Words Matter:
A Guide to Inclusive Language around Racial and Ethnic Identity

Office of Human Rights (OHR)
Mia L. Carey, PhD,
Education and Training Specialist
mia.carey@dc.gov

Mayor's Office of Racial Equity (ORE)
Amber A. Hewitt, PhD,
Chief Equity Officer
racialequity@dc.gov

OFFICE OF RACIAL EQUITY

Office of Human Rights
District of Columbia

GOVERNMENT OF THE DISTRICT OF COLUMBIA
MURIEL BOWSER, MAYOR

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Contents

Letter from the Mayor

Greetings:

As we all know, words matter.

What we say to one another can leave a lasting impact on our social and mental wellbeing. And, sadly, words historically have been used to create division and to allow one group or person to feel superior to another. That is why we are creating educational tools to help advise residents and District government employees on the importance of inclusive language and our strong commitment to advancing equity.

Words Matter: A Guide to Inclusive Language around Racial and Ethnic Identity builds on DC's tradition of protecting our residents', employees', and visitors' basic human rights. Since the 1970s, the District of Columbia has been a model human rights city. In 1973, DC passed our first Human Rights Law, after determining that discrimination not only failed to provide equal opportunity to enjoy a full and productive life, but "menaces the institutions and foundations of a free democratic society." Four years later, we enacted the D.C. Human Rights Act (HRA), which was and remains one of the most comprehensive human rights laws in the United States.

In 2023, we again strive to lead by example by providing education and outreach on inclusive language. So, I am proud to share this guide, which was developed by the DC Office of Human Rights (OHR) in partnership with the Mayor's Office of Racial Equity (ORE).

As public servants, District government employees must always be thoughtful in communicating with each other and the public—and using inclusive language is a vital part of that process. The intentional practice of using inclusive language allows us to talk to—and about—historically marginalized communities respectfully and in a way that acknowledges diversity, conveys respect, is sensitive to differences, and promotes equal opportunities.
I hope you find this guide insightful and informative in your professional and personal lives. Thank you to the OHR and ORE teams for their ongoing commitment to creating an inclusive and equitable DC community.

Sincerely,

Muriel Bowser
Mayor

I. About this Guide

Words Matter.

Language is constantly evolving as it adapts to cultural and social changes. Choosing the most appropriate term or phrase can be tricky, as there can be a lack of consensus among scholars, activists, and the public about a term or phrase's use. But, certain words, whether used intentionally or unintentionally, can exclude individuals, or leave an individual feeling like perhaps they are not welcome. Therefore, your conscious decision to use inclusive language (defined below) can be an important first step in creating and sustaining welcoming, inclusive, and safe environments for all individuals, regardless of their identity. Additionally, it indicates that you are aware of the potentially marginalizing, insensitive, offensive, or derogatory nature of certain words and phrases and are trying to stop perpetuating discrimination, prejudice, and/or other forms of bias.

The D.C. Office of Human Rights (OHR) and the Mayor's Office of Racial Equity (ORE) worked together to publish this guide to serve as an educational resource for District employees and for the public as they begin to engage more regularly in conversations about race, ethnicity, and racial and ethnic equity in the workplace and in our communities. Our goal is to raise awareness, guide learning, and encourage language that centers on inclusion by being mindful of the voices and experiences of people who have been historically marginalized.

Since this guide is provided for educational purposes only, it should not be construed as legal advice or as a mandate. Rather, it should be viewed as an invitation to use language that strives not to harm, demean, offend, or oppress individuals or groups.

While this guide aims to explain the origins of problematic terms and phrases, it is not intended to encompass all possible terms, definitions, or uses. Our intention is to introduce our readers to the meanings that certain words may carry and to suggest that they be mindful of these associations when communicating.

II. Racism Expressed through Language

Before diving into specific terms to be conscious of using, we must first establish how words and language can intentionally or unintentionally perpetuate racism. Racism is often thought of as just the individual acts that are committed by unkind people[1], however, racism is a systemic problem—in other words, it is embedded into our society.[2] As a result it can manifest and be communicated in a variety of ways, such as our interactions with others (interpersonal or interactional racism), through representations in the media and popular culture (representational racism), and through our policies and laws (institutional racism).

This guide deals with only one of these forms of racism—racism in language, which is referred to as discursive racism.[3] It is the form of racism that uses words that are rooted in stereotypical meaning, and typically includes racially tinged forms of everyday communication that sustain racism. While some words may appear innocuous, they may be linked to harmful histories and can negatively impact a person's psychological well-being. Part of the reason that discursive racism appears innocuous or racially neutral is that much of it is not overt or easily identifiable like racial epithets or slurs. For this reason, although, a word or phrase may not be personally offensive to you or seem to be racist, it may be seen that way to others because of the word or phrase's connotations or histories. Below we review covert and overt discursive racism with examples and suggested inclusive alternatives.

A. Covert Discursive Racism

On the surface, less obvious forms of racism may seem to be racially neutral, but by using them we may be unintentionally or unknowingly aid in perpetuating racial inequities and furthering harm to audiences who come from the communities the terms or phrases originally targeted.

i. Racially Biased and Anti-Ethnic Language

Some of the language that we use, even in everyday conversation, has origins that are racially biased or anti-ethnic, or have connections to racist or anti-ethnic events or actions. This type of language may contain hidden messages based on outdated social norms and/or historical oppression. It can be demeaning to coworkers or community members who are aware of the language's history or connotations, and it is for this reason that they are most harmful or may be considered offensive. It is important and can be helpful to learn and understand the history behind words and phrases. Examples are provided in Table 1.

Table 1: Language with Racist Origins or Connotations

Term: Grandfather Clause[4]			
History and/or Origin	**How It Is Used Today**	**Why It Can be Harmful and/or Offensive**	**Suggested Inclusive Alternative**
Historically, grandfather clause referred to a set of voting laws around 1870-1890 that had the goal of excluding Black voters by conditioning the right to vote based on whether one's "grandfather" had voted in the past. This effectively denied Black men the right to vote since their grandfathers had been legally excluded from the right to vote prior to the enactment of the 15th Amendment	Currently, the term is used to describe instances when individuals or businesses can continue to operate under existing rules or policies after new rules are put into place	Although the terms "grandfathered" and "grandfather clause" may not be harmful or offensive to some contemporary Black communities,, because of the history of the term and the continued efforts to suppress voting, it can be associated with discriminatory practices	• Inherited • Legacy • Old rule • Precedent

Term: "No Can Do" "Long Time No See"[5]			
History and/or Origin	**How It Is Used Today**	**Why It Can be Harmful and/or Offensive**	**Suggested Inclusive Alternative**
Both phrases are traced to the 19th century practice of mocking Asian immigrants or Indigenous people for their pidgin English	These terms are commonly used as an informal greeting by people who have not seen each other in a while	Limited English Speakers (LEP) or Non-English Speakers (NEP) continue to be mocked for their use of broken English and the use of these phrases may unintentionally be conveyed as mockery	• It has been a while. • I can't do it

Term: Off the Reservation[6]			
History and/or Origin	**How It Is Used Today**	**Why It Can be Harmful and/or Offensive**	**Suggested Inclusive Alternative**
In the 18th and 19th centuries, the U.S. government established reservations to bring Indigenous tribes under government control. Forced relocation led to devastating, long-lasting effects. In the 19th and 20th centuries, "off the reservation" was used to convey contempt and hatred for Indigenous people who left the reservation.	Currently, the term is used to describe in engaging in disruptive activity outside normal bounds and/or to deviate from what it expected or customary	The phrase is offensive because Indigenous people who were found outside reservation bounds faced violence and death. For contemporary Indigenous communities, it can be offensive because many tribes still live on reservations and continue to have issues with the U.S. government.	• Overstepped • Out of bounds • Walked out

Term: Uppity			
History and/or Origin	**How It Is Used Today**	**Why It Can be Harmful and/or Offensive**	**Suggested Inclusive Alternative**
Originated in a collection of Black American folktales in the late 19th century (Uncle Remus and His Listener)[7] and later evolved into a racist term as white Southerners began to use it to describe Black people who they viewed as "not knowing their place" because they felt Black people did not belong in certain places in society	The term is normally used to describe a person who the speaker views are arrogant or self-important	The term continues to be used in a derogatory way towards Black Americans; though its use can largely depend on context	Use plain and/or direct language: • Arrogant • Self-important • Pretentious

ii. Racially Coded Language

Racially coded language, also called dog-whistles, is another form of covert discursive racism that uses race-neutral terms as racialized terms in order to disguise explicit and/or implicit racial hostility.[8] Like racially biased or anti-ethnic language, it can trigger racial stereotypes and other negative associations without the stigma of explicit racism. Unlike other forms of racialized language, racially coded language does not explicitly refer to race, despite being typically aimed at historically marginalized communities, ideas, policies, practices, etc. that threaten traditional (i.e., white, cisgender, heterosexual, Christian males) power structures. Because the coded language has been used toward a specific group of people so often, its use become synonymous with that particular group. Examples are provided in Table 2.

Table 2: Racially Coded Language

Term	Background	How It's Become Racialized	Suggested Inclusive Alternative
Illegal Alien	The term "alien" was used as a non-derogatory term to describe someone as a foreigner dating as far back as the late 18th century[9]	In recent times, the term "illegal alien" has been used to trigger fears about immigrants, usually Latino or Muslims and promotes false associations with criminality, high fertility, taking advantage of government assistance programs, and disrespecting the American way of life.[10]	• Undocumented immigrant • Unauthorized immigrant

Inner City and Urban	After the large-scale migration of white Americans out of the inner cities in the 1950s-1970s, people of color were restricted to the cities for economic and social reasons. As a result of white flight, these communities were left with limited access to political, economic, and educational opportunities.	Both "inner city" and "urban" have been used as a coded way to link negative conditions, such as low-income, crime, violence, etc. to communities or color. Moreover, the term "inner city" is often to describe communities of color, even if they are not in the "inner" area of the city. Likewise, urban has been used to describe fashion or music associated with Black culture.	• "City center" or "downtown" when using in the geographic context referring to centrally located city neighborhoods. • "Under-resourced" or "low-income" when referring to neighborhoods or communities with high poverty rates

iii. Racial Microaggressions

Covert discursive racism also includes racial microaggressions.[11] Microaggressions are the "everyday verbal, nonverbal, and environmental slights, snubs, or insults, whether intentional or unintentional, which communicate hostile, derogatory, or negative messages to target persons based solely upon the marginalized group membership."[12] On the surface, microaggressions may seem innocuous and harmless, but research has demonstrated that they have a powerful impact on the psychological well-being of people of color and a very real impact on their standard of living.[13] Microaggressions are often referred to as "death by a thousand cuts" because they create a harsh and invalidating environment, leading to feelings of anger and frustration, depression and anxiety, and reduced self-esteem.[14]

Microaggressions are often categorized into three types, ranging from subtle and unconscious acts to deliberate attacks: microinsults, microinvalidations, and microassaults.[15] The first two are examples of covert discursive racism, while the last is an example of overt discursive racism and will be discussed separately in the next section.

a. Microinsults

Microinsults are often unconscious verbal and nonverbal communications or behavior that conveys rudeness, insensitivity, and demeans a person's racial or ethnic identity. An example of nonverbal microinsults might be a teacher ignoring a student of color in the classroom. This type of communication conveys that the contributions of people of color are insignificant. An example of a verbal microinsult could be asking a person of color how they got a job in a field that is predominantly white.

Microinsults can be broken down into the following themes: ascription of intelligence; criminality or assumption of criminal status; pathologizing cultural values or communication styles; and second-class citizen.[16] Definitions and examples of these themes can be found in Table 3.

Table 3: Definitions and Examples of Microinsults

Type of Microinsult	Definition	Example
Ascription of Intelligence	Assigning a level of intelligence to a person of color based on their race	• "You are a credit to your race." • "How did you learn to write so well?"
Criminality/ Assumption of Criminal Status	Presuming a person of color is dangerous, a criminal, or deviant based on their race	• "Your neighborhood is so diverse. Do you feel safe?" • "Are your parents legal?" • Using the terms "ghetto" or "thug" to describe a Black or Latino person.
Pathologizing Cultural Values/ Communication Styles	Presuming that the values and communications styles of people of color are abnormal and stereotyping	• Saying: "Black people are so loud!" • Referring to a Black person, "His name is Dave? I thought his name was Jamal or Antoine or something". • Saying to an Asian person, "How come you don't like rice?"
Type of Microinsult	**Definition**	**Example**
Second-class citizen	Not treating people of color the same as white people	• Saying "you people…" • Talking to people differently based on race; for example, greeting a Black person with "'Sup?" while greeting a white person with "How are you? What's happening?" • Behavior and conduct examples: - Not greeting a person of color when they enter a check-out line, but greeting the white customer - Putting a group of Black people, or people of color in the back of the room - Assigning seating area in an office based on race or national origin (e.g., grouping all the Latinos in one area)

b. Microinvalidations

Microinvalidations are characterized by words or phrases that exclude, negate, or nullify the psychological thoughts, feelings, or experiential reality of a person of color. Examples of microinvalidations may include repeatedly asking a person of Asian or Latino descent, who was born and raised in the United States, where they were born or telling them to go back to "their country," or telling a Black or African American person that "I don't see color" when they are talking about their experiences with racism. These types of microaggressions have

been categorized into four different themes: alien in own land; colorblindness; denial of individual racism; and myth of meritocracy. For definitions and examples of these themes, please refer to Table 4.

Table 4: Definitions and Examples of Microinvalidations

Type of Microinsult	Definition	Example
Alien in Own Land	Belief that visible racially or ethnically marginalized groups are perpetual foreigners	• "Where are you from?" • "You speak good English." • Asking an Asian American to teach them words in an Asian language
Colorblindness	Statements that indicate that a white person does not want to acknowledge race	• "There is only one race, the human race." • "When I look at you, I don't see color"
Denial of Individual Racism	Denying one's role in the perpetuation of racism	• "I'm not racist, I have a Black friend or family member"
Myth of meritocracy	Statements that assert that race does not play a role in life successes	• "Everyone can succeed if they work hard"

B. Overt Discursive Racism

Overt discursive racism, like microassaults, are easy to identify because they are explicit and are meant to denigrate or hurt the intended target. All derogatory language that is used to convey belittlement, contempt, or hatred toward their targets is never acceptable in the District government workplace.

i. Microassaults

Microassaults are conscious and intentional actions or slurs that are often compared to the traditional concept of racism, in which overt, racially charged, and intentionally discriminatory attacks or avoidant behaviors are the norm. These types of microaggressions are generally expressed in limited "private" situations that allow the deliverer some degree of anonymity. However, individuals may become more likely to publicly share their notion of the inferiority of historically marginalized groups when they 1) lose control or 2) feel safe, such as when they are in a group of like-minded peers.[17]

There are many examples of this type of microaggression, but here are a few:

- Using racial epithets or slurs[18]
- Telling ethnic or racial jokes
- Displaying a swastika or other racist symbols
- Discouraging or making snide comments about interracial couples or families

ii. Exonyms

An exonym is a name given to a group of people, a place, or an object by another group that often perpetuates harmful stereotypes.

- "Eskimo"
  - Historically, it has been used by non-Alaskan Natives to describe Alaskan natives, including the Inuit, Inuit Nunangat, the Yuki, and the Inupiat, and it is not a name that they chose for themselves. It was originally believed that the word meant "eater of raw meat", which characterized Alaskan natives as barbaric and violent. Although, linguists now believe the word came from the French word esquimaux, it was too late to rehabilitate the negative connotations associated with the word.[19]

- "Spirit Animal"
  - Today, this term is used to describe an animal, person, or object with which you identify strongly. However, for centuries, Indigenous peoples have formed unique relationships with animals through their connection to their environments. As a result of this relationship, many traditions include the use of animals to communicate the values and spiritual beliefs of Indigenous communities. However, the non-Indigenous use of 'spirit animal' trivializes these sacred connections and is a form of cultural appropriation.[20]

III. Best Practices and General Guidelines for Using Inclusive Language

Using inclusive language is important, particularly for people who have historically been excluded and marginalized based on their racial or ethnic identity, their physical characteristics, including skin color, or their personal appearance, including religious garments. General guidelines for using inclusive language for race and ethnicity are included below:

- **Understand that language is constantly evolving.**
  - As we continue to learn about each other and grow, language will continue to change and evolve at an accelerated pace. Its evolution is driven by academia, social justice movements, social media, and technology. Therefore, it is a personal responsibility to seek out new information and/or actively listen to historically marginalized communities about which terms or phrases are acceptable.

- **Be thoughtful and intentional about the language used.**
  - This can include researching terms of which you are unsure of the history.

- **Be sensitive to self-identification.**
  - Avoid making generalized statements about race and ethnicity. People have a right to choose how to identify themselves and those terms may not always be deemed acceptable by other members of the same ethnic or racial group (e.g., someone identifying as Black rather than African American.) See Table 5 and 6.

- **Avoid hyphenating national origins (e.g., Irish American, not Irish-American)**
  - Historically, the hyphen was used disparagingly as a reference to immigrants and suggested that they were not politically loyal to the United States, particularly during the WWI period. The Associated Press and the National Museum of African American History and Culture have recently moved to drop the use of the hyphen.

- **Replace harmful terms that have racist histories or connotations with more neutral language that conveys the same message.**

- **Avoid using demographic categories as nouns (e.g., saying "the Mexicans" or "the Asians")**
  - Using these words as nouns risks homogenizing the demographic groups, suggesting that its members think and act in the same way.

A. Suggested Inclusive Terms when referring to Racial or Ethnic Identification

Table 5 provides explanations for each of the five racial categories defined by the United States Census Bureau (American Indian or Alaska Native, Asian or Asian American, Black or African American, Native Hawaiian or Other Pacific Islander, and white.)

Table 5: Guidelines for the Five Racial Categories

Race	Explanation	Guidelines
American Indian or Alaska Native	• Individuals from these backgrounds use a range of words, often based on specific tribes, to describe themselves and may prefer various descriptors other than "American Indian" or "Native American." • Native American and American Indian are terms created by white Americans.	• This is a matter of personal preference (Native American vs. American Indian vs. Indigenous; Canadian Indigenous people often use First Nations/People). • Respectful, general terms are Indigenous or First Nations/People.[22] • Indian by itself is generally not acceptable because it typically refers to people from India. • When possible, the preference is the use of a specific tribal name, for example, the Pamunkey, Piscataway, or Powhatan people, or in the case of Alaskan Natives, the Inuit, or Yupik people.
Asian or Asian American	• Asian is used when referring to people of Asian ancestry from the Asian continent (Korea, Vietnam, Thailand, India, Pakistan). • Asian American is used when referring to Americans of Asian descent. • The two terms are not synonymous. • Asian origin may be divided regionally, i.e., South Asian, Southeast Asian, East Asian.[23]	• Depending on who you are referring to, use Asian or Asian American to refer to the population in its entirety. • Otherwise, the preference is to use more specific terms when referring to individuals or groups if you know the specific country of origin, i.e., Japanese American, Chinese American, etc. If you do not know the specific country of origin, use Asian or Asian American. • People from Central Asia or West Asia may not identify as Asian (for example, people from Pakistan may identify as Middle Eastern).
Black or African American	• African American refers to both descendants of enslaved persons in the US and African immigrants and their children. • Black is a term that may be used as a sense of pride and empowerment; may also be used because of the unique Black experience in America, regardless of national origin. • African American and Black are typically not considered offensive, however they are not always interchangeable. • Outdated terms and phrases: - Afro-American - Colored - Mulatto - Negro	• People of African descent have varied cultural backgrounds, experiences, and histories; they may be of any race. • People of African descent may not identify as Black or African American. • The "B" in Black is always capitalized. • The use of Black or African American is a matter of personal preference. • Some alternatives may include American Descendants of Slavery (ADOS) or Descendants of American Slaves (DAS). • Individuals may also identify as Afro-Caribbean, West Indian, Afro-Latino/a, etc.

Race	Explanation	Guidelines
Native Hawaiian or Other Pacific Islander	• Refers to people with origins in Polynesia, Micronesia, or Melanesia • Note: The federal government formed two separate categories to refer to Asian Americans and Pacific Islanders in 1997[24] • The separate term was meant to recognize that Pacific Islanders have and continue to experience unique struggles related to sovereignty and decolonization.	• Use Pacific Islander when referring to the population in its entirety. • Otherwise, use the preferred term of the individual or group, for example Native Hawaiian, Samoan, Guamanian or CHamoru/Chamorro, or Tongan.[25]
White	• White or European American[26] are both acceptable.	• American is not interchangeable with white. • Use of Caucasian is generally discouraged because it originated as a way of classifying white people as a race to be favorable compared with other races.[27] • Where possible and appropriate, if you know, be specific about regional (Southern European, Scandinavian, etc.) or national (English, Irish, Italian, Polish, etc.) origin. • The "w" in white is typically not capitalized.[28]

Table 6: Guidelines for Using Hispanic and Latino/a

Table 6 provides explanations for terms that are used by Hispanic and/or Latino individuals.

Ethnicity	Explanation	Guidelines
Hispanic and Latino/a[29]	• Neither term is considered a racial category under the U.S. Census Bureau. • Both terms are considered ethnicities because individual members can be of any race. • Hispanic refers to Spanish speaking people, including people from Spain and excluding people from Brazil. • Latino/a (male and female respectively) refers to individuals from Latin American and some Caribbean countries regardless of whether they speak Spanish.	• Hispanic is rarely used outside the US; many people identify with their country of origin or ethnicity (ex: Colombian, Mexican, Salvadoran, etc.) • Chicano/a is the chosen identity of some Mexican Americans in the U.S. Southwest; use only if it is a person's preference. • When referring to a group, Latinx can be used as a gender inclusive term. Please note that this may not be a term that is widely used or accepted by the communities it describes as there is not full consensus about its use. • Latine is another emerging gender-neutral descriptor.

B. Suggested Inclusive Terms to Refer to Individuals and Groups

When referring to racial and ethnic groups, consider replacing non-inclusive terms with some of the suggested inclusive alternatives provided below in Table 7. Each suggestion includes an explanation of why the non-inclusive term is not considered inclusive and why the suggested term is a better alternative.

Table 7: Suggested Inclusive Terms to Refer to Individuals and Groups

Non-Inclusive Term	Why It Is Not Inclusive	Suggested Inclusive Alternative
Non-white	• Defines people by what they lack (whiteness), instead of what they are (people of color) • Sets up white as the defaults and as the category that can be named. • Can also be considered vague	**Black, Indigenous, and other People of Color (BIPOC)**[30] • The term was created to highlight 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 the US. • General guideline is to be specific when possible. **People of Color** • Represents a shift from the term minority or colored people[31] • Use when referring to groups from various racial, ethnic, or cultural backgrounds. • Use the specific group title whenever possible (see Table 3a)
Non-Inclusive Term	**Why It Is Not Inclusive**	**Suggested Inclusive Alternative**
Minority	• Has become a catch-all phrase for those who are non-white. • Unnecessarily defines people as lacking some quality that would place them in the majority. • Will become inaccurate as national demographics change; currently, "minorities" constitute the global majority.	• BIPOC • People of Color • Underrepresented in XYZ[32]
Underrepresented Minority (URM)	Has been used to reference the low participation rates of racial and ethnic communities in STEM fields compared to their representation in the U.S. population[33]; fails to acknowledge that these communities have been systemically and historically excluded.	Historically marginalized communities. • It acknowledges that these communities have been systemically denied access to full economic, political, and cultural participation throughout U.S. history.

IV. Resources

Additional resources for understanding race, ethnicity, and racism:

a. Read (Articles, Books, Websites, etc.)

- Anderson, C. (2016). White Rage: The Unspoken Truth of the Racial Divide. Bloomsbury Publishing.
- Allen, T. (2012). The Invention of the White Race, Volume I: Racial Oppression and Social Control. Verso Publishing.
- Bonilla-Silva, E. (2013). Racism without Racists: Color-blind Racism and the Persistence of Racial Inequality in America. Rowman & Littlefield.
- Broman, C. (2017). Race and Ethnicity in Society. Cognella, Inc.
- Brown, D. (2012). Bury My Heart at Wounded Knee. Open Road Media.
- Dunbar-Ortiz, R. (2015). An Indigenous Peoples' History: History of the United States. Beacon Press.
- Lee, E. (2015). The Making of Asian America: A History. Simon & Schuster.
- Oluo, I. (2019). So, you want to talk about race. Basic Books.
- Parrillo, V. N. (2015). Understanding Race and Ethnic Relations. Pearson.
- Roediger, D. (2006). Working Toward Whiteness: How American Immigrants Became White. Basic Books.

b. Watch (Movies and Documentaries)

- Chescaleigh YouTube Channel. (2015). Sometimes You're a Caterpillar. https://youtu.be/hRiWgx4sHGg
- MTV Impact. (2015). 6 Phrases with Surprisingly Racist Origins. https://youtu.be/QhENGl3XviM
- TEDx Talks. (2019) Eliminating Microaggressions: The Next Level of Inclusion. https://youtu.be/cPqVit6TJjw
- Documentary: 13th (2016) (available on Netflix)
- Documentary: I am Not Your Negro (2017) (available on Amazon Prime)
- Documentary Images of Indians: How Hollywood Stereotyped the Native American (2003)
- Documentary: Asian Americans (available on PBS)
- Documentary: The Claudia Kishi Club (2020) (available on Netflix)
- Documentary: Latino Americans (available on PBS)
- Documentary: Cesar's Last Fast (2015) (available on iTunes)
- Series: When They See Us (2019) (available on Netflix)
- Movie: Just Mercy (2019)
- Movie: Bury My Heart at Wounded Knee (2007)
- Movie: Pelo Malo (Bad Hair) (2014) (available on YouTube and Amazon Prime)

c. Listen (Podcasts)[34]

- Pod Save the People, hosted by DeRay Mckesson, Sam Sinyangwe, Kaya Henderson, and De'Ara Belenger (available on Apple and Google Podcasts)
- Yo, Is This Racist, co-hosted by Tawny Newsome and Andrew Ti (available on Apple Podcasts, iheart, and earwolf)
- Silence is Not an Option, hosted by Don Lemmon (available on Apple and Google Podcasts and iheart)
- The Diversity Gap, hosted by Bethaney Wilkinson (available on the Diversity Gap, Apple Podcasts, and Anchor)
- Intersectionality Matters, produced by the African American Policy Forum and hosted by Kimberlé Crenshaw (available on Apple and Google Podcasts)
- NPR's Code Switch (available on Apple and Google Podcasts)

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11. Microaggressions were first coined by Harvard University professor Chester Pierce in the 1970s to describe the subtle ways Black people experienced discrimination from their white counterparts. See Pierce, C. (1970). Offensive mechanisms in Black Seventies, ed. Floyd Barbour. Porter Sargent.
12. Derald Wing Sue has also written extensively about microaggressions. See Sue, D. W. (N.D.). Microaggression: More than Just Race. https://www.uua.org/files/pdf/m/microaggressions_by_derald_wing_sue_ph.d._.pdf
13. Sue, D.W. (2010, November 17). Microaggressions: More Than Just Race. https://www.psychologytoday.com/us/blog/microaggressions-in-everyday-life/201011/microaggressions-more-just-race.
14. Wong, G., Derthick, A. O., David, E. J. R., Saw, A., & Okazaki, S. (2014). The what, the why, and the how: A review of racial microaggressions research in psychology. Race and social problems, 6(2), 181-200.

15. Sue, D. W., Capodilupo, C. M., Torino, G. C., Bucceri, J. M., Holder, A., Nadal, K. L., & Esquilin, M. (2007). Racial microaggressions in everyday life: implications for clinical practice. American psychologist, 62(4), 271.
16. See Sue et al. (2007).
17. Sue et al. (2007)
18. An epithet is a word or phrase that is used to insult a person by referring to his/her race, skin color, or religion in a negative manner
19. Hersher, R. (2016, April 24). Why You Probably Shouldn't Say 'Eskimo.' https://www.npr.org/sections/goatsandsoda/2016/04/24/475129558/why-you-probably-shouldnt-say-eskimo#:~:text=People%20in%20many%20parts%20of%20the%20Arctic%20consider,of%20raw%20meat%2C%20which%20connoted%20barbarism%20and%20violence.
20. See Magner, E. (2022, April 14). Is 'Spirit Animal' Offensive? Here's Why You Should Remove It From Your Vocabulary. https://www.wellandgood.com/spirit-animal-native-american/. See also Learn, J.R. (2021, March 24). Please Stop Using the Term 'Spirit Animal.' https://www.discovermagazine.com/planet-earth/please-stop-using-the-term-spirit-animal.
21.
22. The AP Stylebook recommends capitalizing the "I" in Indigenous when referring to inhabitants of a place, falling in line with the capitalization of Black, Latino, Asian American, Native American, or American Indian.
23. American Psychological Association (APA). (N.D.) Racial and Ethnic Identity. https://apastyle.apa.org/style-grammar-guidelines/bias-free-language/racial-ethnic-minorities.
24. Office of Management and Budget. (N.D). Revisions to the Standards for the Classification of Federal Data on Race and Ethnicity. https://obamawhitehouse.archives.gov/omb/fedreg_1997standards.
25. According to the 2020 U.S. Census, these four groups have the highest populations among the Pacific Islanders in the US. See U.S. Census Bureau. (2021, April 30). Asian and Pacific Islander Population in the United States. https://www.census.gov/library/visualizations/2020/demo/aian-population.html.
26. According to the APA style guide, you may adjust American/European for location (White Argentinian, White Lebanese, etc.)
27. See APA (N.D.)
28. In 2020, John Daniszewski, Vice President for Standards for the Associated Press, noted that "There is, at this time, less support for capitalizing white…White people generally do not share the same history and culture, or the experience of being discriminated against because of skin color…capitalizing the term white, as is done by white supremacists, risks subtly conveying legitimacy to such beliefs. See https://www.apstylebook.com/blog_posts/16.
29. "Brown", which has been used to describe Latin, Indigenous, Asian, Middle Eastern and North African people, should be avoided as a descriptor.
30. American Psychological Association (APA). (2021). Inclusive Language Guidelines. APA. https://www.apa.org/about/apa/equity-diversity-inclusion/language-guidelines The APA style guide notes that BIPOC is considered by many to indicate a hierarchy among communities of color and recommends the use of people of color or communities of color.
31. See APA (2021).

32. The general phrase “underrepresented” is considered appropriate, however be specific and accurate when possible (e.g., Despite there being an estimated 5.2 million American Indians and Alaska Natives in the United States, only about 3,400 are physicians, making these groups underrepresented in the physician workforce.)
33. Abdul-Alim, J. (2013, October 17). Why are the Underrepresented Minorities Underachieving in STEM? Diverse: Issues in Higher Education. https://www.diverseeducation.com/home/article/15093813/why-are-the-underrepresented-minorities-underachieving-in-stem.
34. These podcasts may also be available on other platforms.