Philosophical Foundations for the Organization of Religious Knowledge: Irreconcilable Diversity or a Unity of Purpose?†

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Abstract: We examine the way in which religion is managed in the major library classification schemes and in archival practice and how and why bias and misrepresentation occur. Broad definitions of what is meant by diversity and religious pluralism and why it is a cause for concern precede a discussion of the standard model of interreligious attitudes (exclusivism/inclusivism/pluralism) with particular reference to the philosophy of John Hick. This model is used as a lens through which to evaluate knowledge organization systems (KOSs) for evidence of comparable theoretical positions and to suggest a possible typology of religious KOSs. Archival and library practice are considered, and, despite their very different approaches, found to have some similarities in the way in which traditional societal structures have affected bias and misrepresentation of religious beliefs. There is, nevertheless, evidence of a general move towards a more pluralistic attitude to different faiths.

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> In these our days it is almost impossible to speak of religion at all,
> without giving offence, either on the right or on the left.
>
> Max Muller *Introduction to the science of religion* (1873)

1.0 Introduction

Much has been written in recent times about the phenomenon of diversity, and the way in which diverse communities are affected (or more often disaffected) by the composition and vocabulary of established knowledge organization systems (Olson 1998; Szostak 2014; Mai 2010, 2013a, 2013b, 2016). Some of the earliest of these studies were concerned with the misrepresentation, or lack of representation, of women (Foskett 1971; Marshall 1977; Olson and Ward 1997; Olson 2007), and they were followed by analyses of ethnic and racial groups (Duarte and Belarde-Lewis 2015; Adler and Harper 2018), sexual identity and orientation (Drabinski 2013; Fox 2016; Howard and Knowlton 2018), and more recently the description of refugees and migrants in the *Library of Congress Subject Headings* (Lacey 2018).

Rather less has been said about biases and prejudices in the field of religion, despite its more substantial presence in most KOSs, and the equal capacity of its vocabulary to disregard, misrepresent, or offend a variety of persons. It is also a powerful indicator of identity since "one of the important defining characteristics for some ethnic minorities is their religion" (Office for National Statistics (United Kingdom) 2019).

In the broader community, the social and intellectual difficulties caused by religious diversity are widely acknowledged. There is a substantial literature on the topic, an emerging disciplinary field (Patel, Howe Peace, and Silverman 2018), and a good deal of practical activity under the general banner of interfaith. This is characterized at the theoretical level by the identification of three main approaches to the fact of multi-faith society: exclusivism, inclusivism, and religious pluralism.

The purpose of this paper is to examine some current KOSs for evidence of comparable underlying views and to reflect on whether the representation of different religious faiths is helped or hindered by differing conceptual structures. The idea was prompted in the first instance by Caswell's 2013 study of the ways in which archival practice can be informed by the methods of religious pluralism, and considers whether her conclusions apply equally to the narrower field of knowledge organization in both archival and library contexts. The paper also examines the philosophy of pluralism as a conceptual framework for knowledge organization.

2.0 Diversity and why it matters

"[I]t is important to emphasize that pluralism, including religious pluralism, is not the same thing as diversity" (Marty 2005, 68). Diversity is no more than the phenomenon of multiple faith communities present within a society, whereas pluralism is a response to that situation. And, because "[t]olerance is a necessary public virtue, but it does not require Christians and Muslims, Hindus, Jews, and ardent secularists to know anything about one another" (Eck 2002), it does not meet the requirements of pluralism. Other commentators have expressed this succinctly as the need to distinguish between the fact that there are many religions, and the value placed upon them (Gross 2005, 75; Yinger 1967, 17-18).

There are numerous examples of religious faiths coexisting in different societies over the centuries. Today, however, religious diversity is more usually regarded as a source of potential social and political conflict and a problem that needs to be addressed urgently. Cragg states (1986, 5):

> There is nothing new about such coexistence. Faiths have been interpenetrating and interacting through all their histories, often with a strange non-cognizance of their mutual debts. What is new in the present is the degree of their involvement with each other. Global exchanges, mobility, migration, international politics, technology, and problems of world ecology and world economy, demand that they converse, and that they repudiate assumptions of self-sufficiency. To be duly contemporary is to be mutually related.

3.0 Pluralism as a strategy

There are various understandings of the concept of religious pluralism, or more narrowly, different views of the level at which it operates. Some form of pluralism is often regarded as a political necessity, a kind of civic pluralism, or polity of religious tolerance designed to address the consequences of diversity by avoiding or resolving conflict, rather than to formulate a theoretical or theological position. Marty (2005, 70) states:

> The religiously informed civic pluralism that is my subject differs from either theological pluralism, or turning pluralism itself into a theological theme. I have located pluralism in the sphere of politics, not metaphysics ... The civic pluralism that concerns me relates more to practical adjustments in ways of life, and then in theology.

Eck (2002, 12) also takes a social view of pluralism as "not an ideology, but rather the dynamic process through which we engage with one another in and through our very deepest differences." This proactive view is also shared by non-Christian believers: "Pluralism is not just tolerance, but actively seeking to understand differences between religions and finding the core values" (Ahmed 2017, 1). Caswell (2013) (in citing Eck) uses pluralism in a somewhat similar pragmatic way, as a practical strategy to manage diversity, to acknowledge difference and foster understanding.

4.0 Models of interfaith attitudes

A distinction may be drawn between a theology of religious diversity, in which believers consider religions other than their own, and a philosophy of religious diversity which offers a more general, non-embedded understanding (Tuggy n.d., Section 1.a). The first meaning is more often referred to as a "theology of religions," which itself arose as a Christian response to the phenomenon of increasing religious pluralism in society in the 1960s and 1970s. A number of studies from the period address the question of how Christians should regard other faiths in that context; initially this was as a means to "the theological interpretation and evaluation of the claims made by believers in religious traditions other than Christianity" (Veitch cited in Race 1983, 5). Race (1983, 5), in a seminal work which is normally considered as the first formal statement of a typology of religions, takes a broader and more theoretical view:

> In my own definition I have purposely built in more flexibility than Veitch, by focusing on the *relationship* between faiths ... rather than the straightforward evaluation of one set of claims, by another, Christian set of claims.

Within Race's model, inter-faith relationships can be broadly categorised as exclusivism, inclusivism, or religious pluralism, and he develops the argument with respect to Christian theologians and philosophers. A graphical representation of this analysis underlies Figure 1. Although this is not the only model within the field of religious studies, it has been well established since the 1980s and is generally regarded as the "standard" typology (Huang 1995, 127). Although the original analysis is based on Christian writings, the categories themselves can equally be applied to other belief systems, and there is evidence of similar studies in non-Christian faiths.

Based on the idea that alternative examples of religious faiths are necessarily conflicted, the exclusivist view holds that only one faith can be "right" (Alston 1988; Gellman 2000, Kwesi 1991, Newbigin 1969); believers in the non-favoured religions are necessarily mistaken. At this conceptual level, exclusivist views may be held by those who are otherwise in favour of freedom of religion and social tolerance. Belz states (2003, 5):

> The pluralism which I call a false god is pluralism which suggests that all religions are equally true or valid. When pluralism moves beyond everybody's right to believe and even to propagate that belief peacefully, and then argues that none of these beliefs is more true than any other of those beliefs - then something that started off as very good, has become a false god.

In some models, a distinction is made between exclusivism and particularism, the latter defined as "a belief in the exclusive authenticity of one's own religious tradition" (Jelen 1998, paragraph 1). Particularism may extend beyond a belief in the invalidity of religions other than one's own, to an identifiable hostility towards them.

An inclusivist position is an intermediate one, generally accepting that there are true and valid elements to many religions while maintaining the superiority of a single faith. This is the stated position of the Roman Catholic Church (Paul VI 1965, Section 2):

> The Catholic Church rejects nothing that is true and holy in these [other] religions. She regards with sincere reverence those ways of conduct and of life, those precepts and teachings which, though differing in many aspects from the ones she holds and sets forth, nonetheless often reflect a ray of that Truth which enlightens all men.

There are various specific interpretations of inclusivism, such as the idea of "anonymous Christians" (Rahner 1969), who are partially validated by their non-Christian beliefs but also benefit unknowingly from the saving actions of Christ. McKim (2012, 161-2) introduces the narrower idea of reclusivism, which aims to "withhold judgement on whether there are routes to salvation other than ours."

Religious pluralism proper maintains that religions have more in common than divides them and are predominantly different manifestations, or experiences, of a single truth. In particular, the analytical school of philosophers (Hick and Knitter 1987; Hick 1973, 1995, 2000, 2004) has regarded the different faiths as such representations of a universal truth. Hick is undoubtedly the primary exponent of pluralist thinking and has been described "as one of the most—if not simply the most—significant philosopher of religion in the twentieth century" (Smid 1998, final paragraph). His potential importance for the current paper is indicated by the view that "[h]is contributions ... have been so substantial that they easily spill immense implications over into related fields" (Smid 1998, final paragraph).

Hick's core proposition is that it is not possible for humans to experience the divine, or transcendent reality (what he calls "the Real"), directly, but that their religious experience is always mediated through the culture in which they find themselves. In this view, any religious faith is as valid as all others, and it is impossible to suggest that one or another is true or untrue. This idea of experiential mediation is very well worked out in a number of his writings and it draws on established philosophic tradition, notably Aquinas (1265-1274) (*Summa theological* II/II, Q1 art 2) "Things known are in the knower according to the mode of the knower"—and Kant's distinction between the *noumenon* and the *phe-*

nomenon. The distinction between the thing itself (the *noumenon*, which cannot be experienced) and "its phenomenal appearance(s) to consciousness, the latter depending on the cognitive equipment and the conceptual resources of the observer" (Hick 2000, 78) is often referred to as Hick's neo-Kantian hypothesis. Hick refers to Kant's distinction between the *noumenal* and the *phenomenal* as a "Copernican" revolution in understanding of the "mind's contribution to perception" (Hick 2004, xix); the label of the Copernican revolution is also often applied to his own pluralist theology in the sense of moving from a Christocentric view to a theocentric one. He also connects with Wittgenstein's concept of "seeing-as" in the case of ambiguous images such as Joseph Jastrow's "duck-rabbit" or the "goblet-lady" (Wittgenstein 1963, II xi) in his own notion of "experiencing-as."

Hick has been controversial and has many critics, not all of them on the basis of straightforward theological disagreement as might be expected from the exclusivists and inclusivists. There are also objectors on philosophical grounds, some of whom maintain that any understanding of religion in the cultural-linguistic model is proof that religions are irreconcilably different and have nothing in common. Lindbeck states (1984, 40):

> Adherents of different religions do not diversely thematize the same experience; rather they have different experiences. Buddhist compassion, Christian love and ... French Revolutionary fraternite are not diverse modifications of a single human awareness, emotion, attitude, or sentiment, but are radically (i.e., from the root) distinct ways of experiencing and being oriented toward self, neighbor, and cosmos.

Other objectors to a more pluralistic theology of religions fear that "the real diversity among religions becomes submerged in a placid sea of sameness" or that "some ... theologians have swung towards a facile universalism" (Knitter 1995, 31). Forrester (1975) considers that Hick may have "capitulated to a relativism which is unlikely to be acceptable to committed believers except Vedantic Hindus," (69) that is, both Christians and non-Christians alike. In a similar vein, Mavrodes (1995, 262) concludes that Hick's position is essentially one of polytheism, calling him "probably the most important philosophical defender of polytheism in the history of Western philosophy."

A more worrying phenomenon is that a generally pluralist society, with high levels of acceptance of diversity, may apparently obviate the need for dialogue, or that dialogue "between those who assume in a rather woolly fashion that in all fundamentals they are in agreement ... is unlikely to be other than tedious and unproductive" (Forrester 1975, 71).

Nevertheless, these objections do not invalidate pluralism as a position along the spectrum of interreligious attitudes, whether or not one agrees with its premises. Hick's idea also has consequences for the knowledge organization of religion, since it effectively requires that, in addition to providing for different faiths equally, we should also represent the religious experience with respect to its cultural-linguistic context, that is using the cultural mores and the language of the faith concerned.

4.1 The standard model beyond Christianity

While the preceding discussion has concentrated on the Christian origins of the standard model, it should not be assumed that interreligious attitudes are of exclusively Christian concern. Knitter (2005) provides a useful overview of pluralism considered from a number of different faith perspectives, partly in an attempt to counter the argument that the pluralist model is a western imposition, but also to demonstrate that interreligious attitudes vary considerably within individual faiths. For example, while Hinduism is generally regarded as naturally sympathetic to pluralism, there are nevertheless schools of thought that show an exclusivist stance, notably the "Indocentrism that is at the heart of 'orthodox' Hinduism" (Sharma 2005, 58; quoting Halbfass 1981, 186-87). Sharma (2005) tells us that for some Hindus "the mlecchas [non-Hindus] are nothing but a faint and distant phenomenon at the horizon of the indigenous tradition." That said, there is evidence of inclusivism even in "allegedly conservative texts" (59).

Religions that do not seek or even allow converts, such as classical Hinduism, Buddhism and Judaism, may, perhaps surprisingly, be considered as pluralist when they do not consider salvation to be restricted to their own faith (Gross 2005, 77). An interesting parallel to Karl Rahner's 1969 concept of "anonymous Christians" is to be found in Judaism, where "in ... rabbinic sources is the beginning of a form of inclusivism in which foreign people - despite their seeming polytheism - were seen as 'anonymous monotheists'" (Cohn-Sherbok 2005, 121). Islam is perhaps the faith least inclined to validate other systems, but even here there is widespread evidence of inclusivist and pluralist thinking (Aydin 2001; Asani 2002; Johanson 2016).

All the world religions exhibit some degree of inclusivism in terms of tolerance of other faiths and the acknowledgement of value in them. It seems reasonable to conclude, then, that the three categories of exclusivism, inclusivism, and pluralism apply equally well to the interreligious attitudes of belief systems in general, and that they constitute a transferable typology for the whole of the religious domain.

5.0 Religion in the major knowledge organization systems

5.1 Classification of religions

There are various models for the understanding of religions and religious study that potentially inform classification and knowledge organization in the discipline. The classification of religions per se has been a scholarly enterprise from the nineteenth century onwards with the seminal work of Muller (1873) on the comparative method. Other nineteenth century studies include Tiele (1897-1899) and Chantepie de la Saussaye (1891). Early twentieth century scholars are Ward (1909), Jastrow (1901) and Pinard de la Boullaye (1922-1925), followed in the mid-twentieth century by Parrish (1941) and Mensching (1959). Muller in particular speaks of the "science of religion," a very early indication of a more neutral and less confessional approach to the study of human belief systems, and rather appositely suggests that "all real science rests on classification" (Muller 1873, 123).

The historian of religion and Islamic studies scholar Charles Joseph Adams (2018) identifies several principles underlying the "many schemes suggested for classifying religious communities and religious phenomena" (paragraph 2): normative (whether a religion is true or false), geographical (a simple classification based on distribution), ethnographic-linguistic, philosophical, morphological, and phenomenological. However, it is arrived at, there are some dangers in adopting a classified approach to the sequence of religions in a KOS, as decisions made about relative structures, location, and prominence will be seen as an indication of perceived status. Relatively non-contentious orders, such as those based on chronology or geography, are less likely to offend than classifications based on beliefs or practices.

5.2 Classification of religious studies and religious studies methodology

Elements in other conceptualizations of the religious domain could influence the way in which we create KOSs. Not least is the distinction between traditional "theology" (in which the model of the domain is predominately a Christian one) and the phenomenological approach of the more current discipline of "religious studies" (in which a social scientific observational view is taken of the world's faiths). A common structure adopted in general works on religious studies is that of methodological or disciplinary positions. A broadly-based study of different epistemologies is provided by Peter Connolly in his *Approaches to the Study of Religion* (1999) in which seven perspectives are covered: anthropological, feminist, phenomenological, philosophical, psychological, sociological, and theological. Another overview of the structure of religious studies is Ninian Smart's "seven dimensions of religion" (1996): practical and ritual, experiential and emotional, narrative, doctrinal and philosophical, ethical and legal, social and institutional, and material. These clearly refer to the subject content of the religion domain and what might need to be represented for an individual religion. There is an obvious correspondence here to the structure of a faceted KOS for religion as in BC2 (Figure 3 below).

What may be most useful to us, however, in considering the design of KOSs is the classification of interreligious attitudes and its tripartite division into exclusivism, inclusivism, and pluralism. In addressing diversity, it may be particularly useful to adopt this "standard model" as a lens through which to examine different KOSs.

6.0 Failures in the existing systems

It is clear that current tools for knowledge organization represent some particular world views and disregard others. Duarte and Belarde-Lewis, when discussing classification in respect of indigenous ontologies, argue (Duarte and Belarde-Lewis 2015, 699) that western approaches have favoured literary cultures and omitted other ways of knowing such as orality:

> When we understand how colonization works through techniques of reducing, mis-naming, particularizing, marginalizing, and ghettoizing, we can better appreciate practices that more accurately and precisely name, describe, and collocate historically subjugated knowledge. In this article we gave examples revealing why and how tribal peoples need to be able to command the tools and techniques for building relationships with their knowledge artifacts toward decolonization. We described how state institutions need to acknowledge the inherent epistemological distinctiveness and value of local Indigenous epistemologies prior to setting up collaborative projects.

Unsurprisingly, the treatment of religion in library classification schemes has often been the subject of criticism if not mockery. Usually, although not always, Dewey is seen as the offender, possibly because it is the most likely to be familiar.

In addition to the risk of social disorder, failure to properly represent diverse faith perspectives creates the same kind of problems as it does for minority groups of all kinds. Feelings of offence or disadvantage and of being "invisible" are common, and, at an operational level, poor representation in cataloguing and indexing leads to information being effectively hidden so that retrieval is hampered and misinformation and ignorance persist. Broughton (2000, 2) identifies three ways in which religious bias is manifest in classification and indexing tools:

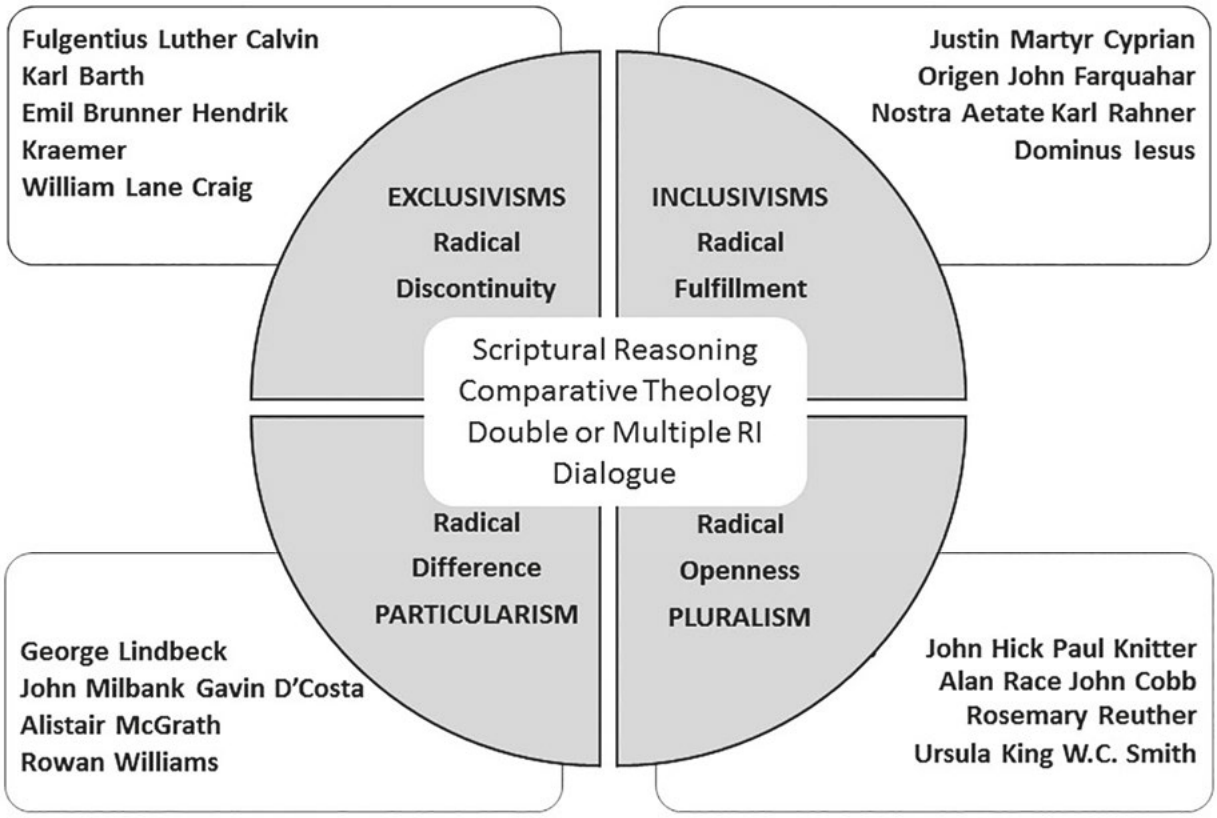


Figure 1. Standard model of interreligious perspectives and associated scholar as conceived by Race (1983).

Bias occurs, or is perceived to occur, in three main areas:

- an illogical order, or distribution of notation, that causes one system to appear as dominant
- use of vocabulary that has a strong flavour of one system or is special to that system
- inadequate provision of detail other than for the 'favoured' religion

It is acknowledged that in some cases the impression of dominance/marginalization is accidental and not editorially imposed. In other cases, addressing the situation proves difficult because of user resistance and institutional barriers such as the lack of resources to effect change. Additionally, bias is not always a negative feature; where collections are for the use of a particular faith community, bias towards that faith is necessary and a positive characteristic.

7.0 Methodology

Various KOSs and archival standards and models were considered to determine whether a comparable typology of philosophical views can be observed; namely a situation where:

i: a single religion is privileged in terms of the allocation of vocabulary and notation (= exclusivist)
ii: other religions are acknowledged for but there is a clearly dominant faith (= inclusivist}
iii: there is even-handed treatment of all religions, both structurally and linguistically (= pluralist).

Particularism may be considered to be the case where a single religion is the main purpose of the KOS, as, for example, in Elazar's classification for Judaism (1997) or Pettee's Roman Catholic classification (1957). This has relevance to traditional western archival approaches as defined by the *Dutch Manual* (Muller et al. 1898) or Jenkinson's *Manual of Archival Management* (1922). The traditional approach to archival management has been to develop understanding through the lens of the creator. Later archival science has sought to consider functions while taking into account the contexts around those functions; these wider contexts have not been formalised in terms of KOSs. The archivist has largely continued to represent an understanding of the structures and working practices of an organization or individual with a consideration of the transactions between key agents. As such, archival and business classification schemes have evolved still based on the archival creator, albeit with

recognition of a wider range of creators. The network of actions and agents provides the potential for certain societal perspectives. This approach taken was not because the archivist necessarily had an exclusivist/particularist view, but rather that the archivist was not seeking to codify knowledge in the same way as the librarian. Library and information science are seeking to provide access to published and manuscript sources without internal structural considerations and rather seek to evolve a worldview and KOSs.

In such cases, the bias towards an individual system should not be considered to be an ethical issue. Similarly, collections with a specific user focus, such as those intended primarily for religious adherents (church or mosque libraries for example), will not be managed in the same way as a large academic library. There is usually a legitimate distinction to be made here between books "of" religion and books "about" religion, as discussed under Bliss's *Bibliographic Classification* (below).

Otherwise, where KOSs are likely to be applied to collections which are multi-disciplinary in nature with multi-faith or multicultural content (i.e., the KOSs concerned are routinely referred to as "general" or "universal" classifications), it seems desirable that they deal as objectively as possible with different faiths, to avoid accusations of bias, or requests for decolonization of the KOS. For these general classification schemes the preferred approach should be a pluralist one. From an academic perspective, scholars and students in religious studies may not be much bothered with the veracity of religious claims or their relative merits; as Smart (1999, xii) says, "it is necessary for religious theories to be agnostic methodologically, neither affirming nor denying transcendent beings and events ... A multicultural or pluralistic philosophy of religion is a desideratum."

Working to the standard model as a benchmark, different systems were examined for several elements:

- representation of the spectrum of religions
- a neutral, or non-contentious approach to their ordering and arrangement
- an even-handed treatment of religions with respect to the number of classes or indexing terms assigned to each
- enumeration of or facility for synthesising detailed concepts relating to a given faith
- avoidance of vocabulary strongly associated with one faith
- provision of religion specific terminology

8.0 The place of religion in knowledge organization systems

Religion, or theology, is included at main class level in all the major bibliographic classification schemes. Library KOSs enable a perspective to access these information objects across collections. Within the archival context, there is currently no worldview of the positioning of an archive within classification schemes; rather, traditional classification happens within a given administrative unit termed the "group." The group is provided with the name of the originating organization's records or a private individual's papers. If one searches for religious archives generally in, for example, the UK's National Register of Archives (https://discovery.nationalarchives.gov.uk/find-an-archive), it returns only one result for La Sainte Union Religious Congregation Provincial Archives, as all listed religious archives must be accessed by the administrative name. Thus, this process in terms of classification is seemingly neutralised but limited. This is not to say that the archivist does not hold power or bias access, as critically the archivist can influence those records/papers deemed worthy of permanent preservation and acquisition within the archives. In addition, the further description applied to the records can build and influence access and interpretation through time. As Schwartz and Cook (2002, 1) discuss:

> Certain stories are privileged and others marginalized. And archivists are an integral part of this story-telling. In the design of record-keeping systems, in the appraisal and selection of a tiny fragment of all possible records to enter the archive, in approaches to subsequent and ever-changing description and preservation of the archive, and in its patterns of communication and use, archivists continually reshape, reinterpret, and reinvent the archive. This represents enormous power over memory and identity, over the fundamental ways in which society seeks evidence of what its core values are and have been, where it has come from, and where it is going. Archives, then, are not passive storehouses of old stuff, but active sites where social power is negotiated, contested, confirmed. The power of archives, records, and archivists should no longer remain naturalized or denied, but opened to vital debate and transparent accountability.

They go on to remind us (2002, 1) of Maurice Halbwachs' assertion that "no memory is possible outside frameworks used by people living in society to determine and retrieve their recollections."

Traditional archival description has not sought to be comprehensive. It has focused on describing existing items, which has, as already identified, privileged western ways of knowing, omitting orality. It is to be noted that, in addition, these omissions are not transparent. Not overlaying a KOS can result in a lack of oversight in terms of underrepresented religions within archives, i.e., the absence of record or areas of total silence and space.

Not unexpectedly, traditional enumerative systems of library classification treat the major religious faiths as independent entities. In the Library of Congress *Classification*, for example, although substantial detail is provided for the classification of material about Christianity, Judaism, Islam, Buddhism, Hinduism, and a number of "smaller" faiths, there is no consistency of structure across these examples, and the terminology used in the different sections is quite distinctive. The methodological stance is perhaps inclusive but not pluralist. Other general classifications, such as previous editions of Dewey, acknowledge non-Christian religions, but give priority to Christianity in a form typical of inclusivism of a relativist/pluralist cast.

Strikingly, among the general documentary classifications, only Bliss's *Bibliographic Classification* adopts an anthropological or naturalistic view of religion as "a purely human phenomenon," placing it among the social sciences (Bliss 1929, 288):

> Religion ... has a psychological background, an ethnical perspective, and an ethical foreground. As belief and service, as theoretic and ethic, it is at once personal and social, but the social predominates; and therefore the science of religion belongs to the anthropological and more especially to the social sciences.

However, Bliss had no religious beliefs and "considered religion to be a delusion" (Goforth 1980, 34), and this lack of a personal experience of religion may have coloured his thinking.

Other schemes treat religion (or more properly theology) as disciplinarily distinct in terms of the main class structure, although this might not have been very thoroughly worked out from a theoretical perspective. In revision for the second edition of Bliss, we considered the need to create a class to accommodate the fundamental discipline of religion; where would be located books "of" religion (confessional view) as opposed to books "about" religion (phenomenological view)? In practice, no such distinction is made by the major schemes, and religion classes contain the whole spectrum of theological writing, primary sacred texts, liturgical and devotional works, descriptions of and guidelines for religious practice, historical and social studies of religion, written from the perspective of believers and non-believers, and factual, analytical, critical (and non-critical) in approach.

8.1 Library of Congress *Classification*

Library of Congress *Classification* (LC*C*) is initially rather difficult to analyse. It has detailed provision for the major faiths but has a strong notational bias towards Christianity. There is relatively little structure in the scheme, with a dependency on alphabetical arrangement to accommodate nearly all of the religion specific vocabulary. Some language-specific vocabulary is used, principally for named texts and named movements, which do not usually have English language equivalents. For example:

BP	Islam
	Special days and seasons, fasts, feasts, festivals, etc.
BP186.2	New Year's Day (The first of Muharram)
BP186.3	'Ashura (The tenth of Muharram)
BP186.34	Mawlid al-Nabi
BP186.36	Laylat al-Mi'raj

It is also hard to establish any editorial principles behind the arrangement, although the *Religion Collections Policy* (Library of Congress 2008) gives a good sense of the scope of the collection at Library of Congress, which necessarily drives the content of the *Classification*. The *Classification and Shelflisting Manual* (Library of Congress 2013) is not helpful, being primarily concerned with the construction of shelfmarks and with the classification of materials in a variety of different formats and genres. The "Preface to Classes BL-BQ" (Library of Congress 2018) tells us that the original schedule was published in 1927, followed by second and third editions in 1962 and 1984. There have been several recent editions (2008, 2015, 2016, 2017, 2018) that record changes during that period, which suggests that the editors may have been responsive to increasing diversity.

8.2 *Dewey Decimal Classification*

Of all the general schemes, that which has been most subject to criticism is Dewey, doubtless in part because it is geographically so widely used, and hence more likely to be applied in a culture not predominantly Christian. The main criticism of *DDC* (and unfortunately one which it is extremely awkward to address) is the notational allocation, as Zins and Santos (2011, 881) explain:

> The way DDC covers the monotheist religions is even more problematic. DDC dedicates eight subclasses to the three religions: Bible (220); Christianity and Christian theology (230); Christian practice and observance (240); Christian pastoral practice and religious orders (250); Christian organization, social work, and worship (260); history of Christianity (270); Christian denominations (280); and other religions (290). Six classes are exclusively dedicated to Christianity, and one is dedicated to the Bible, which is common to both Judaism and Christianity (i.e., Bible [220]). Only one class, other religions (290), represents Judaism and Islam in addition to all the other religions. ... DDC relates to all the religions, except Christianity, in the vague category named "other religions" (290).

8.3 Universal Decimal Classification

Of the other schemes the one with a leaning towards universalism is Otlet and La Fontaine's Universal Decimal Classification, intended for the organization and management of a global bibliography. Nevertheless, editions before 2000 display a western and Christian bias in the allocation of notation and the choice of vocabulary. Although there is some non-Christian vocabulary in Class 2 Religion, this is only in the section 290, and notationally 90% of the class is given over to a detailed treatment of the Bible and Christianity (UDC 1993). Provision for the major world faiths is very limited with only eleven classmarks for "religion of the Hindus," five for Buddhism, and three for Islam; Taoism, Shinto, and Sikhism each have only a single classmark, although Judaism is more generously provided for.

It might be expected that the major classification schemes show some bias towards a Christian position given that all originate in a western context. The only non-western scheme, Ranganathan's Colon Classification, although it has been hugely influential on the development of classification theory and the design of modern KOSs, is practically unknown in application outside India. It too, however, has been subject to criticism (Sharma 1978, 300), of "its treatment of Indian philosophy and Indian religion [which] indicates that this part of the scheme is not systematic or practical; the schedules for these subjects need restructuring." A significant element is the "wrong representation" (through order and notation) of Hinduism (298), the "wrong representation" of Indian religions, and the relationships between Hinduism, Buddhism, Jainism, and Sikhism (299), and the "absence of provision for reformatory Hinduism" (299).

8.4 International Standard Archival Description—General (ISAD(G)) and business classification schemes

Within the context of archives, the traditional process for arranging and cataloguing is based around the processes for the creating entity, whether that be an individual or organization. The International Standard of Archival Description (ISAD(G)) sets out the framework of description. First published by the International Council on Archives in 1994, it was revised in 2000. It defines the concept of hierarchical structure moving from fonds/group (the creating entity), through sub-groups, series, item, and piece. Within the standard are twenty-six elements of description, six of which are mandatory: reference code, title, name of creator, dates of creation, extent of the unit of description, and level of description. The product of these endeavours tends to result in a catalogue that defines creators and record types and thus relies on knowledge of record formats to enable access to any required set of information. ISAD(G) is applied in conjunction with ISAAR (CPF), which sets out to produce corporate bodies, persons, and families authority files, which provide for access through creator searches (ICA 2004, 38). The diagram below depicts the relationships between the descriptive elements and authority records based on an example of Methodist Church and missionary records in Canada (ICA 2004, 38) and evidences the catalogue data which in turn demonstrates relationships, networks, and the positionality of a religion.

In addition, ISAD(G) links to the International Standard for Describing Institutions with Archival Holdings (ISDIAH) (ICA 2008) and the International Standard for Describing Functions (ISDF). ISDF defines twenty-three elements in four areas of a function record (identity, context, relationships, and control) (ICA 2007).

It is important to note that often the archivist will link into records management systems that are driven by current operational considerations. Thus, the archivist may inherit a predefined business classification scheme (BCS) for a particular organisation. Archival classification and business archival classification schemes (BACS) (Bedford and Morelli 2006) have aligned with both focusing on the particular record creator. Aligned to this classification have been the approaches taken to appraise or value records in order to determine whether they will be permanently preserved within an archive. Concepts around how to approach the structure, management, and selection through time have evolved from:

- Traditional appraisal with a focus on the particular records (Scott 1997, 103-104).
- Functional appraisal that aligns decisions and understanding on the basis of what should be documented taking into account the functions that drive the organisation (Scott 1997).
- Macro appraisal that takes a top-down approach, which reviews the creators, the functions, and in addition the activities of which they are a part. It takes a step further to look down at what should exist and how it could be used. This approach potentially considers wider societal needs (Cook 2005).
- Flexible retention scheduling/big buckets theory further develops the macro approach to move to an even higher level of an analysis. This, however, remains centred on the organization (NARA 2004).

Shilton and Srinivasan (2007) describe this as having utilized archival arrangement.

Whilst new forms of archival management and control have emerged, such as community archives, these have often deferred to traditional ideas of management. The guidance for managing the community archive and cataloguing aligns

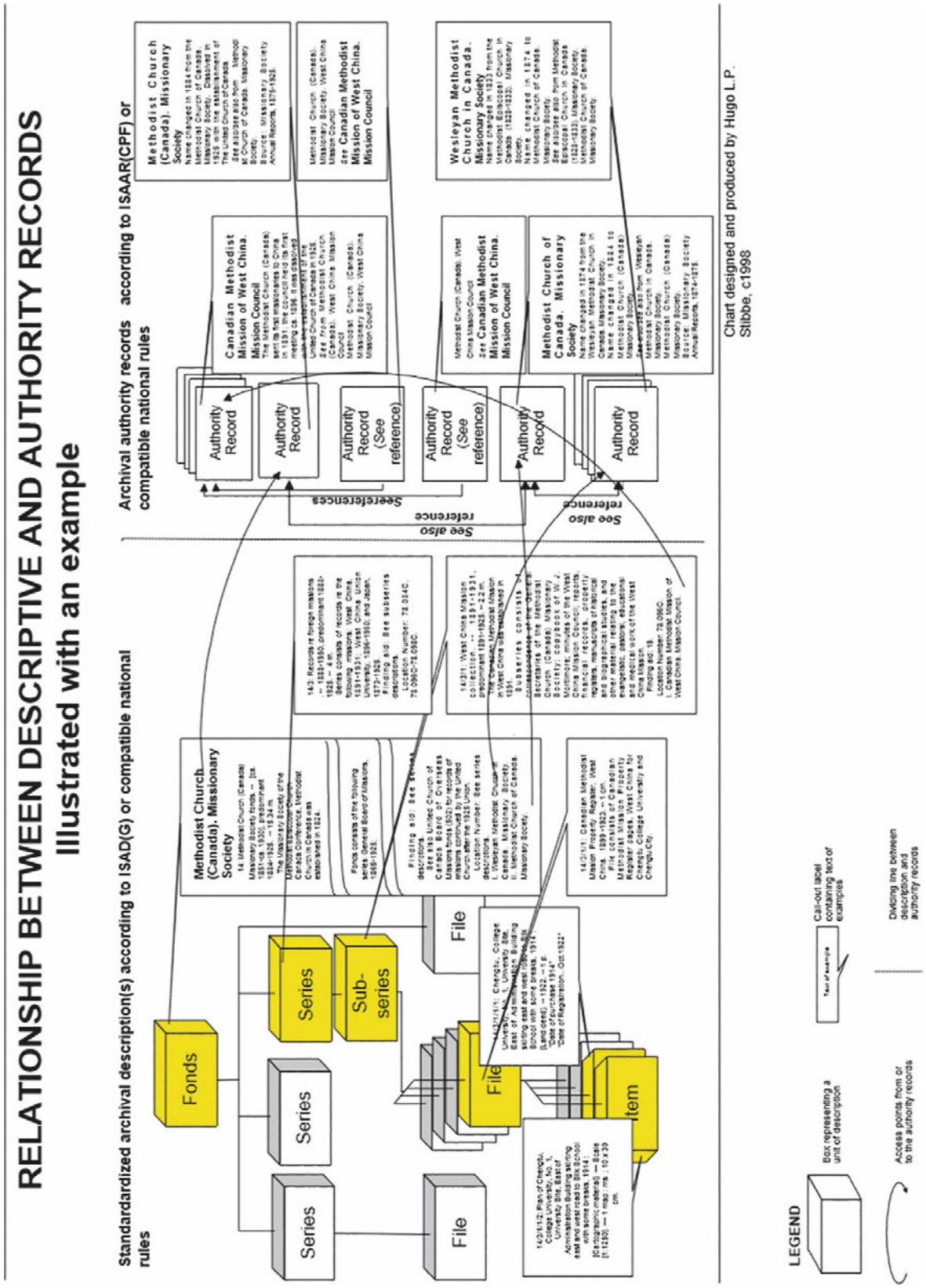


Figure 2. Relationship between ISAD (G) descriptive and ISAAR(CPF) authority records illustrated with an example from the Methodist Church (Canada) Missionary Society. Reproduced from ISAD(G) (ICA 2000, 38).

to the ideas within ISAD(G), i.e., that it is essential to capture the record creator and hierarchy as the primary elements for accessibility. The donor, who presumably would be a part of the community, is only an optional recommended descriptive element despite the idea that the records gathered are representative of community (Community Archives and Heritage Group 2017). Many community archival projects work by bringing together the sources for religion by linking to other collections. For example, Everyday Muslim (https://www.everydaymuslim.org/) states its aim is to collect and document the presence and contribution of Muslim life in Britain through images, interviews, and documents and to provide a comprehensive and unmediated portrayal of Muslim life in Britain by providing links to key sources. Thus, at the heart of these systems remain central archival tenets around capturing provenance rather than a wider sense of place.

8.5 Records continuum model

In the twenty-first century, there has been a move towards wider understandings of recordkeeping. Key to reconsidering archival practice has been the records continuum model. The model has embedded archival practices from the moment of record creation drawing in all stakeholders (Upward 2005). Within the continuum model is a dimension to pluralise, which involves pushing out information (Upward 2000, 122):

> taking information out to points beyond organisational contexts into forms of societal totalities, still more distant from the organisations, community totalities, and whole of person views of the individual, within which the creation and capture processes took place. This is a nebulous region in the broader reaches of spacetime, involving memory as it is formed across societal totalities. It involves the use of information in ways which are less predictable or controllable.

However, it is argued that the model can be read in multiple ways and as such it should be understood that information can flow in multiple directions, sometimes as a result of co-creation. As noted by Caswell (2013), the model has the potential to influence religious organization (276-278). Upward considers the aggregation of groups and societal totality. The model provides for a potential rebalancing of power, which can incorporate new ways of archiving, for example, community archives with citizens engaging, collaborating, and leading in the production of memory. Within this context, it is possible to have multiple co-existing perspectives. New ways for conceptualising the underpinning description associated with the model, however, are still emerging both through the lens of the continuum and concepts around the archival multiverse, which McKemmish et al. (2011, 218) seek to examine:

> How do we move from an archival universe dominated by one cultural paradigm to an archival multiverse; from a world constructed in terms of "the one" and "the other" to a world of multiple ways of knowing and practicing, of multiple narratives co-existing in one space? An important related question is How do we accept that there may be incommensurable ontologies and epistemologies between communities that surface in differing cultural expressions and notions of cultural property and find ways to accept and work within that reality.

9.0 Addressing the problem

9.1. Alternative archival approaches

It has been argued that the power to name, as asserted in ISAD(G) and ISAAR(CPF), reinforces power (Duarte and Belarde-Lewis 2015). Luehrmann, in a counter-archives movement used to manage the Keston Archive, asserts (Luehrmann 2015, 1) that there are other ways to shape understanding:

> following the archival principle of provenance, reflecting the bureaucratic agencies that created records, the collection is organized by subject. By preserving the subject categories that interested an original group of users, the archive itself becomes a historical source on the role of Western readers and advocates in shaping our views of religious life in the Soviet Union.

Current archival systems make visible administrative structures where records are in existence rather than considering the absence of record or areas of total silence and space. Furthermore, they have, as noted, favoured certain kinds of recordkeeping. In Canada, Cook asserted the concept of the "total archive" to better reflect the complexion of society (Thompson 1990, 104). Hurley (1995) has considered the need for wider holistic connections with some sense of hierarchal KOSs. This could mean the utilization of KOSs from library and information science which make visible certain worldviews.

To develop archival approaches, the ICA has started work on considering "records in contexts." The work is intended to provide a conceptual model for archival description termed "records in contexts" (RIC-CM) and a "records in context" ontology (RIC-O) (ICA 2016). The ontology will be developed after the model. It is intended to evolve specifically for application to archives. However, it is sug-

gested that this should take account of the learning from the library and information science, for example, in terms of the potential of faceted classification.

9.2 Bibliographic KOSs

The question arises as to whether a more equitable treatment of religions can be devised. The methodology of faceted classification aims to provide a conceptual framework for religion in terms of religious beliefs, practice, worship, institutional structure, and so on, which can be combined with a variety of different belief systems. The major facets of the domain of religion can very easily be mapped onto Smart's seven "divisions" of religious studies (1996).

The viability of such a structure rests on the (pluralistic) belief that all religions have a common core that can be reasonably identified. In practice, such a conceptual structure has to be expressed through language, and here we do find a major difference between the faiths in line with Hick's thinking about the mediated experience. It has been argued (Duarte and Belarde-Lewis 2015) that with archives the authority to name reinforces power. Conversely, Olson (2004, 4) shows that representation through names, labelling, and the use of meaningful terminology, may be generally acknowledged as a mechanism for mitigating bias:

> Naming is the act of bestowing a name, of labelling, of creating an identity. It is a means of structuring reality. It imposes a pattern on the world that is meaningful to the namer. Each of us names reality according to our own vision of the world

The question then is whether reasonable parallels can be drawn across the different manifestations of a concept when expressed in a variety of natural languages: is the Hindu word "atma" equivalent to the Christian word "soul" or the Hebrew word "nephesh" (Broughton 2008)? Although Lindbeck (1984) challenges the validity of equating similar concepts across religions because they are theologically or philosophically different, for the purposes of organization and retrieval, acknowledging the near equivalence may be a useful means of identifying related material.

9.3 Revision of Bliss *Bibliographic Classification* and beyond

The conceptual model was first proposed in the revision of Bliss's *Bibliographic Classification* (Mills and Broughton 1977), where it was used to provide a consistent approach to the organization of material in different faiths with respect to both the level of detail and the allocation of notation. This was one of the first attempts to apply facet analytical techniques to a humanities discipline and to engage with the problem of the multiple vocabularies generated when the primary facet was varied (Broughton and Slavic 2007; Broughton 2008).

In principle, the faceted classification ought to approximate most closely to the pluralist view, and it has been suggested (Mai 2010, 629) that the work of the Classification Research Group in the 1960s and 1970s regarding specialized libraries is essentially pluralistic in nature. However, while a faceted method may remove inequality in the structure of the classification and the notational allocation, it does not in itself do anything to accommodate the language of individual faiths; so an impression of bias towards a favoured religion may remain simply through the choice of captions or class headings.

The revised class for religion was the first subject volume of the second edition to be published after the introduction and auxiliary schedules in 1977 (Mills and Broughton

Ninian Smart: Seven dimensions of religion	BC2: facets
	Systematic theology
doctrinal and philosophical	Doctrines, concepts
	Evidences
narrative	Texts and sources
experiential and emotional	Religious experience
ethical and legal	Moral theology, ethics
	Practice of religion
material	Agents, artefacts
practical and ritual	Activities, ritual, worship
	Religious systems, religions
social and institutional	Institutions, administration

Figure 3. Comparison of Smart's dimensions and facets in BC2 religion.

1977b). In this early volume, the preliminary matter is not as well developed as in later classes, and not very much is documented about the thinking behind class P. This is not perhaps unusual for those classes developed in the early days of the revision programme, when the focus was primarily on the use of the faceted methodology for the analysis of the various subject areas, and little attention was paid to any philosophical underpinning or to the vocabulary per se. Consequently, most of the discussion is about the facet structure, citation order, and notation, and references to the reasons for revision are referred back to the introduction volume (Mills and Broughton 1977a) where there is a broader account of the sustainability, currency, and theoretical rigour of the classification.

In the introduction to class P (Mills and Broughton 1977b), a discussion of the relationship with the first edition of Bliss indicates some of the objectives:

> Islam has been relocated to 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. (Section 13. 21, xv)
>
> [A]s 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. (Section 13.43, xvi)
>
> In this edition, the fully synthetic retroactive notation allows for the qualification of any religious system or subsystem by the full detail of the remaining facets. [...] This removes further the imbalance between the provision for Christianity compared with that for other systems. (Section 13.61, xvi)

Clearly a primary purpose was to correct the bias shown towards Christianity and to attempt a more "objective" treatment of the faiths overall. The faceted structure was regarded as instrumental in achieving this re-balancing through the creation of a model of the religious domain that could be used in synthesis with any faith system. Hence representation at the conceptual level was, therefore, equalized across religions.

There is a partial expansion of the Christianity section, however, that is not provided under other religions, and the language of the schedule retains a distinct Christian flavour:

PDP Y	Buildings, architecture
PDR D	Church furniture
PDR DH	Monuments and memorials
PDR DJ	Church brasses
PDR DL	Accessories used in worship
PDR DP	Altars
PDR DR	Relics
	(Types of buildings)
PDR F	Churches, temples, mosques, etc.
PDR G	Chapels
PDR H	Cathedrals, principal buildings

Of course, this is difficult to avoid when Christianity is (usually) the dominant religion in English speaking countries, but it is noticeable that the only religion specific vocabulary for most non-Christian faiths is restricted to the enumeration of sacred books and to the naming of particular movements and divisions. So, under Judaism we find classes for the Talmud, Midrash, Orthodox, and Reform Judaism but no specification of, for instance, synagogue, Hanukah, shema', menorah, or bar mitzvah. Although classes for all of these can be synthesised (as Judaism-religious building, Judaism-festival, Judaism-prayer, and so on), the Judaic terms do not appear in the vocabulary as such, either in the schedules or in the alphabetical index.

A significant feature is the chronological approach (within a very few broad categories) taken to the primary facet of religions. Although various classifications and typologies of religions might have been adopted, all were liable to provoke a negative response, and the chronological order of foundation (which is for the most part indisputable) seemed most in line with an objective handling.

In 2000, it was decided to build a new classification for religion in the Universal Decimal Classification. An attempt had been made in 1980, but the results were not altogether satisfactory. In the meantime, the decision had been made to introduce a more evident faceted structure to the classification, using, where appropriate, the terminologies of the revised Bliss (McIlwaine and Williamson 1993;1994; McIlwaine 1997). The use of the BC2 work would provide a very rich source of classification data and also shortcut much of the groundwork of vocabulary collection and analysis. Religion would be based on the model of BC2 class P, as part of this general programme of "facetizing." A formal proposal was published in *Extensions and Corrections* 21 in 1999, and the final version presented both in *Extensions and Corrections* 22 (2000) and at the 2000 IFLA Conference in Jerusalem (Broughton 2000).

In theory, any selection of classes could have been combined through the use of the colon as a linking agent, and although the schedule could be designed as an inverted one (i.e.,

in which the citation order is reversed in the filing order to maintain a sequence of general before special), the default UDC rules for combining in ascending numerical order would confound the desired citation order and would distribute rather than collocate materials on a given religion. The resulting class numbers would also be very long and cumbersome, and we know that this is one of the major ongoing criticisms of UDC from a user viewpoint. For example:

Prayers for Yom Kippur	296.383.2: 291.31
Persecution of Buddhist holy men	294.3: 291.75: 291.6
The Hindu doctrine of reincarnation	294.5: 291.23: 291.2

From a facet analysis perspective, things had moved on since the creation of class P in 1977, and a more sophisticated and flexible approach was taken to faceted schemes (Broughton 2010, 273):

> The new Class 2 was modelled directly on the BC2 1977 vocabulary with some modifications and expansions. Twenty years on, it was easier to spot weaknesses and omissions in the BC2 structure, and while maintaining the general principles and the broad facet structure of that class, a more detailed and a more rigorously organized terminology was developed for UDC. ... Terminology was assigned ... attempting as far as possible to maintain a linguistically neutral tone, although that was to some extent difficult, as religious language in English tends to be Christian in nature.

At a more theoretical design level, the rather flat structure of the faceted scheme with its proliferation of "non-classes," the principles and characteristics of division or node labels that mark the arrays and sub-facets are not easily translated into the more hierarchical structure of UDC with its close notational correspondence to the hierarchy and careful typographical distinctions. Most of these difficulties were resolved by the use of a single "special auxiliary" for religion, the notation of which could be combined with any class in the primary facet through the use of the hyphen.

For example:

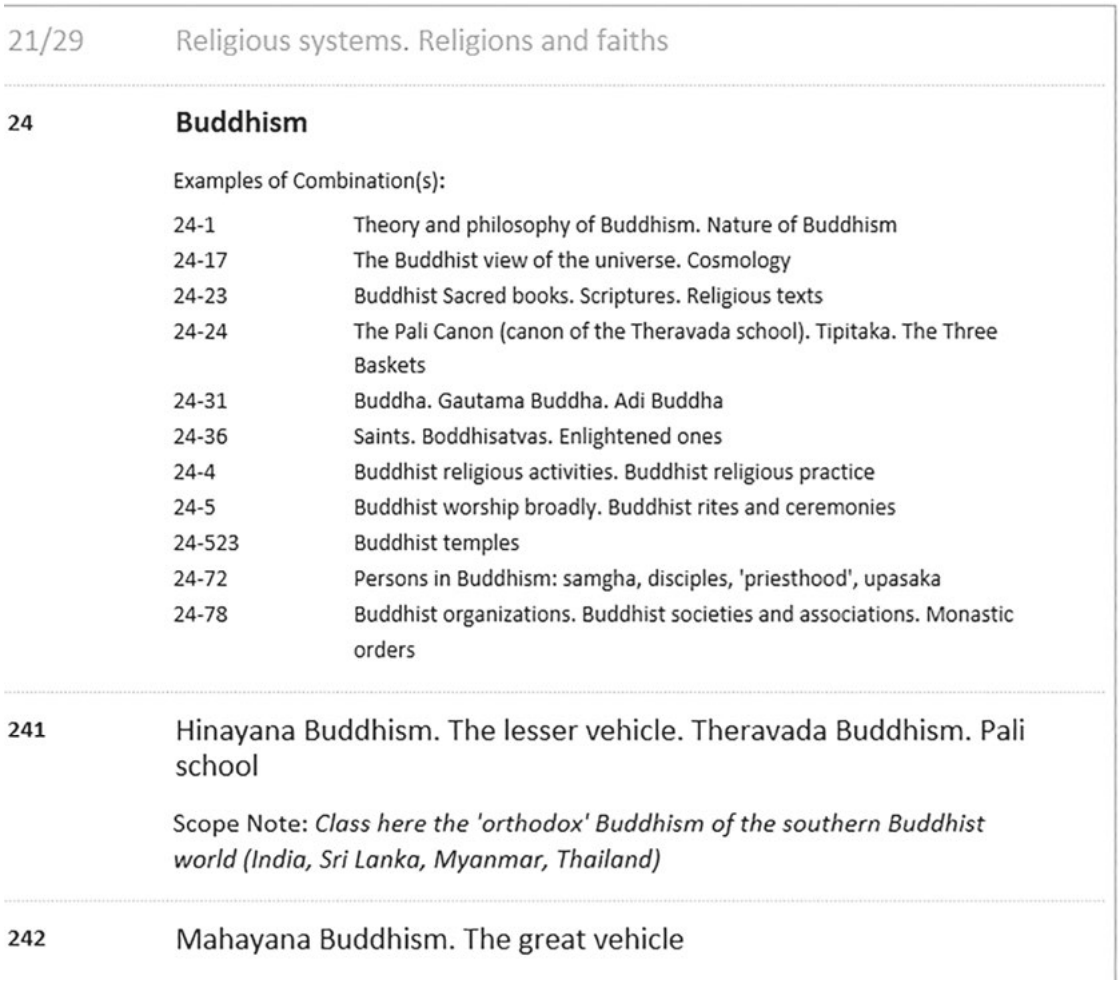
2–144.2	Names of god(s)
2–23	Sacred books. Scriptures. Religious texts
2–24	Specific texts. Named texts and books
2–282.5	Prayer books. Books of prayers
2–442.45	Dietary requirements. Dietary limitations
2–523.4	Centres of worship (religious significance)

Using this "basic" schedule as a model, classifications for individual faiths could be developed in which faith-specific "terms" could be substituted for the more neutral "concepts" of the basic schedule. While these terms are not absolutely equivalent across religions, they do occupy the same conceptual space in the domain, and it is hard to see what could be achieved by any attempt to differentiate them, nor indeed how this could economically be done. A number of special expansions were developed to demonstrate how this would be effected for individual religions and faiths; in the original revised schedule, examples were provided for Hinduism, Judaism, and Christianity, and later those for Buddhism, Islam, and Orthodox Christianity were created, these being published in *Extensions and Corrections to the UDC* .

26	Judaism
26–24	Tanakh. The Hebrew Bible
26–442.45	Kasruth. Kosher regulations
26–523.4	Synagogue. Beth knesset
27	Christianity. Christian churches and denominations
27–523.4	Church buildings (religious significance)
273.4	Anglican Church
273.4–282.5	Book of Common Prayer
28	Islam
28-23	The Qu'ran
28–523.42	Mosques

This followed the more recent BC2 practice where many compound concepts are inserted into the faceted schedule in order to demonstrate the syntax of the faceted scheme, and also to ensure the inclusion in the alphabetical index of many specific terms which would not be represented in the bare facet structure. It was, however, rather at odds with the policies of UDC as implemented in the schedules for history and literature, and subsequently some doubt was expressed as to whether this was the best way to represent the compound classes in the classification and whether they should not rather be handled as "examples of combination."

This can be seen applied to a specific religion and incorporating religion specific terms in the UDC online summary at http://www.udcsummary.info/php/index.php?tag=2and lang=en



21/29	Religious systems. Religions and faiths
24	**Buddhism**
	Examples of Combination(s):
	24-1 Theory and philosophy of Buddhism. Nature of Buddhism
	24-17 The Buddhist view of the universe. Cosmology
	24-23 Buddhist Sacred books. Scriptures. Religious texts
	24-24 The Pali Canon (canon of the Theravada school). Tipitaka. The Three Baskets
	24-31 Buddha. Gautama Buddha. Adi Buddha
	24-36 Saints. Boddhisatvas. Enlightened ones
	24-4 Buddhist religious activities. Buddhist religious practice
	24-5 Buddhist worship broadly. Buddhist rites and ceremonies
	24-523 Buddhist temples
	24-72 Persons in Buddhism: samgha, disciples, 'priesthood', upasaka
	24-78 Buddhist organizations. Buddhist societies and associations. Monastic orders
241	Hinayana Buddhism. The lesser vehicle. Theravada Buddhism. Pali school
	Scope Note: *Class here the 'orthodox' Buddhism of the southern Buddhist world (India, Sri Lanka, Myanmar, Thailand)*
242	Mahayana Buddhism. The great vehicle

In 2006, the *Dewey* editors proposed a faceted type revision of that class in the *UDC Harmonization Project: Religion* (Dewey blog 2006). Here, the faceted baton was passed from UDC to *DDC* in a discussion of the "feasibility of using the Universal Decimal Classification's revised religion scheme as the framework for an alternative view of 200 Religion in the Dewey Decimal Classification, and as a potential model for future revision" (McIlwaine and Mitchell 2006, 9).

The *Dewey* editors were well aware of the shortcomings of *DDC* in a multi-faith world, and in recent years had adopted an incremental approach to reducing the notational imbalance between Christianity and the other world faiths, although the provisions can appear complex (McIlwaine and Mitchell 2006, 9):

> In the past two editions, the Dewey editors have reduced the Christian bias in the 200 Religion schedule and provided deeper representations of the world's religions. In DDC 21 (Dewey, 1996), the editors moved comprehensive works on Christianity from 200 to 230, relocated the standard subdivisions for Christianity from 201–209 to specific numbers in 230–270, and integrated the standard subdivisions of comparative religion with those for religion in general in 200.1–.9. They also revised and expanded the schedules for 296 Judaism and 297 Islam.

The moving of comprehensive works on Christianity from 200 to 230 also corrects the impression that general works on theology are necessarily Christian, but nevertheless "the fact remains that Christianity is still prominently featured at the three-digit level" (Dewey blog 2006).

In the Dewey blog of May 3, 2012, recent changes to religion were listed, all of which are available in the print publication *200 Religion Class.* According to the blog, these included provisions for the Orthodox Church, initiated updates for Islam, and several changes elsewhere. *200 Religion Class* also contained additional updates for Islam and a number of minor updates not ready for publication in the print *DDC 23*.

The blog also identified "another exciting feature" of *200 Religion Class* in the form of an optional arrangement for the Bible, and specific religions, based on a chronological/regional view. This development of an alternative view of 200

religion to reduce Christian bias in the standard notational sequence arose directly from the collaboration with UDC. A virtual browser for religion based on the new arrangement was made available in mid-2012, although in that version, no greater detail for individual religions is apparent (Dewey Religion Browser, https://www.oclc.org/en/dewey/resources/religion/browser.html).

In 2019, discussions still continued in the DDC Editorial Policy Committee about ongoing changes to the religion class. These are mainly focused on stabilising the "standard" notation so that the options can be applied with greater confidence. An interesting feature of the current document is the attempt to relate the notational footprint to literary warrant based on an analysis of the distribution of different religious documents in WorldCat. This also gives an indication of the million-plus items potentially difficult to classify in some schemes.

In a modification of the methodology, *DDC* follows the general theoretical approach of BC2 and UDC but does not elaborate the core model in the same way as UDC, instead simply making it available for synthesis with any named religion. This is perhaps the best that can be hoped for in a general scheme with a moderate sized vocabulary, but the testing carried out in the UDC case supports this as a legitimate manner of accommodating complex content. Hence, although the editors have put in place some measures to better represent non-Christian believers, the general impression of "standard" *Dewey* is still heavily dominated by Christianity, with its 80% allocation of the notation.

On the basis of the features displayed by various schemes and versions of schemes, it was possible to construct a typology based on the standard model of interfaith perspectives shown in Figure 1. The progression from exclusivism to pluralism is determined by the degree to which the KOS

Specific religions	Standard notation	Count in WorldCat
Prehistoric religions	201.42	113
Religions of East and Southeast Asian origin	299.5	15,166
Religions of Chinese origin (5.5%)	299.51	11,217
Taoism	299.514	5,592
Confucianism	299.512	3,009
Religions of Tibetan origin	299.54	422
Religions of Japanese and Ryukyuan origin	299.56	1,774
Shinto	299.561	997
Religions of Korean origin	299.57	726
Religions of Burmese origin	299.58	6
Religions of miscellaneous southeast Asian origin	299.59	307
Religions of Indic origin	294	160,288
Hinduism (15.1%)	294.5	59,127
Jainism	294.4	2,982
Buddhism (6.9%)	294.3	85,888
Sikhism	294.6	5,800
Bible	220	440,770
Judaism	296	95,004
Christianity (31.2%)	230–280	2,013,663[2]
Islam (24.1%)	297	155,559
Babism and Baha'i Faith	297.9	2,533
Modern spiritual movements	299.93	17,147
Subud	299.933	91
Theosophy	299.934	2,406
Anthroposophy	299.935	2,742
Scientology	299.936	1,453
Modern paganism, neopaganism, wicca	299.94	896
TOTAL		3,142,038

Figure 4. Number of items on world religions in WorldCat.

	LCC (1962)	DDC21 (1996)	DDC23 (2011)	UDC (1993)	UDC (2000)	BC1 (1935)	BC2 (1977)
Some representation of world religions	●	●	●	●	●	●	●
Equal representation of world religions			●		●		●
Notational equivalence					●		●
Capacity to combine terms/notations for additional detail			●	●	●	●	●
Faith related language used for texts and movements	●		●		●	●	●
Faith related language used for other concepts					●		

Figure 5. Summary of features in general schemes of classification.

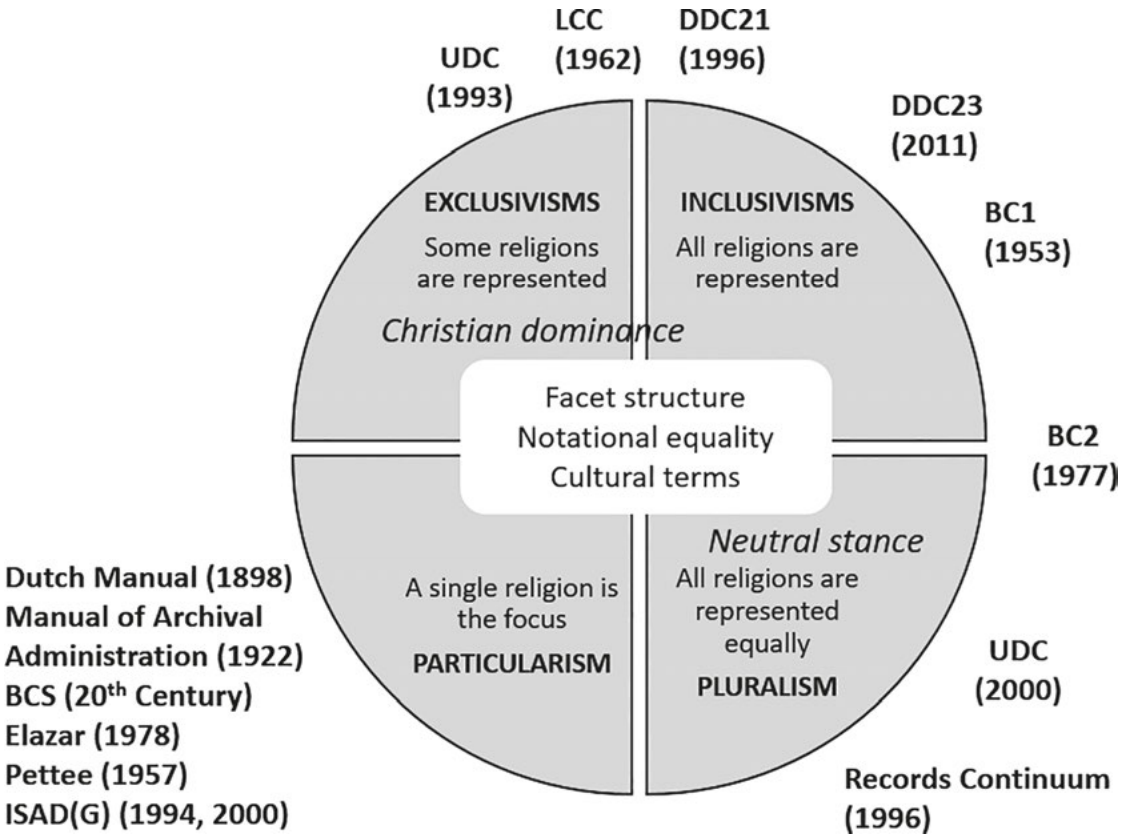


Figure 6. Standard model applied to knowledge organization systems.

acknowledges and represents the spectrum of world faiths and the way in which this is done, either notationally or through the use of religion-specific language. Only the 2000 version of UDC meets (in part) the criteria of pluralism, but the other general classifications show a trend towards a more inclusive position with elements of pluralism clearly intended. Aspects such as notational parity, a systematic and logical structure, and the inclusion of cultural terminology help to support the appearance of greater diversity and to move a KOS from a situation of perceived Christian dominance to that of a neutral stance.

10.0 Conclusion

Some interesting parallels emerge between classification and archival description. In both spheres, there is evidence of the influence of inherited institutional structures over practice. In the case of archives, these are largely administrative and in religious KOSs cultural, but there is indication of a similar western societal approach to information organization. Although practice is very different, both identify the process of naming as a source of power and as a means of diffusing bias, and in both spheres, there is a clear intention towards pluralism as a route to greater equality.

The use of an exclusivist/inclusivist/pluralist model to represent the variation in KOS exposes some of the strengths and weaknesses of different schemes, and it is not difficult to line up KOSs with their apparent attitudes to religious faiths as these are represented through language and notation. These characteristics are not necessarily related to the conceptual structure of schemes. Although a faceted scheme offers greater potential for a properly pluralist approach to religious knowledge organization, it does not of itself address the matter of access through a "religion customised" vocabulary. The concept of archival description, which draws out the context around creation, has a value and place within this KOS. So, too, do ideas on the archival multiverse. In the context of KOSs more generally, one advantage of faceted systems would be the relatively easy conversion to a thesaurus format, which could provide a richer source of subject metadata for archival description and influence work on archive specific KOSs. Overall, it is encouraging to see a gradual move towards a more inclusivist approach in most KOSs and an obvious intention to embrace diversity, even where financial and institutional factors make this harder to achieve.

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