

# Bibliotekarstudentens nettleksikon om litteratur og medier

Av Helge Ridderstrøm (førsteamanuensis ved OsloMet – storbyuniversitetet)

Sist oppdatert 08.12.20

## Bibliotekutslettelse

Engelsk: “libricide”. Bokutrensning og bibliotekdestruksjon for å ødelegge bøker og utslette dem for alltid. Bevisst og villet ødeleggelse av bøker og boksamlinger/ bibliotek. Det kan bestå i plyndring, hærverk, bokbål, bibliotek som bombemål i krig, og lignende. Det kan være systematisk utslettelse eller selektiv destruksjon (“rensing” av det “urene”). Oftest er målet å ødelegge en nasjons eller en etnisk, religiøs eller politisk gruppe sin identitet og selvhevdelse via ødeleggelse av bøker og bibliotek.

Begrepet brukes når “books and libraries are systematically looted, bombed, and burned [...] a deliberate and calculated attack on the culture of a group is launched [...] “Libricide” is defined in the Oxford English Dictionary as a rare term, denoting simply “the killing of a book.” It combines the idea of book and slaughter (in the same way that “homicide” refers to the murder of a person) and its etymology reflects a link to genocide and ethnocide. [...] libricide is an identifiable secondary pattern or sub-phenomena occurring within the framework of genocide and ethnocide.” (Knuth 2003 s. vii-viii)

“[I]deologically driven and systemic destruction of books and libraries [...] paralleled acts of genocide in the 20th century. [...] Commemorating and celebrating our “own” while destroying and eliminating the “other” is a pervasive logic of genocide that was frequently deployed by the state.” (Cheran Rudhramoorthy i <http://www.raco.cat/index.php/Indialogs/article/viewFile/307706/397683>; lesedato 20.09.16)

Bibliotekutslettelse er ikke tilfeldig hærverk eller sporadisk tyveri av bokskatter, men er en stat eller regime sin politikk. Det er ikke bare generell vandalisme i en krig eller krigsligende situasjon, men destruksjonen er intendert og systematisk (Knuth 2003 s. 9). Det er ifølge Rebecca Knuth “regime-sponsored, ideologically driven destruction of books and libraries” (2003 s. 5). “Libricide involves regime-sponsored activities [...] A slide toward extremism may trigger an initial stage of libricide, which involves the homogenization of national discourse and censorship of public libraries.” (Knuth 2003 s. 54) Men det kan være vanskelig å avgjøre hvor planlagt og bevisst ødeleggelsen var. “[T]he overlay of influencing factors and chaotic conditions often makes it difficult to determine whether acts of destruction are accidental or intentional.” (Knuth 2003 s. 50)

“Destruction” “may refer to the physical destruction of its [et biblioteks] collection, or to the dismantlement and dispersal of a collection through looting or widespread purging. The destruction of a library involves not only loss or damage to its material contents, but curtailment of its ability to serve personal, sociocultural, and political functions.” (Knuth 2003 s. xi)

“[R]egimes that commit genocide also destroy the material expressions of their victims’ culture, books and libraries” (Knuth 2003 s. 6). “Either the group and/or its cultural expressions are perceived as threatening and standing in the way of extremists’ goals.” (Knuth 2003 s. 9) “[W]hen libraries were identified as hindering ideological transformation and impeding progress toward the desired utopia, they were attacked and sometimes eliminated, along with their human possessors.” (Knuth 2003 s. 236)

Et regime kan igangsette omfattende, systematisk “censorship and purging. This may escalate into the annihilation of the materials of a particular despised group, often a religious, racial, or political group. In extreme cases, revolutionaries who view libraries as remnants of a pernicious social or political system carry out massive destruction. [...] acts of vandalism or trophy collection. [...] Destroying the enemy’s intellectual and cultural institutions is a means of breaking the will to resist, eliminating competition, and neutralizing the threat that the other nation’s creeds and values may pose to one’s own. [...] Such conquests result in the devaluation of entire peoples and cultures.” (Knuth 2003 s. 51- 52) Rasingen “damages the self-esteem of group members. It also compromises, on many levels, the group’s future.” (Knuth 2003 s. 45)

“The destruction of books and libraries is often goal-oriented and carefully rationalized within struggles between opposing worldviews. [...] A lot of the information that’s destroyed is the type that sustains – historically or culturally – the other side. If you want to dominate an enemy, you have to neutralize or negate them; take away any sort of information that stands up against you and the type of political and social approaches you want to implement, or that supports the memory of whatever system was operative before the conquest. [...] this strain of book destruction that, for the people who do it, is seen not as a retrograde behavior but as a sign of progressivism; this idea that the past, history, is the enemy that needs to be identified and neutralized. [...] individuals involved with extensive destruction of libraries often believe that their ideology demands the expunging of the past, of the old ways of doing things. That it’s a revolutionary process; that it purifies. [...] Most battles over the fate of books and libraries are finally battles between extremist ideologies and humanistic democracy – between illiberal ideas and liberal ideas, between repression and human rights. They often stem from anti-intellectual, anti-cosmopolitan, anti-modern, anti-international attitudes.” (Rebecca Knuth i <http://www.cabinetmagazine.org/issues/12/kastner.php>; lesedato 04.10.16)

“Ideologues fear books. [...] Since ideologies thrive on intellectual closure, books and libraries fall under tremendous suspicion as entities that support both traditional systems and intellectual expansion, and have the potential to influence individual perception and to sow dissent.” (Knuth 2003 s. 55)

Bibliotek representerer “written heritage” (Knuth 2003 s. viii-ix). “[T]he fate of libraries reflects the fate of culture in general” (Knuth 2003 s. 23). Kulturarv utslettes. “Every war involves not only the homicide of combatants and civilians, but also massive damage and destruction of cultural heritage. [...] Religious wars aimed at destroying the culture of the other as a blasphemous contradiction to one’s own beliefs.” (Aleida Assmann i Watteuw, Collier m.fl. 2016)

Uslettelsen av vanligvis drevet av ideologisk fanatisme, og målet kan f.eks. være å fjerne bevis for at en gruppe har bodd i et område, knuse motstandsviljen og nøytralisere en trussel, og/eller å knekke den intellektuelle eliten i et land eller i en etnisk gruppe. Et bibliotek kan oppfattes som et symbol på et undertrykkende regime som revolusjonen skal feie bort. Et sosialt og politisk system skal utslettes. Økonomisk verdifulle bøker som stjeles fra et berømt bibliotek, kan fungere som både krigsbytte, trofeer og som en ydmykelse for landet som eier biblioteket. Bøker har blitt “triumphantly carried home as prizes of war.” (Knuth 2003 s. 61) Det dreier seg dessuten ofte om kulturell imperialisme i et erobret, okkupert land. Erobrerne vil ødelegge fiendens kulturelle og intellektuelle institusjoner i det landet som har blitt erobret. Bibliotekutslettelse har i mange kriger blitt brukt som “a tool of subjugation, and part of a concerted effort to destroy identity because identity, of course, serves as a rallying point for resistance.” (Knuth 2003 s. 160) “[B]eliefs, co-opted by extremists and transformed into ideologies, rationalize the identification of textual materials as tools of the enemy or as enemies themselves.” (Knuth 2003 s. ix)

“Because libricide usually occurs during war or massive civil unrest, books and even entire collections become flotsam as they undergo general looting, random vandalism, combat conditions, and urban bombing. In addition, calculations can be conflated by political factors, such as post-war revenge or cultural restitution motives or ongoing authoritarian controls on information.” (Knuth 2003 s. xi)

“Tribal and nationalist interests often find it advantageous to damage international information systems because the cooperative relationships these systems foster might extend to efforts to curb their aggression.” (Knuth 2003 s. 44)

Bokutslettelse er en trussel mot kulturelt mangfold, demokrati og humanistisk sivilisasjon. Diktatur- og imperialist-stater frykter pluralisme. Særlig totalitære, ekstremistiske regimer fører ideologidrevet krig som inkluderer destruksjon av hele bibliotek. “Extremism is the natural enemy of books” (Knuth 2003 s. 166).

“[T]wentieth-century libricide reflected battles between extremist ideologies and democratic humanism and internationalism.” (Knuth 2003 s. x)

“The victims’ sense of loss, shared by many throughout the world, is tied to the perception that books and libraries are the living tissue of culture; the burning of books (as burning is often the means to their end) thus violates ideals of truth, beauty, and progress – and civilization itself.” (Knuth 2003 s. 1) Angrepene fungerer som “attacks on value systems such as humanism, democracy, and multiculturalism” (Knuth 2003 s. 10). “[W]here literature exists, there is civilization; without books, civilization falters.” (Knuth 2003 s. 3)

“The goal of extremist regimes was complete control, and books and libraries were compromised by their association with humanism, the creed of enemy democracies. Indeed, the twentieth-century ideologues despised humanists, who valued books and libraries for precisely those qualities that pitted them against ideologues. Regardless of their individual agendas, books ultimately, by their very existence and coexistence with the entirety of the world’s print literature, support individualism, pluralism, creativity, rationalism, freedom of information, critical thinking, and intellectual freedom. The ideologue must reject traditional knowledge in order to look to the future, while the humanist actively seeks inspiration from the past.” (Knuth 2003 s. 236)

“Extremists need to control humanist institutions and transform them from cultural resources into political tools, part of the overall machine of the revolution. Ideologues censor and then reconstruct their own libraries and those of conquered enemies, or they destroy books or entire libraries outright because they fear the connection between libraries and alternate belief systems, especially humanism, which allow for pluralism. Books and libraries are destroyed not only because of their functions within a society, but because, by the twentieth century, books, libraries, and all intellectual pursuits had become clearly linked to humanism. Their destruction was part of an overall system of eliminating the influence of humanism in the sociopolitical arena, particularly as concerned intellectuals, scholarship, science, history, and foreign relations.” (Knuth 2003 s. 238)

Motstykket til fanatisme og ideologisk ensretting er “democratic, liberal humanism [...] world culture and multiculturalism.” (Knuth 2003 s. xii) “It is because institutions like libraries support humanist values that they are often among the first casualties in ideologically based warfare or internal revolution. For the ideologue, the individual and all cultural institutions are merely means to an end.” (Knuth 2003 s. 36) “In addition to their innate vitality, books animate societies, and libraries collect the stories that give shape and meaning to our lives, helping individuals and cultures to orient and know themselves, to connect with each other, [...] self to self, past to future, and future to past. [...] Victims often attribute assaults on books to a fanatic and crazy hatred of life, learning, memory, and civilization and frequently typify the perpetrators as barbaric or Stone-Aged.” (Knuth 2003 s. 2) “For revolutionaries, books represent, even embody the oppressor because they support skills, values, and the oppressive way of life of the bourgeoisie.” (Knuth 2003 s. 66)

“Books are feared as an alternative voice – a voice not necessarily of dissent but of difference (Tuchman 1980).” (Knuth 2003 s. 69) “Because books and libraries preserve memory, provide witness, store evidence of the validity of a multitude of perspectives, facilitate intellectual freedom, and support group identity, they are carefully controlled, sanitized, and even extensively purged.” (Knuth 2003 s. 71) “Because libraries express the humanist and democratic values that have come to characterize modern society and internationalism, violence directed at them is also an attack on these ideals, serving instead a world view in which the individual being exists solely to serve the collective mission of the state. Dignity, worth, and rights (including the right to choice, individual advancement, and survival) are not personal property because these qualities are a threat to the kind of regime that enforces orthodoxy through highly authoritarian and totalitarian controls.” (Knuth 2003 s. 49)

“Popular historian Barbara Tuchman’s 1980 address at the Library of i Congress describes the humanist’s attitude toward books: “Books are the carriers of civilization. Without books, history is silent, literature dumb, science crippled, thought and speculation at a standstill. Without books, the development of civilization would have been impossible. They are engines of change, windows on the world, and (as a poet has said) ‘lighthouses erected in the sea of time.’ They are companions, teachers, magicians, bankers of the treasures of the mind. Books are humanity in print” (Tuchman 1980,13).” (Knuth 2003 s. 5)

Den tysk-amerikanske sosiologen Leo Löwenthal skrev i essayet “Calibans arv” (1987) bl.a. om disse typene utslettelse:

“- *the extinction of history*. After a political regime change, there is often the desire to eliminate the past and to replace it by a new foundational narrative. As history is always composed of different strands and layers, it is also polyvocal and complex, undermining the construction of a single legitimizing narrative. For the new political power to start over and to present itself as new, it has to wipe the slate of history clean, creating a tabula rasa to prevent contradictions and claims to another reality.

- *acts of purification*. This involves ongoing acts that persecute and destroy any opinion or idea that jars with the obligatory truth of the regime in the present. It is the practice of censorship and *damnatio memoriae* that has been fostered by all regimes built on absolute truth and totalitarian power.” (gjengitt fra Watteeuw, Collier m.fl. 2016)

Internasjonal lovgivning om kulturverdier har bidratt til at “the age-old tradition of vandalism and libricide could be officially condemned and the perpetrators could be publicly stigmatized as ‘enemies of mankind’ (Svenson, p. 221). The concept of universal humanity as invented by the preservationists and heritage makers [...] found its constitution in the Geneva Conventions of 1899 and 1907 and in the

preamble of the Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict of 1954. The resolution holds that: “damage to cultural property belonging to any people whatsoever means damage to the cultural heritage of all mankind, since each people makes a contribution to the culture of the world. (...) The preservation of all cultural heritage is of great importance for all peoples of the world and (...) it is important that this heritage should receive international protection.” ” (Aleida Assmann i Watteuw, Collier m.fl. 2016)

“[A]mong the different explanations for the ultimate demise of the great library at Alexandria is the hypothesis that alternate purging by religious groups (Christians and Muslims) was frequent, and that the destruction occurred not in a single catastrophic incident, but over time.” (Knuth 2003 s. 22)

“Throughout history, extremist rulers have declared the necessity of destroying books and libraries. In 640 A.D., after the Arabic conquest of Egypt, Omar the Caliph is said to have instructed his commander, “If these writings of the Greeks agree with the book of God, they are useless and need not be preserved; if they disagree, they are pernicious and ought to be destroyed” – whereupon the manuscripts of the Alexandrian Library were used as fuel to heat the 4,000 baths of the city” (Knuth 2003 s. 55-56).

“The devastation by British troops of Washington, D.C., in 1814, especially the burning of the Capitol building and the national library, was internationally condemned. Napoleon’s systematic looting of cultural property in occupied territories precipitated a series of precedent-setting regulatory conventions and codes. The 1815 Convention of Paris ordered the return of items pilfered by the French to the country of origin and established that looting of cultural property was contrary to the principles of justice (Kaye 1997). During the American Civil War, the 1863 Lieber Code, perhaps the first known attempt to codify the principles of cultural protection, specified that soldiers must respect institutions such as churches, schools, and libraries (Kaye 1997).” (Knuth 2003 s. 244)

Et eksempel fra 1. verdenskrig: “The destruction of the Leuven library was an early tragedy of the war. During the first few days of hostilities, whilst German forces were moving through Belgium on their way to France, troops occupied and ravaged the historic Belgian city of Leuven. The fourteenth century University Hall and the eighteenth century library wing of ancient manuscripts were devastated on the 25th August 1914, destroying three hundred thousand books and a thousand manuscripts. This was seen as a direct attack on learning and culture and caused outrage worldwide from international academic institutions.” (<http://www.wwl.manchester.ac.uk/destruction-of-the-university-of-leuven-library/>; lesedato 19.12.17)

“The Germans, staunch nationalists, established the precedent of destruction of cultural artifacts as a tool of modern war when, in 1914, they deliberately burned

the ancient university library at Louvain, Belgium, and experimented with other terrorist acts against the population. Louvain was an iconic event that signaled the arrival of new wartime tactics based on the notions that breaking the will of the enemy population was key to victory.” (Knuth 2003 s. 244)

“In 1914 the destruction of Leuven university library, and with it much of the northern European renaissance, was taken by the Allies as clear evidence of the end of German civilisation: that Germany was peopled by barbarians. In the treatment of the town’s population and buildings, and in the burning of the library, the Allies were given propaganda on a huge scale, as we can see from the surviving ephemera and official reports that were published over the following few weeks and months. It was a further, and powerful, reason to fight German aggression. Human misery and death was given an extra dimension, defined in historical and cultural terms.” (David McKitterick i Watteeuw, Collier m.fl. 2016)

“Against this background of a new culture of heritage, we can better assess the assault on the Leuven library. The German attack was launched in a spirit of hatred and revenge. This destruction of cultural heritage did not serve any strategic or military purpose. The traumatic blow was aimed directly at the identity of the city and the country as a whole. [...] from the very beginning of the First World War, the burning of the library of Leuven and the bombing of the cathedral of Rheims became international symbols of German atrocities deviating from the European path.” (Aleida Assmann i Watteeuw, Collier m.fl. 2016)

“[T]he German destruction of the library at Louvain in Belgium, during World War I. [...] During a six-day period in late August 1914 during which the Germans sacked the city, they destroyed some 230,000 volumes at the library, including a collection of 750 medieval manuscripts and more than a thousand incunabula. The telling thing about that incident was that they destroyed the Louvain library in World War I and then promptly destroyed it again in World War II, almost as if to repudiate any of the outcry over the first destruction. In fact, strategic attacks on cultural institutions were formally incorporated into German war theory through the notion of the *kriegsbrauch*, which stated that “war cannot be conducted merely against the combatants of an enemy state, but must seek to destroy the total material and intellectual (*geistig*) resources of the enemy.” ” (Rebecca Knuth i <http://www.cabinetmagazine.org/issues/12/kastner.php>; lesedato 04.10.16)

I krigen mellom Japan og Kina i årene 1937-45 drepte japanerne “somewhere between two to six million Chinese during their occupation, destroyed or dispersed between 2,000 and 2,500 libraries (Lin 1998). College and university libraries were prime targets” (Knuth 2003 s. 175). “A prototypical militaristic regime, Japan’s quest for empire in the 1930s and 1940s resulted in the murder of almost six million men, women, and children; during their occupation of China, Korea, Indonesia, Burma, Indochina, and elsewhere in Asia, the odds in these regions of being killed by a Japanese militarist in any given year was about 1 percent

(Rummel 1992). The destruction toll for books and libraries paralleled this in ferocity. For example, the Japanese destroyed every library in the Philippines.” (Knuth 2003 s. 60)

I løpet av Krystallnatten i Nazi-Tyskland i 1933 “the windows of 7,500 Jewish businesses were smashed and the streets of Germany were littered with glass. Hundreds of synagogues and schools were destroyed as well as Jewish artifacts and books, including 16,000 volumes in the Jewish community center in Frankfurt am Main” (Knuth 2003 s. 84).

“In 1940 Russian troops occupied the Baltic states of Estonia, Latvia and Lithuania and “cleansed” the bookstores and libraries, burning unacceptable titles and proscribing 4,000 books and pamphlets as part of the process of transforming the cultural environment to align with Communist tenets. In 1941 the Nazis conquered these states, purged Communist materials, and aligned printed materials and cultural institutions within the tenets of Nazism.” (Knuth 2003 s. 56)

Nazistene “sought the total eradication of the Jews and destroyed thousands of texts – but in a quirk of fate, preserved many of their confiscated libraries for use in institutes devoted to the solution of the “Jewish problem.” ” (Knuth 2003 s. 33) “In Germany and Poland, synagogues were demolished and Jewish books and libraries were methodically destroyed or confiscated for use in institutes devoted to addressing the “Jewish problem.” ” (Knuth 2003 s. 63) “Catholic libraries were often treated in the same way – religion being the natural enemy of Nazism, and, indeed, any extremist ideology.” (Knuth 2003 s. 93)

Warszawa hadde i 1939 “fifty Jewish libraries. Some collections were saved from immediate destruction and placed under the supervision of German professors and experts, who oversaw their disposal. They were apportioned to German libraries or special institutes assigned with the task of studying the Jewish problem. Thus, while many small personal collections and local libraries containing *pinkassim* (records of synagogues, burial societies, Rabinic courts, etc.) were destroyed during the deportations or subsequently pulped to alleviate German paper shortages, larger libraries, such as the Jewish Theological Seminary in Breslau, which had supported Jewish studies, a scholarly discipline since the 1900s, were confiscated for use by the Nazis. [...] In Poland, the Nazis killed 90 percent of the Jewish population and destroyed an estimated 70 percent of the Jewish books. Ironically, the decision to preserve books for the use of German scholars actually saved many books that otherwise might have been destroyed.” (Knuth 2003 s. 84-86)

“[T]o paraphrase the nineteenth-century German philosopher Heinrich Heine, after the burning of books came the burning of men. The Jews’ civil and social ostracism was followed by the absolute segregation of the ghetto. The fate of their written materials was interwoven with their fate as a race because the Nazi’s Final Solution was to be complete when not only the outward manifestations of Judaism, its

people, were expunged, but when the memory of that culture, held in its books and libraries, was in German hands and texts were ultimately relegated to serving as archaic documents of a lost culture. [...] The Germans viewed the Jews' printed heritage as a tool for use in their eventual eradication, and they displayed no hesitation about forcing Jews to labor on this task – another example of the psychological degradation heaped upon Jews. The other major group seeking Jewish books for their institutes was the National Socialist German Workers' Party (NSDAP). Books for its Institute for Research into the Jewish Question, headed by Alfred Rosenberg, a philosophical leader of the Nazi Party, were provided by the *Einsatzstab Reichsleiter Rosenberg fuer die Besetzten Gebiete* (ERR) – the Rosenberg Task Force for Occupied Territories. The ERR diligently followed in the wake of troops in Poland, confiscating an enormous amount of Judaica and Hebraica and transferring it to the institute in Frankfurt. Among other tasks, the institute was charged with documenting an overview of Jewish influence on the world for the last two hundred years. It was slated to serve as a nucleus for research and Aryan education. Another reason for competition over Jewish libraries was because of the Nazis' "strange craze" to establish museums commemorating their enemies" (Knuth 2003 s. 85 og 88).

"During World War II, the Nazis destroyed and confiscated non-Germanic material, establishing organizations to collect and loot materials, such as the *Einsatzstab Reichsleiter Rosenberg* (ERR). The ERR was directed by Alfred Rosenberg, who was also appointed by Adolf Hitler in 1934 to be in charge of the *Judenfrage* – the "Jewish Question" (Rose 2008). In order to support the ERR, Hitler ordered Rosenberg to search and loot libraries and archives in the occupied Eastern territories and place the materials around Germany (Borin 1993). The ERR confiscated books to support research on the *Judenfrage* from 375 archives, 402 museums, 531 institutes, and 957 libraries (Pugliese 1995). As a result of the Allied bombings of Frankfurt, most of the ERR's holdings were moved to the small village of Hungen in Germany. However, when the Americans took control of Hungen in 1945, they were able to locate the stores of looted books and arts and save many collections." (Laila H. Moustafa i Watteuw, Collier m.fl. 2016)

Tyskerne under 2. verdenskrig ødela delvis eller tilintetgjorde helt ca. 85 % av alle polske bibliotek i løpet av den fem år lange okkupasjonen (Herman 1963 s. 589). I Polen beslagla nazistene enorme mengder bøker (antakelig 16 millioner), mange ble sendt til Berlin eller et "statsbibliotek" ledet av nazister i Polen. Store mengder bøker ble tilintetgjort, f.eks. ble manuskripter fra 1100-tallet i byen Pelinin brukt som brensel i et sukkerraffineri (Polastron 2004 s. 223). I byen Kharkov i Ukraina ble bøker brukt til å dekke den sølete veibanen et sted i byen slik at tyskernes militære kjøretøyer lettere kunne ta seg fram (Polastron 2004 s. 225). Overalt hvor nazistene gjorde sitt inntog, ble bøker brent. Da tyskere bodde seks uker på Leo Tolstojs gods Jasnaja Poljana, som var et museum for den verdensberømte forfatteren, brukte de Tolstojs manuskripter og bøker som brensel (Polastron 2004 s. 224). En av nazistene som samlet jødiske skrifter for å forske på dem var

Johannes Pohl (Polastron 2004 s. 233). Han var en prest som trodde på nazismen, og dessuten ekspert på jødisk kultur.

“Estimates of the loss of Soviet books (mainly in the Ukraine, Belarus, and Russia) during Germany’s invasion totaled one hundred million volumes (UNESCO 1996). Yugoslavia’s cultural losses were similar to Poland’s. The wholesale destruction of Slovenian institutions was particularly extensive: Libraries were torn down and their contents publicly burned.” (Knuth 2003 s. 99)

“The Polish publishing industry, too, was halted. Almost all public libraries were destroyed, including Kalisz Public Library, whose books were used to fill a storm sewer (Dunin 1996).” (Knuth 2003 s. 88) “Private libraries (especially those of deportees) were looted, destroyed, and pulped in the hope that Polish intellect would starve and the cultured class would wither away (Stubblings 1993).” (Knuth 2003 s. 88)

Det polske nasjonalbiblioteket “lost nearly all of its 700,000 volumes; the Central Military Library, containing 350,000 books concerning the history of Poland, was totally wrecked. One million books were lost from the university library in Warsaw, and many research and special libraries were destroyed (Bilinska 1946). On the eve of evacuation, the main stacks of the Warsaw Public Library were burned; the library had housed 300,000 books and functioned as the center of a national network of branch and children’s libraries. After the war was over, estimates of the loss of books in Warsaw’s public libraries stood at two-thirds. It could have been even worse: Employees hid some 125,000 library books. [...] According to another estimate, 15 million out of 22.5 million volumes in Polish libraries were destroyed (Sroka 1999).” (Knuth 2003 s. 98-99)

Nazistene stod for “the 1941 burning of the Great Talmudic Library of the Jewish Theological Seminary in Lublin, Poland: “For us it was a matter of special pride to destroy the Talmudic Academy which has been known as the greatest in Poland. ... We threw out of the building the great Talmudic Library and carted it to market. There we set fire to the books. The fire lasted for twenty hours. The Jews of Lublin were assembled around and cried bitterly. Their cries almost silenced us. Then we summoned the military band, and the joyful shouts of the soldiers silenced the sounds of the Jewish cries.” (as quoted in Shaffer 1946, 84)” (Knuth 2003 s. 84).

“One notable collection that suffered during the systematic looting and destruction as part of the ethnic cleansing that occurred during World War II was the *Yiddisher Visenshaftlecher Institute* in Vilna, Poland (now Lithuania) [...]. Established in 1925 in Vilna, YIVO collected books and manuscripts and housed famous works of art and sculptures. The institute had 85,000 volumes and thousands of archival documents related to Jewish history in Eastern Europe (Borin 1993). In 1941 after the Nazis occupied Vilna, they sent looted materials from YIVO to various depots, such as to the *Institut zur Erforschung der Judenfrage* (Institute for the Study of the

Jewish Question) in Germany. Throughout the war, the Germans sent different officers to collect information about museums, arts, libraries and synagogues, looking for Jewish collections and scholars who could evaluate and translate the materials (Borin 1993). At the beginning of 1942, Dr. Johannes Pohl, a German official who was a Judaic scholar and chief of the Hebraic collection in one of the libraries in Germany, was sent to create lists of books and arts in Vilna (Borin 1993). When Dr. Pohl arrived in Vilna in 1942, he ordered the confiscation of all of YIVO's books, and in July 1942, the secret police arrested three Jewish scholars, whom they sent to the Strashun Library in Poland to compile lists of incunabula and rare books based on their language knowledge of Hebrew and Yiddish. Later, the Nazis requested that the Jewish Council in Vilna send twenty workers to select, catalog, and ship the books. Five out of the twenty workers were experts in Judaica; given the need for people who could read Hebrew and Yiddish, this number later increased to forty. Not all confiscated materials were shipped to Germany; some materials were smuggled from YIVO and buried in the ghetto during the war as a hiding technique (Fishman 2001)." (Laila H. Moustafa i Watteeuw, Collier m.fl. 2016)

"Eventually, the German Army seized the entire Jewish collection in Vilna. Some of the materials were sent to Frankfurt and others were destroyed (Borin 1993). Fortunately, not all the materials were sent to Frankfurt or destroyed as planned. According to a report by Dr. Philo, 50,000 volumes remained in Vilna waiting to be shipped out (Borin 1993). The total number of smuggled materials, along with the ghetto's library collection, amounted to 93,463 volumes, an increase from 45,000 volumes at the beginning of WWII (Borin 1993). The U.S. Army helped YIVO recover part of its materials after it relocated to New York City after the war (Fishman 2001). [...] YIVO's establishment in the United States and its efforts to salvage and find materials that it lost during the war stands as one of the most important efforts to recover cultural material, history, and memories confiscated or destroyed during the Holocaust." (Laila H. Moustafa i Watteeuw, Collier m.fl. 2016)

"[I]n annexed Alsace-Lorraine, where the people were considered to be of the German race, *all* French books were removed and thousands were destroyed." (Knuth 2003 s. 92) "Many books were used as raw materials for paper mills that supported the German war effort." (Knuth 2003 s. 87)

"In 1943, in retaliation for the shooting of a soldier, German troops methodically soaked each room of the Royal Society Library in Naples with gasoline and ignited them by throwing in hand grenades. Why? Perhaps the best explanation is that the Nazis knew the Neapolitan people placed great importance on the library (Stubbings 1993). Approximately 200,000 books and manuscripts were destroyed, including some of the finest treasures of Italian history. Nazi Germany was overt and explicit in its use of violence to culture as a weapon of war, as was Imperialist Japan." (Knuth 2003 s. 53)

“In 1944, after an insurrection in Warsaw and during their retreat from Poland, *Brandkommando* squads deliberately torched Poland’s most prestigious libraries, as if to leave nothing of cultural importance intact.” (Knuth 2003 s. 98)

“In Nazi Germany, libraries were purged of offending materials (especially those promoting humanism and democracy), and then well stocked with materials expressing National Socialist and racist perspectives. In both regimes, the focus of libraries was on the state’s utopian goals and not the intellectual or personal development of the individual. Michael Harris (1986), a prominent library historian, has posited that libraries are part of an ensemble of institutions dedicated to the creation, transmission, and reproduction of hegemonic ideology – that is, the guiding doctrine. The validity of his position is most apparent in situations where a particular ideology or belief system has become a controlling political program, and governmental support of program approaches totalitarian extremes. Harris’s theory challenges the apolitical conception of the library that dominates the profession and, by stripping it of ethical and political innocence, offers one way of understanding why books and libraries become casualties of political and social violence. [...] In countries where “truth” is believed to reside only in controlled texts and collections, autonomous libraries and free reading are threats to social well-being and political security, and, as a result, are subjected to intellectual purging. [...] Libraries also, subsequently, provide a means for transmitting new and revolutionary ideas to the general public (Feather 1986).” (Knuth 2003 s. 35)

“By the end of the war, in an ironic turn of events, Germany had lost between one-third and one-half of its books, primarily in the course of Allied bombings and through Russian confiscations (an estimated eleven million books, including two Gutenberg Bibles, were removed to the Soviet Union as trophy collections, spoils of war).” (Knuth 2003 s. 99) “The Germans lost between one-third and one-half of their books during the war, the majority as a result of British carpet-bombing of cities. The Japanese lost about half of their books in the Americans’ firebombing of Japan’s cities. [...] the way in which the fate of books and libraries was entwined with that of human casualties is one of the great stories of the twentieth century.” (Knuth 2003 s. x)

Jonathan Rose har redigert boka *The Holocaust and the Book: Destruction and Preservation* (2001). “Between 1933 and 1945, Nazi Germany systematically destroyed an estimated 100 million books throughout occupied Europe, an act that was inextricably bound up with the murder of 6 million Jews. By burning and looting libraries and censoring “un-German” publications, the Nazis aimed to eradicate all traces of Jewish culture along with the Jewish people themselves. *The Holocaust and the Book* examines this bleak chapter in the history of printing, reading, censorship, and libraries. Topics include the development of Nazi censorship policies, the celebrated library of the Vilna ghetto, the confiscation of books from the Sephardic communities in Rome and Salonika, the experience of reading in the ghettos and concentration camps, the rescue of Polish incunabula, the

uses of fine printing by the Dutch underground, and the suppression of Jewish books and authors in the Soviet Union. Several authors discuss the continuing relevance of Nazi book burnings to the present day, with essays on German responses to Friedrich Nietzsche and the destruction of Bosnian libraries in the 1990s. The collection also includes eyewitness accounts by Holocaust survivors and a translation of Herman Kruk's report on the Vilna ghetto library. An annotated bibliography offers readers a concise guide to research in this growing field." (<http://muse.jhu.edu/>; lesedato 26.10.12)

I Kina gjennom århundrene ble bibliotek "routinely assembled by each new dynasty, and just as routinely dispersed or destroyed by the next." (Knuth 2003 s. 167) Under kulturrevolusjonen i Kina ble millioner av bøker tilintetgjort. En stor del av dem ble malt til en papirmasse som ble brukt til å lage papir til de mange opplagene av *Maos lille røde* (Polastron 2004 s. 252).

I 1950 invaderte den kommunistiske/maoistiske Kina nabolandet Tibet, og i de følgende årene ble tibetansk kultur sterkt undertrykt, inklusiv ødeleggelse av religiøse tekster og andre bøker. "It is not unrealistic to compare Chinese destruction of centres of learning in Tibet with the destruction of the library of Alexandria in AD 640; by comparison, the book-burning of the Inquisition or of the Nazis was the work of uncoordinated amateurs." (Roger Hicks sitert fra Knuth 2003 s. 220) Ødeleggelsene ble av en tibetaner sammenlignet med en hypotetisk destruksjon av vestlige bokskatter: "It was as though all your culture's old manuscripts written on parchment and with painted pictures in the margins, Gutenberg bibles and Domesday books were burned. That's what happened in Tibet" (en tibetaner uten oppgitt navn; sitert fra Knuth 2003 s. 221).

"A journalist in the 1980s recorded the comments of a monk surviving the destruction of the Dokhang Th'e Gelma monastery: "More important than the building, which was indeed old, were the most beautiful scriptures painted in gold and silver on palm leaves. They were very ancient. Very special. But the Chinese came and tore them from the shelves they had lain on for hundreds of years and threw them on the fire they made in the middle of the temple. When some monks pleaded with the soldiers saying "Please don't. They are very old and mean everything to us," the Chinese pushed them to the floor and said, "Rubbish, religion is bourgeois poison!" They proceeded to pour kerosene on the priceless scriptures and then put a match to them as though they were useless refuse. "Now how," he asked me gently, "can we replace that?" " (Kewley 1990, 208)." (Knuth 2003 s. 220)

"The damage to Tibetan civilization must be seen as a severe blow to the world's cultural diversity and vitality." (Knuth 2003 s. 231)

I årene 1975-1979 var Kambodsja styrt av et kommunistisk regime, med Pol Pot som regjeringssjef. Nesten to millioner mennesker døde i denne perioden, som en

konsekvens av folkemord og vanstyre. Pol Pot og hans hær Røde Khmer har blitt stående som et grusomt eksempel på “radical revolutionaries whose political goals demand a clean slate, a cultural ground zero. Under Pol Pot’s regime, the Cambodian government showed no compunction in destroying books and libraries – along with all people who could read.” (Knuth 2003 s. 26)

“As Tibet and Cambodia have taught us, cultural destruction effectively turns individuals into ghosts and slaves, depleting the world’s intellectual and spiritual reservoirs and diminishing the cultural heritage of the species.” (Knuth 2003 s. 10)

“In 1987, troops on a Soviet Army Base in Lithuania cleaned out a warehouse and dumped into a nearby field a store of rare books looted from a Prussian noble’s library after World War II. The books included the 1534 Wittenberg Bible (a first edition of Martin Luther’s translation of the Bible into German), a first edition of Mercator maps of Eastern Europe, and a 1785 volume of string quartets with a dedication by Mozart to Haydn. After a year in which the collection was exposed to rain and snow, Lithuanian librarians fearfully asked permission to salvage it. The officer’s chilling response was: “You want those old books? Take them. They are shit.” (Lesley 1994, 582)” (Knuth 2003 s. 10).

I 1990 invaderte Irak sitt naboland Kuwait. “As identity markers and sociocultural stimuli, libraries presented logical targets. Before the 1990 invasion, Kuwait had 23 public libraries, 572 school libraries, 29 academic libraries, and 69 special libraries and information centers. All of these were deliberately devastated – victims of policy, not of battle. [...] the looting and destruction of Kuwait’s information systems was essential to the dual processes of elevating Iraq and negating Kuwait as a sovereign nation and as a regional leader.” (Knuth 2003 s. 158)

I 1991-95 var det borger- og religionskrig i det som tidligere het Jugoslavia. Ca. 300.000 mennesker ble drept. Lederne av en av folkegruppene, serberne, ble anklaget for folkemord. I tillegg foregikk det mye vandalisme av kulturelle minnesmerker og institusjoner som ikke hadde noen militær eller direkte politisk funksjon. Serberne “tried to destroy a people “by obliterating all records, monuments of the past, creative works, and fruits of the heart written down in books or engraved in stone” (Balic 1993, 75).” (Knuth 2003 s. 3)

Både kroater og serbere “proceeded as if the physical removal of the “alien” population was not enough; all evidence of their ever having been present in any areas had to be permanently expunged. Cultural markers such as churches and libraries were prime targets. It was a cold-blooded attempt to divorce identity and place. The Croats, for example, destroyed many seminaries and Orthodox churches. Most notably, the Croatian militia set up headquarters in the old Bishop’s Library in Pakrac (Slovenia – a Serbian area), throwing the books out of the library and burning them. This library was second only to the Library of the Matica (Novi Sad)

in terms of the amount of ancient Serbian books, scripts, and poems it housed.” (Knuth 2003 s. 119-120)

“According to Lešaja, between 1990 and 2010, over two million library books were destroyed as “unsuitable” (*nepodobne*), following Croatian independence from Yugoslavia. Far from being burned in public, most of these books were simply thrown away, unannounced. [...] The destroyed books included volumes in the Cyrillic alphabet, books by Serbian authors, books published in Serbia and Bosnia even by Croat authors, translations of classics (e.g. Balzac, Erasmus of Rotterdam) published in Serbia, among others.” (Robert M. Hayden i [http://www2.hawaii.edu/~knuth/pdfs/lesaja\\_2012.pdf](http://www2.hawaii.edu/~knuth/pdfs/lesaja_2012.pdf); lesedato 04.01.16)

“Up the coast, the Zadar town library suffered a hit and the Zadar Research Library was shelled extensively: it had housed 600,000 volumes, 5,566 periodical titles, 926 newspapers, 33 incunabula, 1,080 manuscripts, 370 parchments, 1,350 rare books, 1,200 geographical maps, 2,500 photographs, 1,500 musical scores, and 60,000 advertisements (Aparac-Gazivoda and Katalenac 1993). According to a bitter Croatian resident, the guns were under the command of Serbian JNA [= den jugoslaviske “folkehæren”] officers who had been residents of Zadar for many years and appeared to be targeting “obvious witnesses of Zadar as a Croatian town ... libraries, archives, churches. ... In all those monuments, books, museums, they only saw something that did not belong to them and its existence nourished a gut hatred” (Stipcevic 1993, 7). When the JNA departed from the Zadar barracks, the Serbian commanders even ordered sixty computers to be demolished with axes and all the books of the military school library that were printed in Latin characters (the Serbs use Cyrillic characters) to be burned. Thousands of books were piled in the yard, doused with gasoline, and ignited in fires that burned for days (Stipcevic 1993).” (Knuth 2003 s. 121) Det kyrilliske alfabetet og andre skriftsystemer var et signal om etnisk og nasjonal tilhørighet – fiendens skrift. “Patriotic librarians were quietly “putting books by Serbian writers into the cellars, cleansing the shelves of enemy Cyrillic, and also of Latin-script books imbued with the ‘Yugoslav spirit’ ” (Ugresic 1998, 62). Volumes by Croatian writers, on the other hand, were featured and identified by a label with a folk motif in order to distinguish them from all non-Croatian books.” (Knuth 2003 s. 118)

“[T]he Serbian forces seemed bent on destroying everything that bore witness to Croatia’s national identity – the more precious the site, the more vulnerable it was to attack (Tuttle 1992).” (Knuth 2003 s. 122)

Et eksempel på bevisst ødeleggelse av et bibliotek i Europa etter 2. verdenskrig er “the shelling of the National and University Library of Bosnia and Herzegovina, 25th/26th August 1992, which was almost completely destroyed, including the “Vijećnica” building and about 90% (from approximately 3 million volumes) of library collections. Three employees of the Library were inside the building of Vijećnica during the shelling, one of whom was killed. [...] The building which

housed the library, known as the “Vijećnica”, built in 1894, in a pseudo-Moorish appearance, was targeted by incendiary projectiles, with a clear strategic goal: the destruction of the cultural and historical heritage which bears witness to the centuries-old coexistence and identity of the multiconfessional and multicultural Bosnia and Herzegovina. [...] Attempts to save the priceless library materials, primarily the old, rare and unique periodicals were unsuccessful. For days after the horrific fire, there were “Black Butterflies” fluttering over Sarajevo, fragments of burned books turned into ashes. The beautiful building “Vijećnica”, turned into an empty shell within which walls collapsed and one could hardly make out the decorative stained glass, painted with geometric and floral designs. The passage of time and exposure to rains, snows, extreme heat or cold caused further deterioration. It was only after the war that the first actions were taken to prevent further damage to the building, which in 2006 was declared a national monument of Bosnia and Herzegovina. Reconstruction of the building was carried out in stages and finally completed in May 2014, with financial support of donors from around the world but mainly financed from the EU Instrument for Pre-accession Assistance funds. [...] Despite apocalyptic damage, the Library today retains the most precious specimens of the Bosnia and Herzegovina treasury: manuscripts, incunabula, rarities, graphic and cartographic collections, whose preservation is the pride and huge responsibility of the National and University Library of Bosnia and Herzegovina.” (Ismet Ovčina i Watteuw, Collier m.fl. 2016)

“Of all the blows levied against Bosnia’s unique history and culture, the most symbolic was the August 1992 shelling and burning of the National Library of Bosnia and Herzegovina in Sarajevo. The Serbs cut off water to the surrounding district and gunners shelled the National Library with incendiary rockets, using “constant, maniacal fire from machine guns and mortars” to keep citizens from rescuing books from the flames and firemen at bay (Lovrenovic 1994, A19). Devastated Sarajevans did what they could. Librarians and volunteers formed a human chain to pass out books despite the sniper fire. When asked why he was risking his life, the soot-covered fire brigade chief Kenan Slinic said: “Because I was born here and they are burning a part of me” (Riedlmayer 2001, 274). [...] Very little of the collection, perhaps 10 percent, survived the three days of burning. The Serbs denied responsibility for shelling the library, just as they denied responsibility for most of their actions. The Bosnian Serb leader, Radovan Karadzic, a psychiatrist and poet turned nationalist, claimed that the Muslims had burned down their own library because “they don’t like Christian civilization in their city. They never liked that library building. It is from the Austro-Hungarian times. It is a Christian building. They took out all of the Muslim books, left the Christian books inside and burned it down” (as quoted in Maas 1996, 160).” (Knuth 2003 s. 128-129)

“The kinds of extremist ideologies that employ this kind of destruction often contain some notion that the activity is designed to reunite or reconstitute certain national or ethnic constituencies that have for whatever reason been separated. This

was certainly the case with the Serbs, who consciously destroyed libraries, not to mention other aspects of cultural patrimony, in Croatian cities like Zadar, Vukovar, and Dubrovnik. One three-day attack with incendiary devices on the National Library in Sarajevo in August 1992 destroyed more than 1.5 million books. Or the Iraqis, who announced that Kuwait was the 19th province of Iraq. In their six-month occupation, Iraqi troops looted and destroyed every library in Kuwait. By some estimates, 50 percent of all book stocks in Kuwaiti public and school libraries were lost. Also lost was the entire collection of the Kuwait University library, more than half-a-million books, and Kuwait's national archives. Likewise, the Chinese who went into Tibet in the late 1950s and early 1960s – and destroyed what one scholar has estimated to be 60 percent of that country's extant philosophical, historical and biographical literature – would say that Tibet was an internal struggle." (Rebecca Knuth i <http://www.cabinetmagazine.org/issues/12/kastner.php>; lesedato 04.10.16)

"In a lecture on Nazi book burning, Guy Stern (1989) drew upon his experience as a witness to the fires and quoted Milton: "Books are not absolutely dead things, but do contain a potency of life in them to be as active as that soul was whose progeny they are. ..." This poignant description of the burning of the National Library in Sarajevo is by a former librarian, then Bosnia's assistant minister for science: "The attack lasted less than half an hour. The fire lasted into the next day. The sun was obscured by the smoke of books, and all over the city sheets of burned paper, fragile pages of grey ashe (sic), floated down like a dirty black snow. Catching a page you could feel its heat, and for a moment read a fragment of text in a strange kind of black and grey negative, until, as the heat dissipated, the page melted to dust in your hand" (Bakarsic 1994, 14)." (Knuth 2003 s. 2)

"A Muslim trying to stay alive in Bosnia in the 1990s compared the fate of his people to that of the Jews, stating: "It is not a question of who will survive but that someone must survive. In order to kill a people, you must kill memory, you must destroy everything that belongs to that people" (Maas 1996, 238)." (Knuth 2003 s. 32)

"Book burning is as old as books, and as current as this week's news. The Associated Press reported on Monday that Islamic State fanatics have ravaged the Central Library of Mosul, the largest repository of learning in that ancient city. Militants smashed the library's locks and overran its collections, removing thousands of volumes on philosophy, science, and law, along with books of poetry and children's stories. Only Islamic texts were left behind. "These books promote infidelity and call for disobeying Allah," one of the ISIS jihadists announced as the library's holdings were emptied into sacks and loaded onto pickup trucks. "So they will be burned." There was more book-burning soon afterward, when Islamic State vandals sacked the library at the University of Mosul. "They made a bonfire out of hundreds of books on science and culture, destroying them in front of students," AP reported. Lost in the libricide were newspapers, maps, and texts dating back to the

Ottoman Empire. UNESCO, the UN's educational and cultural agency, decried the libraries' torching as "one of the most devastating acts of destruction of library collections in human history." [...] There is something uniquely diabolical about setting books on fire, a lust to obliterate that almost ineluctably leads to even more dreadful evils. It is no coincidence that those obsessed with annihilating the physical expression of dangerous thoughts or teachings so often move on to annihilating the people who think or teach them." (<https://www.bostonglobe.com/opinion/2015/02/06/isis-burns-books-and-people-but-ideas-will-remain/La1LDQkMyS5pRqqjVAFmKJ/story.html>; lesedato 01.03.18)

"8,000 Books Burned by ISIS in Massive Iraqi Libricide [...] Some rare manuscripts could end up on the black market. [...] ISIS has launched a book looting and burning campaign throughout the northern Iraqi city of Mosul as part of its ongoing violent efforts to prevent the spread of any ideology that does not conform to its radical interpretation of Islam, CBS News reported. News of the systematic ransacking of Iraqi libraries first emerged in January when the Associated Press reported that Islamic State fighters broke into and plundered Mosul's Central Library. The militants loaded approximately 2,000 books into six waiting pick-up trucks, leaving behind only Islamic books. [...] According to residents a bearded fighter wearing traditional Afghan robes announced "These books promote infidelity and call for disobeying Allah. So they will be burned." Various Iraqi media outlets have since reported that despite efforts from community leaders to stop the destruction, several public book burnings have been held in the streets. Days later the jihadists broke into the University of Mosul's library, burning hundreds of texts in front of students. Speaking anonymously, a professor at the University of Mosul told the Associated Press that ISIS had already started the libricide in December of last year. He recounted the destruction of a Sunni Muslim library, damage to the Mosul Museum library which included manuscripts dating to 5,000 BC, and the vandalism of the archives of a 265-year-old Church and Monastery of the Dominican Fathers [...] While most of the texts are presumed destroyed, the professor speculated that some rare, ancient manuscripts could find their way to the black market. The sale of cultural artifacts is an important revenue stream for ISIS [...] Meanwhile, the Iraqi politician Hakim al-Zamili reiterated the threat that ISIS posed to Iraq's cultural identity and legacy. ISIS "considers culture, civilization and science as their fierce enemies," he warned." (Henri Neuendorf i <https://news.artnet.com/art-world/8000-books-burned-by-isis-in-massive-iraqi-libricide-267932>; lesedato 11.10.16)

"Only very recently we have seen the destruction of libraries at Mosul [i Irak], including the Sunni Muslim library, the library of the 265-year-old Latin Church and Monastery of the Dominican Fathers and the Mosul Museum Library. Among the 112,709 books and manuscripts thought lost are a collection of Iraqi newspapers dating from the early twentieth century, as well as maps, books and collections from the Ottoman period; some were registered on a UNESCO rarities list." (David McKitterick i Watteeuw, Collier m.fl. 2016)

“[M]ost libraries in developed countries serve as a counteracting force to radicalism. This counterweight is missing in underdeveloped nations, where the paucity of books and libraries leaves societies little with which to counteract the political manipulation of scholarship.” (Knuth 2003 s. 31)

“For those of us whose professional life is focused on conserving heritage, it is painful to acknowledge that not only is our passion not shared by all, but that there are some in this world who can and will vigorously eradicate what we work to preserve.” (Timothy P. Whalen, direktør of the Getty Conservation Institute, sitert fra Watteuw, Collier m.fl. 2016)

“Like other kinds of sociocultural violations committed during war or civil unrest, libricide has remained largely invisible at the same time as technological advancements, centralized leadership, extreme ideologies, and modern mentalities of war have enabled this kind of violation to become systemic. It is because of its social consequences that probing the dynamics of libricide is of immediate importance.” (Knuth 2003 s. viii)

Rebecca Knuth har bl.a. publisert bøkene *Libricide: The Regime-Sponsored Destruction of Books and Libraries in the Twentieth Century* (2003) og *Burning Books and Leveling Libraries: Extremist Violence and Cultural Destruction* (2006). Bøker som behandler samme tema er bl.a. *Croatian Library Associations Wounded Libraries in Croatia* (1993) og Hilda Uren Stubbings' *Blitzkrieg and Books: British and European Libraries as Casualties of World War II* (1993).

Historieprofessor Roger Griffins bok *Terrorist's Creed: Fanatical Violence and the Human Need for Meaning* (2012) handler om terroristers tro eller ideologi, og berører også bokutrenskning: “Tsjetsjenere og tamiler fikk store biblioteker ødelagt, noe Griffin ser som forsøk på utradering av det kollektive minnet.” (*Klassekampens* bokmagasin 13. oktober 2012 s. 3)

Alle artiklene og litteraturlista til hele leksikonet er tilgjengelig på <https://www.litteraturogmedieleksikon.no>