

Etično dovođenja haosa u red: “Etički kodeks katalogizatora/ica” i kritičko katalogiziranje

Bringing Order to Chaos Ethically: “Cataloging Code of Ethics” and Critical Cataloging

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Abstract / Sažetak

Cilj: Cilj ovog rada jeste tematizirati etičnost u katalogiziranju i koncept kritičkog katalogiziranja, kao potpokreta kritičkog bibliotekarstva, te ukazati na prepletenost etičnog s kritičkim, kao i dati pregled najrelevantnijih znanstvenih radova, članaka i dokumenta u ovoj oblasti, s posebnim akcentom na Etički kodeks katalogizatora/ica, prvi sveobuhvatni, kolaborativni i od međunarodne zajednice katalogizatora/ica prihvaćeni kodeks, specifičan za ovu struku, koji je 2021. godine objavio CESC (Cataloging Ethics Steering Committee), u čijem su sastavu predstavnice tri bibliotečka udruženja iz tri države: American Library Association (ALA), Chartered Institute of Library and Information Professionals (CILIP) i Canadian Federation of Library Associations (CFLA-FCAB).

Pristup/metodologija/dizajn: Korištenjem metode analize sadržaja, predstavljana su dosadašnja relevantna istraživanja u oblasti etičnog katalogiziranja, na osnovu čega se metodama komparacije, analize i sinteze induktivno došlo do teorijske postavke o samom predmetu istraživanja.

Rezultati: Rezultati su pokazali da se, naročito u posljednje dvije decenije, ova tema nalazi u žiži interesovanja zajednice katalogizatora/ica koji su, svjesni svoje uloge u izgradnji informacijske arhitekture, počeli kritički sagledavati svoju profesiju te artikulirati potrebu za dokumentom koji bi im pružio smjernice za etično dovođenje haosa u red, odnosno etičan rad na metapodacima.

Društveni značaj: Istraživanje zagovara da moći organizovanja znanja te moći imenovanja koje posjeduju katalogizatori/ce moraju biti izbalansirane s profesionalnom etikom u stručnoj obradi građe, u čemu im mogu pomoći kritički pristup profesiji i dokument poput Etičkog kodeksa katalogizatora/ica, što bi posljedično moglo imati pozitivne implikacije na društvo u cjelini.

Originalnost/vrijednost: Originalnost ovog rada leži u tome što se kritički problematizira trend u katalogiziranju o kojem nije do sada bilo riječi na našim prostorima.

Goal: The goal of this paper is to address the ethics in cataloging and the concept of critical cataloging, as a sub-movement of critical librarianship, as well as to highlight the intersection of ethics with critical in cataloging. It also provides an overview of the most relevant academic papers, articles, and documents in this field, with a special focus on the Cataloging Code of Ethics, the first comprehensive, collaborative, and internationally accepted Code specific to the profession. This code was published in 2021 by the Cataloging Ethics Steering Committee (CESC), which includes representatives from three library associations from three different countries: the American Library Association (ALA), the Chartered Institute of Library and Information Professionals (CILIP), and the Canadian Federation of Library Associations (CFLA-FCAB).

Approach/methodology/design: Using content analysis, this paper presents relevant research on ethical cataloging. Through the methods of comparison, analysis, and synthesis, an inductive approach is used to establish a theoretical framework for the subject of the research.

Results: The results show that, particularly in the last two decades, this topic has gained significant attention within the cataloging community. Catalogers, aware of their role in building information architecture, have begun to critically reflect on their profession and articulate the need for a document that provides guidelines for ethical organization of metadata.

Social relevance: The research advocates that the power to organize knowledge and the power to name, held by catalogers, must be balanced with professional ethics. A

critical approach to the profession and the Cataloging Code of Ethics can aid in this process, which could have positive implications for society as a whole.

Originality/value: The originality of this paper lies in its critical examination of a cataloging trend that has not yet been discussed in our region.

Uvod

Stručna zajednica katalogizatora/ica iz cijelog svijeta od 2021. godine ima svoj vlastiti etički kodeks, specifičan za tu struku, a od 2024. godine dostupan je i na bosanskom jeziku (CESC, 2024). U maju 2024. godine, Katedra za informacijske nauke Univerziteta u Sarajevu – Filozofskog fakulteta, u saradnji s Bibliotekom Univerziteta u Sarajevu, predstavila je bibliotečkoj zajednici i široj javnosti Bosne i Hercegovine i regiona *Etički kodeks katalogizatora/ica*, ali i započela raspravu o *kritičkom katalogiziranju*, kao njegovom filozofskom okviru i potpokretu *kritičkog bibliotekarstva* koje zagovara za diverzitet, jednakost i inkluzivnost. Iako se radi o temi koja je postala naročito aktuelna u skorije vrijeme, o etičnom katalogiziranju pisalo se još četrdesetih godina prošlog stoljeća; u prvom redu su to pionirski radovi D. B. Porter i F. L. Yocom, koje su problematizirale predmetne odrednice o crnačkoj zajednici u SAD. Nakon što je objavljena knjiga *Prejudice and Antipathies* S. Bermana 1971. godine, sve se više o ovome istražuje, a od 2016. godine B. M. Watson bilježi veliki porast radova i članaka na ovu temu (Watson, 2021a). Ovaj je rad strukturiran tako da se u uvodnim poglavljima dekonstruiše neutralnost bibliotekarstva, biblioteke i kataloga i naglašava značaj etičnog katalogiziranja, zatim daje historijat istraživanja o etičnom, odnosno kritičkom katalogiziranju, a na kraju tematizira *Etički kodeks katalogizatora/ica* i njegov značaj za katalogizatore/ice u Bosni i Hercegovini, ali i širem regionu.

Bibliotekari/ke: neutralni ili angažovani?

Bibliotekari/ke nisu puki posrednici između korisnika/ca i zabilježenog znanja; oni imaju inherentno dominantnu, a ne neutralnu poziciju jer posjeduju dvije velike moći – moć organizovanja znanja, a time i smještanja izvora u informacijski univerzum, kao i *moć imenovanja*, kako to naziva H. A. Olson (2001). Budući *moćni*, oni imaju i veliku odgovornost, kao i brojne prilike da kritički sagledaju svoju profesiju, što nužno povlači i etično postupanje. Ove moći, kako navodi E. Drabinski u svom članku “What is Critical About Critical Librarianship?” “koristimo svakodnevno u svojoj praksi, dok opisujemo materijal koristeći kontrolirane rječnike, dodjeljujemo klasifikacijske oznake kako bismo knjige smjestili na police” (Drabinski, 2019: 50).

Introduction

The cataloging community worldwide has had its own ethical code, specific to their profession, since 2021, and as of 2024, it is also available in Bosnian (CESC, 2024). In May 2024, the Department of Information Sciences at the University of Sarajevo – Faculty of Philosophy, in collaboration with the University of Sarajevo Library, presented the *Cataloging Code of Ethics* to the library community and the broader public of Bosnia and Herzegovina and the region. They also initiated a discussion on *critical cataloging*, as its philosophical framework and a sub-movement of *critical librarianship*, which advocates for diversity, equity and inclusion. Although this topic has become particularly relevant in recent times, ethical cataloging has been discussed since the 1940s, with pioneering works by D. B. Porter and F. L. Yocom, who addressed the issue of subject headings related to the Black community in the United States. After the publication of *Prejudice and Antipathies* by S. Berman in 1971, research in this area increased, and since 2016, B. M. Watson has noted a significant rise in works and articles on this subject (Watson, 2021a). This paper is structured in such a way that the introductory chapters deconstruct the neutrality of librarianship, libraries, and catalogs, emphasizing the importance of ethical cataloging. It then provides a historical overview of research on ethical and critical cataloging, and finally, discusses the *Cataloging Code of Ethics* and its significance for catalogers in Bosnia and Herzegovina, as well as the broader region.

Librarians: Neutral or Engaged?

Librarians are not mere intermediaries between users and recorded knowledge; they inherently hold a dominant, rather than neutral position because they possess two significant powers: the power to organize knowledge and, thereby, place sources in the information universe, as well as the *power to name*, as H. A. Olson (2001) calls it. Being powerful, they also bear great responsibility, along with numerous opportunities to critically reflect on their profession, which inevitably entails ethical conduct. We use these powers, as E. Drabinski notes in her article “What is Critical About Critical Librarianship?”, “every day in our practice, as we describe material using controlled vocabularies, assign class numbers

Stoga M. J. Fox i A. Reece i smatraju da su kreatori/ce alata poput OPAC-a, klasifikacijskih sistema i tezaurusa, te “oni koji te alate primjenjuju, poput katalogizatora/ica i klasifikatora/ica, podložni etičkom odlučivanju i posljedično etičkim propustima, kako namjernim tako i nenamjernim” (Fox i Reece, 2012: 377), što nužno isključuje neutralnost. Stoga odluke koje bibliotečki i informacijski stručnjaci i stručnjakinje donose, kao i zadaci koje svakodnevno obavljaju, imaju direktne političke i ideološke implikacije na društvo. Jasno da to sa sobom povlači veliku profesionalnu i moralnu odgovornost, pa pitanje etike postaje pitanje same srži bibliotekarstva kao *etičke djelatnosti* (IFLA, 2012: 1). Bibliotekari/ke su svjesni odgovornosti koju imaju radeći u društvu i za društvo, pa su brojna bibliotečka i srodna udruženja u svijetu donijela svoje etičke kodekse, upravo kako bi mogli nastaviti da održavaju vrijednosti svoga poziva te lični i profesionalni integritet. *American Library Association* (ALA) je još 1939. godine donio *Etički kodeks bibliotekara/ki* koji je od tada nekoliko puta revidiran, posljednji put 2021. godine, no kodeksi su donošeni i na međunarodnom nivou, pa je IFLA 2012. godine objavila finalnu verziju svog. Ipak, sve je više glasova, uglavnom iz anglofonih kulturnih krugova, počelo kritizirati dostupne kodekse kao previše uopštene i bez jasnih uputa koje bi rasvijetlile konkretne probleme s kojima se suočava jedna posebna vrsta bibliotekara/ki – katalogizator/ica.

Iako rad svih bibliotekara i bibliotekarki ima direktne implikacije na društvo u cjelini, katalogizatorov/icin ima pogotovo, jer o njemu/njoj ovisi kako će neka informacija biti pohranjena, kako pretražena, te usljed toga i hoće li biti pronađena. Posebnost katalogizatora/ice, odnosno onih koji stručno obrađuju građu i koji upravljaju metapodacima u odnosu na druge bibliotekare/ke, jeste njihovo poslanstvo u organizovanju informacija, to jeste, kako navodi A. M. Ferris, u “dovođenju haosa u red”, što se postiže na dva načina: bibliografskom kontrolom i slobodnim prosuđivanjem katalogizatora/ice (Ferris, 2008). Katalogizatori/ce svoj posao obavljaju oslanjajući se na standarde koje propisuje struka, ali oni su često nedovoljni da vrijednosti i principi bibliotečke profesije, kao i oni jednakosti, diverziteta i inkluzivnosti, odnosno socijalne pravde, budu dosljedno primijenjeni u njihovom svakodnevnom radu, dakle pri samostalnom prosuđivanju. Stoga je zajednica katalogizatora/ica počela zagovarati za svoj vlastiti, poseban etički kodeks, u čemu je i uspjela kada je nedavno, 2021. godine, objavljen prvi, kolaborativni i od šire zajednice prihvaćen *Etički kodeks ka-*

to place books on shelves” (Drabinski, 2019: 50). Thus, M. J. Fox and A. Reece argue that creators of tools such as OPAC, classification systems, and thesauri, as well as “those who apply those tools, such as catalogers and indexers, are all subject to ethical decision-making and consequently to ethical lapses, both intentional and unintentional” (Fox and Reece, 2012: 377), which necessarily excludes neutrality. Therefore, the decisions made by library and information professionals, as well as the tasks they perform daily, have direct political and ideological implications for society. This, of course, brings significant professional and moral responsibility, making ethics a central concern of librarianship as an *ethical activity* (IFLA, 2012: 1). Librarians are aware of the responsibility they bear by working within and for society, which is why many library and related associations worldwide have adopted their own codes of ethics, to uphold the values of their profession and maintain personal and professional integrity. The *American Library Association* (ALA) adopted its Code of Ethics as early as 1939, which has since been revised several times, most recently in 2021. However, codes have also been adopted at the international level, with IFLA publishing its final version in 2012. Yet, there are increasing voices, primarily from Anglophone cultural circles, that have begun criticizing the available codes as being too general and lacking clear guidelines that address the specific challenges faced by a particular group of librarians – catalogers.

Although the work of all librarians has direct implications for society as a whole, the work of catalogers does so particularly, as it depends on them how information will be stored, how it will be searched, and consequently, whether it will be found. The uniqueness of catalogers, i.e., those who work with metadata, compared to other librarians, lies in their mission to organize information, which, as A. M. Ferris notes, is the act of “bringing order to chaos”, achieved in two ways: through bibliographic control and through cataloger’s own judgment (Ferris, 2008). Catalogers carry out their work based on standards prescribed by the profession, but these are often insufficient to ensure that the values and principles of librarianship, such as equality, diversity, and inclusivity, or social justice, are consistently applied in their everyday work, especially in their own judgment. Thus, the cataloging community began advocating for its own, distinct ethical code, a goal realized when the first collaborative and widely accepted *Cataloging Code of Ethics* was published in 2021, developed by the *Cataloging Ethics Steer-*

talogizatora/ica, koji je izradio *Cataloging Ethics Steering Committee* (CESC). Kodeks u svojim načelima ima na umu krajnje korisnike i korisnice, a zajednicu katalogizatora/ica podstiče da u svoj rad implementiraju principe jednakosti, diverziteta i inkluzivnosti, navodeći da primjena standarda zaista jeste važna, ali i da standardi nisu neutralni – “svi standardi su pristrasni: pristupit ćemo im kritički i zalagati se da katalogizacija bude što inkluzivnija” (CESC, 2021: 3). Akcenat koji je u *Kodeksu* stavljen na *kritičko* nije slučajna, naime, svekolika zajednica katalogizatora/ica okupljenih oko njegove izrade odabrala je da njihov *modus operandi* u katalogiziranju bude upravo *kritičko katalogiziranje*, kao potpokret *kritičkog bibliotekarstva*, utkavši ga u sam tekst *Kodeksa* (CESC, 2021).

Biblioteka: neutralna ili politična?

Biblioteke su, kako u svojim počecima, tako i danas, osnivane u cilju ostvarenja vizije i misije svojih osnivača/ica. Prosvjetiteljska uloga, pogotovo javnih biblioteka, bila je izuzetno politična, kako to navodi T. J. Cridford, koji ukazuje na to da postoji diskrepancija između “teorijskog kategorizovanja biblioteka kao neutralnih mjesta i njihovog praktičnog djelovanja kao mjesta društvene i kulturne prinude” (Cridford, 2019: 80). On smatra da su, konkretno na primjeru zapadnjačkih imperijalističkih projekata, biblioteke otvoreno poslužile kao alat za nametanje zapadnjačkih vrijednosti (tj. vrijednosti bijelaca, srednje klase, heteroseksualaca/ki, muškaraca i Zapadnjaka) osvojenim narodima (Cridford, 2019). Isto smatra i E. Drabinski, koja navodi da savremene biblioteke imaju isti svjetonazor te da svoje korijene vuku iz istih prosvjetiteljskih projekata kao i kolonijalni muzeji i zoološki vrtovi koji su prikupljali i izlagali životinje i predmete iz cijele Zemlje (Drabinski, 2019). O kompleksnosti dinamika moći u diseminaciji ideja u kontekstu javnih državnih biblioteka, kod nas poznatih i kao narodnih, pisao je i S. Lawson u svom članku “Public Libraries and Knowledge Politics”, u kojem, između ostalog, navodi i dvojaku ulogu koju biblioteke imaju obezbjeđujući pristup znanju – emancipatorsku i indoktrinacijsku (Lawson, 2018). Naravno, iako je trenutno najviše literature i članaka objavljenih od strane anglofonih autora i autorica, ne može se reći da je dvojaka (ili dvolična) uloga prvenstveno javnih biblioteka u istovremenom povećanju pristupa znanju i obrazovanju s jedne strane, i širenju propagande vladajućih struktura, odnosno njihovih osnivača/ica s druge, nešto svojstveno samo tom kulturnom krugu. Slično kao i drugdje u svijetu, bibliote-

ing Committee (CESC). The Code, in its principles, has end-users in mind, encouraging the cataloging community to implement the principles of equality, diversity, and inclusivity in their work, stating that while the application of standards is indeed important, standards are not neutral: “all standards are biased, we will approach them critically and advocate to make cataloging more inclusive” (CESC, 2021: 3). The emphasis on *critical cataloging* in the Code is no coincidence; the entire community of catalogers involved in its creation chose *critical cataloging*, a sub-movement of *critical librarianship*, as their *modus operandi* in cataloging, embedding it into the very text of the Code (CESC, 2021).

Library: Neutral or Political?

Libraries, both in their early days and today, have been founded with the aim of realizing the vision and mission of their founders. The educational role, especially of public libraries, has been profoundly political, as T. J. Cridford points out, there is a discrepancy between “theoretical construction of libraries as neutral and their practical application as sites of social and cultural coercion” (Cridford, 2019: 80). He argues that, particularly in the case of Western imperialist projects, libraries openly served as tools for imposing Western values (i.e., the values of white, middle-class, heterosexual, male, and Western individuals) onto colonized peoples (Cridford, 2019). E. Drabinski shares a similar perspective, stating that contemporary libraries uphold the same worldview, and that they trace their roots to the same enlightenment projects as colonial museums and zoos, which collected and exhibited animals and artifacts from around the world (Drabinski, 2019). The complexity of power dynamics in the dissemination of ideas within the context of public state libraries, known in our region as “narodne” (people’s) libraries, has also been discussed by S. Lawson in his article “Public Libraries and Knowledge Politics”. He highlights the dual role libraries play in providing access to knowledge – both emancipatory and indoctrinatory (Lawson, 2018).

While much of the current literature and articles are published by Anglophone authors, it cannot be said that this dual (or even two-faced) role, particularly of public libraries in simultaneously increasing access to knowledge and education on the one hand, and spreading the propaganda of ruling structures (their founders) on the other, is something unique to that cultural sphere. Similar to other parts of the world, libraries in Bosnia and

ke, čiji se nastanak u Bosni i Hercegovini i vezuje za dolazak Osmanlija (Hajdarpašić et al., 2021), na ovim su prostorima, kao i druge javne ustanove kulturnog, naučnog i obrazovnog karaktera, osnovane kako u cilju ostvarivanja prosvjetnih, privrednih i milosrdnih ciljeva svojih osnivača/ica, tako i u cilju diseminacije njihovih vjerskih i kulturnih vrijednosti. Upravo onda kada bibliotekari/ke, a pogotovo katalogizatori/ce, postanu svjesni ove stalne napetosti između dvojake uloge biblioteka, one emancipatorske i one indoktrinacijske, to jeste kada postanu svjesni samih sebe i svog poslanja da emancipiraju ili indoktriniraju, da “olakšavaju pristup informacijama, ali i da budu čuvari / vratari” (Lawson, 2018: 3) koji taj pristup brane, da organizuju i uređuju bibliografski univerzum i imenuju pojave, čime nastaju brojne prilike za suočavanje s etičkim pitanjima unutar njihove profesije, oni postaju kritični prema samima sebi, standardima i pravilima svoje struke te prema svojim matičnim ustanovama.

Katalogiziranje: neutralno ili kritičko?

Kako navode K. Snow i A. Dunbar, “pokret unutar zajednice katalogizatora/ica nazvan *kritičko katalogiziranje* posljednjih je godina nastavio rad onih koji su doveli u pitanje katalogizacijski status quo” (Snow i Dunbar, 2022: 7). Oni smatraju da je *kritičko katalogiziranje* nastavak *radikalnog katalogiziranja*, pokreta nastalog 2002. godinom koji je predvodio K. R. Roberto pokrenuvši RADCAT mailing listu¹ nakon rasprave o tome da li su političke teme na AUTOCAT mailing listi² primjerene ili ne (Roberto, 2008). *Radikalno katalogiziranje* kao pokret, kako navode H. Lember et al., nije imalo namjeru biti subverzivno *per se*, već mu je namjera bila riješiti osnovne probleme koji otežavaju pristup informacijama (Lember et al., 2013), a naročito marginalizovanim skupinama. B. M. Watson navodi da su ovi pokreti isprepleteni i postoje paralelno, te da njihovu periodizaciju ne treba shvatati strogo, stoga što “još uvijek postoji niz katalogizatora/ica koji sebe smatraju radikalnim katalogizatorima/cama, a RADCAT mailing lista je još uvijek aktivna” (Watson, 2021a: 2). Ipak, za razliku od *radi-*

Hercegovina, whose origins are tied to the arrival of the Ottomans (Hajdarpašić et al., 2021), as well as other public institutions of a cultural, scientific and educational nature, in these areas were established not only to fulfill the educational, economic, and charitable goals of their founders but also to disseminate their religious and cultural values. It is precisely when librarians, especially catalogers, become aware of this ongoing tension between the dual role of libraries – the emancipatory and the indoctrinatory – i.e. when they become conscious of their mission to either emancipate or indoctrinate, to act “as both facilitators of access to information but also as gatekeepers” (Lawson, 2018: 3) who control that access, to organize and arrange the bibliographic universe and name phenomena, that numerous opportunities arise for confronting ethical questions within their profession, at that point, they become critical of themselves, of the standards and rules of their profession, and of their parent institutions.

Cataloging: Neutral or Critical?

As noted by K. Snow and A. Dunbar, “a movement in the library cataloging community called ‘critical cataloging’ has in recent years continued the work of those who have challenged the cataloging status quo” (Snow and Dunbar, 2022: 7). They view critical cataloging as an extension of *radical cataloging*, a movement that began in 2002, led by K. R. Roberto, who initiated the RADCAT mailing list¹ after a debate on whether political topics were appropriate on the AUTOCAT mailing list² (Roberto, 2008). According to H. Lember et al., the radical cataloging movement did not intend to be subversive *per se*, but aimed to resolve fundamental issues that hinder access to information (Lember et al., 2013), particularly for marginalized groups. B. M. Watson points out that these movements are intertwined and coexist, and their periodization should not be taken strictly since “there are still a number of catalogers that consider themselves radical catalogers and the RADCAT listserv is still active” (Watson, 2021a: 2). However, unlike *radical cataloging*, *critical cataloging* has a more theoretical orientation (Snow & Dunbar, 2022), offering a scholarly approach to the

¹ RADCAT je skraćenica za *Radical Cataloging*, što je mailing lista posvećena kritičkom katalogiziranju i raspravi o etičkim pitanjima u bibliotečkoj praksi, posebno u kontekstu katalogizacije. Ova mailing lista okuplja stručnjake i stručnjakinje, bibliotekare/ke i istraživače/ice koji su zainteresovani za pitanja društvene pravde, inkluzivnosti, jednakosti i diverziteta u katalogizaciji, a na nju se može pretplatiti na ovom linku: <https://listserv.uga.edu/scripts/wa-UGA.exe?SUBED1=RADCAT&A=1>.

² AUTOCAT je međunarodna mailing lista posvećena temama katalogizacije i sadržajne obrade građe. Na nju se može pretplatiti prateći sljedeći link: <https://listserv.syr.edu/scripts/wa.exe?A0=AUTOCAT>.

¹ RADCAT stands for *Radical Cataloging*, a mailing list dedicated to critical cataloging and discussions on ethical issues in library practice, particularly in the context of cataloging. This mailing list brings together professionals, librarians, and researchers interested in issues of social justice, inclusivity, equality, and diversity in cataloging. You can subscribe to it via this link: <https://listserv.uga.edu/scripts/wa-UGA.exe?SUBED1=RADCAT&A=1>.

² AUTOCAT is an international mailing list dedicated to topics related to cataloging and classification. You can subscribe to it by following this link: <https://listserv.syr.edu/scripts/wa.exe?A0=AUTOCAT>.

kalnog katalogiziranja, kritičko ima više teorijsku orijentaciju (Snow i Dunbar, 2022) i daje mogućnost znanstvenog pristupa problematici. Još jedna razlika leži u tome da kritičko katalogiziranje svoj filozofski okvir preuzima od *kritičkog bibliotekarstva* (Watson, 2020), a ono svoj od *kritičke teorije*, čije su prakse, prema D. H. Ketchum, postale dijelom brojnih profesija i djelatnosti, pa tako ono danas uključuje i *kritičku pedagogiju*, a dodirne tačke svih pokreta unutar ove teorije jesu želja za propitivanjem vrijednosti i praksi unutar pedagogije, menadžmenta, bibliotekarstva i slično te mijenjanje svega onoga što doprinosi bilo kojoj vrsti nepravde (Schmehl Hines i Ketchum, 2020). Filozofski okvir unutar kojeg je određeni pokret smješten izuzetno je važan jer, kako to navodi J. M. Martin, autorica koja vrijednost služenja korisniku/ci prepoznaje kao jednu od najosnovnijih u katalogiziranju, vrijednosti profesije same po sebi nisu dovoljne za etički kodeks, potreban je i etički okvir unutar kojeg će one biti smještene (Martin, 2021), a koji bi trebao proizlaziti iz onog filozofskog. Ona navodi da su neki od najčešće teoretiziranih etičkih okvira, “kako uopšte, tako i u bibliotekarstvu, bili utilitarizam, kantovska deontologija, egoizam, prirodni zakon, etika pravednosti, feministička etika brige i pragmatična etika” (Martin, 2021: 5). Iako su se dosadašnje rasprave o etici unutar oblasti organizacije znanja uglavnom oslanjale “na pretpostavljenu ‘etičnost’ koja se ne pridržava određenog filozofskog okvira, već [se oslanja na] osjećaj za ispravno i pogrešno koji nije rigorozno definisan” (Fox i Reece, 2012: 378), međunarodna je zajednica katalogizatora/ica okupljenih oko *Etičkog kodeksa katalogizatora/ica* odabrala da pristup njihovom radu bude *kritičko katalogiziranje* (CESC, 2021), te se može smatrati da je etički okvir ovog *Kodeksa* upravo *kritička teorija*, u čijoj je srži socijalna pravda. Posmatranje društva kroz prizmu socijalne pravde, uz revizionistički etos i prihvatanje da nijedan sistem nije nepristrasan (Watson, 2020), zajednički je sadržilac radikalnih i kritičkih katalogizatora/ica.

Pored termina *radikalno* i *kritičko*, u literaturi se mogu susresti i termini *inkluzivno* i *jednakopravno* katalogiziranje koji se, kako navodi T. Perera, koriste naizmjenično u kontekstu uzimanja u obzir diverziteta, jednakosti i inkluzivnosti pri katalogiziranju i u radu na metapodacima (Perera, 2022). U principu, iako bi znak jednakosti mogao biti stavljen između svih ovih pojmova jer se oni preklapaju u mnogim stvarima, a razlikuju u detaljima, ne radi se o direktnim sinonimima. Također, sintagma *kritičko katalogiziranje* (CritCat) relativno je nova,

issue. Another distinction is that *critical cataloging* derives its philosophical framework from *critical librarianship* (Watson, 2020), which, in turn, draws from *critical theory*. According to D. H. Ketchum, *critical theory* practices have become part of numerous professions and fields, including *critical pedagogy*, and all movements within this theory share a common goal of questioning values and practices in fields such as pedagogy, management, and librarianship, aiming to change anything that contributes to any form of injustice (Schmehl Hines & Ketchum, 2020).

The philosophical framework within which a movement is situated is crucial because, as J. M. Martin notes, the values of the profession alone are not enough for an ethical code; a corresponding ethical framework is needed (Martin, 2021), and it should stem from the philosophical one. She points out that some of the most theorized ethical frameworks, “both in general and in library science, are utilitarianism, Kantian deontology, egoism, natural law, justice ethics, the feminist ethic of care, and pragmatic ethics” (Martin, 2021: 5). While previous discussions of ethics in knowledge organization primarily relied on a presumed ‘ethicality’ not bound to a particular philosophical framework, but rather on a sense of right and wrong that was not rigorously defined (Fox and Reece, 2012: 378), the international community of catalogers, gathered around the *Cataloging Ethics Steering Committee*, has chosen to take a critical cataloging approach (CESC, 2021). It can be considered that the ethical framework of this *Code* is indeed *critical theory*, with social justice at its core. Viewing society through the lens of social justice, with a revisionist ethos and the acceptance that no system is impartial (Watson, 2020), is a common denominator for both radical and critical catalogers.

In addition to the terms *radical* and *critical*, the literature also mentions the terms *inclusive* and *equitable* cataloging, which, as noted by T. Perera, are used interchangeably in the context of considering diversity, equity, and inclusion in cataloging and metadata work (Perera, 2022). Although these terms overlap in many areas and differ in details, they are not direct synonyms. Furthermore, the phrase *critical cataloging* (CritCat) is relatively new, although it refers to practices deeply rooted in the history of formal material processing in GLAM institutions, whether called *alternative*, *radical*, *reformative*, or *critical* (Watson, 2023). Still, B. M. Watson rejects “tradition descended from Ancient Greek Aristotelian ‘virtue’ ethics” (Wat-

iako se odnosi na prakse koje su duboko ukorijenjene u historiju formalne obrade građe u GLAM institucijama, bilo da se one nazivaju alternativnim, radikalnim, reformativnim ili kritičkim (Watson, 2023). Pa ipak, B. M. Watson odbacuje “filozofsku tradiciju koja potiče iz drevne grčke aristotelijanske etike ‘vrline’” (Watson, 2021a: 7) kao metodu na kojoj se trebaju graditi sistemi za organizaciju znanja u 21. stoljeću, te predlaže da se pojam *etično* zamijeni pojmom *jednakopravno*. Time bi se etičnost u katalogiziranju svela jedino na njen odnos spram marginalizovanih grupa, no jasno je da ovaj pojam mora ostati širi i inkluzivniji, naprosto zbog činjenice da pri obradi građe dolazi do etičkih dvojbi i u drugim prilikama – vrijednosti katalogizatora/ica mogu biti stavljene na test, između ostalog, i u kontekstu pitanja bržeg obrađivanja građe u odnosu na detaljno (gdje etička napetost postoji već dosta dugo), zatim pitanja cijena softvera i alata za katalogiziranje, radnih uslova katalogizatora/ica i toga ko se može smatrati stručnjakom ili stručnjakinjom u ovoj oblasti (Martin, 2021), zatim pitanja preopširnog opisivanja i navođenja nepotrebnih informacija, pristupačnosti građe, koherentnosti i kontinuiteta, korisnosti, održivosti i saradnje, kontekstualizovanja i historijskog sagledavanja, interoperabilnosti i standardizacije, hipertekstualnosti, kognitivne štednje korisnika/ca, te slobode (Ridi, 2013), pravljenja grešaka jer samo jedan pogrešan broj ili slovo mogu smanjiti korisnikov/korisnicin pristup informaciji, pisanje latinicom imena autora/ica kojima to nije izvorno pismo (Bair, 2005), efikasnosti u odnosu na potpunost, kvalitete u odnosu na kvantitet, odlučnosti u donošenju odluka u odnosu na opsežno istraživanje teme, toga da li će se katalogizirati prema standardima ili prilagoditi lokalnoj zajednici korisnika/ca (Caddy, 2018), ali i pitanja privatnosti i slično.

Iako se etično katalogiziranje ne svodi samo na problem predstavljanja marginalizovanih grupa u predmetnim odrednicama i klasifikacijskim sistemima, ipak je najveći akcenat autora i autorica koji su objavljivali u ovoj oblasti bio upravo na tome, a naročito su se propitivale predmetne odrednice Kongresne biblioteke (Yon i Willey, 2022), koje su zajednici katalogizatora/ica zadavale i najviše etičkih briga jer su, kako to navodi E. Shoemaker, “alat čuven po svojim manjkavostima” (Shoemaker, 2015: 354). To da je teorija etičnog katalogiziranja primarno fokusirana na predmetne odrednice primjećuju i K. Snow i A. Dunbar, pa navode da, “iako kritičko katalogiziranje može poslužiti (a i jeste) za ispitivanje kataloškog ekosistema uopšte, posljed-

son, 2021a: 7) as insufficient method upon which knowledge organization systems should be built in this century and proposes replacing the term *ethical* with the term *equitable*. This would limit ethicality in cataloging solely to its relation to marginalized groups, but it is clear that this concept must remain broader and more inclusive. This is simply because, in metadata work, ethical dilemmas arise in other contexts as well. Catalogers’ values can be tested in contexts such as the balance between faster processing of materials versus detailed work (where ethical tension has existed for a long time), software costs, cataloging tool prices, catalogers’ working conditions, and determining who can be considered an expert in the field (Martin, 2021). Other issues include over-description and unnecessary information, material accessibility, coherence and continuity, usefulness, sustainability, collaboration, contextualization and historical perspectives, interoperability and standardization, hypertextuality, cognitive load reduction for users, freedom (Ridi, 2013), making mistakes (since a single wrong number or letter can reduce user access to information), writing authors’ names in non-native scripts (Bair, 2005), efficiency versus completeness, quality versus quantity, decisiveness in decision-making versus extensive research, cataloging according to standards or adapting to the local user community (Caddy, 2018), as well as privacy issues, and more. Although ethical cataloging does not boil down solely to the representation of marginalized groups in subject headings and classification systems, most authors who have published in this field have focused on that very issue, particularly questioning the Library of Congress Subject Headings, LCSHs (Yon & Willey, 2022), which have posed the most ethical concerns for the cataloging community. As E. Shoemaker notes, these headings are “a known flawed tool” (Shoemaker, 2015: 354). The fact that ethical cataloging theory has primarily focused on subject headings is also noted by K. Snow and A. Dunbar, who state that “though critical cataloging certainly can be (and has been) used to examine the cataloging ecosystem generally, in recent years the focus of critical catalogers has been on identifying and (ideally) altering cataloging standards that codify oppressive practices and offensive terminology and hierarchies, particularly within subject standards such as LCSH, Library of Congress Classification (LCC), and Dewey Decimal Classification (DDC)” (Snow & Dunbar, 2022: 7). Moreover, the first published works that addressed ethics in cataloging dealt precisely with the LCSHs.

njih je godina fokus kritičkih katalogizatora/ica bio na identifikovanju i (idealno) mijenjanju kataloških standarda koji doprinose izrabljivačkim praksama, uvredljivoj terminologiji i hijerarhijskim odnosima, posebno unutar predmetnih standarda kao što su LCSH, Klasifikacija Kongresne biblioteke (KKB) i Deweyeva decimalna klasifikacija (DDK) (Snow i Dunbar, 2022: 7). Štaviše, prvi objavljeni radovi koji su tematizirali etiku pri katalogiziranju ticali su se upravo predmetnih odrednica Kongresne biblioteke. Uzimajući u obzir navedeno, može se reći da je obećanje neutralnosti u kontekstu biblioteka, bibliotekara/ki, pa tako i kataloga, bilo lažno; “u okviru ovih radikalnih promišljanja, ni biblioteke, kao ni katalogi se više ne mogu smatrati neutralnim alatima koji osnažuju one koji ih koriste” (Cridford, 2019: 68). Sličnog je stava i E. Drabinski koja navodi da “kao alati kojim se uređuju stvari, naši su katalogi i klasifikacijski sistemi sušte tehnologije moći, olakšavaju neke načine spoznaje, nauštrb drugih i, što je najvažnije, predočavaju određene ideološke poglede na svijet, nauštrb drugih” (Drabinski, 2019: 50). Također, J. M. Martin navodi da je “neutralnost kao vrijednost veoma kritikovana jer ne vodi nepristrasnom predstavljanju, već umjesto toga reproducira norme i štetne učinke dominantne kulture” (Martin, 2021: 4). Osim što se kritikuje, neutralnost praktično nije ni moguća jer, kako to tvrdi J. M. “svaka odluka ima etički učinak, a ti su učinci važni jer je katalogiziranje moćno” (Martin, 2021: 2), što je prepoznao i CESC odbacujući u *Etičkom kodeksu katalogizatora/ica* neutralnost, stoga što “dodjeljivanje klasifikacijskih oznaka i autorskih odrednica ima etičke posljedice i zahtijeva kritičko bibliotekarstvo” (CESC, 2019a: 17).

Historijat etičnog katalogiziranja

Iako je masovnije objavljivanje radova o potrebi za etičkim katalogiziranjem započelo s novim milenijem, zajednica katalogizatora/ica se već skoro čitavo stoljeće bavi raspravama o etičkom predmetnom označavanju upravo marginalizovanih grupa u sistemima organizacije znanja (Watson, 2021a). Historijat etičkog katalogiziranja započinje s već spomenutim pionirskim radovima D. B. Porter i F. L. Yocom koji su problematizirali predmetne odrednice o crnačkoj zajednici u SAD-u još 1940-ih godina, te knjigom *Prejudice and Antipathies* S. Bermana iz 1971. godine, jednom od najznačajnijih knjiga u kojoj se kritikuju predmetne odrednice Kongresne biblioteke. Ova je knjiga snažno uticala na nadležne u *Kongresnoj biblioteci* te doprinijela brojnim pozitivnim promjenama – u toj mjeri da je

Considering the above, it can be said that the promise of neutrality in the context of libraries, librarians, and catalogs has been a false one; “within these radical readings, library catalogues can no longer be viewed as neutral tools empowering their users” (Cridford, 2019: 68). E. Drabinski shares a similar view, stating that “as the tools that order things, our catalogs and classification structures are themselves technologies of power, facilitating some ways of knowing and not others, representing certain ideological ways of seeing the world, and, crucially, not others” (Drabinski, 2019: 50). Similarly, J. M. Martin notes that “neutrality as a value has also been heavily criticized for not leading to unbiased representation but instead reproducing the norms and harms of the dominant culture” (Martin, 2021: 4). Not only has neutrality been criticized, but it is practically impossible, as J. M. claims, “every decision has an ethical impact, and those impacts matter because cataloging carries power” (Martin, 2021: 2), a fact recognized by the CESC, which rejects neutrality in the *Cataloging Code of Ethics* because “the assignment of classification and authorship has ethical ramifications and requires critical librarianship” (CESC, 2019a: 17).

History of Ethical Cataloging

Although the mass publication of works addressing the need for ethical cataloging began with the new millennium, the cataloging community has been engaging in discussions on ethical subject classification of marginalized groups in knowledge organization systems for nearly a century (Watson, 2021a). The history of ethical cataloging begins with the pioneering works of D. B. Porter and F. L. Yocom, who addressed the subject headings concerning the Black community in the U. S. in the 1940s, and with Sanford Berman’s 1971 book *Prejudice and Antipathies*, one of the most significant works critiquing LCSHs. This book had a profound impact on those responsible at the *Library of Congress*, contributing to numerous positive changes – so much that by 2022, S. Berman had documented over one hundred accepted revisions or proposals for revising subject headings (Berman, 2022). In article “Advancing Equitable Cataloging” (Watson, 2021a), B. M. Watson refers to these two periods – when the works of D. B. Porter and F. L. Yocom were published, along with S. Berman’s book – as the first and second waves of literature calling for better and more ethical cataloging. The third and fourth waves encompass the formation of the *Program for Cooperative Cataloging* (within the *Library of Congress*) and

do 2022. godine S. Berman dokumentovao preko stotinu prihvaćenih revizija ili prijedloga za reviziju predmetnih odrednica (Berman, 2022). B. M. Watson u svom članku “Advancing Equitable Cataloging” (Watson, 2021a) ova dva perioda – period kada su objavljeni radovi D. B. Porter i F. L. Yocom, te knjiga S. Bermana – smatra prvim i drugim talasima literature koja je pozivala na bolje i etičnije katalogiziranje. Treći i četvrti talas predstavljaju formiranje *Programa za kooperativnu katalogizaciju* (pri Kongresnoj biblioteci) i debakl iz 2016. godine u vezi s *ilegalnim strancima* (Watson, 2023), kada je Kongresna biblioteka pokušala da izmijeni predmetnu odrednicu *ilegalni stranci* (*illegal aliens*) u *ne-građani* ili *imigracija bez dozvole*, čemu su se usprotivili određeni predstavnici/e Kongresa (CESC, 2019f).

Pored ponuđene periodizacije literature o etičnom katalogiziranju, B. M. Watson održava i sveobuhvatnu bazu podataka – *CritCat.org* (Watson, 2021b) s radovima iz oblasti etičnog, odnosno *jednakopravnog katalogiziranja*, koja je dostupna i u Zoterovoj bazi podataka (Watson, 2021c). Ova baza, s preko 600 unesenih radova, zajedno s bibliografijom radova iz oblasti etičkog katalogiziranja koju su koristile radne grupe pri izradi *Etičkog kodeksa katalogizatora* (CESC, [s.a.]b), predstavlja dobru istraživačku bazu iz oblasti etičnog / kritičkog / radikalnog / jednakopravnog katalogiziranja.

Snažan uticaj na pitanja o etičnom katalogiziranju imao je i zbornik radova *Radical Cataloging: Essays at the Front* urednika K. R. Robertoa, objavljen 2008. godine, u kojem su o historiji katalogizacije, egzistencijalnoj krizi u kojoj su se katalogizatori/ce našli jer su korisnici/e sve manje koristili katalog kao način dolaženja do informacija, a sve više internetske platforme, o predmetnim odrednicama za *queer* zajednicu, katalogiziranju građe o američkim domorocima i domorotkinjama i sličnim temama pisali autori i autorice poput S. Bermana, E. Drabinski, T. Mann, D. CannCasciato i drugih. Pored ovog zbornika, između ostalih, važan temelj za etičan pristup katalogiziranju, pa posljedično i za razvoj *Etičkog kodeksa katalogizatora/ica*, predstavljaju knjiga H. A. Olson *The power to name: Representation in library catalogs* objavljena 2001. godine te članci C. Beghtol “Ethical decision-making for knowledge representation and organization systems for global use” objavljen 2005. i A. M. Ferris “The Ethics and Integrity of Cataloging” iz 2008. godine. U članku S. Bair “Toward a Code of Ethics for Cataloging” iz 2005. godine po prvi put je hrabro ponuđen jedan etički kodeks katalogizatora/

the 2016 debacle concerning the term *illegal aliens* (Watson, 2023), when the *Library of Congress* attempted to change the subject heading *illegal aliens* to *non-citizens* or *undocumented immigration*, a proposal that certain members of Congress opposed (CESC, 2019f).

In addition to offering this periodization of literature on ethical cataloging, B. M. Watson also maintains a comprehensive database – *CritCat.org* (Watson, 2021b) – containing works on ethical and equitable cataloging, which is also available in the Zotero database (Watson, 2021c). This database, with over 600 entries, along with the bibliography of works on ethical cataloging used by working groups during the creation of the *Cataloging Code of Ethics* (CESC, [n.d.]b), provides an excellent research foundation in the fields of *ethical*, *critical*, *radical*, and *equitable* cataloging.

The 2008 anthology *Radical Cataloging: Essays at the Front*, edited by K. R. Roberto, also had a significant influence on ethical cataloging discussions. In it, authors such as S. Berman, E. Drabinski, T. Mann, D. CannCasciato, and others, wrote about the history of cataloging, the existential crisis catalogers faced as users increasingly turned to internet platforms rather than catalogs to find information, subject headings for the *queer* community, cataloging materials on Native Americans, and similar topics. In addition to this anthology, other key works that have shaped ethical cataloging and contributed to the development of the *Cataloging Code of Ethics* include H. A. Olson’s 2001 book *The Power to Name: Representation in Library Catalogs*, C. Beghtol’s 2005 article “Ethical Decision-Making for Knowledge Representation and Organization Systems for Global Use”, and A. M. Ferris’s 2008 article “The Ethics and Integrity of Cataloging”. In S. Bair’s 2005 article “Toward a Code of Ethics for Cataloging”, she boldly proposed a first cataloging code of ethics, listing specific principles.

According to S. Bair, catalogers have the power to do much good or much harm globally by either greatly facilitating or hindering access; yet, she argues, little has been written on the ethics of cataloging. She examines the descriptive and normative aspects of ethically questionable cataloging issues through the lens of J. Moor’s justice-consequentialist theory and J. J. Britz’s ideas on ethical issues related to intellectual freedom (Bair, 2005). Based on this, S. Bair proposed her code “as a beginning step towards a code of ethics for cataloging” (Bair, 2005: 15), anticipating a future, more comprehensive, and

ica, s taksativno navedenim načelima.

Prema S. Bair, katalogizatori/ce imaju mogućnost da učine mnogo dobra ili mnogo zla, to jeste da na globalnom nivou mnogo olakšaju ili mnogo našte- te, a ipak, kako ona tvrdi, malo je toga napisano o etici pri katalogiziranju; stoga ona kroz prizmu pravedno-konsekvenjalističke teorije J. Moor J. i ideja J. J. Britz o etičkim pitanjima vezanim za intelektualnu slobodu sagledava deskriptivni i normativni aspekt etički dvojbenih pitanja pri ka- talogiziranju (Bair, 2005). Na osnovu navedenog, autorica je u članku ponudila svoj kodeks kao “po- četni korak ka etičkom kodeksu katalogizatora/ ica” (Bair, 2005: 15) anticipirajući neki budući, sveobuhvatniji i možda kolaborativniji kodeks. I pored određenih kritika zajednice katalogizatora/ ica na račun ovog kodeksa, a zbog pretjerane spe- cifičnosti navedenih načela i beskompromisnosti, ovaj će članak biti jedan od najreferentnijih u ovoj oblasti i onaj s kojim će kasniji članci i kodeksi biti komparirani.

No, jedna od najvećih kritika na račun ovog kodek- sa bila je ta da je autorica zajednici katalogizatora/ ica praktičara/ki ponudila kodeks ne konsultujući se s njima. E. Shoemaker tvrdi da je saradnja srž bibliotekarstva, pa i katalogizacije (Shoemaker, 2015), te bi posljedično etički kodeks morao biti rezultat saradnje zajednice. Članak ove autorice z 2015. godine “No One Can Whistle a Symphony: Seeking a Catalogers’ Code of Ethics” pokrenuo je novu eru pisanja o etičnom katalogiziranju i već u svom naslovu podvlači potrebu međusobne sarad- nje zajednice. Objavljen je na kraju trećeg talasa radova iz oblasti etičnog katalogiziranja, prema klasifikaciji B. M. Watson, odnosno na pomolu čet- vrtog talasa, i predstavlja istinski kamen temeljac aktuelnog *Etičkog kodeksa katalogizatora/ica*. I u njemu je naglašena diskrepancija između velike odgovornosti onih koji stručno obrađuju građu i nedovoljnog usmjerenja kako da etično obavljaju svoj posao. Ono po čemu se ovaj članak izdvaja jeste to što je u njemu autorica direktno pozvala CaMMS (*Cataloging and Metadata Management Section*), ogranak ALCTS-a (*Association for Li- brary Collections & Technical Service*) pri ALA-i, da oformi radnu grupu koja će se pozabaviti izra- dom *Etičkog kodeksa katalogizatora/ica*, a koji će uzeti u obzir njihove konkretne poslovne dužnosti jer “moć kodiranja, opisivanja i klasificiranja in- formacijskih izvora nosi veliku odgovornost. A ta moć i naizgled tajnovita priroda našeg posla na- lažu eksplicitan etički kodeks” (Shoemaker, 2015: 355).

possibly more collaborative code. Despite some criticism from the cataloging community regarding this code, due to its overly specific principles and uncompromising nature, this article has become one of the most frequently referenced works in the field, and future articles and codes were compared to it.

One of the biggest criticisms of this code, howev- er, was that the author offered it to the cataloging community without consulting them. E. Shoemaker argues that collaboration is at the heart of librarianship, including cataloging (Shoemaker, 2015), and consequently, the ethical code must result from com- munity collaboration. Her 2015 article “No One Can Whistle a Symphony: Seeking a Catalogers’ Code of Ethics” initiated a new era of writing on ethical cat- aloging and, even in its title, highlights the need for community collaboration. Published at the end of the third wave of ethical cataloging literature, according to B. M. Watson’s classification, and at the dawn of the fourth wave, it is a true cornerstone of the current *Cataloging Code of Ethics*. The article emphasizes the discrepancy between the great responsibility of catalogers and indexers and the insufficient guidance on how to do their job ethically. What sets this article apart is that the author directly called on CaMMS (*Cataloging and Metadata Management Section*), a branch of ALCTS (*Association for Library Collec- tions & Technical Service*) within the ALA, to form a working group to develop a *Cataloging Code of Ethics* that takes into account specific professional duties of catalogers, as “the power to code, describe, and classify information resources is a tremendous responsibility. This power, and the seemingly clan- destine nature of our work justifies an explicit code of ethics” (Shoemaker, 2015: 355).

CEC’s Cataloging Code of Ethics from 2021

E. Shoemaker’s efforts to achieve this goal were truly successful. After her article, she, along with H. A. Olson, participated in the CaMMS forum or- ganized by the ALA in 2017: *Power That Is Moral: Cataloging and Ethics*. This forum sparked a discussion with catalogers about the community’s need for a document that would facilitate ethical de- cision-making. The following year, at the CaMMS forum titled *Cooperatively Conscientious Cata- logging*, the need for a code of ethics was discussed again (Chan et al., 2022), and the *Cataloging Ethics Steering Committee* (CEC) was formed. Its mem- bers represented three associations: ALA (USA), CILIP (UK), and CFLA-FCAB (Canada), which, since early 2019, began meeting and taking con-

CESEC-ov Etički kodeks katalogizatora/ica iz 2021. godine

Napori E. Shoemaker na realizaciji ovog cilja zaista su bili uspješni. Nakon spomenutog članka, 2017. godine zajedno je s H. A. Olson učestvovala na forumu CaMMS-a u organizaciji ALA-e: *Power That Is Moral: Cataloging and Ethics*. Na tom je forumu pokrenuta diskusija s katalogizatorima i katalogizatoricama o potrebi zajednice za dokumentom koji će im olakšati donošenje etičkih odluka. Naredne godine, na CaMMS-ovom forumu pod nazivom *Cooperatively Conscientious Cataloging* ponovo se govorilo o potrebi za etičkim kodeksom (Chan et al., 2022) te je oformljen CESC-a (*Cataloging Ethics Steering Committee*), u čijem je sastavu šest članica, predstavnica tri udruženja ALA-e (SAD), CILIP-a (UK) i CFLA-FCAB-a (Kanada), koje su od početka 2019. godine počele sa sastancima i konkretnim koracima na izradi *Kodeksa*. Pregled njegovog nastanka i razvoja dale su same članice CESC-a u članku “The Development and Future of the Cataloguing Code of Ethics”, a važan momenat u historiji *Kodeksa* bio je poziv dobrovoljcima i dobrovoljkama iz zajednice katalogizatora/ica (koji je uslijedio odmah nakon osnivanja CESC-a) da se uključe u rad radnih grupa: *Access Scope and Infrastructure Working Group*, *Authority Work Working Group*, *Classification Working Group*, *Resource Discovery and Accessibility Working Group*, *Staffing/Work Conditions Working Group*, *Subject Headings/Controlled Vocabularies Working Group*. Svaka radna grupa je istražila oblast za koju je bila zadužena i dostavila je izvještaj CESC-u sa svojim nalazima i preporukama, dostupnim na njihovoj zvaničnoj web-stranci, pa je tako *Access Scope and Infrastructure Working Group* (*Grupa za djelokrug pristupa i infrastrukturu*) trebala definisati načela koja omogućavaju pristup katalogiziranju, odnosno opisivanju izvora, uzimajući u obzir raznovrsne društvene, kulturne i druge prepreke koje utiču na njega, kako bi se mogla mijenjati kataloška infrastruktura (CESC, 2019a). *Authority Work Working Group* (*Grupa za rad na normativima*) fokusirala se na “četiri *konceptualne leće* kroz koje bi se etička pitanja u katalogizaciji mogla sagledati: ulogu normativnih podataka; identitet / autonomiju / vlasništvo; privatnost i pristrasnost” (CESC, 2019b: 2). U izvještaju ove grupe naveden je primjer biblioteke koja se obratila izdavaču s molbom da im objasni šta znači prvi inicijal imena autorice, a izdavač im je uz njenu dozvolu pružio tu informaciju i upravo je jedna od preporuka ove grupe bila da se živi autori/ca

crete steps toward drafting the *Code*. A review of its development and progress was provided by CESC members in the article “The Development and Future of the Cataloguing Code of Ethics”. An important moment in the *Code*’s history was the call for volunteers from the cataloging community (which followed immediately after the establishment of the CESC) to join working groups: *Access Scope and Infrastructure Working Group*, *Authority Work Working Group*, *Classification Working Group*, *Resource Discovery and Accessibility Working Group*, *Staffing/Work Conditions Working Group*, *Subject Headings/Controlled Vocabularies Working Group*.

Each working group researched the area for which it was responsible and submitted a report to the CESC with their findings and recommendations, available on their official website. For instance, the *Access Scope and Infrastructure Working Group* was tasked with defining principles that would allow access to cataloging and resource description, considering various social, cultural, and other barriers that affect it, so that the cataloging infrastructure could be changed (CESC, 2019a). The *Authority Work Working Group* focused “four ‘conceptual lenses’ through which ethical issues in cataloging could be viewed: the role of authority data; identity / autonomy / ownership; privacy; and bias” (CESC, 2019b: 2). Their report includes an example of a library that contacted a publisher asking for clarification on the first initial of an author’s name. With the author’s permission, the publisher provided the information. One of the group’s recommendations was to contact living authors to determine to what extent they want information about themselves included in bibliographic records (e.g., whether to include their gender or date of birth) or allow them to request changes to their authority records (CESC, 2019b). The *Classification Working Group* dealt with bias in the Library of Congress Classification and the Dewey Decimal Classification, particularly in literature, history, and religion (CESC, 2019c). The *Resource Discovery and Accessibility Working Group* focused on ethical issues related to resource discovery accessibility in descriptive cataloging (CESC, 2019d). Some key issues this group encountered concerned the Romanization of authority data and how it affects the discovery of non-Roman script resources, as well as issues related to classifying and assigning subject headings to phenomena concerning marginalized communities, with a particular focus on LG-BTQI+ individuals (CESC, 2019d).

The *Staffing/Work Conditions Working Group* focused on ethically questionable situations that may

kontaktiraju kako bi se saznalo u kojem obimu žele da informacije o njima budu unesene u bibliografske zapise (npr. da li uključiti njihov spol ili datum rođenja), odnosno da se ostavi mogućnost da zatraže izmjene u svojim normativnim zapisima (CESC, 2019b). *Classification Working Group (Grupa za klasifikaciju)* bavila se pristrasnošću u klasifikaciji Kongresne biblioteke i u DDK-u, pogotovo u književnosti, historiji i religiji (CESC, 2019c), dok se *Resource Discovery and Accessibility Working Group (Grupa za pronalaženje izvora i dostupnost)* bavila etičkim pitanjima u oblasti pristupačnosti otkrivanja izvora u deskriptivnoj katalogizaciji (CESC, 2019d). Neki od ključnih problema na koje je ova grupa naišla ticali su se latiniziranja normativa te kako to može uticati na pronalaženje izvora koji nisu pisani latinicom, zatim pitanja klasificiranja i davanja predmetnih odrednica fenomenima koji se tiču marginalizovanih zajednica, s posebnim akcentom na LGBTQI+ osobe (CESC, 2019d).

Staffing/Work Conditions Working Group (Grupa za osoblje / uslove rada) fokusirala se na etički upitne situacije do kojih može doći u kontekstu osoblja koje katalogizira ili uslova u kojima rade. Neki od navedenih problema, kada se radi o osoblju, jesu očekivanja poslodavaca i poslodavateljski da stručnjaci/stručnjakinje i paraprofesionalci/paraprofesionalke obavljaju posao na istom nivou, ali i važnost rukovanja materijalima koji su osjetljivi ili uvredljivi (CESC, 2019e). S druge strane, kada se radi o uslovima rada, u izvještaju se navodi da buka i nedostatak privatnosti mogu predstavljati konkretne probleme u radu katalogizatora/ica, za čije obavljanje je ključna koncentracija (CESC, 2019e). Zadatak *Subject Headings/Controlled Vocabularies Working Group (Grupe za predmetne odrednice / kontrolirane rječnike)* bio je prepoznati etičke probleme s kojima se susreću katalogizatori/ce kada klasificiranju građu i dodjeljuju joj predmetne odrednice. Na osnovu identifikovanih problema te preporuka za njihovo rješavanje koje su dale radne grupe, CESC je, nakon dva nacrtu izvještaja koji su bili otvoreni za komentare i raspravu, 2021. godine objavio i finalnu verziju *Kodeksa*, bez trećeg dijela u kojem će biti navedene studije slučaja. Zajednica katalogizatora/ica konačno ispred sebe ima dugoočekivani dokument koji će joj pružiti smjernice u nošenju s etički upitnim situacijama.

Ipak, važnost postojanja jednog ovakvog dokumenta ne leži samo u pružanju smjernica, koje su u *Kodeksu* ionako postavljene uopšteno. Shoemaker E. navodi da smisao etičkog kodeksa koji nalažu etički složena priroda katalogizacije i mistifikacija rada

arise regarding cataloging staff or the conditions in which they work. Some of the issues mentioned include employer expectations for professionals and paraprofessionals to perform work at the same level, as well as the importance of handling sensitive or offensive materials (CESC, 2019e). On the other hand, regarding working conditions, the report mentions that noise and lack of privacy can pose concrete problems for catalogers, whose work requires concentration (CESC, 2019e). The task of the *Subject Headings/Controlled Vocabularies Working Group* was to identify ethical issues that catalogers encounter while indexing. Based on the identified problems and the recommendations for resolving them provided by the working groups, the CESC, after two drafts open for comments and discussion, published the final version of the *Code* in 2021, without the third part, which would include case studies. The cataloging community finally has a long-awaited document that will provide guidance for navigating ethically questionable situations.

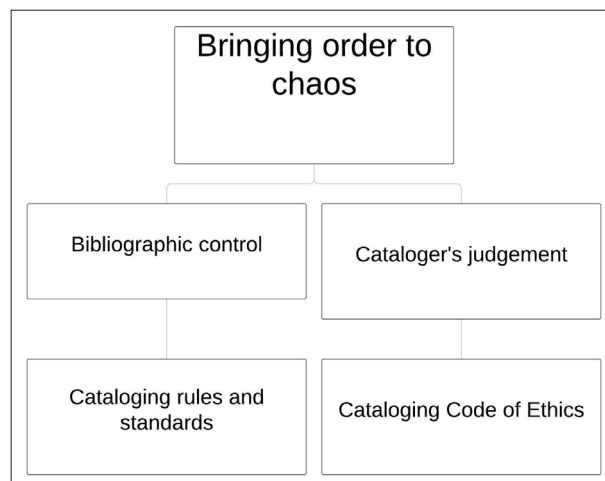
However, the significance of such a document does not only lie in providing guidelines, which are, in any case, generally outlined in the *Code*. E. Shoemaker states that the purpose of a code of ethics, dictated by the ethically complex nature of cataloging and the mystification of the cataloger's work, is not to prescribe solutions for every specific ethical problem (Shoemaker, 2015) but to serve as a tool for catalogers to use in their own judgment to best respond to any arising situation. Therefore, the *Code* must serve three functions: 1) provide guidelines for ethical behavior, 2) the *Code*, in the form of a concrete document, would have greater legitimacy if backed by a professional organization or association, and 3) justify decisions to superiors and administration within their home institutions (Shoemaker, 2015). Similarly, if the process of bringing order to chaos, achieved through bibliographic control is regulated and governed by standards and rules, then the space in cataloging where ethics is applied through catalogers' own judgment (Fox & Reece, 2012) should also be regulated by a specific document. This document should also be supported by a professional organization, so that catalogers can consequently justify their decisions in cataloging. The process of bringing order to chaos through bibliographic control and catalogers' judgment, as described by A. M. Ferris, could thus be extended and represented through documents that regulate this area, as shown in the following diagram:

katalogizatora/ica nije da diktira rješenja za svaki specifičan etički problem (Shoemaker, 2015), već da katalogizatoru/ici pri njegovom/njenom slobodnom prosuđivanju posluži kao alat na osnovu kojeg će na najbolji način moći odgovoriti na svaku nastalu situaciju. Stoga i funkcija kodeksa mora biti trojaka: 1) davanje smjernica za etično djelovanje, zatim 2) kodeks u obliku konkretnog dokumenta imao bi veći legitimitet ako bi iza njega stajala stručna organizacija, odnosno udruženje, kao i radi 3) opravdavanja odluka pretpostavljenim i administraciji unutar matičnih ustanova (Shoemaker, 2015). Isto tako, ako je proces dovođenja haosa u red, koji se postiže putem bibliografske kontrole, regulisan standardima i pravilima, onda i onaj do kojeg se dolazi slobodnim prosuđivanjem katalogizatora/ice, kao prostor u katalogiziranju gdje se etika primjenjuje (Fox i Reece, 2012), treba na neki način biti regulisan, odnosno oblikovan određenim dokumentom. Taj dokument također treba podržati stručna organizacija, kako bi njime, posljedično, katalogizatori/ce mogli opravdavati svoje odluke pri katalogiziranju. Postupak dovođenja haosa u red kroz bibliografsku kontrolu i prosuđivanjem katalogizatora/ica koji je opisala A. M. Ferris tako bi mogao biti proširen i predstavljen kroz dokumente koji tu oblast reguliraju, kao u sljedećem dijagramu:



Slika 1. Dijagram načina dovođenja haosa u red s dokumentima kojih ih reguliraju, odnosno trebaju regulirati

Također, još jedna važna uloga zvaničnog etičkog kodeksa, koji R. Ridi definiše kao formaliziran skup pravila na koja se određena profesija oslanja u identificiranju etičkih principa, a koji su u skladu s njenim administrativnim i pravnim propisima (Ridi, 2013), jeste upravo da dozvoli *kršenje* tih istih propisa, odnosno da u domeni bibliografske kontrole omogući kritičku primjenu standarda i pravila jer, kako navodi A. M. Ferris, stručnjak/inja u katalogiziranju zna da slijepo slijeđenje pravila nije uvijek



Picture 1. Diagram of the process of bringing order to chaos, with the documents that regulate or should regulate it

Additionally, another important role of an official code of ethics, which R. Ridi defines as a formalized set of rules that a profession relies on to identify ethical principles in accordance with its administrative and legal regulations (Ridi, 2013), is to allow for the *violation* of those same regulations. In the realm of bibliographic control, it enables the critical application of standards and rules because, as A. M. Ferris notes, a cataloging expert knows that blindly following the rules is not always the best approach (Ferris, 2008). Indeed, Article 4 of the *Code* states: “all standards are biased; we will approach them critically and advocate to make cataloguing more inclusive” (CESC, 2021: 3).

As for the future of the *Code*, CESC members hope that it will be officially supported by Canada and that it will be presented to IFLA as a joint effort of three professional organizations from three different countries. They hope that IFLA will then take over the coordination of future revisions to the *Code*, given its broader reach and influence (Chan, 2022). How the cataloging community will use this invaluable resource remains to be seen, as it is up to them to affirm their relevance in the era of artificial intelligence. Although a recent CILIP report, *The Impact of AI, Machine Learning, Automation and Robotics on The Information Professions*, notes that artificial intelligence has the potential (though not uncontested) to take over descriptive metadata work (CILIP, 2021), the *Access Scope and Infrastructure Working Group* believes that machines will never be able to perform this work (CESC, 2019a). Independent judgment and ethical behavior have the potential to be key assets for future catalogers. Ethics is becoming a very important area in preserving catalog integrity in the era of digital transformation and

najbolji pristup (Ferris, 2008). I zaista, u članu 4. *Kodeksa* je navedeno: “svi su standardi pristrasni; pristupit ćemo im kritički i zalagati se da katalogizacija bude što inkluzivnija” (CESC, 2021: 3).

Što se budućnosti *Kodeksa* tiče, članice CESC-a se nadaju da će ga zvanično podržati Kanada, da će ga predstaviti IFLA-i kao zajednički napor tri stručne organizacije iz tri različite zemlje te da će potom IFLA preuzeti koordinaciju nad budućim izmjenama *Kodeksa*, s obzirom na njen veći doseg i uticaj (Chan, 2022). No, kako će zajednica katalogizatora/ica iskoristiti ovaj neprocjenjivo vrijedan resurs, ostaje da se vidi; napokon, na njima je da, u osvjetlovanje doba vještačke inteligencije, potvrde svoju relevantnost. Iako se u recentnom izvještaju CILIP-a *The Impact of AI, Machine Learning, Automation and Robotics on The Information Professions* navodi da vještačka inteligencija ima potencijal (iako ne neosporan) da preuzme rad na deskriptivnim metapodacima (CILIP, 2021), *Access Scope and Infrastructure Working Group* smatra da mašine to nikada neće moći obavljati (CESC, 2019a). Slobodno prosuđivanje i etično djelovanje imaju potencijal da budu ključni kapital u budućnosti katalogizatora/ica. Etika postaje veoma važno područje u kontekstu očuvanja integriteta kataloga u doba digitalne transformacije i upotrebe vještačke inteligencije, a za etiku je potreban čovjek, stoga ova pitanja postaju sve važnijom sferom interesovanja katalogizatora/ica, kako u svakodnevnom radu, tako i unutar oblasti organizacije znanja (Lee, 2023). *Etički kodeks katalogizatora/ica*, naročito ako IFLA preuzme njegovu daljnju koordinaciju, mogao bi postati veoma važan dokument.

Neka etička pitanja u kontekstu normativne kontrole u Bosni i Hercegovini

Već čitavu deceniju svjedočimo da je sa semantičkim webom došlo do promjene paradigme u bibliotekarstvu, naročito u katalogu. Tehnološki napredak koji je još ranije doveo do nastanka elektronske građe, kao i različitih formata za pohranu informacija, primorao je katalogizatore/ice da prilagode svoje alate i standarde *novom kataloškom poretku*. Stara pravila, poput ISBD-ova i AACR2, osmišljena da budu štampana na kartonskim karticama i umetana u fizički katalog, više nisu mogla odgovoriti na zahtjeve koje je pred njih postavljalo elektronsko okruženje, niti na najbolji način koristiti krajnjim korisnicima i korisnicama, naviknutim na *sve i odmah* virtualnog doba. Kako je unapređenje i očuvanje integriteta kataloga osnovna zada-

the use of artificial intelligence, and ethics requires human involvement. Therefore, these issues are becoming an increasingly important area of interest for catalogers, both in their daily work and within the field of knowledge organization (Lee, 2023). The catalogers' code of ethics, especially if IFLA takes over its further coordination, could become a very important document.

Some Ethical Issues in the Context of Authority Control in Bosnia and Herzegovina

For over a decade, we've witnessed a paradigm shift in librarianship with the advent of the semantic web, particularly in cataloging. Technological advancements that led to the creation of electronic resources and various formats for storing information have compelled catalogers to adapt their tools and standards to this *new cataloging order*. The old rules, such as ISBDs and AACR2, designed to be printed on cardboard cards and inserted into physical catalogs, could no longer meet the demands posed by the electronic environment, nor best serve end users accustomed to the *have-it-all-and-have-it-now* nature of the virtual age. Since the enhancement and preservation of the catalog's integrity are fundamental duties of catalogers (Ferris, 2008), librarians adapted to these changes by developing standards such as FRBR, FRAD, and FRSAD, which were later consolidated into IFLA's LRM conceptual model, which was subsequently aligned with the RDA model. Bosnia and Herzegovina, along with other countries in the COBISS cataloging system (Slovenia, Serbia, Kosovo, Montenegro, Macedonia, and Bulgaria), will soon face adaptation to the LRM conceptual model (Krajnc Vobovnik, 2023). The *Cataloging Code of Ethics*, now available in Bosnian (CESC, 2024), was translated just in time to assist catalogers from Bosnia and Herzegovina (and the region) in their forthcoming work. This task will not be easy, as FRAD and RDA, while bringing numerous positive and welcome changes, have also introduced certain ethical issues, especially in the context of *linked data* and authority control, now that the focus has shifted from merely identifying a person by name to describing the person more comprehensively, including categories such as gender (Thompson, 2016).

Linked data are at the core of the IFLA LRM model, making the significance of authority control for personal names even greater, “as authority data will play a key role in the network of linked data on which the model focuses” (Krajnc Vobovnik, 2023: 36). However, unlike other countries in the COBISS

ća katalogizatora/ica (Ferris, 2008), bibliotekari/ke su se prilagodili ovim promjenama te razvili standarde poput FRBR-a, FRAD-a, FRASAD-a, koji su kasnije objedinjeni u IFLA-in LRM konceptualni model, koji je potom usklađen i s RDA modelom. Bosnu i Hercegovinu, kao i druge zemlje koje se nalaze u sistemu uzajamne katalogizacije COBISS (Slovenija, Srbija, Kosovo, Crna Gora, Makedonija i Bugarska), ubrzo očekuje prilagodba na LRM konceptualni model (Krajnc Vobovnik, 2023). *Etički kodeks katalogizatora/ica*, koji je dostupan i na bosanskom jeziku (CESC, 2024), preveden je baš u pravi čas kako bi olakšao katalogizatorima i katalogizatoricama iz Bosne i Hercegovine (ali i regiona) rad koji im prestoni. Taj zadatak neće biti lak, jer su FRAD i RDA, uz brojne pozitivne i dobrodošle promjene, donijeli i određene etičke probleme, pogotovo u kontekstu uvezanosti, tj. *povezanih podataka (linked data)*, ali i normativne kontrole, sada kada je fokus pomjeren s pukog identificiranja osobe po imenu na opisivanje osobe kao takve, i to po raznim kategorijama, uključujući i spol (Thompson, 2016).

Povezani podaci su srž IFLA LRM modela, pa stoga i značaj normativne kontrole ličnih imena postaje veći “jer će normativni podaci imati ključnu ulogu u mreži povezanih podataka na koje se model usredsređuje” (Krajnc Vobovnik, 2023: 36). No, za razliku od ostalih zemalja u sistemu COBISS, Bosna i Hercegovina i Makedonija još uvijek su u pripremljenoj fazi što se tiče normativne kontrole ličnih imena (Krajnc Vobovnik, 2023), te ih očekuje dodatni napor i u ovoj oblasti, a time i dodatne prilike da etičnost u njihovom slobodnom prosuđivanju bude stavljena na test. Od nemalog je značaja, na primjer, koje će ime biti korišteno kao pristupna tačka. Kako navodi A. Krajnc Vobovnik, u Sloveniji je za normativnu pristupnu tačku odabrano ono ime pod kojim autor/ica najčešće objavljuje (Krajnc Vobovnik, 2023), no možda bi se Bosna i Hercegovina mogla pomoći članom broj 2. navedenim u *Kodeksu*, u kojem se katalogizatori/ce obavezuju da će poštovati privatnost i preference svih onih koji su povezani s građom koju opisuju (CESC, 2021), odnosno preporuku *Authority Work Working Group* da žive autore/ice treba kontaktirati kako bi se saznalo u kojem obimu žele da informacije o njima budu unesene u bibliografske zapise (CESC, 2019b) te koji oblik svoga imena preferiraju. Također, katalogizatori/ce bi s posebnom pažnjom i oprežnošću trebali unositi podatke poput jezika na kojem autori/ca objavljuju ili njihove nacionalnosti, s obzirom na to da su ove informacije na našem području posebno osjetljive.

system, Bosnia and Herzegovina and Macedonia are still in the preparatory phase concerning the authority control of personal names (Krajnc Vobovnik, 2023), which means they face additional effort in this area, along with more opportunities for their ethical judgment to be tested. For instance, it matters greatly which name will be used as the access point. As A. Krajnc Vobovnik notes, in Slovenia, the name under which the author most frequently publishes was chosen as the authority access point (Krajnc Vobovnik, 2023), but perhaps Bosnia and Herzegovina could draw upon Article 2 of the *Code*, which obliges catalogers to respect the privacy and preferences of all those associated with the material they describe (CESC, 2021), or the recommendation from the Authority Work Working Group that living authors should be contacted to determine the extent to which they want information about them included in bibliographic records (CESC, 2019b), as well as preferred form of their name. Additionally, catalogers should exercise special caution when entering data such as the language in which the author publishes or their nationality, given that this information is particularly sensitive in our region.

Conclusion

Considering the above, it is crucial that this work is carried out by skilled catalogers – especially bibliographers, whose job is “the most complex library task, requiring not only specialized library and information knowledge but also a broad general culture, a research spirit, perseverance, precision, consistency, dedication, and professional ethics” (Tuzlak, 2017: 32). They must genuinely desire to ethically bring order to chaos, be aware of their power and responsibility, and understand their role in the viewing of the bibliographic universe. Over the past twenty years, there has been an increase in published works on the topic of ethical cataloging, indicating that catalogers are indeed aware of their power and seek to balance it with professional ethics, critical thinking, and expertise, knowing they have a significant influence on society. It is precisely this professional ethics and ability for critical and independent judgment that set catalogers apart from the competition, which today includes publishers/vendors who, in countries with developed publishing industries, perform basic cataloging (Krajnc Vobovnik, 2023), as well as artificial intelligence, which even professional library organizations believe could take over work on descriptive metadata (CILIP, 2021). Catalogers should recognize that working on authority data is something publishers

Umjesto zaključka

Imajući u vidu rečeno, od velike je važnosti da ovaj posao obavljaju stručni katalogizatori/ce – a naročito bibliografi i bibliografkinje čiji je posao “najsloženiji bibliotečki posao koji, pored stručnog bibliotečkog i informacionog znanja, zahtijeva široku opću kulturu, istraživački duh, istrajnost, preciznost, dosljednost, predanost poslu i profesionalnu etiku” (Tuzlak, 2017: 32), a koji istinski žele etično dovoditi haos u red, koji su svjesni svojih moći i odgovornosti, te svoje uloge u tkanju bibliografskog univerzuma. U posljednjih je dvadeset godina došlo do povećanja objavljenih radova na temu etičnog katalogiziranja, što implicira da su katalogizatori/ce ipak svjesni svojih moći i da ih žele izbalansirati s profesionalnom etikom, kritičnošću i stručnošću, znajući da imaju veliki uticaj na društvo. Upravo su ta profesionalna etika i sposobnost kritičnog i slobodnog prosuđivanja vrijednosti koje izdvajaju katalogizatore/ice u odnosu na konkurenciju koju danas čine izdavači/dobavljači koji u zemljama s razvijenom izdavačkom produkcijom rade običnu katalogizaciju (Krajnc Vobovnik, 2023), kao i vještačka inteligencija za koju čak i stručne bibliotečke organizacije smatraju da bi mogla preuzeti rad na deskriptivnim metapodacima (CILIP, 2021). Katalogizatori/ice bi trebali da uvide da je rad na normativnim podacima ono što izdavači ne mogu raditi, da su biblioteke te koje trajno čuvaju informacije i posjeduju historiju podataka o normativima (Krajnc Vobovnik, 2023) te da vještačka inteligencija neće moći kritički i etično dovoditi haos u red jer, iako može slijediti programirane etičke smjernice, nedostaje joj sposobnost donošenja složenih etičkih odluka koje zahtijevaju slobodno prosuđivanje, naročito u slučajevima kada se pojavljuju konflikti između različitih etičkih principa, te u tome pronaći novu snagu da i dalje imaju preimućstvo u organizaciji i prenošenju zabilježenog znanja.

cannot do, that libraries are the ones that preserve information permanently and possess the historical data on authorities (Krajnc Vobovnik, 2023), and that artificial intelligence will not be able to ethically and critically bring order to chaos; although it can follow programmed ethical guidelines, it lacks the ability to make complex ethical decisions that require independent judgment, especially when conflicts between different ethical principles arise. In this, catalogers should find new strength to continue having the advantage in organizing and transmitting recorded knowledge.

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