The Role of Librarians Combatting Cultural Violence in the Library Environment

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Abstract

This research examines the role of librarians from five types of libraries in responding to cultural violence in Indonesian society. The research employed a cultural studies approach combined with qualitative methods. The nine informants were selected using purposive sampling. The data were obtained online by means of a focus group discussion and follow-up in-depth interviews from September 10 to September 25, 2021. The findings reveal that sources of cultural violence include pressure from users, such as noisy, aggressive, and impatient behavior; pressure from leaders, including task completion, low trust, or privileges; and differentiations based on social status, such as stereotyping and classifying staff. The conclusions show that while the librarians regarded themselves as victims of cultural violence, in the form of intimidation, intolerance, and inequality, they were less aware of their roles as perpetrators of violence. Although the informants have not been able to completely eliminate negative stereotypes of the profession, they try to understand their situation and develop solutions by building awareness of the existence of cultural violence, positioning themselves as deterrents, and using the importance of libraries as a bargaining position.

Introduction

Cultural violence is defined as violence that uses cultural aspects, such as religion and ideology, language and art, and empirical science and formal science to justify or legitimize direct or structural violence (Ferreri 2020). With regard to the problem of cultural violence, the role of libraries in carrying out their educational and cultural functions is to provide various support for local residents to improve their lives socially (Noh 2021). Libraries are part of the educational sector and, as such, are expected to be able to respond to cultural violence. Most of the current Indonesian population will have experienced cultural violence in some form. This could be due to societal factors, such as the collective nature of Indonesian society and its

high degree of heterogeneity, an educational system that does not emphasize critical thinking, or many other issues. Even libraries themselves are not immune to cultural violence (Kendrick 2020). Libraries make their sources of knowledge available and provide a conducive space for learning. To do this, librarians need to create a pleasant and peaceful atmosphere in a climate that promotes equality, democracy, mutual respect, togetherness, and other related social value. Even though they may feel stressed at work, they should provide a good user experience.

Cultural violence appears in various forms in libraries, for example, a system of favoritism by management toward staff; marginalization of services by ignoring users from lower economic backgrounds; exclusivity of collections in religious libraries, which only provide collections according to the religion of the majority of library users or their parent institutions; and various other forms (Burns 2023). This issue has been examined in George Tesilimi Banji's 2016 research in the library of the University of Cape Coast, Ghana. Based on a sample of 10 senior members, 14 senior staff, and 40 junior staff, this study found inequalities in the provision of overtime allowances for senior and junior staff in the library. The solution implemented by the leadership involved accommodation, compromise, and collaboration (this solution is intended for two conflicting individuals/units, both of whom are given certain tasks that must be completed as a team). Thus, the leadership of a library has a large role to play in reducing cultural violence among staff (Laksmi and Wijayanti 2017). Library managers need to ensure a fair distribution of resources, maintain open lines of communication, and prevent aggressive competition for positions, as well as improve regulations regarding promotions and other reward systems.

Another form of cultural violence experienced by the librarian profession is stereotyping. Stereotypes are knowledge structures that exist in society and that associate certain groups of people with particular attributes. Some of the stereotypes that are applied to librarians have been examined in research conducted by Maria Micle (2014). She conducted meetings in three different cities in Romania with informants, consisting of users and librarians, from school and academic libraries in both urban and rural environments. The findings showed that negative stereotypes about librarians who wear glasses, bad-tempered, and libraries that are boring, cold, dusty space with old books, are still clearly found in the study. This is also found in Romanian fiction. Citing the research of Jaćimović and Petrović (2014), negative stereotypes about librarians are depicted in the novel *The Name of the Rose* by Umberto Eco. In the book, the old librarian, a character named Malachi, censors several books and closes access to his collection, which has a negative impact on the dissemination of knowledge.

Meanwhile, positive stereotypes are also widely represented in popular media, for example, in cinema. The stereotype of the librarian character as a bookworm, always studying, and somewhat clumsy, but intelligent and acting as a hero, is depicted in the film *The Librarian* with three sequels (2004–2008), and *The Mummy* (1999).

Cultural violence in the form of racist ideology and anti-black sentiment is examined in a study conducted by Peace Ossom-Williamson et al. (2021), which was conducted following the murder of George Floyd during the COVID-19 pandemic. Racism is still present in many institutions in the United States, including libraries, where it is found not only among staff but also among users. The aim of this study was to minimize discrimination against staff, especially those of African and Middle Eastern descent, in the library environment. The solutions offered by Ossom-Williamson et al. include developing self-awareness, using collective action to combat racism by building a neutral institutional environment, and creating a fair recruitment system, along with several other management strategies.

Librarians in the five types of libraries in Indonesia (public, school, college, special, and the National Library of the Republic of Indonesia) have often sought to reduce cultural violence (Joshua and Suleiman 2019). However, efforts to combat the emergence of cultural violence appear to have been carried out only sporadically and without any underlying structure. Given the status of these efforts, the question for this research was, how do librarians understand cultural violence, and what is the role of librarians in these five types of libraries in responding to cultural violence in Indonesian society? The novelty of this study lies in the way it examines the issue of cultural violence as it occurs within libraries. This is unusual in that research into cultural violence generally focuses on families or communities with particular characteristics. The aim of this research is to engage libraries to provide public awareness and understanding of cultural violence and to overcome it through the application of social values that are conducive to the creation of a peaceful and prosperous life.

Theoretical Framework

Cultural Violence

Cultural violence is defined as violence that uses cultural aspects, such as religion and ideology, language and art, empirical science and formal science (logic, mathematics) to justify or legitimize direct or structural violence (Ferreri 2020). According to Bourdieu, this concept can be reflected within organizations in the form of symbolic power (Yildiz, Balyer, and Korumaz 2021). Symbolic violence may use language, in oral or written form, such as reports, articles, or videos, or it may take a nonverbal form, such as leaders not inviting certain

individuals to meetings or librarians serving visitors whose clothes are expensive, but not wanting to serve patrons who wear less expensive clothes. Power can be thought of as the ability of individuals or groups to influence or control other parties who are in a dependent state because they possess the resources that these other parties want or need. These invisible and unconscious forces influence people to submit to particular powers. Johan Galtung, who developed this concept of violence, regarded cultural violence as one part of the triangle of violence, along with direct violence and structural violence (Springs 2016). The violence triangle is shown in figure 1.
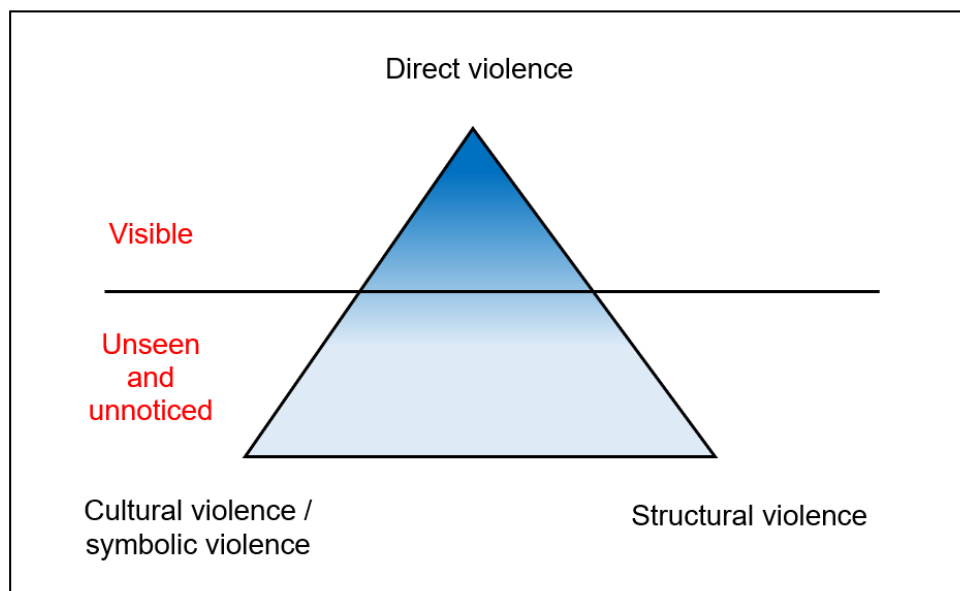
Figure 1. The triangle of violence

As can be seen, the triangle is divided into two parts: the visible part, which includes direct violence, and the invisible and unconscious part, which includes cultural violence and structural violence. Direct violence is a visible form of violence that is carried out physically or psychologically so that it harms someone directly. Structural violence is a form of violence that does not occur directly, but rather is carried out within the organizational system and structure that houses it. This violence is produced unwittingly within a particular social system. In this case, there are no direct perpetrators who can be held accountable. Cultural violence involves the legitimization of structural violence and direct violence in a cultural context. This type of violence occurs so subtly that it is often not noticed and may even be regarded as normal; it becomes embedded over time in the social system. Cultural violence may be the trigger that

causes direct (physical) violence. It can be reflected in the logic and values that are subtly and vaguely imposed by one party on another in the form of trust, loyalty, a willingness to follow instructions, or feelings of indebtedness. The party who is the target of this violence is expected to accept it as something normal (as an example of good ethics or piety).

Cultural violence is ingrained within society and is linked to attitudes and feelings such as racism and intolerance. This violence is not always registered by the individuals involved, whether they are perpetrators or victims. It may not be recognized directly because people often perceive it as normal behavior or even as an obligation that needs to be fulfilled. From a feminist perspective, for example, patriarchal ideology assigns men and masculinity a position of dominance and places women and femininity in a subordinate position (Chakraborty 2023). So a female member of staff who is rejected as a candidate for unit head because of her gender will not get the opportunity to develop her abilities to the fullest. Similarly, a construction worker who is ridiculed because his profession is regarded as menial may become isolated. The sources of cultural violence lie in unequal power relations and the existence of hegemonies that promote their own superiority, whether in terms of morals, ethics, religion, ethnicity, gender, age, or profession. This cultural violence can impede all aspects of daily activity, including the process of developing a knowledgeable society (Ferreri 2020).

Libraries as Learning Organizations

Learning establishments have shown that their members have great curiosity, are creative in producing innovation, can accept new and different opinions, and treat mistakes as a learning process. The position of the library as a learning organization gives it a social responsibility to educate the public to improve themselves in terms of both knowledge and skills (Noh 2021). The basic functions of the library are informative, educational, cultural, and recreational, all of which help in building human civilization (Nwafornso and Hubert-Nwangwu 2018). The library is not only a site for knowledge development, but also a place for instilling cultural values, which can be done through company mottos and watchwords (Laksmi et al. 2018) and through offering services based on social inclusion, empathy, and cooperation. The development of collections can be directed to foster multicultural values. School libraries and public libraries are an important means of promoting multicultural values through both their collections and their public services (Lafferty 2014). Public libraries are ideal places for community empowerment

and developing social capital (Vårheim 2014), while university libraries can also facilitate multicultural growth (Zănescu 2018).

Though they are learning organizations, libraries cannot avoid cultural violence. On the one hand, the working environment requires librarians to work quickly and precisely, know about technology, and meet information needs while providing excellent service to users. These high demands, if not supported by good human resource management, can trigger stress, which in turn can cause librarians to use cultural violence (Kendrick 2020). For example, some superiors pressure their subordinates, or seek conflicts out of mutual envy. On the other hand, library managers (including the management at the main institution), librarians, and other staff engage with users in a positive manner (Dewey 2020). To help with this, the main institution must develop a written policy that upholds human rights and regulates ideal behavior and service procedures (Banji 2016). Currently, there is an awareness of the need to provide inclusive services based on a professional code of ethics.

Methodology

This study employs qualitative research methods within a cultural studies approach (Pelzang 2018). It uses a case study to examine how librarians respond to cultural violence within the library environment and the factors that can affect this. Nine participants were selected using purposive sampling, which produced a group of informants from five different types of libraries. The criteria applied were that the participants had to be working in a library in an urban environment, have an interest in the issue of cultural violence, and be willing to be interviewed. Urban communities, especially in developing countries that are competitive, multicultural, and dealing with complex life problems, are increasingly having to confront fragmentation, inequality, segregation, homelessness, social exclusion, and other similar problems (Elfversson 2019).

The initial selection of informants was based on acquaintances of the researcher who met the criteria. This produced 20 potential candidates, who were then screened through a short interview with the researcher. Selection was also based on the closeness of the relationship between the researcher and informants because a level of mutual trust would allow the informants to be open and honest in recounting their experiences. In this way, nine informants were obtained. This number meets the requirements for a qualitative research sample, which can range from three to 50 people, or even use just a single key informant (Gautam and Gautam 2023). Of the nine informants selected, two were from the National Library, one from

a special library, three from university libraries, two from school libraries, and one from a public library.

The data were collected through an online focus group discussion (the FGD technique) on September 10 and 18, 2021, attended by all nine participants, followed by personal interviews over the period September 19–25, 2021. The questions asked covered the librarians' personal experiences and attitudes regarding cultural violence in their libraries. This could be based on their own personal experience or observations of the experiences of colleagues or users. Data were also collected by analyzing certain documents, such as policies, organizational reports, and photographs of activities. Analysis of the data was carried out in three stages: open coding, axial coding, and selective coding (Creswell 2014). In the open coding stage, the data in the field notes is grouped into several categories. This stage continues with the axial coding stage, finding relationships between categories based on cultural violence theory and library science. The final stage is the selective coding stage, interpreting the meaning contained in the interconnections. All stages of the analysis will represent the pattern of cultural violence, its impact on the environment, and how librarians respond to this phenomenon.

Findings

Informant Profiles

Of the nine informants who participated in the study, seven had worked for more than seven years in the profession, with the longest period of service being 22 years. The other two had only worked as librarians for two and 2.5 years, respectively. For reasons of privacy, the researchers used pseudonyms for the informants. The details are presented in table 1.

Table 1. Informant Data

No.	Pseudonym	Public library	School library	Univ. library	Special library	National Library	Job Position
1	Isyana (female)		25 yrs				Head of library
2	Prameswari (female)				22 yrs		Staff member
3	Mahendra (male)			16 yrs			Head of library

No	Name					Role
4	Wulan (female)				15 yrs	Staff in disability service unit
5	Syailendra (male)				12 yrs	Staff in the processing unit
6	Saraswati (female)			7 yrs		Staff member
7	Gayatri (female)		4 yrs	7 yrs		Staff member
8	Ratih (female)		2.5 yrs			Staff member
9	Wisnu (male)	2 yrs				Staff member

Isyana worked in the library of a multicultural Christian school, and Ratih worked at a different branch of the same school library. Gayatri had jobs in two libraries, a university library where she had been employed for seven years and a school library that she had worked in for four years. Prameswari worked in a special library and had twice received an exemplary employee award. From the university sector, Mahendra was the head of a university library, while Saraswati worked in another university library. Syailendra worked in the processing unit of the National Library, and Wulan worked in the disability service unit. The last informant was Wisnu, who managed a community-based public library.

Practices in Libraries that Represent Cultural Violence

The impact of cultural violence in the library environment emerged in the everyday behavior of users (direct violence) and in aspects of the behavior of management (structural violence) (Alexander and Wakimoto 2022). Direct violence from users was seen in disruptive behavior and impatient and aggressive actions. Leadership practices that displayed structural violence included undue pressure from superiors, not trusting staff, and asking for special privileges (Chow and Conte 2021).

Pressure from Users

Disruptive Behavior

Cultural violence can manifest itself in disruptive behavior that disturbs other users. Noisy behavior often occurs among users of the school and public libraries, especially children (Micle 2014). Because they are still children, such behavior is regarded as normal, or even viewed as funny. The victims usually just give way. However, if the perpetrator is allowed to continue, they may think that there is nothing wrong with their behavior, and it can become a bad habit when they grow up. These are the experiences of Wisnu in his community library and Gayatri in her school library:

> *There are children who like to be disruptive. One of them had a friend who was reading a book seriously. He even interfered with this, throwing pebbles. Usually when it's like that, I reprimand the annoying kid. (Wisnu, community-based library, FGD, September 10, 2021)*

> *There is also pushing. The children accidentally knock each other. If it's causing a problem, I immediately reprimand them nicely. (Gayatri, school library, FGD, September 10, 2021)*

Wisnu usually opens his library every Saturday or on holidays, spreading his books out on the grass at a playground in the neighborhood. Some children will be reading books while others will be running around or playing with bicycles, sometimes disturbing their friends. In the school library, the older children tend to engage in social behavior, congregating in groups. Inappropriate beliefs can even make them mock other children and form an exclusive clique. When faced with such incidents, the librarians would reprimand those causing the trouble.

Aggressive and Impatient Users

Another pressure from users can be aggressive and impatient behavior. In the university library, at the end of the Even Semester, students must sort out all the administration relating to their borrowing of books as one of the requirements for taking part in the graduation ceremony. This situation was mentioned by Saraswati:

> *Students think asking questions is easier than finding out for themselves, even though they have been given the information through various forms of social media. Services on the*

WAG (WhatsApp Group) can get 80–100 posts in one day. However, these "Deadliners" want to be served quickly, even though they have been warned well in advance. They angrily blame the library staff for being slow. (Saraswati, university library, FGD, September 10, 2021)

The librarians revealed that they had made all the library regulations available to users on social media from the outset. In the college libraries, new students are given user education during the institution's introductory period in the first weeks of student admission. Saraswati stated that "in the information literacy class, we even insert the cultural values proclaimed by the university." Similarly, Mahendra (from another university library) commented, "During the student admissions event, we offered user education sessions, which included appropriate behavior, three hours/day for a week." The librarians did not understand why the students could not be tolerant or recognize that for the librarians, dividing their time between completing administrative tasks and serving students is not easy.

The students referred to as "deadliners" by Saraswati expect an unreasonable level of service from the librarian, and when they do not receive this, treat the librarian as incompetent. Mahendra claimed that most of the students do not even understand the regulations, since many of the documents they submit are incomplete. This aggressive and impatient student behavior makes the librarians feel intimidated and unappreciated.

Pressure from Leaders

Another cause of cultural violence can be pressure from leadership, which naturally arises in all types of libraries. It is a function of leaders to organize their subordinates to achieve goals, and in their own journeys they can often face conflicts (Joshua and Suleiman 2014). However, leaders are expected to be able to mediate conflicts, communicate with different types of people, handle colleagues who are difficult to predict, and generally behave. Problems can occur if a leader tends to be a difficult personality or if they abuse their position to serve their own interests (Mallappa and Kumar 2015). It can be seen from this that librarians can also be perpetrators of violence, both toward other librarians and toward users. Pressure from leadership can cause feelings of fear, inferiority, or intimidation among staff, and even make people worried about losing their job. With this sort of violence, there is an overlap between structural violence and cultural violence. Where leadership behavior that is detrimental to other parties has become ingrained, it may be interpreted as the local organizational culture and can be difficult to change.

Task Completion

Leadership pressure may be subtly disguised in task completion. For example, the job description for each position is clearly stated in the policy document, but individuals may choose to ignore this. The junior staff members did not dare to refuse requests from their superiors because this could be considered impolite, and they were also worried about losing their job.

Gayatri (university library/school library) and Ratih (school library) both indicated that they had been asked to undertake work that should have been done by senior staff. The senior staff claimed that they were not adept at working with technology, being only able to use Microsoft Word for writing. So, even though the work was intended for them, they would ask their juniors to help complete their tasks. The junior staff would not receive any compensation for this, even though their workloads were doubled. This practice shows that seniors give subordinates a sense of trust, but in fact they manipulate subordinates to complete their tasks for free (Kendrick 2020).

In another example, Saraswati was asked to organize a project because she was a single woman with no family to care for. Unmarried women are seen to have no dependents and thus to have more time than those who are married (Chakraborty 2023). The married staff argued that the juniors were young people with more energy and time. They claimed that their time was taken up caring for their children at home and in other domestic work. In this case, cultural violence stemmed not just from position, but also from marital status. From these events, it can be concluded that the attitude of superiors, consciously or otherwise, puts pressure on their subordinates.

Leadership pressure can turn into direct violence when it takes the form of harsh words or actions. One example of this was provided by Prameswari, who had faced the anger of her superior. She was given the task of finding some data, but the information she provided was not what her superior wanted. With an angry attitude, he said to her, "Don't look for data only from sources in the Indonesian language." At that point, Prameswari tried to lighten the mood with a small joke, saying, "Sir, don't be so grumpy. You'll get high blood pressure later" (special library, FGD, September 10, 2021). In a study conducted by Vijayakumar Mallappa and Manoj Kumar K.S (Mallappa and Manoj 2015), respondents chose to use humor as a final solution for overcoming interpersonal conflicts with difficult leaders.

Low Trust

Pressure from leaders can be manifested in low levels of trust among staff. Trust can encourage high performance, increase motivation, and improve information flow. Low levels of trust are associated with poor working relationships. Leaders may have low trust in their staff because they are worried that they will not be able to do their job properly; conversely, they could be afraid that if the member of staff does do their job well, they may be selected for promotion. This second possibility may cause a leader to only trust one or two staff members and to delegate tasks to them. According to Dauda Joshua and Mal. Idris Suleiman (2019), if a leader seems willing to trust only one or two members of their staff, this can be seen as favoritism. In fact, leaders should consider the achievements of all their staff and use trust to motivate them to further improve their performance.

The results of low trust were experienced by Mahendra (university library). He revealed that as head of the library, he was always the person chosen to undertake any external services. He seems to be the only one who was trusted by the leadership. He noticed that people were gossiping about this. Mahendra tried to maintain good relations with his colleagues by buying them souvenirs. Wulan from the National Library shared a similar experience. He said that many of his colleagues were jealous of certain individuals who were always being given external service assignments. According to rumors that were circulating, they felt that these tasks should be shared with other staff members. This shows that low trust can cause jealousy and feelings of inequality.

Requesting Privileges

This situation often occurs in university libraries, school libraries, special libraries, and the National Library. When officials in high positions, including lecturers and teachers, borrow books, the librarians do not dare remind them to return them on time. The people in these positions can exploit them for personal gain, ignoring the regulations and making the librarians feel that they are being looked down upon. This behavior is also driven by the fact that certain staff have privileges in returning books. Gayatri and Mahendra often faced this problem and were unable to do anything but issue reminders. Prameswari had a related experience:

> *In the past, there was a system of fines, but this was then abolished. One staff member got angry when asked to pay a fine for a book that was 10 years overdue. He then complained to the leader, who coincidentally happened to be a close friend of his. The fine was*

eventually removed, and instead, the user only had to replace the book. (Prameswari, special library, FGD, September 10, 2021)

Similarly, when officials use library facilities, librarians can be afraid to refuse them. Prameswari mentioned that one of her staff was once asked to take an official somewhere, because this official thought that staff in the library had plenty of free time, with not many tasks to perform compared to other units. The librarian could not refuse, but they mentioned that their role was not to be a driver. Cultural violence of this sort may arise from people regarding themselves as superior to others, which in turn makes them think they can act according to their own interests. Another possibility is that many people do not really understand the function and work of libraries. One stereotype that is heard about librarians is that the profession is merely in charge of looking after books and only becomes busy when users turn up.

Differentiations Based on Social Status
Stereotypes Regarding the Librarian Profession and Disabilities

Another cause of cultural violence can be pressure due to differences in social status. People with a particular economic status, education, or skillset, or who belong to a profession that is more highly regarded than others, receive greater recognition from society and can use this situation to reinforce their own status. Librarianship is still widely considered to be a lowly profession. As indicated by Micle (2014), one popular prejudice about librarians is that they are all middle-aged, glasses-wearers, and suspicious. Such stereotypes have a detrimental effect and can keep the public away from libraries as sources of information, or put them off choosing librarianship as a possible career. This type of violence had been experienced by Prameswari and Mahendra, and it appeared in the scorn directed toward Isyana by some of her colleagues:

Initially, I worked as a teacher of economics from 1996 to 2016 before transferring to the library unit as head of the library. Many people sneered that the status of librarians is lower than that of teachers. But after the library won the championship (an annual library competition organized by the National Library. Each province nominates one finalist as a representative) under my leadership, their minds and attitudes changed. (Isyana, school library, interview, September 10–25, 2021)

Such a response reflects perceived differences in social status. Within school and college libraries, the position of teachers and lecturers is regarded as higher than that of librarians. The public sees teachers and lecturers as noble figures, educators second only to parents (Man, Liu, and Xue 2022). This places their students in a similar position to children. Even religious doctrine states that children are obliged to respect their parents, including their teachers and lecturers, or other equivalent roles. Meanwhile, librarians are considered more as caretakers of book warehouses.

Social distinctions also appear in relation to physical differences. There is a general perception that staff with disabilities are not able to work as well as non-disabled staff. This assumption was refuted when, in 2019, the National Library recruited two people with disabilities. Even though these people had visual impairments, they were more adept at operating computers than some of the non-disabled staff. That stereotyping of disabled groups is a form of cultural violence is not understood in many institutions.

The Practice of Classifying Staff by Rank

Differentiation according to social status can also be reflected in staff rankings and become a form of cultural violence. This effect can be difficult to detect because it often starts out unconsciously and informally (in joking) before becoming more widespread and normalized. This practice occurs in the National Library of the Republic of Indonesia, which has a staff of up to nine hundred. In the words of Syailendra,

> There is a grouping based on rank. People in the same position form an exclusive group and do not socialize outside this. This grouping effect can also be seen in the excessive attention given by leaders to millennials. (Syailendra, National Library, FGD, September 10, 2021)

This behavior can be thought of as a process of labeling. Labeling by rank sets up a clear structure from the highest to the lowest (Spring 2016). The sunset generation label, covering those who are 45–60 years old and have a lot of experience, indicates a higher social level; the middle generation, ranging from 29 to 44, is regarded as still learning from its experiences; and the younger generation, between 23 and 28, is patronizingly referred to as the sunrise generation. This kind of labeling could be seen as favoritism, as if the younger generation is considered the generation with the most hope compared to the two older generation groups.

Discussion

Librarians' Understanding of Cultural Violence

According to the views they expressed, many of the librarians felt they were victims of cultural violence. They could be carrying out work according to their respective duties, but their superiors would think they were acting carelessly; or they may have been serving their users properly, but the users were angry because they felt the librarians had been too slow, or they had some other complaint. Thus the librarians felt that their managers and the public had expectations that were too high and did not recognize that they can only carry out their obligations using the resources available in their particular institutions.

Based on the data obtained in the field, librarians are aware of cultural violence, but some just accept it as a matter of course. The cultural violence they experience often includes intimidation and intolerance (Verkuyten and Kollar 2021). In the violence triangle, visible violence is direct violence while invisible and unconscious violence represent cultural and structural violence. This research found it difficult to differentiate clearly between these last two forms of violence because the characteristics of the data overlapped and were interrelated. The results of the analysis are represented in figure 2.
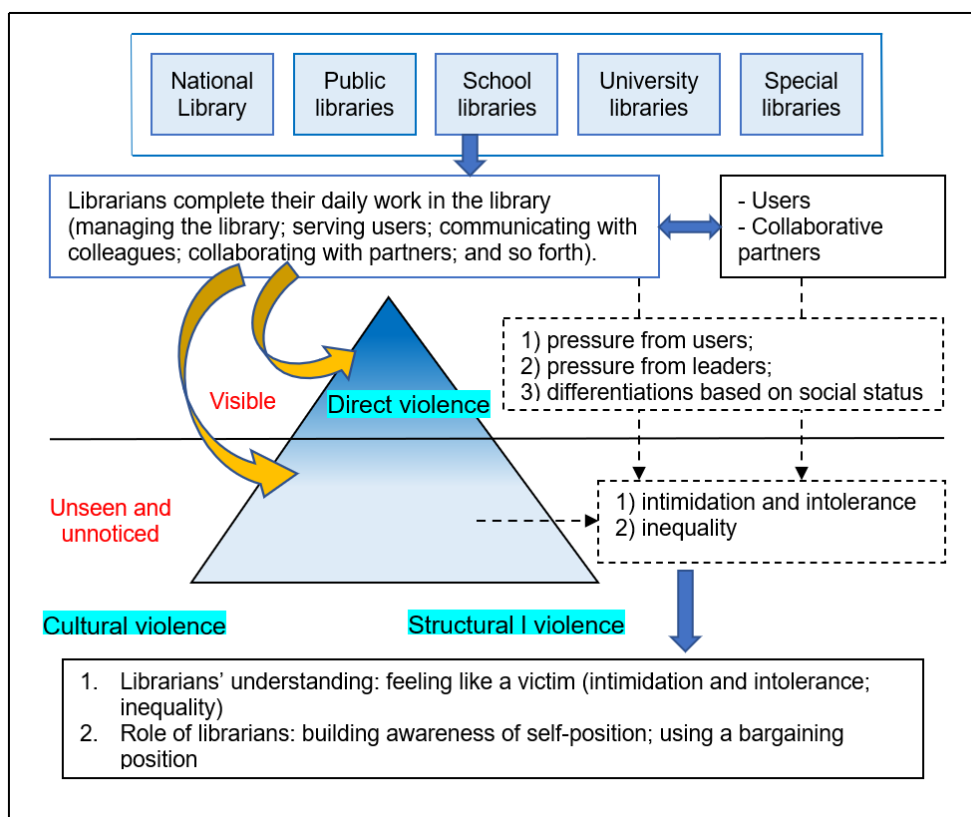

Figure 2. The triangle of violence in the library

Here, cultural violence is seen in the fear that arises from aggressive behavior, such as bullying and threats. The victims feel intimidated and worried about doing the wrong thing, and resistance may not always improve the situation; indeed, it could damage their career prospects. Regulations state that a librarian must always serve their users well and with patience, work with the team and maintain a good relationship among library staff (Mallappa and Kumar 2015).

Another issue is inequality. The dominance of one group over another can become a form of marginalization. The dominant group (in-group) is regarded in positive terms and the marginalized group (out-group) in negative terms. This violence presents itself in groupings that differentiate between senior and junior staff or in labels such as sunset and sunrise generation. Furthermore, the librarian profession itself has long been something of a marginalized profession (Yildiz, Balyer, and Korumaz 2021). In school and college libraries, the position of the librarian is considered inferior to that of teachers and lecturers.

The Role of Librarians in Responding to Cultural Violence

Based on the responses from the informants, librarians take action to prevent cultural violence according to their own abilities. As educational organizations, libraries provide a space for learning about the world through social interaction and the experience of the staff. Katerina Standish (2015) suggests that the classroom is an environment in which a reciprocal learning process takes place between teachers and students, leading to mutual understanding, self-reflection, and lifelong learning. All the social interactions in libraries, therefore, whether between library managers, managers or librarians and users, or users themselves, can contribute to the creation or prevention of cultural violence. Various efforts have been made to break the chain of violence. The results of the analysis of the data from the nine informants show that the role of librarians should be as follows.

Librarians should raise awareness about the existence of cultural violence and help educate their patrons. As in the research of Peace Ossom-Williamson et al., this awareness needs to start with self-reflection on the part of the librarians and interpretation of their own experiences, so they can go on to become a role model for others. Librarians need to be aware of cultural violence and prevent it from happening in the workplace. Cultural violence in libraries can have many causes, but one contributing factor may be a lack of understanding of the librarian's duties and the way that a library operates.

Building awareness of cultural violence can also be done by adopting a conscious preventive position. For example, librarians can teach people using mottos. A motto is a short phrase or sentence that describes the principles or goals of an individual, group, or institution. Syailendra and Wulan (National Library) mentioned that their leaders issued an appeal to implement the 5B motto, which refers to praying (*berdoa*), working (*bekerja*), being creative (*berkarya*), sharing (*berbagi*), and learning (*belajar*). The five mottos were posted on the wall next to the entrance to their respective units. These five mottos are behaviors that most people perform every day, so they are not perceived as "forced" activities. In addition, the mottos "corruption-free area" (no dishonest behavior is allowed) and "clean administration area" (clean service desk) were printed on standing banners and placed in strategic positions. Meanwhile, Mahendra, as head of the university library, use the motto "smile to be smart." When faced with a problem, such a person remains calm and smiles, as this attitude is felt to be conducive to finding a solution. More precisely, the ability to recognize and regulate emotions in oneself and in relation to others is referred to as emotional intelligence (Lucas 2020). A librarian who has these abilities can reduce cultural violence by influencing other people to regulate negative emotions and maintain a conducive communication climate.

Librarians need to develop an awareness of not positioning themselves as perpetrators or victims of cultural violence. With this awareness, they can see clearly whether a phenomenon leads to cultural violence so that they can act appropriately and make the right decisions sensibly and fairly. Apart from that, those who have this awareness can provide an example for colleagues and users to act based on human values. They also can use mottos, as mentioned by several informants, or initiate a dialogue between leaders and subordinates across different units, or between librarians and users. Isyana and Ratih (school libraries) mentioned that librarians from the central library and the different branches carry out reflection activities every year, gathering in one place for three days. Each individual recounts successes and difficulties in their work, and all the participants discuss what should be done (Mallappa and Kumar 2015).

Librarians can use as a bargaining tool the library's position as a source of data and knowledge and as a key unit within its wider institution, as well as its symbolic role at the heart of education. Librarians are now in a strong position, not the weak position suggested by the stereotypical view of them. This means that librarians, who have been considered book keepers, are knowledge managers in this digital era; this includes being information curators, technology experts, and literacy educators (Thiruppathi 2024). Libraries have become very important institutions as the places that store and manage the knowledge required to meet

society's information needs. In addition, having a library is a prerequisite for schools and universities to achieve national accreditation. This important function can be used as a significant bargaining position to pressure leaders into meeting the library's needs.

It can be concluded that to reduce the cultural violence that stems from differences in social status, victims need to increase their own abilities and knowledge. Librarians also need to develop a space for intercultural dialogue within their environment. Though stereotypes are difficult to eliminate, librarians in all types of libraries ought to strive to diversify their services, to update these to match the demands of the public, and to modernize their spaces (Pho and Masland (2014). Some of the informants personally approach supervisors or users who they consider perpetrators of violence, communicating politely and humorously with them. The librarians also continue to make the library regulations available on social media and build strong relationships with users by offering them a better understanding of how they can help them.

The limitations of this study include the small sample size. The sample of nine participants is sufficient considering the challenges faced during the COVID-19 pandemic in 2021; many people were still in shock at facing this disaster. Data collection was carried out in two FGDs, according to the available time offered by the informants. The aim of the FGD is to obtain interaction data in a discussion of a group of informants to increase the depth of information on the phenomenon of cultural violence in libraries.

Conclusion

On the one hand, the nine librarians from public, school, university, and special libraries, and the National Library, felt they were victims of cultural violence in the form of intimidation, intolerance, and inequality. The sources of this cultural violence were found to lie in pressure from users, pressure from leaders, and differentiations based on social status, such as job position, age, sex, or marital status. On the other hand, the librarians were less aware, or unaware, that they themselves could be perpetrators of cultural violence. Behaviors such as asking colleagues who were not married to do their work, or showing favoritism as a leader, were considered normal, with no realization that these actions could hurt other people.

However, cultural violence and structural violence that hit them strongly, so that its impact is visible as direct violence, can make librarians become aware. They seek to understand, learn from, and overcome such violence. Understanding and learning take place through reflection based on personal experiences and discussions with colleagues. Although the informants have succeeded in reducing cultural violence, they have not been able to

completely remove the stereotypes and labels that have long been attached to their profession. The solution here is to increase awareness of the existence of cultural violence, position themselves as a deterrent, and use as a bargaining tool the role of the library as an important unit within its wider organization. Suggestions for the informants would be to emphasize the importance of human values, such as mutual respect, trust, and social responsibility; to develop a dialogue between superiors, subordinates, and users, regardless of any differences; and to strengthen the role of leadership and the implementation of regulations. In principle, libraries need to develop a conducive learning environment for human values education.

This study carries theoretical and practical implications. The theoretical implications relate to the importance of humanitarian values in library management (Kendrick 2020). This concept focuses on individuals and interpersonal relationships in the workplace. The library management concept followed by library and Information science (LIS) students has focused on managing library activities in accordance with POAC (planning, organizing, actuating, controlling). This should be complemented by the study of organizational culture. This concept also needs to be examined in relation to social construction and cultural elements such as beliefs, norms, mutual respect, equality, mutual protection, and other social values that have been applied to the management process and public services. Work also needs to be carried out using qualitative research in the field of LIS to critically address humanitarian practices from various cultural studies perspectives, including phenomenology, ethnography, structuration theory, and other related areas.

Practical implications can be seen in the need to apply humanitarian concepts to daily practices in the workplace. As learning centers, libraries should be able to address the issue of cultural violence and to convey the importance of human values through their services (Matheson et al. 2021).

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Published: March 2025