but also that they will be promoting locally. So it's a mix. It's a mixed bag, really. My part is just to really try and steer and coordinate it, bring it all together. But really, it's about local branch managers and local staff producing content that reflects their community.

The researcher [00:54:55] Yeah. You know, I interviewed members of the community and I was surprised how they kind of engaged with the activities running, especially in Central Library, as they mentioned. I didn't know what was it, but I think it was a song from different languages, things like that, and they appreciated the kind of events taking place in the library. But when you design them, what is the criteria or why you are designing cultural and social event? When you design them, what is your purpose?

THE INTERVIEWEE[00:55:31] Partly to reflect Sheffield and to celebrate that diversity. And as I mentioned earlier, we want to celebrate the diversity and the cultural richness within the city. We want people to feel some ownership of the service and we want to bring people together for shared cultural experiences and creative endeavour and all that sort of stuff. We want to bring people shoulder to shoulder. These things matter. These things matter to people as individuals. They matter to society. Quite simply, it helps people's well-being if they're engaging with these sort of things and if they're engaging with other people, it just makes you happier. So that's the underlying purpose of it all. It is to help people get on, to help them feel better about life, to succeed. The events, for the most part, are really just the headline grabbers. They're about grabbing the attention, about hooking people, getting them into the building. Once they are being in the building, once they've engaged with the collections and people, hopefully they'll come back and they'll continue to engage with the service and they'll borrow the books or use our online resources and so on. To my mind, the event programming is as much marketing as it is about creating the experiences. I know that our events are viewed. They're advertised and they reach the eyes of thousands and thousands of people around the city, many of which will never come into the library for that particular event. But it is important that they know that these events are happening and that they feel like the library may have something for them, even if they can't make that event. Hopefully, it will capture their attention, capture their imagination. They may still come in to the library another time and engage.

The researcher [00:57:45] Yeah, I get it. And when you design those events, how you get the community to engage in terms of participating, in terms of designing those events? I don't mean attending those events, I mean participating in the level of a design.

THE INTERVIEWEE[00:58:07] Yeah, I understand what you mean. This comes back to my earlier point around community curation and ownership because it's something that we don't really do much of. There are bits of it. And I try to think of some examples. But there are few. I mean, yeah, that's where we really could be making a big difference to how people perceive the library and that sense of ownership around it. We mostly do libraries to people rather than do

libraries with people, if that makes sense. The example I gave from Chester is about building programs with people, it's about designing programs and opening the doors and building a service, which is huge. Interesting people, some extent, I suppose. And we're not really there yet. I'd love to see us move in that direction, it's something I've been pressing for quite a while now and particularly within the conversations attached to the service redesign. Service redesign, the direction it was going before it was hunted with... Well, we were looking to create capacity within that form of engagement work; get people in branches the freedom to get out more and do more engagement. Whether or not it was going to allow this kind of community curation in quite the same way? I'm not sure.

The researcher [01:00:02] Can you tell me a little bit about the service redesign because [X] talked about it and [X] as well? So can you tell me a little bit about it from your perspective?

THE INTERVIEWEE[01:00:13] The service redesign?

The researcher [01:00:14] Yeah.

THE INTERVIEWEE[01:00:16] So it's now on hold. Whether it will ever come to fruition? I don't know. I mean [X] is better placed to comment on that. But it is about making us structurally more able to respond to the needs of Sheffield communities. It's about the best allocation of staff, time, effort and our resources, really. We do some things well. I don't want to be all doom and gloom. But there are lots of things we could do a lot better. And the redesign was really about allowing people the freedom to do that. There is going to be more of a divide, at present. A lot of our manager's time is spent on the operational work, timetabling and building maintenance type related stuff. And that sort of nonsense, which soaks up an awful lot of time. I mean, you can't get out there and do development work and connect with communities to develop your collections and so on. The service redesign, as I understood it, was hopefully going to remove the burden of the operational work from our frontline managers. So that they had more time to get out there and develop our services with the community. Yeah, but I don't know if it will ever happen. There's also more of a focus on the Library Universal Offers, but it's an ongoing process. I mean, we didn't get to an end point, at least in my mind. I don't know the details yet. On Thursday, that's going to be a management team meeting and [X] and leadership team are going to reveal the service plan to take us up to, I guess, the point when a redesign or whatever happens next. I don't know what's going to be in the service plan. I haven't been involved in its creation. It's desperately needed because we've been lacking that kind of strategic leadership for quite a long time. What I would also say is that we have been lacking the kind of deep library knowledge at the strategic level. [X] does not have a library background nor does the person that's been leading the library review. And on top of that, there's been political apathy. In Sheffield, we have politicians that seemingly care very little about the library service. They did not understand the library service. And the level of engagement within the library services is very low from the politicians. Often feels like libraries are an inconvenience rather than an asset, which gets in the way of the council delivering, rather than being viewed as a tool to help the council actually deliver some really important outcomes. So, yeah, without strategic leadership, political clout, a service plan, and proper funding, we've been struggling.

The researcher [01:04:22] Yeah, about that struggle. What else Sheffield public libraries are struggling with to be inclusive to its diverse community?

THE INTERVIEWEE[01:04:40] The main challenges, all of which I think I mentioned really, are capacity; It's having the people on the ground in the libraries that can spend time within the community and forge those partnerships, make those connections. It's a structure that we currently have and the roles and responsibilities attach to those different jobs. Our structure doesn't place diversity at the core of our mission. Not explicitly, anyway. Obviously, diversity is at the core of what we do, but it's not explicitly stated that. It's not built into the service planning. We haven't had strategic service planning for a long time. We have policies which don't encourage ownership, such as the lettings policy. That's actually a barrier. And also things like our library joining process, you know, you still have to have an address, you still have to have ID. Up until the pandemic, we still charged library fines. Hopefully, that's going to disappear. They've been on hold since pandemic and hope that it's going to disappear soon. But that's a very real barrier, especially when dealing with people that maybe don't have English as a first language. We have a service which is not representative of the city in terms of its workforce. And yeah, I mean, we haven't really embraced the idea of community curation, which I already covered. So, yeah, that's where we're struggling. That's all areas we could improve upon, really. We need to be having better conversations about actual need. You know about demand, actual demand. And we probably need to make better use of staff where they're available. If we're talking about collections of books, I don't think there's much value in bringing expensive collections of books and plunking them in a library just for the sake of it. Yes, I see that it's important to reflect the community, but at the same time, there needs to be balanced. If a collection isn't going to be used, it probably shouldn't be there. Rather decent conversation with the community will be much more useful in which we could find other collections which are of relevance be that more books to help people learn English or more likely English language books that are relevant to the community and reflect the people that live there, books by diverse authors and so on. Yeah, it's really forming relationships with individuals with partners and so on and having the capacity, policy and the people in place to do that.

The researcher [01:08:08] Yeah. Do you see that local area committees bring like a chance to public libraries to connect more to the community?

THE INTERVIEWEE[01:08:19] I hope so. I mean, they're collecting data right now. Hopefully, they'll be able to provide us with a way in. They'll have a long list of community groups that are meeting and so on. And if they will allow access to that data and information, then yes, it could be a really useful tool. It depends. I mean, they could also be a massive burden. They may make demands which were unreasonable. They're not library people and they don't necessarily understand (go to answer the door). Sorry about that.

The researcher [01:09:35] Not a problem.

THE INTERVIEWEE[01:09:37] Yes, it's an opportunity potentially. Equally because they don't necessarily understand libraries and because they're focused on larger council objectives, they may hold us back. They may make demands which are unreasonable or soak up time and resource which could be better used. They may bring budget that we wouldn't otherwise have that we can use to specific targeted work for active interventions. That would be great. We'll see. In the past, we've had area panels and basically community assemblies, all the same thing, really. Local area communities, it's nothing new. In the past, none of it has worked particularly well for

libraries. It's just been a disruption. I am genuinely hopeful. I see the potential, but I don't think we can rely upon them to sweep in and save the day. They will not.

The researcher [01:10:47] I get it. So COVID 19, how it impacted libraries, did it have like a positive impact on libraries, on the awareness, on maybe how public libraries see themselves, how authority see public libraries?

THE INTERVIEWEE[01:11:06] I don't know in truth. We had lots of new members come to us during the pandemic because we have new library service, which proved hugely popular. Lots of people come to us for that. We produced an online events programs using Zoom and had again tens of thousands come to us to engage with that. Yeah, that had a positive impact. Our library staff were involved in other work when they were redeployed. I don't know if that, actually, get any credit in the bank with politicians, I doubt it. I mean, I know it's kind of in which [X] would go on about. But I doubt it actually really helped. Yes, library staff did a good job. Lots of other council staff did a good job. They responded to a specific need, which has now passed.

Hopefully, we'll not come back. On the downside, our libraries are open now, but we're not open full time hours because we haven't had enough staff to do so because we lost staff during the pandemic. Although visitor numbers are going up, it's slow. We're not back to pre-pandemic levels yet. I don't really say the pandemic was good for us. No. I know we have reluctance amongst library staff and some managers to restart services as they were pre-pandemic. There is a fear and consequently hesitation to do so, which doesn't benefit our communities. So, yeah, we're still suffering from it, and I think it will take some strong leadership to actually sort that out. We need a vision and service plan and a real strategic direction. We needed a redesign. We needed a fresh start. And I don't know if we're going to get that. And we need some kind of political ownership as well. Yeah.

The researcher [01:13:41] So [X] you covered all the areas that I want to cover today. Thank you so much. But, you know, my research focusses on the Arab community. I know they're small community in Sheffield, but I have to ask this: How do you consider Sheffield public libraries performance in responding to the Arab community's need in Sheffield?

THE INTERVIEWEE[01:14:08] I suppose, if I'm honest, I'm not 100 percent sure what that need is. If it's the provision of Arabic books, then, we're not doing a great job. We have a collection at Highfield I believe. We are probably going to put a collection at Firth Park. In the past, there have been collections at Firth Park and other libraries and they've been lot of issues. So, is there really a need for Arabic books? I don't know. I guess we will have another go and we'll see. If that community is looking to improve their English, then we have schemes like reading ahead. We have books within the service, which they can use any time and that aimed at learners, people are learning English. The doors are open and we have activities which I hope are inclusive enough, especially for families. Beyond that, I'm really not sure. If you have a sense of what the Arabic speaking community want and need from Sheffield libraries, then I would love to know. I really genuinely love to hear and get your take on it because it's not that we don't want to improve our services. We absolutely do. So, yeah, if you've got a sense of that, then please, please do let me know. I'm all ears, really. Could we do better? Yes, sure, we could do better by connecting more with different community groups and so on, and inviting community groups to come in and use the spaces as their own spaces and so on and help develop services.

The researcher [01:16:09] So is there anything you want to add before we conclude this?

THE INTERVIEWEE[01:16:17] Will you be sharing the results and when will that be if so?

The researcher [01:16:23] You know, in my study, I have 2 studies at once. I'm doing survey and interviews with the Arab communities, and I'm doing the same with public libraries. So with the first stage, it's complete. It's ready and the result has been written. But you know, the procedure of doing a PhD. You cannot go and share this result until I kind of get the approval, triangulate the data. I have the overview and the perspective of the Arab community. But I have to compare it with your perspective as a public library to see if it's true, if the community was not bias. But I will be sharing a report with [X] and hopefully early next year.

THE INTERVIEWEE[01:17:09] OK, great. Well, I'm sure it will have genuine value, and hopefully we'll be in a better position then. More able to respond to any recommendations that are in there.

The researcher [01:17:25] Yeah, I am positive. Sheffield public libraries has been great in supporting this research so far. I've been asking a lot about surveys, interviews and they have been great. So yeah, I'm really thankful. You won't be surprised that the community like public libraries very much, even though they said explicitly that Sheffield public libraries are not inclusive enough. But they kind of appreciate the overall services that is open to all.

THE INTERVIEWEE[01:18:02] Good, good. Well, it's lovely to meet you. Best of luck with the research.

The researcher [01:18:11] Thanks. [X], is there anyone else you think I should talk to to know more?

THE INTERVIEWEE[01:18:20] Who are you speaking to? You spoke to [X]. I know you're speaking to my colleague [X]?

The researcher [01:18:24] Yeah.

THE INTERVIEWEE[01:18:26] Have you spoken to anyone from the children's team?

The researcher [01:18:30] No, because my research is not interested in children. I excluded children from this research. So I'm not focussing on children.

THE INTERVIEWEE[01:18:42] OK. In that case, [X], you spoke with [X]?

The researcher [01:18:49] Yeah, I spoke to him

THE INTERVIEWEE[01:18:52] OK, there is [X]. Our Central Library manage and maybe with overall collections manager could be worth speaking to. [X], she could certainly give you a little background that goes away back.

The researcher [01:19:19] OK, that's good. Thank you so much [X]. I really appreciate it.

THE INTERVIEWEE[01:19:24] No no. Thank you. Lovely speaking.

The researcher [01:19:26] Yeah. It was really lovely speaking to you, and I'm really thankful for your time. Thank you so much. I really appreciate it. And I hope you have a nice day.

THE INTERVIEWEE[01:19:37] Thank you. You too. Bye.

APPENDIX 16: AN EXAMPLE OF INTERVIEW TRANSCRIPT IN ARABIC

Note. 'X' or other note between brackets represents deleted or replaced text for anonymity purposes. Dots (e.g. ...) represent a pause by the interviewee or incomplete sentences unless other explanations are provided between parentheses.

- الباحثة:** قبل البدء اشكرك لتوقيع نموذج الموافقة وورقة الاخلاقيات، هل كان لديك وقت لقراءة التفاصيل؟
- المشاركة:** نعم، كل شيء كان جداً واضح
- الباحثة:** هل لديك أي سؤال حول ما تم قرأته
- المشاركة:** لا، كل شيء كان واضح واشكرك ان كل نقطة كانت واضحة بما فيه الكفاية
- الباحثة:** كما اتفقنا من قبل هذا الاجتماع مسجل ولكن سيتم الاحتفاظ بالصوت فقط لاستخدامي. ممكن يستمعون له الفريق الاشرافي فقط، ولكن هو لاستخدامي انا. مجرد أن يتم تفريغ بياناتك سيتم حذف التسجيل في وقت لاحق.
- كما هو موضح في ورقة بيانات البحث لك كل الاحقية في الانسحاب في أي لحظة خلال هذه المحادثة ولك الاحقية في التواصل معي الى تاريخ 7/30 إذا كنتي تودين تغيير أي معلومة أو الانسحاب من المقابلة او تغيير أي شيء. انا لا أتمنى أن تنسحين ولكن اريد التوضيح لك ان هذا من حقوقك
- المشاركة:** شكرا. انا موافقه على كل ذلك
- الباحثة:** شكرا. عادة لا يتم استخدام الاسم الحقيقي للشخص. هل تودين اختيار اسم او لقب؟
- [X] **المشاركة:** لا امانع ان تسميني]
- الباحثة:** حسناً. كما تحدثنا سابقاً تعلمين ان اسمي الباحثة. وانا اصلاً من السعودية. انا فقط هنا لدراسة مرحلة الدكتوراه مؤقتاً في شفيلا. حدثيني عن نفسك؟
- المشاركة:** انا عضو هيئة تدريس في جامعة مقيمة في السعودية وانتقل بها وبين بريطانيا حالياً انا باحثة دكتوراه في جامعة
- [X]
- تخصص
- [X]
- الباحثة:** كم لك فترة تتنقلين بين السعودية وبريطانيا؟
- المشاركة:** من 2014 خلال دراستي للماجستير والان دراستي الدكتوراه
- الباحثة:** ما هو اخر كتاب قمت بقراءته؟ أو قبل ذلك، هل تحبين القراءة؟
- المشاركة:** نعم، اصنف نفسي أني قارئة
- الباحثة:** تقرئين لغة عربية او انجليزي؟
- المشاركة:** اقرأ لغة عربية ولغة انجليزية
- الباحثة:** هل تتذكرين اخر كتاب قمت بقراءته؟
- المشاركة:** اخر كتاب قمت بقراءته كان عن الهويات. كان كتاب انجليزي لروبرت يتحدث عن العادات والهويات للشخص وكيف يستطيع اكتشافها
- الباحثة:** افهم منك أنك انسانه تحبين القراءة وتقرئين باللغتين انجليزي وعربي ؟
- المشاركة:** نعم
- الباحثة:** تحبين الموسيقى والمطبوعات الاخرى؟
- المشاركة:** نعم، لي اهتمامات كثيره في الموسيقى
- الباحثة:** في الموسيقى؟

المشاركة: نعم

الباحثة: جميل. من إجاباتك في الاستبيان استطيع القول أن المشاركة لديها انطباعات و وجهات نظر عن المكتبات العامة. اليوم سنتحدث عن النقاط ذاتها ولكن قبل أن نبدأ هل الاستبيان جعلك تفكرين في المكتبات العامة بشكل مختلف ؟

المشاركة: نعم، الأسئلة المتعلقة بالمواد الأخرى غير الكتب مثل استخدام الأجهزة مثل استخدام مصادر المعلومات الأخرى جعلتني افكر لماذا كنت فقط اتجه للكتب؟ لماذا لم اكن اتجه الى الموسيقى في المكتبة على سبيل المثال.

الباحثة: لاحظتك تقولين لماذا لم اكن اتجه لغير الكتب؟ دعيني اسألك لماذا؟

المشاركة: كنت فقط متوجهة للكتاب حيث لم يخطر في ذهني غيرها او وقتي كان ضيق.

الباحثة: هل كنت واعيه بتواجد مواد أخرى غير الكتب؟

المشاركة: نعم، كنت واعية و لكن لم تكمن تلفت نظري لأنها لا تعرض في أماكن مثل الكتب. مثلاً لا تعرض في رفوف زجاجيه ولا في أماكن واضحة مثلاً عند المداخل او بقرب

information desk

كي يراها المستفيد

الباحثة: لا أعلم اذا كان لديك هذه الصورة من قبل او سمعت عنها و لكن دعيني اخبرك. هل تعلمين ان العرب لهم تاريخ عميق في المكتبات لدرجة ان المكتبة نشأت عند العرب قبل 600 عام في دمشق

المشاركة: صحيح

الباحثة: والمثير للدهشة ان المكتبات مثل بيت الحكمة لم تكن مجرد مكتبة. كانت تحوي الفكر الأدب والثقافة من جميع العالم العربي والأوربي. كانت مقصد الجميع. و لم تكن مجرد مكتبة بل كانت منزل و مأوى

المشاركة: كانت تسمى دار العلوم

الباحثة: كان الشي الرائع فيها انها ما لم تفرق بين هويه او دين او عرق او لغة. كانت للكل. أرى من تجاوبك أنك واعية بهذا التاريخ؟

المشاركة: بالتأكيد. وكان العرب قديماً من شدة اهتمامهم كانت المكتبات تضاف للمنازل والمساجد. فكانت دور العبادة تخصص أجزاء منها للكتب فكان الشخص ينهي عبادته ثم يقرأ ويكتب ويلتقي مع شيخ او عالم. وكانت تعقد حلقات علاج بالقراءة حيث كانوا يقرأون الكتب و يندارسونها في حلقة نقاش. كان مفهوم القراءة او مفهوم الكتب متوارث من جيل لجيل من قبل عصر الرسول صلى الله عليه وسلم و من بداية نشأة الجزيرة العربية نفسها كانت ثقافة الكتب والاهتمام بالمكتبات موجود.

الباحثة: حسناً، دعيني اسألك هل ترى أن هذا التاريخ بعيد عن الواقع الحالي او قريب من الوضع الحالي للمكتبات؟

المشاركة: بعيد، لان الناس بعدت عن الكتابة وعن المكتبات وبعدت عن دخولها

الباحثة: انت ماذا تعني مكتبه عامة بالنسبة لك؟

المشاركة: معناها بوابة لفكري لحضارتي لرقيي لثقافتي. معناها كأنه باب افتحه و اخذ منه جميع ما احتاجه روحياً، دينياً، نفسياً، و ثقافياً في تعزيز ثقافتي وتعزيز هويتي و تنمية مداركي.

الباحثة: لفت انتباهي أنك دائماً تقولين القراءة، هل مفهوم المكتبة مرتبط لديك بالكتابة والقراءة؟

المشاركة: مرتبط بالكتب. بالقراءة والكتب و مرتبط ايضاً بالراحة. أحس انه مكان مريح يفصلني عن العالم أقرأ فيه واستجم لعقلي وأحس انه مساج او غذاء لعقلي. مثل ما انا اغذي جسدي، المكتبة غذاء لعقلي.

الباحثة: دعيني اسألك من اين اتيت بهذه الصورة ؟

المشاركة: من المدرسة. معلمتي في المرحلة الابتدائية اثرت فيني كثير. كانت تأخذني لمكتبة المدرسة وتقول لي لو تودين ان تصبحين شخص مميز عن غيرك اقرئي لا تكتفين بالمنهج الدراسي. فكانت في وقت الفراغ تأخذني معها لترتيب الكتب. لذا

أصبحت احس ان المكتبة مكان لا يدخله غير الشخص المتعلم المثقف الواعي و المدرك بالأحداث من حوله

الباحثة: هل هذا أثر على علاقتك بالمكتبة العامة في [بلدك]؟

المشاركة: المكتبة العامة في [بلدي] الام بصراحة لا ارتادها كثيراً مثل المكتبات العامة في بريطانيا

الباحثة: سوف نتحدث عن هذه النقطة لكن قبل ذلك دعيني اسألك كيف علاقتك بالمكتبة العامة في {بلدك الام}؟

المشاركة: في [بالدي الام]، كنت أزورها و لكن تستطيعين وصفها الميته. الموظفين كبار في السن وليس لديهم رغبة في خدمة احد. مثلاً اذا طلبت مساعدة يقولون لي ابحتي بنفسك. كذلك لا تقام بها أنشطة مثل التي كانت تقام في مكتبة المدرسة. لذا اصبت

لا ارتادها كثيراً او لا احرص على ارتيادها.

الباحثة: يعني ذلك انك لا ترتادين المكتبات العامة في [بلدك الام]؟

المشاركة: نعم

الباحثة: دعيني أفسر لك من وجهة نظري ما فهمته عن تجربتك. انت طفلة نشأة على ثقافة المكتبة عن طريق المدرسة و لكن حتما كبرت و اقع المكتبات العامة في [بلدك الام] كونت لك فكرة سلبية عن المكتبات. صحيح؟

المشاركة: صحيح، أحسست ان المكتبة العامة ليست ما اعتدت عليه

الباحثة: المنزل الذي تربيت فيه لديه ثقافة المكتبة والقراءة ؟

المشاركة: نعم، كان أخي الكبير مخصص مكتبة فيها كتب الشعر والأدب وكتب تعليم اللغة الإنجليزية. كان حريص على اكتساب اللغة الإنجليزية و كان متعلم اللغة الفرنسية وكان يحب الكتب الفرنسية. فكنت ارى المكتبة شيء جميل كنت اقرأ في كتب أخي. اقرأ كتب الشعر والادب و سيرة الرسول صلى الله عليه وسلم والكتب الدينية. فكان هذا هو مفهوم المكتبة الذي أوجده المنزل

الباحثة: كلام جميل. حسناً من [بلدك الام] انتقلت الى شفيلد؟

المشاركة: نعم

الباحثة: حدثيني عن مكتبات شفيلد؟ ماذا ترين اذا قلت لك مكتبات شفيلد؟

المشاركة: دخلت المكتبة العامة. كانت رائعة بمعنى وجدت فيها حضارة وتاريخ . كما وجدت فيها اهتمام بالكتب و ارشاد من الموظفين فاجأني. أول تجربة جعلتني افكر لماذا لا اروزها للدراسة أو الجلوس ؟ حقيقةً تغير مفهومي للمكتبات العامة عن المفهوم الذي كونته مكتبات {بلدي الام} وهو أنها مكان لاستعاره الكتب و القراءة. في شفيلد تغيرت عاداتي حتى في المكتبة العامة في لندن والمكتبة الوطنية في لندن تغيرت عاداتي فيها صرت اخذ قهوتي و كتاب و جهاز الكمبيوتر و اجلس و استمع للموسيقى لأربع ساعات او خمس ساعات.

الباحثة: هل تستطيعين وصف أول زياره لمكتبات شفيلد العامة؟

المشاركة: اول ما دخلت انتابني شعور انبهار

الباحثة: انبهار من ماذا؟

المشاركة: حسيتها ثقافة جديدة حضارة جديدة عما تعودت عليه

الباحثة: أي مكتبة كانت؟

المشاركة: المكتبة العامة الرئيسية في شفيلد

الباحثة: حسب كلامك أول زيارة لك كانت المكتبة الرئيسية في شفيلد؟ قلت أحسست بالانبهار من الثقافة التي رأيتها. حدثيني أكثر؟

المشاركة: أول شيء احسست به كان انبهار. ثاني شيء كان الاهتمام العالي من أمناء المكتبة للمكتبة ذاتها. كما لفت انتباهي موظفة الاستقبال. حيث ابتسمت وقالت هل تريدان مساعدة؟ هذا الشيء انعكس علي و أشعرتني بالسعادة و أنني أود في التحدث معها أكثر

الباحثة: تحدثت معها؟

المشاركة: سألتها إذا كان ممكناً استخدام أجهزة الكمبيوتر فابتسمت ابتسامه فيها ترحيب ، كأنها تقول اهلاً بك. أحسست بالارتياح و قمت باستخدام الكمبيوتر لاستعراض بريدي الالكتروني ثم قمت بالتجول بين رفوف المكتبة وأحسست بالضياع. قمت بطلب مساعدة من موظفة المكتبة وقامت بمساعدتي فأحسست بالأمان و لم أحس بأنني غريبه حيث تعاملت معي كما تتعامل مع البريطاني. أحسست ان لدي انتماء للمكان الذي انا فيه بمعنى شعرت ان المكان رحب بي ولم يرفضني.

الباحثة: كلام جميل. لو قلت لك تخيلي أنك لم تري مكتبه من قبل وحدثيني ماهي المكتبة المثالية التي تتمنين رؤيتها؟

المشاركة: مكتبة فيها كتب كثير و الكتب تكون معروضة بعناوينها بدون كعب الكتاب بمعنى العنوان موجود على غلاف الكتاب وانا اختار. تكون مثلاً فيها مثل الشاشة الإلكترونية تنسدل من الاعلى وانا اختار الكتاب و يصلني فوراً. تكون مكتبه معتمده على التقنية و لكن في ذات الوقت تحتفظ بالطابع التقليدي. يكون فيها نظام الخصوصية عالي جداً للقراء حيث لا يوجد سجل اعارة ورقي. اريد اهتمام أكثر وخصوصية

الباحثة: كلامك عن الخصوصية هل تم مواجهته في مكتبة شفيلد؟

المشاركة: لا، في مكتبات أخرى

الباحثة: في [بلدك الام]؟

المشاركة: نعم.

الباحثة: أكملني حديثك

المشاركة: وكذلك اريد مكتبه تقام بها نقاش، دورات مجانية او حلقات نقاش عن أي كتاب مجاني و هو مالم اجده في مكتبات شفيلد. اريد تطوير لغوي ايضاً و التعرف على ثقافة الاخرين. أشعر ان المكتبات لابد أن يكون فيها أنشطة كثيرة عامة. هذا الشي لم أجده في شفيلد. لم أجد انشطه كثير. جميعها موجه للأطفال لكن لا شيء موجه لنا كعرب. لم يشد انتباهي شيء للعرب حتى كتب عربية لم أجد.

الباحثة:
سوف نتحدث عن هذه النقطة. هل تعلمين أن هناك فكرة تسمى باللغة الإنجليزية inclusion

اما باللغة العربية تسمى تضمين. التضمين يركز على انه كل فرد في هذا المجتمع يجب ان يرى هويته، لغته و ثقافته، ممثلة و منعكسة في موظفين المكتبة، في مجموعاتها، في خدماتها، في الجوانب العام، في ثقافة المكتبة نفسها وما الى ذلك. كما لا بد ان يشعر كل فرد في المجتمع بالانخراط و انه جزء من كيان هذه المكتبة. هل سمعت بالمصطلح هذا من قبل؟

المشاركة: لا، اول مرة اسمعه صراحة

الباحثة: هل تتفقين مع الطرح الذي قدمته لهذا المفهوم؟

المشاركة: اتفق معك بشدة، لكن ما وجدت هذا المفهوم في مكتبة شفيلد من ناحية ثقافتني وهويتي العربية و انعكاسها على المحتوى و الخدمات المقدمة. وجدته من ناحية ترحيب الموظفين وتقبلهم لي فقط. أما المحتوى لم يشعرني بالانتماء.

الباحثة: يعني انت لا تنتقدين كيف تعامل معك موظفين المكتبة بل للمحتوى ذاته. بمعنى أحببت كيف موظفين المكتبة عاملوك باحترام كإنسان؟

المشاركة: وبإبتسامة

الباحثة: ولكن قلتي لم ار نفسي كعربية في المكتبة. صحيح؟

المشاركة: نعم، لم أجد أي شيء عن هويتي العربية

الباحثة: تحدثنا عن كلمة تضمين. هل تحسين مكتبات شفيلد صممت على انها تحتوي وتضمن أي أحد بغض النظر عن ثقافته أو عرقه؟

المشاركة: أرى انها ترحب بكل أحد كزيارة وتضمن كل أحد بانه مرحب بوجودك بغض النظر عن خلفيته الثقافية لكن غير مضمنا لما يرغب به هذا الشخص. اغلب الكتب متجهة الى الثقافة الإنجليزية للشعب الإنجليزي للشعب البريطاني للشعب الأوروبي لكن لا يوجد أي شيء يتضمنني كعربي.

الباحثة: هل هذا كان في الكتب فقط؟

المشاركة: كان في الكتب. اما التعامل فوجدته رائع. لكن ككتب وكأنشطة ابدأ لم أجد شيء يمثلني. وددت لو كان هناك مثلاً احترام لمناسباتنا مثلاً أعياد، رمضان حيث يكون هناك أي شيء لها. لم أجد هذا الشي في مكتبات شفيلد.

الباحثة: هل هذا الشي ينطبق على الموظفين؟

المشاركة: كتعامل؟

الباحثة: هل حصل و دددت تواجد موظف/ة تشبهك؟

المشاركة: تمنيت تواجد موظفه عندها خلفيه عن الكتب العربية عن قواعد البيانات العربية... الخ. لأنه انا كطالبه مثلاً قد لا احتاج ذلك و لكن لو كنت مغتربة او مهاجرة سوف أتألم لان لا أجد شيء عن ثقافتني. فسأنتسلك عن ثقافتني.

المكتبة العامة من وجهة نظري حاضنه وحاويه لجميع الثقافات ولجميع الاختلافات الثقافية لأنها مكتبه عامه ليست وطنيه. المكتبة الوطنية ممثلة لتراث الامه او الدولة لكن العامة من خلال ما عرفته وقراته انها تكون لكل الشعب، لكل دين، خلفيه ثقافيه، سن، للرجال، للنساء. لأنها مكتبه عامه جامعهم وحاويه لكل شيء. مكتبات شفيلد العامة اتجاهها بريطاني اوروبي. لا

أحس فيها أي شيء يمثل الشرق الأوسط او الجالية العربية

الباحثة: ما اتضح لي ان ما تتمنيه ان تجدنين نشاط يشبهك او كتاب يشبهك. لا يوجد لديك مشكه إذا كان امين المكتبة يشبهك أم لا، بل يهملك إذا كان يفهمك او لا، صحيح؟

المشاركة: صحيح. ارغب بان يتم التعامل معي كعربيهم. لا يتعامل معي على أني بريطانية ويخدم اهتماماتي الإنجليزية البريطانية. اريد ان يتم تقديري على انني عربيه شرقية

الباحثة: هل ممكن ان تحكي لي شيء حصل معك او مع أحد تعرفينه لمره دخلتي المكتب و احسست أنك لست جزء منها او حسب وصفك تم التعامل معك على أنك بريطانية؟

المشاركة: نعم. صديقتي مره احست بالملل من قرائه الكتب الإنجليزية فذهبت للمكتبة مع طفلها لانتقاء شيء عربي تقرأه وشيء لطفلها حيث بدأ يفقد لغته العربية. ولكنها صدمت لان المكتبة لا توفر أي محتوى عربي للطفل او الكبار. كانت صديقتي تنوي قراءه أي شيء باللغة العربية حيث أصابها الملل من القراءة باللغة الإنجليزية وأيضاً كان لديها الخوف من فقدان لغتها لأنها مقبمه دائمه في بريطانيا. ولكن للأسف لم تجد أي شيء بينما الأوروبي والجنسيات المماثلة تجد ما تريده. ولكن كمكتبه عامه لا أجد فيها تضمين للشخص العربي.

الباحثة: هل هذا الشيء اوجد احساساً لديك ان هذا ليس مكاني او أثر على علاقتك في المكتبة العامة في شفيلد؟
المشاركة: في شفيلد لم يؤثر بشكل كبير. كنت أقول لنفسي هذا بلدهم وهذا مكانهم فانا من يجب أن يحترم ذلك ولا بد أن لا انتظرهم يخدموني

لان هذا بلدهم لن يقومون بخدمة احتياجي. سوف اقرأ الشيء الذي هم يقرؤونه ولن انتظر أحد حتى يقوم بخدمتي او
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انا مستبعدة الفكرة هذه تماماً.
الباحثة: المشاركة قلتي ما انتظر أحد يخدمني. هل سبق ووصلك ايميل او طلب منك تعبئه استبيان عن واقع مكتبات شفيلد العامة؟

المشاركة: لا ابدا

الباحثة: هل سبق وانت قمت بطلب توفير كتب عربيه من موظفين المكتبة؟

المشاركة: لا. لا أعلم لماذا و لكن أحسست انه طلب غريب. كنت اعقد اذا طلبت ذلك أن الموظفة ستقول هذه بريطانيا لماذا تريد كتاب عربي؟

الباحثة: من اين اتيت بمثل هذه الصورة؟

المشاركة: لا اعلم. من عندي. لم يقل لي أحد ذلك. حقيقةً ليس من طبعي أن أعلق أو أقدم انتقاد دائماً أرى أن لا داعي لذلك.
الباحثة: من أين جئت بهذا الفكر؟

المشاركة: أحسست أنه ليس من الاحترام لهم إذا مثلاً قلت لماذا لم توفرُوا هذا الشيء؟ هذا ما كنت اعتقد
الباحثة: هل هذا متأثر بكونك عربية؟

المشاركة: صحيح. فانا تربيت على عدم إظهار اعتراضى او انتقادي حيث أن ذلك مخالف للأداب و احترام الآخرين
الباحثة: انا عربية مثلك و اتفق معاك على هذه النقطة ولكن حيث أنني أود استخدام هذه المقابلات للتوعية أيضاً دعيني اخبرك. يحق لكل فرد أن يعبر عن احتياجه في المكتبة العامة.

المشاركة: لم أكن اعلم بذلك. شكراً. معلومة رائعة جداً

الباحثة: كونك غير متضمنه في مكتبات شفيلد العامة، هل تحسین هذا بسبب كونك عربية أو هل هذا مرتبط بهويتك؟
المشاركة: نعم

الباحثة: حدثيني عن ذلك؟

المشاركة: أحس ان العرب مهملين بالنسبة للثقافات الأخرى أو اننا نرى على أننا دول ناميه. حيث يتم الاهتمام بالدول المتقدمة اما الدول العربية لا تعطى أي اهتمام. الثقافة العربية لا تبهرهم

الباحثة: تحسین ان هذا له بعد تاريخي، عنصري، ديني؟ او ماذا؟

المشاركة: انا أرى ان هذا تهمة للمجتمعات العربية وعنصرية أو نظرة دونية للمجتمعات العربية للأسف
الباحثة: من أين أتى هذا الشعور؟

المشاركة: لأنني لا أرى اهتمام ولا تقدير للثقافة العربية. التهميش في المكتبات العامة يدل على تهمة جميع الدول العربية. في المكتبات وجدت شيء أوروبي أو شيء له علاقة بالولايات المتحدة الأمريكية أو أستراليا لكن الدول العربية ابدأ لم أجد لها أي شيء. بمعنى أن الفرد العربي ممكن يحس بفقدان الهوية العربية في شفيلد.

الباحثة: دائماً ما ينقلني حديثك للنقطة الأخرى قبل شرحها. هناك مصطلح يسمى الاندماج. مفهوم الاندماج يركز على اعتقاد ان الجميع لا بد أن يعيشون في مجتمع يتعايش فيه الناس، يتعلمون، يتواصلون اجتماعياً معاً بصرف النظر عن خلفيتهم وثقافتهم وعرقهم. مجتمع يحس كل فرد فيه بالانتماء. هل سمعت بهذا المصطلح من قبل؟

المشاركة: لا. اسمعه و لكن ليس بالمنظور الذي قمت بشرحه

الباحثة: حدثيني عن منظورك للاندماج؟

المشاركة: كنت اراه كعولمة أو تقبل للأخر. اراه كعدم عنصره حيث كلنا سواسيه سواء كنت يهودياً، مسيحياً، أو مسلم، اسود، أو أبيض. لا يوجد فرق بينا الفرق بالاحترام والأخلاق .

الباحثة: هل تتفقين مع شرح مضمون الاندماج الذي قدمته؟

المشاركة: نعم. مفهومك للاندماج أفضل من مفهومي لتقبل الاخرين بكثير. أحس بأنه أفضل حيث مفهوم الاندماج ينطوي على ان أنا أعطيك وانت تعطيني. وجدت كلمة اندماج وافية جداً.

الباحثة: على من تقع مسؤولية الاندماج؟

المشاركة: في حال مكتبات شفيلد فالمسؤول عنها أمناء المكتبة

الباحثة: كمجتمع يعيش في شفيلد من المسؤول ؟

المشاركة: انا وانت واي فرد اخر. لكن كمسؤولية كبيرة تأتي كمرتبة أولى من الدولة

الباحثة: صحيح. هل المكتبة العامة مسؤولة؟

المشاركة: نعم، مسؤولة. لأنها احدى مؤسسات الدولة العامة المؤثرة في المجتمع. المجتمع البريطاني يهتم بالمكتبات، فالمكتبة إذا فرضت سياسة الاندماج فسوف تعم هذه السياسة لان المكتبة أحد اهم ركائز مؤسسات الدولة مثلها مثل المدرسة، الجامعة، والوزارة. المكتبة إذا فرضت مثل هذي السياسات ستكون مستمرة وملموسة ومحسوسة في المجتمع او افراد المجتمع المختلفين. ولكن إذا المكتبة اقصد مجتمع دون اخر فهنا تكمن المشكلة. لا تجمعنا دور عبادة أو مدارس او جامعات تجمعنا دائماً المكتبات العامة.

الباحثة: هل تعلمين ان المكتبة العامة لها دور في الاندماج من خلال انها تقرب افراد المجتمع من بعضهم البعض باختلاف ثقافتهم خلفيتهم اعراقهم. على سبيل المثال، من المتوقع ان مكتبات شفيلد العامة توفر مساحة امنه لكل فرد حيث يشعر الفرد فيه بعدم التمييز او الاضطهاد لسبيل انهم يتواصلوا و يتبادلون معارف و أفكار و يشكلون مجتمع متجانس متعدد الثقافات. هل تعتقدين ان مكتبات شفيلد العامة استطاعت توفير مثل هذه المساحة؟

المشاركة: إلى آخر زياه في عام 2019 لم أر هذه المساحة. لكن إذا وضعتها المكتبات من ضمن سياساتها ستصبح رائعة جداً. سيكون باب من أبواب مشاركة المعرفة، التعرف على أفراد مختلفون من مجتمعات مختلفة، ستنمي مدارك الأشخاص و توسع افاقهم، و سينمي تقبل المجتمع لبعضهم البعض، و اندماجهم. ممكن أن اقرا كتاب مع فرد مختلف عني و نتبادل الأفكار. كما ذكرت سابقاً، حلقات لمناقشة الكتب هي من الأنشطة التي تمنيت أن أراها، ولكن لم أجدها في مكتبات شفيلد.

الباحثة: هل مكتبات شفيلد العامة استطاعت إعطائك شعور الوطن البديل؟ يقصد بالوطن البديل المكان الذي لا تشعرين فيه بالاغتراب؟

المشاركة: اعطتني من ناحية تعامل الموظفين ولكن ليس من ناحية المواد

الباحثة: هل تستطيعين تذكر مرة كنت او لم تكوني قادرة على ممارسة حقل في التواصل مع الاخرين في المكتبة؟

المشاركة: كنت قادره بسبب اللغة. مثلاً حينما سألت موظف المكتبة عن كتاب في التنمية الذاتية وبماذا تنصح. كنت سعيدة لأنني لم أحس بأنني مستقصاه او مستبعده حيث فهمتني وفهمتني.

الباحثة: ذكرت سابقاً ان حينما انتقلت الى شفيلد كنت أزور المكتبة العامة ومعني قهوتي وكتبي للجلوس والمذاكرة و... الخ هل حينما تكونين مرهقه تذهبين للمكتبة العامة للاسترخاء والتواصل مع الناس والحديث معهم ؟

المشاركة: نعم. سبق وذهبت للمكتبة حيث كنت أتمنى تواجد أحد للتحدث والحوار. كنت سينتابني الشعور بالسعادة إذا وجدت أحد يتحدث معي. ولكن الجميع كان مشغول. كنت اقضي الوقت وحدي وينتهي بي الامر لاستعراض بريدي الالكتروني. ولكن كنت أحس بالراحة في المكتبة. كنت أحس انني لا اود بالمغادرة. بالرغم من ان لا أحد يتواصل معي داخل المكتبة الا انني شعرت بالراحة.

الباحثة: حسب فهمي لحديتك. مكتبه شفيلد العامة وفرت لك المساحة الآمنة، ولكن لم تستغل هذه لمساحه لتوفير طرق تواصل ما بين الأشخاص في هذه المساحة. صحيح؟

المشاركة: صحيح، هذا ما كنت اعنيه تماماً

الباحثة: هل ترغبين في إضافة أي شيء؟

المشاركة: لا

الباحثة: سننتقل الآن إلى فكره مرتبطة. هذه الفكرة تسمى باللغة الإنجليزية

diversity

و باللغة العربية تسمى التنوع. مضمونها ان المكتبة العامة تكون قادره على تقديم سلسله من الخدمات والكتب

والأجواء التي تقدم رؤيا حول مجتمع متنوع. على سبيل المثال جميعنا نعرف بانقريرف او فيرث بارك. حينما تذهيبن هذه المناطق تلاحظين الناس يتحدثون بلغات مختلفة. تلاحظين تنوع اعراق الناس، ولكنهم يتعايشون مع بعضهم البعض.... تجدين المكان متنوع كتنوع عليه الألوان. هذا ما يجب ان تكون عليه مكتبات شفيلد العامة. هل سمعت بهذا المصطلح من قبل؟
المشاركة: لم اسمع بهذا المصطلح. ولكن شرحك اوجد لدي وعي بمعنى المصطلح. وجدته مقارب لمصطلح الاندماج الذي شرحته مسبقا

الباحثة: هل تتفقين مع هذا الطرح؟

المشاركة: جميل. أتمنى ان يطبق. اول من يجب ان يتبناه هي مكتبات شفيلد العامة لأنها أهل لذلك
الباحثة: نوره قلتي يتبناه وهذا أوحى لي ان من وجهة نظرك مكتبات شفيلد العامة لم تتبنى ذلك؟
المشاركة: تبنته مكتبات شفيلد في تعاملهم و تقبلهم لنا على الرغم من اختلاف لوني وحجابي الذي دل على أنى مسلمه ومن خلفيه مسلمه. تبنته كترحاب، ولكن كمواو ومحتوى لم تتبن مكتبات شفيلد هذا المفهوم للتنوع. لم أر كتب عربيه، او دينيه، و لم أجد موظف مهتم بالمحتوى العربي، لم أجد انشطه لها علاقة بالعرب

الباحثة: ذكرت موظف. هل يهكم ان يكون الموظف غير إنجليزي او أوروبي؟

المشاركة: لا اعلم لماذا، ولكن نعم، أحس بان تواجد موظف عربي يعطيني شعور بالانتماء أكثر. كما ان وجود موظف من نفس بلدي وخلفيتي يعني لي ان المجتمع البريطاني مقبل لي وأنا مندمجين
الباحثة: هذا يعني ان تواجد موظف عربي يؤثر في علاقتك بالمكتبة العامة؟
المشاركة: نعم، إذا كان هناك موظف يشبهني سنتغير فكري عن المكتبة العامة. سأحس بان لي وطن ثاني في المكتبة
الباحثة: ماذا تعنين بكلمة يشبهني؟

المشاركة: يشبهني باهتماماتي، خلفيتي، يفهم احتياجي من الكتب، المواد السمعية... الخ

الباحثة: من وجهة نظرك ان الموظف العربي سيكون أكثر قدره على فهمك؟

المشاركة: نعم. حتى وان كان لا يوجد لدي عوائق لغويه تمنع تواصلني مع الموظف الغير عربي، وجود الموظف العربي يوحي لي بشعور ارتياح أكثر

الباحثة: دعيني اشرح لك حديثك. اهميه وجود الموظف العربي لا تقتصر على تلبية احتياجك بشكل أفضل، بل يخلق لديك شعور الانتماء؟

المشاركة: صحيح جداً، شعور الأمان والانتماء

الباحثة: قمتي بتكرار نقطه ان المكتبة لم تقدم لك محتوى عربي ولا يوجد فيها موظف عربي. هل أثر ذلك على علاقتك في المكتبة؟

المشاركة: في الواقع لا حيث كنت اعتقد ان المكتبة لا يجب ان تكون كذلك. ولكن بعد ما قمتي بشرحه حول مفهوم الاندماج والتنوع شعرت بما يجب ان تكون عليه المكتبات العامة وتغيرت نظرتي حول المكتبة العامة

الباحثة: دعيني أفسر لك حديثك. كما فهمت قبل هذا الاجتماع وقبل التعرف على مصطلحات كالاندماج كنت ترين ان هذا واقع المكتبات العامة انك متقبلتها كما هي و لن يؤثر فيك اذا لم يتم تلبية احتياجك. ولكن بعد ان تم توعيتك بما يجب ان تكون عليه

المكتبة العامة، تغيرت وجهات نظرك وأصبح الواقع الحالي للمكتبة مؤثر على نظرتك لها

المشاركة: نعم، لقد فتحتني افاقي لما يجب ان تكون عليه المكتبة العامة وهذا مالم اجده في مكتبات شفيلد

الباحثة: لو طلب منك رسم خطه لتحسين مكتبات شفيلد العامة لخدمات المجتمع العربي، ما نوع التحسينات؟ ومن سيكون مشارك في تنفيذها؟.....استغرفي بعض الوقت لعمل ذلك. و أنا سأقوم بنفس الشيء

المشاركة: انتهيت

الباحثة: اشرحي لي الرسم

المشاركة: في رأيي لو دخلت المكتبة اريد رؤية

shops

لشراء مستلزمات مثل أوراق و محل قهوة لخدمه القراء. كما قمت برسم حلقات متعددة حيث تعبر عن أماكن مخصصه للقراءة والنقاش والتواصل

حيث تقام حلقات نقاش مبنيه على كتاب و دورات مجانيه.

كما سأضيف مسرح حيث يقوم المجتمع بحجزه بمقابل مادي لإقامه انشطه فيه. مثلاً أقامه نشاط عن بلدي و دعوة أصدقائي كما يقوم أحد من بلد ثاني بدعوتي. من بريطانيا للحضور

حيث يكون هذا المسرح مقر للأنشطة التي يديرها مستخدمي المكتبة وليس الموظفين ولكن تحت اشراف أمناء المكتبات. كما اود بتوفير قاعه

لأجهزه الكمبيوتر والانترنت حيث يجلس فيها مجتمع مختلف وتكون منطقه هادئة لا يكون فيها أطفال او ضوضاء حيث اذا مللت من المنزل تكون المكتبة بيتي و مساحتي الثانية

كما اود بتواجد نفس القاعات ولكن يسمح فيها بالضوضاء

كما ارغب بتواجد مكان لإقامه أنشطة ودورات مختلفة كالحياكة . هذا مفهوم المكتبة العامة بالنسبة لي. شيء جامع يعلمني، يتقني، يوسع مداركي، يرفهني...

الباحثة: من سيشترك في هذا التغيير؟

المشاركة: أمناء المكتبات العامة، الدولة، المتطوعين كطلاب المدارس والجامعات

الباحثة: إذا ترين ان التغيير مسؤوليه المكتبة والمجتمع؟

المشاركة: نعم مسؤوليه المكتبة، بلديه شفيدل، الجامعات، المدارس.

الباحثة: ماذا عن المجتمع؟

المشاركة: نعم المجتمع مسؤول والاهل مسؤولين عن دعم وتوعيه أبنائهم. كلنا مسؤولين

الباحثة: قبل ان ننهي اود ان اسألك عن هذا الاجتماع. هل هناك جزء خلاله كنت قادره على التعبير عن نفسك؟ او العكس

المشاركة: كنت جدا مرتاحة ولم أحس بالخوف. عبرت عن احتاجي للمحتوى العربي الذي لا اعلم لماذا لم أكن قادره على التعبير عنه خلال زياراتي للمكتبات العامة. لم اعلم هل كنت أحس أنني إذا عبرت عن احتياجي سأكون فضه او اعطي انطباع

سيء عن المجتمع العربي كمجتمع انتقادي. ولم أكن اعلم ان المستفيد يستطيع التعبير عن احتياجه والمكتبة تسمع لذلك. كنت أقول ان هذا بلدهم وهذا مكانهم وليس لي الصلاحية في الانتقاد.

الباحثة: هل المكتبات في بلدك الام لديها نقطه عدم الصلاحية في الانتقاد؟

المشاركة: نعم

الباحثة: هل إثر ذلك على سلوكياتك مع الموظفين؟

المشاركة: نعم. كنت أخشى إذا انتقدت سيغضب الموظف او لا يأخذ انتقادي بعين الاعتبار. من وجهة نظري في المجتمعات العربية لا نتقبل الانتقاد. منذ ان كنت طفله تعلمت ان الانتقاد يدل على عدم الادب او عدم تقبلك للشخص الاخر. مثلا لا أستطيع

انتقاد عائلتي. تربيت على تقبل أي شيء بدون انتقاده أو ابداء رأي حياله. حتى في المدرسة كطفله كانت المعلمة توبخني عندما انتقد المنهج الدراسي. بمعنى من أكون انا حتى انتقد منهج يعده خبراء. أثر ذلك الشيء فيني و نقلته معي الى بريطانيا. فحينما

ارغب بإبداء وجهة نظري ينتابني شعور من انا حتى انتقد شيء أو أعبر عن رأيي؟ كما أخشى من ان ينفر مني الاخرون أو ان يؤثر ذلك على اندماجي في المجتمع.

الباحثة: هل تريدان اضافة أي شيء؟

المشاركة: كان لاستبيان رائع و غطى جميع النقاط. فقط أحب ان اعيد كلامي حول انني ارغب بان تقدم مكتبة شفيدل العامة محتوى غير الكتب للمجتمع العربي كالموسيقى والأفلام الوثائقية. لان انا كطالبيه ممكن ان لا يؤثر علي غياب ذلك لأنني سأعود

الى وطني يوم ما، ولكن ذلك يؤثر على المغتربين والمهاجرين الذين يحرسون ان لا ينسلخ أطفالهم من الهوية العربية. في شفيدل سنتنسلخ هويه الطفل العربي تماما حيث لا يوجد ما يخدم هذا المجتمع.

الباحثة: هل هناك أي شيء اخر تودين اضافته؟

المشاركة: نعم. الكتب الدينية. من الغريب ان أجد الانجيل في المكتبة ولا أجد القران. ماذا عن الطفل المسلم؟ إذا كانت المدرسة لا توفر له أي محتوى ديني، إذا المكتبة العامة يجب ان تقدم ذلك المحتوى. ولكن مكتبه شفيدل لا توفر أي محتوى ديني، إذا ما

هو المصدر الصحيح؟

الباحثة: أي شيء اخر؟

المشاركة: شعور انني عربيه واحضر احتفال بمناسبة عربيه في المكتب شيء رائع. اتمني أعيش ذلك الشعور في شفيدل. في تلك الحظة سوف أحس فعلا بالاندماج والتقدير لثقافتي وهويتي. وجدت في مكتبات شفيدل تعامل رائع من الموظفين، ولكن اريد

محتوى حتى أحس بأنني متقبله من جميع الجوانب كلغة وهويه وثقافة.

الباحثة: شكرا لك. قبل ان تغادرين اود ان اذكرك بحقك في التواصل معي الى تاريخ ٣٠-٧-٢٠٢١ لإضافة او حذف أي شيء

او الانسحاب وهو ما لا اتمناه (تذكير بحقوق المشارك).

APPENDIX 17: EXAMPLES OF MEMBER CHECK

A. Example one. Interviewee's comments on his interview transcript

you've mentioned, where they can speak comfortably the Arabic language. So, I would say it is something which would make a difference, I guess if we have Arab staff and they speak to the Arab people and market the reading or encourage people to read, come to the library, meet friends. There we are, we are part of you, you are part of us, and so on.

The researcher [00:30:09] You talk about the importance of having an Arab staff, and you explain your reasons. Don't you think a Britain or English librarian can do the same?

The interviewee [00:30:25] Well, I mean, in terms of being friendly to whoever comes to the library, yes, they would. I'm not talking about ethnicity and that Arab staff has to be there. I'm talking about someone speaking the language and understanding the culture. This is what I mean. So, regardless of ethnicity, I'm talking about the understanding of the culture and the language.

The researcher [00:30:54] Yeah, so, the ethnicity of the person does not matter to you? What matters to you is the understanding and the ability to speak the language?

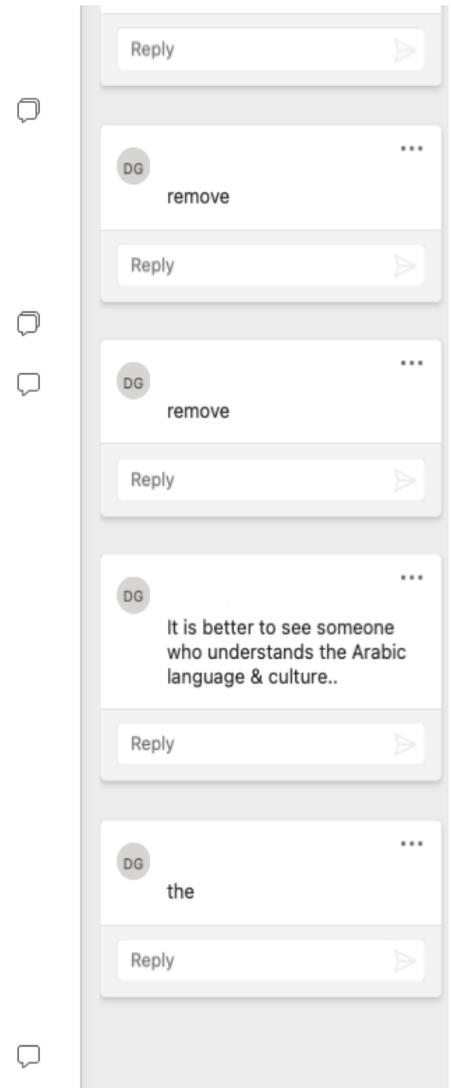
The interviewee [00:31:08] Exactly, exactly.

The researcher [00:31:12] There's a concept called diversity. And the difference between diversity and inclusion is that diversity does not mean that everyone should be represented in Sheffield public libraries but means that when I enter Sheffield public libraries, I should not see one shape or one colour. I should not see English institutions and that is that. I should see a multicultural and language institution. Have you heard of the term diversity?

The interviewee [00:31:48] Yes, diversity, yes.

The researcher [00:31:51] Can you explain it from your perspective?

interviewee [00:31:58] From my understanding diversity is, in the context of a community, a community that is consisted of different ethnicity or different religious background or different cultures, and so on. So, Sheffield is one of the unique societies that have more than 50 different languages. I attended the celebration in the central library where we have a day to celebrate diversity. There was a Japanese school, I think. There were many, many nationalities I can't remember all of them, French, Chinese, I mean, we have a diversity concept in Sheffield, especially. It's so clear because it has two universities and those universities have thousands of



B. Example two. Message from an interviewee after reading his interview transcript

Note. The interviewee's name and nickname are blocked in the screenshot.



APPENDIX 18: AN EXAMPLE OF FILLED INTERVIEW SUMMARY FORM

fr →
 12 → 9 p.m.
 che →
 m → 10 + 4 p.m.

Time scale for the interview

Interview N: _____

Interview Time: 10-11 a.m. _____

**Interview Code (Participant N-Participant chosen name-Day-M-
 21):** P1-N-3-11-21 _____

Focus based on survey or LR (if any): used public + need assistance →
 why tree in row need of pt and?

Initial notes and analysis:

- I made a mistake. I did not send him calendar invitation - So, he came 11 am when he saw my email. He was very kind and understanding.
 - N was open, comfortable, and seen happy to talk
 - his background is not in formal science
 - he is enthusiastic about diversity - "Edi"
 - he wants to improve the SPL but faces lots of challenges
 ↓
 missing resources - monetary - and new experts
 push (fort)
 - he stated that there are institutional variances in SPL
 - this year is a new start for the SPL because of the new executive
 - Summary, SPL is not inclusive to Arab and

state
 prohibit
 issues
 early
 state
 own
 identity
 back-
 ground

there is need to improve the relationship with the community

- Power relation → SPL do not really reach out but focus on existing users

- SPL face quality + shortage of staff + resource + marketing issues

- Put SPL need to fix their marketing issues + relationship with community. + look ~~at~~ ^{at} ~~what~~ ^{what} they are doing and how

- Inclusion has been always talked about by SCC but they were not active about it. the new election is making progress.

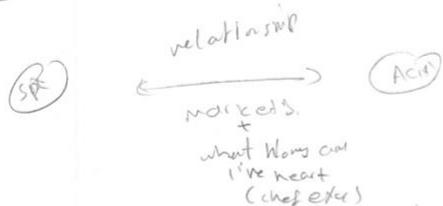
- Policy → no policy about BAME → Generic about diversity

- there are historical - personal bias that the SPL should tackle

- SPL is not diverse in terms of staff

- there are good example of SPL cultural events but one occasion.

- SCC sees themselves as enabler but the community see them as responsible



- He talked about Personal library and stated that SPL doesn't reflect their community.

- EOP

- Don't rely on White for cultural development

B

Time scale for the interview

Interview N: 4

Interview Time: 1 hour in student's home

Interview Code (Participant N-Participant chosen name-Day-21): Pm Sarah 9-7-21

Focus from the survey: my actual experiences with visiting UK libraries.

Demographic Information:

- Name (participants will be asked to choose a name, nickname, or any other identifier for themselves):
- Age:
 - 18-24
 - 25-34
 - 35-44
 - 45-54
 - 55-64
 - +65
- Gender
 - Male
 - Female
 - Others
- Home of origin (Country):
- Current status
 - Arab-British, born in the UK.
 - Arab-British, born outside the UK.
 - Arab born outside the UK (temporarily in the UK, e.g. students). born USA in UK since 2018
- How long have you been in the UK? (only for non-UK born)
- Occupation
 - Employed Full-time
 - Employed Part-time
 - Self-Employed
 - Unemployed
 - Retired
 - Student

- ID → Yes
 - Inclusion → No
 - Integration → No
 over an M

2018

- her experience was only with Zest
 - she focuses on the importance of staff (Arab)
 - Much idea was great.
 - ~~she~~ - she also the idea that ~~she~~ ~~registered~~ fear.

- her experience was with Zest Centre

- very positive

- SPL are not inclusive to Arabs children

~~etc~~

- SPL provide some Arabic material
but not much (5 min or less including)

- SPL has some staff Arab but they represent
their own culture, especially Yemeni

↳ Conclude
How often about
the characteristic
of Arab Librarian
and Librarian
of Arab
Librarian

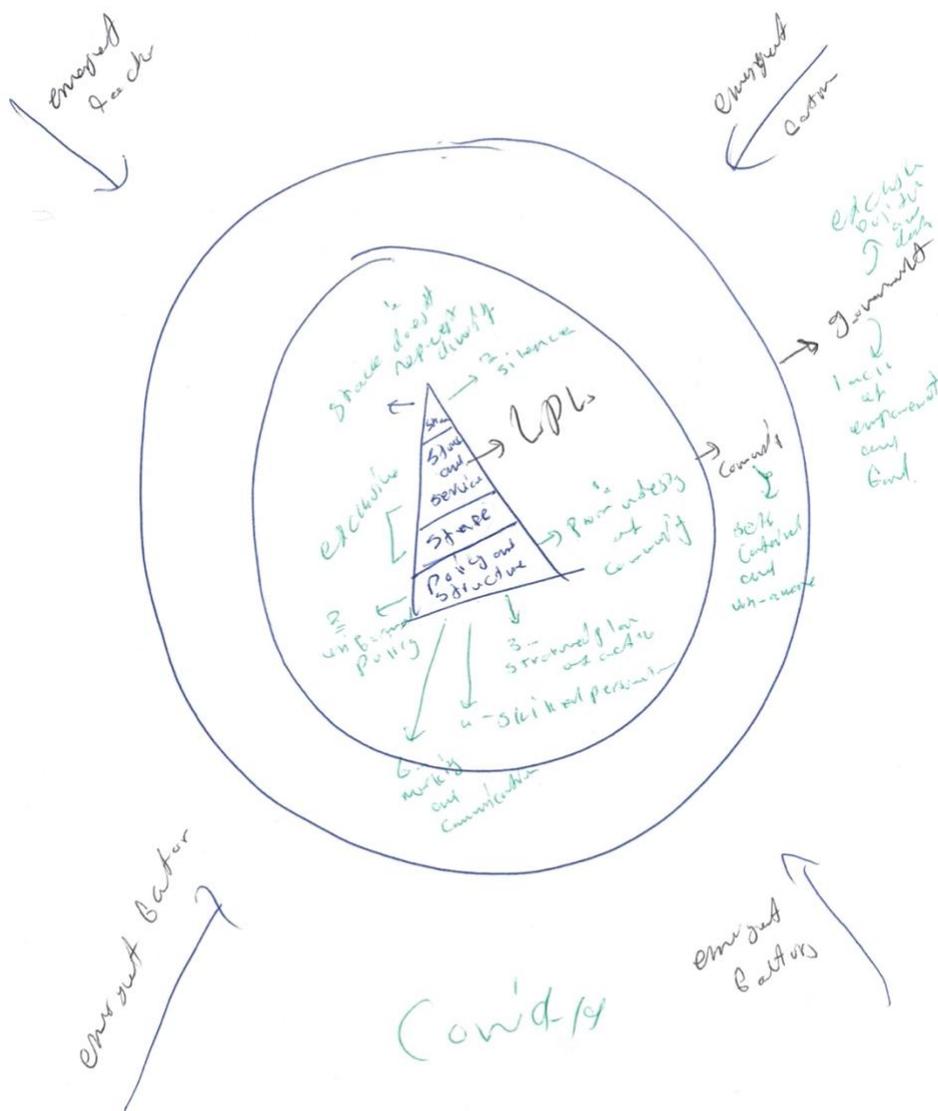
- she is similar to Maria Feroz Smith
that they used to think libraries as
about books but Grad. Dist changed
↳ opposite of Henry

→ YMI
in P...
NT
S
syntho...
with
SPL
+

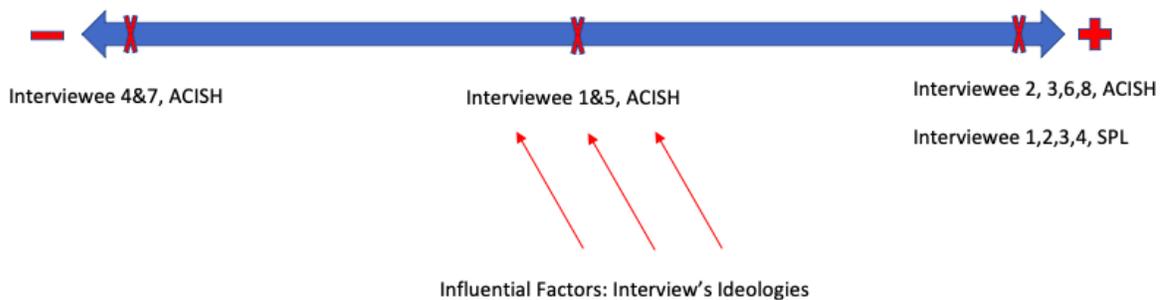
- she want to change children ~~lib~~ services
to have more about Arabic culture and language

↳
Programs
in
M...
Place

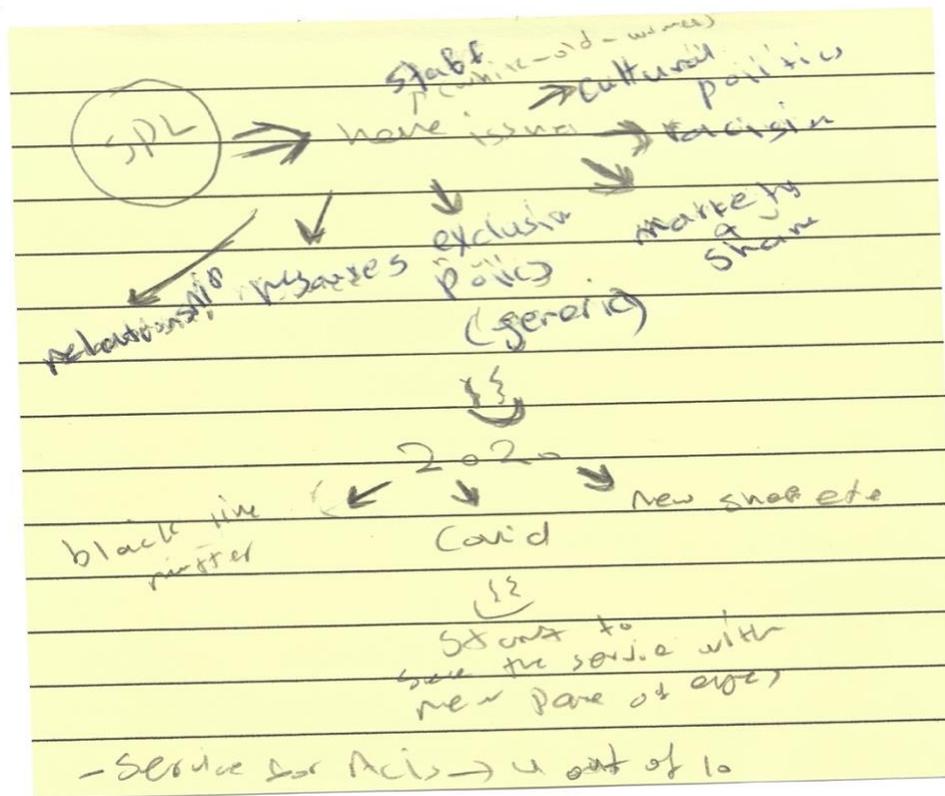
B. A model to bring findings from the Arab community study and library study by summarising the challenges to diversity in public libraries in Sheffield from both perspectives



C. A model in which participants were placed on a double sided scale to represent their overall understanding of and agreement with the notion of diversity, integration and inclusion in libraries as introduced in the interviews (i.e. libraries as third places). The positive side represents the concepts as presented in this research and vice versa. ACISH refers to the Arab community in Sheffield and SPL refer to Sheffield Public Libraries.



D. Note taking to summarise the results of interviewees from council-run libraries in Sheffield, also known as Sheffield Public Libraries (SPL)



APPENDIX 20: INTERVIEW THEMATIC FRAMEWORK

Note. CMLs refer to community-managed libraries, and SPLs refer to council-run libraries

Name
Theme 1 Perceived Similarities and Differences Between (CMLs) and (SPLs)
Facing Similar Obstacles to Diversity
Scarcity of Inclusion to the Arab Community in CMLs and SPLs
Using a City-Wide Library Management System
Variation in Legal Commitment and Bureaucracy
Lacking unity across branches
Supportive relationship
Theme 2 Dilemma about third-place
Conversational
Homelike
levellers
The personal and collective benefits of diversity
<i>Developing the sense of engagement</i>
<i>Developing identity and personality</i>
<i>Rooting the concept of diversity, inclusion, and integration and tackling barriers to them</i>
Theme 3 Participants' perceptions of public libraries
The Arabs Perceptions Variation and Change of Public Libraries.
<i>Libraries as a Public Sphere and a Getaway to Culture and Knowledge.</i>
<i>Libraries as Book Repositories.</i>
<i>Libraries as Open-To-All Institutions.</i>
Sources of perceptions of libraries & challenging factors
<i>Experiences with libraries in the home country</i>
<i>Political environment</i>
<i>Interview protocol</i>

Name
<i>The traditional, romantic concept of a library in literature and culture</i>
The variation of library staff's perception of their role
Theme 4 The dilemma of diversity
Theme 5 Challenges and barriers to diversity
A Internal barriers, Management layer, Centralising diversity
Diversity officer
Unified policy document supporting diversity.
B Internal barriers, Service layer
Community curation and the capacity of volunteers
Marketing and outreach
The makeup of the workforce
Understanding of the community
C External barriers
Government relationships
<i>Overall Political Bias Against the Arab Community</i>
<i>Political Apathy Towards Public Libraries</i>
Perceptions and awareness
D Issues distinctive in CMLs