

Challenges in Civil Registration in Brazil: An Analysis in Light of Gender Studies and Documentation Theories*

Abstract

This investigation initiates with the question about what challenges do women, transgender individuals, and other groups in situations of social vulnerability face regarding the civil identification document registration and access to public policies in Brazil. The objective of the research is to analyze the impacts of the colonization of bodies and affections on access to civil identification documents. The relevance of the study lies in the recognition that Civil Registries not only record significant events but also play a crucial role in the construction of identity and social continuity, emphasizing the importance of these documents for access to citizenship and the preservation of historical memory. The research methodology is characterized as qualitative, exploratory, and documentary, employing interpretative analysis as the main approach for exploring and interpreting the data. The analytical corpus consists of a variety of informational sources related to civil registration, encompassing both normative instruments and published literature on the subject across various fields of knowledge. The results provide an analysis of the challenges and advancements in accessing civil registration, grounded in the theoretical frameworks of gender studies and decolonial studies. It is concluded that this study contributes to a deeper understanding of the social dynamics surrounding civil registration, pointing towards directions for promoting a more equitable citizenship.

Keywords: Civil registration in Brazil; gender studies; documentation; decoloniality.

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Desafíos en el registro civil en Brasil: un análisis a la luz de los estudios de género y las teorías de la documentación

[Nathália Lima Romeiro]

Resumen

Esta investigación inicia con la pregunta sobre qué desafíos enfrentan las mujeres, las personas transgénero y otros grupos en situaciones de vulnerabilidad social en relación con el registro de documentos de identificación civil y el acceso a políticas públicas en Brasil. El objetivo de la investigación fue analizar los impactos de la colonización de cuerpos y afectos en el acceso a documentos de identificación civil. La relevancia del estudio radica en el reconocimiento de que los registros civiles no solo registran eventos significativos, sino que también desempeñan un papel crucial en la construcción de la identidad y la continuidad social, además enfatiza la importancia de estos documentos para el acceso a la ciudadanía y la preservación de la memoria histórica. La metodología de investigación fue cualitativa, exploratoria y documental, con el análisis interpretativo como enfoque principal para explorar e interpretar los datos. El corpus analítico consistió en una variedad de fuentes informativas relacionadas con el registro civil, que abarca tanto instrumentos normativos como literatura publicada sobre el tema en diversos campos del conocimiento. Los resultados proporcionan un análisis de los desafíos y avances en el acceso al registro civil, fundamentado en los marcos teóricos de los estudios de género y los estudios decoloniales. Se concluye que este estudio contribuye a una comprensión más profunda de las dinámicas sociales que rodean el registro civil, y apunta a promover una ciudadanía más equitativa.

Palabras clave: registro civil en Brasil; estudios de género; documentación; descolonialidad.

1. Introduction

The Civil Registration of individuals belonging to a Nation-State plays a crucial role in preserving an extensive archive that documents the history of society, narrating both individual trajectories and reflecting on the territorial configuration, social organization, and collective memory of a people. To substantiate this argument, [Silva and Escobar \(2021\)](#) elucidate that Ci-

vil Registries function as a repository of information about the civil life of individuals comprising society, where this archival function is considered fundamental for understanding social and historical dynamics, providing a basis for research and analysis of human interactions over time.

Based on this, and recognizing that social realities have not been the same for individuals of different ethnic-racial backgrounds, classes, and genders, the question arises: what challenges do women, transgender individuals, and other groups in situations of social vulnerability face regarding the documentary registration of civil identification and access to public policies in Brazil? This question initiates the investigation, in which I seek to deepen the analysis of the challenges faced by women, transgender individuals, and other groups in situations of social vulnerability in Brazil, specifically concerning the documentary registration of civil identification, which is fundamental for accessing public policies. This central issue emerges from discussions held in the Information Analysis course, taught to students in the Library Science, Archival Science, and Museology programs at the Universidade Federal do Estado do Rio de Janeiro (UNIRIO). Therefore, special thanks are due to this class, which stimulated this investigation through the shared experiences exchanged during the course.

The fragmentation of public policies aimed at ensuring these rights, combined with the lack of an approach that considers the specificities of each group, contributes to the perpetuation of inequalities and social exclusion. This study, therefore, aims to investigate the impacts of the colonization of bodies and affections on access to civil identification documents in Brazil. The research is justified by the understanding that Civil Registries not only record significant events but also contribute to the construction of identity and social continuity, highlighting the importance of these documents for access to citizenship and the preservation of historical memory.

Methodologically, this study is characterized as qualitative, exploratory, and documentary, employing interpretative analysis as the primary approach to explore and interpret the results. The analytical corpus consists of a variety of informational sources related

to civil registration, derived from normative instruments and published literature on the subject in both the informational field and other areas of knowledge. This allows for immersion in the nuances and contexts surrounding civil documentation, enabling a critical analysis of the information and the social implications associated with it. Interpretative analysis will further facilitate the identification of patterns, themes, and underlying meanings in the data, enriching the understanding of the processes and challenges faced by marginalized groups in accessing these records.

Thus, upon concluding this introduction, the organization of the work follows this structure: Section 2 presents a reflection on the importance of documents in the formation of citizenship, establishing a dialogue between research developed in information science regarding civil registration and documentation theories. Section 3 discusses the challenges and advancements in access to civil registration through the theoretical lens of gender studies and decolonial studies. Finally, Section 4 presents the concluding considerations of this investigation.

2 The Relevance of Documents in the Formation of Citizenship: A Focus on Civil Documentation and Documentation Theories

Studies on documentation in the field of library and information science enable a critical examination and a deeper understanding of the concept of a document in different contexts, including the first form of documentary representation that individuals born in a specific territory possess: civil identification records, which will be the focus of our subsequent analysis.

Historically, from the 17th century onward, the document began to be predominantly understood as evidence, used to represent a fact, an object, or even the existence of a person. It was only in the late 19th century that the term began to incorporate a broader meaning, related to the “learning or communication of knowledge” (Blanquet, 2018, p. 221). This evolution reflects a transition from a utilitarian perspective of the document to an approach that recognizes its communicative and educational function.

Suzanne Briet (2016), one of the leading theorists in the field of documentation, significantly contributes to this debate by questioning the nature of documents. She asks whether natural phenomena, such as a star, a stone, or an antelope, could be considered documents. Her conclusion is that, in isolation, these elements do not qualify as such; however, their representations, such as photographs or scientific studies, can transform them into documents, as these records prefigure the organization of information for specific purposes. Briet (2016) defines a document as “any indication, concrete or symbolic, preserved or recorded, with the purpose of representing, reconstructing, or proving a physical or intellectual phenomenon” (p. 1), reinforcing the relationship between documents and other representations, such as bibliographic records.

Furthermore, by stating that “it is not enough to know how to read to understand; one must know how to find and use documents” (Briet, 2016, p. 44). She highlights the importance of developing competencies to interact with them. In this sense, understanding the nature of documents goes beyond mere handling; it involves understanding the contexts and narratives that underpin the representation of a particular artifact as a document.

To complement this argument, Michael Buckland (1997), in his article “What is a Document?”, revisits the ideas of Otlet and Briet (2016), addressing semiotic and anthropological aspects in understanding the document. Additionally, Buckland proposes three uses of the term information—as a process, as knowledge, and as a thing—and reintroduces the concept of a document, emphasizing its subjective nature (Buckland, 1991; Capurro & Hjørland, 2007). Buckland argues that a document is an object that supports information, serving to communicate something and being perceived as durable, allowing communication to be repeated across generations.

Frohmann (2009), influenced by Briet, advances discussions on documents and information, emphasizing that informativeness is shaped by documentary practices that include materiality, institutional contexts, modes of social discipline, and historical contingency. This understanding leads us to view documents also as normative instruments that substantiate the informa-

tion regime to which we are subjected. Thus, it echoes the notion raised by Rayward, recognizing that the materiality of the document is fundamental to understanding the variabilities and ambiguities of information (Buckland & Lund, 2013).

This reflection prompts us to reconsider civil identification records from a new perspective, as these documents are not merely bureaucratic instruments; they play a vital role in the constitution of citizenship and the promotion of social inclusion. Consequently, analyzing civil registration practices in light of the epistemology of documentation can also contribute to the construction of identities and belonging for a person or group.

Silva and Escobar (2021), in line with Lodolini (1989), highlight that the registration of natural persons in Brazil originated from the actions of the Catholic Church, which documented individuals' lives through baptisms, marriages, and death certificates. For a person to be recognized as a Brazilian citizen, it was imperative to follow the norms established by the Church, an imposition that underscores the centrality of religion in the construction of registered civil identity. This dynamic is configured as a strategy of coloniality of being, as discussed by Quijano (2010) and Segato (2021).

The coloniality of being refers to how colonization transcended mere territorial domination, extending to the production of identities and the definition of what it means to be human and a citizen. In this context, the Catholic Church, by recognizing only its faithful as worthy of citizenship, perpetuated a system that marginalized those who did not conform to its precepts, including, but not limited to, Indigenous populations, Afro-Brazilians, and other non-Christian communities.

The inability to register individuals of other religions results in the exclusion of many people from the official registration system. It was common for individuals to spend years, and in some cases their entire lives, without formal recognition as citizens. This issue remains relevant, as we still face this problem, which becomes evident in campaigns such as that of the National Justice Council (CNJ), which, in partnership with the Special Secretariat for Human Rights, mobilizes efforts to promote civil birth registration and basic documen-

tation. According to information available on the CNJ website (2024, online), "the focus of this project is to raise awareness in society about the importance and necessity of obtaining these documents" (s. p.).

From this contextualization, it is possible to understand that the absence of registration is often related to the socioeconomic condition of individuals, highlighting a class distinction in how people are registered and recognized as subjects of rights in society. This reality of exclusion disproportionately affects impoverished populations, particularly non-white populations, who face additional barriers to full citizenship, such as difficulties in opening bank accounts, accessing judicial services, obtaining healthcare, and accessing other civil rights.

Moreover, it is essential to consider how the intersections of class, race, and gender intensify these inequalities. Women, especially those from lower classes and belonging to marginalized racial groups, face additional challenges in accessing civil registration, which exacerbates their social vulnerability. This illustrates how the struggle for civil registration is also a struggle for equity and social justice.

The paradigmatic change regarding civil registration in Brazil began in 1890 with the enactment of Decree No. 119-A, which established the separation between Church and State (Brazil, 1890; Silva & Escobar, 2021). However, as explained by Lehmkuhl and Silva (2023), this milestone had already been anticipated in 1988, when the process of creating public civil registries in the country began. With the promulgation of Decree 9,886 on March 7, 1988, the registration of all children born, all individuals who marry, and all citizens who pass away became mandatory, regardless of their religion. This legal milestone represented a significant advancement in the pursuit of state secularism and in expanding access to citizenship for individuals of different religious identities. It is in this context that the Offices of Natural Persons Registration emerged, institutions responsible for documenting birth records, with the birth certificate being an essential document for establishing the legal existence of individuals born in Brazilian territory.

Currently, the birth certificate is essential for carrying out various activities, such as enrolling in educational institutions, obtaining the Individual Taxpayer Registry (CPF), obtaining the Voter ID, and accessing the vaccination card and the Unified Health System (SUS), among other rights related to public policies. Additionally, as argued by [Silva and Escobar \(2021\)](#), the act of assigning a name, as well as defining family ancestry and place of birth, inserts the individual into a specific social context, resulting in a reconnection with the roots that provide a sense of belonging. Thus, the civil registration and identification document represents a way of legitimizing and giving meaning to existences.

Since the promulgation of the 1988 Constitution, the services provided by the Civil Registry Offices have been carried out with a private character, through delegation by the Public Power ([Brazil, 1988](#)). This delegation is carried out through a public competition of exams and titles, as provided for in Law 8,935/1994, which regulates article 236 of the Federal Constitution and deals with notarial and registration services, commonly referred to as the Cartório Law ([Brazil, 1994](#)). The aforementioned legal structure legitimizes the performance of the cartórios (notary offices) and reflects the importance of civil registration in the consolidation of citizenship and, above all, in access to fundamental rights.

The Civil Registry Offices act as legal informants by notifying about deaths, births, and marriages, providing the State with the necessary inputs for the construction and implementation of public policies. Additionally, [Silva and Escobar \(2021\)](#) explain that these records are made available to those who request them, through certificates, without the need to justify the reason for the request, as provided for in article 17 of Law 6,015/1973 ([Brazil, 1973](#)), except in cases of confidential information, such as the recognition of affiliation, judicial rectifications, and adoption.

In the research conducted by [Barros et al. \(2023\)](#), advances in studies interconnecting civil registration and Information Science are evidenced, especially in establishing a close relationship between this theme and Knowledge Organization Systems (KOS). The authors highlight that in 2015, the Central de Informações de Registro Civil das Pessoas Naturais (CRC), an institu-

tion that facilitated the exchange of documents and the flow of information, was created, aiming to implement a national system for locating records and requesting certificates. This initiative contributed to the access to this information, even in geographically distant contexts.

Based on the arguments evoked in this section, we return to the theorists of documentation to continue the reflections carried out here. Suzanne Briet, in defining the document as an indication that represents physical or intellectual phenomena, reminds us that documentation is a form of knowledge organization that directly impacts social relations. Michael Buckland complements this view by addressing the subjective nature of the document, emphasizing that its interpretation varies according to the social context in which it is inserted. The work of [Frohmann \(2009\)](#), in turn, highlights how documentary practices are shaped by institutional and historical factors, revealing that the informativeness of documents is influenced by their materiality and modes of social discipline. Finally, Rayward, by emphasizing the importance of the materiality of the document, invites us to reflect on how these records are not only administrative tools, but also instruments that perpetuate or contest inequalities.

However, socioeconomic, religious, and gender barriers continue to perpetuate the exclusion of many, especially among marginalized populations. The intersections of these inequalities highlight that access to civil documentation is a matter of social justice, requiring an analysis that considers the voices historically pushed to the margins of citizenship. Thus, the next section examines the struggle for civil identification documentation, understanding it as a pursuit of legal recognition and as an affirmation of diversity and equity in a society that still faces significant challenges in its citizenship structure, particularly by revealing a conservative dynamic in the access to and rectification of civil registration.

3. Challenges and Advances in Access to Civil Registration from the Gender Studies Perspective

As discussed in the previous section, civil registration constitutes a fundamental right that not only gua-

rantees citizenship but also ensures access to a wide range of public services. However, for many individuals belonging to marginalized groups (Spivak, 2010), obtaining civil identification documents proves to be a process filled with challenges, often attributed to a complex intersection of social, economic, and cultural factors that perpetuate social abandonment and the exclusion of policies directed at the Brazilian people.

The analysis of obstacles related to civil identification registration must be contextualized through a critique of coloniality. The challenges faced by different populations have roots in the historical process of colonization that dispossessed Indigenous peoples of their lands and cultures, shaping social structures that continue to marginalize them. Barros et al. (2023) state that “the Catholic Church was for a long time considered the official religion of Brazil and, for this reason, was responsible for recording the identity of its faithful through baptism, marriage, and burial records” (p. 198). In this context, decolonial studies provide a critical lens to examine these dynamics, revealing that control over documentation and identity is not merely an administrative issue but constitutes a form of power exercise that perpetuates social hierarchies. The imposition of a registration system reflects a continuity of colonial practices, where the denial of formal recognition contributes to the dehumanization and social invisibility of marginalized populations. Therefore, the struggle for civil documentation should be understood as a movement aimed at deconstructing the bureaucratic practices that organize everyday life.

The normative model of Brazilian social organization is largely a legacy of the civil codes imposed by colonizers, such as the Philippine Ordinances, which can be interpreted as some of the first normative instruments for regulating public life in the country (Romeiro, 2019). During the colonial period, for example, Indigenous and Black peoples were subordinated to a condition of servitude through slavery, creating a long history of human rights violations whose consequences still permeate contemporary Brazilian reality.

During President Dilma Rousseff's government, an initiative was implemented to facilitate and encourage the civil registration of Indigenous peoples through the publication of a booklet titled “Birth Registration

for Indigenous Peoples of Brazil” (Secretaria de Direitos Humanos, 2014). This booklet was developed in partnership between the Secretariat for Human Rights of the Presidency of the Republic and the National Indian Foundation (FUNAI). The main objective of this publication was to promote registration among Indigenous peoples, as data regarding these populations were often underreported, complicating the formulation of appropriate public policies for these groups. It is important to highlight that the booklet establishes civil registration as a right of the people and a duty of the State, reflecting a change in the governmental approach to this issue. Another relevant innovation was the possibility of registering the name associated with the person's ethnicity, breaking with the colonial models of parenthood that recognized only the names of parents and grandparents as references of ancestry.

Additionally, the importance of Joint Resolution 03/2012 of the National Justice Council is highlighted, which guarantees the right to an Indigenous name, registered at the request of the legal representative, respecting the individual's free choice. Indigenous peoples thus have the same rights as non-Indigenous individuals regarding name changes throughout their lives.

Rita Segato (2021) analyzes the influence of coloniality on the regulation of life by investigating the experiences of Indigenous women in border regions, where interaction with military personnel intertwines with a patriarchal culture characterized by oppressive masculinity. According to the author, this context establishes an objectified view of these women's bodies, manifesting as a deceptive attraction to marriage, which often results in abandonment when these military men are transferred to other territories. Such dynamics strip these women of their rights, leaving them without any legal security. In addition to this injustice, the exploitation of domestic labor resembles slavery, being a recurring experience among Indigenous women living in border regions, exacerbated by their ethnic-racial belonging and the colonial perspective that perpetuates this dynamic of subordination, ignoring their rights to a dignified life and work.

Segato (2021) also reflects on the presence of Christian religious leaders in the villages, denouncing the oppression they exert over the sexuality and marital life of

Indigenous women. The imposition of a conservative Christian morality regulates sexuality and interferes in fundamental decisions, such as the choice of children's names.

When examining Indigenous communities in regions of agribusiness expansion, a significant detachment from the notion of territory is observed, resulting from the expropriation of the lands these populations have inhabited for generations. The regulation of these spaces often culminates in violence and subordination, presenting these communities as invaders in their own territories. This distorted narrative reflects the continuity of colonial practices that delegitimize Indigenous presence and disregard their territorial claims.

The presented panorama leads us to reflect on the various ways in which the basic rights of these populations have been systematically neglected by the Brazilian State. Such negligence manifests itself in multiple dimensions, affecting everything from the registration of Indigenous children to their marital relationships, access to land, and the conception of "inheritance." The notion of inheritance must be approached with caution, as indicated by the quotation marks, as it represents a perspective of non-Indigenous social organization. For Indigenous peoples, land and territory are considered sacred, objects of care, and philosophically constitute their very existence (Núñez, 2023).

Another relevant aspect to be addressed in this study is the governmental efforts to increase the number of registered individuals in Brazil, especially considering the significant portion of the population that remains without civil registration and, consequently, without access to citizenship rights. This issue is so pressing that, in 2021, it became the subject of an evaluation of candidates' knowledge across the country through the National High School Exam (ENEM), which selected "Invisibility and civil registration: guarantee of access to citizenship in Brazil" as the essay topic. It is important to note that ENEM has consolidated itself as one of the main instruments for assessing how the population perceives and engages with relevant social issues, given its wide reach throughout national territory.

Similarly, transgender individuals face additional challenges related to this invisibility, which manifest not

only in the lack of civil registration but also in social resistance and institutional discrimination. The difficulty in updating their identity records, which often do not reflect their gender experience, contributes to a marginalization that directly impacts their access to basic rights. This invisibility is often sustained by rigid gender norms and a culture that marginalizes their experiences, reinforcing the urgency of inclusive policies.

Within this context, civil registration, especially regarding the social name for transgender individuals, same-sex marriage, the right to inheritance, and the criminalization of homophobia and transphobia, constitutes a field of struggle for rights and recognition in Brazil. Decree 8,727 of 2016, which regulates the use of the social name and the recognition of the gender identity of transgender individuals in federal public administration, represents a significant milestone in this scenario. This legal provision establishes that public agencies must adopt the social name in official documents, reflecting a change in the State's approach to gender identities.

However, the effectiveness of this policy is hampered by a system that still perpetuates discrimination and invisibility of transgender individuals. Social and institutional resistance, exacerbated by rigid gender norms and the heteronormativity rooted in Brazilian culture, hinders the full realization of the rights of this population. Núñez (2023) argues that this dynamic is an expression of coloniality, which manifests itself in social and cultural structures, perpetuating a hierarchy that marginalizes non-conforming identities to the hegemonic standard. Thus, the struggle for the recognition of the social name transcends the legal sphere, also constituting a battle against the structures of oppression that sustain coloniality.

Regarding same-sex marriage, although there have been advances with judicial decisions and resolutions such as 175/2013 from the National Justice Council, this issue still faces significant challenges. Historically, the demand for this recognition dates back to the 1990s when legislative proposals began to emerge. The resistance to this demand, often supported by arguments of morality and religiosity, reveals a narrow and normative view of family that excludes non-heteronormative configurations.

The expansion of the concept of family to include same-sex couples represents a step forward towards social inclusion. Additionally, the right to adoption by same-sex couples, guaranteed by the Statute for Children and Adolescents and the Adoption Law, is a significant achievement, although social acceptance is still lagging behind. The refusal of conservative sectors to recognize the legitimacy of these families reflects social structures that privilege procreative parenthood and heteronormativity (Rich, 2010; Butler, 2024).

This analysis highlights the difficulties faced by LGB-TIAPN+ populations and points to the urgent need for continuous social mobilization and inclusive public policies that respect and celebrate diversity. Change cannot be solely legislative; it must also involve a cultural transformation that promotes the acceptance and appreciation of gender identities and diverse family configurations in Brazil. The struggle for the full realization of the rights of these populations is, therefore, a human rights issue that must be addressed holistically, recognizing the complexity of identities and the structures that perpetuate inequality.

Advancing the issues surrounding civil registration, it is noteworthy that women, in particular, face barriers related to gender issues, exacerbated by a patriarchal context. This dynamic of subordination has hindered women's access to official documents, perpetuating a power structure that centralizes authority in civil registration with male figures, such as fathers or husbands (Romeiro, 2019; Romeiro & Bezerra, 2020). This centralization restricts women's access to essential bureaucratic information, limiting their ability to claim fundamental rights, such as child custody and inheritance.

The patriarchal structure, therefore, is not limited to interpersonal relationships but is deeply embedded in the institutions that regulate civil life. Civil registration, as a tool for inclusion or exclusion, has the potential to reinforce or challenge existing gender hierarchies. To promote a more equitable environment that recognizes and respects the autonomy and rights of women, a critical reassessment of the norms governing parenthood and legal documentation is necessary.

The study by Mendes (2023), titled "Civil registration and women's autonomy: a critical analysis of the patriarchal imperative in times of freedom and recognition," traces a timeline that reveals how patriarchal norms have shaped laws and society, from the historical subordination of women to the struggles for equal rights in the 19th, 20th, and 21st centuries. Although significant progress has been made, patriarchal culture still permeates contemporary legislation, directly influencing civil registration.

Mendes denounces the gender inequality inherent in the Public Records Law 6,015/73, emphasizing that, despite the changes introduced by Law 13,112/2015, which aimed to allow women to register the birth of their children, violations of the right to equality enshrined in the 1988 Constitution persist. However, in cases of the progenitor's refusal to acknowledge paternity, even after this legislative reform, the legislation still imposes on the woman the obligation to prove her integrity and legitimacy as a mother. In contrast, men enjoy more favorable conditions and face fewer bureaucratic requirements to register their children.

Furthermore, Mendes (2023) criticizes the way Brazilian legislation, particularly the 2002 Civil Code and the Public Records Law (Brazil, 1973), perpetuated a discriminatory structure towards women, treating them as subordinate and limiting their right to register paternity. The study reveals that, despite some reforms, the presumption of motherhood is considered unquestionable, since the child was born to the woman, while paternity, when announced by the woman, is often surrounded by suspicion, reflecting a stigma that manifests in the persistent doubt about the truthfulness of the woman's declaration.

In this context, the absence of a presumption of dishonesty in the registration carried out by the man evidences a patriarchal notion that interprets the act of registering a child as a simple genetic recognition of descent or an expression of will, devoid of any suspicion about the man's discursive integrity in this process. This disparity in the presumption of honesty between genders perpetuates inequality, reinforcing a system that delegitimizes the woman's experience as a mother, implying that her word is, in some way, insufficient or questionable. Therefore, it is essential to reevaluate these normative structures to ensure that both motherhood and fatherhood are

recognized with the same dignity and presumption of truthfulness, promoting greater gender equity in civil registration.

Situations like those presented here may undergo significant changes if the proposal to reform the Civil Code, currently under consideration in the Senate, is approved. According to this proposal, if the man refuses to acknowledge paternity or to undergo a DNA test, the Civil Registry official shall include his name in the registration, providing him with a copy of the corresponding certificate. Additionally, the proposal establishes that the father may request the removal of his name from the registration if the absence of a genetic or socio-affective bond is proven. Such legislative changes may have profound implications for the dynamics of paternity recognition and the protection of the rights of the parties involved.

Moreover, the proposed revision of the Civil Code also contemplates modifications in areas such as same-sex union, divorce petitions, and inheritance. These changes suggest an attempt to update and adapt the Brazilian legal framework to contemporary demands, reflecting a more inclusive understanding of family relationships and civil rights.

4. Conclusions

The analysis of the development of civil registration documents in Brazil reveals the complexity of the interactions between citizenship, religion, and social inequality, highlighting the anthropological, cultural, and social aspects that permeate the regulation of life. From the origin of civil identification records in the Catholic Church to the transition to a secular system with the promulgation of Decree 119-A in 1890, an evolution has been observed that expanded access to citizenship and exposed the persistent disparities among different social groups. Documents such as birth certificates, marriage records, adoption papers, guardianship or custody documents, death certificates, and the production of wills and inheritances legitimize an individual's legal existence, emphasizing the importance of these records in constructing identity and guaranteeing rights.

Recognizing that social realities vary significantly for people of different ethnic-racial backgrounds, classes, and genders, the research investigated the challenges faced by women, transgender individuals, and other groups in situations of social vulnerability regarding civil identification documentation and access to public policies in Brazil. It is considered that the objective of the work has been achieved, as it discussed the impacts of the colonization of bodies and affections on access to civil identification documents in the country. A reflection was made on the importance of documents in the formation of citizenship, establishing a dialogue between research developed in information science about civil registration and documentation theories. Challenges and advances in access to civil registration were also presented through the theoretical lens of gender studies and decolonial studies.

Finally, it is believed that the restructuring of documentation systems must take into account the experiences of historically marginalized populations. By addressing the theme intersectionally, this study highlights the urgency of policies that promote equitable access to information and documentation, allowing all individuals to fully claim their rights. Thus, the research contributes to the understanding of social dynamics surrounding civil registration, pointing to pathways for promoting a fairer citizenship. There is hope that the Civil Code will be revised, a measure that could provide greater justice to marginalized populations and consequently allow the Code to more comprehensively represent the diversity of the Brazilian people.

Moreover, it is essential to emphasize that significant transformations are within the reach of the population through the exercise of voting, as the choice of political representatives can impact the proposition of more inclusive legislation. However, it is important to stress that cultural challenges persist; the mere existence of legislation or the implementation of awareness campaigns on certain agendas does not, by itself, guarantee the eradication of inequality. Therefore, it is imperative to promote the education of the population regarding their civil rights, while also investing in an information education that is critical of coloniality, seeking a decolonial approach. This educational approach will not only enhance the critical awareness of citizens but also foster

active and informed citizenship, which is essential for the promotion of social justice.

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