



GUIDE TO INCLUSIVE LANGUAGE

KRAKOW, BUDAPEST, NICOSIA
2025

The document was developed by the:

Gender Equality Plan for AGH Team, AGH University of Krakow
Students and Staff of Faculty of Humanities, AGH University of Krakow
Equality Ombudsperson, AGH University of Krakow

With further input by:

Faculty of Humanities, AGH University of Krakow
RIGE – Gender Equality and Inclusion Research Unit, Frederick University (Cyprus)
Knowledge Management Centre, Bay Zoltán Research Centre (Hungary)

Graphic design: Jakub Mirek

*NEXUS. Twinning Research and Innovation Institutions to Design and Implement Inclusive GEPs.
GA 101094949 – NEXUS – HORIZON-WIDERA-2022-ERA-01*



Acknowledgements and disclaimer:

Funded by the European Union. Views and opinions expressed are, however, those of the author(s) only and do not necessarily reflect those of the European Union or European Research Executive Agency. Neither the European Union nor the granting authority can be held responsible for them.



Introduction.....	4
Guide to inclusive language: races and ethnicities.....	6
Guide to inclusive language: gender.....	9
Guide to inclusive language: LGBTQI+ community.....	12
Guide to inclusive language: disability.....	22
Guide to inclusive language: neurodivergency and menthal health.....	18
Guide to inclusive language: religion and worldview.....	21
Guide to inclusive language: appearance.....	25
Guide to inclusive language: age.....	28
References.....	32

Introduction

There is a general tendency for universities and research institutions in the European Union to become increasingly diverse, hosting staff as well as students who represent a wide variety of gender, ethnic, cultural and socioeconomic backgrounds. This diversity needs to be acknowledged in communication in order to take full account of the differences that constitute the identities of individuals making up the community at any university or research center. In addition, the ever-growing internationalization of research means that English has become the de facto shared language of professional and very often interpersonal communication among research professionals all over the world. With the above developments in view, this guide aims to assist students and staff in European research performing organizations in various advanced-level communication situations of oral or written English.

How to use this guide

Policies of the European Union highlight the need for an inclusive society also encompassing, but not limited to, gender equality. This guide takes a look at the most widespread inclusiveness dimensions, such as gender, race, ethnicity, disability, neurodivergency, age, religion, and worldview. In each of these dimensions, the guide will list basic definitions and category examples; will offer tips for inclusive communication; and finally, it will also list the most common dos and don'ts --communication instances that encourage or counteract inclusiveness. Thus, the document can be used by staff as a reference manual in a wide variety of professional and personal communication situations both within and outside of the specific institution.

The authors hope that, by using this guide, the student and research community in an institution will be:

- More knowledgeable about linguistic and cultural norms valid in an institution, be these norms widely known and accepted in the original social network that the individuals come from, or largely new to them;
- More ethical in their communication, fulfilling the need for non-discrimination that is stipulated by current ethics norms and regulations;
- More professional by knowing and applying inclusive communication practices that, in turn, will result in more effective and closer professional collaborations and interpersonal networks both within and outside the institution;
- More motivated and happier at the workplace as they will feel more accepted by their peers and superiors, regardless of the degree of their potential mutual differences in one or more inclusiveness dimensions.

The world around us is constantly changing. New words, identities, and sensitivities are emerging. For many, this can feel uncertain: how do we speak in a way that doesn't exclude anyone? How do we find our place in a language that is trying to keep up with the complexity of today's world?

This guide is designed for anyone who wants to speak respectfully and be better understood – whether you're teaching a class, writing an assignment, leading a meeting, creating informational materials, or simply having a conversation.

At the same time, it's important that this tool is not used to shame or exclude others. Not everyone will immediately feel confident using inclusive language – change takes time, practice, and often courage. That's why we encourage kindness and patience, both toward others and ourselves. We believe that everyone deserves the space to learn, to ask questions, and to try – without fear of being judged.

We would like to emphasize that our aim was not to create a set of rigid rules that strictly define the principles of communication. Rather, this guide is intended to serve as a signpost – to point the way toward building a friendly, safe, and supportive university community.

This guide was prepared within the framework of the NEXUS project "Twinning Research and Innovation Institutions to Design and Implement Inclusive GEPs" by teams from three institutions: AGH University in Krakow (Poland), Frederick University (Cyprus), and Bay Zoltán Nonprofit Ltd. for Applied Research (Hungary).

Part of the document refers to the Polish version of the guide, developed at the Faculty of Humanities of AGH and prepared by the Gender Equality Plan Team and the Equality Officer. Co-authors of the English version of the guide also include sociology students from AGH University of Krakow.

Guide to inclusive language: races and ethnicities

The language we use in communication, both within academic settings and beyond, holds significant power. In the context of race and ethnicity, our words can be a powerful tool - they can either discriminate or counteract discrimination. Therefore, it is crucial to use language that not only respects diversity but also actively works against exclusion.

Each European country has a unique cultural and historical context that influences how we talk about race and ethnicity (Leszczyńska, Zielińska, Urbańska, 2024). In Poland, for example, the history of the Holocaust and World War II, the socialist legacy that promoted an image of ethnic homogeneity, and contemporary nationalist sentiments shape today's attitudes and language. This requires careful and conscious use of language to avoid reinforcing prejudices and exclusion. Another example is Cyprus, where the island's complex history of colonialism and ethnic division between Greek Cypriot and Turkish Cypriot communities continue to shape discussions on identity, ethnicity, and inclusion. Social attitudes and the use of language have been shaped by the division of the island and the existence of migrant and refugee communities. Therefore, it is crucial to use language that fosters inclusivity, recognizes the heterogeneity of identities within the country, and does not further reinforce historical divisions or marginalization of minorities.

Communication: What to avoid and what to use



What to avoid:

- In general, avoid terms that generalize or rely on colonial histories and be cautious of stereotyping language (see some specific examples below). Steer clear of generalizations or assumptions, especially negative ones, based on race or ethnicity. For example, assuming that all Romani people excel in music or all Black people excel in sports reinforces limiting stereotypes, just as portraying African nations as universally impoverished ignores their economic and cultural diversity. Similarly, using phrases like "hardworking Asians" or "loud Latinos" reduces individuals to stereotypes rather than recognizing their unique identities and experiences.
- Avoid "colour blind" language. Phrases like "I don't see colour" or "we're all the same" can be dismissive of people's lived experiences and racial identities. Recognizing and respecting racial and ethnic diversity is more inclusive than ignoring it.
- Be mindful of terms with historical bias. Avoid terms that have been used in a derogatory or harmful way historically. For example, words like "exotic" or "foreign" can be offensive when describing people from non-dominant racial or ethnic backgrounds.

- Avoid terms like "Gypsy," which reinforce negative stereotypes.
- For Middle Eastern and North African (MENA) Communities, avoid inaccurate generalizations like "Arab" if not reflective of their heritage, as this can be considered highly offensive (for example to an Iranian person).
- In the case of Black and African Diaspora Communities, avoid outdated terms with colonial associations and any objectifying language, which reduces individuals or groups to stereotypes, physical characteristics, or historical contexts that erase them of their agency, identity, or humanity. For example, referring to individuals as "The Blacks" generalizes and reduces them to a monolithic group rather than acknowledging their diverse identities and experiences. Similarly, the term "tribes" when describing African ethnic groups can carry colonial connotations that diminish the richness and complexity of African cultures. Additionally, outdated terms such as "mulatto" to describe mixed-race individuals should be avoided, as they have racist origins.
- In Asian Communities, avoid grouping all Asian identities together or using outdated terms like "Oriental."
- For Multiracial and Multiethnic Individuals, avoid terms with negative associations, and respect how individuals prefer to identify without making assumptions about which parts of their identity matter most to them.



What to use:

- In correspondence, the most important thing is to respect and recognize the diversity between individuals. Use expressions that are polite, neutral, and precise. It is important to address people of different ethnicities and races in a way that acknowledges their identity and preferences, and to be open to learning the correct pronunciation of names and using terminology that is accepted by the community. Communicate with respect and empathy, keeping in mind the diversity of experiences and perspectives.
- Referring to Romani people as "Romani" or "Roma" is respectful, acknowledging their distinct identity.
- For Middle Eastern and North African (MENA) Communities, broad terms like "Middle Eastern" are acceptable when specificity isn't possible, but country-specific labels, like "Egyptian" or "Lebanese," are preferred.
- For Black and African Diaspora Communities, terms like "Black" or "Black people" are generally preferred, and "people of African descent" is appropriate when focusing on African heritage. When referring more broadly, terms like "ethnic groups" or "communities" are considered more respectful, with "mixed-race" or "biracial" being more appropriate and neutral alternatives.

- In Asian Communities, it's respectful to refer to specific ethnicities, such as "Vietnamese" or "Indian." When the exact background isn't known, "people of Asian descent" or "Asian Americans" works well. For Hispanic, Latino, and Latinx Communities, terms like "Latino," "Latina," or "Latinx" are common, while "Hispanic" highlights Spanish-speaking heritage. Be mindful of diversity within these communities, as terms like "Latinx" may vary in acceptance depending on the region.
- When describing multiracial and multiethnic individuals, terms like "multiracial", "multiethnic", or "of mixed heritage" are suitable. Treat each person as an individual with unique experiences and perspectives.
- Consider context when describing ethnicity. Mentioning someone's race or ethnicity is relevant only if it provides meaningful context. For example, in discussing cultural achievements or barriers faced by specific groups, it may be relevant.

Guide to inclusive language: gender

Language reflects but also shapes people's attitudes as to what is 'normal' and acceptable. When it comes to gender, there are two effective ways to talk about it – using gender-sensitive language or gender-neutral language.

Gender-sensitive language:

It aims to apply gender equality into both written and spoken language while it also aims to make women more visible by addressing gender imbalances in language that historically favored men. Different strategies can ensure accurate gender representation in language. This includes avoiding words that refer only to men, whether directly or indirectly.

Gender-neutral language:

Gender-neutral language, sometimes referred to as gender-blind language, avoids specifying gender and instead refers to people in a general, inclusive manner. This approach is particularly valuable in promoting respectful communication, especially when an individual's gender is unknown or when addressing audiences that include individuals who do not identify within the traditional male-female binary.

Rather than using gendered expressions like "men and women" or "spokesman," gender-neutral alternatives such as "people" or "spokesperson" are preferred. These terms help ensure that language is inclusive of everyone, including those who are non-binary, genderqueer, or gender nonconforming.

An illustrative example of this principle is the use of the term "Latinx"—a gender-neutral alternative to the Spanish words Latino (masculine) and Latina (feminine). By replacing gendered endings in Spanish nouns and adjectives with the suffix "-x", "Latinx" aims to represent individuals of Latin American origin without assuming a binary gender identity, thus expanding inclusivity (Salinas & Lozano, 2021).

In addition to terminology, pronoun usage plays a critical role in gender-neutral communication. In written contexts where avoiding pronouns entirely may be impractical, especially when names do not clearly indicate gender, contextual clues such as professional roles or public profiles can sometimes guide pronoun use. Still, the most respectful and accurate approach is to politely ask someone for their preferred pronouns when possible. Increasingly, individuals share their pronouns in email signatures, social media profiles, and verbal introductions, which can serve as helpful guides and normalize inclusive practices across various settings.

By adopting gender-neutral language and being mindful of pronoun preferences, we affirm

individuals' identities, reduce bias in communication, and foster a more inclusive and respectful society.

Communication: What to avoid and what to use



What to avoid:

- Avoid gendered pronouns ("he" or "she") when the person's gender is unknown.
- Avoid assuming that someone's gender matches their name, appearance, or systemic sex category.
- Avoid making irrelevant gender distinctions (e.g., saying "female lawyer" or "female professor").
- Avoid gendered stereotypes, especially as insults (e.g., calling someone "ladylike" to imply weakness).
- Avoid derogatory gender-specific adjectives (e.g., "bossy", "hysterical").
- Avoid patronizing language toward women or people you do not know well (e.g., "darling", "my dear", "the fair sex").
- Avoid referring to adult women as "girls."
- Avoid incorrect pronouns. If incorrect pronouns are used, correct yourself or others promptly and respectfully (The Market Activity, 2025).



What to use:

- Use gender-neutral terms whenever possible: e.g., "they/them", "the individual", "the researcher", "the student".
- If pronouns are necessary and you don't know the person's gender: Use contextual clues (name, profile, profession) or ask politely.
- Respect preferred pronouns and chosen names: Whether traditional (he/him, she/her), gender-neutral (they/them), or neopronouns. Neopronouns ("new" pronouns) constitute a subset of gender-neutral or nonbinary pronouns. These pronouns are used much in the same way as other pronouns and are often used by individuals whose gender identities do not conform to traditional norms and who seek linguistic expressions that better align with their identities (Renström, 2025). There are a few relatively common neopronouns and understanding how to use them in context can be helpful.

Pronunciation may vary depending on the user (Andrew, 2023; Human Rights Campaign, 2022). For example:

- xe/xyr (commonly pronounced zee/zeer): *I asked xyr to come to the movies. Xe said yes!*
 - ze/zir or ze/hir (pronounced zee/zeer or zee/heer): *The teacher graded zir paper today, and ze got an A! or Ze said himself that I'm hir favorite neighbor.*
 - fae/faer (pronounced fay/fair): *Fae told me that faer best friend is in town this week.*
 - ey/em/eir (pronounced aye/em/air): *I'm taking em to the park today. Ey wants to bring eir camera to capture the garden for emself.*
 - ae/aer (pronounced aye/air): *Ae is my best friend — most of aer's weekday evenings are spent at my house.*
- Use gender-neutral alternatives to gendered job titles and descriptors:
 - "spokesperson" instead of "spokesman"
 - "chair" instead of "chairman"
 - "siblings", "students", "folks" instead of "brothers and sisters" or "ladies and gentlemen" (GLSEN, 2024)
 - Ask for pronouns during introductions or via email/profile fields to avoid assumptions (The Market Activity, 2025).
 - Incorporate inclusive language in official documents, forms, communications, and presentations.
 - Validate individual identities by using their correct pronouns, which fosters respect, belonging, and avoids alienation or dysphoria (Tanca, 2025).
 - Understand that gender-neutral or inclusive language supports respectful communication with all people, regardless of their identity (ESL Buzz, 2023; Renström, 2025).

Guide to inclusive language: LGBTQI+

The LGBTQI+ community is an integral part of our academic and research environment, and the language we use plays a crucial role in creating an inclusive and supportive space. Research highlights the positive impact of inclusivity in academic settings. LGBTQI+ students who receive support from academic staff report higher self-esteem, improved academic performance, and fewer missed classes (Kosciw, Palmer, Kull & Greytak, 2013). Additionally, social support from friends has been strongly linked to greater well-being (Watson, Grossman & Russell, 2016), which, in turn, enhances productivity and engagement (Isham, Mair & Jackson, 2020). Across our institutions, we strive to cultivate an environment that brings together ambitious individuals who not only contribute to excellence but also enrich our community through diversity, inclusion, and mutual respect.

Communication: What to avoid and what to use



What to avoid:

- Terms such as "sexual minority" are stigmatizing, emphasizing the otherness of these people by focusing only on their sexuality.
- Do not use the terms "homosexual", "bisexual", or "transsexual" on their own (as nouns), as this reduces individuals to one single characteristic of their character. It is better to say, "homosexual person", "bisexual person", "transgender person". At the same time, it is worth mentioning that the terms "gay" and "lesbian" are acceptable.
- "Transsexuality" is an outdated and inappropriate term. It is better to use the term "Transgender".
- Avoid assigning traits or behaviors based on sexual orientation or gender identity. For example, don't assume that a homosexual man will display more "feminine traits" and a homosexual woman more "masculine traits". Don't assume that, in your opinion, someone is a transgender person because "they look like a trans person".
- Avoid terms that may be considered offensive. For example, instead of referring to someone's sexual orientation as a "lifestyle choice" or "sexual preference", which implies it is a decision rather than an inherent identity, use "sexual orientation".
- Terms like "homo", "lesbo", or using "gay" in a negative context should also be avoided, as they reinforce harmful stereotypes.

- When referring to gender identity, terms such as "transsexual", "tranny", or "she-male" should not be used. Instead, refer to individuals as "transgender" or simply as "trans people".
- Avoid addressing a person using a pronoun or name that does not correspond to their gender identity. These phenomena are called "misgendering" and "deadnaming" and are considered a form of gender-based violence. If you have knowledge of the pronouns and names a person uses - respect them.

We should adhere to the above rules both in written communication and when talking or writing about a person belonging to the LGBTQI+ community. The last point is the most important, especially if our contact with people is occasional or for the first time and the above concepts are not familiar to us.



What to use:

- LGBTQI+ people can differ significantly from each other and are not a homogeneous group. That's why we talk about the LGBTQI+ community, not the LGBTQI+ environment. An appropriate phrase is also "LGBTQI+ people".
- Homosexuality or bisexuality are orientations. Sexual orientation is a permanent part of character, not just a temporary preference or inclination. The word "orientation" is well-established in scientific discourse, so we should use it.
- Transgender people are those whose sex assigned at birth does not match their gender identity. We refer to women whose sex assigned at birth was male as trans women. Similarly, men who were assigned female at birth are referred to as trans men. In the past, the term "transsexual" was commonly used, however it is now considered outdated and offensive. It is more appropriate to use transgender people or simply trans people.
- Use the names and pronouns (e.g., "he", "she", "they") that the person prefers. If you are not sure, you can politely ask: "What pronouns do you use?". When dealing with non-binary people, we may not be sure about the appropriate way to address them. Non-binary people are those who do not identify with either male or female gender exclusively. If we are unsure how to refer to a non-binary person, it is best to simply ask them.
- In written communication where the recipient's gender is not explicitly known, an effective approach is to use gender-neutral language whenever possible, such as "they/them", "the individual", or "the researcher". When the use of pronouns is necessary, one can make an informed assumption based on contextual indicators like a person's name, professional background, or public profile.

However, whenever there is uncertainty, it is always best to politely ask and confirm to ensure respectful and accurate communication.

- Do not reveal the gender identity or sexual orientation of others without their consent. It is the person's decision when and to whom they want to disclose it.
- If you make a mistake, apologize and try to understand why your words may have been inappropriate. It is important to constantly learn and grow.

Guide to inclusive language: disability

Inclusive language empowers individuals with disabilities and addresses them with respect. It enables the inclusion of their perspectives and experiences, thereby improving their social integration. Often, culturally ingrained words and phrases carry (negative) connotations. By using inclusive language, we avoid reinforcing these connotations and stereotypes. Let's use inclusive language to ensure a better life for everyone, where no one is excluded or marginalized.

Communication: What to avoid and what to use

Communication about and with individuals with disabilities requires consideration of their language preferences and respect for their identity. The phrases used should address the person with respect and acknowledge their humanity. Moreover, it is important to remember that beyond terminology and language, presence and physical interaction must also ensure dignity and comfort for everyone.



What to avoid:

- Portraying them as superheroes or labelling them as extraordinary for performing daily tasks that would not attract attention in others.
- Describing people with disabilities as "tragic victims".
- Using outdated or offensive terms such as: "cripple", "invalid", "defect", "impairment", or "mental retardation".
- Saying someone is "suffering from", "afflicted by", "confined to", or "bound to" a condition, which implies passivity or victimhood.
- Comparing everyday challenges to disability experiences (e.g., "I feel like a cripple after that workout").
- Using "normal" or "healthy" to describe people without disabilities.
- Referring to someone as "epileptic", "deaf-mute", "hard of hearing", or "wheelchair-bound".
- Describing accommodations as "adapted" or "special".
- Using visuals that depict people with disabilities as sad, neglected, isolated, idle, or in undignified situations. Such images reinforce negative connotations.
- Making assumptions: if you're unsure how someone prefers to be addressed, don't guess —ask.

- Defaulting to medicalized or deficit-based terms without person-first context.
- Speaking through another person (e.g., a caregiver or guardian) instead of directly addressing the individual with a disability.
- Using patronizing or altered speech tones — speak naturally.
- Standing over a person who uses a wheelchair — this creates discomfort and unequal eye contact.
- Turning your back or walking away when speaking to someone who lip-reads.
- Ignoring pronunciation differences in speech — listen attentively and patiently.
- Touching a person's head or hands when trying to get their attention.
- Leaving or entering a room without notifying a blind or visually impaired individual — this can leave them talking to an empty space.



What to use:

- Respect a person's preference between person-first (e.g., *"person with a disability"*) and identity-first (e.g., *"Disabled"*) language.
- If unsure about someone's preferred terminology, ask them directly.
- Use alternatives like:
 - ✓ *"person with a physical disability"* instead of *"cripple"*.
 - ✓ *"person with a mobility impairment"* instead of *"motor disorder"*.
 - ✓ *"person with epilepsy"* instead of *"epileptic"*
 - ✓ *"person with developmental disabilities"* instead of *"mentally retarded"*.
 - ✓ *"person without a disability"* instead of *"normal"* or *"healthy"*.
 - ✓ *"person with hearing loss" / "hearing difficulties"* instead of *"deaf-mute"*.
 - ✓ *"person who uses a wheelchair"* instead of *"wheelchair-bound"*.
- Use terms like *"typical,"* or *"non-disabled"* rather than *"normal"*.
- Say *"person with a diagnosis"* or *"person with a particular disability"* instead of *"suffering from"*.
- Use *"accommodated"* or *"individualized"*, such as in *"individualized education"*, rather than *"special" education*.

- Focus communication and storytelling on the social and structural barriers people face (e.g., inaccessible infrastructure or lack of support), not on the disability itself.
- Use visuals that depict people with disabilities as happy, active, engaged, well-groomed, and participating in everyday life. This helps in viewing them as integral members of our community.
- Speak directly to the individual, regardless of disability, not to others around them.
- Use natural expressions (e.g., "see you later") with blind or visually impaired individuals — it is not offensive.
- When talking to someone in a wheelchair, try to sit down or position yourself at eye level.
- When communicating with deaf or hard-of-hearing individuals:
 - ✓ Face them directly.
 - ✓ Maintain consistent visual contact.
 - ✓ Speak slowly and clearly.
 - ✓ Be prepared to adjust your pace.
 - ✓ If needed, use gestures or written communication.
- To get the attention of someone who is hard of hearing, gently tap their shoulder or forearm.
- When entering or leaving a room with a blind person, announce your presence or departure to avoid confusion.
- Highlight the shared humanity and community inclusion of individuals with disabilities.

Guide to inclusive language: neurodivergency and mental health

Inclusive language is a way of communicating that avoids excluding and stigmatizing anyone. Its goal is to create a space where every person feels respected and included. This is especially important for people with mental health conditions and neurodivergent people, who often face prejudice and social exclusion. Using inclusive language helps to counteract this by promoting empathy and understanding. It is important that the language we use is free from stereotypes and prejudices, supporting the creation of an environment in which everyone feels accepted and treated with dignity. Every word has the power to shape opinions and beliefs, so it is worth using them responsibly and with empathy.

In everyday interactions, neurodiverse individuals should be treated the same as any other person, with full respect and attention. It is important to patiently adapt communication to the individual needs of the conversation partner, avoiding assumptions about their thoughts or feelings. However, if intervention is needed, when someone is clearly struggling, it is important to speak calmly, ensuring that the person understands who they are talking to and why. It is important not to judge and to create a supportive atmosphere. In every situation, the most important thing is to treat every person with respect and understanding, regardless of their mental or neurological health status.

Communication: What to avoid and what to use



What to avoid:

- Nowadays, the term "mental illness" is being phased out, even though many disorders, such as depression or schizophrenia, could indeed be considered illnesses, modern psychiatry notes that not all disorders can be clearly classified as diseases, and there is often a tendency to lump various problems into a single category.
- "Schizophrenic", "depressive", "bipolar", "borderline", "autistic" - these terms can reduce a person's identity to one aspect of their life. People are much more complex than their diagnosis, and such phrases can be perceived as stigmatizing labels that define a person solely through the lens of their disorder.
- "Someone suffering from autism": Autism is not a disease; it cannot be cured. It is a neurodevelopmental disorder, meaning it arises in prenatal development, so it is more of a "trait" than an illness.

- Asperger (since 2013) is no longer considered a separate disorder because the differences between ASD and Asperger's are too minor to distinguish. Additionally, Asperger's original diagnostic criterion was high intelligence, while ASD was low, leading many people to believe that autistic people are unintelligent. Moreover, Asperger's syndrome was "discovered" by Hans Asperger, who was a Nazi and caused the murders of disabled children. People who were diagnosed with Asperger's before 2013 are now simply considered autistic (specifically "level 1 ASD").
- "Madman", "lunatic", "freak", "nutcase", "crazy", "insane", "weirdo", "abnormal", "psycho", "unhinged", "has issues", "has a screw loose", "lost their mind" - such words dehumanize and stigmatize people with mental disorders. Using them as insults not only reinforces negative stereotypes but also leads to the marginalization of those who need support, not judgment. Such language suggests that people with mental health issues are inferior, unpredictable, or even dangerous, which is not true.
- When starting a conversation with people with mental disorders and neurodiverse individuals, it is necessary to adapt the approach to the specific situation. Generally, it is best to avoid directly referencing a neurodiverse person's neurodiversity when addressing them.



What to use:

- "Mental disorders" -- the term "mental illness" is being phased out in favour of "mental disorder", although many disorders, such as depression or schizophrenia, could indeed be considered illnesses. Modern psychiatry notes that not all disorders can be clearly classified as diseases, and there is often a tendency to lump various problems into a single category. Due to the blurred line between mental health and illness, modern psychiatry increasingly refers to such problems as crises rather than permanent illnesses.
- "Person in a mental health crisis" - due to the blurred line between mental health and illness, modern psychiatry increasingly refers to such problems as crises rather than permanent illnesses.
- "Person with a diagnosis of.... ", "people living with.... ", "person on the autism spectrum ", "neurodiverse person ", "person with [borderline] personality disorder" - these terms illustrate that mental health is only one dimension of a person's experience.

In addition, it is important to pay attention to the context in which certain words are used. It is often heard that someone particularly active "has ADHD", thin women are called "anorexics", and people who like order "have OCD". We talk about "seasonal depression", referring to regular autumn blues, not realizing that a temporary mood drop is not the same as living with depression every day. This interchangeable use of these terms may not only be

perceived by people with depression as trivializing their difficulties but also contributes to the mistaken perception of depression and other mental disorders as less serious than they actually are. It is important to remember that using medical terms in non-medical contexts influences how society perceives these disorders and the people affected by them. Every word has the power to shape opinions and beliefs, so it is worth using them responsibly and with empathy.

Guide to inclusive language: religion and worldview

Often specific European countries are believed to be religiously homogenous (for example, Ireland, Poland and Italy: Catholic, the UK: Anglican, Greece, Cyprus, and Romania: Christian Orthodox, Scandinavian countries: Lutheran etc.). However, it is inaccurate and ignores the social diversity of societies. In Poland, for instance, when we look to the National Census of 2021, we see that a numerically significant group of people profess various denominations of Christianity other than Catholic or do not identify with any religion (Cierniak-Piotrowska et al., 2023, pp. 125-127). Such diversity among Polish citizens, combined with approximately 1,000 foreign students (from 60 countries) and 84 foreign PhD students in 2023 (AGH, 2024) [accessed 26.11.2024], may affect the academic social space. Another example is Cyprus, where Orthodox Christianity has long been the dominant religion and remains deeply embedded in the country's cultural identity. However, the religious landscape is more diverse than often assumed, including Roman Catholics, Anglicans, Protestants, Muslims, and Armenian Christians (Bucholtz, 2017). This diversity, shaped by Cyprus's complex historical and geopolitical background, is also reflected in its academic communities. Religious discrimination, including verbal expressions of bias, has been linked to negative effects on individuals' self-reported mental health (Wu & Schimmele, 2019). The following inclusive language guide for different faiths and worldviews aims to provide guidelines on how to communicate with and about others while respecting their beliefs. Our goal is to ensure that every student or employee at our institutions feels empowered, respected and safe, and that our community is built on the principles of empathy and understanding, rather than reinforcing stereotypes through everyday language.

Communication: What to avoid and what to use

There are two different approaches to talk about religious and worldview identity: one approach focuses on the person as a whole, for whom religion is only one of many characteristics. The other approach emphasises religion as a key element of identity, e.g. 'Christian', 'Muslim' or 'atheist'. It is worth noting that the former approach, which respects the diversity of a person's identities rather than defining them solely by religion, is now more common.



What to avoid:

- Avoid judgmental words. Instead of saying a belief is "irrational" or "outdated", say "different from my perspective" or "rooted in a long tradition".

- Avoid generalizations and stereotypes: Not all followers of a religion think or act the same way. Avoid statements like "All Christians believe..." or "Muslims always...".
- Avoid reducing religions to extreme elements. For example, equating Islam with terrorism or Christianity with colonialism overlooks the diversity within these traditions.
- Be mindful of how you describe religious practices. Phrases like "weird rituals" or "strange traditions" can be dismissive and offensive.
- Steer clear of hierarchical language. Do not present one worldview as superior to others. Avoid framing some beliefs as "more advanced" or "more rational" than others. Respect both religious and secular perspectives. Saying that religious people are "superstitious" or that atheists are "immoral" creates unnecessary divisions.
- Avoid assumptions about people's beliefs. Not everyone practices the religion they were born into. Avoid assuming someone's faith based on their name, ethnicity, or nationality. Do not assume people are religious at all. Many people identify as secular, agnostic, or atheist. Saying "You must have faith" may alienate them.
- Be mindful of language that marginalizes or erases. Avoid using religious terms as insults. Words like "jihadist" used carelessly can misrepresent religious concepts.
- Avoid emotionally charged language. Keep messages professional and respectful, even if discussing sensitive topics.
- Refrain from saying that someone is "too religious" or "not religious enough". Faith is a personal matter, and people express it differently.
- Use neutral and inclusive language in official communication. Instead of "Merry Christmas", consider "Happy Holidays" in diverse settings. When writing to people of different worldviews and religions, it is important to use inclusive, respectful, and neutral language to ensure clarity and avoid misunderstandings. Here are some key principles to follow: instead of religiously specific greetings like "Merry Christmas", use neutral ones like "Happy Holidays" or "Season's Greetings" in diverse contexts.
- When addressing a group, avoid assumptions. Instead of "Dear Christian Students", say "Dear Students" or "Dear Community Members".
- Be mindful of humor. Written jokes can easily be misinterpreted, especially when related to religion or beliefs.
- Do not assume religious affiliation based on name or background. Instead of asking, "How do you celebrate Easter?", ask, "Do you celebrate any holidays this season?".
- If using religious references, ensure accuracy. Avoid misquoting or misrepresenting religious texts or beliefs.

- Instead of "God bless you" (unless you know the recipient shares this belief), use "Best wishes", "Warm regards", or "Sincerely".



What to use:

When discussing different religions and worldviews, it is essential to use language that is inclusive, respectful, and open-minded. Here are some key principles to follow:

- Use person-first language: Instead of "a Muslim", say "a person who is Muslim" when relevant.
- Use neutral descriptors: Instead of "crazy religious rules", say "strict religious guidelines" or "devout practices".
- Acknowledge diversity within worldviews: Recognize different interpretations within faiths and secular perspectives.
- Respect people's right to interpret their faith in different ways. Some people follow traditional teachings strictly, while others take a more flexible approach.
- Listen to understand, not to debate. Allow people to express their beliefs without immediately challenging or correcting them.
- Ask open-ended questions. Instead of "Why do you believe that?" (which can sound confrontational), try "Can you tell me more about your perspective?"
- Acknowledge personal experiences. People's beliefs are often deeply connected to their identity and life journey.
- Respect self-identification. Use the terms that individuals and communities prefer when referring to their beliefs.
- You don't have to agree to respect. It is perfectly fine to have different worldviews as long as the conversation remains respectful.
- Do not force common ground. While finding shared values is great, forcing agreement can dismiss real differences that deserve recognition.
- Respect sacred concepts. Avoid making jokes about religious symbols, texts, or figures.
- Be aware of privilege. Some religions or worldviews may have more social acceptance than others, so be mindful of dominant narratives.
- Adapt your language to the setting. In professional or academic spaces, opt for neutral language like "faith communities" rather than specific religious references.
- Respect personal boundaries. Not everyone wants to discuss their beliefs in depth, so follow social cues.

- Ask rather than assume. If you are unsure about someone's beliefs, let them define them in their own words.
- Be open to learning. Approach conversations with a mindset of curiosity rather than debate.
- Acknowledge when you do not know something. It is fine to say, "I'm not familiar with that belief—can you tell me more?".
- Stay calm and respectful. If tensions rise, focus on understanding rather than "winning" the conversation.
- Use neutral expressions. Instead of "That's just a myth", say "That is one perspective among many".
- Clarify intentions. If someone feels offended, take a step back and ask, "I didn't mean to offend—can you help me understand your perspective?".
- Know when to step away. If a discussion becomes too heated or unproductive, it is fine to agree to disagree.
- Respect different ways people practice (or do not practice) religion. Some people are culturally affiliated with a faith but not religiously observant.
- Use "some" instead of "all". Instead of "Jews fast on Yom Kippur", say "Many Jewish people observe Yom Kippur by fasting".
- Acknowledge different perspectives. If discussing religious topics, you can say "There are different interpretations of this within the [faith] community".
- If representing an organization, consider adding a diversity statement to your email signature, showing commitment to inclusivity.
- Assume good intentions but clarify misunderstandings. If someone takes offense, respond with "I appreciate your perspective, and I didn't mean to offend. Let me clarify...".
- Acknowledge differences without judgment. You can say, "I see we have different viewpoints, and I respect that".

Guide to inclusive language: appearance

Using inclusive language regarding appearance helps create an atmosphere of acceptance and respect in an academic environment. Students, faculty, and staff come from diverse backgrounds and have different physical characteristics, clothing styles, and ways of self-expression. Some aspects of appearance are within their control, while others are not. Avoiding judgmental comments about appearance helps build a space where everyone feels safe. Studies show that this fosters a better working atmosphere, increases motivation, and makes it easier to form relationships (Engeln, 2018).

Using inclusive language about appearance does not mean entirely avoiding the topic — it is key to do so in a way that does not reinforce stereotypes, remains neutral, and is respectful. However, when appearance is not relevant, it is best not to discuss it at all. This allows universities to become places where all students feel comfortable and have the opportunity to develop in an atmosphere of mutual acceptance.

Communication: What to avoid and what to use



What to avoid:

- Discussing someone's appearance in formal situations is unprofessional and should not take place.
- Do not assume someone wants to talk about their appearance or receive comments about it.
- When speaking with people with disabilities, maintain natural eye contact but do not stare in a way that could cause discomfort. If someone with a disability or obesity brings up the topic themselves, respond with respect but without excessive pity or intrusive curiosity.
- Do not offer unsolicited comfort to people with visible scars, disabilities, or other physical differences.



What to use:

- Whenever possible, avoid discussing other people's appearance. The only exceptions involve safety and hygiene concerns, such as inappropriate clothing in a laboratory or long, loose hair. In such cases, it is important to gently remind individuals of the rules, emphasizing that they are in place for collective safety. When describing required attire, be precise so that everyone understands the expectations.

- In informal settings, discussing appearance is more acceptable, but it should always be done tactfully and sensitively. Comments should be kind and should not invade someone's privacy or undermine their self-esteem.
- Appearance is rarely a topic in university communication. However, when identification or formal descriptions (such as photo requirements) are necessary, use neutral and non-judgmental language.
- Appearance is relevant to everyone, regardless of external characteristics such as visible disabilities, weight, clothing choices, or other factors. Every individual has different needs, so it is important to approach others with openness and respect.

Clothing and style

In formal situations, commenting on someone's clothing is inappropriate. Knowledge and skills should be the focus, not appearance. Avoid the following statements:

- "That dress really accentuates your figure", "that outfit makes you look slimmer" – these statements focus on the body and may be perceived as inappropriate or even as sexual harassment. A better alternative is simply "nice dress", though such remarks are not recommended in professional settings.
- "Men shouldn't wear such clothes", "you dress too femininely" – everyone has the right to their own style, and assumptions about gender identity can be harmful.
- "People with colorful hair are often mentally ill", "people with tattoos or piercings are emotionally unstable" – hair dyeing, tattoos, and piercings are personal choices, often related to self-expression, fun, or fashion. Mental health is an important topic and should not be used in a derogatory manner related to appearance.

Weight (obesity/underweight)

- "Fat", "fatty", "chubby" – instead of adjectives or words which are clearly offensive, it is better to use descriptive phrases such as "a person diagnosed with obesity." These statements are perceived as less personal.
- "Plump", "chubby", "big-boned" – euphemistic terms are now considered negative and infantilizing. Instead, say "a person with a high BMI", "a person with obesity", or "a person struggling with obesity".
- "Skinny", "stick figure", "skeleton", "anorexic" – these terms are offensive. A better phrase is simply "a thin person".
- "Losing unnecessary weight", "dieting", "weight-loss treatment" – better alternatives include "body weight reduction".

- "Gaining weight", "yo-yo effect" – a better phrase is "relapse of obesity", which highlights its chronic nature rather than implying personal failure.
- "Fighting obesity", "obesity problem" "going on a diet" – more neutral medical terms include "obesity treatment" or "obesity therapy", which frame it as a health process.
- "Get yourself together", "you've put on weight" – diagnosing someone's health is the role of a doctor, and unsolicited advice can cause discomfort.
- "Wow, you lost weight!", "You've gained weight" – commenting on weight changes is inappropriate as the underlying cause is often unknown. What seems like a compliment may actually hurt someone.

Physical disabilities

- "Disfigured", "deformed", "mutilated" – Use neutral descriptions like "a person in a blue shirt with a scar on their face".
- "What happened to you?" – These questions can be intrusive, especially if the person hears them regularly. If they want to discuss it, they will do so on their own.
- "I'm sorry you look like that" – Avoid expressing pity unless the person themselves emphasizes their struggles.
- "Normal/abnormal-looking person" – People's appearances are diverse and should not be judged or categorized.
- "Dwarf", "little man/little lady" – The correct term is "a person with dwarfism" or "a person with a growth deficiency".
- Automatically addressing short-statured individuals informally ("you" instead of a formal greeting) – Short-statured individuals deserve the same level of respect as any other adult.

Guide to inclusive language: age

Inclusive language supports intergenerational dialogue and the building of respect regardless of age. Unequal treatment and age discrimination can lead to social isolation, apathy, a decline in quality of life, and even increase the risk of diseases such as depression. It is important to pay attention to the phenomenon of age discrimination and stigmatization (ageism), which also manifests in language, especially since the number of older people in Poland is steadily increasing each year. One of the sources of such attitudes is the youth culture present in our society, as well as negative stereotypes stemming from a lack of knowledge and the taboo surrounding old age. Age-sensitive language allows us to recognize the needs of older people and build their image as full participants in social life. It is also worth remembering that ageism affects younger people as well. Age should not be a criterion for assessing one's ability to work or level of experience. By using inclusive language, we increase our sensitivity and awareness regarding microaggressions present in communication and help prevent their repetition.

Communication: What to avoid and what to use



What to avoid:

As our societies and institutions become increasingly diverse, inclusive communication means being mindful not only of gender, race, or disability, but also of age. Age-inclusive language helps us avoid reinforcing stereotypes, maintaining generational divides, or unintentionally offending others. Below are some common expressions that can be problematic when referring to age, along with explanations and suggested alternatives that foster respect and equality across generations.

- "Older people deserve respect!". While this may sound positive, it implies that respect is conditional and age-based. In fact, respect is a basic principle of inclusive communication and should be extended to everyone, regardless of age. Better alternative: "Everyone deserves respect".
- "When I was your age...". This phrase minimizes the experiences and realities of younger people by positioning them as less valid or important than past experiences. Better approach: Avoid making generational comparisons and instead listen actively to the perspectives of others.
- "In my time..." / "Back in the day...". These expressions can create a generational divide, suggesting that the past was better or more valuable than the present. This undermines

current experiences and progress. Better approach: Focus on the topic without evaluating it through nostalgia or comparison.

- “For your age...”. Often presented as a compliment, this phrase reinforces normative assumptions about what people of a certain age can or cannot do. It can feel patronizing. Better approach: Recognize skills, achievements, or insights without referring to age.
- “What could you know...”. This directly denies someone’s right to speak or contribute based on their age and is a form of age-based silencing. Better alternative: “What’s your opinion on this?” - an invitation to share ideas respectfully.
- “Listen to what I’m saying”. Used in a hierarchical tone, this phrase can shut down dialogue and assert authority rather than invite exchange. Better alternative: Simply say “Listen”, or open space for conversation.
- “This person is old-fashioned...”. Labeling someone as “old-fashioned” based on their age undermines their knowledge, competence, and contributions. Better alternative: “This person has a different perspective”.
- “Youngster” / “Kid”. These terms can diminish the professional or personal agency of someone younger, suggesting immaturity or lack of competence. Better approach: Use their name and speak to them as equals.
- “Old man” / “Old woman”. These labels can be perceived as offensive, especially when used instead of someone’s name or in a reductive tone. Better approach: Address the person directly by name, avoiding age-based labels.
- “OK, boomer”. Though often used humorously, this phrase is dismissive and shuts down dialogue. It trivializes the viewpoints of older individuals and contributes to intergenerational tension. Better alternative: “I see we have different perspectives”.
- “Grandma-like” (activities, things). Using “grandma-like” as shorthand for something outdated or unappealing reinforces ageist stereotypes. Better alternative: Use neutral terms like “traditional” or “classic” when describing styles or activities.

In conversation, it is important to avoid using diminutives of a person’s name or other informal expressions unless the speaker explicitly agrees to it. This is particularly relevant for individuals in lower positions, such as within the institutional hierarchy.

When writing inclusively about older people, it is important to avoid stereotypes and highlight their activity and competencies. Special attention should be paid to gender inequalities—older men are often portrayed as experts, while older women are primarily assigned caregiving roles. Such representations lead to double discrimination based on age and gender. The media and public communication should consciously choose language and characters in their content to avoid reinforcing prejudices and promote diverse, positive images of older people.

One should not assess work ability based on age or suggest that younger people are more efficient. It is also important to avoid attributing limitations based on age—anyone can be inexperienced, regardless of age. Every person, regardless of age, deserves to be evaluated based on their skills, not stereotypes.



What to use:

- During a conversation, it is important to encourage the speaker to express their thoughts, giving them space to share their ideas. Key to this is active listening and avoiding valuing experiences through the lens of age. One should not generalize the experiences of an entire generation or assign stereotypes to the speaker based on their age group. Be open to new perspectives, respect differing opinions, beliefs, and values. The key to a successful conversation is openness to dialogue and mutual respect.
- Also, use basic politeness—saying "good morning" or greeting others in the hallway, elevator, or other shared spaces is an important element of fostering a positive atmosphere in the environment. These polite gestures express respect and create the foundation for good interpersonal relationships, especially when meeting university staff. It is always worth adapting your communication style to the specifics of the institution, the culture of the place, and the situation, remembering that equal respect is owed to everyone, regardless of age, position, or experience.

In communication, it's helpful to follow the principles of plain language. This means:

- Use clear and understandable words, adjusted to the knowledge and experience of your audience.
- Keep your sentences short — follow the rule "one idea per sentence".
- Write actively and directly — avoid the passive voice (e.g., To get access, enter the access key).
- Avoid complex vocabulary — write in a way that anyone can understand, even your aunt. If you must use technical terms, explain them (unless conversation is held with a professional).
- Make your text visually clear — use headings, divide content into logical sections, apply bullet points and bolding.
- Remove unnecessary details.

Only mention the age of the person you're communicating with when it is truly necessary. Age does not reflect a person's competence, passion, or abilities, so be mindful and refer to it only when it is genuinely relevant. Regardless of age, address your recipients in the same respectful manner.

- It is crucial to use appropriate terms when referring to age. "Older person" is a neutral term that does not stigmatize or impose specific social roles. "Senior" or "senior woman" can be interpreted differently—not everyone identifies with these terms. Terms like "silvers" or "grandma/grandpa" should be used carefully—the former is popular in marketing but not always accepted by older people, while the latter is suitable only in a family context. Similarly, when referring to younger people, it is important to avoid descriptions that diminish their competencies or experiences. Being young does not imply a lack of knowledge, so instead of emphasizing age, it is better to speak of a "beginner" or a "learner". When speaking about career stages, in the case of young researchers or professionals, refer to "early stage researchers", for example. Conversely, "advanced career stage" is a good term to use for professors or principal investigators with a longer experience, regardless of their age.

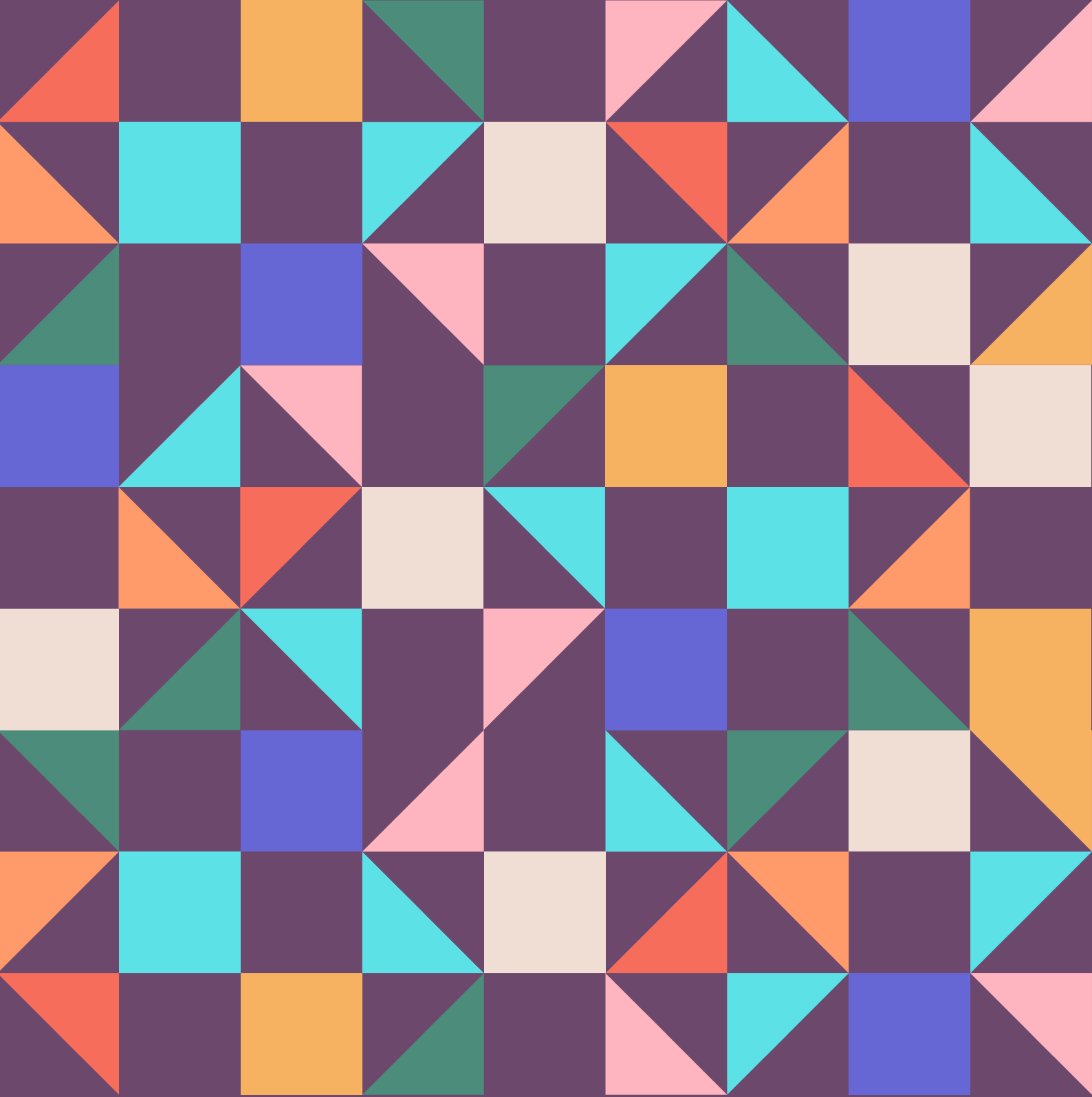
References

1. AGH, 2024. Facts and figures, <https://www.agh.edu.pl/en/o-agh/fakty-i-liczby>, [access: 26.11.2024].
2. Akademia Sieci Bezpieczeństwa i Równości, [Zasoby – ASBiR](#), [access: 26.11.2024].
3. Amnesty International, "Język Równościowy", <https://www.amnesty.org.pl/wp-content/uploads/2016/04/J%C4%99zyk-rownosciowy.pdf> [access: 19.08.2024].
4. Andrew, S. (2023). A guide to neopronouns, from ae to ze. CNN. <https://edition.cnn.com/us/neopronouns-explained-xe-xyr-wellness-cec/index.html>.
5. Athens University of Economics and Business. (n.d.). Inclusive Language Guide, <https://isotita.aueb.gr/images/odigosglossas.pdf> [access: 15.08.2024]. [Οικονομικό Πανεπιστήμιο Αθηνών. (χ.ν.). Οδηγός συμπεριληπτικής γλώσσας. Ανάκτηση από <https://isotita.aueb.gr/images/odigosglossas.pdf>].
6. Baszczak Ł., Mokrzycki R., Trojanowska M., Wincewicz-Price A., Zyzik, R. (2021), Ageizm w Polsce – podsumowanie eksperymentalnego badania terenowego, Working Paper, No. 4, Polski Instytut Ekonomiczny, Warszawa, https://pie.net.pl/wp-content/uploads/2022/01/PIE-WP_4-2021.pdf.
7. Bucholtz, F. (2017). Religious beliefs in Cyprus. WorldAtlas. <https://www.worldatlas.com/articles/religious-beliefs-in-cyprus.html>.
8. Chcemy Być Sobą, Osoby niskorosłe, <https://chcemybycsoba.eu/osoby-niskorosle/>.
9. Cierniak-Piotrowska M., Chmielewska A., Kaczorowski, P. Kuchta, A., Gudaszewski G., Potocka M., Stelmach K., Szałtys D., Szymczuk-Kupryś M., Wysocka A., (2023). Narodowy Spis Powszechny Ludności i Mieszkań 2021 Ludność. Stan i struktura demograficzno-społeczna w świetle wyników NSP 2021, Główny Urząd Statystyczny.
10. Computer Technology Institute & Press "Diophantus". (n.d.). Brief practical guide for drafting documents with inclusive language, <https://www.cti.gr/wp-content/uploads/2025/01/Σύντομος-Πρακτικός-Οδηγός-για-την-σύνταξη-εγγράφων-με-συμπεριληπτική-γλώσσα.pdf> [access: 15.08.2024]. [Ινστιτούτο Τεχνολογίας Υπολογιστών & Εκδόσεων «Διόφαντος». (2025). Σύντομος πρακτικός οδηγός για την σύνταξη εγγράφων με συμπεριληπτική γλώσσα. Ανάκτηση από <https://www.cti.gr/wp-content/uploads/2025/01/Σύντομος-Πρακτικός-Οδηγός-για-την-σύνταξη-εγγράφων-με-συμπεριληπτική-γλώσσα.pdf>].
11. Eisenmann E., Colón C. (2024). Labor & Employment Law Insights: Pretty Privilege – The Ugly Truth About Appearance Discrimination, <https://www.laborandemploymentlawinsights.com/2024/04/pretty-privilege-the-ugly-truth-about-appearance-discrimination/> [access: 19.08.2024].
12. ESL Buzz. (2023). Gender-neutral pronouns: Embrace Gender Neutrality. <https://eslbuzz.com/gender-neutral-pronouns/>.

16. GLSEN. (2024). Pronoun guide. <https://www.glsen.org/activity/pronouns-guide-glsen>
17. Hellenic Open University. (2024). Practical guide for the use of inclusive language regarding gender at HOU, <https://www.eap.gr/wp-content/uploads/praktikos-odigos-xrisi-simpliromatikis/>
Πρακτικός%20Οδηγός%20για%20τη%20Χρήση%20Συμπεριληπτικής%20ως%20προς%20το%20Φύλο%20Γλώσσας%20στο%20ΕΑΠ σαλόνια.pdf[access: 15.08.2024].
 [Ελληνικό Ανοικτό Πανεπιστήμιο. (2024). Πρακτικός οδηγός για τη χρήση συμπεριληπτικής ως προς το φύλο γλώσσας στο ΕΑΠ. Ανάκτηση από <https://www.eap.gr/wp-content/uploads/praktikos-odigos-xrisi-simpliromatikis/Πρακτικός%20Οδηγός%20για%20τη%20Χρήση%20Συμπεριληπτικής%20ως%20προς%20το%20Φύλο%20Γλώσσας%20στο%20ΕΑΠ σαλόνια.pdf>].
18. Human Rights Campaign. (2022). Understanding neopronouns. <https://www.hrc.org/resources/understanding-neopronouns>, [access: 19.08.2024].
19. IKEA. (2024). Leksykon Dobrego Języka, <https://www.ikea.com/pl/pl/local-apps/pdf/Leksykon-dobrego-jezyka.pdf> [access: 19.08.2025].
20. IPPEZ. How to Supportively Talk About Obesity – A Practical Glossary
https://ippep.pl/wp-content/uploads/2023/07/Jak-wsperajaco-mowic-o-chorobie-otylosciowej.-Praktyczny-slownik_pdf.pdf
21. Isham A., Mair S., Jackson, T. (2020). Wellbeing and productivity: a review of the literature. Centre for the Understanding of Sustainable Prosperity. CUSP Working Paper Series. No 22. Guildford: University of Surrey.
22. Joseph G. Kosciw, Neal A. Palmer, Ryan M. Kull, Emily A. Greytak. (2013). The Effect of Negative School Climate on Academic Outcomes for LGBT Youth and the Role of In-School Supports, *Journal of School Violence*, 12(1), pp. 45-63.
23. Kostrzewa Y., Dzierżanowski M., Miecznikowski G., Rogaska K. (2024). "Jak mówić i pisać io osobach LGBT+. Poradnik", <https://jakmowicolgbt.pl/wp-content/uploads/2024/06/Jak-mowic-i-pisac-o-osobach-darmowy-poradnik-wyd-3.pdf.pdf>
24. Kowalski W., Łukasiewicz J. (2021). Postawy społeczne wobec osób starszych. Teoria i badania. Tom 4, Lublin: Innovatio Press.
25. Kultura równości, <https://kulturarownosci.ukw.edu.pl/jednostka/kultura-rownosci/aktualnosci/73560/spektrumautyzmu> [access: 19.08.2025].
26. Leszczyńska, K., Zielińska, K., Urbańska, S. (2024). From Hegemonic to Hybrid and Back? The Context-Adaptive Masculinity of Polish Male Migrants. *Men and Masculinities*, 27(3), 219-243. <https://doi.org/10.1177/1097184X241245097>
27. Maciejewska B. (2007). Jak pisać i mówić o dyskryminacji. Poradnik dla mediów, Mikuszewo: Stowarzyszenie Inicjatyw Niezależnych „Mikuszewo”.
28. Mind and Law: Can One Be Discriminated Against Due to Appearance?
<https://www.mindandlaw.pl/czy-mozna-dyskryminowac-z-uwagi-na-wyglad/>

29. National Institution for Gender Equality. (2020). Guide to Overcoming Linguistic Sexism in the Language of Public Administration Documents of the Republic of Cyprus, [https://www.institutionforgenderequality.gov.cy/equality/equality.nsf/All/7584CFAB6952947FC225863A00393DAF/\\$file/ΟΔΗΓΟΣ%20ΓΛΩΣΣΙΚΟΥ%20ΣΕΞΙΣΜΟΥ%2016.11.2020.pdf](https://www.institutionforgenderequality.gov.cy/equality/equality.nsf/All/7584CFAB6952947FC225863A00393DAF/$file/ΟΔΗΓΟΣ%20ΓΛΩΣΣΙΚΟΥ%20ΣΕΞΙΣΜΟΥ%2016.11.2020.pdf) [access: 15.08.2024]. [Εθνικός Φορέας για την Ισότητα των Φύλων. (2020). Οδηγός Υπέρβασης του Γλωσσικού σεξισμού στη Γλώσσα των εγγράφων της Δημόσιας Διοίκησης της Κυπριακής Δημοκρατίας. Ανάκτηση από [https://www.institutionforgenderequality.gov.cy/equality/equality.nsf/All/7584CFAB6952947FC225863A00393DAF/\\$file/ΟΔΗΓΟΣ%20ΓΛΩΣΣΙΚΟΥ%20ΣΕΞΙΣΜΟΥ%2016.11.2020.pdf](https://www.institutionforgenderequality.gov.cy/equality/equality.nsf/All/7584CFAB6952947FC225863A00393DAF/$file/ΟΔΗΓΟΣ%20ΓΛΩΣΣΙΚΟΥ%20ΣΕΞΙΣΜΟΥ%2016.11.2020.pdf)].
30. Pisula E., Płatos M., Banasiak A., Danielewicz, D., Gosztył T., Podgórska-Jachnik D., Winczura B. (2024). Neuroróżnorodność na polskich uczelniach. Doświadczenia osób studiujących: w spektrum autyzmu, z ADHD i z dysleksją. Oficyna Wydawnicza „Impuls”.
31. Poznaj 10 zasad prostego języka w Centralnym Ośrodku Informatyki, <https://www.gov.pl/web/cyfryzacja-badania-i-projektowanie/proste-jak-jezyk> [access: 19.08.2024].
32. Przewodnik języka inkluzywnego. (2025). Akademia Górniczo-Hutnicza w Krakowie: www.rownosc.agh.edu.pl
33. Recommendations 5–6 and Annex I, Council of the European Union (2023). Council Recommendation on a European Framework to Attract and Retain Research, Innovation, and Entrepreneurial Talents in Europe. Council Recommendation C/2023/1640 of 18 December 2023, <https://op.europa.eu/en/publication-detail/-/publication/5250dd63-a5ec-11ee-b164-01aa75ed71a1>, [access: 25.04.2025].
34. Renström E. A. (2025). The implementation of neo- and nonbinary pronouns: A review of current research and future challenges. *Frontiers in Psychology*. <https://doi.org/10.3389/fpsyg.2024.1507858>
35. Ryan J. Watson, Arnold H. Grossman, Stephen T. Russell. (2016). Sources of Social Support and Mental Health Among LGB Youth, *Youth & Society*, pp. 1–19 .
36. Salinas C., Lozano A. (2021). History and evolution of the term Latinx. In E. G. Murillo, D. Delgado Bernal, S. Morales, L. Urrieta, E. Ruiz Bybee, J. Sánchez Muñoz, V. B. Saenz, D. Villanueva, M. Machado-Casas, & K. Espinoza (Eds.), *Handbook of Latinos and education* (2nd ed., pp. 249–263). Routledge.
37. ScienceDirect: Research Article on Appearance and Inclusion <https://pdf.sciencedirectassets.com/272992/1-s2.0-S1740144524X00042/1-s2.0-S1740144524001311/main.pdf>, [access: 19.08.2024].
38. Supera project. Tailor-made guides for gender-sensitive communication in research and academia, <https://www.superaproject.eu/wp-content/uploads/2021/07/D8.2-TAILOR-MADE-guides-for-gender-sensitive-communication-in-research-and-academia-v.1.1-.pdf>, [access: 19.08.2024].

39. Tanca. (2025). Guide to pronouns in the workplace: Best practices for inclusion. <https://www.tanca.io/blog/pronouns-in-the-workplace>, [access: 19.08.2024].
40. The Market Activity. (2025). Breaking: Tennessee Department of Health bans preferred pronouns, <https://themarketactivity.com/2025/03/18/breaking-tennessee-department-of-health-bans-preferred-pronouns/>, [access: 19.08.2024].
41. University of Cyprus. (2024). Inclusive Language Guide – Revised 2023, <https://www.ucy.ac.cy/diversity/wp-content/uploads/sites/208/2024/03/Οδηγός-Συμπεριληπτικής-Γλώσσας-ΠΚ-Αναθεωρημένος-2023.pdf> [access: 15.08.2024].
[Πανεπιστήμιο Κύπρου. (2024). Οδηγός συμπεριληπτικής γλώσσας – Αναθεωρημένος 2023. Ανάκτηση από <https://www.ucy.ac.cy/diversity/wp-content/uploads/sites/208/2024/03/Οδηγός-Συμπεριληπτικής-Γλώσσας-ΠΚ-Αναθεωρημένος-2023.pdf>].
42. University of Cyprus. (2024). Inclusive Language Guide for Disability, <https://www.ucy.ac.cy/diversity/wp-content/uploads/sites/208/2024/11/Οδηγός-Συμπεριληπτικής-Γλώσσας-για-την-αναπηρία-1.pdf> [access: 15.08.2024]. [Πανεπιστήμιο Κύπρου. (2024). Οδηγός συμπεριληπτικής γλώσσας για την αναπηρία. Ανάκτηση από <https://www.ucy.ac.cy/diversity/wp-content/uploads/sites/208/2024/11/Οδηγός-Συμπεριληπτικής-Γλώσσας-για-την-αναπηρία-1.pdf>].
43. University of Macedonia. (2024). Inclusive Language Guidelines, <https://www.uom.gr/assets/site/public/nodes/15691/21000-INCLUSIVE.pdf> [access: 15.08.2024]. [Πανεπιστήμιο Μακεδονίας. (2024). Πρακτικός οδηγός συμπεριληπτικής γλώσσας. Ανάκτηση από <https://www.uom.gr/assets/site/public/nodes/15691/21000-INCLUSIVE.pdf>].
44. WP Finanse: Discrimination Based on Appearance, <https://finanse.wp.pl/dyskryminacja-ze-względu-na-wygląd-6114838843905665a> [access: 19.08.2024].
45. Wrażliwi na słowa wrażliwi na ludzi – rekomendacje dotyczące języka niedyskryminującego osób z zaburzeniami psychicznymi, https://rjp.pan.pl/images/Wra%C5%BCliwi_na_s%C5%82owa._Wra%C5%BCliwi_na_ludzi_zalecenia.pdf [access: 19.08.2024].
46. Wu Z., Schimmele C. M. (2019). Perceived religious discrimination and mental health. *Ethnicity & Health*, 26(7), 963–980. <https://doi.org/10.1080/13557858.2019.1620176> .
47. Yameogo G. Physical Appearance and Inclusion – Why Inclusivity Should Not Stop at Appearances <https://talent2africa.com/en/physical-appearance-and-inclusion-why-inclusivity-should-not-stop-at-appearances/>, Talent2Africa, [access: 19.08.2024].
48. Yoast: Inclusive Language – Appearance, <https://yoast.com/help/inclusive-language/appearance/> [access: 19.08.2024].



The publication is available under the Creative Commons Attribution–
NonCommercial 4.0 International license (CC BY–NC 4.0).

The full text of the license is available at:

<https://creativecommons.org/licenses/by-nc/4.0/deed.en>