Words Matter

Platinum Rule

The platinum rule says we should do unto others the way they want us to do unto them. In other words, you should treat people the way they want to be treated, not the way you want to be treated.

PURPOSE OF THE WORDS MATTER GUIDE

Every exchange with another person is a chance to model inclusion and belonging. By using inclusive language, we demonstrate that we value the different perspectives, identities, and ideas that other individuals bring to the table. Each section of the **Words Matter Guide** provides information, links to research, articles, videos, and suggestions for communicating inclusively with and among History Colorado's visitors, staff, and volunteers. The Guide is intended to educate and inform; to help volunteers and staff of History Colorado use words that recognize and respect the kaleidoscope of differences among us. You are urged to read through the document, perhaps in parts because it is lengthy. This Guide introduces topics and sends you to a wide network of deeper background. Come back regularly to refresh your knowledge and to improve your empathetic communication skills when you find yourself wondering: What is the best way to say something?

The **Words Matter Guide** is a result of the direct need born out of questions and concerns from our volunteer staff who were eager to learn more about how they might enhance the visitor experience through their explanation of exhibits and more. History Colorado's staff has since added to this fluid document, revised it, enhanced it with examples. To that end, this document is a dynamic, living document continually in process. At the end of this document, you will find a link to send your own reactions, questions, and comments on the Guide. Your input is highly valued and will help ensure we keep this Guide current and relevant.

Guide to the Guide

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APPROACHES

Before we get into terms, we want to provide an overview of approaches for achieving inclusive language, or ideas that help us think about how we use language to describe others.

Platinum Rule

*The platinum rule says we should do unto others the way they want us to do unto them. In other words, you have to treat people the way **they** want to be treated, not the way **you** want to be treated.*

Self-Identification

Self-identification is about allowing people to determine how they want to be identified as members of various groups. This approach comes up at a variety of levels when we are asked to self-identify our race/ethnicity, gender, sexual orientation, veteran status, disability, etc. We can also practice self-identification when we include our pronouns in email signatures and pronoun buttons, go by a different name than what is on our birth certificates, or choose to disclose any other information about our identities.

People-First or Identity-First Language

People-first or people-centered language is based on the principle of recognizing a person first, rather than the situations, disabilities, or illnesses the person may be experiencing. Examples may include:

- A person experiencing homelessness vs. a homeless person
- A woman on our engineering team vs. a female engineer

Following self-identification, people-first language **is not universally preferred.** For example, members of different disability communities may prefer to include their disability as part of their identity, for instance, d/Deaf people, autistic people, and so on. For more on language and disability, see the Disability section below.

Calling in and Calling out

As we continue to grow in our ability to create a place for inclusion and belonging, we know we are all on our own journeys and we will need chances to grow and practice how to do so. As the saying goes, “when we know better, we do better.” “Calling In” and “Calling Out” are approaches to helping others on this journey as well.

- Calling people out is often done to try to immediately stop or draw attention to

stopping someone's oppressive behavior in its tracks, usually in a public setting.

- Calling people in is done with a little more compassion and patience. Calling in takes into consideration the long term relationship with another person. It would likely be done in private and might start with door opening questions like, "I am curious about …. Might you share why you said…. May I offer another perspective?"
- When to Call Someone Out or In

Jargon, Acronyms, and Idioms.

Avoid internal acronyms that may not mean anything to anyone outside of staff or our industry. Some examples include HCC, OAHP, SHF, ADA-compliant, DEAI, etc. Acronyms can seem like "Expert Speak" and create distance between you and the museum visitor.

You can check the De-Jargonizer to analyze your writing. See 21 jargon phrases nonprofits use and what words to replace them with.

Language Justice

Language justice is the true manifestation of racial and social justice. Language cannot be treated as a means to an end. Concentrating solely on the words and their meaning or context in English is not in line with our people-first values. Each person's language is also part of their identity. In addition to bringing forth personal experience and emotional elements, the spoken language also connects us to a society's history and guides us towards our ideal cultural inclusion. Therefore, each person has the right to express themselves in their preferred language; a speaker's value exceeds the value of what is being said. The Colorado Trust director, Kristin Jones, explains how this mission can be accomplished.

TALKING ABOUT RACE AND ETHNICITY

Race is a social construct that typically focuses on a person's perceived physical characteristics, such as skin color. In the United States, everyone is assigned a racial identity, although these assignments, whether explicit (for example census categories) or implicit, have changed over time.

Ethnicity typically refers to a person's cultural background, including nationality, ancestry, and language. On the United States **census** and other federal forms, ethnicity is solely associated with whether a person identifies as Hispanic or Latinx. This section

provides extensive links to articles, videos, and other resources on race, ethnicity, and the language we use surrounding both.

Explore the New York Times short film series around race in America, A Conversation on Race. Each of our lived experiences varies, and as we learn and discuss race together, we can become "aware of everyone's inherent humanity" -- Clay Rivers

Here are some things to be aware of when referring to how others identify:

- **African American/Black**: African American may not be an offensive term, but it may be inaccurate. If a person does not have a tie to Africa, they may prefer not to be identified as African American.
- It is appropriate to capitalize the "b" in Black people, following the capitalization norms for other racial and ethnic identifiers.
- **Hispanic/Latino**: The term "Hispanic" refers to the Spanish language and thus, people coming from Spain and parts of Latin America are considered "Hispanic." Latin America refers to geography and not necessarily language.
  The term Latinx has arisen as a gender-neutral and inclusive term for Latino, however, there is much debate about its usage considering its relationship to the Spanish language. Explore the difference between Hispanic and Latino, furthermore what is the difference between Latino/a, Latinx, and Latine? (Lengthy article here)
- **Indigenous/Native/American Indian:** Use the name of the specific tribe, band, or cultural group whenever possible and include the word "Tribe." Some members of the US American Indian tribes prefer the term "American Indian." "Native American" is also acceptable when appropriate. "Alaska Natives" is the preferred term for indigenous peoples of Alaska.
- It might be meaningful for someone of indigenous descent from Latin America to use the term "Indigenous," as it acknowledges land before North American existence. We should always refer to the tribes of Canada as "First Nations." When in doubt, ask the person you are speaking to or of, what their preference is.
- **The use of the term "native"** to describe non-Indigenous people who were born in a state or country may be interpreted as co-opting Indigenous experiences. Instead, try referring to oneself as, for example, "fourth-generation Coloradan" or "born and raised in Denver." The term native harkens to a time that categorized people based on being either native born or foreign born in the United States. And, the term Native American arose from this period. As is such, this can continue to perpetuate othering and in-group identification.

- **“People of color” (POC)**: This may be used as an inclusive, all-encompassing term.

  Dr. Beverly Tatum’s definition of “people of color” establishes that this is a term for “groups that are and have been historically targeted by racism.”
  Listen to NPR’s Code Switching episode, “Is It Time To Say R.I.P. to ‘POC’?”
  Black, Indigenous, and People of Color (BIPOC). This framing draws attention to the unique racialized histories of Black and Indigenous people in the United States. Note the capitalization of Black and Indigenous in this term.
  Say Black though if you mean Black. Say what you mean, the name matters.
  Read a perspective on how using POC (and somewhat BIPOC) in place of ‘Black’ minimizes the specific issues and experiences Black people in the US go through and consequently upholds anti-Black racism.
- Why has the term **Caucasian** fallen out of usage? Read this article to learn more about it.
- **ALAANA (African, Latinx, Asian, Arab, and Native American**): This term has risen within the art field as a way to replace the words “minority” and “underrepresented,” for instance, “an ALAANA-serving organization.” A person would likely not identify as ALAANA, though.
  This term is fairly uncommon outside of the arts field.
- Check out this guide from the state of Colorado regarding how to think about demographic survey work. Also, recommendations for racial equity in arts funding.
- A debate surrounding the capitalization of **“white”**. Here are some opinion pieces about the topic:

https://www.washingtonpost.com/opinions/2020/07/22/why-white-should-be-capitalized/

RACISM

The following discussion and definitions are drawn directly from the National Museum of African American Heritage and Culture’s Talking About Race resource on Being Anti-Racist.

Individual racism refers to the IDEA: beliefs, attitudes, and actions of individuals that support or perpetuate racism in conscious and unconscious ways. The US cultural narrative about racism typically focuses on individual racism and fails to recognize systemic racism.

- Example: "*A racist idea gets elaborated in many ways*--" I am… more intelligent, more diligent, stronger, more capable, nobler, more deserving, more advanced, chosen, normal, superior, and so on". And, of course, the opposite qualities are attributed to the other group-- "Because they are… stupid, lazy, weak, incompetent, worthless, less deserving, backward, abnormal, inferior, and so on."

Interpersonal racism occurs between individuals. These are public expressions of racism, often involving slurs, biases, or hateful words or actions.

- Example: Physically moving away or avoiding eye contact with someone based on bias. Upholding stereotypes around competency, honesty, or diligence that blocks someone from an opportunity (i.e. in employment or education-- Prejudicial attitudes about the groups' characteristics can lead a teacher or supervisor to overlook an individual's strengths or fail to attend to areas of weakness).

Institutional racism occurs in an organization. These are discriminatory treatments, unfair policies, or biased practices based on race that result in inequitable outcomes for whites over people of color and extend considerably beyond prejudice. These institutional policies often never mention any racial group, but the intent is to create advantages.

- Example: A school system where students of color are more frequently distributed into the most crowded classrooms and underfunded schools and out of higher-resourced schools.

Structural racism is the overarching system of racial bias normalized and legitimized across institutions and society. These systems give privileges to white people resulting in disadvantages to people of color.

- Example: Examining wealth-- white families hold 90% of the national wealth, Latinx families hold 2.3%, and Black families hold 2.6%. Watch this video describing systemic racism in the US.

- Example: A white person and Black person could both commit a crime, though the Black person is more likely to be arrested, convicted, and receive a harsher sentence than a white person. Structural racism is the fact Black people make up 13% of the US population though represent around 40% of the prison population, and as we know, a felony conviction means in many states, losing your right to vote; so over 7.4% of the adult African American population is disenfranchised.

Dig into how racism links to the 4 I's of Oppression → how this is an interrelated system, each influencing the others.

Anti-racism

Being antiracist results from a conscious decision to make frequent, consistent, equitable choices, daily. These choices require ongoing self-awareness and self-reflection as we move through life. In the absence of making antiracist choices, we (un)consciously uphold aspects of white supremacy, white-dominant culture, and unequal institutions and society. Being racist or antiracist is not about who you are; it is about what you do. This article explains how an ally can be construed as an accomplice with the system of oppression in the absence of conscious self-reflection. There are also actors who disrupt meaningful changes in the justice system and avoid challenging the status quo by showing support at their own convenience. A short guide for crucial words in understanding anti-racism language has been provided by Candis Watts Smith and Tehama Lopez Bunyasi, and it can facilitate our evaluation of anti-racism advocacy.

RESPECT GENDER IDENTITIES AND SEXUAL ORIENTATIONS

The language that discriminates against people on the basis of sexual orientation or gender identity is inconsistent with History Colorado's values. The persistence of pervasive bias against lesbian, gay, bisexual, transgender, and intersex people can create feelings of invisibility and marginalization. A language that is inclusive and welcoming can offer an antidote to such feelings. In addition, historically, the English language has privileged men. This section includes resources and guidance on words that address gender and sexual orientation.

People's pronouns and names sometimes relate to their gender identity. For example, someone who identifies as a man may use the pronouns "he/him." But, we don't want to assume that people's gender identity is based on their pronouns or their clothing, hairstyle, mannerisms, name, etc. If this is the first time you've thought about your own pronouns, you may want to reflect on the privilege of being cisgender—or having a gender identity that matches the sex assigned to you at birth.

- Ask the person's name and don't assume gender identity. Don't be shy about asking someone for their pronouns.
- The singular "they" is a gender-neutral pronoun to use when a person's gender is not known. People may also use they as their pronoun, it is always best to ask. Read more here to further understand the singular "they."

Consider the language you might be using, is it inclusive? Instead of “mankind,” use “humankind.”

- Instead of “manning an event,” use “staffing an event.”
- Instead of “you guys,” use “everyone,” “y’all,” “folks,” “friends,” “you all.”
- With adults, avoid “girls” and instead address “women.”

Here are some words/terms to avoid:

- Avoid “boys and girls,” “ladies and gentlemen,” or other phrases that reinforce a gender binary.
- Avoid assumptions about someone’s “daughter” or “son” and instead, keep it to “children.”
- Avoid assumptions about the gender of children.

Here are some gender-related Dos and Don’ts

- Don’t comment about the physical attractiveness of children, for instance, how pretty or cute they are…
- Read here around why we should stop telling little girls, specifically, how pretty they are.

- Avoid making assumptions about the gender of a person’s significant other (or others). “Partner” or “spouse” are gender-neutral terms.

- Homophobic jokes, derogatory comments, and stereotypes about people based on their gender identities and sexual orientation are not acceptable.

- All titles can be made gender-neutral. Instead of saying “Mr. or Mrs.” you might use “Mx. or M.” Pronounced as “mix” or “em.”

SEXISM

Sexism is prejudice or discrimination based on a person's sex or gender. Sexism can affect anyone, but it primarily affects womxn and girls. It has been linked to stereotypes and gender roles and may include the belief that one sex or gender is intrinsically superior to another. Transgender, non-binary, and gender diverse people are also recipients of sexism in everyday life. Womxn is used throughout this section to acknowledge such. This section educates us on sex or gender aggression and provides counsel on sexism in the workplace.

Types of Gender Microaggressions (Microaggression definition is in this link):

1. Sexual objectification; including invasion of someone's space and inappropriate touching
2. Second-class citizenship
3. Use of sexist language
4. Assumption of inferiority
5. Restrictive gender roles
6. Denial of the reality of sexism
7. Denial of individual sexism
8. Invisibility
9. Sexist humor/jokes
10. Environmental invalidations: macro-level aggressions that happen on systemic and environmental level (unequal pay, glass ceiling, media images)

Microaggressions can also be based on membership in other marginalized groups based on race, ethnicity, sexuality, age, religion, etc. One of the most common examples of microaggression is the prevalent question of originality as a conversation opener; Rakshitha Arni Ravishankar explains how asking this question might trigger a sense of alienation by implying that the person does not belong to where they are and validate the assumptions about nationality, ethnicity, race, etc.

Womxn are frequently tone-policed for expressing opinions and when calling out sexism. Mansplaining is the act of explaining something to a womxn in a condescending manner that assumes they know little or nothing about a topic. A helpful way to check if you are mansplaining can be found here.

Calling someone by a seemingly endearing name like "sweetheart," or "dear," and engaging in sexist compliments ("you are good at this for a womxn.") are examples of benevolent sexism. Benevolent sexism harms everyone by reinforcing negative stereotypes about gender roles, making assumptions about the skills of someone of any gender identity. Womxn, for example, are more likely to be delegated tasks that are seen as "womxn's work," like cleaning up after a meeting, taking notes, or caring for the emotional needs of a colleague when these in fact are valuable tasks that everyone should contribute to.

Sexism in the Workplace

Womxn who negotiate for a promotion or an increase in their compensation are 30 percent more likely to receive feedback that they are “bossy,” “too aggressive,” or more “intimidating” than men who negotiate for the terms of their compensation.
This type of microaggression occurs when people describe a womxn’s actions in ways that would not be used to describe a man who did the same things. For example, labeling a womxn as too nice to be able to do a job, bossy, a drama queen, too aggressive, needy, high-strung, and so on.

When men and womxn display the same behavior in a workplace, men are much more likely to be called “assertive,” “confident,” “powerful” or “a strong leader.”

How can we do better?

If you find yourself describing a womxn with one of these words, (passive, vain, indecisive, emotional, and more) ask yourself what you would say if a man behaved this way. Would you comment at all? How would you describe them?

If you hear someone else describe a womxn this way, what could you say? One possible script, to attempt to open up the conversation: “Hm, it’s interesting you call her/them ‘shrill.’ I don’t hear men with strong opinions called that. Have you ever thought about that?”

If someone describes you with these words, especially in a performance appraisal setting, calling out sexism can be a big deal. Responding to professional (or any other) criticism is a complex dance of emotional intelligence, and each work setting has its own challenges. If you want to call someone on sexist feedback, you could try something like:

> “I’ve noticed that I’m being called ‘bossy’ and ‘opinionated.’ I wonder if you could help me sift through that feedback, and see what I can take from it.” or

> “One concern I have is that studies show that womxn and men displaying the same professional behavior get seen differently, with womxn being called ‘bossy’ and men ‘powerful’, for instance. How much of this feedback is because I’m a womxn, do you think?”

This article has further resources for disrupting bias in work teams. This PDF from the University of Arizona is a great resource for writing reference letters avoiding gender bias. Letters and general verbal forms of communicating the work of men are more

likely to mention accomplishments, while letters for womxn are 50% more likely to use adjectives that describe effort but not ability.

Sizeism

Various studies have shown that people experience discrimination based on their perceived body shape and size in education, health care, and employment. In other words, they face presumptions regarding their abilities and leadership skills based on their body form. In addition, statistics indicate that obese womxn are more likely to experience discrimination in employment and at the workplace. Similar to racism and sexism, sizeism is a social construct that stems from a culture that values certain body shapes and sizes over others and considers people who do not comply with the defined norm as defective. According to the Rudd Report on weight bias, only one state in the US prohibits discrimination against people based on their weight, and the lack of policies on weight discrimination proves that our awareness of such a prevalent bias is necessary. Evette Dionne explains how the fat-acceptance movement and its allies promote affirmation of bodies regardless of their shape and size.

AGE: WHAT'S BEST TO SAY?

Age discrimination continues to play a role in US culture, watch this food trunk experiment to see age discrimination played out. As technology advances, more stereotypes and assumptions are placed on all generations. Why is this form of discrimination so commonly practiced, how do we begin to disrupt aging? Resources in this section provide information and guidance on the topic of age.

Find out how AARP is changing the conversation, read their stories here.
Take this quiz to see if your age truly determines how you embrace new behaviors and technology. (Read the full article here)

- Terms like "older adults" and "younger adults" are relative and best used in context. Avoid saying things like, "young and vibrant team" or "mature workforce." Instead, try "an effective and vibrant team" and "an experienced workforce."
- Are you aging someone unintentionally? Think about if sayings like, "When I was your age," "Back in my day," "When/if you're older/young…," "You're too young/old" are necessary to the point, or can you rephrase? Especially if you don't actually know the age of the other person.
  What does age discrimination look like for youth?

So what does “old” look like? Watch this video of millennials showing us what “old” looks like in their eyes. How does age discrimination show up in the workplace? Check out: 10 things to be aware of and seeing age as an asset during remote working.

WHO IS FAMILY?

Anyone who says they’re family!

The “traditional” nuclear family structure dating back to the Cold War era in the US consisting of a mother, father, and children is far from universal. Here are some tips for being more inclusive:

- Avoid “parent” and say “grownup,” “caregiver,” or “adult.”
- Avoid assumptions about children’s “mom” or “dad.”
- Avoid remarking about family resemblance or family household.
- Avoid asking when someone is going to start a family.

Here is a message about chosen family and why some people need it.

HONOR RELIGIOUS DIVERSITY

- Don’t assume that people have a religion or that if they do it’s Christianity.
- Respecting religious diversity includes being mindful of dietary needs and offering flexible holiday schedules to employees.
- If someone wishes you a “Merry Christmas” or “Happy Kwanzaa” or “Happy Holidays” assume positive intent.
- Check out this interfaith calendar for more information and read this article about what we can do to promote religious inclusivity.

http://www.theinclusionsolution.me/religion-workplace-achieve-inclusive-observance/

DISABILITY

Avoid victimhood language like "*confined* to a wheelchair" and "*afflicted* by Alzheimer's disease" and euphemisms like "challenged" or "specially abled." There are also other ableist words that we should be aware of in our inclusive workplace.

Here is a video on how to treat people with disabilities with respect.
On the language of Accessibility
Lydia X. Z. Brown Disability Justice at the Intersections

The National Center on Disability and Journalism style guide has additional recommendations for language.

Blog from Autistic Advocacy on "person with autism" or "autistic person"

HOW TO TALK ABOUT OUR EXHIBITS

This section should be especially helpful to volunteers who serve at El Pueblo History Museum and the History Colorado Center's Exhibits areas. These questions, raised by volunteers, inspired the development of the **Words Matter Guide**.

El Pueblo History Museum

Borderlands of Southern Colorado:

What we've sometimes heard:

"Why don't I/my culture/gender/etc. get a specific show?" or "Why aren't we telling white stories of Borderlands?"

How to respond:

History museums have been telling EuroAmerican stories for generations now, and the museum has recognized that we need to tell much broader stories and share a fuller picture of our state's history. Representation cannot be taken lightly, and Borderlands is representative of the population of Pueblo. The stories and people in Borderlands allow our local population to see themselves represented in a museum, which helps our community members feel included and welcome.

Children of Ludlow, Life in a Battlezone, 1913-1914:

Children of Ludlow is an award-winning exhibit that examines the Colorado Coalfield Strike and Ludlow Massacre through the eyes of the more than 9,000 children who endured the strike. The exhibit was originally part of the statewide Ludlow Centennial Commemoration.

Many visitors have expressed how surprised they are at never having heard the story before visiting the exhibition!

Museum of Memory

Museum of Memory improves participation in civic life by building more inclusive narratives of all the many people and ways that contribute to the fabric of a community. This initiative is based on the ideal that when people see themselves as the creators and makers of their own history, they also come to see themselves as the writers of their own destinies. It brings the community together and creates space for residents to actively and energetically participate in crafting a shared historic record.

Communities engage in collective memory workshops, guided by History Colorado staff. The workshops employ a variety of strategies to jog memories and facilitate storytelling within a group. While Memory Projects vary, there are generally five to eight hosted community museum workshops.

In collaboration with Community Historians, History Colorado endeavors to collect stories, oral histories, writing, documents, and photographs during the collecting phase of the project.

The sharing phase can take a variety of forms, including museum exhibit, mural, teatro, music and song, photography, digital forms, SoundCloud, podcast, conference presentations, and exhibits. This aspect of the project is designed to share the stories and histories of the neighborhood or community with a larger audience. It is also designed for longevity within the neighborhood or community.

For more information visit https://www.historycolorado.org/museum-memory-initiative.

History Colorado Center

Colorado Stories: Amache

What we've sometimes heard:

"These living quarters don't look as bad as they should" (referring to how spacious the exhibit is, even as it presents a legacy of confinement).

How to respond:

To comply with the Americans with Disabilities Act, we made the exhibit space larger than real barracks were. Most barracks would also have had more beds since multiple generations shared the space. Another aspect we couldn't make realistic is the dust that got inside. Granada is windy and dusty, and people in the camps spent a lot of time sweeping. Our space is larger, cleaner, and warmer than what they actually experienced.

"Was Amache an *internment* camp, or a *concentration* camp?"

According to the grassroots Japanese-American organization Densho, *Relocation Center* fails to convey the harsh conditions and forced confinement of these facilities. As prison camps outside the normal criminal justice system, designed to confine

civilians for military and political purposes on the basis of race and ethnicity, these sites also fit the definition of *concentration camps.* As such, Densho's preferred term is "concentration camp" (e.g. 'Minidoka concentration camp'). Densho also uses other terms, such as *incarceration camp* or *prison camp*, but urges the avoidance of euphemisms such as *relocation center* and *internment camp*.

For this exhibit, History Colorado used *internment*. Densho does note that "internment" is the widely recognized term, which is an important consideration when communicating with public audiences. We encourage clarification that internment means, functionally, the unjust imprisonment of Japanese Americans and Japanese immigrants living on the West Coast of the United States during WWII. Additionally, Densho notes the use of internment is appropriate in "the specific case of Japanese Americans detained by the Army or DOJ."

In partnership with History Colorado, the University of Colorado created primary source sets to help educators teach Colorado history. The source set about Amache has this to say:

> Scholars use various terms in referring to Amache and the other camps run by the War Relocation Authority during World War II. They were called "relocation centers," "internment camps," and "concentration camps" by government officials of the day. However, a number of leading scholars today feel that the first two terms are euphemisms that do not do justice to the forcible removal and long-term detention of their residents, many of whom were American citizens. While some recommend using the term "concentration camp," others feel that the Jewish Holocaust at the hands of the Nazis has changed the meaning of this term, investing it with strong connotations of mass murder that make it no longer appropriate to apply to the experience of Japanese Americans in American camps. Some scholars propose "incarceration camp" or "prison camp" as the most accurate designation of these sites where residents were kept for years against their will under guard and surrounded by barbed wire.

This article also looks at the etymology of how we've referred to the camps and has a link to a longer consideration of the topic.

Borderlands

As a result of the Borderlands initiative of Southern Colorado, a robust discussion of the terms slavery, enslaved and indigenous captivity was born. Below is a list of suggestions based on the NYTimes 1619 Project:

- They use the word slavery to refer to the system of enslavement -- also the slave trade.
- They use the word enslaved as an adjective, such as enslaved people, enslaved laborers, enslaved women, enslaved Africans, etc. (I did not see a lot of "people who were enslaved.")
- Also use the word enslaved as a verb: the boy was enslaved.
- Also note the use of the word "enslaver" instead of "slave owner," but also use the word "slaveholding" as an adjective.
- They don't avoid the word slave entirely and use it in some specific context, such as "slave rebellion" or "runaway slave."

https://www.chicagotribune.com/columns/eric-zorn/ct-column-slave-enslaved-language-people-first-debate-zorn-20190906-audknctayrarfijimpz6uk7hvy-story.html

And this from Dr. Holly Norton:

“Slavery scholars have been using enslaved as the convention going on for at least 20 years. There is no "guide" it is just something that we have been trained with and is quickly and viciously called out in papers, conference talks, etc when not used correctly. Ultimately what the thinking is that identifying someone as "enslaved" (a condition of legal and physical bondage which they are experiencing) as opposed to "a slave" gives the enslaved person more agency and humanity. My research and publications are focused on slave rebellions, one in particular, and I still refer to the event as a slave rebellion, but the folks involved typically I talk about as enslaved or rebels. Also yes with the white Euro/Euro-American enslavers; conversely I also use plantation owner, plantocracy, etc.- they often get identified by the business they are involved in which they engage in slavery. There is no consensus yet that I have seen on capitalizing "white" in reference to Euro-Americans in the same way that there is a growing consensus on capitalizing "Black" and "Indigenous". I think that the thinking is that, while Black and Indigenous people are not monolithic groups, there are historical structures and shared experiences that create a more overarching cohesive group than "white" (different groups have historically been allowed to "become white" in American culture, for instance, see Ignatiev's "How the Irish Became White" for the whitening of certain immigrant groups in American history).

I also agree that we should follow similar conventions with Indigenous Captives, although the large consensus among slavery scholars is that there are qualitative differences between African Chattel Slavery and the practice of Indigenous Captivity in north American, which is why the vast majority of scholars use the word "captives" as opposed to "(en)slave". James Brooks and Ned BlackHawk really grapple with this the best. Brooks in particular has been researching captivity for decades and I think is the real leading scholar in the topic despite the popularity of more recent works like that of Resendez.

My most recent article below on the 17ss St Jan Slave Rebellion talks more about GIS and landscapes (I'm not aware of any recent scholarly articles that discuss language conventions to refer to communities of enslaved folks but I can do a lit search), however, the language usage is consistent with conventional wisdom in the African Diaspora/Slavery Studies community."

Colorado Stories: Lincoln Hills

What we've sometimes heard:

"Why is there a KKK outfit here?"

How to respond:

Black people built safe havens like Lincoln Hills because of hate groups like the Ku Klux Klan. The team wanted the visitor to feel *some* discomfort before learning about the safe havens created during a time of extreme hate due to the color of people's skin. The KKK outfit helps put into context the need for African Americans to have such spaces in a climate of everyday racism. But this story isn't about hate; it's about *overcoming* hate and having a space where you're welcome and safe.

El Movimiento: The Chicano Movement in Colorado

What we've sometimes heard:

"What's the difference between *Hispanic*, *Chicano/a*, and *Latino/a?"*

How to respond:

There are long histories associated with these terms, many of them imposed by government programs like the census, which was designed to count groups of people. The word *Hispanic,* or *Hispano* in Spanish, means “of or pertaining to Spain or Spanish-speaking people or culture” (such as, “Hispanic art of the fifteenth century”). Thus, some consider that term Eurocentric. *Latino* refers to Latin American people and culture and includes non–Spanish speaking countries such as Brazil. The term *Chicano/a* is very much situated in a specific movement and time frame, namely the 1960s and ’70s. The Chicano Movement is comprised largely of descendants of Mexican Americans, who value a connection to the Indigenous/Mestizo identity of Mexican Americanism.

Remember: It’s always best to ask how a person prefers to be identified when referring to their background. See also the section on Talking About Race and Ethnicity in this guide.

Living West

What we’ve heard:

“Is it *Anasazi* or *Ancestral Puebloans?”*

How to respond:

Some people know the cliff dwellers of Mesa Verde as *Anasazi;* others know them as *Ancestral Puebloans*. Why has the name changed? We know now that *Anasazi* was *not* the name of the cliff dwellers. In fact, *Anasazi* was the name the Navajo people gave them—a term that means “ancient enemy.” Contemporary Puebloans (Hopi, Zuni, and Puebloans) call these people what they are: Ancestral Puebloans.

Written on the Land: Ute Voices, Ute History

This exhibit was developed in consultation with the three Ute Indian Tribes of Colorado and Utah. The exhibit tells their story and reflects the ways they want their history, culture, and contemporary life to be presented. It also addresses some common misconceptions.

Volunteers and staff can help educate about and show respect for the Ute people by using language that was deliberately reviewed and chosen for the exhibit.

- Use the name of the specific tribe, and as people or a plural group:
    - YES: the Ute people, the Utes, the Ute Indian tribes, the Southern Ute Indian Tribe
    - NO: the Ute
- While it's always best to use the name of a specific tribe or cultural group (Ute, Cheyenne, Arapaho, Navajo), when speaking more broadly, we generally use "American Indian/American Indians" for consistency. Based on personal preference and, sometimes, political history, individuals and organizations often prefer terms like "Native American," "Native," and "Indigenous." As always, it's best when speaking with or about individuals who are American Indian to ask their preference.
- Tribal advisors stressed that the Ute people are still here today. Use language that makes this clear:
    - NO: The Ute people lived in Colorado.
    - YES: The Ute people **live** in Colorado.
    - NO: The Ute people live in wickiups.
    - YES: In the past, Ute people lived in wickiups.

- When speaking about historic and contemporary Ute leaders, use the appropriate title:
    - YES: Chief Ouray, Chief Buckskin Charley
    - NO: Ouray, Buckskin Charley
    - YES: Chairman Christine Sage, Chairman Harold Cuthair

    A note about the terms "contemporary" and "traditional" and how they relate to our work:
    http://firstamericanartmagazine.com/traditional_contemporary/

    https://www.racialequitytools3sms1.org/glossary

ADDITIONAL INFORMATION

History Colorado Style Guide

For writers and researchers, here is a link to History Colorado's in-house style guide for quick answers to frequent questions about terms and usage.

Give Us Your Comments or Questions

Please do not hesitate to ask a question, comment, or otherwise give your feedback on this document.

Click here to send an email to Emily Dobish, Director of Volunteer Engagement.

Here is an anonymous (if you choose) form to give us your questions, comments, or any feedback about the **Words Matter Guide**. (https://forms.gle/UFbHutk1K6hyLKLB7)