

## **XVIII. Library Documents**

### **Freedom to Read Statement**

The freedom to read is essential to our democracy. It is continuously under attack. Private groups and public authorities in various parts of the country are working to remove or limit access to reading materials, to censor content in schools, to label "controversial" views, to distribute lists of "objectionable" books or authors, and to purge libraries. These actions apparently rise from a view that our national tradition of free expression is no longer valid; that censorship and suppression are needed to counter threats to safety or national security, as well as to avoid the subversion of politics and the corruption of morals. We, as individuals devoted to reading and as librarians and publishers responsible for disseminating ideas, wish to assert the public interest in the preservation of the freedom to read.

Most attempts at suppression rest on a denial of the fundamental premise of democracy: that the ordinary individual, by exercising critical judgment, will select the good and reject the bad. We trust Americans to recognize propaganda and misinformation, and to make their own decisions about what they read and believe. We do not believe they are prepared to sacrifice their heritage of a free press in order to be "protected" against what others think may be bad for them. We believe they still favor free enterprise in ideas and expression.

These efforts at suppression are related to a larger pattern of pressures being brought against education, the press, art and images, films, broadcast media, and the Internet. The problem is not only one of actual censorship. The shadow of fear cast by these pressures leads, we suspect, to an even larger voluntary curtailment of expression by those who seek to avoid controversy or unwelcome scrutiny by government officials.

Such pressure toward conformity is perhaps natural to a time of accelerated change. And yet suppression is never more dangerous than in such a time of social tension. Freedom has given the United States the elasticity to endure strain. Freedom keeps open the path of novel and creative solutions, and enables change to come by choice. Every silencing of a heresy, every enforcement of an orthodoxy, diminishes the toughness and resilience of our society and leaves it the less able to deal with controversy and difference.

Now as always in our history, reading is among our greatest freedoms. The freedom to read and write is almost the only means for making generally available ideas or manners of expression that can initially command only a small audience. The written word is the natural medium for the new idea and the untried voice from which come the original contributions to social growth. It is essential to the extended discussion that serious thought requires, and to the accumulation of knowledge and ideas into organized collections.

We believe that free communication is essential to the preservation of a free society and a creative culture. We believe that these pressures toward conformity present the danger of limiting the range and variety of inquiry and expression on which our democracy and our culture depend. We believe that every American community must jealously guard the freedom to publish and to circulate, in order to preserve its own freedom to read. We believe that publishers and librarians have a profound responsibility to give validity to that freedom to read by making it possible for the readers to choose freely from a variety of offerings.

The freedom to read is guaranteed by the Constitution. Those with faith in free people will stand firm on these constitutional guarantees of essential rights and will exercise the responsibilities that accompany these rights.

We therefore affirm these propositions:

1. *It is in the public interest for publishers and librarians to make available the widest diversity of views and expressions, including those that are unorthodox, unpopular, or considered dangerous by the majority.*

Creative thought is by definition new, and what is new is different. The bearer of every new thought is a rebel until that idea is refined and tested. Totalitarian systems attempt to maintain themselves in power by the ruthless suppression of any concept that challenges the established orthodoxy. The power of a democratic system to adapt to change is vastly strengthened by the freedom of its citizens to choose widely from among conflicting opinions offered freely to them. To stifle every nonconformist idea at birth would mark the end of the democratic process. Furthermore, only through the constant activity of weighing and selecting can the democratic mind attain the strength demanded by times like these. We need to know not only what we believe but why we believe it.

2. *Publishers, librarians, and booksellers do not need to endorse every idea or presentation they make available. It would conflict with the public interest for them to establish their own political, moral, or aesthetic views as a standard for determining what should be published or circulated.*

Publishers and librarians serve the educational process by helping to make available knowledge and ideas required for the growth of the mind and the increase of learning. They do not foster education by imposing as mentors the patterns of their own thought. The people should have the freedom to read and consider a broader range of ideas than those that may be held by any single librarian or publisher or government or church. It is wrong that what one can read should be confined to what another thinks proper.

3. *It is contrary to the public interest for publishers or librarians to bar access to writings on the basis of the personal history or political affiliations of the author.*

No art or literature can flourish if it is to be measured by the political views or private lives of its creators. No society of free people can flourish that draws up lists of writers to whom it will not listen, whatever they may have to say.

4. *There is no place in our society for efforts to coerce the taste of others, to confine adults to the reading matter deemed suitable for adolescents, or to inhibit the efforts of writers to achieve artistic expression.*

To some, much of modern expression is shocking. But is not much of life itself shocking? We cut off literature at the source if we prevent writers from dealing with the stuff of life. Parents and teachers have a responsibility to prepare the young to meet the diversity of experiences in life to which they will be exposed, as they have a responsibility to help them learn to think critically for themselves. These are affirmative responsibilities, not to be discharged simply by preventing them from reading works for which they are not yet prepared. In these matters values differ, and values cannot be legislated; nor can machinery be devised that will suit the demands of one group without limiting the freedom of others.

5. *It is not in the public interest to force a reader to accept the prejudgment of a label characterizing any expression or its author as subversive or dangerous.*

The ideal of labeling presupposes the existence of individuals or groups with wisdom to determine by authority what is good or bad for others. It presupposes that individuals must be directed in making up their minds about the ideas they examine. But Americans do not need others to do their thinking for them.

6. *It is the responsibility of publishers and librarians, as guardians of the people's freedom to read, to contest encroachments upon that freedom by individuals or groups seeking to impose their own standards or tastes upon the community at large; and by the government whenever it seeks to reduce or deny public access to public information.*

It is inevitable in the give and take of the democratic process that the political, the moral, or the aesthetic concepts of an individual or group will occasionally collide with those of another individual or group. In a free society individuals are free to determine for themselves what they wish to read, and each group is free to determine what it will recommend to its freely associated members. But no group has the right to take the law into its own hands, and to impose its own concept of politics or morality upon other members of a democratic society. Freedom is no freedom if it is accorded only to the accepted and the inoffensive. Further, democratic societies are more safe, free, and creative when the free flow of public information is not restricted by governmental prerogative or self-censorship.

7. *It is the responsibility of publishers and librarians to give full meaning to the freedom to read by providing books that enrich the quality and diversity of thought and expression. By the exercise of this affirmative responsibility, they can*

*demonstrate that the answer to a "bad" book is a good one, the answer to a "bad" idea is a good one.*

The freedom to read is of little consequence when the reader cannot obtain matter fit for that reader's purpose. What is needed is not only the absence of restraint, but the positive provision of opportunity for the people to read the best that has been thought and said. Books are the major channel by which the intellectual inheritance is handed down, and the principal means of its testing and growth. The defense of the freedom to read requires of all publishers and librarians the utmost of their faculties, and deserves of all Americans the fullest of their support.

We state these propositions neither lightly nor as easy generalizations. We here stake out a lofty claim for the value of the written word. We do so because we believe that it is possessed of enormous variety and usefulness, worthy of cherishing and keeping free. We realize that the application of these propositions may mean the dissemination of ideas and manners of expression that are repugnant to many persons. We do not state these propositions in the comfortable belief that what people read is unimportant. We believe rather that what people read is deeply important; that ideas can be dangerous; but that the suppression of ideas is fatal to a democratic society. Freedom itself is a dangerous way of life, but it is ours.

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This statement was originally issued in May of 1953 by the Westchester Conference of the American Library Association and the American Book Publishers Council, which in 1970 consolidated with the American Educational Publishers Institute to become the Association of American Publishers.

Adopted June 25, 1953, by the ALA Council and the AAP Freedom to Read Committee; amended January 28, 1972; January 16, 1991; July 12, 2000; June 30, 2004.

*A Joint Statement by:*

[American Library Association](#)  
[Association of American Publishers](#)

*Subsequently endorsed by:*

[American Booksellers Foundation for Free Expression](#)  
[The Association of American University Presses, Inc.](#)  
[The Children's Book Council](#)  
[Freedom to Read Foundation](#)  
[National Association of College Stores](#)  
[National Coalition Against Censorship](#)  
[National Council of Teachers of English](#)  
[The Thomas Jefferson Center for the Protection of Free Expression](#)

## Library Bill of Rights

**CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.**

As librarians, we must honor and protect the rights afforded in the First Amendment of the U.S. Constitution. ALA refers to these rights as Intellectual Freedoms and states: “Intellectual Freedom is the right of every individual to both seek and receive information from all points of view without restriction. It provides for free access to all expressions of ideas through which any and all sides of a question, cause or movement may be explored. Intellectual freedom encompasses the freedom to hold, receive and disseminate ideas.”

The Library Bill of Rights specifies:

The American Library Association affirms that all libraries are forums for information and ideas, and that the following basic policies should guide their services.

I. Books and other library resources should be provided for the interest, information, and enlightenment of all people of the community the library serves. Materials should not be excluded because of the origin, background, or views of those contributing to their creation.

II. Libraries should provide materials and information presenting all points of view on current and historical issues. Materials should not be proscribed or removed because of partisan or doctrinal disapproval.

III. Libraries should challenge censorship in the fulfillment of their responsibility to provide information and enlightenment.

IV. Libraries should cooperate with all persons and groups concerned with resisting abridgment of free expression and free access to ideas.

V. A person’s right to use a library should not be denied or abridged because of origin, age, background, or views.

VI. Libraries which make exhibit spaces and meeting rooms available to the public they serve should make such facilities available on an equitable basis, regardless of the beliefs or affiliations of individuals or groups requesting their use.

Adopted June 18, 1948, by the ALA Council; amended February 2, 1961; amended June 28, 1967; amended January 23, 1980; inclusion of “age” reaffirmed January 24, 1996.

## Code of Ethics of the American Library Association

As members of the American Library Association, we recognize the importance of codifying and making known to the profession and to the general public the ethical principles that guide the work of librarians, other professionals providing information services, library trustees and library staffs.

Ethical dilemmas occur when values are in conflict. The American Library Association Code of Ethics states the values to which we are committed, and embodies the ethical responsibilities of the profession in this changing information environment.

We significantly influence or control the selection, organization, preservation, and dissemination of information. In a political system grounded in an informed citizenry, we are members of a profession explicitly committed to intellectual freedom and the freedom of access to information. We have a special obligation to ensure the free flow of information and ideas to present and future generations.

The principles of this Code are expressed in broad statements to guide ethical decision making. These statements provide a framework; they cannot and do not dictate conduct to cover particular situations.

- I. **We provide the highest level of service to all library users through appropriate and usefully organized resources; equitable service policies; equitable access; and accurate, unbiased, and courteous responses to all requests.**
- II. **We uphold the principles of intellectual freedom and resist all efforts to censor library resources.**
- III. **We protect each library user's right to privacy and confidentiality with respect to information sought or received and resources consulted, borrowed, acquired or transmitted.**
- IV. **We respect intellectual property rights and advocate balance between the interests of information users and rights holders.**
- V. **We treat co-workers and other colleagues with respect, fairness, and good faith, and advocate conditions of employment that safeguard the rights and welfare of all employees of our institutions.**
- VI. **We do not advance private interests at the expense of library users, colleagues, or our employing institutions.**
- VII. **We distinguish between our personal convictions and professional duties and do not allow our personal beliefs to interfere with fair representation of the aims of our institutions or the provision of access to their information resources.**
- VIII. **We strive for excellence in the profession by maintaining and enhancing our own knowledge and skills, by encouraging the professional development of co-workers, and by fostering the aspirations of potential members of the profession.**

Adopted June 28, 1997, by the ALA Council; Amended January 22, 2008.

## Association for Educational Communications and Technology (AECT)

### Code of Professional Ethics

#### Preamble

1. The Code of Professional Ethics contained herein shall be considered to be principles of ethics. These principles are intended to aid members individually and collectively in maintaining a high level of professional conduct.
2. The Professional Ethics Committee will build documentation of opinion (interpretive briefs or ramifications of intent) relating to specific ethical statements enumerated herein.
3. Opinions may be generated in response to specific cases brought before the Professional Ethics Committee.
4. Amplification and/or clarification of the ethical principles may be generated by the Professional Ethics Committee in response to a request submitted by a member.
5. Persons with concerns about ethical matters involving members of AECT should contact the Chair( currently Vicki Napper, [vnapper@weber.edu](mailto:vnapper@weber.edu))

#### Section 1—Commitment to the Individual

In fulfilling obligations to the individual, the member:

1. Shall encourage independent action in an individual's pursuit of learning and shall provide access to varying points of view.
2. Shall protect the individual rights of access to materials of varying points of view.
3. Shall guarantee to each individual the opportunity to participate in any appropriate program.
4. Shall conduct professional business so as to protect the privacy and maintain the personal integrity of the individual.
5. Shall follow sound professional procedures for evaluation and selection of materials, equipment, and furniture/carts used to create educational work areas.
6. Shall make reasonable efforts to protect the individual from conditions harmful to health and safety, including harmful conditions caused by technology itself.
7. Shall promote current and sound professional practices in the use of technology in education.

8. Shall in the design and selection of any educational program or media seek to avoid content that reinforces or promotes gender, ethnic, racial, or religious stereotypes. Shall seek to encourage the development of programs and media that emphasize the diversity of our society as a multicultural community.

9. Shall refrain from any behavior that would be judged to be discriminatory, harassing, insensitive, or offensive and, thus, is in conflict with valuing and promoting each individual's integrity, rights, and opportunity within a diverse profession and society.

### **Section 2 - Commitment to Society**

In fulfilling obligations to society, the member:

1. Shall honestly represent the institution or organization with which that person is affiliated, and shall take adequate precautions to distinguish between personal and institutional or organizational views.
2. Shall represent accurately and truthfully the facts concerning educational matters in direct and indirect public expressions.
3. Shall not use institutional or Associational privileges for private gain.
4. Shall accept no gratuities, gifts, or favors that might impair or appear to impair professional judgment, or offer any favor, service, or thing of value to obtain special advantage.
5. Shall engage in fair and equitable practices with those rendering service to the profession.
6. Shall promote positive and minimize negative environmental impacts of educational technologies.

### **Section 3 - Commitment to the Profession**

In fulfilling obligations to the profession, the member:

1. Shall accord just and equitable treatment to all members of the profession in terms of professional rights and responsibilities, including being actively committed to providing opportunities for culturally and intellectually diverse points of view in publications and conferences.
2. Shall not use coercive means or promise special treatment in order to influence professional decisions of colleagues.
3. Shall avoid commercial exploitation of the person's membership in the Association.

4. Shall strive continually to improve professional knowledge and skill and to make available to patrons and colleagues the benefit of that person's professional attainments.
5. Shall present honestly personal professional qualifications and the professional qualifications and evaluations of colleagues, including giving accurate credit to those whose work and ideas are associated with publishing in any form
6. Shall conduct professional business through proper channels.
7. Shall delegate assigned tasks to qualified personnel. Qualified personnel are those who have appropriate training or credentials and/or who can demonstrate competency in performing the task.
8. Shall inform users of the stipulations and interpretations of the copyright law and other laws affecting the profession and encourage compliance.
9. Shall observe all laws relating to or affecting the profession; shall report, without hesitation, illegal or unethical conduct of fellow members of the profession to the AECT Professional Ethics Committee; shall participate in professional inquiry when requested by the Association.
10. Shall conduct research using professionally accepted guidelines and procedures, especially as they apply to protecting participants from harm.

First adopted in 1974, adherence to the AECT Code became a condition of membership in 1984. This version was approved by the AECT Board of Directors on November 2007.

Persons with concerns about ethical matters involving members of AECT should contact the Chair (currently Vicki Napper, [vnapper@weber.edu](mailto:vnapper@weber.edu)). Professional Ethics Committee