ADVANCES IN KNOWLEDGE ORGANIZATION
Proceedings of International ISKO Conference - ISSN: 0938-5495 - 2026 - São Paulo

Knowledge Organization in Religion: Silencing, Cultural Warrant and Inclusive Knowledge Organization Systems

Marcos Luiz Cavalcanti de Miranda

Federal University of the State of Rio de Janeiro (UNIRIO), Brazil

Fabio Gomes da Silva

Federal University of the State of Rio de Janeiro (UNIRIO), Brazil

Nathalia Barbosa Batista

Federal University of the State of Rio de Janeiro (UNIRIO), Brazil

Abstract

Classifying marginalized cultures requires critical awareness, given that subjectivity and the lack of neutrality inherently shape the information cycle. Objective: To investigate Facet Analysis methodologies applicable to the representation of Muslim knowledge under conditions of epistemological exclusion, using the Brazilian Malê Cult as a paradigmatic case study. Method: A qualitative study grounded in epistemographic critique and in the diagnosis of shortcomings within enumerative classification schemes. The analysis examined how classificatory biases stem from strategies of social control and power mechanisms that delegitimize and suppress unauthorized forms of thought. Results: Findings indicate that traditional knowledge organization systems contribute to the silencing of cultural narratives and the stereotypical trivialization of social groups, thereby undermining Muslim contributions through pejorative reinterpretations. Conclusion: The decolonization in Knowledge Organization — understood as the social organization of mental labor — requires the convergence of Domain Analysis and Facet Analysis. Within the methodological framework of the *Classification Research Group*, the concept of *Cultural Warrant* becomes essential for deconstructing biases and ensuring that terminology faithfully represents the identity of historically silenced communities.

Keywords: Knowledge Organization; Domain Analysis; Islam; Malê Cult.

1.0 Introduction

The complexity involved in classifying marginalized cultures within socially biased structures demands heightened critical awareness from librarians, whether acting as classification theorists or as classifiers. Beyond technical training, the professional's subjectivity, shaped by philosophical and cultural factors, permeates the entire information cycle. By acknowledging the impossibility of neutrality, it becomes clear that the actions of the author, the designer of a *Knowledge Organization System* (KOS), the

librarian, and the user reflect contextual perspectives influenced by ideologies and sociocultural value systems (Miranda and Silva 2019, 83).

The classification of Muslim knowledge within the most widely used bibliographic classification schemes presents specific challenges *that illustrate this problem concretely*. Supported by the diagnostic analyses of Vanda Broughton (2000), Miranda (2009), Rick Szostak (2013), and Miranda and Silva (2019), this study identifies biases that privilege Eurocentric perspectives and historical hegemonies. Such issues are particularly evident in classification schemes that rely on enumerative systems, such as the *Dewey Decimal Classification* (DDC) and the first edition of the *Bibliographic Classification* (BC).

Bowker and Star (1999) argue that the act of classifying is inherently human and shaped by social factors. In this sense, scientific developments, emerging theories, and technological transformations influence the ways in which the world is classified and understood, reflecting the continuous transformation of knowledge structures. First-order consequences of this phenomenon include the silencing of marginalized cultures, the stereotypical trivialization of social groups, and the suppression of their cultural expressions. Indeed, to classify is to choose a particular version of reality, one produced instantaneously and shaped by mechanisms of power (Foucault 1977). From an epistemographic perspective, García-Gutiérrez (2006), criticizes the classificatory act for emptying or delegitimizing forms of thought that are not authorized by dominant power structures. This process results in the silencing and stereotyping of "unvalidated cultures," the establishment of "new truths," and the normalization of various forms of abuse through the suppression of subaltern knowledge and the exclusive promotion of perspectives associated with hegemonic social groups.

A historical example is ethnic classification in South Africa during the Apartheid regime, which defined the symbolic and geographical positions of Black and mixed populations (*colored*) and prescribed their roles within a social hierarchy grounded in eugenic theories. In a similar vein, the erasure of the historical trajectories of Black communities and the validation of the extermination of Indigenous societies contributed to the perception that the cultural forms of Brazil's Indigenous peoples were nonexistent. One reflection of this Eurocentric hegemony is the silencing of Brazilian Muslim trajectories — from *Malê* (enslaved African Muslims who led the 1835 uprising) to *mascates* (itinerant traders of Middle Eastern descent) — and the consolidation of a common-sense narrative that obstructs recognition of the rich cultural contributions of these communities, significantly impacting the production of knowledge about and by them (Bowker and Star 1999).

The Muslim image has undergone several symbolic transformations in which the stereotyped figure of the "Arab," the "peddler" or the "Turk" was gradually replaced by representations associated with violence. In contemporary contexts, one observes the pejorative redefinition of the term "Shiite" as a synonym for terrorism and the consolidation of an imaginary that naturalizes aggressiveness as something intrinsic to the Islamic faith, which is often reduced to a monolithic interpretation and associated with anti-democratic states. A further complication lies in the intersection between the invisibility of these classificatory structures and the logics or strategies of social control that sustain norms of

domination. Such dynamics contribute to the normalization of denialist, violent, and silencing practices directed toward sociocultural contributions and alternative ways of interpreting the world. This perceived absence of the history of a Black Islam is also reflected in bibliographic classification schemes. In this sense, it is necessary to develop and analyze possible classificatory structures capable of incorporating silenced forms of knowledge to promote their representativeness.

Initiatives such as the revision of Class 200 (Religion) in the DDC and the transition of the BC and the UDC toward faceted structures exemplify efforts aimed at more equitable forms of representation. Along similar lines, studies on the classification of Afro-Brazilian religions conducted at the Federal University of the State of Rio de Janeiro (UNIRIO) reaffirm the epistemic value of reducing inequalities and expanding the retrievability of subalternized knowledge. Such initiatives converge toward the need for methodological strategies capable of constructing inclusive classificatory structures from a decolonial perspective within KO. Several studies developed within the Library Science program at UNIRIO have already addressed the classification of non-hegemonic religions and experimented with new approaches. These efforts have materialized in proposals for the expansion of the DDC, exploratory studies on the religion class, comparative analyses between classification systems (DDC and UDC), and proposals for controlled vocabularies, among other perspectives oriented toward social justice in KO.

Within this exclusionary context, this study investigates cultural diversity in Knowledge Organization (KO). Initiated in 2017, the research examines the classification of knowledge produced by marginalized communities within KOS. The study establishes a diagnostic perspective through a comparative analysis of the representation of Muslim culture in the class “Islam” across three widely used bibliographic classification schemes: the DDC, the Universal Decimal Classification (UDC) and the Bibliographic Classification (BC). The guiding question is: which analytical procedures, grounded in Domain Analysis, Faceted Analysis Theory, and Cultural Warrant, enable the identification of classificatory biases and the subsequent construction of inclusive representations of the religious knowledge of non-hegemonic cultures within bibliographic classification schemes? As the research progressed, it became evident that classificatory biases derive from strategies of social control constructed through the historical contestation between hegemonic and marginalized groups. To operationalize this insight, the study adopts a spiral approach: beginning with a global diagnosis of Islam in universal classification schemes, progressively narrowing to Brazilian Muslim communities, and culminating in the Malê Cult as a paradigmatic case of Black Islam in Brazil. This methodological choice allows the analysis to move from broad structural biases to a concrete, community-specific classificatory proposal. One of the consequences has been the historical silencing of non-hegemonic cultures, which in turn shapes and constrains societal understandings of particular social domains.

2.0 Methodology

This applied research adopts a descriptive-exploratory approach, relying on bibliographic and documentary procedures materialized through a comparative analysis of bibliographic classification schemes. Epistemologically, the investigation uses Critical Theories—notably Critical Race Theory (CRT)—and Domain Analysis to propose methodological solutions in Knowledge Organization (KO).

The methodological framework follows the model proposed by Martínez-Ávila et al. (2016), organized into three sequential, interdependent phases: aporetic, theoretical, and propositive. This articulation transitions from the critical diagnosis of existing systems to constructing concrete methodological alternatives committed to epistemic justice and a decolonial perspective in KO.

2.1 Aporetic Phase

The aporetic phase identifies inadequacies in the representation of a specific social group's knowledge within a classification system (Martínez-Ávila et al. 2016, 122). In classifying religions and peripheral cultures, this phase involves analyzing the systems to detect shortcomings in their structures, terminology, and class relationships.

This phase employed a comparative study grounded in Domain Analysis to examine the "Religion" and "Islam" classes across the 23rd edition of the Dewey Decimal Classification (DDC), the 1st and 2nd editions of the Bibliographic Classification (BC1 and BC2), and the 2nd edition of the Universal Decimal Classification (UDC). Following Miranda (2009): the analysis comprised three sequential steps: (1) documentary analysis, gathering ISAM-related terms from specialized literature and extracting thematic segments from the DDC and UDC; (2) terminological analysis, identifying biased vocabulary, omissions, and stereotypes, alongside the linguistic uses and meanings within the Muslim community; and (3) mapping the relationships between notations, verifying hierarchies, subordinations, and equivalences to evaluate conceptual coherence regarding its logical ordering, vocabulary uses, and subject detailing.

For the Domain Analysis of the Malê Cult and the subsequent development of the specialized glossary, the sources consulted included: "Expansão Muçulmana: Séculos VII-XI" by Robert Mantran (1977), "Islamismo" by Maribel Fierro (1997), "A Raça Africana e seus Costumes na Bahia" by Manuel Raymundo Querino (1955), "O Negro Brasileiro" by Artur Ramos (1940), "Rebelião Escrava no Brasil" by João José Reis (1986), and the entry "Islam" in the Encyclopaedia Britannica (The Editors of Encyclopaedia Britannica 2026).

The results of this phase revealed structural prejudices favoring Eurocentric perspectives and historical hegemonies. An emblematic example is the preeminence of Christianity in the DDC: in its 23rd edition, the class assigned to Christianity contains approximately one thousand ready-made notations, while Islam and other global religious traditions are confined to restricted classificatory space. Such biases manifest in structures, vocabulary,

and relationships between terms, configuring a systematic underrepresentation of non-hegemonic cultures.

Revising the Bibliographic Classification exemplifies how an analytico-synthetic faceted approach can construct, update, or correct biases regarding peripheral cultures. This revision transitioned the scheme from an enumerative approach to Facet Analysis developed by Jack Mills and Vanda Broughton (Mills and Broughton 1977), in collaboration with the Classification Research Group using Ranganathan's Faceted Analysis Theory (1967). The revision of the Religion class—published in 1977 under the title Class P: Religion, the Occult, Morals and Ethics—aimed to resolve structural biases, particularly the favoring of Christianity, thereby ensuring equal treatment among religious traditions and greater terminological hospitality.

2.2 Theoretical Phase

The theoretical phase—termed the "consciously theoretical phase" by Martínez-Ávila et al. (2016)—seeks schools of thought and theoretical frameworks to support a critical view of the problems identified. In this study, theoretical choices are guided by perspectives that expose, transform, and challenge privilege and silencing in works about peripheral religions, cultures, and communities.

The primary theoretical lens is Critical Race Theory (CRT), articulated with critical whiteness studies and decolonial studies. Adopting CRT for a religious and cultural—rather than strictly racial—object is justified by the historical intertwining of race, religion, and coloniality in the context in Brazilian Islam: the experience of Black Muslims, from the Malê resistance to contemporary invisibilities, is inseparable from racial hierarchies forged by colonialism. CRT provides conceptual tools to analyze how epistemic silencing operates simultaneously across race, religion, and culture.

Domain Analysis is adopted as the methodological approach for KO, operationalized through Miranda's (2009) phases and Tennis's (2003) two-axis model from "Two Axes of Domains for Domain Analysis." The first axis—Areas of Modulation—delimits the domain's coverage, encompassing Islam as an institutionalized religion, the religion of Muslims, and the culture disseminated throughout the Middle East, North Africa, Asia, and India. The second axis—Degrees of Specialization—focuses the study on the Muslim community in Brazil (Silva 2024). This approach enables the analysis of Brazilian Muslim knowledge as a specific discourse community with its own terminologies, conceptual structures, and epistemic practices to be accommodated in Knowledge Organization Systems (KOS), combining KOS analysis and terminological studies to map the specialized vocabulary of peripheral communities. Complementarily, Facet Analysis—created by Ranganathan (1967) and developed by the Classification Research Group under Jack Mills and Vanda Broughton— adopts facet categorization, subordination, coordination, and gradation by speciality as structural principles to ensure hospitality among religions and prevent the structural favoring of Christianity.

2.3 Propositive Phase

The propositive phase corresponds to the research's interventional dimension: constructing solutions and employing Knowledge Organization tools to propose alternatives to classificatory positivism and Eurocentrism, aiming for a plural and inclusive society (Martínez-Ávila and Mello 2022).

This phase investigates Facet Analysis methodologies applicable to representing Muslim knowledge under epistemological exclusion. The faceted structure is the preferred model due to its flexibility to incorporate categories unforeseen in traditional enumerative systems, its capacity to represent complex relationships between concepts, and its openness to terminological hospitality—enabling the represented groups to contribute to define the categories that describe them.

The propositive phase is guided by three axes: (1) the equitable representation of peripheral communities in KOS; (2) the retrievability of works by and about these communities; and (3) terminological hospitality, defined as a systems' capacity to accommodate, without distortion, the groups' native terminologies and categories. The primary object of this phase is the Malê Cult, a local manifestation of Brazilian Black Islam, taken as a paradigmatic case for constructing an inclusive and decolonial classificatory proposal. While the prototypical classification developed here focuses on the Malê Cult, the methodological framework is designed to be scalable to other Muslim communities and to inform broader revisions of universal KOS. Within this scope, the systematic alphabetical prototype of the Malê classification was built through Domain Analysis under the "Faceted Analysis Theory for Humanities" (FAT-HUM) structure, developed by Vanda Broughton's team in the "Faceted Analytical Theory in Managing Knowledge Structure" (FATKS) project. The applied terminology derives from the resulting vocabulary, which contains 63 terms related to the Malê Cult.

This study is part of the Agenda for Critical Studies on the Classification of Non-Hegemonic Religions within the Library Science program at the Federal University of the State of Rio de Janeiro (UNIRIO). Table 1 lists undergraduate theses graded 9 or higher published by the UNIRIO School of Library Science.

Table 1: Research on the Classification of Religions at the Federal University of the State of Rio de Janeiro (UNIRIO)

Title	Religion
Silva, Denizard Costa da. 2018. "A organização do conhecimento sobre Umbanda e sua representação bibliográfica: uma análise exploratória a partir de registros bibliográficos." Bachelor's thesis. Rio de Janeiro: Universidade Federal do Estado do Rio de Janeiro (UNIRIO). https://www.unirio.br/cchs/eb/arquivos/2018.1/Denizard%20Costa%20da%20Silva.pdf.	Umbanda – DDC
Silva, Fábio Gomes da. 2018. "O islamismo nos esquemas de classificação bibliográfica: construindo a representação da identidade muçulmana." Bachelor's thesis. Rio de Janeiro:	Islam – Comparative study on the classification of Islam in the DDC and the

Universidade Federal do Estado do Rio de Janeiro (UNIRIO). https://www.unirio.br/cchs/eb/arquivos/tccs-2018-2/TCC%20-%20FABIO%20GOMES%20DA%20SILVA.pdf.	UDC
Caban, Fernanda de Moura. 2018. Proposta de expansão da classe do Espiritismo na Classificação Decimal de Dewey. Bachelor 's thesis, Federal University of the State of Rio de Janeiro (UNIRIO). https://www.unirio.br/cchs/eb/tcc/tccs-defendidos/FernandadeMouraCaban.pdf.	Expansion proposal for the Spiritism class based on Domain Analysis (Hjørland 2002)
Leite, Amanda Pereira. 2016. "Documentação e memória das religiões de matrizes africanas na Região Sudeste do Brasil." Bachelor's thesis. Rio de Janeiro: Universidade Federal do Estado do Rio de Janeiro (UNIRIO).	Candomblé, Umbanda, Quimbanda, Omoloko – Domain Analysis study examining how information and documentation can serve as tools to safeguard the identity and history of *terreiro* communities in Brazil
Rocha, Ana Paula Xavier da. 2015. "Organização e representação do conhecimento em religiões não cristãs na Classificação Bibliográfica de Bliss." Bachelor's thesis. Rio de Janeiro: Universidade Federal do Estado do Rio de Janeiro (UNIRIO).	Qualitative descriptive study. The analysis of Class P, corresponding to Religion, Occultism, Morality, and Ethics, reveals classificatory distortions, as the scheme provides significantly broader and more detailed coverage of Christianity than of non-Christian religions
Figueiredo, Yasmine da Silva de Weyll. 2015. "O uso da B200 na organização do conhecimento na Fé Bahá'í." Bachelor's thesis. Rio de Janeiro: Universidade Federal do Estado do Rio de Janeiro (UNIRIO).	Bahá'í Faith – Study focused on the B200 scheme, created by William P. Collins in 1992, a technical expansion "based on Dewey" (DDC) designed specifically for the Bahá'í Faith

Source: prepared by the author 2026

Table 2 presents the research developed within the Professional Master's Program of the Graduate Program in Library Science at UNIRIO (PPGB/UNIRIO). The products of these investigations demonstrate the development of several KOS grounded in the methodology of Domain Analysis. These approaches range from the mapping of communities and specific bodies of knowledge, based on bibliographic research and field studies, to the creation of more precise and representative classificatory structures capable of overcoming the limitations of traditional universal classification systems.

Table 2: Research on the Classification of Religions in the Graduate Program in Library Science (PPGB/UNIRIO)

Silva, Fábio Gomes da. 2024. "O conhecimento muçulmano em esquemas de classificação bibliográfica livremente facetados." Master's thesis. Rio de Janeiro: Universidade Federal do Estado do Rio de Janeiro (UNIRIO).	Study on the classification of Brazilian Muslim knowledge based on *Domain Analysis* and *Facet Analysis*. The resulting product was a prototype classification for the *Malê* Cult, applied to the FATKS structure developed by Vanda Broughton.
Santos, Luciene da Silva. 2021. "Egbés virtuais: taxonomia facetada navegacional para o Atlas Observatório Quilombola." Master 's thesis. Rio de Janeiro: Universidade Federal do Estado	Development of a faceted taxonomy for the Quilombola Observatory Atlas.

do Rio de Janeiro (UNIRIO).	
Canário, Raquel Fernandes. 2021. "Barravento (1961) e a organização do etnoconhecimento afro-brasileiro dos pescadores de Buraquinho/BA: reflexões por meio da epistemografia interativa." Master 's thesis. Rio de Janeiro: Universidade Federal do Estado do Rio de Janeiro (UNIRIO).	Study developed from a *Domain Analysis* of the KO of the fishing community of Buraquinho.

Source: prepared by the author 2026

3.0 Knowledge Organization

Dahlberg (1993) conceptualizes *Knowledge Organization* as a science, following criteria established by Diemer (as cited in Dahlberg 2014). In this context, the concept of science is presented from three perspectives: a cultural perspective, an anthropological perspective, and a propositional perspective. Its theoretical foundation was developed in the early XX century through the work of Ranganathan (particularly his contributions to *facet analysis* and concept combinations) and Wüster, with regard to "the formation of systems based on the two hierarchical forms of concept systems using the Port-Royal Logic" (Dahlberg 2006, 14).

Within the fields of *Library and Information Science*, KO specifically addresses the organization of information in bibliographic records. In a broader sense, KO may be understood as the "social organization of mental labor, that is, how knowledge is socially organized and how reality itself is socially organized," as proposed by Birger Hjørland (2006). According to Hjørland (2003), the organization of knowledge within traditions, ideologies, and paradigms can be viewed as the combination of concepts that involves both social and intellectual organization. These constitute cognitive organizations grounded in social influences (Hjørland 2003, 94).

Knowledge Organization, therefore, involves philosophical and cultural conditions that operate throughout the various stages of knowledge production, the design of KOS, the representation of information contained in documents across diverse information environments, and the users' information needs. Consequently, actors involved in scientific production, guided by sociocultural contexts, make decisions influenced by the value systems to which they have been exposed. Thus, the decisions of the author in knowledge production, of the classification theorist in the design of KOS, of the librarian in the classification and categorization of documents, and of the user in perceiving information needs, demands, and interests all reflect the perspective of a given sociocultural context (Miranda and Silva 2019, 83). Such conditions highlight the necessity for subject expertise on the part of the classifier in classification and indexing activities. In other words, classifiers must develop critical competencies that allow them to engage with different theories and their ideological impacts on classification practices (Hjørland 2013, 171).

3.1 Cultural Warrant

The main approach to the construction of classification schemes relies on the justification of terminological selection through different forms of *warrant*. The term *warrant*, first used by Edward Wyndham Hulme in 1901 within the context of KO, follows the same semantic line as meanings such as "assurance or certainty about something," "the act of demonstrating the rationale or providing a foundation for a decision," or "supporting or guaranteeing the quality, accuracy, or condition" (Barité 2011). Its function is to serve as an authority invoked by the classification theorist to verify decisions regarding the selection of classes and concepts within a system, their arrangement within schedules and within the system itself, including decisions concerning "the division of unit classes/concepts, the extent of their subdivision, when and where synthesis is available, and whether citation orders are fixed or variable, among similar issues" (Beghtol 1986, 111, as cited in Barité 2011, 3).

> The concept of cultural warrant is not neutral, just as the concept of culture itself is not neutral. Through cultural warrant, the assumption that Knowledge Organization systems, as well as classification and indexing processes, should be grounded in objectivity and neutrality is relativized, particularly when these assumptions derive from the supposed objectivity of science. In the literature, several forms of warrant have been identified. Some appear as variations or specifications of the four most frequently mentioned: literary warrant, based on sufficiently documented terminology; user warrant, which emphasizes the language used by those who seek and work with information; academic warrant, grounded in scientific, technical, and specialized consensus regarding the naming of objects and phenomena; and cultural warrant, which aims to address the values, beliefs, and particular perspectives through which a community may interpret, understand, or challenge established knowledge, or even construct its own semantic universe by sharing the same cultural coordinates (Barité 2020, 476, our translation).

According to Beghtol (2002, as cited in Barité 2011), cultural warrant situates each classification system within the subjects and concerns of a particular culture, any culture within a given country or within larger or smaller social units (Beghtol 2002a, 45, as cited in Barité 2011). In this sense, culture refers to a set of values, beliefs, and knowledge shared by a social group at a local scale, distinguishing one culture from others and shaping relatively homogeneous perspectives among people and ideas. The social units referred to may include ethnic groups, academic disciplines, artistic domains, political factions, religions, and languages (Barité 2011). Cultural warrant therefore encompasses both the specific literature of a given social context and the local traditions of a particular culture. A particularly sensitive aspect of the concept concerns the principle of *hospitality* present in universal KOS.

> The adoption of a cultural perspective in KO requires the construction of consistent terminology aligned with the set of beliefs or ideas intended to be represented, and cleansed of pejorative, discriminatory, or otherwise inappropriate elements that could undermine it. Cultural warrant thus involves working with sensitive materials related to communities, collectives, and social movements engaged in processes of cultural affirmation and advocacy. These groups often contain diverse internal currents with differing strategies and political perspectives. For this reason, fieldwork and the terminological products developed from a cultural perspective should ideally receive at least some degree of validation from the communities concerned (Barité 2020, 481, our translation).

Nevertheless, the continuous transformation of knowledge leads to changes in literature that reflect broader sociocultural transformations. In this sense, context directly influences knowledge production, validating new theories, replacing older paradigms, and shaping dominant ways of interpreting the world. At the same time, the dynamics of knowledge also involve resistance to new perspectives. Older paradigms or models, supported by established structures, may classify forms of knowledge that do not align with them as peripheral, non-scientific, invalid, popular, or inferior. A well-known example is the bias found in the classification of Afro-descendant religions, which, despite the cultural richness present in their practices, rituals, and narratives, historically lacked specific notation in bibliographic classification schemes (Silva 2018, 30).

> Cultural warrants may therefore contribute to cultural integration while simultaneously reaffirming the identity of local cultures. It may also help neutralize, within Knowledge Organization systems, the effects of acculturation associated with globalization and with political and economic processes of social exclusion. This perspective is consistent with the conceptual framework underlying the UNESCO Universal Declaration on Cultural Diversity (2001) and should not significantly conflict with the efforts of classification theorists to limit cultural and ideological biases in Knowledge Organization systems (Barité 2011, our translation).

The revision of the BC provides an example of the possibilities offered by the analytic and synthetic classificatory approach in the construction, updating, or revision of classifications that exhibit biases regarding subjects related to marginalized cultures. With the adoption of *Facet Analysis*, resulting from the work of Jack Mills, Vanda Broughton, and their collaborators, and using the categories developed by the Classification Research Group based on the categories proposed by S. R. Ranganathan (1967), cultural biases in the Religion class can be addressed. Structurally, the application of these categories allows for a more equitable treatment of religions and provides greater subject hospitality. The second edition of the *BC*, now grounded in the principles of *Facet Analysis*, also adopts principles originally discussed by Henry Evelyn Bliss, such as gradation by speciality, subordination, and coordination. According to Farradane (1950, 87), classification should proceed from “isolates,” namely items of knowledge that are uniquely definable at their own level of complexity. This principle was subsequently adopted by the Classification Research Group as the “place of unique definition” of a concept (Gnoli 2025).

Returning to the practice of accepting disciplines as main classes and classifying through subdivision would lead back to earlier confusions, since the content of “disciplines” changes over time, whereas the objects to which they relate, natural entities and human beings, do not. In non-scientific subjects, the real problem lies in definition: determining what the author actually intended by the words used. The Religion class was already published in the first editions in 1977, and even its title, *Religion, Occultism, Morality and Ethics*, reveals the influence of the work of the Classification Research Group on the composition of classes in the new system.

4.0 Conclusions

Within Library and Information Science, Knowledge Organization addresses the systematization of information in bibliographic records and is conceptualized by Birger Hjørland as the social organization of mental labor.

For scholars such as Ingetraut Dahlberg and Derek Langridge (1969), organizing knowledge into traditions and paradigms constitutes cognitive structures deeply shaped by social contexts. Recognizing the urgency of promoting social inclusion, in alignment with the United Nations 2030 Agenda for Sustainable Development, this study situates itself within cultural studies and identifies the three-phase methodological framework proposed by Martínez-Ávila et al (2016) as an efficient tool for addressing the classificatory demands of marginalized communities.

The research utilizes the three-step framework proposed by Martínez-Ávila et al. (2016) for critical studies in Knowledge Organization. The aporetic phase consists of identifying problems in subject representation; the theoretical phase involves selecting schools of thought or theories to address these challenges; and the propositive phase encompasses constructing or adopting concrete solutions. In this study, the aporetic phase comprises a comparative analysis of the Religion and Islam classes within three major bibliographic classification schemes: Bibliographic Classification (BC), the Dewey Decimal Classification (DDC), and the Universal Decimal Classification (UDC). The theoretical phase adopts Critical Race Theory—articulated with Critical Whiteness Studies and Decolonial Studies—as its conceptual lens. Furthermore, it implements Domain Analysis and Facet Analysis as methodological procedures, employing Cultural Warrant as the authority evoked by the classification theorist to validate decisions regarding the class selection, vocabulary, and relationships within the KOS.

The results of the aporetic phase identified classification biases across the analyzed systems regarding structural organization, vocabulary, and relationships between terms. Notable examples include discrepancies in the volume of notations allocated to Christianity versus other religions; equivalent concepts placed at disparate hierarchical levels (such as the Bible, the Quran, and the Hadith); and reductionist definitions of Sharia that denote a purely militaristic characteristic —such as “Shariah - Warlike propagation of the faith” in the DDC. These systematic flaws within the enumerative scheme perpetuate negative views of the Muslim religion, compounded by a total absence of built notations dedicated to the knowledge and history of Brazilian Black Islam.

Domain Analysis is an effective methodology for developing specialized vocabularies that center knowledge produced by and about marginalized communities, as demonstrated by the 63-term glossary developed for the Malê Cult in this study. Structurally, classifications grounded in Facet Analytic Theory accommodate multiple perspectives. In this regard, the frameworks developed by the Classification Research Group (CRG) are fundamental to ensuring the visibility of historically silenced domains and deconstructing the systemic biases intrinsic to universal KOS—including classification schemes, subject headings, and ontologies. Complementarily, Cultural Warrant serves as an indispensable pillar for the terminology of these systems, ensuring that the employed language faithfully reflects the identity, agency, and values of the communities being described.

5.0 Artificial Intelligence Use Statement

The artificial intelligence tools used in the present work were Claude AI by Anthropic and Perplexity by Enterprise. They were used exclusively for linguistic revision, textual organization, and the structuring of drafts. The use of these tools did not replace the editing and review conducted by the authors throughout the research. It is emphasized that no generative AI tool was used in the production of scientific content, data analysis, or original research findings. The authors take full responsibility for the content of the publication.

References

Barité, Mario. 2011. “La garantía cultural como justificación en sistemas de organización del conocimiento: aproximación crítica.” Palabra Clave (La Plata) 1, no. 1: 2–11. https://sedici.unlp.edu.ar/handle/10915/14141.

Barité, Mario. 2020. “Garantía cultural: avance de elementos teóricos y metodológicos para su aplicación.” In Actas del IV Congreso ISKO España-Portugal 2019, XIV Congreso ISKO España, edited by Jesús Tramullas, Piedad Garrido-Picazo, and Gonzalo Marco-Cuenca, 475–483. Zaragoza: Sociedad Internacional para la Organización del Conocimiento (ISKO), Capítulo Ibérico. https://doi.org/10.5281/zenodo.3743443.

Bowker, Geoffrey C. and Susan Leigh Star. 1999. Sorting Things Out: Classification and Its Consequences. Cambridge: MIT Press.

Broughton, Vanda. 2000. "A New Classification for the Literature of Religion." International Cataloguing and Bibliographic Control 29 (4): 59–61.

Dahlberg, Ingetraut. 1993. "Knowledge Organization: Its Scope and Possibilities." Knowledge Organization 20 (4): 211–222. https://doi.org/10.5771/0943-7444-1993-4-211.

Dahlberg, Ingetraut. 2006. "Knowledge Organization: A new science?" Knowledge Organization 33 (1): 11–19.

Dahlberg, Ingetraut. 2014. "What is Knowledge Organization?" Knowledge Organization 41 (1): 85–91. https://doi.org/10.5771/0943-7444-2014-1-85.

Farradane, J. E. L. 1950. “A Scientific Theory of Classification and Indexing and Its Practical Applications.” Journal of Documentation 6: 83–99. https://doi.org/10.1108/eb026155.

Fierro, Maribel. 1997. "Islamismo." Scripta Fulgentina 7 (13): 81–93. http://institutosanfulgencio.es/scriptafulgentina/index.php/sf/article/download/154/140.

Foucault, Michel. 1977. “Vigiar e Punir: nascimento da prisão”. Traduzido por Raquel Ramalhete. Petrópolis: Vozes.

García-Gutiérrez, Antonio Luis. 2006. "Cientificamente Favelados: Uma Visão Crítica do Conhecimento a Partir da Epistemografia." Transinformação 18 (2): 1–10. https://doi.org/10.4013/transinfo.2006.18.02.01.

Gnoli, Claudio. 2025. “Is an All-Purpose Classification Possible? Insights from Farradane’s Approach to Knowledge Organization.” Synthese 205, no. 4: 177. https://doi.org/10.1007/s11229-025-05011-9.

Hjørland, Birger. 2002. “Domain analysis in information science: eleven approaches – traditional as well as innovative”. Journal of Documentation 58, no. 4: 422–462.

Hjørland, Birger. 2003. “Fundamentals of knowledge organization” Knowledge Organization”, Knowledge Organization 30, no. 2: 87–111.

Hjørland, Birger. 2006. "Knowledge Organization." In Encyclopedia of Library and Information Sciences. 3. ed. London: Taylor & Francis.

Hjørland, Birger. 2013. "The Role of the Specialist in Selecting Terms for Subject Indexes." Knowledge Organization 40, no. 3: 168–74.

Langridge, Derek. 1969. “Introduction.” In The Universe of Knowledge: Essays by Members of the Special Seminar Held during the Fall Semester, 1967, edited by Derek Langridge, assisted by Esther Herman, 1–6. Student Contribution Series 2. College Park, MD: School of Library and Information Services, University of Maryland.

Mantran, Robert. 1977. “Expansão Muçulmana: Séculos VII-XI”. Coleção Nova Clio. São Paulo: Pioneira.

Martínez-Ávila, Daniel, Rafael Semidão, and Marcio Ferreira. 2016. “Methodological Aspects of Critical Theories in Knowledge Organization”. Knowledge Organization 43, no. 2: 118–125.

Martínez-Ávila, Daniel and Mariana Rodrigues Gomes de Mello. 2022. "Da Teoria Crítica às Teorias Críticas: o percurso das reivindicações aplicadas na Organização do Conhecimento." In Teorias Críticas em Organização do Conhecimento , editado por Gustavo Saldanha, Tatiana de Almeida e Naira Silveira. Brasília: Editora Ibict.

Mills, Jack, e Vanda Broughton. 1977. "Introduction to Class P: Religion, the Occult, Morals and Ethics." In Bliss Bibliographic Classification. 2nd ed. London: Butterworths.

Miranda, Marcos Luiz Cavalcanti de. 2009. “A organização do etnoconhecimento: a representação do conhecimento afrodescendente em religião na CDD”. Revista África e Africanidades, Rio de Janeiro, ano 1, n. 4, fev. Disponível em: http://www.africaeafricanidades.com.br.

Miranda, Marcos Luiz Cavalcanti de, and Fabio Gomes da Silva. 2019. "Religião e cultura periféricas: a representação do islamismo na classificação decimal de Dewey." Logeion: Filosofia da Informação 5, no. 2: 86-120.

Querino, Manuel. 1955. “A Raça Africana e os Costumes na Bahia” . Coleção de Estudos Brasileiros, Série Cruzeiro, vol. 8. Salvador: Livraria Progresso Editora.

Ramos, Artur. 1940. O Negro Brasileiro, vol. 1, Etnografia Religiosa. 2. ed. São Paulo: Companhia Editora Nacional.

Ranganathan, Shiyali Ramamrita. 1967. Prolegomena to Library Classification. 3rd ed. Bombay: Asia Publishing House.

Reis, João José. 1986. Rebelião Escrava no Brasil: A História do Levante dos Malês, 1835. São Paulo: Brasiliense.

Silva, Fábio Gomes da. 2018. “O islamismo nos esquemas de classificação bibliográfica: construindo a representação da identidade muçulmana.” Bachelor's thesis. Rio de Janeiro: Universidade Federal do Estado do Rio de Janeiro (UNIRIO).

Silva, Fábio Gomes da. 2024. O conhecimento muçulmano em esquemas de classificação bibliográfica livremente facetados. São Paulo: Nyota.

Szostak, Rick. 2013. "Classifying for Diversity." NASKO 4 (1): 1–14. http://journals.lib.washington.edu/index.php/nasko/article/view/14659.

Tennis, Joseph T. 2003. "Two Axes of Domains for Domain Analysis." Knowledge Organization 30 (3/4): 191–195.

The Editors of Encyclopaedia Britannica. 2026. “Islam.” Encyclopaedia Britannica, October 16. https://www.britannica.com/topic/Islam.