This is a non-exhaustive list/Queering of the language we use. The Editors at *Fruitslice* want to bring attention to how we actively mobilize language—how we can use it to care for each other, and to bring attention to the ways in which language, sometimes, fails us. We live in a world in which language is used by an empire as a tool full of absolutes, of binary logistics, and of colonial rule. It has been implemented to remove, burn, and forcibly change articulations of gender, sexuality, and ways of knowing each other. It is in the understanding of resistance to such forces that we created our own style guide. Language and identity are always in movement; culturally, across time and space, and within/between each other. That is to say: We recognize that our Queering of capitalization, of language, and going against the normative or "standard practice" is always subject to what the future may hold. This is a Trans*itive process. We love learning and growing and understanding what we get wrong, what we may get right, and what we can break and reinvent. We want to read ourselves in generative and explosive ways. We are a living archive.

Frantz Fanon, *Black Skin, White Masks*
Fanon, F. (1952). *Black Skin, White Masks*. Grove Press.

Leanne Simpson, "The Land is Pedagogy" (Essay)
Simpson, L. (2014). *The Land is Pedagogy*. In *Decolonization: Indigeneity, Education & Society*.

José Esteban Muñoz, *Cruising Utopia: The Then and There of Queer Futurity*
Muñoz, J. E. (2009). *Cruising Utopia: The Then and There of Queer Futurity*. NYU Press.

Paul Soulellis, *What is Queer Typography?*
Soulellis, P. (2021). *What is Queer Typography?*. Queer.Archive.Work.

Table of Contents

AP Style and Our Divergence

For all matters not explicitly addressed in this guide, or in instances where no specific alternative has been determined, **we defer to the Associated Press (AP) Style Guide.** Our style guide represents a conscious and deliberate divergence from AP standards, one tailored to meet the ethos of *Fruitslice*. We recognize the clarity and consistency AP provides, but we also seek to amplify and bend language in ways that reflect our collective values—fostering resistance, care, and the dismantling of rigid structures.

We understand that language, expression, and storytelling are never static. Instead, they move and evolve across time and space, mirroring the fluidity of identity itself. As a collective made up of a diverse group of Queer contributors across the globe, diversity is woven into every aspect of our work, creating a tapestry of voices that spans cultures, experiences, and languages. Our editorial process remains as flexible as our vision, our love, and our humanity, knowing that growth requires room for the unexpected and the unexplored. We are committed to nurturing an environment that allows us to honor the dynamic nature of our contributors' work, while continuously evolving as a publication.

A Global Collective

Though we are an American English press, we embrace the global nature of our collective and encourage submissions from any dialect, culture, or linguistic background. **Diversity is not an accessory**—it is our foundation. Asking our contributors to conform to a singular way of being or writing would break the very connections that allow us to understand both each other and ourselves. Our goal is to offer readers more than just a glimpse into different perspectives; **we want to foster the practice of knowing and being known through language**. This collective curiosity connects us to the broader human experience, reminding us that understanding each other is the key to understanding ourselves.

In this, **we acknowledge that standardization is not always the answer;** instead, we engage in a dialogue with each author, allowing them the space to guide us toward a version of their work that remains authentic to their voice and their context.

Gender Neutral Language

We encourage the use of **gender-neutral language wherever possible** to ensure inclusivity and avoid reinforcing binary gender norms. When writing about individuals or roles where gender is irrelevant, we recommend using terms that do not specify a particular gender.

- **Examples:**
    - Use chair instead of chairman.
    - Use humankind instead of mankind.
    - Use server instead of waiter or waitress.

We support the **use of the singular 'they'.** This applies in situations where someone's gender is unknown, for individuals outside the gender binary, and/or as a default pronoun when someone's pronouns have not yet been specified. Additionally, the singular 'they' is available to anyone who requests it, regardless of their identity, making it a respectful and inclusive choice that avoids assumptions about gender. We view this as an obvious and necessary part of creating language that respects each person's autonomy over their identity.

In addition to the singular 'they,' *Fruitslice* recognizes and supports **the use of neo-pronouns** (such as *xe/xem*, *ze/zir*, *fae/faer*, and others). These pronouns offer individuals further possibilities to express their gender identity in a way that feels authentic to them. We encourage writers to respect individuals' pronouns, whether common or less familiar, and to include them whenever specified. We believe that normalizing the use of neo-pronouns contributes to a more inclusive and affirming environment for everyone.

Queer Identity Labels

We suggest the default capitalization of all Queer identity labels, including **Queer, Lesbian, Gay, Bisexual, Transgender, Nonbinary**, and others. This choice is intentional and rooted in our belief that these identities deserve recognition, visibility, and respect. Capitalizing these terms is an act of empowerment, affirming their importance and validating the lived experiences of those who embody them. We resist the minimization and erasure that these identities have historically faced in language and society.

When referring to Trans men and Trans women, it is essential to include a space between Trans and man or woman(e.g., Trans woman, Trans man), rather than merging them into one word (e.g., Transwoman, Transman).

Trans functions as an adjective, modifying the noun man or woman. By including the space, we maintain the integrity of the gender identity (man or woman), while **using Trans to describe, not redefine, that identity.** Combining the terms into one word risks reinforcing a subtle form of othering.

We use Nonbinary as a single word, capitalized and without a hyphen. This choice reflects our belief that Nonbinary is a complete and cohesive identity, not defined by opposition to the gender binary.

While we embrace these guidelines as a standard, we remain flexible. Authors are always welcome to express their preferences, and we will honor individual choices regarding how their identity labels are presented in their work. We recognize the importance of materiality and self-narration—how individuals reclaim their own stories and identities from rigid, external frameworks. By allowing contributors to self-define and narrate their experiences, we ensure that their voices remain at the center of their work, affirming their agency in how they present their identities and rejecting normative constraints that limit expression.

Comparative Adjectives and Queer Terminology

Comparative adjectives derived from Queer identity labels, such as "gayer," remain lowercase. While we capitalize identity labels like Queer, Trans, and Nonbinary as acts of visibility and empowerment, we choose to keep adjectives lowercase when they serve a comparative or descriptive function. This is because, in these cases, the words are modifying other terms rather than being used as proper nouns or as direct identity markers.

Queer vs. LGBTQ+ Usage

Fruitslice uses "Queer" and "LGBTQ+" mindfully, with each serving distinct purposes depending on the context:

- **Queer (as a noun):**
  - **Broad and Inclusive**: We use "Queer" as an umbrella term for a wide range of identities related to gender and sexuality. It is particularly effective when discussing identity fluidity or when resisting rigid labels.
  - **Empowerment and Subversion**: Reclaimed from its history as a slur, "Queer" reflects resistance to heteronormativity and reinforces a sense of empowerment within the community.
- **Queer (as a verb):**
  - **Queering**: When we use "Queer" as a verb (e.g., "queering"), it signifies an act of challenging, subverting, or deconstructing normative structures, often referring to disrupting traditional ideas about gender, sexuality, and societal norms.
  - **Philosophy and Action**: This reflects a broader philosophy of embracing fluidity, diversity, and nonconformity, positioning Queer as a movement beyond identity and toward ongoing critical action.
- **LGBTQ+:**
  - **Specificity and Inclusivity**: We use "LGBTQ+" when listing specific identities, ensuring that various sexual and gender identities are explicitly

acknowledged. This acronym emphasizes inclusion and recognition of both visible and less visible members of the community.
  - ○ **Neutral and Accessible**: LGBTQ+ is a widely recognized term and may be used when addressing formal contexts or audiences unfamiliar with the broader implications of "Queer."

Context-Sensitive Usage:

Fruitslice recognizes that context matters, and we choose terms based on how they best reflect the fluid, intersectional nature of our community and themes. While "Queer" leans toward fluidity and resistance, "LGBTQ+" emphasizes specificity and clarity. Both are tools for inclusive language and reflection of identity.

<u>Capitalizing "Pride"</u>

Fruitslice capitalizes "Pride" when referring to the event as both a protest and a celebration. This distinction honors the historical and political roots of Pride as a movement born from resistance and activism, as well as its evolution into a global celebration of Queer identities. By capitalizing "Pride," we acknowledge its significance as a powerful act of visibility, solidarity, and community-building, ensuring it is recognized as more than just an event—Pride is an ongoing fight for liberation. This capitalization differentiates it from the general use of "pride" as a feeling or emotion.

<u>Reappropriation</u>

We support language as a tool for reappropriation and self-expression, celebrating the reclamation of slurs by marginalized communities as a form of resistance and empowerment. Queer is one such reclaimed slur. Once used as a derogatory term, it has now been embraced, not only as an umbrella identity, but also as a verb and a philosophy. Queering, in this context, is an act of resisting norms, challenging binaries, and creating new ways of being, knowing, and expressing. We choose to capitalize Queer to affirm this transformation, using it as a powerful term of inclusion and subversion.

However, when the word "Queer" is used in its original slur form, we do not capitalize it, as we do not condone its harmful use in that context. The same applies to other reclaimed slurs, such as Dyke. For example:

- *"They cursed me out and yelled 'dyke' at me"* (lowercase)
- *"I'm a proud Dyke"* (capitalized as a reclaimed identity)
- *"I'm going to the Dyke open mic tonight in Greenwich Village"* (capitalized as a community term)

Our approach acknowledges the power of reclaiming language while remaining sensitive to the contexts in which these words are used, ensuring that we amplify self-empowerment while resisting their use as tools of harm.

Fat Politics and Body Size Language

We recognize that language surrounding body size is deeply political. Fruitslice opts to use "fat" as a neutral descriptor for body type, reclaiming this term from its historically stigmatized usage and acknowledging the important work of Fat liberation movements. We prefer "fat" over euphemisms like "bigger," "chubby," "curvy," "plus-size," or other terms that often reinforce the idea that fatness should be hidden or softened linguistically.

For non-fat bodies, we use the term "straight-size" rather than "normal" or "average," recognizing that framing certain body types as "normal" reinforces harmful hierarchies. (The term "average" is also misleading, as the average American woman wears approximately a size 16-18.)

We avoid using the medical term ob*se and its variations, as these pathologize fat bodies and reinforce medical stigma. When referencing this term in quotes or discussions of medical discrimination, we use an asterisk (ob*se, ob*sity) to acknowledge its harmful impact.

Similar to our approach with the word "Queer," we recognize that different individuals have different feelings about the reclamation and usage of "fat." While we use it as our default term, we respect that:

- Some writers may prefer other terms when describing themselves based on their personal journey with body image and identity
- Fat people have the authority to define and describe their own bodies
- Non-fat writers should generally defer to "fat" as the most respectful term when discussing fat bodies and communities

We capitalize "Fat" when referring to political movements, activism, and community identity (e.g., "Fat Liberation," "Fat Studies," "the Fat community"), mirroring our approach to other identity-based movements.

This language choice reflects our commitment to challenging systems of oppression, including fatphobia and diet culture, which are deeply intertwined with other forms of marginalization that affect Queer communities.

Grammar and Its Ties to White Supremacy

We recognize that enforcing strict grammar rules can uphold structures of white supremacy. We know that what is taught in Western educational systems is deeply tied to control and manipulation, often favoring an idealized, dominant audience at the expense of marginalized voices.

We reject the tendency to diminish non-Western titles, honorifics, and diacritics by replacing them with English equivalents—a practice recommended by the Associated Press (AP) Style Guide. To do so risks reinforcing Western or American essentialism, which we actively resist. Titles such as Japanese "san" or Indian "ji" will be preserved in their original form, recognizing that this may create moments of unfamiliarity for some readers. However, these moments are opportunities—catalysts for learning, for deepening our collective understanding, and for honoring the voices and cultural practices that shape our world. By diverging from AP standards in this way, we aim to preserve the integrity and richness of other languages, dialects, and traditions.

Additionally, we follow a consistent practice of capitalizing racial and ethnic identities to honor their cultural, historical, and political significance. We capitalize terms like **Black**, **Indigenous**, **Latine**, **Asian**, and **Native American**, as these identities reflect not only physical characteristics but rich cultural heritages and shared experiences of marginalization, resilience, and community.

We do not capitalize white because whiteness, as a social construct, has historically been positioned as the default, the norm, or the unmarked category of privilege. To capitalize white would risk reinforcing this dominance and furthering the notion of white supremacy.

We diverge from AP style by **leaving foreign words and phrases as is**, without marking them with italics or quotation marks. We believe that language should flow naturally within the context it is used, and we do not point out foreign words as "other" or separate from the text. This practice respects the fluidity of language and honors the voices of our contributors without framing their language choices as unfamiliar or requiring explanation. However, we also allow for individual stylistic choices—if an author chooses to emphasize a foreign word or phrase with italics or quotation marks, we honor that decision.

Latine/Latinx

We prefer the use of **Latine** over **Latinx** as a gender-neutral alternative for "Latino/a." While both terms aim to include non-binary and gender-expansive individuals, **Latine** is more linguistically compatible with the Spanish language. It aligns with Spanish grammar rules, making it easier for native speakers to pronounce, while still serving the

purpose of inclusivity. We prioritize this term to show respect for the language and the cultural context of Spanish-speaking communities.

However, we recognize that **Latinx** carries important historical and political significance. As noted by scholars like Alan Pelaez Lopez, the "X" in Latinx represents more than just gender neutrality—it symbolizes the "wound" of colonization, anti-Blackness, femicides, and inarticulation that have shaped Latin American experiences. For some communities, particularly LGBTQIA+ Latin Americans, the term serves as a deliberate linguistic intervention against systems that have attempted to erase their identities.

When referring to specific individuals or organizations, always defer to their preferred terminology. Some may strongly identify with Latinx, Latino, Latina, Latine, or other terms that reflect their cultural, political, and personal identities. In general content, use Latine as our house style, but acknowledge the complexity behind these terms when discussing identity politics or the history of language evolution in Latin American communities.

Similar to our approach with Trans* terminology, which uses the asterisk to signify the multiplicity of gender expressions beyond the binary, these evolving terms for Latin American identity reflect ongoing conversations about inclusion, history, and cultural representation.

Disability and Ability Labels

We follow specific capitalization rules when referring to the Deaf and Blind communities:

- Deaf (capitalized) refers to individuals who identify as part of the Deaf community and culture, often using sign language as their primary means of communication. Capitalizing "Deaf" reflects their connection to a shared culture and identity.

  Example: *"As a Deaf artist, her work reflects the culture and history of the Deaf community."*

  deaf (lowercase) refers to the audiological condition of hearing loss and is not necessarily tied to cultural identity.

  Example: *"As he grew older, he experienced partial hearing loss, eventually becoming deaf."*

- Similarly, Blind (capitalized) can be used to refer to those who identify culturally or politically as part of the Blind community, while blind (lowercase) is more commonly used as a descriptor of vision loss without the cultural or political associations.

  Example: *"She's a key figure in Blind movements that promote accessibility in the arts."*

  Example: *"The new app aims to make online shopping more accessible for blind users."*

We avoid using the term "handicap" when referring to those with disabilities, unless the person being referred to has specifically expressed a preference for that word or identity.

Additionally, we recognize there is an ongoing dialogue about whether to use identity-first language (e.g., "autistic person") or person-first language (e.g., "person with autism"). Person-first language is often recommended to emphasize the individual before the condition, while identity-first language may be preferred by some communities as a way of affirming that their disability is a central part of their identity. For example, many within the autistic community prefer identity-first language as it centers their identity rather than viewing their disability as a separate entity. In contrast, for some conditions, person-first language may be favored to emphasize the person rather than the condition they live with, such as "person with schizophrenia."

We aim to respect the diverse ways in which disability and different abilities are represented, honoring the preferences of each community and individual. We recognize that language around disability can be deeply personal, and as such, we defer to the author's own preferences when they are writing from their lived experience.

Capitalizing "Disabled"

We use a capital "D" when referring to Disabled people, following the social model of disability. This reflects our understanding that disability is not caused by impairments alone but by the barriers society creates for people with impairments. Using a capital "D" highlights the **shared identity** and **community** of Disabled people, similar to how we capitalize "Black" or "Queer" to acknowledge these communities' significance and collective experiences.

By capitalizing "Disabled," we honor the ongoing fight for rights, equality, and inclusion, and we acknowledge that Disabled people are part of a community working to remove societal barriers, not defined solely by their impairments.

Decapitalizing Dominance

We deliberately decapitalize names of hegemonic power structures—corporations, monopolies, and institutions that dominate economically, culturally, and socially. This practice serves as a tool to subvert the traditional reverence these entities often receive. By decapitalizing their names, we challenge the dominance they exert over global systems and their role in perpetuating inequality and exploitation.

We do not extend the same honor to corporations and monopolies that is typically given to individuals or communities. Corporations are often afforded more respect, consideration, and rights than human beings, and we reject this imbalance. Decapitalization becomes a means of undermining the excessive authority that these entities wield over people's lives and global structures.

This approach reflects our commitment to resisting structures of power that prioritize profit over humanity, and allows us to realign our language with values that champion people and communities over corporate interests.

We stand firmly with anti-capitalist values and the belief that human well-being and community should always be prioritized over profit. However, we also recognize that it is nearly impossible to fully opt out of capitalism in the world as it exists today. We acknowledge that, while we strive to resist these systems, many of us are still forced into modes of survival that require participation in capitalism in some form.

For some, the best option for making a living is to start a small business. As long as that business is aligned with community-building, social betterment, supporting the working class, etc. we stand in solidarity with those efforts. In these cases, we may choose to **capitalize the names of locally owned, community-focused, independent businesses** as a way to uplift local cultures, grassroots movements, and the people who operate outside of corporate power structures.

This capitalization is not intended to honor capital itself, but rather to highlight and respect the community-based efforts that offer alternatives to corporate dominance. When we are uncertain about the status of a venue or business, we default to capitalization for the sake of clarity and accessibility.

We believe that it is more effective to critique and target specific subsets of capitalist structures—such as monopolies and exploitative corporations—rather than use decapitalization as a blanket tool for every entity operating within capitalism. Our language choices are meant to reflect our nuanced understanding of these systems and the ways in which people are forced to navigate them.

Publications and Media Corporations

When referencing publications, we follow a nuanced approach that aligns with our values of supporting independent media while resisting corporate dominance. We distinguish between independent publications and those owned by media conglomerates:

- **Independent Publications:**
  - Always capitalize and italicize names of small, independent, and community-focused publications.

    Example: The Progressive, South Side Weekly, Bitch Media

- **Corporate Media:**
  - Decapitalize but italicize publications owned by media conglomerates to acknowledge their cultural contribution while critiquing their corporate power.

    Example: the new york times, vogue, the washington post

- **Movement-Turned-Corporate Publications:**
  - Consider the publication's trajectory and current role. A publication that began as movement media but was absorbed by corporate ownership may warrant different treatment at different points in its history.

    Example: the village voice (after corporate acquisition)

This approach reflects our commitment to uplifting independent voices while challenging the hegemony of corporate media structures. By maintaining italicization while removing capitalization, we recognize these publications' cultural significance while resisting the undue authority traditionally afforded to large media institutions.

Media institutions cannot be understood through simple binaries. We acknowledge the fluid ways publications can move between resistance and cooptation, between community accountability and corporate control. At the same time, we maintain our commitment to marking corporate power through decapitalization.

When uncertain about a publication's status, err on the side of supporting journalism by maintaining capitalization.

Countries vs. Governments

We capitalize countries and nationalities, such as American or Japanese, to honor the identities, cultures, and histories tied to these places. By doing so, we acknowledge the importance of these communities and show respect for their sovereignty and heritage.

In contrast, we choose to lowercase governments, militaries, and state institutions as part of our critique of the power structures that often work against the very people they claim to represent. By decapitalizing these entities, we challenge the authority and dominance they typically hold, while continuing to respect and uplift the identities of individuals and communities. This is not a sweeping critique of all governing systems; we acknowledge that it is possible for governments to genuinely reflect the will and welfare of their people. Rather, this approach represents a default shift in perspective, **encouraging a focus on people over institutions.**

Examples:

- French citizens protested the policies of the french government.
- She traveled from Italy to meet with officials from the italian consulate.
- The history of Russian people is rich, but we question the actions of russia's modern military.
- Brazil is known for its vibrant culture, but the brazilian government struggles with corruption.
- You might visit Spain, but you'll need approval from the spanish embassy.

We recognize that not all forms of state power are the same—Indigenous nations, occupied and colonized territories, decolonized nations, and other marginalized governance structures must not be conflated with colonial ethno-states or imperial projects. Rather, **our goal is to neutralize the undue authority traditionally afforded to institutions, shifting focus to the people** and cultures that compose these nations. By decapitalizing these power structures, we create space for people-centered narratives.

Indigenous and Colonial Place Names

We recognize that place names are not neutral markers but sites of power, resistance, and survival. As Audre Lorde reminds us, "If I didn't define myself for myself, I would be crunched into other people's fantasies for me and eaten alive." Similarly, Indigenous place names represent not just historical artifacts but living relationships to land and ongoing resistance to colonial renaming. Our approach seeks to honor Indigenous

relationships to land while avoiding tokenistic or performative inclusion and maintaining clarity for readers.

Meaningful Integration:

- Include Indigenous place names when they meaningfully contribute to the piece's context:
  - Writing about land and place relationships
  - Discussing Indigenous histories, cultures, or communities
  - Examining colonization and its impacts
  - Writing about environmental or land-based topics
- Avoid performative inclusion in contexts where it might:
  - Feel tokenistic or disconnected from the content
  - Trivialize Indigenous relationships to land
  - Serve primarily to alleviate settler guilt

  Example: A casual listicle like "Best Coffee Shops in Seattle" might not warrant including Duwamish territory, while an article about Seattle's urban gardening and food sovereignty movements would meaningfully incorporate this context.

Usage Guidelines:

- When Including Both Names: Consider formats that respect the significance:
  - "Dxʷdəwʔabš (colonial name: Seattle)" for historically-focused pieces
  - "What is currently called Los Angeles" for contemporary contexts
  - "Traditional Tongva territories" for land-based discussions
- For places with multiple Indigenous nations/languages: Acknowledge this complexity when space allows

  Example: "The area currently called Chicago, which includes the traditional lands of the Council of Three Fires: the Ojibwe, Odawa, and Potawatomi Nations"

- For Indigenous writers:
  - Honor their chosen ways of naming their traditional territories
  - Do not require colonial place names if not desired

Research Requirements:

- Verify Indigenous place names through:
  - Direct consultation with Indigenous communities when possible
  - Indigenous language resources and scholarship
  - Local Indigenous cultural centers and organizations

- Acknowledge when multiple spellings or versions exist
- Default to current usage if unable to verify historical names

Style Notes:

- Capitalize Indigenous place names following community practices
- Use Indigenous spelling conventions including special characters and diacriticals
- When pairing names, consider format based on context:
  - Parenthetical: "Menominee (Green Bay)"
  - Descriptive: "Tucson, originally Cuk Ṣon in O'odham"
  - Contemporary: "Denendeh/Northwest Territories"

Gloria Anzaldúa writes, "I will no longer be made to feel ashamed of existing. I will have my voice...I will have my serpent's tongue—my woman's voice, my sexual voice, my poet's voice. I will overcome the tradition of silence."

In this spirit, we recognize that the act of naming - and reclaiming names - is both political and sacred. Our guidelines aim not to create rigid rules but to support the larger project of "generating the Indigenous inside," nurturing Indigenous resurgence through everyday acts of reclamation. We acknowledge this is an evolving practice requiring ongoing learning and consultation with Indigenous communities. These guidelines should be seen as part of larger decolonial practices, not simply a matter of terminology.

Colonial and Religious Holidays

We lowercase the names of colonial holidays such as thanksgiving, columbus day, and other celebrations rooted in conquest or historical erasure. This practice acknowledges their role in reinforcing dominant narratives while obscuring histories of violence and dispossession.

- When referring to thanksgiving, consider adding context such as "also known to many Indigenous peoples as the National Day of Mourning" when appropriate.
- We prefer "Indigenous Peoples' Day" over "columbus day," recognizing the violent legacy of colonial "discovery" narratives.
- For holidays with religious origins like christmas or easter, we lowercase these terms while respecting their significance to believers and acknowledging their cultural dominance.

This decapitalization is not meant to diminish the personal significance these holidays may hold for individuals, but rather to question the uncritical elevation of celebrations with complex and often harmful histories. We capitalize holidays and observances that

center resistance, cultural reclamation, and marginalized communities (such as Indigenous Peoples' Day, Juneteenth, Pride).

This approach aligns with our broader commitment to using capitalization intentionally—elevating communities and identities while questioning structures of power.

Military Conflicts and Acts of Resistance

We acknowledge the complexity of armed conflicts throughout history and resist the glorification of war through language. Our practice considers both community perspectives and power dynamics:

- **Primary Approach - Source-Centered:**
  - When community perspectives are well-documented, follow the capitalization choices of communities most impacted by the conflict

    Example: If Vietnamese sources consistently lowercase "vietnam war" while capitalizing specific resistance movements within it, we follow their lead

    Example: The "Haitian Revolution," reflecting how Haitian scholars and communities name their liberation struggle

- **Secondary Approach - Power Analysis:**
  - When community perspectives require further research, analyze the power dynamics:
    - Lowercase wars initiated by colonial/imperial powers

      Example: "vietnam war," "spanish-american war," "crusades"

    - Consider capitalizing wars of liberation and independence:

      Example: "Mexican War of Independence," "Palestinian Resistance"

- Recognize that this analysis requires ongoing research and dialogue

- **Default Guidelines (when both approaches require more research):**
  - Lowercase all military conflicts
  - Maintain capitalization only for proper nouns that are place names:

    Example: "battle of Gettysburg," "Pearl Harbor"

  - Lowercase date-specific conflict names:

    Example: "hundred years' war," "six-day war"

We acknowledge that this approach requires careful consideration of both historical context and power structures. Our goal is not to make definitive moral judgments about complex historical events, but rather to be intentional about how our language choices either reinforce or resist dominant narratives.

When in doubt, default to lowercase while remaining open to revision based on further research into both community perspectives and power dynamics. We recognize that this is an ongoing dialogue, and our practices may evolve as we continue to engage with these complex histories and learn from impacted communities.

Non-Legibility as a Political Act

We recognize that by diverging from standard methods of formatting and structuring text, we run the risk of causing confusion—an issue typically resolved by the clarity and consistency offered by AP style or similar forms of standardization. However, we are willing to embrace this confusion, aligning ourselves with the ideas explored in Paul Souellis's *What is Queer Typography?*, which positions non-legibility as a radical, political act.

Queer communities have historically relied on forms of 'in-group' communication—through language, codes, rituals, and even typography—that may appear illegible or inaccessible to dominant, cis-heteronormative structures. This intentional resistance to legibility reflects the subversive power of Queer acts, where being seen, understood, or 'read' by the mainstream is not always the goal.

An Intersection of Accessibility and Resistance

We understand the delicate balance between our commitment to accessibility and our desire to challenge normative power structures. While we maintain elements of standardization to ensure inclusivity for all readers, we also embrace moments where

our design and language resist conventional systems that demand uniformity and clarity.

In doing so, we draw from the histories of Queer acts of resistance, recognizing that value and validity don't always conform to traditional expectations of readability. We believe accessibility and non-legibility can coexist. Disability theorists, like Rosemarie Garland-Thomson, remind us that alternative forms of communication and engagement are equally valid, pushing against the mainstream emphasis on visibility and transparency.

For us, accessibility isn't tied to rigid standards of legibility. Normative assumptions about clarity can be exclusionary, dismissing those whose experiences and modes of communication differ from dominant structures. Instead, our commitment to accessibility is grounded in offering multiple points of entry and engagement.

We make space for creativity, disruption, and alternative modes of understanding while remaining flexible in how content is accessed, embracing a broader spectrum of engagement that adapts to various needs. In this way, we challenge the idea that accessibility is achieved through conformity to a single set of rules, recognizing the richness that comes from embracing difference.

Acronyms

We intentionally capitalize acronyms. This choice goes beyond convention; capitalizing acronyms helps signal to audiences with language processing disabilities that the acronym is not a standard word, reducing potential confusion. While we often use capitalization (or the lack of it) to either empower or subvert power dynamics, our decision to capitalize acronyms is rooted in inclusivity, not formality or endorsement. For example, we may choose not to capitalize "new york police department" while still capitalizing "NYPD" to maintain clarity and accessibility for all readers.

Mindful Terminology and Decolonial Writing

We emphasize the importance of being mindful about the language we use, particularly terms that have been historically tied to colonization, exploitation, and erasure. Words such as *frontier*, *discovery*, *empty*, and *uninhabited* carry historical baggage and may perpetuate harmful narratives when used carelessly.

For instance, describing a land as "empty" or "uninhabited" erases Indigenous presence and perpetuates the myth of terra nullius (land belonging to no one), which was often used to justify colonial expansion. Similarly, using words like "discovery" when referring

to places that were already inhabited reinforces colonial narratives that prioritize European perspectives.

When referencing history or current events, we encourage using language that acknowledges historical harm and advocates for healing and recognition of ongoing harms.

Examples:

- Instead of referring to land as "discovered," use "colonized" or "encountered."
- Rather than saying land was "uninhabited," specify that it was "stolen," "dispossessed," or acknowledge the Indigenous nations whose land it is.
- Use *enslaved person* instead of *slave* to humanize and acknowledge the violent conditions of their enslavement.

Trans with an Asterisk in Collective Writing*

In *Fruitslice's* collective writing—such as dedications, letters from the editors, and acknowledgments—we choose to use Trans* with an asterisk as a nod to the expansive and open nature of Trans identity. This usage draws directly from the essay "How to Do Things with Trans*" by Cáel M. Keegan, where the asterisk represents the idea that Trans is not a singular or fixed identity, but a broad, inclusive category that encompasses many gender experiences beyond the binary.

The asterisk acts as a placeholder, acknowledging the fluidity of identity and the many ways people can experience and express being trans. It signals that *Fruitslice* views gender as an evolving, non-static experience, and respects the diversity of identities that fall under the Trans* umbrella.

By incorporating the asterisk in our writing, we reinforce our commitment to recognizing the multiplicity and openness of identity, aligning with the values of materiality and self-narration—allowing individuals to define and narrate their identities on their own terms. This usage reflects our ongoing dedication to inclusivity and the broad spectrum of gender experiences within the Queer community.

The Word "God"

We depart from AP style by defaulting to lowercase for the word god, but we recognize that its usage is highly contextual and should ultimately be up to the author. We distinguish between an institutional god, which is often treated as lowercase, and a conceptual God, which can be capitalized when used to convey broader ideas or personal experiences beyond specific religious doctrines.

For Example:

Lowercase (institutional god):

- "I grew up believing that **god** was always watching, judging every action."
- "His **god** demands strict obedience, leaving little room for personal interpretation."

Capitalized (conceptual or personal God):

- "I felt the presence of **God** in the quiet moments of the morning, even though I'm not religious."
- "For me, **God** is the energy that connects us all."

Capitalized (reverential or artistic use):

- "In her art, she depicts **God** as a woman breaking through the sky."
- "To him, **God** is love, not the figureheads of organized religion."

If an author does not believe in a specific religion, it is typical to lowercase god in their writing. However, if an author does believe in a particular faith tradition, it is important to respect their deity by allowing the capitalization of God. Forcing lowercase in those cases would be dismissive of the writer's beliefs, and *Fruitslice* aims to honor each contributor's relationship with language and faith.

Ultimately, the decision to capitalize or lowercase god rests with the author, allowing for flexibility that aligns with their personal or spiritual context.

Religious Institutions and Dominant Faiths

As part of our practice of decapitalizing structures of dominance, we lowercase dominant religious institutions and faiths that have historically been vehicles of colonization, violence, and cultural erasure, such as christianity, catholicism, and protestantism. This choice acknowledges the role these institutions have played in supporting colonial projects and imposing cultural dominance across the globe.

Examples:

- "The spread of christianity accompanied colonial expansion."
- "Many Indigenous practices were suppressed by catholic missionaries."
- "The mormon church's influence extends beyond religious contexts."

This approach aligns with our broader critique of power structures while remaining mindful of personal faith. As with our approach to "god/God," we respect that individual authors may choose to capitalize these terms based on their personal relationship with these faiths. Our default house style uses lowercase, but we remain flexible when working with authors writing from their lived experience of faith.

In contrast, we may choose to capitalize religious traditions that have been historically marginalized or subjected to persecution (such as Indigenous spiritual practices, Islam when discussed in Western contexts, and other non-dominant faiths) as part of our commitment to elevating marginalized voices and perspectives.

Theatre vs. Theater

We intentionally diverge from AP Style on the spelling of "theatre" and "theater" to reflect our artistic values and community roots. We use **"theatre"** to refer to the **art form**, recognizing its rich cultural and historical significance, and its role as a safe haven for the Queer community. **"Theater"** refers to the **physical space** where performances take place, ensuring clarity in our discussions. This distinction aligns us with creative and artistic communities that respect the craft, elevating the importance of performance as both an art form and a cultural refuge.

Titles: Italics and Quotation Marks

We intentionally use italics for titles of larger works like books, movies, albums, newspapers, magazines, and works of art, diverging from traditional AP style. Our choice to italicize these titles stems from our desire to visually honor the significance of these creative contributions, making them stand out as influential forces in shaping culture, history, and society. Italics help create a distinction that emphasizes the importance of these works, giving them the recognition they deserve within the text.

However, when it comes to smaller works that are part of a larger collection—such as short stories, chapters, songs, and articles—we follow AP Style by placing these titles in quotation marks. This aligns with AP's guidelines for formatting shorter works within larger bodies of work.

The Serial (Oxford) Comma

We diverge from AP guidelines by consistently using the Oxford comma, even when it is not deemed strictly necessary. This choice reflects our commitment to inclusivity and precision, particularly when addressing nuanced topics. By consistently applying the Oxford comma, we ensure clarity and avoid potential ambiguities, recognizing the

importance of representing every voice and idea with equal weight. In line with our broader approach to language, this choice supports our dedication to honoring the complexity and richness of the stories we share.

Updates and Revisions

We recognize that our style guide is a living document, subject to ongoing change and evolution.

As we continue to use our style guide as an active Queering of language, it's essential that any divergences from AP Style are not made purely for aesthetic purposes. Doing so risks diluting our message and creating a confusion that doesn't serve our mission. Every change to the style guide should be meaningful, purposeful, and reflective of our values.

Additionally, any changes to the style guide must be discussed and agreed upon in an open forum with the participation of *Fruitslice* staff. No individual should make changes to the guide alone; this is a collective effort, and it's important that we all contribute to shaping our language together.

Finally, we need to be mindful of **when** these updates are made. Introducing changes midway through an editing process can lead to continuity issues. To maintain consistency, it's important that updates to the guide are carefully timed and communicated to everyone involved in the editorial process.

The Fruitpress: *Fruitslice* Adapted AP Style Guide

1. **Fruitslice**: Always italicized, capitalized, and written as one word.
2. **Queer Identity Labels**:
   - Capitalize Queer, Lesbian, Gay, Bisexual, Transgender, Nonbinary, and other identity labels by default.
   - **Nonbinary**: Written as a single word, capitalized, without a hyphen.
   - Always include a space between Trans and man or woman (e.g., Trans woman, Trans man). Do not combine them into one word (e.g., Transwoman is incorrect).
3. **Reclaimed Slurs**:
   - Capitalize reclaimed slurs (e.g., Queer, Dyke) when used in a positive or community context.
   - Do not capitalize when used as slurs.
   - Examples: "They cursed me out and yelled 'dyke' at me" (lowercase), "I'm a proud Dyke" (capitalized), "I'm going to the Dyke open mic tonight" (capitalized).
4. **Gender-Neutral Language**:
   - Use gender-neutral terms (e.g., chair, humankind, server).
   - Support the use of singular 'they' and neo-pronouns (e.g., xe/xem, ze/zir, fae/faer).
5. **Capitalizing Pride**:
   - Capitalize Pride when referring to the event as both a protest and celebration.
6. **Disability and Ability Labels**:
   - **Deaf** and **Blind**: Capitalized when referring to cultural or political identities, lowercase when referring to physical conditions.
   - Example: "As a Deaf artist" (capitalized), "He became deaf later in life" (lowercase).
   - Respect the use of identity-first or person-first language as preferred by the author.
7. **Capitalizing "Disabled"**:
   - Use a capital "D" in Disabled when referring to individuals in line with the social model of disability, emphasizing the societal barriers rather than the impairment itself.
8. **Decapitalizing Dominance**:
   - Decapitalize hegemonic power structures (e.g., corporations, monopolies, state institutions).
   - Examples: instagram, trader joes, ulta, grindr.
9. **Publications and Media Conglomerates:**

- ○ Capitalize and italicize independent, community-focused publications (e.g., The Progressive, South Side Weekly).
- ○ Decapitalize but italicize corporate-owned publications (e.g., the new york times, vogue).
- ○ When unsure of ownership status, maintain capitalization.

10. **Countries vs. Governments**:
   - ○ Capitalize countries and nationalities (e.g., American, Japanese).
   - ○ Decapitalize governments, militaries, and state institutions (e.g., french government, japan's military).

11. **Military Conflicts and Acts of Resistance:**
   - ○ When community perspectives are documented: Follow capitalization choices of communities most impacted by the conflict - Example: "Haitian Revolution" (following Haitian usage)
   - ○ When analyzing power structures: Lowercase wars of colonial/imperial powers (e.g., "vietnam war," "spanish-american war"). Consider capitalizing liberation struggles (e.g., "Palestinian Resistance")
   - ○ Default guidelines: Lowercase all military conflicts. Capitalize only place names within conflict names (e.g., "battle of Gettysburg"). Lowercase date-specific names (e.g., "hundred years' war").

12. **Trans with an Asterisk**:
   - ○ In collective writing, (i.e. Dedication, Acknowledgements, etc.) use Trans* to represent the broad spectrum and expansiveness of Trans identities and experiences.

13. **Acronyms**:
   - ○ Acronyms should be capitalized (e.g., LGBTQ+, NYPD).

14. **Grammar and Its Ties to White Supremacy**:
   - ○ Reject strict grammar rules that uphold dominant power structures. Preserve non-Western titles and diacritics in original form (e.g., san, ji).

15. **Latine/Latinx**:
   - ○ Prefer **Latine** over **Latinx** as the gender-neutral alternative for Latino/a, aligned with Spanish grammar.

16. **Theatre vs. Theater**:
   - ○ Use **theatre** for the art form and **theater** for the physical space.

17. **Titles of Artistic Works**:
   - ○ **Larger works** (e.g., books, movies): Italicized and capitalized.
   - ○ **Smaller works** (e.g., chapters, songs): Put in double quotes and capitalized.
   - ○ Examples: *Fun Home* (graphic novel); "Apple" (song).

18. **The Serial (Oxford) Comma**:
   - ○ Always use the Oxford comma for clarity and precision.

19. **The Word "God"**:

- ○ Default to lowercase for god, but allow capitalization for personal or conceptual contexts as per the author's preference.
- ○ Example: "His god demands..." (lowercase), "I felt the presence of God..." (capitalized).

20. **Non-Legibility as a Political Act**:
- ○ Embrace non-legibility in creative works as a radical, political act.

21. **Mindful Terminology**:
- ○ Use language that acknowledges historical harms (e.g., use "colonized" instead of "discovered"; "stolen land" instead of "uninhabited").

Formatting Contributor Bios

First Name Last Name (pronouns) - Bio.

Example Bio:

Jane Doe (they/them) is a Queer poet, friend, and philanthropist. They like long walks in the redwoods of Arizona. They eat a diet exclusively consisting of honey nut cheerios. They like drip coffee, but will only drink it out of espresso cups. website: thefruitslice.com ig: @thefruitslice art ig: @meyerlemoncrafts twitter: @therealchloeoloren

Core Formatting Guidelines:

- All bios must include pronouns. If not provided, confirm with the contributor.

- Write in third person throughout.

- Maintain the contributor's original voice, including their capitalization and stylistic choices.

- Correct obvious typos while preserving intentional variations.

- Italicize major works (books, albums) and use quotation marks for smaller works.

Website and Social Media Guidelines:

- Format: List all handles on a single line after the bio using [platform]: [handle]

- Order: Website first then alphabetize by platform name (e.g., facebook, instagram, twitter)

- No periods between handles unless part of a complete sentence

- Keep all platform names lowercase

- Preserve case-sensitive handles as specified by contributor

Identity and Voice Considerations:

- Double-check correct name usage (chosen name, pen name, alias)

- Preserve contributor titles (Dr., Professor, Editor-in-Chief)

- Maintain culturally significant terms and nonstandard spellings

- Do not impose *Fruitslice* style preferences without contributor approval

- Retain dates as written to preserve temporal context

Degree and Professional Information:

- Capitalize formal degree names (MFA in Art)

- Use lowercase for general academic references

- Remove redundant information between bio and handles

Location Formatting:

- Preserve contributor's formatting of cities/states

- Only edit location formatting if clarity requires it

- Maintain cultural or regional spelling variations

Editing Approach:

- Prioritize contributor's voice over house style

- Make minimal edits necessary for clarity

- Preserve conversational elements if used by contributor

- Remove redundant information

- Ensure all essential elements (pronouns, bio, handles) are present

Content Warnings

We recognize the evolving conversation around content warnings and their impact on readers. While research shows that content warnings do not necessarily help readers better cope with distress and, in some cases, may heighten emotional responses after being warned, we believe their primary purpose is to give readers the option to avoid content entirely, should they choose.

With this in mind, we have opted to include a **general content warning** at the beginning of each issue. This warning will outline the types of sensitive topics covered in that issue, giving readers an opportunity to make informed decisions without interrupting the flow of individual pieces with content warnings for every section or piece. We feel that this approach maintains the integrity of the reading experience while still offering important context for those who may be affected by certain subjects.

We acknowledge that this is an ongoing dialogue, and our content warning practices may evolve over time based on feedback from our readers and contributors. Our goal is to create a thoughtful balance between respecting the reader's autonomy and ensuring the fluidity of each issue's narrative.

Key Theoretical Influences and Acknowledgments

This style guide draws from and builds upon the work of numerous radical thinkers, scholars, and activists whose theories on decolonization, Queerness, and resistance have shaped our understanding of language and power:

On Decolonization and Settler Colonialism:

Fanon, F. (1952). *Black Skin, White Masks*. Grove Press.

Fanon, F. (1963). *The Wretched of the Earth*. Grove Press.

simpson, l. b. (2014). "Land as pedagogy: nishnaabeg intelligence and rebellious transformation." *decolonization: indigeneity, education & society*, 3(3), 1-25.

tuck, e., & yang, k.w. (2012). "Decolonization is not a metaphor." *decolonization: indigeneity, education & society*, 1(1), 1-40.

wolfe, p. (2006). "Settler colonialism and the elimination of the Native." *journal of genocide research*, 8(4), 387-409.

On Queer Theory and Futurity:

Muñoz, J. E. (2009). *Cruising Utopia: The Then and There of Queer Futurity*. NYU Press.

Lorde, A. (1984). *Sister Outsider: Essays and Speeches*. Crossing Press.

soulellis, p. (2021). *what is queer typography?* queer.archive.work.

On Race and Power:

Ahmed, S. (2000). *Strange Encounters: Embodied Others in Postcoloniality*. Routledge.

Césaire, A. (1950). *Discourse on Colonialism*. Monthly Review Press.

hooks, b. (1994). *Teaching to Transgress: Education as the Practice of Freedom*. Routledge.

On Indigenous Knowledge Systems:

Goeman, M. (2008). "From place to territories and back again: Centering storied land in the discussion of Indigenous nation-building." *International Journal of Critical Indigenous Studies*, 1(1), 23-34.

Kawagley, A. O. (2010). *A Yupiaq Worldview: A Pathway to Ecology and Spirit*. Waveland Press.

On Resistance and Pedagogy:

Grande, S. (2004). *Red Pedagogy: Native American Social and Political Thought*. Rowman & Littlefield.

Freire, P. (1970). *Pedagogy of the Oppressed*. Continuum.

The guide also acknowledges the ongoing influence of:

- Black feminist thought and womanism
- Critical race theory
- Indigenous sovereignty movements
- Queer of color critique
- disability justice frameworks
- anarchist and anti-capitalist traditions

Note: In accordance with our own style guidelines, we have deliberately decapitalized certain citations to reflect our political commitments while maintaining clarity and attribution.

This guide represents a living document that continues to evolve through engagement with radical thought and movement work. We acknowledge that any omissions in these credits reflect our ongoing learning, not a claim to originality.