

INTRODUCTION TO CLASS P RELIGION, THE OCCULT, MORALS AND ETHICS

1 This scheme is a radical revision and expansion of Class P Religion and Ethics in the first edition of the BC. The general reasons for making the revision so radical a one are given in Part 1 (General introduction) of the Classification. The detailed changes in this class are considered in Section 13 below.

2 Class P, to use its notational description, is not an integral class. It consists, rather, of three distinct main classes, all closely linked in various ways. These are Religion proper, the Occult, and Morals and Ethics. It is theoretically arguable that Mysticism constitutes a fourth main class and an alternative is provided (although not recommended) outside the Religion class, at PW.

3 However, because all consideration of facet structure, citation order, etc. must assume one integral class, the detailed explanations given below (sections 4/13) all refer to Religion which is the biggest class in terms of vocabulary and schedule size. The other main classes in P are then considered individually (Sections 14/16). But the explanations under Religion, particularly of notation and practical classification, are relevant to the other classes also.

4 **Religion (P/PV)** : The Summary Outline (p. ...) is designed to give a clear view of the basic structure. If it is remembered that the schedule is an inverted one, the summary shows not only the general sequence of classes but also the basic operational rule in applying the classification. This is the rule that compounds involving more than one class are located under the class appearing lower down in the schedule; e.g. Judaism - Prayer is located under PL Judaism and not under PET Prayer.

5 **Facet structure of Religion**

The main feature of the schedule is a strict adherence to the principle of facet analysis. The terms making up the vocabulary of Religion are organised initially into broad facets so that terms representing concepts which stand in the same broad relationship to the containing class are found in the same facet; for example, all terms representing the notion of a religious system are brought together in one facet; terms representing a religious activity are brought together in another, and so on. The main facets are:

5.1 Religious systems, religions, and mythologies

5.2 The practice of religion

5.3 Agents of religious practice (phenomena of the natural world, man and his artefacts, phenomena of the supernatural world)

5.4 Systematic theology (doctrines, concepts, etc.)

5.5 Viewpoints from which the subject of religion is examined (theory, philosophy, sociology, etc.)

5.6 Place

5.7 Time

5.8 Common subdivisions (e.g. information on the subject of religion, forms of presentation of this information)

6 Most broad facets contain terms which reflect more than one specific principle of division; e.g. Religious systems may be divided by a principles (by Theological system, to give Deistic, Pantheistic, etc.; by broad Period, to give Primitive, Ancient, etc.; by Ethnic or cultural origin, to give Chinese, Egyptian, Greek, etc.).

The terms resulting from the application of one specific principle of division form an array ('subfacet') and the terms are mutually exclusive. Examination of the schedule will show numerous arrays within the facets listed in Section 5.

7 **Citation order**

The schedule observes 'standard' citation order as far as possible. This reflects the argument that the 'product' of religious behaviour is an integral system of belief and practice - i.e., a *religious system* ; this is treated as the primary facet.

Systems may be characterised by their *types*, by their *parts* or subsystems (ecclesiology), the *operations* (practices) which manifest and symbolise their beliefs, the *agents* of these practices, the *doctrines* and concepts from which the beliefs are formed and which the practices reflect and reinforce. *Place* and *Time* are the contexts within which the whole process operates.

7.1 The overall citation order is therefore the order given in the listing of facets in Section 4 above. *Religious systems* is the primary (first-cited) facet; the *Practice of religion* is the secondary (second-cited) facet, and so on.

7.2 Citation order within facets

This is mainly the problem of citation order between arrays. Orders here are largely empirical, being based on consideration of where any given compound (reflecting more than one array) would most helpfully go.

7.21 The principle of 'standard' citation order is still observed as far as possible, but with some modification occasioned by the nature of the subject. An example of such modification is in the class 'Formal devotional activities' (PED Y) in the facet 'Religious activities'. Here, the three arrays, 'Form of activity' (PER), 'Function of activity' (PEQ B) and 'Event regulated' (PEE F), are cited in that order, since the form of activity, considered as the direct manifestation of religion assumes primary importance, whereas the principle of Purpose (which is central to the 'standard citation order') would cite it last of the three.

7.22 Examination of the schedules will quickly show the citation order preferred. The inverted filing order (see Part 1 General introduction) means that, in principle, an array filing *later* in the schedule is cited before one filing earlier; e.g. the filing sequence:

PBO	Doctrinal theology
....	
PBT	Future life
....	
PBW	Religious experience
....	
PBY	Mysticism

implies that a work on Future life in mystical experience would be classified under Mysticism, not Future life (and the classmark would be PBY BT)

7.3 In some cases, citation order changes within a class; e.g., under Christian church, Period is cited first (to give Pre-Reformation and Post-Reformation). Within the former subclasses Period continues to be cited first, whereas within the latter the Church becomes the primary facet, Place the second, and Period the third.

A different sort of example of this is the special case of *alternatives* (essentially, alternative citation orders) and this is considered below in Section 9.

7.4 A complication, not peculiar to this class, is the appearance of the same concept in more than one relationship to the containing class, i.e., appearing in more than one facet. A prominent example is that of Persons, where the relationship may be that of participant in, or subject of, some rite, or agent in the running of an institution, or even an object of worship. The schedules provide for all these.

8 **Filing order** - i.e. the order in which the documents en masse (or entries for them) file, has two components:

8.1 Facet filing order

The Schedule is inverted - i.e. the facets file in an order which is the reverse of the order in which they are cited when compounding terms (i.e. when summarising a single document). So the primary facet (Religious systems) files last, the secondary facet (Practice of religion) files next to last, and so on.

The reason for this (explained in the Introduction in Part 1) is solely to preserve a general-before-special sequence (e.g., in 7.22 above, to file a work on Future life in general before one on Future life in mystical experience).

8.11 Similarly, within each facet the *arrays* are inverted; the first-cited array files last in the facet, and so on - e.g., Form of activity (PER) files last in the Religious activities facet (PE).

8.2 Orders in array

The classes in an array are mutually exclusive and cannot normally be compounded (e.g., the class Christian religion cannot compound with the class Islam) so the filing order in this situation cannot be determined by citation order and must be determined by other factors. Where there is an obviously useful principle for systematic arrangement this is adopted; e.g., the above array (Religious systems by ethnic/cultural origin) is

arranged by chronological order. But sometimes there is no particular systematic principle applicable and the order is pragmatic.

9 Alternative orders

A number of alternative arrangements are provided for (i.e., the notation has been designed specifically to allow alterations to be made in the basic, or preferred arrangement). None of these are of major importance and no separate listing of them here seems to be called for, since they are all marked clearly in the schedules. A few of the more prominent ones are described below in Section 9.3.

9.1 Usually, but not always, the notation is slightly longer when an alternative is adopted.

9.2 *Decisions should be taken on all alternatives before the scheme is applied.* Those arrangements which it is decided will *not* be followed should then be clearly deleted from the schedule and this will simplify its subsequent use.

9.3 Examples of alternative citation orders :

9.31 **Applications of other disciplines to religion** : the general problem of disciplines in relation to phenomena is considered in Part 1 (General Introduction to BC). In two cases, here, the 'pull' of the other discipline is strong enough to warrant alternatives : Sociology of religion (PAK A) and Religious art (PDP) may each be subordinated to their respective disciplines, Sociology and Art.

9.311 The case of Morality and ethics may be considered another example of this. The inclination in general libraries is usually to subordinate the ethics of a given activity (e.g. Politics) to that activity and this alternative is provided; so Moral theology, for example, may remain in Religion (at PC).

9.32 **Mysticism**: Separate provision for a general class Mysticism is made at PW, reflecting the generally acknowledged fact that, although it is in many ways quite central to the idea of Religion, it is nevertheless not confined to Religion. At the same time it has close links with some occult practices and this is reflected in its location at PW.

9.33 **Sacred books, scriptures** : these raise the usual problem of all classes which reflect both form and subject - i.e., *texts* of the books and works *about* them. The recommended arrangement is to distinguish first between texts and works about them, to give two parallel sequences; but libraries wishing to intercalate to some degree (e.g., works *about* the Bible as a whole following immediately the *texts* of the Bible as a whole) are provided with the notation to do so.

9.34 **Agents of religious practice** : Artefacts (building, works of art, etc.) may be located within the main Agents facet (at PDO Y/PDW) or subordinated to Ecclesiology (at PFB OY/PFB W).

9.3 **Islam** is located (at PV) in its correct position in the chronological order of major religious systems. An alternative position is retained for it at PK, where it was in the first edition of BC and where it collocates with Judaism, with which it has close links.

9.4 **Unscheduled alternatives** : these are considered in detail in the general introduction to BC. Although great care must be exercised, it is possible to introduce local variations if reasons for this are strong enough.

9.41 A possible example in Religion would be the citing of *country* before denomination in the Post-Reformation section of Christian Church. This could be done as follows:

9.42 Locating at POZ as in the existing arrangement, but using a selected numeral to act as the facet indicator distinguishing qualification of country by subject or form, from qualification by region, district, etc.; e.g., '3' could be used for this :

POZ Y	Church history - USA
POZ Y3	[Classmark introducing any qualification of USA other than a geographical one] <i>Add numeral subdivisions 2/9 and letters P/V following P in PP/PV - e.g.</i>
POZ Y33 L	Essays
POZ Y3P G	Orthodox church in USA
POZ Y3R	Roman Catholic church in USA (Local divisions)
POZ YW	California

California could now be qualified similarly if wished - e.g., RC Church in California POZ YW3 R.

10 Notation

The notation is fully faceted and synthetic. Compound classes formed by the coordination of two or more separate concepts or classes are given classmarks which are built ('synthesised') from the simpler constituent classes according to strict rules. These are described fully in the general introduction to BC and only a brief note is given here.

10.1 The chief method is by *direct retroactive notation*; as a general rule, at any given point in the schedule all the *preceding* classes are available to qualify the class at that point, the earlier *classmark* being added (minus its initial 'P') direct to its classmark : e.g., at Presbyterians (PTD), all preceding classes up to the beginning of the Systems facet (PG), (P2, P3, ... PA, PB, ... PG) may be used to qualify the class 'Presbyterians'; e.g.,

PTD	Presbyterians
PTD BV	Soteriology, theory of salvation
PTD FDQ 6A	Training for the Presbyterian ministry
PTD FRK	Evangelical work

In the last 3 classes the qualifying classmarks are obtained from the preceding classes (dropping the initial 'P'):

PBV	Soteriology (in general)
PFD Q 6A	Training of ministers (in general)
PFR K	Evangelical work (in general)

10.11 Terms from several different facets may be used successively if necessary, although such specific notation will not be called for very often; e.g.,

PED	Religious activity (by person for whom designed)
PED NW	The Dead
PEQ	Religious activity (by function)
PEQ W	Lamentation
PER	Rites
PEV	Prayer (in relation to other activities)
PL	Judaism
PLE V	Prayer (in relation to other activities)
PLE VEQ W	Lamentation
PLE VEQ WED NW	For the Dead

10.2 Modifications of simple, retroactive synthesis

10.21 In the case of some classes, the first subdivision 'A' is used as an indicator to introduce all preceding facets, thus allowing enumeration of the subclasses special to that class to begin at 'B'. This ensures shorter classmarks for these enumerated classes, since they are spread over a wider notational base : e.g.,

PQ	Separated Eastern Churches
PQA	Add to PQA letters A/G following P in PA/PG
PQB	Nestorian
PQB Y	Assyrian
PQC	Malabarese

So Ecclesiology of the Separated Eastern Churches would be PQA FB (not PQF B) and Ecclesiology of the Nestorian Church would be PQB FB by normal retroactive addition (PFB being Ecclesiology in general).

10.22 A number of other modifications of simple retroactive synthesis will be found, nearly always in the interests of shorter classmarks. For example, under particular religious systems (except Christianity) BK (from PBK) stands for Sacred books; in many cases, where there are a number of such books (and on which there is often a large literature) these are assigned subsequent letters (C, D, E...) and qualifications of the system by *other* facets (i.e., those occurring at PBL onwards) is continued later; e.g.,

PIJ	Vedic religion
PIJ BK	Sacred books
PIJ C	Samhitas (instead of, say, PIJ BKC)
PIJ D	Trayi Vidya (instead of, say, PIJ BKD)
PIJ E	Rigveda (instead of, say, PIJ BKE)

PIJ Q ...
 Add to PIJ Q letters L/Z following PB in PBL/PBZ
PIJ R Add to PIJ R letters A/Z following PC in PCA/PCZ

So Moral behaviour in Vedic religion would be PIJ RM (since PCM is Moral behaviour in religions in general).

10.23 In all such modifications, clear instructions, usually with examples, are given to assist the classifier in constructing compound classmarks.

11 **Practical classification** : this is considered in detail in the General introduction and only a summary of the main points as they apply to the literature on religion, etc. are given here.

11.1 Decide first which alternatives are to be used and delete clearly in the schedule those which are rejected.

11.2 For each document, three distinct operations are necessary:

11.21 *Concept analysis* : deciding which terms collectively constitute a specific summarisation of the overall subject of the document:

11.22 *Deciding citation order* of the constituent terms according to the rules given above (section 7) to form a chain (a string of terms each of which is subordinate to the one preceding it). For convenience of reference we give in the examples below the classmark of each term as it first appears in the schedule.

11.23 *Translating this chain into notation*, observing the basic rules for classmark building considered (section 10)

12 **Examples** (these are taken from recent bibliographies):

12.1 **'On transubstantiation'**

12.11 *Concept-analysis* : Rites - Transubstantiation - Roman Catholic church

12.12 *Citation chain* : Roman Catholic Church (PR) - Rites (PER) - Sacrament (PER Q) - Eucharist (PER T - extended from PNG RT)

N.B. The last term, which is special to Christianity, is found only at PNG RT, and reference is made at PER Q to the existence of such special detail under particular churches.

12.13 *Translating chain into notation* : this involves simple retroactive synthesis in which the classmark from the Activity facet (PER T) is added to the classmark from the Systems facet (PR) after dropping the initial 'P'. This gives the final classmark PRE RT.

12.2 **'Women in the Scriptures'**

12.21 *Concept analysis* : Women - As a subject - In the Bible

12.22 *Citation chain* : Bible (PM) - Works about (PMN/PHY) - Subjects in (PMP) - Persons in religion (PFC/PFE) - Women (PFC N)

12.23 *Notation* : Add PFC N (but minus the initial 'P') to PMP; this gives PMP FCN

12.3 **'Tales from the Old Testament'**

12.31 *Concept analysis* : Textual matter (perhaps adapted) - In the form of tales - from the Old Testament of the Bible.

12.32 *Citation chain* Bible (PM) - Texts (PM2/9, D/M) - O.T. (PMD) - Tales (common subdivision 3RG)

12.33 *Notation* : PMD 3RG

12.4 **'God and Christian caring'**

12.41 *Concept analysis* : Christian religion (Church of England) - Attitude of compassion

12.42 *Citation chain* : Anglican Church (PS) - Church of England (PSE) - Compassion (PCP V)

12.43 *Notation* : PSE CPV

N.B. This is a book of sermons. The form division 3SS could be added (see note at PDX), but many classifiers would regard this as an unnecessary complication; form divisions are applied only where the subject class has a large enough number of documents on it to justify this distinction.

12.5 **'Norms for priestly training in Ireland'**

12.51 *Concept analysis* : Standards - Clergy - Training - Ireland - RC Church

12.52 *Citation chain* : Roman Catholic Church (PR) - Clergy (PFD Q) - Ireland (8EX) - Training (6A) - Standards (43)

12.53 *Notation* : PRF DQ8 EX6 A43

12.6 ***'The two creation stories in Genesis'***

12.61 *Concept analysis* : Literary analysis - of Book of Genesis

12.62 *Citation chain* : Bible - (PM) - Works about (PM/PMY) - O.T. - Genesis (PMQ M) - Higher criticism (PMB C or PMO C) - Documentary hypotheses (PMB K or PMO K)

12.63 *Notation* : PMQ MBK

N.b. (1) Synthesis within the Bible (PM) does not require the reservation of A/G from PMA/PMG (i.e. all facets prior to the Primary facet of systems in which the classes are mutually exclusive and cannot compound together) as would normally be the case with retroactive notation, since the subjects of PMA/PMG are compounds via PMC or PMP.

Therefore 'PM' is dropped (not just 'P') when building retroactively.

(2) Because of the alternative for locating works about immediately after the text of each part of the Bible the class Biblical study and criticism occurs at PMA/PMC as well as at PM/PMP. It is more sensible to use the earlier-occurring notation (A/C) when compounding since this releases subsequent letters D/Z rather than just Q/Z.

12.7 ***'Hellenistic magic and the synoptic tradition'***

12.71 *Concept analysis* : Relationship between - Synoptic gospels of the Bible - The cults of Hellenism

12.72 *Citation chain* : Bible - Works about - N.T. - Synoptic gospels (PMW H) - Relations (PA3) - Hellenistic cults (PGO L)

12.73 *Notation* : PMW HA3 GOL

12.8 ***'The Cult of Tara'***

12.81 *Concept analysis* : Ritual and liturgy - [The Goddess] Tara - Tibetan Buddhism

12.82 *Citation chain* : Buddhism (PJ) - Tibetan (PJV) - Sects, etc. (PFX) - Tara (T) - Ritual and liturgy (PER)

12.83 *Notation* : PJV FXT ER

N.b. Although Tara is a goddess, the note at PDN suggests that the real significance here is of forming a quasi-sect with its own distinctive rites; so the concept 'sects' is preferred to the concept 'Goddesses'

12.9 ***'Coming into being among the Australian aborigines'***

12.91 *Concept analysis* : Activities and beliefs - Relating to fertility - Australian aborigines

12.92 *Citation chain* : Australonesian religions (PHY L) - Australian aborigines (PHY LB) - Activities, beliefs (PE) - Regarding fertility (PEE G)

12.93 *Notation* : PHY LBE EG

12.94 ***The Muslim prayer book***

12.941 *Concept analysis* : Islam - Prayer - Texts

12.942 *Citation chain* : Islam (PV) - Ritual and liturgy (PER) - Prayer (PET) - Texts for (PDX) - Prayer books (PDX G)

12.943 *Notation* : PVE TDX G

13 **The new BC and Edition 1**

The reasons for the radical nature of the revision are considered in detail in Part 1 (General introduction).

13.1 The drafts of the revised schedules circulated to existing users of BC gave detailed accounting for individual terms (i.e., showing the old classmark against all classes not new to the revised edition).

13.2 The new BC maintains to a large degree the structure and notation of the primary facet, Religious systems (PF/PV). However, the following modifications have been made:

13.21 Islam has been relocated at PV in order to preserve the chronological sequence which Bliss clearly intended. This has the added advantage of diminishing the bias towards Christianity which is implied by locating it separately and out of order at the end. A smaller relocation is the collocation of all Semitic religions in PH.

13.22 The sub-systems represented by Societies and Orders, etc., are now definitely subordinated to their containing system (and the general class precedes the separate systems in filing order). The location at PW in Edition 1 was clearly inconsistent with the general pattern.

13.23 The institutions of a system (basically, agents through which the systems work) are subordinated both to systems and sub-systems (e.g. Carmelites - Ecclesiology, rather than Ecclesiology - Carmelites). Again, the general class (now at PFB) precedes those facets to which it is subordinated in compounding. This has the added advantage that indexers are no longer erroneously tempted to regard PX (that was) as the class for *Christian ecclesiology*.

13.3 *The Practice of Religion* (PD/PE). This covers both the activities themselves - formal (ritual) and non-formal (personal devotions) - and the agencies by which they are assisted (ranging from phenomena of the natural world to man and his artefacts and to phenomena of the supernatural world). This facet is concentrated mainly in PD in Edition 1, but a number of its members appear elsewhere, particularly in PX.

13.4 *Systematic theology* (PB/PC). This covers both doctrines and a number of concepts whose relationship is essentially one of evidence-cum-source (e.g., sacred scriptures).

13.41 *Myths and Mythology*: Bliss did not draw a clear distinction between the form and subject components of this class and treated Mythology purely as a system (at PG) rather than a vital source and component in many different religions.

13.411 It is certainly a difficult class to locate: the term 'mythology' is used with a wide variety of meanings in at least three different fields - religion, sociology and literature - and any definition attempted here would of necessity be to some extent arbitrary. This revision recognises two interpretations of the term 'myth' (and consequently, Mythology, the study of myth). When Mythology is used as a synonym for early forms of religion it is treated as a systems concept (PG/PH). But when it is treated narrowly as the study of a special form of sacred literature or rhetoric it is put at PBL.

13.412 The social functions of myths (in social control, etc.) are provided for in K, where its imaginative and symbolic content, with its consequent close link with Folklore, is also reflected.

13.42 *Ethics* is retained as a class which is clearly compatible to a great extent with the other members of the facet. Bliss was aware of course, that Ethics is not exclusively the province of religious belief; but he considered that collocation with Theology was probably the most helpful solution. The new BC agrees to the extent that it locates Morals and Ethics in Class P, but it is now collateral, not subordinate, to Religion (at PY).

13.43 *Sacred works, scriptures*: as in existing BC the Bible is given a considerable amount of enumerated detail not given for other scriptures. However, the structure of the class is valid for all scriptures and all its divisions except the enumerated Books could be added to any other scripture. The fact that this class is a form class as well as a subject class (i.e. it contains both the texts themselves and works about them) is not adequately taken into account in existing BC and the revision tries to amend this.

13.5 Citation order in Edition 1 was rarely explicit and even when implicit did not cover the whole range of possibilities facing the indexer, e.g., whether to cite Prayer before the object of prayer (such as Consecration), or vice-versa.

13.51 The primary facet was undoubtedly the Religious system, as in this edition. Not merely did it file at the end (and BC usually observed an 'inverted' filing order) but the content of Systematic Schedule 16 implied very clearly that the facets in it qualified the system and not vice-versa.

13.6 A major change is in the format of the schedule (the way the classes are presented to the indexer to use, as distinct from the ultimate arrangements their application produces in a library or bibliography). Bliss provided Systematic Schedules 16 and 16a in order to qualify a given system or society by such concepts as its beliefs and doctrines, ritual and liturgy, ecclesiology, etc.

13.61 In this edition, the fully synthetic retroactive notation allows for the qualification of any religious system or sub-system by the full detail of the remaining facets (from P to PF). As a result, *Schedules 16* and *16a* become redundant. Although, theoretically, the limited number of classes in these schedules could always be augmented by detail from the corresponding facet in the main sequence (P/PF) the order of the latter was not always consistent with that in the schedules and this inhibited their full use. Now, the full detail of P/PF is available for any system or subsystem. This removes further the imbalance between the provision for Christianity compared with that for other systems. The only advantage now enjoyed by the former is a briefer notation and this could be used by any system a given library wishes to make its 'chosen' one.

13.7 **Notation**

The changes in order implied by the considerations above, combined with the very large expansion of the vocabulary have inevitably caused large-scale changes in notation, although the main framework remains intact.

13.71 *Synthesis* (classmark building) in this edition is effected without the use of the comma or hyphen (although the latter may be used in special circumstances). Confining the notation to the two character sets with a known ordinal value (letters and numerals) makes for simpler notation.

13.72 Similarly, to increase simplicity in notation the use of upper-case letters (rather than lower-case) for geographical division is now recommended; bearing in mind that these must be prefaced by a number in order to effect a consistent and desired filing position, the argument for a distinctive type of character is greatly reduced.

14 **Mysticism (PW)**

As mentioned in Section 9.32, an alternative is provided whereby Mysticism is treated as a main class, collateral with Religion and not subordinated to it. Although Mysticism is very closely associated with Religion, it need not be so; historically, the institutionalisation of religions has often been antipathetic to the mystic.

14.1 The close relationship between mystical experience and the occult (as well as with religious experience, of course) makes the locating of this independent class at PW particularly appropriate.

14.2 Insofar as the subject requires facilities for compounding between constituent facets, those provided by the Religion class proper seem to be adequate and are therefore used here.

15 **The Occult (PX)**

This new main class covers the various theories and practices involving esoteric knowledge (e.g. of a magic or spiritual nature). Its close connection with Religion can be seen by the fact that the same writings (e.g., Tantras, Kaballah) often feature as major classes in both subjects and some movements (e.g., Anthroposophy) are candidates for inclusion in both subjects.

15.1 The summary *Outline* (p. ...) is designed to give a clear view of the basic structure and citation order.

15.2 The *facet structure* reveals three main facets:

15.21 *Movements, societies*, etc; these can be regarded as analogous to the systems in religion, although in the literature there is much less emphasis on them than there is on the systems in Religion. The class Writings and writers, which is analogous to the scriptures of religion, has been placed adjacent to Movements, etc. with which it has a very close relationship;

15.22 *Functions* of occult practice and belief; these reveal three major aims - communication of information, divination or prediction, and influencing or changing events or Nature (in magic);

15.23 *Agents* of these functions; these are very varied and theoretically, at least, call for division by the whole classification.

15.3 *Citation order* : the main problem here arises from the fact that simple application of standard citation order (citing Function before Agent) would scatter information which is frequently expected to be together (e.g., on Astrology). There is no real solution to this problem, but provision of an alternative whereby Agent can be cited before Function on such occasions should help.

15.4 *This schedule and Edition 1* : Bliss put most of the Occult with Parapsychology in Class I Psychology. Most of the terms appeared again (although not in the same order) under Folklore in Class KI, and this simply reflected the usual distribution of 'phenomena' according to the 'aspect' or viewpoint.

15.41 This revision provides a unitary class for the Occult on the grounds that it constitutes a distinct form of knowledge and as such demands its own main class. The usual alternatives are provided whereby the psychological, sociological, etc., treatments can be distributed, or collected at PX.

16 **Morals and ethics (PY)**

It was stated in 13.42 that this edition makes Morals and ethics collateral with Religion and not subordinate to it. This recognises the fact that moral knowledge is a quite distinct and unique form of knowledge. Concerned as it is with human behaviour - decision making based on the concept of right and wrong, or 'ought' - it has

close affinities to Psychology; but modern Psychology is an empirical science and can only accommodate the psychological study of the subject. Documents concerning moral behaviour in general (i.e., from all sorts of viewpoints) require a separate and independent main class, which is what PY now provides. The usual alternatives are provided whereby the philosophical, psychological, etc., treatments can be distributed under the appropriate discipline or sub-discipline.

16.1 The summary *Outline* (p. ...) is designed to give a clear view of the basic structure and citation order.

16.2 The *facet structure* reveals three main facets:

16.21 *Fields of moral action*, covering all human activities, together with subfacets such as the 'doer' (the subject of the action);

16.22 *Moral actions* - i.e., actions on which moral judgements are taken. A subfacet here reflects the objects or recipients of the action, human or animal; also, some special contexts which are fairly prominent in the literature and in the consideration of moral values (e.g., happiness, failure and success);

16.23 The *viewpoints* from which the problem of Moral judgement and behaviour is studied. Although this is by way of being a common facet (or at least, a common relationship), it is particularly prominent in Morals and ethics. Indeed, in most considerations of the subject, the philosophical treatment (Ethics in its strict sense of Moral philosophy) is regarded as virtually coextensive with the subject (Bliss's original alternative was to locate the whole class in Philosophy).

16.3 *Citation order* : the basic order is that in which the facets are listed above.

16.31 The primacy of the Fields of action facet is suggested by the fact that many libraries subordinate the Morals and ethics of a given activity (e.g. sport, business, politics) to the activity.

16.32 However, the great importance of viewpoint (indicated in 16.23 above) has led to the provision of an unusual alternative in this class, whereby the major viewpoints, at least, can be cited first (to give, say, Morals and ethics - Philosophical treatment - Moral choice rather than Morals and ethics - Moral choice - Philosophical treatment).

17 Acknowledgements

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