explained at all. In a section on "Elements of Classification Systems", we learn, on three pages, a little bit about classes, class designations, class explanations, class descriptions, references, cross-references, notations, signatures, individual signatures for records of loan, classification schemes, and indexes. My personal impression of all this is one of complete confusion, for anyone without any background knowledge, it must be totally incomprehensible.

The presentation of the individual classification systems is a mixture of general statements concerning the various systems shown, and of the special characteristics of the systems down to problems in the use of individual systems.

The idea of an exemplary illustration may have been the 'father' of this 'child' but as the book fails to lay any satisfactory theoretical foundation as to what actually constitutes a classification system, the presentation remains unsatisfactory. The following example should make this quite clear: "The monohierarchical superstructure remains, and because of this the UDC remains a monohierarchic classification system, as far as its main tables are concerned. The tendency to polyhierarchy in the superstructure is, however, strongly marked." (p.107).

The last chapter, "Differences and common ground between the types shown", contains, finally, a list of the "results of the structural comparison" (p.156-157), which those readers who are familiar with the subject-matter should look at b e f o r e they read the book. By doing so, they will be able to check more easily whether the statements made in the book are verified.

The book is only of use for those who are conversant with the subject-matter; they will find facts about the more recent German classification systems - though not always free from errors! - which are otherwise spread out over the whole literature. The other classification systems, in particular the international ones, are better presented in other books.

The expectations raised by the title of the book make me ask why subjects such as "classificatory subject analysis in library work", and "classification systems in information retrieval" are not dealt with.

It remains to be said that a second book dealing with verbal subject analysis and ' mixed forms' is to follow.

Concluding remarks: It is incomprehensible how this book could get past the editorial office of a scientific publishing house. I cannot recommend it to anyone - let alone the beginners!   Winfried Gödert

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SHARMA, Pandey S.K.: **Depth schedules: Indian Philosophy and Religions for Dewey Decimal Classification (19).** New Delhi: Ess Ess Publ. 1986. VII, 189p., ISBN 81-7000-012-2

It cannot be gainsaid that at the time of its birth the DDC had no ambition to put the often quoted girdle round the world with its hard to master dots. Non-existence of several systems and existence of congenial circumstances have played a helping role to get it well entrenched in libraries quite before the competitive schemes appeared. Today it is an internationally used classification system. Nevertheless, at heart it is an American system imbued with the influence of the society and time of its origin. Therefore, it inevitably poses problems to the users in non-Western countries, expecially in Asia and Africa. Classification is a political act says A.J.N. Judge (1), meaning that politico-cultural bias is as much calculated as it is natural in designing a classification schedule. To meet local needs, the DDC has therefore been modified, adapted, and expanded quite often. For example, the relevant portions of the DDC have been modified in Japan, India, Pakistan and the Middle East, to name a few. Some of such modifications have met the approval of the Forest Press, the copyright holder of the scheme, while other modifications remain inhouse ones - and private, so to say. The Decimal Classsification Editorial Policy Committee (DCEPC) and the Forest Press are not unaware of such fissiparous tendencies. They have rather fully lent their support to solve such genuine difficulties. This includes inter alia commissioning and publishing with its imprint the adapted translations (e.g. in Hindi (1976) and Arabic (1985)) of the DDC in various languages to suit various cultures.

In addition to various language versions of the DDC, we have at least the following two PhD theses:
(1) Sharma, P.S.K.: Expansion and modifications of Dewey Decimal Classification for Indological books with special reference to Indian philosophy and Indian religions. Chandigarh, IN: Punjab University 1977 (Supervisor: Sharma, J.S.)
(2) Momeni, M.K.: Socio-cultural factors affecting the adaption of the Dewey Decimal Classification in the Middle East. University of Maryland 1982 (Supervisor: Wellisch, H.)
Dr.Sharma's above named thesis was later published in 1979 (2). This speaks of the academic as well as pragmatic value of the scheme. Being more or less an academic exercise, his published work was not used practically, though as a scientific work it has already won him acclaim (3), besides a doctoral degree. It means that for a scheme to be used practically it requires more than academic competence: it is not the best always that sells; and not always the useless that is rejected!
The book under review is still based on his PhD work, but here the author has endeavoured to endow it with practical qualities. Ranganathan's methodology for designing classification schedules has been followed. The laudable feature of the work is that expansions have been strictly made in accordance with the official provisions in the DDC. In his Ph.D. work Dr. Sharma minutely worked out the expansions for Indian philosophy (all the schools) and Indian religions (Hinduism, Jainism, Buddhism and Sikhism). This work in the idea and verbal planes has been done on the basis of the classical and authentic works of S.Radhakrishnan, S.N.Dasgupta, K.M.Max-Muller, Christopher Isherwood, T.M.P.Mahadwan, Jadunath Sinha (for Hindu religion and philosophy); M. Monier-Williams, A.K. Walter, P.V. Bapat, K.N.Jaitilleke and Max Weber (Buddhism); Max Arthur Maculiffe and Khushwant Singh (Sikhism); A.C. Sen and Sinclair Stevenson (Jainism) to name a few of the 130 references cited in the source book (4) of the book under review.

In case of the Indian philosophy schedule (de facto constituting Part 1 of the book, p.15-42), the base and the outline subdivision remain that of the original schedule.

Expansions have been evolved without disturbing the already existing structure. For the philosophy schedule, not only the concepts but classical books, their commentaries and subcommentaries have been fully enumerated and class numbers have been provided. Since these co-ordinate subdivisions exceed 9 (limit of the decimal base to accommodate equally ranked subdivisions) many times, so the author has skillfully made use of group notation, thus extending the capacity of the array to 80 berths. The use of group notation also provides hospitality in array as many of the available notations remain unused. This group notation, however, has been used for source books and scriptures only. Source books and their commentaries of every order have been collocated by using Roman capital alphabets (excluding I, O) for commentaries and subcommentaries for example:

181.484 381   Dasa-sloki
181.484 381 A Vedanta-ratna-Manjusa
               (A commentary on the above)

Similarly a second commentary on Dasa-sloki will be denoted by 181.484 381 B and so on, the 24th by Z. Not only this, a commentary and its various other subcommentaries have been brought together by further subdividing the alphabets by alphabets. For example, AA and AB represent the first and second subcommentaries respectively of A; further AAA represents a sub-subcommentary of A. In this way the host and the associated books have been finely brought together; and strict hierachies too have been achieved. Customary space has also been left between each group of three digits after the decimal point. The wealth of details is more than expected; and it can easily be used to provide co-extensive class numbers for Indian classics in any large and specialised library.

The second part (p.43-109) dwells upon Indian religions. Whereas in his previous attempt the expansions were made on the strict official bases, now in this case he has made use of officially allowed options using Roman alphabets and asterisk:

2BO   Buddhism
2AO   Jainism
2HO   Hinduism
2SO   Sikhism

Incidentally the sequence arrived at by the alphabetical mnemonics conforms to the classified sequence in the DDC, the only exception being J of Jainism. To remedy this, somewhat manually inconvenient symbol asterisk A has been used as a substitute of J; and its ordinal value has been fixed between B and H. These artificial bases have been further subdivided parallel to 291.1-291.6. For example, 291.6 is 'Religious leaders and organisations', therefore:

2B6   Buddh   leaders and organisations
2A6   Jain   leaders and organisations
2H6   Hindu   leaders an organizations
2S6   Sikh   leaders and organizations

Each of the above three-digited base has been further subdivided on the same basis but the local details (i.e. peculiar to the subject) have been provided by the author himself. For example 2S6.3 is divinely inspired persons in Sikh religion. Onwards from here the details are his own research work arranged according to the canons of classification, especially the following Helpful Sequence:

2S6.31   The (Sikh) Gurus
2S6.311   Nanak, the First Guru
2S6.312   Angad and Amardas, the second and third guru respectively
2S6.313   Ramdas and Arjandese, the fourth and fifth guru respectively
2S6.314   Hargobind, the sixth guru
2S6.315   Harrai, the seventh guru
2S6.316   Har Kishan, the eighth guru
2S6.317   Teg Bahadur, the ninth guru
2S6.318   Gobind Singh, the tenth guru.

It may be reminded that the standard subdivisions are applicable here as usual. Thus, the author has skilfully grafted and assiduously worked out details in tune with the official provisions in the 19th editions of the DDC. At the end there are two indexes A (p.113-118) for the concepts, and B (p.119-189) for source books and scriptures. In the latter case the entries are both by author and title in one sequence. Each entry refers to the class number.

This book naturally invites comparison with the officially adapted translation of DDC-18 by P N Gour (5). The basic difference is that Gour's translation is a sort of general classification, whereas Pandey's is a subject fascicule containing depth schedule for Indian philosophy and religions only. For example, in Gour's translation 294.5211 is Hindu gods and godesses with no subdivision, whereas in the book under review, the corresponding class number is 2H2.11, with 38 subdivisions. (2H2 being equivalent of 294.52, 2H0 is that of 294.5.) Similarly 294.5212 Nature in Hinduism has no subdivision while its equivalent number 2H2.12 has 30 subdivisions in Pandey's schedule. As compared to this Gour 's expansions are sparse, whereas this new schedule provides a multitude of orderly details in such areas. However, the book does not deal with some other equally problematic areas of classifying Indian books, viz. Indian languages and literature, arts - including Indian music and dance - and Indian history and society. To classify documents in such areas one will have to depend on Gour's DDC or the original DDC.

Lastly, there comes in mind the question of its meeting approval of the DDC authorities as the document does not bear the imprint of Forest Press or endorsement from any Indian library organisation. This is one man's effort, albeit a serious one. It is analoguous to an Olympic game played outside the arena but strictly with official rules and spirit. There is absolutely no conflict with the existing numbers, though at times some vacant places in DDC-19 have been utilised in strict observance of the Canon of Helpful Sequence. In spite of all this it is unlikely to be approved the DDC authorities, judging from the history of the DDC. It requires a lot of lobbying work and the total involvement of the DDC authorities in the work to get their approval. Yet, it may provide ample guidance towards better analysis and further provision of Indian subjects for future editions of the DDC. Anyhow, libraries on Indology may confidently use this extended version. To adopt a classification scheme libraries need some surety of some after-sale service. It will, therefore, require some concerted and organisational efforts to win acceptance of a wider community of Indology librarians.

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Evolutionary Visions of the Future. Special issue of: Systems Research. The Official Journal of the International Federation for Systems Research.
Oxford etc.: Pergamon Press 1985. Vol.2, No.1.

This successful attempt to give an overview on what is going on in systems research (SR) is very useful for what is a must for SR: critical reconsideration and even more critical self-reference. The issue gives both examples and comments. Systems science is much in its formative stage. SR, judged by this special issue, proves to be the much needed instrument of a world wide dialogue. Moreover, it will help to enlarge the number of its participants. Complementing the inner circle of SR specialists, further development asks for a broader base in information, experiment and application; including related disciplines, users and even temporarily interested outsiders.

Every good Christian needs a revival from time to time. This is also true of the systems researcher, since SR has to meet - see the last contribution "The Future of General Systems Research" - a vast host of problems and challenges. There is, e.g., a multitude of approaches which often complement and exclude, contradict and corroborate each other, depending on the aspect chosen. Systems analysis, hard systems, oppose and go together with soft systems, the systemic view. As parts of visual holographic information, the single contributions present and comment this situation symptomatically; the implications ranging from seemingly concrete questions of application to epistemological and philosophical questions behind them. CHURCHMAN's "Conversations" (one remembers his "The Systems Approach and Its Enemies") remind us of the latter when dealing with the open hypothesis of unified SR and the basic uncertainty of human systems.

In doing so, he touches yet deeper antinomies. As the framework of hypotheses presupposed determines the answers derived - see, e.g., DE ZEEUW's "Problems of Increasing Competence" - what are the qualities of the 'reality' of systems approach? What are the quantities of the human systems and the human beings within it? Are they just societies' and standardized 'human entities' as, e.g., behaviorism and only too many behavioristic elements in sociology are prone to see them? Or individuals, personae, constitutionally and significantly non-determinable and non-predictable in their behavior as far as it concerns the control and the design of human systems? The way the question is put here appears to remain in the idealistic tradition of the early German social sciences. It points out, however, the common aporia of human systems management. In what degree can answers given by SR be self-corroborating? By creating their own reality by the reduction of individual, unique features? And how far does the diagnosis tend to self-immunizing qualities similar to psychological diagnosis?

These fundamental critical thoughts (recently elaborated, e.g., by F.H.Tenbruck) are far from being a mere theoretical controversy of skin-tight actuality. Systems research mirrors but the preliminary reflections on unsatisfying to undesired results of a non-discriminating control of human systems, questioning the very concepts - or better, beliefs and ideologies upon which control methods are based. Socialism and sociologism (sit venia verbo) differ only in degree in this respect. They share the underlying concept, however refined, of an at least sufficient determinability of man and man's institutions. R.ERICSON shows the inherent bias and its results in what he calls 'institutional disarticulation' .

Systems thinking, to point out the trivial as the fundamental, constitutes the most universal, most open concept with the greatest inherent potency to differentiate, to take into account even singularity, uniqueness. No doubt, social control in our complex and crowded civilization is necessary, and it must build on statistics, on generalizing concepts of society and of human nature. But there must be and can be more openness for non-determinable and unique individual influences. The systemic approach - see e.g. the successful project of F.Vester - will contribute. SR is assigned a concordant responsibility for the never-ending self-critical reflection between scientism and belief, between indetermination, uncertainty and teleological presuppositions. Probably not only by chance does the title of this issue of SR hint at the bias and the challenge. It reads as follows: "Evolutionary Visions of the Future". The evolutionary paradigm dominating undiminished: there are ever increasing doubts as to its ability to explain, e.g., the historical, cosmological, and biological evolution from the big bang to the origins of life and of consciousness. The 'isms' of evolutionsm and creationism are but foam on the tidal waves of scientific reconsideration. Was this necessarily so, as science explains? And how safe are we, envisioning what we call future on those premises concerning perceived reality and the methods used for perception? And how to count for the, in the main, scarcely systematical but, inseparably entwined, the historical, traditional (self-consciousness), and cultural uniqueness of man and his institutions?

The different contributions to the topic mentioned, induce such thoughtfulness, and give, by example, ample information to think over. The field covers virtually the whole range of SR from methodology to political applicaation. After an Editorial by S.H.BANATHY, K.E.BOULDING opens with "Systems Research and the Hierarchy of World Systems: General Systems in Special Chaos". Behind an apt pun, the hierarchy (!) of systems is compared with military hierarchy - pointing out that systems emerge from a matrix of chaos and that all reality is not systematic. Whoever has tried to establish some general order in the systems approach, some sort of taxonomy, will know of the difficulties arising from this. For "all taxonomy, indeed, is a product of the inadequacies of human perception". Or, as Nalimov would put it, the text of the world can be read by humans only. It is the human reader who shapes the text. To establish, e.g., categorical systems, as known from Aristotle to Kant and N.Hartmann in philosophy, or as underlying the world's