



## The Librarian's Code of Ethics and Deontology: freirian reflections about socio-laboral aspects

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### ABSTRACT

**Introduction/Objective:** This paper discusses some aspects of librarian ethics based on Paulo Freire's thought. The research identifies points of the universal ethics of the human being and its importance as a code in the librarian's work. **Method:** The methodological approach uses Freire's classic texts, entitled "O compromisso do profissional com a sociedade" (The professional's commitment to society) and the work "Educação como prática da liberdade" (Education as a practice of freedom) to build reflections about professional performance. With the bibliographic research, items of the Code of Ethics and Deontology of the Brazilian Librarian are addressed, highlighting subsidies that expand the dialectical and dialogical proposal in the political, historical and social context - mediated by technology and information flows. **Results:** The diagnosis retrieves items indexed in digital platforms such as: the Oasisbr portal; the SciVerse Scopus - Elsevier; the SPELL electronic library and the Brapci base. The databases situate approaches indispensable to the contextualized teaching of ethics - which erects, grounds the character of all its members and, ensuring a contribution to citizenship. **Conclusion:** The results show that ethics and commitment are essential precepts for high professional and institutional performance. The selected documentary items are significant to the literature review study of librarian's ethics and commitment to society.

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### KEYWORDS

Librarian ethics. Occupations. Critical thinking. Occupational status. Philosophy and ethics. Responsibility.

## O código de ética e deontologia do bibliotecário: reflexões freirianas a respeito de elementos sociolaborais

### RESUMO

**Introdução/Objetivo:** Neste trabalho, discutem-se alguns aspectos da ética do bibliotecário a partir do pensamento de Paulo Freire. A pesquisa identifica pontos da ética universal do ser humano e sua importância com um código na atuação do bibliotecário. **Método:** O viés metodológico resgata textos clássicos, de Freire, intitulado 'O compromisso do profissional com a sociedade' e a obra 'Educação como prática da liberdade' para construir reflexões acerca da atuação profissional. Com a pesquisa bibliográfica, aborda-se itens do Código de Ética e Deontologia do Bibliotecário brasileiro, destacando subsídios que

ampliem a proposta dialética e dialógica no contexto político, histórico e social – mediado por tecnologia e fluxos de informação. **Resultados:** O diagnóstico recupera itens indexados em plataformas digitais como: o portal Oasisbr; o SciVerse Scopus - Elsevier; a biblioteca eletrônica SPELL e a base Brapci. As bases de dados situam abordagens imprescindíveis ao ensino contextualizado da ética – que ergue, alicerça o carácter de todos os seus membros e, garantindo um contributo para a cidadania. **Conclusão:** Os resultados mostram que a ética e o compromisso são preceitos essenciais para alta performance profissional e institucional. Os itens documentais selecionados são significativos para o estudo de revisão literária da ética e do comprometimento do bibliotecário perante a sociedade.

#### PALAVRAS-CHAVE

Ética do bibliotecário. Ocupações. Pensamento crítico. Status ocupacional. Filosofia e ética. Responsabilidade.

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JITA: AC. Relationship of LIS with other fields.



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## 1 INTRODUCTION: PERSEVERANCE AND TRANSFORMATION, MOVING AS PEOPLE

The issue of the 'doctrine of ethics' seems to be something enshrined against the social practices of document management, embraces a set of procedures relating to the production, processing, use, evaluation and archiving of documents produced and received by institutions in the exercise of their activities, regardless of the support in which the information is recorded. Thus, it is understood that the "information society places ethics as a preponderant factor in the current social context" (RODRIGUES; MIRANDA; CRESPO, 2010, p.60).

In this sense, the study aims to discuss some aspects of librarian ethics based on Paulo Freire's thought, in the investigative locus 'The professional's commitment to society' and 'Education as the practice of freedom'. Freire (2020, p. 399) claims that, "I would like to be remembered as a subject who deeply loved the world and people, animals, trees, waters, life". Thus, we seek to reflect on the professional performance of librarians in the light of ethical precepts from the Freirean perspective, through an exploratory-descriptive literature review,

The expression 'ethics and social responsibility' carries strength and impact and is commonly used as a slogan of institutional campaigns and/or supported by the Code of Ethics and Institutional Conduct, promoting, according to Silva and Garcia (2017), a culminating engagement of the aspects of citizenship in society as a whole. Still on the ethical state, it is highlighted that "ethics is a fundamental concept in the performance of information professionals and their social responsibility practices" evidences Silva and Garcia (2017, p. 549).

The social role of the ethical theme, presented on the dictates of the Code of Ethics and Deontology, shows that to exercise the profession of librarian in Brazil (Law 4.084/62), bachelors in Library Science must be registered with the Regional Council of Library Science (CFB, 2018, p. 2). The presence of the librarian is essential for the management of a library, since his or her work "is based on knowledge of the mission, objectives, areas of activity, and sociocultural profile of the target audience of the institution where the information unit in which he or she works is installed [...]" (CFB, 2018, p. 1).

The Code of Ethics and Deontology of the Brazilian Librarian (conduct guiding standards) situates the obligation of librarians to participate in issues that are pertinent to them, and the librarian's oath advises to preserve the liberal and humanistic nature of the profession, determined in the freedom of scientific research and the dignity of the human person (CFB, 2018). Given this context, the Librarianship work assumes a dynamic role within the institutions in which it operates (schools, universities, communities, hospitals, prisons, churches). The librarian labors on a humanistic path that is essential to break stereotypes, to fight practices that foster prejudice, and thus proceeds to banish oppressive ideologies that promote hatred and discrimination (MARTINS, 2022).

In the ethical and social responsibility, there is a ballast of evidence about the valorization in the professional sphere regarding the aspects and the labor practices directed to the access to information, because for Rasche (2005, p.1), "before any search for an ethics institutionalized in a code, it is necessary to be clear about what represents the profession in society, what it is to be part of a professional group".

Rasche (2005), for example, points out that deontology appears institutionalized in codes of conduct and principles, and often in codes of professional ethics that are proclaimed and voted on, drawn up by law, within councils or colleges. In short, professional ethics is intended to ensure the preservation of the professions and the livelihood of professionals. However, some approaches question the term 'professional ethics', since it elects a special kind of ethics, in this case, labor performance, instituting a real difference between members of professional groups and other members of society, thus casting the universal value of ethics (RASCHE, 2005).

Thus, without claiming to exhaust the subject and, therefore, without the concern of being conclusive, Araújo (2018) points out that the impact of the intercultural approach in the field of Information Science (IC) deepens the reflections brought by Gernot Wersig (1970s), around the idea of an ethical commitment (to persevere, transform, dream of better days) within the applied social sciences. It is pointed out that ethical practice is something universal, existing independently of times, places, and concrete experiences.

## 2 ETHICAL AND SOCIAL RESPONSIBILITY = CITIZENSHIP AND COMMITMENT

In his provocative essays, Paulo Freire instigates us with textual constructs of questions and more questions, which, in a dense way, are answered throughout his work. The works "Education as the practice of freedom" (1963) and "Education and Change" (1979) are classic publications and an indispensable reference to the field of education, but still enlightening to other areas of knowledge and fields of expertise; the following subsections rescue some of these excerpts for the IC field.

### 2.1 Who can be committed?

The bibliography in the area of librarianship, whether in approaches about the sociology of the profession or focused on labor legislation, reflects the perennial restlessness of the subject - social commitments and responsibilities. In this way, in the light of the sociology of professions it stresses that the (non-linear) development of the profession of librarian in Brazil is characterized by the trajectory and presence of elements of professionalization. In view of this, the process that architects professionalism involves control over training, the creation of professional association, legal protection and the establishment of the code of ethics, that is:

By assuming the critical perspective [...] intrinsically associated with the role that the concept of ethics assumes in his [Paulo Freire's] thought, and the humanist influence in defense of human dignity, social justice, equality and freedom that mark this ethics [...] It is not for nothing that efforts are spent and insistence is made to tarnish and invalidate the Freirean legacy for education: in 2020 Paulo Freire remains an author whose work remains current, offering 'the weapons of criticism' for resistance. That is why this is a historical moment in which it is essential to rescue and defend the Freirean legacy, and one way to accomplish this task is to clarify his ideas, to combat the distortions and caricatures that attack him, as well as to keep these ideas 'alive', pulsating in practice, in the struggle, in the concrete political performance of social movements (FERREIRA, 2021, p.66).

The ability to act and reflect, seeking to be (not just to be) in and with the world moves the possibilities of reflection, to be aware of oneself and, by a critical look at the planet - an awareness of concrete reality (here is the information society where the use, creation, distribution, manipulation and consistency of information is an expressive activity). The critical look before the world and the one to come does not welcome a posture of admiration, but calculates forms of 'action' to transform it.

Moreover, Monteiro and Vignoli (2013, p. 7) conclude that it is undeniable the "importance of the Librarian's Code of Ethics for the performance of their daily activities, to explain their knowledge, to meet the institutions and their users effectively". Thus, it is understood that the librarian is committed to society, to the institution that acts, to the values of the professional field, prioritizing access to information, availability and preservation - supported by the legislation that governs the different types of documents and the set of values that drives the social practice (and technology) of this profession, in the continuous flow of (re)thinking and safeguarding the secrecy and confidentiality of information when imperative.

## 2.2 What Transformation?

The transformation indicated by Freire is precisely the transformation of the praxis being as an agent capable of changing itself. In other terms, it ratifies that the being of praxis is the one who can practice committed action, argues Paulo Freire, in *Education and Change* (2018).

Freire (2018, p. 20) states, "the ability to act, to operate, to transform reality according to the purposes proposed by man, to which is associated his ability to reflect, which makes him a being of praxis", so it is pointed out that, as an element of the librarian's work, regarding document management, It is up to this professional to observe the paths of Librarianship and social responsibility in today's era and, therefore, it is necessary to consider that the "professional attributions are evidenced from social changes, especially from the revolution driven by ICTs, which as they occur, build challenges" (SILVA; GARCIA; SILVA; ARAUJO, 2021, p. 293).

The Freirean perspective highlights that the bias of social responsibility and ethical know-how in the first congresses organized by Brazilian librarians. Bringing the Freirean meaning around the ethical issue, one can instigate that:

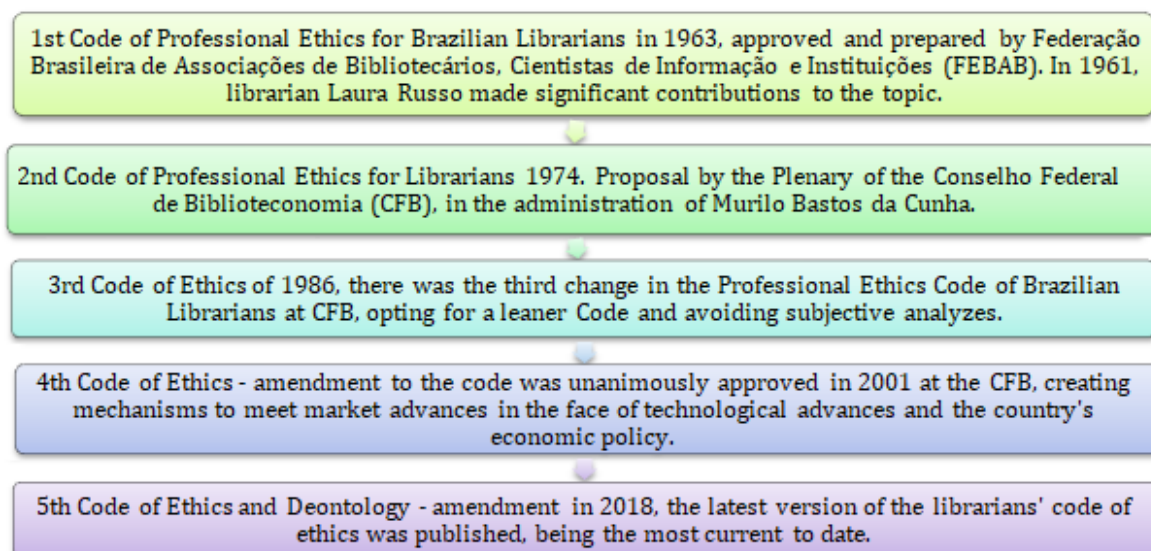
The first congress [I Brazilian Congress of Librarianship, 1954] the librarians [...] positioned themselves against censorship to libraries and requested free education in Librarianship [...] [it is also addressed] the subject of ethics beyond the formal codes created by supervisory bodies, in order to raise in the category issues of social, historical, political and economic nature, encouraging critical reflection (SANTANA.; NUNES, 2017, p.60-72).

Thus, the librarianship professional does not see in their work only the mere implementation of techniques, it is necessary to develop skills, abilities and attitudes to act and reflect. To act and reflect on the concrete reality and, aiming at a greater participation of the librarianship class, the Federal Council of Library Science (CFB) opened a public online consultation in 2017 to include the socio-historical-cultural transformations of the activity, showing that the inclusion is based on a dialectical perspective. Therefore, all professionals in the country could analyze and discuss the proposed text of the new 'Librarian's Code of Ethics and Deontology' and guide ways of working contributions.

The update and the new Librarian's Code of Ethics was an invitation to improve the form that projects itself in its own essence, as a field of experimentation, cultivation and production that it intends to be, and that leads the thought to search for an increasingly well-integrated coherence. The librarian, coordinator and counselor of the Ethics Commission of the Regional Council of Librarianship (CRB) of the 6th Region (States of Minas Gerais and Espírito Santo) - Edvânia Guedes - argues that the modernization of the text of the new "Librarian's Code of Ethics and Deontology" is one of the demands, as a response to the wishes of the working class. Guedes (CRB-6/1686) states that "we live in a time of change and much of it is related to information. It is important to reflect on the way we act, aiming to achieve more and more recognition of the profession by the market and society" (CRB6, 2017, p.1).

When studying the evolution of the codes of ethics of librarianship, it is verified, approximately, over 60 years, five punctual transitions (Figure 1) .

Figure 1. The chronology and advances of the Librarianship codes of ethics



Source: the authors, based on CRB and CFB, jul. 2022.

From these transformations, it is understood that the exercise and the social role of the librarian is built and transformed in reality [marked by unfinishedness]; and, from this ambience, the professional does not perform mere research techniques and diplomacy, but develops a refined and careful ability to see the world [and feel with the world]. For this reason, Freire "insists on the impossibility that the human being [erected socially and historically] remains outside ethics, far from it even" (POLLI, 2013, p.38).

Similarly, work in institutions, such as the library, presents a living narrative, a construction of reality, mediated by the social. Promptly, one may ask: what dimensions and social and educational policy perspectives does the librarian's work carry? What relationships exist between librarians and their mission, given the humanizing role they play? Moreover, the work of Paulo Freire (1967, 2018) shows that this man-reality or man-world relationship alludes to world transformation, whose product, in turn, conditions both, action and reflection - and, this is intrinsic to the social sphere and its demands.

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### 2.3 Humanization, Solidarity with Whom?

It is also worth asking how to mediate this agenda of humanization and solidarity? How is it possible to use forms of informational mediation around narratives of social empowerment? It is also noteworthy that the Brazilian institutionalization of the field of action of the librarianship professional was an achievement - and also the exhaustion of the agenda - of the associativism established through the Brazilian Federation of Associations of Librarians, Information Scientists and Institutions (FEBAB). In line with the reflections of Silva and Orrico (2015, p. 98), it is understood that the field of librarianship configures a historical process that characterizes the meanings in dispute for "the library (object), librarianship (knowledge) and the librarian (expert)".

Not coincidentally, Roncaglio (2013) points out, Librarianship (which constitutes and is constituted by a plurality of sociocultural perspectives of understanding holdings, libraries and collections) approaches IC and presents itself as a discipline in search, first, of its identity and autonomy as an applied social science and, secondly, as a discipline aware of the need and ability to establish dialogues with other areas of knowledge.

It is worth pointing out that it is precisely the humanization, therefore, also refers to the possibility that a doing (librarianship, technoinformational and communicative) that creates the identity between what is proposed to be disclosed and created in the working spaces of the

library professional - in several categories of libraries, either by documentary genre, audiovisual genre or by the nature of the collections (medical, engineering and other libraries). Moreover, engagement is a form of solidarity with universal pain, and the librarian's visibility is intrinsically linked to his or her social function.

According to Freire (1996, p.20), "it is in the domain of decision, evaluation, freedom, rupture, and option, that the need for Ethics is established and responsibility is imposed". So, it is up to the librarian to ask himself: solidarity with whom? In a macro sense [the community], directing the library open to the population, a social institution that wants to mediate different alternatives of social protagonism to form subjects aware of their responsibilities and properly committed - committed in their relationship with the other, with responsibility and transparency in practice. Thus, it is understood that:

Ethical behavior is, or should be, embedded in all activities, whether they are practical or theoretical, technical, political or social. During professional practice it is important to ask yourself to whom your decision making will benefit, or even if it could be harmful to someone. It is of utmost importance to ask yourself about the impacts of your actions; ethics is in practice, in action. Far beyond theory, ethics is an individual and collective action on behalf of the whole. Ethics must transcend speeches and codes of ethics that pretend good intentions (PAULA, 2020, p.127).

Likewise, at the same time that the current reality is characterized by the presence of new spaces for the construction of new subjects and social identities, thus expressing the relationships between associativism, librarian education and their labor market. Therefore, ethics does not establish exclusively the compliance with certain professional, institutional or technological procedures. Given this, with a holistic look, Gadotti (1996) and Araújo (2018) warn that 'ethics' involves components of tension between procedures and expectations, between values (of different peoples and knowledges) and their mentalities - that is, interaction and echo in the tenuous thread of technology and the political economy of information. | 7

## 2.4 Transform What? and Who?

The commitment and transformation are in the sphere of professionals and the library itself, it is worth reflecting further on 'what to transform' and 'to whom to transform'. It is verified that the praxis of the librarian from Freirean legacy, i.e., as the conscious action to transform what is into what should be, the insufficiencies and structural problems of the institutions, in the librarianship context, by themselves do not justify the professional passivity in the face of challenges to transform it into an exemplary entity of society.

This reflective posture emphasizes an indispensable aspect to the librarian - who, through ethical exercise, acts, with the elevation of his level of consciousness, to better understand and bring about the social understanding of the librarian, as a protagonist and moral responsible for his actions and commitments.

Freire's criticality seems to be the possibility for man to humanize himself, and Freire is considered to assume "hope and dream" as essential to make human existence "something better". In this way, it is understood that

Finally, we must leave an anthropocentric vision to cultivate a holistic vision, founded on a planetary ethical reference, above genres, species, and kingdoms. Paulo Freire told us in his last book about an "ethics of the human race", pointing to the possible dream of a humanity united around a common goal of justice, peace, and prosperity for all. That is the dream. It is a matter of making it historically feasible. [The power of Paulo Freire's work [...] [is] to dream of a world that is "more human, less ugly and more just". He was a kind of guardian of utopia. This is the legacy he left us. This legacy is, above all, a legacy of hope [...]. As a tender warrior of words, Paulo Freire criticized and attacked the neoliberal market ethic, but he hoped to overcome it by an integral human ethic. He believed in history as a possibility and not as fatality. To continue Freire [...] [is] to "reinvent" him, as he himself said (GADOTTI, 2007, p. 90).

Within the Freirean theoretical framework, Gadotti (2007) indicates that humanizing presupposes exercising the professional technique centered on man and exercising it as a Human Being, rather than as a Technical Being. The magnitude and temporal support of Freirean work proclaims "the commitment to the world, which must be humanized for the humanization of men, responsibility with these, with history" (FREIRE, 2018, p. 22).

Moreover, sharing the Freirean conception of education, the labor resourcefulness collaborates with the reflection of the human being - interacting being in libraries, not just a simple user. If this commitment constitutes a purpose and a duty and willingness of the librarian, he/she is contributing to extend to his/her public (internal and external) the ethical exercise of which he/she practices/participates daily.

### 3 METHODOLOGY

This work is a literature review of exploratory-descriptive nature, using the following databases: a) the Brazilian Portal of Open Access Scientific Publications and Data (Oasisbr), of the Brazilian Institute of Information in Science and Technology (Ibict); b) the electronic library Scientific Periodicals Electronic Library (Spell); c) SciVerse Scopus (database of abstracts and citations from Elsevier); and, the Reference Database of Journal Articles in Information Science (Brapci). To retrieve information, the combination of descriptors used involves - ethics and librarianship, spheres inherent contributions and the Freirean legacy for librarianship education.

The selection of the digital platforms comes from brief survey with final-year students of the Bachelor's degree in Librarianship at the Federal University of Espírito Santo (Ufes, Vitória, Brazil) in the two semesters of 2021. The publications situate the main 'directions' and reading paths taken by these students. The documentary items retrieved for the literature review study were published in Portuguese and English language between the years 1973 to 2022 and pertinent to the theme.

As inclusion criteria, we adopted articles and scientific websites (bibliographic survey) that presented the subject according to the objectives of the work; books that contained the content about the code of ethics for librarians; articles in Portuguese or translated, published preferably in the final years of the second decade of the 21st century. Editorials, newspaper articles, reviews, informal case reports, non-scientific texts and scientific articles with no available text in full online were excluded, thus encompassing a careful analysis of the quality of the selected literature. The selected documentary items were collected in the first half of 2022, accompanied by a reflective analysis and reading - watching the phenomena (descriptive and bibliographic) central to the study to expose the interpretations of the research.

### 4 THE LIBRARY AND THE FREIRIAN PHILOSOPHY: EXCHANGES, VALUES AND TRANSPARENCY

Freirean statements about the ethical issue plan a commitment loaded with humanism and that must be scientifically based, that is, this professional (the librarian) is required constant restlessness and improvement. Thus, it is emphasized that

Paulo Freire is someone who is always on the side of life, and especially of a dignified, just, beautiful life, and authoritarian governments, like the one we have today in Brazil, are on the side of death, they naturalize it, trivialize it, promote it through what some theorists, like Achile Mbembe call a necropolitics, that is, a politics of death, which takes care of death, which stimulates and lives from death and, at the same time, despises life [. ...] [So] nothing is more contrary to an authoritarian government than a girl's pedagogy of the question as stated by Paulo Freire (LOPES; KOHAN, 2021, p.106).



In this way, Gomes (2021) notes that the effectiveness of information mediation involves five dimensions - dialogic, aesthetic, formative, ethical and political - constructs that guide the appropriation of information consciously and the expansion of social leadership, both of the mediating librarian and the other interactants of the information unit.

In view of the above, ethics and morals are essential precepts in the performance of any professional. For Gomes (2021), the conscious mediator action restricts the violation of ethics in the informational work and in the affirmation of interactions and ethical conduct of librarians. Moreover, the act of mediating directs the enlargement of social protagonism in the 21st century, and Gomes (2021) claims that the humanizing and promising path of ethical construction of social relations becomes able to ensure and project a critical ambience - that is, a network of dialogues in a creative space of alterity.

Given the interdisciplinary mandalas of ethical responsibility, it is pointed out that advances in the principles and Research Ethics Committees, for example, tend to harmonize (from premises of Freirean thought) delineations to promote dialogue, emancipation, love, the problematization of reality, the shared construction of knowledge, and the commitment to the construction of popular democratic projects. It is understood, thus, that the ethical specificities of research in the Human and Social Sciences, defined as political-pedagogical praxis, referring to the Freirean conception of the human being as a being of praxis, that is, a being of relations in a world of relations.

Souza (2021, p.101) points out that Freire's perspective is "not to accept ethical formation when technical and scientific preparation, because he believes it is inherent to the educational process". However, the researcher shows that there are peculiar curricular elements that deal with the Librarians' Code of Ethics, suggesting principles of conduct and responsibilities of the profession, as a way of educational preparation to address inconsistencies in cases of ethical deviation (SOUZA, 2021).

The Freirean assumptions of ethics meet the social responsibility and citizenship, aligning, in this perspective, the precepts of public and community libraries and also in the framework of collective action of professionals, especially in the face of the ethical principles of librarians. The IFLA/UNESCO Manifesto (1994) states that - the librarian acts - "as a living force for education, culture and information, and as an essential agent for the promotion of peace and spiritual welfare in the minds of men and women". Furthermore, Paulo Freire's legacy has been translated into experiences (in libraries) with potential for the production and dissemination of scientific knowledge in culture.

Freire's legacy expands a pedagogy in favor of the socialization (sharing) of information in an innovative perspective, where the primacy of knowledge considered valid for the group succeeds (SILVA; FREIRE, 2013). Furthermore, it is understood that:

Paulo Freire attacked the market ethic supported by neoliberalism because it is based on the logic of control, and affirmed an integral ethic of the human being. Education cannot be guided by the paradigm of the capitalist company that emphasizes efficiency only. This paradigm ignores the human being. For this paradigm, the human being functions only as a pure economic agent, a "human factor". The pedagogical act is democratic by nature, the entrepreneurial act is guided by the "logic of control". Neoliberalism manages to naturalize inequality. This is why Paulo Freire calls our attention to the need to observe the process of the construction of democratic subjectivity, showing, on the contrary, that inequality is not natural. We need to sharpen our capacity for estrangement. We need to be careful with the anesthesia of neoliberal ideology: it is fatalistic, it lives from a fatalistic discourse. But there is no reality as mistress of itself. Neoliberalism acts as if globalization were a definitive reality and not a historical category (GADOTTI, 2007, p. 80).

Thus, borrowing Freire's ideas (1967; 2018), man cannot be reduced to a simple object of techniques, since education is a liberating practice from a humanistic perspective. In an effort to bring bibliographic studies closer to Freire's and his followers' productions (GADOTTI, 1996), Brazilian authors of IC point out that there is an urgent need for an ethics area that affirms the human being in his condition as a subject of utopia, which in ethical action (universal

of the human being) are integrated to a list of ruptures:

From Freire's point of view, "ethics" is a vision of man not as a "quasi-thing", as an "object" or even as a "machine" of the social system, based on the social-historical logic of things. In his perspective, man is not worth for what he has, but for what he is, that is, "the human being" (CARLOS; SILVA, 2021, p. 340).

The strength of this legacy directs many looks towards the commitment of reinventing informational practices - in different environments and dynamic information contexts - that will apply the Freirian legacy in the light of social representations, as pointed out by Gadotti (1996), Ijuim (2009), and Bedendo (2021). Thus, one can learn such conceptions and project Freirean ideas into the fertile and ethical terrain that is to expand the contribution of IC in society. Paulo Freire's ultimate defense, cites Ijuim (2009), invokes the 'historical project' - of assuming the duty to persist (resistance), in a perennially building singular national project around social commitment.

The evolution of philosophical thought shows that the human mind is not capable of exhausting all the richness of reality, and thus, "making reasonable decisions in uncertain situations in search of the best possible decision became the foundation of the typical ethics of the 20th century, the ethics of responsibility," according to Finkler, Caetano, and Ramos (2013, p. 3036). Thus, the researchers report two ways of conceiving ethics: I) the deontological construct (Professional Ethics), which orders to act from a known answer (about the true, correct or good) - the most traditional form of ethics in the professions; and, II) "the ethics that is based on personal reflection and self-criticism, the exercise of listening and dialogue to understand, and that orders to act with caution when one does not know what decision would be best" (FINKLER; CAETANO; RAMOS, 2013, p. 3036).

Thus, it is understood that the ethical dimension is irreplaceable and involves the professional's commitment to society as a whole. It is understood that the global aspirations and interests of the librarianship context also reflect in attitudes. Hence, the need for firmness in the librarian's intervention. Such firmness is essential for other interactors to realize that access to information is not merely an action of benevolence or welfarism, but involves the fundamental principle of ethics and democratic coexistence in the rule of law. However, it is considered that the mediation of information is also and above all transmitted by the consistency between the speech of the librarian and his attitudes in the institutional reception. | 10

## 5 FINAL CONSIDERATIONS

You have to hope, but hope from the verb to hope, because there are people who have hope from the verb to hope. And hope from the verb to wait is not hope, it is waiting. To hope is to get up, to hope is to go after, to hope is to build, to hope is not to give up! To hope is to carry on, to hope is to join with others to do it another way (FREIRE, 1992, p. 111).

In the context of loyalty and commitment, the theme of ethics is perpetuated and, persisting the principle, and the posture, of humanization, by action and reflection that ethical organization provides confidence to society. Moreover, one can state that responsiveness and reliability are useful ethical attributes that are indispensable to the quality of products and services in the context of library institutions and information dissemination practices.

Thus, it is emphasized that the building of a democratic society based on ethical principles is dynamic, as new facts and different conflicts always arise that need to be decided from the dialogue, from the healthy interdisciplinary interactions, which explaining the light of Freire (1967), around the difference between existing and living - given that existing goes beyond living because it is more than being in the world (it is transcending, discerning, dialoguing are exclusivities of existing). In this way, it is verified that the present time carries several reflections and vast claims on behalf of research ethics (which is not restricted to the relationship between the researcher and the research subjects or participants) and shows an

ethical construction with a normative, prescriptive, which determines what should be reality.

By way of conclusion it is stated that ethics also involves the capacity for reflection and pondering, and also drags the exercise of self-criticism, bringing about the development of humanizing values and the development of top management in the institutions. Regarding "the axis of informational ethics, it is notorious that professionals are aware of the importance of their labor field and all the ethical parameters for the librarian to walk in a legal way, following ethical precepts," as reported by Silva and Garcia (2017, p.557).

Therefore, if there is in Paulo Freire the unfolding of a pedagogy/philosophy in favor of socialization (sharing) and, it can be said by Freirean fragments that humanistic training makes it possible to think ethics librarianship context around personal and professional improvement, situating the relevance of social responsibility, the criticality of librarians in regional scientific and technological development. Moreover, if proliferation of experiences in the librarianship context expressed in the National Meeting of Research in Information Science (Enancib) refers to the challenges of ethics around the curricula/teaching and teaching practices in Librarianship, professional conduct in the face of the Access to Information Law (BRASIL, 2011) and the development of skills for the search and use of information for the defense of human rights and social memory.

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