Gay Male Nomenclatures:

Bounding the Information Ecology of Desire and

Performance in Technologies and Applications

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408

Knowl. Org. 50(2023)No.6
D. Martínez-Ávila, F. Assis Pinho, F. Nascimento, R. P. Smiraglia. Gay Male Nomenclatures

Abstract: Information technology has brought many advantages for communications and new possibilities for knowledge organization, but also many ethical challenges and risks for groups at the social margins such as the LGBTIQ+ communities. Self-identifying nomenclature from social media websites such as Grindr, XVideos, TikTok, and Scruf were gathered; keywords and phrases were extracted and arrayed by frequency distribution and compared across sites. There are obvious site-specific emphases: in XVideos the terms are more sexual, in Scruf they are more identity oriented. The aggregated data show different practices of representation of gay males reflecting their sexual and affective interests, likes, and desires. These findings reflect the act of defining and organizing the knowledge about the identity of the group based on what is desirable both in themselves and in others pertaining to the same. The resulting terms can be grouped into three classes: sexual desires/orientation desire, physical characteristics, and sexual roles or performances. In addition to gender self-denomination terms, there are terms that can represent a person's sexuality, including the description of the romantic or sexual attraction they feel. The snapshots of representation in different social applications studied here show a classification used and shared by the gay male community at present.

1.0 Introduction

Information technology has brought many advantages for communications and new possibilities for knowledge organization, but also many ethical challenges and risks for groups at the social margins such as the LGBTIQ+ communities. While subdued and oppressed subjects could have seen in social platforms and applications the possibility to express themselves and interact under an apparently safe layer of anonymity, the truth is that the dynamics of the Infosphere (Floridi 2009) have led these interactions to new dangers, exposures, performative practices, and strategies of survival for those users whose knowledge is being self-represented and self-organized.

This is a preliminary report of work by a Domain Analysis Clinic (DAC)1 formed by the Institute for Knowledge Organization and Structure, Inc. in 2021 to examine gay nomenclatures. The charge to the group (Martínez-Ávila and Smiraglia 2020) was: "In a new scenario of social relationships anchored in the new economy of desire and performance (Pelúcio 2017), sexual-affective interactions use technologies and applications to mediate relationships and represent identities. These technologies and applications also offer new characteristics and opportunities for a social organization of knowledge that determines the possibilities of locating and retrieving information."

The gay community, however, does not always perceive the technologies and the interactions of the rest of the users of the system as a safe space, and thus codes, metaphors, euphemisms, orthophemisms, and other figures of speech are employed to represent themselves. In the resulting nomenclature, we see the reflection of a very specific information ecology. Participants create a special language for internal communication, largely as a result of self-preservation instinct. Some tenets of the nomenclature also reflect the emotional toll of ostracism and a sense of being unsafe in the larger surrounding society. While we might consider the resulting self-classifying nomenclature unsatisfying for tax-

onomy or information retrieval, it is a crucial social tool for the survival and strengthening of the community.

Preliminary studies (Nascimento et al. 2020a; 2020b; Nascimento 2021) have suggested that self-naming and self-classification in the domain of male gayness and alternative sexualities emerge as a form of resistance against the hegemonic norm that was historically constructed upon prejudices, stereotypes, and power relations.

We consider sexuality as a socially engendered category that is subsumed to a historically constructed dominant system of control that permeates all spheres of society. While heterosexuality is considered the norm, social conventions such as language and categorization inevitably also use this system of normality as a reference when naming and organizing their own identities in formal domains (we should not forget that 'to subvert' in academic contexts often implies the transformation of a given previous state or category in which the Other rarely has participated in the process of definition that has been taken from a privileged position, while the mere rules of academia and science are also part of a normative system that transcends the possibilities of subverting the position in which those privileged subjects establish the order of the system of categories).

In this sense, we believe that in spaces in which those who are subordinated are not trying to fit into that system of norms, but rather are playing performative roles of advancement without trying to subvert the norm itself (that is, to co-exist with it in parallel in alternative spaces of interest, such as when in the social interactions of online applications of affection and desire the selected profile allows filtering and focusing on a certain sexual characteristic), the lead is being taken by those subjects who, in the task of self-representation, are at the same time reflecting themselves (going beyond the mere act of defining their individual identity) as well as what they want based on the representations of others that belong to the same group (defining a collective identity through the creation of new terminology and categories of desire in the process).

Knowl. Org. 50(2023)No.6
D. Martínez-Ávila, F. Assis Pinho, F. Arrais Nascimento, R. P. Smiraglia. Gay Male Nomenclatures

409

In this sense, the language shared (sanctioned and accepted) by the group goes beyond the "power to name" (Olson 2002) that indexers and classificationists exert over others and reaches a power to empower knowledge organization through self-naming and the use of new terms that can serve as a code of communication, identification, and protection (thus involving ethical issues too) between community members that do not belong to the dominant norm (Campbell et al. 2017).

The research question of the present study is: how representative of the ethical concerns and conscious representations of gay males in the academic discourse is the self-representing knowledge organization of this group in the domain of social interaction applications? Our aim is to present in an academic manner some snapshots of the fluid constructions of self-representation of gay males and alternative practices of sexuality in different uses of information technology and to discuss the ethical implications of those representations. As a complement to Smiraglia et al. (2023), the objective of this paper is to create an outline of the classification for the domain at a specific moment in time that can be used to study the changes and characteristics of the vocabulary.

2.0 Methodology

Our research can be characterized as documentary, in some ways analogous to cartography, supported by bibliographical research. Cartographic representations, i.e., mappings of terms, are revealed as affections are manifested, creating a territory (domain) and, consequently, a mappable psychosocial landscape (Rolnik 1989; Guattari and Rolnik 1996). In this vein, self-identification nomenclature was retrieved from selected social media sites. We also characterize this study as domain analysis in the vein of Keilty and Smiraglia (2016), which, as Hjørland (2017, 455) put it, "is a study of male homosexual communication on an Internet contact site, which provides an argument for considering this a domain. It is clearly an example of a domain that is an alternative to an academic discipline." In addition, this research is the result of a Domain Analysis Clinic (Smiraglia 2022).

To begin, we decided to investigate Grindr, Pornhub, ThisVid, XVideos, TikTok, and Scruf due to the relevance that these sites and apps for sexual-affective interaction have in the context of social interactions. After a first contact with the territory to analyze the domain, ThisVid and Pornhub were removed from the study due to lack of relevant data.

2.1 Characterization of the sites

Grindr is a dating and personal app for gay, bisexual, and transgender men. The application uses geolocation to help users find other men nearby who have similar interests.

Grindr users create profiles with information about themselves such as age, height, weight, body type and basic interests. Users can also upload photos and videos to help introduce themselves to other users. Grindr was launched in 2009 and has become one of the most popular dating apps for gay men. It is used all over the world and is known for its simple and user-friendly interface as well as its active user community. Grindr also offers paid features such as premium memberships, which provide users with additional features such as the ability to see who has visited their profiles and advanced search access filters to make searches for affective-sexual partners more efficient. The common thread is that on Grindr users create their own names, similar to a folksonomy.

Scruff is a dating and personal app aimed at gay, bisexual, and transgender men, similar to Grindr. The app uses geolocation to help users find other men nearby who share similar interests. Similar to Grindr, Scruff users create profiles with basic information about themselves, such as age, height, weight, body type, and interests. Users can also upload photos and videos to help introduce themselves to other users. Scruff was released in 2010 and has become a popular alternative to Grindr. It is used all over the world and is known for its user-friendly interface and its additional features.

TikTok is a short video social network where users create, share, and watch videos up to 60 seconds long. The platform was launched in 2016 in China and, in 2018, it expanded worldwide. Users can create fun videos, dance, sing, lip sync, create tutorials, and other types of content. TikTok offers a variety of tools to help users create creative and interesting videos. Users can follow other users, like and comment on videos, and share them on other social networks. TikTok has become one of the most popular social media platforms in the world and users can self-nominate and present their interests.

XVideos is a site with adult content that is not suitable for minors or people who do not wish to view this type of content. XVideos is a website that hosts amateur and professional pornographic videos that users can watch for free. The site is accessed by millions of users around the world and is known for its vast collection of videos, many of which are uploaded by users themselves. The site contains material that is explicit and that might be potentially offensive to some users, so it is important that people use the site with care. Users can title the videos and use keywords so that they can be retrieved. These keywords reveal self-denomination and common interests.

2.2 Justification for choosing these platforms

Although these platforms have different objectives and audiences, what brings them together in this research is the

410

Knowl. Org. 50(2023)No.6
D. Martínez-Ávila, F. Assis Pinho, F. Nascimento, R. P. Smiraglia. Gay Male Nomenclatures

fact that they all allow users to use self-descriptions of their interests to share content or find people with common interests. In addition, because we have four sources of data from three diverse social media types (dating, social media, and pornography) we have essentially a form of data triangulation.

We determined to gather from each site sets of categories or labels used for identifyingcontent uploaded by members. We wanted to make a distinction between "hookup" vocabulary and fetish vocabulary. Each team member "joined" one site under an assumed identity; we purposely did not interact with anyone present. During data-gathering we used a technique called "pearl-searching" (https://onlinelibrary.wiley.com/doi/10.1002/9781118463093.ch11), in other words, starting with terms in the profiles and clicking on them to see what data other linked profiles might reveal. Team members worked independently, and the data environments of the sites differed considerably, but in general, we limited our search to a single log-in on a specified date, working from profiles of members who were online at that moment. After creating a screen capture of the identifying data on a specific profile, we clicked through to linked profiles of members online capturing data as we went. The data-gathering session ended when all profiles available at that specific time had been captured.

Data were gathered from the sites in mid-June 2022 using screen captures, which later were converted from jpg to pdf, and then OCRd for data-mining.

3.0 Results

As a form of preliminary analysis, all the data were entered into the Provalis ProSuite software. The WordStat module was used to sort keywords and phrases by frequency distribution, and these can be compared, to some extent, across the sites. Phrases were easily captured from XVideos and Scruf. We can see obvious site-specific emphases. In XVideos, the terms are more sexual; in Scruf, they are more identity-oriented (see Table 1).

Similarly, we were able to compare the most frequently occurring terms across the sites (see Table 2).

Here we array the most frequently occurring terms across all the data in one sort (frequencies are not shown) (see Table 3).

XVideos	Scruf
Gay Man	Gender Identity
Master Seeking	Transgender Person
	Transgender Woman
	Transmasculine
Transvestite Gay Man	Transgender Man
	Transgender Person
	Transgender
Gay Man Relationship	Person Transgender Woman
	Transmasculine
	Transsexual
Transsexual Man	Man Transgender Person
	Transgender Woman
Transsexual Woman	Female Gender
	Identity Q Search
Transsexual Couple	Trans Man
Big Cock	Trans Experience
English Roleplay	Single Hispanic
Transvestite Man	Person Trans
Cum In Mouth	Man Trans
Latino Body	Male Trans
Slim Height	
Lesbian Couple	
Big Ass	
Lesbian Woman	

Table 1: Frequently Occurring Phrases

Knowl. Org. 50(2023)No.6
D. Martínez-Ávila, F. Assis Pinho, F. Arrais Nascimento, R. P. Smiraglia. Gay Male Nomenclatures

411

Grindr	Scruff	Xvideos	TikTok
Top	Trans	Gay	Gay
Discreet	Gender	Amateurs	Bear
Bottom	Man	Man	
Now	Transgender	Brazil	
Daddy	Female	Latin	
Fetish	Male		
Oral	Woman		
Transsexual	Transsexual		
Versatile	Muscle		
Bareback	Person		
Quickie	Cis		
Twinks	Cisgender		
Bissexual	Daddy		
Friends	Pretty		
Host	Single		
Secrecy	Tattoos		
Submissive			
Casual			

Table 2: Frequently Occurring Terms

We also can compare the most frequently occurring terms and phrases with those in the lower tier. Table 4 shows this comparison for each of the sites (TikTok had too few terms for this comparison) even due to the very nature of the app that proposes superficial entertainment and quick interaction between the content producer and its consumers.

The second-tier terms provide context. We can see that the most frequently occurring key gender identity terms are moderated by behavioral terms (e.g., casual, versatile), subjects' physical traits and/or characteristics (e.g., hairy, walker, submissive, etc.) and specific contexts, such as place names. It is this second level of terms that begins to suggest the extent of the domain of nomenclatures (their outer limits), even as the most frequently occurring terms represent the edges of the domain's intent (the core vocabulary of self-identification).

Based on the epistemic characteristics of the terms, they can be grouped into three classes, namely: a) sexual desires/orientation desire (including types, gentile and local), b) physical characteristics, etc., and c) sexual roles or performances. (See Table 5).

According to Butler (2003), there are three contingent dimensions in significant corporeity: anatomical sex, gender identity, and gender performance. Here, it is important to stress, as Green and Polito (2006) did, that when Fry (1982) studied the variables sexual orientation, sexual practice, and behavioral aspects (established gender codes) he found that their separation is culturally constructed, show-ing that, depending on the behavior (Gender Role), stereotyping, and gender performance of the subject, a man can be gay but not have his image (masculinity) linked to gayness, and when linked, it is done not to cause embarrassment, as it does not violate social norms of behavior and he is able to transit discreetly in all environments without sullying its masculinity or what it performs as a gender role. We could observe some influence on the reasons, characteristics, and consequences of this kind of knowledge organization using the example of the self-representation of gay males in social applications of interaction. For example: technologies and applications to mediate relationships and represent identities; social organization of knowledge; codes, metaphors, orthophemisms, and other figures of speech; self-classificationist practice; self-naming and self-classification; and, resistance against the hegemonic norm.

Some of the terms that are considered orthophemic and frequent in the LGBTIQ+ community can be found on the *Homosaurus Vocabulary Site* (2022). However, many still do not appear in this reference for the community, especially the dysphemic terms. When digging in the virtual world, a spectrum is created, a figure, a performance that is anchored in desire. Thus, according to Tatiana de la Tierra (2008, 95) "To name, to categorize and classify, to label and brand, to make a linguistic determination, to signal, to define, to say, "this is the word, these are the words that will represent you" – this is a powerful thing" because the one who names manifests an action of power on what is named,

412

Knowl. Org. 50(2023)No.6
D. Martínez-Ávila, F. Assis Pinho, F. Nascimento, R. P. Smiraglia. Gay Male Nomenclatures

Gay Man
Bareback
Bear
Big Ass
Big Cock
Bisexual
Bottom
Cis
Cisgender
Daddy
Daddy
Discreet
Female Gender Identity Q Search
Fetish
Friends
Gay
Gay Man Relationship
Gender
Gender Identity
Latino Body
Lesbian Couple
Lesbian Woman
Male Trans
Man Trans
Man Transgender Person Transgender Woman
Person Transgender Woman Transmasculine Transsexual
Quickie
Secrecy
Single Hispanic
Slim Height
Submissive
Tattoos
Top
Trans Experience
Trans Man
Transgender
Transgender Person Transgender Woman Transmasculine
Transsexual
Transsexual Couple
Transsexual Man
Transsexual Woman
Transvestite Gay Man
Transvestite Man
Twinks
Versatile
Woman

Table 3: Frequently Occurring Terms Across Sites

which consequently sheds light on the place occupied by every subject in the social hierarchy, that is, a society governed by a markedly binary and oppositional social division (Male x Female) in which, as Butler (1990) echoed, while invoking Monique Wittig, the woman only exists as a term that stabilizes and consolidates the binary relationship and opposition to the man, and that relationship is heterosexuality. The act of naming is a statement of who has power and who is submitted to it. Therefore, naming becomes a political and ideological act (Olson 2002; Butler 1990).

In this sense, the act of naming is configured as one of the central issues when dealing with the relationship between language and reality, since, without it, existence is compromised and doomed to oblivion. The name is the foundation for identity to emerge, it is what differentiates things and beings in the world. Bodies, as identities, are constructed from discourses, which are articulated around names (Nascimento et al. 2018). According to Silva (2000), identity and difference share an important characteristic: they both are the result of acts of linguistic creation. Therefore, a discursively constructed body cannot be detached from the linguistic acts that name and constitute it. Identity and difference happen simultaneously, being a product of the same process, because when identifying (naming) something, the identification process begins. Such a process is anchored in denial, as saying that someone is something or identifying oneself with a name means denying and hiding several other aspects that do not appear immediately. This denial and what is hidden in the name is not explicit in the name itself, but what appears explicitly in the name is the predicate or the complement that accompanies it (Moreira 2010).

In this vein, Silva (2000) argues that identity, such as difference, is a social relationship. This means that its discursive-linguistic definition is subject to forces that conform to the power relation. Simone de Beauvoir (1949) by problematizing the position of women in society, rooted the genesis of the movement in which several authors question the cultural construction of women as Other (Thornham 2001), that is, from what is not a man (Jacobs 2017). Butler (1990), along the lines of Austin (1975), is clear when stating that the performative one is the discursive practice that enacts or produces what it names, that is, the performativity of gender concerns the active character of the relationship between the subject and society, insofar the latter is organized within norms and laws that work through discourse (Tiburi 2013).

With this understanding, we stress that there are hegemonic discourses that regulate, standardize, establish norms, and produce "truths" and thus prevail and are perpetuated. Thus, discourses are legitimized as practices and gender representations are naturalized as sexual identities (Jacobs 2017). Chauncey (1994) showed in his historical

Grindr Top		Grindr 2d Tier		Scruff Top		Scruff 2d Tier		Xvideos Top		Xvideos 2d Tier	
Top	28	Casual	9	Trans	15	Bear	2	Gay	1010	Creampie	9
Discreet	27	Dominant	9	Man	11	Blacklivesmatter	2	Amateurs	472	Instagram	9
Bottom	26	Outdoor	9	Transgender	10	Cooking	2	Worldwide	328	Germany	9
Now	15	No Drugs	8	Female	9	Experience	2	Usa	311	Kingdom	9
Daddy	14	Spanking	8	Male	9	Guy	2	Man	292	Costa Rica	9
Fetish	14	Versatile Bottom	8	Gender Identity	7	Hairy	2	Trafficfactory	267	Netherlands	9
Oral	13	Big Dick	7	Transsexual	7	Hiking	2	Porn	225	Nigeria	9
Transsexual	13	Boys	7	Muscle	6	Hispanic	2	Privacy	225	Portugal	9
Versatile	13	Closet	7	Cisgender	5	Itap	2	World	225	Russia	9
Bareback	12	Cruising	7	Daddy	3	Latino	2	Profile	200	Spain	9
Quickie	12	Muscle	7	Pretty	3	Masculine	2	Brazil	185	Gmail	8
Twinks	12	Bear	6	Single	3	Old	2	Latin	166	Catholic	8
Bissexual	11	Car	6	Tattoos	3	Popular	2			Fucking	8
Friends	10	Dirty	6			Pronouns	2			Slut	8
Host	10	Femininity	6			Questioning	2			Deepthroat	7
Secrecy	10	Friends With Benefits	6			Submissive	2			Gaping	7
Submissive	10	Kink	6			Transmasculine	2			Group	7
		Kisses	6							Solo	7
		Ass	5								7
		Condom	5								7
		Couple	5								7
		Edging	5								7
		Leather	5								
		Piss	5								
		Poppers	5								
		Raw	5								
		Relationship	5								
		Uncut	5								

Table 4: Upper and Second Tier Contexts Across All Sites

Sexual Desires / Orientation Desire	Physical Characteristics	Sexual Roles Or Performances
Barbie Black Man Creampie Cum Fetish (In General) Furries Military Older Man Outdoor Pantyhose Quickie Twinks Secrecy	Bear Beard Fat Muscle Nipples Uncut	Anal Play Bareback Bottom Crossdresser Cumdump Femboys Frottage Oral Submissive Top

Table 5: Three classes represent the terms from the applications

414

Knowl. Org. 50(2023)No.6
D. Martínez-Ávila, F. Assis Pinho, F. Nascimento, R. P. Smiraglia. Gay Male Nomenclatures

Sexual Desires / Orientation Desire	Physical Characteristics	Sexual Roles Or Performances
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analysis that before the dichotomy heterosexual-homosexual was eventually imposed during the first half of the 20th century, the sexual identity of gay individuals was shaped in a performative way not by the sex of the partners but by their gender choices. This fluid, complex, and historical process was also affected by the threats and political factors of its time. In this context, who speaks (the subject) and where they speak are central issues, which protect the interests behind what is said. Moreira (2010) points out that in the act of naming, the social positions of the person who names and the person who is named must be obeyed, and these positions reveal who has the power and authority to name and who, or what is subordinated to that power.

Tiburi (2013) recalls that when people began to talk about gender in the 1960s, the term was used to refer to the social and cultural "role" that was available to sex as if to explain it. Such a superficial, hypo-sufficient, and even implausible understanding of the concept has been questioned and deconstructed by authors such Beauvoir (1949), Kristeva (1969), Rubin (1984), Irigaray (1985), Cixous (2000), and Butler (1990), who undertook an understanding beyond the social and cultural role, pointing out that the systems in which society is immersed and by which its understandings about sex and gender are based are superficial and not very dialectical.

It is not within the scope of this study to understand that gender and sexuality are modalities of the same social process. Such an understanding leads to error. However, both gender and sexuality can be understood as categories of production of difference (França 2019). We also understood that gender and sex present distinct social constructions that are related, having their understanding often allocated as synonyms, which does not conform to an understanding of verisimilitude.

Therefore, the sex/gender system is a writing system (Preciado 2014). From the perspective of Teresa de Lauretis (1987), the sex-gender system is, in short, both a sociocultural construction and a semiotic apparatus, a system of representation that attributes meaning (identity, value, prestige, kinship position, status within the hierarchy, etc.) to individuals within the society. According to Deleuze and Parnet (1977), "we are made of lines", and such an allegory makes the reader visualize the socially composed fabric in the construction, representation, and identification of subjects. When turning to identities, Woodward (2005) emphasizes that identities acquire meaning through the language and the symbolic systems by which they are represented. Thus, in view of what has been presented, it is necessary to rethink the human cognitive and semantic processes (i.e., language) that make humans essentially social beings.

4.0 Discussion

The aggregated data show different representation practices of gay men reflecting their sexual and affective interests, tastes, and desires. These findings reflect the act of defining and organizing knowledge about group identity based on what is desirable both for oneself and for others belonging to the same group (a normative practice in its own way). Since the control device of social life is constituted and internalized by the subject, it establishes a power that is exercised over oneself within the power that is exercised over others (Deleuze 1986), what we understand as a "double key" since whatever imprisons with the device is also imprisoned by it, having its existence limited and conditioned (Nascimento 2021, 110).

Nevertheless, the resulting terms can be grouped into three classes: sexual desires/orientation desire (including

Knowl. Org. 50(2023)No.6

D. Martínez-Ávila, F. Assis Pinho, F. Arrais Nascimento, R. P. Smiraglia. Gay Male Nomenclatures

415

types, gentiles, and local), physical characteristics, and sexual roles or performances. In addition to terms related to gender self-denomination, there are also terms that can represent a person's sexuality, including the description of the romantic or sexual attraction they feel, in addition to the practices and predilections of the subjects. Although each person is unique and can be identified differently, the fact that they are presenting these categories in a social space that prevails means that they are being validated by the group through the members who self-identify with them (either because they are repeated in their descriptions or match the terms they want/desire). In this regard, it should be remembered that, according to Medeiros (2008), initial studies on identity addressed precisely the crisis faced by minority groups, such as blacks, Jews, and religious minorities, until they were generalized to think about the whole of modern society.

Identity is thought through a back-and-forth metaphorical conversation between psychosociological and cultural foundations, seeking to understand "who am I?", but always bearing in mind that I constitute myself as such because I relate socially, that is, the other is fundamental in my identity formation. As a warning, cases of infiltrated fanaticism and people using these services and apps to identify people to harm them in real life (resulting in murders and other hate crimes) warn community members to create their own speech, remembering they are not 100% safe (as a reflection of society, on the other hand), but letting this self-protective mechanism affect the terminology and categories they use. Although this is undoubtedly an ethical challenge of the infosphere with consequences for the organization of knowledge presented here, we believe that it in no way invalidates the veracity of the representation studied here.

We also note that the data triangulation was effective to the extent that the diverse sites yielded an essential core nomenclature. In other words, the community of self-expression is consistent within operational bounds across the sites.

5.0 Conclusion

The snapshots of representation in different social applications studied here—indeed, the cartography—show a classification used and shared by the gay male community at present. However, classifications and language in times of clandestinity, resistance, and self-preservation are not static, and queer topics are always fluid and ever-shifting (Browne and Nash 2010). In this sense, the language and values represented in this system are already evolving and will be adopting new forms as a means of protection and self-preservation in a society that marginalizes the people who create them. This is an ethical issue, and the understanding and acceptance of this representation can help to prevent the stigma of people who do not fit traditional gender and sexuality norms, which can affect their mental health and well-

being and cause hate crimes too. In short, the study and acceptance of this kind of knowledge organization is an ethical statement in itself and can promote healthier relationships and interactions in the infosphere, in addition to a much ethically acceptable production and organization of knowledge in information units.

Note

1. The Domain Analysis Clinic is the unique empirical method of the Institute for Knowledge Organization and Structure, Inc. (https://knoworg,org). Essential elements are a team of domain experts, compilation and meta-analysis of an exhaustive corpus bibliography, and generation of core taxonomies, ontologies, etc. for the design of knowledge organization systems. The methodology is described in Smiraglia 2022; examples of clinic research are Smiraglia and Szostak 2020; Smiraglia, Milonas, Zherebchevsky and Pajarillo 2021.

Acknowledgment

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416

Knowl. Org. 50(2023)No.6
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417

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