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

Alberto Romele's Digital Hermeneutics and the Ethical Dimension of Knowledge Organization and representation: Dialogical Perspectives and Contemporary Challenges

Walter Clayton de Oliveira

Mato Grosso State University, Brazil

José Augusto Chaves Guimarães

São Paulo State University, Brazil

Abstract

This paper analyzes the convergence between Alberto Romele's digital hermeneutics and the foundations of Knowledge Organization and Representation (KOR). It investigates how contemporary knowledge infrastructures cease to be neutral channels and become "interpretive machines" that shape human subjectivity and power relations. Through the analysis of the concepts of "e-imagination," "digital habitus," and "infrastructural inversion," it proposes a critical reflection on the ethical and political responsibility of information professionals in the structuring of the digital world.

1.0 Introduction

The digitalization of contemporary society should not be understood merely as a technical transition or an optimization of data flows; it represents, fundamentally, an ontological reconfiguration of how human beings understand the world and inhabit the informational space.

The hermeneutic question has accompanied humanity's trajectory because, by taking the interpretation of meaning as its object, it constitutes an inherent element of human activity. In this sense, it underwent significant development in Philosophy (Heidegger 2024; Gadamer 2004), Religion (Ricoeur, 2001), and Law (Kelsen, 2005; Perelman, 1979) to provide humanity with a mediating process that allows for a better understanding of the meanings of different textual modalities—permeated by distinct discursive structures—and thus provide greater support for life in society.

Dilthey and Jameson (1972) even highlight that hermeneutics is configured as a methodology especially relevant to the human sciences, as it presupposes going beyond the explanations or proofs that permeate the so-called "hard sciences" to focus on the understanding (*Verstehen*) of phenomena, texts, and, consequently, the contexts surrounding them, evidencing an eminently interpretive nature.

While classic philosophical hermeneutics, in the Heideggerian and Gadamerian tradition, centered on the "short path" of direct interpretation of Being through language, Alberto Romele (2019; 2022; 2025) proposes a radical turn by adopting the Ricoeurian "long path."

This approach demands that philosophical thought address the material and empirical mediations of digital devices, investigating machines not merely as support tools, but as interpretive entities *per se*.

At the center of this transformation emerge knowledge infrastructures, a sociotechnical tangle of libraries, archives, and digital networks that function as the backbone of the information society. These infrastructures are sustained and made operational by the processes, instruments, and products of Knowledge Organization and Representation (KOR). Given its eminently mediating nature between produced/socialized knowledge and its access/appropriation for the generation of new knowledge—in a continuous helical movement (Guimarães, 2017)— a hermeneutic practice of different orders becomes evident:

- In the realm of processes: Technical reading, concept identification, the selection of concepts for representation, and the translation of these concepts into an indexing language (Chaumier, 1980) constitute interpretive actions insofar as they presuppose choices, discards, highlighting, and the creation of surrogates of knowledge (Olson, 2002).

- In the realm of instruments: Knowledge Organization Systems (KOS) reflect hermeneutic processes carried out by their designers, as they bring "cuttings" of a given reality based on the social, political, economic, and ideological context of their creation.

- In the realm of products: KOR products (indexes, notations, descriptors, etc.) are effective reflections of these hermeneutic processes, as they monumentalize certain representations to the detriment of others that were discarded along the way.

The current digital context—which permeates KOR itself—has brought a new hermeneutic question, as it becomes necessary to consider and understand machines as interpretive agents where the silent but omnipresent influence of the digital in the construction of the subject and the understanding of reality is verified.

For Information Science, the processes of analysis, classification, and ordering aimed at representation refer to the symbolic materialization that replaces the original object or idea. However, under the lens of digital hermeneutics, these processes cease to be mere technical retrieval tools and are recognized as deep mediation mechanisms.

KOR acts as what Bowker and Star term the "scaffolding" of information infrastructures. By establishing metadata standards, creating ontologies, and defining indexing categories, the information professional exercises a hermeneutic function that determines what is visible, what is "rememberable," and how knowledge is legitimized. Following the structure of "magnification-reduction," organization systems select and stress certain aspects of reality while neglecting others, actively shaping the perception of the real.

It can be stated that KOR constitutes the very "matter" of hermeneutics in the machine. Recovering the pre-modern sense of *information* as the act of "giving substantial form to matter," knowledge representation provides the structure (the form) upon which algorithmic interpretation and the machine's "e-imagination" unfold. This mediation exerts

a silent but determining ethical and political influence on contemporary subjectivity, since classifications and algorithms do not merely reflect society but produce what Romele calls "digital habitus"—cognitive dispositions that lead us back to simplified and standardized images of ourselves.

In this sense, the responsibility of the information professional transcends technical competence to reach a moral sensibility. The "Power to Name" conferred upon machines through KOR must be an object of critical vigilance, at the risk of perpetuating political exclusions and invisibilities under the veneer of technological neutrality. Thus, the objective of this article is to unveil these layers of mediation, proposing a reflection on how KOR can contribute to the construction of civic machines and more just and plural information infrastructures.

2.0 Alberto Romele's Digital Hermeneutics

Alberto Romele proposes a hermeneutics that moves away from a strictly ontological approach (focused on Being) to adopt a Ricoeurian-inspired "long path," focusing on the empirical dimension of digital devices. He differentiates "interpreting *with* machines" (methodological) from "interpretive machines" (ontological), where the digital possesses an independent agency to reconfigure the world. Romele emphasizes "distanciation" between the virtual and the real, criticizing the idea of a total fusion (onlife) that ignores the material particularities determining digital functioning.

In a critique of strictly ontological hermeneutics, the author notes that 20th-century philosophical hermeneutics, influenced by Heidegger and Gadamer, followed the "short path": an approach that treats understanding as a fundamental characteristic of human "being-in-the-world" (*Dasein*), often neglecting material and technical mediation. For Romele, focusing only on the essence of Being or language as a universal mediator is insufficient for dealing with the digital, as it tends to ignore the substantial differences between the various devices and platforms that ground contemporary experience.

This "indifference toward technique" in classic hermeneutics treated language as the paradigm of all mediations without questioning the material nature of the media transmitting meaning. Romele argues that a hermeneutics of the digital must move away from this idealism and attend to the material particularities that determine the machine's operation.

In contrast, and inspired by Paul Ricoeur, Romele adopts the "long path" of hermeneutics, approaching an empirical dimension. While the "short path" seeks a direct ontology of Being, the "long path" requires thought to pass through an exegetical analysis of symbolic, cultural, and material mediations before reaching any ontological understanding. In the digital context, this means philosophy must focus on the empirical dimension of devices: cables, hardware, electricity, and network protocols.

This approach allows Romele to construct a "minor and pragmatic hermeneutics" that recognizes interpretation as a multimedia and non-linguistic phenomenon, encompassing

images, websites, smartphones, and algorithms. By following this path, digital hermeneutics becomes an investigation into "sociomateriality"—the specific technical details of systems that capture, process, and transform human traces into data.

Romele systematizes digital hermeneutics through a fundamental distinction:

- Methodological Dimension (Interpreting with machines): Refers to the use of digital technologies as tools to assist human interpretation (e.g., Big Data or data visualization in social research). The focus is on how automated methods still constitute a form of interpretation.

- Ontological Dimension (Interpretive Machines): Refers to the investigation of whether it is legitimate to speak of digital technologies as entities possessing their own interpretive agency. Romele suggests machines are agents that reconfigure the real by giving "substantial form to matter" through algorithms and databases.

In this sense, technology assumes the role of a "quasi-otherness," actively participating in the distribution of interpretive agency between humans and non-humans.

A central point of Romele's work is the defense of "distanciation" (a Ricoeurian concept) between the virtual and the real. He criticizes perspectives like the *"Onlife Manifesto"* or Luciano Floridi's Semantic Theory of Information, which suggest a total fusion or absolute porosity between the online and offline worlds. For Romele, "the virtual has never ended" in the sense that a necessary interpretive distance still exists. The virtual acts as "contact lenses": it changes how we see the world, but it does not perfectly coincide with reality. Unlike Floridi, who objectivistically states that "what is real is information," Romele maintains that information only manifests meaning within interpretive contexts and material mediations. "Distanciation" allows for the recognition of the ontological gap between historical traces (trace data) and processed data, avoiding the illusion of "dataism" which assumes data reflects the world transparently and immediately.

3.0 KOR and the Ethics of Representation

The concern for organizing knowledge dates back to Antiquity, aimed at categorizing ideas and providing support for the perpetuation of social memory. Aristotle, Porphyry, and Bacon, among others, made effective efforts to systematize existing knowledge—aspects that provided the philosophical foundations so that, in the Contemporary Era, with the documentary explosion, efforts could turn toward the organization and subsequent representation of recorded knowledge as a basis for constructing new knowledge (as seen in the works of Harris, Dewey, Otlet, Ranganathan, Cutter, Kaiser, etc.).

It is necessary to differentiate knowledge as an individual process—a "subjective or objectively conclusive certainty of the existence of a fact... not transferable and only acquired through reflection" (Dahlberg, 1995)—from recorded and socialized knowledge

(Barité, 2001), which effectively constitutes the core of this field within Information Science.

In Information Science, this issue gained momentum with the 19th-century documentary explosion, where information retrieval and access to documents in libraries and similar institutions became more pressing (Otlet, 1934). Evidencing a multidisciplinary nature (Logic, Semiotics, Linguistics, Terminology, Cognitive Psychology, Computer Science), Knowledge Organization (KO)—hereafter referred to as Knowledge Organization and Representation (KOR) to encompass the representational process that interacts directly with the user—relies on its own theoretical constructions, such as Concept Theory (Dahlberg, 1978), Facet Theory (Ranganathan 1960), Domain Analysis (Hjørland 2002), and Documentary Analysis (Gardin 1966, 1973).

For Hjørland (2016), this discipline can be understood in a broad sense as the study of conceptual systems and social fields, and in a narrow sense (LIS) as a field focused on "describing, representing, filing, and organizing documents and document representations as well as subjects and concepts both by humans and by computer programs" (Hjørland 2016, 475). In short, it involves a set of interpretive actions aimed at substituting objects or ideas with structured symbologies. This reveals an interpretive structure of magnification-reduction where certain aspects of reality are stressed while others are neglected, acting as selective filters of the world.

Guimarães and Bagatini (2025), referring to this hermeneutic process through Hope Olson's (2002) concept of "power to name," characterized inclusive powers (mediating, monumentalizing, categorizing, diffusing) and exclusive powers (pre-conceiving, hiding). Allied to this are issues of interoperability and the Semantic Web, where the use of ontologies and Linked Data constitute tools that give "substantial form to digital matter," establishing the conditions for algorithmic interpretation.

Thus, KOR constitutes the technical and interpretive foundation of knowledge infrastructures, where discussions on technical non-neutrality and the social responsibility of the information professional take place. This includes documentary reading as an interactive social practice (Fujita 2003) and the representation of personal data through a "power to name" that labels individuals and groups. When delegated to machines and AI algorithms, this gives rise to biases incorporated into the construction of a "given self", potentially resulting in significant epistemic injustices (Guimarães and Bagatini 2025). Such a scenario requires a "moral sensitivity" evidenced in a transcultural ethics of mediation (García-Gutiérrez 2002) committed to individual/collective well-being and a more inclusive society.

4.0 The Epistemological Clash: Luciano Floridi versus Alberto Romele

The debate between Floridi's Semantic Theory of Information and Romele's Digital Hermeneutics is a fundamental inflection point. Both seek to understand the digital age but diverge drastically on the role of interpretation and the boundary between the real and the virtual.

Luciano Floridi (2011) proposes that reality can be fully interpreted in informational terms, synthesizing this in a Hegelian-inspired maxim: "what is real is informative and what is informative is real." Just as Hegel identified Reason (*Geist*) with the world, Floridi posits that information is the ultimate structure of existence. In this view, the "infosphere" becomes synonymous with reality itself. Every entity is, in its ontological essence, an "informational entity."

Two central consequences for ethics and KOR follow:

1. Intrinsic Value of Being/Information: If the real is informative, all "information" has intrinsic moral value. Floridi defends an ontocentric ethics, expanding moral concern beyond the human/biological to the entire informational fabric of the infosphere.

2. Semantic Objectivism: Floridi defines information as "data + meaning + truth." Meaning is not assigned by a human interpreter but is an internal, objective ingredient of the data itself—which Romele critiques as "dataism" or naive realism.

Alberto Romele classifies this Floridian version of Hegel's insight as "doubtful" and reductionist. For Romele, by claiming the real and informative coincide perfectly, Floridi erases the interpretive distance necessary for critical exercise and human freedom. Against Floridi's informational monism, Romele defends the heterodetermination of meaning and the virtual-as-lens. Meaning does not inhabit data but results from external, contextual hermeneutic circumstances. The digital works like "contact lenses": they change perception but must never be confused with reality itself.

For KOR, this clash is decisive: a technical task of preserving the "health" of the infosphere (Floridi) versus a radical political intervention that transcends mirroring to "magnify" certain worldviews and "reduce" others to algorithmic invisibility.

5.0 E-magination: The Symbiosis between Databases and Algorithms

Romele shifts from imagination as a faculty of human consciousness to a practico-technical imagination. Productive imagination has always been externalized—first in language and symbols, and now in interpretive machines.

Using Aristotelian notions of *mimesis* and *mythos* filtered through Ricoeur, he explains e-magination:

- Mimesis as Configuration: Digital technology ceases to be a passive "mirror" and assumes an active configuration that recombines elements of the real. E-magination is a process of technical *bricolage* rearranging pre-existing digital traces.

- Mythos as Emplotment: The "plot" or meaning-construction in the machine is performed by the articulation between databases and algorithms. Romele draws an analogy to Kant's transcendental schematism: databases function as "sense data," while algorithms act as "categories of understanding" that produce narratives/predictions.

In Information Science, this transition reflects the evolution from representing static documents to operating on dynamic data streams. "Representation" becomes an active interpretive performance. The machine "imagines" user profiles and future behaviors through machine learning. The ethical risk is the transformation of imagination into an oracular e-magination. Human imagination is rooted in lack, doubt, and uncertainty; predictive AI replaces this with a hyper-presence of expectations. This creates "tertiary retention" (Stiegler): an externalized memory that can "freeze" subjectivity into predetermined profiles.

For KOR professionals, e-magination requires recognizing that ontologies and metadata are the "conditions of possibility" for the machine's imagination. If training data contains data gaps or historical biases, the machine will "imagine" futures that reproduce inequality. KOR acts as the governance of the "matter" upon which algorithmic interpretation unfolds.

6.0 Subjectivity and the Politics of Invisibility in Digital Infrastructures

Technical mediation acts upon the "being-in-the-world" itself. Romele argues that digital interaction fosters a digital habitus, adapting Bourdieu (1977). Machine learning machines are, essentially, "habitus machines": they do not just reflect social distinctions; they produce them through vectorization.

The paradox is "personalization without personality." Algorithms offer granular services but are indifferent to individual singularity. The subject is reduced to aggregates of tastes—a standardized image serving platform governance.

This habitus is strengthened by the nature of knowledge infrastructures. Bowker and Star (1999) define infrastructure by its transparency: it becomes invisible when working correctly. Classification and standardization are the "scaffolding" of these infrastructures. However, this transparency is politically charged. Each category values one viewpoint while silencing another. When KOS fail to represent marginalized identities or use pejorative terminology, they exercise exclusionary power under technological neutrality.

Maintaining this transparency requires invisible work. In KOR, manual processes of indexing and data cleaning are often devalued and relegated to the periphery. Furthermore, marginalized groups suffer what Bowker and Star (1999) call torque: a deforming tension between real biographical trajectories and rigid system categories. "Political invisibility" occurs when vulnerable community data is omitted from training sets or classified to reinforce stereotypes.

To confront this opacity, Bowker and Star (1999) propose infrastructural inversion: an analytical effort to bring to light the submerged network of material conditions and power asymmetries. In Information Science, this requires abandoning the pretense of neutrality. Recognizing KOR as an act of "governance of meaning" allows the transition from opaque infrastructures to civic machines: systems designed to protect rights, promote pluralism, and allow the subject to maintain a critical attitude against standardized representations.

7.0 Professional Ethics and Civic Machines: Reclaiming Social Commitment

The transition of machines from mere instruments to autonomous interpretive agents requires that ethics in Knowledge Organization and Representation (KOR) shift from a purely deontological framework to an axiological ethics that guides political responsibility.

The non-neutrality of the processes, instruments, and products involved in KOR has long been evidenced in the literature (Berman 1971; Olson 2002; Beghtol 2002; García-Gutiérrez 2002; Guimarães 2006; Adler and Tennis 2013; Mustafa El Hadi et al. 2023; Patin et al. 2024; among others). Within this scope, the ethical responsibility of the professional is highlighted: they must remain conscious of the prerogatives and limits of their "power to name." In the digital universe, this power ultimately defines the subject's digital identity (the "given self") and predetermines their access to knowledge. In this context, recognizing that linguistic biases and inadequate terminologies are not merely technical errors, but forms of symbolic violence that cause prejudice and discrimination, is vital. This awareness ensures that the interpretive-representational processes—which are inherently hermeneutic—serve the cause of equity by meeting the needs of culturally diverse communities.

Today's information professional faces the challenge of algorithmic biases, which may emerge in training data (*input*), algorithmic design, or result evaluation. These biases typically replicate historical prejudices of race, gender, class, and sexual orientation. Mitigating these risks requires an ethical commitment to cultural diversity and the implementation of constant feedback loops to prevent the algorithm from learning and perpetuating discriminatory patterns. In this way, KOR acts as a barrier against what might be called epistemic vandalism: the omission or pejorative classification of marginalized groups within knowledge organization systems.

In the face of "political machines"—algorithms that influence behavior and decision-making through techniques such as *microtargeting*—Romele calls for the design of civic machines. These are understood as systems designed to protect the rights of vulnerable social groups, ensure fair interactions between individuals and technological applications, and promote pluralism, thereby preventing the neutralization of politics by neoliberal interests. For the author, the technical excellence of a knowledge infrastructure is inseparable from its ethical excellence. Consequently, creating civic machines requires a digital education that promotes a critical attitude and personal freedom against the standardized processes of subjectification imposed by technology.

The transition to civic machines demands what Bowker and Star (1999) term infrastructural inversion, which consists of bringing to the surface the submerged web of activities, material conditions, and power asymmetries that form the infrastructure's substrate. In KOR practice, this entails:

1. Making hidden work visible by recognizing the importance of indexing policies and metadata coding—tasks that are frequently undervalued;

2. Unmasking false neutrality, revealing how seemingly objective standards and categories privilege certain viewpoints while silencing others;

3. Promoting reflexivity in design, by projecting infrastructures that allow the user to perceive the "insensitivity and indifference" of the digital, fostering an ethos of distanciation from one's own digital habitus.

Ultimately, the ethical responsibility of the information professional in this field lies in transforming infrastructure from an "invisible scaffolding" into a space of active participation, where knowledge organization serves as a primary tool for building an inclusive and plural society.

8.0 Conclusion: Toward a Post-Human Hermeneutics of Knowledge

The journey through the "hermeneutics in the machine" reveals that digital technology is not a mere passive channel for data transmission, but a dense, material, and politically charged interpretive environment. By adopting the Ricoeurian "long path," this analysis has unveiled that the digital operates as an independent domain of interpretation, capable of reconfiguring the subject and the world through processes that transcend simple technical retrieval. In this scenario, KOR is no longer seen as an auxiliary organizational technique but is recognized as a central ethical intervention that defines the regimes of visibility for the 21st century. Cataloging, indexing, and structuring ontologies are acts that give "substantial form to digital matter," establishing the conditions of possibility for algorithmic "e-imagination."

As demonstrated, when thematic representation lacks moral sensitivity, it does not merely generate retrieval errors; it perpetuates "epistemic vandalism" and social injustices, silencing marginalized groups through pejorative categories or deliberate omissions.

Recognizing the machine's interpretive agency requires a posture of modesty and critical vigilance from both information professionals and researchers. The shift in the human role —from "engineer" to "bricoleur" of information—suggests that we do not hold total control over the narratives woven by algorithms; however, we do hold an ethical commitment to the data substrate and metadata structures that feed these machines. The "Power to Name" conferred upon AI systems must be mediated by a social responsibility that prioritizes equity and pluralism over profit.

For knowledge infrastructures to evolve into what Romele calls "civic machines," it is imperative to institutionalize an "ethos of distanciation" regarding our own digital habitus. This requires the constant practice of infrastructural inversion, bringing to light the invisible work of indexing and the political choices underlying technical standards.

In the final analysis, this reflection concludes that Information Science, in dialogue with Philosophy, must act as an agent of ethical resistance. Organizing knowledge in the age of the interpretive machine is, fundamentally, an act of governance of meaning and the protection of human dignity against algorithmic simplifications. The future of knowledge

infrastructures depends on our ability to shape systems that do not merely process information, but respect the complexity of narrative identities and promote a truly inclusive and democratic society.

Acknowledgements: Brazilian National Council for Scientific and Technological Development – CNPq. Proc. 304515/2024-8 and 307519/2019-8

AI use declaration: AI-assisted tools were used only for language support, including translation assistance and preliminary editing of the English version. The authors reviewed and approved the final text and take full responsibility for the paper's content.

References

Adler, Melissa, and Joseph T. Tennis. 2013. "Toward a Taxonomy of Harm in Knowledge Organization Systems." Knowledge Organization 40: 266–272.

Barité, Mario. 2001. "Organización del conocimiento: un nuevo marco teórico-conceptual en Bibliotecología y Documentación." In Educação, universidade e pesquisa, edited by Kester Carrara, 35–60. Marília: UNESP-Marília Publicações; São Paulo: FAPESP. https://doi.org/10.36311/2001.85-86738-16-6.p35-60

Beghtol, Clare. 2002. "Universal Concepts, Cultural Warrant, and Cultural Hospitality." In Challenges in Knowledge Representation and Organization for the 21st Century: Integration of Knowledge across Boundaries, edited by María José López-Huertas. Advances in Knowledge Organization 8. Würzburg: Ergon Verlag, 45–49.

Berman, Sanford. 1971. Prejudices and Antipathies: A Tract on the LC Subject Heads Concerning People. Metuchen, NJ: Scarecrow Press.

Bourdieu, Pierre. 1977. Outline of a Theory of Practice. Cambridge: Cambridge University Press.

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

Chaumier, Jacques. 1980. Travail et méthode du/de la documentaliste: connaissance du problème. Paris: ESF / Librairies Techniques.

Dahlberg, Ingetraut. 1978. "A Referent-Oriented, Analytical Concept Theory for INTERCONCEPT." International Classification 5: 142–151.

Dahlberg, Ingetraut. 1995. "Current Trends in Knowledge Organization." In Organización del conocimiento en sistemas de información y documentación, edited by Francisco Javier García Marco, 7–26. Zaragoza: Universidad de Zaragoza.

Dilthey, Wilhelm, and Frederic Jameson. 1972. “The Rise of Hermeneutics.” New Literary History 3: 229–244. https://doi.org/10.2307/468313

Floridi, Luciano. 2011. The Philosophy of Information. Oxford: Oxford University Press.

Fujita, Mariângela Spotti Lopes. 2003. A leitura documentária do indexador: aspectos cognitivos e lingüísticos influentes na formação do leitor profissional. Tese de livre-docência, Faculdade de Filosofia e Ciências, Universidade Estadual Paulista, Marília.

Gadamer, Hans-Georg. 2004. Truth and Method. 2nd rev. ed. Translation revised by Joel Weinsheimer and Donald G. Marshall. London: Continuum.

García Gutiérrez, Antonio. 2002. “Knowledge Organization from a ‘Culture of the Border’: Towards a Transcultural Ethics of Mediation.” In Challenges in Knowledge Representation and Organization for the 21st Century: Integration of Knowledge across Boundaries, edited by María José López-Huertas. Advances in Knowledge Organization 8. Würzburg: Ergon Verlag, 516–522.

Gardin, Jean-Claude. 1966. “Éléments d’un modèle pour la description des lexiques documentaires.” Bulletin des Bibliothèques de France 11: 171–182.

Gardin, Jean-Claude. 1973. “Document Analysis and Linguistic Theory.” Journal of Documentation 29: 137–168.

Guimarães, José Augusto Chaves. 2017. “Slanted Knowledge Organization as a New Ethical Perspective.” In The Organization of Knowledge: Caught between Global Structures and Local Meaning, edited by Jack Andersen and Laura Skouvig, 87–102. Bingley: Emerald Publishing. https://doi.org/10.1108/S2055-537720170000011012

Guimarães, José Augusto Chaves, and José Augusto Bagatini. 2025. “As dimensões do poder de nomear na Organização e Representação do Conhecimento.” In Desafios Éticos na Organização do Conhecimento II, edited by Fernanda Ribeiro, 7–34. Porto: CITCEM.

Heidegger, Martin. 2001. Being and Time. Translated by John Macquarrie and Edward Robinson. Oxford: Blackwell.

Hjørland, Birger. 2002. “Domain Analysis in Information Science: Eleven Approaches—Traditional as Well as Innovative.” Journal of Documentation 58: 422–462. https://doi.org/10.1108/00220410210431136

Hjørland, Birger. 2016. “Knowledge Organization (KO).” Knowledge Organization 43: 475–484. https://doi.org/10.5771/0943-7444-2016-6-475

Kelsen, Hans. 2005. Pure Theory of Law. Translated by Max Knight. Clark, NJ: Lawbook Exchange.

Mustafa El Hadi, Widad, Sarah Hassan Elbeely, and Shadia Abdrabo Abdelwahab. 2023. “How Racism Leads to Epistemicide or Murder of Knowledge? A Case Study of Tangible and Cultural Heritage of the Nile Valley in Sudan.” Knowledge Organization 50: 391–406. https://doi.org/10.5771/0943-7444-2023-6-391

Olson, Hope A. 2002. The Power to Name: Locating the Limits of Subject Representation in Libraries. Dordrecht: Kluwer Academic Publishers.

Otlet, Paul. 1934. Traité de documentation: Le livre sur le livre: Théorie et pratique. Bruxelles: Editiones Mundaneum.

Patin, Beth, Tyler Youngman, and Elliott Hauser. 2024. "Toward an Etiology of Harm for Knowledge Organization: Onto-Epistemic Injustice in Classificatory Systems of Record." Knowledge Organization 51: 495–513. https://doi.org/10.5771/0943-7444-2024-7-495

Perelman, Chaïm. 1979. Logique juridique: Nouvelle rhétorique. Paris: Dalloz.

Przylebski, Andrzej. 2024. Hermeneutics: From the Art of Interpretation to the Theory and Philosophy of Understanding. Münster: LIT Verlag.

Ranganathan, Shiyali Ramamrita. 1960. Colon Classification: Basic Classification. 6th rev. ed. Bombay: Asia Publishing House.

Ricœur, Paul. 2001. L'herméneutique biblique. Paris: Éditions du Cerf.

Romele, Alberto. 2019. Digital Hermeneutics: Philosophical Investigations in New Media and Technologies. London: Routledge.

Romele, Alberto. 2022. "Images of Algorithmic Optical Character Recognition: A Post-Phenomenological Approach." Foundations of Science 27: 593–612.

Romele, Alberto. 2025. "The Hermeneutics in the Machine: Rethinking Ethics and Politics in Knowledge Infrastructures." In Desafios Éticos na Organização do Conhecimento I, edited by Fernanda Ribeiro, 9–20. Porto: CITCEM.