Inatai
FOUNDATION

The Living Language Guide

Note: This document was published under our previous organization name, Group Health Foundation.

The Living Language Guide serves as a resource for Group Health Foundation staff and board to establish a shared understanding of the language we use for our work together. It is also a resource for partners to gain a deeper understanding of our values and worldview.

The word **living** here is key. As the work for equity and justice evolves, so does the language. This guide will be updated annually with new and updated entries, including additional resources to help staff deepen their understanding and find answers to questions that may not be answered here.

While most of the words defined below show up regularly in our work, others have been learned through time spent with communities, organizations, and other foundations. We've included a brief description indicating our organizational beliefs and commitments to the words we encounter and use often, as well as those we seek to better understand. We turned to a variety of resources for insight and clarity in creating definitions, while also making them our own.

It's important to acknowledge that conversations around language are ongoing and taking place within communities across our state right now. **In cases where there isn't a clear right answer when it comes to terminology usage, we should always defer to grantee organizations and their language preferences.** Our role is to learn alongside communities, not make the call on language usage on their behalf.

Cle Elum, Kittitas County

Group Health Foundation is committed to bringing about true equity in Washington: real change that transforms the balance of power in our state and beyond.

Every choice we make as a foundation, including how we use language, is aligned with our values. The following guiding principles offer a high-level overview of four key rules for language use:

1 When in doubt, ask.

If you're unsure, ask about an individual or group's preferences for how they like to be described. Never make an assumption if you're in a position to ask.

2 Defer to language grantee organizations use.

Refer to people and communities by the names they use to refer to themselves.

In situations where you can't ask about language use, default to the language most commonly used by a given grantee organization or members of a given community.

3 Whenever possible, be specific.

Chances are that it's best to use the most specific name or label that you can, rather than an umbrella term. To name a few examples, this could look like:

- Using the name of an individual's particular Indigenous community or nation of people;
- Using country or region of ancestral origin labels, such as Mexican, Cuban, Central American etc. rather than pan-ethnic terms, like Hispanic or Latino/a/x/e, or, Korean, Bangladeshi, Southeast Asian, etc, rather than the umbrella term Asian or AAPI.

4 The bottom line: acknowledge peoples' humanity.

Be mindful and choose labels with sensitivity. Acknowledge and respect the individuality and humanity of the person or group you're describing. This looks like:

- Avoiding using adjectives as nouns to label people (e.g., "the poor") or labels that equate people with their condition (e.g., "the learning disabled," or "drug users").
- Instead, using adjectival forms (e.g., gay men, older adults) or nouns with descriptive phrases (e.g., people living in poverty, people with learning disabilities, people who use drugs).
- Acknowledging that some groups (e.g., the Deaf) have chosen to use a capitalized label to identify and promote a sense of unity and community; use the label that the community uses, even when that label is adjectival (note, however, that not everyone who has hearing loss identifies as Deaf).

Source: https://apastyle.apa.org/style-grammar-guidelines/bias-free-language/general-principles

If you have questions or comments about this, please reach out to the GHF communications team: **communications@grouphealthfoundation.org**

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General Terms

Abolition

Abolition is an ongoing process and practice that is twofold: it asks us to dismantle the structures, institutions, and systems that have fostered and sustained prisons and policing, while also building systems of care, well-being, and support that enable communities to thrive.

Source: Practising Everyday Abolition, Sarah Lamble, 2021.

Anti-colonialism

Anti-colonialism describes the process of undoing the system of colonization and its effects. Anti-colonialism can be social, cultural, political, legal, and/or economic. It results in concrete changes for communities experiencing oppression, including the repatriation of land, resources, and ways of life.

Source: Decolonization Is Not A Metaphor, Eve Tuck and K. Wayne Yang, Decolonization: Indigeneity, Education & Society, 2012.

Centering

Centering is the act of intentionally focusing on people with lived experience of oppression as a primary method to shift from the default practice of centering and prioritizing the perspectives and needs of dominant groups.

Source: Are You Centering or off-Centering?, Fakequity, 2016.

Colonialism

Colonialism is a power relationship in which an external nation state (colonizer) directly controls the political and economic system of another nation state and/or people. It normally involves the presence of a military force to suppress dissent and prevent the migration of people from the colony to the nation state of the colonizer. Colonialism can also occur within the geographic boundaries of a colonizer nation state.

Source: Colonialism, Stanford Encyclopedia of Philosophy, 2017.

Colonization

Colonization can be defined as some form of invasion, dispossession, and subjugation of a people. The invasion isn't always military, and instead can be a geographical intrusion in the form of agricultural, urban, or industrial encroachments. The result of such infiltration is the dispossession of land from its original inhabitants, which is often legalized after the fact. The long-term result of such massive dispossession is institutionalized inequity. The colonizer/colonized relationship is by nature an unequal one that benefits the colonizer at the expense of the colonized.

Source: Racial Equity Tools Glossary, The Power of Words, Project Change, 2020.

Community

A community is a group of people who connect through a shared identity, place, experience, or goal.

Communities most impacted

This term describes communities that experience systemic oppression, whether based on one identity or through intersectional identities. Impacted communities include Indigenous, Black, and people of color; people living with disabilities; those who identify as LGBTQIA+; women; those who have immigrated to the United States; people living in geographically isolated communities; children, adolescents, and elders; people living in poverty; and those living with other experiences of oppression. Clarity about prioritizing communities most impacted guides us to focus our time and resources on some communities more than others, particularly with an emphasis on those that have historically received minimal to no investment from philanthropy.

Community power

Community power is the ability to achieve collective purpose and realize a shared vision.

Cultural/community anchors

Cultural anchors are meaningful and significant spaces and places for communities that carry historical and contextual value to those communities. They can include anything from stores, to institutions, parks, and anything in between. Cultural anchors can enhance the economic, social, and cultural well-being of communities by providing opportunities for connection, shared identity, and organizing.

Cultural reclamation

Cultural reclamation is the process of reclaiming words, artifacts, practices, and other aspects of culture that have been appropriated, stolen, and disrupted through processes of colonization, oppression, and forced assimilation. Often, these things have been taken for the purposes of profit and dominance by one group with more institutional power than the other. Cultural reclamation takes these cultural aspects and items as having always belonged to a community and re-establishes a relationship with them.

Equality

Equality is the state of being equal in status, rights, and opportunities. It requires that everyone be treated the same within a society. Equality does not take historical context into account, however, and disregards the fact that colonization and capitalism have created systems in which specific communities have had significantly less access to power, resources, and opportunity than others. From this place, equal treatment will maintain these systems and perpetuate disparities.

Equity

Equity is the presence of opportunities to develop one's full potential and the ability for communities to live in self-determination. It acknowledges that everyone is not starting from the same place. Equity centers communities most impacted by systemic oppression, and requires the re-distribution of resources, power, and opportunity to those communities.

Group Health Foundation's bottom line: **equity is not possible without community power**. GHF believes that equity is possible when communities who have systematically been denied wealth and health have decision-making power over the people, policies, institutions, and structures that determine the material conditions of their daily lives. GHF operates under the thinking that there cannot be equity until real decision-making power is held by Black, Indigenous, and other people of color; people who are LGBTQIA+; immigrants; people with disabilities; people living on low incomes; and those who experience the compounding impacts of ableism, gender inequity, and ageism.

Geographic equity

Geographic equity is a framework that seeks to understand how place and proximity impact communities' access to resources, information, and power. Geographic equity is centered on an analysis of how areas defined as exurban, rural, urban, and suburban have historically interacted with foundations and other sources of funding. As an organization, we use geographic equity as an approach to ensure that we are prioritizing communities and organizations that have been historically left out of decision-making and overlooked by philanthropic organizations and public institutions.

Source: Geographic Equity, Northwest Health Foundation.

Intersectionality

Intersectionality is a framework to describe the compounding effects of oppression, and to elevate a need for multi-issue agendas. In the 1970s, the Combahee River Collective laid the groundwork for the term in framing their politics as an active commitment to "struggling against racial, sexual, heterosexual, and class oppression, and see[ing] as our particular task the development of integrated analysis and practice based upon the fact that the major systems of oppression are interlocking." Later, in 1989, Dr. Kimberlé Crenshaw coined the term "intersectionality" to draw attention to the fact that Black women experience both racial and gender-based oppression that is more than the sum of the two, but rather a new category of suffering.

Source: Black Feminism and the Combahee River Collective, Monthly Review, Keeanga-Yamahtta Taylor, 2019.

Liberation

Liberation can be defined as all efforts to deconstruct and eliminate systems of oppression with the ultimate goal of achieving real and lasting change that cannot be swayed when circumstances change. Liberation works for self-determination and the right to opportunity, thought, expression, and action for and by communities most impacted by inequities.

Source: Racial Equity Tools Glossary, The Power of Words, Project Change, 2020.

Oppression

Oppression is a system in which one group knowingly or unknowingly abuses another group based on socially defined criteria rooted in notions of superiority and inferiority. Oppression is centered in historical context and is maintained through individual, institutional, and systemic discrimination, personal bias, bigotry, and social prejudice. It results in the perpetuation of privilege for one group and preservation of the status quo at the expense of the other.

Source: Inclusive Language Guidelines, American Psychological Association, 2021.

Power

Power is the strength to turn vision into reality: the organized energy, resources, and capabilities to bring about meaningful change. Also see: Community power.

Privilege

Privilege can be described as the unearned benefits that people who fit into a dominant social group experience and are given simply because of their identity of status. These benefits live within the context of systems of power – racism, ableism, heterosexism, patriarchy, classism, and others – and are applied to those who are favored within these systems.

Source: Privilege, Inclusive Language Guidelines, American Psychological Association, 2021.

Self-determination

Self-determination is the right of a community to determine its own destiny, whether political, economic, cultural, or social.

Settler colonialism

Settler colonialism is an ongoing system of power that both perpetuates the genocide and oppression of Indigenous peoples and cultures, and normalizes the continuous settler occupation. Settler colonialism can take the form of exploiting lands and resources to which Indigenous peoples have ancestral relationships. Historically, the settler-colonial agenda included committing genocide by murdering Indigenous peoples. Today, settler colonialism plays out in the erasure of Indigenous presence, from failing to include Indigenous history in school curricula to failing to cover Indigenous peoples in mainstream media. Settler colonialism also manifests in the commemoration of some of history's worst violators of human rights by naming places and universities after them, and even celebrating federally recognized holidays in their honor.

Source: What is Settler Colonialism?, Learning for Justice, Amanda Morris, January 2019.

Seven Generation Principle

The Seven Generation Principle is an Indigenous framework incorporating ancestral and generational knowledge with stewardship of resources and the belief in the power of future generations. We understand the Seven Generation Principle to mean standing in the present and looking three generations behind and three generations forward, as articulated by the Tribal and Urban Leadership Advisory Committee of the American Indian Health Commission for Washington State. See more about our commitment to the Seven Generation Principle on our website.

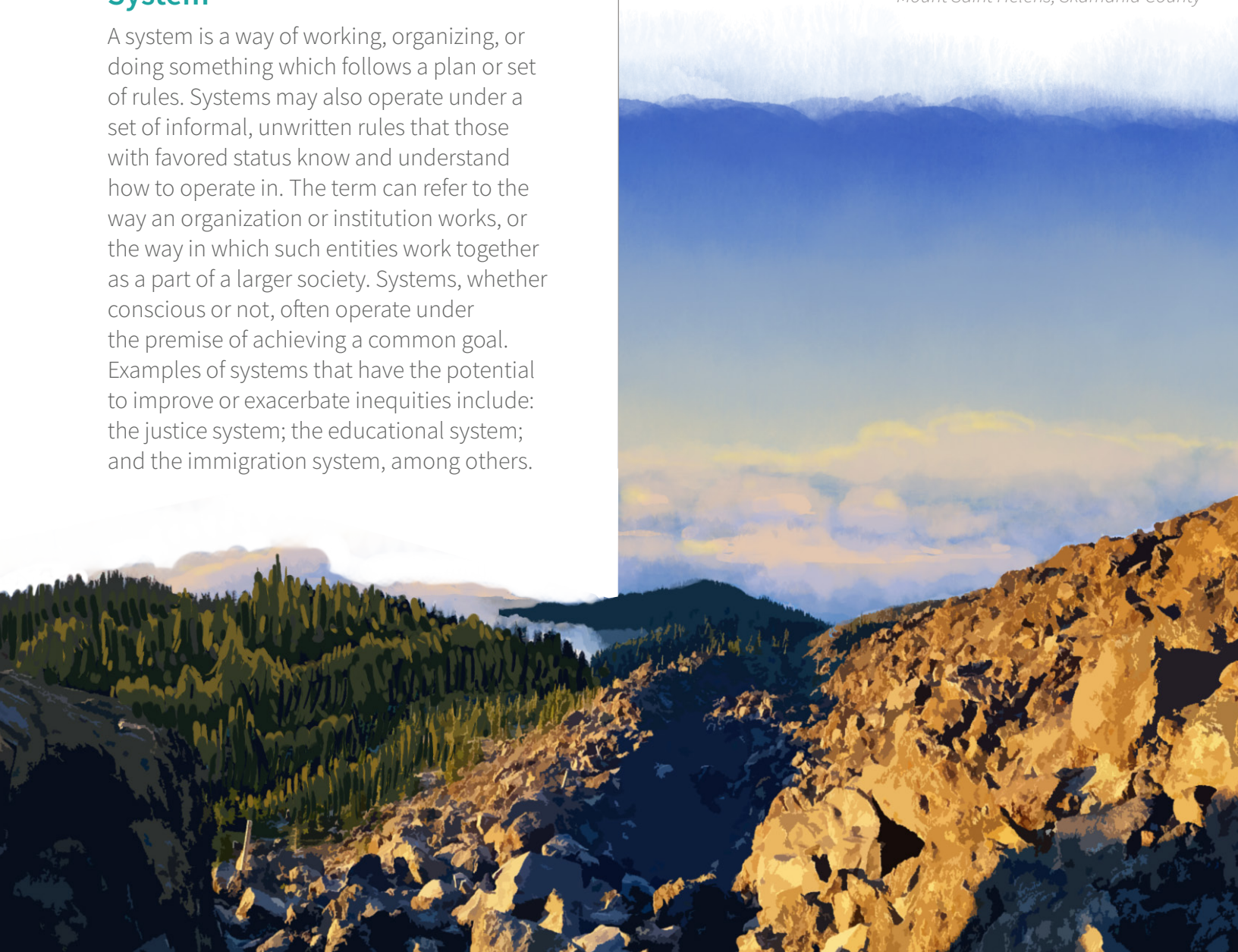
System

A system is a way of working, organizing, or doing something which follows a plan or set of rules. Systems may also operate under a set of informal, unwritten rules that those with favored status know and understand how to operate in. The term can refer to the way an organization or institution works, or the way in which such entities work together as a part of a larger society. Systems, whether conscious or not, often operate under the premise of achieving a common goal. Examples of systems that have the potential to improve or exacerbate inequities include: the justice system; the educational system; and the immigration system, among others.

Systems change

Systems change means addressing the root causes of oppression and inequity, which result in disparate outcomes and maintenance of the status quo. Systems change is an intentional process to fundamentally alter the components and structures that cause a system to privilege those who have characteristics favored by the system and punish those who do not.

Mount Saint Helens, Skamania County



Identity, Experience, and Oppression

Disability

Ableism

Ableism is a system of oppression against people with disabilities, which posits people with normative bodies and minds as superior and having more of a right to exist than people with non-normative bodies and minds. It is based on socially constructed ideas of intelligence, normalcy, and excellence, which are deeply rooted in anti-Blackness and anti-Indigenous racism, eugenics, and capitalism. Ableism provides guidelines for who is valuable and worthy based on their appearance, productivity, and the ability to "behave."

Sources: Ableism, Inclusive Language Guidelines, American Psychological Association, 2021; Changing the Framework: Disability Justice, Mia Mingus, Leaving Evidence, 2011.

Accessibility

Accessibility means ensuring that a space is always readily available and welcoming to people with disabilities. It requires a commitment of time and resources to make real. Accessibility shifts the burden off of people with disabilities, so that systems, institutions, organizations, and other entities bear the time and resources required to make spaces and places accessible.

Source: Can You Tell the Difference Between Accommodation and Accessibility?, Katie Rose Guest Pryal, 2016.

Access needs

Access needs are vast and varied, and provide an opportunity to honor the diverse ways that we engage with spaces and places. Access needs are what someone requires to fully participate in an event, place, discussion, activity, space, opportunity, or other experience. These can include physical, mental, linguistic, safety, and a variety of other accommodations.

Disability

Generally describes functional limitations that affect one or more of the major life activities, including walking, lifting, learning and breathing, though various laws define disability differently. Disability is also a legal term for an identity that is protected by the Americans with Disabilities Act of 1990, which is a civil rights law that prohibits discrimination against individuals with disabilities in all areas of public life, including jobs, schools, transportation, and all public and private places that are open to the general public.

It's important to keep in mind that disability and people who have disabilities are not monolithic. **When possible, refer to a person's specific condition.** Terms to avoid include "differently-abled" and "handicapped."

Source: Disabled/Disability, Disability Language Style Guide, National Center on Disability and Journalism, 2021.

Disability Justice

Disability Justice is the second wave of the disability rights movement, which expands it from a single-issue approach to an intersectional, multisystemic way of looking at the world. Mia Mingus, a writer, educator, and trainer for transformative justice and disability justice, defines it as a "a multi-issue political understanding of disability and ableism, moving away from a rights-based equality model and beyond just access, to a framework that centers justice and wholeness for all disabled people and communities." The term was invented in 2004 by Patty Berne, Leroy Moore, Mia Mingus, Eli Clare, and Sebastien Margaret, a group of Black, Asian, white, queer, and trans disabled activists and cultural workers.

Source: What is Disability Justice?, Disability & Philanthropy Forum.

Identity-first language

The phrase "disabled people" is an example of identity-first language (in contrast to people-first language). It's the preferred terminology by a number of U.S. disability activists for a variety of reasons. Syracuse University's Disability Cultural Center says, "The basic reason behind members of (some disability) groups' dislike for the application of people-first language to themselves is that they consider their disabilities to be inseparable parts of who they are." In addition, some activists push back against the idea that disability is something negative, as people-first language can imply, but rather as a facet of their identity to wear proudly. Several U.S. disability groups have always used identity-first terms, specifically the culturally Deaf community and the autistic rights community. Whenever possible, ask an individual or organization about their preferred terminology.

Source: Identity-first language, Disability Language Style Guide, National Center on Disability and Journalism, 2021.

People-first language

People-first language avoids defining people in terms of their disability. In most cases, this entails placing the reference to the disability after the reference to a person, as in "a person with a disability," or "a person living with a disability," rather than "the disabled person." People-first language is not preferred by all people with disabilities. Specifically, some members of the autism and Deaf communities prefer identity-first language.

Ask the person with a disability how they prefer to be described; if that's not possible, seek out the organization representing the relevant disability to determine preferred terminology.

Source: People-first language, Disability Language Style Guide, National Center on Disability and Journalism, 2021.

People with disabilities

As defined by the Americans with Disabilities Act (ADA), a person with a disability is an individual "who has a physical or mental impairment that substantially limits one or more major life activities, a person who has a history or record of such an impairment, or a person who is perceived by others as having such an impairment." This term is an example of people-first language.

However, given that many people with disabilities take issue with defaulting to people-first language, including terms like "people with disabilities," it's important to **find out how individuals want to be described**.

Source: Disability Language Style Guide, National Center on Disability and Journalism, 2021.

Gender

Cisgender

A person whose assigned sex at birth is consistent with their gender identity.

Source: Cisgender, GLAAD Media Reference Guide 11th Edition, GLAAD, 2022.

Gender

Gender refers to the attitudes, feelings, and behaviors that a given culture associates with a person's biological sex. Gender is a social construct that places characteristics on the binary categories of "woman" and "man," such as norms, roles, and relationships of and between people.

In general, **use gender-inclusive or gender-neutral language unless you have reason not to**. To refer to all human beings, use terms like "individuals," "people," or "persons" rather than "man" or "mankind" to be accurate and inclusive. Avoid gendered endings such as "man" in occupational titles (e.g. use "chair" or "chairperson" instead of "chairman/chairwoman," or "Congress member," "member of Congress," "the representative," "the lawmaker," "Rep. [Name]," instead of "congressman/woman"). Avoid "both genders" for the same reason; use "all genders."

Sources: Gender, American Psychological Association. 2019; Gender/Sexuality, Mother Jones' Style Guide, 2022.

Gender expression

The way in which a person outwardly expresses their gender identity externally, whether through to others, including their name, pronouns, clothing, haircut, behavior, voice, and/or body characteristics. Society identifies these cues as masculine and feminine, although what is considered masculine or feminine shifts over time and varies by culture. For example, many transgender people hope to align their external gender expression with their internal gender identity, rather than the sex they were assigned at birth.

Source: Gender Expression, GLAAD Media Reference Guide 11th Edition, GLAAD, 2022.

Gender identity

A person's internal sense of their gender. For transgender people, their own internal gender identity does not match the sex they were assigned at birth. Most people have a gender identity of man or woman. For some people, their gender identity does not fit neatly into one of those two choices (see gender non-conforming) Unlike gender expression, gender identity is not visible to others.

Source: Gender Identity, GLAAD Media Reference Guide 11th Edition, GLAAD, 2022.

Gender pronouns

Gender pronouns may include they/them/theirs, she/her/hers, he/him/his, xe/xem, ze/zim, and others. A person who identifies as a certain gender should be referred to using pronouns consistent with that gender. Gender-neutral pronouns are more inclusive of a wide spectrum of genders.

Avoid using the term "preferred pronouns" because it implies someone's pronouns are a choice. **Pronouns are pronouns. They are not preferred.**

Source: Gender-Neutral Pronouns 101: Everything You've Always Wanted to Know, Them.

Misogyny

Misogyny is a mechanism used to enforce and maintain a patriarchal social order that targets or punishes people, primarily women, girls, and those who identify as nonbinary, for challenging or violating gender norms and expectations.

Source: What Does Misogyny Look Like?, Nina Renata Aron, The New York Times, 2019.

Patriarchy

Patriarchy is a system of social organization defined by male supremacy, in which men hold most of the power, and women are largely excluded from it. Transgender and gender non-confirming people can also experience marginalization within patriarchal systems.

Source: The age of patriarchy: how an unfashionable idea became a rallying cry for feminism today, Charlotte Higgins, The Guardian, 2018.

Sexism

Sexism rationalizes patriarchy through "naturalizing" sex differences by making them seem inevitable and placing these differences into binary gender categories. Sexism purports innate differences between sexes, and can be experienced by women, transgender, and gender non-conforming individuals; men can experience toxic assumptions and expectations as a result of the systems of sexism and misogyny.

Source: What are gender roles and stereotypes?, Planned Parenthood.

Immigrant & Refugee

Immigrant

An immigrant is a person living in a country other than their country of birth. While immigration reflects the age-old movement of people across geographic and political boundaries, the experience has been defined using exacting legal terms. In the United States, undocumented immigrants face systemic oppression due to their legal status.

Terms to avoid: "illegal immigrant/ immigration," "illegal," and "alien."

Source: Explainer: Who is An Immigrant?, Jessica Bolter, Migration Policy Institute, 2019.

Refugee

A refugee is someone who has been forced to leave the place they call home due to persecution, war, violence, or increasingly, climate change. Refugees are often fleeing oppression and persecution due to race, ethnic identity, religion, class, nationality, political opinion, or membership within another social group. Often, a refugee cannot or is afraid to return home.

Sources: What is a Refugee?, USA for the UNHCR: The UN Refugee Agency; Asylum & the Rights of Refugees, International Justice Resource Center.

Undocumented

Undocumented refers to a legal status in which an individual does not have state-defined documentation to stay within a political boundary.

Xenophobia

Xenophobia is the fear or contempt of foreign people, places, or things. Xenophobia can manifest as hatred based in fear of difference, racialized contempt, or anger at economic competition. In the United States, immigrants throughout history have faced xenophobia, most recently with immigrants from Africa, Latin America, and Asia facing systemic discrimination in employment, housing, and other sectors. Xenophobia is often used by politicians to stoke fear and anger towards immigrants.

Source: The Day Shithole Entered the Presidential Lexicon, Ibram X. Kendi, The Atlantic, 2019.

LGBTQIA+

Asexual

Asexual is a sexual orientation characterized by a consistent lack of sexual attraction toward any gender. Common misconceptions are that asexuality is a gender identity, disorder, or choice. Some people who identify as asexual come to it later in life.

Source: Asexual, GLAAD Media Reference Guide 11th Edition, GLAAD, 2022.

Dead name

A dead name is the name that someone was assigned at birth and no longer uses. The concept is especially important in the LGBTQIA+ community, as it is most commonly used by transgender and gender non-conforming people.

Source: Dead name, Diversity Style Guide, 2022.

Gender non-conforming

A term used to describe people whose gender expression is different from conventional expectations of masculinity and femininity.

Other labels include: gender expansive, genderqueer, nonbinary, genderfluid, gender-bending, or gender diverse. These terms are fluid and open to interpretation based on how individuals identify. It is best to ask gender non-conforming people which gender pronouns they use.

It's important to note that **not all gender non-conforming people identify as transgender, nor are all transgender people gender non-conforming**.

Sources: What is the Difference Between Non-Binary, Genderqueer, and Gender-Nonconforming?, Mary Retta, Vice, 2019; Gender nonconforming, Diversity Style Guide, 2022.

Heterosexism

Heterosexism is an ideological system that denies, discriminates against, and stigmatizes any non-heterosexual form of behavior, identity, relationship, or community. It is often conflated with homophobia, which refers to individual beliefs, whereas heterosexism refers to a system of oppression.

Source: What Is Heterosexism and What Can I Do About It?, Anti-Defamation League.

Homophobia

Homophobia is the fear, hatred, discomfort with, or mistrust of people who are attracted to members of the same sex. It can take many different forms, including negative attitudes and beliefs, aversion to, or prejudice resulting in hateful behavior towards bisexual, lesbian, and gay people. It's often based in irrational fear, learned behavior, and/or ignorance.

Source: What is homophobia?, Planned Parenthood.

Intersex

Intersex is a socially constructed term used to describe a variety of conditions in which a person has chromosomes, reproductive organs, or sexual anatomy that don't seem to fit into the binary categories of "female" or "male." Intersex people experience discrimination, systemic oppression, and erasure, often being subjected to medical interventions and procedures.

Source: What Are Intersex Rights?, Open Society Foundations, 2019.

LGBTQIA+

Acronym for lesbian, gay, bisexual, transgender, queer, intersex, asexual, and a plus sign meant to cover anyone else who's not named. Sometimes, the 'Q' can also mean questioning, and the 'A' can mean ally.

The term "gay community" should be avoided, as it does not accurately reflect the diversity of the community. Rather, **LGBTQIA+ community should be used**.

Sources: LGBTQ, GLAAD Media Reference Guide 11th Edition, GLAAD, 2022; The ABCs of L.G.B.T.Q.I.A.+, Michael Gold, The New York Times, 2018.

LGBTQ2S+

LGBTQ2S+ stands for lesbian, gay, bisexual, transgender, queer and/or questioning, Two-Spirit, and a plus sign meant to cover anyone else who's not named. LGBTQ2S+ is only one of the acronyms used to describe the diverse communities of people who don't identify as heterosexual and/or cisgender. To better represent this diversity, some people prefer other acronyms, including 2SLGBTQIA, which stands for Two Spirit, Lesbian, Gay, Bisexual, Transgender, Queer, Questioning, Intersex, Androgynous and Asexual.

Sources: 2SLGBTQ+: What does it mean?, Kids Help Phone, 2022; LGBTQ2S+, Glossary of Terms, Toronto Pflag.

Transgender

An umbrella term for people whose gender identity and/or gender expression differs from what is typically associated with the sex they were assigned at birth. People under the transgender umbrella may describe themselves using one or more of a wide variety of terms, including transgender. Use the descriptive term used by the person. Many transgender people are prescribed hormones by their doctors to bring their bodies into alignment with their gender identity. Some undergo surgery, as well. But not all transgender people can or will take those steps, and a transgender identity is not dependent upon physical appearance or medical procedures.

Source: Transgender, GLAAD Media Reference Guide 11th Edition, GLAAD, 2022.

Transphobia

Transphobia is the fear, hatred, disbelief, or mistrust of people who are transgender, thought to be transgender, or whose gender expression doesn't conform to normative gender roles. Transphobia can include and create both subtle and overt forms of discrimination. It disproportionately affects Black trans women, who face the compounding oppression of both racism and transphobia. According to the Human Rights Campaign, in 2020, at least 37 transgender and gender non-conforming people were victims of fatal violence, the majority of whom were Black trans women — more than the organization recorded in any other year.

Sources: What is Transphobia?, Planned Parenthood; An Epidemic of Violence: Fatal Violence Against Transgender and Gender Nonconforming People in the United States in 2020, Human Rights Campaign Foundation, 2020.

Two-Spirit

Two-Spirit is an umbrella term for another gender that is used in Indigenous communities to acknowledge the continuum of gender identity and expression. People who identify as Two-Spirit have both a male and female spirit within them. Notably, there are many definitions and understandings of Two-Spirit, and each is nation-specific and grounded in specific spiritual beliefs. Though the label was first introduced by Native people in the 1990s in order to bridge Indigenous and Western understandings of gender and sexuality, the concept of the Two-Spirit is something Indigenous groups have identified with for centuries. While all nations don't have a concept of Two-Spirit people, across those Indigenous nations that do, Two-Spirit people were historically held in high regard and often considered sacred, holding positions like matchmakers, medicine people, or warriors.

Sources: Indigenous Identity and the Significance of the Term "Two-Spirit", Them., 2018; 8 Things You Should Know About Two Spirit People, Tony Enos, Indian Country Today, 2018.

Race & Ethnicity

AAPI

Asian Americans and Pacific Islanders (AAPI) is a racial classification in the U.S. that encompasses all of the Asian continent and the Pacific islands of Melanesia, Micronesia, and Polynesia. The term "Asian American" was first used in the 1960s to unite different communities of Asian descent. The term AAPI, which includes Pacific Islanders, gained traction in the 1990s.

When it comes to useage:

- In general, and at the request of many grantee organizations, **avoid using the umbrella term AAPI and be specific where possible**. Use AAPI only when a grantee asks us to.
- The term "Asian" is appropriate for people of Asian ancestry from Asia.
- The term "Asian American" is appropriate for people of Asian descent from the U.S. Whenever possible, be specific if you mean Japanese American, Chinese American, Cambodian American, Filipino American, Indonesian American, and so on.
- To provide more specificity, "Asian origin" may be divided regionally, as follows:
  - » **South Asian** (includes most of India and countries such as Afghanistan, Pakistan, Bangladesh, and Nepal)
  - » **Southeast Asian** (includes the eastern parts of India and countries such as Vietnam, Laos, Cambodia, Thailand, Indonesia, and the Philippines)
  - » **East Asian** (includes countries such as China, Japan, South Korea and North Korea, and Taiwan)

It's important to note that **umbrella terms, like Asian American and AAPI, can overshadow the generational, religious, class, linguistic, and ideological differences, as well as substantial economic disparities**, among the many ethnic groups that fall under "Asian American." Pacific Islander, also known as Pasifika, community leaders are increasingly advocating for disaggregating Pacific Islander from Asian Americans to acknowledge the distinct experience of Pacific Islanders.

Sources: Racial and Ethnic Identity, American Psychological Association, 2019; Asian, Asian American, Mother Jones' Style Guide, Mother Jones, 2022; The inadequacy of the term "Asian American", Li Zhou, Vox, 2021; Why it's time to retire the term 'Asian Pacific Islander', Naomi Ishisaka, The Seattle Times, 2020; At Census Time, Asian Americans Again Confront the Question of Who 'Counts' as Asian. Here's How the Answer Got So Complicated, Anna Purna Kambhampaty, Time, 2020; Census Data & API Identities, Asisan Pacific Institute on Gender-Based Violence.

Aboriginal peoples

Aboriginal peoples are the descendants of the original inhabitants of their lands prior to contact with settler populations. This term is increasingly being replaced by the term "Indigenous peoples," as the latter is recognized internationally, including by the United Nations' Declaration on the Rights of Indigenous Peoples. While the term "Aboriginal" is not used in the U.S., it is still used and accepted in both Canada and Australia to refer to Indigenous Peoples.

Sources: Indigenous Terminology, University of New South Wales, 2016; Racial and Ethnic Identity, American Psychological Association, 2019.

Anti-Black racism

Anti-Black racism, also known as Anti-Blackness, refers to the behaviors, attitudes, and practices of people and institutions that work to dehumanize Black people in order to maintain white supremacy. Anti-Black racism is deeply entrenched in American institutions, policies, and practices, to the extent that anti-Black racism is either functionally normalized or rendered invisible to society as a whole. The system of anti-Black racism manifests in the current social, economic, and political marginalization of Black people in America.

Sources: Anti-Black racism, Race and Ethnicity Terms & Definitions, Amherst College Multicultural Resource Center; Anti-Black racism, Data Standards for the Identification and Monitoring of Systemic Racism Glossary, Government of Ontario, 2021.

American Indian

American Indian is a term that refers to peoples living within what is now the U.S. prior to European contact. This term has a specific legal context because the branch of law, Federal Indian Law, uses this terminology. American Indian is also used by the U.S. Office of Management and Budget through the U.S. Census Bureau.

GHF's preference is to use **Native** or **Indigenous**. Whenever possible, it's best to identify people by their **tribal affiliation**.

Sources: Native American and Indigenous Peoples FAQs, UCLA Equity, Diversity, & Inclusion, 2020; Reporting and Indigeous Terminology Guide, Native American Journalist Association, 2018.

Anti-Indigenous racism

Anti-Indigenous racism is the ongoing race-based discrimination, political marginalization, negative stereotyping, and systemic injustice experienced by Indigenous people across the world and within the context of their own lands. It manifests in unequal opportunities, lower socioeconomic status, higher unemployment, significant poverty rates, overrepresentation in the criminal justice system, and inequitable health outcomes. Anti-Indigenous racism also manifests in federal policies that require tribes to secure federal recognition in order to access an array of federal services and resources. This is especially true given the often decades-long, arduous, and costly processes many applicants must go through in order to secure federal recognition.

Sources: Anti-Indigenous racism, Data Standards for the Identification and Monitoring of Systemic Racism Glossary, Government of Ontario, 2021; Federal Recognition, National Congress of American Indians.

Anti-racism

Anti-racism is a process, a systematic method of analysis, and a proactive course of action rooted in the recognition of the existence of racism as a stand-alone system and a cornerstone of other systems of oppression. Anti-racism actively seeks to identify, remove, prevent, and mitigate racially inequitable outcomes and power imbalances between groups and to change the structures that sustain inequities.

Source: Anti-racism approach, Data Standards for the Identification and Monitoring of Systemic Racism Glossary, Government of Ontario, 2021.

BIPOC

BIPOC is an acronym that stands for Black, Indigenous, and people of color. The term highlights the unique relationship to whiteness that Indigenous and Black people have, which shapes the experiences of and relationship to white supremacy for all people of color within a U.S. context. Notably, BIPOC explicitly centers the voices of Black and Indigenous communities, whereas the term people of color serves as a broader umbrella term.

It's important to recognize the **potential erasure**, or lack of specific acknowledgement, that can occur with the use of the term people of color, whether intentionally or not. For example, in discussing police brutality against people of color, some activists have raised concerns over the lack of specificity, given that police brutality disproportionately targets Black people. Whenever possible, **it's best to be specific**.

Source: Why is the term "BIPOC" so complicated, explained by linguists, Constance Grady, Vox, 2020.

Black/African American

The term "Black/African American" refers to people in the United States who share a lineage that can be traced directly or indirectly to Africa. African American and Black are both generally acceptable, although some individuals may have a strong preference for one term or other. Black and African American do not necessarily mean the same thing, and individuals may not identify with one term or the other. Use of the capitalized Black recognizes that language has evolved, along with the common understanding that especially in the United States, the term reflects a shared identity and culture rather than a skin color alone.

Follow an individual's preference if known, or ask if not. It's best to be specific when possible and relevant, noting the diversity within the Black/African American community. For example, Americans of Caribbean heritage generally refer to themselves as "Caribbean American," and people of Latin American descent with full or mainly African ancestry generally refer to themselves as "Afro-Latino."

Sources: African American, African-American, Black, black, Diversity Style Guide, 2022; Race-related coverage: Black, Associated Press Stylebook, 2022.

Ethnicity

Ethnicity is defined as a group of people who identify with each other based on common ancestral, social, cultural, or national experiences. Ethnicity is often self-defined and based on shared heritage and experiences, whereas race is a social construct invented to justify social hierarchy based on skin color. Ethnicity and racial identity can overlap, but they are not interchangeable.

Source: Racial and Ethnic Identity, American Psychological Association, 2019.

Federal recognition

Federal recognition is the "legal acknowledgement" of the sovereign and separate political status of tribal nations resulting from a treaty or other agreement between Indigenous tribes and the U.S. federal government, an executive order, or federal statute or administrative action. Once federally recognized, a tribe may become eligible to receive federal services and resources, including health care, housing, and education services; implement their own forms of economic development; establish their own justice system; hunt and gather food in usual and accustomed lands; and advance repatriation claims under the Native American Graves Protection and Repatriation Act (NAGPRA).

There are currently 574 federally recognized Indigenous tribes and villages, and many others remain unacknowledged and are currently petitioning the U.S. government for recognition. Many tribal nations continue to recognize their inherent sovereignty on their land bases regardless of federal recognition status. There are 29 federally recognized tribes across Washington state, like the The Confederated Tribes of the Colville Reservation and The Confederated Tribes and Bands of the Yakama Nation, among other tribes that are not federally recognized, like the Chinook Indian Nation.

It's important to note that **the rights secured by federally recognized tribes may vary** due to the way a treaty or executive order was written or executed. The current federal acknowledgement process can take **over 30 years to consider some applications** and is a **deeply political process** by which some tribes are considered and others are not.

Sources: Washington Tribes, Office of Washington State Lt. Governor; Federal Recognition, National Congress of American Indians; Native American and Indigenous Peoples FAQs, UCLA Equity, Diversity, & Inclusion, 2020; Tribal Nations and the United States: An Introduction, National Congress of American Indians, 2020.

Hispanic

The term Hispanic was first used by the U.S. government in the 1970s after Mexican American and other Hispanic organizations lobbied the federal government to collect data on the population. As a result, U.S. Congress passed a law mandating the collection of information about U.S. residents of Spanish-speaking country origins. The law called for the U.S. Census Bureau to create a broader category that encompassed all people who identified as having roots from these countries, and subsequently, the term Hispanic was first used in a full census in 1980. The 1990s brought resistance to the term Hispanic — as it embraced a strong connection with Spain, and consequently, Spanish colonial power — and an alternative term emerged: Latino. Hispanic is not interchangeable with Latino/a, but can overlap.

Sources: Hispanic, Mother Jones' Style Guide, Mother Jones, 2020; About One-in-Four U.S. Hispanics Have Heard of Latinx, but Just 3% Use It, Luis Noe-Bustamante, Lauren Mora, & Mark Hugo Lopez, Pew Research Center, 2020.

Indian Country

Indian Country is a term that has a variety of definitions and applications, but it loosely means all of the land and people within tribal jurisdiction. This can mean all tribal homelands. The term "Indian Country" is leveraged broadly as a general description of Indigenous spaces and places within the United States, including the hundreds of tribal nations that occupy these spaces, whether within or outside of federally-recognized lands. The federal government defines "Indian country" as all land within the limits of any Native American reservation; all Native American communities within the borders of the United States, whether within original or designated lands; all Native American allotments; and lands held in trust by the federal government for tribes that exist outside of formal reservations. The term is used with positive sentiment by some, but notably not all, Indigenous communities and Indigenous-focused organizations. The National Congress of American Indians states that "in total, tribal governments exercise jurisdiction over lands that would make Indian Country the fourth largest state in the nation."

It's important to keep in mind that **not all Indigenous people utilize this term**, so it's best to defer to grantee organizations, or use the most specific name or label that you can instead.

Sources: Definition of Indian Country, United States Environmental Protection Agency; Preface: A Brief History of Indian Country Land, Center for Indian Country Reserve; Tribal Governance, National Congress of American Indians; Tribal Nations and the United States: An Introduction, National Congress of American Indians, 2020.

Indigenous peoples

Indigenous peoples are the descendants of the peoples who inhabited the Americas, the Pacific, and parts of Asia and Africa prior to contact with settler populations, most often – though not exclusively – Europeans. Indigenous peoples are inherently sovereign and practice culturally and socially distinct ways of relating to each other, people, and the environment. Indigenous people, and particularly Black and Brown Indigenous communities around the world, have experienced generations of colonization and, as Indigenous scholar Linda Tuhiwai Smith writes, denial "of the validity of [their] claim to existence, to land, and territories, to the right of self-determination, to the survival of [their] languages and forms of cultural knowledge, to [their] natural resources and systems for living within [their] environments."

Indigenous is the most inclusive term, as there are Indigenous peoples on every continent fighting to remain culturally intact on their lands.

Source: Native American and Indigenous Peoples FAQs, UCLA Equity, Diversity, & Inclusion, 2020.

Latino/a

The 1990s brought resistance to the term Hispanic, as it embraced a connection with Spain, and an alternative term emerged: Latino. By 1997, the U.S. Office of Management and Budget issued a directive adding the term Latino to government publications. Latino first appeared on the U.S. census in 2000, alongside Hispanic.

Sources: About One-in-Four U.S. Hispanics Have Heard of Latinx, but Just 3% Use It, Luis Noe-Bustamante, Lauren Mora, & Mark Hugo Lopez, Pew Research Center, 2020.

Latinx

A person of Latin American origin. Latinx is used as a gender-neutral or nonbinary alternative to Latina or Latino. Also see "Latine."

Source: "Latinx" is growing in popularity. I made a comic to help you understand why., Terry Blas, Vox, 2019.

Latine

Latine is another gender-neutral version of Latino/a that replaces all gendered vowel endings with a non-gendered vowel, "e," which unlike "x" is able to be pronounced in Spanish and easier for Spanish speakers to comfortably pronounce. This idea is native to the Spanish language and can be seen in many gender-neutral words, like "estudiante."

Sources: LATINE Vs. LATINX: What They Mean, Why They Matter, LATV Media, 2021; "Latinx" is growing in popularity. I made a comic to help you understand why., Terry Blas, Vox, 2019.

Native American

Native American is a term used to refer to Indigenous peoples living within North, Central, and South American territories prior to European contact. The term gained traction in the 1960s to describe American Indians and Alaska Natives. Over time, the term has expanded to include all Native people throughout the Americas, rather than just the continental U.S.

Whenever possible, it's best to **identify people by their tribal affiliation**, rather than utilizing the umbrella term Native American.

Sources: Native American and Indigenous Peoples FAQs, UCLA Equity, Diversity, & Inclusion, 2020; Reporting and Indigeous Terminology Guide, Native American Journalist Association, 2018.

Race

Race is a social construct invented by Europeans to justify the colonization, kidnapping, and exploitation of non-white peoples around the world. It uses false biological markers, such as skin color, hair texture, and eye shape to sort people into racial categories and place them in a racial hierarchy based on concepts of humanity and value. While race is not a biological phenomenon and is deeply linked with the practice of white supremacy, communities have reclaimed racial identity as holding shared culture, experiences, and meaningful commonalities.

Source: Race and Ethnicity Terms & Definitions, Amherst College Multicultural Resource Center.

Racism

Racism refers to the individual, cultural, institutional, and systemic ways in which differential conditions, experiences, and consequences are created for groups historically or currently defined as white to be advantaged at the expense of groups historically or currently defined as non-white. Racism is often defined as prejudice plus power, indicating the mechanisms by which racism has disparate outcomes for groups along the lines of race. Because it is systemic, racism perpetuates itself such that it does not require racist actors to promote or maintain it, thus continuing to produce racial differences in opportunities, outcomes, and consequences.

Source: Racial Equity Tools Glossary, The Power of Words, Project Change, 2020.

Sovereign nation

A sovereign nation is defined as having the power to self-govern a defined area. In the U.S., Native American, Alaska Native, and Native Hawaiian communities are inherently sovereign, as they pre-date the U.S. government, with ancestral rights to self-governance and self-determination. Thus, tribal nations are within the geographic borders of the United States, while each tribal nation exercises its own sovereignty. These treaties, executive orders, and laws have created a fundamental contract between tribal nations and the United States.

Sources: Native American and Indigenous Peoples FAQs, UCLA Equity, Diversity, & Inclusion, 2020; Tribal Nations and the United States: An Introduction, National Congress of American Indians, 2020.

Sovereignty

Sovereignty is an inheritance from one's ancestors and the land upon which those ancestors resided. This understanding of sovereignty can be at odds with the federal government's definition, according to which only federally recognized tribes have the authority to self-govern, which includes the ability to govern their territories, tax, and incarcerate. Federally recognized tribes are legally protected as sovereign through long-standing treaties, executive orders, legal rulings, and acts of Congress. Many tribal nations view their relationship with the federal government as taking precedence over their relationship with state governments, due to the federal government's status as the "supreme law of the land." Regarding tribes that are successfully in relationship with the U.S. government, the National Congress of American Indians states, "These treaties, executive orders, and laws have created a fundamental contract between tribes and the United States. Tribal nations ceded millions of acres of land that made the United States what it is today and, in return, received the guarantee of ongoing self-government on their own lands."

It's important to recognize that **no government, process, or people can take away an Indigenous people's sovereignty**.

Sources: Native American and Indigenous Peoples FAQs, UCLA Equity, Diversity, & Inclusion, 2020; Tribal Governance, National Congress of American Indians.

Tribal nation

Tribal nations (also known as tribes, nations, bands, pueblos, communities, and Native villages) are inherently sovereign, self-governing communities of people indigenous to this land. There are 574 federally recognized Tribal nations in the United States who are in a political relationship with the U.S. government. Tribal members are citizens of three sovereigns: their tribe, the U.S., and the state in which they reside.

Hundreds of treaties, along with the Supreme Court, the President, and Congress, have repeatedly affirmed that tribal nations retain their inherent powers of self-government — though it's important to note that **not all tribal nations are federally recognized**.

Source: 'Tribal Nations and the United States: An Introduction': An Overview, National Congress of American Indians, 2020.

Tribal lands

Tribal lands are ancestral or adopted lands that tribes call home. They can be either formally or informally acknowledged by the federal government. Federally recognized tribal lands are protected by treaties, which Tribal nations signed with the federal government to protect self-governance on agreed-upon swaths of land. Tribal lands that are not federally recognized are those that may not fall within treaty lands or are lands upon which non-treatied tribes live. In addition, landless tribes, or those without land ownership, may not be formally or legally recognized by the federal government.

It's important to note that **the majority of landless tribes have been denied federal recognition.**

Sources: Tribal Governance, National Congress of American Indians; In Search of Recognition: Federal Indian Policy and the Landless Tribes of Western Washington, Frank W. Porter III, American Indian Quarterly, 1990.

Tribe

In the U.S., a tribe is a community of people linked by shared ancestry and common culture, and identifying as the first people of this land. Tribes can be both federally recognized and not federally recognized. Federally recognized tribes have a government-to-government relationship with the U.S., are recognized as possessing rights to self-governance, and entitled to receive certain federal benefits, services, and protections from the federal government. There are currently 574 federally recognized tribes in the country and many that are still fighting to have their inherent self-determination and lands recognized by the federal government.

Source: Frequently Asked Questions; U.S. Department of the Interior Indian Affairs.

White supremacy

White supremacy is a historically-based, institutionally-perpetuated system of exploitation and oppression of continents, nations, and people of color by white people and nations of the European continent. It is used for the purpose of maintaining and defending a system of wealth, power, and privilege. It pervades every institution in the United States and is so deeply embedded that it is largely invisible to those who are not people of color.

Source: Racial Equity Tools Glossary, The Power of Words, Project Change, 2020.

Religion

Antisemitism

Antisemitism is latent or overt hostility, hatred directed towards, or discrimination against ethnically and/or religiously-identified Jewish individuals or the Jewish community for reasons connected to their religion, ethnicity, and their cultural, historical, and religious heritage.

Source: Antisemitism, Data Standards for the Identification and Monitoring of Systemic Racism Glossary, Government of Ontario, 2021.

Islamophobia

Islamophobia is the racism, stereotypes, prejudice, acts of hostility, or exclusionary policies experienced by those who practice Islam or are perceived as Muslim. Islamophobia can be seen at the individual, institutional, and systemic levels, with policies around the world profiling and targeting Muslims through the adoption of fear-tactics based on racism, stereotypes, and prejudice.

Source: Islamophobia, Data Standards for the Identification and Monitoring of Systemic Racism Glossary, Government of Ontario, 2021.

Social Class

Classism

Classism is the result of the division of people into social classes, which are arbitrary, superficial, and hierarchical. It is the policies, attitudes, behaviors, and beliefs that discriminate against and disempower the working class and people living on low incomes. Classism is one way in which a capitalist system maintains a concentration of power and wealth.

Source: Classism, Diversity Style Guide, 2022.

Generational poverty

Generational poverty is a family or community's experience with poverty over multiple generations. It is often used as a way to place the onus and blame on individuals and communities, rather than on the systems and institutions that ensnare people in poverty.

Poverty

Poverty can be described as the compounding effect of systemic oppression on the accumulation of assets, resources, and wealth. It affects people's access to opportunity and information, helpful resources and services, and ultimately health and well-being. Poverty disproportionately affects people of color, people living with disabilities, and the LGBTQIA+ community, among others.

Wapato, Yakima County

Organizations

Community-based organization

Community-based organizations (CBOs) are nonprofit or other organizations that work at a community level to improve life for participants and residents. They are required to be comprised of members of the community.

Source: Community-based organization, Cornell Law School Legal Information Institute.

Cross-racial organization

Cross-racial organizations bring together constituencies of different races and ethnic identities to share power for the purpose of advancing racial justice. Cross-racial organizations consolidate people, power, and influence to achieve intended outcomes. They are often formed by coalitions of culturally specific organizations and are led by Black, Indigenous, and other people of color. They are accountable to their communities and constituencies.

Culturally specific organization

Culturally specific organizations are created by and for people of a specific racial or ethnic identity group and are accountable to that community. People from that group serve on the board and in leadership positions—roles that hold the most power and influence in deciding an organization's priorities, direction, and practices. Culturally specific organizations systematically embed community norms and practices throughout their visions, operations, governance, management, and community engagement. Because they are centered and informed by the experiences of that group, culturally specific organizations are often best positioned to meet the goals, challenges, and hopes of a particular identity group.

Direct-service organization

A direct-service organization is one that works with and provides services to an intended community. Direct-service organizations can also seek to change systemic conditions through advocacy or public education, and are often well positioned to do so due to their proximity to communities. The term is used to distinguish direct work with communities from organizations providing administrative, fundraising, and research services and support. Social services agencies also deliver direct services to individuals and families, but these services can be provided in public agencies at the federal, state, and local levels or in private, nonprofit settings.

Source: Nonprofit Speak 101 | Learn the Lingo, Idealist, 2016.

Disability-led organization

Disability-led organizations are directly led by and serve those within the disability community. These organizations serve their communities by challenging and addressing ableism through services and/or advocacy. We understand disability as self-defined and expansive, including anyone who identifies as a member of this community, including addiction, illness, physical and cognitive disabilities, neurodivergence, and anything beyond and in-between. We thank Northwest Health Foundation for this definition.

Historically white-led organization

Historically white organizations were founded, formed, and primarily led by white people. Historically white organizations may be accountable to one or more defined constituencies or communities who experience systemic oppression (for example, people with disabilities, the LGBTQIA+ community, and families experiencing poverty). Historically white organizations were founded with mission and vision statements, board members, governance models, staff leadership, programs, and practices that did not embed commitments to being reflective of, accountable to, or rooted in the context of racial and ethnic identity. Many historically white organizations were founded with "race neutral" missions that respond to "universal" economic, social, human service, and other needs.

Historically white organizations may be at one of many stages of their equity journey. For instance, an organization where the executive director is a person of color might still self-identify as historically white when they reflect on their histories, who exercises power in the organization, and the people to whom the organization is accountable. The majority of organizations in Washington are historically white. Many continue to be majority white organizations, despite the racial diversity of the state, including and especially in rural areas.

Multiracial/multicultural organization

A multiracial and/or multicultural organization is one where leadership and staff are representative of multiple racial or cultural identities. Multicultural organizations ensure that board, leadership, and staff reflect their communities. These organizations embrace those identities in the workplace and shape their culture around multicultural practices in their work with communities, constituencies, clients, and partners. Multiracial and multicultural organizations include race and ethnicity as a primary consideration in defining the people to whom they are accountable and the communities they serve. Generally, white people are not a significant plurality of a governing board or staff of a multicultural organization.

Pacific County

Additional Resources

American Psychological Association Bias-Free Language Guide

The guidelines for bias-free language contain both general guidelines for writing about people without bias across a range of topics and specific guidelines that address the individual characteristics of age, disability, gender, participation in research, racial and ethnic identity, sexual orientation, socioeconomic status, and intersectionality. These guidelines and recommendations were crafted by panels of experts on APA's bias-free language committees.

A Progressive's Style Guide: Toward Harnessing Language in Support of Intersectionality and Cross-sector Power Building

This multi-voiced guide includes resources, writing guidelines, specific recommendations, and dos and don'ts across issue areas, including age, disability, economy, environment/science, food, gender/sex, geopolitics, health, housing/space, imigration/refugees, Indigeneity/ancestry, police/incarceration, and race/ethnicity.

Diversity Style Guide

Includes more than 700 terms related to race/ethnicity, disability, immigration, sexuality and gender identity, drugs and alcohol, and geography. You can browse the stylebook by letter or category. Or, you can look up a term using a search function. This guide, initially a project of the Center for Integration and Improvement of Journalism at San Francisco State University, brings together definitions and information from more than two dozen style guides, journalism organizations and other resources.

GLAAD Media Reference Guide 11th Edition

Includes a glossary of LGBTQIA+-related terms, as well as high-level summaries of various relevant topics.

The Micropedia of Microaggressions

The Micropedia aims to collect everyday microaggressions and highlight their harmful impact through source-based definitions and real-world examples. The Micropedia includes the following categories: LGBTQ2S+; age; class-based; disability; ethnicity; gender; Indigeneity; race; and religion. It also includes a search function.

National Assembly of State Arts Agencies Inclusive Language Guide

This curated list of inclusive-language resources offers guidance for using inclusive language, broken down into the following categories: General Resources; Race + Ethnicity; Ability; Age; Gender + Sexual Orientation; Socioeconomic Status; and Framing for Change.

National Center on Disability and Journalism: Disability Language Style Guide

Principles and almost 200 words and terms commonly used when referring to disability. The guide was developed by the National Center on Disability and Journalism at Arizona State University's Walter Cronkite School of Journalism and Mass Communication and was last updated in the summer of 2021.