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Report on research into bias types and patterns, including a typology applied to Europeana use cases and a vocabulary co-created with communities

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I. Typology applied to Europeana use cases

1. Introduction

Since 2011, in line with the European Commission's digitisation policy, many cultural heritage institutions in Europe have published digitised collections online. These online publications, many of which have been aggregated by Europeana - the gateway to digital collections from across the continent - are made accessible using metadata based on the original catalogue descriptions, in some cases with additional metadata enrichment.

While neither contributing cultural heritage institutions (CHIs) or content aggregators¹ can be held responsible for the content of the heritage objects themselves - for example, the opinions expressed or the wording used in a digitised historical newspaper article or source document - they are responsible for (or at least should be aware of) the metadata associated with these objects. Indeed, we, the DE-BIAS consortium, see a growing need within the sector to ensure that this metadata does not contain sensitive or harmful expressions, or at least to signal possible contentious issues. This is even more important when digitised collections are made available online to a wide and diverse audience to encourage consultation and re-use. As cultural heritage - and therefore the types of data that are considered cultural heritage - and audiences evolve, we need to be aware that what is or could be considered harmful is constantly and necessarily subject to change.

This deliverable outlines the different types of bias found in cultural heritage institution's collections and object descriptions. We examine concepts such as intentionality, dimensionality and intersectionality, together offering a framework for understanding how and where bias in (descriptions of) cultural collections can occur and what could be the criteria for assessing the urgency and priority of mitigation, prevention or solution strategies. Our research has been fed by cross-referencing academic writings and theories on the topic of bias in the use of language with cultural content published to Europeana. The examples help to clarify what kind of issues are commonly found and at which levels expressions of bias tend to occur. Based on our research and the applicative remit provided by Europeana, we transpose the proposed framework for understanding bias into a graph to be used by cultural heritage practitioners and other stakeholders as a tool for analysing, assessing and addressing bias occurrences.

¹ Aggregators: organisations working with cultural heritage institutions to gather, prepare, transform, enrich and publish their data with a view to making collections accessible through portals such as Europeana.eu.

1.1 Positionality vs. Neutrality

Archives, libraries and museums have been housing collections of cultural heritage (CH) for centuries. During this long period, cultural objects have not only been catalogued, used, preserved and described by heritage institutions, but have also been endowed with meanings and functions that have contributed to their definition and perception. These meanings and descriptions are always characterised by 'positionality': they are the inevitable expression of a constellation of socio-historical dynamics, cultural backgrounds and belief systems. This positionality is also linked to power differentials: even when institutions claim and assume to be neutral and objective, their perspective is always shaped by the ideology and hegemonic values of a particular society. This explains why words and images that are not considered offensive at one point in time may be perceived very differently by users at a later time or by a different group or community.

This questioning of assumed, self-evident neutrality in the twentieth century arose in the wake of a growing awareness that discrimination is often accompanied and sustained by widespread linguistic bias against certain groups. The first major axes of difference in power and status to be discussed were class, race and gender. These coincided with the rise of global emancipatory and/or political struggles such as socialism, communism, anti-fascism, anti-racism, decolonialism, civil rights movements and feminism. All of these activist movements have counterparts in systems of thought that continue to influence not only the humanities but also the sciences as a whole. In the wake of these three main markers of identity, other axes of discrimination have been identified, such as sexuality, ethnicity, age, (dis)ability and religion.

Sensitivity and attention to the offensive power of certain words and terms are an important part of raising awareness and have led to the replacement of certain terms. However, as language and power dynamics are living things, they are also subject to constant change. What is considered neutral in one period, such as "Eskimo" or "handicapped", may be considered biased in another. Conversely, terms that were once considered derogatory - such as punk or queer - may later be adopted or re-appropriated by certain groups as a badge of honour, although it should be noted that the use of these terms is usually reserved for members of the group and cannot always be appropriated indiscriminately.

Examples:

- https://www.europeana.eu/en/item/92026/pamphlets_dasmaa_2008_feb_partiprogrammer_object70968
- https://www.europeana.eu/en/item/2021624/https_hdl_handle_net_11653_post_104003955

- https://www.europeana.eu/en/item/9200235/download_type_document_docid_574668
- https://www.europeana.eu/en/item/790/item_NYKAXUZPOFAOWMTUEABCJK54DB7MCBV4

1.2 More Than Words

As mentioned above, bias, misrepresentations and misinterpretations of CH objects are pervasive, not only from a terminological point of view - words appearing in object descriptions - but also at a deeper metadata level. The temporal complexity of metadata must also be taken into account. Biases can arise both within and as a result of the cataloguing and digitisation processes, for example in the categorisation of information or in the way metadata is structured. For example, because Dublin Core serves as the structural basis for metadata provision in many GLAMs, the default assumption is that a work always has an "author/creator" and a title. This way of structuring data makes it difficult to encode, for example, First Nations or community heritage collections where valuable items are not expected to have an identifiable 'author' or 'creator'.

This is compounded by the layered and iterative process by which digital objects are wrapped in information, as in many cases further metadata is added to the original descriptions by the cataloguer or archivist, often on the basis of controlled vocabularies, which tend to be biased as well. A notable example is the case of "Illegal aliens": a subject term in the Library of Congress Subject Headings thesaurus. This terminology was used by librarians to describe content relating to undocumented immigration. In 2016 the subject heading became a topic of political interest in the US, when a decision by the Library of Congress to replace it with the terms *Noncitizens* and *Unauthorized immigration* was opposed. In 2021, the Illegal aliens subject headings were replaced with the headings *Noncitizens* and *Illegal immigration*.

In recent decades, mass digitisation practices have opened up CH collections to a broad and diverse public, including not only specialist researchers and scholars, but also different types of audiences and communities. As digitisation increasingly mediates the stories we tell ourselves and others about the past, CHIs need to reassess this set of issues. However, detecting and signalling bias is different for different stakeholders. For the collection owner, for example, bias becomes relevant and urgent when the collection is opened up and shared, whether physically or online. For the aggregator, identifying bias is often not even an option due to the sheer volume of data. End-users are likely to be unsuccessful in querying collections or finding relevant records if metadata is insufficient or inappropriate, or they may not always be aware of problems with the data. In this way, bias creates barriers to sharing, consulting and re-using content for all stakeholders.

1.3 Intentionality and Historicity

Historical sources always come about from a particular viewpoint, in a specific setting, a certain timeframe. As historians often highlight, they carry an intrinsic bias. This also holds true for Cultural Heritage collections. When publishing digitised collections online, this historical perspective is often lost, while the bias remains.

When we look at existing CH collections and their metadata, we are often surprised by the bias encapsulated in the language used. Bias, in fact, seems so deeply embedded in the way we use words to describe what we observe in the world around us - and the digital realm as an extension of that world - that assumptions, stereotypes, outdated concepts and inappropriate terms are seen to permeate discourse even without the motive to harm. Therefore, a key question that comes up when dealing with bias in cultural metadata, is that of intentionality, which can be regarded as a sliding scale

Intentional bias can be defined as overtly racist, homophobic, misogynistic... terminology. Very often, however, bias is found in humour that relies on derogatory or inappropriate terminology and reflects power imbalances (Tsakona, 2017, Ahmed 2017). While it can be assumed that intentional bias is present from the first stage of image and title production, it is very important to bear in mind the age-old warning against the 'intentional fallacy' (Whimsatt & Beardsley, 1946): it is methodologically very difficult, if not impossible, to have certain knowledge about the intentions of speakers or producers of images and metadata, because they are structurally no longer there. Assumptions about intentions are therefore interpretations. Bias can be said to be **unintentional** when terms that had a more neutral connotation at the time of production, metadata creation, revision or publication are no longer used, have been replaced or are perceived as biased (Moule, 2009; Gawronski, 2022). This type of bias can be present in the ideological framing of collections, in the attribution of metadata over time, and in the design of search engines and artificial intelligence (Hardesty & Nolan, 2021).

In this project, we aim to flag contentious terminology regardless of its perceived intentionality. This implies that we take into account current sensitivities, which in turn may evolve in the future. We therefore add the caveat that what is elaborated as a typology in the current project will need to be updated and reassessed in future iterations of the document or in new projects/contexts in which it is to be applied.

A second, underlying problem can be qualified in terms of **historicity**: where do metadata come from? What processes have descriptions of cultural objects gone through - especially digital objects, which by definition have gone through several iterations of documentation and publication practices? What we find here is that, in most

cases, the full documentation trail is not known to us: either the trail is incomplete, or the choices and decisions regarding the description and identification of cultural heritage materials were never documented in the first place. In many cases the bias lies in the silence of metadata: the descriptive elements are (un)consciously ignored, passed over by tradition or intention (Hilde, 2022). The presence of basic, incomplete or poor metadata is equally problematic: the lack of depth, precision or substance makes it almost impossible to assess whether certain terms' use could be considered contentious or non-contentious.

An added complexity is that bias is not only expressed at the textual level (metadata), but also in the objects themselves (e.g. photos with stereotypical depictions) as well as in the relationship between text and object (Mowshowitz & Kawaguchi, 2002;). In addition, external variables such as time, place, and particular context, which may or may not be explicitly referenced in the data, have a determining influence on the potential ways in which records are perceived by different users.

Nevertheless, the need and responsibility to be alert to and intervene in cases of bias remains, not only for collection holders, but also for curators, aggregators, researchers and other users of these collections (Holterhoff, 2017; Brown et al., 2017). In the digital age, as we rethink descriptive practices, including adding or producing layers of information to accompany and contextualise digital collections, we have a unique opportunity not only to not reproduce these silences, but also to externalise and counter the underlying message that these silences convey. We have the power, the agency and the opportunity to do things differently. We therefore call on the sector to act, to join forces with minority communities and review controversial heritage collections before publishing online, to:

- Re-visit
- Re-use
- Re-curate
- Re-frame

1.4 Case- and Practice-Driven Approach

In this typology, we provide a framework to think about where bias could occur in CH collections. In compiling this framework, we have opted for a methodology tuned to the case at hand: that of aggregated collections in the context of Europeana and the common European data space for digital cultural heritage. Again, we need to add the necessary caveats. For one, in some cases, bias is found at the collection level, eg. colonial collections and collections determined by older worldviews, other collections are much more hybrid, eg. newspaper archives which contain different types of texts

and data. Furthermore, problematic expressions must be considered as symptoms rather than causes of bias instances seen in CH. While a statistical-probabilistic analysis of collections would certainly open interesting avenues for research, we departed from the fact that Europeana is an item- or object- centred collection. This is why we have opted for an item-oriented approach that allows for extrapolation to a collection context. Bias instances serve as red flags indicating that a CHI or its aggregator might want to take a closer look at the wider collection from which it originates.

While the design of the DE-BIAS project requires a word-specific approach, in this typology we outline a more complex matrix that will provide a deeper understanding of types of bias by taking into account different levels at which bias is located and by incorporating the theory of intersectionality developed by Kimberlé Crenshaw (Crenshaw, 1991; 1989). Using the DE-BIAS vocabulary as a starting point, we will develop an 'axes of intersectionality' matrix that will allow the application of our findings beyond the context of this project. In this way, we hope to provide the CH sector and its full range of stakeholders with anchors for reflecting on and addressing instances of bias in their own collection management and documentation practices.

In addition, DE-BIAS explores types and linguistic patterns of bias in metadata collections, in the light of research already conducted on existing use cases and best practices. In different groups and cultures, various lists of bias are already circulating and widely recognised in policy-making, such as [Words Matter](#) (an annotated glossary published as part of a metadata project at Museum Wereldculturen, Amsterdam, 2016) or [Homosaurus](#) (created in 1997 by IHLIA LGBT Heritage, Amsterdam, NL, as a Dutch and English gay and lesbian thesaurus used as a stand-alone vocabulary to describe their collections). It is our firm belief that DE-BIAS should pay tribute to these existing works by incorporating them into our digital environment. This approach will be complemented by data from the test corpora we have studied, as well as insights from knowledge creation activities. By engaging hitherto under-represented or misrepresented heritage communities through community allies with sector-specific expertise as well as community roots or connections, we adopt the adagio: "Nothing about us without us", which is a crucial guideline in this context. By combining different views and voices, we aim at not only revisiting but also building upon said lists of bias, revising and updating them when and where applicable.

The field of application includes three specific thematic zones explored in the context of DE-BIAS, namely a) migration and colonial history, b) gender and sexual identity, c) ethnicity and ethno-religious identity. Within each zone, DE-BIAS has initiated a co-creative process with communities, recognising that values are the result of a social

construction that takes place in each community in specific times, spaces and circumstances. Grassroots community involvement is necessary to understand how the values associated with heritage are constructed, and therefore to externalise or otherwise reflect these values in the metadata attached to heritage collections.

2. PART A: Where Is The Bias?

As mentioned above, cultural heritage collections are often temporally complex. A first step - not always feasible due to lack of data - is to carefully identify the context of a collection and - where possible - to reconstruct the history of the metadata. While precise data may be lacking, it may be possible to identify or make assumptions about the creators, commissioners, and even archivists of certain collections, e.g. a collection started or owned by a religious order. Information about the historical and geographical location of a collection can be linked to dominant ideologies and is a first, broad basis on which to suspect bias in the collection as a whole. However, as Europeana is entry-based and not collection-based, this step - although included in the DE-BIAS pilot projects - cannot be generalised to the general architecture of Europeana.

A second step is to identify the different data that are present, i.e. an object (in the case of Europeana this is usually an image or moving image, but it can also be text), a title (if any) and the metadata that have been assigned, often at different times. This allows us to identify the LEVEL or layer at which bias may occur. There are three possibilities:

1. The **linguistic level**: the words used to describe an object in a collection (both the title and the metadata).
2. The **visual level of the data**: the representation and images of an object or the object itself.
3. The **relationship between the linguistic and visual levels**, i.e. the way in which and the perspective through which an object is described.

While the DE-BIAS project works only on the linguistic level, there is a lot of potential to include the other levels, especially taking into account the rapid development of AI tools, as well as the necessity to include the parameter of visual information given that metadata to cultural objects can contain crucial voids. These could originate from metadata creators consciously or unconsciously ignoring certain elements or aspects of the object as well as from their lack of understanding or knowledge of adequate linguistic descriptors.

2.1 The Linguistic Level

2.1.1 Source Layer

At the linguistic level, distortion can be present in different temporal layers, which are not always easy or even possible to distinguish. The first layer, or source layer, is that of the title or caption added at the time of production. The maker or commissioner has

provided the image with a title or caption, often on the object itself, which is used as the source of the metadata or is visible in the image.

It's worth noting that such a source layer may not always be present, or may vary in scope and complexity. We tend to see different approaches here according to the different types of objects in the collections: artistic images and journalistic photographs often have titles or are accompanied by captions that anchor their meaning. Documentary or anthropological collections, on the other hand, tend not to have titles, but descriptive metadata may have been added.

At the level of titles, we can distinguish two main types of linguistic bias. One is **terminological** bias, which results from the use of descriptors and characterisations that use outdated, derogatory, diminutive, inappropriate or otherwise hurtful terminology. Another type of linguistic bias is **nominative** bias, which has to do with misrepresenting what is in the object. This can involve a variety of factors, ranging from the de-individualisation of persons, where individuals are referred to by a generic term, to forms of erasure, where persons or objects present in a source are simply not mentioned at any level of metadata.

2.1.2 Additional Metadata

It is possible that in later stages of metadata creation or revision, further descriptors may be added to correct initial biases that are in turn perceived as offensive, hurtful and inappropriate by CH professionals, community members and/or the general public of contemporary users (Sinn, 2010). A good example of this would be the changing appreciation of the term 'handicap', which led to its replacement by the word 'disability', which was then also considered inappropriate and replaced by 'impairment' (as can be seen, for example, in the publications of www.disabilityrightsuk.org). The more time that elapses between the creation of the object and the creation of the metadata, the greater the potential for bias to be transposed and propagated. Especially when collections are no longer isolated in the (digital) archive, but are decoded into audience-oriented narratives and adopted in public dimensions - including exhibitions, presentations and publications - these stacked linguistic biases emerge in all their complexity.

Examples:

- <https://www.europeana.eu/en/galleries/9108-disabilities-in-art>
- https://www.europeana.eu/en/item/2051904/data_euscreenXL_1290993
- https://www.europeana.eu/en/item/2051906/data_euscreenXL_https_www_op_enbeelden_nl_media_1240783
- https://www.europeana.eu/en/item/2021653/https_www_archieval_nl_detail_p_hp_id_41545059

- https://www.europeana.eu/en/item/2051904/data_euscreenXL_1282289
- https://www.europeana.eu/en/item/2051904/data_euscreenXL_961997

2.1.3 Digital Deliberation

What we see here is both an opportunity and a challenge for efforts to investigate bias in the digital realm. The digital realm provides a zone in which bias can be detected and flagged by a much wider range of users than would ever have been possible in the context of physical archives or repositories. By making digital records widely accessible, both heritage professionals and community members will be empowered to flag bias and facilitate the timely identification of issues in further digital curation processes. This, in turn, will help to avoid conspicuous public exposure of problematic metadata. The emphasis on storytelling, with the use of digital collections as narrative markers, currently evident in the practices of many CHIs and other (online) content producers, explores an inclusive approach to bias detection in order to prevent the ways in which contentious datasets are curated, processed, presented and referenced from causing further harm. Rather, digital bias detection should be seen as a promising way to raise awareness and generate insight into the harm that words can cause.

2.1.4 Shades of Misrepresentation in Nominative Data

While we consider non-linguistic forms of bias, the main aim of DE-BIAS is to develop a digital search tool that can detect potential bias in the metadata of CH collections. To this end, we examined actual cases of bias in a number of Europeana and wider project partner collections. Our analysis showed that there are different types of bias at play, representing different degrees of misrepresentation at the linguistic level, for which this typology can propose a classification.

Linguistic misrepresentation	
Misappropriation	When a community-related term is used by non-community members to describe the community members' position, e.g., Eskimo or Indian.
Stereotypes	<p>Assigns a rigid set of characteristics to a group at the expense of the characteristics and differences of individual members of that group. For example, a term is used to emphasise a stereotypical view, as in "a gypsy woman".</p> <p>Examples:</p> <ul style="list-style-type: none"> • https://www.europeana.eu/en/search?page=4&view=grid&query=gypsy%20woman • https://www.europeana.eu/en/item/199/item_76SZC

	<p>PIQXBQUXMWXLZHGK3I4MICZVTQ4</p> <ul style="list-style-type: none"> • https://www.europeana.eu/en/item/199/item_PGVMXMD5BMX2TOQ7UPIOWP7EKAI2G5HQ • https://www.europeana.eu/en/item/2024903/photography_ProvidedCHO_KU_Leuven_9988270970101488
<p>Outdated expressions</p>	<p>Like socio-political realities, ethics and conventions, language is constantly evolving. Expressions that are considered harmless and neutral in one era may later be considered inappropriate, reappropriated or redefined - and vice versa. The word "negro" historically used to denote persons considered to be of Black African Heritage , for instance, was used in scientific texts until late in the twentieth century.</p> <p>Examples:</p> <ul style="list-style-type: none"> • https://www.europeana.eu/en/item/2022362/Royal_Museums_Greenwich_http_collections_rmg_co_uk_collections_objects_254735 • https://www.europeana.eu/en/item/202/item_ERG3DSZXM5UUUVYF46UEYUZLNIADA4N4 • https://www.europeana.eu/en/item/202/item_HBWTO4Z4MMTR7K43GTZUIO5AF3RJUVU • https://www.europeana.eu/en/item/401/item_3MXN2SB75COQQ24SAKUNFLSZ5BCFXKCD
<p>Derogatory language / dysphemism</p>	<p>Derogatory language is the deliberate expression of a low opinion of someone or something. It is often used to insult, demean or belittle with the intention of showing contempt or disrespect. Examples include racial slurs, nicknames, comments about ability, appearance or character.</p> <p>Examples:</p> <ul style="list-style-type: none"> • https://www.europeana.eu/nl/item/9200579/avuc4wv_w • https://www.europeana.eu/nl/item/2022362/Royal_Museums_Greenwich_http_collections_rmg_co_uk_collections_objects_254735 • https://www.europeana.eu/nl/item/916118/S_TEK_photo_TEKA0092979
<p>Diminutive language</p>	<p>Using words or forms that indicate a small size, degree or intensity. It may not always be deliberately harmful or even intended as disrespectful, but it can be interpreted as belittling. For example, suffixes such as '-ie' or '-y' (e.g. girly,</p>

	<p>lassie) or terms that suggest smallness or inferiority (e.g. little, wee, poor). Examples:</p> <ul style="list-style-type: none"> • https://www.europeana.eu/en/item/08604/Europa862 • https://www.europeana.eu/en/item/15503/FS_PSG171614alt
<p>Omission/erasure, selectivity and distortion</p>	<p>Without multiperspectivity, choosing a particular perspective distorts the situation or views. For example, metadata for historical colonial collections at the source were often contributed by European male authors who were affiliated with religious orders or colonising institutions.</p> <p>Examples:</p> <ul style="list-style-type: none"> • https://www.europeana.eu/nl/item/08623/20074 • https://www.europeana.eu/nl/item/2032013/Ethnologisches_Museum_Staatliche_Museen_zu_Berlin_DE_MUS_019118_1869861 • https://www.europeana.eu/nl/item/2032013/Ethnologisches_Museum_Staatliche_Museen_zu_Berlin_DE_MUS_019118_616090
<p>Euphemism</p>	<p>A term or expression used to replace words that are considered offensive or socially unacceptable. While euphemisms are sometimes used for humorous effect, they can also be used to mask harmful intentions (e.g. "Kristallnacht" instead of "November pogroms").</p> <p>Example:</p> <ul style="list-style-type: none"> • https://www.europeana.eu/en/search?query=Kristallnacht&view=grid&page=1 • https://www.europeana.eu/nl/item/90402/NG_200747_3 • https://www.europeana.eu/nl/item/9200518/ark__12148_btv1b90495925
<p>Fragmentation</p>	<p>In metadata (as well as in images), minority communities are often singled out and isolated from other cultural communities and/or 'mainstream' contexts, for example when a person depicted is identified as an 'Indian woman' or a 'traditional healer'.</p> <p>Examples:</p> <ul style="list-style-type: none"> • https://www.europeana.eu/nl/item/2032013/Ethnologisches_Museum_Staatliche_Museen_zu_Berlin_DE_MUS_019118_1624689

	<ul style="list-style-type: none"> • https://www.europeana.eu/nl/item/9200579/yprvga9f • https://www.europeana.eu/nl/item/9200579/x24urczf • https://www.europeana.eu/nl/item/2024904/www_top_foto_co_uk_Europeana_WEAVE_2002191_jpg
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2.2 The Visual Level

The visual level has to do with what can be seen in an image. Here we can identify bias in the selection of what is depicted and how something is depicted (Edwards, 2001; Sealy, 2019). In terms of the **subject matter** (a person, object or scene), factors such as selection and framing can be considered. Is there the use of known stereotypes related to any of the axes of prejudice (e.g. sexism, orientalism, racism, anti-Semitism, etc.)? Are there any known (humorous) tropes or visual techniques (e.g. exaggeration of certain characteristics) that are offensive? In terms of how things are depicted, certain formal elements can be revealing (Lewis, 2019). In **composition**, the relationship between background and foreground, or edge and centre, can reflect hierarchical relationships. The use of lighting, colour and size, for example in the representation of ethnographic objects, can also reflect bias. Lighting, positioning, composition and sometimes manipulation techniques often removed objects from time and perspective and placed them in a liminal vacuum. This contributed to the creation of a space in which objects appeared decontextualised, stripped of their social and cultural meanings, and re-coded as scientific specimens (Edwards, 2001).

The ideological elements of formal representation can be related to the familiar notion of the 'gaze' developed in art history (Berger, 1926) and feminist film theory (Mulvey, 1975). According to this notion, there is no point of view that is not tainted by ideology, and the way objects are represented reflects power hierarchies and reveals ideological narratives. In fact, as shown in numerous studies (cf. Edwards (2001), Sealy (2019), Pinney (2011)), images can be seen as a powerful tool for detecting the dynamics of authority and subordination. However, it's important to note that a purely visual analysis of the heritage material will not fall within the scope of DE-BIAS and this document. Rather, as indicated above, the project will look at the presence of bias at the metadata level and its relationship to the visual narrative.

Examples:

- <https://www.europeana.eu/en/item/9200579/avuc4www>
- https://www.europeana.eu/en/item/2024904/https_www_topfoto_co_uk_asset_2928269

- https://www.europeana.eu/en/item/2024904/www_topfoto_co_uk_Europeana_WEAVE_1022304_jpg
- https://www.europeana.eu/en/item/2024904/www_topfoto_co_uk_Europeana_WEAVE_2002202_jpg
- https://www.europeana.eu/en/item/2024904/www_topfoto_co_uk_Europeana_WEAVE_2002233_jpg

2.3 The Relation Between the Linguistic Level and the Visual Level

A particular type of bias lies in the relationship between the metadata and the image, i.e. in the way an object is described. This has to do with a disparity between the metadata and what can be seen in the image or, conversely, the way in which text and image reinforce each other in their (intended or unintended) expression of bias.

As for the first case (disparity), one dimension is what we described above as **nominative** bias, the fact that certain people or things are named and others are simply referred to by a general category. At this level we can also locate certain forms of **humour**, including satire, when the title or caption is clearly incongruent with what we see in the image. A further step is what we might call '**negationism**'. This type of bias arises from the fact that certain elements in a picture are ignored, negated or not mentioned. This leads to a hierarchy in which some elements are considered to be important, while others are considered to be superfluous and unimportant, and are therefore rendered invisible.

While incongruence may introduce bias into our reading of CH collections, the duplication or confirmation of bias in both linguistic and visual levels may ignite or reinforce our perception of representations as biased. Stereotypes, for example, may be expressed in metadata that perpetuate stereotypes of culture, ethnicity or identity, while being carried through at the image level in representations that are one-dimensional or based on clichés. A similar confluence of meanings occurs in culture-centred or fragmented contexts. Descriptions may prioritise Eurocentric perspectives, using terms and language that reflect a Western-centric viewpoint, thereby vocalising what is implied in visual content disproportionately featuring Western cultures while marginalising others. Research into the values connected to cultural heritage in Europe has in fact demonstrated that those values have been shaped using dichotomies and juxtapositions, mainly between "US" and "THEM" in geographical, social and cultural terms (Da Milano (2019)). We see such instances occur equally frequently in colonial and selective historical narratives, cases of language- or culture-based exclusions, and ethnocentric labelling.

The relationship between the linguistic and the visual, it could be argued, creates its own matrix of intersectionality, where meaning is fluid and prone to change depending on how words and images interact. A word could make a seemingly innocent image controversial, a visual detail could turn seemingly neutral metadata into offensive expressions of bias. Either aspect alone might have remained harmless, unnoticed and undetected. It's only in relation to each other that the full narrative is achieved, and with it the toxicity of the content they convey.

3. PART B: How Is The Bias Happening?

As we have seen in the previous section, identifying and acknowledging the precise location of instances of bias can already help/support CHIs to address potentially harmful terms appropriately, depending on the stage or level of the documentation process to which the bias is tied. However, in order to develop bias mitigation strategies and apply tailored forms of remediation, it is crucial to understand the cultural, social - and in some cases historical - nature(s) of bias in heritage collections, and to recognise that bias is rarely one-dimensional.

3.1 Dimensionality and Intersectionality

In this context, the application of **intersectionality theory** to materials and documentation in CH collections can help us to appreciate the complexity of bias. By rejecting the idea that individuals experience only fixed forms of discrimination based solely on race, class or gender, intersectionality theory recognises the existence of a complex set of dynamics and interactions between systems of oppression and power structures. The concept of intersectionality can be traced back to the theories developed by Kimberlé Crenshaw (Crenshaw, 1991; 1989) who, in the context of legal discrimination, famously noted how systems of oppression overlap and can reinforce each other because people are always defined by multiple categories: race, class and gender, but also sexuality, age, religion and (dis)ability. Recognising that positionalities in these categories intersect and overlap leads to a more holistic approach to addressing the multiple and overlapping forms of inequality and injustice in society. Thus, the marginalisation of women of colour cannot simply be considered along the axes of either gender or race and thus put on a par with the marginalisation of women or people of colour in general. Rather, the specificity of the experience (in a legal context, as in Crenshaw's work) must be seen as an intersection of race, gender, but also class, sexuality and age, and will be different for young or middle-aged women of colour, or for working-class or middle-class women of colour.

We propose to integrate the theory of intersectionality within a defined set of axes and parameters within the DE-BIAS project. This will allow us to develop a fine-grained matrix that will support the identification of bias in metadata, while at the same time stimulating reflection on the complexity of bias, which is both temporal, localised and intersectional. It can also allow users to search collections with different search terms and offer counter-strategies for signalling bias in the reuse of collections.

3.2 Categories On Axes: A Matrix Of Bias

Traditionally, since the 19th century, a number of relevant parameters have been foregrounded in relation to prejudice:

1. *Race*: a set of physical categories used to define groups of people, with the Caucasian position as the norm in many European collections, and subsequently to associate a people with inferiority or even inhumanity.
2. *Gender*: classification of people according to the binary opposition of male/female and stereotypical characteristics associated with normative masculinity or femininity, with masculinity being the dominant gender position in patriarchal societies.
3. *Class*: Hierarchical determination of individuals according to their position in society and the capital (economic as well as social, symbolic and cultural) or power they possess. (Bourdieu, 1985) The most common division, from the position of maximum power to the position of maximum subordination, is that of the ruling classes or elites (nobility, religious and political leaders, the (upper and lower) middle class(es) and the working class). Newer categories that have been added are the precariat (people in precarious economic or social conditions).
4. *Religion*: Identification of people as belonging to a religious group, according to a hierarchy in which a particular religion, e.g. Christianity, is seen as dominant and (implicitly) taken as the norm, and other religions are seen as inferior, barbaric or pagan.

In the course of the twentieth century, new salient categories were added.

1. *Ethnicity*: the identification of groups of people based on geographical location and/or culture (language and customs).
2. *Sexuality*: Classification of people according to their sexual preferences and practices as related to their identity, with adult heterosexuality as the norm.
3. *(Dis)ability*: Classifications based on physical and/or mental deviation from a norm of health or ability.
4. *Age*: Axis of classification of persons according to a division from child to adolescent, adult, middle age and old age, with adulthood as the norm.

In relation to the collections we studied on Europeana, other axes also seem to be relevant, although they are less frequently mentioned in the literature and perhaps more complex to determine.

5. *Civilisation*: The classification according to a perceived level of education and culture, with European culture as the norm.
6. *Geography*: Bias in the representation of geographical locations and centres of power, with both the West and the North seen as dominant, as opposed to the South or the East (Anderson, 1991). In addition, the distinction between nature and culture (city) can be fraught with bias (Williams, 1973).
7. *Temporality*: The representation of historical periods and the distinction between modernity and primitivism.
8. *Gaze (positionality)*: The specific form of bias related to who or what is the object of the gaze and who is the beholder. (Foucault, 1977; Berger, 1990; Mulvey, 1975)

In colonial photography, for example, we see that bias is very often strongest at the intersections of race, ethnicity and religion, but that the axes of civilisation, geography and gender should also be taken into account. Within this type of representation, it is common to see spatial/temporal dichotomies, usually highlighted by discrepancies in dress codes. Indeed, we often see individuals portrayed with their native "primitive" garb, and colonisers with their usual garments (Amkpa, 2012). This marks a distinction between a modern temporal space - represented by the colonisers - and a 'primitive' temporal dimension - represented by the natives. As metadata on photographic collections are often based on but not always in sync with the image and can be optimised to better reflect what is at play in the content, it is important to take this interplay on board.

With regards to the expression of antisemitism in cultural metadata, intersectionality is at play far beyond the commonly presumed areas of ethnicity and religion: it also includes homophobia, racism, nationalism and even sexism. Analysing and assessing antisemitism in cultural metadata therefore requires a fine granularity in research and a broad framework of understanding, taking into account that antisemitism is an integrating ideology that works across opposing belief systems, social stratospheres and political camps.

As pointed out above, the first step of carefully determining the origin and context of a collection², will make it possible to draw out links with an ideological framework, which in

² In this context, it is relevant and important to note the increasing efforts of CHIs to invest in provenance research for culturally and historically sensitive/controversial collections, such as those acquired in a colonial context. A good example of this is the MAS (Museum by the Stream) in Antwerp, which preserves

turn can help to reveal certain types of intersectionality. Moreover, certain determinants will take on different meanings depending on the collection itself. The combination of provenance research, intersectionality patterns, collection profiling and an assessment of the nature of expressions of bias (see below) can reveal recurring patterns within a particular collection and its related materials. A combination of such analyses will allow for the design and implementation of a debiasing strategy depending on the frequency of bias occurrences, the prevalence of certain types or patterns of bias in an institution's core collections, and the expressive weight of the linguistic misrepresentations encountered. With regard to the second step of linking nominative and visual bias, intersectionality will be helpful in identifying bias in the relationship between metadata and objects. Furthermore, bearing in mind that these categories can be placed on axes, it could also help to determine primary and secondary bias, or degrees of bias.

3.3 From Understanding To Application

In a next internal iteration of this document - revision of which will be a recurring task throughout the project - the KU Leuven research team will review the proposed categories of bias together with project partners, collection owners and aggregators, and community representatives. The wording may be reviewed and, based on an assessment of applicability/relevance to the collections under study, changes may be made to the set of categories defined above. This second stage of development of the typology will also involve the production of a visual based on the categories, to assist both collection holders and users in assessing and interpreting the problematic/sensitive nature of particular collections, specific objects and specific terms. We intend to develop the visual into workshop material that will be tested and validated through our community work. A preliminary version of the visual is presented below.

Congolese heritage that became the property of the city. How did this collection of some 5,000 cultural objects come about? The provenance is currently being mapped in a two-year research project carried out jointly by Congolese heritage specialists and partner organisations FARO, the Royal Museum for Central Africa (Tervuren) and KADOC (Leuven). An introduction to the scope, objectives and status of the project can be found at <https://mas.be/en/herkomstonderzoek-congocollectie> .

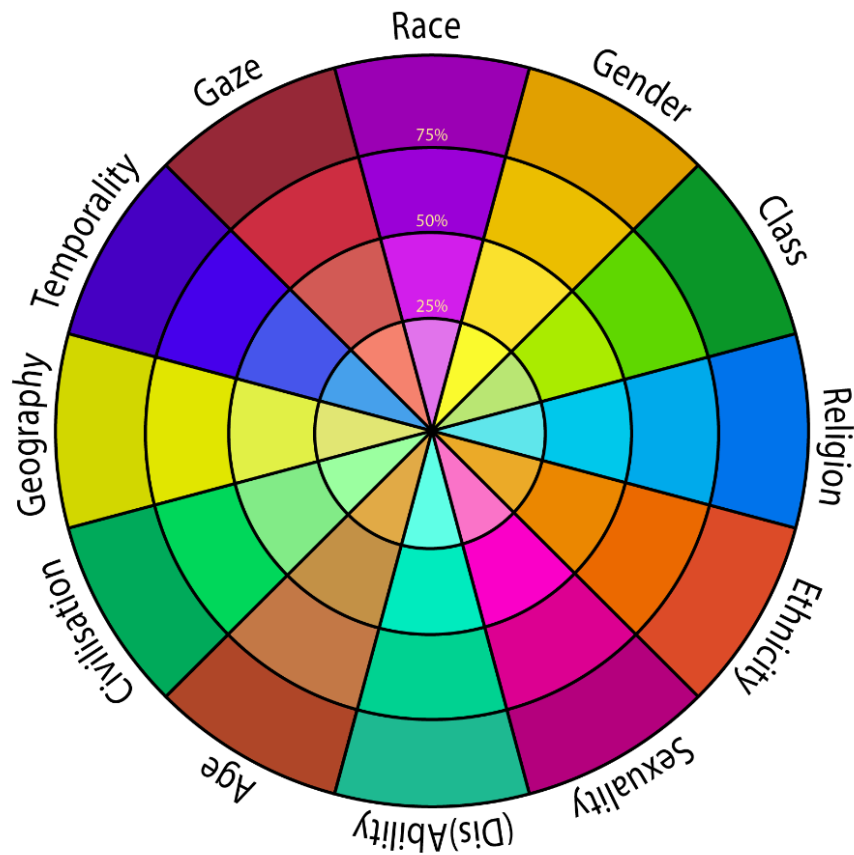


Fig. 1: Draft design of a circular matrix aiming at understanding bias in collections, objects and terms

By adding markers to specific zones of the graph - showing vertical sections according to categories of bias and circle layers to represent the severity or frequency of the bias found - CHIs and other stakeholders will be able to gain insight into issues of problematic language use and prioritise and strategise responses.

4. The Way Forward - Towards More Inclusive Cultural Metadata

In seeking to identify instances of bias in cultural metadata, our research has highlighted the importance of a nuanced and forward-looking approach such as the one championed by the DE-BIAS consortium. While it may be tempting to delete or sanitise metadata that contains harmful language, such a strategy risks perpetuating a historical oversight that impedes our progress towards a more inclusive and equitable

representation of CH. Removing problematic language without providing context or acknowledging historical bias inadvertently obscures the lessons embedded in our collections. It obscures the opportunity to learn from past mistakes and hinders our ability to promote a full understanding of diverse cultures. Furthermore, such an approach risks running into problems again very soon, as biases are constantly changing and evolving.

At the same time, there is a consensus that some terminology can no longer be perceived as neutral, and that working with thesauri makes it possible to detect terminology on a large scale. Rather than erasing evidence of bias, we argue for a more constructive and sustainable solution that takes into account historicity and intersectionality to achieve more fine-grained detection. In implementing the tool, we used existing lists of words (cfr. the section *Glossaries*) that have been compiled by different communities and are widely accepted. These were supplemented with our own lists (as represented in the DE-BIAS Vocabulary included in the present deliverable) based on the metadata we found. However, in order to provide accurate feedback, it is crucial that communities are actively involved in creating contextual information, as they are the most attuned to offensive language and can also suggest best practices for signalling and dealing with it, ranging from substituting terms to using quotes or adding context.

By prioritising community contributions, we not only empower diverse voices, but also tap into a wealth of knowledge and perspectives that enrich our understanding of cultural artefacts. Communities have invaluable insights into the meaning, significance and context of their own CH. Embracing their contributions allows us to weave a more accurate and authentic narrative, filling in gaps and dispelling stereotypes.

In essence, our proposed approach is not to erase the shadows of bias, but to shine a light on them through collaborative efforts. Tools for detecting bias in large corpora of data are only a first step, and must always be linked to and evaluated by community-driven contributions. In this way, we can cultivate dynamic and evolving cultural metadata frameworks that reflect the complexity and richness of heritage. This approach not only acknowledges the mistakes of the past, but actively demonstrates our commitment to a more informed and inclusive representation of cultural diversity.

5. Conclusions and Recommendations

The present Typology serves as a guide for cultural heritage practitioners to help recognise and analyse bias within cultural metadata. By delving into the intricate dimensions of intentionality, dimensionality, and intersectionality, this framework seeks to further an enhanced understanding of the various forms bias can take in the descriptions of cultural collections. Through an exploration of academic literature and an examination of Europeana content, we have identified common issues and highlighted the levels at which bias tends to manifest.

The value of this Typology extends beyond mere identification, presenting itself as a resource for practitioners seeking to mitigate, prevent, or address bias in their own collections. The graph derived from our research provides a practical tool for analysis, assessment, and targeted intervention. Cultural heritage practitioners and stakeholders can leverage this resource to navigate the complex terrain of bias, allowing for a more nuanced and informed approach.

Furthermore, we emphasise the importance of incorporating the viewpoints and methods described in the present Typology into the daily practices and ongoing efforts with regards to Diversity and Inclusion of CHIs. Creating a bias mapping with use of the graph, compiling a thesaurus of their own or building upon existing resources - including the Vocabulary published alongside this report - will enable CHIs to document and track instances of bias within their collections as well to systematically address issues detected. This not only enhances transparency but will also feed into a continuous process of improvement.

In essence, this Typology stands not only as a testament to the critical examination of cultural metadata but as a catalyst for positive change within cultural heritage institutions. By adopting and adapting the proposed framework, practitioners can contribute to a more inclusive and accurate representation of cultural narratives, fostering a richer understanding of our shared heritage.

Against this backdrop we add the following recommendations:

- We reiterate the call to action for CHI institutions and collection owners in general to revisit their collections with a view to reading metadata (and images) through the lens of bias detection.
- We strongly recommend that such a revisit be designed and carried out in collaboration with communities, in order to build insight and expertise in

identifying instances of bias, and to develop mitigation or counter-strategies that are supported by the communities to whom they relate.

- We support the complementary use of AI to more easily and frequently identify biased expressions; AI is a valid means to process large amounts of (meta)data and to initially flag patterns of bias that appear to be occurring. However, due to the complexity of bias expression and detection, a human-in-the-loop approach is absolutely essential. This human factor ideally includes both professional CHI staff and representatives of the communities affected by the identified bias.
- We recommend that, based on such interactions, metadata should never be omitted or obscured, but - on the contrary - added to existing descriptions, thereby enabling
 - Communities to gain agency over the narrative of their heritage,
 - Collection owners and visitors to gain insight into the pervasiveness of incomplete or misrepresented narratives.

Zotero bibliographic resource

A set of references to relevant literature, focusing both on the main theories and concepts explored in the text, and on specific use cases and biased expressions in the field of the 4 communities involved in the DE-BIAS project. This bibliography can be found on Zotero [here](#).

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Europeana Bias sample gallery

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II. Vocabulary co-created with communities

Setting the scene for the DE-BIAS vocabulary

Context	In the dynamic landscape of digital cultural heritage, metadata serves as the foundational language that encapsulates the essence and context of a wide variety of collections. Lately, many museums and national and international cultural institutions have set up programmes to ‘decolonise’ their collections or to highlight and explain the biases inherently linked to catalogue entries and descriptions accumulated over time. Actions and initiatives have been developed around the world to investigate language as one of the sources of the problem. The Getty Institute, for instance, is deeply involved in producing guides for correctly cataloguing or re-cataloguing objects with contentious descriptions, and expanding on digital projects to address and correct the biases, such as the Getty Research Portal launched in 2012. Several American museums and archives, too, have issued statements about the harmful or offensive language in descriptions and bias in cataloguing. European institutions are also addressing the issue, but shortages in staff and budget concerns connected to the Covid crisis hindered a targeted and efficient approach and the development of a pan-European strategy.
Navigating Complexity	Metadata is the gateway to our cultural treasures, and the terms we employ shape the lens through which these artifacts are perceived. Acknowledging the evolving discourse surrounding language and representation, this vocabulary strives to navigate the complexity of digital metadata, offering a nuanced approach to contentious terms that may have historical, cultural, or social implications.
Inclusivity as a Guiding Principle	Informed by the principles of inclusivity, our team has undertaken a conscientious selection process. We recognize the importance of acknowledging diverse perspectives and experiences. As such, this vocabulary not only draws from established thesauri but also introduces original descriptions that embrace the richness of heritage (meta)data and genuine cultural diversity.
A Tool for Cultural Heritage Professionals	This vocabulary is designed as a resource to empower cultural heritage professionals in their mission to create metadata that reflects the plurality of voices within our shared history. It serves as a guide for conscientious decision-making in selecting terms that respect the sensitivities of communities and contribute to a more inclusive narrative.
Embracing Dialogue and Growth	Language is dynamic, and our vocabulary reflects an ongoing dialogue. We encourage users to engage with this resource critically, recognizing that language evolves alongside our understanding of cultural representation. Continuous and polyvocal feedback is essential in refining and expanding this vocabulary, ensuring it remains a living, responsive tool for the digital cultural heritage community.

DE-BIAS Vocabulary v1

Summary	Recognizing the power inherent in the words we choose, we present a carefully curated vocabulary of contentious terms, meticulously crafted by a collaborative team of researchers. This resource emerges from a synthesis of existing thesauri, enriched by our commitment to fostering inclusivity and cultural sensitivity.
Inspiration	One important initiative has been undertaken by the National Museum of World Cultures in The Netherlands: The publication “Words Matter. An Unfinished Guide to Word Choices in the Cultural Sector” contains a glossary to help understand CHI professionals why a word can be particularly sensitive to a person, suggesting alternatives to potentially harmful terms. This (online) publication and the methodology used in its compilation have been an important inspiration for the DE-BIAS consortium.
Modus operandi	Early on in the DE-BIAS project term the consortium set out for similar examples of thesauri, glossaries or annotated terminological resources aiming to address the use of stereotypical or derogatory language in certain societal or cultural domains. With a team of academic researchers at KU Leuven, department of Cultural Studies, said thesauri were explored, analysed, cross-referenced, annotated with categories of bias (corresponding to the Typology of bias, produced by the same team of scholars) and compiled into a multilingual resource containing terms with historical context. Furthermore, original terms and descriptions were added.
Thematic focus	Due to the setup of the project, the main focus areas chosen were history of migration and colonial collections, gender equality and ethnicity/athno-religious identity. Yet the present list cross-sects with many other societal realms and cultural topics, such as history of (dis)ability discourse, feminism, arts and performance practices, literary theory and geopolitics.
Dynamic concept	As meanings and sensitivities in language are not fixed but prone to change in different times, societal contexts and ethical frameworks, we explicitly designate this 'vocabulary' not to become a static set of rules for exclusion or inclusion but to serve as an instrument for enabling multicultural conversations. The thesaurus will start its life as a result of an academic effort, but will be enriched in the second year of DE-BIAS with more languages, community-contributed terms and descriptions, and revised entries on the basis of partner, user and community member feedback. How to make the vocabulary available (potentially as an open, sustainable, contributive resource) will be examined in the course of the following months.

ID	Contentious issue	Contentious labels	Language	Suggestion description	Suggested alternatives	Category/Bias areas	Source	Link / reference
	De term 'Aboriginal' komt van de Latijnse woorden ab en origine, die samen 'van het begin' betekenen. 'Aboriginal' komt vaak voor, onder andere in collectiebases van musea, om de oorspronkelijke bewoners van een plek te omschrijven. De term wordt vooral gebruikt om te verwijzen naar inheemse volken in Australië en Canada (zie: Inheems). In Canada heeft men echter recentelijk de voorkeur gegeven aan de term Inheems. 'Aboriginal' houdt onvoldoende rekening met de complexiteit en diversiteit van inheemse volken. Veel inheemse volken in beide landen willen geen 'Aboriginal' genoemd worden en geven de voorkeur aan andere termen die hun identiteit kenmerken, zoals taal, land en clan relaties. In Canada begon men de term toe te passen in de jaren 1980, toen men een juridische en overkoepelende term zocht om de bestaande – maar controversiële – categorieën 'indiaan', 'Inuit' en 'Métis' te beschrijven (zie: Indiaan en Eskimo).	aboriginal	NL	Gebruik terminologie die door de groepen zelf wordt gebruikt en als respectvol wordt beschouwd. Als het niet mogelijk is om generalisatie te voorkomen, bijvoorbeeld wanneer de groepsnaam niet te achterhalen valt: gebruik dan 'Aboriginal' als samengesteld zelfstandig naamwoord – altijd met hoofdletter A. Bijvoorbeeld: 'Aboriginal personen', Aboriginal Australiërs. In Canada geven sommige First Nation groepen de voorkeur aan 'inheems', bijvoorbeeld 'inheemse persoon/personen'. 'First Nations' kan ook acceptabel zijn. In Australië passen 'Aboriginal' en 'Straat Torres-eilanders' soms.		ethnicity, civilisation, race	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	'Afkomst' is op zich geen controversiële term, maar de term wordt vaak gebruikt om aan iemand te vragen waar hij of zij geboren is. Omdat de vraag vaak gesteld wordt aan mensen waarvan op basis van hun uiterlijk aangenomen wordt dat zij ergens anders vandaan komen dan uit Nederland, kan de term in deze context wel als gevoelig ervaren worden (zie bijvoorbeeld ook Roots en Allochtoon en artikel Simone Zeefuß en Wayne Modest).	afkomst	NL	Gebruik terminologie die de groepen zelf gebruiken en respectvol vinden. Er is een groeiende tendens om het koppelteken te gebruiken, zoals in Marokkaans-Nederlands, Surinaams-Nederlands etc. De term 'persoon met een ... achtergrond' wordt algemeen gebruikt en is voor velen aanvaardbaar. Welke van de drie alternatieven ook gekozen wordt, het moet consistent worden gebruikt. Als we bijvoorbeeld kiezen voor 'persoon met een Surinaamse achtergrond' moeten we het ook hebben over een 'persoon met een Duitse of Japanse achtergrond'.		ethnicity, geography	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	We reduceren mensen niet tot een kenmerk als dat gevoelig ligt.	Albino	NL	We waarderen mensen om wat ze wél kunnen en zijn, en sluiten hen niet uit door ons woordgebruik.		(Dis)ability	jaja dossier inclusief taalgebruik	https://jaja.be/dossier-inclusief-taalgebruik/culturen-en-landen/
	'Allochtoon' wordt in het Nederlands gebruikt sinds de 20ste eeuw, oorspronkelijk als een geologische term. Het woord (waarvan het antoniem 'autochtoon' is) betekent letterlijk 'van een andere grondlocatie'. Het werd in de jaren 1970 in Nederland geïntroduceerd als identiteitscategorie, ter vervanging voor 'immigrant' dat in die tijd een steeds negatievere connotatie kreeg. De term was bedoeld als generieke term om iemand te benoemen die zelf, of waarvan een ouder buiten Nederland geboren was. De term werd echter gesplitst in de subcategorieën 'westerse' en 'niet-westerse' allochtonen, waarmee een onderscheid gemaakt werd tussen verschillende categorieën buitenstaanders. De term is geleidelijk aan meer en meer gebruikt als synoniem voor mensen die zichtbaar anders lijken, bijvoorbeeld niet-witte mensen. De term is impopulair geworden bij zowel beleidsmakers als het publiek en sommige gemeentes hebben zelfs besloten om het woord niet meer te gebruiken.	allochtoon	NL	Gebruik terminologie die de groepen zelf gebruiken en respectvol vinden. Er is een groeiende tendens om het koppelteken te gebruiken, zoals in Marokkaans-Nederlands, Surinaams-Nederlands etc. De term 'persoon met een ... achtergrond' wordt algemeen gebruikt en is voor velen aanvaardbaar. Welke van de drie alternatieven ook gekozen wordt, het moet consistent worden gebruikt. Als we bijvoorbeeld kiezen voor 'persoon met een Surinaamse achtergrond' moeten we het ook hebben over een 'persoon met een Duitse of Japanse achtergrond'.		ethnicity, geography	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	De term 'barbaar' komt uit de klassieke oudheid. In het oude Griekenland verwees het naar mensen met een onbekende taal of cultuur. Vanaf de 16de eeuw werden kaarten en reisverslagen gemaakt die naar Noord-Afrika verwezen als 'Barbarije' en naar de inwoners als 'barbaren'. Deze woorden kregen in de volgende eeuwen een steeds negatievere associatie met piraterij en de slavenhandel en de betekenis van 'barbaar' veranderde geleidelijk aan in onbeschaafd. Tegenwoordig wordt de term vaak gebruikt om aan te geven dat iets of iemand niet voldoet aan de algemeen aanvaarde normen en waarden, waarmee gewoonlijk de waarden van de hogere sociale klassen worden bedoeld.	barbaar	NL	Er bestaat geen alternatief voor deze term. De term kan wel gebruikt worden in een beschrijvende of historische context. Gebruik in dat geval aanhalingstekens. Bijvoorbeeld: "De 'barbaren' waren mensen met wie de Grieken in de Oudheid in contact kwamen."		civilisation, ethnicity, geogr	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	'Bediende', 'page', 'knecht' en 'baboe' zijn termen die vaak voorkomen in museumdatabases, en dan met name in de beschrijvingen van schilderijen en foto's. Deze verwante termen beschrijven een persoon die in andermans huishouden werkzaam is om huishoudelijke taken te verrichten, zoals koken en schoonmaken, of ter assistentie. De termen veronderstellen op zich geen grove uitbuiting of schone zij een hiërarchische relatie op basis van klasse en macht beschrijven die soms gekenmerkt wordt door uitbuiting. De veelvoudige en complexe relaties die bedienden kunnen hebben met hun meesters maken het niet makkelijk, zelfs riskant, om een oordeel te vellen over de rol van de bediende of de omstandigheden waaronder deze leefde. De term 'page' beschrijft een jonge, mannelijke bediende die voor een edelman werkt, of – wanneer het de Renaissance betreft - als bediende voor modieuze dames en heren. Vandaag de dag wordt het in sommige kringen als vernederend of beledigend beschouwd om te verwijzen naar iemand als bediende of page. De term noemen in de beschrijving van historische schilderijen of foto's kan in sommige gevallen echter wel worden aangeraden.	bediende	NL	Over het algemeen adviseren wij een meer kritische benadering van de termen. Indien bekend, gebruik de naam van de persoon. Indien de naam niet bekend is, kan het gebruik van 'bediende' de machtsverhoudingen soms juist transparant en duidelijk maken. De term 'page' wordt nog zelden gebruikt, en kan beter vermeden worden (zie voorbeeld Eveline Sint Nicolaas).		class	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	'Berber' verwijst naar diverse groepen mensen die in verschillende landen in het noorden van Afrika leven. De term stamt uit de klassieke oudheid en verscheen voor het eerst in Arabische manuscripten in 900 v.C. Velen denken echter ten onrechte dat de term door Europeanen gecreëerd is en gerelateerd is aan de term 'barbaar' (zie: Barbaar). Hoewel nog steeds gebruikt door veel mensen die zichzelf als Berber beschouwen, raakt het uit de gratie en geven steeds meer mensen de voorkeur aan de term 'Amazigh'.	berber	NL	Amazigh (enkelvoud) en Imazighen (meervoud)	Amazigh (enkelvoud) en Imazighen (meervoud)	ethnicity, race	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	Het concept 'beschaven' verwijst naar de ethische uitgangspunten van de kolonisatie. Het stelt de superioriteit van de [Europese] beschaving over alle andere beschavingen voorop en wijst de [Europeanen] de taak, of veeleer de 'missie', toe om die ondergeschikte beschavingen op te tillen tot het niveau van de [Europese] beschaving. (...) Dat discours wordt gevoed door raciale vooroordelen en tegenstellingen als 'zwart' en 'wit', 'wild' of 'barbaars' en 'beschaafd' duiken op als middelen die de kolonisator gebruikt om de overheersing van de gekoloniseerden te rechtvaardigen.	beschaven	NL			Civilization, religion, class	Woordenlijst met termen over dekolonisatie	https://11.be/sites/default/files/2021-06/210628-Lexicon-Inspiratiegids.pdf
	Het concept van 'beschavingsmissie' verwijst naar de ethische uitgangspunten van de kolonisatie. Het stelt de superioriteit van de [Europese] beschaving over alle andere beschavingen voorop en wijst de [Europeanen] de taak, of veeleer de 'missie', toe om die ondergeschikte beschavingen op te tillen tot het niveau van de [Europese] beschaving. (...) Dat discours wordt gevoed door raciale vooroordelen en tegenstellingen als 'zwart' en 'wit', 'wild' of 'barbaars' en 'beschaafd' duiken op als middelen die de kolonisator gebruikt om de overheersing van de gekoloniseerden te rechtvaardigen.	beschavingsmissie	NL			Civilization, religion, class	Woordenlijst met termen over dekolonisatie	https://11.be/sites/default/files/2021-06/210628-Lexicon-Inspiratiegids.pdf

ID	Contentious issue	Contentious labels	Language	Suggestion description	Suggested alternatives	Category/Bias areas	Source	Link / reference
	De term 'idolatrie' is afgeleid van het Griekse εἰδωλον "afgod" en λατρεία "latría." "dienst, aanbidding," en verwijst naar het verlenen van een (ere)dienst aan een materieel object. In de joods-christelijke religieuze traditie waren afgoden de voorwerpen van verboden aanbidding - voorwerpen die als "anders" werden aangeduid - en werd afgoderij beschouwd als een zonde. 'Afgod', 'valse god' en soortgelijke termen moeten worden beschouwd als denigrerende termen die in de Abrahamitische religieuze tradities worden gebruikt om cultusbeelden of godheden van niet-Abrahamitische religies aan te duiden, evenals andere concurrerende entiteiten of objecten waaraan een bijzonder belang wordt toegekend. De termen afgod en afgoderij hebben een lange en brede geografische geschiedenis en stonden in een steeds veranderende relatie met religie en kunsten; ze kunnen het best begrepen worden binnen specifieke tijds- en culturele contexten. In koloniale en missionaire contexten, en in het bijzonder in koloniale narratieven die de zogenaamde 'beschavingsmissie' uitdroegen, weerspiegelen termen als 'superstitie', 'bijgeloof' of 'afgoderij' een denigrerende houding ten opzichte van niet-Europese geloofssystemen.	Bijgeloof/superstitie	NL			Religion	Wheatley, Jeffrey. "US Colonial Governance of Superstition and Fanaticism in the Philippines." Method & Theory in the Study of Religion 30, no. 1 (2018): 21–36. https://www.jstor.org/stable/26507470 . Wintle, Claire. Colonial Collecting and Display: Encounters with Material Culture from the Andaman and Nicobar Islands (Berghahn, 2013), p. 21 H. Parish & W. G. Naphy, Religion and superstition in reformation Europe (Manchester University Press, 2002), p. 1	
	In Nederland wordt 'blank' vaak in plaats van 'wit' gebruikt (zie: wit). De term wordt gebruikt als identiteitscategorie en deelt zijn genealogie met andere termen, zoals bijvoorbeeld zwart (afkomstig uit het Latijn). De term komt voort uit de raciale wetenschappen in de 18de en 19de eeuw. Van Dale definieert 'blank' onder andere als "niet bekleed" en "niet gekleurd" (zie: Wit, Zwart en Mensen van kleur). De associatie met zulke 'neutrale' en zelfs positieve connotaties van het woord heeft tot kritiek geleid van de antiracisme-beweging, die er voor pleit om de term te vervangen door de term 'wit'.	blank	NL	De term 'wit' wordt steeds vaker gebruikt, vooral door activisten en wetenschappers.	wit	ethnicity, race, civilisation	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	In het Nederlands komt de term 'bosneger' voort uit de termen 'bosch' en 'neger' (zie: Neger). Het was een pejoratieve term voor Afrikanen (en hun afstammelingen) die aan de slavernij ontsnapten in Suriname en de Guyana's en in bergachtige gebieden gingen wonen. Hiervandaan vochten zij tegen kolonisatie. Sommige mensen in Suriname en in Nederland gebruiken de term vandaag de dag als synoniem voor 'Marron' en 'Boslandcreool' Hoewel de term 'Marron' ook betwist wordt, wordt deze beter aanvaard (zie: Marron).	bosneger	NL	Marron De term is gepast in een historische of beschrijvende context. Gebruik in dit geval aanhalingsstekens.	Marron	Race, ethnicity, civilisation	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	Paternalistische term voor de vaak volwassen Congolese mannen huishoudhulp die werkten in Belgische huishoudens.	Boy	NL			Class, race		https://www.scripdebank.be/scriptie/2022/memories-congo-autoethnographic-exploration-how-my-grandparents-generation-my-belgian
	Een gebied in tropische landen dat begroeid is met lage vegetatie, struiken, kleine bomen; brousse wordt ook gebruikt voor: afgelegen, ver van de moderne wereld.	Brousse	NL			Geography, civilisation		https://www.vlaamswaardenboek.be/definites/term/brousse
	We reduceren mensen niet tot één kenmerk als dat gevoelig ligt.	bruinen	NL	Kolonialisme en rassentheorieën hebben tot extreme onderdrukking geleid. Alle woorden die hiermee te maken hebben, liggen vandaag erg gevoelig. We kiezen voor respectvol taalgebruik.	Als het over groepen mensen gaat, kiezen we voor: 'mensen van kleur'. Als het over individuele mensen gaat, zijn we waar mogelijk specifiek.	Race	jaja dossier inclusief taalgebruik	https://jaja.be/dossier-inclusief-taalgebruik/culturen-en-landen/
	Afhankelijk van de specifieke cultuur kunnen termen als "clan" of "stam", indien deze gebruikt worden om sociale groepen aan te duiden, negatieve connotaties hebben en moeten ze als minder geschikt worden beschouwd. Het zijn antropologische termen die gebaseerd zijn op Westerse vooruitgangsmoedellen en impliceren associaties met minder 'geavanceerde' samenlevingsvormen en onstabiele vormen van sociale organisatie. 'Clans' worden vaak gezien als geheimzinnig, ondoorzichtig en zelfs corrupt, in tegenstelling tot gestructureerde, transparant georganiseerde samenlevingen. Koloniale aanduidingen als 'stam', 'ethnie' en 'clan' zijn vaak oneigenlijke etnologische categorieën of administratieve indelingen die geen reële, traditionele grond hebben en daardoor vaak leiden tot verdeeldheid, desintegratie en conflicten. Zoals het geval was in bijvoorbeeld het Congobekken aan de vooravond van de koloniale verovering, vormden districten, dorpen en families een complex en gestructureerd netwerk van communicatie en uitwisseling, met een relatief flexibele uitwisselingen van personen tussen families en dorpen. Deze convivialiteit werd verstoord door koloniale administratieve grenzen en koloniaal beleid die gebaseerd waren op statische opvattingen over sociale organisatievormen.	Clan	NL			Ethnicity, geography, civilisation	Vinez, Margaux . 2017. Division of the Commons and Access to Land on the Frontier : Lessons from the Colonial Legacy in the Democratic Republic of Congo . Washington , DC. The World Bank.	

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	'De Afrikaanse (subsaharaanse) diaspora' of kortweg 'de diaspora' wordt ook regelmatig gehanteerd om die bepaalde groep mensen aan te duiden. Etymologisch verwijst het woord 'diaspora' naar een grootschalige verspreiding van een volk over verschillende delen van de wereld. Zo zijn er historisch wel meerdere volksverhuizingen geweest, en de Joodse diaspora die begon met de ondergang van het koninkrijk Juda in 586 v. Chr. was eeuwenlang de enige connotatie van het woord. Niet iedereen is onverdeeld gelukkig met deze term, omdat het mensen blijft linken aan hun land van herkomst. Niet iedereen wil dat, en ook niet voor iedereen zijn die banden relevant. Voor sommigen is het een bewuste keuze en klopt de terminologie (vb. in 'geld dat de diaspora stuurt naar het land van herkomst' of in 'ontwikkelingsprojecten van diaspora in land van herkomst'), maar voor anderen helemaal niet en dan moeten we niet naar hen refereren vanuit het herkomstland van hun (groot) ouders. Bovendien suggereert een term als 'de Afrikaanse diaspora in België' dat mensen met Afrikaanse roots in België een homogene groep vormen, terwijl dat allesbehalve het geval is. Enkel en alleen al omdat Afrika bestaat uit meer dan 50 landen en een veelvoud aan culturen, maar ook omdat niet iedereen met roots in eenzelfde Afrikaans land hun etniciteit in België op dezelfde manier beleeft. Vanuit dat oogpunt wordt er vaak in het meervoud gesproken over de Afrikaanse diaspora's in België.	diaspora	NL		Alternatieven: Momenteel lijken de meest geldende alternatieven te zijn: 'zwart' / 'zwarten' / 'zwarte mensen', 'mensen met migratieachtergrond', 'mensen met een donkere huidskleur'. Of benoem de specifieke afkomsten indien relevant en kies voor genuanceerde en specifieke benaderingen. Minder gebruikt zijn termen als 'Afrobelgen' of nationaal afgeleiden als 'Belgocongolezen', die misschien wat geconstrueerd klinken. Onzeker of die laatste goede alternatieven zijn.	Ethnicity, geography	Woordenlijst met termen over dekolonisatie	https://11.be/sites/default/files/2021-06/210628-Lexicon-Inspiratieids.pdf
	Hoewel de term 'Derde Wereld' nog steeds voorkomt in alledaags taalgebruik, wordt het beschouwd als een overblijfsel van de Koude Oorlogspolitiek. De wereld werd toen verdeeld in drie groepen op basis van politieke en economische oriëntaties of allianties. De term 'Eerste Wereld' beschrijft de Verenigde Staten en hun bond-geallieerden, waaronder Japan, Canada en landen in West-Europa, terwijl landen die deel uitmaakten van het communistische blok, inclusief China, USSR, Cuba en landen in Oost-Europa, de 'Tweede Wereld' vormden. 'Derde Wereld' werd voor het eerst gebruikt (in een artikel van Alfred Sauvy in 1952) om die landen te beschrijven die politiek georiënteerd waren op de Eerste noch de Tweede Wereld. De term werd ook een economische indeling, die werd gebruikt om te verwijzen naar de armste landen en regio's van de wereld. Dit omvatte landen in Azië, Afrika, Latijns-Amerika en het Caribisch gebied, waarvan er velen voorheen door Europa waren gekoloniseerd. Steeds meer mensen vinden dat de term niet langer geschikt is, omdat het geen nauwkeurige beschrijving is van de complexiteit van de wereld en omdat het een verdeling van de wereld suggereert in westerse superioriteit en niet-westerse inferioriteit.	Derde Wereld	NL	Zowel 'ontwikkelingslanden' als 'lagelonenlanden' zijn als alternatieven genoemd. Deze termen worden echter niet zo goed betwist, om dezelfde redenen als Derde Wereld. Het heeft de voorkeur om zo specifiek mogelijk te zijn, en de landen te benoemen.		Geography, civilisation	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	Dwerggroei (Achondroplasia) is een medische of genetische aandoening van kleine mensen. Als de term 'dwerg' niet binnen de medische context wordt gebruikt, wordt het als een belediging opgevat. De term 'dwerg' wordt in het Nederlands gebruikt sinds de 14de eeuw. Toen had het de connotatie van monsterlijk. Satirische verbeeldingen van kleine mensen komen vaak voor in (de geschiedenis van) Europese kunst, literatuur en film. In 19de en vroege 20ste-eeuwse koloniale tentoonstellingen, freak shows en circussen werden mensen met dwerggroei gezien als abnormaal 'anders', in sommige opzichten vergelijkbaar met de raciale verbeelding van gekoloniseerde mensen. Vergelijkbare beledigende termen zijn 'lilliputter' en 'pygmeë'.	dwerg	NL	'Dwerg' is van toepassing indien gebruikt in een medische diagnose of beschrijving. In andere gevallen, gebruik 'van kleine lengte', 'kleine mensen' of 'iemand met dwerggroei'. 'Dwerg' en 'pygmeë' kunnen gebruikt worden in een historische of beschrijvende context. Gebruik in dat geval aanhalingstekens.	'van kleine lengte', 'kleine mensen' of 'iemand met dwerggroei'	Geography, civilisation	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	De term 'Eskimo' (Esquimaux) verwijst naar de verschillende inheemse mensen in de (sub-)Arctische regio's in Noord-Amerika, Groenland en Noordoost-Siberië. De term is nooit algemeen gebruikt door leden van de gemeenschap om zichzelf in hun eigen taal te beschrijven, omdat ze hun eigen inheemse termen hanteren. Men is het niet eens over de taalkundige oorsprong van het woord; sommigen beschouwen de term als een Franse of Engelse versie van een inheemse term. Vandaag de dag wordt de term beter aanvaard in Alaska dan in Canada en Groenland, waar andere termen de voorkeur hebben en 'Eskimo' een pejoratieve betekenis heeft. De term komt nog maar zelden voor in officieel gebruik. Het is niet eenvoudig om een alternatieve, overkoepelende term te vinden voor alle groepen in het Noordpoolgebied, hoewel 'Eskimo-Aleut' gebruikt wordt om de taalfamilie te beschrijven.	eskimo	NL	Gebruik terminologie die de groepen zelf gebruiken en respectvol vinden. Voorbeelden zijn: de Iñupiat mensen van Noord-Alaska; de Inuit mensen van Canada; de Kalaallit van Groenland; de Yup'ik: bijvoorbeeld de Centraal-Alaskaanse volken van de Yukon-Kuskokwim delta, de Kuskokwim rivier en de Bristolbaai in Alaska; de Alutiq (of Suq'iaq) van het Alaska-schiereiland en de kust- en eilandgebieden in Zuid-Centraal Alaska; Yup'ighyt: de Inuit van Siberië		ethnicity, race	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	'Etniciteit' verwijst naar de gedeelde sociale, culturele of historische ervaringen en praktijken van een groep mensen, bijvoorbeeld taal, religie of kleding, en meestal een nationale of regionale achtergrond. Mensen die deze kenmerken met elkaar delen, worden gezamenlijk omschreven als 'etnische groep'. Hoewel dit een neutrale categorie lijkt te zijn, wordt het vaak gebruikt voor iemand of iets dat afwijkt van de norm of buitenlands is. Denk bijvoorbeeld aan 'etnisch eten' of 'etnische muziek'. Wanneer het over mensen gaat, wordt de term normaal gesproken geassocieerd met minderheidsgroepen. Iedereen heeft echter een etnische identiteit. Etniciteit wordt soms verward met ras en door velen ten onrechte gebruikt als een alternatieve term, waar de verwijzing naar biologische verschillen omzeild wordt (zie: Ras).	etniciteit	NL	'Etniciteit' en 'etnische groep' moeten met voorzichtigheid gebruikt worden. De term moet niet verward worden met ras.		ethnicity, race	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication

ID	Contentious issue	Contentious labels	Language	Suggestion description	Suggested alternatives	Category/Bias areas	Source	Link / reference
	Frans term gebruikt in de koloniale periode in Algerije, Congo en Niger om bepaalde 'bevolkingsklassen' te benoemen. In Belgisch-Congo was het de noemer voor Congolezen die deel uitmaakten van de 'inheemse' elite, en die – in de ogen van de koloniale administratie – voldoende geëuropeïiseerd waren. Het waren vaak diegenen die voortgezet onderwijs hadden genoten. In 1948 werd hun status ook in de wet verankerd. Vanaf dan konden ze aanspraak maken op een carte du mérite civique, en vanaf 1952 op de zogenaamde immatriculation. Daarvoor moesten ze wel – op verederende wijze – bewijzen dat ze voldoende 'ontwikkeld' waren, naar Belgische normen dus. De categorie van évolués toont wederom het fundamentele en inherente racisme van het Belgische koloniale systeem aan: de segregatie werd slechts gedeeltelijk verzacht voor zij die zich voldoende geassimileerd hadden aan een superieur geacht Europees ideaal. Belangrijk onderdeel hiervan was het christelijke idee van het monogame kerngezin, waar de positie van de vrouw als moeder en als van nature ondergeschikt aan de man werd beschouwd.	Evolué	NL			Race, civilisation, class	Gillian Mathys, 'Gender en seksualiteit', Bijzondere commissie belast met het onderzoek over Congo-Vrijstaat (1885-1908) en het Belgisch koloniaal verleden in Congo (1908-1960), Rwanda en Burundi (1919-1962), de impact hiervan en de gevolgen die hieraan dienen gegeven te worden (2022), p. 252.	https://www.dekamer.be/FLWB/PDF/55/1462/55K1462003.pdf
	De term 'exotisch' komt van het oude Griekse woord 'exōtikós', wat letterlijk 'van buitenaf' betekent. In het Nederlands heeft het altijd buitenlands/vreemd betekent. De term is vervlochten geraakt met het concept van de (raciale en seksuele) 'ander'. De term 'exotisch' wordt vaak gebruikt om planten en dieren te beschrijven, maar wordt ook gehanteerd wanneer het over mensen (meestal mensen van kleur) gaat. In dat geval heeft het de connotatie anders te zijn dan de norm, vooral met betrekking tot iemands uiterlijk, maar ook naam. Soms heeft het een sensuele connotatie.	exotisch	NL	De term is van toepassing wanneer het verwijst naar plant- en diersoorten, maar wordt over het algemeen betwist als omschrijving van mensen.		Geography, race	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	De expedities voorafgaand aan de oprichting van de Onafhankelijke Congostaat waren een reeks expedities in opdracht van Leopold II van België met als doel de verkenning van het stroomgebied van de Congo. Achter het filantropisch en abolitionistisch karakter van de expedities van Association internationale africaine (1876) en de Association internationale du Congo (1878) ging er evenwel een ander doel op lange termijn schuil, namelijk het in kaart brengen van, stichten van handelsposten in, en uiteindelijk verwerven van een kolonie door België. De expedities zouden inderdaad leiden tot de oprichting en de internationale erkenning van de Onafhankelijke Congostaat tijdens de Koloniale Conferentie van Berlijn in 1885.	Expeditie	NL			Geography, gaze	Wikipedia	https://nl.m.wikipedia.org/wiki/Expedities_voorafgaand_aan_de_oprichting_van_de_Onafhankelijke_Congostaat
	Een term die ontstond in het begin van de twintigste eeuw om te verwijzen naar lesbische vrouwen met een eerder vrouwelijke uitstraling, of expressie die traditioneel geassocieerd wordt met vrouwelijkheid. De term werd gepopulariseerd in de Amerikaanse queer barcultuur van de jaren 50. De term heeft doorheen de jaren enkele lichte betekenisverschuivingen gezien. Vandaag kan de term gebruikt worden door elke LGBTQI+ persoon met een expressie die traditioneel geassocieerd wordt met vrouwelijkheid.	femme	NL			Sexuality	Cavaria	https://www.cavaria.be/woordenlijst
	'Gay' is een veelgebruikte term om te verwijzen naar niet-heteroseksuele seksualiteit, vooral mannen. 'Gay' heeft de voorkeur boven de algemene medische en juridische term 'homoseksueel' (zie: Homo). Hoewel 'gay' in het Nederlands door mensen wordt gebruikt om zichzelf te beschrijven, wordt de term in de dagelijkse context vaak door anderen gebruikt met een negatieve bedoeling. Ook 'homo' wordt gebruikt als een scheldwoord.	gay	NL	Homoseksueel, vooral mannelijk. De term is geschikt wanneer deze op een respectvolle manier gebruikt wordt. Gebruik termen en voornaamwoorden die mensen acceptabel en respectvol vinden om zichzelf te beschrijven.		Sexuality	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	'Gekleurd' is een controversiële term waarmee iemand (of een groep mensen) wordt beschreven met een gemengde afkomst: wit Europees enerzijds en niet-wit anderzijds, bijvoorbeeld mensen van Afrikaanse of Aziatische afkomst. In sommige gevallen wordt de term gebruikt voor zwarte mensen. 'Gekleurd' kent verschillende gebruiksgeschiedenissen en betekenissen over de wereld, maar wordt over het algemeen als beledigend beschouwd. In Zuid-Afrika beschrijft de term bijvoorbeeld iemand van gemengde afkomst, waaronder Khoisan, Maleis en wit. In de VS werd de term voorheen vooral gebruikt voor zwarte mensen of de zwarte gemeenschap, en is restrictiever dan de vergelijkbare term 'iemand/mensen van kleur'. In Nederland wordt de term eveneens voor zwarte mensen of mensen van gemengde afkomst gebruikt. Er bestaan verschillende aan elkaar verbonden varianten op de term, zoals 'gekleurd', 'met een kleurtje' of 'met een donkerdere huidskleur'. Het gebruik hiervan grijpt terug op het raciale idee van wietheid als norm, en de termen worden steeds meer beschouwd als ongepast en denigrerend. Steeds meer mensen omarmen de Amerikaanse identiteitscategorie 'iemand/mensen van kleur' (in het Engels afgekort tot POC). De categorie 'zwarte en niet-zwarte mensen van kleur' wordt tegenwoordig ook steeds vaker gebruikt om niet-witte mensen te omschrijven. Hoewel de termen 'zwart' en 'mensen van kleur' voor velen algemeen aanvaardbare termen blijven, is het beter om die termen te gebruiken die mensen zelf gebruiken en respectvol vinden.	gekleurd	NL	'Iemand van kleur' of 'mensen van kleur' Het is beter om termen te gebruiken die mensen zelf gebruiken en respectvol vinden. 'Gekleurd' kan gebruikt worden in een historische of beschrijvende context. Gebruik in dat geval aanhalingstekens. 'Zwarte en niet-zwarte mensen van kleur' kan gebruikt worden, maar met voorzichtigheid.	'Iemand van kleur' of 'mensen van kleur'	Race	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	Deze term biedt een neutralere benaming voor een bepaalde sociale entiteit dan bijvoorbeeld 'stam', 'clan' of 'ethnie'. Echter, wanneer 'gemeenschap' gebruikt wordt als aanduiding van een samenleving met een gevestigde administratieve, economische en sociale structuur, dan kan ze (moedwillig of onbewust) het effect beogen deze samenleving te depolitiseren en haar autoriteit over een bepaalde regio te destabiliseren.	gemeenschap	NL			Ethnicity, civilisation	(Jonas Van Mulder, KADOC)	
	De term 'halfbloed' is net als volbloed ontstaan in samenhang met de 18de- en 19de-eeuwse ideeën over rassenverschillen. Dit waren de hoogtijdagen van de raciale wetenschappen, die gebaseerd waren op het idee van het bestaan van biologische verschillen tussen rassen (zie: Ras). Bloed, zo dacht men toen, was de drager van hiërarchische eigenschappen, waarbij het ene soort bloed superieur was aan andere soorten. De term wordt meestal gebruikt voor mensen met een gemengde afkomst, namelijk wit en Europees, en niet-wit. De term is vergelijkbaar met andere termen (uit deze lijst), zoals 'mulat' en 'mesties'.	halfbloed	NL	In de Amerikaanse en Britse context wordt 'mixed race' gebruikt in plaats van deze term. Dit is echter niet gebruikelijk in Nederland. 'Van gemengde afkomst' of simpelweg 'gemengd' zijn geschiktere termen.	'Van gemengde afkomst' of 'gemengd'	Race	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication

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	'Handicap' is een overkoepelende term om verschillende vormen van geestelijke of lichamelijke beperkingen te beschrijven. In de afgelopen jaren is de term vooral in West-Europa en de Verenigde Staten steeds meer vervangen door 'beperking'. Aan het begin van de twintigste eeuw werd de term 'handicap' gebruikt om iemands 'gebrek' of onvermogen om 'normaal' te functioneren aan te duiden. Vanaf de jaren zeventig werden dit concept en daaraan gerelateerde woorden steeds meer bekritiseerd. Activisten voerden aan dat een beperking geen individueel probleem was dat moest worden verholpen, maar dat het de samenleving was die het leven met een beperking tot een probleem maakte. Mensen wilden niet langer aangesproken worden als 'gehandicapt', maar als 'mensen met een beperking'.	handicap	NL	Belemmering of beperking, zowel lichamelijk als mentaal	Mensen met een beperking	(Dis)ability	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	Koloniale, missionaire interpretatie en misvatting van niet-Europese vormen van metafysische spiritualiteit. Zo gebruikten missionarissen in Belgisch-Congo de term bijvoorbeeld om de kosmologie van de Baluba aan te duiden. Door gebruik te maken van een term die tot dan toe gereserveerd was om een deviatie van het christelijke geloof uit de middeleeuwse en vroegmoderne periode te beschrijven, kon men lokale spirituele ideeën en praktijken afschrijven en veroordelen als 'primitief' en 'heterodox' en dus potentieel gevaarlijk.	heksery	NL			Religion, gender	(Jonas Van Mulder, KADOC)	
	'Hermafrodit' wordt gezien als een ouderwetse en stigmatiserende term, die mensen pathologiseert die geboren zijn met de geslachtsorganen van beide geslachten (zie artikel Steinbock).	hermafrodit	NL	De voorkeur gaat uit naar de overkoepelende term 'intersekse', bijvoorbeeld 'intersekse persoon' of 'persoon met een intersekse-conditie'.	intersekse'	Gender	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	'Homoseksueel' is een medische en juridische term waarmee verwezen wordt naar niet-heteroseksuele seksualiteit. De term als zodanig werd halverwege de 19de eeuw uitgevonden als een abnormale identiteitscategorie om mensen te onderscheiden die seksuele handelingen verrichtten met iemand van hetzelfde geslacht. Homoseksualiteit is, en wordt nog steeds op verschillende plaatsen in de wereld beschouwd als zondig, crimineel of een geestesziekte. De term wordt soms geringschattend of als scheldwoord gebruikt, en dan vooral in de afkorting 'homo'.	homo	NL	Om stigmatisering van niet-heteroseksuele identiteiten te voorkomen en recht te doen aan de veelheid aan seksuele diversiteit verdient het de voorkeur om van de gemeenschap afgeleide beschrijvingen te gebruiken, zoals 'lesbisch', 'gay' en 'biseksueel'. Kies ook voor cultureel-specifieke namen als 'Two-Spirit' (zie artikel Steinbock).		Sexuality	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	De term 'Hottentot' verwijst naar de Khoikhoi volken in het westen van Zuid-Afrika. Het is een Nederlandse koloniale term die voor het eerst werd gebruikt in de 17de eeuw en die gebaseerd was op een imitatie van de klank van de taal van de Khoikhoi. 'Hottentot' had de connotatie van cultureel achterlijk of primitief, stereotypen die werden gecreëerd in de vroege koloniale periode. In de 19de eeuw werden Khoikhoi mensen met geweld uitgebuit. Ook werden ze tentoongesteld, als illustratie van een primitief type. Eerst als entertainment, maar later in het kader van wetenschappelijke koloniale kennis. Een bekend voorbeeld was de zogenaamde Hottentot Venus, Sarah Baartman, die vanaf 1810-1815 in Europa werd getoond. Haar stoffelijk overschot werd tot 1974 in een Frans museum tentoongesteld en pas in 2002 teruggebracht naar Zuid-Afrika.	hottentot	NL	Khoisan (volk)	Khoisan	Ethnicity, race, civilisation	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	Deriving from the Greek εἰδωλον "idol" and λατρεία "latría," "service, worship," refers to paying service to a material object. In Judeo-Christian religions, idols were the objects of forbidden worship—objects designated as "other"—and idolatry was a sin. 'Idol', 'false god' and similar terms are to be considered derogatory terms used in Abrahamic religious traditions to indicate cult images or deities of non-Abrahamic religions, as well as other competing entities or objects to which particular importance is attributed. The terms idol and idolatry have long and wide geographical histories, and an ever-changing relationship with religion and art in the period from the Renaissance to the present in the West; they are best understood within specific temporal and cultural contexts. In colonial and missionary settings, and couched in colonial narratives based the so-called 'civilizing mission', 'idolatry', very much like western concepts such as 'fetishism', inferiorizes belief systems around cultic images or deities of the colonized.	idolatrie/afgoderij	NL	Niet-westerse religie		Religion	Swagato Ganguly (2017) Idolatry: concept and metaphor in colonial representations of India. South Asian History and Culture, 8:1, 19-91; Boldrick, S. (2023, June 21). Idol and Idolatry. Oxford Research Encyclopedia of Religion. Retrieved 15 Dec. 2023	https://referenceworks.brillonline.com/entries/brill-dictionary-of-religion/-:SIM_00041 https://www.landfonline.com/doi/full/10.1080/19472498.2016.1260353
	De aanduiding 'illegaal' wordt vaak verkeerd geassocieerd met "asielzoeker". Om asiel vragen is een mensenrecht. Het is hierdoor nooit illegaal. Het is meer accuraat om de term "irreguliere migranten" dan "illegale migranten" te gebruiken. In de context van globale beweging van mensen verwijst "irregulier" naar het feit dat veel van deze bewegingen plaatsvinden zonder de vereiste documenten en waarbij men ongeautoriseerd grenzen oversteekt. De term "irregulier migrant" verdient de voorkeur op "illegale migrant".	illegaal	NL			Class, ethnicity		https://www.unhcr.org/be/wp-content/uploads/sites/46/2018/01/UNHCR-Terminologie-NL.pdf
	'Inbooring' wordt vanaf de 13de eeuw in Nederland gebruikt en deelt zijn betekenis - iemand geboren in het land - met de term 'Inlander'. Het is echter een overdrivende vorm ervan, en heeft de connotaties van primitief en wild. In het begin van de 19de eeuw werd de term door sommige mensen gebruikt om alle Indonesiërs te beschrijven, maar later werd het uitsluitend toegepast op zogenaamde stammen in Nederlandse koloniën. In de Koloniale Tentoonstelling van 1883 in Amsterdam werd de term 'inboorlingen' bijvoorbeeld gebruikt om volken uit zowel Indonesië als Suriname te beschrijven. In Suriname zelf werd het nooit gebruikt om de inheemse volken te omschrijven. Tegenwoordig wordt de term vooral geassocieerd met mensen die als primitief worden beschouwd.	inbooring	NL	De term is ouderwets, en het gebruik in hedendaagse context wordt dan ook afgeraden. De term kan wel gebruikt worden in een historische of beschrijvende context. Gebruik in dat geval aanhalingstekens.		Ethnicity, geography, race	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	Toen Christopher Columbus in de 16de eeuw aankwam in Amerika, noemde hij de inwoners 'Indios' omdat hij dacht dat hij in India was aangekomen. De onjuiste benaming 'indiaan' werd al gauw algemeen gebruikt om de inheemse volken van Noord-Amerika te beschrijven. Er bestaat geen consensus over het gebruik van de term. In de VS is 'American Indian' een term die een geschiedenis van verdeeldheid kent, maar desondanks wordt het door individuen en gemeenschappen gebruikt als een vorm van zelfidentificatie. Het blijft een sleutelbegrip voor zowel de Amerikaanse als de Canadese overheid. In de Spaanssprekende landen in Midden- en Zuid-Amerika wordt 'indio' veelal beschouwd als problematisch en zelden of nooit gebruikt door de inheemse mensen zelf. In Brazilië wordt de term 'indio' in mindere mate betwist.	Indiaan	NL	Gebruik terminologie die de groepen zelf gebruiken en respectvol vinden.		Ethnicity, race	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication

ID	Contentious issue	Contentious labels	Language	Suggestion description	Suggested alternatives	Category/Bias areas	Source	Link / reference
	De term 'Indisch' is in de loop van de tijd van betekenis veranderd. Hoewel de term niet altijd gevoelig is, is er vaak verwarring over het gebruik. In de 19de eeuw verwees de term naar alles wat Indonesisch was, zoals Indische huizen, Indische dansen en de Indische bevolking. In de 20ste eeuw begon het te verwijzen naar Indo-Europese mensen en culturen (zie: Indo) en soms naar Europeanen die lang in Indonesië woonden. Aan het einde van de vorige eeuw werd deze betekenis echter door sommige mensen als te etnisch beschouwd en verworpen. Vandaag de dag verwijst het woord 'Indisch' naar alles wat uit de koloniale periode in het voormalige Nederlands-Indië komt. Indisch wordt vaak verward met Indonesisch (eten, etniciteit en cultuur) vanwege het gebruik van de term in de 19de eeuw.	Indisch	NL	De term is geschikt, maar moet niet verward worden met 'Indonesisch'.		Ethnicity, race, geography	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	'Indo' is een afkorting van Indo-Europeaan. De term is ontstaan in het koloniale tijdperk om mensen met een Indonesische en Europese afkomst (niet alleen van Nederlandse afkomst) aan te duiden. De term werd waarschijnlijk voor het eerst gebruikt in de Nederlands taal in 1898. De term werd al gauw impopulair vanwege de etnische en koloniale connotatie, maar is recentelijk weer in gebruik genomen als gezennaam door jonge mensen met een Indo-Europese afkomst in Nederland.	Indo	NL	'Indo-Europeaan' is juist. De term moet niet verward worden met 'Indonesiër'.	Indo-Europeaan	Ethnicity, race, geography	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	'Inheems' werd oorspronkelijk gebruikt als beschrijving van flora en fauna. In de laatste paar decennia is de term echter steeds meer verworden tot een juridische categorie die verwijst naar verschillende door Europa gekoloniseerde volken. De term zelf beschrijft een bepaalde groep mensen die de oorspronkelijke bewoners zijn van een bepaalde plek en daar lange tradities hebben ontwikkeld. Tijdens diverse koloniale projecten werd hun land ontnomen, wat vaak leidde tot (culturele) genocide. De term 'inheems' is een geëmancipeerde term, deels dankzij de Verklaring over de Rechten van Inheemse Volkeren door de VN in 2007. 'Inheems' heeft onder meer betrekking op die mensen die gezien worden als 'Aboriginals', 'First Nations' en 'Indianen'.	inheems	NL	De term kan gebruikt worden om plant- en diersoorten te beschrijven. Het is beter om termen te hanteren die mensen zelf gebruiken en die zij respectvol vinden.		Geography	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	De term 'inlander' wordt over het algemeen gebruikt als verwijzing naar inheemse groepen, specifiek naar die in voormalig Nederlands-Indië. De term werd destijds gebruikt door de Nederlandse overheid als een juridische categorie. Hiermee maakte men een onderscheid tussen de mensen in de kolonie, en richte de samenleving in volgens een op ras gebaseerd systeem. De term is inmiddels in onbruik geraakt, maar komt nog wel voor in databases.	inlander	NL	De term 'inlander' is ouderwets, en het gebruik in hedendaagse context wordt dan ook afgeraden. De term kan wel gebruikt worden in een historische of beschrijvende context. Gebruik in dat geval aanhalingstekens.		Geography	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	Alhoewel 'islamiet' inhoudelijk geen onjuiste term is – het betekent namelijk de aanhangers van de islam – geven de meeste moslims de voorkeur aan de benaming 'moslim' omdat dit het dichtst bij de Arabische terminologie staat. In het Nederlands wordt 'islamiet' bovendien vaak in een negatieve context gebruikt, terwijl dat bij 'moslim' in mindere mate het geval is. De term wordt vaak verward met 'islamist', welke niet als beledigend wordt ervaren. Een islamist is iemand die zich houdt aan het islamisme, een modernistische islamitische beweging.	islamiet	NL		moslim	Religion	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	De term 'Jappenkampen' verwijst meestal naar de Japanse kampen in Azië tijdens de Tweede Wereldoorlog, en specifiek naar de kampen in het door Japan, bezette voormalige Nederlands-Indië. Het woord 'Jap' is een pejoratieve afkorting van 'Japanner', ofwel een Japans persoon. 'Jappenkamp' is ook omstreken bij sommige slachtoffers en hun nazaten, omdat zij het gevoel hebben dat de term geen recht doet aan de wrede daden die in de kampen hebben plaatsgevonden. Om die reden heeft men de term 'Japans concentratiekamp' als alternatief gesuggereerd.	Jappenkampen	NL	Er bestaan meerdere alternatieven, waaronder: Japans kamp; Japans interneringskamp; Japans concentratiekamp; Japans kamp voor krijgsgevangenen; Japans kamp voor militaire gevangenen (in Birma en Thailand)	Japans kamp; Japans interneringskamp; Japans concentratiekamp; Japans kamp voor krijgsgevangenen; Japans kamp voor militaire gevangenen (in Birma en Thailand)	Geography, ethnicity, race	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	De Europese belangstelling voor oerwouden is nog niet heel oud: pas aan het begin van de negentiende eeuw gaven Europeanen ongerept bos specifieke namen als 'jungle', 'rimboe' en 'oerwoud'. Voordien gebruikte men algemenere termen (zoals bijvoorbeeld 'bossen'). Het woord jungle is in 1776 door de Engelsen in India overgenomen uit het Hindi, waarin 'jangal' stond voor 'onbruikbaar, verlaten land'. Aanvankelijk betekende jungle 'ongecultiveerd terrein'; vanaf 1813 werd het 'dichtbegroeid terrein in India'. Het woord komt vanaf 1825 in het Nederlands voor in de context van de Engelse koloniën. In 1826 meldt de Nederlandsche Staatscourant dat een Indische provincie voornamelijk bestaat uit 'jungle en bosch'. 'Jungle' is in veel talen verbreid, met name door koloniale romans als <i>The Jungle Book</i> van Rudyard Kipling uit 1894, of <i>Tarzan of the Apes</i> uit 1912 van E.R. Burroughs. Exotiserende woorden als jungle, oerwoud en rimboe werden en worden bovendien ook overdrachtelijk gebruikt om chaos, wanorde en primitiviteit te suggereren. Ze worden ook in racistisch zin aangewend.	Jungle	NL			Geography	van der Sijs, N. & Beelen, H. (2019). Jungle, rimboe, oerwoud. <i>Onze Taal</i> , 5, 29.	https://pure.knaw.nl/ws/portalfles/portaal/10560231/2019-Beelen_Sijs_Jungle_rimboe_oerwoud_Onze_Taal_5.pdf
	De term 'kaffer' komt van het Arabische 'kafir', dat iemand zonder religie betekent. In Zuid-Afrika werd de term in de 16de eeuw gebruikt om zwarte mensen te omschrijven die geen moslim waren en later als verwijzing naar mensen in Zuid-Afrika die Bantotalen spraken, voornamelijk tijdens de veroveringsoorlogen van de Oost-Kaap. In de Afrikaanse en Engelse taal werd het al snel een label voor zwarte mensen van Afrikaanse afkomst in het algemeen. De term kreeg zijn denigrerende connotatie tijdens de apartheid en wordt tegenwoordig beschouwd als haatzaaiende taal. De uitzondering is een groep mensen in Sri Lanka, die afstammen van Portugese handelaren (of meer algemeen: Europeanen) en tot slaaf gemaakte Bantoevolken.	kaffer	NL	De term 'kaffer' is gepast in een historische of beschrijvende context. Gebruik in dit geval aanhalingstekens. Gepast indien het verwijst naar de Sri Lankaanse Kaffers, die de term zelf als respectvol ervaren.		Race, ethnicity	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	De term 'Kaukasisch' verwees oorspronkelijk naar de volken uit de Kaukasus, maar werd later in gebruik genomen als een raciale benaming voor witte Europeanen. Dit gebeurde onder invloed van het antropologische werk van J.F. Blumenbach (1752-1840). In de 20ste eeuw gebruikten leden van de nazi-partij de term om hun superioriteit te verklaren. In Nederland zien we de term vooral in museumdatabases maar in andere landen – zoals de VS – komt het vaak voor in het dagelijks taalgebruik. De term krijgt steeds meer kritiek vanwege de raciale oorsprong.	Kaukasisch	NL	Als men verwijst naar mensen in de Kaukasus-regio is 'Kaukasisch' de correcte term. De term kan gebruikt worden in een beschrijvende of historische context. Gebruik in dat geval aanhalingstekens. Hoewel er discussie over de term 'wit' bestaat, is dat nog steeds de meest geschikte term om te gebruiken.		Race, ethnicity	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	De term 'koelie' is waarschijnlijk afgeleid van het Hindi-woord 'quli', dat 'dagwerker' betekent. In het Nederlands verwijst het specifiek naar ongeschoolde contractarbeiders uit Azië, die in de jaren 1850 veldarbeid verrichtten in de koloniën Nederlands-Indië (Indonesië) en later in West-Indië (Suriname). De term is buiten Nederland ook gebruikt om contractarbeiders in de Britse koloniën in het Caribisch gebied te beschrijven, voornamelijk die uit India. Vanaf het midden van de 20ste eeuw zijn wetenschappers, activisten en diverse belangengemeenschappen het erover eens dat het een beledigende term is. Desondanks wordt het nog steeds gebruikt als een scheldwoord voor mensen van Aziatische afkomst.	koelie	NL	Dit is een denigrerende term, maar kan wel gebruikt worden in een beschrijvende of historische context. Gebruik in dat geval aanhalingstekens.		Race, class	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication

ID	Contentious Issue	Contentious labels	Language	Suggestion description	Suggested alternatives	Category/Bias areas	Source	Link / reference
	Historisch gezien werd de term gebruikt om iemand te omschrijven die deelneemt aan de rituele praktijk van het verkrijgen van trofee-hoofden, bijvoorbeeld in tijden van oorlog. Dit ritueel werd op veel plaatsen en door vele volken over de hele wereld (inclusief Europeanen) uitgevoerd. In Nederland werd de term voor het eerst gebruikt in de 19de eeuw. Koppensnellen is al lang aanwezig in de populaire cultuur, bijvoorbeeld in boeken en films. Vaak om hiermee de indruk te wekken van primitieve, wilde, wrede en bloed-dorstige volken uit de jungle. Dit geeft echter een verkeerde voorstelling van de significante rituele rol die koppensnellen had voor het goed functioneren van de samenlevingen die deze praktijken uitvoerden. Het gebruik van termen als deze versterkt het idee dat bepaalde mensen in wezen onveranderlijk en 'primitief' zijn (zie: Primitief en voorbeeld Kunst).	koppensneller	NL	Wanneer verwezen wordt naar de manier waarop de term historisch is gebruikt, zijn aanhalingstekens aan te raden. Het is beter om de term te vermijden bij het beschrijven van diverse rituele praktijken. Kies er liever voor om deze praktijken uit te leggen, met gebruik van hun inheemse naam, evenals hun rituele waarde.		Ethnicity, religion, civilisati	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	Denigrerende <i>pars pro toto</i> voor zwarte persoon gehanteerd in koloniale en racistische beschrijvingen door koloniale agenten, missionarissen en schrijvers. Net als andere (letterlijk) kleinerende noemers als 'boy', 'natuurmensen' of 'jongens' werden volwassen personen zo gereduceerd tot hun 'andersheid' en 'afhankelijkheid' ten aanzien van de witte koloniaal.	Kroezelkop	NL			Race	Hannes Van Wouwe, 'We zitten hier toch niet voor ons plezier'. <i>Discoursanalyse van de paters redemptoristen in Congo</i> (Ongepubliceerd e thesis, UGent, 2018)	https://libstore.ugent.be/fulltxt/RUG01/002/479/003/RUG01-002479003_2018_0001_AC.pdf
	Afkomstig uit dezelfde biologische-antropologische hoek als woorden zoals 'inheems'. Wat wel correct is voor fauna en flora, is daarom niet gepast wanneer je het woongebied van mensen beschrijft.	Leefgebied	NL		Regio, streek, omgeving	Geography, civilization	Seada Nourhussen, 'Met deze taal stoppen we'. OneWorld (2018)	https://www.oneworld.nl/mensenrechten/met-deze-taal-stoppen-we/
	De moelijkheid met het woordje 'lokaal' is erg subtiel en niet per definitie problematisch. Het wordt vaak gebruikt in: 'lokale bevolking', 'lokale gemeenschappen', 'lokale gebruiken' of 'lokale taal'. Soms is het gebruik van de term gewoon onlogisch, want waar het verhaal zich ook afspeelt, het is altijd lokaal. Soms krijgt 'lokaal' een wat negatieve bijklank, doordat die dan vooral benadrukt dat de verteller zich buiten het verhaal plaatst en alles om zich heen als vreemd of anders duidt. Het epitheton 'lokaal' suggereert dan een zekere folklore die vooral op niet-westerse landen slaat. Bijvoorbeeld waar het over de 'lokale taal' gaat, kan je die taal net zo goed gewoon benoemen, zoals je dat voor Europese talen zou doen in de landen waar ze gesproken worden. De kanttekeningen over het gebruik van het adjectief 'lokaal' geldt niet voor het verschil tussen landelijke en lokale politiek. Dan heeft 'lokaal' een duidelijke functie.	Lokaal	NL			Geography, civilization	Woordenlijst met termen over dekolonisatie	https://11.be/sites/default/files/2021-06/210628-Lexicon-Inspiratiegids.pdf
	Koloniale, missionaire interpretatie en misvatting van niet-Europese vormen van metafysische spiritualiteit. Zo gebruikten missionarissen in Belgisch-Congo termen als 'magie', 'toverij' en 'hekserij' om lokale kosmologieën aan te beschrijven. Door gebruik te maken termen die tot dan toe gereserveerd waren voor deviaties van het christelijke geloof uit de middeleeuwse en vroegmoderne periode, kon men lokale spirituele ideeën en praktijken afschrijven en veroordelen als 'primitief' en 'heterodox' en dus potentieel gevaarlijk. (Zie ook 'bijgeloof/superstitie', 'hekserij', 'toverij/tovenaars'.)	magie/magier	NL			Religion	(Jonas Van Mulder, KADOC)	
	De term 'Marron' wordt gebruikt om te verwijzen naar (de nakomelingen van) Afrikanen in Amerika, die aan slavernij ontsnapten en in gebieden gingen wonen die moeilijk bereikbaar waren, zoals het regenwoud. De term komt van het 16de-eeuwse Spaanse woord 'cimarrón', dat weggelopen vee betekent. Het wordt om die reden als beledigend ervaren. Tegelijkertijd viert de term het voortdurende verzet tegen kolonialisme en slavernij, en wordt daarom gezien als empowering. Deze verschillende opvattingen maken het gebruik van het woord complex. In Suriname en Nederland bieden sommigen weerstand tegen de term, terwijl die elders, bijvoorbeeld in Jamaica, meer geaccepteerd wordt.	Marron	NL	Over het algemeen is de term gepast, maar in de context van Suriname is het beter om de specifieke namen van de verschillende groepen Marrons te gebruiken: Saamaka, Matawai, Aluku, Kwinti, Paamaka.		Ethnicity	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	Deze term wordt gebruikt voor de traditionele of spirituele healers onder inheemse volken over de hele wereld. Deze personen zijn deskundig op het gebied van natuurlijke middelen en hun helende krachten. Traditionele healers zijn zeer gerespecteerde leden in hun gemeenschap. Zij worden geraadpleegd wanneer individuen fysiek of mentaal ziek zijn, maar ook om sociale, culturele of milieukwesties binnen de gemeenschap te genezen. De medicijnman is vertegenwoordigd in talloze films, romans en andere populaire media, vaak op een sensationele en erotiserende manier. Dergelijke voorstellingen ontkennen de complexiteit van de kennis die geassocieerd wordt met healing, net als de belangrijke rol die traditionele healers spelen in veel samenlevingen. In de afgelopen decennia zijn velen de term als pejoratief gaan beschouwen.	medicijnman	NL	Traditionele of spirituele healer Indien bekend, gebruik de term die door de groep waartoe de healer behoort als respectvol wordt ervaren.	Traditionele of spirituele healer	Religion, ethnicity, civilisati	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	'Meiaatsheid' is een pejoratieve term voor lepra of de ziekte van Hansen, een besmettelijke bacteriële infectieziekte. Ze kwam voor in de meeste Europese kolonies aan het einde van de negentiende en in de twintigste eeuw en komt dan ook veelvuldig voor in de koloniale narratieven en beeldvorming uit die tijd. Veelal werd verondersteld dat de verspreiding van lepra werd veroorzaakt door de migratie van niet-Europese arbeiders, die daarmee de veiligheid van de Europese koloniale in gevaar brachten. Stigmatisering en verplichte segregatie van lepra-patiënten werden gebruikt als repressieve methoden om raciale inferioriteit te legitimeren. In verschillende kolonies, zoals Suriname en Congo, bestond verplichte afzondering en dwangarbeid voor leprapatiënten.	melaatsen	NL			(Dis)ability	S. Snelders et al., 'Leptosy and the Colonial Gaze: Comparing the Dutch West and East Indies, 1750-1950', in: <i>Social History of Medicine</i> , 34/2 (2021), pp. 611-631.	https://academic.oup.com/shm/article/34/2/611/5681883

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	Er zijn aspecten van identiteit verbonden aan het hebben van meerdere of gemengde afkomst en daar is erkenning voor nodig, en dus ook specifieke woorden. Er leven verschillende voorkeuren en gevoeligheden rond de gebruikte termen. Er bestaan verschillende termen voor mensen van gemengde afkomst, maar rond elke term leven voorkeuren en gevoeligheden. Metis is wellicht de meest neutrale term voor mensen van gemengde etnische afkomst (waarbij één van de ouders wit is en de ander zwart of zelf metis), ook al is die in Vlaanderen niet zo wijdverbreid. In de Belgische context zijn een bijzondere groep de 'kinderen van de kolonie', of nog de Metissen van België die deze benaming omarmen. Dat zijn de mensen die tijdens of na de kolonisatie geboren werden uit een Congolese moeder (of vader) en een Belgische vader (of moeder), en bij de onafhankelijkheid uit Congo werden weggehaald en naar België gebracht. Hun collectieve strijd voor erkenning leidde in 2018 tot een resolutie in het Belgische parlement en in 2019 tot formele excuses van toenmalig Belgisch premier Charles Michel. Het Belgisch Rijksarchief vervolgt met een onderzoeksproject "MetisResolutie". De term 'halfbloed' wordt afgeraden, wegens denigrerend. Sommigen zouden 'dubbelbloed' verkiezen als alternatief, maar voor beide woorden geldt dat alle verwijzingen naar 'bloed' gevoelig kunnen liggen en afstemmen van ideeën van etnische zuiverheid. Sommige andere woorden zijn intussen in onbruik geraakt. 'Mulat' hoor je nog wel eens gebruikt worden, net als het n-woord in sommige kringen, maar die woorden gebruiken we vandaag beter helemaal niet meer. Mulat komt van een mediterrane woord voor 'jonge mullezel' en houdt zich best tot die betekenis beperkt. Het is minder beladen dan het n-woord, dat helemaal uit den boze is en evenzeer mensen dehumaniseert. Ondanks de etymologische oorsprong uit het Latijnse woord voor de kleur zwart, is het n-woord vandaag subversief en dus onbruikbaar: in die mate sociaal onaanvaardbaar dat we het in deze context zelfs niet meer opnemen. Wanneer iemand (wit) het toch nog gebruikt, is het aangewezen om hiertegen te reageren.	metis	NL		Alternatieven: metis, mensen van gemengde afkomst of origine, mensen met dubbele roots.	Race	Woordenlijst met termen over dekolonisatie	https://11.be/sites/default/files/2021-06/210628-Lexicon-Inspiratiegids.pdf
	Het ligt aan de context of iemand tot een minderheid behoort of niet. In nationale contexten kun je getalsmatig van minderheden spreken. Maar in mondiale zin wordt er ook vaak over 'minderheden' gesproken wanneer het om mensen gaat die in aantal een wereldwijde meerderheid vormen: zwarte mensen, moslims etc. Behalve dat 'minderheid' vaak een negatieve bijklank heeft (minderwaardig bijvoorbeeld), wordt met minderheid vaak ook een gebrek aan (politieke en sociale) macht bedoeld.	Minderheid	NL		Gemarginaliseerde mensen	Race, ethnicity, religion	Seada Nourhussen, 'Met deze taal stoppen we', <i>OneWorld</i> (2018)	https://www.oneworld.nl/mensenrechten/met-deze-taal-stoppen-we/
	'Mohammedaan' werd in het verleden vaak gebruikt. Oorspronkelijk refereerde het aan de aanbidding van de profeet Mohammed. Veel moslims verzetten zich om deze reden tegen het gebruik van de term, omdat de islam de aanbidding van God alleen onderwijst. 'Mohammedaan' is voornamelijk te vinden in museumdatabases en niet meer in de dagelijkse taal. De termen 'moslim' en 'islamitisch' komen tegenwoordig vaker voor.	Mohammedaan	NL		moslim	Religion	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	'Mongool' is een ouderwetse en aanstootgevende term die wordt gebruikt als verwijzing naar een zogenaamd raciaal type enerzijds en mensen met de genetische conditie Downsyndroom anderzijds. De term in zijn raciale definitie kwam voort uit de 18de en 19de-eeuwse studies naar raciale verschillen. Het Mongoloïde of Mongoolse ras werd als overkoepelende term gebruikt voor verschillende inheemse volken in Oost-Azië, Zuidoost-Azië en de Arctische regio's in Noord-Amerika. De term is ouderwets en wordt in sommige situaties beschouwd als beledigend, zoals dat ook het geval is met de andere zogenaamde rassen categorieën 'Kaukasisch' en 'neger' (zie: Kaukasisch en Neger). De term wordt ook gebruikt voor mensen met het Downsyndroom, omdat hun gelaatstrekken een gelijkenis zouden vertonen met die van mensen van het zogenaamde Mongoolse ras. Vandaag de dag wordt de term als scheldwoord gebruikt voor mensen die ten onrechte worden beschouwd als achterlijk.	mongool	NL	Wat de eerste definitie betreft; gebruik liever specifieke nationale of culturele termen om mensen te omschrijven. Wat de tweede definitie betreft; de term is denigrerend. Gebruik 'iemand met het Downsyndroom'. Het gebruik van 'Mongool' of 'achterlijk' voor mensen met een beperking is beledigend.		(Dis)ability, ethnicity	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	'Moor' is een controversiële term waarvan de betekenis in de loop van de tijd is veranderd. Hoewel de term is gebruikt voor verschillende groepen mensen wordt het over het algemeen begrepen als een beschrijving van Moslims van Arabische en Amazigh-afkomst uit Noord-Afrika en Zuid-Europa. Tegelijkertijd wordt gezegd dat de term is afgeleid van een Griekse term, die zwart of verkoold betekent en die sinds de oudheid in Europa wordt gebruikt om zwarte mensen uit Afrika te beschrijven. In Nederland, evenals elders, wordt de term gebruikt als een denigrerende term voor moslims uit Noord-Afrika of voor zwarte mensen.	Moor	NL	De term is beledigend en het gebruik wordt daarom afgeraden in de hedendaagse context. Er is geen acceptabel alternatief voor deze term. Kan wel worden gebruikt in een historische of beschrijvende context. Gebruik in dit geval aanhalingstekens.		Race	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	Sinds de 17de eeuw verwijst 'mulat' naar de eerste generatie nakomelingen van een niet-witte persoon en een witte persoon. De term is afgeleid van het Latijnse woord 'mulus' (mullezel), dat het hybride nageslacht van een paard en een ezel is. Net als de raciale wetenschappen waaruit de term voortkwam, suggereert 'mulat' een fundamenteel verschil tussen twee menselijke soorten. Dit resulteert, net als bij de mullezel, in een abnormaal nageslacht waarvan verondersteld wordt dat het onvruchtbaar is. Er werd gedacht dat mulatten de 'verschrikkingen' van vermenging vertegenwoordigden (zie: Halfbloed), maar vanwege hun zogenaamd witte bloed vond men dat ze intelligenter waren - en vaak aantrekkelijker - dan zwarte mensen. Tegenwoordig komen dergelijke ideeën nog steeds op subtiel manier terug in het dagelijks taalgebruik.	mulat	NL	De term kan gebruikt worden in een historische of beschrijvende context. Gebruik in dit geval aanhalingstekens. In de Amerikaanse en Britse context wordt 'mixed race' gebruikt in plaats van deze term. Dit is echter niet gebruikelijk in Nederland. 'Van gemengde afkomst' of simpelweg 'gemengd' zijn geschiktere termen.	'Van gemengde afkomst'; 'gemengd'	Race	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	'Neger' komt van het Latijnse woord 'niger', dat zwart betekent. In het Nederlands werd de term vanaf de 17de eeuw gebruikt om te verwijzen naar zwarte mensen in en uit (sub-Sahara) Afrika. Niet veel later werd het een verwijzing naar tot slaaf gemaakte mensen, en werd het geassocieerd met de raciale wetenschappen van de 18de en 19de eeuw (zie: Kaukasisch en Ras). In de 20ste eeuw werd 'neger' gebruikt in een raciale typologie waarmee stereotiepe opvattingen gecreëerd werden over zwarte mensen. Tegelijkertijd functioneerde het juist als onderdeel van de opkomende anti-koloniale strijd en het toenemende zwarte bewustzijn. Vandaag de dag wordt de term door zowel zwarte en andere activisten, academici en anderen als zeer denigrerend beschouwd.	neger	NL	Het gebruik van deze term wordt afgeraden in de hedendaagse context. De term kan gebruikt worden in een historische of beschrijvende context. Gebruik in dit geval aanhalingstekens.		Race	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	De Europese belangstelling voor oerwouden is nog niet heel oud: pas aan het begin van de negentiende eeuw gaven Europeanen ongerept bos specifieke namen als 'jungle', 'rimboe' en 'oerwoud'. Voordien gebruikte men algemenere termen (zoals bijvoorbeeld 'bossen'). Het woord oerwoud is een leenvertaling van het Duitse 'Urwald'. In het Duits bestaat Urwald sinds 1817. Het Duitse ur betekent 'oud(ste), primitief'. Urwald verwijst naar de grote ouderdom van ongerepte inheemse wouden. Exotiserende woorden als oerwoud, jungle en rimboe werden en worden bovendien ook overdachtelijk gebruikt om chaos, wanorde en primitiviteit te suggereren. Ze worden ook in racistisch zin aangewend.	Oerwoud	NL			Geography, civilization	van der Sijs, N., & Beelen, H. (2019). Jungle, rimboe, oerwoud. <i>Onze Taal</i> , 5, 29.	https://pure.knaw.nl/ws/portalfiles/portal/10560231/2019_Beelen_Sijs_Jungle_rimboe_oerwoud_Onze_Taal_5.pdf

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	De term 'ontdekken' kan op een neutrale manier worden gebruikt, bijvoorbeeld in een zin zoals: ik heb ontdekt (ben erachter gekomen) hoe dit werkt. Wanneer het echter gebruikt wordt om te suggereren dat een plaats niet bestond, niet bekend was bij Europeanen of niet bewoond werd voorafgaand aan de aanwezigheid van Europeanen, is het echter allesbehalve neutraal. Bijvoorbeeld: "Bijna 40 jaar na de ontdekking van 'Amerika' in 1492 door Columbus, gaf dit kunstwerk een van de vroegste afbeeldingen weer van het nieuwe continent." Een tekst als deze is pejoratief, omdat het impliceert dat er voorafgaand aan Columbus 'ontdekking' geen kunst, mensen noch samenlevingen bestonden op het continent.	ontdekken	NL	Een zinsconstructie als "was de eerste Europeaan die ..." is gepaster.		Civilisation, geography	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	Zoals het woord het zelf zegt, is dit samenwerking om andere landen te 'ontwikkelen'. Meteen is daarmee gezegd dat wij, die geld geven en programma's opzetten, de 'ontwikkelden' zijn, een zekere superioriteit hebben tegenover mensen in partnerlanden. Een echo van de beschavingsretoriek van de koloniale periode. Het woord 'ontwikkeling' wordt bovendien grotendeels vereenzelvigd met groei volgens het neoliberale receptenboek. Dit model leidt tot toenemende ongelijkheid op alle niveaus en brengt het voortbestaan van de planeet zelf in gevaar. Bovendien verbergt de term onderliggende oorzaken van onrechtvaardigheid en ongelijkheid.	Ontwikkeling/ontwikkelingsamenwerking	NL			Class, temporality	Woordenlijst met termen over dekolonisatie (11.11.11, 2021)	https://11.be/sites/default/files/2021-06/210628-Lexicon-Inspiratiegids.pdf
	Het concept van 'opvoeding' verwijst naar de ethische uitgangspunten van de kolonisatie. Het stelt de superioriteit van de [Europese] beschaving over alle andere beschavingen voorop en wijst de [Europeanen] de taak, of veeleer de 'missie', toe om die ondergeschikte beschavingen op te tillen tot het niveau van de [Europese] beschaving. (...) Dat discours wordt gevoerd door raciale vooroordelen en tegenstellingen als 'zwart' en 'wit', 'wild' of 'barbaars' en 'beschaafd' duiken op als middelen die de kolonisator gebruikt om de overheersing van de gekoloniseerden te rechtvaardigen. (Zie ook 'opvoeding', 'redden' en 'verlossen'.)	opvoeding				Civilization, religion, class		
	De term 'Oriëntaals' komt van het Latijnse woord 'Oriënt', het oosten. Oorspronkelijk werd het in Europa gebruikt om mensen of dingen uit Azië mee aan te duiden. De term kreeg steeds meer kritiek te verduren na de publicatie van Edward Saïds baanbrekende werk "Oriëntalisme" in 1978. Dit werk bekritiseerde Euro-Amerikaanse representaties van het (Midden-)Oosten. De term wordt betwist vanwege de eurocentrische visie op Azië. Het draagt ook bij aan het romantiserende en stereotyperende beeld van Aziatische mensen als mysterieus, exotisch en buitenlands. De term wordt nog steeds veel gebruikt.	Oriëntaals	NL	Aziatisch Het is echter beter om de specifieke termen te gebruiken van de landen, talen en culturen van het Aziatische continent en het Midden-Oosten.	Aziatisch	Geography, civilisation	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	Afgeleid van de psychologische term 'perversie', die een afwijking van een norm aangeeft. In het werk van Freud en de vroege seksuologie groepeerde perversie een aantal seksuele voorkeuren die geen volwassen heteroseksuele gemeenschap als einddoel hebben. In niet-seksuele zin kan perversie ook duiden op sociopathie en psychopathie, en is het volgens de psychoanalyse moeilijk te genezen. Tegenwoordig worden alternatieve vormen van seksualiteit of seksuele voorkeuren niet langer beschouwd als afwijkend van een norm, maar als variaties.	pervert	NL			Sexuality, (dis)ability		
	In de context van de Belgische kolonisering van Congo wordt de aanduiding 'pionier' gebruikt als aanduiding van belangrijke Belgische actoren die voor Leopold II en de Congo Vrijstaat werkten en die in de eigentijd geroemd werden om hun 'heldhaftige' ondernemingen. Net zoals termen als 'ontdekkers' of 'verkenners' ondersteunt ook 'pionier' de idee van een eerste aanwezigheid in en daaruit voortvloeiende eigendomsclaims op een bepaald gebied. Het maakt deel uit van een koloniaal discours dat Belgische koloniatoren en missionarissen als heroïsche 'ontdekkers' en 'beschavers' van het Afrikaanse binnenland opvoerde. Dit beperkte zich niet tot de metropool. Overal in de kolonie verankerden tussen 1920 en 1950 opgerichte begraafplaatsen en graven van deze 'pioniers' de geschiedenis van de verovering en bezetting van Congo vanuit Belgisch perspectief.	Pionier	NL			Civilization, geography		
	Met 'politonele acties' worden de grootschalige militaire operaties van het Nederlandse leger tussen 1945-1949 bedoeld, die erop gericht waren om Indonesische Onafhankelijkheid te voorkomen. De toenmalige Nederlandse regering wilde oorlogsterminologie vermijden, omdat zij de operaties zagen als een legitieme onderdrukking van een opstand. Zij gebruikten de term 'politonele actie'. 'Politonele actie' wordt om die reden als een misleidend begrip gezien door velen, waaronder de razzaten van de slachtoffers. Het wordt beschouwd als een eufemistische term, die de structurele inmenging van het leger en de gewelddadigheden verdoezelt en die de slachtoffers reduceert tot rebellen.	politonele actie	NL	Er is geen consensus over alternatieve terminologie. In Indonesië worden 'Agresi Militer Belanda I & II' gebruikt. In Nederland heeft men onder andere 'Eerste en Tweede Nederlands Indonesische oorlogen' gesuggereerd.		Ethnicity, civilisation, race, class	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	Polygamie (archaisch: 'veelwifverij') is een term die gebruikt wordt om huwelijks- of relatievormen aan te duiden tussen een persoon en twee of meerdere andere personen. Vormen van polygamie stonden haaks op het beschavingsideaal dat zich in het Westen ontwikkeld had, en op het christelijk monogaam huwelijk dat in de Kerk als hoeksteen van de samenleving werd beschouwd werd en als dusdanig in de kolonies werd getroduceerd. In handen van koloniatoren en missionarissen was polygamie een van de argumenten in het pleidooi voor kolonisatie en 'beschaving'. Achter de pejorative, algemene term gaan bovendien verschillende vormen schuil die eigen waren aan verschillende samenlevingen en culturen, als polygonie, polyandrie, bigamie en polyamorie.	polygamie	NL			Sexuality, religion	(Jonas Van Mulder, KADOC)	
	'Primitief' komt van het Latijnse woord primitivus, dat eerstgeboren of eerste in zijn soort betekent. In Europa werd het een synoniem voor de raciale en temporale 'ander' en werd de term toegepast op culturen die beschouwd werden als simpel, onbeschaafd en niet van deze tijd (zie voorbeelden Marijke Kunst en Simone Vermaat) en 'Europese' kwaliteiten zoals 'voortgang' en 'rationaliteit' misten. Zo wordt de term nog steeds vaak gebruikt. 'Primitivisme' is een stroming in de beeldende kunst. Deze beweging waardeerde culturen en plekken die zij associeerden met de natuurlijke kwaliteit of romantiek van een eenvoudiger manier van leven. Dit in tegenstelling tot het geavanceerdere, geïndustrialiseerde Europa, zo dacht men. Zowel de term 'primitief' als 'Primitivisme' zijn bekritiseerd door verschillende groepen, waaronder wetenschappers.	primitief	NL	De term kan gebruikt worden in een historische of beschrijvende context. Gebruik in dit geval aanhalingstekens. Bijvoorbeeld: "Er was een kunstbeweging die 'primitivisme' heette"		Civilisation	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	'Pygmeë' wordt in de antropologie gebruikt voor verschillende (etnische) groepen uit met name (Equatoriaal) Afrika en Azië (o.a. Nieuw-Guinea), waarvan de volwassen mannen beschouwd worden als ongewoon klein. Deze verwijzing naar uiterlijke kenmerken, maar ook het feit dat de term gebruikt wordt als kritiek op iemands intellectuele capaciteiten, maakt dat sommigen de term als een belediging zien. Tegelijkertijd hebben sommige inheemse volken de term juist opnieuw opgeëist als neutraal en niet-problematisch. Dit is bijvoorbeeld het geval in de Democratische Republiek Congo.	pygmeë	NL	'Pygmeë' is beledigend, en kan beter vermeden worden. Wanneer je naar een individu of groep mensen verwijst, is het beter om de specifieke etnische of culturele termen te gebruiken die de mensen zelf gebruiken en respectvol vinden.		Ethnicity, race	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication

ID	Contentious issue	Contentious labels	Language	Suggestion description	Suggested alternatives	Category/Bias areas	Source	Link / reference
	Voorals sinds de jaren 1980 heeft 'queer' gediend als een overkoepelende term voor seksuele interesses en identiteiten die de sociale normen voor seksueel gedrag uitdagen. De term is niet alleen een afkorting voor 'LGBT', maar ook het volledige scala aan menselijke seksualiteit, bijvoorbeeld mensen met seksuele fetisjen of diegenen die polyamorief beoefenen. 'Queer' is teruggeclaimd als een politieke en seksuele identiteit waar men trots op kan zijn, waarbij men bewust afstand neemt van eerdere etymologische betekenissen als vreemd, dwars of nieuwsgierig. De term wordt echter nog steeds gebruikt als een negatieve benaming voor mensen die worden beschouwd als 'seksueel afwijkend'.	queer	NL	Gebruik terminologie die de gemeenschap zelf gebruikt en respectvol vindt.	LGBTQI+	Sexuality	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	'Ras' is een veelbesproken term die verwijst naar de indeling van mensen op basis van fysieke kenmerken, zoals huidskleur. In raciaal denken wordt de kleur van iemands huid beschouwd als een teken van onvergelykbare verschillen tussen groepen, met een hiërarchie in aanleg, vaardigheden, zelfs gedrag en ontwikkeling. Volgens 18de- en 19de-eeuwse raciale wetenschappers was het mogelijk om mensen in verschillende groepen te verdelen en in een hiërarchie te plaatsen. Deze typologieën versterkten koloniale ideologieën over verschil, met de witte Europeaan aan de top in een raciale hiërarchie (zie: Kaukasisch en Neger). Hoewel ras geen biologisch feit is, heeft het sociale gevolgen, zoals discriminatie, vooroordelen en ongelijkheid. Racisme moet daarom worden begrepen als een vorm van discriminatie en vooroordelen, dat gebaseerd wordt op de veronderstelde superioriteit van de ene groep boven de andere.	ras	NL	Er is geen alternatief voor deze term. Door sommigen wordt de term tussen aanhalingstekens geplaatst om zo de controverse te erkennen. Racisme kan als term gebruikt worden, omdat het een erkenning is van discriminerende praktijken die gebaseerd zijn op raciaal denken.		Race	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	Het concept 'redden' verwijst naar de ethische uitgangspunten van de kolonisatie. Het stelt de superioriteit van de (Europese) beschaving over alle andere beschavingen voorop en wijst de (Europese) de taak, of veeleer de 'missie', toe om die ondergeschikte beschavingen op te tillen tot het niveau van de (Europese) beschaving. (...) Dat discours wordt gevoed door raciale vooroordelen en tegenstellingen als 'zwart' en 'wit', 'wild' of 'barbaars' en 'beschaafd' duiken op als middelen die de kolonisator gebruikt om de overheersing van de gekoloniseerden te rechtvaardigen. (Zie ook 'opvoeding', 'redden' en 'verlossen'.)	redden				Civilization, religion, class	Woordenlijst met termen over dekolonisatie	https://11.be/sites/default/files/2021-06/210628-Lexicon-Inspiratieqids.pdf
	De Europese belangstelling voor oerwouden is nog niet heel oud: pas aan het begin van de negentiende eeuw gaven Europeanen ongerepte bossen specifieke namen als 'rimboe', 'jungle', en 'oerwoud'. Vooral gebruikte men algemenere termen (zoals bijvoorbeeld 'bossen'). In de loop van de eerste helft van de negentiende eeuw begonnen Nederlanders de Indonesische natuurlandschappen te benoemen met het van oorsprong Maleise woord 'rimboe'. De term wordt voor het eerst aangetroffen in 1841 in een krantenartikel over de "Padangse opstanden"; bij deze koloniale oorlog werden soldaten en burgers gedwongen tot een "aftogt door de rimboe (bosschen)". Exotiserende woorden als rimboe, oerwoud en jungle werden en worden bovendien ook overdachtelijk gebruikt om chaos, wanorde en primitiviteit te suggereren. Ze worden ook in racistisch zin aangewend.	rimboe	NL			Geographical	van der Sijts, N., & Beelen, H. (2019). Jungle rimboe, oerwoud. Onze Taal, 5, 29.	https://pure.knaw.nl/ws/portalfiles/portal/10560231/2019-Beelen_Sijts_Jungle_rimboe_oerwoud_Onze_Taal_5.pdf
	We reduceren mensen niet tot één kenmerk als dat gevoelig ligt.	roodhuid	NL	Kolonialisme en rassen theorieën hebben tot extreme onderdrukking geleid. Alle woorden die hiermee te maken hebben, liggen vandaag erg gevoelig. We kiezen voor respectvol taalgebruik.	Als het over groepen mensen gaat, kiezen we voor: 'mensen van kleur'. Als het over individuele mensen gaat, zijn we waar mogelijk specifieker.	Race	jaja dossier inclusief taalgebruik	https://jaja.be/dossier-inclusief-taalgebruik/culturen-en-landen/
	'Roots' in de dagelijkse taal is een populaire term geworden om de eigen identiteit te definiëren. De term wordt gebruikt om te verwijzen naar de plaats waar men oorspronkelijk vandaan komt, letterlijk of figuurlijk. 'Roots' is vaak gekoppeld aan gevoelens van verlies die verbonden zijn aan (vrijwillige of onvrijwillige) migratie, en wordt vooral geassocieerd met diasporagemeenschappen. In de afgelopen jaren is de term bekritiseerd vanwege de manier waarop het – vaak op een nostalgische manier – verwijst naar een stabiele en vaste identiteit waarnaar mensen zouden kunnen terugkeren. Iemand vragen naar zijn wortels kan voor sommige mensen problematisch zijn, omdat het veronderstelt dat zij er niet bij horen of dat hun wortels als enige factor bepalend zijn voor wie ze zijn. Dit wordt nog verergerd door het feit dat de vraag meestal wordt gesteld aan niet-witte mensen.	roots	NL	Over het algemeen wordt de term niet als ongepast beschouwd wanneer mensen het als omschrijving van zichzelf gebruiken. Wanneer de vraag echter gesteld wordt, kunnen sommigen het wel ervaren als respectloos. Recent hebben wetenschappers het concept van routes voorgesteld als een betere manier om over de culturele en sociale biografieën van mensen te spreken.		Ethnicity, geography	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	De term 'slaaf' wordt gebruikt om iemand te beschrijven die het wettelijke eigendom is van een ander en moet gehoorzamen, vaak afgedwongen met geweld. De term zelf verwijst naar verschillende vormen van onvrijheid, met verschillende betekenissen en consequenties door de tijd (en plaats) heen. In de 6de eeuw betekende sklabos (Grieks) bijvoorbeeld een onvrij persoon van Slavische afkomst, terwijl sclavus in het middeleeuwse Latijn juist de meer algemene betekenis had van 'een persoon die eigendom is van een ander'. Vandaag de dag wordt de term gebruikt voor mensen uit Afrika die door Europeanen gekocht/gevangen genomen werden en vervolgens gedwongen werden om onder onmenselijke omstandigheden op koloniale plantages te werken. Recent wordt de term gebruikt om de slachtoffers van hedendaagse mensenhandel of dwangarbeid te beschrijven. De term 'slaaf' wordt steeds meer betwist door activisten, wetenschappers en het publiek. Men vindt dat het gebruik van de term 'slaaf' een categorie normaliseert die niet inherent is aan iemands identiteit. De categorie werd onder geweld en dwang opgelegd, en was dus geen eigen keuze. Bovendien erkent de term 'slaaf' iemands menselijkheid niet, maar reduceert diegene tot niets meer dan iemands eigendom.	slaaf	NL	'Tot slaaf gemaakt' of 'mensen in slavernij'.	'Tot slaaf gemaakt'; 'mensen in slavernij'	Class	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	De term 'stam' wordt vaak geassocieerd met een zogenaamde niet-complexe samenleving met een eenvoudige politieke structuur. Hoewel dit feit op zich niet wordt betwist, heeft de term de bijklank van primitief, simpel en wild gekregen. Het wordt voornamelijk geassocieerd met niet-Europese mensen en culturen. Het lastige aan de term is dat sommige groepen de term juist omarmen, zoals de 'Native North American Tribal Councils'. 'Stam' komt ook voor in de Koran en is daarom altijd een geaccepteerde term geweest in de Arabische wereld. Zelfs dan wordt deze term betwist vanwege de negatieve connotaties. De term is zeer zelden gebruikt om etnische groepen in Europa te beschrijven, zoals bijvoorbeeld het Sami-volk of (in het verleden) de Keltische volken. In de afgelopen jaren is het positief gebruikt in mode- en populaire cultuur om te verwijzen naar stijl, bijvoorbeeld 'fashion tribes'.	stam	NL	De term moet met voorzichtigheid gebruikt worden. De term is van toepassing wanneer de mensen deze voor zichzelf gebruiken. Kan gebruikt worden in de context van mode- en populaire cultuur, maar alleen wanneer daarmee naar de eigen persoon verwezen wordt.		ethnicity, civilisation, race	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	Koloniale onomatopoeie gebruikt voor Afrikaanse slaginstrument dat beter aangeduid wordt met de lokale benaming of meer neutrale of algemene termen als 'spleetrommel'	Tamtam	NL			Civilisation, ethnicity		

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	Belief that inanimate objects are animate or possess a religious power and is associated with animistic or nature religions. The term relates back to 19th century anthropology and expresses a belief in the superiority of Western religion, as opposed to more primitivist religions.	Toverbeeld	NL			Religion, civilisation		
	Koloniale, missionaire interpretatie en misvatting van niet-Europese vormen van metafysische spiritualiteit. Zo gebruikten missionarissen in Belgisch-Congo termen als 'toverij', 'magie' en 'hekserij' om lokale kosmologieën aan te beschrijven. Door gebruik te maken termen die tot dan toe gereserveerd waren voor deviaties van het christelijke geloof uit de middeleeuwse en vroegmoderne periode, kon men lokale spirituele ideeën en praktijken afschrijven en veroordelen als 'primitief' en 'heterodox' en dus potentieel gevaarlijk.	toverij/tovenaars	NL			Religion	(Jonas Van Mulder, KADOC)	
	De term 'traditioneel' is op zich niet problematisch, maar kan een negatieve connotatie krijgen wanneer het gebruikt wordt in contrast met andere beladen termen zoals 'modern' en 'voortuitgang'. Meerdere academici hebben gesteld dat deze dichotomie ontstond als onderdeel van een Eurocentrisch intellectueel en koloniaal project. Dit versterkte het idee dat niet-Europese culturen premodern en statisch waren, terwijl Europa modern en progressief zou zijn. Hierdoor werd een hiërarchie van culturen en volken gevestigd, waarin 'westers' gelijkgesteld werd aan modern en 'niet-westers' aan traditioneel. Deze scheiding komt tegenwoordig terug in concepten zoals 'traditionele kunst of cultuur' en wordt vaak geassocieerd met etnografische musea.	traditioneel	NL	Wees zo specifiek mogelijk over tijd, plaats en intentie als je over tradities of over objecten waarvan hun makers vinden dat deze tradities of traditionele stijlen representeren, schrijft. Bijvoorbeeld: "in de 18de eeuw gebruikten mensen dit, in 2018 gebruiken zij dat..." In sommige gevallen kan de term vervangen worden door 'historisch'.		Civilisation	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	'Trans' is een overkoepelende term die wordt gebruikt om transgender of transseksuele seksualiteit te beschrijven. Transgender/transseksueel beschrijft mensen wiens genderidentiteit en -uitdrukking afwijkt van wat als typerend wordt beschouwd voor het geslacht dat zij bij de geboorte hebben gekregen. Als een overkoepelende term kan 'transgender' een verscheidenheid aan genderidentiteiten en -uitdrukkingen beschrijven, bijvoorbeeld crossdressing. Sommige mensen geven de voorkeur aan de term 'transgender'. Het gaat dan met name om mensen die van plan zijn om hun lichaam te veranderen in overeenstemming met hun genderidentiteit, of dit al gedaan hebben.	trans	NL	Gebruik termen en voornaamwoorden die mensen acceptabel en respectvol vinden om zichzelf te beschrijven.		Gender	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	Term om mensen aan te duiden die zich graag kleden in kledij die geassocieerd wordt met een ander geslacht.	Travestiet	NL	De term 'travestiet' moet worden vermeden tenzij iemand zichzelf als zodanig identificeert. Deze term is inmiddels vervangen door de term 'crossdresser'.	Crossdresser	Sexuality, gender	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	Het concept van 'verlossen' verwijst naar de ethische uitgangspunten van de kolonisatie. Het stelt de superioriteit van de [Europese] beschaving over alle andere beschavingen voorop en wijst de [Europeaanen] de taak, of veeleer de 'missie', toe om die ondergeschikte beschavingen op te tillen tot het niveau van de [Europese] beschaving. (...) Dat discours wordt gevoed door raciale vooroordelen en tegenstellingen als 'zwart' en 'wit', 'wild' of 'barbaars' en 'beschaafd' duiken op als middelen die de kolonisator gebruikt om de overheersing van de gekoloniseerden te rechtvaardigen.	verlossen				Civilization, religion, class	Woordenlijst met termen over dekolonisatie	https://11.be/sites/default/files/2021-06/210628-Lexicon-Inspiratiegids.pdf
	(met betrekking tot een man) eigenschappen en gedragingen hebben die traditioneel met vrouwen worden geassocieerd en als ongepast voor een man worden beschouwd. Meestal geassocieerd met homoseksualiteit.	Verwijfd	NL			Gender, sexuality		
	De wereldwijde Europese expansie en kolonisering ging gepaard met de opbouw van niet-Europese etnografische collecties in het globale noorden. Deze koloniale collecties worden vandaag bewaard in musea voor natuurlijke geschiedenis, musea voor schone kunsten, universiteitscollecties, onderzoekscollecties in ziekenhuizen, en musea voor geschiedenis. De nog vaak gebruikte term 'verzamelen' is bedrieglijk neutraal. Het gaat om een brede waaier aan praktijken waarbij voorwerpen worden onttrokken, en die vervoeren waren met de onderdrukking en het geweld van de kolonisatie. Sommige daarvan waren fysiek gewelddadig. Allemaal vonden ze plaats binnen een context van aanzienlijke structurele ongelijkheid. De motivaties om te verzamelen waren erg uiteenlopend, gaande van persoonlijke tot militaire, professionele, politieke, economische of religieuze motieven. Voor deze verzamelaars kregen de objecten die zij hadden verzameld een nieuwe rol: van trofeeën en souvenirs tot onderzoeksobjecten en propagandamateriaal voor koloniale tentoonstellingen en musea.	verzamelen	NL			Civilization	Ethische principes voor het beheer en de restitutie van koloniale collecties in België (juni 2021)	https://restitutionbelgium.be/nl/rapport
	Het 'westen' is een ideologisch, historisch, economisch en geografisch concept waarvan de betekenis in de loop der tijd is veranderd. De term 'westers' staat voor een mentale en fysieke scheiding van de wereld waarin mensen, culturen, religies en regio's in een hiërarchie van categorieën zijn ingedeeld en wat de onderlinge verschillen onderstreept. De term wordt vaak gebruikt om de tegenstelling met 'niet-westers' aan te duiden. Andere termen met vergelijkbare connotaties zijn onder andere 'Derde Wereld' (zie: Derde Wereld), ontwikkeld/onontwikkeld, etc.	Westers	NL	Wees zo specifiek mogelijk over tijd, bevolking etc.		Geography, civilisation	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	'Wit' is lange tijd gebruikt om een raciale identiteit te beschrijven op basis van huidskleur, meestal voor bepaalde groepen Europeanen en hun emigrantenpopulatie over de hele wereld. De term wordt geassocieerd met de raciale wetenschappen in de 18de en 19de eeuw. 'Wit' is een ideologische categorie die onder meer geassocieerd wordt met Europa's imperiale expansie. De term heeft de connotatie gekregen van voortuitgang, verfijning en ontwikkeld. Sinds het einde van de 20ste eeuw is er echter aanhoudende kritiek op deze sociale constructie van wit-zijn als norm. Men verzet zich tegen 'wit' als identiteitscategorie, die ontstaan is als een rechtvaardiging en bekrachtiging van het discrimineren van niet-witte mensen. In Nederland is er naast de toenemende kritiek op wit-zijn discussie over de vraag of men het woord 'wit' of 'blank' (zie: Blank) moet gebruiken.	wit	NL	Steeds meer mensen zijn het erover eens dat 'wit' de voorkeur heeft boven 'blank'.		Race	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	De term 'zigeuner' wordt meestal gebruikt als verwijzing naar iemand van een reizend volk, met name de Roma. De Roma bestaan uit verschillende groepen. In samenhang met hun rondreizende bestaan en vanwege hun verleden van (gedwongen) migratie, blijft de negatieve stereotypering van de Roma als dieven en zwerfers bestaan. De Roma beschouwen de term 'zigeuner' als denigrerend en in de jaren 1970 hebben ze daarom gezamenlijk en officieel besloten om zichzelf 'Roma' te noemen.	zigeuner	NL	Over het algemeen kan 'Roma' worden gebruikt. Bepaalde groepen en subgroepen hebben echter hun eigen voorkeursbenamingen (bijvoorbeeld de Sinti), die in dat geval meer gepast zijn.		Ethnicity	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication

ID	Contentious issue	Contentious labels	Language	Suggestion description	Suggested alternatives	Category/Bias areas	Source	Link / reference
	<p>'Zwart' is een identiteitscategorie met verschillende betekenissen in verschillende contexten, maar in het algemeen verwijst het naar mensen van Afrikaanse afkomst. De term is de vroegere raciale categorie 'neger' (zie: Neger) gaan vervangen, die nu door velen beschouwd wordt als denigrerend.</p> <p>In Nederland wordt 'zwart' het meest gebruikt om mensen van Afrikaanse of Afro-Caribische oorsprong te beschrijven. Op deze manier gebeurt dit ook in Groot-Brittannië. Daar wordt de term echter ook gebruikt als verschillende niet-witte groepen mensen te verenigen, die allen racistisch bejegend worden (ongeacht hun etnische of geografische afkomst).</p> <p>In Nederland is dat in mindere mate het geval. Ook in de Verenigde Staten verwijst de term vooral naar Afro-Amerikanen: 'mensen van kleur' wordt gebruikt als een politieke categorie voor iedereen die niet wit is.</p> <p>Met name door de inspanningen van de Noord-Amerikaanse Civil Rights en Black Power bewegingen, maar ook door de strijd tegen racisme wereldwijd, is 'zwart' een identiteitscategorie geworden waar veel mensen van Afrikaanse afkomst trots op zijn. Daarmee neemt men afstand van eerdere stereotypen waarmee zwarte mensen geassocieerd worden.</p>	zwart	NL	Deze term kan gebruikt worden, maar moet vanwege de vele betekenissen met voorzichtigheid gebruikt worden.		Race	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication

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	The ((echo)) is part of the coded antisemitism that occurs online. Used by antisemites, neo-Nazis, and white nationalists, the triple parentheses are applied to Jewish names or topics to identify, mock, and harass Jews in a way that is difficult to find in search engines, yet hiding in plain sight. While it originated on an antisemitic blog, the ((echo)) went mainstream with the creation of a now-removed Chrome extension—called “Coincidence Detector”—that placed three sets of parentheses around the names of Jewish individuals, of which there were over 8,000 listed. This symbol has opened yet another avenue for Jews to be targeted with antisemitic messages and even death threats— but it’s also given some Twitter users a chance to fight back by placing parentheses around their names in an act of solidarity spearheaded by Yair Rosenberg.	((echo))	ENG			Religion, ethnicity	AJC Glossary	https://global.ajc.org/files/ajc/uploads/AJC_Glossary.pdf
	The term “Aboriginal” stems from the Latin words ab and origine, meaning “from the beginning”, and is a commonly used word, including in museum databases. “Aboriginal” describes the original inhabitants of a place and is primarily used to refer to Indigenous peoples in Australia and Canada (see also “Indigenous”). However, in Canada, there has been a recent preference for the use of Indigenous. The term does not adequately describe the complexity and diversity of Indigenous peoples. Many Indigenous peoples in both countries do not like to be referred to as “Aboriginal”, preferring to emphasize other markers of their identity such as language, land and clan relationships. In Canada the term came into general use in the 1980s, when a legal and overarching term was sought to collectively describe the existing—but controversial—categories “Indian,” “Inuit” and “Métis” (see also “Indian” and “Eskimo”).	aboriginal	ENG	Adopt the terminology used and accepted as respectful by the people themselves. In cases where it is not possible to avoid generalization, for example, should it be impossible to find out the specific group from which a person/object comes, then use “Aboriginal” as a compound noun, always with capital “A”: Aboriginal people(s), Aboriginal Australians. In Canada, certain First Nations groups in Ontario prefer “Indigenous,” i.e. “Indigenous people(s).” “First Nation(s) people(s)” may also be acceptable. In Australia, “Aboriginal” and “Torres Strait Islander peoples” is in most situations appropriate.		Geography, temporality, race	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-topemuseum/words-matter-publication
	Refers to uncontrollable, compulsive use of substances as well as acts such as gambling and sex in the face of negative social and health consequences. Not all people who misuse substances have an addiction.	addict	ENG			Sexuality, (dis)ability, class, civilisation	Inclusive Terminology Glossary. 2	https://docs.google.com/document/d/1MsD6Gi_OJrH9KZL2m8Dk-bbwH6l_vjFo_8FifZM3Cw/edit
	Often invoked in youth programming, the term adventure encapsulates the promise of voyaging to distant, exotic lands and reaping scientific discoveries as rewards. The youthful connotation also masks malicious intent and consequences, positioning colonial scientists, traders and traffickers as innocent boyish explorers. However, the history that underscores adventure narratives is often one of resource extraction and imperial conquest and the premise for “discovering” new lands rests upon the violent erasure of Indigenous histories and the framing of the inhabitants of newly-discovered lands as lesser, whose lifeways on the land somehow don’t count as human settlement and continuous presence. Also see: Discovery.	adventure	ENG			Geography, Gaze	The decolonial dictionary	https://decolonialdictionary.wordpress.com/
	Term still used by some institutions in the USA and Canada today to refer to materials or collectible objects (books, documents, artefacts) related to the African continent. May be considered outdated.	Africana	ENG			Civilization, geography	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2ny14le0E-jppo-94QY/edit
	“Afro-American” and “Negro” have become dated; therefore, usage of these terms generally is inappropriate. Specify region or nation of origin when possible to avoid the impression that all people of African descent have the same cultural background, family history, or family experiences. Note that “Black” is appropriate rather than “African American” to describe people of African descent from various national origins (e.g., Haitian, Nigerian).	Afro-American	ENG			Race, geography	APA Style Racial	https://apastyle.apa.org/style-grammar-guidelines/bias-free-language/racial-ethnic-minorities
	Considered derogatory when incorrectly used to label a person with a physical characteristic that is not the result of an amputation. Some prefer “limb difference”.	amputee	ENG			(Dis)ability	Inclusive Terminology Glossary. 2	https://docs.google.com/document/d/1MsD6Gi_OJrH9KZL2m8Dk-bbwH6l_vjFo_8FifZM3Cw/edit
	A person appearing and/or identifying as neither male nor female, presenting a gender which is either mixed or neutral ; Scientific term used for effeminate homosexual men in the early 20th century. Only use this term if it is the person’s own self identification.	androgyny	ENG			Gender	Inclusive Terminology Glossary. 3.1	https://docs.google.com/document/d/1B1MaitMw83GgAPOzAyH7qUTQl-xEj0GTYg9ea4i3dM/edit
	A French-origin term used by the U.S. Army as a derogatory name for Vietnamese people.	annamite	ENG			Ethnicity, race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2ny14le0E-jppo-94QY/edit
	Racist comparisons of Black and Asian people to simians are rooted in 19th century evolutionary pseudoscientific theory. These racist ideas purported the idea that African and Asian people were sub-human or “less evolved”, or even the belief that they were the “missing link” between humans and apes. Cartoons depicting the Japanese and Irish as monkeys were popular in the USA in the 20th century.	ape	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2ny14le0E-jppo-94QY/edit

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	A term used in the 1960s to describe a piece of toilet paper, and could be used in a derogatory way to insult gay people.	ass wipe	ENG			Sexuality	Inclusive Terminology Glossary. 3.1	https://docs.google.com/document/d/1BTMAjIMw83GoAPQzAyH7gUTQl-xEj0GYg9eal4i3dM/edit
	Racist comparisons of Black and Asian people to simians are rooted in 19th century evolutionary pseudoscientific theory. These racist ideas purported the idea that African and Asian people were sub-human or "less evolved", or even the belief that they were the "missing link" between humans and apes. Cartoons depicting the Japanese and Irish as monkeys were popular in the USA in the 20th century.	baboon	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2ny14le0E-jppo-94QY/edit
	Euphemism for homosexual used in the early 20th century.	bachelor	ENG			Sexuality	Inclusive Terminology Glossary. 3.1	https://docs.google.com/document/d/1BTMAjIMw83GoAPQzAyH7gUTQl-xEj0GYg9eal4i3dM/edit
	The term "barbarian" originates in antiquity. In Ancient Greece, "barbarians" referred to people with an unfamiliar language and/or culture. Then the term "Barbarie" was used for North Africa, for example in 16th century cartography and travel accounts. Its inhabitants were described as "barbarians". These words became negatively associated with piracy and the slave trade and the word "barbarian" increasingly gained the meaning of uncivilized. Nowadays the word is often used to express the idea that someone or something does not meet generally accepted standards, norms and values, usually those associated with the higher social classes.	barbarian	ENG	There is no suitable alternative for this term, except when used in a descriptive or historical context, in which case we suggest the use of quotation marks. For example: The "barbarians" were a group of people with whom the Greeks came into contact in antiquity.		civilisation, ethnicity, geogr	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	An outdated colonial term for the Sotho people – otherwise known as Basotho – who are a Bantu nation native to southern Africa.	basuto	ENG			Ethnicity	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2ny14le0E-jppo-94QY/edit
	Term from Jamaica, derived from the word "bottom" that has the meaning of passive. Used pejoratively towards homosexuals. Also translated as "crazy". In Jamaica homosexuality is punishable by imprisonment for men and totally legal for women. Word used in USA. Derogatory intention.	batty boy	ENG			Sexuality	Inclusive Terminology Glossary. 3.1	https://docs.google.com/document/d/1BTMAjIMw83GoAPQzAyH7gUTQl-xEj0GYg9eal4i3dM/edit
	Derogatory English-language terms for a gay man	bent	ENG			Sexuality	Inclusive Terminology Glossary. 3.1	https://docs.google.com/document/d/1BTMAjIMw83GoAPQzAyH7gUTQl-xEj0GYg9eal4i3dM/edit
	"Berber" refers to various groups of people living across several countries in Northern Africa. The term dates back to antiquity and appears in Arabic manuscripts by 900 AD. Many people, however, believe it to be a European invention related to the term "barbarian" (see previous entry). While the term is still used by many people who self-identify as Berber, it is rapidly falling out of favor and more and more people now refer to themselves as "Amazigh."	berber	ENG	Amazigh (singular) and Imazighen (plural)	Amazigh (singular) and Imazighen (plural)	ethnicity, race	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	Terms for mixed race people, many of which are perceived as derogatory through implication that these people are less than "whole". Always honour a person's self-identity and be specific, when appropriate i.e Person of [x] and [x] heritage. The order in which an individual lists their ethnic identities may be important to them. In contexts such as Australia and Hawaii where blood quantum policies have been enforced it is especially important not to quantify the degree to which a person is Aboriginal/Native i.e. do not use measures like "half" or "quarter" to describe someone's ethnic heritage.	bi-racial	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2ny14le0E-jppo-94QY/edit
	Terms for mixed race people, many of which are perceived as derogatory through implication that these people are less than "whole". Always honour a person's self-identity and be specific, when appropriate i.e Person of [x] and [x] heritage. The order in which an individual lists their ethnic identities may be important to them. In contexts such as Australia and Hawaii where blood quantum policies have been enforced it is especially important not to quantify the degree to which a person is Aboriginal/Native i.e. do not use measures like "half" or "quarter" to describe someone's ethnic heritage.	biracial	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2ny14le0E-jppo-94QY/edit
		black skin	ENG	This term is not necessarily discriminatory, but might be indicative of racially harmful content so is worth including in a key word term audit of collections.		Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2ny14le0E-jppo-94QY/edit
		black skinned	ENG	This term is not necessarily discriminatory, but might be indicative of racially harmful content so is worth including in a key word term audit of collections.		Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2ny14le0E-jppo-94QY/edit

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		black-skinned	ENG	This term is not necessarily discriminatory, but might be indicative of racially harmful content so is worth including in a key word term audit of collections.		Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2ny14le0E-jppo-94QY/edit
	Bombay is the colonial toponym—the name given to a geographic place under colonial rule—for the Indian city of Mumbai. The term was first used in the 16th century. The renaming of places is a common occurrence, both historically and in the present, often resulting from different political shifts over time. This was an important ideological practice, both during the colonial period and during decolonization. This practice continues today. On claiming territory, colonizers named cities and towns after important people or after their own places. Renaming—either restoring earlier names or creating new names—was an important practice for newly formed nations in the decolonization process. The use of names that were assigned under colonialization can be painful for some, as a legacy of colonialism. The city of Mumbai continued to be called Bombay until long after independence but was officially changed in 1995. Calcutta (now Kolkata) and Chennai (Madras) are similar colonial toponyms that were Anglicized during the colonial period. Other contested colonial toponyms include: Jakarta (formerly Batavia), Myanmar (formerly Burma) and Zimbabwe (Southern Rhodesia).	Bombay	ENG		Mumbai	Geography	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	Pejorative Dutch term for Africans (and their descendants) who escaped from enslavement in Suriname and the Guyanas and settled in inaccessible interior/mountain areas [1]	bosch neger				Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2ny14le0E-jppo-94QY/edit
	Dehumanising term used by Europeans to describe various non-white populations	brute	ENG			Civilisation	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2ny14le0E-jppo-94QY/edit
	Dehumanising term used by Europeans to describe various non-white populations	brutish	ENG			Civisation	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2ny14le0E-jppo-94QY/edit
	Derogatory English-language terms for a gay man	butfer	ENG			Gender	Inclusive Terminology Glossary. 3.1	https://docs.google.com/document/d/1BTMAjIMw83GoAPQzAyH7qUTQI-xEj0GtYg9ea143dM/edit
	A term used from the 16th century to describe "unnatural intercourse" i.e. sex with animals (bestiality) or same-sex intercourse. Under the Buggery Act of 1533, which was passed in England under the reign of Henry VIII, "buggery" was defined as "vile committed with mankind or beast". This law was used to prosecute homosexual activity as a civil offense, punishable by death, until 1861. Homosexual buggery was prosecuted much more frequently than heterosexual buggery or bestiality. Buggery was redefined in the 1861 Unnatural Offences act. The Buggery law was repealed in the UK in 1967, but still exists in other countries. In UK law, the term "buggery" referred only to same-sex intercourse between men until the passing of the 1861 Unnatural Offences Act, when the definition was expanded to include same-sex intercourse between women. The term "bugger" has its origins in the 10th century, deriving from the French "bougre" (meaning "heretics", itself derived from the Latin "Bulgarus" meaning "Bulgarians"), a derogatory term used to describe the religious Bogomil sect of the First Bulgarian Empire.	buggery	ENG			Sexuality	Inclusive Terminology Glossary. 3.1	https://docs.google.com/document/d/1BTMAjIMw83GoAPQzAyH7qUTQI-xEj0GtYg9ea143dM/edit
	In Dutch, this term originates from the two terms "bosch," meaning "wild land" and "neger" (see also "Negro"). It was a pejorative term for Africans (and their descendants) who escaped from slavery in Suriname and the Guyanas and settled in inaccessible, interior/mountainous regions, from which they fought against colonization. Some people in Suriname and the Netherlands still use the term interchangeably with "Maroon" and "Bostandcreool". While the term "Maroon" is itself contested, there is broader popular and academic agreement about its appropriateness. (see also "Maroon").	Bush Negro	ENG	Maroon Should it be necessary to use this term, for example, in a descriptive or historical context then we suggest the use of quotation marks. For example: The term "Bush Negro" originates from...		Race, ethnicity, civilisation	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	Pejorative Dutch term for Africans (and their descendants) who escaped from enslavement in Suriname and the Guyanas and settled in inaccessible interior/mountain areas [2]	bush Negro	ENG			Race,	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2ny14le0E-jppo-94QY/edit
	Pejorative Dutch term for Africans (and their descendants) who escaped from enslavement in Suriname and the Guyanas and settled in inaccessible interior/mountain areas [3]	bush-negro	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2ny14le0E-jppo-94QY/edit

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	Pejorative Dutch term for Africans (and their descendants) who escaped from enslavement in Suriname and the Guyanas and settled in inaccessible interior/mountain areas [4]	bushman	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2ny14le0E-jppo-94QY/edit		
	Pejorative Dutch term for Africans (and their descendants) who escaped from enslavement in Suriname and the Guyanas and settled in inaccessible interior/mountain areas [5]	bushman	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2ny14le0E-jppo-94QY/edit		
	A historic term applied to a "masculine" gay woman or lesbian. Traditionally a "butch" woman would be paired with a "femme" woman in a lesbian relationship. This Archaic terminology should not be used without full justification. It is often used derogatively.	butch	ENG			Gender	Inclusive Terminology Glossary. 3.1	https://docs.google.com/document/d/1BTMAjMw83GoAPozAyH7gUTQl-xEj0QYg9ea143dM/edit		
	The word 'cannibal' is derived from the Spanish canibal or caribal that was originally used as a name for the Caribs, a people from the West Indies that were said to have eat human flesh. An alternative is the more neutral term 'anthropophagy', meaning 'eating humans'. Anthropophagy has been practised under a variety of circumstances and for various motives. Throughout history, European merchants and colonizers brought home many stories of anthropophagy practised by the native peoples they encountered. Yet, lurid tales of native cannibalism should be treated with a great deal of scrutiny, as accusations of cannibalism were often used as justifications for the subjugation or destruction of 'savagery'. By associating them with anthropophagy, Indigenous peoples were being dehumanized as part of the justification for the atrocities committed to them during colonization.	Cannibal	ENG			Race, ethnicity, civilization	Wikipedia	https://en.wikipedia.org/wiki/Human_cannibalism		
	The term "Caucasian" originally referred to the people of the Caucasus. In the 19th century, the term was taken up as a racial designation for White Europeans, informed by the anthropological work of J.F. Blumenbach (1752-1840). In the 20th century "Caucasian" was used within the Nazi ideology of racial hierarchies. Within the Netherlands, the term mainly appears in museum databases, and is not often used in common language. In other places—such as the US—the term is more commonly used in daily language. There is growing criticism of the term, however, because of its racialized origins.	Caucasian	ENG	When referring to people from the Caucasus region, "Caucasian" is correct. When used within the context of the history of racial categories we suggest the use of quotation marks.	White	Race, ethnicity	Words Matter	https://amsterdam.werldmuseum.nl/en/about-tropenmuseum/words-matter-publication		
	Racist comparisons of Black and Asian people to simians are rooted in 19th century evolutionary pseudoscientific theory. These racist ideas purported the idea that African and Asian people were sub-human or "less evolved", or even the belief that they were the "missing link" between humans and apes. Cartoons depicting the Japanese and Irish as monkeys were popular in the USA in the 20th century.	chimp	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2ny14le0E-jppo-94QY/edit		
	Racist comparisons of Black and Asian people to simians are rooted in 19th century evolutionary pseudoscientific theory. These racist ideas purported the idea that African and Asian people were sub-human or "less evolved", or even the belief that they were the "missing link" between humans and apes. Cartoons depicting the Japanese and Irish as monkeys were popular in the USA in the 20th century.	chimpanzee	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2ny14le0E-jppo-94QY/edit		
	Archaic term for Chinese people, widely considered derogatory today although some Asian Americans self-identify with the term. In the words of Kimberly Yam, "the term has its roots in the 19th century and was largely used to dehumanise Chinese immigrants". The term appears in 19th century British texts but most notably, it was used in the gold-rush and railway construction eras in western North America (1848-1955) and Australia, in which Chinese labourers were poorly paid and subjected to dangerous working conditions. The idiom "A Chinaman's chance in hell" refers to how Chinese American labourers were given the most dangerous jobs in the Central Pacific Railroad. In the USA, the term "John Chinaman" was also a generic name used to stereotype Asian Americans at the start of the 20th century. The term "Chinaman" emerged during the 19th century when there was a significant influx of Chinese immigrants to Western countries, particularly the United States. The term "Chinaman" was commonly used during that time as a racial slur and derogatory term to refer to people of Chinese descent. It was part of a broader set of racial stereotypes and discriminatory attitudes prevalent in Western societies towards Chinese immigrants. As a result of two Opium Wars, where the British colonial powers were strategically smuggling opium from their South Asian colonies into Chinese ports against the wishes of the Chinese government in the mid-nineteenth century, Britain and France forced the Qing government to authorise a massive exodus of Chinese labourers to western countries and their colonies to replace enslaved Africans. This was the beginning of the dispersion of the Chinese across the world – from Southeast Asia to America, Africa, Europe, and Australia. These Chinese immigrants were paid poorly and were made to work in risky and unsafe conditions, whilst they were subjected to other racial abuses. The idiom "A Chinaman's chance in hell" refers to how Chinese American labourers were given the most dangerous jobs in the Central Pacific Railroad. It was in this context that the term 'Chinaman' was used in a derogatory way to dehumanise Chinese people based on their ethnicity.	Chinaman	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2ny14le0E-jppo-94QY/edit		
	Derogatory term towards Chinese people used to reference opium. It was a negative racist stereotype that Chinese people were addicted to opium and gambling.	Chinaman's nightcap	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2ny14le0E-jppo-94QY/edit		

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	<p>Archaic term for Chinese people, widely considered derogatory today although some Asian Americans self-identify with the term. In the words of Kimberly Yam, "the term has its roots in the 19th century and was largely used to dehumanise Chinese immigrants". The term appears in 19th century British texts but most notably, it was used in the gold-rush and railway construction eras in western North America (1848-1955) and Australia, in which Chinese labourers were poorly paid and subjected to dangerous working conditions. The idiom "A Chinaman's chance in hell" refers to how Chinese American labourers were given the most dangerous jobs in the Central Pacific Railroad. In the USA, the term "John Chinaman" was also a generic name used to stereotype Asian Americans at the start of the 20th century.</p> <p>The term "Chinaman" emerged during the 19th century when there was a significant influx of Chinese immigrants to Western countries, particularly the United States. The term "Chinaman" was commonly used during that time as a racial slur and derogatory term to refer to people of Chinese descent. It was part of a broader set of racial stereotypes and discriminatory attitudes prevalent in Western societies towards Chinese immigrants. As a result of two Opium Wars, where the British colonial powers were strategically smuggling opium from their South Asian colonies into Chinese ports against the wishes of the Chinese government in the mid-nineteenth century, Britain and France forced the Qing government to authorise a massive exodus of Chinese labourers to western countries and their colonies to replace enslaved Africans. This was the beginning of the dispersion of the Chinese across the world – from Southeast Asia to America, Africa, Europe, and Australia. These Chinese immigrants were paid poorly and were made to work in risky and unsafe conditions, whilst they were subjected to other racial abuses. The idiom "A Chinaman's chance in hell" refers to how Chinese American labourers were given the most dangerous jobs in the Central Pacific Railroad. It was in this context that the term 'Chinaman' was used in a derogatory way to dehumanise Chinese people based on their ethnicity.</p>	Chinamen	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejUk7_ZJ2ny14le0E-jppo-94QY/edit
	Highly offensive ethnic slur towards people of East Asian descent. Regarded as the "c-word" for some Asian Americans today. Its etymology is debated, with some tracing it to the Chinese courtesy ching-ching, and others saying it derived from the name of the Qing (Ch'ing) dynasty. The term "chinky" first appeared in print in 1878.	ching chong	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejUk7_ZJ2ny14le0E-jppo-94QY/edit
	Highly offensive ethnic slur towards people of East Asian descent. Regarded as the "c-word" for some Asian Americans today. Its etymology is debated, with some tracing it to the Chinese courtesy ching-ching, and others saying it derived from the name of the Qing (Ch'ing) dynasty. The term "chinky" first appeared in print in 1878.	chink/s	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejUk7_ZJ2ny14le0E-jppo-94QY/edit
	Highly offensive ethnic slur towards people of East Asian descent. Regarded as the "c-word" for some Asian Americans today. Its etymology is debated, with some tracing it to the Chinese courtesy ching-ching, and others saying it derived from the name of the Qing (Ch'ing) dynasty. The term "chinky" first appeared in print in 1878.	chinki (South Asia)	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejUk7_ZJ2ny14le0E-jppo-94QY/edit
	Highly offensive ethnic slur towards people of East Asian descent. Regarded as the "c-word" for some Asian Americans today. Its etymology is debated, with some tracing it to the Chinese courtesy ching-ching, and others saying it derived from the name of the Qing (Ch'ing) dynasty. The term "chinky" first appeared in print in 1878.	chinky	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejUk7_ZJ2ny14le0E-jppo-94QY/edit
	Highly offensive ethnic slur towards people of East Asian descent. Regarded as the "c-word" for some Asian Americans today. Its etymology is debated, with some tracing it to the Chinese courtesy ching-ching, and others saying it derived from the name of the Qing (Ch'ing) dynasty. The term "chinky" first appeared in print in 1878.	chonky	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejUk7_ZJ2ny14le0E-jppo-94QY/edit
	Depending on the culture, terms such as 'clan', 'band', and 'tribe', when used to convey characteristics of social groupings, can carry negative connotations and are considered less appropriate. Anthropological terms based on Western progress models, they imply notions of societies being less 'advanced' and unstable forms of social organization. 'Clans' are often understood as being secreted and opaque, in opposition to structured, transparently organized societies, or are simply dismissed as corrupt. Similar to colonial notions of 'tribe' and 'tribalism', usages of 'clan' are likely to be improper ethnological categories or administrative divisions that have no traditional moorings, and have often led to disunity, disintegration and conflict. As was the case in for example the Congo Basin on the eve of the colonial conquest, districts, villages and families formed a complex and structured network of communication and exchange, with a relatively flexible movement of men between families and villages. This conviviality was disrupted by colonial administrative boundaries and policies informed by static notions of clan.	Clan	ENG			Ethnicity, geography, civilization	Vinez, Margaux. 2017. Division of the Commons and Access to Land on the Frontier : Lessons from the Colonial Legacy in the Democratic Republic of Congo. Washington , DC. The World Bank.	
	Used in a LGBTQ+ context. Not identify with one's sexuality in public. Historically, this was done out of fear because many homosexual practices were illegal. Even today, people can choose not to reveal their sexual preference in order to avoid prejudice or discrimination.	Closet (be in)				sexuality		
	Used to suggest Hispanic/Latino/South Asian/South East Asian people are "brown on the outside, white on the inside"	coconut	ENG			Race	Inclusive Terminology Glossary. 1.8	https://docs.google.com/document/d/1WxghXJnuJNQBpFpUvInChw9WlDlqLpE4jXcCqJZ0E9Q/edit

ID	Contentious issue	Contentious labels	Language	Suggestion description	Suggested alternatives	Category/Bias areas	Source	Link / reference
	<p>"Colored" is a controversial term normally used to describe a person or a group of people with mixed White European and non-White, for example, someone of African or Asian, ancestry. In some cases the term is also used to describe a Black person. The term has different histories of use and meanings within different parts of the world, but is generally regarded as derogatory today.</p> <p>Within South Africa, for example, the term describes someone of mixed ancestry, including Khoisan, Malay, and White. Within the USA the term was used historically to refer primarily to a Black person or the Black community, and is more restrictive than the similar term "person (s)/people of color". In the Netherlands, the term is used similarly to describe a Black person, or someone of mixed ancestry, with several interrelated Dutch language terms for these identity categories such as: colored (gekleurd), having a bit of color (met een kleurje) or with a darker skin colour (met een donkerdere huidskleur). The use of these terms harkens back to a racialised idea of whiteness as the norm. These different Dutch terms are all increasingly regarded as inappropriate and derogatory.</p> <p>There is growing acceptance by many for the use of the American identity category "person (s) of color" or "people of color", abbreviated POC.</p> <p>There is also the more recently emerging group category to more broadly describe non-White people, which is "Black and Non-Black People of Color".</p> <p>While the terms "Black", and "person(s) of color" remain generally acceptable terms for many, using the terms that the persons themselves find respectful and acceptable is advised.</p>	colored	ENG	<p>Person(s) of Color or People of Color</p> <p>Use terms that people find respectful and acceptable for others</p> <p>Colored can be used in a historical or descriptive context, between quotation marks.</p> <p>Black and Non-Black person(s) of color can be used, but with caution.</p>	Person(s) of Color or People of Color	Race	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
		complexion	ENG	This term is not necessarily discriminatory, but might be indicative of racially harmful content so is worth including in a key word term audit of collections.		Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJznY14le0E-jppo-94QY/edit
	Often used as a euphemism for sexual slavery	concubine	ENG			Sexuality, gaze	Inclusive Terminology Glossary. 3.2	https://docs.google.com/document/d/1lpZmkNmmNAtIXKKGqV2u3suvPgZbTrsIMnNRW9MHsc/edit
	<p>The term "Coolie" is thought to be derived from the Hindi word "quli," meaning "day worker." In Dutch it specifically refers to untrained contract/indentured laborers from Asia, who in the 1850s worked in the Dutch colonies of the Dutch East Indies (Indonesia) and later in the West Indies (Suriname). The term has also been used to describe contract laborers, especially from India, working in the British colonized regions of the Caribbean.</p> <p>There has been broad agreement among scholars, activists and diverse communities of interest from the mid-20th century onwards that the term is offensive. It is still used as a term of abuse for people of Asian descent.</p>	coolie	ENG	<p>This term is derogatory, but can be used in a descriptive or historical context, in which case we suggest the use of quotation marks.</p> <p>For example: "Coolies" is a term that was used to describe people who labored in European colonized regions, for example on plantations.</p>		Race, class	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	<p>Derived from the Hindi word quli meaning "day worker" or Mandarin word ku li, a controversial term used to describe untrained contract/indentured labourers from Asia who in the 1850s worked in the Dutch East Indies and Suriname as well as contract labourers, especially from India, working in British colonised regions of the Caribbean and East and South Africa. The term is still used as a term of abuse towards people of African descent.</p> <p>"Coolie" is also a racial epithet for Indo-Caribbean people especially in Guyana, Trinidad and Tobago, South Africa, and South African Indians.</p> <p>[6]</p>	coolie	ENG			Class, race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJznY14le0E-jppo-94QY/edit
	The term "costume" is sometimes used discriminately to describe non-Western clothing, which can be Othering and exoticising.	costume	ENG			Civilisation	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJznY14le0E-jppo-94QY/edit
	Originally used in the 13th century to mean the female equivalent of "courtier" – someone who attends the court of a monarch. From the 14th century, its meaning shifted to "a wanton woman, a mistress"	courtesane	ENG			Sexuality, gaze	Inclusive Terminology Glossary. 3.2	https://docs.google.com/document/d/1lpZmkNmmNAtIXKKGqV2u3suvPgZbTrsIMnNRW9MHsc/edit
	Derogatory term for white people, especially working-class Appalachian and Southern people in the USA. First used in the nineteenth century.	cracker	ENG			Ethnicity, race	Inclusive Terminology Glossary. 1.8	https://docs.google.com/document/d/1WxghXJnuJNQBePuVlhQhw9WiDLpEiu4jUxiCqJZ0F9Q/edit
	Term used to dehumanise non-European people.	creature	ENG			Civilisation	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJznY14le0E-jppo-94QY/edit
	Terms for mixed race people, many of which are perceived as derogatory through implication that these people are less than "whole". Always honour a person's self-identity and be specific, when appropriate i.e Person of [x] and [x] heritage. The order in which an individual lists their ethnic identities may be important to them. In contexts such as Australia and Hawai'i where blood quantum policies have been enforced it is especially important not to quantify the degree to which a person is Aboriginal/Native i.e. do not use measures like "half" or "quarter" to describe someone's ethnic heritage.	creole	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJznY14le0E-jppo-94QY/edit

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	Term used to refer to an elderly woman, usually characterised negatively as ugly, disagreeable and evil. Characterisation enhanced through misogynistic and ageist beliefs.	crone	ENG			Sexuality, gender, age	Inclusive Terminology Glossary. 3.2	https://docs.google.com/document/d/1lpZmKNmmNAttXKGGv2u3suvPgZbTrslMnNRW9MHsc/edit
	Terms for mixed race people, many of which are perceived as derogatory through implication that these people are less than "whole". Always honour a person's self-identity and be specific, when appropriate i.e Person of [x] and [x] heritage. The order in which an individual lists their ethnic identities may be important to them. In contexts such as Australia and Hawai'i where blood quantum policies have been enforced it is especially important not to quantify the degree to which a person is Aboriginal/Native i.e. do not use measures like "half" or "quarter" to describe someone's ethnic heritage.	cross breed	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2ny14le0E-jppo-94QY/edit
	Terms for mixed race people, many of which are perceived as derogatory through implication that these people are less than "whole". Always honour a person's self-identity and be specific, when appropriate i.e Person of [x] and [x] heritage. The order in which an individual lists their ethnic identities may be important to them. In contexts such as Australia and Hawai'i where blood quantum policies have been enforced it is especially important not to quantify the degree to which a person is Aboriginal/Native i.e. do not use measures like "half" or "quarter" to describe someone's ethnic heritage.	cross-breed	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2ny14le0E-jppo-94QY/edit
	Individuals who wear clothes stereotypical to or associated with a gender other than their predominantly-identified gender. Crossdressers often develop a persona while crossdressing. Only use to describe individuals who self-identify as crossdressers.	crossdresser	ENG			Sexuality, gender	Homosaurus	https://homosaurus.org/v3
	This tends to be invoked to describe displays and historically, was used to refer to reflect the eclectic nature of particularly private collections of everything from exotic objects to living people. This is still invoked today to describe certain objects, exhibitions and collections and taps into the idea that the museum is a repository of "curious", "strange" and "exotic" objects for visitors to sample at their pleasure and engage with in a purely consumptive way. This kind of language, therefore, also positions certain people and their cultures as "exotic", "strange" and "curious" to behold, further creating a distinction between periphery and centre, coloniser and colonised, culture and curiosity.	curiosities	ENG			Geography, Gaze	The decolonial dictionary	https://decolonialdictionary.wordpress.com/
		dark	ENG	This term is not necessarily discriminatory, but might be indicative of racially harmful content so is worth including in a key word term audit of collections.		Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2ny14le0E-jppo-94QY/edit
		dark skin	ENG	This term is not necessarily discriminatory, but might be indicative of racially harmful content so is worth including in a key word term audit of collections.		Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2ny14le0E-jppo-94QY/edit
		dark skinned	ENG	This term is not necessarily discriminatory, but might be indicative of racially harmful content so is worth including in a key word term audit of collections.		Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2ny14le0E-jppo-94QY/edit
		dark-skinned	ENG	This term is not necessarily discriminatory, but might be indicative of racially harmful content so is worth including in a key word term audit of collections.		Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2ny14le0E-jppo-94QY/edit
	Someone degraded from the normal moral standard; a sexual pervert and someone showing signs of reversion to an earlier culture stage	degenerate	ENG	Highly derogatory		Civilization, sexuality, (Dis)ability		https://www.merriam-webster.com/dictionary/degenerate
	The term refers to the group or place where someone comes from or was born. It is not a controversial term in itself. However, because the term is often used to ask someone where they are from based on a presumption of him or her being non-Dutch because of their appearance, it can be experienced as offensive.	descent	ENG	Adopt the terminology used and accepted as respectful by the people themselves. There is an increasing tendency to use hyphenated identification, for example, Moroccan-Dutch, Surinamese-Dutch etc. The phrase "person of ... background" is commonly used and acceptable for many. Whatever of the three alternatives you choose, it should be used consistently. For example, if we choose to describe someone as a person of Surinamese background then we should also say a person of German or Japanese background.		ethnicity, geography	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	Disabled, like the word "handicap", is an umbrella term to describe varying forms of intellectual to physical impairments. In recent years, "disability" has replaced "handicap" in much of Western Europe and the United States. At the beginning of the twentieth century, the term "handicap" was used to describe a person's "deficit" or inability to function "normally." Beginning in the 1970s this concept of "deficit" and related words like "handicapped" became increasingly contested. Activists argued that a disability was not an individual problem to solve, but a social construct that made living with an impairment into a problem. People no longer wanted to be called "the disabled," but rather "disabled people" (UK) or "people with disabilities" or "differently abled" (US).	disabled	ENG	Impediment or functional limitation, both physical and mental	Disabled people; People with disabilities; Differently abled	(Dis)ability	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication

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	"Discover" can be used in a neutral manner, for example when used in the context of to find out something, or to uncover how something works. However, when used to suggest that a place did not exist, was not known by Europeans or was not inhabited prior to European encounter it is far from neutral. For example: "painted almost 40 years after the discovery of 'America' by Columbus in 1492, this work of art was one of the earliest attempts by an artist to give an impression of the new continent." Such a text essentially omits the fact that the continent was populated with thriving societies, and thus is pejorative, as it implies neither art nor people existed prior to Columbus's "discovery".	discover	ENG	Phrases like "was the first European to reach..." would be more appropriate.		Civilisation, geography	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	The language of 'discovery' tends to be framed within the assumption that Europeans who claimed new territories in the name of the motherland can be credited with the founding of these places and thus, calling them into existence. These kinds of 'heroic explorer' narratives erase histories of Indigenous occupation, land management and relation with lands from historical stories. So, in talking about historical figures and their role in invasion, claims of conquest or the appropriation of Indigenous knowledges, the idea that [insert coloniser's name here] "discovered" [a landmass/a plant-based medicinal treatment/a knowledge-system already known to Indigenous peoples], is problematic and unhelpful in that it erases the longer history of ways of knowing the world.	discovery	ENG			Geography, Gaze	The decolonial dictionary	https://decolonialdictionary.wordpress.com/
	Dwarfism (Achondroplasia or dwerggroei in Dutch) is a medical or genetic condition for people of short stature. When used outside of a medical context the term is considered offensive. The term dwarf entered the Dutch language in the 14th century, when it had the connotation of monstrous. Satirical portrayals of people of short stature can often be found in (the history of) European art, literature, and film. In 19th- and early 20th-century colonial exhibitions, freak shows, and circuses, dwarfism was seen as a form of being abnormally "other" in very similar ways to the representation of formerly colonized and racialized people. Similar demeaning or insulting terms are 'lilliputian' and 'pygmy'.	dwarf	ENG	"Dwarf": applicable only in a medical diagnosis or in a descriptive context. Otherwise, use "a person of short stature," "little person" or "someone with dwarfism." "Dwarf" and "pygmy" can be used in a historical or descriptive context. In this case, use quotation marks.		(Dis)ability	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	A largely reclaimed slur common in the U.S. that may be used to refer to lesbians who embrace a masculine style of presentation or lesbian political activists in general. Only use for individuals who self-identify as dykes.	dyke	ENG	Can be acceptable if subjects themselves chose to use the term		Sexuality	Homosaurus	https://homosaurus.org/v3
	(with reference to a man) having characteristics and ways of behaving traditionally associated with women and regarded as inappropriate for a man. Usually associated with homosexuality.	effeminate	ENG			Gender, sexuality	Oxford dictionary	
	(with reference to a man) having characteristics and ways of behaving traditionally associated with women and regarded as inappropriate for a man.	effete	ENG					
	This is a term often found in commemorative anniversary language, particularly referring to both the "moment" of first contact between cultures and the longer processes of colonialism in which cultures encountered one another. However, when used to describe often violent events, the word takes on a passive tone, eliding the complicated and contested and continuing nature of colonialism.	encounter	ENG			Geography, Gaze	The decolonial dictionary	https://decolonialdictionary.wordpress.com/
	The term "Eskimo" (Esquimaux) refers to the diverse Indigenous peoples of Arctic and sub-Arctic North America, Greenland and Northeastern Siberia. The term has never been commonly used by community members to describe themselves in their own language, as they would use their own indigenous terms. There is no general acceptance on the linguistic origins of the term. Some regard the term as a French or English version of an indigenous term. Today there is better acceptance of the term in Alaska than in Canada or Greenland, where other terms are preferred and Eskimo is seen to have a pejorative meaning. The term has now largely passed out of official use. Deciding on another broad term that describes all groups who live in the circumpolar north is not straightforward, although Eskimo-Aleut is used to describe the linguistic group.	eskimo	ENG	Adopt the terminology used and accepted as respectful by the people themselves. Examples include: the Iñupiat peoples of northern Alaska; the Inuit peoples of Canada; the Kalaallit of Greenland; the Yup'ik: i.e. the Central Alaskan people of the Yukon-Kuskokwim delta, the Kuskokwim River, and coastal Bristol Bay in Alaska; the Alutiq (or Suqpiq) people of the Alaska Peninsula and coastal and island areas of southcentral Alaska; Yupighyt: the Inuit of Siberia		ethnicity, race	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	"Ethnicity" refers to the shared social, cultural or historical experiences and practices of a group of people, for example, language, religion or dress, and usually a national or regional background. "Ethnic group" describes the people having these shared features. While it may seem a neutral category it often is used to describe something or someone different from the norm or foreign, for example in "ethnic food" or "ethnic music." When used to describe people, the term is normally associated with minority groups, although everyone has an ethnic identity. "Ethnicity" is sometimes confused with race and is incorrectly used by many as an alternative term, sidestepping the reference to biological differences.	ethnicity	ENG	"Ethnicity" and "ethnic groups" should be used with caution. The term should not be confused with race.		Ethnicity	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	This term is sometimes used to denote the meeting of peoples, ideas and cultures that necessarily accompanied the colonial project. The word "exchange" implies balance, equity and is defined as the "act of giving one thing receiving another (especially of the same kind or equivalent value) in return". It also connotes an idea of a benign and even desirable cosmopolitanism. Whilst it's crucial to remember that colonised peoples had and continue to have their own agency and navigate(d) colonialism in innovative and defiant ways, it's important and accurate to acknowledge the huge power imbalance and very real material and social consequences of colonial rule that continue to this day. Using a term like "exchange" without qualification obscures these kinds of power relations in favour of an uncritical mutuality, which does not account for the more negative aspects of colonialism.	exchange	ENG			Geography, Gaze	The decolonial dictionary	https://decolonialdictionary.wordpress.com/
	This term is derived from the Ancient Greek word "exōtikós", literally meaning "from the outside." It entered the Dutch language with the meaning of foreign/alien, which it still has today. The term has become intertwined with ideas about the (racialized and sexualized) Other. The term "exotic" is commonly used to describe plants and animals, but is also used for people (usually people of color), where it has a connotation of being different from the norm, especially in reference to appearance and name (for example "what an exotic name!"). Sometimes it has a sensual connotation.	exotic	ENG	Applicable when referring to plant and animal species. It is, however, contested to use the term to describe people.		Geography, race	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication

ID	Contentious issue	Contentious labels	Language	Suggestion description	Suggested alternatives	Category/Bias areas	Source	Link / reference
	Descriptions of faraway lands and their cultures and resources are sometimes talked about as 'exotic' as a way of expressing appreciation and unfamiliarity at the same time. An example of this is Bollywood star Priyanka Chopra's attempt to break into the U.S. music scene through her collaboration with Pitbull in the song 'Exotic' (clue's in the name!) In postcolonial studies, the concept of exoticism challenges this way of framing the other by critiquing the assumptions about the power to decide on what is foreign and what is familiar. In Orientalism, Palestinian-American literary critic Edward Said discusses the simultaneous fascination with and fear of the "Eastern Other" that is evidenced by western literary and artistic tropes and traditions. More recently, Graham Huggan's work on what he terms the 'postcolonial exotic' considers the ways in which postcolonial authors and their works are marketed by the cosmopolitan cultural circuits of the west as desirable representatives of cultures to be consumed. There are, of course, examples of writers, artists and others utilising the trope of the "exotic Other" to their advantage, and this agency should not be overlooked. However, when framing colonial encounters as the discovery of exotic peoples, places and practices, museum practitioners should be mindful of the ways in which the term has been used to connote a sense of centre, from which all else is framed as Other.	exotic	ENG			Geography, Gaze	The decolonial dictionary	https://decolonialdictionary.wordpress.com/
	Much like discover, the word explore is often used in museums to describe the intrepid adventurers that travelled to the ends of the earth in the name of science and knowledge. What's often hidden by the triumphant tone of these kinds of narratives in museum texts is any discussion of power relations and processes that continue to this day.	explore	ENG			Geography, Gaze	The decolonial dictionary	https://decolonialdictionary.wordpress.com/
	Derogatory term for Italians, popularised after WWII.	eyetie	ENG			Ethnicity	Inclusive Terminology Glossary. 1.8	https://docs.google.com/document/d/1WxghXJnuJNQBepuVlhQhw9WjDlpEiu4UxiCqJZ0F9Q/edit
	Slur used chiefly in North America to refer to gay men (or, in some cases, LGBTQ+ people in general). Some gay men have reclaimed this term and use it to describe themselves.	fag	ENG			Sexuality	Homosaurus	https://homosaurus.org/v3
	Slur used chiefly in North America to refer to gay men (or, in some cases, LGBTQ+ people in general). Some gay men have reclaimed this term and use it to describe themselves.	faggot	ENG			Sexuality	Homosaurus	https://homosaurus.org/v3
		features	ENG	This term is not necessarily discriminatory, but might be indicative of racially harmful content so is worth including in a key word term audit of collections.		Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2ny14le0E-jppo-94QY/edit
	Derogatory slang for Germans.	fritz	ENG			Ethnicity	Inclusive Terminology Glossary. 1.8	https://docs.google.com/document/d/1WxghXJnuJNQBepuVlhQhw9WjDlpEiu4UxiCqJZ0F9Q/edit
	Pejorative for French people	frog	ENG			Ethnicity	Inclusive Terminology Glossary. 1.8	https://docs.google.com/document/d/1WxghXJnuJNQBepuVlhQhw9WjDlpEiu4UxiCqJZ0F9Q/edit
	The term "costume" is sometimes used discriminately to describe non-Western clothing, which can be Othering and exoticising.	garb	ENG			Civilisation	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2ny14le0E-jppo-94QY/edit
	"Gay" is a commonly used term to refer to non-heterosexual sexualities, especially men. "Gay" is preferable to the more medical and legal term of "homosexual" (see also "Homosexual"). While "gay" is adopted by some people as a form of self-identification, the term is in some day-to-day contexts used in a derogatory way. Additionally, "homo" is used as a curse word.	gay	ENG	Homosexual, especially male. The term is appropriate when used respectfully. In historical context, can also mean cheerful, happy Use terms and pronouns that people find acceptable and respectful for describing themselves. [7]		Sexuality	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	Racist comparisons of Black and Asian people to simians are rooted in 19th century evolutionary pseudoscientific theory. These racist ideas purported the idea that African and Asian people were sub-human or "less evolved", or even the belief that they were the "missing link" between humans and apes. Cartoons depicting the Japanese and Irish as monkeys were popular in the USA in the 20th century.	gorilla	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2ny14le0E-jppo-94QY/edit
	"The Goyim Know," sometimes followed by "Shut It Down," is a popular antisemitic meme based on conspiracy theories of manipulative Jews with plans of world domination and in control of the media, economy, and governments. Typically paired with offensive images of a stereotypical Jew talking on a phone or holding a shocked expression, this meme is widely used by white supremacists and other antisemites—on sites like 4chan and 8chan—to mock a panicked Jew whose secret plot or manipulations have been revealed by non-Jewish people, or goyim. While "goyim" is a term used by some Jews to refer to non-Jews, antisemites and white supremacists have weaponized the word to mock and accuse Jews of promoting a prejudiced support for their own clan.	goyim	ENG			Religion, ethnicity	AJC Glossary	https://global.ajc.org/files/ajc/uploads/AJC_Glossary.pdf

ID	Contentious issue	Contentious labels	Language	Suggestion description	Suggested alternatives	Category/Bias areas	Source	Link / reference
	Greed signifies a selfish and excessive desire for more of something (such as money) than is needed. When it's antisemitic: as a foundation for the most constant antisemitic falsehoods, the association of Jews with greed has fueled antisemitism throughout history and still affects Jews today. From Shakespeare's sinister Jewish merchant caricature and Nazi propaganda on Jewish economic control to Rothschild schemes of world domination (see Jewish figures), the antisemitic trope of greed can be found in everything from pop culture to deep-web conspiracy theories. The theme of greed in antisemitic rhetoric is so widespread that it's led to a long list of Jewish stereotypes, including being excessively materialistic and money-oriented, exploiting others for personal gain, being overly wealthy, and controlling the world's finances	greed	ENG			Religion, ethnicity	AJC Glossary	https://global.ajc.org/files/ajc/uploads/AJC_Glossary.pdf
	Derogatory term for Italian people, likely deriving from the term "Guinea negro". Dates back to World War Two.	guinea	ENG			Ethnicity	Inclusive Terminology Glossary. 1.8	https://docs.google.com/document/d/1WzghXJnuJNCBzPuVhOthw9WjDl_nEi4jUxrcqJZ0F9Q/edit
	The term "gypsy" is generally used to refer to a member of a travelling or itinerant people, specifically Roma people. The Roma people are divided into different groups. Associated with itinerancy, due to their history of (forced) migration, negative stereotypes of Roma as thieves and vagabonds continue to exist today. For the Roma people the term "gypsy" is derogatory. Consequently they collectively and officially adopted the term "Roma" in the 1970s.	gypsy	ENG	In general, "Roma" can be used. Groups and subgroups, however, have their own preferred names (e.g., Sinti) so it is advised to use these when known.		Ethnicity	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	Term used to refer to an elderly woman, usually characterised negatively as ugly, disagreeable and evil. Characterisation enhanced through misogynistic and ageist beliefs.	hag	ENG			Gender, sexuality	Inclusive Terminology Glossary. 3.2	https://docs.google.com/document/d/1pZnKvmmNAtiKCKeQV2u3uuyPgZbTrsiMnNRW9MHjsc/edit
	Terms for mixed race people, many of which are perceived as derogatory through implication that these people are less than "whole". Always honour a person's self-identity and be specific, when appropriate i.e Person of [x] and [x] heritage. The order in which an individual lists their ethnic identities may be important to them. In contexts such as Australia and Hawaii where blood quantum policies have been enforced it is especially important not to quantify the degree to which a person is Aboriginal/Native i.e. do not use measures like "half" or "quarter" to describe someone's ethnic heritage.	half blood	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2nY14le0E-jppo-94QY/edit
	Terms for mixed race people, many of which are perceived as derogatory through implication that these people are less than "whole". Always honour a person's self-identity and be specific, when appropriate i.e Person of [x] and [x] heritage. The order in which an individual lists their ethnic identities may be important to them. In contexts such as Australia and Hawaii where blood quantum policies have been enforced it is especially important not to quantify the degree to which a person is Aboriginal/Native i.e. do not use measures like "half" or "quarter" to describe someone's ethnic heritage.	half breed	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2nY14le0E-jppo-94QY/edit
	Terms for mixed race people, many of which are perceived as derogatory through implication that these people are less than "whole". Always honour a person's self-identity and be specific, when appropriate i.e Person of [x] and [x] heritage. The order in which an individual lists their ethnic identities may be important to them. In contexts such as Australia and Hawaii where blood quantum policies have been enforced it is especially important not to quantify the degree to which a person is Aboriginal/Native i.e. do not use measures like "half" or "quarter" to describe someone's ethnic heritage.	half caste	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2nY14le0E-jppo-94QY/edit
	This term, like "full blood" and "half-breed," emerged in association with 18th- and 19th-century ideas of racial difference. In this period, racial sciences, based on the idea of biologically different races, were at their peak (see also "Race"). Blood, it was thought then, was also regarded as carrying hierarchical traits, with some blood being superior to others. The term is usually applied to someone of mixed White European and Non-White descent. This term is similar to other terms (in this list) such as "mulatto" and "mestizo".	half-blood	ENG	In the US and UK contexts, "mixed race" is used in place of this term. This is, however, not common in the Netherlands. Identity markers such as "mixed heritage" and "mixed ethnicity" or "of mixed descent" are more appropriate.	"mixed heritage"; "mixed ethnicity" or "of mixed descent"	Race	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	Terms for mixed race people, many of which are perceived as derogatory through implication that these people are less than "whole". Always honour a person's self-identity and be specific, when appropriate i.e Person of [x] and [x] heritage. The order in which an individual lists their ethnic identities may be important to them. In contexts such as Australia and Hawaii where blood quantum policies have been enforced it is especially important not to quantify the degree to which a person is Aboriginal/Native i.e. do not use measures like "half" or "quarter" to describe someone's ethnic heritage.	half-blood	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2nY14le0E-jppo-94QY/edit
	Terms for mixed race people, many of which are perceived as derogatory through implication that these people are less than "whole". Always honour a person's self-identity and be specific, when appropriate i.e Person of [x] and [x] heritage. The order in which an individual lists their ethnic identities may be important to them. In contexts such as Australia and Hawaii where blood quantum policies have been enforced it is especially important not to quantify the degree to which a person is Aboriginal/Native i.e. do not use measures like "half" or "quarter" to describe someone's ethnic heritage.	half-breed	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2nY14le0E-jppo-94QY/edit
	Terms for mixed race people, many of which are perceived as derogatory through implication that these people are less than "whole". Always honour a person's self-identity and be specific, when appropriate i.e Person of [x] and [x] heritage. The order in which an individual lists their ethnic identities may be important to them. In contexts such as Australia and Hawaii where blood quantum policies have been enforced it is especially important not to quantify the degree to which a person is Aboriginal/Native i.e. do not use measures like "half" or "quarter" to describe someone's ethnic heritage.	half-caste	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2nY14le0E-jppo-94QY/edit
	Terms for mixed race people, many of which are perceived as derogatory through implication that these people are less than "whole". Always honour a person's self-identity and be specific, when appropriate i.e Person of [x] and [x] heritage. The order in which an individual lists their ethnic identities may be important to them. In contexts such as Australia and Hawaii where blood quantum policies have been enforced it is especially important not to quantify the degree to which a person is Aboriginal/Native i.e. do not use measures like "half" or "quarter" to describe someone's ethnic heritage.	halfcaste	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2nY14le0E-jppo-94QY/edit

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	A derogatory term for a female prostitute	harlot	ENG			Sexuality, gaze	Inclusive Terminology Glossary. 3.2	https://docs.google.com/document/d/1lpZmKNmmNAItIXKGGqV2u3suvPgZbTrsiMnNRW9MHsc/edit
	The term "headhunter" has two distinct meanings. The term has come to describe a professional recruiter who finds candidates for specific jobs. In this context it is not regarded as sensitive. Historically the term has been used to describe someone who participated in the ritual practice of taking trophy heads, for example during times of war. This practice was done in many places and by many peoples across the world including Europeans. In the Netherlands, the term was first used in the 19th century. Headhunting has long been represented in popular books and films, often to give the impression of primitive, wild, cruel and bloodthirsty tribal peoples of the jungle. This portrayal misrepresents the significant ritual role it had for the proper functioning of those societies that practiced it. The use of such terms and ideas reinforces the idea that certain peoples are essentially unchanging and "primitive" (see also "Primitive" and textbox Kunst).	headhunter	ENG	In the first context the term is acceptable. When referring to how the term has been used historically we suggest the use of quotation marks. When describing diverse ritual practices it is better to avoid using the term. Choose rather to explain the specific practices, using their Indigenous names, and ritual importance/value.		Ethnicity, religion, civilisation	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	"Hermaphrodite" is regarded as outdated and stigmatizing term that pathologizes people born with sexual organs from both sexes (see article Steinbock).	hermaphrodite	ENG	The umbrella term "intersex," for example "intersex condition" or "intersex person" is preferred.	"intersex"	Gender	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	A catch-all ethnic label describing people in the United States who are either themselves from a Spanish-speaking country or whose ancestors were from a Spanish-speaking country. "Hispanic" is controversial among Latinos who view it as a government-imposed label. The U. S. federal government created the term and first used it in the 1980 Census to ensure a more accurate count of individuals in the United States who are of either Latin American or Spanish heritage. The term "Hispanic" is an ethnic label, not a race of people. While reporting, be mindful that some ethnically identify themselves as "Hispanic," while others prefer the term "Latino," or choose to be ethnically identified by their country of origin, e.g., of Colombian descent. In reporting, it is best to ask the person or group how it wants to be identified.	Hispanic	ENG	"Hispanic" and "Latinx" (or Latino, etc.) have different meanings; ask participants to self-identify with a term and use a precise nationality if possible.		Race, Ethnicity	APA Style Racial and Ethnic Identity / Nieman Reports - Latino glossary terms	https://apastyle.apa.org/style-grammar-guidelines/bias-issues/language/racial-ethnic-minorities https://niemanreports.org/articles/caution-words-have-meaning/
	HOLEBI comes from the Dutch language, and it is the acronym of HOMOseksueel (homosexual), LESbisch (lesbian) and BIEksksueel (bisexual), and it is used as an acronym of the LGBT type, although sometimes we find it as a synonym of queer. It went from Dutch to the French language spoken in Belgium, through Flemish in the 90s, and although today it is criticized for leaving out collectives such as transsexuals and intersexes, it is quite commonly used in these regions. In addition, it must be taken into account that lesbians are also homosexual people. Variation: HoLeBi.	HOLEBI	ENG			Sexuality	Inclusive Terminology Glossary. 3.1	https://docs.google.com/document/d/1BTMAjMw83GgAPOzAyH7oUTQIxEj0GYg9ea4i3dM/edit
	"Homosexual" is a medical and legal term to refer to non-heterosexual sexualities. The term as such was invented in the mid-19th century as an abnormal identity category to distinguish a person who engaged in sexual acts with another of the same sex. Homosexuality has been and continues to be considered sinful, a mental illness or even criminal in several places across the world. The term, and its abbreviated form homo is sometimes used as derogatory or curse word.	homosexual	ENG	To avoid stigmatization of non-heterosexual identities and to do justice to the plurality of sexual diversity, using community-derived descriptors like "lesbian," "gay" and "bisexual" is preferred. Choose culturally specific names such as Two-Spirit (see Steinbock, this publication).		Sexuality	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	This term refers to the Khoikhoi people, who live in the western part of South Africa. It is a Dutch colonial term, first used in the 17th century, and was based on an imitation of the sound of the Khoikhoi language. The term "Hottentot" connoted culturally backward or primitive, stereotypes that were created in the early colonial period. In the 19th century, Khoikhoi people were violently exploited. They were also put on display, as an example of a primitive type, initially as entertainment but later as part of scientific colonial knowledge. One well-known example was the so-called Hottentot Venus, Sarah Baartman, who was displayed in Europe from 1810–1815. Her remains were displayed in a French museum until 1974. Baartmans remains were returned to South Africa in 2002.	hottentot	ENG	Khoisan (people) [8]	Khoisan	Ethnicity, race, civilisation	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	The Huns were a nomadic people originating from Central Asia who invaded Eastern Europe and Caucasia, who were typically portrayed as unattractive and immoral. The Hunnic rule was not continuous between 1st-7th CE. The Xiong-nu Steppe Confederation collapsed around the 1st century CE. Huns of Attila began their assault on Europe in the 4th century CE. The term "Hun" was later used for the Germans in British propaganda in the First World War. The term is also a reference to Queen Elizabeth II's heritage as she has German ancestry and is the head of state and therefore the head of the Protestant Church of England. "Hun" is also an offensive term for a Protestant in Northern Ireland or historically a member of the British military in Ireland i.e. "Britannia's huns"	huns	ENG			Ethnicity, civilization	Inclusive Terminology Glossary. 1.8	https://docs.google.com/document/d/1WxghXJnuJNOBePuVlhQhw9WiDlPEu4jUxiCqJZ0F9Q/edit
	Originally meant a female head of household. A contraction of 13th century husewif. From the 17th century onwards, it began to mean "a disreputable woman of improper behaviour"	hussy	ENG			Sexuality, gender	Inclusive Terminology Glossary. 3.2	https://docs.google.com/document/d/1lpZmKNmmNAItIXKGGqV2u3suvPgZbTrsiMnNRW9MHsc/edit
	Terms for mixed race people, many of which are perceived as derogatory through implication that these people are less than "whole". Always honour a person's self-identity and be specific, when appropriate i.e Person of [x] and [x] heritage. The order in which an individual lists their ethnic identities may be important to them. In contexts such as Australia and Hawai'i where blood quantum policies have been enforced it is especially important not to quantify the degree to which a person is Aboriginal/Native i.e. do not use measures like "half" or "quarter" to describe someone's ethnic heritage.	hybrid	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCkze8kPN69b12m9jUk7_ZJ2nY440e-npo-94QY/edit

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	Terms for mixed race people, many of which are perceived as derogatory through implication that these people are less than "whole". Always honour a person's self-identity and be specific, when appropriate i.e Person of [x] and [x] heritage. The order in which an individual lists their ethnic identities may be important to them. In contexts such as Australia and Hawai'i where blood quantum policies have been enforced it is especially important not to quantify the degree to which a person is Aboriginal/Native i.e. do not use measures like "half" or "quarter" to describe someone's ethnic heritage.	hybridity	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJznY14le0E-jppo-94QY/edit
	The Immigration and Naturalization Service (INS) uses this term for individuals who do not have documents to show they can legally visit, work or live here. Many find the term offensive and dehumanizing because it criminalizes the person rather than the act of illegally entering or residing in the United States. The term does not give an accurate description of a person's conditional U.S. status, but rather demeans individuals by describing them as "aliens."	illegal	ENG	Alternative terms are "undocumented immigrant" or "undocumented worker." Immigration: When reporting migratory trends of immigration, avoid inflammatory words like deluge, flood or invasion. Best to use neutral terms, e.g., arrival.		Class, Ethnicity	Nieman Reports - Latino glossary terms	https://niemanreports.org/articles/cautio n-words-have-meaning/
	According to conspiracy theorists, the "hidden hand" behind every conflict, war, and rebellion in modern times has been Illuminati. Jews plotting to create a New World Order, as the force behind global capitalism, Jewish bankers, namely the Rothschild family, infiltrated and seized control of the Illuminati—turning it into a treasonous secret society with one purpose: to serve the Jewish elites. This stance on the Illuminati conspiracy theory and the Freemason-controlling Jews is built on classic antisemitic themes, including the notion of Jewish control over the world, the meddling by Jews in global politics, and the Jewish plot for complete power over world governance	Illuminati	ENG			Religion	AJC Glossary	https://global.ajc.org/files/ajc/uploa d/AJC_Glossary.pdf
	In its early English sense referred to people considered unable to look after themselves for reasons of age, infirmity, or disability. The "impotent poor" were distinguished from the "able bodied" poor in legislation	impotent	ENG			(Dis)ability, class	Inclusive Terminology Glossary. 5	https://docs.google.com/document/d/1xzXna1bO1v85OAIcEyl6HXO27_S7e3jOnC8YG-8Zo/edit
	In the 16th century, Christopher Columbus, on encountering the Americas, called the inhabitants "Indians," as he was under the impression that he had arrived in India. The misnomer "Indian" was soon used as a term to describe Indigenous peoples of North America. There is no consensus for the use of the term. While in the US "American Indian" is a term with a divisive history, it is nevertheless used as a form of self-identification by individuals and communities and remains a key term for the US and Canadian Federal Governments. In the Spanish-speaking countries of Central and South America "Indio" is widely seen as problematic and is irregularly or not used by Indigenous people themselves. This is different in Brazil, where "Indio" is less contested.	Indian	ENG	Adopt the terminology used and accepted as respectful by the people themselves. In this entry Indian does not refer to Indian as used to describe people from India/South Asia. In this context Indian is correct.		Ethnicity, race, geography	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/w ords-matter-publication
	In recent decades the term "Indigenous," which was originally used to describe flora and fauna, has increasingly become a legal category describing various peoples colonized by Europe. The term itself describes a specific group of people who identify with a place as an original homeland and have developed longstanding traditions in that place. Under diverse colonial projects these peoples were dispossessed of their lands, which led often to (cultural) genocide. The term 'Indigenous' is one of empowerment, due in part to the UN Declaration of the Rights of Indigenous Peoples (2007). "Indigenous" encompasses those peoples traditionally referred to as "Aboriginals", "First Nations" and "Indians" among others.	Indigenous	ENG	The term is appropriate when referring to plant and animal species. When talking about specific peoples it is preferable to use the name they call themselves, rather than the generic 'Indigenous'.		Geography	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/w ords-matter-publication
	"Indo" is an abbreviation for Indo-European. The term emerged during the colonial period to describe people of Indonesian and European descent (not restricted to the Netherlands). Arguably, the first known example of its use in the Netherlands dates to 1898. The term rapidly lost favor due to its ethnic and colonial connotations, but has recently been adopted as a term of pride and empowerment by people identifying as being of Indo-European heritage living in the Netherlands.	Indo	ENG	"Indo-European" is the appropriate term, and should not be confused with Indonesian.	Indo-European	Ethnicity, race, geography	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/w ords-matter-publication
	Terms for mixed race people, many of which are perceived as derogatory through implication that these people are less than "whole". Always honour a person's self-identity and be specific, when appropriate i.e Person of [x] and [x] heritage. The order in which an individual lists their ethnic identities may be important to them. In contexts such as Australia and Hawai'i where blood quantum policies have been enforced it is especially important not to quantify the degree to which a person is Aboriginal/Native i.e. do not use measures like "half" or "quarter" to describe someone's ethnic heritage.	inter-racial	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJznY14le0E-jppo-94QY/edit
	Terms for mixed race people, many of which are perceived as derogatory through implication that these people are less than "whole". Always honour a person's self-identity and be specific, when appropriate i.e Person of [x] and [x] heritage. The order in which an individual lists their ethnic identities may be important to them. In contexts such as Australia and Hawai'i where blood quantum policies have been enforced it is especially important not to quantify the degree to which a person is Aboriginal/Native i.e. do not use measures like "half" or "quarter" to describe someone's ethnic heritage.	interracial	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJznY14le0E-jppo-94QY/edit
	Sexual inversion is discussed in early sexology, specifically the theories of Kraft-Ebbing and Havelock Ellis and indicates an innate inversion of gender traits. This was in the 19th century associated with homosexuality. The term can be used both for male and female inversion, but is no longer used today.	inversion	ENG			Sexuality		
	Sexual inversion is discussed in early sexology, specifically the theories of Kraft-Ebbing and Havelock Ellis and indicates an innate inversion of gender traits. This was in the 19th century associated with homosexuality. The term can be used both for male and female inversion, but is no longer used today.	Invert	ENG		Transgender	Sexuality		
	Derogatory term for Germans, especially soldiers. Used in the World Wars.	jerry	ENG			Ethnicity	Inclusive Terminology Glossary. 1.8	https://docs.google.com/document/d/1WxghXJnuJNQBpUvIhQhw9WiDlpEiu4UxiCaJZ0F9Q/edit

ID	Contentious issue	Contentious labels	Language	Suggestion description	Suggested alternatives	Category/Bias areas	Source	Link / reference
	Terms referring to Scottish people, although their derogatory connotation is debated. "Jock" was slang for a Scottish soldier or sailor, dating back to the 18th century. "Schemie" is Scottish (classist) slang for a person who lives on a social housing development, typically seen as disadvantaged or disreputable. In contemporary usage the term indicates (toxic) heteronormative masculinity in a school context.	jock	ENG			Ethnicity, gender	Inclusive Terminology Glossary. 1.8; update on contemporary meaning added by KU Leuven	https://docs.google.com/document/d/1WxghXJnuJNOBePuVlhOhw9WjDLpEiu4jUxiCaJZ0F9Q/edit
	Archaic term for Chinese people, widely considered derogatory today although some Asian Americans self-identify with the term. In the words of Kimberly Yam, "the term has its roots in the 19th century and was largely used to dehumanise Chinese immigrants". The term appears in 19th century British texts but most notably, it was used in the gold-rush and railway construction eras in western North America (1848-1955) and Australia, in which Chinese labourers were poorly paid and subjected to dangerous working conditions. The idiom "A Chinaman's chance in hell" refers to how Chinese American labourers were given the most dangerous jobs in the Central Pacific Railroad. In the USA, the term "John Chinaman" was also a generic name used to stereotype Asian Americans at the start of the 20th century. The term "Chinaman" emerged during the 19th century when there was a significant influx of Chinese immigrants to Western countries, particularly the United States. The term "Chinaman" was commonly used during that time as a racial slur and derogatory term to refer to people of Chinese descent. It was part of a broader set of racial stereotypes and discriminatory attitudes prevalent in Western societies towards Chinese immigrants. As a result of two Opium Wars, where the British colonial powers were strategically smuggling opium from their South Asian colonies into Chinese ports against the wishes of the Chinese government in the mid-nineteenth century, Britain and France forced the Qing government to authorise a massive exodus of Chinese labourers to western countries and their colonies to replace enslaved Africans. This was the beginning of the dispersion of the Chinese across the world – from Southeast Asia to America, Africa, Europe, and Australia. These Chinese immigrants were paid poorly and were made to work in risky and unsafe conditions, whilst they were subjected to other racial abuses. The idiom "A Chinaman's chance in hell" refers to how Chinese American labourers were given the most dangerous jobs in the Central Pacific Railroad. It was in this context that the term "Chinaman" was used in a derogatory way to dehumanise Chinese people based on their ethnicity.	John Chinaman	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1nCKze8kPN69b12mejnUk7_ZJ2ny14le0E-jppo-94QY/edit
	Refers to uncontrollable, compulsive use of substances as well as acts such as gambling and sex in the face of negative social and health consequences. Not all people who misuse substances have an addiction.	junkie	ENG			(Dis)ability	Inclusive Terminology Glossary. 2	https://docs.google.com/document/d/1MsD6GL_OJrH9KZL2m8Dk-bbwH6j_yJFo_8EifZM3Cw/edit
	The term Kaffir derives from the Arabic term "kafir," meaning one without religion. In South Africa, it was originally used in the 16th century to describe Black non-Muslim people and later to identify Bantu-speaking people, especially in the wars of conquest of the Eastern Cape. In Afrikaans as in English, it soon became a label for Black people of African descent in general. The term gained its derogatory connotation during the apartheid era and is now understood as hate speech. The exception is a group of Sri Lankan peoples with shared ancestry from Portuguese traders (or more broadly European) and enslaved Bantu peoples who refer to themselves as Kaffir.	kaffir	ENG	The term "Kaffir" can be used in a descriptive or historical context, in which case the use of quotation marks is suggested. It is appropriate when used to refer to the Sri Lankan Kaffirs, as it is a term with which the group self-identifies.		Race, ethnicity	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	Khazars signifies a people once existing as a nation in the Caucasus and southeastern Russia. When it's antisemitic: in the 6th century CE, the Khazar—an obscure warlike tribe in Turkistan [present day Kazakhstan]—fought for land that was ultimately overtaken by Southern Russia and Ukraine. Despite the decline in population and territorial defeat, the Khazars continued to be mentioned throughout history—especially as one of the first groups to adopt Judaism. By the 8th or 9th century, antisemitic conspiracy theories began forming around the Khazars reported conversion to Judaism. This spurred antisemitic beliefs that they were building a secret empire which sought widespread control through financial gains (see Figure K1). Given that the Khazars are descendants of Eastern Europe, antisemitism against Ashkenazi Jews—Jews descending from Eastern Europe—pushes the conspiracy that they are not "real Jews" and are working to infiltrate other nations on a quest for world domination. The Khazar trope is also used to undermine the Jewish connection to Israel, and therefore Israel's right to exist, as they are Jews who originated from the northern Caucasus region and were part of the western Turkic empire—and not Israel	Khazars	ENG			Ethnicity, geography	AJC Glossary	https://global.ajc.org/files/ajc/uploads/AJC_Glossary.pdf
	Derogatory slang term for German people used in the US, used mostly during World War II	kraut	ENG			Ethnicity	Inclusive Terminology Glossary. 1.8	https://docs.google.com/document/d/1WxghXJnuJNOBePuVlhOhw9WjDLpEiu4jUxiCaJZ0F9Q/edit
	Derived from the Hindi word quli meaning "day worker" or Mandarin word ku li, a controversial term used to describe untrained contract/indentured labourers from Asia who in the 1850s worked in the Dutch East Indies and Suriname as well as contract labourers, especially from India, working in British colonised regions of the Caribbean and East and South Africa. The term is still used as a term of abuse towards people of African descent. "Coolie" is also a racial epithet for Indo-Caribbean people especially in Guyana, Trinidad and Tobago, South Africa, and South African Indians. [9]	kuli/s	ENG			Class, race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1nCKze8kPN69b12mejnUk7_ZJ2ny14le0E-jppo-94QY/edit

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	An umbrella ethnic term describing people in the United States who are either themselves from a Spanish-speaking country or whose ancestors were from a Spanish-speaking country. The U.S. Census Bureau first used the term "Latino" in the 2000 Census and applied the terms "Latino" and "Hispanic" interchangeably, though "Hispanic" is a controversial term among some Latinos who view it as a government-imposed label. Also, the term "Latino" is an ethnic label, not a race of people. In Spanish, Latin America is referred to as "Latinoamérica." Subsequently, the term "Latino" is used in Spanish to describe the people of Latin America. "Latino" applies to men, boys and mixed gender groups (i.e., the Latino community); "Latina" applies to women and girls. While reporting, be mindful that some prefer to identify themselves as "Hispanic," while others call themselves "Latino" or choose to be identified by their country of origin, e.g., Cuban American. In reporting, it is best to ask the person or group how they want to be identified.	Latino	ENG	"Hispanic" and "Latinx" (or Latino, etc.) have different meanings; ask participants to self-identify with a term and use a precise nationality if possible.		Race, Ethnicity	APA Style Racial and Ethnic Identity / Nieman Reports - Latino glossary terms	https://apastyle.apa.org/style-grammar-guidelines/bias-free-language/racial-ethnic-minorities https://niemanreports.org/articles/caution-words-have-meaning/
	"Latinx" is a gender-neutral term used in lieu of "Latino" or "Latina" to refer to a person of Latin American descent. Using the term "Latinx" to refer to all people of Latin American decent has become more common as members in the LGBTQ community and its advocates have embraced the label. The gendered structure of the Spanish language has made "Latinx" both an inclusive and controversial term.	Latinx	ENG	"Hispanic" and "Latinx" (or Latino, etc.) have different meanings; ask participants to self-identify with a term and use a precise nationality if possible.		Race, Ethnicity, sexuality, gender	APA Style Racial and Ethnic Identity / USA Today	https://apastyle.apa.org/style-grammar-guidelines/bias-free-language/racial-ethnic-minorities https://eu.usatoday.com/story/news/nation/2019/06/29/latina-latino-latinx-hispanic-what-do-they-mean/1596501001/
	The expression "limp-wrist" comes from the stereotyped behaviour of women and effeminate men, who let their hands fall with their arms are raised. It is a derogative expression to name homosexual and effeminate men.	limp-wrist	ENG			gender	Inclusive Terminology Glossary. 3.1	https://docs.google.com/document/d/1BTMAjIMw83GoAPQzAyH7qUTQLxEj0GtYg9eal4i3dM/edit
	The term "Maroon" is used to refer to Africans (and their descendants) who escaped from slavery in the Americas, and settled in the inaccessible, interior/mountainous regions. The term itself derives from the 16th-century Spanish word "cimarrón," meaning runaway cattle and is, thus, regarded by some as derogatory. Simultaneously, however, the term is used as one of empowerment as the Maroons have been celebrated as a symbol for the continuous resistance to colonialism. These differing views add some complexity to the use of the term. While in Suriname the term is accepted by some and not by others, in Jamaica, for example, there is more unanimity about the positive use of the term.	Maroon	ENG	Generally acceptable to use the term. In the context of Suriname, however, it is better to use the specific names for each Maroon group, such as Saamaka, Matawai, Aluku, Kwinti, Paamaka.		Ethnicity	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	The term "Medicine Man" is used to describe traditional or spiritual healers among some indigenous peoples in different parts of the world. Skilled in the healing powers of natural/herbal remedies, these persons are highly respected members of their communities. Traditional healers are consulted to heal both physical and mental illnesses of individuals and the social, cultural or environmental issues within a community. The figure of the medicine man has been represented in numerous films, novels and other popular media often in sensational and eroticizing terms. Such representations have denied the complexity of the knowledge associated with healing, as well as the important role traditional healers played in many societies. Within the last few decades the term has been regarded by many as pejorative.	medicine man	ENG	Traditional or spiritual healer Where known use the term that the group to which the traditional healer belongs regard as acceptable and respectful.	Traditional or spiritual healer	Religion, ethnicity, civilisation	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	"Minority" is usually equated with being less than, oppressed, and deficient in comparison with the majority. When it is necessary to compare a dominant racial group with a nondominant racial group, use a modifier like "racial," "ethnic," or "racial-ethnic." Otherwise, other terms may be preferred, such as "people of color" to refer to non-White racial and ethnic groups or "underrepresented people."	minorities	ENG			Race, ethnicity, class	APA Style Racial	https://apastyle.apa.org/style-grammar-guidelines/bias-free-language/racial-ethnic-minorities
	Racist comparisons of Black and Asian people to simians are rooted in 19th century evolutionary pseudoscientific theory. These racist ideas purported the idea that African and Asian people were sub-human or "less evolved", or even the belief that they were the "missing link" between humans and apes. Cartoons depicting the Japanese and Irish as monkeys were popular in the USA in the 20th century.	missing link	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJznY14le0E-jppo-94QY/edit
	A French-origin term used by the U.S. Army as a derogatory name for Vietnamese people.	mite	ENG			Ethnicity, race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJznY14le0E-jppo-94QY/edit
	Terms for mixed race people, many of which are perceived as derogatory through implication that these people are less than "whole". In the UK, the terms "mixed race" and "multiracial" tend to be used interchangeably, but are criticised for being homogenising. Always honour a person's self-identity and be specific, when appropriate i.e Person of [x] and [x] heritage. The order in which an individual lists their ethnic identities may be important to them. In contexts such as Australia and Hawaii where blood quantum policies have been enforced it is especially important not to quantify the degree to which a person is Aboriginal/Native i.e. do not use measures like "half" or "quarter" to describe someone's ethnic heritage.	mixed	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJznY14le0E-jppo-94QY/edit

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	Terms for mixed race people, many of which are perceived as derogatory through implication that these people are less than "whole". Always honour a person's self-identity and be specific, when appropriate i.e Person of [x] and [x] heritage. The order in which an individual lists their ethnic identities may be important to them. In contexts such as Australia and Hawai'i where blood quantum policies have been enforced it is especially important not to quantify the degree to which a person is Aboriginal/Native i.e. do not use measures like "half" or "quarter" to describe someone's ethnic heritage.	mixed heritage	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2nY14le0E-jppo-94QY/edit
	Terms for mixed race people, many of which are perceived as derogatory through implication that these people are less than "whole". In the UK, the terms "mixed race" and "multiracial" tend to be used interchangeably, but are criticised for being homogenising. Always honour a person's self-identity and be specific, when appropriate i.e Person of [x] and [x] heritage. The order in which an individual lists their ethnic identities may be important to them. In contexts such as Australia and Hawai'i where blood quantum policies have been enforced it is especially important not to quantify the degree to which a person is Aboriginal/Native i.e. do not use measures like "half" or "quarter" to describe someone's ethnic heritage.	mixed race	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2nY14le0E-jppo-94QY/edit
	Terms for mixed race people, many of which are perceived as derogatory through implication that these people are less than "whole". In the UK, the terms "mixed race" and "multiracial" tend to be used interchangeably, but are criticised for being homogenising. Always honour a person's self-identity and be specific, when appropriate i.e Person of [x] and [x] heritage. The order in which an individual lists their ethnic identities may be important to them. In contexts such as Australia and Hawai'i where blood quantum policies have been enforced it is especially important not to quantify the degree to which a person is Aboriginal/Native i.e. do not use measures like "half" or "quarter" to describe someone's ethnic heritage.	mixed-race	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2nY14le0E-jppo-94QY/edit
	Mohammedan was a commonly used term in the past. Originally, it referenced to someone who worships of the Prophet Muhammad. Many Muslims, for this reason, object to its use because Islam teaches the worship of God alone. The terms "Muslim" and "Islamic" are more common today. This term can most commonly be found in museum databases and not in daily language.	Mohammedan	ENG		muslim	Religion	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	"Mongoloid" is an outdated and offensive term used to describe both a so-called racial type and a person with the genetic condition Down Syndrome. As racial type, the terms emerged from 18th and 19th century studies of racial difference. The Mongoloid or Mongolian race was the umbrella term used to describe diverse indigenous peoples from East Asia, South East Asia, and the Arctic region of North America. Like the other two presumed large racial groups, Caucasoid (Caucasian) and Negroid (Negro), this term is outdated and in general regarded as derogatory. The term is also used to describe people with the genetic condition Down Syndrome, due to the presumed similarity in facial features to the so-called Mongolian race. In modern day usage the term is used as a curse word to describe someone regarded as retarded.	mongoloid	ENG	In relation to the first definition, use specific national or cultural terms when describing persons. In relation to the second definition, the term is derogatory. Use "someone with Down Syndrome." The use of "mongoloid" or "retarded" to describe someone with a disability is offensive. [10]		(Dis)ability	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	Terms for mixed race people, many of which are perceived as derogatory through implication that these people are less than "whole". Always honour a person's self-identity and be specific, when appropriate i.e Person of [x] and [x] heritage. The order in which an individual lists their ethnic identities may be important to them. In contexts such as Australia and Hawai'i where blood quantum policies have been enforced it is especially important not to quantify the degree to which a person is Aboriginal/Native i.e. do not use measures like "half" or "quarter" to describe someone's ethnic heritage.	mongrel	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2nY14le0E-jppo-94QY/edit
	Racist comparisons of Black and Asian people to simians are rooted in 19th century evolutionary pseudoscientific theory. These racist ideas purported the idea that African and Asian people were sub-human or "less evolved", or even the belief that they were the "missing link" between humans and apes. Cartoons depicting the Japanese and Irish as monkeys were popular in the USA in the 20th century.	monkey	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2nY14le0E-jppo-94QY/edit
	This is a controversial term. Its meaning has changed over time. While the term has been used to describe different groups of people it is commonly understood to describe Muslim people of Arab and Amazigh descent from North Africa and Southern Europe. At the same time, the term is said to be derived from a Greek term meaning "black, blackened or charred" and has been used in Europe since antiquity to describe Black people from Africa. In the Netherlands, as elsewhere, the term is used as a derogatory term for Muslims from North Africa or for a Black person.	Moor	ENG	This term is derogatory and is therefore not recommended for use in contemporary context. There is no acceptable alternative for this term. Can be used in historical or descriptive sense. In this case we suggest using quotation marks.		Race	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	Someone, especially a young child, who is poorly or raggedly dressed	mudlark	ENG			Class, civilisation	Inclusive Terminology Glossary. 5	https://docs.google.com/document/d/1dz8XNaJbO1v85QA-CeyL6HXO27-57e3jOnC8Y-G-8Zg/edit
	Derogatory term for mixed-race people, especially a descendant of an Arab and non-Arab parent.	muladi	ENG			Race, ethnicity	Inclusive Terminology Glossary. 1.8	https://docs.google.com/document/d/1WxghXJnuJNOBePuVlhQhw9WiDLpEiu4UxiCqJz0F9Q/edit
	Since the 17th century, "mulatto" refers to first-generation offspring of a non-White person and a White person. The term derives from the Latin word "mulus" (mule), the hybrid offspring of a horse and a donkey. Like the racial sciences from which the term emerged, it suggests an incommensurability between two so-regarded different species of mankind. Like the mule, then, this results in an abnormal offspring, presumed infertile. Mulattos were deemed to represent the "horrors" of miscegenation (see also "Half-blood"), but because of their so-called White blood they were believed to be more intelligent—and often more attractive—than Black people. Today such ideas still remain in subtle ways in daily speech.	mulatto	ENG	The term "mulatto" can be used in a descriptive or historical context, in which case we suggest the use of quotation marks. In the US and UK contexts, "mixed race" is used in place of this term. This is, however, not common in the Netherlands. Identity markers such as "mixed heritage" and "mixed ethnicity" or "of mixed descent" are more appropriate.	"mixed heritage"; "mixed ethnicity"; "of mixed descent"	Race	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication

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	Terms for mixed race people, many of which are perceived as derogatory through implication that these people are less than "whole". In the UK, the terms "mixed race" and "multiracial" tend to be used interchangeably, but are criticised for being homogenising. Always honour a person's self-identity and be specific, when appropriate i.e Person of [x] and [x] heritage. The order in which an individual lists their ethnic identities may be important to them. In contexts such as Australia and Hawai'i where blood quantum policies have been enforced it is especially important not to quantify the degree to which a person is Aboriginal/Native i.e. do not use measures like "half" or "quarter" to describe someone's ethnic heritage.	multi-racial	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2ny14le0E-jppo-94QY/edit
	Terms for mixed race people, many of which are perceived as derogatory through implication that these people are less than "whole". In the UK, the terms "mixed race" and "multiracial" tend to be used interchangeably, but are criticised for being homogenising. Always honour a person's self-identity and be specific, when appropriate i.e Person of [x] and [x] heritage. The order in which an individual lists their ethnic identities may be important to them. In contexts such as Australia and Hawai'i where blood quantum policies have been enforced it is especially important not to quantify the degree to which a person is Aboriginal/Native i.e. do not use measures like "half" or "quarter" to describe someone's ethnic heritage.	multiracial	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2ny14le0E-jppo-94QY/edit
	Terms for mixed race people, many of which are perceived as derogatory through implication that these people are less than "whole". Always honour a person's self-identity and be specific, when appropriate i.e Person of [x] and [x] heritage. The order in which an individual lists their ethnic identities may be important to them. In contexts such as Australia and Hawai'i where blood quantum policies have been enforced it is especially important not to quantify the degree to which a person is Aboriginal/Native i.e. do not use measures like "half" or "quarter" to describe someone's ethnic heritage.	mutt	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2ny14le0E-jppo-94QY/edit
	The term "native" derives from the Latin word natus, and has been used to describe people born to a particular place. While it was commonly used historically, the term has been criticized for not only reinforcing colonial hierarchies—natives were regarded as inferior to the civilized colonizer—but also (contradictorily) for implying an exclusionary racial and ethnic right to a place by a specific group. The term is currently used by some, for example, Native Americans, in their political claims for sovereignty. Within Europe this concept is increasingly used in xenophobic politics. Within the Netherlands, "native" is most commonly used to describe Indigenous Indonesians.	native	ENG	Should be used with caution.		Ethnicity, geography, race	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	This term derives from the Latin word "niger," meaning black. In the Netherlands, the term has been used since the 17th century to refer to Black people in and from (sub-Saharan) Africa. Not much later, it came into use to describe enslaved people, and became associated with the racial sciences of the 18th and 19th centuries (see also "Caucasian" and "Race"). In the 20th century, "Negro" was used in a racial typology that supported stereotypes about Black people, but functioned simultaneously, even contradictorily, as part of emergent anti-colonial struggles and increasing Black consciousness. Nowadays, the word is widely regarded as derogatory including by Black and other activists, academics among others.	negro	ENG	This term is not recommended for use in contemporary context. The term can be used in a descriptive or historical context, in which case we suggest the use of quotation marks.	Black	Race	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	"Afro-American" and "Negro" have become dated; therefore, usage of these terms generally is inappropriate. Specify region or nation of origin when possible to avoid the impression that all people of African descent have the same cultural background, family history, or family experiences. Note that "Black" is appropriate rather than "African American" to describe people of African descent from various national origins (e.g., Haitian, Nigerian).	Negro	ENG			Race, Ethnicity	APA Style Racial	https://apastyle.apa.org/style-grammar-guidelines/bias-free-language/racial-ethnic-minorities
	Terms for mixed race people, many of which are perceived as derogatory through implication that these people are less than "whole". Always honour a person's self-identity and be specific, when appropriate i.e Person of [x] and [x] heritage. The order in which an individual lists their ethnic identities may be important to them. In contexts such as Australia and Hawai'i where blood quantum policies have been enforced it is especially important not to quantify the degree to which a person is Aboriginal/Native i.e. do not use measures like "half" or "quarter" to describe someone's ethnic heritage.	octoroon	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2ny14le0E-jppo-94QY/edit
	Racist comparisons of Black and Asian people to simians are rooted in 19th century evolutionary pseudoscientific theory. These racist ideas purported the idea that African and Asian people were sub-human or "less evolved", or even the belief that they were the "missing link" between humans and apes. Cartoons depicting the Japanese and Irish as monkeys were popular in the USA in the 20th century.	orangutan	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2ny14le0E-jppo-94QY/edit
	This term derives from the Latin word "Oriēnt", meaning east. Historically, the term came to be used in Europe to describe people or things from Asia. "Oriental" gained widespread critique after the 1978 publication of Edward Said's seminal work Orientalism, which critiqued Euro-American patronizing representations of the (Middle) East. While the term is contested for being geographically Eurocentric, and especially for its romanticizing and stereotypical image of Asian people as mysterious, "exotic" and foreign, it is still widely used.	oriental	ENG	The use of more specific terms for the countries, languages and cultures from Asia and the Middle East is suggested.	"Asian"	Geography, civilisation	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	"Orientals" is considered pejorative; use "Asian" for people from Asia, "Asian American" for people of Asian descent in North America, or be more specific by providing nation and region of origin (Japanese, Chinese, Vietnamese, etc.).	Oriental	ENG			Race, Ethnicity	APA Style Racial	https://apastyle.apa.org/style-grammar-guidelines/bias-free-language/racial-ethnic-minorities
	The act of disclosing a person's sexual or gender identity without that person's consent.	Outing				Sexuality		https://homosaurus.org/v3/homoi0001065
	Pejorative for South Asians and sometimes Middle Eastern people, especially those living in Britain.	paki	ENG			Ethnicity	Inclusive Terminology Glossary. 1.8	https://docs.google.com/document/d/11WxgnXjnu1NQBePuVlh0hw9WfDlP4Ei4LXiCqJZ0F9Q/edit

ID	Contentious issue	Contentious labels	Language	Suggestion description	Suggested alternatives	Category/Bias areas	Source	Link / reference
	Term denoting sexual preferences that do not involve orientation towards an adult heterosexual partner, including zoophilia, fetishism, pedophilia and SM. The term was quite common in early sexology and psychoanalysis but is no longer used today.	paraphilia				Sexuality, (Dis)ability		
	Adult men who have sexual and mentor/protégé relationships with adolescent boys. This term has historically been used to describe gay men. Only use in historical contexts.	Pederast				Sexuality, age		https://homosaurus.org/v3/homoi0001094
	Term used to describe the practices of adult men who engage in sexual and mentor/protégé relationships with adolescent boys. This term has historically been used to describe the practices of gay men. Only use in historical contexts.	Pederasty				Sexuality, age		
	Short for 'pervert', derived from the psychological term 'perversion', which indicates a deviation from a norm. In the work of Freud, perversion groups a number of sexual preferences that do not have adult heterosexual intercourse as their final object. In a non-sexual sense, perversion can also indicate sociopathy and psychopathy, and is according to psychoanalysis difficult to cure. Today, alternative forms of sexuality or sexual preferences are no longer regarded as deviant from a norm, but as variations.	perv	ENG			sexuality, (dis)ability	Anneleen Masschelein	
	Derived from the psychological term 'perversion', which indicates a deviation from a norm. In the work of Freud and early sexology, perversion groups a number of sexual preferences that do not have adult heterosexual intercourse as their final goal. In a non-sexual sense, perversion can also indicate sociopathy and psychopathy, and is according to psychoanalysis difficult to cure. Today, alternative forms of sexuality or sexual preferences are no longer regarded as deviant from a norm, but as variations.	pervert					Anneleen Masschelein	
	Racist comparisons of Black and Asian people to simians are rooted in 19th century evolutionary pseudoscientific theory. These racist ideas purported the idea that African and Asian people were sub-human or "less evolved", or even the belief that they were the "missing link" between humans and apes. Cartoons depicting the Japanese and Irish as monkeys were popular in the USA in the 20th century.	primate	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2ny14le0E-jppo-94QY/edit
	Primitive derives from the Latin word primitivus, meaning the first-born or first of its kind. In European thought, it became synonymous with the racialized and temporal "Other" and was applied to cultures that were imagined as existing in a distant past (see Marijke Kunst and Simone Vermaat in this publication) that lacked qualities that were seen as European, specifically progress and rationality. The term is before still used today to denote someone or something as simple and uncivilized. "Primitivism" is a movement in art that connotes the beauty, natural qualities, or romance of a simpler way of life, in contrast to a more advanced, industrialized Europe. Both the term "primitive", like the artistic movement, have received significant criticism from diverse quarters including academics.	primitive	ENG	The term is not recommended for use. The term can be used in a descriptive or historical context, in which case we suggest the use of quotation marks. For example: There was an artistic movement called 'primitivism'.		Civilisation, temporality	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	A person who engages in multiple sexual activities and does not adhere to a norm of monogamy	promiscuous	ENG			sexuality		
	A person who sell sexual acts.	prostitute	ENG		Sex worker	sexuality		
	"Pygmy" is a term used in anthropology to describe diverse peoples, especially from (Equatorial) Africa and Asia (i.e. New Guinea), the adult males of whom are regarded as of unusually short stature. Beyond the term's use to refer to the physical features of these diverse ethnic groups (and which in part makes it derogatory for some) the term is also used negatively as an insult to critique someone's intellectual capacities. Some indigenous peoples, for example in the Democratic Republic of the Congo, have reclaimed the term as neutral and therefore non-problematic.	pygmy	ENG	"Pygmy" is derogatory and should therefore be avoided. When referring to an individual or group of people it is better to use the specific ethnic or cultural terms that the people find acceptable and respectful.		Ethnicity, race	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	Terms for mixed race people, many of which are perceived as derogatory through implication that these people are less than "whole". Always honour a person's self-identity and be specific, when appropriate i.e Person of [x] and [x] heritage. The order in which an individual lists their ethnic identities may be important to them. In contexts such as Australia and Hawai'i where blood quantum policies have been enforced it is especially important not to quantify the degree to which a person is Aboriginal/Native i.e. do not use measures like "half" or "quarter" to describe someone's ethnic heritage.	quadroon	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2ny14le0E-jppo-94QY/edit
	Particularly since the 1980s, "queer" has served as an umbrella term for sexual interests and identities that challenge social norms for sexual behavior. The term is not only shorthand for "LGBT" but also the full range of human sexuality, for example people with sexual fetishes or who practice polyamory. "Queer" has been reclaimed as a proud political and sexual identity from earlier etymological usages that meant strange, asiant or curious. The term, however, is still used as a slur against people perceived to be sexually deviant.	queer	ENG	Use terminology and pronouns that are regaded as respectful by the community themselves. See Steinbock for suggestions.	LGBTQI+	Sexuality	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	"Race" is a debated term that refers to the categorization of humans based on physical features, including skin color. In racial thinking the color of one's skin is regarded as a sign of incommensurable difference between groups, including a hierarchy in aptitude, abilities, even behavior and development. According to 18th- and 19th-century racial sciences, humans were divided into different groups, arranged hierarchically. These typologies reinforced colonial ideologies of difference, with the White European at the top of a racial hierarchy (see also "Caucasian" and "Negro"). While race is not a biological fact, it has social consequences, for example in discrimination, prejudice and inequality. Racism, therefore, should be understood as a form of prejudice and discrimination based on the presumed superiority of one group over another.	race	ENG	There is no easy alternative for this term. The term is used by some in quotation marks to acknowledge the controversy surrounding the term. Racism is a valid term to use, as it acknowledges the discriminatory practices of racial thinking.		Race	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	Term that refers to the racist pseudoscientific of criminologist Cesare Lombroso, who in the beginning of the 20th century linked facial features to criminality. The theories of biological determinism were widespread but have been controversial since the very beginning, most notably from the angle of sociology which links criminal behaviour to social background and societal structures.	racial features	ENG	This term is not necessarily discriminatory, but might be indicative of racially harmful content so is worth including in a key word term audit of collections.		Race, (dis)ability	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJ2ny14le0E-jppo-94QY/edit
	Refers to a dirty, shabbily-dressed child	ragamuffin	ENG			Class, age	Inclusive Terminology Glossary. 5	https://docs.google.com/document/d/1dz6XNaJbO1v85QaICeyL6HXO2Z_57e3jOnC8Y-G-8Zo/edit

ID	Contentious issue	Contentious labels	Language	Suggestion description	Suggested alternatives	Category/Bias areas	Source	Link / reference
	<p>"Roots" has become popular in daily language, as a way of describing one's identity. The term is used to refer to the place from where one originally comes, whether literally or figuratively.</p> <p>"Roots" is often tied to feelings of displacement or loss (to search for one's roots), especially associated with diasporic communities.</p> <p>In recent years, the term has come under criticism because of the way it references, often in nostalgic ways, a stable and fixed identity to which people could return.</p> <p>To ask someone about their roots may be problematic for some, as it presupposes that they do not belong or that their roots are the sole or predominant defining factor for their identity. This is further compounded by the fact that the question is mostly asked of non-White people.</p>	roots	ENG	<p>Generally, it is not considered problematic if people choose to speak of roots when referring to themselves. Some people, however, experience it as an intrusion or disrespectful to be asked this question by others.</p> <p>Recent scholarship has suggested that it might be more useful to refer to routes (as in the cultural and social biography of people) than to roots.</p> <p>[11]</p>		Ethnicity, geography	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	<p>Women and, in some definitions, non-binary people of any sexual identity or sexuality who are attracted to women. Some but not all sapphics use the term "sapphic" to describe their sexual identity or sexuality. Only use to describe individuals who self-identify as sapphic.</p>	sapphic	ENG			Sexuality	Homosaurus	https://homosaurus.org/v3
	<p>Scapgoat signifies one that bears the blame for others. When it's antisemitic: the story of the scapegoat is derived from the book of Leviticus in the Torah, and is translated from the Hebrew word 'azazel, meaning "absolute removal." It is said that every year on Yom Kippur, collective grievances and sins are placed onto a physical goat that is sacrificed, as a symbol of the washing away and casting aside of wrongdoing. Antisemites have been using Jews as "scapegoats" for thousands of years, blaming them for the decline, the murder of Christ, and even the Plague in the Middle Ages (see Figure 3.1). Over the past several hundred years, antisemitism has slanderously assigned blame to Jews for world events such as Germany's loss in WWI—giving rise to Hitler and the Holocaust—and even 9/11 and the financial crisis in 2008, due to the perceived control of financial institutions.</p>	scapegoat	ENG			Religion, ethnicity	AJC Glossary	https://global.ajc.org/files/ajc/upload/AJC_Glossary.pdf
	<p>"Servant", like other terms such as "Page", "Footmen" and "Baboo", are frequently occurring terms in many museums databases and can most often be found in the descriptions of paintings and photographs.</p> <p>These interrelated terms describe a person employed in another's household to do diverse domestic duties such as cooking and cleaning, or to be someone's attendant. The terms do not in themselves suppose gross exploitation, even if they describe a hierarchical relation in class and power, sometimes marked by exploitation. The multiple and complex relations that servants may have with their masters makes any too easy judgement of the role of the servant or conditions under which they lived an incautious one.</p> <p>"Page" describes a young male servant or attendant, working for a nobleman, or from the Renaissance as servants for fashionable women and men.</p> <p>Referring to someone as servant or page today is regarded as demeaning or insulting in some circles. Maintaining the term in the description of historic paintings and photographs may however be recommended in some situations, especially when the person's name is not known, since it conveys the power relations more transparently.</p>	servant	ENG	<p>Use the person's name if known</p> <p>The use of "servant" can be a transparent representation of power relation.</p> <p>The use of "page" is very infrequent in the present-day and its use should be avoided.</p>		class	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	<p>These are a distinctive group often not viewed as part of the Travelling community. A fairground worker, or showman, might be recorded as a stallholder, amusement caterer, roundabout proprietor or hawker.</p> <p>Showmen are a cultural minority that have owned and operated funfairs and circuses for many generations. Though culturally similar to Romani Gypsies (some Showmen are of Romani descent) their identity is connected to their family businesses. They operate rides and attractions that can be seen throughout the summer months at fun fairs. They generally have winter quarters where the family settles to repair the machinery that they operate and prepare for the next travelling season. The National Fairground Archive (NFA) suggests that a show family in the early 1900s is most likely to be still associated with the fairground today. Family history in this regard is simple - the child is born into the fair and marries within the fair.</p>	showmen	ENG			Class, civilisation, race	Inclusive Terminology Glossary. 1.7	https://docs.google.com/document/d/1xKnUCmkGAZ803x5Zqg28yPIPS_TsPCeMW-M1m0A7Jmo/edit
	<p>Racist comparisons of Black and Asian people to simians are rooted in 19th century evolutionary pseudoscientific theory. These racist ideas purported the idea that African and Asian people were sub-human or "less evolved", or even the belief that they were the "missing link" between humans and apes. Cartoons depicting the Japanese and Irish as monkeys were popular in the USA in the 20th century.</p>	simian	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJznY14le0E-jppo-94QY/edit
		skin	ENG	<p>This term is not necessarily discriminatory, but might be indicative of racially harmful content so is worth including in a key word term audit of collections.</p>		Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJznY14le0E-jppo-94QY/edit
		skin colour/s	ENG	<p>This term is not necessarily discriminatory, but might be indicative of racially harmful content so is worth including in a key word term audit of collections.</p>		Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnUk7_ZJznY14le0E-jppo-94QY/edit
	<p>The term "slave" is used to describe a person who is the legal property of another and is forced to obey them by law and/or by force.</p> <p>The term itself refers to different forms of un-freedom, with different meanings and consequences over time and place. In the 6th century, for example, "sklotos" (Greek) meant an un-free person of Slavic descent, while in medieval Latin "scilavus" more generally meant "a person who is owned by another."</p> <p>Today, the term is more generally used to describe people from Africa who were bought/captured and enslaved by Europeans and forced to work on plantations, often under inhumane conditions, within European colonial projects.</p> <p>Increasingly "slave" has become contested by activists, scholars and the public alike, as it is argued that using the term is to normalize the category "slave" as an inherent identity of a person, thus ignoring that this identity was created not by choice but through violent force. The term also denies the humanity of the person, reducing them to being no more than the property of another.</p> <p>Recently the term has been used to describe the victims of contemporary human trafficking or forced labor.</p>	slave	ENG		"Enslaved"; "enslaved person"	Class	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication

ID	Contentious issue	Contentious labels	Language	Suggestion description	Suggested alternatives	Category/Bias areas	Source	Link / reference
	Derogatory word used for all Latinos. Highly pejorative, offensive term. The word is a racial slur.	spic	ENG			Race, Ethnicity	Nieman Reports - Latino glossary terms	https://niemanreports.org/articles/caution-words-have-meaning/
	Derogatory term for Welsh people	taff	ENG			Ethnicity	Inclusive Terminology Glossary. 1.8	https://docs.google.com/document/d/1WzghXjnuJNCBpFvHChw9WjDl_nEi4UlxCoqJZ0F9Q/edit
	19th century contraction of "sweetheart", a term of endearment for women. From 1887, it is attested as meaning "a female of moral character; a prostitute".	tart	ENG			Sexuality, gaze	Inclusive Terminology Glossary. 3.2	https://docs.google.com/document/d/1pZmKNmmNAttXKGGgV2u3suvPgZbTrsImNRW9MHsc/edit
	While still used in everyday speech, the term "Third World" is regarded as a vestige of Cold War politics, when the world was divided into three groups based on political and economic orientations or alliances. "First World" describes the United States and its allies, including Japan, Canada and countries in Western Europe, while nations that were part of the Communist Bloc, including China, USSR, Cuba and countries in Eastern Europe comprised the "Second World." The term was first used (Alfred Akfred Sauvy 1952) to describe countries that were politically aligned with neither the First nor the Second worlds. "Third World" also became an economic categorization, used to refer to the poorest countries and regions of the world. This included countries in Asia, Africa, Latin America and the Caribbean, many of which were formerly colonized by Europe. An increasing number of people agree that the term is no longer appropriate, as it is not an accurate description of the complexity of the world and because it reinforces a division of the world into Western superiority and non-Western inferiority.	Third World	ENG	"Developing nations" as well as "low-income countries" have been suggested as alternatives. These terms, however, are also contested, for the same reasons as Third World. It is preferable to name the countries and thus be as specific as possible.		Geographic, class	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	The term itself is not problematic, but can take on a negative connotation when used in opposition to other terms such as "modern" and "progress." Several scholars have argued that this dichotomy emerged as part of a Eurocentric intellectual and colonial project, which reinforced the idea that non-European cultures were pre-modern and static as opposed to a modern, progressive Europe. This belief established a hierarchy of cultures and peoples, where West was equated to modern and non-West to traditional. This divide still exist today as used in terms such as "traditional arts and cultures" and is commonly associated with ethnographic museums.	traditional	ENG	When writing about traditions, or objects understood by their makers to represent traditions or traditional styles, be as specific as possible about time, place and intention. For example: "In the 18th century people used this, in 2018 they use that..." In some cases the term can be replaced with "historic."		Civilisation	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	This is an umbrella term used to describe transgender or transsexual sexualities. "Transgender" and "transsexual" describe people whose gender identity and expression differs from what is understood to be typical to the sex they have been assigned at birth. As an overarching term "transgender" can describe a variety of gender identity and expressions, for example cross-dressing. "Transsexual" is the preferred term by some who intend to, or have permanently, changed their bodies in alignment with their gender identity.	trans	ENG	Use terms and pronouns that people find acceptable and respectful for describing themselves.		Sexuality, gender	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	Individuals who transition from female to male or male to female. Generally refers to individual	transsexual					Homosaurus	https://homosaurus.org/v3/homoi0001381
	U.S. historical term used to describe individuals who wear clothes associated with a gender other than their gender assigned at birth; generally considered to be a derogatory term; use only in historical contexts.	transvestite	EnG	The term "transvestite" should be avoided unless someone identifies themselves as such. This term has been replaced by the term "cross-dresser."	Crossdresser	Sexuality, gender	Homosaurus	https://homosaurus.org/v3/homoi0001470
	Terms for mixed race people, many of which are perceived as derogatory through implication that these people are less than "whole". Always honour a person's self-identity and be specific, when appropriate i.e Person of [x] and [x] heritage. The order in which an individual lists their ethnic identities may be important to them. In contexts such as Australia and Hawai'i where blood quantum policies have been enforced it is especially important not to quantify the degree to which a person is Aboriginal/Native i.e. do not use measures like "half" or "quarter" to describe someone's ethnic heritage.	tri-racial	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnLk7_ZJznY14le0E-jnpoc-94QY/edit
	The term "tribe" is often associated with so-called non-complex societies with simple political organization. While this is itself not contested, the term has come to connote "primitive," "simple" and even "wild," and is predominately associated with non-European peoples and cultures. The complexity of the term emerges because some cultural groups have come to embrace the term as a legal and group identity—for example Native North American Tribal Councils. "Tribe" also appears in the Qur'an and has therefore always been an accepted term in the Arab world. Even then, this term is still contested for its negative connotations. The term has very infrequently been used to describe ethnic groups in Europe, for example the Sami people or historically to describe Celtic peoples. In recent years, it has gained positive use within fashion or popular culture, to refer to style, e.g., "fashion tribes."	tribe	ENG	The term should be used with caution. When the people themselves find it an acceptable and respectful term for describing themselves, it is appropriate. It can be used in the context of fashion and popular culture, but only when referring to oneself.		ethnicity, civilisation, race	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	Terms for mixed race people, many of which are perceived as derogatory through implication that these people are less than "whole". Always honour a person's self-identity and be specific, when appropriate i.e Person of [x] and [x] heritage. The order in which an individual lists their ethnic identities may be important to them. In contexts such as Australia and Hawai'i where blood quantum policies have been enforced it is especially important not to quantify the degree to which a person is Aboriginal/Native i.e. do not use measures like "half" or "quarter" to describe someone's ethnic heritage.	triracial	ENG			Race	Inclusive Terminology Glossary. 1.6	https://docs.google.com/document/d/1qCKze8kPN69b12mejnLk7_ZJznY14le0E-jnpoc-94QY/edit
	Prostitute or a woman who has many casual sexual encounters or relationships.	trollop	ENG			Sexuality, gaze	Inclusive Terminology Glossary. 3.2	https://docs.google.com/document/d/1pZmKNmmNAttXKGGgV2u3suvPgZbTrsImNRW9MHsc/edit

ID	Contentious issue	Contentious labels	Language	Suggestion description	Suggested alternatives	Category/Bias areas	Source	Link / reference
	Refers to someone, especially a young child, who is poorly or raggedly dressed	urchin	ENG			Class, age, civilisation	Inclusive Terminology Glossary. 5	https://docs.google.com/document/d/1dz6XNaJbO1v85OAIcEyl6HXO27_S7e3jOnC8YG-8Zo/edit
	Voodoo' is a Western term that derives from the late nineteenth and early twentieth centuries' view of Haitian culture. It is fraught with racist categories about blacks' religious practices. Writers like Spenser St. John, a member of the British diplomatic corps in Haiti, the occultist William B. Seabrook, and world traveler and author J. Verschuieren among others, described Voodoo as primitive beliefs and practices involving zombies, wax dolls, and exotic spells celebrated clandestinely by Blacks who, inebriated with blood, enter into ecstatic and frenzied states of consciousness in which their bodies are invaded by supernatural malevolent powers. The term 'Voodoo' then is associated with the colonial (even latent) views of African and African-derived New World ritual practices perceived as untamed and uncivilized.	Voodoo	ENG			Religion, civilisation	Desmangles, Leslie G. "Replacing the Term 'Voodoo' with 'Vodou': A Proposal." Journal of Haitian Studies 18, no. 2 (2012): 26–33.	http://www.istor.org/stable/41949201
	Term can be used to indicate a prostitute or female sex worker.	wench	ENG			Sexuality, gender		
	The West is an ideological, historical, economic and geographical concept, the meaning of which has shifted over time. The term represents both a mental and physical division of the world that categorizes and contrasts people, cultures, religions and regions, placing them in a hierarchy. It is often contrasted with "niet-Westers" (not Western). Other terms with similar connotations include "Third World" (see also "Third World"), "developed"/"undeveloped," etc.	Western	ENG	Be as specific as possible in terms of country, population etc.		Geography, civilisation	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	Derogatory word referring to individuals of Mexican descent and is derived from the crossing of the Rio Bravo/Rio Grande into the United States. Highly pejorative, offensive term. It is considered among the worst of racial epithets.	wetback	ENG			Race, Ethnicity, Geography	Nieman Reports - Latino glossary terms	https://niemanreports.org/articles/cautio-n-words-have-meaning/
	This term has long been used to describe a racial identity, based on skin color, and usually describes certain groups of Europeans and their emigrant population across the world. The term is associated with the racial sciences of the 18th and 19th centuries. As an ideological category associated for example with Europe's imperial expansion, White has come to connote progress, sophistication or cultured. Since the latter part of the 20th century there has been sustained critique of the social construction of Whiteness as norm, arguing that it is an identity category that emerged to justify or reinforce discrimination against non-White people. Within the Netherlands, in addition to increasing critique of Whiteness are discussions about whether one should use the word Wit or Blank as descriptor (see also "Blank").	white	ENG	"White" is increasingly used as an alternative for "Blank".		Race	Words Matter	https://amsterdam.wereldmuseum.nl/en/about-tropenmuseum/words-matter-publication
	Derogatory term to indicate female sex worker	whore	ENG			Sexuality, gender		
	By designating areas and entire regions as 'wilderness', and attributing to them characteristics such as 'wild', 'deserted', 'desolate', 'barren', 'inhospitable', etc., colonial actors deliberately imagined represented them as 'vacant', and thus legitimizing occupation. (Settler)colonialism carving out of 'wilderness' areas was an act of dispossession that physically, symbolically and legally emptied lands of Indigenous ownership. Often, however, these lands were (and are) managed, cultivated, named, mapped, and known by Indigenous communities. As such, 'wilderness' can be a destructive concept, and one that developed in concert with colonialism's secular, religious and legal doctrines of dispossession. Discourses of wilderness necessarily paralleled those on humanity, and just as ideas of wild lands developed in relation to and were frequently defined by natives. Moreover, dominant Enlightenment notions that uncultivated land subjectively in its natural state is empty of qualitative ownership was foundational to the legal and philosophical framework of Europe's colonial endeavors. Such doctrines lay at the heart of the colonial legal fiction of terra nullius which marked a land full of people empty of possession. Moreover, in order for the claim that lands were empty of ownership – a legal wilderness – to withstand the obvious occupation by human societies, discourses asserting the inferiority, sub-humanity and primitiveness of human groups became intimately engaged with discourses of wilderness and nature. 'Wilderness', in other words, developed in the context of colonialism as a racialized concept that was tightly entwined with colonial reconstructions, and erasures, of Indigenous spaces.	Wilderness	ENG				Tracy Banivanua Mar, Carving Wilderness: Queenstand's National Parks and the Unsettling of Emptied Lands, 1890–19104, in: T. Banivanua Mar & P. Edmonds, Making Settler Colonial Space: Perspectives on Race, Place and Identity (Palgrave Macmillan, 2010), p. 85.	
	A term originally used by the British Army in North Africa in World War II, mainly against dark-skinned Arabs. After the war, it came to be used as a slur in the UK against anyone with dark skin. In Australia, it is used to refer to southern European immigrants.	wog	ENG			Ethnicity	Inclusive Terminology Glossary. 1.8	https://docs.google.com/document/d/1WxghXJnuJNQBePuVlhQhw9WiDLpEiu4LxiCqJZ0F9Q/edit
	Zionist signifies a supporter of Zionism; a person who believes in the development and protection of a Jewish nation in its historic homeland of Israel. When it's antisemitic: Zionism is a traditional term to describe the aspirations of the Jewish people to reestablish a state in the Biblical Land of Israel. However, today "Zionist" and anti-Zionist language are often used pejoratively. Antisemites often use "Zionist" or "Zio" as shorthand for "Jew," while many antisemites attempt to cloak their hate by claiming to be merely "anti-Zionists." Notably, anti-Zionism—the belief that the Jewish people have no right to a national home in its ancestral homeland and that the State of Israel should not exist—is itself widely believed by Jews to be a form of antisemitism. Anti-Zionism can also spread antisemitic conspiracy theories. For example, referring to Zionism and Judaism interchangeably blames Jewish people for the actions and policies of the State of Israel, which furthers conspiracy theories about control and world domination.	zionist	ENG			Religion, ethnicity	AJC Glossary	https://global.ajc.org/files/ajc/uploader/AJC_Glossary.pdf

ID	Contentious issue	Contentious labels	Language	Suggestion description	Suggested alternatives	Category/Bias areas	Source	Link / reference
	Le terme boy (féminin boyesse) est un mot wolof qui désigne en Afrique francophone tout employé salarié de maison. Ce n'est pas un terme argotique, puisque de nombreux textes officiels et des agents du service territorial reprennent cette appellation pour parler du personnel de service. De manière générale, l'expression était employée dans l'empire colonial français pour désigner les domestiques indigènes. À la fin du xixe siècle le mot boy était attesté dans le sens « jeune serviteur indigène dans les colonies »	Boy	FR			Class, race	Wikipedia	https://fr.wikipedia.org/wiki/Boy_(domestique)
	Un évolué est un terme en français utilisé durant l'époque coloniale pour désigner un Africain ou un Asiatique ayant « évolué » en s'européanisant grâce à l'éducation ou par assimilation, partageant les valeurs et adoptant les types de comportement européens. Le terme est le plus souvent utilisé en référence aux habitants des empires coloniaux belge et français. Les « évolués » parlaient français, respectaient les lois européennes plutôt que locales, étaient plutôt des « cois-blancs » (quoique d'un niveau rarement supérieur à celui d'employé) et vivaient majoritairement dans les zones urbaines.	Evolué	FR			Race, civilisation, class	Wikipedia	https://fr.wikipedia.org/wiki/%C3%89volu%C3%A9(%C3%A9poque_coloniale)

ID	Contentious issue	Contentious labels	Language	Suggestion description	Suggested alternatives	Category/Bias areas	Source	Link / reference
	Mischpoke, auch Mischpoche, Meschpoke oder Muschpoke, ist ein auf das hebräische מִשְׁפּוּחַ ([mɪʃpa'χa] ‚Familie‘) zurückgehender Jiddismus in der Bedeutung ‚Familie, Gesellschaft, Sippschaft‘, der Anfang des 19. Jahrhunderts in der abwertenden Bedeutung ‚Gesindel, Diebesbande‘ in die deutsche Umgangssprache übernommen wurde. Während die Bezeichnung im Jiddischen wertneutral verwendet wird, hat das Wort im Deutschen häufig eine abwertende Bedeutung. Der Duden, der den Begriff 1941 aufnahm, definiert Mischpoke heute als salopp abwertend in der Bedeutung ‚jemandes Familie, Verwandtschaft‘ und ‚üble Gesellschaft, Gruppe von unangenehmen Leuten‘.	Mischpoke	DE			Ethnicity, religion	Wikipedia	https://de.wikipedia.org/wiki/Mischpoke
	Das Wort entstand im 17. Jahrhundert, es ist abgeleitet von Mauschel, der jiddischen Form des Vornamen Moses (auf hebräisch: Mosche), der als Spottname für jüdische Händler oder auch allgemein für arme Juden hergenommen wurde...Mauscheln bedeutet "reden wie ein Jude"	mauscheln	DE			Ethnicity, religion	Ronen Steinke "Antisemitismus in der Sprache, Berlin (2022).	
	Das Wort kommt vom jiddischen sachern und bedeutet im Jiddischen ganz einfach Handel treiben. Im deutschen Sprachgebrauch wird es als Lehnwort abwertend gebraucht.	schachern	DE			Ethnicity, religion	Ronen Steinke "Antisemitismus in der Sprache, Berlin (2022).	
	Der Begriff Halbjude bezeichnet hauptsächlich umgangssprachlich in der Zeit des Nationalsozialismus Menschen mit einem nicht-jüdischen und einem jüdischen Elternteil. In Gesetzen und Verordnungen wurde der Terminus Halbjude nicht verwendet. Die überwiegende Mehrzahl der so genannten Halbjuden wurde ab 1935 rechtlich als „Jüdischer Mischling ersten Grades“ eingestuft. Vereinzelt fand die Bezeichnung Halbjude auch bereits vor der Zeit des Nationalsozialismus Verwendung. Innerhalb des Judentums ist der Begriff Halbjude ungebrauchlich, da dieses nur „ganze“ Juden kennt, nämlich in die Kulturgemeinschaft hineingeboren („jüdisch ist, wer eine jüdische Mutter hat“) oder durch Giur konvertiert. In der rassistischen Ideologie des Nationalsozialismus auch für eine Person mit zwei jüdischen Großeltern teile verwendet.	Halbjude	DE			Ethnicity, religion	Wikipedia	https://de.wikipedia.org/wiki/Halbjude
	„Reichskristallnacht“: Der Begriff „Reichskristallnacht“ wurde bereits kurz nach dem Ereignis von der nichtjüdischen Mehrheitsbevölkerung verwendet, soll jedoch „im Berliner Volksmund“ entstanden sein. Bis in die 1980er Jahre wurde der Ausdruck in Deutschland häufig genutzt, in anderen europäischen Sprachen hält er sich bis heute. Er spielt auf die zerbrochenen Glasscheiben während des Pogroms an. Dabei verharmlost der Begriff jedoch, dass sich die Gewalt zu großen Teilen auch gegen Menschen richtete. Viele Wissenschaftlerinnen und Wissenschaftler bezeichnen ihn daher als Euphemismus und verwenden ihn nicht mehr.	Reichskristallnacht	DE		Reichspogromacht	Ethnicity, religion	Bundeszentrale für politische Bildung	https://www.bpb.de/kurz-knapp/hintergrund-aktuell/542301/novemberpogrom-1938/ https://www.bpb.de/themen/parteien/sprache-und-politik/42744/zehn-stigmavokabeln/?p=all
	„Reichskristallnacht“: Der Begriff „Reichskristallnacht“ wurde bereits kurz nach dem Ereignis von der nichtjüdischen Mehrheitsbevölkerung verwendet, soll jedoch „im Berliner Volksmund“ entstanden sein. Bis in die 1980er Jahre wurde der Ausdruck in Deutschland häufig genutzt, in anderen europäischen Sprachen hält er sich bis heute. Er spielt auf die zerbrochenen Glasscheiben während des Pogroms an. Dabei verharmlost der Begriff jedoch, dass sich die Gewalt zu großen Teilen auch gegen Menschen richtete. Viele Wissenschaftlerinnen und Wissenschaftler bezeichnen ihn daher als Euphemismus und verwenden ihn nicht mehr.	Kristallnacht	DE		Novemberpogrome	Ethnicity, religion	Bundeszentrale für politische Bildung	https://www.bpb.de/kurz-knapp/hintergrund-aktuell/542301/novemberpogrom-1938/ https://www.bpb.de/themen/parteien/sprache-und-politik/42744/zehn-stigmavokabeln/?p=all
	Eine „Judensau“ zeigt in der Regel ein Schwein, an dessen Zitzen ein oder mehrere Juden saugen. Als solche kenntlich macht sie der »Judenhut«, den zu tragen jüdischen Männern im Mittelalter von der Obrigkeit vorgeschrieben wurde. Manchmal füttern sie das Schwein, reiten es oder fangen den Kot des Tieres auf. Juden in intimer Nähe zum Schwein zu zeigen, war doppelt beleidigend: Zum einen gilt das Schwein im jüdischen Glauben als unrein. Zum anderen war das Tier in der christlichen Kunst des Mittelalters ein Symbol für den Teufel. Der israelische Historiker Isaiah Shachar datiert die ersten „Judensäue“ auf das 13. Jahrhundert. Sie wurden vor allem im Innenraum von Kirchen platziert, wo Juden sie nicht sahen. Die Figuren sollten Kleriker und Kirchgänger moralisch belehren, als Teil von Figurenzyklen, die Tugenden und Laster darstellen. Die Juden erscheinen da als besonders sündhaft. Etwa ab dem 14. Jahrhundert wurden die Figuren auch außen an den Kirchen angebracht. Vereinzelt sind »Judensäue« auch in Portugal, Frankreich, Polen oder Schweden zu sehen, aber die meisten Reliefs gibt es im deutschsprachigen Raum.	Judensau	DE			Ethnicity, religion	Süddeutsche Zeitung Magazin, 25. 12. 2017, 51/2017	https://sz-magazin.sueddeutsche.de/glaube-und-religion/schweineri-84350
	Die "Rassenhygiene" ist die deutsche Variante der Eugenik. Der Maßstab des Handelns sei die Erhaltung und Vervollkommnung blühenden Lebens, schrieb etwa Alfred Ploetz (1860-1940), mit Walter Schallmayer (1875-1919) Begründer der Rassenhygiene. Dazu sei eine Rassenhygiene nötig, die im Widerspruch zur Individualhygiene stehe. Denn was gut für das Individuum sei, die Pflege und Heilung von Kranken, die Sorge um Behinderte, sei schlecht für die Rasse. [...] Mit der Machtübernahme der Nationalsozialisten wurde die Rassenhygiene offizielle Politik, begleitet von Kampagnen über die Last, die die Gesellschaft an den "Erbkranken" zu tragen habe. Auf der Basis des "Gesetzes zur Verhütung erbkranken Nachwuchses" von 1933 wurden zwischen 1934 und 1945 etwa 400.000 Menschen sterilisiert und 30.000 Abtreibungen durchgeführt. Den Euthanasie-Aktionen der Nationalsozialisten fielen nach Schätzungen in Europa fast 300.000 Menschen zum Opfer.	Rassenhygiene	DE			Ethnicity, race	Bundeszentrale für politische Bildung, Wikipedia	https://www.bpb.de/themen/rechtsextrismus/dossier-rechtsextrismus/214188/was-ist-sozialdarwinismus/ https://de.wikipedia.org/wiki/Nationalsozialistische_Rassenhygiene

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Die "Rassenhygiene" ist die deutsche Variante der Eugenik. Der Maßstab des Handelns sei die Erhaltung und Vervollkommnung blühenden Lebens, schrieb etwa Alfred Ploetz (1860-1940), mit Walter Schallmayer (1875-1919) Begründer der Rassenhygiene. Dazu sei eine Rassenhygiene nötig, die im Widerspruch zur Individualhygiene stehe. Denn was gut für das Individuum sei, die Pflege und Heilung von Kranken, die Sorge um Behinderte, sei schlecht für die Rasse. [...] Mit der Machtübernahme der Nationalsozialisten wurde die Rassenhygiene offizielle Politik, begleitet von Kampagnen über die Last, die die Gesellschaft an den "Erbkranken" zu tragen habe. Auf der Basis des "Gesetzes zur Verhütung erbkranken Nachwuchses" von 1933 wurden zwischen 1934 und 1945 etwa 400.000 Menschen sterilisiert und 30.000 Abtreibungen durchgeführt. Den Euthanasie-Aktionen der Nationalsozialisten fielen nach Schätzungen in Europa fast 300.000 Menschen zum Opfer.	Rassenpflege	DE			Ethnicity, race	Bundeszentrale für politische Bildung, Wikipedia	https://www.bpb.de/themen/rechtsextremismus/dossier-rechtsextremismus/214188/was-ist-sozialdarwinismus/ https://de.wikipedia.org/wiki/Nationalsozialistische_Rassenhygiene
Mit dem Begriff Muselman wurde bis ins 19. Jahrhundert als neutrale Bezeichnung für Personen muslimischen Glaubens genutzt, heute ist er veraltet und wird als diskriminierend empfunden.	Muselman	DE		Muslim	Religion	Digitales Wörterbuch der deutschen Sprache	https://www.dwds.de/wb/Muselman
Muselman bezeichnet einen durch Unterernährung kurz vor dem Tod stehender Häftling eines Konzentrationslagers.	Muselman	DE			Religion	Digitales Wörterbuch der deutschen Sprache	https://www.dwds.de/wb/Muselman
Mit Neger wird eine (männliche) Person von (sehr) dunkler Hautfarbe, aus Afrika südlich der Sahara oder mit von dorthier stammenden Vorfahren. Im heutigen Sprachgebrauch als stark herabwürdigend geltende Fremdbezeichnung für Schwarze, Afroamerikaner, Afrodeutsche usw. Der Begriff stammt vom lateinischen Wort "niger" für die Farbe Schwarz ab und wurde im 18. Jahrhundert mit dem Aufkommen der Rassenstufen ("Negrider Rasse") in die deutsche Sprache übernommen. So wie die Einteilung der Menschheit in Rassen die Vormachtstellung der Europäer:innen gegenüber kolonisierten, ausgebeuteten oder versklavten Menschen anderer Kulturen und Hautfarbe rechtfertigte, so beinhaltete der Begriff immer auch eine Vielzahl von rassistischen und eurozentristischen Stereotypen. Als N**** bezeichnete Menschen galten als triebhaft, kindlich, faul, kulturlos und als arme Opfer – im Gegensatz zu Europäer:innen, die als vernünftig, erwachsen, fleissig und kulturell hochstehend abgebildet wurden.	Neger	DE			Race, Ethnicity	Digitales Wörterbuch der deutschen Sprache, GRA Stiftung gegen Rassismus und Antisemitismus	https://www.dwds.de/wb/Muselman https://www.gra.ch/bildung/glossar/neger/
Ein Mestize ist Nachkomme eines weißen und eines indigenen Elternteils (besonders in Lateinamerika). Die Bezeichnung Mestize, Mestizin entstammt der Kolonialzeit: sie gilt als rassistisch und diskriminierend. Da jedoch keine Ausweichbezeichnung existiert, werden die Wörter in bestimmten Kontexten (wie z. B. in Bevölkerungsstatistiken) gleichwohl noch verwendet. Der Begriff stammt von lat. mixticius, span. mestizo/a, port. mestiço/a „Mischling“ und ist Teil einer in Lateinamerika infolge des iberischen Kolonialismus entstandenen umfassenden Gesellschaftsvorstellung, die das Gemeinwesen in vermeintlich durch Abstammung und biologische und/oder kulturelle Unterschiede differenzierte Kategorien gegliedert sieht.	Mestize	DE			Race, Ethnicity	Duden, Universität zu Köln/Historicum-eStudies.net	https://www.duden.de/rechtschreibung/Mestize https://historicum-estudies.uni-koeln.de/historicum-estudies/leitfaeden/tutorium-geschichte-lateinamerikas/lateinamerika-lexikon/mestize