Special Issue on Libraries and Intellectual Freedom

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"If information and knowledge are central to democracy, they are the conditions for development", the UN Secretary General, Kofi Annan, once stated. The right of access to information and ideas is vital for any society. If citizens are to participate and make informed choices, they must have access to the widest range of ideas, information and images. Freedom, prosperity and the development of society depend on education as well as on unrestricted access to knowledge, thought, culture and information.

Libraries at all levels are instruments to assure and promote equal access to information and to disseminate knowledge. They are also keepers of the intellectual, cultural, and historical memory of their community. The state of intellectual freedom in libraries is an indication of the progress of democracy within a nation. The freedom of access to information through public institutions such as libraries intends to guarantee the individual full opportunities to encounter free expression. Good quality library services form an essential component of universal access. A commitment to intellectual freedom is a core responsibility for the library and information profession.

The basis of the IFLA/FAIFE initiative is the correlation between the concept of libraries, the ethics of the library profession and these fundamental principles of democracy and human rights. Though IFLA has paid attention to this important aspect of library work for many years, the FAIFE initiative represents the beginning of a new kind of involvement within the Federation. As the issue concerns the relationship between the library and society and thus reflects the overall political, economic, social and cultural situations, it is both a delicate and complex matter, often offering more questions than answers.
Several surrounding factors directly or indirectly influence the level of success of this effort. An important factor is the extremely uneven level of library development and the different conceptions of libraries both in theory and practice throughout the world, and as a consequence their practical role and function in society equally differs. The possibility to look upon and use libraries as a means for the development of democracy is unfamiliar in many countries. On the other hand this potential, the realization of which has been demonstrated in several countries, is an important incitement for raising the library level. The profound changes from one social and political system to another, which many countries are going through, emphasize this. The correlation between an improved library standard and a free access to information is evident.

Globalization and the rapidly growing information society provide new opportunities, but also new challenges and problems. Many countries face basic problems such as lack of essential infrastructures for national information systems, shortages of skilled people, unsatisfactory access to both local and foreign information, and lack of application of new technologies. Furthermore, governments have often stifled the flow of information through policies on national and public security (censorship); monopolized telecommunications, and limited allocating resources in education, culture and science. Policymakers often do not perceive the importance of intellectual freedom, information and knowledge for national development.

The overall global information gap between the North and the South is reflected within the library world, but there is a strong interest in library development and cooperation in developing countries, which also has been demonstrated through the work of the IFLA Core Programme, ALP (Advancement of Librarianship). There is a risk that the global information gap will widen, which makes the impor-

tance of free access to information even greater. The distribution of information and knowledge has become a crucial aspect of global as well as national development.

Some of the more specific areas of concern in regard to libraries, librarianship and intellectual freedom on the threshold of the new millennium are professional ethics, restrictions on access to Internet, and the balance between copyright and access to information.

In daily work a librarian makes judgments based on professional and ethical considerations. Ethical positions can be regarded as extensions of the professional responsibility that falls to a corps of professionals through the practicing of their profession - a responsibility both to the general public/library users and to the profession itself. Codified professional ethics may present the professional ideals/values to practitioners and to the public, and provide a basis for continuing discussions of these values within the profession itself.

The international trend to expand and strengthen copyright regulations in order to pave the way for a transition from the printed to the electronic information environment seriously affects libraries. Copyright is mostly seen as a part of trade policies, but it also affects basic elements of modern societies, such as democracy, education, research and culture. It also affects the ability of libraries to perform and function as democratic institutions. It is a question of protecting authors or other originators and of securing for them fair compensation for their creativity and work, but also a question of the basic right to information.

The unique features of the new technology can foster intellectual freedom essential to democratic rule and civil society in ways not previously possible. On the other hand the technology is a source of anxiety to governments and other powerful groups which see networks as a threat to their vision of society. The monitoring of electronic communication is much discussed and restrictions are frequently proposed and implemented. Governments are imposing controls on the Internet. Some governments have enacted laws prohibiting certain content, others have tried to control access or encouraged forms of "self-regulation".

These important issues are reflected in this special issue of the *IFLA Journal*. This journal contains contributions from a variety of professionals, which are all involved in intellectual freedom matters in one way or another. It offers no direct conclusions or easy solutions, but hopefully highlights the truth of the Chinese proverb: "The beginning of wisdom is to call things by their right names."

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Towards a World of Free Access to Information and Freedom of Expression

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Liberty and Freedom of Expression

The last half century has seen the recognition of fundamental human rights across the world. Almost all nations, even most of the most repressive, have acceded to

the Universal Declaration of Human Rights and legitimize themselves by claiming foundations in democracy, the rule of the nation's people or, at least, rule in the interests of the people. Although many autocratic regimes emerged from the long period of decolonization which followed World War II, most have had constitutions which adjure democracy. However, in the last decade, since the end of the Cold War, the world has seen a marked flourishing of real democracy with all its attendant challenges.

Fundamental to real democracy, the real capacity of the peoples of each nation to choose their leaders and style of government and society, is the unfettered ability to express personal views, to access information freely and to hear or read the opinions of others. Without that capacity, no person can truly be free. Freedom of expression, in the sense of both imparting and receiving information, is crucial to human liberty and democracy.

In Iran, for example, we see today a struggle for power between the voters who elected liberal President Mohammad Khatami and the Islamic conservatives who control the police, army, intelligence service, judiciary and state television. The will of the people of Iran, expressed through the parliamentary vote in February, is being frustrated by the closure of newspapers and magazines, the arrest of newspaper director Latif Safari, and a state television campaign against the reformers.[1]

It is well understood that free, unbiased and uncorrupted media are essential to support and demonstrate liberty. This is understood by the enemies of freedom as well as its friends. In preparation for last year's rampage by the militia in East Timor, one of the first measures was to drive out the international media. A few brave journalists remained to witness the horrific events, as they have so frequently in other parts of the world.

Many pressures oppose free, open and honest media. They include military and paramilitary forces as in East Timor and Chechnya and official or quasi-official intimidation as in Iran, Burma and Singapore,[2] among many others. But they also extend to the corruption of journalists, the exercise of proprietorial power, economic pressure from advertisers and other wealthy interests, misuse of defamation law to prevent comment, self-censorship for personal protection. As the Peruvian writer Mario Vargas Llosa noted:

> In all totalitarian and authoritarian societies, if there is dissidence it is through the written word that it manifests and keeps itself alive. In a good number of places, writing is the last bastion of free-

dom. With its demise, the submission of minds to political power could be total. In the kingdom of the audiovisual, the master of technology and budget is the king of cultural production. And in a closed society, this means always, directly or indirectly, the state. He would decide what men should and should not learn, say, hear and (in the end) dream.[3]

Opposing such pressures are the organizations which work to defend journalists and the media, including Article 19, Index on Censorship, Rapporteurs Sans Frontières, PEN International.

Libraries – Bastions of Freedom

However, most insidious of all is the loss of community memory which results from over reliance on the immediate, reported daily or hourly by the media, selected by the "king of cultural production". Without reference points, our views can become distorted through misrepresentation by the powerful or would-be powerful. History can be reinvented as Orwell so convincingly illustrated in his *1984*. Through their preservation of recorded information, libraries are the bastions of freedom, essential elements of a civilized community. They have operated, in Martin's words, as "instruments de cumulation, mais aussi de sacralisation des savoirs ... établissements de conservation charges d'assurer la survie des patrimoines nationaux [instruments for the accumulation but also the consecration of knowledge...institutions for conservation charged with ensuring the survival of national heritage]".[4] But they go further, preserving the very notion of liberty, by holding up to the historical mirror the past, present and future.

From the preservation of important documents to the great collections of manuscripts, books and other materials assembled by order of a sovereign or in a monastery, the emphasis historically has been on collecting, ordering, preserving and, almost as an afterthought, making available. This image persists in the minds of many librarians and most of the general public.

In contrast, the contemporary nature, role and aspirations of libraries represents "...a change in emphasis from being the keepers of the book to being guides through the universe of knowledge"[5] through which "...libraries have emerged as a far-reaching body of information resources and services that do not require a building".[6] But, the fundamental mission of ensuring both the preservation of knowledge and its current and future use remains. The library retains its role of preserving recorded knowledge, and indeed consecrating it through selection and preservation, as Martin suggested. The library provides access to the knowledge required by its clients and in ways which are appropriate to them. It strives to fulfill Panizzi's vision of enabling "a poor student to have the same means of indulging his learned curiosity, of following his rational pursuits, of consulting the same authorities, of fathoming the most intricate inquiry as the richest man in the kingdom, as far as books go".[7] By fulfilling this mission, libraries safeguard liberty and advance democracy.

Pressures on Libraries

It is consequently not surprising that libraries too have been subjected to pressures similar to those inflicted on the media. In the past year, direct actions against libraries and librarians have included:

- the razing of the libraries of East Timor and Kosovo in vicious actions, intended to destroy cultural identity as much as inflict economic damage;
- government-backed harassment of opposition created libraries in Cuba while the nation's state-supported libraries struggle for resources under the effects of the long-standing United States embargo;
- the arrest of at least one librarian in China for collecting library materials – later released through international action in which IFLA/FAIFE participated.

Occurrences with indirect but negative effects on libraries have included:

- actions against writers and publishers such as those in Iran mentioned above which inhibit the development of library collections;
- imposition of Internet censorship regimes in many nations, inhibiting access to information by library clients;
- continuing failure to respect freedom of expression in Burma.

On the positive side of the ledger, we have seen the liberalization of media and publishing in Indonesia, followed by the election of President Abdurrahman Wahid and the closure of the Ministry of Information which was responsible for the control of media.

However, while libraries may claim, with justification, to be "bastions of liberty", the defense of freedom of expression by libraries has seldom been explicit, with the notable exception of the ALA Office for Intellectual Freedom. In regard to access to information, libraries have tended to focus on the procedures and technologies with limited attention given to political and ideological barriers. There has been remarkably little mention of such issues in the library literature and librarians have not pursued a vigorous and persistent defense of intellectual freedom in similar fashion to the media-oriented organizations mentioned above.

For example, an otherwise excellent, recently published guide for new library and information professionals includes no mention of issues of intellectual freedom and censorship except for passing references to the "tensions between freedom of information and personal privacy (and protection from offensive material)"[8] and to the controversial outsourcing of materials

selection to Baker & Taylor by the Hawaii State Public Library System in 1996. The discussion of ethics focuses on the development of professional competence.

In fact, in some nations and periods, libraries have had an explicit ideological role as, for instance, in the USSR:

> Soviet libraries give multifaceted aid to the Communist Party and the government in solving political, economic, scientific, and cultural problems, and they facilitate the mobilization of the working masses in carrying out these solutions. Since they are generally accessible sources of knowledge and a major base for self-education, Soviet libraries actively guide reading for communist education and the raising of the cultural level of the masses....The basic characteristics of Soviet popular libraries are the selection and promotion among a broad range of readers of literature that facilitates the mastery of Marxist-Leninist theory and political, occupational, and general educational knowledge; activity oriented toward all groups of readers; and use of the most active and effective methods for propaganda of books and guidance of reading.[9]

Furthering such policies, Rudolf Malek, the very great Czech librarian, reported with pride on how the libraries of Communist Czechoslovakia had expunged inappropriate materials and replaced them with suitable socialist materials.[10] Similarly, during the same Cold War period in the USA some libraries felt that they should not hold the subversive works of Marx and Lenin – while others felt that there was a need "to know your enemy".[11] Libraries have too often been seen as instruments of the state, as institutions which exist only to further the views and values of the government in power.

Libraries have also benefited from war, invasion and looting. As long ago as 1836, in giving evidence to the Select Committee on the British Museum, Panizzi "...derided the Russians for building their library at St Petersburg from the Polish libraries they had carried off, and the French for withholding still books taken from Italy and elsewhere by the armies of Napoleon. Better far to be without a national library, than to increase it by such means".[12] In doing so, they have, to a degree become complicit in the dismembering of cultural heritage.

In July 1939, on the eve of World War II, IFLA President Marcel Godet starkly outlined the challenges facing librarians, contrasting the ideals of many with the practice of some and concluding that we must work "a humaniser l'homme".[13] That challenge remains with us: to uphold our ideals within libraries and to withstand external pressures.

The Role of IFLA

Through IFLA's Sections, Divisions, Round Tables and Core Programmes there has been a long-standing commitment to improving information access for all. Programmes such as Universal Availability of Publications (UAP) have many proud achievements. Effective acquisition, cataloguing, interlending, etc., are all essential and members take professional pride in continually raising standards of service. Nevertheless, IFLA members have come to see that while initiatives to improve such services are essential, there is another dimension which the international library community needs to address.

It is, as M. Godet indicated, the dimension of principle. Librarians must stand for the principle that every individual and all the peoples of the world have the right to access the information needed to live and prosper and the inseparable right to express their ideas and opinions. This intellectual freedom encompasses the essential principles of freedom of thought, freedom of inquiry and freedom of expression. It has been stressed in the preamble of the UNESCO Public Library Manifesto:

> Freedom, prosperity and the development of society and individuals are fundamental human values. They will only be attained through the ability of well-informed citizens to exercise their democratic rights and to play an active role in society. Constructive participation and the development of democracy depend on satisfactory education as well as on free and unlimited access to knowledge, thought, culture and information. The public library, the local gateway to knowledge, provides a basic condition for lifelong learning, independent decision-making and cultural development of individual and social groups.[14]

IFLA fully supports these aspirations but has gone further in responding to this professional challenge. The Committee on Free Access to Information and Freedom of Expression (FAIFE) was established at the Copenhagen Council meeting in August 1997. The Committee, which has representatives from countries across the globe, is fortunate to be ably supported by the FAIFE Office in Copenhagen which was made possible by generosity of the Danish library community.

The Committee's mandate is drawn from Article 19 of the United Nations Universal Declaration of Human Rights. Its members have produced a number of country reports which were published on the Web at the end of 1999. The FAIFE Office has developed an effective presence for IFLA in the international promotion of intellectual freedom. Its staff members have established contact with a wide range of international bodies including the International Freedom of Expression Exchange (IFEX), Unesco, the Council of Europe, ALA, Article 19, Index on Censorship and the Norwegian Forum for Freedom of Expression. Office and Committee members have attended and presented at a number of conferences and written many articles.

The priorities of the FAIFE Committee and Office are to:

- Promote freedom of access to information and freedom of expression as fundamental human rights which are vital cornerstones of the mission of libraries to be gateways to knowledge in support of human rights, peace, democracy and development.
- Be the leading organization in responding to attacks and limitations on libraries and librarians, seeking the support and assistance of other organizations as appropriate.
- Support and assist other organizations which are addressing other relevant issues which may indirectly affect libraries and librarians.

This is developing a peak international body to deal with the issues of freedom of access to information and freedom of expression which impinge on libraries and information services. But this will not be enough. The work of the Committee will need to be supported, morally, practically and financially by library and information workers, organizations and associations throughout the world.

The IFLA Statement on Libraries and Intellectual Freedom, approved by the Executive Board on 25 March 1999, begins, of course, by locating intellectual freedom as a fundamental human right. It notes the two aspects of this right, the *right to know and freedom of expression*, both of which the library and information profession must promote and defend.

It notes that libraries are endeavoring to "make available the widest variety of materials, reflecting the plurality and diversity of society" and to "ensure that the selection and availability of library materials and services is governed by professional considerations and not by political, moral and religious views".[15] In stating that "Libraries provide essential support for lifelong learning, independent decision-making and cultural development for both individuals and groups", the IFLA Statement is pointing to the heart of democracy. It challenges librarians to feed that growth by providing rich intellectual soil. These challenges lie within normal professional practice and sit comfortably within the responsibilities of libraries. But the IFLA Statement goes further, enjoining librarians to note that "libraries contribute to the development and maintenance of intellectual freedom and help to safeguard basic democratic values and universal civil rights" and that "libraries shall acquire, organize and disseminate freely and oppose any form of censorship". Those points urge librarians to resist censorship beyond their own libraries, in the national interest. In the current climate, they encourage all librarians, not only to ensure intellectual freedom in their own libraries, but also to speak out against attempts to limit intellectual freedom in the wider community.

The FAIFE Office and the Committee members routinely respond to many questions, provides support and promote free access to information and freedom of expression. They prepare and publish surveys of the state of intellectual freedom and libraries in each nation.

However, some specific cases are brought to their attention such as those mentioned above. Such cases must be investigated to check the facts, which can often be difficult, involving contact with people who may be in danger and cross checking with other national and international bodies, including the national library associations. Then action must be taken, raising the matter with relevant authorities and alerting colleagues. This will sometimes be controversial and may offend some colleagues but the Committee and its supporters must stand for freedom of expression and free access to information.

This was illustrated in the case which arose in Cuba in 1999. Some Cuban citizens established independent libraries, named "Bibliotecas Independientes", throughout Cuba to "grant access to books, magazines, documents and other publications to which there is no access in state institutions" and thus to challenge the government of Cuba to demonstrate its support for intellectual freedom. Investigation confirmed a series of incidents which indicated a pattern of state-supported and instigated harassment of those independent libraries in Cuba, including threats, intimidation, eviction, short-term arrests, and the confiscation of incoming book donations or existing book collections. IFLA protested to the government of Cuba, urging the government to stop the harassment and meet the challenge of upholding intellectual freedom for all to complement its considerable achievements in regard to education, libraries and literacy since 1959. While the independent libraries and their supporters (including some in the USA) welcomed this stand, others (again including some in the USA) suggested that IFLA was supporting opponents of the government of Cuba and specifically the embargo imposed by the USA. IFLA, however, sought to make it clear that it was taking a stand on intellectual freedom by defending free access to information and freedom of expression, and neither supporting nor opposing the government and their opponents. It also expressed its concern at the effects of the embargo on the libraries of Cuba.

Conclusion

Open and unbiased libraries link the past, present and future to safeguard our memories and protect our freedoms. However, libraries worldwide face serious threats - political, economic and social - which inhibit their capacity to nourish liberty and democracy. Through IFLA, national and other library associations, and institutional and individual action, we can ensure that we live in a world of free access to information and freedom of expression.

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In Honor of Memory

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Introduction

In this age of boundless electronic communication, boasting an abundance of information, flowing increasingly faster through

satellites, cables and the Internet, freedom of expression and access to information should hardly be a problem. Yet censorship reigns as ever in a large number of countries of the world, and the benefits of communication technology is ill-divided. Whereas the less fortunate countries of the world rightfully fear for the survival of their unique cultures in the face of the electronic revolution, we in the technologically rich West tend to underestimate the price of our fortune. Knowledge and news may become as transitory as the very signals that bring them to our screens, and as quickly outdated as any head of lettuce in a supermarket. The true price for the inflated flow of information might very well be loss of memory.

Victims of Censorship

When the members of the newly formed United Nations signed the Universal Declaration of Human Rights in 1948, it was in honor of the memory of millions of people murdered in Nazi Germany, thus pledging not to forget and never let it happen again. But history *has* continued to repeat itself, not least as control of the media has become a vitally important strategy of modern warfare, proving the most efficient means of igniting nationalistic heroism and infusing hatred of the enemy, concealing actions or distorting facts. This was starkly demonstrated in Kosovo in 1999, when the Yugoslav government clamped down on the independent media, both national and international, and gained unlimited license to kill, terrorize and deport hundreds of thousands of ethnic Albanians from Kosovo. The NATO alliance, in their war on the Yugoslav government to stop ethnic cleansing in Kosovo, deliberately bombed Yugoslav radio and television stations. The NATO countries, careful not to curb their national media propagating racial hatred or lies, thus attacked their most cherished symbol of free expression.

Authors and journalists, editors and publishers are often the first victims of censorship. The suppression or prohibition of speech and writing considered subversive by the powers that be, has followed freely-thinking minds and outspoken writers like a shadow through history. Today, when most of the attacks on freedom of expression are committed in countries of the southern hemisphere or former East Bloc countries, it is important that Western countries, often portraying themselves as impeccable defenders of freedom of expression, acknowledge the dark European history of censorship.

Exactly *when* systematic censorship became a tool of authority is hard to determine, but in ancient societies such as the Greek, good and proper governance also included regulating the moral and political lives of citizens. Intellectuals participated in the heated debates on the liberty of the people. The playwright Euripides (480-406 BC) defended the true liberty of free-born men; the right to speak freely.

"Who neither can nor will may hold his peace. What can be more just in a State than this?" Free speech, notwithstanding, was a worry to ancient rulers, and became more so in the centuries to follow, when books were copied and more widely disseminated, thereby allowing subversive and heretical ideas to spread.

The problem increased with the invention of the printing press in Europe in the middle of the 15th century. Although printing greatly aided the Catholic church and its mission, it also aided the Protestant Reformation and "heretics" such as Luther. In 1543 the Catholic church, having had control of writings also through control of universities such as the Sorbonne, decreed that no book might be printed or sold without permission of the church. The Sacred Inquisition became the zealous guardians of the most comprehensive and systematic instrument of censorship in Western culture, issuing lists of books banned for their heretical or ideologically dangerous content, and punishing with death, jail or fire those that violated the ban. The first of the Roman Inquisition's lists, *Index Librorum Prohibitorum*, was issued in 1559. The last of the voluminous 20 lists of banned books was published in 1948 and only suppressed in 1966.

As quickly as printing became a religious battlefield, it also became a target for the secular rulers of Europe. Scientific and artistic expressions, potentially threatening to the moral and political order of society, were brought under control through systems of governmental license to print and publish. This system of pre-censorship was the target for John Milton in his much disputed speech "Areopagitica" to the Parliament of England in 1644, where he also quoted Euripides, adding the weight of the ancient struggle for free expression to his arguments.

The close alliance between church and state in countries like Spain, Portugal and Italy made for an almost perfect system of controlling free expressions. The censorship that thrived in Europe, was also exported to the forcibly colonized countries in the Americas. "The Spanish authorities were not only worried about the religious situation in Europe, but also in America. The possibility that America could be invaded with ideas from protestant countries was considered a permanent threat", notes the Peruvian historian Pedro Guibovich [1] in his book, *The Lima Inquisition and Book Censorship*.

The elaborate bureaucracy of censorship established by the Catholic Inquisition, has no doubt been helpful in adapting the public to the notion of the normality of censorship, resulting in cultures of self-censorship and the acceptance of surveillance of books in schools and libraries, not least in the domains of public concern; the impressionable minds of young readers. In the 19th and 20th century the benevolent censorship has become all the more prominent, not least in Western countries, were authorities first and foremost have argued their "responsibility for public morals". This has in turn led to strict control of import of books, and has given countless teachers and librarians license to censor libraries under pretext of the need to protect readers from morally destructive literature. Nothing is more characteristic for modern day censorship than the benevolent guardianship of readers. One of the most stunning examples of this line of censorship occurred in 1885 in the Concord Public Library in the USA, when Mark Twain's *The Adventures of Huckleberry Finn* was banned for the first time. In the preface to *Censorship - 500 Years of Conflict*, Arthur Schlesinger[2] reminds us that Huck Finn is still in jeopardy, for reasons different from those of 1885, but no more convincing. "In too many American communities today, cultural vigilantism, organized by the fanatical and the fearful, is still an active menace".

The methods of purging - control, authorizing printing, banning publications, and preventing import of foreign books - have been favored by a variety of countries and political authorities through the ages, not least by the Soviet regime, inside the Union and in all occupied countries. When the Soviets occupied independent Lithuania in 1940, a "bibliocide" started, lasting in effect until 1989, only interrupted in 1941-1944 by the German occupation, infamous for *their* book pyres and deadly censorship in Germany and occupied countries. In the study, *Forbidden Authors and Publications*, Klemensas Sinkevicius[3] describes the strategy of the Soviet censorship in occupied Lithuania, performed by zealous local inspectors, engaged by the infamous body of censorship known as *Glavlit*.[4] "After the restoration of Lithuanian independence we got an opportunity to study the most tragic period in the history of Lithuanian libraries" Sinkevicius concludes. His study for the National Library of Lithuania, describing the process and organization of the Soviet censorship, represents a painstaking work of reconstruction of history. The study is the first of its kind. Many of the works of Lithuanian writers only exist in the long list of banned and destroyed books.

The apartheid regime in South Africa (1950- 1994), in upholding their cruel policy of racism, doted on severe censorship, torture and killings, not only to strangle the South African extra-parliamentary liberation movement, but to erase memory. The struggle against the apartheid regime has been subject to numerous studies. Also, detailed information about all items that were censored have been carefully compiled by the South African publication, *Jacobsen's Index for Objectionable Literature*, 1996. This admirable work is restoring to memory and for posterity, all the details of the apartheid madness.

Even though centuries and cultures apart, there are striking resemblances between the arguments and zealousness of the Inquisition or the former Soviet Union, and that of the Ministry of Islamic Guidance in the modern Islamic Republic of Iran. After a period of a liberalized climate for publishing following the Islamic revolution in 1979, the war

against Iraq (1981) and the combat against opposition groups within the Islamic Republic gave the government cause to introduce strict censorship. When the war ended in 1988, censorship became a monopoly of traditional extremists, eager to purge the Iranian society of freedom-seekers and dissenters. The Supreme Council of Cultural Revolution issued in the spring of 1988 resolutions on limitations of publishing. With the aid of the revolutionary courts, offenders have often been charged with propaganda against the Islamic Republic and disturbance of public opinion, often resulting in executions.

Looking back at the history of censorship, one could almost suspect that totalitarian rulers of different ages studied the methods of their predecessors. The denouncement of "heretic" books as employed by the Inquisition of Medieval Europe bears striking resemblance to the denouncement of "anti-communism" in the Soviet Union, of "Semitism" in Nazi Germany, the denouncement of "communism and anti-American activities" in the USA in the 1950s and 1960s, and not least in modern-day Iran. As common through history are the forced renouncement of the "False Faith" and the embracement of the "True Fatih". Thus have fanatical rulers always attempted to ensure complete control, not only by purging libraries, but also by purging people's minds, through implanting the mechanisms of self-censorship. This is the most destructive form of censorship; like a virus it attacks the integrity and morale of writers, causing shame and loss of self-respect, belief in one's abilities and one's responsibilities. The ideas and thoughts censored in the minds of the writers can never be reconstructed. Self-censorship can only be prevented through relentless struggle for freedom of expression.

Defense of Freedom of Expression

The illegal and underground publishing of all suppressed nations represents the most outstanding monuments to the people's enduring struggle for freedom of expression.

The severe censorship and intolerable propaganda machine of the Nazi regime spurred a flourishing illegal press in occupied countries such as Norway, where listening to "foreign" radio or producing, reading or disseminating illegal newspapers was punishable by death. Also in Denmark, where 541 illegal newspapers were published, members of the illegal groups were executed or died in concentration camps because of their work. The much vaster, illegal *samizdat* press and publishing of the former East Bloc countries during the Soviet reign did not only represent a firm stand against brainwashing, but also against the most devastating consequence of censorship, oblivion. From countries such as Poland, writers' manuscripts were smuggled out and printed abroad. Classical and contemporary works of foreign writers were translated into Polish and smuggled back into Poland.[5]

Internationally organized defense of freedom of expression began in 1921 with the establishment of PEN. Engaging writers, editors and intellectuals across the world in the struggle against censorship, PEN Writers in Prison Committee brought to the attention of the international society the victims of censorship, thus making it hard for the perpetrators to keep their crimes secret. Since then the number of freedom of expression organizations has steadily grown, in recent years most notably in Asia, Africa and Latin America, the very trouble spots of modern censorship. Reporting from within, from points of view other than those of Western organizations, these organizations' contributions are invaluable. The establishment of the International Freedom of Expression Clearing House (IFEX) in 1992 by leading international organizations, represented another major leap forward. In this truly global electronic network, that so considerably has boosted dissemination of freedom of expression information, the fastest growing number of members are southern organizations.

Organized defense of freedom of expression was spurred internationally when the spiritual leader of Iran, Ayatollah Khomeini, in 1989 issued a death sentence (*fatwa*) against the British writer Salman Rushdie, and all his publishers and translators for his novel *Satanic Verses*. In Norway this spurred the establishment of the Norwegian Forum for Freedom of Expression (NFFE) founded in 1995 by 15 national organizations of writers, publishers, journalists, editors, librarians and booksellers as an independent centre of documentation and information. In 1996, as a member of IFEX, NFFE established the IFEX Internet Alert Service. The Service has proved an invaluable tool for professionals and non-professionals, as well as government and international agencies.

NFFE Database

In 1997 NFFE, recognizing the importance of a global memory bank as a tool for enhancing knowledge and spurring action, embarked on creating a bibliographical database on censorship and freedom of expression issues past and present. The database contains bibliographic information on publications on freedom of expression from all available sources worldwide, including current reports and books, as well as publications out of print. Also the database contains bibliographical data on current and historic censorship of books and newspapers from selected countries on all continents. The fundamental criterion for registering censored books and newspapers being the grounds for censorship, entries are restricted to items that have been censored on political, religious or moral grounds. A second criterion being censoring bodies, only items censored by state or governing bodies or state-related bodies are entered. Entries are made according to the definition of censorship in each country.

The ultimate aim is to register, as fully as sources will allow, all censored literary and artistic expressions *before* 1900, and through the 20th century as comprehensively as possible all censored material including the Internet. Recognizing the magnitude of this task and the fact that this database is a pioneering project, it has been important for NFFE to establish the database as a *model*, designed to be developed through an ever-growing network of international organizations and institutions, human rights organizations and institutions of research, education, and culture. Whereas bibliographic data on published literature on censorship and freedom of expression are relatively easily accessible from existing databanks, the data on censored books and newspapers are, in some cases, hard to come by, either because the indexes are still literally hidden in government closets, or the task of retrieving the data is too demanding for the overworked and understaffed organizations or libraries. Efforts such as that of the National Library of Lithuania, reconstructing the index of *Glavlit* censorship, or the South African publication, *Jacobsen's Index for Objectionable Literature* both serve as documentation of madness, and a memory bank of literature otherwise possibly forgotten. Accessible in a database and also on the Internet, the information provided by the vast number of partner organizations and national libraries on all continents, will constitute a unique source of indisputable evidence of censorship and the enduring struggle for freedom of expression.

A major consideration has been to ensure professional technical quality and compatibility of the database. Thus the database has been produced under the guidance of the National Library of Norway and in conjunction with students and tutors of the College of Oslo, Department of Library Education, keeping in mind the need for future initiatives and developments. One such important development, in the true spirit of freedom of expression, is to make the database available in major languages other than English, when technology allows for low cost transliteration. Completing this monument to the long struggle for freedom of expression will require time, resources and dedication. Yet this is but a small price to pay for the commemoration of all the thousands throughout history who lost their freedom or lives defending free expression. Through a steadily growing network of cooperating organizations and institutions, the task will be completed. Some institutions, such as IFLA's Committee on Free Access to Information and Freedom of Expression, FAIFE, and IFEX, will have key roles to play, representing as they do global networks of expertise. Equally important as supporters of this unique project are international institutions such as the UN High Commissioner of Human Rights, and UNESCO's Unit for Freedom of Expression and Democracy .

Libraries: The Collective Memory of Humanity

Libraries constitute the collective memory of humanity. When libraries are destroyed, so also is memory. Hardly any library in history is more famous than Bibliotheca Alexandrina in Egypt, in ancient times representing a unique world forum of human knowledge, thoughts and ideas. Almost 2300 years after Bibliotheca Alexandrina, the world's first public library was built on the African continent, the new library of Alexandria will be inaugurated at the beginning of a new millennium. The new library of Alexandria, a pride to Egypt and the world, is designed by the Norwegian architect company, Snøhetta. The revival of the Library is a joint project of the Egyptian government and UNESCO, with a marked involvement on the part of the Norwegian government. The new Bibliotheca Alexandrina is awaited with great anticipation, not least underscored by UNESCO's International Commission for the Revival of the Ancient Library of Alexandria in their Aswan declaration of 1990. With the aims of fostering a spirit of openness, exploring the field of knowledge and making knowledge accessible, the new Bibliotheca Alexandrina will further the proud traditions of this once so important library, thus also representing the world library for human rights and humanism. In celebration of this important event, NFFE has dedicated the database on censorship and freedom of expression to the revived Bibliotheca Alexandrina, The database "Bibliotheca Alexandrina" also available on Internet, is funded by the Norwegian Ministry of Culture and will be Norway's gift to the new library (see <http://home.sol.no/~nfy/alexandria.htm>).

The paradox of forgetfulness in the face of limitless access to information, or the even more painful paradox of history's worst crimes continuing to repeat themselves, cannot be resolved through constituting a tool of memory such as the database "Bibliotheca Alexandrina". Changes are made through determined actions by people. This we know. We also know that public opinion, so eagerly courted by totalitarian and democratic authorities alike, when provided with the right and useful kind of information, will change, thus hopefully also one day preventing repetitions of history's worst mistakes.

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Intellectual Freedom, Ethical Deliberation and Codes of Ethics

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Introduction

There are many values that librarians and information professionals hold, such as a belief in the tolerance of a variety of

viewpoints, the right of patrons to seek materials that address their interests, objection to the censorship of materials, equitable service policies to patrons, fair treatment of colleagues and vendors, etc. The focus of this article is on intellectual freedom (which most often means freedom to read and access a wide variety of materials, however controversial, and the freedom to challenge forms of censorship), freedom of expression (the ability to express one's ideas without fear of reprisal, e.g., intimidation, imprisonment, or worse), and free access to information (i.e., access to information essential to the issues of one's daily life). These values are often articulated through codes of ethics or supporting documents of library associations (e.g., The American Library Association's Library Bill of Rights).

Philosophical Foundation

Before addressing the issue of values and codes of ethics, there remains a fundamental concern whether these values can be traced to a central and cohesive philosophical foundation. In another work prepared for UNESCO and published in IFLA's professional series, *Survey and Analysis of Legal and Ethical Issues for Library and Information Services*,[1] I tried to frame such a foundation, based in part on the work of Michael Bayles. One can argue that such a foundation lies in *respect for human beings and their moral autonomy*, i.e., respect for the personhood of each person and his or her moral agency and exercise of self-determination. Immanuel Kant struck a keynote with his moral imperative: "Treat every human person whether in your own person or that of another as an end and never merely as a means."[2] With this assertion, he articulates and tries to philosophically ground a longstanding view in Western culture which, stated in another form, is the golden rule - treat others as you would like them to treat you. While the practice of Eastern cultures historically may have not acceded such a high level of respect to individuals, it does not mean that such levels are not foundational documents such as the *Universal Declaration of Human Rights (UDHR)*[3] promotes the universality of such a view.

Michael Bayles takes the dignity and moral autonomy of human beings as foundational for ethical relationships in all professions and derives from them a set of professional values that articulate this core: freedom and self-determination, protection from injury, equality of opportunity, privacy and minimal well-being.[4] Another value should be added to this set: *recognition of a human being's labor*, whether through intellectual, economic and honorific means (confer UDHR, Article 23). At the moment, our concern will be restricted to how these values apply to intellec-

tual freedom, freedom of expression and free access to information.

Professional Values

Freedom and Self-Determination

Freedom and self-determination as the first professional value has certain implications. To be free one has to come to recognize and realize his or her freedom and must come to understand how to realize himself or herself by choices and actions flowing from one's self-understanding. Access to education and a major source of its substance, information, is integral to this process, and such an access demands a significant amount of freedom, freedom to access information, to form opinions, to receive and impart information (cf. *UDHR* Article 19; in addition, Article 18 affirms the right of freedom of thought, conscience and religion). Given the soundness and foundational character of these principles, it follows that librarians and information professionals should have a tolerance for all politics, all morals, and all religions in terms of information provision. A librarian should maximize the amount of freedom a client or patron enjoys in the repertoire of materials in the information centre or library, given constraints imposed by the organization (e.g., unreasonable expenditures) or the law (e.g., for many countries, the non-inclusion of pornographic materials in collections).

Protection from Injury

A second value derived from the dignity and moral autonomy of human beings is the need for protection from injury. An obvious example would be the prevention of hazards in the workplace or the avoidance of adult materials in the children's section of the library. Applied to the issue of intellectual freedom, it would be realized in the protection from recrimination for the opinions that a person holds. While librarians cannot control how recrimination occurs outside of the library or information service, they can control the reactions of librarians or the organization about the views that individual patrons hold, should the patron disclose it to them or that they might infer from patron reading habits.

Equality of Opportunity

A third professional value is equality of opportunity. Each information seeker has a right to materials that suit his or her informational, recreational, cultural or educational needs. For the librarian or information specialist, if library collections or databases are unbalanced, incomplete or biased, they are supporting the right to self-determination of some readers, patrons or clients at the expense of others. Library collections should be as complete as possible, representing balanced and diversified perspectives - that is, no standpoint should be given excessive weight and there should be an attempt to avoid conscious bias. Similarly, the library or information centre should have equitable circulation and service policies.

Respect for Patron Privacy

A fourth professional value is respect for patron privacy; e.g., circulation records will be held confidential. Disclosure of patron information could lead to potential harm and may deter the uninhibited choice of materials by patrons. Some library circulation systems have automated checkout so as to prevent patron inhibitions that might occur should the patron have to deal with a circulation clerk or librarian, who incidentally may observe their reading materials.

Minimal Well-Being

A fifth professional value is minimal well-being. Some have argued that it is on this value there should be free access to information or at least to certain kinds of information. While the phrase "free access to information" is so frequently touted, it needs some clarification. First of all, there is really no free information. It is always furnished by someone or organization (who may or may not charge for it) or subsidized in some manner. Second of all, unlike basic foodstuffs, information is not an homogenous good: different kinds of information are needed by different people at different times for various kinds of purposes and a good portion of available information, regardless of its quality, is not useful to most people. Food such as rice, in contrast, would be useful to most anyone who is hungry. Because of the heterogeneity of information and the costs required to produced specialized information, such as science and technical information, free access to information is usually taken to mean free access to certain kinds of information, information required to sustain a minimal level of well-being. Dowlin suggests the following: information as it pertains to candidates for public office or as it pertains to issues that will be decided by voters; information that is necessary for individuals to cope with their environment; information for citizens about their local, state, or federal government; information that is relevant to their consumption of basic necessities, such as food, housing, transportation and medicine; information to improve health and safety; and information to increase their employment and careers.[5] Whether "free access to information" should embrace all information is an issue can not be resolved here. However, it seems obvious that at least certain kinds of information should be freely accessible.

Recognition for One's Work

A final professional value, not included in Bayles' set, is recognition for one's work. Freedom of expression suggests a need for validation for the expresser, either in terms of economic or honorific compensation, the right to paternity or the right to prevent distortion of one's work. (cf. Article 27 of *UDHR*). Such forms of validation would encourage the continuing freedom of expression and production of materials so as to meet the educational, recreational, cultural, and informational needs of diverse people.

There may be other values for professionals, information professionals in this case, that are consequent to a belief in the dignity and moral autonomy of human beings, but the ones presented here are fairly essential and constitute a good core.

Ethical Principles

In addition to values, ethical principles are called into play when deliberating about values, particularly when values may run into conflict (e.g., respect for the needs for one patron must not take precedence of the needs of one or many others) and when one value may take priority over another (e.g., should one buy a book for a better balanced collection or to subsidize a literacy programme that would facilitate usage of library materials by a minority population?). Again, in prior work,[6] there were detailed five principles to which appeals are made both personally or professionally when engaging in moral deliberation. These principles are not an exhaustive set and they sometimes represent contrary and/or conflicting ethical strains in moral life.

These principles include: "respect the autonomy of the self and others". This principle turns the values asserted above into an active moral principle, to demand that the values be put into practice. Because our position in life may lead to a level of comfort that we forget about those who do not enjoy such privileges, we must remind ourselves that each human being should be entitled to the same rights, privileges and honors as we have as ordinary human beings, both in a professional and personal context.

Another principle is to "seek justice or fairness". This principle validates another aspect of the moral worth of human beings, that if you respect persons, then as a consequence one would seek to be just or fair. This principle has the character of generality, and there may be a variety of ways in which justice may be realized or applied in a given context. For example, if one member of the public uses library facilities to promote some political agenda, it is only fair that another member of the public, whose position may be contrary to the first, should have similar access to library facilities.

There is the third principle: "be faithful to organizational, professional and public trust". As part of the professional commitments, professionals enjoy the trust of different aspects of their roles, and it is part of their role to sustain these trusts. For the organization and the profession, becoming and remaining a competent professional would be a central norm. With respect to intellectual freedom, there may be tensions between the profession, which generally opposes censorship in any form, and public trust (that the values of the community are reflected to some degree in selection policies).

"Seek social harmony" is a principle that articulates the one ideal of consequentialist ethics, utilitarianism.[7] In moral deliberation we must focus on the consequences of an action and this would be the lens by which we might judge the morality of a particular action: e.g., in establishing library collections, buying materials that maximize the greatest amount of happiness for the most number of people. In this respect the library would seek to buy best sellers and other kinds of popular works.

The original formulation for a final principle was "act in such a way that the amount of harm is minimized", arguing in a way for the inverse of the utilitarianism. In many situations, harm does occur. For example, when funding declines, cuts have to be made in the organization that may translate to lack of pay raises or minimum pay raises or layoffs and one ethical principle is to minimize the amount of harm that might occur.

Feminist Concerns in Moral Deliberation

The inclusion of the final principle above was to defend feminist understandings in part, such as articulated by Carol Gilligan. Upon further reflection of a feminist ethic, this principle seems to demand both a stronger and positive formulation, one that might better articulate feminist concerns in moral deliberation: "act in such a way that the existing, functional relationships are maintained and sustained and that the amount of harm occur in a minimal way or with the most minimum impact". Gilligan [8] has argued that women's moral development is different than men's, and that women add a unique, distinctive voice to ethical deliberation by promoting "ethic of care" as opposed to an "ethic of rights". In an ethic of care, established, non-dysfunctional relationships are cherished and the amount of harm to these structures should be minimized. So, for example, in the case of static budgets, an administrator might typically cut back on new book purchases rather than firing employees, for there may be lesser harm to the human community by following the first action.

If her research or those of other feminists are grounded, and they appear to be, then certain contrasts appear among men and women. Men articulate moral debates in terms of rights, women see it more in terms of people's suffering. Men want to make sure that everyone is treated fairly and justly, but women's moral imperative centres on caring about themselves and others. Men see moral decisions as applying rules fairly and impartially, but women are more likely to see moral resolutions that preserve the emotional connectedness of all those involved. Men judge the correctness of a moral decision based on the correctness and impartiality of applying the rules, whereas women looked to what relationships were preserved and whether anyone was hurt.

The difference between an "ethic of care" and an "ethic of rights" can be illustrated by the responses that Gilligan got from two children, Amy and Jake, regarding the following situation. A man named Heinz has to decide whether to steal an unaffordable, expensive drug, so

as to save his seriously ill wife. Jake assesses the situation as a logical problem in which the wife's life takes higher precedence, so that if there is no way to get funds for the drug, stealing would seem to be the obvious solution. Amy, in contrast, reasons that Heinz would be jailed, would be unable to take care of his wife, and would be unable to develop other alternatives with the druggist or other potential actors in the situation, such as a banker. She does not want Heinz to steal the drug but to appeal to the druggist's sympathy, to take out a loan or to appeal to others to help. It is clear that Amy sees the importance of maintaining the relationships and is sensitive to the contextual character of the situation. She wishes to minimize the amount of harm. Jake appears to see the problem in terms of a priority of rights.[9]

There appear to be at least three important consequences to this research. Gilligan does not therefore assert that the feminist perspective should take higher priority, only that women's voice has been ignored in moral deliberation and should be taken into account. However, this does raise the interesting question as to whether justice or care have equal priority in moral deliberation: traditionally, when there is a conflict among moral principles, justice trumps or supersedes the other principles. This has been a long-standing view in Western ethics, but this was a ethic that was male-dominated and male-oriented (e.g., the feminists point out that women's concerns, such as nurturance, have been absent from moral reflection in philosophic texts). Finally, the need for a dialogue of "rights" and "care" are not really a dialogue of men versus women, but of each sex paying attention to what Jung calls its shadow figure, those aspects of the personality that may be suppressed based on gender, socialization and/or acculturation.

Consistency in Values

Because the principles and values enumerated above may engender tensions and conflicts, one may object that our ethics should be rigorously consistent and therefore something must be wrong with these principles and values. It is clear that one should strive for consistency in values and the application of moral principles and in moral deliberations and actions, but achieving such consistency may be another matter. As maturity evolves, moral ambiguity increases in the sense that we discover and appreciate the diversity and tensions of moral values and principles that can be brought to bear on a ethical problem, not only among stakeholders but also within ourselves, even though the ideal remains. On certain occasions or for certain contexts we may be prone to act like utilitarians - for example, when we favor social security increases, despite the fact we know that the results will not be completely just: e.g., that certain people will receive benefits who do not need or deserve them, that some businesses whose profit margin is quite low may suffer in trying to pay for them, etc. In many ways, when a public library's selection policies favor acquiring materials that suit the interests of the majority of its patrons (e.g., buying best sellers) they are following utilitarian principles (principle 4 above), and if high circulation counts are a measure for the library's utility, it would benefit the library to do so; yet excessive spending on best sellers does a disservice to the atypical library user. On other occasions, we may act like Kantians. When libraries installed handicap access to libraries before any legislation mandated it, they were respecting individual differences and the individual rights of human beings. When libraries buy works only likely to attract few readers, we are respecting the diversity of library users; yet excessive spending on low-frequency-usage works does a disservice to the majority of library users. In light of the tension of utilitarian principles and deontological principles, Diana Woodward [10] has claimed that ethical actions are validated if they pass both consequentialist or utilitarian validation (Mill's emphasis on objective results) and deontological validation (Kant's emphasis on motive and duty). No doubt dual validation would be desirable and comforting, but many ethical actions may not pass both validations. Sometimes ethical decisions demand the prioritization of one of these principles over the other, and these may vary based on stakeholder perspective, application to circumstances, or lack of determination of the actual results.

Ethical Systems

There may be a theoretical basis for the impossibility of a completely consistent system or a consistently complete system. Godel established a theorem which demonstrated that any system that was complete was necessarily inconsistent and that any system that was totally consistent was incomplete. This presumably implies that ethical systems cannot be simultaneously complete and consistent. While this might be a source of frustration for Cartesians, who presumably would like both, for others this is a continuous call for openness and dialogue, to be constantly in the process of achieving more completeness and more consistency, though in fact they may not achieve it. Ethical growth demands continuous engagement in moral reflection and/or discourse at every opportunity. Such was the posture of Plato's Socrates, who constantly queried his interlocutors about the knowledge they presumably possessed. By his profession of ignorance, he reminded himself of the limitations of his understanding and to remain open for further growth and maturation. But he did so without abdicating to a moral relativism: that is, he had clear moral standards, but when and how they applied and which ones took priority in a given situation was a matter of reflection, deliberation and discourse. So too information professionals must constantly remind themselves of their ignorance so as to continue to grow and mature in ethical deliberation that is grounded in an articulated set of values and principles,

but which may need to grow and evolve and to be applied diversely among different contexts.

Codes of Ethics

Given a set of values and a set of principles, what roles do codes of ethics or other professional statements play? Do they help or hinder? Codes of ethics are useful instruments for sketching basic professional values, and they can operate in a variety of way in terms of articulating or promoting these values. According to Mark Frankel,[11] there are three types of codes or mixtures of these: aspirational codes (which present ideals towards which practitioners should strive), educational codes (which substantiate their principles with commentary and interpretations), and regulatory codes (which provide a detailed set of rules to govern professional conduct and to provide a basis for addressing grievances). He also notes that codes can have a variety of functions, not all of which are positive. A code can be: an enabling document which provides advice to professionals "by simplifying the moral universe and by providing a framework for organizing and evaluating alternative courses of action"; a source of public evaluation; a means of professional socialization; a means of enhancing the profession's reputation and professional trust; a means of preserving entrenched professional biases (e.g., by protecting a profession's privileged status or by censoring unpopular ideas within its ranks); a deterrent to unethical behavior (e.g., through the use of sanctions or by making it an obligation to report unethical behavior); a support system (e.g., from improper, external threats such as from censorship challenges); or as a means of adjudication among members or between members and outsiders.[12] While a mature information professional is likely to be ethical without a code, it may be useful to publicize the goals and ideals of the profession, to raise consciousness about issues and potential abuses, to articulate the profession's collective beliefs, and/or to set standards or to delineate expected behavior. While a professional society must be careful in articulating and promulgating its code, it cannot prevent a practitioner's misconstrual of its provisions, although it does have an obligation for providing adequate explanations for its provisions and for providing proper education.

Intellectual Freedom

Dole, Huyrich and Koehler surveyed and analyzed a variety of codes of ethics. Including the idea of intellectual freedom under the category of "Selection" they found that 47.2% of 37 associations have provisions discussing intellectual freedom.[13] A brief look at FAIFE's Web site <http://www.faife.dk/> indicates that there are many associations that have codes of ethics that deal with intellectual freedom or have intellectual freedom statements. Most of them are aspirational and educational; of the ones reviewed for this paper, there appear to be none regulatory *per se*. For example, the Australian Library and Information Association's provision on intellectual freedom is equally aspirational and educational: "Librarians and librarian technicians ... Should not exercise censorship in the selection, use or access to material by rejecting on moral, political, gender, sexual preference, racial or religious grounds alone material which is otherwise relevant to the purpose of the library and meets the standards which are appropriate to the library concerned. Material must not be rejected on the grounds that its content is controversial or likely to offend some sections of the library's community".[14] It is aspirational because it sets guidelines for practicing information professionals to follow. It is educational because it details instances in which censorship might occur. It is not regulatory in the sense that no provisions are given to indicate what would happen to a library, a librarian or a library technician, should any of the recommendations not be followed. However, many do provide suggestions for procedures and policy development to anticipate attempts to censor library materials. For example, *The Texas Library Association Intellectual Freedom Handbook*[15] proposes methods to monitor legislation that would restrict or interfere with the choice and acquisition of materials or other professional activities of libraries, to challenge proposed or actual restrictions imposed by individuals, committees, groups or administrative authorities, to preserve the autonomy of materials selection, to educate librarians and the public about the need for intellectual freedom and to cooperate with organizations concerned with intellectual freedom.

All of the codes and statements detail the need for unfettered access to a wide variety of opinions, particularly on contentious issues, in order to promote and sustain a democratic society. But there are several inherent dilemmas about codes of ethics and intellectual freedom statements. One is about whether the codes should be idealistic or realistic, whether they establish an ideal which no one could reach or whether they should establish realistic expectations; the second is that they tend to emphasize a Kantian viewpoint (and disavow a feminist perspective); and, thirdly, the values articulated in a code are abstract principles - what really matters are embodied ideals.

Censorship

With respect to the first, we discover that their most common and appropriate feature is that they are aspirational and educational, educating the public and librarians about the nature and extent of intellectual freedom and setting ideals for information professionals to follow. So when the UNESCO Public Library Manifesto says: "collections and services should not be subject to any form of ideological, political or religious censorship, nor commercial pressures" or when the American Library Association says that all forms of censorship should be resisted, this is an ideal for pro-

fessionals, and one must say that, at least in the United States, many challenges to intellectual freedom have been able to be rebuffed because the American Library Association's strong stance on this issue in such documents as the Library Bill of Rights to which libraries have appealed successfully as a defense in challenges to materials in their libraries. Having said that, codes and statements are not vehicles to browbeat librarians into conformity: just because a particular librarian may have not ordered Madonna's *Sex Book* does not mean that he or she should be drummed out of the profession or that he or she is practicing censorship, though in fact, he or she could be. Lester Asheim has provided an elegant statement on the differences between selection and censorship:

> Selection, then, begins with a presumption in favor of liberty; censorship, with a presumption in favor of thought control. Selection's approach to the book is positive, seeking its values in the book as a book, and in the book as a whole. Censorship's approach is negative, seeking for vulnerable characteristics wherever they can be found - anywhere within the book, or even outside it. Selection seeks to protect the right of the reader to read; censorship seeks to protect - not the right - but the reader himself from the fancied effects of his reading. The selector has faith in the intelligence of the reader; the censor has faith only in his own.[16]

This statement is elegantly put and it seems to draw such a clear line between censorship and selection and have a clear understanding of censorship or its applications. Life may not be that clear: one wonders whether it would be satisfactory to recite this distinction to a parent who was trying to restrict his or her child's access to age-appropriate materials from the library, when his or her child comes across inappropriate materials (in the parent's view).

There are several factors that may indicate that the intellectual freedom issues are more complex.

In many countries, there are things that are legally barred from libraries, and whether some of these exclusions can be considered matters of censorship may be up for debate. Sometimes these exclusions could and should be challenged. The New Zealand Library Association's Statement on Censorship in Libraries asserts that "if the law or its administration conflict with the principles put forward in this statement, librarians are free to move for amendment of the law". [17]

Many ardent proponents for or against censorship have employed the slippery-slope argument: if one includes/omits a book in/from one's collection, that will unleash/restrict a wave of books of the same type, to be included or rejected. For example, the Family Friendly Libraries Association <http://www.fflibraries.org/> has made such arguments about such books as *Heather Has Two Mommies*, a book for children about a lesbian couple. While admitting that there can be exceptions, censorship cannot be claimed necessarily to occur with the inclusion or exclusion of one particular text; "it more properly occurs in the systematic suppression or inclusion of certain types of materials. Another version of the slippery-slope argument is to assert that any restrictions to the selection of library materials is a matter of censorship: for example, if one asserts that a book is too expensive, some have claimed that this could be an act of censorship. This characterization ignores the more common understanding of censorship, that of items being barred from the collection on ethical, religious, or political grounds. It also ignores that selection processes are based on a variety of factors, not just one and that one of them alone may not justify a claim of censorship.

Library practices are not always consistent with intellectual freedom statements or codes. Some claim, such as Geller,[18] that censorship is a long-standing practice in libraries and Manley[19] and Serebnick[20] claim that it continues to occur. They find problematic exaggerated ideals of intellectual freedom because it puts working librarians in a precarious position: on the one hand, they are avowing principles in public or at least through their professional association that assert that censorship must always be confronted; and on the other, librarians are to acknowledge the influence of community standards and values in selection policies.

There are typically two kinds of pressures that come to bear:

- *external pressures* from individuals, groups, library administration or trustees, which in some ways are easier to cope with for the source of the attempted censorship can be traced to a specific entity or entities; and
- *internal pressures*, a sense within the collection developer about what the standards of a particular community are (or at least what they perceive them to be). Sometimes these internal standards are overdrawn, and perhaps in some of these cases one could claim that the selector is censoring. Sometimes these internal standards are more ambiguous - the choices are being made for the interests of the community, but the interests of the majority may be taking precedence over the interests of the minority (the collection becoming incomplete, unbalanced or biased). Suppose one's public library serves a predominantly Christian community. It would seem logical there might be more works on Christianity rather than Islam, and it would seem problematic that for every Christian book, there would have to be ordered a book on Islam, Buddhism, Taoism, etc. Perhaps what is called for is a periodic review of the collection to make sure that some serious imbalance does not occur. It is not that the librarian is acting unethically in paying attention to community standards - if the ethical principles that I have articulating are grounded, then the

librarian may in fact be responding to public trust (principle 3), trying to maintain social harmony (principle 4) and trying to maintain the cohesive sense of community that may already exist and which large amounts of contentious materials would disrupt (principle 5). To illustrate and to challenge the amount of internal censorship to which a librarian might be prone, Celeste West asks whether librarians would easily choose the following titles for their collection: *Suicide: Precisely How to Kill Oneself or Help a Loved One; Civil Disobedience: How to Commit a Felony against Federal Property; Paedophilia: The Radical Case; The Women's Gun Pamphlet: How to Execute an Attacker by Gunfire.*[21] Celeste West would like to make librarians fully "liberal" in their attitudes. On the other hand, Carole Hole does feel that there are limits to intellectual freedom. She says: "All I can do is try to cater to the needs of the widest possible assortment of patrons and draw the line on the basis of my own gut feelings. It's not very satisfactory, but it's all there is."[22] One suspects that her "gut feelings" are traceable to her perception of the limits of community values or standards. Hole and others like her appear to be pragmatists or realists, who say that librarians do act as limited censors and intellectual freedom statements are challenges to them to expand the limits of toleration. The idealists on the other hand, who often are the guiding force promulgating intellectual freedom statements, seem to assert that there should be no censorship whatsoever in libraries and information centres (save for that which is illegal, and even those items may sometimes should be challenged) and that intellectual freedom should be pursued at any cost.

In relation to the realists or pragmatists, Noel Peattie in *The Freedom to Lie: A Debate about Democracy* asserts that despite the supposed neutrality of librarians with respect to collection development, certain selection decisions may and should be made giving some consideration to the content of the selection (reinforcing arguments against the slippery slope assertions above that reading materials which are rejected on particular values may be construed as acts of censorship). When professional librarians are confronted with some forms of controversial expression, such as opinions, matters of taste, minority theories or moral questions, they are in fact obliged to seek representative and balanced viewpoints. But Peattie argues that outright lies, false statements knowingly made to mislead, frighten or hurt people are another matter. David McCalden in *The Hoax Did Not Happen* (a book that denies the Jewish holocaust), Peattie asserts, is not merely interested in espousing his ideas; he wants to put his racist ideas into practice. "Either we do or we do not know some matters of fact, and if we do, then we have no obligation to support lies, or to omit the notion that it is a lie from our consideration in whether to purchase it".[23] Peattie argues that the library is under no obligation to buy any material that is full of clear lies and misrepresentations, and that while the business of the library is not truth per se, it is still concerned with truths, as they are known or generally understood. To say that the library is just a marketplace of ideas is a simplistic position. The function of a library is to provide resources that facilitate the pursuit of truth (or at least truths), and whether it is stated or not, truth is one of the criteria of selection policies, and any literature built on obvious lies or distortions need not and should not be included in the collection, except perhaps under extraordinary circumstances. In other words, in Peattie's view, the collection developer is under no obligation to include *The Hoax That Did Not Happen* in the library's collection, but if enough people want to study such type of hate literature, that might provide an alternate reason to purchase something that may have been passed over to begin with, because its truthfulness was known to be contrary to historical fact. There are many factors that go into selection or non-selection such that some non-selections could be free of censorship that might have the appearance of censorship (e.g., not buying works that are not truthful) and selection policies could be developed that de facto manifest some form of censorship. In other words, consideration of the content of some works in not necessarily a function of censorship but an act of the librarian to select the best possible works for the library.

Codes and Intellectual Freedom

There is another potential problem with codes and intellectual freedom statements.[24] They seem to be predominantly Kantian in character. There are challenges to this view.

This approach tends to emphasize the Western tradition, with a focus on the individual rights rather than the community cohesion.

The supposed universality of reason has been challenged by feminists among others. For example, as noted earlier, the studies of Carol Gilligan seems to indicate the process of moral deliberation and moral resolution is often different in character for men and women. If such differences are founded whether in nature or in nurture, then which sex better represents rationality? Gilligan claims that a rational resolution for an ethical problem must entail a dialectic of the distinctive voices of men and women at the least (or their shadow figures, to reiterate Jung's view). Also, as noted earlier, in Western culture, there is held a notion that the supreme ethical principle is justice, and that in situations in which ethical principles or values are in contention, justice should supersede other values. Yet if we value the work of such feminists as Gilligan, then this assumption may have to be questioned or the meaning or application of justice may have to be reinterpreted (e.g., a truly just resolution would be one in which

group cohesion would be maximized).

Finally, in relation to these two issues, Jürgen Habermas warns against possible institutionalization of oppressive structures of society under the guise of rationality. He asserts that what is often called rational behavior is often the expression of entrenched biases and power ploys of the status quo against the disenfranchised in society, for example, in the information rich legitimatizing their dominance over the information poor.25 This leads to the question: do intellectual freedom statements require legitimization? Do they challenge oppressive structures or create them? While it would seem easy to argue for the first option, one could argue that blind adherence to intellectual freedom, if taken to the extreme, could be oppressive. There are strange and strident versions of political correctness that seem to challenge intellectual freedom in the name of intellectual freedom.

Finally, and perhaps this is another way of enforcing the last point, values found in codes of ethics or intellectual freedom statements are abstract. What matters are embodied ideals. The measure of real intellectual freedom lies in the values and actions of information professionals and the patrons they serve. The professional ideal is the ideal professional. Aristotle notes that good acts are the kinds of acts that a good person would do. He realizes that one good act does not make a good actor and that one bad act does not destroy moral character. It is what is habitually done that is the true measure of an information professional and this measure is drawn against the kinds of actions, choices and implementations that the ideal information professional or librarian would make in a specific context at a specific time. This means that values are dynamic - stable but perhaps applied in differing ways at different times in differing measures, and a seasoned, prudent ideal professional may be the best gauge of how to embody a value or set of values, such as intellectual freedom, for a given situation.

Conclusion

In the end, the existence of the codes or intellectual freedom statements stimulates librarians or information professionals to emulate the ideal professional, the models of which may vary from country to country, region to region, time to time. The intellectual freedom problems of many developing countries are not those of the developed ones. In both cases, however, codes and international statements, such as FAIFE's, encourage successive small victories, sometimes leading to major achievements, perhaps in terms of the librarian's becoming more tolerant and liberal in the selection of works or in successfully combating inappropriate restrictions of library materials. In effect, codes or statements could be seen as a liberalizing influence, but not out of context - selections are conditioned by the specific clientele that the library serves and the community in which it exists. If we accept the belief in the value of care along with the principle of justice, then a librarian's job is also to care for the community. Ironically, it could be the case that both justice and care are most manifest in insuring the accessibility of diverse materials for a diverse population of users. In either event, codes or statements, while they may set international ideals that challenge the parochialism of countries oppressed by any manner of means - cannot substitute for moral deliberation, for balancing and assessing values, principles and tensions, in the manner that would be done by prudent professionals.

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Children's Rights, Libraries' Potential and the Information Society

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Introduction

Libraries deal with human values protected by human rights. This basic truth seemed to have been somewhat forgotten or put aside by

more convenient talks about all kinds of professional matters. But the notion of human rights as fundamental to libraries' aspirations and core activities is increasingly receiving attention. A stronger focus on users, with their legitimate rights of access to information, and the emerging information society, with its economic approach of information as a tradable good, requires that professionals reconsider their role in a changing environment in which human values are at stake. In this spirit, the establishment of FAIFE is more than appropriate and can be welcomed as a sign of a new direction of IFLA. It firmly states that intellectual freedom includes both the right to freedom of expression, to hold and express opinions and the right to seek and receive information and ideas. Intellectual freedom is not only the basis of democracy, it is also the core of the library concept. Does it work for all, without discrimination? If we consider the important role of libraries in offering the general public access to information, we must acknowledge that in many countries children form a large part or up to half of the users. Therefore, their human rights and especially their right of access to information is important. How can the libraries' potential respond to the child's rights in the context of the information society?

Human Rights of Children

If we just for a moment think about the situation of children in the world we have the following facts: 15,000 children are born every hour. In Africa (except for North Africa and South Africa), children make up more than 50% of the population. Sometimes even less than 50% of them are registered at birth. Apart from Europe, some Russian states and Canada, adolescents from 12 to 17 years make up more than 33% of the under-18 population. Life expectancy is low in developing countries, especially in Africa and India, where mortality is high for children under 5 years (100 deaths per 1000 children) and at least 30% of under-5 year-olds suffer from malnutrition. Many have illiterate mothers, or are missing one or two parents due to HIV/AIDS. What happens to those who survive? In those same countries only half of the children will attend primary school, even fewer girls than boys, and even fewer children in rural areas than in urban areas. More than 25% of the children work. In view of rights: children have the right to a basic education that is free and of good quality. Although primary school enrolment rates have increased globally since 1980, more than 130 million children of school age in the developing world are still growing up without access to basic education. Girls represent nearly 60% of the children out of school. In many countries, this gender gap widens even further at the secondary level.

When we consider child poverty in industrialized countries, we know

that both in the Russian Federation and United States 26% of the children live in poverty, followed by 21% in the United Kingdom and Italy. More than 10% of the children in some of the richest nations are raised in families below the established poverty line. It is clear that the most fundamental rights of children are violated.

Confronted with these facts, does it make sense to speak about children's rights and their access to information? A similar question might have been asked some 50 years ago, when the Universal Declaration of Human Rights was formulated and adopted in the aftermath of World War II. What else can be the human response to violence, cruelty, abuse and atrocity than increased efforts to establish a minimum standard for human behavior, also in relation to children. The core concept is human dignity and one's right to respect. The UN Declaration of Human Rights emphasizes, as a final basis for all law and justice, the inherent human dignity and the inalienable rights which every human being possesses by nature.

Article 1

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

It took a longer time before people realized that children were included in this Declaration and that they were bearers of human rights themselves. The UN Declaration of the Rights of the Child (1959) focused on the protection of children, establishing their rights in ten principles. In the course of time a stronger legal instrument was considered necessary. The UN Convention on the Rights of the Child (1989) added a more modern approach, explicitly recognizing children as subjects of human rights, competent to exercise their rights, who give their views and participate in society. Therefore, the Convention has articles not only about protection (protection from exploitation, abuse, harm etc.) and provision (health care, education, standard of living) but also about participation, to give children a say and take them seriously.

Many people, who are in favor of human rights and support them as a minimum moral standard for the relationship between the state and citizens and human beings among each other, hesitate when it comes to apply them to children. It seems as if children first have to prove that they are human beings, or that they deserve to have human rights. No one has to deserve human rights. The central concept is the respect for human dignity, which is regardless of age, competence, cultural background, the ability to speak for oneself, etc. There can therefore be no doubt about children possessing human rights, and having the right to be respected as human beings. Some people think this is unnecessary: you can lie to children, you can spank them, you can talk about them, even while they are present. Some seem to think they come from another planet and speak to them and about them using a different language. In particular those who are formulating youth policies discuss and describe this special species which has to be directed, kept from the streets, disciplined, educated, etc. Some others think that children's rights are created to oppose them to parents or parents' rights. This is not the spirit of the UN Convention which stresses the responsibilities of parents and the value of the family environment for the child. Nevertheless parents and adults have to take into account the evolving capacities of the child. They have to "assure to the child who is capable of forming his or her own views the right to express those views freely in all matters affecting the child, the views of the child being given due weight in accordance with the age and maturity of the child." (Article 12 about participation).

In an international treaty like the Convention covering many different cultures, the significance and essence lies in the approach and change of attitude, not in the creation of claim rights.

Most children are underestimated. Their thoughts and feelings are not taken into account, their views not seen, their voices not heard. Yet, they do feel, they can think and create their own solutions. Sometimes one can even wonder who is educating whom. "Why are we so afraid of children?", a professor of family law once asked - a question to be answered by oneself. What are we doing by creating a special kind of species called children, and then struggling to find a way to approach them and to communicate with them? And is what we communicate to them the information children are seeking?

Can something be done about the dependent and often inhuman position of children, which makes it easy to ignore them or not to take them seriously? Their basic right is the right to respect. In its elaboration we can trace the right to health care, education, upbringing by parents, etc. Formulated as rights, the obligations of parents, the state and others become clear and surpass notions of charity, hidden imperialism and arbitrariness. The best example of this shift in attitude, recognizing children as bearers of rights, is UNICEF. It started as an Emergency Fund after World War II and the accent was always on helping poor children in developing countries and after wars or disasters. Much was done and achieved, but the image of the totally helpless child, totally dependent upon the benefactors and do-gooders of the prosperous world remained, until recently. With the adoption of the UN Convention on the Rights of the Child (1989), UNICEF has undergone a major change. All staff are trained to frame their work in terms of children's rights. Support programmes and projects are not accepted unless they clearly show a children's perspective and support of children's rights. Even research about the position of children is performed with the help and input of the children themselves, partici-

pating in carrying out surveys, doing peer interviews, and speaking for themselves.

Translated to the library environment, it means we have to discern the human rights aspect in our services and programmes. It may mean that we look at them anew, from a child's perspective, and ask the children themselves. And above all, we must investigate whether indeed all children, without exception, are actually welcome in the library and can find what they need. Information can be a question of life and death when basic knowledge is lacking, for example when parents don't know about health care, nutrition and lack basic education. Information needs to be accessible by children themselves, so they may take care of themselves and be as independent as possible.

The Right to Information

Speaking in general about the right to access and freedom of expression, these two rights are considered as interrelated. The right to freedom of expression includes the right to have access to information. One can hardly form an opinion, discuss matters, write an article or make a news programme without sources of information. In fact, expressing one's views and opinions may create a new need for information or form a new source of information for another human being.

The right to information refers to the right of human beings who are seeking information. This has a special meaning for children. A child has an important task: to grow up as a human being, to form a view of him/herself and of the world. Seeking information therefore can be considered as seeking information for development as a person and as a citizen. Knowledge about life is eventually the aim of the users' right to information.

Therefore, access to all possible sources which could help to form a view of oneself and of the world one lives in is of utmost importance to every human being. These sources of information may vary from persons like one's parents, friends or educators, to books, media, databases maintained by public libraries, or Web sites created by the government and others.

The history of the right to information shows the following steps of development. In former centuries it was the freedom of the press which made the first opening to non-interference from the state in communication processes. At the beginning of the 20th century the focus was on freedom of information, a right especially claimed by the mass media agencies to perform their work and to have the freedom to decide how and about what to communicate without dictatorship or censorship from the state. In fact, this was an increasing power play between mass media and government about their roles towards the general public. A further development rose with the internationalization of journalism in an era of wars or state conflicts in the world. Journalists claimed their right of freedom to gather information, also in other countries and to have the right to impart this information to their home country and even to other countries. The expansion of American media agencies called for a broader freedom. In the 1960s Third World countries considered the way in which this freedom was used as Western imperialism. It also opened up the possibilities of propaganda, especially useful in the era of the Cold War. Sometimes this was defended by introducing the right to information as the general public's right to know.

A further step is to consider the right to information as the right of citizens to have access to information. Many national and international legal formulations contain such a phrase. Yet, this aspect is only half of the right to information. The other part is the right to educate oneself, an expression found, for example, in the German Constitution. It is this right which really refers to human beings as self-reflective persons, seeking for meaning in life. The right of the child to information can be considered as an exponent of this right.

In tracing the right to information in the Convention on the Rights of the Child, explicit formulations are found in the child's right to freedom of expression (Article 13) and the right of access to information (Article 17). The latter refers to the role of the mass media in providing information and material from a variety of sources. Implicit formulations of the right to information provide a wider spectrum. They refer to the role of information in the process of upbringing by parents, the development of the child's personality; the freedom to express views in all matters concerning the child's life; the freedom of thought, conscience and religion; and respect for private life. Other implicit formulations are related to the child's right to information which supports social participation, such as the freedom of association; the possibilities of the child to participate in cultural life; access to education; and the right to know about human rights of children.

The various references in the Convention and the whole tradition of human rights make clear that access to information has especially to be provided in view of the educational potential and the understanding of human values protected in human rights.

According to the Convention, the responsibility for the upbringing and education of the child lies primarily with the parents. The best interest of the child will be their basic concern. Parents have to take into account the evolving capacities of the child. This means that their influence and decisive power should decrease as the child grows older and is more mature. Applied to sources of information and the media, parents have the obligation to educate the child in these matters as well. In the physical world, parents help the child to get to know his/her environment; they

walk through the city, they explain the rules, the risks and have the child gradually come to be self-reliant. In this, upbringing and educational values are involved. Would that be different for raising the child and teaching him/her how to navigate in the virtual environment? Values are also involved here. Librarians, as professionals, may help in this media education as they also are supportive of literacy, education and reading. In an information society where the number of sources of information and the methods to approach them are manifold, professionals have an even greater task in this respect.

According to the Convention, the state has obligations to support and assist parents in their tasks. Not only parents but all who encounter children have the obligation to respect them and support them in exercising their rights. Because the child has a right to express views in all matters affecting him/her, there is a clear obligation for all who are making decisions, formulating policies or creating the child's environment, either in schools, in the street or elsewhere to organize the participation of children and provide them with access to appropriate information.

Those who have the societal task of providing access to information, therefore, have the obligation to provide this for children as well. The library commitment to the UNESCO Public Library Manifesto and the international IFLA Guidelines can easily be extended to the UN Convention on the Rights of the Child. Almost all states in the world are parties to the Convention and have accepted its obligations; they are committed to implement the various articles and provisions of the Convention. The role and activities of public libraries can be considered as part of this implementation of the Convention of making the right to have access to information effective for the child. Therefore, no state or public library can maintain that it has nothing to do with the Convention or with children's rights. In fact, no one can refrain from being concerned about the human rights of children.

Libraries' Potential and the Information Society

It is not difficult to see the enormous potential libraries have to realize the child's right to information. This is even more important in a society marked by the economization of sources of information and the reduction of human beings to consumers. Children are not excluded in this operation; on the contrary, businesses have been quicker than parents and school teachers to accept the child as an individual, an individual consumer, who has thoughts of his/her own and influences the family decision on the consumption of goods. Hence, the increasing number of children, exploited or at least used for commercials, starting with babies. The child as a consumer in the information society loses his/her innocence. In the media two images of the child are presented: the innocent child or the child as a victim, and the child as a criminal, but it seems that the former is disappearing. The production and selling of information, in whatever form or format, seems to be the main objective. When children have earlier and easier access to commercialized information than to well-funded quality education and schools, societies are risking the loss of their human values. The libraries' potential is to counterweight this one-sided approach to information and to protect the legitimate rights of users to have access to information. Whatever type of society, it must be based on human rights, in order to be humane and democratic. This also relates to children in the information society.

The Convention on the Rights of the Child states some basic principles about the approach to human rights of children, which have been mentioned: parents' primary responsibility, the child's evolving capacities, participation of children. They also regard the right to information. But there are more specific obligations as well. To these belong the provisions of Article 17.

Access to Information

The child has the right of access to information and material from a diversity of national and international sources, especially those aimed at the promotion of his or her social, spiritual and moral well-being and physical and mental health. It is good to note the type of information that is envisaged and that requires special support and protection. In library collections and activities, these sources should be prioritized and supported by the state or decentralized authorities responsible for public information services.

Dissemination of Information

The dissemination of information and material of social and cultural benefit to the child should also be in accordance with the spirit of the aim of education which includes: the development of the child's personality, talents and mental and physical abilities to their fullest potential; the development of respect for human rights, for other cultures and the natural environment.

The idea that information in the broad sense serves the upbringing and education of the child and aims at high human values is underlying the right to information. Librarians have a special role to play as they have an overview of the variety of sources of information. Librarians should be enabled to become acquainted with new sources of information, e.g., new media, digital sources and new methods of tracing adequate sources.

The Production and Dissemination of Children's Books

This obligation is a very detailed one in an international Convention but shows the importance of books and reading to children. Children should have access to them, regardless of the family in which they live, their cultural background or other social characteristics. The state, the book sector and libraries must pro-

tect this right of the child by providing a variety of services and a balanced programme for book reading and using information materials. Resources should be created to buy extra children's books, also in minority languages, and in adapted form for disabled children. Proper dissemination of books also requires a well-established and widely spread network of library provisions for children, so that they may travel to and use the library in the highest autonomy. Every child should have a free library card of his/her own, as it establishes the particular relationship between each individual child and the library with its books for free choice.

Provide Information to Prevent Children from Harm

In various articles the Convention obliges the state to prevent children from harm. In Article 17 it obliges the state to encourage the development of appropriate guidelines for the protection of the child from information and material injurious to his or her well-being, bearing in mind the child's right to freedom of expression (Article 13) and the primary responsibility of parents (Article 18). This paragraph shows all parties involved in the child's right to have access to information, and at the same time to be protected from information injurious to the child's well-being. These parties are: the child, the parents, the state and the media or producers and distributors of information. All have their roles, their freedoms, but also their obligations, based on the right of the child. The child can refer to Article 13 on freedom of expression and the right to seek and receive information. The parents can refer to their duty and responsibility to give guidance to the child. The media will rely on their freedom of expression and the state will claim its power for maintenance of public order and morals. The principle of non-interference means for the state that in these matters of access and protection, parents and children have to find a balance, taking into account the evolving capacities of the child. The state also has to respect the freedom of expression of the media. Therefore the paragraph has a very weak formulation: encouraging the development of guidelines, probably by the media themselves. In fact, much depends on the responsibility the media takes for the content and effects of their products and distribution. This responsibility is explicitly mentioned in the International Covenant on Civil and Political Rights and included in the European Convention on Human Rights: exercise of freedom of expression carries with it special duties and responsibilities. It may therefore be subject to certain restrictions, prescribed by law and necessary in a democratic society for the respect of the rights of others, protection of national security, public order, public health and morals and other criteria. In the end it depends on the conscience of the media producers and programmers whether their work is based on human values protected by human rights, such as the child's right to information which is beneficial and supports human education, or on commercial interests alone. It would be too easy to continue media production and denying children access referring to their need for protection. The development of V-chips and other blocking instruments is a too easy "solution" for a moral problem. Public debate and pressure could make a difference, as was shown in Denmark, where people raised their voices against violence in television programmes.

Information can also be used to prevent children from harm. Children can learn how to use different sources of information, being critical of their quality and content and aware of the effects they may have. In the same way as parents introduce children to an urban environment, the heavy traffic, the safe areas, the right way to behave, they have to introduce their children to the digital environment. Children, parents and schools can get help from trained librarians.

A children's information centre can be established in the library in which all kinds of practical information is collected and made understandable for children. This may be information in the field of health, jobs, science, media, relationships, environment, and trips. Information about counseling, children's law shops, help-lines or contact persons should also be available. Therefore, the library must cooperate in a network of social institutions and provisions for children. Authorities should develop policies to support networks of social and cultural organizations for the benefit of children.

On the whole, the context in which children seek information, whether in printed or in digital form, in verbal or non-verbal communication, should be stressed more. It is known from various research projects that the effect of media can be influenced by the conversation and communication parents and adults have with children when watching or using programmes. The alertness of adults and their attention to the communication and information process of the child can make a large contribution to the effects of information sources and the development of children. Therefore, a healthy media environment is what Article 17 aims at. Further support of the right for children to have access to specific information is established in Article 42.

Information about the Convention and its Principles

The Convention explicitly states the obligation to make the Convention, its principles and provisions widely known to children and adults alike. Here, there is a clear task for the library, but it is not enough to hand out leaflets with the text of the Convention. Children and adults should be enabled to understand its content, to monitor their own environment and become sensitive to violations of the Convention, both larger and smaller injustices in everyday life. Children's rights not only have to do with the rights of children in extreme or poor circumstances sometimes far away, but also with the life of every child here and now.

By providing information on all kinds of subjects, by offering programmes for reading and cultural participation, libraries can help children to execute other rights of the child, for example their right to education, which includes non-formal education. Very often a human right presupposes a right to information, e.g., the right to freedom of thought, conscience and religion or the right to be heard; in this way the library can help the child to orientate in society, in the world around and about opportunities.

The child has to be regarded as an individual with rights of his or her own as a human being. Due to this situation, s/he also needs rights for protection and to guarantee access to services. Legal protection includes having rights and being informed about them; having the possibility to exercise these rights effectively; protecting one's interests; and, eventually being able to enforce these rights.

Recommendations

Considering freedom of expression and the right of access to information, these rights are also rights of children. Apart from the UNESCO Public Library Manifesto and the Universal Declaration, IFLA should take the Convention on the Rights of the Child as a basis for further action and monitor the intellectual freedom rights of children. This should be applied in conjunction with the UNESCO Public Library Manifesto.

The library world has an enormous potential which could and should be used in the development of children and mankind. The role which information plays in today's society requires extra efforts to have children in all parts of the world benefiting from it, and thereby raising their quality of life. IFLA could offer this potential by taking a human rights approach through cooperation with e.g., UNICEF. It will make it possible to offer more integrated services to children and their parents and families and empower them to create their own human life, based on up-to-date information, diversity of cultures and an encouraging educational environment.

Access and Protection

The positive effects of information, the need for quality and for the inclusion of human values should be stressed, underlining the child's right to have access to information. The creation of an encouraging and positive climate for seeking information is another point to be elaborated. Libraries could do a lot, but more cooperation with other fields is needed, including the participation of children themselves. Experiments in the Netherlands show that children can respond competently to this responsibility.

Media Education

As part of general education and developing skills, children should be educated in how to use media, to learn the effects of various types of media and to understand the media processes. They can learn by doing: being journalists or programmers themselves, publishing a school journal or creating a Web site and e-mail contacts or introducing their peers to various ways of information seeking. Librarians have a strong role to play in the media education of the general public and children especially. Librarians should have additional training in setting up creative media education programmes and exchange experience.

Research on Conditions for Children to Have Access to Information

Part of this research could be the libraries' contribution to the child's right of access to information. How many children are still excluded, and for what reason? What collections and materials are lacking? How much can children participate in the set-up of programmes? How do they feel about the library, does it meet their needs, concerns, and interests? Does the library create a welcoming climate for seeking information in children's books, other media, the net?

Public libraries should be enabled to cooperate with universities, journalists and NGOs to have an annual monitoring report including both qualitative and quantitative data, especially views from children. Would it be possible for IFLA to set up such a research programme with the help of the Section on Library Theory and Research and some major funding?

Training in Children's Rights

It is important that professionals are involved in the understanding, interpretation and implementation of children's rights in their services. Journalists, producers, and librarians should know about the human rights of children and the implications in their fields. Therefore, children's rights should be included in the curriculum of schools of journalism, library schools, and polytechnic education in the same way as this should be for teachers, policemen, social workers, lawyers, etc. In order to raise consciousness about respect for children, their views and the need for the protection of their rights, additional training and workshops should be held, aimed at new attitudes and innovative programmes. The child's right to information is at stake in many professions. A training programme adopted by IFLA and UNICEF would be welcome.

Setting up Networks with Organizations in the Field of Children's Leisure, Sport and Culture

These information networks should be aimed at supporting the child in finding the right information. Information services related to youth policy should not only be aimed at prevention of criminal activities, but rather should take a broader approach to which the library has much to offer. If needed, the librarian must be the spokesperson for the child when it comes to access to information and participation in society. Librarians must adapt themselves and dedicate themselves to such tasks, which often have to be performed outside the safe four walls of the library.

Celebrating 20 November, the International Day of the Rights of the Child

The 20th of November has been the International Day of Children's Rights ever since the Declaration of 1959 was proclaimed. In 1989 the special character of this day was continued by the adoption of the UN Convention on the Rights of the Child. So the best way of showing commitment to the principles and human rights of children is to celebrate this day in all institutions.

As an expression of our sincere efforts to give every child access to information, our aim should be a free library card for every child in the world as a passport to intellectual freedom.

The Council of Europe, Freedom of Expression and Public Access to Networked Information

Paul Sturges

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The Council of Europe

The Council of Europe has been active for several years in making policy on Internet-related issues. It is the international body

responsible for the European Convention on Human Rights, which was signed by the member governments at Rome in 1950. Since then the membership of the Council has expanded to include over 40 European countries and all of them have, by joining, subscribed to the principles of the Convention. Article 10 of the Convention states unequivocally that "Everyone has the right to freedom of expression" and couples this with the "freedom to receive and impart information and ideas". As the guardian of this important international agreement, the Council is committed to the promotion of freedom of expression, regardless of the different forms of information and communications media through which it might take place. Since the Internet, and access to networked information generally, is now the cause of considerable controversy, it is natural that the Council should turn its attention to the issues that have arisen in relation to it.

Internet Access

The history of how Internet access, especially access by children and young people, became such a matter of concern is well known and needs no lengthy repetition here.[1] It is an undoubted fact that the Internet provides easily available access to sexual content, some of it taking extreme forms, material that incites hatred towards particular racial and other groups, information and opinion on drugs, weapons and other dangerous matters. Commentary in newspapers and magazines, and on radio and TV reflects the high levels of public anxiety concerning this, which have been measured by opinion polls in many countries.[2] It is also true that governments find this particularly disturbing because access to material that is prohibited by the laws which they administer can be obtained by users of the Internet in a way that that is not constrained by national boundaries. Public and government anxiety together have led to situations in which the rights guaranteed by agreements such as the European Convention on Human Rights could seem to be in danger. In particular, the attempts to deal with the issue through legislation threaten to interfere with the unhindered access to information and ideas at present offered by the constitutions and laws of many countries, and by international agreements on human rights. The US Communications Decency Act (CDA) of 1996 was opposed by civil liberties groups, and ruled unconstitutional by the Supreme Court in 1997 for precisely this kind of reason.

At about this time, the Council's 5th European Ministerial Conference on Mass Media Policy, held at Thessaloniki, Greece, 11-12 December 1997, discussed the issues under the title "The Information Society: A Challenge for Europe". The resolutions of the Conference expressed

concern about the misuse of technology by promoters of violence and intolerance and those who do not respect human dignity. In response to this, they identified self-regulation of networks by information service providers and content providers as the appropriate mechanism to handle the question. In response to the concern expressed in the Ministerial resolutions, the Council of Europe has sought ways of reasserting and protecting the right to freedom of expression in relation to networked information. At the same time it has been well aware of the need for solutions that address the real public anxieties. The Council's New Information Technologies Project is an important centre of activity relating to these Internet access questions. The project works on five axes which include "Cultural Diversity and Sustainable Development", "New Technologies and Creativity", "Training, Professional Profiles and Qualifications", and "Cinema, New Technologies and the Young". The writer of this article has had the opportunity to contribute to the work on various aspects of the fifth axis, "Public Access and Freedom of Expression" since late 1997.

Access to Networks for the General Public

This work has been concerned with access to networks for the general public through the computer facilities provided in libraries and other cultural institutions. Since these public access points are mainly in institutions that should be open to all citizens, it is vital that they are managed according to coherent and widely accepted policies. This means policies that strike a good balance between two imperatives. On the one hand there is the need for full and free access to all kinds of information for the determined searcher. On the other hand there is minimization of the danger of distress and other harm from inadvertent access to disturbing material by the unprepared user, particularly the young user. The way of achieving this which was chosen by the Council of Europe was a set of guidelines for public access to networks. This approach has the advantage that it fits very well with policy developments in the European Union. The EU approach is summed up in the "Action Plan on Promoting Safe Use of the Internet".[3] This expresses no intention to move towards a Directive, which would have the force of law in the member countries, but does place a strong emphasis on self-regulation of the Internet industry and promotion of awareness amongst families, schools and other relevant areas of civil society.

Before initiating work on guidelines, the Council commissioned a two-part report on the question.[4] The report surveyed the problem in Part 1 and examined the implications for management of public access points in Part 2. Although the report did deal with legislative and other possible approaches to the problem of "harmful" Internet content, it concentrated more extensively on filtering and rating. The use of filtering software packages, of which there are many on the market,[5] is superficially an attractive solution to the problem. An organization, a family or an individual can choose to apply filtering software to their computer system, calibrated to block access to certain Internet content. Such content would be identified by the name of the site, or by the presence of specified words and types of image. As blocking on these criteria has been shown to be imprecise and obstructive to legitimate searches, work has progressed on a means to rate sites according to content, so that blocking can be based on ratings. The Platform for Internet Content Selection (PICS) has been developed to carry metadata which expresses value judgments of sites in the form of specific ratings.[6] However, systems of rating with the capacity to give a true and useful representation of content are still lacking. Furthermore, the issue of whether ratings would be applied by content providers themselves, or by some third party agency, seems insoluble. The report rejected filtering of public access for these reasons and placed the emphasis firmly on the self-responsibility of the managers of access points.

Guidelines for Public Access Points

As a logical next step, a set of guidelines was drafted during the first half of 1999 to assist those responsible for public access points in handling freedom of expression and freedom of access to information matters.[7] This was an extremely difficult and delicate business and only during the early part of 2000 does a version of the document that is fully acceptable to the Council of Europe seem to be emerging. There are various reasons why the exercise was problematic. First of all, even amongst enlightened people there are serious disagreements about how far public access points, especially those accessible to young people, can allow unsupervised and unfiltered access. There is a libertarian viewpoint that rejects any intervention as tantamount to censorship, and a more paternalistic view that sees unsupervised access as an abdication of responsibility. Secondly there is a natural desire amongst some who have commented on the document for guidelines that do not confine themselves, in a way that could be interpreted as too narrow, only to the defense of freedom of expression. This viewpoint looks for a document that makes more expansive and inclusive statements giving full attention to matters such as the training of groups of users, such as older citizens, and to the opening up of community access to media generally. The latter viewpoint is entirely compatible with the defense of freedom of expression, but its introduction does tend to blur the message of a document that set out to achieve a very specific purpose. There is also the question as to how authoritative the Council of Europe wishes the document to be regarded. In the early stages the document was referred to as a "charter"8 but, so that the document might be seen as more persuasive than declamatory, this has since been altered to "guidelines".

The draft has a preamble indicating its sources and inspirations, followed by seven groups of short clauses under the headings Principles of Public Access; Children's Access; Access in Specialized Institutions; Management of Public Access Points; Disruptive Use; Filtering, Rating and Warning Pages; and Internet Use Policies.

The section on Principles asserts the right of members of all sectors of the community to share the access to networked information provided by cultural institutions, and to seek information in this way on their own responsibility. The details of the use to which they put public access are described as confidential, but the need for them to be assisted in using services is recognized. The promotion of access to information content produced by the public authorities is identified as having very high priority.

The five clauses on children's access are in many ways the most problematic part of the draft, as the controversy over Internet content is strongest in relation to this. The guidelines seek to treat children as individuals with the same rights to information as older people and stress that it is first of all the responsibility of parents to guide their choice. In particular the need for parents to prepare their children to be wary of online contact with strangers, and for programmes of education and training in network use to reinforce this, is strongly stated. This specific form of guidance is set in a context of instruction and assistance in developing skills, and guidance in locating content appropriate to children's needs at the public access point.

Access in specialized institutions such as museums, archives and subject-oriented information centres is recognized as different from that offered by public access points with an all-inclusive purpose. In specialized institutions there may be restrictions on access to irrelevant material, as long as such restrictions do not go beyond what is needed for effective use of resources.

The specific guidance on managing public access points is based on providing appropriate levels and quality of staff. This means well-trained staff who can instruct users in network use, and help them identify relevant content of high quality.

Because disruptive use does occur, the guidelines offer a framework for dealing with it. This is based on providing a positive and supportive atmosphere in which it will be possible to request users who are behaving in a disruptive way to alter their behavior without confrontation. In extreme cases where users have to be requested to discontinue their access, this would need to be done according to an established process and subject to immediate review, so as to establish what further action might be needed. Design of access points to minimize inadvertent disruption is also advised.

The guidelines address the filtering issue by suggesting that it is an interference with an individual's right to information and should only be applied when individuals choose it themselves. However, the value of filtering for recommendations, as opposed to blocking, is recognized, as is the usefulness of rating and labeling in helping individuals select content for themselves. The need for staff to draw the attention of users to warning pages and age verification systems, as part of the training and assistance offered, is also mentioned.

Finally, the need for clear expressions of the policy adopted by any provider of public access, in the form of an Internet Use Policy, is stated very strongly in the last section. This policy should be developed in cooperation with representatives of all sectors of civil society, and it should be constantly reviewed and improved. The adoption of such a policy is offered as the chief means of providing safe, effective and helpful public access, which should enable services to be provided in a spirit of positive cooperation rather than one based primarily on restrictions and regulations.

The draft guidelines were made available for comment on the Council of Europe's Web site, and were subject to scrutiny at a major consultative conference in Helsinki, 10-11 June 1999. Invited representatives of a wide range of countries and sectors of opinion devoted several sessions of the conference to the presentation and discussion of the draft. As a result of this, a revised draft was put before the Council of Europe's Culture Committee on 12 October 1999. Further suggestions were then incorporated in subsequent drafts, but with each successive stage a document capable of wide acceptance has emerged more clearly. By May 2000 the Council is reaching a position at which it will be able to distribute the guidelines as an expression of its policy on freedom of expression and new technology. The guidelines can then be used along with similar policy documents from the Council and other like-minded organizations. It is to be hoped that they will make a strong positive contribution to an information environment free of the restrictions that might inhibit the growth of knowledge and the consequent development of understanding, tolerance and social harmony.

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Internet and Filtering in Libraries: The American Experience

Judith F. Krug

Judith F. Krug, Director of the Office for Intellectual Freedom since 1967 and Executive Director of the Freedom to Read Foundation since 1969, received her BA from the University of Pittsburgh where she studied political theory. In 1964, she earned her MA at the Graduate Library School of the University of Chicago, and has held positions in various Chicago libraries, including Reference Librarian at the John Crerar Library and Head Cataloguer at the Northwestern University Dental School Library. Before assuming her present duties in the Office for Intellectual Freedom, Ms Krug was a research analyst for the American Library Association. In addition to her professional responsibilities, Ms Krug serves as a Senator of the Phi Beta Kappa Society. She is immediate Past President of Phi Beta Kappa of the Chicago area, and an active member of Phi Beta Kappa Associates and Phi Beta Mu. Ms Krug also serves on the Council of Literary Magazines and Presses. She previously served on the Board of Directors of the Fund for Free Expression, the Board of Directors of the Illinois Division of the American Civil Liberties Union, the American Bar Association's Commission on Public Understanding About the Law, and the Advisory Council of the Illinois State Justice Commission. She is the Immediate Past-Chair of The Media Coalition. Recent awards and honors received by Ms Krug include the 1990 Intellectual Freedom Award of the Illinois Library Association; Ohio Educational Library Media Association/SIRS Award for Intellectual Freedom in 1994; Freedom to Read Foundation Roll of Honor Award in 1995; and the 1998 Joseph W. Lippincott Award for distinguished service to the library profession. Ms Krug is a noted speaker and author in the area of intellectual freedom; her articles on this subject have appeared in national library and education journals. She can be contacted at the Office for Intellectual Freedom, American Library Association, 50 East Huron Street, Chicago, Illinois 60611, USA (e-mail: jkrug@ala.org).

Introduction

As Internet issues and problems consume more and more of librarians' professional lives, the question arises, often in a

humorous way, "What did we do before the Internet?" The truth is that we did the same thing before the advent of the Internet as we have been doing since, namely, bringing people together with the information they need and want.

The Internet hasn't changed that traditional role; it hasn't changed what librarians do. It has only changed, to some extent, how they do it.

What has not changed at all, however, is American librarians' commitment to intellectual freedom, or the place it holds in librarianship in the United States. In short, intellectual freedom is the heart and soul of the profession.

Intellectual freedom is based on the First Amendment[1] to the United States Constitution, particularly, the freedom of the press and freedom of speech clauses. Librarians have interpreted these clauses to mean that every person has the right to hold any belief or idea on any subject and to express those beliefs or

ideas in whatever form they consider appropriate. The ability to express an idea or a belief is meaningless, however, unless there is an equal commitment to the right of unrestricted access to information and ideas regardless of the communication medium. Intellectual freedom, then, is the right to express one's ideas and the right of others to be able to read, hear, or view them.

With intellectual freedom as their core value, American librarians have assumed the responsibility to provide, within their collections, ideas and information across the spectrum of social and political thought. Library patrons can then choose what they want to read, or listen to, or look at.

In today's world, information is available in a variety of formats - books, magazines, films, videos, CD-ROMs, sound recordings, paintings, sculptures, etc. To this mix, electronic communication, specifically the Internet, has been added. In some key ways, the Internet has changed how librarians bring information together with people.

Previously, librarians, limited by money and shelf space, selected the items that went into their collections. To a large extent, this still holds true. But it is no longer totally true. The Internet is allowing libraries, for the first time, to make the vast array of ideas and information available to everyone - and to permit each library user to act as his or her own selector. This has caused great anguish in certain quarters because some people are convinced that if young people have unfettered access to the Internet, they will be drawn to Web sites featuring explicit sex. There does not appear to be evidence to support such beliefs, but this lack of evidence has not changed the minds of those who so believe.

ALA's Policies

These same people also find ALA's policies about children and young people to be misguided. ALA's policies urge librarians to provide all users, regardless of age, with the information they need and want. ALA's position has been willfully misinterpreted to mean that children not only do have - but also should have - access to what is termed "inappropriate" library materials. In this debate, the material that is allegedly "inappropriate" is not clearly defined. Indeed, it sometimes appears as if the definition is: "I don't like it - therefore, it is inappropriate." Such a label has been applied to material as widely varied as the lingerie ads in *Victoria's Secret*, the images of starlets in bikinis found in *People* magazine and movie star magazines, information about medical matters (for instance, penile implants) and alternative lifestyles of which many people do not approve. There is no distinction made between "pornography", an umbrella term for material with sexual themes that people would like to have censored - but, in fact, is legal and protected by the First Amendment, and materials believed to be "obscene", "child pornography", or "harmful to minors", which are illegal. However, "obscene", "child pornography", or "harmful to minors" are terms of law, and only legal proceedings can determine if, indeed, a piece of material is illegal.

Legislative Proposals

In many instances, these myths have been translated into legislative proposals. The first such proposal to become law was the Communications Decency Act (CDA), signed into law by President Clinton on 8 February 1996, as part of the Telecommunications Reform Act of 1996. The CDA was about keeping "indecent" material from anyone under 18. It said that if "merely" access was provided to the Internet, there was no liability. But, if anyone under 18 was allowed to view "indecent" material, the provider was subject to fines up to USD 250,000 and/or up to two years in prison. The CDA put libraries and librarians at risk because the term "indecent" was not defined in the legislation, and without a definition, librarians had no guidepost.

In February 1996, two separate lawsuits were filed challenging the constitutionality of the Communications Decency Act. The *American Library Association v. the U.S. Department of Justice* was filed after the *American Civil Liberties Union v. Janet Reno*; the cases subsequently were consolidated and decided under the title *ACLU v. Reno*. Both legal actions argued three main points:

- The prohibition of material on the Internet that was "indecent" or "patently offensive" was unconstitutional because these terms were undefined, vague and overbroad. The legislation made no distinction between material on the Internet appropriate for a five-year old and that appropriate for a 17 year-old college student. In short, it was argued that government cannot limit adults (or nearly adults) solely to reading material that is appropriate for children.
- There are alternate ways for parents to protect their minor children at home from materials on the Internet they consider inappropriate. Such ways, filters, for instance, would not violate the First Amendment rights of adults and would be more effective than this law. These alternative measures, however, were not considered by Congress, which held no hearings, nor invited any testimony on this issue before passing sweeping legislation.
- The Internet is not a broadcast medium, like television and radio, on which courts have imposed content restrictions on what may be broadcast. Rather, the Internet is more like print - a newspaper, a bookstore, a library - because each member of the audience has control over what he or she can access, each has a choice. Accordingly, the Internet deserves the same First Amendment protection as books and newspapers, not the lesser protection granted to the broadcast medium.

In June 1996, a lower court declared the CDA unconstitutional. The government appealed, and on 26 June 1997, by a 9-0 vote, the United States Supreme Court declared the Communications Decency Act unconstitutional.

The High Court said:

- Adults cannot be limited in their reading material to only that which is suitable for children.
- There are alternate means, such as filters for parents to use at home, to protect their children.
- The Internet is more like the print medium than like the broadcast medium, and deserves the same First Amendment protection enjoyed by print. The Court, in fact, went a step further and said electronic communications may be entitled to even more First Amendment protection than print!

ALA's lawyer called the decision "the birth certificate of the Internet". It set the standard by which all future regulation of cyberspace communications would be judged by all other U.S. courts. By a unanimous Supreme Court decision, the freedom of expression on the Internet and access to that expression is protected in the United States. Nevertheless, that has not stopped the U.S. Congress, various state legislatures and many local governments from spending vast amounts of time trying to figure out how to get around it and implement what some consider to be the solution to "bad stuff" on the Internet - namely, filters.

Filters

Contrary to popular belief, the American Library Association is not against filters. ALA believes filters are appropriate devices for parents to use at home with their children. When they are used at home, parents can programme them according to their value system and the principles they wish to instill in their children. But while the American Library Association believes that filters can be used by parents at home, ALA does not believe filters are appropriate for public institutions. There are several reasons for this.

- Libraries are publicly supported governmental institutions and as such are subject to the First Amendment. The First Amendment forbids libraries from restricting information based on viewpoint or content.
- Libraries are places of inclusion rather than exclusion. Current blocking/filtering software prevents access not only to what some may consider to be "objectionable" material, but also to information protected by the First Amendment. The result is that legal, valuable, and useful information inevitably is blocked. For instance, sites that have been blocked by popular commercial blocking/filtering products include those on breast cancer, AIDS, women's rights, animal rights, the American Association of University Women, all groups known as "associations", the FBI, eBay, golfer Fred Couples, and the Mars exploration, which has the URL of MARSEXPL.
- The filter manufacturers consider their blockages to be proprietary information and, therefore, will not reveal what is being blocked or how it is being blocked.
- Software developers are making selection decisions - based on their biases or beliefs, not on the norms and values of the community employing the filter.
- Filters cannot - and do not - block all of the material that many prefer not be accessible to children. Even the filtering manufacturers admit it is impossible to block all undesirable material. The Web is too vast and changes too quickly for filters to be effective. While research figures have varied widely, there is little debate that filters are not as effective as originally hoped. More importantly for librarians, filters eliminate up to 40% of sites that contain legal, valuable, and useful information. In truth, filters are merely mechanical devices - and mechanical devises have no judgmental capabilities or decision making abilities. They are "things"!

For all of these reasons, then, filters are not appropriate for libraries.

When all is said and done, how a library handles the Internet is a local decision. Strategies to help libraries manage the Internet in accordance with the First Amendment have been developed. They include:

- Internet Use policies that define the level of Web access based on age. Most libraries require young children to be accompanied by a parent or guardian.
- Codes of conduct that define appropriate use of library computers and the Internet (e.g., no participation in illegal activities such as child pornography or gambling.)
- Internet training classes for children and parents to teach them how to do an online search and other techniques that can ensure a positive online experience.
- Links to pre-selected sites such as the American Library Association's 700+ Great Sites for Kids and search engines specially designed for children such as KidsClick! or AOL's NetFind for Kids.
- Privacy screens on workstations.
- Time limits and other rules for computer use in keeping with the library's mission statement and customer service practices.

Responsibility of Librarians

The main responsibility of librarians is to bring people together with the information they need or want. The format in which that information appears has little bearing on that responsibility, as does the age of the user of the information. In fact, Article 5 of the Library Bill of Rights states: "A person's right to use the library should not be denied

or abridged because of origin, age, background, or views". To put it bluntly, the librarian's role never has been, is not currently, and will not be in the future to keep people from the information they need and want.

Right now, fulfilling our responsibilities presents to librarians a challenge and an opportunity. The challenge, of course, comes from the many people and organizations who have decided they, rather than parents, are better able to determine what information on the Internet is appropriate for all children. The opportunity lies in helping all of our users understand the Internet, its pitfalls, and the growing role it will play in our lives as we move into the 21st century. It allows all people to access vastly more and more varied information then ever before in history. With librarians to help them, the public can harness this incredible resource and make it work for all of us.

Reference

[1] 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.

Intellectual Freedom in Libraries in Eastern Europe

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Introduction

Information needs to be universally accessible to all to empower people to enjoy intellectual freedom and to take charge of their future. The new technologies, while offering unlimited opportunities in support to the development of intellectual freedom, also raise some challenges that require organizational and political changes.

Libraries today are also facing these challenges. They need to preserve their intellectual freedom in order to make access to their collections affordable and equitable. They have to resolve technological obstacles and many ethical, legal and societal issues. But while solutions to some of these are already well advanced in the Western countries, libraries in Eastern Europe are still lagging behind. The latter have to overcome some additional problems that include the acquisition of modern equipment, dependency on obsolete universal services, insufficient political support, and difficulties in law enforcement.

All of these require the formulation and implementation of policies that will help libraries in Eastern Europe to assume their vital role in the provision of universal access to information and provide them with the necessary intellectual freedom to this end.

UNESCO action is strongly committed to the formulation of principles that will promote widespread, affordable and equitable access to information for all, including the Eastern European countries in transition, so that the emerging information society be more sharing, just and respectful of each other and a cradle for intellectual freedom.

Intellectual Freedom and Universal Access

Intellectual freedom finds its roots in the fundamental principles of the

Universal Declaration of Human Rights of 1948 that declares that everyone has the right to the freedom of expression and the right to "receive and impart information and ideas through any media and regardless of frontiers".[1] Most countries of the world, including those in Eastern Europe, are signatories of the UDHR.

Member States of the Council of Europe are also signatories of the European Convention for the Protection of Human Rights and Fundamental Principles which recognizes the right to communicate and to access information.[2] Many other official national and international texts have since supported the concept that intellectual freedom is closely linked to the capacity of accessing information. Universal access to information is indeed a source of knowledge that empowers people to enjoy intellectual freedom and to take charge of themselves.

It is also widely recognized today that this universal access is far from being achieved despite the unprecedented technological innovations. Information and means of obtaining information are not yet accessible to all. This will happen when access will become affordable and equitable so that every man and woman can fully participate in cultural, social, economic and political life thus contributing to the creation of a just, open and respectful society.

The new communication and information technologies, as clearly illustrated by the Internet, are dramatically changing the information environment that becomes more interactive and more global. They offer powerful tools for the creation of a long sought democratization of access to information as they make virtually unlimited quantities of information globally available across boundaries and time for cultural, social, educational, scientific and economic development. They offer a great potential for expanding intellectual freedom throughout the world, even into its most remote areas.

The realization of this vision of a new information society still poses many challenges. These challenges are technological as well as ethical, legal and societal. Governments, industries, and non-governmental organizations representing the civil society have the shared obligation to meet these challenges. Libraries, as traditional custodians and providers of information and knowledge, have to meet them as well.

These challenges require technological as well as political changes to bring about the organizational transformations that will help people and countries to participate in the information society. To be or not to be on the interactive global network is the most critical challenge in the electronic age. The capacity of people and countries to access information depends on their capacity to include or exclude themselves from the networks and sources of information. If you are in it you can share and enhance your chances, be it in education, science, culture or communication. If you are out of the network you are switched off and deprived from the opportunities to access information and from economic and social progress.[3]

The information and communication technologies should be used to empower humankind and not to restrict it from these networks and sources of information. The frontier-free information highways provide almost unlimited opportunities for the practical implementation of Article 19 of the Universal Declaration of Human Rights.[4]

Technologies, however, make a necessary but not sufficient contribution to securing universal access at affordable rates and do not by themselves promote the intellectual freedom. Technologies need to be supplemented by political decisions dealing with economical, social, ethical and legal policies.

It has been recognized, in particular, that despite the opportunities offered by the new technologies the danger that the digital divide between the economically rich and the economically poor will be rapidly growing instead of regressing. This divide exists not only between regions and between countries, it is also perceivable within the boundaries of all the countries in the world.

The United Nations Development Programme 1999 Human Development Report[5] focused its coverage on the problem of access, exclusion and marginalization. The European Commission is also gearing its Information Society policy towards the pressing need to avoid a "two-tier-society" divided between those who have access to new opportunities and those who are excluded from their benefits.[6] UNESCO is also determined to carry out activities preventing the marginalization of individuals, communities or entire countries so that the human potential that is currently being wasted can be reinvested.

The newly elected Director-General of UNESCO reiterated once more that "in matters of communication the Organization should continue to support free expression, just as it should also defend international diversity in the production and flow of cultural goods, working at the same time to make access to information and knowledge in all its forms more democratic".

It is also of utmost importance for the establishment of a truly universal information society that one separates fantasy from reality in the debate over the benefits of the information and communication technologies. Current debate on universal access to information is guided primarily by commercial considerations. Public interest and public values are largely missing in this debate.

Free market-oriented rhetoric, exercised through anaesthetic industrial lobbying, renders invisible the interests of the vast majority of people in the world.[7] UNESCO, while fully understanding the economic impact of the information and communication industry and its essential role in providing the infrastruc-

ture for access to information resources, is not convinced that the profits of a few should obstruct potential benefits for the most.

Situation of Libraries in Eastern Europe

As the report prepared for the IFLA Council meeting in Copenhagen in 1997[8] rightfully notes, "it is essential that all forms of information should be allowed to flow freely" in order to spread knowledge, education and culture to all nations throughout the world for international understanding, respect of the diversity of opinion and mutual cultural enrichment. Intellectual freedom is founded on this principle.

The UNESCO Public Library Manifesto supports in the same context, public libraries as local gateways to knowledge, lifelong learning, independent decision-making and cultural development of the individuals and social groups.[9]

The intellectual freedom of libraries is determinant to their capacity to contribute to the universal access to information. It helps them to put the benefits from the electronic information networks at the reach of the largest part of the world population providing they can themselves meet the technological, ethical, legal and societal challenges of the information society,

Libraries in the transitional economies of Eastern Europe, like their counterparts in the Western world, have also to meet these challenges. Their situation, however, is further complicated by the still unsettled political, social and economic local environments where the technological and legal organizational transformations have not yet been fully realized.

In spite of their important information and human resources, potential technological and political changes are still needed to raise the capacities of libraries' online accessibility to the level many libraries in the West are enjoying today. This state may unfortunately prevail for still some time. Despite the fact that governments, non-governmental organizations and businesses of Eastern European countries were quick in recognizing the possibilities of the Internet as a unique medium for building open societies, it is still far from achieving its potential reach in these countries.

Acquisition of New Technologies

To have access to information in the emerging information society one needs first to have access to communication and information technologies. Much remains to be done to make the use of new technologies and of the Internet widely available, accessible and safe in Eastern Europe. The universal use of the Internet in this part of the world is still hampered by many factors. The most important of these is no doubt the shortage of financial resources. The acquisition of the technologies is out of reach not only for the great majority of the population of Eastern Europe. Most of the well established national institutions such as libraries, archives and museums can also hardly afford their purchase because of their very small budgets.

This scarcity of financial resources forces the libraries to rely on grants coming from foreign investors or from international organizations. These grants, despite their unquestionable importance for the improvement of libraries' operability, remain highly uncertain, irregular and precarious sources of funding. They are insufficient and unreliable for the development of a major modernization programme that would rapidly uplift the accessibility potentials to the libraries' collections and their entry into the world of library electronic networking.

The overall situation is nevertheless improving. Many libraries are rapidly progressing in equipping themselves with the latest technologies and in improving their connectivity to the Internet. Much credit for these accomplishments should be given to organizations like the Open Society Institute that was able, until now, to provide sustained funding and organizational capacities. In Russia, the Open Society Institute facilitated development of the Internet using regional libraries as gateways to the information highways. But the creation of the necessary infrastructure for universal access to the collections should, in the long run, rest on national efforts which, so far, have been relying primarily on the sheer enthusiasm of ridiculously underpaid professionals. These efforts led to the creation of several collaborative projects between the libraries and especially to the strengthening of the library community among Eastern European countries that in a matter of few years became very active and performing. These achievements will no doubt contribute to the reinforcement of intellectual freedom among the East European libraries. Unfortunately, this is not sufficient.

Dependence on Obsolete Universal Services

In Eastern Europe, connectivity to the Internet and other electronic interlibrary exchanges does not depend solely on the acquisition of new equipment. The Internet is still largely depending on the more traditional technologies of communications such as reliable telephone lines, the underlying telecommunications infrastructure and regular electrical supply. Many countries in Eastern Europe have still to come to grips with these universal services already widely recognized as such in the Western world.

An ITU report of 1998 shows, for instance, that, in 1995, the Eastern and Central European countries had a very low ratio of main telephone lines per number of inhabitants in urban areas and an even more important difference between urban and rural inhabitants. In most cases, users within the urban areas themselves were dependent on telephone dial-up connections to

the Internet.[10] This situation is improving because telecommunication is a rather profitable segment in Eastern Europe. However, Eastern European countries have to make a tremendous effort to become level with European countries having more advanced communication services. Another factor often negatively affecting the capacity to access information is the quality and timeliness of the maintenance services.

Insufficient Political Support

Political guidance through the formulation of policies promoting universal access to information is still needed in most Eastern European countries. The EU, for instance, requires from its Member States a "universal service obligation" to ensure that their citizens can obtain a connection at a reasonable price.[11] Connectivity to the Internet, even in countries with an extensive communication infrastructure, depends on affordable universal services (tariffs, connection fees, etc.). The practice of per-minute pricing for local telephone calls puts access to the Internet out of reach of many potential users and shows the governments' ambivalent attitudes towards the Internet which slows down its use in many Central and European countries as it still does in some Western European ones.

It means that universal access to information will still depend for a long time on community-based solutions, 11 i.e., solutions that increase access in public institutions, that can put the Internet at the reach of many people. Libraries and museums in Eastern European countries are adopting this solution by creating centres providing the Internet connectivity for their users.

The intellectual freedom that libraries and museums display by creating these centres and by making their collections widely accessible on the Internet may, however, have some risky drawbacks that will require legal action, not always easy to formulate and even more difficult to enforce.

Difficulties in Legal Enforcement

The provision of reliable universal services is not the sole determinant of accessibility to information. Countries with the increasing application of modern technologies experience difficulties in preserving their cultural identity and linguistic diversity. On one hand, commercial, social, cultural and linguistic factors are important barriers for many Eastern European countries in facilitating universal access. On the other hand, the large amount of information contained in libraries, archives and museums that is readily put online is rarely protected from infringement of intellectual property rights, copyright, and rights for privacy.

Unclear government policies regarding privacy, content regulation and access to information contribute to the lack of confidence of libraries and museums in displaying their collections in the electronic media. There is a need for national, regional and international attention to the adoption of more effective measures for the protection of intellectual property rights of the institutions providing affordable access to information to non-commercial users.

UNESCO Action

This is a field in which UNESCO, in collaboration with its Member States, can play an important role. This action takes its full meaning in a situation where the pursuit of profits through increasing privatization of the public domain overrides society's demand for affordable access to information contents, products and tools.

UNESCO's concern for intellectual freedom finds its roots in its Constitution which states "Maintain, increase and diffuse knowledge: ... initiating methods of international cooperation calculated to give the people of all countries access to the printed and published materials produced by any of them".[12] UNESCO has constantly supported those rights and has actively been promoting consultations in view of building up international consensus on the ethical, legal and societal principles leading to free access to information for all.

Since 1995 UNESCO has initiated a worldwide reflection on this challenge and conducted two international INFOethics Congresses, in 1997 and in 1998, which reaffirmed that intellectual freedom is vital for open universal access to information in the "world public domain" and contributed to the creation of a new UNESCO intergovernmental programme which aims to respond to these challenges: the Information for All Programme. The objective of the third UNESCO INFOethics International Congress to be held in November 2000 will seek to consolidate the mandate of this new programme.

Conclusion

The development of the information society will not be decided by technology but by society. Technology alone does not solve social problems. It is only the means for solving these problems. The ability to become part of the information society will depend first of all on the capacity of society to be educated, on its capacity to access information and to assimilate this information in order to apply it for further progress.

The vision, values and objectives of libraries in Eastern European countries will determine their potential for intellectual freedom. The achievement of this is still much dependent on their access to technologies and on the formulation of policies that will allow this freedom to be exercised. The library community is increasingly mobilized around these issues, but lacks the

financial means to accelerate the process of their integration in the world library community.

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People, Libraries, and the JLA Committee on Intellectual Freedom in Libraries

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Introduction

The year 2000 does not mean anything special for the Japanese who live in a mixed-multi-religious society, but for librarians in Japan it is a remarkable year. The Library Law (Japanese Law No.118) came into force just 50 years ago on 30 April 1950. The New Constitution guarantees the fundamental human rights of each person including the right to learn and know. Libraries have the responsibility and duty to ensure an environment where each person recognizes fundamental human rights. The Library Law is one of the laws to carry out the goal, but last year the Library Law was changed and libraries and librarians are now facing new problems.

The aim of this Law is "to provide for the necessary matters concerning the establishment and operation of libraries, and to promote a sound development thereof, and thereby to contribute to the enhancement of the education and culture of the nation, in accordance with the spirit of the Social Education Law (Law No.207 of 1949)" (Article 1). The Law was defined for local public bodies to establish libraries, "the purposes of which are to collect, arrange and preserve books, archives and other necessary data and materials for the intent of making them serviceable, by offering them for the utilization of the general public for its self-education, research, study, recreation, and other purposes" (Article 2). One of the most important articles is the 17th, which says, "Public libraries shall not charge any admission fee or receive any compensation in connection with the use of library materials".

The dispute about "fee or free" has occurred in many areas all over the world, but for the Japanese and Japanese librarians the free use of the public library, defined by the Library Law, means the assurance of intellectual freedom after World War II. Over the last few years the discussion has been heated between the Ministry of Education and librarians, not only concerning many incidents about intellectual freedom in libraries or the debate on what freedom of expression is, but discussions on "fee or free" have also endangered intellectual freedom in libraries. The Japan Library Association (JLA), one of the largest professional associations in Japan, has been a flagship on intellectual freedom issues in libraries.

Background of Libraries in Japan

Before Japan opened its doors to outsiders at the end of the Edo period, it was hard for the general public to obtain access to the private collections of the upper classes, or those of Buddhist temples or Shinto shrines. Even though scholars obtained much information on European inventions, politics, cultures, etc., through Dutch books, they didn't have any strong commitment to sharing the information with ordinary people.

After the Restoration of 1868, the new Japanese government eagerly started to learn about European culture and customs, governmental bodies, legal issues, military power, etc. However, one of the first laws proclaimed stressed the control of publishing. Then the government was forced to close places, called *Shinbun-Jyuuran-sho*, which were like coffee houses in London or cafes in Paris. But people wanted to read and obtain information, and the Meiji government, aware of public libraries in Western nations, decided to found public libraries in each region.

Most of those public libraries were very restricted and were of little use to the public. Users had to prove how much tax they paid every year, and had to bring a letter of recommendation with them. Women and children were usually not allowed to use libraries because they did not pay taxes, and men had to pay each time they wanted to use the library. Public libraries were strongly controlled by the central government which supported them financially, and also appointed the heads of libraries. The democratic movement encouraged the public to establish their own libraries. But when Japan turned to be ultra-right with political bodies depending on military power, the government checked library holdings and records of users, and intervened on the selection of materials. Most public libraries did not hesitate to cooperate with them. JLA was also reorganized as an organization supporting the policy of the military government, and never resisted, either publicly and officially. Private lending libraries were diminished and gone.

After World War II: The Japan Library Association

After World War II libraries and librarians were strongly influenced by American library ideas and activities. The GHQ (American Occupation Forces) founded libraries at American Culture Centres throughout Japan and appointed librarians to provide information to the Japanese about American culture and democracy.

However, at the same time, GHQ censored, confiscated and banned many books and other publications and controlled publishing entirely. It even checked small local junior high school newspapers. Since then we have learned about the relations between freedom of information and democracy, and also censorship at libraries.

In 1946 Japan promulgated the New Constitution according to which sovereignty rests with the people and not the Emperor, and guarantees fundamental human rights to the people. The Library Law was established under the New Constitution. In 1950, when the Korean War broke out and the Red Purge began, Japan started to move in a different direction. The government tried to establish the Anti-Subversive Activities Act which was greatly disputed.

In 1954 at the national convention of libraries and librarians, librarians adopted the Statement on Intellectual Freedom as a result of the disputes. This reflected the idea that libraries and librarians should be in a neutral position, and not do what they had done before World War II. However, at the time of wars JLA was not strong enough to protect the people's right to know. Librarians believed that libraries should be the public guardians of the people, but the question of how to find and keep the neutral position had not been resolved.

Revision of the Statement on Intellectual Freedom and the Research Committee on Intellectual Freedom in Libraries

The first version of the Statement on Intellectual Freedom was not widely accepted by society or librarians. Neither was the concept of the right to know understood by society.

In 1973, a librarian at Yamaguchi-ken Public Library concealed books about the peace movement, because he thought they contained too many radical or leftwing ideas. When a pastor discovered this, he reported it to a news agency, and it received nationwide news coverage. The mass media and several educational organizations questioned whether the library guaranteed the people's right to know. Not only was the Yamaguchi-ken Public Library criticized, but also libraries and librarians all over Japan. Librarians themselves needed to re-examine the meaning of the freedom to read.

The JLA Executive Board decided to establish the Research Committee on Intellectual Freedom in Libraries to investigate other cases at libraries, and in 1974 it began to revise the Statement on Intellectual Freedom. The revised Statement was approved at the Annual General Conference of the Japan Library Association in 1979.

The main part of the revised statement reads: "We recognize that it is our library's responsibility to preserve the fundamental right of intellectual freedom by making our resources and facilities available to the people. In order to perform this duty, our libraries support the following principles:

- freedom of libraries to select their materials;
- freedom of libraries to make their materials and facilities available to the people;
- the right of libraries to protect the privacy of their patrons; and
- the right of libraries to oppose all forms of censorship.

We are thus united in our determination to defend intellectual freedom."

The Statement insists that each library makes clear its mission within and outside the library world. One of the activities of the Research Committee on Intellectual Freedom in Libraries is promoting the Statement. The Statement includes detailed descriptions, but its explanation would be different. Over the last 25 years the Committee has examined many cases on intellectual freedom in libraries, and analyzed and discussed them through the Statement. Through research on those cases, we understand and realize our mission and responsibilities on intellectual freedom in libraries. In 1976, when a case called the "Pinocchio Case" occurred in Nagoya City Library, we found a basic solution.

The Code of Ethics for Librarians

Since the national convention in 1966, meetings on the problems of librarians have been held annually.

In 1970, the Research Committee on the Problems of Librarians was established and studied professionalism for librarians. At the Annual General Conference in 1980, a Code of Ethics for Librarians was approved. This is the discipline of governing ourselves as librarians, intending to accomplish librarians' obligations through the realization of the responsibilities of the library in society. The Code of Ethics for Librarians is a counterpart of the Statement on Intellectual Freedom in Libraries.

There are 12 principles:

- The foundation of the work of librarians work lies in pursuit of their duties in accordance with the known expectation of society in general and the needs of the users of their library in particular.
- Librarians should not discriminate between or against library users.
- Librarians should respect the confidentiality of each library user.
- Librarians should honor the freedom of libraries in collecting, preserving, and proffering library materials.
- Librarians should make it their professional aim to familiarize themselves, as far as possible both inside and outside their library, with the materials recording human knowledge and experiences.
- Librarians should apply themselves to necessary professional training, both as individuals and as members of a professional group.
- Librarians should actively participate in the formulation of policy in the operation and service programme of their library.
- Librarians should cooperate with other librarians in efforts to develop group professional competencies.
- Librarians should make efforts to secure labor conditions that are appropriate for the development and pursuit of professional library services.
- Librarians should make it their aim to develop and maintain understanding and cooperation among libraries of all kinds.
- Librarians should make due efforts, in association with others, to stimulate the development of the cultural environment in society and the community which they serve, by cooperating with local residents and with members of appropriate groups and organizations.
- Librarians should make every effort to contribute to the development of the whole culture relating to publications and publishing that is responsive to the needs and viewpoints of the public.

Both the Research Committee on Intellectual Freedom in Libraries and the Research Committee on the Problems of Librarians have tried to realize and expand the mission and idea of the Statement on Intellectual Freedom in Libraries and the Code of Ethics for Librarians. These are part of the tasks which JLA pursues on intellectual freedom in libraries. The Research Committee on the Problems of Librarians has collected data on the status of librarians. As for relations with publishing and distributing materials, the Committee on Publishing and Distribution handles this. Several committees based on different types of libraries share responsibilities as part of JLA, but there are other professional organizations based on different kinds of libraries in Japan. Since JLA is one of the largest professional organizations covering all types of libraries, it needs to cope with several situations. It has become increasingly difficult to divide problems among committees and other groups. The Committee on Intellectual Freedom in Libraries has mainly been concerned with cases of censorship in libraries.

Basic Solution

The "Pinocchio Case" in Nagoya city was one of the milestones for solving problems on intellectual freedom in libraries in Japan.

In 1976, a group of handicapped people demanded that the Nagoya City Public Library remove a translated book *L'adventure di Pinocchio* (English title: *The Adventure of Pinocchio*), written by Carlo Collodi in 1883, and translated from Italian into Japanese and published in 1923, because discriminating expressions against handicapped people were included. First the library agreed to remove it, but three years later, the book was returned to the open stacks. During those three years librarians had discussions with the handicapped group and library users. They realized that what they needed to do was diminish discrimination against the handicapped, not removing books. Nagoya City Public Library staff organized its own Committee on Intellectual Freedom.

They set up three rules:

- Talk among all library staff and librarians. From the head of the library to the part-time student workers or volunteers at the circulation desk, all are library workers and library professionals. Who is the most important person? Users are the inevitable people for library activities. Users believe in and count on library workers. As far as working at libraries, all library staff should be professional workers for users. All library staff must realize what users need. At staff meetings, all library staff and librarians exchange ideas, discuss the case, and find the best solution for the library system.
- Talk directly with the people criticized and the people who thought they are discriminated or segregated or harassed. Judging from the stereotyped point of view is dangerous. Librarians are sometimes very conservative. Accusations or complaints might offer librarians the opportunity to re-examine what libraries should do. Or people might just misunderstand the library's mission or librarians' attitudes. Then we need to make them understood our mission.
- Talk with community people. Discussions make everyone understand what the problem is

and to try to reach mutual consensus over the dispute, claim, or the censorship. This is the time for civic awareness, for establishing community values.

In this case in Nagoya, the handicapped people's group and other users understood what librarians thought about the selection and collection of library materials. They also understood that the point is how to solve discriminating attitudes or expressions against handicapped people in society, not whether books themselves should be banned.

What the Committee Is Doing Now

The Committee on Intellectual Freedom in Libraries is organized with two sub-committees, one based in the Kanto area (eastern part of Japan located in Tokyo) and the other, the Kansai area (western part of Japan located in Osaka). Each sub-committee includes 15 members, who are librarians as well as researchers on library and information sciences. Four times a year the Committee publishes a newsletter and occasionally books on intellectual freedom. First we need to introduce and promote the existence of the Committee and our activities among librarians, then gather figures and cases, analyze the situations, and sometimes set up guidelines on what JLA thinks about various incidents.

It cannot be denied that many librarians, who are not trained and prepared for the cases on intellectual freedom, react in different ways, and therefore just remove the problem materials, or ask the Committee what they should do without thinking through the problem themselves. What librarians need to do is to understand the situation and try to find the best solution together with the community.

The Committee has been active in promoting the Statement on Intellectual Freedom in Libraries and the Code of Ethics for Librarians; in reporting incidents concerning intellectual freedom and freedom of expression through our publications or the media; and in expressing the views or opinions of the Committee publicly.

Once we get a report from either a library or a librarian or the general public about the disputed incident and are asked to become involved in the case, we try to investigate and moderate among the people concerned. In such cases we try to apply the three rules for reaching a basic solution.

Recently there have been more cases between the concept of freedom of expression and privacy or harmful materials for minors. The discussions about them often have occurred outside the library world until recent years, when more conflicts have happened in libraries. Among people from the mass media there have been heated discussions on freedom of expression. It is hard to deny that present-day society itself has changed and that the level of harmful information has also changed, but the dispute on freedom of expression has been of great concern to libraries and librarians. More materials have shown violence, naked figures, sexism, racism, etc., through magazines and books or other media such as computer games especially for teenagers. The trend is that this is becoming more and more excessive. Not only citizens but also legal groups label those materials as harmful materials for minors and will prohibit the selling of such materials to minors under 18 years of age, as well as prohibiting minors from reading them. If any person or organization breaks the law, they will be punished legally. Libraries and schools are not excluded. But the point of judgment is not clear, and we are worried that new cases will attack libraries daily.

The Changed Library Law and the Future

One of the points changed in the Library Law last year was that the local governmental bodies do not need to hire a professional librarian as the head of the library when they want to receive financial support from the Ministry of Education. It is up to each local governmental body to hire professional librarians. This is a risky situation with regard to library collection development or daily library activities themselves, and furthermore to the establishment of intellectual freedom in the library. The activities of the Committee on Intellectual Freedom in Libraries as a part of JLA have been expanded relating to the mass media, new trends, legal response toward materials for minors, and the political movement. It is difficult for the Committee to become deeply involved in those trends, especially at local levels. But as a part of JLA, which will try to reconstruct its organization this year, the Committee may also need to challenge new cases. Although the idea of modern society and library materials or information will be changed in the future, we in the Committee are sure to stand at the side of librarians and promote the Statement on Intellectual Freedom in Libraries and the Code of Ethics based on the library mission and aims, and the New Constitution of Japan for assurance of fundamental human rights of Japanese residents who use libraries.

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– A more detailed English version of the Statement on Intellectual Freedom and the Code of Ethics for Librarians including sub-statements and explanatory descriptions can be at the Web site of JLA at <http://wwwsoc.nacsis.ac.jp/jla/>.

The Information Rich and IFLA's Information Poor

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Introduction

This article started out in September 1998 with the objective of drawing attention to a perceived increase in the gap between the

information rich countries and some of the sub-organizations within IFLA and those, in comparison, that were perceived to be IFLA's "information poor". Its completion coincided with the deliberations of Warren Horton's Working Group on the Revision of the Statutes and Rules of Procedure, so it was sent to them for use. Thereafter some controversy has centred around the work and future of Division VIII which was an issue, but only one and that rather tangentially, addressed in this article.

It is published now with the hope that it will serve as a background to the continuing debate on the future structure of IFLA and the place in it of Division VIII. Also because the relationship of those parts of IFLA that work at the "cutting edge" of professional change and developments (usually, and not unsurprisingly, those areas that can be categorized as IFLA's information rich) and those addressing very much more fundamental problems of LIS developments (usually, but not always, in the Third World) indicate the need for these two operations to be encouraged to come more closely together and with increased understanding to ensure that as the "rich" forge ahead with new developments on behalf of IFLA the "poor" do not get left further behind - so fast is the pace of development. This appears to be still an issue (more fundamental than the simple problem of the future of Division VIII) which remains to be addressed in the proposed new IFLA structure. These remain problems also that, in some countries and areas of IFLA, are not fully comprehended.

Background

The concept of the world as a "Global Village" is a reality for some with the liberalization of trade, the opening of markets, movements of peoples and the cross-border movements of information via telecoms and computers. Libraries and information services (LIS) and their users are the beneficiaries of the latter - where they are available usually in the countries generally classified as the information rich, although there exist within this group those with no such access. The information poor, with no such reliable access constitutes the larger portion of the world's population and with a few exceptions corresponds to that section of the globe generally referred to as the developing countries or the Third World.[1] There users are denied not only these information cross-border benefits but very often even those associated with more traditional LIS benefits such as up-to-date journal coverage; adequate monographs; working and well-maintained equipment; and staff educated and trained to provide acceptable levels of advice and service. IFLA's objectives have long been to provide assistance to meet such goals.

This IFLA concern and that of the wider profession to address the problems of the information poor -

where much work has been done which must not go unrecognized and which has been most commendable - has failed to date to observe that the problem exists "at home" within IFLA itself. It can be argued that it occurs because of IFLA's current structure. Division VIII and the Regional Offices and the Advancement of Librarianship Core Programme has led, without dispute, to IFLA providing significant assistance to Third World librarians and librarianship. However it can also be argued that, albeit unwittingly, their very existence has also served to marginalize the issues that might assist in overcoming the paucity of library and information services in most developing countries. It can be observed that it has encouraged, quite inadvertently, the construction of walls around many issues that affect the Third World. For instance how often, with the best intentions, has one heard inside IFLA the remark - "Oh that's a developing countries' libraries problem pass it to ..." - either a Regional Section's Standing Committee or Office or to ALP. Thus have Third World problems become marginalized.

Similarly, the other side of the IFLA coin presents the same picture. Examine not the Committees of Division VIII but the Standing Committees, the Round Tables and Coordinating Boards of Divisions I to VII and one finds a scarcity of librarians from the developing world. Occasionally one is present, not through tokenism but because that individual professional has a view, or brings an expertise, that is considered to be necessary to the work in hand. However, too often the proportions of Third World to industrialized world librarians is in great misbalance.

IFLA's Situation

Of the 32 Sections (non-geographical) and 10 Round Tables[2] only 20 Section Standing Committees and 9 Round Table Executive Committees had, in the majority of cases, a single Third World librarian elected onto them from amongst the 20 or so librarians forming the total SC membership. There were corresponding members from the Third World in only 11 Sections - even though this device was established to facilitate Third World involvement in IFLA mainstream business. As if that picture of under-representation was not bad enough, further investigations revealed that of the 34 countries from Africa with an IFLA membership totalling 99, only 3 (Kenya, South Africa, and Uganda) had librarians on 3 Standing Committees. Of the 26 IFLA member countries in Latin America and the Caribbean with a total of 68 members only 4 (Cuba, on 6 Committees, with 3 corresponding members and on 2 Round Tables; Mexico, 1 on each; Jamaica, 1 SC member; 1 corresponding member and 4 Executive Committee members; and Venezuela on 2 Sections) were represented. The picture was the same in Asia and Oceania where IFLA has 171 members in 36 countries and only 3 countries actively involved (Iran on 4 Section Standing Committees; Thailand on 5; China on 1 Standing Committee, with 2 Corresponding Members and on 3 Round Table Executive Committees]. Even that dismal picture worsened because in Asia of the 17 librarians on these bodies, 4 were from Iran (a country that is wise to the benefits for its libraries and information services of being involved with IFLA), but which professionally had not been involved with the IFLA regional organization or its Bangkok Office. In Latin America and the Caribbean, Cuba was represented on 11 of these bodies leaving only Jamaica with 6; Mexico on 3; Venezuela, 2; Chile, Trinidad & Tobago, Uruguay and Argentina, 1 each to represent the concerns of this huge region. Brazil, for instance, was on none, even though it hosts the Regional Office. However, although Cuba plays an active role in the geographical Section there is no statutory duty, no mechanisms and no tradition of practice in any of the regions or the Regional Offices to share information obtained in other areas of IFLA's professional work as represented by Divisions I to VII with the other Third World countries in the region. Africa presents a similar picture. Kenya with 2 corresponding members and membership on 1 Round Table Executive Committee; South Africa on 2 Section Standing Committees and with 5 corresponding members and on the Executive Committee of 1 Round Table; and Uganda on 1 Standing Committee. Otherwise in the vast continent the following countries are on only one body each - Zambia, Botswana, Cameroon, Guinea-Bissau, Togo, Congo, Algeria, Egypt, and Tunisia. No Nigeria, Morocco or Tanzania for example. The apparent isolation of the Third World within the IFLA ghetto[3] of Division VIII and the three Regional Offices and ALP is complete.

Information Poor

The information poor are not only to be found in the developing world. The situations exist in the so-called industrialized world's countries to a lesser extent. The difference is that there are fewer information rich in the developing world. In library and information service terms the information poor are not poor only because their LIS lacks money for journals and monographs and the provision of technically-based services. The reasons for their poverty are far more complex. In over-simplified terms (for brevity) information poverty is the result of a mixture of the following factors, for instance a lack of knowledge and skills in large numbers of areas of LIS practice. To take two examples - how to influence parent bodies and governments to make available telecom connections and computers to public libraries and, secondly, how to avail the benefits of the increased internationalism of librarianship with the provision internationally of products and services. New ideas and initiatives are lacking and as a consequence mind-sets are conservative and require opening up - for instance into the benefits of cooperative stock management and resource-sharing.The national technical infrastructure is lacking, or not made available, to the LIS, for example, access to telecoms and

networks, provision of modems and computers that regularly work and are not inaccessible for long periods. The profession doesn't know how to harness the influence and powers of larger users such as banks, finance houses and commercial and industrial organizations for their benefits. A flea on the back of an elephant can release a great deal of power when it knows how to bite effectively! Standards of provision of materials and services are not known or, where they exist (for instance from IFLA), are irrelevant or unachievable. The profession's powers of influence and persuasion are lacking because of its low status and reputation. Often basic tools, taken for granted in the North, are not available, e.g., a national cataloguing service or a union catalogue. Services taken for granted in the industrialized world's libraries, like interlending, scarcely exist. Sometimes even a future vision is lacking - understandably if libraries are isolated and their librarians are borne down by apparently unsolvable problems with the profession lacking effective leadership and the ability to respond if turned to for assistance. Then professional disillusionment sets in making progress even more difficult. These are generalizations, but they serve to paint a picture that many IFLA members will, in whole or in part, recognize, but which may not be wholly understood by librarians who have never worked in, or visited, Third World libraries.

IFLA Advances

Since the mid-1970s IFLA has increased its work at the cutting edge of change, wherever that might be, for different LIS sectors. For example, clarification of techniques for preservation and conservation; knowledge about which library is doing what for map librarians; provision of standards for public libraries; agreements on cataloguing practices and directories and contacts for school libraries. The innovations in the UDT Core Programme and that of the Information Technology Section and the recently established Section on Management and Marketing are but three of many other examples where IFLA has moved successfully to be, and to be seen, at the forefront of changes and developments. This is as it should be. But, it can be argued, these successes have been, inadvertently, to emphasize the increased gap with IFLA's information poor.

How has this happened? One suggestion is that IFLA's progress has been because it has harnessed itself to the places and the activities where changes and development have actually taken place. This has, without doubt, been the correct policy. For instance - in America where the public libraries' use of computers and access to networks and the Internet has become widespread; to innovations in preservation and conservation in the national libraries through the PAC Core Programme; to exploitation of telecommunications through the National Library of Canada's base for the UDT Core Programme. Often the librarians involved in innovating in their workplace are the very ones who have subsequently placed their new expertise and knowledge at the service of IFLA in its relevant sub-organizations, primarily in Divisions I to VII. These processes have led to IFLA's current successes and its strengths and the enhanced recruitment of new members.

These new developments are then run through IFLA's very democratic professional machinery of Standing Committees, Coordinating Boards and the Professional Board to be adopted as policies and then to be acted upon. However, these democratic processes, with few exceptions as already indicated, exclude librarians representing the information poor. The consequence is that most issues are decided, standards arrived at, programmes planned and decisions taken in the absence of a developing country input. Eventually an issue may arise through the IFLA machinery into the Third World IFLA forums but then too late for decisions to be influenced because they have already been agreed. Thus is the Third World presented with a *fait a compli* that it is too late for them to do anything about except accept or adapt or reject or ignore - more often the latter.

What happened was that the comfortable nest that was fashioned in the early 1970s, with the best intentions to help to address within IFLA the problems of the Third World, had become outdated.[4] It became a trap into which Third World issues were relegated. As Warren Horton's Working Group report recommended, the time had arrived for new solutions to be found and put into place. Currently the Executive Board's Advisory Group, under the leadership of Marjorie Bloss, are considering these and related issues and the views submitted concerning them.

IFLA Information Rich and Information Poor

It can be argued that the Third World's LIS problems are always going to have differences to those of the industrialized world because many the former have to face are no longer of primary or central importance to the latter group - answers to them having already been found and implemented. That is not to argue that they have no interests in the issues being currently addressed by the industrialized countries: they do. All libraries are not on a level playing field of development. The problems and issues that need to be addressed do not start from the same point. However what is not in contention is that whilst Division VIII has attempted to resolve its members' problems, the other Divisions have gone successfully about resolving theirs, thus, unwittingly, contributing to the widening of the gap between the information poor and the rich within IFLA itself.

The time has arrived now to stop the widening and to establish new practices to narrow the gap. This can be done by ensuring that future decision-making at the cutting edge of change takes place with representatives of the Third World fully and actively involved. For these

practices to evolve in structural and practical IFLA terms will mean that the sub-organizations of Divisions I to VII undertake their work with as much involvement of librarians from the Third World as there has been in the past with the involvement of librarians from the European and American continents.

Problems to be Addressed

For this to happen there would appear to be four major difficulties to be overcome.

– How to identify Third World librarians from the different professional fields of practice with up-to-date expertise and knowledge to permit them to participate, as equals, in cutting-edge discussions without inhibiting IFLA's abilities to move forward or damaging its reputation for its expertise with third parties, etc. (This has not proved an insoluble problem in the past neither, therefore, should it in the future.)

– Finances to fund attendances at meetings, etc., which, primarily, will be in Europe or America. These will not be insignificant and will need to be searched out from new sources.

– Interactivity. Any Third World librarian participating in this envisaged new scenario will need to accept the responsibility to communicate very widely to obtain views form a widely dispersed professional electorate with widely differing needs. (The Third World is not a single entity. It may have problems that are common but the solutions to them may not necessarily be shareable.) Very much improved machinery will need to be set in place for these communication processes - to obtain views to represent in the negotiations and to disseminate the results of deliberations and, more importantly, the methods of taking up and implementing them.

– Mechanisms will need to be devised to ensure that IFLA's professional innovations are not slowed down as might happen if librarians are to become involved who are, through no fault of their own, not as conversant with the issues under consideration as their developed world colleagues.

Possible Solutions

These, amongst other issues, Marjorie Bloss's Advisory Group will need to consider. Answers will not be easy. However the retention of the sub-structure of Division VIII, with its Regional Committees, Regional Offices and officers and the ALP Core Programme, although not the Division itself, may provide partial solutions to these problems.

One key to the deeper and more effective involvement of Third World librarians in non-Division VIII activities will be through the adoption of new methods of working. Currently the Professional Board (although this will change) is responsible for monitoring professional work. The PB for many years has been overburdened and for this reason, and because the concept was lacking, there has been no "management" of professional issues. It has been suggested that IFLA Headquarters staff manage issues by identifying proposals for work, for instance on a new standard or a new guide or for cooperation with other organizations, that emanate from a sub-organization and ensure that all geographical parts of IFLA are so informed and requested to consider the involvement they would wish to have with the project. HQ staff would not undertake the work that would be left, as now, with the expertise of the committee members - they would simply ensure that the three geographical regions are provided with opportunities to provide their expertise and special viewpoints.

If such an idea proved acceptable, then additional resources would be inevitable not only to provide additional staff at Headquarters but for travel for the librarians from Asia, Africa and Latin America to meetings and also for extended and improved communications between librarians in these areas. Finance searches will likely result in moves away from some of IFLA's traditional funding sources. The long-delayed realization (for which the library and information science world has long argued and has waited so long and for which it is now so ill-prepared for involvement) through the Global Knowledge Partnership of the World Bank, UNDP, IDRC, British Council and other funding agencies, that information provision lies at the very heart of sustainable development projects clearly illustrates that monies are around and especially for activities that are Third World-based.

The machineries for consultation and communication between IFLA Headquarters and the Third World already exist. However they need to be transformed and their objectives retargeted. These machineries are the Regional Standing Committees, the Regional Offices and the Regional Managers. It is they that will be at the end of the communication change from the sub-organizations in Divisions I to VII that will operate through Headquarters to identify a member to participate in one of their professional activities.

To some extent such activities will require some changes in the roles of Regional Offices and officers. They will become part of the "management of professional issues" as proposed for Headquarters.

The Regional Standing Committees will also need to effect minor changes. They will be expected to play much more positive roles as Advisory Committees, not only identifying from amongst their memberships librarians with the relevant expertise to contribute to the professional issue under discussion but also in helping to disseminate the results of deliberations, obtain views and feedbacks as necessary and also provide opinions and advice when required. Instead of being administratively engaged, rather as at present, they will instead undertake much more professionally fulfilling roles.

Whether with these changes there remains a positive role for the Division VIII itself remains to be seen. It could continue to exist for a trial period whilst the new mechanisms settle down and then its future could be re-reviewed.

Summary

In effect what these proposals attempt to do is to continue the important work of helping the very poor libraries in the Third World to "pull themselves up by their bootstraps" via the continuation of the provision of basic services and expertise through the ALP Core Programme along with the support that the Regional Offices and officers provide to it. At the same time, instead of "ghetto-izing" their professional problems whilst the remainder of IFLA rushes on ahead with the latest professional developments - thus, unwittingly, contributing to the increasing information gap within IFLA between its information rich and the information poor - it also permits the Third World libraries and librarians to be included at the front edge of developments.

The Information Poor at IFLA's Centre Stage

This article should not be construed as a criticism of IFLA. It definitely is not that. It recognizes the advancements that IFLA has made in numerous fields of professional practice and recognizes the advances that IFLA has assisted in the developing countries. Its intention is to argue that these two strands in the future need to be brought closer together and eventually entwined so successfully that an IFLA distant objective might be the day when the Third World, in LIS terms, is so indistinguishable from the developed that the requirements of separate organizations based on geography - an enigma in IFLA from its inception - will no longer be required. Then would success have come to IFLA in that Third World library and information issues would have been moved from the fringes to IFLA's "centre stage". Then IFLA could proudly present itself to the rest of the world community as one of the few organizations that had not only halted but reversed the currently widening gap between the information poor and the information rich. That would be an IFLA achievement to be proud of indeed.

Notes

[1] No satisfactory terms exist for the countries that are commonly agreed to be in the category of the information poor. "Developing countries" although apparently widely accepted by these librarians themselves and used by the UN agencies, seems to strike a derogatory note, "Third World" even more so. "Developed" and "industrialized" are equally inexact and inaccurate. For short-hand, but not exactness, the author has used interchangeably these words hoping that readers will clearly understand that the information poor countries are, generally, synonymous with the developing countries and in IFLA terms are those covered by the Regional Offices and Division VIII. Just as no heterogeneity exists within the developed world neither does it in the Third World although sometimes a picture is painted that suggests, incorrectly, that this is so. It is not.

[2] Note: this analysis was undertaken in 1998 before the 1999 elections which have resulted in the current Standing Committees' memberships.

[3] There has been some criticism of the use of the word "ghetto" on the grounds that it has emotive overtones and that one destroys a ghetto by knocking it down - hence the removal of Division VIII. I defend the choice of the word by arguing that it is used in a positive way to strongly indicate how in the past (possibly less nowadays) Third World issues were isolated from IFLA's other primary mainstream professional activities to be given separate considerations.

[4] It was in 1971 for the Liverpool IFLA Conference that the doors were first opened with financial assistance from the British Council and the UK government to librarians from developing countries to attend. It marked an IFLA turning point; from a Eurocentric/ Atlantic Ocean "gentlemen's club" into a worldwide professional association. Although it took a number of years for IFLA's structure and organization to be altered to accommodate them.

IFLA's Section on Library Services to Multicultural Populations Celebrates its 20th Anniversary

Marie F. Zielinksa

Anniversaries are always an invitation to review and evaluate the past. So let's take this opportunity to look at the history of the Section on Library Services to Multicultural Populations from its a very modest beginning as a Committee, through a Round Table to the present status of a Section with a very active programme, including satellite meetings, workshops and programme sessions during conferences, and a series of successful cooperative ventures with other IFLA Sections and Round Tables.

Library service to ethnolinguistic minority groups has a century-long tradition but its goal was, for many years, not to support minority languages and cultures but rather to speed up the process of assimilation of immigrants in the host society. Large-scale population movements caused by World War II and post-war changes in socio-political conditions in many countries as well as a sudden surge of interest in national roots and ethnic heritage made the problem of library service to ethnolinguistic groups a prominent issue in librarianship widely debated in the late 1950s through the 1960s and 1970s. The problem attracted the attention of local and even national governments but the number of libraries actively involved in providing this type of service in each country remained limited, and those involved in this area of work have increasingly felt a need for contacts with colleagues in other countries.

In 1973, when Marie Zielinska was given the task of organizing at the National Library of Canada, a central library serving all Canadian ethnolinguistic communities through the network of public libraries she gathered an informal circle of librarians interested in the exchange of information and ideas by correspondence. Some members from the group had the opportunity to meet in person at the IFLA Conference in Brussels in 1977. Initial talks on the possibility of creating a suitable international forum for exchange of information bore fruit only three years later.

In April 1980, at the request of Johannes Daugbjerg from Denmark, then Chair of the IFLA Division of Libraries Serving the General Public, as well as Chair of its Public Libraries Section, IFLA's Professional Board agreed to create a Working Group for a three-year period. The Working Group was given the task to "establish a forum of communication to enable the exchange of information on the present state of the art and on new initiatives in various countries" as well as "to discuss problems of the supply of library materials both printed and audiovisual" including questions concerning the organization of publishing and the book trade in various countries, the exchange of bibliographic information and the possibilities for cooperative acquisitions.

The original members appointed by IFLA to the Working Group were: Marie F. Zielinska from the National Library of Canada; Benedikte Kragh-Schwarz from the Gentofte Kommunebibliotek in Copenhagen, Denmark; Miklos Gulyas of the Staten Kulturrad in Stockholm, Sweden; and Gyula Kertesz of the State Gorky Library in Budapest, Hungary. Marie Zielinska assumed the role of Chair and Benedikte Kragh-Schwarz that of its Secretary. In the first year the Group devoted its time mainly to collecting information on existing library services to ethnolinguistic communities in various countries, to identifying problems and setting priorities to be tackled in the following years. The first annual report on the Working Group activities was presented at the IFLA conference in Leipzig, in 1981. From the first investigations it was clear that the most important issue was the creation of an information clearinghouse. The second annual report was presented the following year at IFLA's Conference in Montreal, as part of the open meeting of the Division of Libraries Serving the General Public and attracted 140 participants. In Montreal the Working Group attempted to present an attractive educational program as Leonard Wertheimer, from Metro Toronto Reference Library delivered a keynote address, Marie Zielinska presented the report on the Working Groups's activities in 1981-1982, while the Multilingual Biblioservice of the National Library of Canada provided an exhibit of acquisition tools for books in various languages which attracted much attention.

In 1983 Radha Rasmussen, professor at Monash University in Australia, and Michael Foster, librarian at the Commonwealth Institute in London, UK, joined the Working Group and a number of corresponding members reinforced the team with their expertise in the development of international relations. It became apparent that within the three-year period of its mandate the Working Group was only able to break the ground for international cooperation and a permanent body was needed to carry on the work. Accordingly a request for the transformation of the Working Group into an IFLA Round Table was submitted to the Professional Board. The request was approved in 1983, at which time Michael Foster assumed the Chair of the new Round Table on Library Services to Ethnic and Linguistic Minorities. Benedikte Kragh-Schwarz remained as Secretary and Miklos Gulyas assumed the role of Treasurer. Other former members of the working Group created an informal Executive Committee.

During the meeting of the Round Table in Nairobi in 1984, requests

were received for the election of further members of the Committee, particularly so that people from Africa could be represented. Under the Statutes of IFLA, Round Tables are small, limited groups of persons with two not elected, but nominated officers. With a mailing list of over 170 would-be members, it was clear that the Round Table outgrew its definition both in size of would-be membership and the quantity and quality of work undertaken. A request to change the status of the Round Table to that of a Section was submitted to the Professional Board; as an interim measure the Executive Committee was renamed the Advisory Board and new members were invited to join the group. These were E. J. Josey, founder of the ALA Black Caucus and immediate Past President of ALA; Patrick Valentine, Director of the North Carolina Foreign Language Center; and Neville Price, Community Outreach Librarian in London's Kensington and Chelsea. Guyla Kertesz has resigned upon taking up another post and his place was filled by Endre Bilkei-Pap, head of the German Nationality Libraries in the Gorky State Library in Budapest.

The request for a change in status was accepted by the Professional Board and at the 1986 Conference in Tokyo the Round Table became the Section on Library Services to Multicultural Populations. Michael Foster was elected its first Chair.

Under the dynamic leadership of Michael Foster, work started immediately on six projects defined by the Round Table as needing immediate attention. Since the creation of a clearinghouse proved to be too complicated at the time, it remained an ultimately desirable goal. As an interim measure it was decided to publish periodical bibliographies of articles and books from as many countries of the world as possible. Several lists appeared, edited by Neville Price, from material submitted by corresponding members, the informal Advisory Board, and in cooperation with LISA.

The second successful venture was the publication of a Newsletter for communication with corresponding members of the Round Table whose number at this time surpassed 170 librarians; and for use in public relations with the library profession at large. Two issues were published by the former Working Group in February and August l983, and three issues in the New Series by the Round Table in May 1984, May 1985 and July 1985. The Newsletter was originally free of charge but soon the requests passed 500 copies. With an average number of 60 pages and growing costs of postage it became clear that a modest subscription fee must be established. This was approved by the Professional Board and thus the Journal of *Multicultural Librarianship* was born. The first issue appeared in July 1986 and five volumes of three issues each were published. The last issue appeared in 1991. Unfortunately as result of organizational changes in IFLA, individual Sections were discouraged from having their own paid publications and the publication of the Journal had to be suspended. To maintain a forum for a wide dissemination of papers presented at conferences and make the work of the Section widely known, Charles Townley, then Chair of the Section, tried to negotiate the incorporation of the Journal into the new *Multi-Cultural Review*, published by the Greenwood Publishing Group. In the long run however, this cooperation did not prove workable.

The third, very successful project of the Round Table was the preparation of *Guidelines for Library Service to Ethnolinguistic Communities.* This task was given to Anne Holmes and Derek Whitehead, members of the Standards Subcommittee of the Working Group on Multicultural Library Services of Victoria, Australia. After wide consultation the Guidelines were published in 1987, translated into all IFLA languages and several others such as Chinese, Japanese and Italian and widely distributed by the Section. The development of electronic media and introduction of new forms of transmitting information in the last decade of the 20th century made it necessary to revise the Guidelines. This was done by Virginia Balance and Marie Zielinska with the help of Charles Townley and Benedikte Kragh-Schwarz. The 2nd edition was published in English and French in 1998 and work continues on translation into other languages of IFLA.

The fourth project undertaken by the Round Table was the preparation of pamphlets on various aspects of multicultural librarianship, which would become the basis of a comprehensive manual. For a variety of reasons this project could not be implemented but a manual, the first of its kind in library literature, was prepared and published by Saur as IFLA publications No 59 under the title, *Multicultural Librarianship: An International Handbook*. Individual chapters were prepared by recognized authorities in the field from various countries and edited by Marie F. Zielinska with the help of Frank Kirkwood. The manual gives a comprehensive coverage of the subject from the nature and needs of multicultural populations through the organization of a library service, acquisitions, cataloguing and automation to marketing, public relations and promotion.

Project five involved cooperation with other Sections and Round Tables of IFLA. The first target was the establishment of close relations with ROTNAC as acquisition of library materials in other languages presented and continue to present a major problem for many libraries. Slowly cooperation extended to other IFLA units such as Libraries for the Blind, Mobile Libraries, Regional Section for Africa, Classification and Indexing, Management and Marketing, Public Libraries and Information Technology.

Cooperation with the latter resulted in a very successful satellite meeting in Tokyo in 1986 on "Automated Systems for Access to Multilingual and Multiscript Library Materials: Problems and Solutions". It brought to light the importance of cooperation in the design of auto-

mated systems, an overview of the present state of the art and the necessity of developing internationally recognized standards for transliteration of non-Roman scripts. The satellite meeting in Tokyo demonstrated clearly how profitable such meetings are, particularly if they are organized in a city or even country other than the conference itself. They allow local librarians to meet colleagues from all over the world, get new ideas and establish valuable contacts. The participants on the other hand have a chance to familiarize themselves with different countries and the set up of local ethnolinguistic communities, their special needs and interests and to visit local libraries. Obviously, the success of the satellite meeting depends not only on the leadership on the part of the organizing Section but also on a strong, committed local arrangements committee backed up by local library authorities.

The 1988 Michael Foster arranged a satellite meeting in London entitled "Multiculturalism and Libraries: Issues and Trends" preceding the IFLA Conference in Sydney, Australia. A three-day satellite meeting was also organized in conjunction with the Working Group on Multicultural Library Services in Victoria exploring the topic of "The Aged, Ethnicity and Information".

In 1989 a satellite meeting was held in Rennes, France and in 1990 a very successful meeting was organized in Eskilstuna, Sweden, under the theme "New Methods and New Media in Library Services to Multicultural Populations".

One of the most memorable satellite meetings (because of its location and timing) was the one organized by Inese Smith, SC member from Loughborough University of Technology, UK, the Latvia State Library and the Library Association of Latvia in Riga in 1991. It attracted a very large audience of librarians, who were eager after many years of isolation by the communist regime, to meet colleagues from other parts of the world. A second conference on automated systems for libraries with multiscript collections planned for New Delhi the following year had to be postponed because no local arrangement committee could be found. Instead the Section held a quite successful half-day workshop organized jointly with the Round Table on Audiovisual Media exploring the international market for spoken books, their production, as well as copyright and legislation matters.

The Section's plans for a Second Pre-Conference on Automated Systems for Access to Multilingual and Multiscript Library Materials materialized in 1993 in Madrid. As the conference in Tokyo this satellite meeting was organized jointly with the Section on Information Technology and sponsored this time by the National Library of Spain. The main objective of the conference was to review developments in technology and systems which handle and interface with non-Roman scripts, evaluate progress in the field since the Tokyo satellite meeting and depict areas requiring further work and international cooperation.

The year 1994 was a most interesting one as IFLA held its conference for the first time in Cuba. SLSMP (our acronym) held a satellite meeting in Trinidad, Cuba in cooperation with the Round Table on Mobile Libraries on the theme, "Mobile Libraries Serving Multicultural Populations". It was truly enlightening as the speakers examined mobile libraries ranging from huge semi-trailer units in the Scandinavian countries and in Australia, to such vehicles like a bibliohorse in Columbia, bookboat in Venezuela (we later had the opportunity to visit a biblioboat in Bangkok), to book bicycles in Nigeria. They showed the determination of librarians to provide library materials to the smallest and most remote communities.

In 1995 in Istanbul the traditional satellite meeting was replaced by a full-day workshop on "Library Services to Turkish People Living Abroad" organized in cooperation with ROTNAC. Another half-day workshop was held with the Africa Section exploring "Collection Development for Libraries Serving African Populations".

A full-day workshop format was also chosen for the 1996 Conference in Beijing. This one was organized jointly with the Section on Classification and Indexing under the theme, "Serving Multicultural Populations in the 21st Century: Universal Standardized Subject Headings - Present Status and Future Prospects". It explored a most important and previously neglected issue of subject headings. Another workshop on "Storytelling" was held with the Section for Children's Libraries and the Section for School Libraries. It introduced current and historical roles of storytelling in various parts of the world and its prevalence in different cultures.

A regular satellite meeting returned to the Section's programme in 1997 in Aarhus, Denmark, preceding the IFLA Conference in Copenhagen. It focused on the globalization and the rapid changes to multicultural societies, the changing role of the library services in a global multicultural society, the ability to communicate around the world through new information technologies with special emphasis on Scandinavian experiences and IT projects. During the conference itself a half-day workshop was presented jointly with the Library Theory and Research Section on "The Need for Research in Multicultural Librarianship".

The following year the satellite meeting organized by Asbjorn Langeland in Norway focused on the very specialized theme of "Library Services to Indigenous Peoples Living in the Northern Part of our Hemisphere from Canada through Northern Europe to North Asia".

In 1999 in Bangkok the Section again cooperated with the Africa Section presenting a half day workshop on "Recent Developments for Libraries in Africa" as a result of the passage from the oral tradition

to written literature and the development of indigenous languages.

This detailed list of satellite meetings and workshops shows clearly that SLSMP cooperated effectively from its inception with various other units of IFLA and that multicultural aspects are inherent to every aspect of librarianship.

Aside from satellite meetings and workshops, at many conferences the Section held open sessions on a variety of topics. In the beginning these presentations were published in the *Journal of Multicultural Librarianship*. After its demise they were published whenever available, in writing in the booklets published by IFLA for the conferences and presently they are available on IFLANET.

The satellite meetings resulted in a number of publications published by IFLA or by library authorities where the meetings took place. The Section also has a publicity brochure which is updated every few years.

It was a privilege to put together this brief history of the Section on Library Services to Multicultural Populations, with which I was intimately linked since its inception. But after 20 years it is time to retire and pass the baton to the younger generation of librarians. However, before I say my final goodbye in Jerusalem, I would like to express my thanks IFLA and its Headquarters staff for giving me the opportunity to work for the benefit of multicultural librarianship, and to all my colleagues, older and younger. whom I met over the years through IFLA. They shared with me their wisdom, their experiences and offered me their friendship which I shall treasure for the rest of my life. Special thanks to my closest friend, Benedikte Kragh-Schwarz, with whom I worked with from day one and whose commitment to our ideals, unwavering friendship and willingness to undertake any task for the benefit of the Section was always a true inspiration and support in every undertaking.

Appendices

List of Chairs

- Michael Foster, 1985-1989 (total 1983-89)
- Marie Zielinska, 1989-1991
- Charles Townley, 1991-1993
- Stan Skrzeszewski, 1993-1995
- Antoine Carro-Rehault, 1995-1999
- Souad Hubert, 1999-

List of Publications

- 1987. *Automated Systems for Access to Multilingual and Multiscript Library Materials: Problems and Solutions.* Papers from the pre-conference held at Nihon Daigaku Kaikan, Tokyo, Japan, August 21-22, 1986. Edited by Christine Bossmayer and Stephen W. Massil for the IFLA Section on Library Services to Multicultural Populations and the Section on Information Technology. Munich: K.G.Saur, 1987. ISBN 3-598-211768-4 (IFLA Publication 38)
- 1987. *Multicultural Communities: Guidelines for Library Services.* Compiled by Anne Holmes and Derek Whitehead. London: IFLA Section on Library Services to Multicultural Populations, 1987.
- 1989. *Multiculturalism and Libraries: Issues and Trends.* Proceedings of a Pre-conference Seminar held at the Commonwealth Institute (London), 13-15 August 1987. Edited by Radha Rasmussen and Maria-Teresa Herrera-Keightley London: IFLA Section on Library Services to Multicultural Populations, 1989. ISBN 1-870-66701-8
- 1990. *The Aged, Ethnicity and Information.* Proceedings of a three-day Pre-IFLA Seminar held at St. Mary's College, University of Melbourne, 22-24 August 1988. Edited by Anne Holmes and Sabina Robertson. Melbourne: Working Group on Multicultural Library Services (Victoria), 1990. ISBN 0959412468
- 1991. *New Methods and New Media in Library Services to Multicultural Populations.* Proceedings of the Seminar, Eskilstuna, Sweden, August 25-17, 1990. Tryck, Kontorsservice, 1991.
- 1992. *Multicultural Librarianship: An International Handbook.* Edited by Marie F. Zielinska with Francis T. Kirkwood under the auspices of the IFLA Section on Library Services to Multicultural Populations. Munich: K. G. Saur, 1992. ISBN 3-598-21787-0
- 1994. *Automated Systems for Access to Multilingual and Multiscript Materials.* Proceedings of the second IFLA Satellite Meeting, Madrid, August 18-19,1993. Edited by Sally McCallum and Monica Ertel for the Section on Information Technology, Section on Library Services to Multicultural Populations and the Section on Cataloguing. Munich: K. G. Saur, 1994. ISBN3-598-21797-8 (IFLA Publication 70)
- 1996. *Mobile Libraries Serving Multicultural Populations: Trinidad, Cuba, 16-17 August 1994.* IFLA Pre-Conference Seminar of the 60th IFLA General Conference: Proceedings. Organized jointly by IFLA 1994 Organizing Committee, the Section on Library Services to Multicultural Populations and the Round Table on Mobile Libraries, 1996.
- 1997. *Serving Multicultural Populations in the 21st Century: Universal Standardized Subject Headings - Present Status and Future Prospects.* Papers from the Workshop at the 62nd Conference, Beijing, China on August 26, 1996. Edited by Marcia Lei Zeng and Suzine Har Nicolescu. Prepared and coordinated by Eisuke Naito. Tokyo: NACSIS, 1997.
- 1997. *Library Service in a Multicultural Society: Papers for the IFLA Satellite Meeting, Aarhus, 26-28 August, 1997.* Edited by Niels E.Pedersen, Hillerod, Denmark: Union of Danish Librarians, Professional Group on Library Services to Immigrant and Refugees, 1997. ISBN 87-986565-0-3 (Special issue of Brogede Blade)
- 1998. *Library Services to Indigenous People: An IFLA Satellite Conference.* Conference papers and closing remarks: 12-14th of

August, 1998, Tromso, Norway. Arranged by the IFLA Section on Library Services to Multicultural Populations.
– 1998. *Multicultural Communities: Guidelines for Library Service*, 2nd edition, revised. IFLA: SLSMP, 1998.

Periodical Publications

– *Journal of Multicultural Librarianship*, 1986-1991. (volunes 1-5, 3 issues per volume)
– *Newsletter:* No. 1 Fall 1991; No. 2 Spring 1992; No. 3 Fall 1992; No. 4 Spring 1993; No. 5 Spring 1995
– *Newsletter:* Fall/Spring 1995/96; Fall/Spring 1996/97; Fall/Spring 1997/98
– *Newsletter;* Spring/Summer, Vol 1, No. 2, 1998; Fall/Spring, Vol. 1, No. 3, 1999; Fall/Winter, Vol. 2, No. 1, 2000.