

Analysis of Two Thesauri Specializing in Women's and Gender Studies

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Abstract: In developing and using knowledge organization systems (KOSs), it is important not to perpetuate historically privileged views that reproduce a representation and organization guided by a dominant logic. This study aimed to analyze terms in two thesauri specializing in women's and gender studies used to represent the content of articles with the topics of women and gender. The research has a qualitative nature and used a descriptive methodological approach and bibliographic research procedures. It analyzed keywords from scientific articles of the *Revista de Estudos Feministas-REF* (Journal of Feminist Studies) and the corresponding terms in two thesauri: *Tesauro para estudos de gênero e sobre mulheres* (Thesaurus for studies on gender and women) and the *Tesauro de gênero: lenguaje con equidad* (Gender thesaurus: language with equity). The methodological approach is descriptive using bibliographical research procedures. The keywords analyzed were taken from scientific articles published in the 'Articles' section of the three volumes of the REF for the year 2022, available online. The limitation of the analysis period (2022) is justified as a sampling of keywords used to represent current themes on gender and women. Regarding the number of terms per article (one to three), the rationale was that they needed to have literary and usage warrants; moreover, limiting the terms allowed for adequate time quality for analysis and focusing on qualitative aspects through sample analysis. Significant incompatibilities were found between the keywords and the terms in the analyzed thesauri. It was concluded that for the representation and organization of knowledge to be relevant and legitimate, they must be aligned with the economic, political, and social context in which they are inserted. Thesauri, like all KOSs (systems of concepts), need their terms and semantic relationships to be continuously discussed and negotiated as a developmental step, in a spiral-like fashion. If updating is fundamental, the adoption of KOSs in scientific journals is also highly recommended for quality in the process of representation and retrieval of the scientific knowledge produced.

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1.0 Introduction

The field of knowledge organization (KO) seeks to discuss theories and methodologies that enable the analysis, understanding, representation, and organization of specific areas of human knowledge. Thinking from the viewpoint of knowledge development, the complexity of representation and organization encompassing different views in a single system that, in some cases, antagonizes becomes evident. The field of KO has invested in studies that present, discuss, and deepen the diversity that knowledge organization systems (KOSs) need to consider in their development.

A driving force of this may be the Internet, which, with information and communication technologies, has connected people worldwide around topics of common interest, but not necessarily with converging points of view. The ease of availability and access to information of various natures provided by the Web also presents the challenge of representation and organization able to encompass such differences, with space for different conceptions of the world.

KOSs enable the representation and classification of knowledge using words and their relationships. Combined with a mathematical model and a storage locus, they allow for information retrieval. However, these systems cannot be considered neutral or universal since they reflect the beliefs of those who elaborate on them.

For this reason, knowledge representation in KOSs is operated through concepts and their semantic relations. When the keyword integrates a KOS, it becomes a term. These concepts and terms represent the full content of the document regarding its primary and secondary subjects. The terms representing the document in a KOS are determined through an analysis and synthesis process. It may be determined from the document itself and undergo a terminological control process before integrating a KOS. However, the historical contextualization of KOSs reveals a tendency to reproduce historical and dominant views. In addressing this fact, the importance of questioning the normative structures that permeate KOSs is highlighted, given that they may reflect and perpetuate dominant worldviews in specific historical periods. This means that how concepts and, consequently, terms are categorized and organized in KOSs may reflect values, perspectives, and social hierarchies that existed in past times. For example, words that reflect gender biases or stereotypical representations of women may be present due to these historical views.

Thus, without critical analysis, terms may be inserted into a KOS and carry prejudice, dominant cultural values, and hegemonic perspectives that influence how knowledge is organized and accessed. In this sense, it becomes relevant that research be conducted to diagnose how KOSs tackle the gender issue, particularly concerning women.

From this context, the justification evoked in this research is related to the need to highlight the importance of careful determination of the terms in the representation of documents. The assignment of terms to represent documents is aligned with studies that highlight the influence of such words in the construction of meanings and the shaping of a reader's perception.

Thesauri, the focus of this research, like all knowledge organization systems, can be analyzed in several ways, such as structurally, formatively, observationally, and comparatively. Additionally, Dextre Clarke (2019) mentions that there is qualitative evidence that thesauri are thriving and supporting users in relevant areas and issues, such as the gender issue. In this sense, the forms of analysis must reflect this context, as they need to highlight the necessity of reviewing existing thesauri and terms to increase awareness and visibility of gender issues and women.

In addition, Gonçalves (2008, 84) pointed out that research on the use of keywords, given their characteristics of non-standardization, assumes a different role compared to studies on indexing and terminology since the lack of standardization or, even, critical and terminological analysis, may lead to the elaboration of a KOS that is biased or has mistaken social representations either about women or gender.

In this research, gender is understood as a social category defining the expectations, roles, and relationships between women and men in a historical context. Hence, it is not solely and exclusively a question of biological essence but also of a changeable social construction that has historically carried the power relations of one being to the detriment of the other. In a KOS, this statement may be exemplified by the use of masculine generic terms to represent a piece of knowledge that concerns both sexes, ignoring certain specificities. This would result in a loss of accuracy at the time of information retrieval and also in a biased representation.

In this sense, the effective inclusion of gender issues in KO faces significant terminological challenges. Constantly evolving words and terms and the multiplicity of gender identities render the task of representation a complex undertaking.

Considering the problem exposed, the research question presented is the following: Are KOSs reverberating the most current discussions on women and gender? It is important to take a critical look at the development process so that institutions, when building their information systems, do not perpetuate historically privileged views and reproduce a representation and organization guided by a dominant logic.

In this sense, this study aimed to analyze terms in two thesauri specializing in women's and gender studies used to represent the content of articles on women and gender.

2.0 Knowledge Organization and Gender

In the field of knowledge organization, it is possible to identify, according to Hjørland (2009), four epistemic approaches in the studies on the concept: empiricism, rationalism, historicism, and pragmatism. According to the author, in a very simplified way, from the empiricist perspective, “[...] concepts are formed on learning based on relations of resemblance among things and through acquired or learned conventions between things and words” (1523). In rationalism, the concept is constructed from a logical basis, principles, rules, and pre-defined models, formed by logical-cognitive structures, from the simple to the complex. According to the author, empiricism and rationalism have in common the fact that they do not consider the influence of social, cultural, and historical contexts in the production of concepts (Hjørland 2009).

The objective representation of meaning may be verified in the definition of “concept” presented by Dahlberg (1978, 102), who said it is possible to define a concept as the compilation of true statements about a given object, fixed by a linguistic symbol. This definition presents the concept independent of the context in which it is being formulated, admitting universality. It is understood that knowledge representation models would be applied in the unequivocal representation of a logical sentence, with a method for translation from natural language to a controlled one. One may notice in these definitions a structured view of the world, where objects and concepts may be delimited, defined, represented, and organized objectively and independently of the context.

In the historicist and pragmatist approaches, in turn, context is considered a determinant in the formation of concepts. Concepts are socially and culturally developed through the historically accumulated experiences and communicated by humanity about a particular object and its functions. From this understanding, Hjørland (2009, 1530) stated that concepts have been understood as socially negotiated meanings that may be identified by discourse studies rather than studying individual users or principles *a priori*. From this perspective, the context, individual, and object and their different implications may be considered as central elements in constructing a KOS.

In a study aimed at analyzing the theory of concepts in library and information science from epistemological perspectives, Machado et al. (2019, 884-885) conclude that

[...] since Hjørland's (2009) paper, we have witnessed an epistemological turn on concept theory that could be considered a continuation of a broader paradigm shift in LIS that has been called pragmatic turn in KO (Kleineberg, 2016; Guimarães et al., 2017), following the introduction of the domain-analytic approach in

the 1990s. This paradigm shift in the theory of KO and concept has brought richer discussions and better understandings of the problems that affect the representation and inclusion of diverse social groups and conflicting theories.

The field of KO in Brazil has already been exploring these possibilities through research addressing the cultural, social, and political context, as demonstrated in the study by Vital et al. (2019).

Discussing the concept of gender that permeates the present research, Louro (1997, 35) pointed out that by accepting that the construction of gender is historical and incessantly done, we understand that the relations between men and women, the discourses, and the representations of these relations are constantly changing. In turn, Souza (2016, 28) stated that gender is something that is done and undone through processes highly regulated by social norms.

Thus, the understanding of gender assumed herein is that of social construction, which, from explicit and implicit social norms, establishes rules for how a social role should be played by an individual, considering their gender identification. In this understanding, the concept of woman¹ as an individual of the female sex, considering the biological issue, seems very restricted to us, so here we understand it as ‘being a woman’, in which many women ‘fit’, in construction of place that is also social and exceeds the biological sex.

KO studies and the representation of the topics related to women and gender have gained space. As relevant research, we may mention that Milani (2010) investigated biases in the representation of information about women based on the studies of Hope Olson, a precursor of feminist and homosexuality studies in KO. Moraes (2014) analyzed the construction of thesauri for studies on gender and women. Sousa and Tolentino (2017) discussed the representation of women in documentary instruments through descriptors from the perspective of machismo.

However, there is research that demonstrates and criticizes KOSs that present men as a universal and neutral category, placing women in another category as if they were an exception to the rule. In this context, Samuelsson's research (2010, 12) stands out, specifically discussing thesauri related to women. The author analyzed knowledge organization systems that index and classify feminist research texts in a Swedish bibliographic context and concluded that a KOS for feminist research needs to recognize that feminist material articulates particular ideas about gendered power relations as well as substantive themes or topics.

The criticisms carried out within the scope of the research are not unwarranted since Klasson (1995) demonstrated that the KO is a mirror of society, as many main classes of KOSs have a hierarchical order starting from the male individual.

Additionally, Olson (2007, 520) discusses feminist critiques of Aristotelian logic in knowledge organization and presents that

María López-Huertas, Isabel de Torres, and Mario Barité (2004) came closer to a structural critique when they examined the main subject areas or classes of four thesauri in the area of gender studies, although they did not directly address the hierarchical structure. They found "severe conceptual dispersal" (p. 38) and recommended further study, including domain analysis, of gender studies and other interdisciplinary areas.

Furthermore, Olson (2007, 524) discusses and demonstrates the insufficiency of hierarchical relationships for knowledge representation and outlines a characterization of an alternative information organization model as follows

- rejection of a universal model
- acceptance of a singular concept of truth
- focus on relationships
- web-like structure as opposed to a pyramidal hierarchy
- situatedness; consideration of context and experience
- involvement of knowing communities
- recognition of power as a factor in knowing.

The author points to the future of KO studies beyond hierarchical relationships, and not only in feminist themes, towards more complex connections based on inductive principles.

Santos et al. (2017) analyzed the contributions of a Dictionary of Genders to elaborating or updating documentary languages on gender diversity, considering the dictionary as a social construction that may foster conceptual discussions on the topic. Xavier and Sabbag (2019) analyzed the representation of gender issues in terminological control instruments, specifically the UNESCO Thesaurus and the *Tesauro para Estudos de Gênero e Sobre Mulheres* (TEG, Thesaurus for Studies on Gender and Women).

In her doctoral dissertation, Trivelato (2022) analyzed the representation of concepts related to feminism present in KOSs from the focus of the Social and Critical Knowledge Organization from a contemporary perspective of KO. The author brought in her work reflections and critical studies on gender representation and underlying concepts that have been widely produced to highlight the silencing or exclusion of specific discourses and how this materializes in a KOS.

From the mentioned literature, it is understood that a KOS may be understood in the scope of its elaboration under two aspects: biased or ethical. In the biased, it may con-

tain pejorative, ambiguous, and imprecise terms to represent issues of gender and women, and, consequently, the thematic diversity may be scrapped and neglected, omitting specific knowledge about gender and women.

In this way, thesauri can be understood not only in their technical aspect as a mere list of controlled vocabulary but also as a political, critical, and awareness-raising instrument regarding gender issues and women. Xavier (2023) conducted significant research on the KO within the context of a women's organized movement to comprehend the struggles and debates surrounding not only the KO but also its production. In this research, she mentions that categorizing a certain domain implies adopting a stance on theoretical controversies and, therefore, developing a KOS will require evaluating arguments from the various perspectives involved.

The ethical is the opposite of the biased, containing an approach to terminological relationships that allows recognizing the diversity and complexity of the topics. Thus, there will be specific and precise terms regarding gender and women, as well as classes with desirable cultural hospitality (Beghtol 2002).

Beghtol (2002) recognized that there is, on the one hand, the globalization of information and knowledge and, on the other, the ethical dimensions of knowledge representation. These two sides need to be related to identify the ethical implications that permeate the creation of a KOS. In this sense, the author proposed theoretical concepts that support an ethically acceptable KOS, namely cultural warrant and cultural hospitality. According to Beghtol (2002, 511), the cultural warrant means that any type of system of organization or representation of knowledge may only be appropriate and useful for individuals in a given culture if it is based on the assumptions, values, and predispositions of that same culture.

Allied with the concept of cultural warrant is that of cultural hospitality, which, according to Beghtol (2005, 905), means that a system of organization and representation of knowledge may ideally accommodate the various warrants of different cultures and appropriately reflect the assumptions of any individual, group, or community.

Beghtol (2002, 526) said that cultural hospitality is a mechanism of choice for the user, in addition to being a theoretical foundation to establish methods of developing systems and theories for the organization and representation of knowledge, creating an intersection between ethical issues involving the topics of gender and women.

For this reason, rethinking KO means pointing out that, on the one hand, there are rules of knowledge representation based on a positivist paradigm that transpires the dominant, and sometimes prejudiced, styles and vices and, on the other hand, a cultural universe that, when represented in these systems through such rules, are reduced in such an unethical way that they do not refer to or reflect the reality

of many societies and cultures, including the topics of gender and women.

For example, Rodríguez Bravo (2007) examined three thesauri in her research to analyze the representation of documents about women. The results confirmed the need to integrate women equally with men in documentary languages. The author used a constructivist approach to criticize and question traditional terminological instruments. She concluded that the thesauri analyzed did not reflect the emerging content on the issue of women, as these languages chose the masculine as universal.

In this sense, according to Rodríguez Bravo (2007, 12)

In encyclopedic or non-specialized languages on women's issues, male dominance is observed, which requires reserving specific entries for women. Likewise, discriminatory treatment of women is appreciated, representing a circumstance of marginalization and limiting them to traditional roles. Therefore, we reaffirm the conclusion, highlighted in previous works, that the presence of women in general usage languages is scarce and inappropriate.

So, in addition to the concepts of cultural warrant and hospitality, there is the contribution of the theory of epistemography by García Gutiérrez (1998) to the ethical issue in KO, given that it allows a cross-cultural view of knowledge in which the dominant views that consequently exclude minorities are overcome. This overcoming will be provided by the ethics and critical commitment of the professionals who perform discursive work when they represent the recorded discourses.

Thus, the concepts of cultural warrant, hospitality, and the theory of epistemography are favorable theoretical constructs to understand ethically acceptable KOSs regarding issues about gender and women.

In this sense, KOSs may become instruments that propagate domination or instruments of justice and equity. For this reason, KOSs must be analyzed and evaluated critically in a manner that is attentive to society's demands for social justice. From this perspective, Moura (2018) discussed the role of KOSs as potential institutional, discursive vectors of social classification by gender. The author brought an analysis that contemplated the concepts of gender, social construction, and gender performativity in the scope of KOSs.

From this aspect, it is understood that the activities of knowledge representation in the scope of KOSs are permeated by the ethical will of the professional who, through the study of the domain (gender and women, in this case), can organize and represent it in the most equitable way desirable (Thellefsen and Thellefsen 2004). Moreover, the instruments used for representation should be used critically and not only because of their technical nature.

In this research, a post-structuralist stance is adopted, rejecting the existence of absolute and singular truths. As Olson (2002b, 2) reported, this approach becomes a suitable instrument for such questioning. Olson (2002a, 102) explains that maintaining subject headings like Women, Women's Studies, and Feminism in KOSs may facilitate their location by their target audience but conceals ghettoization as thematic groupings remain separated from broader discussions related to these topics. Nonetheless, it is evident that some important topics for the feminine context still do not find space in KOSs. Therefore, Olson (2002a, 104) sees no problem in adapting dominant languages to a specific reality. Olson (2000) discusses the exclusionary cultural supremacy of mainstream patriarchal, Euro-settler culture.

It is important to note how international researchers are attentive to conducting their research by analyzing the various epistemic aspects involved in issues of gender and the organization of knowledge, such as Olson (2001), Milani and Guimarães (2010), and Olson and Fox (2012).

Hence, it becomes evident that the discussion of the representation of knowledge about women and gender may increase its quality to the extent that the most recent studies in the field are considered in developing a KOS from a pragmatic perspective.

3.0 Methodological Procedures

This research is qualitative, and the methodological approach is descriptive upon contemplating its objectives. As for the procedures, we employed bibliographic research and analyzed the keywords of scientific articles and their equivalences among the terms from two alphabetic-hierarchical documentary languages, i.e., thesauri, on gender and women. The two thesauri selected for the analysis were:

a) *Tesauro para estudos de gênero e sobre mulheres* (Thesaurus for studies of gender and women), authored by Bruschini *et al.* (1998) and published by the *Fundação Carlos Chagas* (FCC, Carlos Chagas Foundation), which is a consolidated instrument and reference in gender studies in Brazil, the first on the topic. This thesaurus had the REF (1992–1995) as one of the sources for collecting terms, in addition to other bibliographies published by the FCC (Trivelato 2022);

b) *Tesauro de género: lenguaje con equidad* (Gender thesaurus: language with equity), published by the Mexican *Instituto Nacional de Las Mujeres* (National Women's Institute) (Mexico, 2006), which was constructed based on the terms adopted by the *Centro de Documentación del Instituto Mujeres* (Documentation Center of the Women's Institute) of that country.

The two thesauri were chosen because they are consolidated instruments and references on the topic, allow a comparison between representations made in different social,

political, and economic contexts in countries located in South America (Brazil) and North America (Mexico), and are available online.

The journal chosen for analysis was the *Revista de Estudos Feministas* (REF, Journal of Feminist Studies), Qualis A1^[2], edited at the Federal University of Santa Catarina. Considering that the focus of the analysis is qualitative and time-limited, we chose to analyze the keywords of a journal with significant relevance in the publication of gender studies in Brazil and Latin America. The REF was the scientific journal that published the most gender studies from 1959 to 2019 in Brazil, according to the survey conducted by Hoppen (2021, 188) with a set of 98 journals^[3]. The journal published, in the analyzed period, 1,246 articles, totaling 3.94% of the Brazilian production on gender studies in the period, demonstrating its relevance on the topic.

The keywords analyzed were taken from the scientific articles published in the 'Articles' section of the three REF volumes from 2022, available online. The collection of keywords was limited to one to three directly related to the topics of gender and women per article. The limitation of the analysis period (2022) is justified as a sampling of keywords used to represent current themes on gender and women. Regarding the number of terms per article (one to three), the rationale was that they needed to have literary and usage warrants; moreover, limiting the terms allowed for adequate time quality for analysis and focusing on qualitative aspects through sample analysis. Despite its scientific significance, REF lacks an indexing policy and fails to provide guidelines for authors to define the keywords used, posing an information retrieval problem for the journal. Variations in terminology and grammar can be observed in keywords analyzed, which hinder retrieval within the journal's information system.

4.0 Data Analysis

The survey totaled 51 articles in the three volumes of 2022 and 103 keywords (Table 1), among which woman/women and gender/genders appeared nine times each, and feminism/feminisms appeared six times, without being compound terms and including variations of plural and singular.

The keywords in Table 1 are presented alphabetically, and three groups of terms were made that present hierarchical semantic relationships. Two of such groups, 'Gender(s)' and 'Feminism(s)', totaling 24 keywords, will be the corpus of analysis in the selected thesauri.

Table 2 presents the 24 keywords analyzed and the corresponding terms identified in the thesauri or flagged as non-existent.

Analyzing the '*Tesoro de género: lenguaje con equidad*' (Gender thesaurus: language with equity), Trivelato (2022, 137-138) stated that

Another approach to be highlighted is the use of the plural form since, in gender and feminist studies, using a term in the plural may indicate that it is more inclusive. For this reason, the terms were adopted in the plural, such as in the case of the descriptor: *mulheres* (women).

The analysis observed that the plural was maintained for the term *Mulheres* (Women) but not for *Feminismo* (Feminism), which could indicate many possible feminisms if used in the plural. It was also made evident in the historical moment of the construction of these instruments the inexistence of specific terms connected to feminism, such as '*feminismo popular*' ('popular feminism'), '*feminismos subalternos*' ('subaltern feminism'), and '*migrações feministas*' ('feminist migrations'), which were developed later in the literature of the field, as stated by Hoppen (2021, 176).

It was in this decade [2010] that the word *feminismo* (feminism) started to be used as an adjective: *feminismo* and also the plural *feminismos* (feminisms), *feminismo negro* (black feminism), *ecofeminismo* (eco-feminism), *pós-feminismo* (post-feminism), *feminismo materialista* (materialist feminism), *ciberfeminismo* (cyberfeminism), *feminismo jurídico* (legal feminism), *feminismo marxista* (Marxist feminism), *feminismo descolonial e decolonial* (discolonial and de-colonial feminism), *feminismo comunitário* (community feminism), *feminismo latino-americano* (Latin American feminism) [...].

Of the analyzed sample, the '*Tesoro de género: lenguaje con equidad*' (Gender thesaurus: language with equity) did not present seven of the searched terms, with three others appearing generically, such as '*Migración*' (Migration) instead of '*Migrações femininas*' (female migration). The '*Tesoro para estudos de género e sobre mulheres*' (Thesaurus for studies on gender and women) did not present five searched terms, and six others only appeared as generic terms, such as '*Identidade de género*' (Gender identity), which occurred in the thesaurus as the generic term '*Identidade*' (Identity).

In quantitative terms, the two analyzed thesauri had significant numbers of nonexistent or generic terms: eleven in the Brazilian and ten in the Mexican thesaurus, out of a total of 24 keywords analyzed. We may consider that both had been published for a long time (25 years before the time of writing for the Brazilian thesaurus and 18 years for the Mexican) and had not been updated since then, which makes evident the need for revisions in light of the current scientific production on women and gender.

Keywords – 2022 REF Articles		
<i>Aborto</i> (Abortion)	<i>Mística</i> (Mystique)	<i>FEMINISMO(S)</i> [FEMINISM(S)]
<i>Abuso sexual de meninas</i> (Sexual abuse of girls)	<i>Narrativa jornalística</i> (Journalistic narrative)	<i>Cinema feminista pioneiro</i> (Pioneering feminist cinema)
<i>Anticapitalismo</i> (Anti-capitalism)	<i>Pessoas LGBTI</i> (LGBTI people)	<i>Ecofeminismo</i> (Ecofeminism)
<i>Ativismo</i> (Activism)	<i>Pornografia</i> (Pornography)	<i>Estudos feministas</i> (Feminist studies)
<i>Beleza feminina</i> (Female beauty)	<i>Precariedade</i> (Precariousness)	<i>Feminismo francês</i> (French feminism)
<i>Carreira, barreiras</i> (Career, barriers)	<i>Representação</i> (Representation)	<i>Feminismo popular</i> (Popular feminism)
<i>Classes sociais</i> (Social classes)	<i>Representações</i> (Representations)	<i>Feminismos subalternos</i> (Subaltern feminisms)
<i>Co-educação</i> (Co-education)	<i>Representatividade</i> (Representativeness)	<i>Imprensa feminista</i> (Feminist press)
<i>Comunidades Negras</i> (Black communities)	<i>Revista vexatória</i> (Shameful search)	<i>Instituições feministas</i> (Feminist institutions)
<i>Condições de produção</i> (Production conditions)	<i>Segregação vertical</i> (Vertical segregation)	<i>Masculinidade feminina</i> (Female masculinity)
<i>Corpos</i> (Bodies)	<i>Sexualidade</i> (Sexuality)	<i>Migrações femininas</i> (Female migrations)
<i>Cotas</i> (Quotas)	<i>Sexualidades</i> (Sexualities)	<i>Movimento feminista</i> (Feminist movement)
<i>Desigualdades sociais</i> (Social inequalities)	<i>Sororidade</i> (Sorority)	<i>Politização feminista</i> (Feminist politicization)
<i>Direitos humanos</i> (Human rights)	<i>Subjetividades</i> (Subjectivities)	<i>Teologia feminista</i> (Feminist theology)
<i>Dirigentes superiores</i> (Senior leaders)	<i>Violência doméstica</i> (Domestic violence)	<i>Teoria e crítica feminista</i> (Feminist theory and criticism)
<i>Divisão sexual do trabalho</i> (Sexual division of labor)		
<i>Educação de crianças</i> (Education of children)	<i>MULHER(ES)</i> (WOMAN/WOMEN)	<i>GÊNERO(S)</i> [GENDER(S)]
<i>Educação em sexualidade</i> (Sexuality education)	<i>Diretoras</i> (Women directors)	<i>Desigualdade de gênero</i> (Gender inequality)
<i>Ética do cuidado</i> (Ethics of care)	<i>História das mulheres</i> (History of women)	<i>Estudos de gênero</i> (Gender studies)
<i>Feminicídio</i> (Femicide)	<i>Mulheres idosas</i> (Elderly women)	<i>Identidade de gênero</i> (Gender identity)
<i>Fortalecimento</i> (Strengthening)	<i>Mulheres jornalistas</i> (Women journalists)	<i>Ideologia de gênero</i> (Gender ideology)
<i>Hibridismo</i> (Hybridism)	<i>Mulheres negras</i> (Black women)	<i>Papéis de gênero</i> (Gender roles)
<i>Identidade alternativa</i> (Alternative identity)	<i>Políticas para as mulheres</i> (Policies for women)	<i>Reação ao gênero</i> (Reaction to gender)
<i>Identidade narrativa</i> (Narrative identity)		<i>Violência de gênero</i> (Gender violence)
<i>Leis da igualdade</i> (Equality laws)		
<i>Lesbianidade</i> (Lesbianity)		
<i>Loucura</i> (Madness)		
<i>Luta anticapitalista</i> (Anti-capitalist struggle)		

Table 1. Selected keywords

Obtaining this result in the analysis corroborates the findings of Pinho et al. (2019). The authors searched for the subjects of gender and sexuality in two catalogs, from the Brazilian National Library and the library of the Federal University of Pernambuco, and concluded that gender and sexuality issues were not being explored precisely by either

catalog, raising questions about the importance of the specificity of this topic and the necessary ethics in the process of promoting access to information. A term that was not part of the corpus of analysis but that is central to feminist topics is '*Feminicídio*' (Femicide), which, according to the Brazilian Penal Code, is when death occurs for reasons of the con-

KEYWORD	Brazilian Thesaurus (1998)	Mexican Thesaurus (2006)
<i>Cinema feminista pioneiro</i> (Pioneering feminist cinema)	<i>Cinema</i> (Cinema)	<i>Cine de mujeres</i> (Women's cinema)
<i>Desigualdade de gênero</i> (Gender inequality)	<i>Desigualdade</i> (Inequality)	<i>Desigualdades</i> (Inequalities)
<i>Ecofeminismo</i> (Ecofeminism)	<i>Ecofeminismo</i> (Ecofeminism)	<i>Ecofeminismo</i> (Ecofeminism)
<i>Estudos de gênero</i> (Gender studies)	<i>Estudos de gênero</i> (Gender studies)	<i>Estudios de género</i> (Gender studies)
<i>Estudos feministas</i> (Feminist studies)	<i>Estudos feministas</i> (Feminist studies)	<i>Non-existent</i>
<i>Feminismos</i> (Feminisms)	<i>Feminismo</i> (Feminism)	<i>Feminismo</i> (Feminism)
<i>Feminismo popular</i> (Popular feminism)	Non-existent	Non-existent
<i>Feminismos subalternos</i> (Subaltern feminisms)	Non-existent	Non-existent
<i>Feminismo francês</i> (French feminism)	Non-existent	<i>Feminismo francés</i> (French feminism)
<i>Gêneros</i> (Genders)	<i>Gênero</i> (Gender)	<i>Género</i> (Gender)
<i>Identidade de gênero</i> (Gender identity)	<i>Identidade</i> (Identity)	<i>Identidad de género</i> (Gender identity)
<i>Ideologia de gênero</i> (Gender ideology)	<i>Ideologia de gênero</i> (Gender ideology)	<i>Ideología de género</i> (Gender ideology)
<i>Imprensa feminista</i> (Feminist press)	<i>Imprensa feminista</i> (Feminist press)	Non-existent
<i>Instituições feministas</i> (Feminist institutions)	<i>Instituições</i> (Institutions)	Non-existent
<i>Masculinidade feminina</i> (Female masculinity)	<i>Masculinidade</i> (Masculinity)	<i>Masculinidad</i> (Masculinity)
<i>Migrações femininas</i> (Female migrations)	<i>Migração</i> (Migration)	<i>Migración</i> (Migration)
<i>Movimento feminista</i> (Feminist movement)	<i>Movimento feminista</i> (Feminist movement)	<i>Movimiento feminista</i> (Feminist movement)
<i>Mulheres</i> (Women)	<i>Mulheres</i> (Women)	<i>Mujeres</i> (Women)
<i>Papéis de gênero</i> (Gender roles)	<i>Papéis de gênero</i> (Gender roles)	<i>Papeles de género</i> (Gender roles)
<i>Politização feminista</i> (Feminist politicization)	Non-existent	Non-existent
<i>Reação ao gênero</i> (Reaction to gender)	Non-existent	Non-existent
<i>Teologia feminista</i> (Feminist theology)	<i>Teologia feminista</i> (Feminist theology)	<i>Teología feminista</i> (Feminist theology)
<i>Teoria e crítica feminista</i> (Feminist theory and criticism)	<i>Teoria feminista</i> (Feminist theory)	<i>Teoría feminista</i> (Feminist theory)
<i>Violência de gênero</i> (Gender violence)	<i>Violência contra mulheres</i> (Violence against women)	<i>Violencia de género</i> (Gender violence)

Table 2. Analysis of keywords in the thesauri.

dition of the female sex. The term was incorporated into Brazilian legislation in 2015, gaining relevance by quantitatively pointing out misogyny in society. This term was not included in the Brazilian thesaurus, which is justified by its lack of updating and because the term was created after its publication, signaling a relevant problem in this representation of knowledge.

On the other hand, the analysis raised questions about the appropriate use of keywords in the articles, which points to the need for an in-depth study of each of the concepts presented. Specifically, the absence in the documentary languages (thesauri) of terms that contemplate the words '*feminismo popular*' (popular feminism), '*feminismos subalternos*' (subaltern feminisms), '*politização feminista*' (feminist politicization), and '*reação ao gênero*' (reaction to gender)

indicate that not only are languages outdated but they also neglect current topics to understand the social dynamics.

This situation may indicate that these are new concepts in the field, so there is a need to update the thesauri, and that, because the authors allocated them based on natural language, there is no consensus in the literature. Hjørland (2009, 1521) advocates an approach aligned with historicist and pragmatist perspectives, which view concepts as socially negotiated meanings. He argues that the focus should not be solely on the concept itself, but on the semantic relationships derived from it, stating that "[...] concepts are dynamically constructed and collectively negotiated meanings that classify the world according to interests and theories". Based on this assertion, which addresses social complexity, thesauri, like all KOSs (systems of concepts), need their terms and semantic

relationships to be continuously discussed and negotiated as a developmental step in a spiral-like fashion.

For the representation and organization of knowledge to be relevant and legitimate, they must align with the economic, political, and social context in which they are inserted. If updating is fundamental, the adoption of KOSs in scientific journals is also highly recommended to ensure quality in the representation and retrieval of the scientific knowledge produced, which did not occur with the REF at the time of writing.

5.0 Final Considerations

Knowledge organization is a field established through different approaches to constructing KOSs. Survey and analysis of the literature in search of literary assurance, expert groups, analyses of other KOSs, and reference sources are strategies for constructing and updating a KOS. In the topics of women and gender, there has been a marked growth in the last decade, especially. From the analysis of a sample of the keywords of scientific articles published in the most relevant Brazilian scientific journal, REF, a significant incompatibility was found between the keywords and the terms of the analyzed thesauri.

Faced with the problem of whether KOSs are reverberating the most current discussions on women and gender, this research raised indications that this is not occurring satisfactorily, according to the results presented. Also highlighted was the need for the editors of scientific journals to adopt a documentary language, aiming at higher quality in information retrieval. This study is under development and will deepen the analysis of the concepts and their relationships.

This research not only illuminated contemporary challenges but also pointed to the need for innovative and inclusive strategies in KOSs. By recognizing the intersectionality of gender identities and promoting a critical approach, one may move towards more equitable and ethical information systems.

This study reiterates that at least the plurality of topics related to gender and women should be considered and, in doing so, that representation products be ethically acceptable since they are memory devices. Thus, through the assumption of social inclusion, studies on ethics in knowledge representation tend to assist the field in developing theoretical and methodological instruments for improving its activities, processes, and products.

Endnotes

1. According to Houaiss (2007), a woman is an individual of the female sex, considering the viewpoint of biological characteristics.

2. Qualis A1 is a classification for scientific journals proposed by the federal funding agency Coordination of Superior Level Staff Improvement (CAPES) in the Brazilian context. This classification demonstrates the journal's quality and is used to evaluate the scientific production of Brazilian Graduate Schools.
3. According to Hoppen (2021, 187), these 98 journals published 41.92% of all Brazilian articles in gender studies, while the remaining 3513 other journals published the remaining 58% of the articles.

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