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## Note on Terminology

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## A note on terminology

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Language has rules. It is also a fluid and evolving reality. We are especially aware of this at JHLT as we examine Latinoax religious, theological, social, and cultural realities. Our original name, the *Journal of Hispanic/Latino Theology*, already reflected the contested and evolving nature of the terminology we use to name ourselves and our scholarly field.

Since our founding a quarter of a century ago, our language about culture and identity has continued to evolve, as has our language about gender. We rarely use the term “Hispanic”—except in the title of JHLT. We no longer use the masculine form “Latino” as a generic and have changed the descriptor in the journal’s title.

Our current editorial policy is to leave individual authors the freedom to use their preferred term –Latinoa, Latin@, Latin@, Latinx, or Latinoax. We also leave them an option to use one of these terms exclusively or to vary the terminology within a given essay. Their decisions reflect their own carefully considered perspectives on identity.

You will note that some authors have followed suit in their usage of other identifiers such as Chicanx, etc.

The terms Latinoa, Latin@, Latin@, Latinx and Latinoax do not refer to Latin Americans. When referring to the population of the Americas outside of the United States and Canada, we use “Latin Americans.”

-- The Editor

**A note on the JHLT's new name.**

Since its founding in 1993, our publication's name was *Journal of Hispanic/Latino Theology*. As its founding editor, I chose to have both "Hispanic" and "Latino" in the name because, in 1993, our communities (and not just our scholars) had not decided which of the two identifiers was preferable. As the years progressed, and as other editors led the journal, changes in its name were discussed, but no decision was made.

During most of 2019 we spoke with members of our communities, across the country. We spoke with the young, the married, the single, the middle aged and the elderly. Across cultural communities, extended families, etc., etc. We held conversations outside of churches and laundromats, supermarkets and bodegas, schools and nursing homes. The question was always the same: What do you think we should call ourselves nationally? The community members had to choose between "Hispanic," "Latino," "Latinoa," "Latinx," or "Latinoax." Each of the terms was presented as of equal value, and briefly explained in case of doubt. Most chose the two identifiers that now form the journal's new name.

**The Journal of Hispanic / Latino Theology** is the preeminent, peer-reviewed journal for Latinx Christian scholarship in systematic, pastoral and practical theology, scriptures, ethics, religious history, and U.S. Latinx cultures. Founded in 1993, the JHLT is published by ACHTUS, the Academy of Catholic Hispanic Theologians of the United States. We showcase the work of thinkers from every religious and ethno-racial background on the religio-cultural condition of Latino/as in the United States. Our disciplinary mainstay is U.S. Latina/o theological studies — an enterprise evermore informed by transnational and trans-historical perspectives, intercultural theorization, and interdisciplinary research drawing from fields outside religious studies. The Journal publishes three to four issues annually, each comprising up to a half-dozen articles and essays, and any number of book reviews.

— Orlando Espín, Chief Editor