

Gender and sexuality in knowledge organization systems: proposal for a conceptual map

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This article addresses the terms and concepts in knowledge organization systems related to individuals and social groups with sexual and gender identities that do not conform to cis-heteronormativity. Preliminary insights suggest that these concepts are not represented adequately in knowledge organization systems. Although advancements in gender and sexuality studies have occurred, these systems have not developed accordingly and as a result, hinder the recognition of the diverse range of sexual and gender identities thereby risking the perpetuation of prejudiced and discriminatory discourses about the respective individuals and groups. This exploratory qualitative study investigates terms and concepts reflecting terminological, social, and rights advancements relating to sexual and gender-diverse individuals. A bibliographic search was conducted in books, scientific articles, guides, and manuals addressing these advancements to support the construction of a conceptual map representation of the concepts. The study systematically structured representations hierarchically, beginning with overarching concepts and gradually delving into more specific ones. This approach was guided by a comprehensive understanding of the domain under analysis, ensuring clarity and accessibility for the reader. The organization of knowledge needs to incorporate gender and sexuality in the construction of knowledge organization systems so that diversity is adequately represented in these systems.

Keywords: gender, sexuality, knowledge organization systems, discourse

Introduction

The themes of gender and sexuality, especially those referring to lesbian, gay, bisexual, transvestite, transsexual, transgender, queer, intersex, asexual, pansexual and other sexual and gender identities (LGBTQIAP+)¹ are increasingly present in the field of Library and Information Science (LIS). However, studies are still incipient, and the LGBTQIAP+ theme is not yet properly represented in knowledge organization systems (KOS).

Different researchers have shown that minority groups are under-represented in KOS and that these instruments favour the dissemination of discriminatory discourse (Silva & Lara, 2004; Pinho, 2006, 2010; Pinho & Guimarães, 2011; Trivelato & Moura, 2017; Lima & Santos, 2018; Moura, 2018, 2020; Chagas, 2022; Trivelato, 2022; Chagas & Paula, 2023; Chagas & Paula, in press).

When it comes to LGBTQIAP+ terminology, there are terms considered inappropriate that reinforce prejudice and discrimination and terms considered representative that reflect sexual and gender diversity. LGBTQIAP+ social actors

have long problematized the role of discourse in the production and maintenance of LGBTQIphobia², given that the discourse of cis heteronormativity³ implies prejudice, discrimination and invisibility against sexual and gender identities.

Considering the aforementioned, this article presents a reflection on the representation of LGBTQIAP+ social actors in the context of Knowledge Organization (KO). To do

¹The acronym LGBTQIAP+ and other characteristic acronyms are politically constructed words in the context of the emergence and development of the Brazilian Homosexual Movement (MHB). There are a multitude of acronyms to characterize the subjects of sexual and gender diversity. However, in the context of this work, we will highlight the acronym LGBTQIAP+ because we consider that the word is widely used and contemplates the multiplicity of subjects.

²LGBTphobia is an umbrella term for all forms of violence against LGBTQIAP+ people. The Observatory of LGBTI+ Deaths and Violence in Brazil (2023, p. 9) defines structural LGBTIphobia "as discrimination, aversion or hatred, of individual or collective content, based on the inferiority of LGBTI+ people in relation to hetero-cis-normativity".

³A set of sociocultural norms and beliefs that start from the assumption that human beings must fit into the binary conception of gender (male or female) and the sexual pattern of heterosexuality. In this sense, "cisgenderism is the norm and heterosexual behavior patterns are dominant and all those who go against this pattern are stigmatized and punished" (Sá & Szylit, 2021, p. 52).

so, conceptions about discourse, power relations, and gender and sexuality as a knowledge domain are articulated to contemplate the representation of social actors from a critical, sociocultural, and emancipatory perspective.

The research is characterized as an exploratory study with a qualitative approach, seeking out theoretical references that provide familiarity with the subject of the investigation and analyzing and attributing meanings in the literature consulted. Bibliographic research was carried out in books, scientific articles, manuals and other resources that address the terminological, social and rights advances of LGBTQIAP+ people intending to identify and systematize terminology from different information sources, as discussed in section 3.1. Subsequently, from the resources selected, it was possible to identify a set of terms and concepts considered representative of sexual and gender diversity.

Knowledge Organization Systems

In the field of Library and Information Science (LIS), Knowledge Organization (KO) is an area that studies the laws, principles, processes, and instruments related to the organization, representation, and retrieval of recorded knowledge, thematically representing and retrieving information contained in documents (Barité, 2015; Hjørland, 2016). According to Barité (2015, p. 120):

The object of study of Knowledge Organization is socialized or recorded knowledge, and regarding Library Science, Documentation, and Information Science, it encompasses: a) theoretical-practical development for the construction, management, use, and evaluation of knowledge organization systems (classifications, taxonomies, nomenclatures, thesauri, lists, ontologies, and other vocabularies); b) the theory and practice of classification and indexing processes; c) the thematic analysis of information in general, considering semantic, formal cognitive, and computational aspects.

The word "representation" is a polysemous term, a term with multiple meanings, as observed by Mey and Silveira (2010, p. 126). However, "the intentional sense of cataloging refers to representation as 'something in place of'". Therefore, in the context of KO, the representation of knowledge is understood in the sense of "substitution", meaning that linguistic expressions or encoded symbols are used to substitute (represent) ideas.

Information representation generally occurs through the following processes: cataloging, classification, and indexing. These processes are divided between descriptive representation (a physical description that materially identifies documents) and thematic representation (a content descrip-

tion that identifies the thematic characteristics of documents) (Kobashi, 1996; Medeiros & Café, 2008; Lima, 2020).

Regarding thematic representation, Barité (2013) states that it is a branch of KO that comprises processes of notational or conceptual symbolization of human knowledge. In other words, it refers to the symbolic translation of recorded knowledge. In this sense, the thematic representation of these records refers to the content description of documents, which is performed with the aid of Document Languages (DL), such as subject heading lists, thesauri, and bibliographic classification systems. These instruments are referred to in LIS literature as Knowledge Organization Systems (KOS).

KOS are support instruments constructed in this context of knowledge organization and systematization. These instruments are schemes that relate terms, concepts, and definitions of a specific knowledge domain through encoded symbols or linguistic expressions, intending to translate representative concepts for use in organizing, storing, and retrieving information (Hjørland, 2008; Barité, 2015). In other words, these instruments aim to translate representative concepts of documents inserted in a particular search system.

There are various types of knowledge representation instruments, such as classification systems, subject heading lists, thesauri, taxonomies, ontologies, conceptual maps, among other representation schemes. Different principles underpin the construction of these instruments, such as literary warrant, cultural warrant, semantic warrant, use/user warrant, organizational warrant, philosophical warrant, educational warrant, structural warrant, ethical warrant, and autopoietic warrant, among other principles used to improve the quality of KOS (Hulme, 2011; Barité, 2011; Guedes & Moura, 2016).

In the context of libraries, the most used instruments are subject heading lists, thesauri, and bibliographic classification systems. However, conceptual maps can also be used to support the construction of these instruments, as they represent abstractions of a certain knowledge domain and facilitate the visual understanding of this domain. Conceptual maps are graphical tools used to present a set of concepts and their relationships for organizing and representing knowledge. These tools facilitate teaching and learning through graphics and diagrams because they allow for a quick visualization of core concepts and their relationships, which promotes the exploration of new ideas (Novak & Cañas, 2008; Barité, 2015).

This type of representation emerged in the 1970s through the studies of Joseph Novak and other researchers at Cornell University in New York who sought ways to organize and represent knowledge in education and cognitive sciences. Novak and Cañas (2008) state that the structure of a conceptual map is formed by concepts, linking words, and propositions to represent concepts and their relationships visually.

This graphical representation consists of nodes (labels, points, or vertices) that correspond to concepts or ideas; lines

or arrows indicating the direction of the relationship; and linking words (written on the connecting lines) indicating the type of relationship between concepts. Generally, broader concepts are represented at the top of the map, and more specific concepts occupy the bottom part. This structure helps visualize how different concepts are interconnected (Novak & Gowin, 1996; Novak & Cañas, 2008; Barité, 2015). Conceptual maps have gained popularity as representation instruments and are currently used in various areas and contexts for different purposes. In the LIS field, these tools have been used to support the processes of knowledge organization and representation, considering that the development of a schematic drawing facilitates the understanding of a specific domain to be organized and represented.

Regarding KOS, it is important to emphasize their discursive nature, implying that these instruments are neither neutral nor universal, as advocated by classical literature in the LIS field. As semantic structures, KOS are crossed by power relations, values, beliefs, interests, and various positions. In this sense, KOS is understood as information and knowledge devices, as they inscribe themselves in power and knowledge relations and, as such, can enable hegemonic, authoritarian, and regulatory discourses (Moura, 2018).

Significant examples are the representations by including or excluding LGBTQIAP+ social actors in the subject authority catalogues of university libraries. On one hand, these structures have excluded a multiplicity of identities. On the other hand, they have incorporated terms and concepts derived from religious, normative-legal, and medical-psychiatric discourses that, in the past, categorized these individuals in the "sin-crime-disease" triad. Lexicons such as transvestism, hermaphroditism, and transsexuality, among others from the nosographic discourse, are still present in subject authority records without any contextualization with academic and scientific discourses of contemporary times (Chagas, 2022, Chagas & Paula, 2023; Chagas & Paula, in press). Furthermore, library catalogues generally use the resources of "see" and "see also" references to relate some identities to concepts of disorders, deviations, anomalies, and perversions, as observed in the records below:

Figure 1

Transvestism in the National Library Catalog (Brazil) (Source: National Library Catalog, 2024)

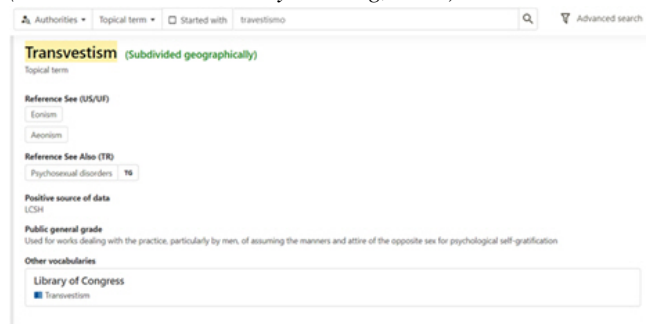


Figure 2

Hermaphroditism in the UFMG Catalog (Brazil) (Source: UFMG Library System Catalog, 2024)

Visualizar		Visualizar Marc
CABEÇALHOS TÓPICOS		Hermafroditismo.
REMISSIVA (VER) - CABEÇALHOS TÓPICOS		Hermaphroditism. Intersexuality.
REFERÊNCIA (VER TAMBÉM) - CABEÇALHOS TÓPICOS		Diferenciação dos sexos Distúrbios sexuais. Sexo (Biologia)

The representation of these social actors (whether by inclusion or exclusion), besides not reflecting the principles (literary warrant, cultural warrant, ethical warrant, and semantic warrant) advocated by the LIS literature, reproduces the discourse of cis-heteronormativity that discriminates against and silences the sexual and gender diversity within representation instruments.

Discourses on Sexual and Gender Diversity: LGBTQIAP+ Terminologies

By discourse, we mean the theorizations of British linguist Norman Fairclough (2016/1992), who conceives discourse as a social practice, implying that discourse constitutes and is constituted socially. In this sense, discourse is understood as language in use, a mode of action in which people can act and interact together in the world, a way of identifying oneself or others, and a way of representing and signifying the world.

Fairclough (2003) points out that discourse has causal effects. That is, it causes changes in our knowledge, beliefs, values, attitudes, and so on. This means that just as discourse can be used to establish and sustain relations of domination, it can also be used to subvert and overcome these relations.

Gender and sexuality are understood as a field of knowledge that articulates feminist, gay, lesbian, trans and queer theorizations. Generally speaking, these theories state that sex, gender and sexuality are historical, social and cultural constructions crossed by power relations (Anzaldúa,

2021/2009; Butler, 2019/1998; Foucault, 1998/1976; Gonzalez, 2020/1988; Kilomba, 2019/2008; Lorde, 2019/1984; Lugones, 2014/2010, 2020/2008; Oyewùmí, 2021/1997; Preciado, 2018; Rich, 2010/1980; Rubin, 2017/1975/1984; Segato, 1998, 2021/2013; Wittig, 1982, 1992).

Based on these theories, it can be said that the modern colonial system imposed the universality of the white, heterosexual, Christian male as the universal subject and its "civilizing" discourse was a discursive strategy to mask the systems of violence and exploitation of colonized bodies, with black bodies and LGBTQIAP+ bodies being the most violated.

We understand the importance of thinking about sex, gender and sexual orientation, considering other markers of difference, such as race, ethnicity, social class, and age, among others. However, LGBTQIAP+ issues will be dealt with without analyzing these other crossings.

Accordingly, Rich's (2010/1980), Wittig's (1992) and Rubin's (2017/1975/1984) theorizations on compulsory heterosexuality, the straight mind and the sex-gender system, respectively, start from an understanding of these instances as social, cultural, political and ideological constructions that have established normative and hierarchical systems of sex and gender. In this context, various statements have been articulated to classify LGBTQIAP+ people in the sin-crime-disease triad. Religious discourse categorized practices considered "normal" (natural practices) from those considered "abnormal" (practices against nature). Practices considered "natural" enjoyed legitimacy, as they would be pleasing to God. In contrast, practices considered "against nature" would be an abomination in God's eyes and, therefore, liable to punishment and reparation (Barbosa & Medeiros, 2018).

These assumptions stemming from the Western Judeo-Christian tradition implied a series of control techniques and procedures that materialized in legal provisions. Various countries instituted legislative codes to support the criminalization of sexual practices considered degrading, abnormal, inferior and sinful (Trevisan, 2018). From the 19th century onwards, "medical-scientific" discourses were articulated to support moral conceptions about sexual behavior considered deviant, which implied supposedly neutral discursive strategies about non-heterosexual subjects.

The search for a causal determination—biological, medical—or a universal explanation—psychological or psychoanalytical—always started from an inadequate, inverted circumscription of the object of study. Power, morality, and good customs pointed to the experience as abnormal. And from there, explanations were sought. Science was called upon to study and explain what societies and their prejudices questioned about what was frightening or disturbing (Martins et al., 2014, p. 170). Medicine presented different types of explanations for the "cause" of homosexuality (e.g., hereditary, psychoanalytical, bio-typological, or endocrinological)

and tried different "cure" treatments (medication, psychological and psychiatric treatment, confinement, electric shocks, straitjackets, etc.), which reflects the convergence of the medical apparatus with the legal-police apparatus to justify the persecution and confinement of homosexuals (Green & Polito, 2006).

The convergence of these discourses (religious, legal and medical-psychiatric) can be seen to have established and sustained relations of domination based on sex and gender with different implications for social life, such as prejudice, discrimination and violence against bodies considered deviant. In this sense, different terms have been articulated to explain and classify these bodies, such as "homosexuality", "hermaphroditism", "transvestism", "lesbianism", "transsexualism", among other lexicons used to characterize bodies at odds with hegemonic standards of gender and sexuality.

Considering the above, it is worth emphasizing the transformative nature of social movements, especially the LGBTQIAP+ movement, as an instance of transforming the social and discursive practices of thinking about sexual and gender identities and, consequently, their terminologies.

LGBTQIAP+ identities, like any identity, are social constructions inscribed in continuous movements of signification and resignification by the social actors involved in these processes.

According to Castells (2018/2010), identities are historical, social, and cultural constructions intersected by power relations; they are sources of meaning and experience for the actors, originating from them and constructed through self-construction and individuation. As the author emphasizes:

The construction of identities makes use of the raw material provided by history, geography, biology, by productive and reproductive institutions, by collective memory and personal fantasies, by power apparatuses, and religious revelations. However, all these materials are processed by individuals, social groups, and society, which reorganize their meaning according to social trends and cultural projects rooted in their social structure and their view of time/space. I venture here the hypothesis that, in general terms, those who construct collective identity, and for whom that identity is constructed, are largely the determinants of the symbolic content of that identity, as well as its significance for those who identify with it or exclude themselves from it (Castell, 2018/2010, p. 55).

Castells (2018/2010) identifies three types of identity classification: legitimizing identity "introduced by the dominant institutions of society with the aim of expanding and rationalizing their domination over social actors [...]" (p. 55). Resistance identity "created by actors who find themselves in devalued and/or stigmatized positions/conditions by the logic of domination, thus constructing trenches of resistance and survival based on principles different from those that permeate the institutions of society" (p. 56). And project identity in which "social actors, using any type of cultural

material at their disposal, construct a new identity capable of redefining their position in society and, in doing so, seeking the transformation of the entire social structure" (p. 56).

According to this understanding, it can be said that LGBTQIAP+ social actors have constituted themselves as identities of resistance and are evolving as project identities, as they are diverse subjects, historically stigmatized, and have found in social movements forms of resistance against oppression and ways to self-construct and self-determine. In other words, they began as identities of resistance to combat the oppression system of cis-heteronormativity and have been forming as project identities as they inscribed themselves in broader social and cultural life.

The socio-discursive practices of these social actors, as well as advances in gender and sexuality studies, have transformed the discourse order on these issues with various implications in society, such as the constitution and visibility of subjects of sexual and gender diversity; depathologization of identities in international classifications of diseases; approval of state and municipal laws against discrimination based on sexual orientation and gender identity; institution of public policies such as the 'Brazil Without Homophobia' (2004); recognition of civil rights, such as stable union (Supreme Federal Court, 2011), civil marriage (National Council of Justice, 2013), adoption rights (2015), rectification of transgender people's civil registry (National Council of Justice, 2018); criminalization of homotransphobia (Supreme Federal Court, 2019), among other significant transformations.

These social and discursive changes constitute a contemporary terminology that needs to be problematized in knowledge organization and representation practices. Choosing one term over another to represent LGBTQIAP+ identities reflects the discursive formations in constructing KOS. In this context, language plays an important role in the constitution of subjects, especially regarding the role of discourse in the valorization and legitimization of sexual and gender identities. There is a multitude of contemporary terminologies significant to this diversity that are not currently represented in KOS's structures.

3.1 Conceptual map of sexual and gender diversity

In this article, sexual and gender diversity is understood as a domain of knowledge that articulates feminist, gay, lesbian, trans, and queer theories. Thus, the LGBTQIAP+ terminology derived from this domain constitutes the reference vocabulary for constructing the conceptual map.

For the selection of the sample, scientific publications, dictionaries, and manuals that address the analyzed theme were used as parameters, such as: "The Yogyakarta Principles: Principles on the Application of International Human Rights Law in Relation to Sexual Orientation and Gender Identity" (2006); "Critical Dictionary of Gender" (Colling & Tedeschi, 2019); "LGBTI+ Communication Manual" (Reis & Cazal,

2021); "Guidelines on Gender Identity: Concepts and Terms" (Jesus, 2012); "The Right to Homoparentality: Booklet on Families Formed by Homosexual Parents" (Zambrano et al., 2006); "LGBTQIA+: An Educational Guide" (Faria Filho et al., 2022), among other informational resources.

To identify and select the terms, scientific publications, dictionaries, manuals and other information resources that address terms and concepts related to LGBTQIAP+ issues were used as parameters. In this sense, we used different sources of information published in Portuguese between 2006 and 2022, such as: "The Yogyakarta Principles: principles on the application of international human rights law in relation to sexual orientation and gender identity" (2006); "Critical dictionary of gender" (Colling & Tedeschi, 2019); "LGBTI+ Communication Manual" (Reis & Cazal, 2021); "Guidelines on gender identity: concepts and terms" (Jesus, 2012); "The Right to Homoparenthood: primer on families formed by homosexual parents" (Zambrano et al., 2006); "LGBTQIA+: an educational guide" (Faria Filho et al., 2022), among other information resources.

This framework made it possible to select 67 terms and concepts representative of this diversity. The terms were arranged in a conceptual map based on three macro categories (sex, gender, and sexual orientation) to define and elucidate the relationships between terms and concepts. It is worth noting that the performances of sexual and gender identities are not restricted to or encapsulated within the presented concepts, considering the complexity and multiplicity that human diversity presents in the field of gender and sexuality.

From this systematization, the conceptual map was elaborated as a comprehensive representation of key concepts about sexual and gender diversity. The key concepts were organized hierarchically, ordered from general to specific, according to the understanding of the analyzed domain (See Appendix A).

Using the concept map (see Appendix B), it was possible to build a clear and accessible representation of sexual and gender diversity. This visual approach allowed for a less fragmented understanding of the issue. It is worth emphasizing that this structure is not watertight, as it reflects a partial understanding of sexual and gender diversity, given that sex, gender, and sexuality are complex concepts that are constantly changing.

Final considerations

Many questions about the representations of sexual and gender identities have been raised throughout this article, and many answers require applied studies that can materialize and distinguish these representations in KOSs.

In general, incorporating sexual and gender diversity into KOS is not an easy task, given the variability of terminology, the disputes over the meanings of terms and the context of LGBTIphobia historically built into society's collective imagination. On the one hand, some colonial representations

have silenced and erased the subjectivity of subjects. On the other, a diversity of representations reflects human diversity and legitimizes the plurality of subjects.

One way of visualizing and understanding this area of knowledge was to present part of this multiplicity in a conceptual map structure. It is worth emphasizing that the conceptual structure presented in the map is neither watertight nor definitive, as it reflects a partial understanding of a complex, transdisciplinary, and constantly changing subject.

It is hoped that the discussions undertaken here will be a catalyst for changes in the practices of organization and representation of this issue, especially those focused on the representation of sexual and gender identities. To paraphrase Olson (2002), information professionals can name and control the discourses conveyed by their work tools. There is no justification for continuing to use the cis-heteronormative matrix to represent social actors (whether by inclusion or exclusion) and the academic and scientific knowledge that is produced in contemporary times.

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Appendix A. Terms and concepts related to sex, gender, and sexual orientation

Source: Colling & Tedeschi (2019); Reis & Cazal (2021); Jesus (2012); The Yogyakarta Principles (2006); Faria Filho et al., (2022).

- **Biological sex:** The concept of biological sex refers to the set of chromosomal information, genital organs, reproductive capacities and secondary physiological characteristics that differentiate the male from the female or a combination of the two (intersex). It refers to biological characteristics (chromosomes, hormones, reproductive organs and genitals) based on the compulsory order of male/female binarism, ignoring the transitory state of the body and its variations. Culturally, sex is assigned at birth based on how others perceive the genitals. However, not everyone is easily categorized, as there are people who don't fit into the binary conception of male or female.
 - **Female:** People who are born with typical female reproductive and sexual anatomy, such as a vagina, ovaries and XX chromosomes.
 - **Male:** People who are born with typical male reproductive and sexual anatomy, such as a penis, testicles and XY chromosomes.
 - **Intersexuality:** Umbrella term used to refer to a variation in the genetic and/or somatic characteristics of people who are born with reproductive and/or sexual anatomy that cannot be classified as typically male or female.
 - **Intersex:** People who do not fit the culturally defined standards for the female or male body. Intersex people can be born with sexual characteristics of both sexes, or with the absence of any biological attribute necessary for the typical binary categorization of male or female.
- **Gender:** The concept of gender emerges to distinguish the biological dimension from the social dimension, considering that ways of being a man (masculinities) or being a woman (femininities) are socially constructed and historically instituted, independent of biological sex. In this sense, the concepts of gender expression and gender identity are emphasized: **gender expression** refers to how each person socially manifests their gender, whether through their name, physical appearance, clothing, behavior, way of speaking, among other factors. It is observed that a person's gender expression may or may not correspond to their biological sex and gender identity. **gender identity** refers to the self-perception that each person has of themselves as being male, female, some combination of both, or neither gender. It reflects the internal and individual experience that each person has of themselves and their body, which may or may not involve modifications of appearance or bodily function through medical and/or surgical means.
- **Gender expression**
 - **Androgyny:** Characterizes a gender expression found/located/situated on the continuum between the two poles (masculine and feminine) through clothing, accessories, haircuts or any other element that mixes characteristics considered feminine and masculine.
 - * **Androgynous:** People whose gender expression moves between the two poles (male and female).
 - **Crossdresser:**
 - * **Transformist or Cross-dresser:** Refers to the way people express their gender in society, from the use of clothes and accessories to physical details such as gestures, attitudes and the timbre of the voice. A person can be cisgender and heterosexual and still dress in ways traditionally associated with the opposite gender to the one they identify with.
 - **Drag:** Refers to the performance of gender (femininity, masculinity or other gender expression) for artistic or entertainment purposes. It refers to an artistic expression.
 - * **Drag Queens:** People of the male sex/gender who wear clothes, make-up and other props considered to be of the female gender for artistic or entertainment purposes.
 - * **Drag kings:** People of the female sex/gender who wear clothes and other adornments considered to be of the male gender for artistic or entertainment purposes.
- **Gender identity**
 - **Cisgenderity:** Used to describe individuals who identify, in all aspects, with the gender assigned at birth. The term is a counterpart to transgenderity.

- * **Cisgender (cis):** A person whose gender identity aligns with the sex assigned at birth. It is in line with traditional standards of sex and gender.
- * **Cisgender woman (ciswoman or cisgender woman):** People who were assigned female at birth and identify as a woman (female gender).
- * **Cisgender man (cisman or cisgender man):** People who were assigned male at birth and identify as male (male).
- **Transgenderity:** Umbrella term used to describe diverse individuals who do not conform to cultural gender norms.
 - * **Transgender or trans people:** Individuals whose gender identity and/or expression transcends traditional gender definitions. They are people who do not identify with the gender assigned to them at birth. In other words, they have a gender identity different from the sex assigned to them at birth. This does not necessarily imply that this person wants to undergo any medical and/or surgical intervention. Some authors use "transgender" as an umbrella term to encompass gender identities and expressions such as: agender, androgynous, bigender, cross dressers, drag queens, genderqueer, gender fluid, non-binary, transsexuals, transvestites, pangender, drag queens, etc.
 - * **Transsexuality:** Used to describe the condition in which a person's gender identity differs from the gender assigned to them at birth based on their sex.
 - * **Transsexuals:** People who have a gender identity different from the sex assigned at birth and who seek or undergo a social and gender transition to align with their self-perceived gender.
 - * **Trans woman:** People who identify and present themselves as women.
 - * **Transgender men:** People who identify and present as men.
 - * **Transmasculinity:** Used to describe the condition and/or experience of a transmasculine gender identity.
 - * **Transmasculine:** A person who was assigned female at birth but identifies with the male gender. It may or may not involve medical and/or surgical procedures, and the person may not always identify as a man.
 - * **Transvestite:** Used to describe the condition and/or experience of transvestite gender identity. It refers to a feminine identity.
 - * **Transvestites:** People who experience a construction of female gender as opposed to male biological sex. This gender construction may or may not involve hormonal therapies, plastic surgery or silicone applications. Transvestites do not recognize themselves as men or women, but as members of a third gender or a non-gender. However, there are groups that describe themselves as transvestite women. It is worth mentioning that the previously pejorative term was given a political new meaning.
- **Non-binarity:** Used to describe gender identities that do not fit into the binary conception of male or female.
 - * **Non-binary gender (non-binary person):** A person who does not fall into any of the binary genders and identifies with genders that go beyond male and female. Includes: agender, bigender, demigender, genderfluid, intergender, pangender, polygender.
 - * **Agender identity:** Used to describe identity that does not belong to any gender. It talks about identities that consider themselves genderless.
 - * **Agender or gender neutral:** Person who does not identify with or feel like they belong to any gender. These are people who do not fit into any known gender.
 - * **Bigender identity:** Used to describe identities that have two genders, whether in relation to binary or non-binary genders.
 - * **Bigender:** A person who identifies with two genders, without there being a well-defined mix between them.
 - * **Polygender identity:** Used to describe identities that identify with a multitude of genders, but not all possible genders.
 - * **Polygender:** A person who identifies with most genders.
 - * **Pangender identity:** Used to describe identities that identify with all possible gender spectra.
 - * **Pangender:** A person who identifies with all genders at the same time.
- **Sexual Orientation:** The concept of sexual orientation refers to each person's capacity, involuntary inclination to experience deep sexual, emotional, and romantic attraction towards individuals of a different gender, more than one gender, or the same gender, as well as to have intimate and sexual relationships with these individuals.

- **Alosexuality:** Allosexuality is the term used to describe a spectrum made up of different sexual orientations of people who feel and/or experience sexual attraction. It refers to people who are not on the Asexuality spectrum, i.e. who are constantly or permanently sexually attracted to another person or persons.
 - * **Allosexuals:** People who feel sexual attraction to another person.
 - * **Bisexuality:** Used to describe the sexual orientation of people who feel physically, sexually, affectively and emotionally attracted to people of both sexes/genders.
 - * **Bisexuals:** People who have sexual desires, sexual practices and/or affective-sexual relationships with both people of the male gender (cis or trans) and people of the female gender (cis or trans).
 - * **Heterosexuality:** Used to describe the sexual orientation of people who are physically, sexually, affectively and emotionally attracted to people of the opposite sex/gender.
 - * **Heterosexuals:** People who feel physical, sexual, emotional and emotional attraction to people of the opposite sex/gender.
 - * **Homosexuality:** Used to describe the sexual orientation of individuals who feel physically, sexually, emotionally, and affectionately attracted to people of the same sex/gender.
 - * **Homosexuals:** People who feel physically, sexually, emotionally and affectively attracted to individuals of the same sex/gender. Includes lesbians (female homosexuality) and gays (male homosexuality).
 - * **Lesbianity:** Used to describe the sexual orientation of individuals who identify as female (cis or trans) and feel physically, sexually, emotionally, and affectionately attracted to individuals who identify as female (cis or trans).
 - * **Lesbians** – People who identify as women (cis or trans) and are emotionally and sexually attracted to individuals who identify as women (cis or trans).
 - * **Gays:** Used to describe the sexual orientation of individuals who identify as male (cis or trans) and feel physically, sexually, emotionally, and affectionately attracted to individuals who identify as male (cis or trans).
 - * **Pansexuality:** Used to describe the sexual orientation of people who feel sexual or romantic attraction to all sexes/genders.
 - * **Pansexuals:** People who feel physically, sexually, affectively and emotionally attracted to people regardless of sex/gender.
 - * **Polysexuality:** Used to describe the sexual orientation of individuals who feel attraction to people of various sexes/genders, but not all.
 - * **Polysexuals:** People who feel physically, sexually, emotionally, and affectionately attracted to people of various sexes/genders, but not all.
- **Asexuality:** Used to describe sexual orientations where sex is not the primary reference for desire or sexual attraction towards intimate relationships with another person. It refers to the total, partial, conditional, or circumstantial absence of sexual attraction. This means that asexuality does not restrict the emotional needs of the person and does not prevent asexual individuals from developing intimate relationships of various complexities and/or engaging in sexual activities.
 - * **Asexuals:** People who do not feel any sexual attraction, whether towards the opposite sex/gender or the same sex/gender. There is a "gray area" of asexuals who may experience attraction in specific circumstances.
 - * **Strict asexuality:** Refers to the condition of not feeling sexual attraction towards any gender.
 - * **Fluid asexuality:** Refers to asexuality that is not fixed but rather changes over time. At one moment, a person may identify as strictly asexual, then demisexual, and later as graysexual, among other asexual orientations.
 - * **Demisexuality:** Refers to the condition of feeling sexual attraction only when a strong emotional bond is established.
 - * **Demisexuals:** People who identify as asexuals and feel sexual attraction only after forming a strong emotional connection with someone.
 - * **Graysexuality:** Refers to the condition of feeling partial or little sexual attraction.
 - * **Graysexuals:** People who identify as asexuals and experience partial or little sexual attraction.
- **Queer:** Term re-signified by LGBTQIAP+ movements and groups as an inclusive category of diverse sexualities and non-heterosexual and cisgender identity constructions. Related to Queer Theory, the concept opposes all demands for fixed and static identities.

Appendix B. Conceptual Map on Sexual and Gender Diversity

