

# Editorial

## BIBLIOGRAPHY AND SOCIAL JUSTICE<sup>1</sup>

Word *bibliography*, of Greek origin, began to be used in the Modern era after the publication of work *Bibliographia politica* by Gabriel Naudé, in 1633. If in the Greek world it simply described the act of writing books, from Modernity, its semantic range has expanded remarkably. On the one hand, it indicates every study that addresses books, overlapping with their history, understood as their material production, editorial processes, circulation, mediation. In a more traditional library and documentary sense, the word *bibliography* designates the act of producing more or less detailed lists and catalogues, which allow access to the impressive mass of books by means of their material (“material” bibliography) and content description (“intellectual” bibliography).

In times of technology, Bibliography expands its reach by means of the study of the most diverse informational resources produced far beyond a repertoire consisting solely of books or magazines – be they printed or digital –, to confront digital materials of increasingly “hybrid” character in their written and audiovisual textuality.

What, in fact, remains over time, despite the mutations of production supports and processes, is the fundamental role of Bibliography: it places itself at the base of any and all possibility of producing scientific, literary and artistic knowledge. It is, *in primis*, the responsibility of bibliographers, librarians and information scientists to develop consistent bibliographies that guide both the composition of library collections as well as reliable informational resources within the scope of digital networks, an issue, the latter, which opens new space for reflection, research and bibliographic experimentation.

One of the major questions in recent years concerns the ideological biases embedded in the very structures of the organization of knowledge, in which Eurocentric, white, and bourgeois matrices are growingly detailed and challenged.

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<sup>1</sup> The contribution of the authors can be differentiated as follows: Andre Vieira de Freitas Araujo (UFPR) journal conception, text consolidation and review, slight contributions in the first eight and the last paragraph of the introduction, in addition to his presentation at The Art of Bibliography International Forum; Luciana de Souza Gracioso (UFSCar) presentation of papers and journal review; Zaira Regina Zafalon (UFSCar) presentation of papers and of the VIII Seminário Internacional A Arte da Bibliografia: Bibliografia e Justiça Social (UFSCar, 2021); Giulia Crippa (UNIBO) presentation of papers and writing of the first eight and the last paragraph of the introduction.

A global demand/provocation reached the field of Bibliography, based on two questions. The first, that the imposition of Bibliography has developed its works guided by the principle that the values of this white and patriarchal society were superior to others and that, therefore, they should be disseminated, even with such violent imposition. The second is of a “demographic” nature, as the studies were entrusted to the same white men, while all other realities, whether ethnic and racial, gender and class diversities were extremely underrepresented.

This more than legitimate contestation phenomenon has been translated into research focused on participatory agendas within the field of Bibliography. Inevitably, to the extent that, as we said, Bibliography guides the very conditions of knowledge, its ethnocentric structures start to be dismantled<sup>2</sup> and rebuilt through trajectories guided by matters of participation, accessibility and interculturality. All of this has developed on the basis of the so-called “social justice”.

There is no univocal definition of this term, as the ideological positions that seek to frame it vary between the demands leveraged by radical social movements and neoliberal perspectives. Term social justice is rooted in the French Revolution, while the concept it refers to, that is, the idea that we should aspire to build a society that guarantees justice for all, is already present in much older philosophical reflections.

Social justice deals with the difficulties faced by society in terms of employment, education, health care and economic needs, and adopts solutions to solve them. Social justice, according to a modern view, is the engine that would lead to the “solution” to a society’s problems. One person needs the other to meet the set of needs that they could not meet alone, but particularly, the social welfare state acts through its institutions for this purpose, integrating itself with the various social groups (family, school, associations etc.) and coordinating them to solve their problems.

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<sup>2</sup> Translation: Term “dismantling” runs through the work of artist and scholar Grada Kilomba. For her, dismantling power structures also involves visual and semantic language. “We normalize words and images that tell us who can represent the human condition and who cannot. Language is also a vehicle for violence, which is why we need to create new formats and narratives. This poetic disobedience is decolonizing.” (Kilomba, 2019, editorial translation).

It is, above all, the realization of the full freedom of individuals and the recognition of the full dignity of the existence of all individuals, principles that already marked the birth of the *Welfare State*: social justice is based on the assumption that all human beings have equal rights and that justice implies equality and equity, not just maintaining the social order, but promoting change in communities. Therefore, the State promotes activities that guarantee fundamental freedoms, ensuring decent housing, education, health care and making the rights of thought, expression, religion, association, freedom of movement, gender equality and freedom of sexual orientation accessible to all. It is the State's duty to implement social justice by removing all impediments that hinder its fulfillment.

It is in this direction that, in 2021, we proposed the main focus of The Art of Bibliography International Seminar<sup>3</sup> which, in its eighth edition, had the challenge of reflecting bibliographic theories and practices capable of greater inclusiveness and non-naturalized epistemes but, rather, the result of struggles and resistances that allowed tearing up the hegemony of Bibliography and bibliographic gestures originating from modern Western thought.

The VIII Art of Bibliography International Seminar (Fig. 1) was held on December 9 and 10, 2021 and organized by the Universidade Federal de São Carlos (UFSCar), in collaboration with the Instituto Brasileiro de Informação em Ciência e Tecnologia (IBICT), the Universidade Federal do Rio de Janeiro (UFRJ), the Universidade Federal do Estado do Rio de Janeiro (UNIRIO) and the *Università di Bologna* (UNIBO), and had as main theme **Bibliography and Social Justice**. The proposal for the event to be held at UFSCar was developed during the 5th The Art of Bibliography International Seminar, held in Recife, in 2018.

Figure 1 – Art advertising the VIII Seminário Internacional A Arte da Bibliografia: Bibliografia e Justiça Social (UFSCar, 2021)



Source: Telescopium (2021)

Art: Rodrigo de Araújo<sup>4</sup>

With the view that social justice implies understanding and (re)dimensioning the human perspective and its relationship with the world, the art adopted to advertise the event evokes equal rights (marked by the color palette in the header) and the collective solidarity necessary in Bibliography's very doing, thinking, criticizing and being (context in which the colors in the header intertwine with the hand).

<sup>4</sup> Rodrigo de Araújo's works can be found on instagram: @cadavresexquis.

<sup>3</sup> An international and itinerant event devised by The Art of Bibliography International Forum, established in 2014 by Andre Vieira de Freitas Araujo (who was, at the time, at the Universidade Federal do Rio de Janeiro, UFRJ, currently at the Universidade Federal do Paraná, UFPR, Giulia Crippa (at the time, at the Universidade de São Paulo, USP, currently at the Università di Bologna, UNIBO) and Gustavo Saldanha (at the Instituto Brasileiro de Informação em Ciência e Tecnologia and the Universidade Federal do Estado do Rio de Janeiro, IBICT-UNIRIO).

This time, the event, which was attended by more than 300 people, in synchronous and remote mode<sup>5</sup>, had four sessions in which 16 papers, the research results of 30 authors, were presented. Among the papers presented were research addressing poverty, social justice, traditional peoples, autism and citizenship, in Session 1; teachings by Ailton Krenak, proposal of a bibliographic America to-be, the ethics and politics of the bibliographer, and biobibliography by Nicolas Roubakine, in Session 2; cyberspace, Lampião da Esquina newspaper, and the artist's book, in Session 3; and, in Session 4, black bibliography, women writers, folklore bibliography and Manfredo Setalá collection. In addition to these, three thematic sessions were held, organized into three axes: [1] *Transgressions e Insurgências in Bibliography*, in which Bruno Nathansohn, Johnny Passos and Franciéle Carneiro Garcês da Silva collaborated; [2] *Bibliographic discourse and practice and its relationship with social justice*, with Gustavo Silva Saldanha, Carlos Henrique Juvêncio da Silva and Lucia Sardo; and [3] *Human migrations and epistemicide*, with Antón Castro Miguez and Fabrício José Nascimento da Silveira.

In addition to the sessions, the opening, closing and international conferences were also part of the program. The Opening Conference, entitled *A educação das relações étnico-raciais no ensino de Ciências: construção de um campo?*, was delivered by Douglas Verrangia, PhD (UFSCar). At the Closing Conference, entitled *Tessitura patrimonial e contextual do documento*, the matters brought by researchers José Augusto Chaves Guimarães, PhD (UNESP), with *O documento como contexto: repensando a materialidade de um conteúdo*, and Andre Viera de Freitas Araujo, PhD (UFPR), with *Dimensões críticas do patrimônio bibliográfico: sentidos, sistemas de valores e direitos culturais*. The International Conference, in turn, was delivered by Giulia Crippa, PhD (UNIBO, Italy), and was entitled *Contar a história e a memória cultural: Public History e Bibliografia*.

Thus, the bibliographical praxis and its social transformation exercise, which was at the center of the discussions that began at the VIII Seminário Internacional A Arte da Bibliografia: Bibliografia e Justiça Social, shows its results in this Report<sup>6</sup>.

<sup>5</sup> Access to session recordings is available on the DCI UFSCar - Department of Information Science's Youtube Channel: <https://www.youtube.com/playlist?list=PLZg9nr4ZM8kcYBUQEGLqOCQCNTewjw93->.

<sup>6</sup> This Report marks the 10th anniversary of The Art of Bibliography International Forum.

The Report opens with an article that locates the substratum and foundation for bibliographic activities and gestures: documents. In **Documents as context: rethinking the materiality of content and its impacts on knowledge organization**, Jose Augusto Chaves Guimarães discusses the relationship between society's memory and its record, despite the fact that these are necessary to address the limitations of human memory, and proposes the (re)configuration of documents from a point of view that refers to its indexical character, since, in addition to its content, a context of production is evoked and elements related to its origin, organicity, authorship are added, as well as its space-time context.

Then, it presents exquisite work **Bibliography on social justice: sources on the topic in Library and Information Science**, related to the systematization and problematized discussion of sources about the Bibliography on Social Justice, by Franciéle Carneiro Garcês da Silva, Dirnéle Carneiro Garcez, Gabriel de Melo Vieira, Priscila Rufino Fevrie and Ana Paula Meneses Alves. Such systematization is presented to us at a decisive moment for the configuration of urgent agendas in informational studies. Thus, this paper demonstrates the extent to which social justice can be contemplated by Library Science and confirms the relevance of constant investments in research of this nature as a resistance strategy against epistemic actions.

Diná Marques Pereira Araújo and Fabrício José Nascimento da Silveira in text - **Women writers in brasiliana bibliographies**, ignite the debate on the presence of women writers in these bibliographies in order to identify the silencing enabled by bibliographic writing and that, in a way, tuned in with the European imagination about Brazil. In this text, the authors address productions authored by women in six bibliographies on brasiliana themes and indicate that texts written by female authors about Brazil only began to appear in the public sphere in the 19th century, and were published in Europe, exclusively.

The work authored by Murilo Artur Araújo da Silveira and Daniela Eugênia Moura de Albuquerque, **The illicit trafficking of cultural property from the IPHAN database: an analysis of the rescued cultural goods**, searches the Sought Cultural Goods Database to understand its bibliographic structure, where bibliography is understood as an element that allows access to informational resources, based on the



understanding of how information is listed, categorized and, finally, how the listed objects are described: all responsibilities that belong to the documentalist bibliographers. Within a report dedicated to social justice, we believe that concerns about the trafficking of illicit cultural property in a country with a colonial past clearly establish the need for bibliographic foundations for matters of “cultural” injustice. The lack of a solid bibliographic structure on such goods represents a limitation of cultural warrants, necessary for social justice. In this case, the National State is proposed as a subject that, in its internal and external relations, must deal with the symbolic value of cultural goods in the institutionalization of its cultural memories. This becomes social justice insofar as the IPHAN database is equipped with bibliographic-documentary tools capable of proving, confronting and assuming ownership of these objects.

In paper **The contribution of 19th and 20th century black bibliophiles and bibliographers to the construction of a Black Bibliography**, authors Franciéle Carneiro Garcês da Silva, Dirnéle Carneiro Garcez, Diná Marques Pereira Araújo, Priscila Rufino Fevrier, Gabriel de Melo Vieira, show, in a strongly-worded manner, how much “bibliographies can help face the epistemic and memoricidal actions of the black and afro-diasporic population”. In addition, the unavoidable contributions related to the construction of bibliographic gestures linked to black experiences, by David Ruggles, Arthur Alfonso Schomburg, Daniel Alexander Payne Murray, Monroe Nathan Work and Dorothy Porter Wesley are duly addressed in the article, making it an instrument of social justice and black epistemic reparation.

In carrying out a study on the Ailton Krenak Library and its collaborative catalogue, Nathália Lima Romeiro and Bruno Almeida dos Santos, in **Wild bibliography: collaborative audiovisual catalog on teachings of Ailton Krenak**, advance in an in-depth discussion, which problematizes coloniality, epistemic dependence and social injustices produced on Brazilian indigenous knowledge. Within this context, they present and analyze how bibliographies and bibliographic catalogs can currently be operated as decolonial tools. The authors present figures from the Library’s interface, which, in turn, are part of the ‘Comunidade Selvagem’ project dedicated to promoting an educational digital environment related to Brazilian indigenous knowledge, which demonstrates the aesthetic and epistemic originality of this oral library.

Paper **The alternative knowledge of the Biblioteca Universal Guei against epistemic injustice in Brazilian literature**, by Diogo Roberto da Silva Andrade, Ana Paula Meneses Alves and Franciéle Carneiro Garcês da Silva, proposes a “leap” in time, rescuing the work of newspaper *Lampião da Esquina*, mainly that of its section *Biblioteca Guei*. It is a commercial operation aimed at the LGBTQIA+ community between the 1970s and 1980s that makes up the puzzle of literature that is “marginalized” and, in general, absent from the institutional spaces. For the authors, “in the context of southeastern Brazil, the Rio de Janeiro/São Paulo newspaper contributed to the book’s and the reader’s agenda in the social and cultural context” and the work proposed, through a clear theoretical contextualization and an interesting selection of abstracts of the promoted works, contributes not only to repairing an “epistemic injustice”, but also to a more inclusive bibliography.

Authors Fernanda Parolo de Mattos Nogueira and Luciana de Souza Gracioso, in **Community Archives in the context of the Technical-Scientific-Informational Environment: agents of Globalization in Solidarity and Decolonial Innovation**, sought to establish theoretical relationships that enabled a broader understanding of the place and role of Community Archives in society. They especially resort to the context exposed in Milton Santos, from the Technical-Scientific-Informational Environment, and place such Archives as valuable agents in the constitution of Solidarity Globalization, as advocated by the author. The Community Archive is recognized as an information-power equipment, and confirms itself as an indispensable agent so that diverse and plural memories can compose the social fabric, subsidizing its innovation processes.

In **Bibliography in the digital age: challenges to ensure the democratization of information access**, Marcelo dos Santos presents a link between Bibliography and the mediation of information when addressing the use of information and communication technologies (ICTs). The researcher highlights how much accessibility barriers are still present, be they physical or cognitive, and the usability of information products or systems in terms of the democratization of access to information in modern digital environments, and indicates as challenges the understanding of the field and the surroundings of the empirical object of the bibliographic work, and the identification of potential users, their informational demands and the contexts in which these demands arise, both based on the user-content-context triad.

The report closes with an exquisitely-written opinion article, in balance between Agamben's philosophizing and Rufino's *crossing*, authored by Vinícios Menezes. **LivrOnça: um conceito de livro na América Indígena** explores the rising (of) the book in the indigenous Americas, in a process of colonization by the bibliographic authority. After his declination of the ontology of the book of Western matrix, Menezes explores the territory generated by this ontology, mapping the existence of what was designated as a book in indigenous cosmovisions. Such books, however, are not, to this day, included on the bibliographic horizon. To the extent that book is life, it is a subject and no longer an object, resulting in the paradox of bibliography with a history of structuring knowledge of the book as an "object", obliterating, however, the existence of books as "subjects", which should be included in the bibliographical canon. After all, as the author asks, in a direct and simple manner, "what is a book?".

Once clarified the theoretical-intellectual pathways that underpin our proposal as Bibliography and Social Justice are intertwined, we believe that the results achieved by the researchers who accepted the challenge in this issue of *Revista Ciência da Informação* stand as indicators of trends on Social Justice in the field of Bibliography, Library Science and Information Science, constituting a solid basis for future and necessary reflections.

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