AMNESTY INTERNATIONAL AUSTRALIA

INCLUSIVE LANGUAGE AND EVENTS GUIDE

AMNESTY INTERNATIONAL

DEFENDING HUMAN RIGHTS

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INTRODUCTION

Why do we need an Inclusive Language Guide?

Amnesty International Australia (AIA) is committed to creating a diverse, inclusive, representative and culturally competent movement. AIA wants to ensure that all our employees, volunteers and activists feel respected and valued and that our movement is respectful and inclusive when conducting its work.

One of the ways we can do this is through ensuring that our language is always inclusive and respectful of members of our movement, our employees and our community.

Inclusive language is language that is free from words, phrases or tones that reflect prejudiced, stereotyped or discriminatory views of particular people or groups. It does not deliberately or inadvertently exclude people from feeling accepted. When you use inclusive language, you put the person first and do not focus on how society defines them by their characteristics.[1]

Inclusive language is a way of showing respect for everyone in our organisation and in the community. Inclusive language enables everyone to feel valued and respected. It also allows people to feel comfortable which then enables them to be more able to contribute their talents to drive organisational performance.

LANGUAGE MATTERS

Language reflects the values and knowledge of people using it, and can reinforce both negative and positive perceptions about others. Inclusive language acknowledges the unique values, culture and experiences of individuals or groups. Derogatory or discriminatory language undervalues individuals or groups, denigrates, humiliates and perpetuates stereotypes and inequality in society.[2]

Language shapes realities and can render people invisible. Inclusive language can help to create a culture of mutual respect, dignity, inclusion, belonging and community.

LANGUAGE IS EXTREMELY POWERFUL

Language can – consciously or unconsciously – have very positive impacts on people. When inclusive language is used, it can make people feel included, valued, respected and empowered. It ensures people are given respect and a safe environment which helps facilitate meaningful participation.

LANGUAGE CAN BE HARMFUL

Language can be harmful if used in a derogatory manner or to offend, intimidate, belittle, disrespect, exclude or devalue individuals. Language can also reinforce harmful stereotypes and contribute to inequality.

AIA will not tolerate any language that leads to discriminatory and/or bullying conduct. The following Policies and Procedures set out our values and standards of behaviour:

• Code of Conduct
• Equal Opportunity Policy
• Sexual Harassment Policy and Procedure
• Representing Amnesty
• Social Media Guidelines

Any employee who breaches these policies will be subject to disciplinary conduct. For more information, please refer to our Grievance Policy and Procedure.

Employees can find our Policies and Procedures on our intranet at the following link: Policies and Procedures.

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[1] Amnesty International, Staying Resilient While Trying to Save The World, A Wellbeing WorkBook for Youth Activists, Volume 2

[2] Student Diversity and Inclusion; Words Matter - A Guide to Inclusive Language and Presentation for staff and students: https://www.griffith.edu.au/__data/assets/pdf_file/0025/546073/152_17_Words_Matter_A5_FA3_WEB.pdf accessed 19 May 2021

'We acknowledge the diversity
of people we work with
and advocate for'

Why does Inclusive Language matter?

Inclusive language provides a more accurate view of people as it reflects our diversity and the intersecting characteristics that make us who we are. Inclusive and respectful language acknowledges peoples' preferences to identify with a particular community or characteristic. It reflects our diversity and enables everyone to feel that they are being reflected in what is being said or done.[3] Using inclusive language also helps us to avoid stereotyping or making false assumptions about people based on their age, cultural background, disability, Aboriginal and Torres Strait Islander background, sexual orientation, gender identity or sex characteristics.

According to the Diversity Council of Australia[4], studies show that non-inclusive language:

- contributes to stereotyping
- harms people who witness it as well as the people being addressed
- results in job applicants excluding themselves from applying for positions, finding positions unattractive, or not identifying with positions
- can have an insidious effect on individuals who feel excluded which can impede their progression at work
- used frequently can have just as harmful effects as more intense but less frequent experiences of harassment, bullying or discrimination, and
- can lead to tolerance of negative stereotypes and discrimination if it's hidden behind light humour or jokes.[5]

Inclusive language ensures we don't leave people out of our conversations or our work by acknowledging the diversity of people we work with and advocate for.

HOW TO USE THIS GUIDE

The guide includes examples and advice around inclusive language relating to:
- Gender, sex and sexuality
- Aboriginal and Torres Strait Islander people
- Cultural and linguistic diversity
- Disability and accessibility
- Delivering inclusive events

You may wish to refer to this guide:
- when interacting with people in the organisation, including employees and members of the movement
- when interacting with members of the community
- when designing and delivering internal or external-facing communications and marketing materials such as posters, brochures, speeches, news releases, social media content, etc.
- when preparing a presentation or event for an internal or external audience, and
- as an opportunity for personal reflection and professional development.

Principles of Inclusive Language[6]

Inclusive language changes as we continue to evolve. Words that may be acceptable now may not be acceptable in the near future. It is our responsibility to ensure that our language evolves as the times evolve. What does not change, however, are the general principles of Inclusive language. Below are some of those principles:

- Always be respectful. Respect how people want to be addressed. Respect the language that certain groups want to be used regarding their communities.
- Where appropriate, ask about the language or terminology the person prefers and respect their wishes.
- Language should be applied with care and consideration, with an awareness of the diversity within and between groups.
- Do not make assumptions about people or their characteristics based on stereotypes or limited information.
- Address and remove stereotypes and myths in your language. You can do so by reflecting on your commonly held beliefs about certain groups of people and how this is reflected in your language.
- Use person-centric language, which focuses on the person and reflects their individuality. Person-centric language does not classify or stereotype people based on their association or identity with a group or culture.
- Only reference personal attributes or characteristics when it is relevant to the conversation or context for example in media releases, campaigns or social media.
- Consider a strengths-based approach (i.e. focussing on abilities, knowledge and capacities), rather than a deficit approach (i.e. focussing on deficiencies or supposed failings of a person, or group of people). Avoid language and expressions that disparage, trivialise and make people feel invisible.
- Avoid language that minimises or disregards people's lived experiences.
- Be conscious of the implications of your language. Language is the most common way of communicating attitudes, thoughts and feelings and can therefore shape attitudes, perceptions and perpetuate stereotypes.
- If inappropriate language is used in your presence, correct the person and share the appropriate terminology, if it is safe to do so.
- Be aware of the context of the language being used. Some terms are appropriate when used by people belonging to a particular group as a means of claiming their identity, but are not appropriate, and can be seen as derogatory, when used by others outside that group.
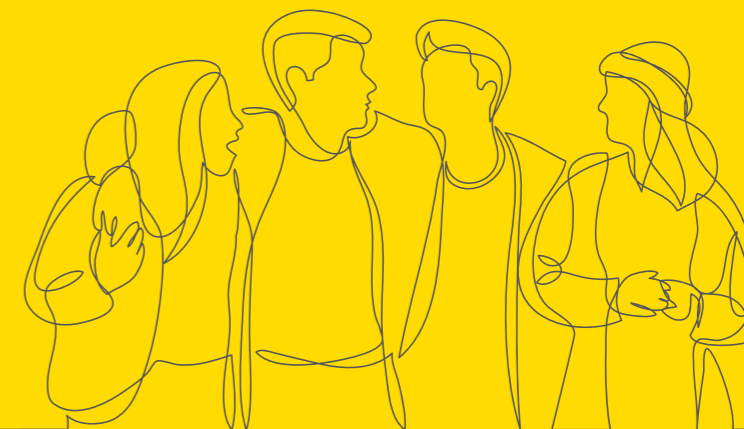
[3] Diversity Council Australia, Words at Work: Building Inclusion through the Power of Language: https://www.dca.org.au/research/project/wordsatwork-building-inclusion-through-power-language, accessed 12 May 2021
[4] Ibid, Diversity Council Australia, Words at Work: Building Inclusion through the Power of Language, accessed 12 May 2021
[5] Ibid, Diversity Council Australia, Words at Work: Building Inclusion through the Power of Language, accessed 12 May 2021
[6] The University of Queensland, Guide to Inclusive Language, https://staff.uq.edu.au/files/242/using-inclusive-language-guide.pdf, accessed 19 May 2021

GENDER, SEX AND SEXUALITY

Introduction

When we refer to people's gender, sex and sexuality, it is important that we do not conflate these terms.

Your gender identity is who you are.

Your sex is a construct based on biological sex characteristics.

Your sexuality is who you are attracted to.

GENDER is a social and cultural concept about the identity, expression and experience as a person of a particular gender (e.g. man, woman, non-binary person, genderfluid person, gender diverse person etc).[7]

A person's **SEX** is based upon their biological sex characteristics, such as their chromosomes, hormones and reproductive organs. While typically based upon the sex characteristics observed and recorded at birth or infancy, a person's sex can change over the course of their lifetime and may differ from their sex recorded at birth.[8]

SEXUALITY relates to the sexual orientation of a person which encapsulates sexual identity (how a person thinks of their sexuality and the terms they identify with), attraction (romantic or sexual interest in another person) and behaviour (sexual behaviour). These terms are explored more below.

People express their gender and sexuality in different ways. For example, their assigned sex may not be related to their gender. Inclusive language is a way of acknowledging and respecting the diversity of bodies, genders, sexualities and relationships.

Language used to describe different LGBTQIA+ people and by different parts of the LGBTQIA+ communities changes over time and can differ across cultures and generations. Language acceptable to certain sections of the community may not be acceptable to other members of the community. It is also important to note that gender and sexual identities vary from one culture to another culture. Therefore, language used in one culture may not be used, or have the same meaning in other cultures. Likewise, language acceptable in some cultures may not be acceptable in other cultures. It is important to respect the diverse terminology of those with lived experience.

There will also be differences in how people individually use or define particular terms. For example some younger members of the LGBTQIA+ community may proudly self-describe as 'queer' whilst some older members of the LGBTQIA+ community may see the term as a slur. In addition, some members of the LGBTQIA+ community may refer to themselves as transsexual, whereas some find the term inappropriate. You may also encounter outdated or even offensive terms in medical, psychological or legal contexts. Inclusive language continues to evolve over time as people find the language that best suits their identity. It's important to acknowledge that words to describe identities are limitless and it's more important to be open to difference when you come across it rather than memorising every identity.

When we use LGBTQIA+ inclusive language, we demonstrate that we respect LGBTQIA+ people, we build trust within our organisation and with LGBTQIA+ communities. It also helps us in our work to address the prejudice and discrimination LGBTQIA+ people face.

General Principles[9]

Our general guidance is:

- Respect the way a person expresses themselves and the terms and pronouns they choose to describe themselves.

- Don't question or make assumptions about someone's gender, sex, sexuality or relationship. Accept and respect how people define their gender and sexuality.

- Use language that acknowledges that we have diverse relationships and families. This can mean using words like 'partner', 'parents', or 'caregivers', particularly when describing groups of people.

- Help to normalise the sharing of pronouns. For example, include your pronouns in your email signature, screen name, business cards, or when introducing yourself to new people. Embed these practices in your structures e.g. set expectations for meetings so that if new people are in attendance it is standard practice for everyone to share their pronouns when introducing themselves if they feel comfortable. However, avoid making pronoun sharing mandatory, as this may place some people in unsafe situations. For example, a gender diverse person joining a new group/workplace may need some time to build trust with others in the group before feeling safe to share their pronouns. Aim to create a culture and space where folks have the opportunity to share their pronouns (if and when they feel comfortable to do so.)

[7] ABS Standard for Sex, Gender, Variations of Sex Characteristics and Sexual Orientation Variables, https://www.abs.gov.au/statistics/standards/standard-sex-gender-variations-sex-characteristics-and-sexual-orientation-variables/latest-release, accessed 18 June 2021
[8] Ibid, ABS Standard for Sex, Gender, Variations of Sex Characteristics and Sexual Orientation Variables, accessed 18 June 2021

[9] See Australian Human Rights Commission LGBTI Terminology, https://humanrights.gov.au/our-work/lgbti/terminology; Australian Institute of Family Studies, LGBTQIA+ Communities: Glossary of Terms, https://aifs.gov.au/cfca/publications/lgbtiq-communitiees, Intersex Human Rights Australia https://ihra.org.au/style/ , accessed 11 May 2021

Definitions[10]

It is important to avoid stereotypes based on sex, sexuality or gender. A person's sex, sexuality and gender identity might be important parts of who they are, but do not define who they are. Any attempt to reduce a person to a single characteristic of their identity is likely to cause offence.

'We respect the way a person expresses themselves and the terms and pronouns they choose to describe themselves'

LGBTQIA+

An acronym that stands for **L**esbian, **G**ay, **B**isexual, **T**ransgender and gender diverse, **Q**ueer and questioning, **I**ntersex, and **A**sexual (as well as Aromantic and Agender) as an inclusive umbrella abbreviation to encompass a range of diverse sexualities, genders and sex characteristics.

There are many arguments for and against the use of this and similar acronyms, but it is generally agreed that most variations do not represent the full spectrum of sex, sexuality and gender identity. The use of '+' at the end of the acronym represents other sexual identities not included in the acronym.

GENDER

Is a social and cultural concept about the identity, expression and experience as a man, woman, non-binary person, genderfluid person, gender diverse person etc. This includes norms, behaviours and roles associated with being (or being perceived as) a person of a particular gender as well as relationships between and within genders.

As a social construct, **GENDER** varies from society to society and can change over time.[11] It should be noted that our modern binary concept of gender is, to a great extent, a legacy of colonialism. First Nations cultures around the world have always recognised and even celebrated diverse genders that do not conform to colonial binary understandings of gender. Trans and gender diverse people have been, and continue to be a part of some First Nations populations around the world.[12]

GENDER IDENTITY

Relates to how a person identifies, which may be the same or different to the person's assigned sex at birth.[13] A person's **GENDER IDENTITY** does not necessarily mean they have particular sex characteristics or a particular sexuality, or vice versa.

GENDER EXPRESSION is how an individual demonstrates and communicates their gender identity, whether it is through behaviour, physical appearance or medical intervention, for example, through clothes, make-up, gestures or voice.

SEX

A biological construct based on external genitalia, internal reproductive organs, hormones and chromosomes (referred to as sex characteristics).

SEX CHARACTERISTICS are physical features relating to sex, including chromosomes, genitals, gonads, hormones, and other reproductive anatomy, and secondary features that emerge from puberty.[14] This has historically been understood in most Western cultures as either female or male.

However, we now know that some people are born with natural variations to sex characteristics that don't fit medical and social norms associated with female or male bodies.

Intersex is an umbrella term that is used to describe these natural variations.[15] It is important to note that First Nations People have always understood and acknowledged sex and gender as non binary.[16]

SEXUALITY OR SEXUAL ORIENTATION

Describes a person's romantic, intimate and/or sexual attraction to others. It can range from different-sex attracted, (e.g. heterosexual or straight), same-sex attracted (gay, lesbian), attracted to more than one or all genders (bisexual, pansexual), or not attracted (often) to anyone sexually (asexual) or romantically (aromantic).

SOGIESC

An abbreviation used to describe **S**exual **O**rientation, **G**ender **I**dentity and **E**xpression, and **S**ex **C**haracteristics collectively for the purposes of law and policy, most often in human rights and anti-discrimination law.

SOGIESC rights is about ensuring the equal application of human rights to everyone regardless of an individual's sexual orientation, gender identity and expression and sex characteristics.[17]

INTER-SECTIONALITY

Describes how different parts of a person's identity or circumstances – such as age, race, culture, disability, gender, location or religion – intersect and combine to shape people's life experiences, including experiences of discrimination.

Being LGBTQIA+ is only one part of any person or community.

INTERSECTIONALITY recognises that the different parts of someone's identity and circumstances cannot be disentangled or considered in isolation. Intersectionality is a way of seeing the whole person.

For more information on intersectionality, refer to Amnesty International's 'Decoding Intersectionality: Introducing How An Intersectional Approach Improves Our Human Rights Work' (April 2021; Index: POL -40/4019/2021)

[10] For more terminology definitions, please refer to the "Queer Undefined" website where you can search for different terms: https://www.queerundefined.com/ accessed 21 July 2021
[11] World Health organization, Gender and Health, https://www.who.int/health-topics/gender#tab=tab_1 accessed 14 May 2021
[12] TransHub: https://www.transhub.org.au/trans-mob, accessed 21 July 2021
[13] Section 4, Sex Discrimination Act 1984 (Cth)
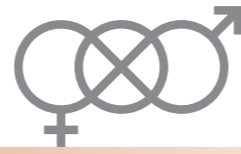[14] Intersex Human Rights Australia, Intersex Human Rights Australia, accessed 11 May 2021
[15] Ibid, Intersex Human Rights Australia, accessed 11 May 2021
[16] Junkee, Brotherboys and Sistergirls: We need to decolonise our attitude towards gender in this country: https://junkee.com/brotherboy-sistergirl-decolonise-gender/262222, accessed 21 July 2021
[17] Ibid, Australian Human rights Commission, LGBTI Terminology, accessed 14 May 2021

Definitions Table

GENERAL[18]

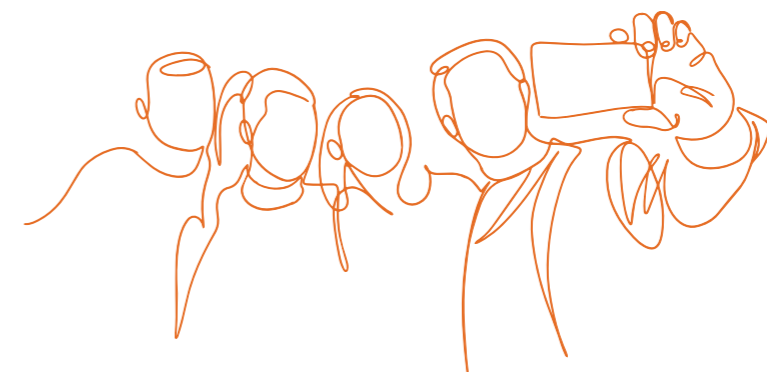|	
TRANSGENDER/ TRANS	A person whose gender does not exclusively align with the sex they were assigned at birth.
GENDER/ GENDER ROLE	Gender refers to the socially constructed and hierarchical categories assigned to individuals on the basis of their apparent sex at birth. It also refers to the way in which a person identifies or expresses their masculine and/or feminine characteristics. A person's gender identity and gender expression is not always exclusively male or female and may change over time. While many genders are recognised in different cultures, in Western society, people are expected to conform to one of two gender roles matching their apparent sex; for example, male = man/masculine and female = woman/feminine.
GENDER DIVERSE	An umbrella term referring to a range of genders expressed in different ways. There are many terms used by gender diverse people to describe themselves. It encapsulates people who identity as non-binary, gender fluid, agender, bigender etc
NON-BINARY	The term encompasses people who have a gender that blends elements of different genders (e.g. being a man or a woman); a gender that is not exclusively male or female; or people who do not identify with any gender. The term "non-binary" can mean different things to different people. If someone tells you they are non-binary, it's always important to ask what being non-binary means to them.[19]
GENDER IDENTITY	Refers to a person's deeply held internal and individual feeling of gender, i.e. the inner sense of oneself as man, woman, masculine, feminine, neither, both, or moving around freely between or outside of the gender binary. A person may express their gender through behaviour, physical appearance or medical intervention, for example through clothes, make up, gestures or voice etc.
GENDERFLUID	Genderfluid people are people whose gender changes over time. A genderfluid person might identify as a woman one day and a man the next. They might also identify as agender, bigender, or another non-binary identity.[20]
GENDER PRONOUNS	Refers to how a person chooses to publicly express their gender identity through the use of a pronoun, whether it is a gender-specific or a gender-neutral pronoun. This can include the more traditional he or she, as well as the gender-neutral pronoun 'they' and neopronouns such as e, ze or xe.[21]

[18] Ibid, Queer Undefined website: https://www.queerundefined.com/ accessed 21 July 2021
[19] National Centre for Transgender Equality, Understanding Non-Binary People https://transequality.org/issues/resources/understanding-non-binary-people-how-to-be-respectful-and-supportive, also see Healthline: What Does It Mean to be Non-Binary?: https://www.healthline.com/health/transgender/nonbinary, accessed 21 July 2021
[20] Healthline: What Does It Mean to be Gender Fluid?: https://www.healthline.com/health/transgender/nonbinary, accessed 21 July 2021
[21] Pronouns Matter, https://www.mypronouns.org/, accessed 20 July 2021

Definitions Table

GENDER[18]

SISTERGIRL AND BROTHERBOY	The terms sistergirl and brotherboy are general terms used in Aboriginal and Torres Strait Islander communities to describe transgender people and their relationships as a way of validating and strengthening their gender identities and relationships.[22] Sistergirls and Brotherboys have distinct cultural identities and roles. Sistergirls are First Nations People who were assigned male at birth but live their lives as women, including taking on traditional cultural female practices. Brotherboys are First Nations People who were assigned female at birth but have a male spirit.[23] The terms sistergirls and brotherboys may also be used by other Aboriginal and Torres Strait Islander Peoples – for example, both lesbian and heterosexual Aboriginal and Torres Strait Islander women may refer to themselves as 'sistagirls', 'sistas' or 'tiddas', which has the meaning of the word 'sisters'. Gay Aboriginal men may also refer to themselves as sistas.[24] In broader Aboriginal and Torres Strait Islander communities, the terms 'sistagirl' and 'brothaboy' are used as terms of endearment, for women and men respectively, with no reference to gender diversity.[25] It is worth noting not all First Nations people who are transgender use these terms and it should not be assumed that a trans person who is First Nations can automatically be called a brotherboy or sistergirl.
CIS OR CISGENDER	A person whose gender aligns with the sex they were assigned at birth e.g. someone who isn't trans or gender diverse.
TRANSITION OR AFFIRMATION	Refers to the process where a trans or gender diverse person takes steps to socially and/or physically feel more aligned with their gender. There are a wide range of ways this process differs between people. The decision on how to affirm gender is specific to each person. It may involve social, medical and/or legal processes to affirm a person's gender identity. Some people may change how they interact with others, and others may change their appearance or seek medical assistance (i.e. medical affirmation such as surgery/ies, hormone replacement therapy) to better express their gender. Affirming a trans person's identity also includes people acknowledging the person is who they say they are.
AGENDER	A person who is agender does not identify exclusively with any gender.[26]

[22] Victorian Government Inclusive Language Guide: https://www.vic.gov.au/inclusive-language-guide accessed 19 May 2021
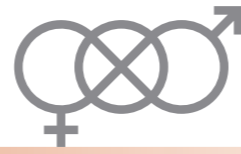[23] Ibid, Australian Institute of Family Studies, LGBTQIA+ Communities: Glossary of Terms, accessed 19 May 2021
[24] Ibid, Victorian Government Inclusive Language, accessed 19 May 2021
[25] Ibid, Transhub, see also Junkee, Brotherboys and Sistergirls: We need to decolonise our attitude towards gender in this country: https://junkee.com/brotherboy-sistergirl-decolonise-gender/262222, accessed 21 July 2021
[26] Ibid, Queer Undefined, https://www.queerundefined.com/search/agender, accessed 21 July 2021

Definitions Table

SEX

SEX	A person's sex is made up of anatomical characteristics (primary and secondary sex characteristics), chromosomal characteristics and hormonal characteristics. Sex is often classified as either male or female at birth based on a person's external anatomical features. However, sex is not always straightforward as some people may be born with an intersex variation, and anatomical and hormonal characteristics can change over a lifespan.
SEX CHARACTERISTICS	Sex characteristics are a person's physical sex features, such as their chromosomes, hormones and reproductive organs.
PEOPLE WITH INTERSEX VARIATIONS	Intersex people have innate physical sex characteristics that do not fit medical norms for female or male bodies. These include a diverse range of genetic, chromosomal, anatomic and hormonal variations. Using the phrase "people with intersex variations" is useful as it recognises the diversity of intersex people. At least 40 different variations, with different characteristics, are so far known to science. People with intersex variations do not share in common any gender identity or sexual orientation. Intersex is a form of bodily diversity.[27]
ENDOSEX	Refers to people whose sex characteristics meet medical and social norms for typically 'male' or 'female' bodies.[28]

SEXUALITY

SEXUAL ORIENTATION	Sexual orientation describes who a person may be sexually attracted to, such as heterosexual, gay, lesbian or bisexual.
ROMANTIC ORIENTATION	A person's romantic attraction to another person. The same prefixes for sexuality apply – biromantic, heteroromantic, aromantic etc.
LESBIAN	Generally refers to a woman who is romantically and/or sexually attracted to other women. However, non-binary people may also use this term. In addition, some women who are attracted to other women may not use this term to describe their sexual orientation.
GAY	A person who is romantically and/or sexually attracted to people of the same sex and/or gender as themselves. This term is often used to describe men who are attracted to other men, but some women and gender diverse people may describe themselves as gay.
BISEXUAL	A person who is romantically and/or sexually attracted to people of their own gender and of other genders. The term 'bi+' is also sometimes used to describe the multiplicity of bisexualities. The term 'multi-gender attraction' may also be used for those who experience attraction to more than one gender over a lifetime, regardless of self-identity or labels.

27 Intersex Human Rights, https://ihra.org.au/style/, accessed 21 June 2021
28 Australian Human Rights Commission, Terminology, accessed 19 May 2021

Definitions Table

SEXUALITY

ASEXUAL OR AROMANTIC	An asexual person experiences little to no sexual attraction to others. This is different to someone who is aromantic, meaning someone who experiences little to no romantic attraction.
PANSEXUAL	A person who is romantically and/or sexually attracted to people regardless of gender.
HETEROSEXUAL OR STRAIGHT	A person who is attracted to a person whose gender is different from their own.
QUEER	This term is often used as an umbrella term for diverse genders or sexualities. Some people use queer to describe their own gender and/or sexuality if other terms do not fit. *Note - For some people, especially older LGBTQIA+ people, 'queer' has negative connotations, because in the past it was used as a derogatory term.[29]
QUESTIONING	This term is used to refer to people who are still exploring or questioning their gender or sexual orientation. People may not wish to have one of the other labels applied to them yet, for a variety of reasons, but may still wish to be clear, for example, that they are non-binary or non-heterosexual. It is important these individuals feel welcome and included in the acronym and the community's spaces.

29 Ibid, Victorian Government Inclusive Language, accessed 19 May 2021

Using Pronouns

SOME EXAMPLES OF PRONOUNS

	SUBJECT	OBJECT	POSSESSIVE
Pronouns	He	Him	His
	She	Her	Hers
	They	Them	Their
Neo-Pronouns	E	Em	Eir
	Xe	Xem	Xyr
	Ze	Zir	Zir

HOW TO USE PRONOUNS

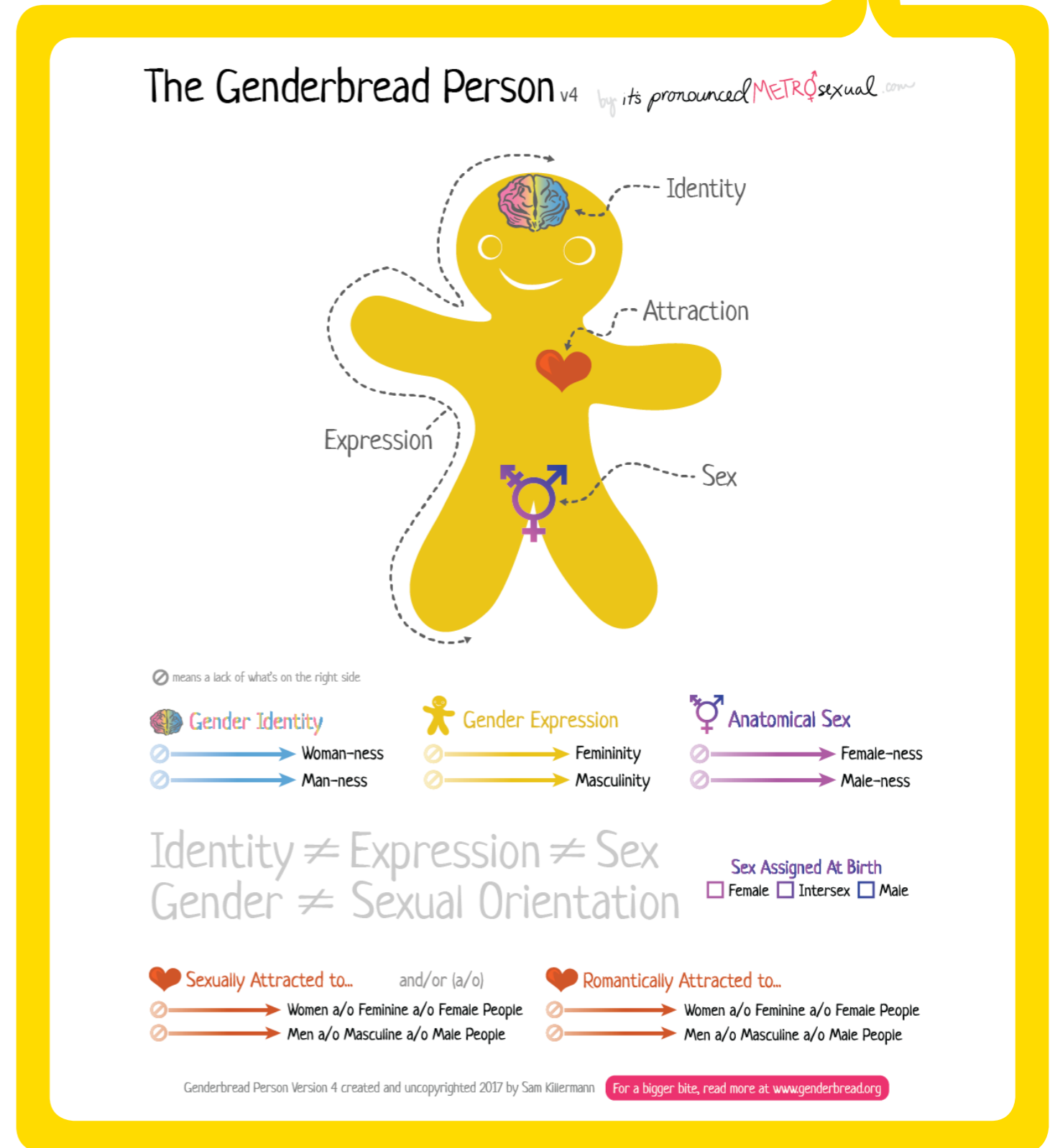| PRONOUN	HOW TO USE IT
They/Them/Theirs	'I saw Alex come to work today and they seemed really happy. I wonder if it has anything to do with their weekend. I hope I see them soon to hear all about it!'
He/Him/His	'I saw Alex come to work today and he seemed really happy. I wonder if it has anything to do with his weekend. I hope I see him soon to hear all about it!'
She/Her/Hers	'I saw Alex come to work today and she seemed really happy. I wonder if it has anything to do with her weekend. I hope I see her soon to hear all about it!'

Tips on using Pronouns and Neopronouns

- Most, but not all, men (including trans and cis men) use the pronouns 'he, him or his'.

- Likewise, most but not all women (including trans and cis women) use the pronoun 'she, her, hers'.

- The use of gender-neutral pronouns covers people who either don't wish to identify as a particular gender or identify as non-binary or gender diverse. Gender-neutral pronouns include terms such as 'they, them, themselves and theirs'.

- If you are unsure what someone's pronoun is, you can ask them respectfully and preferably privately, and don't forget to share your own pronouns first. Say 'I use [xx/xx] pronouns. Can I ask what pronouns you use?. Do not say 'What pronouns do you prefer?' A person's pronouns and identity are not a preference. Instead, just ask what pronouns they use.

- If you are unsure about someone's gender identity, use non-binary pronouns.

- Some people's pronouns may be context-specific. For example, someone might not use their pronouns in a particular environment or around particular people because they do not feel safe or comfortable to do so.

- A trans person, or a person who is of non-binary gender may use the pronouns that best reflect their gender identity.

- Some people may use a combination of pronouns that affirm their gender identity.

- Some people may use neopronouns, such as xe/xem/xeir or e/em/eir. Neopronouns can be used by anyone, though most often they are used by transgender, non-binary, and/or gender nonconforming people.[30] Some people prefer using neopronouns as an alternative gender neutral pronoun set. This could be because they want to avoid singular "they" being confused with plural "they", because neopronouns express something about them or their gender, or because they feel more comfortable using neopronouns over any of the standard pronoun options.[31] It is best to ask the individual as to the pronunciation and grammatical usage of their pronouns if you are unsure.

- Some people do not use pronouns. These people are referred to by their name instead of a pronoun.

[30] For more information on neo pronouns, please see the following link: LGBTA Wiki: https://lgbta.wikia.org/wiki/Neopronouns and https://www.queerundefined.com/search/neopronouns accessed 21 July 2021
[31] LGBTA: Neopronouns, https://lgbta.wikia.org/wiki/Neopronouns accessed 21 July 2021

The Genderbread Person[32]

The Genderbread Person is a tool for breaking down the concepts of sexual orientation, gender identity and expression, and sex characterists. When using this tool, be mindful that it is a simplified tool that uses some binary language and does not convey the full diversity of sexual orientation, gender identity and expression, and sex characteristics.

The Genderbread Person v4 by it's pronounced METROsexual.com

⊘ means a lack of what's on the right side

🌐 Gender Identity → Woman-ness / Man-ness

👤 Gender Expression → Femininity / Masculinity

⚧ Anatomical Sex → Female-ness / Male-ness

Identity ≠ Expression ≠ Sex
Gender ≠ Sexual Orientation

Sex Assigned At Birth: ☐ Female ☐ Intersex ☐ Male

❤ Sexually Attracted to... and/or (a/o) → Women a/o Feminine a/o Female People / Men a/o Masculine a/o Male People

❤ Romantically Attracted to... → Women a/o Feminine a/o Female People / Men a/o Masculine a/o Male People

Genderbread Person Version 4 created and uncopyrighted 2017 by Sam Killermann. For a bigger bite, read more at www.genderbread.org

[32] The Genderbread person: https://www.genderbread.org/resource/genderbread-person-v4-0, accessed 21 June 2021

Avoiding gender-specific terms[33]

LANGUAGE TO USE	LANGUAGE TO AVOID
Police Officer	Policeman
Minister of Religion	Clergyman
Firefighter	Fireman
Supervisor	Foreman
Actor	Actress
Host	Hostess
Waiter	Waitress
Flight attendant	Stewardess/Steward
Ms or Mx	Miss or Mrs
Humans, humankind	Man, mankind
Spokesperson	Spokesman
Colleagues/everyone/folks	Ladies and gentlemen/Guys
Parental Leave	Paternity leave
Dear Colleague	Dear Sir/Madam
Worker, workforce	Workman, manpower
Chairperson	Chairman/Chairwoman
Parent	Mother/Father
Partner	Boyfriend/Girlfriend, Husband/Wife
Artificial	Man-made
Child	Son/Daughter
Sibling	Sister/Brother
Salesperson/ Sales representative	Salesman/Saleswoman

ABORIGINAL AND TORRES STRAIT ISLANDER PEOPLES

Introduction

Australia's First Nations Peoples have diverse and distinctive cultures which span more than 65,000 years. The diversity of languages, communication and social customs and protocols may not always be readily understood by people who do not belong to these cultures. However, all Aboriginal and Torres Strait Islander Peoples share spiritual and religious ties to both the land and the seas, strong family networks and support systems.[34] Using inclusive language is a way of recognising and valuing the diversity among the many cultural groups belonging to Australia. It is also one way of recognising the contributions that both Aboriginal and Torres Strait Islander individuals and community groups have made and continue to make to our society.

General Principles

One way of ensuring our language is inclusive is by getting a better understanding of some cultural considerations. The list below provides some examples, but should not be considered exhaustive. In addition, it's important to understand that because of the diverse Aboriginal and Torres Strait Islander communities, the below may not always apply to a particular group. You should also seek to understand the cultural norms and customs of the community you are engaging or working with.

- Given the diversity of Aboriginal and Torres Strait Islander cultures and identities across Australia, you should always seek advice from Aboriginal and Torres Strait Islander people in your local area regarding preferences and protocols around terminology use.

- If you are speaking to or of an individual, it is respectful to be as specific as possible about their cultural identity and or language group. Ask the person for guidance and/or consult with local Aboriginal and Torres Strait Islander Peoples.

- Be aware that some First Nations Australians may be connected with their culture but not know their specific language or cultural group due to being a child of, or related to a child of, the Stolen Generations and/or being displaced.

[33] Australian Government, Style Manual – Gender and Sexual Diversity, https://www.stylemanual.gov.au/format-writing-and-structure/inclusive-language/gender-and-sexual-diversity, accessed 11 May 2021

[34] Queensland University of Technology (QUT) Recommended Guidelines for Aboriginal and Torres Strait Islander Terminology, accessed 21 June 2021

- Acknowledge that in certain cultures there is an established order in which people can speak or make a contribution; it is extremely important to remember this in facilitated workshops and consultation sessions where everyone's input is expected.[35]

- Use formal addresses when interacting with older people and Elders - or ask them how they wish to be acknowledged.[36]

- Respect protocols and sensitivities around Men's and Women's Business. Certain customs and practices are performed by men and women separately and sometimes privately but this will vary from community to community.[37]

- Aboriginal and Torres Strait Islander Peoples often use different terms to refer to themselves depending on where they are from. It is not appropriate to assume that you can use these terms without their consent.[38]

- Silence is a common communication style in many Aboriginal and Torres Strait Islander communities. Silence does not mean Aboriginal and Torres Strait Islander people do not understand a topic or issue. Meanings of silence vary depending on the community – it can be used as a sign of respect, contemplation, disagreement or a time to reflect and consider what has been said.[39]

- Allow time for people to think about ideas and have informal discussions. Always wait your turn to speak. It is important to be a good listener and not to talk over anyone. Do not be dismissive of people's thoughts and opinions.

- Be careful with the use of humour, as it may be misunderstood.

- It is important to always be mindful of the context, your body language, your tone and delivery when speaking as they all have a huge impact on what you are communicating and how inclusive you are.
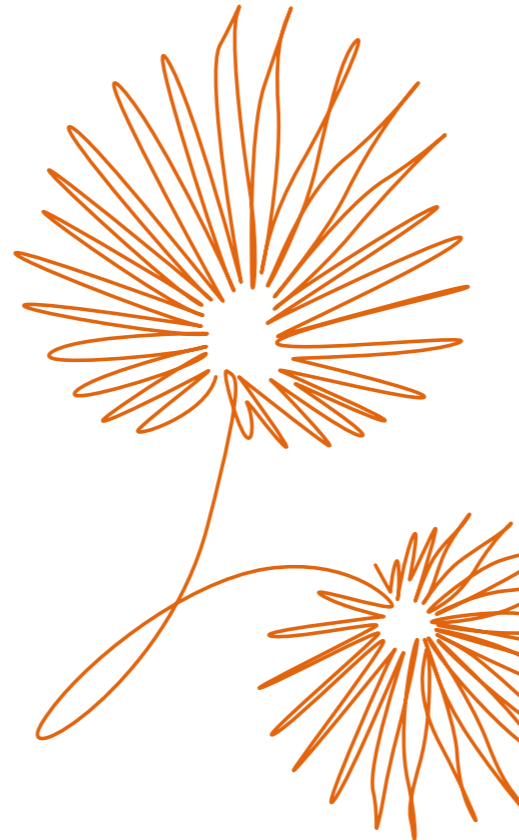
Welcome to Country

A Welcome to Country is a ceremony to welcome people onto the land of the Custodians. A local Traditional Owner performs a Welcome to Country. The Welcome to Country can take many forms, such as offering safe passage to visitors, or outlining any responsibilities while on country. A Welcome to Country is an important ceremony for many First Australians. When hosting external events or functions, you must always ensure that an Elder from the local community is engaged to welcome participants to country.

Acknowledgement of Country

An Acknowledgement of Country is something anyone can do. It allows a person of any descent to pay respect to the local community and country by acknowledging the Custodians of the land on which a meeting is being held and recognising the local community's ongoing connection to, and care for, country. Some organisations also include acknowledgements in email signatures, websites and other publications/ materials.

Definitions and Terminology

An awareness of cultural difference and use of inclusive language are essential for showing respect and communicating with Aboriginal and Torres Strait Islander Peoples, organisations and communities. The following are just some of the terms used widely when communicating with or about Aboriginal and Torres Strait Islander people.

[35] Department of the Prime Minister and Cabinet, Communicating with Aboriginal and Torres Strait Islander Audiences: https://pmc.gov.au/resource-centre/indigenous-affairs/communicating-aboriginal-and-torres-strait-islander-audiences, accessed 21 June 2021
[36] Ibid, Department of the Prime Minister and Cabinet: Communicating with Aboriginal and Torres Strait Islander Audiences
[37] Ibid, Department of the Prime Minister and Cabinet: Communicating with Aboriginal and Torres Strait Islander Audiences
[38] Ibid, Department of the Prime Minister and Cabinet: Communicating with Aboriginal and Torres Strait Islander Audiences
[39] Ibid, Department of the Prime Minister and Cabinet: Communicating with Aboriginal and Torres Strait Islander Audiences

ABORIGINAL PEOPLE(S)

'Aboriginal' is an adjective and widely used to describe 'Aboriginal people'. 'Aboriginal Peoples' is a collective name for the original people of Australia and their descendants and is preferable. This term emphasises the diversity of languages, communities, cultural practices and spiritual beliefs. Do not use the words Aboriginals, Aborigine, or Aborigines, as people may associate this terminology to periods of colonisation and assimilation. Instead, use Aboriginal or Aboriginal and Torres Strait Islander.

TORRES STRAIT ISLANDER PEOPLE(S)

A Torres Strait Islander person is a descendant from the Torres Strait Islands, which are located to the north of mainland Australia in Queensland. The term 'Aboriginal' is not inclusive of Torres Strait Islander people, and reference to both 'Aboriginal and Torres Strait Islander people' should therefore be made where necessary.

ABORIGINAL AND TORRES STRAIT ISLANDER PEOPLE(S)

An inclusive collective term for First Nations Australians is 'Aboriginal and Torres Strait Islander Peoples'. This term should always be written in its entirety, and should not be abbreviated, i.e. ATSI. Both Aboriginal and Torres Strait Islander Peoples, use terms such as 'First Nations Australians', 'First Australians' or 'Aboriginal and/or Torres Strait Islander Peoples'.

FIRST PEOPLE(S)/ FIRST AUSTRALIANS

First Peoples and First Australians are collective names for the original people of Australia and their descendants, and are used to emphasise that Aboriginal and Torres Strait Islander Peoples lived on this continent prior to European invasion and colonisation.

INDIGENOUS PEOPLE(S)

The term Indigenous is generally used when referring to both First Peoples of Australia - Aboriginal Peoples and Torres Strait Islander Peoples. 'Indigenous 'is commonly used as shorthand to include both, mostly in government and academic writing. However, because 'Indigenous' is not specific, some Aboriginal and Torres Strait Islander Peoples prefer the use of Aboriginal and Torres Strait Islander Peoples instead. This is because the word 'Indigenous' lumps these communities together and fails to recognise their individuality, differences and uniqueness.

It is preferable to use the term 'Aboriginal and Torres Strait Islander', rather than 'Indigenous', as an adjective, as the former term more accurately reflects cultural heritage.

ELDER

An Elder is an identified and respected member of an Aboriginal and Torres Strait Islander community. They are someone who has gained recognition as a Custodian of knowledge and lore, and who has permission to disclose knowledge and beliefs. Elders generally hold key community knowledge and are expected to provide advice and support to community members. Age alone does not necessarily distinguish an Elder. Many Aboriginal and Torres Strait Islander Peoples acknowledge Elders as 'aunty' or 'uncle' as a sign of respect, even if they are not biologically related. It is not only about kinship connections, but the position of the Elder in the community. It is important to be respectful and not to be overly familiar in addressing or referring to Aboriginal and Torres Strait Islander Elders.

TRADITIONAL OWNER/ CUSTODIAN

A Traditional Owner/s is an Aboriginal or Torres Strait Islander person or people directly descended from the original inhabitants of a culturally defined area of country. They have a cultural and spiritual association with their country deriving from the traditions, observances, customs, beliefs or history of the original Aboriginal or Torres Strait Islander inhabitants of the area.

MOB

Mob is a term identifying a group of Aboriginal or Torres Strait Islander people associated with a particular place or country. The term 'Mob' is more generally used by Aboriginal and Torres Strait Islander Peoples and between Aboriginal and Torres Strait Islander Peoples. Therefore, it may not be appropriate for non Aboriginal and Torres Strait Islander people to use this term unless this is known to be acceptable to Aboriginal and Torres Strait Islander Peoples.

COUNTRY

Country is a term used to describe a culturally defined area of land associated with a particular culturally distinct group of Aboriginal and Torres Strait Islander Peoples.

NATION

Nation refers to a culturally distinct group of people associated with a particular culturally defined area of land or country. Each nation has boundaries that cannot be changed, and language is tied to that nation and its country. Nation should be used to refer to a culturally distinct Aboriginal group and its associated country, noting that the boundaries of some nations cross over state borders.

MEN'S AND WOMEN'S BUSINESS

In Aboriginal and Torres Strait Islander culture there are customs and practices that are performed by men and women separately. This gender-specific practice is often referred to as Men's and Women's Business. These practices have very strict rules. Men's and Women's Business includes matters relating to health, well-being, religious ceremony, and maintenance of significant geographic sites and differs from community to community. Topics discussed during Men and Women's Business can differ between communities and are not usually shared outside of these communities.

SORRY BUSINESS

'Sorry Business' is the period of mourning or ceremony following the death of an Aboriginal or Torres Strait Islander person. This is usually a solemn time with little spoken conversation and usual daily community activities may be stopped or postponed. In some communities the name of a deceased person, and even others who share the same name, is not to be spoken for a certain period of time. It is important to ask for guidance on engagement protocols from the community during this time.

DECEASED PEOPLE

It is also important to understand that some communities do not allow the use of the name of a family member after their death. You should always check on the correct protocol from the community when this situation occurs. For example, for a period of time, families may use a substitute name such as 'Kumantjayi', 'Kwementyaye' or 'Kunmanara', which are known as a 'bereavement term', instead of a deceased person's first name. The bereavement terms will remain in place until the grieving family deems it appropriate to use the deceased person's name again. The bereavement terms mentioned are specific to some communities and do not apply for all Aboriginal and Torres Strait Islander communities. In other tribes they will use other names or no names. Families may also deem an alternative name for a particular period or permanently.

In addition, during bereavement times, it may not be appropriate to share or use images of the deceased person. You should always check with the family and that community.

BLACK AND BLACKFELLA

The term 'black' has both positive and negative connotations. While it signifies solidarity, unity and political activism against racism to various groups around the world, it has also been used to devalue and victimise people on the basis of their skin colour. The terms 'Black' and 'Blackfella' should only be used by Aboriginal or Torres Strait Islander people.

BLAK

Blak is a term used by some Aboriginal people to reclaim historical, representational, symbolic, stereotypical and romanticised notions of Black or Blackness. The term Blak is an expression of taking back power and control within a society that does not always encourage Aboriginal and Torres Strait Islander Peoples an opportunity for self-determination as individuals and communities.[40] For some, the spelling of "Blak" signifies the taking back of the word "Black" - which was historically used in a derogatory manner - by removing the letter "c" signifying "coloniser or colonisation" out of the spelling.

BROTHERBOY OR SISTERGIRL

The terms sistergirl and brotherboy are general terms used in Aboriginal and Torres Strait Islander communities to describe transgender people and their relationships as a way of validating and strengthening their gender identities and relationships.[41]

Sistergirls and Brotherboys have distinct cultural identities and roles. Sistergirls are First Nations People who were assigned male at birth but live their lives as women, including taking on traditional cultural female practices. Brotherboys are First Nations People who were assigned female at birth but have a male spirit.[42]

The terms sistergirls and brotherboys may also be used by other Aboriginal and Torres Strait Islander Peoples – for example, both lesbian and heterosexual Aboriginal and Torres Strait Islander women may refer to themselves as 'sistagirls', 'sistas' or 'tiddas', which has the meaning of the word 'sisters'. Gay Aboriginal men may also refer to themselves as sistas.[43]

In broader Aboriginal and Torres Strait Islander communities, the terms 'sistagirl' and 'brothaboy' may be used as terms of endearment, for women and men respectively, with no reference to gender diversity.[44]

It is worth noting that not all First Nations people who are transgender use these terms and it should not be assumed that a trans person who is First Nations can automatically be called a brotherboy or sistergirl.

General Guidelines

The guidelines below are recommendations for using respectful and inclusive language and terminology. Please consider these guidelines, alongside guidance from your local Aboriginal and Torres Strait Islander community, when preparing written messages as well as in everyday communication.

- When writing about a specific group, use their nation, island or community name, instead of using generic terms. For example 'The Bundjalung people have been living in this area we now call Byron Bay for thousands of years' instead of 'Aboriginal people have been living here for thousands of years'.

- Use plurals when speaking about collectives (peoples, nations, cultures, languages).

- Use empowering, strengths-based language.

- When referring to language, be mindful that there is no such thing as "the Aboriginal language", it would be like saying "the European language". There are hundreds of First Nations Australian languages that exist today.

- Always acknowledge sovereignty in your communication. Currently, no treaty exists between

40 Australian Blak History Month https://www.google.com/url?q=https://sites.google.com/site/australianblakhistorymonth/extra-credit&sa=D&source=editors&ust=16242340899 79000&usg=AOvVaw2nP6qgFK8IEcUOW7DiD9Wp, accessed 22 June 2021
41 Ibid, Victorian Government Inclusive Language Guide, accessed 19 May 2021
42 Ibid, Australian Institute of Family Studies, LGBTQIA+ Communities: Glossary of Terms, accessed 19 May 2021
43 Ibid, Victorian Government Inclusive Language Guide, accessed 19 May 2021
44 Ibid, Transhub , see also Junkee, Brotherboys and Sistergirls: We need to decolonise our attitude towards gender in this country: https://junkee.com/brotherboy-sistergirl-decolonise-gender/262222, accessed 21 July 2021

Aboriginal and Torres Strait Islander Peoples/communities and the government of Australia. The unceded sovereignty should be acknowledged by describing the arrival of the British and Europeans as an invasion, and the continued occupation of the land as colonisation.

- Using the term Indigenous Australians is not always preferred by many First Australians and can be considered offensive. This is because it has scientific connotations which have been used historically to describe Aboriginal and Torres Strait Islander Peoples as part of the 'flora/fauna' rather than the human population of Australia, and can be seen as a homogenising label for

what are, in reality, highly diverse identities.[45] The term Indigenous can be used when referring to a business entity or business function. The term Indigenous should always be capitalised.

- 'People' (singular) can be used where reference is being made to a single geo-cultural community, for example, "the Gadigal people of the Eora Nation," or "Aboriginal and Torres Strait Islander people within our school community."

- 'Peoples' (plural) can be used where reference is being made to the diversity of Aboriginal and Torres Strait Islander identities/geo-cultural community groups across Australia, for example, "the Ngunnawal, Ngambri

and Ngarigo Peoples of the wider Canberra area," or "the diversity of Aboriginal and Torres Strait Islander Peoples and cultures connected to Lands across Australia".

- Always use capitals for the following terms:
  → Indigenous
  → First Peoples/First Nations/First Australians
  → Elders
  → Traditional Owners/Custodians
  → Country
  → Acknowledgement of Country
  → Welcome to Country

Language that can be inappropriate, discriminatory or offensive

- Avoid using shorthand terms like 'Aborigines', 'Islanders' or acronyms like ATSI, TI, TSI. Using acronyms such as 'ATSI' to abbreviate 'Aboriginal and Torres Strait Islander' reduces the diverse members of ancient cultures and to lump them together under one cultural identity.

- Avoid using terms like 'myth', 'legend' or 'folklore' when referring to the beliefs of First Nations Peoples.

- Avoid using deficit language, for example disadvantaged First Nations Peoples, use strengths based language instead.

- Avoid using assimilationist terms such as 'full-blood,' 'half-caste' and 'quarter-caste' when

referring to Aboriginal and Torres Strait Islander Peoples.

- Avoid exclusionary and generic language that excludes the lived experiences of Aboriginal and Torres Strait Islander Peoples. For example, stating that 'all Australians have access to quality medical care' excludes the lived experience of many Aboriginal and Torres Strait Islander Peoples.

- Avoid trivialising or misrepresenting important cultural beliefs and practices such as referring to the Dreamtime as myths or legends.

- Don't make assumptions about someone's ancestry based on their physical features.

[45] Reconciliation Australia, https://www.reconciliation.org.au/wp-content/uploads/2018/05/language-guide.pdf, accessed 19 May 2021

CULTURAL AND LINGUISTIC DIVERSITY
Introduction
Australia is one of the most culturally diverse countries in the world. It is important that our language reflects and is respectful of our communities' diversity.

27% of Australia's 25 million people were born overseas

Terminology

AUSTRALIANS — All Australian citizens and permanent residents, no matter what their religion, skin colour or country of birth, are Australians. You should avoid describing people by their country of origin or religion, for example 'Chinese Australian' or 'Muslim Australian', unless it's relevant, as it implies they are somehow different. In general, avoid referring to the ethnic and racial background of a person or group unless there is a transparently valid or legal reason for doing so. Australians include people born in Australia or with Australian citizenship, regardless of their cultural heritage. If you need to specify a person's ethnicity, it is best to ask them how they choose to be identified.

BE SPECIFIC ABOUT COUNTRY OF ORIGIN — Where it is appropriate or necessary to speak about a person's cultural background, try to be as specific as possible. Avoid describing and referring to people in generic terms such as Asian or African as it overlooks the unique languages and cultures of many countries. Instead be specific as these terms incorporate many countries with entirely different cultures. Grouping all these cultures under one title is ambiguous and fails to recognise vast ethnic, cultural and religious differences.

MULTICULTURAL — The term 'multicultural communities' should be used to write about people from different cultural backgrounds.

CULTURALLY AND LINGUISTICALLY DIVERSE — The term 'culturally and linguistically diverse' is a useful inclusive description for communities with diverse language, ethnic background, nationality, dress, traditions, food, societal structures, art and religion. It is generally used to refer to people for whom English is not their principal language or who have a background that is not Anglo-Saxon. Culturally and linguistically diversity is the preferred term for many government and community agencies as a contemporary description for ethnic communities. Avoid using the acronym CALD unless you're speaking to a specialist audience.

Terminology

46% of Australians have at least one parent who was born overseas

STEREOTYPES

Using a person's physical appearance, accent or name to assume they are 'foreign' can lead to that person feeling different from their peers. These factors are not reliable indicators of a person's nationality or citizenship. Cultural stereotyping is common and can lead to inaccurate ideas about people from particular cultural backgrounds.

WHERE ARE YOU FROM?

The question 'Where are you from?' is often innocently asked to show interest in someone. However, if you ask it when first meeting someone based on your assumptions about their physical appearance, accent, or name can lead to that person feeling set apart from other Australians. There are Australians who do not have Anglo-Saxon appearance. This question may make them feel like they need to justify their background.[46]

JOKES

People can make jokes or use particular terms to describe their own cultural background. This does not mean they are comfortable with other people outside of that community using that language to or about them.

NAMES

Naming systems vary across the world and it is increasingly important to avoid seeming disrespectful. In some Asian cultures, for instance, the family name comes first. Russian names can have three parts. Portuguese people may have two or more family names. In Indonesia, some people have only one name. In Myanmar, names are not necessarily divided into given and family names. These names keep their full form instead. If you are unsure of how to correctly refer to someone's name, ask them or do a bit of research. When you ask people their name, don't ask for 'Christian name', 'first name', 'forename' or 'surname'. These terms all take for granted the European conventions and order of names. Instead, ask for their given name and family name.

Terminology

19% of Australians speak a language other than English at home

MIGRANTS, IMMIGRANTS, REFUGEES

Terms such as 'ethnic Australians', 'immigrants' or 'migrants' can serve to erase people's Australian identity, and may create a false 'hierarchy' of 'Australian-ness'. You should avoid referring to someone in relation to their immigration status or history unless it is specifically relevant to the situation or context, for example when campaigning for asylum seekers. Using the term 'Australian' is a more inclusive and accurate adjective for people who were born in Australia or have become citizens. Referring to someone as a 'new arrival', 'immigrant' or 'refugee' is not always inclusive and can sometimes differentiate and exclude people from the broader Australian community.

The terms 'migrants', 'immigrants', 'new arrivals' may be used to refer to people who have recently arrived in Australia in specific contexts. For example, when you're speaking to a migrant, refugee or asylum seeker, referring to their status may make them feel different and excluded unless the context of the conversation relates to their status. However, when speaking to the greater community as part of our campaigns, it will be important to distinguish migrants, refugees or asylum seekers to raise awareness of specific issues they face – for example talking about the rights of refugees and asylum seekers in detention.

Although it is becoming increasingly common to see the terms 'refugee' and 'migrant' used interchangeably in media and public discussions, there is a crucial legal difference between the two. Confusing them can lead to problems for refugees and asylum-seekers, as well as misunderstandings in the discussions of asylum-seeking and migration.

REFUGEE

A refugee is a person who has fled their country of origin and is unable or unwilling to return because of a well-founded fear of being persecuted because of their race, religion, nationality, membership of a particular social group or political opinion.[47]

ASYLUM SEEKER

An asylum seeker is an individual who is seeking international protection. In countries with individualised procedures, an asylum seeker is someone whose claim has not yet been finally decided on by the country in which they are seeking asylum or safe refuge. Not every asylum seeker will ultimately be recognised as a refugee, but every refugee is initially an asylum seeker.[48]

46 Deakin University, Culturally and Linguistically Diverse Students, https://blogs.deakin.edu.au/iccb/toolkit/who/teaching-international-cald-students/, accessed 20 May 2021

47 Amnesty International Australia, https://www.amnesty.org.au/refugee-and-an-asylum-seeker-difference/, accessed 20 May 2021
48 Ibid, Amnesty International Australia, accessed 20 May 2021

Introduction

People with disabilities are often described in ways that are disempowering, discriminatory, degrading and offensive. Negative words such as 'victim' or 'sufferer' reinforce stereotypes that people with disabilities are unhappy about their lives, wish they were 'normal', and should be viewed as objects of pity.[49]

It is important to note that:

18.3% of Australians live with disability affecting their daily activities

12.1% of Australians aged 35 to 44 live with disability

50.7% of Australians aged 65 and over live with disability

8% of males and 0.4% of females experience colour deficiencies (colour blindness)

85.4% of Australians aged 90 and over live with disability

This demonstrates that there are a large number of Australians living with a disability. Not all disabilities are readily apparent or visible.

Social Model vs Medical Model

Many people with disabilities prefer to look at disabilities through the social model of disability. The social model is about shifting the problem from individual impairments to the social environment that people operate in.[50] From this approach, disability arises from the way people with disabilities interact with the world. They encounter physical barriers, digital barriers and barriers of attitudes and communication which block their participation in society. The social model of disability says that people are disabled by barriers in society, such as buildings not having a ramp or accessible toilets, or people's attitudes, like assuming people with disability can't do certain things.[51]

Previously people with disabilities were viewed through the medical model of disability. The medical model of disability says people are disabled by their impairments or differences, and looks at what is 'wrong' with the person, not what the person needs. We believe that the medical model of disability creates low expectations and leads to people losing independence, choice and control in their lives.[52] The medical model of disability defines a disability as the result of a physical condition, which is intrinsic to the individual and which may reduce the individual's quality of life and cause clear disadvantages to the individual.[53]

The different models have greatly influenced the language used when interacting with, or describing people with disabilities.

Person First Language and Identity First Language

Both person-first and identity-first language are used in Australia to refer to people with disability, or disabled people. Some people have strong preferences about their language choices, while others do not and use terms interchangeably.[54] People need to respect, be led by and affirm each individual person with a disability's choice of language they use about themselves.[55]

PEOPLE-FIRST LANGUAGE

Focuses on ensuring that a person's disability is not unnecessarily focused on.[56] It aims to put the person before the disability.[57] Examples include "a person with reduced mobility", "a person with a hearing impairment" or a "person with autism". Generally people who use people-first language do so as a way of not being defined by, or reduced to, their disability.[58]

IDENTITY-FIRST LANGUAGE

Many people with disability also embrace 'identity-first' language, which positions disability as part of their identity. Identity first language puts a person's disability before the person. For example, "I am a disabled person"[59] or "I am an autistic person". This is because for some, their disability is an inherent part of who they are. Using this language is also a way of acknowledging membership within a wider group.[60] Some specific disability communities, such as Autistic and Deaf communities, will generally primarily use identity-first language.

49 People with Disability Australia: Language Guide https://pwd.org.au/resources/disability-info/language-guide/ accessed 21 July 2021

50 For more information on the Social Model of Disability, please see the Australian Federation of Disability Organisations, Social Model for Disability: https://www.afdo.org.au/social-model-of-disability/, accessed 11 May 2021
51 Ibid, Social Model of Disability.
52 Ibid, Social Model of Disability.
53 Art Beyond Sight, Disability and Inclusion: http://www.artbeyondsight.org/dic/definition-of-disability-paradigm-change-and-ongoing-conversation/, accessed 21 July 2021
54 Autism Awareness Australia, Making Sense of Language: https://www.autismawareness.com.au/resources-01/making-sense-of-language/#:~:text=Person%20with%20 autism%20or%20autistic,part%20of%20a%20person%27s%20identity accessed 21 July 2021
55 People with Disability Australia, Identity-First Vs Person-First Language: https://pwd.org.au/resources/disability-info/language-guide/identity-vs-person/ accessed 21 July 2021
56 Ibid, People with Disability Australia, Identity-First Vs Person-First Language
57 Ibid, Autism Awareness Australia, Making Sense of Language, accessed 21 July 2021
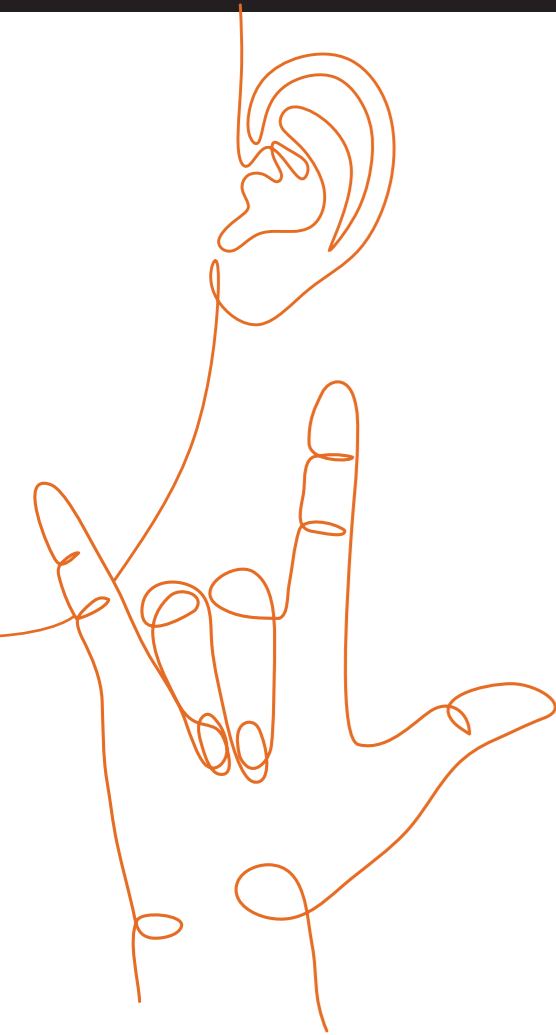58 Ibid, People with Disability Australia, Identity-First Vs Person-First Language
59 Ibid, Autism Awareness Australia, Making Sense of Language
60 Ibid, People with Disability Australia, Identity-First Vs Person-First Language

Inclusive Language Guide Tips[61]

The best strategies for inclusive communication with or about people with disability include:

- avoiding language that implies people with disabilities are victims or heroes.

- avoiding any language that frames disability as a limitation, for example *suffers from, disabled, wheelchair bound, special, normal*.

- avoiding language that implies people with disabilities are inspirational simply for living with disability.

- paying attention to words and expressions that can make their way into everyday speech, for example 'he is crazy', 'that was mental', and 'she went completely psycho'. These expressions, while commonly used and rarely intended to cause harm, may be upsetting for a person with lived experience of mental illness. These words also add to the social stigma surrounding mental health and mental illness.

- mentioning a person's disability when it is not relevant to the conversation or context. If it is not necessary to acknowledge that a person has a disability, then don't mention it.

- some important definitions include:

> Impairment refers to the functional damage.

> Disability refers to the restriction of normal activities

> Handicap refers to the resulting social disadvantage.

- Some people have strong preferences about their language choices, for example people first or identity first language, while others do not and use terms interchangeably. It's important to respect that everyone has their own opinion and preferred way of communicating.[62]

- You can ask the person how they want to be referred if you are not sure.

Recommended Language

LANGUAGE TO USE	LANGUAGE NOT TO USE
Person with intellectual disability Person with intellectual impairment Person with mental illness Person with psychosocial disability Person with a psychiatric condition Person with developmental disability Person with learning disability	Mentally retarded Mad Mentally ill Mental Mentally handicapped Crazy Demented
Has (insert name of condition)	Suffers from Afflicted by Victim of
Person with a wheelchair Person who uses a wheelchair Person who uses a mobility device Uses a mobility aid Uses a wheelchair Wheelchair user	Wheelchair bound Confined to a wheelchair
Accessible toilet Adapted toilet	Disabled toilet
Accessible parking	Disabled parking Handicapped parking
Person with disability Person with reduced mobility	Disabled person/Disabled Physically challenged Handicapped person Invalid
Person with a physical disability Person with a mobility impairment Person who walks with crutches Person who uses a walker	Crippled or cripple Birth defects Deformity Lame
Person with cerebral palsy Person with muscle spasms	Spastic Retard
A person is having seizures	A person is having fits, spells, attacks
A person with epilepsy	An epileptic
A person with diabetes	A diabetic
A person with depression	A depressive
A person with Autism A person with Down Syndrome A person with particular requirements A person with (insert name of condition) An autistic person	Special needs High functioning, Low functioning

> '**Impairment refers to the functional damage.**
> **Disability refers to the restriction of normal activities.**
> **Handicap refers to the resulting social disadvantage.**'

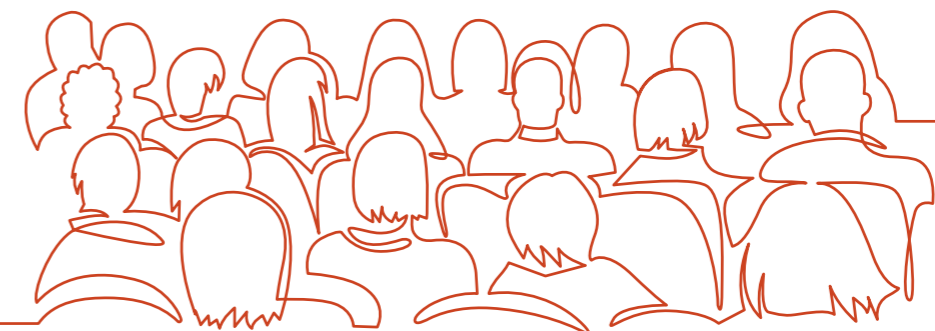| LANGUAGE TO USE	LANGUAGE NOT TO USE
A deaf/Deaf person Person who is deaf/Deaf Person who is hard of hearing A person with a hearing impairment A person with hearing loss	Deaf and Dumb Deaf Mute
Person who is Blind Person who has a visual impairment Person with low vision Person with limited vision	Blind/The blind Visually impaired
Person with a speech impairment Person with a communication impairment	Dumb Mute
Person with a learning disability Person with an intellectual disability Person with a cognitive disability Person with a cognitive impairment	Retarded Slow Brain Damaged Special ed Mentally handicapped
Person with a psychiatric disability Person with a mental health disability Person with mental illness	Hyper-sensitive Psycho Crazy Insane Wacko Nuts Mad Mental
Condition	Disorder
Person of short stature	Dwarf, Midget
Person who has schizophrenia	Schizophrenic
Person without a disability Person who is not living with a disability	Normal Able-bodied
Sighted person	A person who is not blind
Hearing person	A person who is not deaf
Neurotypical (A person who is not autistic or otherwise neurodiverse (i.e. ADHD and most learning disabilities))	A normal person
Neurodiverse (A person who has a learning disability or other sensory/emotional regulation condition (i.e. autism, ODD, ADHD, SPD)	Special needs High functioning, Low functioning
Being unaware of	Turning a blind eye
Devastating/Catastrophic	Crippling
Approach	Walk up/Walk over

INCLUSIVE EVENTS

Introduction

At AIA, we should always ensure that the events we hold are inclusive of everyone. This includes meetings, workshops, conferences, training and protests. Ensuring our events are accessible and inclusive of people from diverse backgrounds and with diverse characteristics and experiences goes a long way in making our organisation safe, respectful and inclusive of our people and our community. Below are some tips on some things you should consider when organising and hosting AIA events.

Facilities

THINGS TO CONSIDER

- Is the venue accessible?

> Ensure that the venue is physically accessible for all guests and speakers with mobility related conditions or disabilities. For example: lift access; ramps at entry, exit and to the stage.

> Ensure that the venue is mentally accessible for those with mental health disabilities or conditions. For example: quiet spaces away from loud noises or bright lights for sensory regulation.

> Ensure that the venue is accessible for those with non-mobility related conditions or disabilities. For example: provide well-lit areas and ensure the flooring is even, ensure people with visual and hearing impairments are able to fully participate etc.

> Are the toilets physically accessible?

- Are the toilets accessible for **all** genders?

- If possible, ensure that the venue is located in an area with public transport access. This helps enable people from different geographical and financial backgrounds to attend.

- If using a venue whose primary use is for religious and spiritual purposes, consider whether the venue is aligned with AIA values and is inclusive for

> people who are survivors of institutionalised child abuse,

> survivors of conversion practices,

> members of a different faith, who may not feel safe and/or welcome,

> members of the LGBTQIA+ community, or

> some First Nations people.

- Ensure any organisation offering a venue or other services is aligned with AIA values.

- Weigh up the costs and benefits of a particular venue. For example, a film screening in a pub may permit a large number of people to attend and enjoy the atmosphere, but people unable to afford a beverage, or who are not comfortable around alcohol, poker machines or intoxicated people may not feel they can access the event. People from some faith groups may also not feel comfortable in a pub.

Catering

THINGS TO CONSIDER
- Confirm all participant's dietary requirements ahead of event.
- Ensure that the caterer can provide inclusive food options and can safely accommodate food allergies – for example halal, kosher, vegan, gluten free etc.

Presenters, Facilitators and Speakers

THINGS TO CONSIDER
- Ensure facilitators, panellists and speakers are from diverse backgrounds.
- Ensure that speakers, panellists and facilitators with lived experience are included in conversations regarding their communities.
- Confirm with speakers how to pronounce their name if you are not sure.
- Confirm with speakers their preferred name, title and pronouns for introductions.
- Consider including an Auslan interpreter for the event.
- Ensure stage, equipment and areas used by presenters are accessible and check the access needs of the presenters prior to the event.

Welcome to Country and Acknowledgement of Country

THINGS TO CONSIDER
- It is highly recommended that an Elder from the country and community where the event is being held is engaged to deliver a Welcome to Country to commence proceedings.
- In the event that an Elder from the community is not available, ensure that an Acknowledgment of Country is delivered by the Host/MC. When delivering the Acknowledgement of Country, it is important to acknowledge the country that the meeting is being held, as opposed to making a generic Acknowledgement.
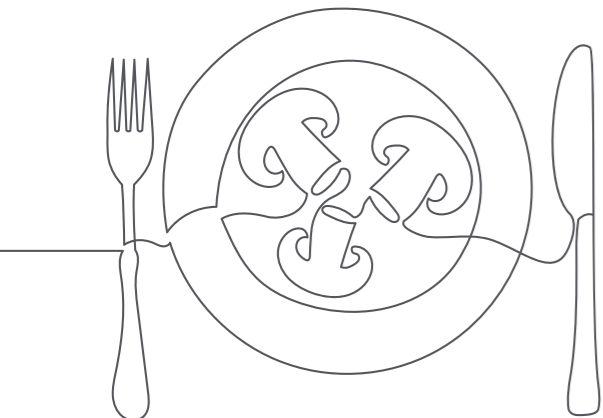
Promotion

THINGS TO CONSIDER
- Ensure promotional material includes images that are diverse, inclusive and representative.
- The language used in promotional material should be inclusive.
- The RSVP/registration form includes a space for guests to indicate any individual accessibility and dietary requirements.

During Event

THINGS TO CONSIDER
- Event materials should be available in large print and easy English.
- Brief your host/MC to use an inclusive form of address for the audience, such as, 'Welcome everyone to this event today', rather than 'ladies and gentlemen'.
- If you are hosting a meeting or workshop, have pronoun stickers for people to add to their name-tags.
- Large events, conferences and day-long workshops should include adequate breaks as well as some quiet spaces for people who need them.
- Consider the intended audience and the timing of an event. Is the event being held during work hours, or at a time when people would be spending time with their families? Is the event ending late and will this preclude people who may not feel safe travelling late or have long travel commutes? If the event is online, have you taken into consideration different time zones?

Thank you for using this Inclusive Language and Events Guide.
If you have any feedback on any of the tips shared, get in touch with us at supporter@amnesty.org.au

freedom