

Suggesting an Option for DDC Class Religion (200) for Nations in which Religious Diversity Predominates

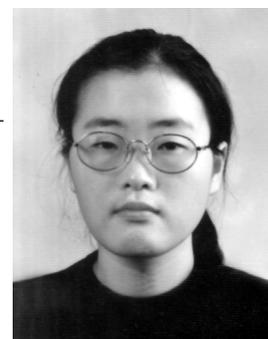
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ABSTRACT: This study makes recommendations to adapt and expand the class Religion (200) of the Dewey Decimal Classification (DDC) for libraries in nations, particularly Korea, where religious diversity predominates. It contracts the classes on Christianity, 220-280, into one class, 220, and allows for local Korean emphasis so that religions of Asian, and especially East Asian, origin are given preferred treatment. It relocates Buddhism and other religions of Asian origin into separate divisions, 230 and 240, respectively. The recommendations maintain the basic system and order of DDC. Whenever possible, they adhere to the Korean Decimal Classification in the arrangement of religions of Asian origin. Because the options for religions other than Christianity in DDC are to give preferred treatment to a specific religion, this article tries to generalize the idea to suggest an option in DDC as Option F for "> 292-299 Religions other than Christianity", for other nations in the world having similar situations. It says: "Contract the Bible and Christianity in 220-280 into 220, and then class other religions to give preferred treatment in 230-280, respectively, following the order in DDC. In that case, the number "2" should be inserted in the second digit of the Bible and Christianity, e.g., the Bible 222, Jesus Christ & his family 223.2, and Puritanism 228.59."

1. Introduction: The necessity to adapt and expand the Dewey Decimal Classification (DDC) class Religion (200) for libraries in nations, particularly Korea, where religious diversity predominates

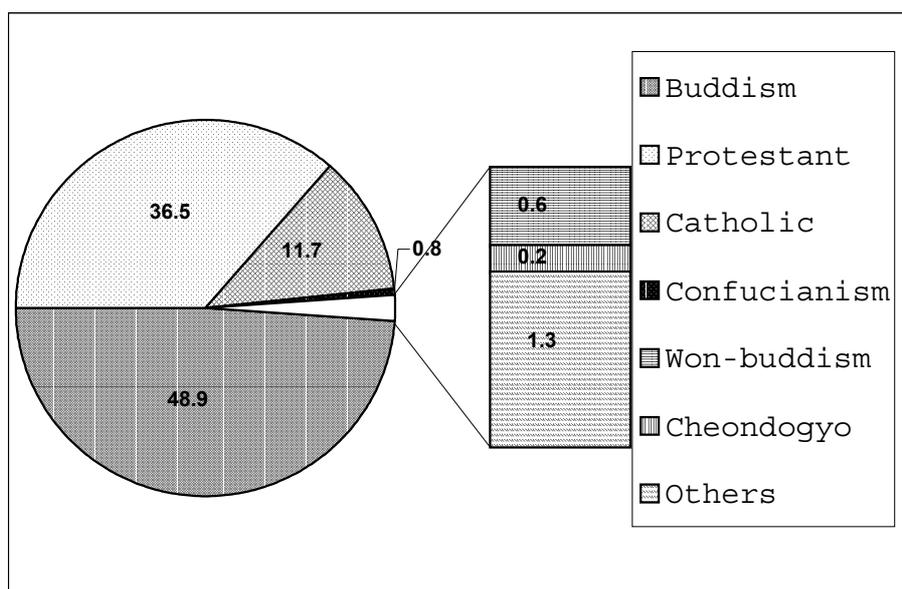
DDC is the most widely used classification system in the United States and around the world. It is used in more than 135 countries, and has been translated into over 30 languages (DDC 21, 1996, vol.1, p.xxxi). Thus, it can be regarded as a de facto "international standard" (Tinker, et al., 1999, p.81). Considered

within this context, the efforts of OCLC to internationalize DDC are justifiable.

Although there are good reasons why DDC has been used for over 120 years in libraries around the world, this classification system does have several unresolved problems. One problem is its bias toward Christianity and Anglo-Saxon culture. In spite of continuous efforts by DDC's editorial

tions. However, these options are not helpful for libraries in countries, including Korea, where no single religion predominates. Figure 1 shows the distribution of religions in Korea. It shows the following distribution: Buddhism, 48.9 percent; Christianity, including Protestantism and Catholicism, 48.2 percent; other religions, including those that originated in Korea, 3 percent.

Figure 1: Distribution of Religions in Korea.



Source: (Korea) National Statistical Office, Social Statistics Survey. 1994.

team, many classes do not provide adequate classification of other religions and cultures. In particular, the class Religion (200) of DDC remains heavily biased toward Christianity, "even though extensive work has been done . . . to reduce the Western Christian bias in religion" (Scott, 1998, p.77), and the standard subdivision of Christianity formerly located in 201-209 has been relocated into the related classes in DDC 21. To give one example of this bias, seven of the ten divisions, from 220 to 280, are still allocated to Christianity.

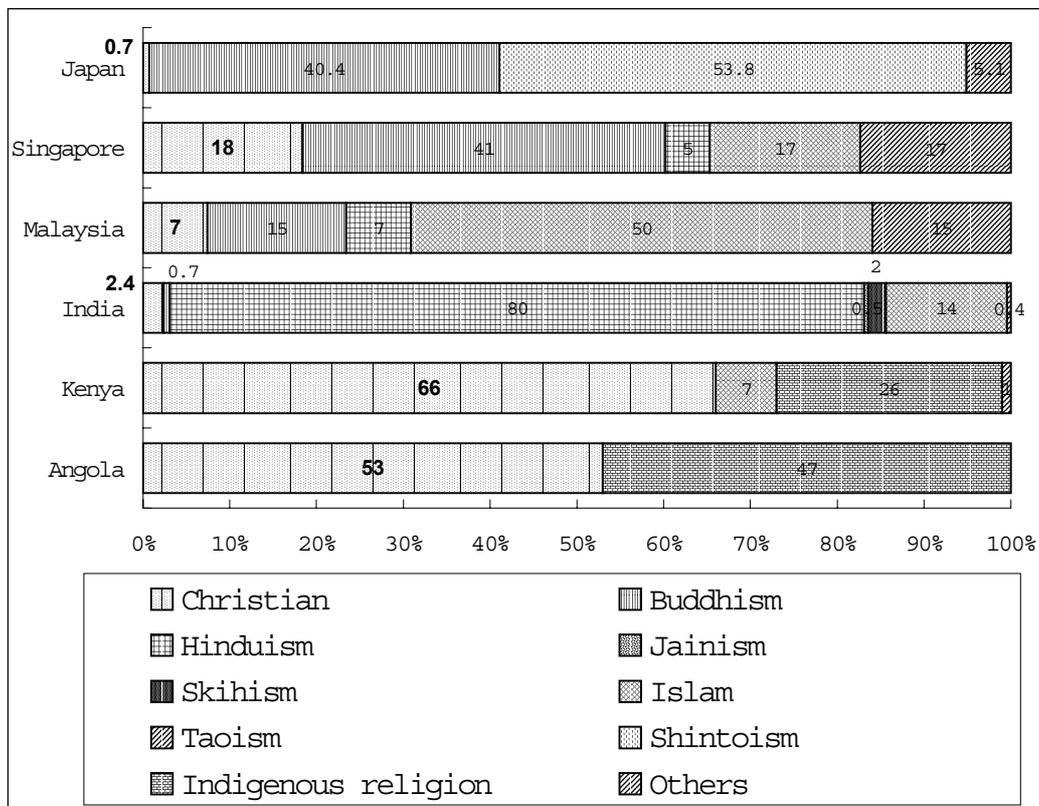
To address this imbalance in class Religion (200), DDC has established some options. These options are basically designed for cases in which one specific religion is to be preferred. They are useful alternatives for libraries in nations where one religion is dominant and most of the literature is about that religion. When these libraries want to emphasize a single religion, they can use one of the op-

Applying DDC without any change or choosing one of its options are not satisfactory methods of meeting the classification needs of Korean libraries. Moreover, no standards or recommended plans exist for the application of such methods in Korea. This situation has forced many Korean libraries to make their own local changes to DDC in order to expand or adapt the class Religion.

For some libraries in regions of cultural diversity, the class Religion may require extensive revision rather than minor relocations of divisions. Figure 2 shows those nations in which religious diversity predominates and the distribution of religions in their countries.

The need for revision of the DDC sections relating to religions of the Asia-Pacific region has been commented upon by Giles Martin (1997, p.66) and Lois Mai Chan (1997, p.94). Our study recommends a new option for the class Religion (200) of DDC that can be

Figure 2: Distribution of Religions in Nations in Which Religious Diversity Predominates



Source: For Malaysia – <http://www.cwmission.org.uk/gpm.html>
 For Japan – <http://che.chonbuk.ac.kr/~pbn962/00.htm>
 For others – <http://www.odci.gov/cia/publications/factbook/indexgeo.html>

used by libraries in nations, such as Korea, in which religious diversity predominates. We hope this idea will be useful to Korean and foreign libraries.

2. Analysing the Options in the class Religion (200) of DDC

In the Introduction to DDC 21, options are described as follows:

Some devices are required to enable the Classification to serve needs beyond those represented in the standard English-language edition. At a number of places in the schedules and tables, *options* are provided to give emphasis to an aspect in a library's collection not given preferred treatment in the standard notation.

The final clause of the Options section concludes, “If options are needed, the library should prefer those described in the Classification rather than attempting

local developments” (DDC 21, 1996, vol.1, p.liv-lv). Dewey himself indicated that “the only safe rule is to make no changes or subdivisions without submitting them to the author” (DDC 2, 1885, p.50).

The second edition introduced a kind of options named variations, including those to use letters instead of Arabian numbers, using the notes. This method can be categorized into five: (1) Letter or symbol notations for changes or additions; (2) Contractions for specialists; (3) Use of alphabet or chronology for final subdivisions; (4) Broken order; (5) Pro and con division of topics.

The class Religion introduced this method in the fourth edition. This edition suggested some letter or symbol notations, e.g. “X” for 267.3 Y.M.C.A. (Young Men's Christian Associations), “W” for 267.432 Women's Christian associations, “Y” for 267.5 Y.W.C.A. (Young Women's Christian Associations), etc.

- 267 Associations
 - .3 Young Men's Christian Associations
To shorten the number, X may be used for 267.3 throughout; i.e. X.19 would mean Works in small towns."
 - .31 Objects, field and extension
 - .319 Work in small town

There were no significant changes to this method from the 3rd through 15th editions. The 16th edition introduced the use of alphabet or chronology for final subdivisions, e.g. those in 221.92, 289.9, etc.

- 221 Old Testament
 - .92 Biography
Arrange alphabetically by name of biographee, using A1 for collective biography
- 289 Other Christian sects
 - .9 Sects not otherwise provided for
Arrange alphabetically by denomination or sect

The 17th edition attempted to overcome the Protestant Anglo-Saxon bias (Dewey 17, 1965, p.55). This edition completed formalization of the variations in the former editions into the separate devices called options rather than notes. It was introduced to provide alternatives for the classifiers outside America to reflect their own cultural characteristics, without changing the classes themselves that are American-biased. The options in this edition appeared in two places as a set: One is that "If preferred [i.e. if you prefer], class [this subject] at [another location]." The other is that "(Optional: prefer [the location preferred by the editors])." There are a total of 54 options in the 17th edition.

The options or notes of the class Religion in the 17th edition can be categorized into 4 kinds: (1) those used to classify the classes under 229 Apocrypha, pseudepigrapha, deuterocanonical works into the classes under 222-224 Old Testament; (2) those used to emphasize specific doctrines of specific denominations or sects of Christianity in 231-236 into 230.1-.9; (3) those used to emphasize specific denominations or sects of Christianity in 289.9 into 289.2; (4) those used to emphasize a specific religion other than Christianity in 292-299 using a letter or symbol or into 298. The first two are in the form of options, the others are provided in notes.

This pattern of options, with some changes, is expanded and integrated through editions 18 to 21. The options to emphasize a specific religion other

than Christianity are now integrated into five alternatives as follows, as centered entry:

- > 292-299 Religions other than Christianity
(Option: To give preferred treatment or shorter numbers to a specific religion, use one of the following;
 - (Option A: Class the religion in 230-280, its sources in 220, comprehensive works in 200; in that case class the Bible and Christianity in 298)
 - (Option B: Class in 210, and add to base number 21 the numbers following the base number for the religion in 292-299, e. g., Hinduism 210, Mahabharata 219.23; in that case class philosophy and theory of religion in 200, its subdivisions 211-218 in 201-208, standard subdivisions of religion in 200.01-200.09)
 - (Option C: Class in 291, and add to base number 291 the numbers following the base number for that religion in 292-299, e. g., Hinduism 291, Mahabharata 291.923; in that case comparative religion in 290, its subdivision 291.04 in 290.04, its subdivisions 291.1-291.9 in 290.1-290.9)
 - (Option D: Class in 298, which is permanently unassigned)
 - (Option E: Place first by use of a letter or other symbol, e. g., Hinduism 2H0 (preceding 220), or 29H (preceding 291 or 292); add to the base number thus derived, e. g., to 2H or to 29H, the numbers following the base number for the religion in 292-299, e. g., Shivaism 2H5.13 or 29H.513)

These options can be summarized as shown in Table 1.

Table 1: Options in DDC 21 to Emphasize a Specific Religion Other Than Christianity

Subject	prefer	options				
		A	B	C	D	E
Religions other than Christianity	292-299	220-280	210	291	298	29L

However, as indicated earlier, these options were prepared for cases where one specific religion is dominant. So they can be very useful alternatives for the libraries in nations where one religion predominates and most of the literature is about that religion.

But these options are not helpful for libraries in countries, such as Korea, where many religions

predominate. When choosing Option A, B, or C, the religions to be given equal treatment are separated between the classes 220-280, 210, or 291, and other classes. It is thus impossible to arrange those religions in the classes on the same level.

On the other hand, when choosing Option D or E, the classes of those religions can be arranged on the same level. In the case of Option D, each religion can be classified in 298.1-298.9, respectively. In the case of Option E, each religion will be placed first by using a letter or other symbol so that it can be arranged on the same level. But, in either case, when choosing Option D or E, there remains the problem that we should classify the Bible and Christianity in 220-280.

Because of the reasons indicated above, it is almost impossible for Korean libraries to use DDC without any adaptation or expansion, as it relates to Korea and East Asia. There are many recommendations for Korean libraries, including those made by Yonsei University Library (Kim Joong-Han, 1955), by the National Assembly Library (1959), by Lee Jae-Chul (1966), and by Dongkook University (Chun Hye-Bong & Park Young-Jun, ed., 1969). All of these include more adaptations and expansion than the options suggested in DDC. These adaptations and expansions have been regarded as inevitable and reasonable responses from Korean libraries' perspectives.

Table 2: Comparative Table of Divisions of Religion in KDC and DDC

Divisions	KDC	DDC
200	Religion	Religion
210	Comparative religion	Philosophy & theory of religion
220	Buddhism	Bible
230	Christian Religion	Christianity Christian theology
240	Taoism	Christian moral & devotional theology
250	Chondoism	Christian orders & local church
260	Shintoism	Social & ecclesiastical theology
270	Brahmanism, Hinduism	History of Christianity & Christian church
280	Mohammedanism, Islam	Christian denominations & sects
290	Other religions	Comparative religion & other religions

Thus it is almost impossible for Korean libraries using DDC to apply the options without any adaptation or expansion or without choosing any one option in it. To make matters worse, there are no standards or recommended plans for the use of DDC in Korea. This problem is not particular only to libraries in Korea; it is a problem in many countries in the world in which a number of religions co-exist.

3. Adaptation and Expansion of the Class Religion (200) of DDC for Korean Libraries

DDC has been used in Korean libraries for 70 years since 1931 when the libraries of Seoul Foreign School and Yeonhee College first used it (Lee Jae-Chul, 1967, p.6). Even after the first publication of KDC (Korean Decimal Classification) (Korean Library Association, 1964),¹ DDC is still widely used.

That is the case with the class Religion. Most of the above plans involve giving preferred treatment to Buddhism, located in 294, and other religions of Korean origin in order to expand them. Yonsei University Library relocated Buddhism to 291. Dongkook University Library relocated it to 210, and the religions of Korean origin to 291.

This preferred treatment to Buddhism and other religions of Korean and East Asian origin also appeared in KDC (Korean Decimal Classification). This classification introduces a unique Table for Religion. It arranges the major religions of the world in the divisions in the class Religion and applies the Table for Religion to individual religions in their third facet. Table 2 is the comparative table of divisions of Religion in KDC and DDC.

and school libraries and some of the college and university libraries in Korea have used the system. It is now in its fourth edition, published in 1996. One of the authors of this article, Dr. Oh Dong-Geun, participated in the revision of the edition as a member of the Committee

¹ KDC is a standard classification published by the Classification Committee, Korean Library Association. Most of the public

As we see in Table 2, seven major religions are included in the divisions of KDC, four of them are of Asian origin -- Buddhism in India, Taoism in China, Chondoism in Korea, Shintoism in Japan. This arrangement has been evaluated to reflect the local emphasis in Korea very well (Jeong Pil-Mo, 1991, p.218).

The Table for Religion has the standard mnemonic notation, as suggested in Table 3.

which many religions predominate. Therefore, since there is no standard or unified method, it is desirable to suggest a recommendation that most Korean libraries can commonly implement.

We propose that Korean libraries adapt and expand DDC, as in Table 5.

This recommendation tries to conform to the basic system, the order of DDC, and to accommodate and give preferred treatment to religions of

Table 3: Table for Religion of KDC with Standard Mnemonic Notation and Examples

Notation	Mnemonic characteristics	Examples (230 Christian religion)
-1	Religious doctrines	231 Christian theology
-2	Founders and leaders	232 Christology
-3	Sources and scriptures	233 Bible
-4	Religious life and practice	234 Devotional literature & religious life
-5	Missions and religious education	235 Pastoral theology
-6	Religious organization	236 Christian church
-7	Public worship and other practices	237 Liturgy, ritual and sacraments
-8	Sects and dominations	238 Denominations and sects

Table 4: Mnemonic Table for Religion by Byun Woo-Yeol and Applied Examples

Notation	Headings	Example Using DDC (294.3 Buddhism)
-10	Doctrines, Creeds	294.3 + -10 → 294.31
-20	Founder of religion	294.3 + -20 → 294.32
-30	Sacred books(Collected works)	294.3 + -30 → 294.33
-40	Maxims, Sermons	294.3 + -40 → 294.34
-50	Organization, Government, Ministry	294.3 + -50 → 294.35
-60	Liturgy and ritual	294.3 + -60 → 294.36
-70	Religious practice	294.3 + -70 → 294.37
-80	Preaching, missions	294.3 + -80 → 294.38
-90	Denominations, sects	294.3 + -90 → 294.39

So we can synthesize the notations for major religions in the divisions as well as other religions of the world in the class 290 Other religions, using the Table for Religion.

Byun Woo-Yeol (1992) also suggests the use of an mnemonic table for all religions, as suggested in Table 4. He says that this table can be added in all of the classifications with a minor revision or expansion.

From the KDC and Byun's suggestion, we are able to form an idea of how to adapt and expand DDC for Korean libraries.

When possible, it is best for Korean libraries to apply the options suggested in DDC for religion. But, as discussed above, it is almost impossible to apply these options in a country, such as Korea, in

Asian origin in order to give local emphasis in Korea. The major characteristics of the recommendation can be summarized as follows:

(1) It contracts the classes of Christianity in 220-280 into only one class 220. Other religions in the sections of 290 are relocated to the classes 230-280. But, to give local emphasis in Korea, Buddhism in 294.3 is relocated into 230 and other religions of Asian origin into 240. In this process, it is somewhat inevitable to relocate the comparative religion (291) into 280, Classical religion (292) into 229.2, and Germanic religion (293) into 229.3.

(2) It gives local emphasis to the Korean situation so that religions of Asian, especially those of East Asian origin can be given preferred treatment. Buddhism and other religions of Asian origin are

Table 5: Recommendation to Reallocate the Class Religion of DDC for Korean Libraries

Relocated notation and heading		DDC 21	KDC 4	explanations
210 Philosophy and theory of religion		210		Same with DDC
220 (222-228) Christianity		220-280		From divisions into sections
229 Classical and Germanic religion		292-293		Relocated
230 Buddhism		294.3		From subdivision to division
240 Religions of Asian origin	241 Taoism and Religions of Chinese origin	299.51	240	From subdivision to section (following the order of KDC)
	242 Chondoism and Religions of Korean origin	299.519	250	From subdivision to section (following the order of KDC)
	243 Shintoism and Religions of Japanese origin	299.52	260	From subdivision to section (following the order of KDC)
	244 Jainism	294.4		From subdivision to section
	245 Hinduism	294.5		From subdivision to section
	246 Sikhism	294.6		From subdivision to section
250 Zoroastrianism		295		From section to division
260 Judaism		296		From section to division
270 Islam, Babism, Bahai Faith		297		From section to division
280 Comparative religion		291		From section to division
290 Other religions		299		From section to division

located in separate divisions in 230 and 240, respectively. In class 240, Taoism and other religions of Chinese origin are located in 241, Chondoism and other religions of Korean origin in 242, Shintoism and other religion of Japanese origin in 243.

A possible alternative is to relocate Buddhism into 220, other religions of Asian origin into 230, and Christianity into 240; and within the class 230, Chondoism and other religions of Korean origin into 231 and Taoism and other religions of Chinese origin into 232. In so doing, the religions of Asian and Korean origin can be given more preferred treatment.

(3) It tries to maintain the basic system and order of DDC when possible. So the order of the classes is basically the same as in DDC. The order of Philosophy and theory of religion (210) - Christianity (220) - Classical and Germanic religion (229) - Religions of Indic origin (230-240) - Zoroastrianism (250) - Judaism (260) - Islam, Babism, Bahai Faith (270) - Other Religions (290) is maintained. And the order of Buddhism (230) - Jainism (244) - Hinduism (245) - Sikhism (246) is also maintained.

(4) In arranging the religions of Asian origin, it follows the order of KDC, when possible. The or-

der of Buddhism (230) - Taoism and other religions of Chinese origin (241) - Chondoism and other religions of Korean origin (242) - Shintoism and other religions of Japanese origin (243) is the same as that of KDC, 220 - 240 - 250 - 260.

(5) The classes in Christianity contracted into only one class 220 in this plan use the numbers in DDC only by inserting a digit "2" in the second digit. So Bible (220) has the number 222, Jesus Christ and his family (232) 223.2, and Puritanism (285.9) 228.59.

(6) The classes Buddhism (230), Taoism and other religions of Chinese origin (241), Chondoism and other religions of Korean origin (242), Shintoism and other religions of Japanese origin (243) are expanded basically based on KDC 4. Because the classes in these subjects of DDC are not enough to be used in Korea, it is necessary to expand them. But the order of the classes should be rearranged to have consistency with that of DDC. For example, the order of Buddhism in KDC, Buddhist doctrine (221) - Buddha (222) - Buddhist scriptures (223) - Religious Life (224) - Missionary activities (225) - Temple (226) - Buddhist ritual and ceremonies (227) - Buddhist sects (228), should be changed into Buddhist scriptures (232) - Buddha

and Buddhist doctrine (233) – Religious Life (234) – Buddhist ritual and ceremonies (235) – Missionary activities (236) – Temple (237) – Buddhist sects (238). Table 6 is the comparative table of the order of the class Buddhism in KDC with the suggested plan.

Table 6: Comparative Table of the Order of the Class Buddhism in KDC & Suggested Plan

Heading	KDC	Suggested plan
Buddhist scriptures	223	232
Buddha and Buddhist doctrine	222/221	233
Religious Life	224	234
Buddhist ritual and ceremonies	227	235
Missionary activities	225	236
Temple	226	237
Buddhist sects	228	238

The partial summary of the adaptation and expansion of the class Religion(200) of DDC for Korean libraries is shown in Figure 3.

4. Concluding Remarks: Suggesting Option F for Religions other than Christianity

In this study, we try to suggest a recommendation to adapt and expand the class Religion (200) of DDC for libraries, especially in Korea but also elsewhere, where many religions predominate. Our proposal, even though different from the options in DDC, tries to follow the basic principles, system, and order of DDC when possible, and at the same time to reflect Korean literary warrant in order to give preferred treatment to the religions of Korean and Asian origin.

Figure 3: Summary of Adaptation and Expansion of the Class Religion (200) of DDC for Korean Libraries

200 Religion
210 Philosophy & theory of Religion
220 Christianity & Ancient religion
<i>Alternative is 240, if Buddhism be placed here.</i>
221
222 Bible
223 Christianity Christian theology
224 Christian moral & devotional theology
225 Christian orders & local church
226 Social & ecclesiastical theology
227 History of Christianity & Christian church
228 Christian denominations & sects
229 Classical & Germanic religion
229.2 Classical (Greek & Roman) religion
229.3 Germanic religion
230 Buddhism
<i>Alternative is 220.</i>
240 Religions of Oriental origin
<i>Alternative is 230, if Christianity be placed here.</i>
241 Taoism and Religions of Chinese origin
<i>Alternative is 242, if Chondoism etc. be placed here.</i>
241.9 Other religions of Chinese origin
242 Chondoism and Religions of Korean origin
<i>Alternative is 241.</i>
242.9 Other religions of Korean origin
242.91 Dankunism
242.92 Jeungsando
242.93 Daesunjinrihoi
243 Shintoism and Religions of Japanese
244 Jainism
245 Hinduism
246 Sikhism
250 Zoroastrianism
260 Judaism
270 Islam, Babism, Bahai Faith
280 Comparative religion
290 Other religions

As indicated in Figure 2, there are many countries in the world in which many religions predominate. Thus, our suggestion can be helpful for libraries in those countries, in that the options for religions other than Christianity suggested in DDC are basically prepared to give preferred treatment to a specific religion only. And from this perspective, we want to generalize our recommendation into an idea for an option in DDC as Option F for "> 292-299 Religions other than Christianity", as follows.

Option F: Contract the Bible and Christianity in 220-280 into 220, and then class other religions to give preferred treatment in 230-280 respectively, following the order suggested in DDC. In that case, the number "2" should be inserted in the second digit of the Bible and Christianity, e.g., the Bible 222, Jesus Christ and his family 223.2, and Puritanism 228.59.

Of course, this plan should be elaborated to be more generalized. By applying this option, libraries in nations in which many religions predominate can solve the problem of determining preference among religions in their countries. It will enable libraries to arrange many religions by giving them almost equal preferred treatment, without changing the order in DDC. We hope this example for Korean libraries can be a helpful model for libraries elsewhere that face similar problems.

The editor of DDC states in an article that "sometimes, even with the optional devices provided, it is necessary for a country and/or language group to produce its own licensed expansion or adaptation of the Classification to provide for local needs" (Mitchell, 1995, p.100). As candidate translators of the system into Korean, we hope this idea can be included in the Korean edition as a licensed expansion.

To enable the libraries throughout the world using DDC to "prefer those described in the Classification rather than attempting local developments," it will be necessary for the system to provide more flexible options in order to "surmount cultural differences and make the Classification relevant for libraries where the bias of the standard edition may pose a problem" (Mitchell, 1995, p.102). It can be a way to "continue the removal of existing" Americanisms "in the scheme." (Chan, 1997, p.94).

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