LOS ANGELES CITY PLANNING

Inclusive Planning
Language Guide

JANUARY 2026

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Land Acknoweledgement

The purpose of a land acknowledgement is to recognize the Indigenous history and present of a particular location and society's place within that relationship. It usually takes the form of a written or recited statement that acknowledges the presence, connection, and stewardship of an indigenous group or tribal nation over their ancestral lands.

The City does not currently have an adopted land acknowledgement statement. Since 2022, the City Council has been working with the Civil, Human Rights and Equity Department (LA Civil Rights) to develop a citywide land acknowledgement policy and statement informed by consultation with local tribes[1]. This document will be updated with the adopted language as soon as it is available. Below is the Los Angeles County Land Acknowledgement Statement[2] that resulted from years of research and tribal engagement, and is widely used across the County today:

The County of Los Angeles recognizes that we occupy land originally and still inhabited and cared for by the Tongva, Tataviam, Serrano, Kizh, and Chumash Peoples. We honor and pay respect to their elders and descendants — past, present, and emerging — as they continue their stewardship of these lands and waters. We acknowledge that settler colonization resulted in land seizure, disease, subjugation, slavery, relocation, broken promises, genocide, and multigenerational trauma. This acknowledgment demonstrates our responsibility and commitment to truth, healing, and reconciliation and to elevating the stories, culture, and community of the original inhabitants of Los Angeles County. We are grateful to have the opportunity to live and work on these ancestral lands. We are dedicated to growing and sustaining relationships with Native peoples and local tribal governments, including (in no particular order) the:

– Fernandeño Tataviam Band of Mission Indians

– Gabrielino Tongva Indians of California Tribal Council

– Gabrieleno/Tongva San Gabriel Band of Mission Indians

– Gabrieleño Band of Mission Indians – Kizh Nation

– San Manuel Band of Mission Indians

– San Fernando Band of Mission Indians

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1 In recent years, the City of Los Angeles has attempted to adopt a land acknowledgement statement intended for citywide use. In 2022, the City Council instructed the Civil, Human Rights and Equity Department (LA Civil Rights), in collaboration with the Los Angeles City/County Native American Indian Commission (LANAIC) and representatives from the Tongva, Tataviam, and Chumash Tribes, to report on the creation of a citywide Land Acknowledgment Policy (Council File: 22-1142). LA Civil Rights responded with a recommendation to adopt a statement similar to the County sanctioned language. In turn, the City Council instructed LA Civil Rights to convene a working group, using the County language as a starting point to develop a statement for Los Angeles. For now, the effort to develop a citywide statement remains in progress, pending further tribal engagement.

2 For Los Angeles County's guidance on how to utilize a land acknowledgement statement, visit https://lacounty.gov/government/about-la-county/land-acknowledgment/b

Foreward

Language is a powerful tool that reflects shared values and has the ability to draw people closer together or drive them further apart. Simply put, words matter, and achieving greater equity at Los Angeles City Planning requires routinely updating its terminologies to avoid terms that may perpetuate harm and insensitivity. As part of its mission, City Planning's Office of Racial Justice, Equity, and Transformative Planning (ORJETP) sought to foster inclusivity in the workplace and in the community by centering the voices of those who have been historically harmed by planning processes.

The guide identifies alternatives to planning terms that are outdated and may be offensive to these communities. It also provides general guidance on how to incorporate more inclusive language into everyday speech, planning documents, and all types of messaging for the Department. By recognizing the impact of language on cultural and professional norms, the guide helps City Planning foster a workplace environment where all Department staff and community members feel valued, validated, and respected.

While some of the terms identified in this guide have clearly offensive origins, there are others that staff may be using without knowledge of how they may impact others, including the general public. As a public agency, City Planning is the guardian of policies and language that maintain professional norms and communicate its values to the public in an inclusive way. Failure to address language that is racially or culturally insensitive reinforces harmful conventions that impact how certain groups are perceived and treated in society.

This guide acknowledges that language is dynamic and the terms an individual or group identifies with today may fall out of favor in the future. With that framing in mind, this document is advisory and its terms may be updated in the future to reflect new guidance. The Inclusive Planning Language Guide is a working document that promotes equity and illustrates the transformative power of language in advancing social justice and inclusion.

Background & Goals

ORJETP Background

In June 2020, following the murder of George Floyd, then Los Angeles Mayor Eric Garcetti issued Executive Directive No. 27 (ED 27), addressing Racial Justice, Equity, and Inclusivity. Following the Directive, the Director of Planning released a statement supporting the Black community and recognizing the Department's responsibility to address inequities that have been perpetuated by historical planning practices. In the same statement, Los Angeles City Planning created the ORJETP to support meaningful implementation of ED 27's goals. This inclusive language guide is one of several internal initiatives that the ORJETP developed to address workplace inequity and create a safe work environment for all.

The ORJETP was established to address workplace and land use practices that disproportionately harmed communities of color and other marginalized groups. Transformative planning attempts to redress these impacts by targeting the root systemic causes of the harm. This guide recognizes that language can also cause harm by reinforcing systemic inequities and seeks to center the perspectives of those impacted as an act of repair.

Goals of the Guide

The American Planning Association's Code of Ethics states that planners have a professional responsibility to serve the public interest, and should seek to alter institutions that do not meet the needs of marginalized or disadvantaged communities (APA, 2021). By embracing inclusive language and encouraging others to do the same, the ORJETP supports the development of policies and regulations that benefit all communities, while acknowledging the harmful origin of certain planning terms. With that mission in mind, this guide has three goals:

Goal 1: Identify outdated, harmful, and offensive planning terminology and their preferred alternatives, with the long-term goal of removing these terms from current planning documents and replacing them with more inclusive terms;

Goal 2: Understand identity-first language and what makes language inclusive as opposed to exclusive; and

Goal 3: Provide a glossary of equity-related, demographic, and identity-related terms to aid staff in adopting more mindful messaging and communication practices.

Using the Guide

As City representatives, LA City Planning staff have an ethical and professional responsibility to promote diversity, equity, inclusion, and belonging (DEIB) in all its communications. This guide serves as a tool to assist staff in choosing words that foster inclusivity and center the communities we serve. The guide can be utilized by staff interacting with applicants at the Development Service Centers (DSCs); project planning staff who prepare staff reports and letters of determination; policy planning staff that prepare long range planning policies, reports and zoning ordinances; and any planning staff that develop public facing or internal messaging for the Department. The guide can also be a resource for the general public and planning practitioners looking for best practices to utilize inclusive language. City Planning welcomes feedback on terms and preferred alternatives that may be missing.

The document is divided into two sections. Section one discusses planning terminologies that are found in the Los Angeles Municipal Code (LAMC) and planning documents, while section two covers general language guidance including how to use person-first language, gender-inclusive language, and demographic terms.

Mindful Communication Practices

Below are helpful tips to remember as you craft your communication:

1. **Be aware of the history behind certain words and phrases.** We often use words out of convenience or convention without giving thought to their origin or how they may be perceived by others. Yet a core principle of inclusive language is the idea of centering those who have been historically excluded from consideration. Understanding where planning terms come from helps us convey the message we intend and avoids causing harm to groups that have been historically harmed by planning practices.

2. **Use person-first language and avoid ableist language.** A practice first coined by disability advocates, person-first language is a way of describing people or groups that emphasizes their humanity before other characteristics like disability or socioeconomic status. It is the difference between referring to someone as a "person with a disability" versus a "disabled person." Similarly, ableist language is a way of speaking and writing that equates disabilities with negativity, and should be avoided. An example is using the metaphor that someone "must be blind" instead of more accurately saying they "didn't see something."

3. **Use gender neutral language.** Gender neutral language is a way of speaking and writing that is universally inclusive and avoids demeaning or excluding a particular group based on gender or sex. When an individual's gender is not relevant to the communications you are preparing, use "they" instead of "he" or "she" or use the person's name if you are unsure of their pronouns. Staff are encouraged to add their preferred pronouns to their email signatures. Gender neutrality also applies to professions and titles that were traditionally gendered but are now inclusive, such as "councilmember" versus "councilman" or "police officer" versus "policeman."

4. Use straightforward language instead of idioms, industry jargon, and acronyms. Like many technical professions, planners tend to rely on complicated acronyms and shorthand phrases to communicate with one another. While industry jargon has its place in some professional settings, these phrases can be unclear and confusing when engaging with the public. Using straightforward, descriptive language, especially when addressing a public audience, makes complex information more accessible, approachable, and inclusive.

5. Avoid overgeneralizations, and when possible, be specific. We don't always have all the information at our disposal when choosing which words to use, but making broad assumptions can lead people to feel unseen or misjudged. In some cases it may make sense to use a general term, for example when talking about the impact of a particular policy on groups that share a common trait, such as race, ethnicity, or gender. However, it's important to realize that issues impact particular groups and subgroups differently. Keeping in mind specificity and nuance avoids overgeneralization and recognizes that no group is a monolith.

6. Ask people what they want to be called. Whether referring to a person's race, ethnicity, gender, marital status, or other characteristic, the best practice is to ask the person how they identify. It's important to call people what they call themselves and avoid making assumptions. When in doubt, ask people what they prefer.

Planning Terminology – Awareness & Alternatives

Terms in LA City Planning Policies, Plans, The LAMC, and Tribal Resources Documents

This section takes inventory of planning-related terms that range from outdated and harmful to seemingly innocuous.

Some of the terms harbor harmful associations based on race, age, physical and mental ability, gender expression, ethnic identity, socioeconomic status, and other personal characteristics. Other terms appear benign, but the context in which they are commonly used can reinforce exclusionary practices or stereotypes and be offensive or damaging to the groups they target. The purpose of this section is to draw attention to the social and political context behind these terms, and provide planners with alternatives that are more inclusive. It also aims to acknowledge that planning practices have played a role in maintaining inequities and seeks to center the voices and perspectives of those who have been harmed by those practices.

In 2019, City Planning began correcting some of the outdated terms that are found in planning forms, including the removal of gender references and offensive language such as "master land use application." The Department's commitment to using more inclusive language mirrors recent efforts at the citywide level. In May 2024, the Los Angeles City Council voted to remove all references to gender in the LAMC. Still, there are several colloquial terms that are still in use. The terminologies listed below are common and widely used. However, the list is not exhaustive and will be updated regularly to minimize the occurrence of harmful and exclusive terms.
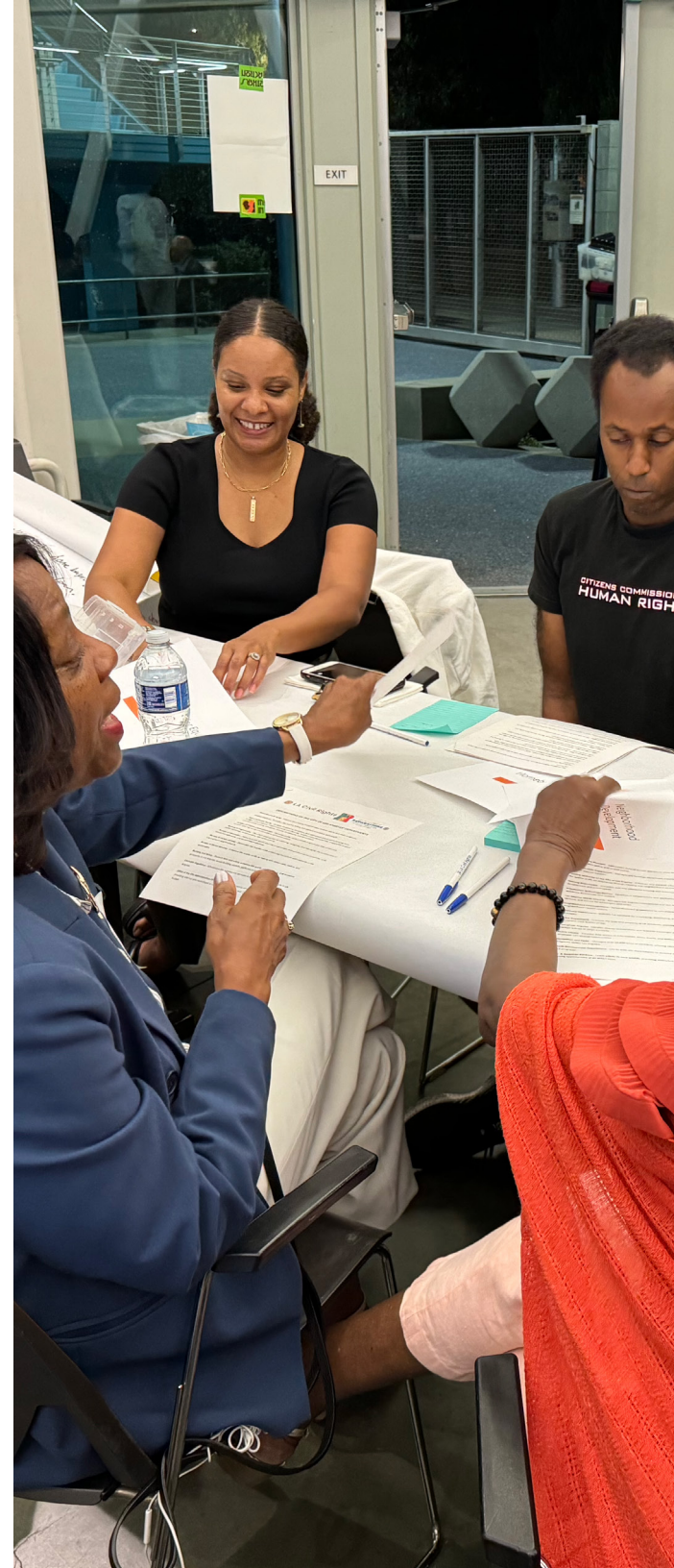
Alien/Illegal Alien: Alien is a derogatory term used to describe a person that does not have administrative legal citizenship standing and that belongs to another country or nation, particularly someone who is not a naturalized citizen. The term derives from the latin word "alienus" meaning "belonging to another." While the term is used in federal statutes and regulations, it is dehumanizing and demeaning to individuals who have a different country of origin. It should also not be used synonymously with "immigrant," as an immigrant is someone who is living in a country other than their country of origin, irrespective of their citizenship status. The term "migrant" usually refers to individuals seeking seasonal employment in another country, such as a "migrant worker," or can be used more generally to describe someone seeking better living conditions outside their country of origin. The term is not tied to a particular legal status.
Alternatives: Undocumented immigrant, non-citizen, lacking immigration documentation, undocumented person

Blight: A term used to describe the aesthetically displeasing or hazardous condition of a property, that is often associated with diminished property values and hindered economic development. Other terms used to describe these properties are "eyesores", "dilapidated", "ruined", or "derelict". Throughout the 20th century, these neighborhoods were targeted for urban renewal, leading to a loss of housing and the displacement of communities of color that were concentrated in these areas due to exclusionary zoning and discriminatory housing practices. The former California Redevelopment Agency, which operated between 1948 and 2012, sought to eliminate blight as a way to revitalize communities and bring back economic activity and investment. While the term is not inherently offensive, its association with a historically harmful practice should be highlighted.
Alternatives: Vacant properties/ homes, disinvested areas, areas/streets where illegal dumping is prevalent

Citizen Engagement: A citizen is a legal term describing a person who is granted rights, privileges, and other protections, based on their legal membership in a sovereign country. The terms "civic and civil engagement" are often used interchangeably with "citizen engagement." Using the term "citizen engagement" excludes people who are undocumented or belong to an immigrant community, and is not recommended for use when conducting engagement events.
Alternatives: Public engagement, civic engagement, interested parties, community member, the public

Community Character: A term used to describe the appearance of a place in terms of its landscape, street layout, building typology, and open space that give it a distinct identity. While the term can be useful in articulating intangible characteristics of a place, is often used by communities desiring to maintain the single family home typology, to dissuade the development of nearby multi-family and affordable housing typologies. Rather than using such a general term, when possible, consider using more specific language to describe the features and amenities of a particular community.
Alternative(s): Community feature, built form, community identity, community trait, building typology, design features or architectural elements

Disadvantaged Community: A Disadvantaged Community (DAC) is an environmental justice term that describes geographies that experience a combination of environmental, health, economic, and socioeconomic disparities.

There are various definitions of DACs at the local, state and federal levels. In California, it often refers to census tracts that are in the top percentage of areas impacted by environmental and socioeconomic inequities according to the CalEnviroScreen. While this term is often used for research and funding proposals, some advocates have taken issue with the term to describe communities generally. It is recommended to be specific in naming the structural issue, health indicator, or impact that affects the community or person.
Alternative(s): Impacted communities, underserved community, historically underserved community, environmental justice communities, EJ communities, a person or community disadvantaged by a system, policy, etc.

Grandfathered: Derived from the term "grandfather clause," this word refers to the planning practice of exempting a property from a new regulation or law based on a previously existing condition. The origin of the word dates back to the early 20th century, from a provision in the constitution of several southern states that allowed white voters to bypass voter requirements designed to disenfranchise Black individuals, by waiving these requirements for the descendants of men voting before 1867, which in practice meant white men.
Preferred Alternative(s): Protected, exempted, pre-approved, preauthorized, legal non-conforming

Granny Flat/In-Law Unit: A term to describe an Accessory Dwelling Unit (ADU) and/or and Junior Accessory Dwelling Units (JADUs) that is located on a property with a single-family dwelling or apartment building. The unit can be detached or attached and provides additional living space for family members, caregivers, and renters on the same property. The term ADU avoids gendered and ageist connotations while accounting for multi-generational living arrangements.
Alternatives: Accessory Dwelling Unit (ADU), additional dwelling unit

Homeless: The federal government defines homelessness as the state of an individual who doesn't have a fixed, regular, or adequate nighttime residence. The term has come under scrutiny in recent years, due to criticisms that it reduces a person's identity to their current circumstances and overlooks that they are a person first. For more information on using identity-first language see the section on person first, identity first, and ableist language.
Alternatives: Person experiencing homelessness, people experiencing homelessness, unhoused person, unsheltered person

Maid Quarter/Servant Quarter/Domestics: These terms refer to the parts of a building, traditionally in a private house, which contain the service staff's accommodations

and workspaces. This term was used from the late 17th century until the early 20th century, when domestic workers were common in many large houses. These terms may be offensive to domestic workers.
Alternatives: Service quarters, staff living quarters, domestic staff accommodation

Master Land Use Application, Master Plan, Master Conditional Use Permit: The term "master" can be insensitive to some in the Black community, groups that have experienced systemic oppression, or the descendants of those who have been enslaved. The term is also gendered and implies a male authority. In 2019, LA City Planning updated the term "Master Land Use Application" to "City Planning Application" on its official forms, joining industries such as real estate that phased out the term "master bedroom" in favor of the gender neutral and mass appealing "primary bedroom".
Alternatives: Comprehensive Plan, City Planning Application, Main Conditional Use Permit

Master Bedroom: Refers to the largest bedroom in a home, historically reserved for the "master" of the home in feudal and antebellum society. The term has faced criticism in recent years due to its sexist and racial connotations and has largely fallen out of favor.
Alternatives: Primary bedroom, Primary Suite

Minorities/Minority Groups: The term minority generally refers to people or groups from ethnically diverse backgrounds and has become a catch all phrase for those who are non-white, even when these groups make up a significant percentage of a population. The majority-minority framing can be stigmatizing to the groups described as the minority, that are typically associated with decreased value or power. When referring to a group of people that share a common trait, it is recommended to be specific and name the nationality, ethnicity, or socioeconomic condition that describes the group.
Alternatives: Communities of color, people of color, (a specific) ethnic group. For more detailed guidance on how to use demographic terms, see the following section on inclusive language.

Park Poor: This term describes areas of a city where residents have limited access to green space and recreational space, creating a heat island effect which negatively impacts their health and is linked to higher rates of obesity, diabetes, and other health ailments. Similar to the term disadvantaged community, park poor is often used for data analysis purposes in reference to the LA County Park Needs Assessment (PNA). The term is criticized by the communities it refers to for painting them in a negative light.
Alternatives: High park need, Very high park need, Lacking open space

Riot: The legal definition of a riot is a violent disturbance of the peace by a crowd. While rioting does occur, the term is often applied to peaceful protests and demonstrations that are oftentimes orchestrated by marginalized groups in response to an unjust event. Be sure the term you use accurately describes the type of activities taking place.
Alternatives: Civil uprising, civil unrest, protest, demonstration

Slum/Ghetto/Barrio: Slums and ghettos are both terms that describe low-income, urban neighborhoods that are generally overcrowded and show signs of disrepair. The word ghetto dates back to the 16th century and originated from the name of the Jewish quarter in Venice, Italy. During World War II, the German occupation confined the Jewish populations into ghettos that were known to be overcrowded with miserable living conditions. Current usages of the term are usually racially coded, as it was later used colloquially to refer to public housing projects in predominantly Black areas of a city. Similarly, the term "barrio", which translates to "neighborhood" in Spanish, is often used in the United States to describe predominantly latino/a neighborhoods with high poverty and crime rates.
Alternatives: Neighborhood, enclave, underserved community, under-invested community, public housing, predominantly [specify group] neighborhood, dense neighborhood

Stakeholder: Stakeholder is the blanket term used to describe an individual, group, organization, and/or corporation that has a financial interest (Joseph, 2018). The term originally referred to the allotment of land to settlers during land acquisition, whereby settlers were given wooden stakes to claim their plot of land prior to any treaty or land negotiations with Indigenous Peoples. When consulting with native nations and tribes, use the term partner instead, and consider using a different term to refer to individuals and groups that participate in the public engagement process.
Alternative: Constituents, impacted communities, interested parties, affected/relevant parties, partners

Terms Related to Indigenous Communities and Tribal Cultural Resources

In May 2021, City Planning released a guidance document for the preparation of technical reports and studies relating to tribal cultural resources. The document is intended to assist environmental consultants in addressing the history of Native Americans, one of many marginalized and disenfranchised communities in the City of Los Angeles. The full document explaining the history behind certain phrases and their preferred alternatives can be accessed here.

Planners may encounter a variety of terms in the California Environmental Quality Act (CEQA) and planning documents that refer to Indigenous communities and their resources. Below is a summary of commonly used terms and guidance on when and how to use them. Please keep in mind that the hundreds of native nations and tribes that make up the Indigenous peoples of the United States are not a monolithic group and there is a great variation in language preferences across subgroups and individuals. The "local context" following some of the terms in this section reflects guidance specific to the First Peoples of Los Angeles, which includes those in the Gabrieleno and Fernandeño Tataviam communities.

Federally Recognized Tribe: An American Indian or Alaska Native tribal entity that is recognized as having a government-to-government relationship with the United States (US Department of the Interior, 2020). Federal recognition can afford tribes more access to resources, cultural and identity preservation, and a stronger voice when consulting with governmental agencies. There are currently three paths by which an American Tribe can become federally recognized: an act of congress, a decision of the United States court, or through a Federal Acknowledgement Process initiated by the tribe.
Local context: The ongoing battle that some tribes face in securing federal recognition makes it a fraught topic within the larger Indigenous community. The process of petitioning for federal recognition is complex and seen by many in Indigenous communities as unreasonably burdensome. Many non-federally recognized tribes, including those that count themselves among the First Peoples of Los Angeles, lost their federal recognition through the government's mishandling of treaties and contested land transactions. These tribes continue to petition for reinstated recognition at the federal and state level.

First Peoples: The term First Peoples is used similarly to Indigenous peoples (see Demographic Terminology) to describe communities living in the Americas from time immemorial, before contact with Europeans. *Local Context: "First Peoples of Los Angeles" is the term used to describe inhabitants of the area now known as Los Angeles from time immemorial.*

Indian: Similar to the usage of "tribe" as a bureaucratic term, "Indian" is an official term of the Federal Government. Some other terms used, sometimes interchangeably, are Native American, American Indian, Alaskan Natives, AI/AN (which stands for American Indian/Alaska Native), Native Hawaiians, American Samoans, Indigenous Peoples, and First Nations, although there are other designations (LibGuides: Bureau of Indian Affairs: Terminology and Language, 2024). It is generally recommended to avoid using Indian to refer to people of Indigenous descent, as this term most commonly refers to those of South Asian descent from India (See definition of Asian American Pacific Islander in Demographic terms section).

Native American: In the United States, the term "Native American" may be used to encompass American Indians, Alaskan Natives, Native Hawaiians, and American Samoans. Many groups refer to themselves using names from their languages, which may differ from federally recognized naming (LibGuides: Bureau of Indian Affairs: Terminology and Language, 2024).

Native Nation: Native nations are independent nations within a nation. The term nation shows respect for sovereignty and the fact that Native Nations each have their own systems of government (Native Governance Center, n.d.). It is generally used when referring to federally recognized American Indian tribes and Alaska native entities, of which there are currently 574.

Tribe: Guidance on use of the word tribe varies greatly according to different sources. Some note that "tribe" is a bureaucratic term that originated outside of Indigenous peoples of the American, evident by the fact it is not found outside of official documentation. While the preferred term varies with Indigenous individuals and communities, many use "nation" or "people" to refer to their collective identity. (LibGuides: Bureau of Indian Affairs: Terminology and Language, 2024). *Local context: The First Peoples of Los Angeles, which refers to indigenous groups with ancestral ties to the area known today as Los Angeles from time immemorial, often use the term "tribe" self referentially.*

Culturally Appropriative and Culturally Insensitive Language in the Workplace

Words and phrases can harbor harmful connotations or summon practices that hold particular meaning (harmful or positive) within a group. Culturally appropriative language adapts the language of a particular group that has cultural significance and uses it out of context and in an inappropriate way. Culturally insensitive language relies on implicit bias and negative assumptions about particular groups or cultural practices that can be prejudicial, dismissive, or stereotypical. Below are examples of culturally appropriative and insensitive phrases that are commonly heard in the workplace.

Circle the wagons: The phrase "Circle the wagons" refers to a defensive maneuver used by early American settlers for protection against potential attacks by Indigenous People. The term is still used today to describe people defending each other against a perceived threat. The term may be offensive for its portrayal of Indigenous people as barbaric.
Alternatives: Stand together, unite in defense

Gypped: Refers to feeling cheated or disadvantaged. It is a derivative of the offensive term "gypsy" which is often used as a slur to refer to Romani people, a nomadic ethnic group that migrated to Europe from Northern India around the 12th century.
Alternatives: Tricked, deceived, shortchanged, cheated

Indian-Giver: The term Indian-giver is offensive and is said to have roots in misunderstandings about trade customs in early relationships between Indigenous people in the Americas and white settlers.
Alternatives: Take something back, to rescind

"Long Time No See" or "No Can Do": These terms as well as other expressions using "broken" English originate from stereotypes of non-native English speakers, particularly applied to Indigenous people and Asian people.
Alternatives: "It's been a while!" and "Sorry, I can't."

Lowest on the Totem Pole: The term 'lowest on the totem pole' is considered to be culturally insensitive and potentially offensive to Indigenous cultures. Referencing a low point on the totem pole is synonymous with a low status in a hierarchical system. However, in Indigenous culture the totem pole is a sacred object with the lowest point often symbolizing great honor and prestige as it is the closest to eye level.
Alternatives: Entry-level, low-ranking, junior

Pipeline: A term that may, in certain contexts, be considered offensive and triggering to Indigenous communities as a result of oil companies transporting crude oil through the sacred lands of American Indians or Native Alaskans living in the United States, contaminating their water supply. The National Congress of American Indians (2019) recommends that allies of Native Nations and tribes should avoid careless use of words that refer to historical trauma or socioeconomic conditions.
Alternatives: Pathway, in process, queue

Powwow: The term "powwow" derives from the Algonquin word Pau Wau, which means "medicine man." Originally, the term was used by the Great Plains tribes of Massachusetts to describe a ceremonial gathering, but later came to be used by English settlers to describe any kind of American Indian gathering. The term has since been reclaimed by Indigenous groups but should not be used to describe a typical office meeting.
Alternatives: Meeting, gathering, huddle

Off the Reservation: This insensitive phrase describes an idea or action that deviates from what is expected or accepted. It is often used to describe someone that is out of control. It derives from the practice of United States officials restricting the movement of Native American people in and out of reservations.
Alternatives: Outside the scope, out of bounds

Savage: The term "savage" is a derogatory term that is used to describe a person or people that are considered primitive or uncivilized. It has predominantly been used to refer to indigenous, nomadic, and tribal communities. According to the National Museum of the American Indian post Revolutionary War, American documents often used terms like 'savage" and "uncivilized" to describe Native people. This choice of words justified the taking of Native lands.
Alternatives: Severe, crushing, devastating, terrible, awful, dreadful

Sold down the river: This expression refers to people who were enslaved, punished and sold, separating them from their families and loved ones.
Alternatives: Betrayed, deceived, swindled

Summary Table of Planning Related Terminology

Planning Entitlements and Zoning

PLANNING RELATED TERMS	SUGGESTED ALTERNATIVES
Master Land Use Application	City Planning Application
Master Plan	Comprehensive Plan
Master Conditional Use Permit	Main Conditional Use Permit

Preparation of CEQA Documents Relating to the Tribal Cultural Resource

PLANNING RELATED TERMS	SUGGESTED ALTERNATIVES
Cult	Religion
Employed	Servitude/Forced Labor
Encountered/Contacted	Colonized
Recruited	Enslaved
Organized	Displaced
Participated	Disenfranchised
Tribes	Nations

Terminology in the LAMC

PLANNING RELATED TERMS	SUGGESTED ALTERNATIVES
Blighted	Vacant Properties/Homes, Disinvested Area
Community Character	Community Feature, Community Identity, Community Trait, Building Typology, Design Features or Architectural Elements
Disadvantaged Community	Impacted Communities, Underserved Community, Historically Underserved Community, Environmental Justice Communities
Grandfathering	Exempt/Preauthorized/Vested
Granny Flat	Accessory Dwelling Unit/ Relative's Flat/Additional Unit
Maid Quarter	Home Worker Quarter

Terminology in Conversational Speech

PLANNING RELATED TERMS	SUGGESTED ALTERNATIVES
Alien or Illegal Alien	Undocumented Person
Citizen Engagement	Public Engagement, Civic Engagement, Interested Parties, Community Member, the Public
Domestics	Domestic Workers
Ghetto	Neighborhood, Enclave, Underserved Community, Public Housing, Predominantly [specify group] Neighborhood
Homeless	Unhoused/Unsheltered
Homelessness	Housing Scarcity
Minorities/Minority Groups	People of Color, Communities of Color, Ethnic Groups [specify what group]
Park Poor	Lacking Open Space
Racial Disorders	Social Unrest/Civil Uprising
Riots	Civil Uprising, Protest
Slum	Disenfranchised, Underresourced, Disinvested Neighborhood
Stakeholder	Constituents, impacted communities, interested parties, affected/ relevant parties, partners

Culturally Appropriative and Culturally Insensitive Terms in the Workplace

PLANNING RELATED TERMS	SUGGESTED ALTERNATIVES
Indian-Giver	Take something back, Rescind
Circle the Wagons	Unite in Defense
Gypped	Tricked, Deceived, Shortchanged, Cheated
"Long time no see," or " No can do"	"It's been a while!" or "Sorry, I can't."
Lowest on the Totem Pole	Low-ranking, Entry-level, junior
Off the Reservation	Outside the Scope, Out of Bounds
Pipeline	Pathway
Powwow	Meeting
Savage	Severe, Crushing, Devastating, Terrible, Awful, Dreadful
Sold down the river	Deceived

Inclusive Language Guidelines & Glossaries

Person-First Language, Identity-First Language, and Anti-Ableist Language

Person-first language is a concept developed by disability advocates in the 1980s that sought to destigmatize the way people with disabilities and certain diseases were labeled. Its goal was to humanize individuals by recognizing personhood over physical or circumstantial characteristics. Person-first language puts the person before the condition they are experiencing and names the specific disability whenever possible.

The classic example of person-first language is to use "people with disabilities" or more precisely, "a person who is blind" as opposed to the identity-first alternative of "disabled person" or "blind person." While person-first language started among disability advocates, the practice has since been expanded to other identity groups who face systemic barriers. For example, referring to "a person experiencing homelessness" instead of "a homeless person", or "a person living below the poverty line" versus a "poor person."

It is worth noting that some in the disability community may prefer identity-first language as a way to embrace and reclaim their disability as part of their personal or cultural identity (Dunn & Andrews, 2015). In this case, an individual may prefer the term "blind person." While exceptions exist, it is generally advisable to use person-first language and avoid referring to groups of people solely by their race, ethnicity, disability, or socioeconomic status. That being said, practices and conventions vary across cultures, and it is important to respect how a person self-identifies and to be specific whenever possible.

Related to identity first language, ableist language equates a disability with something negative, abnormal, or inferior. Historically, words such as "lame" and "dumb" were clinical terms to describe physical disabilities. These antiquated terms were phased out of use in the 1960s but continued to be used as common insults. Ableist language can also take the form of minimizing a legitimate disability, such as obsessive compulsive disorder (OCD) or attention-deficit/hyperactivity disorder (ADHD), by applying it to common behaviors or personality traits. Using these terms casually and inaccurately can be offensive and stigmatizing to those in the disability community and perpetuate harmful stereotypes and discrimination.

Summary Table of Identity-Related Terminology

IDENTITY-FIRST TERMS	SUGGESTED PERSON-FIRST ALTERNATIVES
Asians	Asian/Asian people
Blacks	Black/Black people
Handicap/Crippled	Person with a disability: Deaf person, blind person, person with developmental disability
Homeless	Person experiencing homelessness/ houseless, unsheltered
Inmate, Felon	Incarcerated person, formerly incarcerated
Whites	White/white people [Please note that "white" should be lowercase when used in racial, ethnic, or cultural contexts]

ABLEIST TERMS	SUGGESTED ALTERNATIVES
Blind to	Unknowledgeable, ignorant, unnoticed
Bipolar/Schizophrenic (*unless used in a clinical setting)	Moody, volatile, impulsive, unpredictable, disregulated
Crazy/Insane	Unbelievable, unreasonable, outrageous, unreal, bizarre
Dumb/Lame	Boring, dull, unexciting, bland
Falling on Deaf Ears	Ignored, disregarded, passed over, unnoticed

ABLEIST TERMS	SUGGESTED ALTERNATIVES
Obsessive Compulsive Disorder (OCD) (*unless used in a clinical setting)	Organized, particular, meticulous, detail-oriented
Tone Deaf	Insensitive, not in tune with, oblivious

HARMFUL TERMS AND PHRASES	CONTEXT
Racial slurs/Disability slurs	It is never appropriate to use a racial or disability slur in the workplace. Slurs including the n-word, the r-word, and other offensive terms cause psychological harm and can traumatize those who hear them, especially the groups they target. These words should not be used, including in a historically accurate or joking manner. When referring to a slur in writing, use asterisks or dashes in place of vowels, or put "racial expletive/ disability slur" in brackets. When speaking, use the substitute "racial slur", the n-word, r-word, etc. This guidance also applies to gender-related slurs (see glossary of gender-related terms)

Gender Diversity and Gender Inclusive Terms

The following section reviews the importance of using gender inclusive language and provides a glossary of gender-related terms to help inform more mindful practices. Gender inclusive language avoids reference towards a particular gender or sex, when such references are not relevant to the communication.

The English language has very few gender markers (he, she, Mr., Ms.,) and has found neutral alternatives for many of its traditionally gendered nouns (Mx. pronounced "mix" as a gender neutral honorific, flight attendant versus stewardess, and council person or councilmember versus councilman when a preference is not known). However, bias occurs when communication defaults to the masculine form automatically, such as making general statements like "every employee is responsible for his own timesheet." This instruction could just as easily be written "every employee is responsible for their own timesheet," and the latter is inclusive of everyone (United Nations, n.d).

In contrast to gender inclusive language, gender exclusive language lumps all people under masculine language or within the gender binary (man or woman), as in the above example. To avoid this, when describing a generic or hypothetical person whose gender is irrelevant to the context of the usage, do not use gender pronouns or gendered pronoun combinations such as "he" and "she" because these pronouns and pronoun combinations assume gender. Instead, use the singular "they" because it is gender inclusive (APA, 2023).

When describing a specific person, use that person's pronouns (e.g. "he," "she," "they," "ze,"

"xe") (Conover et al., 2021, as cited in APA, 2023). Ask the person for their pronouns rather than make assumptions. Also avoid gendered nouns when describing people who may be of any gender, as in the following examples: you guys, ladies and gentlemen, chairman, congressman, and freshman. Instead, use gender-inclusive nouns to describe people who may be of any gender, as in the following examples: folks, folx, friends, distinguished guest, police officer, chair or chairperson, council member, congressperson or member of congress (APA, 2023, as cited in APA, 2023).

It is also important to note that sex and gender are not synonyms. "Male, female, and intersex" describe an individual's sex and refer to biological characteristics that are typically assigned at birth, usually based on outer anatomy. Gender, on the other hand, is a function of social norms and encompasses behaviors, expressions, and identities associated with particular societal roles. Examples of gender terms are man, women, boy, girl, and non-binary. These terms consider a person's gender identity and internal sense of self, rather than strictly external factors. If the gender of a person is relevant, use terms like woman, man, boy, girl, etc. and avoid using female or male as those terms are often used as dog whistles to negate trans and gender expansive people and enforce an essential biological binary.

Glossary of Gender-Related Terminology

Sexual Orientation and Gender Diversity:
The umbrella term "sexual and gender minorities" refers to multiple sexual and/or gender minority groups. Other umbrella terms include "sexual orientation and gender diversity" or "minoritized sexual and gender identities/communities." Abbreviations such as LGBTQ, LGBTQ+, LGBTQIA, and LGBTQIA+ may be used to refer to multiple groups. The form "LGBT" is considered outdated. For workplace communications, the Department recommends using LGBTQIA+. When using a standard abbreviation, define it and ensure that it is representative of the groups about which you are writing. Be specific about the groups to which you refer (e.g., do not use LGBTQIA+ to write about legislation that primarily affects transgender people; instead, specify the impacted group). However, if in doubt, use one of the umbrella terms rather than a potentially inaccurate abbreviation (APA, 2020, as cited in APA, 2023). Sexual and gender minority (SGM) populations include, but are not limited to, individuals who identify as lesbian, gay, bisexual, agender/asexual, transgender, two-spirit, queer,

and/or intersex. Individuals with same-sex or same-gender attractions or behaviors and those with a difference in sex development are also included. These populations also encompass those who do not self-identify with one of these terms but whose sexual orientation, gender identity or expression, or reproductive development is characterized by nonbinary constructs of sexual orientation, gender, and/or sex (National Institute of Mental Health, n.d., as cited in APA, 2023). Queer is an umbrella term that may encompass the entire LGBTQIA+ community, but consider your audience when using the term "queer"; not everyone receives this word positively though many members of the LGBTQIA+ community have reclaimed it.

Gender: A set of socially constructed roles, behaviors, activities, and attributes that a given society considers appropriate for a specific gender identity (PFLAG, 2022, Gender definition, as cited in APA, 2023).

Gender Identity: A component of gender that describes a person's psychological sense of their gender. Many people describe gender identity as a deeply felt, inherent sense of being a boy, a man, or male; a girl, a woman, or female; or nonbinary gender (e.g. genderqueer,

gender non binary, gender-neutral, agender, gender-fluid) that may or may not correspond to a person's sex assigned at birth, presumed gender based on sex assignment, or primary or secondary sex characteristics. Gender identity is distinct from sexual orientation; thus, the two must not be conflated. Gender identity is also different from gender expression, as gender identity is not outwardly visible to others.

- **Affirmed Gender:** The gender by which one wishes to be known. This term is often used to replace terms like "new gender" or "chosen gender," which imply that an individual's gender was not always their gender or that the gender did not always exist (PFLAG, 2022, as cited in APA, 2023).

- **Agender:** "Refers to a person who does not identify with or experience any gender. Agender is different from nonbinary (see APA's nonbinary definition) because many nonbinary people do experience gender" (PFLAG, 2022, as cited in APA, 2023).

- **Cisgender/Cis:** Refers to "a person whose gender identity aligns with sex assigned at birth" (APA, 2015a, p. 833, as cited in APA, 2023), the opposite of transgender.

– **Nonbinary:** "Refers to people who do not subscribe to the gender binary. They might exist between or beyond the man–woman binary. Some use the term exclusively, while others may use it interchangeably with terms like genderqueer, gender-fluid, gender nonconforming, gender diverse, or gender expansive" (PFLAG, 2022, Nonbinary definition, as cited in APA, 2023).

– **Transgender/Trans:** An umbrella term used to describe "the full range of people whose gender identity and/or gender role do not conform to what is typically associated with their sex assigned at birth" (APA, 2015a, p. 863, as cited in APA, 2023). Many transgender people engage in a process of affirming their transgender identity through social, legal, and/ or medical transition (APA, 2023). The words "transgendered" and "transgenders" should be avoided. Transgender and trans are adjectives and should always be separated, i.e. referring to an individual as a "trans woman" or "trans man" as opposed to a "transwoman."

Gender and Pronoun Usage: It is not recommended to use the term "preferred pronouns" because this implies a choice about one's gender. Use the term "pronouns" or "identified pronouns" instead. When writing about a known individual, use that person's identified pronouns. When referring to individuals whose identified pronouns are not known or when the gender of a generic or hypothetical person is irrelevant with the context, use the singular "they", to avoid making assumptions about an individual's gender. Use the forms "they," "them," "theirs," and so forth (APA, 2020b, 2022a, as cited in APA, 2023). Use the pronoun that is aligned with a person's identified gender even when referring to a person's lived experiences from before their transition (APA, 2023).

Intersex: A variety of medical conditions associated with atypical development of an individual's physical sex characteristics. These conditions, also referred to as Differences of Sex Development (DSD), may involve differences of a person's internal and/or external reproductive organs, sex chromosomes, and/ or sex-related hormones that may complicate sex assignment at birth (APA, 2023).

Misgender: Referring or relating to a person using language, whether a word or pronoun, that is not in line with another's gender identity, whether intentionally or unintentionally. This behavior often occurs when people make assumptions about a person's gender identity (NACo, 2021).

Sex: The characteristics and traits of biological sex. Sex refers especially to physical and biological traits, whereas gender refers especially to social or cultural traits, although the distinction between the two terms is not regularly observed (APA, 2023). Note that biological sex isn't binary, immutable, or unchangeable. See Intersex.

Summary Table of Gender-Related Terminology

GENDERED TERMS	SUGGESTED ALTERNATIVES
He, she, his, hers (when describing a hypothetical)	They, their (when describing a hypothetical)
You guys, ladies and gentlemen	Folks, friends, distinguished guests
Chairman, councilman, policeman	Chair person, council person, police officer
Birth sex	Assigned sex
Natal sex	Sex assigned at birth
Born a girl, born female	Assigned female at birth (AFAB)
Born a boy, born male	Assigned male at birth (AMAB)
Female, Male	Woman, Man, Person

TERMS AND PHRASES TO AVOID

Biological Male/Female, Real Man/Woman

CONTEXT

The terms biological male/female or real man/woman are generally used to negate trans and gender expansive identities by distilling a person to their sex assigned at birth. For example, a trans woman might be referred to as a "biological male" in order to erase her identity as a woman and prescribe some "innate" male essence.

Rather, the term "trans" is sufficient to indicate that a person's sex assigned at birth is different from their current lived experience. For example, trans women and trans femmes are generally assigned male at birth, and trans men and trans mascs are generally assigned female at birth. Cis gender is sufficient to indicate that a person's gender is in line with their sex assigned at birth.

TERMS AND PHRASES TO AVOID	CONTEXT
Hermaphrodite	An antiquated term that is considered derogatory when applied to humans due to misunderstandings of what it means to have biological characteristics that don't fit a strict male or female sex binary. Intersex and being intersex are the preferred terms.
Transvestite	An antiquated term that generally equates to cross dressing and implies that clothing is prescriptive to one's sex.
Tr*nny	Like all slurs, this term should not be used or repeated in the workplace.
Transexual	An antiquated term that implicates medical intervention and carries a weight of stigma for some. Some people may self identify as transexual but that label should not be applied to someone without their consent.

Racial and Ethnic Terminology

The terminology used to describe ethnic and racial groups is constantly evolving. Planners may use these terms to describe the demographics of a community, the impact of policies on specific populations, and in general, to acknowledge the diversity of community members with whom they interact. It is essential for staff to be mindful of current terminology and understand that these terms are often intertwined with a larger sociopolitical discourse, particularly in relation to the planning practice.

While race and ethnicity are often used interchangeably, they are distinct terms. As noted in the concluding section of this document ("Terms Related to Equity, Power, and Racial Justice"), race is a social construct that was created to classify humans based on physical characteristics such as skin color or facial features. Ethnicity, on the other hand, is based on shared cultural practices, language, religion, ancestry, or customs, and is not necessarily confined to a specific race. As an example, an individual may identify as Black racially, and ethnically as Cuban.

The definition of who belongs to a particular racial group has changed dramatically throughout the centuries. In the United States, for example, the racial category of white excluded individuals of Irish and Italian ancestry during the height of their emigration to the U.S. in the mid-19th century and early 20th century, respectively. These groups did not acquire the label socially until decades after their arrival, due largely to their assimilation into larger American culture and acceptance into white society. This example shows how race was used as a social construct to maintain racial hierarchy. However, racial assimilation is not attainable or desirable for all ethnic groups, particularly those with distinct physical differences.
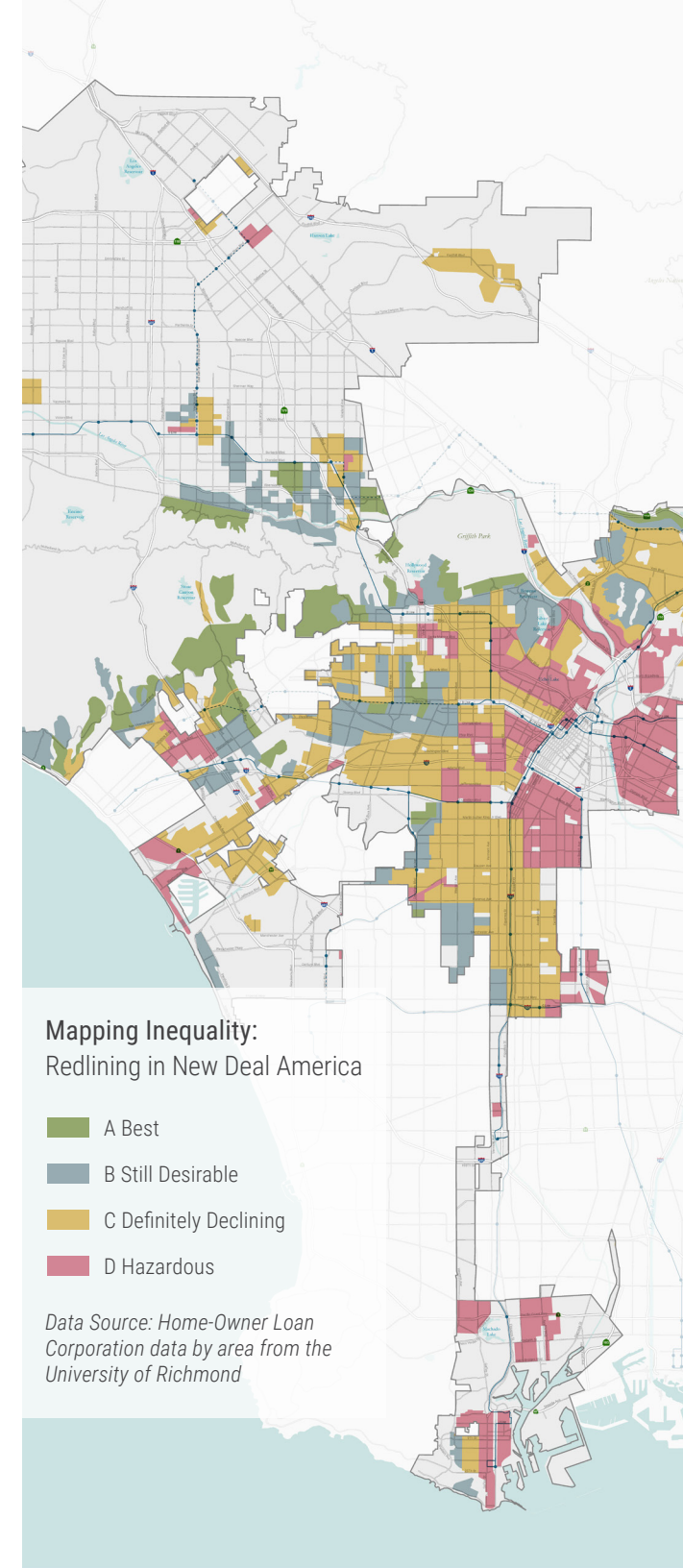
It is important to understand that you can not reliably judge a person's racial or ethnic identity off of looks or behaviors alone, as these associations are highly subjective, personal, and context driven. There are several guides available to assist planners in understanding the appropriate demographic term to refer to racial and ethnic groups. The glossary below includes definitions from several sources, including the American Psychological Association (APA) and the National Association of Counties (NACo).

A Historical Look at Race and Planning

Following the 1933 New Deal, the real estate practices of redlining and race restrictive covenants were used in tandem with aggressive single-family zoning to enforce racial segregation across Los Angeles. Redlining used racial classifications to assess lending risk in order to determine which neighborhoods were allowed to access mortgage loans according to the Home Owners's Loan Corporation (HOLC). Well-regarded all-white, upper and middle class neighborhoods received an A (green) or B (blue) grade, and were considered the most desirable for a home loan; multicultural working class neighborhoods with large immigrant populations received a grade of C (yellow) and were considered higher risk; while neighborhoods containing Latino/a, Asian American, Jewish, and specifically Black residents, received a subpar grade of D (red) and banks refused to lend in those areas. This practice restricted the affected communities to specific areas of the City and limited homeownership opportunities.

Relatedly, racial covenants were contracts written into home deeds that specified which racial and ethnic groups were prevented from buying a home in a certain neighborhood. The 1948 Supreme Court case Shelley v. Kraemer addressed states' ability to enforce race restrictive covenants in housing, finding it unconstitutional. While redlining was later abolished by the Fair Housing Act of 1968, the impact of both these practices persists today in the forms of spatial segregation, economic disparity, and environmental racism.

Mapping Inequality:
Redlining in New Deal America

- A Best
- B Still Desirable
- C Definitely Declining
- D Hazardous

Data Source: Home-Owner Loan Corporation data by area from the University of Richmond

Glossary of Racial and Ethnic Terminology

African American/Black: The accepted term to describe people of African ancestry living in the United States has varied throughout the decades. "Black" refers to the diaspora of people with African heritage in the world, including those of Caribbean, Afro-latino and African ancestral descent. While "Black" and "African American" are often used interchangeably, the current best practice is to use "Black" when a person's identity preference is not known. "African American" should not be used as an umbrella term for people of African ancestry worldwide because it obscures other ethnicities or national origins, such as Nigerian, Kenyan, Jamaican, Bahamian, Puerto Rican, or Panamanian; in these cases, use "Black." The terms "Negro," "colored," and "Afro-American" are outdated; therefore, their use is generally inappropriate (APA, 2020b, as cited in APA, 2023).

Middle East and North African (MENA) and American Arab, Middle Eastern, and North African (AMENA): MENA and AMENA are umbrella terms encompassing people with ancestral roots to countries across the Middle East and Northern Africa. AMENA is sometimes used to differentiate between people who identify as Arab versus those who identify as Middle Eastern and North African (MENA) more broadly. While there is no standard definition, the Middle Eastern racialized group includes people with ancestry from countries or territories such as Jordan, Iran, and Palestine; and North African includes people with ancestry from countries such as Algeria, Egypt, and Libya. The choice between AMENA and MENA often depends on the context and the specific community or group being addressed. In all cases, it is best to allow individuals to self-identify (APA, 2022a, as cited in APA, 2023).

Asian/Asian American: While often used interchangeably, the terms "Asian" and "Asian American" are not synonymous. When writing about people of Asian ancestry from the United States or Canada the appropriate term is "Asian American" or "Asian Canadian"; for people with Asian ancestry from Asia, the term "Asian" is appropriate. The outdated term "Oriental" is primarily used to refer to cultural objects such as carpets and is pejorative when used to refer to people. (APA, 2020b, as cited in APA, 2023).

Asian American and Pacific Islander (AAPI) and Native Hawaiian and Pacific Islanders (AANHPI): AAPI and AANHPI are umbrella terms that refer to any person of Asian or Pacific Island descent or ancestry in the United States. Asia encompasses a wide range of countries, ethnicities, nationalities, and identities, each with distinct cultural practices and historical struggles. These include:

- **East Asian:** The eastern region of Asia including China, Hong Kong, Japan, Macau, Mongolia, North Korea, South Korea, and Taiwan.

- **South Asian:** The southern region of Asia consisting of Afghanistan, Pakistan, India, Nepal, Bhutan, Bangladesh, the Maldives, and Sri Lanka.

- **West Asian:** The countries that make up west Asia are generally recognized geographically as the Middle East and ethnically as Middle Eastern (See AMENA definition). These countries include Armenia, Azerbaijan, Bahrain, Cyprus, Georgia, Iraq, Israel, Jordan, Kuwait, Lebanon, Oman, Palestine, Qatar, Saudi Arabia, Syrian Arab Republic, Turkey, United Arab Emirates, and Yemen.

– **Southeast Asian:** The southeastern subregion of Asia, consisting of regions that are geographically south of China, east of the Indian subcontinent, and north-west of Australia. It includes Brunei, Myanmar (Burma), Cambodia, Indonesia, Laos, Malaysia, the Philippines, Singapore, Timor and Timor-Leste, Thailand, and Vietnam.

– **North Asian:** The Northern region of Asia comprises parts of Russia and what was previously known as Siberia, including Ural, Siberian, and the Far Eastern.

– **Native Hawaiian or Pacific Islander:** Defined as "a person having origins in any of the original peoples of Hawaii, Guam, Samoa, or other Pacific Islands."

Given the diversity of nations and cultures within each region, it is important to be mindful when writing about individuals who identify with this broader community. AAPI people have a breadth of lived experiences depending on where their ancestral ties are from, when their family immigrated, and their own intersectional identities like gender, sexual orientation, skin color, and class. For this reason, do not assume all Asian people have the same experiences (Pratt Institute, 2024).

BIPOC (Black, Indigenous, and People of Color): An acronym that stands for Black, Indigenous and people of color. It is based on the recognition of collective experiences of systemic racism and meant to emphasize the hardships faced by Black and Indigenous people in the United States and Canada. It is also meant to acknowledge that not all people of color face the same levels of injustice. The use of this term is still evolving and contested by some activists (NACo, 2021).

Color-Blind Beliefs: Refers to the denial or minimization of race or racism in society (i.e., "not see [skin] color," Bonilla-Silva, 2010; Neville et al., 2013, as cited in APA, 2023). Color-blind beliefs in a racial sense purportedly are based on the assumption that acknowledgement of race reinforces racial division in society. People who endorse color-blind beliefs believe that individual effort is sufficient for achievement in a meritocracy predicated on the assumption that everyone has equal opportunity for life success. People who hold color-blind attitudes may believe that doing so reduces racial and ethnic prejudice and that acknowledging racial and ethnic differences promotes racial division. Research evidence shows that holding color-blind beliefs allows racial and ethnic prejudice to fester (Pahlke et al., 2012; Richeson & Nussbaum, 2004, as cited in APA, 2023).

Color-Blind Policies: Institutional policies that are race-neutral in language and tone but have a disproportionate and harmful impact on people of color (Apfelbaum et al., 2012; Block, 2016; Castro-Atwater, 2016; Penner & Dovidio, 2016, as cited in APA, 2023). Color blind belief systems undergird color-blind policies. Moreover, color-blind policies have not led to equitable treatment across groups.

Colorism: "A form of discrimination based on skin color, usually, though not always, favoring lighter skin color over darker skin color within a racial or ethnic group" (Noe-Bustamante et al., 2021, para. 3, as cited in APA, 2023).

Ethnicity: A common identity based on ancestry, language, culture, nation or region of origin. Ethnic groups can possess shared attributes, including religion, beliefs, customs and/or shared memories and experiences (NACo, 2021).

Ethnic Identity: An individual's sense of being a person who is defined, in part, by membership in a specific ethnic group. This sense is usually considered to be a complex construct involving shared social, cultural, linguistic, religious, and often racial factors but identical with none of them (APA, n.d., Ethnic identity definition, as cited in APA, 2023).

Indigenous: Generally, Indigenous refers to those peoples with pre-existing sovereignty who were living together as a community from time immemorial and prior to colonization by settler populations, most often – though not exclusively – Europeans. Indigenous is the most inclusive term, as there are Indigenous peoples on every continent throughout the world fighting to remain culturally intact on their land bases. Indigenous Peoples refers to a group of Indigenous Peoples with a shared national identity, such as "Navajo" or "Sámi," and is the equivalent of saying "the American people." Native American and American Indian are terms used to refer to peoples living within what is now the United States from time immemorial. American Indian 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. Whenever possible, it is best to use the name of an individual's particular Indigenous community or nation of people; for example, "Tongva," "Tataviam" and "Chumash" are the Indigenous Peoples of the Los Angeles area, and they are also "American Indian," "Native American," and "Indigenous" (UCLA, 2020). Avoid using Indian to refer to people of Indigenous descent, as this term most commonly refers to those of South Asian descent from India.

Indigenous Land Acknowledgment:
An Indigenous Land Acknowledgment is an effort to recognize the Indigenous past, present, and future of a particular location and to understand our own place within that relationship. Usually, land acknowledgments take the form of written and/or verbal statements. It is becoming more and more common to see land acknowledgments delivered at conferences, community gatherings, places of worship, concerts, festivals, and so forth (Native Governance Center, n.d.). Such land acknowledgments are a first step only. Without substantive action to accompany acknowledgment, it would be performative allyship. Substantive action can include concrete steps about how you intend to support Indigenous communities (as cited in APA, 2023).

Latino/a, Latinx/e, Chicano/a, Hispanic:
When writing about people who identify as Hispanic, Latino or Latinx, Chicano, or another related ethnicity with cultural ties to Latin America, authors should consult with their participants to determine the appropriate term. Because connections to cultural identity are so personal, what might seem an appropriate term for one person might not be for another one depending on the place, era, and/or generation that they grew up in.

‒ **Latino** and **Latina** refers specifically to those coming from Latin American countries and cultures, regardless of whether the person speaks Spanish. These terms are sometimes criticized for being gendered and some may prefer the word "Latinx" or "Latine" for being gender inclusive.

‒ The term **Latinx** is a gender non-binary alternative to Latino but may not broadly resonate as an inclusive term given that the "x" signifier does not conform with Spanish or Portuguese syntax (de Onís, 2017). Typically, the most marginalized communities do not use "Latinx" (Ochoa, 2022). Individuals who tend to self-identify as "Latinx" are likely to be U.S.-born young adults who are predominantly English speakers.

‒ The term **Latine** (and its related forms) might be preferred by those originating from Latin America, including Brazil.

‒ The term **Chicano/a** has been part of the Mexican-American vocabulary since the early twentieth century. During the 1960s and 1970s, the designation gained mainstream prominence because of the civil-rights movement within Mexican-American communities, primarily in California and Texas (De León, 2019 Handbook of Texas Online).

– Some use the word **Hispanic** to refer to those who speak Spanish; however, not every group in Latin America speaks Spanish (e.g., in Brazil, the official language is Portuguese). Note that "Hispanic" is not necessarily an all-encompassing term, and the labels "Hispanic" and "Latinx" have different connotations.

There are compelling reasons to use any of the terms "Latino," "Latina," "Latino/a," "Latinx," or "Latine" (de Onís, 2017) and various groups advocate for the use of different forms. Use the term(s) your participants or population uses. If you are not working directly with this population but it is a focus of your research, it may be helpful to explain why you chose the term you used or to choose a more inclusive term like "Latina/o/x/e." In general, naming a nation or region of origin is preferred (e.g., Bolivian, Dominican, Salvadoran, or Costa Rican is more specific than Latino, Latine, Latinx, Latin American, or Hispanic) (APA, 2020b, 2022a, as cited in APA, 2023).

People of Color: This term represents a shift from the outdated terms minority or colored people to refer to individuals from diverse racial and ethnic backgrounds. This is a collective term for individuals of Asian, African, Latino/a/x/e and Native American backgrounds with the common experience of being targeted and oppressed by racism. While each oppressed group is affected by racism differently and maintains its own unique identity and culture, there is also the recognition that racism has the potential to unite oppressed people in a collective resistance. For this reason, many individuals who identify as members of racially oppressed groups also claim the identity of people of color. This in no way diminishes their specific cultural or racial identity; rather it is an affirmation of the multiple layers of identity in every individual (NACo, 2021). When appropriate, you may use the terms underserved, underrepresented, or marginalized to describe populations; however, use the specific group title whenever possible, such as Asian American women, Black students, or Indigenous communities (APA, 2020b, 2022a, as cited in APA, 2023).

People of European Origin: When writing about people of European ancestry, the terms "white" and "European American" are acceptable. Adjust the latter term as needed for location, for example, "European," "European American," and "European Australian" for people of European descent living in Europe, the United States, and Australia. The term "Caucasian" can refer to people of the Caucasus region of Europe and Asia, but its use as an alternative to "white" or "European" is discouraged. As with all discussions of race and ethnicity, it is preferable to be more specific about regional (e.g., Southern European, Scandinavian) or national (e.g., Italian, Irish, Swedish, French, Polish) origin when possible (APA, 2020b, as cited in APA, 2023).

Terms Related to Equity, Power and Racial Justice

The following section presents key terms related to equity, power and racial justice that are used frequently in discussions about Diversity, Equity, Inclusion, and Belonging (DEIB).

Given the dynamic and evolving dialogue around DEIB, the following terms are likely to change over time, but the concepts they describe are fundamental to understanding how systemic and historical factors impact our workplace and the communities we serve. When speaking about equity and justice, it is helpful to recognize the areas that we have expertise and lived experience in versus the struggles that belong to another group. In our quest to create equitable spaces, understanding when to be an ally and when to center your own experience can help foster progress and avoid harm. Similarly, showing cultural sensitivity through language helps foster a sense of inclusion that is often necessary to achieve meaningful change, whether that takes the form of a community plan meeting or assisting applicants with a challenging project.

According to the Annie E. Casey Foundation, establishing a shared language to present data, describe conditions and outcomes, and identify root causes of inequities serves as an important function. One of the challenges of communicating effectively about race is to move people from a narrow and individualized definition of racism to a more comprehensive awareness. A common language creates a narrative that makes it easier to communicate the commitment of racial equity, both internally and externally, and it creates a platform for coordinated work toward equitable outcomes (Anne E. Casey Foundation, 2021).

Diversity

The presence of different and multiple characteristics that make up individual and collective identities, including race, gender, age, religion, sexual orientation, ethnicity, national origin, socioeconomic status, language, and physical ability.

Equity

The process of identifying and removing the barriers that create disparities in the access to resources and means, and the achievement of fair treatment and equal opportunities to thrive.

Inclusion

Creating environments in which any individual or group can be and feel welcomed, respected, supported and valued to participate fully.

Belonging

A sense of being secure, recognized, affirmed, and accepted equally such that full participation is possible.

Glossary of Equity-Related Terminology

Access: The elimination of discrimination and other barriers that contribute to inequitable opportunities to join and be a part of a work group, organization, or community (APA, 2021c, as cited in APA, 2023).

Ally/Allies: People who recognize the unearned privilege they receive from society's patterns of injustice and take responsibility for changing these patterns. Being an ally is more than being sympathetic and feeling bad for those who experience discrimination. An ally is willing to act with, and for, others in pursuit of ending oppression and creating equality. Real allies are willing to step out of their comfort zones. Those who decide to undertake the ally role must recognize and understand the power and privileges that one receives, accepts, and experiences and they use that position to act for justice (M. Akbar, 2020, as cited in APA, 2023).

Belonging: A sense of being secure, recognized, affirmed, and accepted equally such that full participation is possible (NACo, 2021).

Bias: Partiality an inclination or predisposition for or against something. Motivational and cognitive biases are two main categories of study in decision-making analysis. Motivational biases are conclusions drawn due to self interest, social pressure, or organization based needs, whereas, cognitive biases are judgments that go against what is considered rational, and some of these are attributed to implicit reasoning (APA, 2021c, as cited in APA, 2023).

Climate: The degree to which community members feel included or excluded in the work group, organization or community (APA, 2021c, as cited in APA, 2023). Climates are shaped by organizational practices; interactions among members of the work group, organization, or community; and objective characteristics of the setting (Nishii & Rich, 2014, as cited in APA, 2023).

Critical Race Theory (CRT): A school of thought that acknowledges that racism exists within U.S. social institutions, systems, laws, regulations and procedures, and produces differential outcomes. CRT explores and critiques American history from this race-based perspective as a way to openly talk about how the country's history has an effect on our society and institutions today (NACo, 2021).

Cultural Competence: The ability to function effectively and empathetically as an individual and/or as an organization within the context of the cultural beliefs, behaviors, and needs presented by another's culture. The ability of an individual or organization to understand how inequity can be (and has been) perpetuated through socialized behaviors and using that knowledge to disrupt inequitable practices. (NACo, 2021).

Cultural Humility: An interpersonal stance that is open to individuals and different cultural communities and experiences in relation to aspects of one's own cultural identity. Maintaining cultural humility requires learning and understanding the complexity of identities and how they evolve over time (NACo, 2021).

Disability: Disability results from the interaction between individuals with a health or physical condition, such as cerebral palsy, Down syndrome, or depression, with personal and environmental factors including negative attitudes, inaccessible transportation and public buildings, and limited social support (World Health Organization, n.d.). The members of some groups of people with disabilities who identify subcultures within the larger culture of disability - have ways of referring to themselves that they would prefer others to

adopt. The overall principle for using disability language is to maintain the integrity (worth and dignity) of all individuals as human beings (APA, 2020b, 2022a, as cited in APA 2023).

Discrimination: The unjust and differential treatment of the members of different age, gender, racial, ethnic, religious, national, ability identity, sexual orientation, socioeconomic, and other groups at the individual level (e.g. behavioral manifestation or prejudice involving negative, hostile and injurious treatment of the members of targeted groups). Also describes the institution/structural level (e.g. operating procedures, laws, and policies) that favor certain groups over others and has the effect of restricting opportunities for other groups (APA, 2021c, as cited in APA, 2023).

Diverse: The representation or composition of various social or identity groups in a work group, organization, or community, that reflects differences in experiences and perspectives. Diversity can refer to: race, ethnicity, culture, gender, gender identity and expression, sexual orientation, socioeconomic status, religion, spirituality, disability, age, national origin, immigration status and language. There is a recognition that people have multiple identities and that social identities are intersectional and have different salience and impact in different contexts (APA, 2021c, as cited in APA, 2023).

Dominant Group: The group within a society with the power, privilege and social status that controls and defines societal resources and social, political and economic systems and norms (NACo, 2021).

Equity: An ongoing process of assessing needs, correcting historical inequalities, and creating conditions for optimal outcomes by members of all social identity groups (APA, 2021c, p. 12, as cited in APA, 2023). Equity also consists of providing resources to help diverse populations function and achieve their highest state of health. (APA, as cited in APA, 2023).

– **Distributional Equity:** Programs, policies and practices that result in a fair distribution of benefits and burdens across all segments of a community, prioritizing those with the highest need (NACo, 2021).

– **Procedural Equity:** Focuses on ensuring that programs, policies, and processes are fair and inclusive for all. For example, strategies that invite and prepare new participants from under-represented groups into decision-making contexts increase procedural equity (U.S. Resilience Toolkit, 2024).

– **Recognitional Equity:** Addressing the psychological, emotional, and cultural needs of the systematically marginalized where bias and disadvantage are embedded or evident (Bozeman et. al, 2022).

– **Restorative Equity:** The act of repairing institutional harms through reparations and restoration of lost resources.

Equity vs. Equality: Equality seeks an equal distribution of resources and aims to ensure that everyone gets the same things in order to enjoy full, healthy lives. In contrast, equity acknowledges that different individuals and groups have different needs, and therefore require different resources to succeed. Both equity and equality aim to promote fairness and justice, but equality does not account for an individual or group's starting point or obstacles they may face in taking advantage of resources.

Explicit vs. Implicit Bias: With explicit bias, individuals are aware of their negative attitudes or prejudices toward groups of people and may allow those attitudes to affect their behavior. The preference for a particular group is conscious. Conversely, implicit bias is the attitude or internalized stereotypes that unconsciously affect our perceptions, actions, and decisions. These unconscious biases often affect behavior that

leads to unequal treatment of people based on race, ethnicity, gender identity, sexual orientation, age, disability, health status, and other characteristics (Shah & Bohlen, 2024).

Generalization: The process of deriving a concept, judgment, or theory from a limited number of specific cases and applying it more widely, often to an entire class of objects, events or people, which can lead to mischaracterizations and stereotypes (APA, n.d., Generalization Definition 1, as cited in APA, 2023).

Global Citizenship: The umbrella term for social, political, environmental, and economic actions of globally-minded individuals and communities on a worldwide scale. The term can refer to the belief that individuals are members of multiple, diverse, local and nonlocal networks rather than single actors affecting isolated societies. (United Nations, n.d., as cited in APA, 2023).

Global Majority: Also known as people of the global majority (PGM), a collective term that encourages those of African, Asian, Latin American and Arab descent to recognize that together they comprise the vast majority (around 80%) of people in the world. (Maharaj & Campbell-Stephens, 2021, as cited in APA, 2023).

Health Equity: Ensuring that everyone has a fair and just opportunity to be as healthy as possible. This requires removing obstacles to health such as poverty, discrimination, and their consequences, including powerlessness and lack of access to good jobs with fair pay, quality education and housing, safe environments, and health care (Braveman et al., 2017, as cited in APA, 2023).

Human Rights: Rights to which all human beings are inherently entitled. In response to widespread, horrific violations of human rights in the first half of the twentieth century, the international community established The Universal Declaration of Human Rights (1948) and international human rights laws that lay down the obligations of governments to respect, protect, and fulfill human rights. Human rights are defined by the United Nations as "universal legal rights that protect individuals and groups from those behaviors that interfere with freedom and human dignity" (APA, 2021c, p. 12, as cited in APA, 2023). Human rights include: rights to life, freedom from torture, freedom of information and expression, health, housing, education, and freedom to access the benefits of science and culture (APA Task Force on Human Rights, 2021, p. 3, as cited in APA, 2023).

Identity First Language (IFL): An acronym that stands for Identity-First Language (IFL). Identity-first language positions disability as an identity category and central to a person's sense of self. In identity-first language, the identifying word comes first in the sentence and highlights the person's embrace of their identity. Examples could be "autistic person" or "Deaf individual" (NACo, 2021).

Inclusion: An environment that offers affirmation, celebration, and appreciation of different approaches, styles, perspectives, and experiences, thus allowing all individuals to bring in their whole selves (and all their identities) and to demonstrate their strengths and capacity (APA, 2021c, as cited in APA, 2023).

Inclusive Language: Language that acknowledges diversity, conveys respect to all people, is sensitive to differences, and promotes equal opportunities (NACo, 2021).

Intergenerational Trauma: The transmission of trauma or its legacy, in the form of a psychological consequence of an injury or attack, poverty, and so forth, from the generation experiencing the trauma to the subsequent generation. (Akbar, 2017; APA 2017a, Menakem, 2017; Whitbeck et al., 2004, as cited in APA, 2023).

Intersectionality: The complex, cumulative way in which the effects of multiple forms of discrimination (such as racism, sexism, and classism) combine, overlap, or intersect, especially the experiences of marginalized individuals or groups to produce and sustain complex inequities. Kimberlé Crenshaw introduced the theory of intersectionality in a paper for the University of Chicago Legal Forum (Crenshaw, 1989, as cited in APA, 2023), the idea that when it comes to thinking about how inequalities persist, categories like gender, race and class are best understood as overlapping and mutually constitutive rather than isolated and distinct (APA, 2023 as cited in APA, 2023).

Marginalization: The process that occurs when members of a dominant group relegate a particular group, groups or cultures to the edge of society by not allowing them an active voice, identity or place for the purpose of maintaining power. Marginalized groups have restricted access to resources like education and healthcare for achieving their aims (NACo, 2021). Marginalization occurs because of "unequal power relationships between social groups" that perpetuate and sustain inequities (Sevelius et al., 2020, p. 2009, as cited in APA, 2023).

Microaggressions: Commonly occurring, brief, verbal or nonverbal, behavioral, and environmental indignities that communicate derogatory attitudes or notions toward a different "other." (Sue et al., 2007, as cited in APA, 2023). Microaggressions may be intentional or unintentional (APA, 2017b, as cited in APA, 2023). Microaggressions may accumulate over time and lead to severe harm (APA, 2023 as cited in APA, 2023).

Minority: A minority group is a population (e.g. ethnic, racial, social, religious, or other group) with differential power than those deemed to hold the majority power in the population. The relevance of this term is outdated and has changed as the demographics of the population change. Instead, use the specific name of the group or groups to which you refer, or use broader terms such as "people of color" or "communities of color" as opposed to "ethnic and racial minorities" (APA, 2020b, 2022a, as cited in APA, 2023).

Neurodiversity: A term that evolved from the advocacy movement on behalf of individuals with autism spectrum disorders (ASD) and has been embraced by other groups of individuals with neurologically based disabilities [e.g., learning disabilities (LDs), dyslexia]. Neurodiversity suggests that these

disabilities are a natural variation in brain differences and that the workplace should adapt to them (Summer & Brown, 2015).

Oppression: Occurs when one subgroup has more access to power and privilege than another subgroup and when that power and privilege are used to dominate the other to maintain the status quo. Thus, oppression is both a state and a process, with the state of oppression being unequal group access to power and privilege, and the process of oppression being the ways in which that inequality is maintained (APA, 2021c, as cited in APA, 2023).

Pathway Programs: Programs that foster increased access by marginalized groups to education, training or a profession. It is preferable to use this term rather than "pipeline" (see definition of pipeline for explanation; APA, 2021c, as cited in APA, 2023).

Population Health: The health outcomes of a group of individuals, including the distribution of such outcomes within the group. Population health includes health outcomes, patterns of health determinants, and policies and interventions that link these two. Attention to social and environmental, as well as medical, determinants of health is essential (Kindig & Stoddart, 2003).

Positionality: Our social position or place in a given society in relation to race, ethnicity, and other statuses (e.g., social class, gender, identity, sexual orientation, nationality, ability, religion) within systems of power and oppression. Positionality refers to our individual identities and the intersection of those identities and statuses within systems of privilege and oppression. Positionality shapes our psychological experiences, worldview, perceptions others have of us, social relationships, and access to resources (Muhammad et al., 2015, as cited in APA, 2023). Positionality therefore means actively understanding and negotiating the systemic processes and hierarchy of power and the ways that our statuses affect our relationships because of power dynamics related to privilege and oppression (APA Task Force on Race and Ethnicity Guidelines in Psychology, 2019, as cited in APA, 2023).

Prejudice: A negative attitude toward another person or group formed in advance of any experience of that person or group. Prejudice is typically manifested behaviorally through discriminatory behavior. Prejudicial attitudes tend to be resistant to change because they distort our perception of information about the target group. Prejudice based on racial grouping is racism; prejudice based on

perceived sexual orientation is homophobia and biphobia; prejudice based on sex or gender (including transphobia) is sexism; prejudice based on chronological age is ageism; and prejudice based on disability is ableism (APA, 2021c, as cited in APA, 2023).

Privilege: Unearned power that is afforded to some but not others based on status rather than earned merit; such power may come in the form of rights, benefits, social comfort, opportunities, or the ability to define what is normative or valued (Bailey, 1998; Johnson, 2018; McIntosh, 1997, as cited in APA 2023). Privilege arises in relation to systems of oppression. A person has privilege not because they desire to have privilege or promote inequity, but because they exist within a system where biased values, attitudes, and behaviors have become integrated and normalized (APA, 2019, as cited in APA 2023).

Race: Race is a socially constructed system of categorizing humans largely based on observable physical features (phenotypes), such as skin color, and on ancestry. There is no scientific basis for or discernible distinction between racial categories (Annie E. Casey Foundation, 2021). This categorization results in the maintenance of a sociopolitical hierarchy (APA, 2021c, as cited in APA 2023).

Racial and Ethnocultural Justice: Applies social justice meanings (Prilleltensky, 2012, as cited in APA, 2023) specifically to inequalities affecting people of color. Thus, it explicitly attends to the ways that race and ethnicity have affected the inequitable distribution of resources and opportunities for equitable participation, power and influence (e.g., distributive, procedural, redistributive, relational, and cultural justice) (Prilleltensky, 2012, as cited in APA, 2023). Racial and ethnocultural justice also attends to the ways that oppression and marginalization have shaped the psychological, relational, and practical experiences of people of color; those aspiring for racial and ethnocultural justice strive to apply this understanding to develop their professional activities in ways that address the negative effects of injustice and challenge the existence and maintenance of racial and ethnic oppression (APA, 2019B, as cited in APA, 2023).

Racial Justice: The systematic fair treatment of people of all races that results in equitable opportunities and outcomes for everyone. All people are able to achieve their full potential in life, regardless of race, ethnicity or the community in which they live. A "racial justice" framework can move us from a reactive posture to a more powerful, proactive and even preventive approach (Annie E. Casey Foundation, 2021).

Racial Privilege and Racial Oppression:
Like two sides of the same coin, racial privilege describes race-based advantages and preferential treatment based on skin color, while racial oppression refers to race-based disadvantages, discrimination and exploitation based on skin color (Annie E. Casey Foundation, 2021).

Racial/Racialized/Race-Based Trauma:
A form of race-based stress, referring to people of color and Indigenous individuals' reactions to dangerous events and real or perceived experiences of racial discrimination. Such experiences may include threats of harm and injury, humiliating and shaming events, and witnessing racial discrimination toward other people of color. Although similar to post-traumatic stress disorder, racial trauma is unique in that it involves ongoing individual and collective injuries due to exposure and reexposure to race-based stress (Comas-Diaz et al., 2019; Kniffley, 2018; Moseley et al., 2020, as cited in APA, 2023).

Racism: The concept of racism is widely thought of as simply personal prejudice, but in fact, it is a complex system of racial hierarchies and inequities. At the micro level (or individual level), racism is internalized and interpersonal. At the macro level of racism,

it expands beyond the individual to broader dynamics, including institutional and structural racism (Annie E. Casey Foundation, 2021).

– **Covert vs. Overt Racism:** Overt racism is easy to recognize because it purposefully directs hate towards a particular group. Classic examples include racial slurs, racist insignia, or hate crimes. Covert racism, on the other hand, expresses racist ideas and attitudes in a subtle, hidden, or secret form and often goes unrecognized because it is either unintentional or deliberately indirect. Often unchallenged, this type of racism doesn't appear to be racist because it is indirect behavior (Annie E. Casey Foundation, 2021).

– **Internalized Racism:** Internalized racism describes the private racial beliefs held by and within individuals. The way we absorb social messages about race and adopt them as personal beliefs, biases and prejudices are all within the realm of internalized racism. For people of color, internalized oppression can involve believing in negative messages about one-self or one's racial group. For white people, internalized privilege can involve feeling a sense of superiority and entitlement, or holding negative beliefs about people of color (Annie E. Casey Foundation, 2021).

– **Interpersonal Racism:** Interpersonal racism is how our private beliefs about race become public when we interact with others. When we act upon our prejudices or unconscious bias — whether intentionally, visibly, verbally or not — we engage in interpersonal racism. Interpersonal racism also can be willful and overt, taking the form of bigotry, hate speech or racial violence (Annie E. Casey Foundation, 2021).

– **Institutional Racism:** Institutional racism is racial inequity within institutions and systems of power, such as places of employment, government agencies and social services. It can take the form of unfair policies and practices, discriminatory treatment and inequitable opportunities and outcomes (Annie E. Casey Foundation, 2021).

– **Structural Racism:** Structural racism (or structural racialization) is the racial bias across institutions and society. It describes the cumulative and compounding effects of an array of factors that systematically privilege white people and disadvantage people of color. Since the word "racism" often is understood as a conscious belief, "racialization" may be a better way to describe a process that does not require intentionality. Race equity expert John A. Powell writes: "'Racialization' connotes a process rather than a static event.

It underscores the fluid and dynamic nature of race… 'Structural racialization' is a set of processes that may generate disparities or depress life outcomes without any racist actors" (Annie E. Casey Foundation, 2021).

Social Justice: Commitment to creating fairness and equity in resources, rights, and treatment of marginalized individuals and groups of people who do not share equal power in society (APA, 2021c, as cited in APA, 2023).

Stereotype: A set of generalizations (e.g., beliefs, expectations) about the qualities and characteristics of the members of a group or social category. Stereotypes, like schemas, simplify and expedite perceptions and judgements. They are often exaggerated, negative rather than positive, and resistant to revision even when perceivers encounter individuals with qualities that are not congruent with the stereotype (APA, 2023, as cited in APA, 2023).

Systemic Equity: Systemic equity is a complex combination of interrelated elements consciously designed to create, support and sustain social justice. It is a dynamic process that reinforces and replicates equitable ideas, power, resources, strategies, conditions, habits and outcomes (Annie E. Casey Foundation, 2021).

Systemic Racialization: Systemic racialization describes a dynamic system that produces and replicates racial ideologies, identities and inequalities. Systemic racialization is the well-institutionalized pattern of discrimination that cuts across major political, economic and social organizations in a society. Public attention to racism is generally focused on the symptoms (such as a racist slur) rather than the system of racial inequity (Annie E. Casey Foundation, 2021).

Transformative Planning: A recognition of and atonement for the ways the planning profession has contributed to the oppression and harm of marginalized communities. A transformative planning approach centers those who have been harmed by these processes, seeks to change the structure and culture of decision making, and uses collective community action to support those who have been harmed.

Transformative Justice: Is a political framework and approach for responding to violence, harm and abuse. At its most basic, it seeks to respond to violence without creating more violence and/or engaging in harm reduction to lessen the violence. Transformative justice responses and interventions: 1) Do not rely on the state (e.g. police, prisons, the criminal legal system, I.C.E., foster care system, though some Transformative Justice responses do rely on or incorporate social services like counseling); 2) Do not reinforce or perpetuate violence such as oppressive norms or vigilantism; and most importantly, 3) Actively cultivate the things we know prevent violence such as healing, accountability, resilience, and safety for all involved (Mingus, 2019).

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