

Guide to Communication and Inclusive Treatment

Delegation of the Rector for Diversity and Inclusion
Complutense University of Madrid





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Complutense University of Madrid



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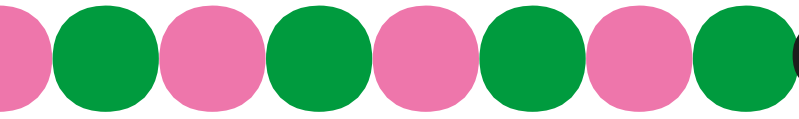
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Contents

Prologue 8

Introduction 12

What is meant by diversity? 19

What is meant by inclusion? 25

What is inclusive communication? 31

Sexual diversity and gender identity 39

LGTBIQA+ inclusive communication. Overcoming the binary use of language 44

Inclusive keys in LGTBIQA+ diversity 50

Ethnic and sociocultural diversity 53

Intercultural inclusive communication. Achieving coexistence and respect for exchange and coexistence 58

Inclusive keys in ethnic and sociocultural diversity 65

Disability, functional diversity and specific learning difficulties 71

Inclusive and accessible communication. Opening one's eyes to all capacities of people 74

Inclusive keys in functional diversity and disability 82

Auditive and speech 84

Visual 89

Physical and organic 91

Well-being and mental health 93

ASD and Asperger syndrome 95

Intellectual 97

Keys for communication in academic works 103

Final notes 121

Glossary 123

Guides for expanding communication and inclusive treatment 137

Bibliography 141



Prologue

As Rector of the Complutense University of Madrid (UCM), it is an honour for me to preface the publication of this «Guide to communication and inclusive treatment», coordinated by the Delegation of the Rector for Diversity and Inclusion of the UCM, under the direction of our delegate, Professor Mercedes García García. It is a manual whose mission is to build the guidelines and criteria necessary to establish a space of institutional communication through which all people related to our University can feel comfortable and integrated, without exclusions or discrimination.

Throughout its history, the UCM has always been at the forefront of cultural and scientific advances, being especially committed, as the public institution it is, to the demands of the society of its time. Nowadays, one of the main global demands, included within the Sustainable Development Goals of the United Nations 2030 Agenda, consists in putting an end to all types of discrimination, forcing us as a public administration to deal with the rich diversity of people linked to our educational community with equality and insertion.

Hence the importance of the inclusion policies that exist in our University, which this guide becomes a part of from the very moment of its publication. All of these actions similarly aim at the resolution of the material needs that a person may have for the development of a decent academic activity within the spaces and facilities of Complutense, as well as the promotion of a social bond and the promotion of relationships of equity between heterogeneous people, with the ultimate goal of achieving a university life where equality prevails and the inconveniences or obstacles that may exist for reasons of diversity, identity, disability or functional multiplicity are reduced until they are definitively eliminated.

The present guide will undoubtedly contribute to this objective, since it includes very useful examples, as well as the implementation of effective communication skills, aimed at avoiding the discrimination and exclusion of any person linked to our educational institution.

Hence the wisdom of the people who have collaborated in the edition of this work. A manual of praxis and functional assistance in specific situations, intended for teachers, researchers, administration and service personnel, professionals, students or anyone who, by reading or referring to it, may find theoretical and practical aspects that will surely help them, first to mitigate and then to definitively solve any communicative doubt that may arise regarding the discrimination or exclusion that may occur within the diversity of our university community.

The rectory team I am honoured to belong to has, among its main objectives, that of fostering an increasingly responsible University regarding inclusion and diversity issues, informed by a commitment to care for people, equal opportunities, non-discrimination and the integrity of our administrative management. These values must govern and be present in each and every moment of our academic life.

Dear reader, what you have before your eyes is an excellent guide that will surely offer you guidance and train you in problems related to diversity, inclusion and the use of communication as a tool in the interests of a more tolerant and respectful personal and institutional relationship with all those who work, study or are linked to our University. Allow me therefore, on behalf of the UCM, to once again thank the entire team coordinated by Professor Mercedes García García, for this excellent work, which undoubtedly contributes to our mission of an Open and inclusive university.

Joaquín Goyache Goñi

Rector of the Complutense University of Madrid



Introduction

The Complutense University of Madrid is committed to facilitating the well-being of its entire community, in the conviction that this makes it easier for each person to show and develop their full potential in the academic or work environment, as well as fully and positively participate in university life. The recognition and value of people, in all their diversity, must be the hallmark of communication and treatment at the UCM, a responsibility that depends on each person in the Complutense.

The «Guide to Communication and Inclusive Treatment» tries to provide management, teaching, research, administration and service teams, student associations, etc., with a useful and simple tool to interact with people so that they feel welcomed. A tool that can be useful to those who want to incorporate a respectful perspective towards diversity into their work, their relationships, their thinking, their attitude and their expression, in short, into their lives.

Creating communication spaces where people feel comfortable and safe implies recognition, acceptance and respect for diversity in the university community and in society. It is often easier for us to understand and accept similar people and, sometimes, we are not aware that we create a distance with those we consider to be different due to some characteristic. It is quite frequent that, upon the first contact or relationship, the stereotyped thoughts that we have about the group to which we consider a person belongs turn up and this is reflected in the manner of interaction. Stereotypes can become a barrier to inclusion and interfere in our way of relating and communicating.

This guide tries to guide communication using a more inclusive language to respectfully address people from diverse groups. Specifically, it gives some keys to interacting with the three groups that are served in the Delegation of the Rector for Diversity and Inclusion of the UCM. Sometimes it means dismantling stereotypes or preconceived ideas about diversity in all its aspects. It always requires having updated information and, above all, believing that each person is different and deserves to be at the centre during our communication.

In the preparation of this guide, all the people who are part of the Delegation of the Rector for Diversity and Inclusion of the UCM have participated since March 2020, during a time of confinement and virtual networking, but, most especially, mention must be made of the vision, the perseverance, the synthesis, the sensitivity and the patience of Amaia Sáenz Romero to unify all the contributions.

The Delegation of the Rector for Diversity and Inclusion is in charge of proposing inclusion policies and establishing the guidelines for compliance, following the guidelines of the European and Spanish strategies on diversity and assuming the 2030 Agenda for Sustainable Development, in the belief that an excellent 21st century university must be inclusive. One of its most important functions is to promote an inclusive Complutense University, promoting the participation of all people and, especially, the most expert and the most invisible groups, with the mission of creating a community with inclusive values, that is welcoming, collaborative and stimulating, and in which each person is respected and valued in all their diversity. For this reason, the drafts of this guide have been examined, version after version, by a diverse group of the Complutense University of Madrid to whom we want to personalize our gratitude in the review and validation of this guide. With your generous time, your suggestions and proposed changes we have been able to proudly finish this work, which has turned out longer than originally planned. We sincerely thank:

David Berná Serna, advisor to the Office of the Vice-Rector for Students for the promotion of coexistence and student participation, PhD in Anthropology, specializing in diversity and cultural management.

Alberto Martín Gil, director of the Complutense Tribune. Juanjo Moreno Fernández, alumni. A graduate in Journalism. Director of Yorokobu and Ling.

Manuel Muñoz López, director of the UCM-Group 5 Chair Against Stigma. PhD in Psychology, a specialist in mental health, disability and social exclusion.

Patricia Rocu Gómez, professor at the UCM Faculty of Education and the UPM Faculty of Physical Activity and Sports Sciences. PhD UCM, a specialist in expressive-body languages and methodologies for teacher training and Afrodescendants.

Susana Valverde Montesino, coordinator of Diversity of the Faculty of Education. Doctor of Education, a specialist in Special Education, ICT and intellectual disability.

Fran Zurián Hernández, coordinator of the Master's Degree in LGBTIQ+ Studies. PhD in Philosophy, director of the GECA research group, Gender, Aesthetics and Audio-visual Culture.

No less important has been to consult and have as a reference the work previously carried out by expert entities and their practical guides for inclusive language. We are especially grateful for the ideas and guidelines of:

CERMI that has taught us to properly address people with disabilities.

Fundación ONCE and Fundación CERMI mujeres, which have insisted on the necessary intersectional perspective when we think about diversity. AND PLENA INCLUSIÓN, which makes us aware that understanding improves if we make it easy.

ARCÓPOLI, CHRYSALLIS and FEDERACIÓN ARCOIRIS, which have provided us with an inclusive language beyond the binary.

RED ACOGE and OXFAM, which have shown us how to communicate about migrations.

SECRETARIADO GITANO, which has once again made visible to us the necessary equal treatment for the Roma community.

We are also aware that the university is key in creating specialized knowledge and in transferring the value of diversity and inclusion to the whole of society, areas on which we research and produce science. But no less important is the transformation of people, making the four pillars on which Jacques Delors underpinned the treasure of good learning a reality: knowing, doing, being and living together. This guide also wants to participate in transforming our being and our way of relating to diversity, the great value of the 21st century society.

We hope that this guide offers strategies to achieve a more respectful, inclusive and friendly communication and relationship with all people, recognizing the diversity of the university community and promoting quality coexistence in society. We invite you to know, to do, to interact and to be an inclusive person. We also invite you to review and send us your proposals so that this guide better represents the diversity of the Complutense.

What is
understood by
diversity?

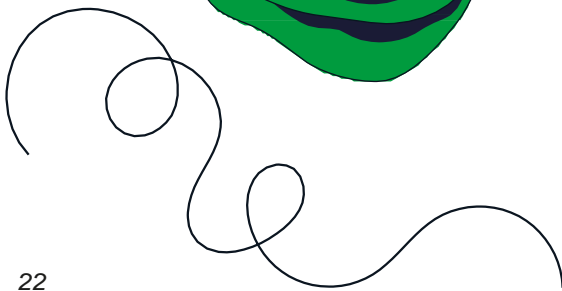
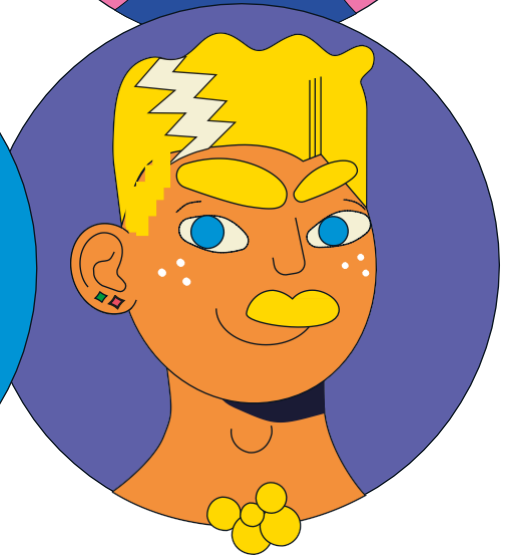
All people are different. Difference is a positive value if we take into account that diverse skills and attitudes are what each person can contribute to make the scientific and technological development of a society possible.

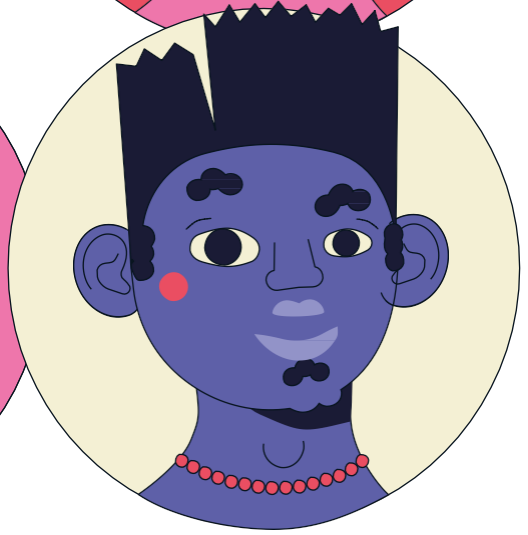
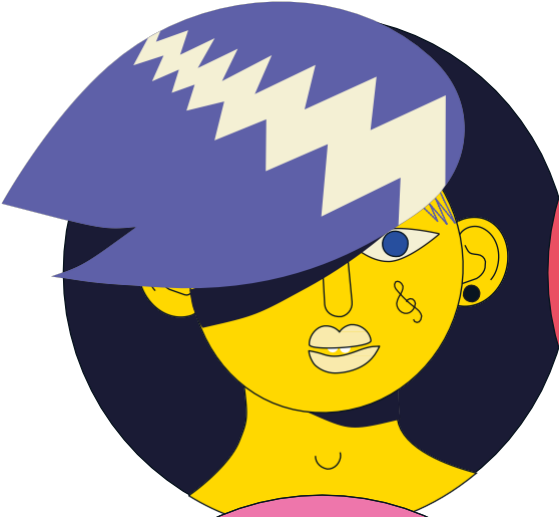
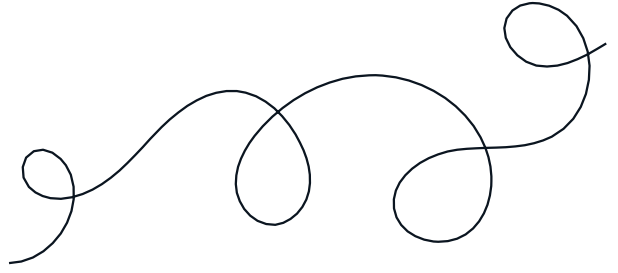
We speak of diversity when we refer to people who define themselves through multiple identity axes: age, sex, gender, abilities, sexual orientation, gender identity, ethnicity or racial identity, socioeconomic level, family situation, religious beliefs, etc. All people are the result of a unique combination that places us in the world, building us as diverse people in pluralistic societies.



Throughout history, certain groups have been made invisible, subordinated or excluded from the social environment, also in the university environment, based on some of the diversity characteristics indicated above. That is why it is so important to create an educational community in which all people have a place, feel welcomed and well-treated. If we centre the relationship on the person, regardless of the group(s) to which they belong, it will be more appropriate and fairer. The barriers are in the context, but also in each person, which is why a good quality from Complutense must be the commitment to respectful, easy and friendly treatment.

La realidad





es diversa

What is
understood by
inclusion?





Social inclusion is aligned with the Sustainable Development Goals (SDG) of the United Nations 2030 Agenda.

ODS 4 is committed to guaranteeing inclusive, equitable and quality education and promoting lifelong learning opportunities for all people. In short, inclusion is a tool to achieve educational excellence.

ODS 10 proposes the reduction of inequalities to enhance and promote the social, economic and political inclusion of all people, regardless of their age, sex, disability, race, ethnicity, origin, religion or economic situation or other condition.

Inclusion is living together and respecting differences, harmoniously sharing the subjective, discursive and social dimensions.

*Diversity
+ Inclusion
= Coexistence*

In 2017, UNESCO defines inclusion as the «process that helps to overcome the obstacles that limit the presence, participation and achievement of students» or of any person in the system. Two years later, the UN Convention defends an inclusive model based on the following principles:

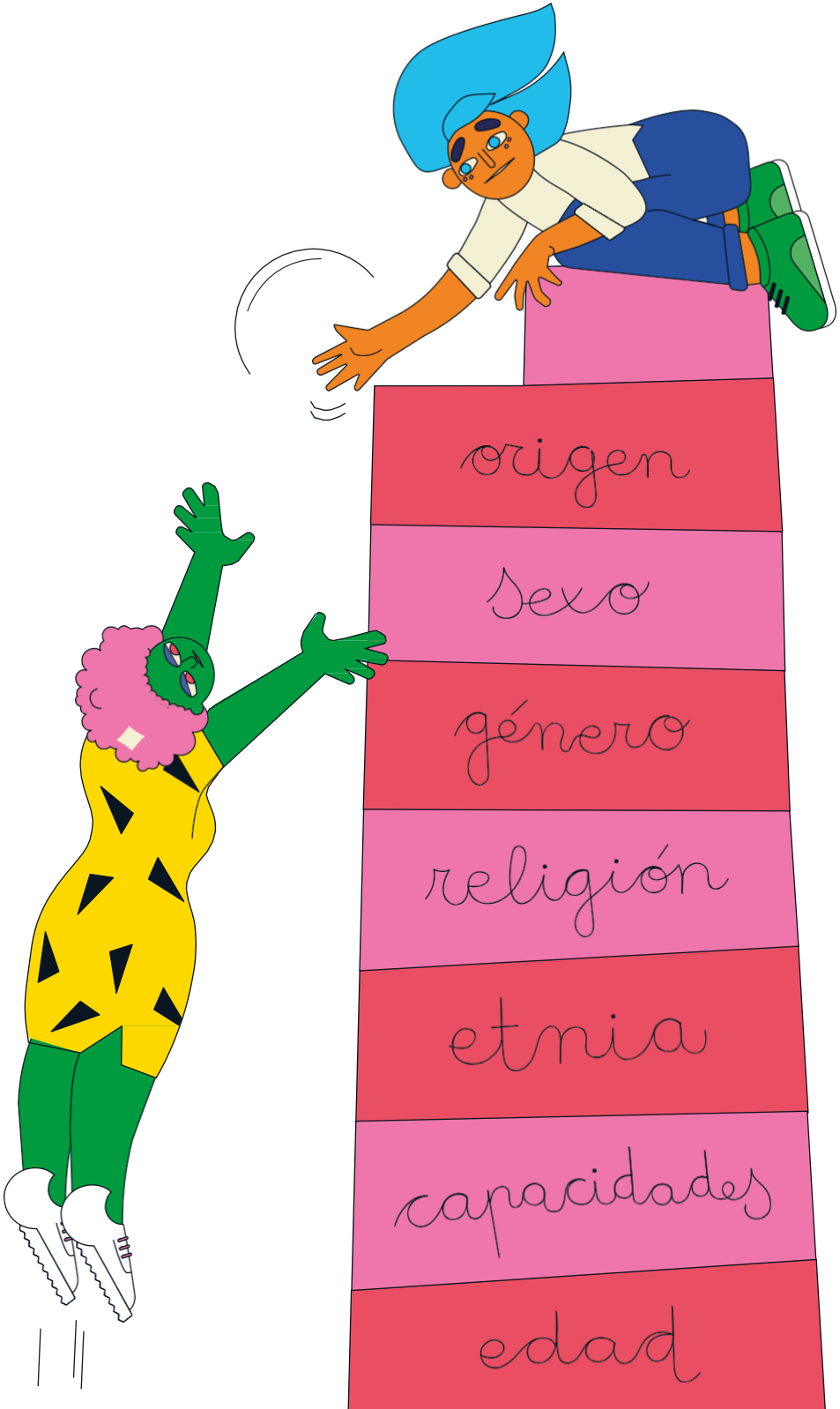
:

- Respect for dignity and difference.
- Autonomy.
- Equal opportunities and non-discrimination.
- Full, inclusive participation.
- Accessibility.
- Equality between men and women.
- Respect for the evolution of children with disabilities and their right to preserve their identity.

The essence of this perspective is that inclusion is a process of innovation and constant improvement, aimed at trying to identify the different types of barriers that limit the presence, learning and participation of any person in the curriculum, in research, in management and university life, with particular attention to those most vulnerable. But also, as Gerardo Echeita and his team put it, it has to do with paying attention and optimizing the conditions, resources and supports that can function as facilitators of this very same process.

Complutense inclusion is the responsibility of each person, each service, each management, management, teaching, research team...





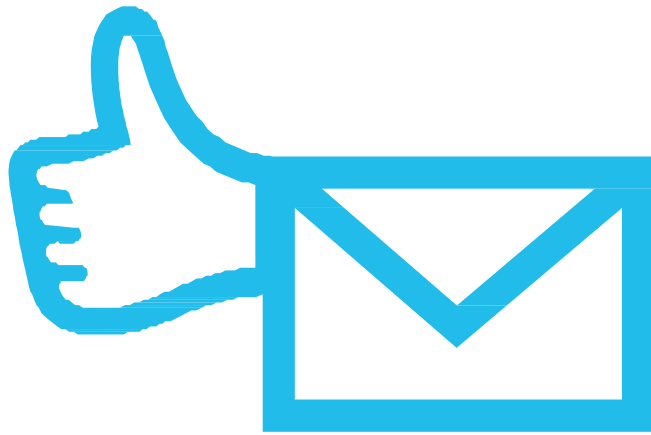
What is
inclusive
communication?



Inclusive communication is linked to easy treatment, avoiding gestures, words and forms that create barriers, either because they are a source of discrimination or are perceived as exclusion.

It is frequent for the manifestations of diversity to generate communication elements of racism, sexism, heteronormativity, gender binary-ism, LGTBQA+phobia, ageism, ableism and other similar discriminations that permeate our language, many times, unconsciously.

In the field of inclusive communication, a discourse based on the recognition of diversity must prevail, in which all people feel included and are welcome in the university community. Feeling Complutense-inclusive.



This implies an adequate narration, with real contextualized information and an institutional treatment that humanizes and dignifies people from different groups. In other words, a treatment that highlights the value of each person, the recognition of their identities and their rights to equality and inclusion.

For communication to be inclusive, when preparing a speech, conference, email or any message, it must be designed bearing in mind that it is accessible to all people and in which each person and each group feels valued and included.

«We have a beautiful,
precise language.
Why spoil it with
inclusive language?»

SANTIAGO MUÑOZ MACHADO

Jurist and Director of the Royal Spanish
Academy

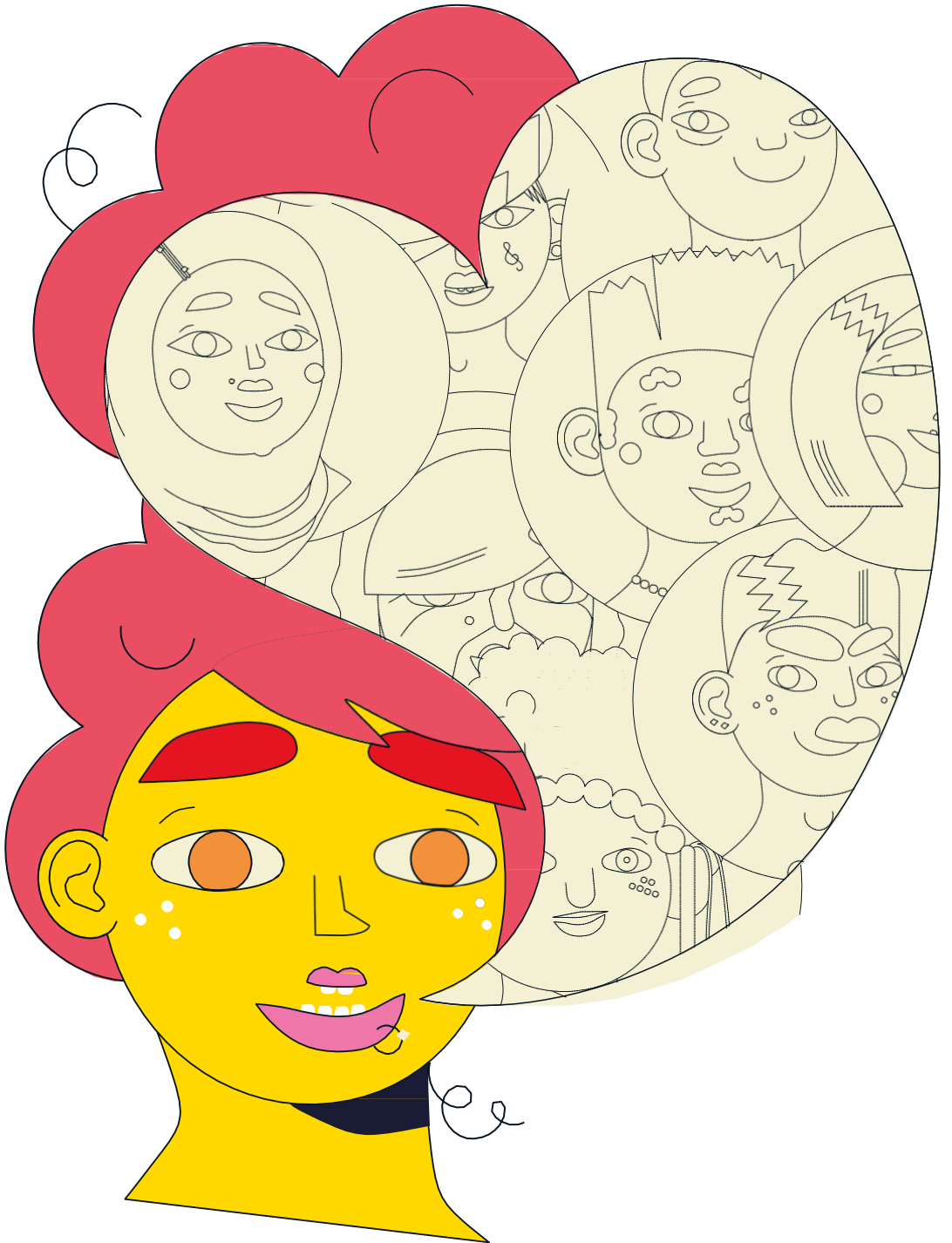
The Royal Spanish Academy is clear in this issue. Splitting
alters the economy of language.

«It is social life that
has built the
regularities of
language, which has
raised them to the
status of norm (...)

... To the extent that the norm is socially
constituted, it is permanently susceptible to
being breached, reinterpreted and altered.
And it is in this conflict between norms
where the political condition of language
resides. To speak, sign or write is
necessarily to position oneself in a social
universe».

JOSÉ DEL VALLE, linguist





«Words are not decorative objects, they produce reality».

LEILA GUERRIERO

«Palabras más, palabras menos», *El País Semanal*

¿«COVID-19» or «Wuhan fever» or «China pneumonia»?

The WHO follows a manual of good practices for naming new diseases with the aim of «minimizing the negative impacts of names on trade, travel, tourism, animal welfare and avoiding offending any cultural, social, national, regional, professional or ethnic group».



If the Complutense University of Madrid is characterized by its plurality, increasingly diverse and complex, the Complutense treatment must be adapted, in order to be able to name all realities and not make any of them invisible, therefore eliminating those forms, expressions and uses of language that can expose certain people to discrimination, invisibility or violent attitudes. And incorporating those forms, expressions and uses valued by the groups themselves.

Inclusive language is flexible and dynamic, subject to recognition of the needs of different groups and the evolution of theoretical and scientific approaches. For this reason, it changes as diversity becomes visible. It is important to keep the information up to date, to know of different approaches, to advise ourselves..., but, above all, to ask the people directly involved. In any case, the decision of the language used is up to each person, but it could be summarized in two positions:

- Grammatical communication (respect for the grammatical rules of the Spanish language).
- Empathetic communication (adjusted to the identity and feeling of each person or group).

The following lines define some key aspects to make an empathetic and inclusive use of language in institutional and personal communications thinking of various groups, specifically, those who receive specific attention in each of the offices or areas of the Delegation of the Rector for Diversity and Inclusion: sexual diversity and gender identity; Ethnic and sociocultural diversity; and Disability, functional diversity and specific learning difficulties.



Sexual diversity and gender identity



LGTTB

So many terms... Are the labels necessary?

Labels are sometimes necessary to make visible realities about the orientation of desire, affectivity, sexualities, corporealities or identities. The labels serve to demonstrate their existence, they become visible and other people can identify with them. There are people for whom labels offer a great help in building their identity and others for whom they are not necessary at all. It must not be forgotten that people are more important than the labels they put on and that the personal desire to use them or not must be respected.

COGAM, 2020



The initials LGTBIQA+ refer to the collective of lesbian, gay, bisexual, trans*1, intersex, queer, asexual people and the «+» extends to other realities: pansexuality, demisexuality, etc.

These initials recognize the diversity within the group and the order refers to visibility. Thus, depending on the context, the initials can start as LGTB, GLBT, LGBT, LBGT, sometimes LGBTI, other times LGBTIAQ+, etc. The reference to the collective can be adding new letters in order to recognize and include all forms of sexual diversity, sexual characteristics and gender identities.

1 «Trans*» is an «umbrella» term that agglutinates such diverse terms as «transsexuality», «transgender», «non-binary identities», etc. It is the most commonly used term to encompass all trans realities. See section *Trans persons* in the Glossary.







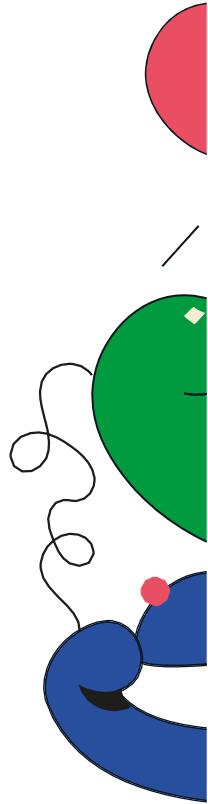
LGTBIQA+ inclusive communication.

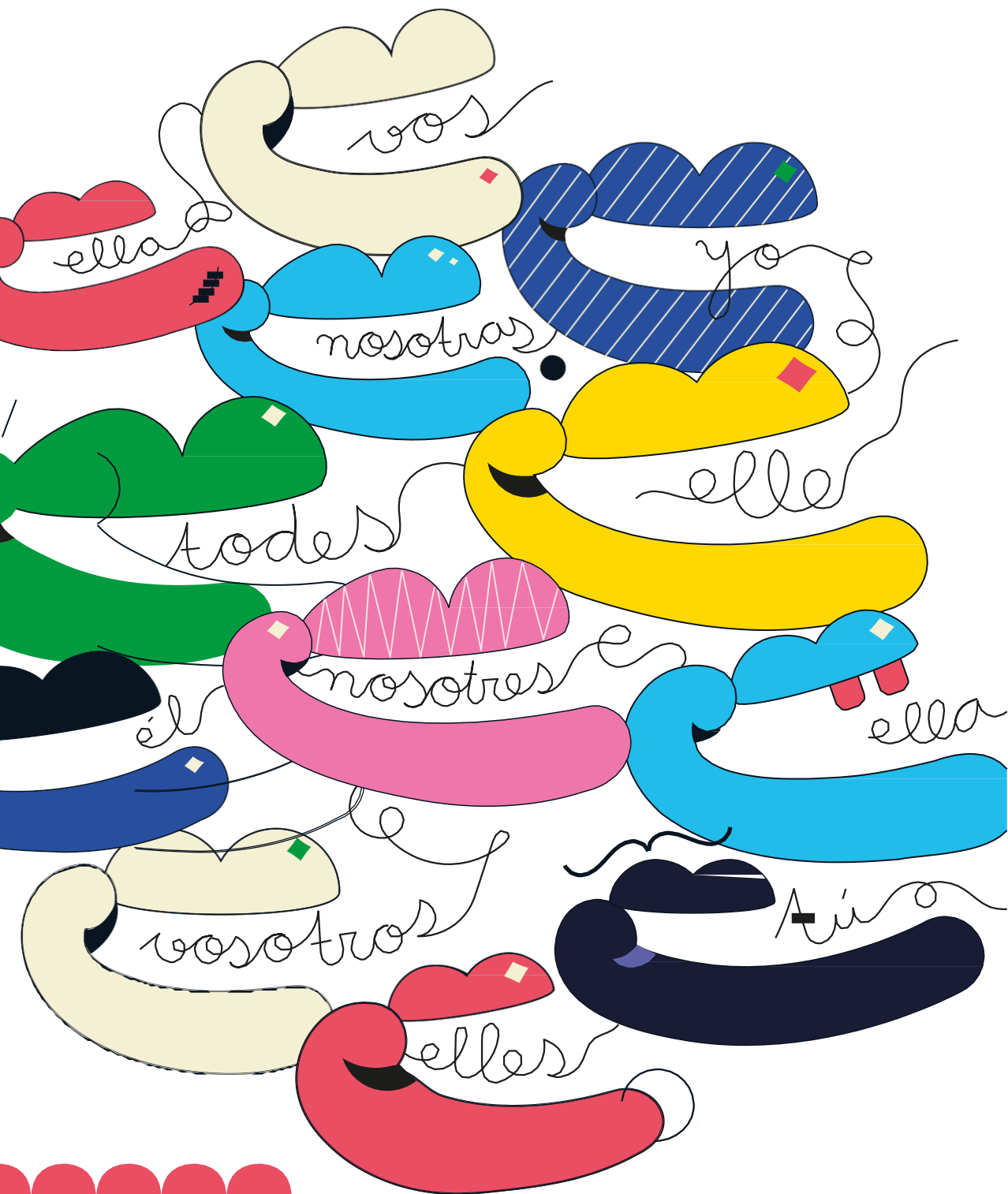
Overcoming the binary use of language

By means of the use of certain words or the omission of others, we may be making certain groups invisible. Currently, there is a greater awareness towards a non-sexist use of language in which the use of words and structures make women visible and do not exclude.

By using the masculine as a generic, women are being made invisible, but so are non-binary people. The same thing happens when we use grammatical duplicity, when we say «profesores y profesoras» or when we end words with «os/as», like «alumnos/as». We must be aware that this gender inclusive language proposed in many of the non-sexist language guides does not include non-binary people. And we must assume that: what is not named does not exist and what does not exist cannot have rights. Therefore, it is important to extend the inclusion of non-sexist language to a non-binary language to make it more inclusive.

Depending on the context and, to the extent possible, it is advisable to use gender-neutral language in communications and speeches. There are different formulas that avoid differentiating by binary gender, the most frequent being:





Using **neutral inclusive words** as alternatives to the use of the masculine gender.

GENERIC MASCULINE	BINARY EXPRESSIONS	MORE INCLUSIVE EXPRESSIONS
Los ciudadanos	El ciudadano y la ciudadana	The citizenry
Los profesores	Los profesores y las profesoras	Each teaching team
Los alumnos	Los alumnos y las alumnas	The body of students
Los gerentes	Los y las gerentes	The management

Use «**quien/es**», «**nadie**», «**cada**» to replace words such as «**algunos**», «**todos**», «**uno**», «**ninguno**», which do denote gender.

GENERIC MASCULINE

Todos los representantes recibirán una copia del acta de la reunión

Los que quieran participar

MORE INCLUSIVE EXPRESSIONS

Cada representante recibirá una copia del acta de la reunión

Quien quiera participar

Use the word «**person**» or «**persons**» whenever possible.

GENERIC
MASCULINE

Todos tenemos derecho
a la educación

Los asistentes obtendrán
un certificado

Experto

MORE INCLUSIVE
EXPRESSIONS

All persons are entitled to education

+
Those persons who attend will
receive a certificate

Especialista

Omit or replace the agent if this is possible in the sentence.

GENERIC MASCULINE

Los investigadores llegaron a la
conclusión de que...

Cuando **los usuarios** solicitan
información...

MORE INCLUSIVE EXPRESSIONS

The research team / La investigación
reached the conclusion that...

When information **is requested**...



Other inclusive, gender-neutral, non-binary alternatives include:

The use of «@», «*», «x»

In recent years, different symbols have been used to replace the vowel that denotes gender, especially in written texts and in virtual environments. The most frequent ones are «@», «*», «x». For example: «alumn@s, alumn*s, alumnxs».

This is a controversial choice as, from the point of view of inclusiveness, it does not favour accessibility since:

- It is orally unpronounceable.
- Accessible word processors do not recognize these symbols when reading the text, making the document difficult to understand and to access for everyone.

The use of the «e»: the friendly vowel

«Reality sometimes goes beyond grammar. And when the language does not (yet) have mechanisms to name exactly what needs to be named... the speakers will come to create them».

ELENA ÁLVAREZ MELLADO, linguist

The use of the «e» responds to the need to name those people who do not fall within the gender binary, for example «todas, todos», and who are therefore not contemplated by the linguistic norm that includes the feminine or the masculine. It is an option not grammatically recognized by the RAE, but the use of the «e» is becoming popular, for example «todes», to name non-binary realities, especially within the activism of LGTBQIA+ groups and in spaces that try to make visible the inclusion of all the people of this group..

Did you know that...?

The Swedish Academy accepted a new pronoun for the neuter gender. Due to its popular use in Sweden, the 14th edition of the Swedish Language Dictionary includes «*hen*» as a neuter gender, in addition to the already existing binary pronouns «*han*» (he) and «*hon*» (she).



Inclusive keys in LGTBIQA+ diversity

1

Be natural, avoiding stereotypes. Recognize sexual diversity and gender identity as part of personal characteristics, naturally. Avoid dealing with stereotypes that are often generalizations that hardly reflect individual diversity. It is easy if you know the meaning, you can find information in the **Glossary**.

Inclusive communication tailored to the audience.

Communication must be inclusive. Gender-neutral language should be used whenever possible. But, depending on the scenario, you can address using masculine and feminine consecutively (although remember that this does not include non-binary people), or use the one that is predominant in the room, or use the «e».

3

In personal treatment, when you address a single person, use the gender with which the person identifies or requests to be addressed. If you don't know, you can respectfully but directly ask the person what pronoun they feel comfortable with, or pay attention to, what they call themselves.

4

Do not assume the heterosexuality of people.

When talking about sexuality, there is a tendency to assume that «*normality*» is that all people are heterosexual and that if there are other orientations they are minority or exceptions. This frequently occurs when talking about families, relationships, the domestic sphere, sexual and/or affective relationships, etc.

5

Show an open attitude to listening and understanding.

We are unaware of the individual processes that each person lives, we should not judge, value, pressure, or presuppose their sexual orientation or gender identity.

6

Respect the privacy and intimacy of people. Do not reveal a person's sexual orientation or gender identity without their consent. A person is not defined by their condition as trans*, gay, lesbian, etc., so do not ask questions or assumptions that you would not ask any other person.

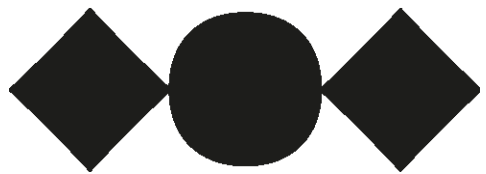
Did you know that...?

43% of LGBT people who do not make their sexual orientation or gender identity visible do so to avoid rumours, stereotypes or labels about themselves..

ADIM Project, 2020



Ethnic and sociocultural diversity



Sociocultural diversity is used in this guide as a broad concept to contemplate both the different sociocultural manifestations and the different ethnic and racial self-identifications or religious manifestations². The main objective is to overcome the designations that are not their own and that result in racism, xenophobia or the manifestation of some type of discrimination.

Sociocultural diversity occurs in all human groups. It manifests itself in many ways through expressions, customs, beliefs, artistic conceptions, gastronomy, clothing, etc. In many cases, not in all, they are visible and perceptible: physical features, cultural manifestations, courtesy rules, religion or language. They are characteristics of identity that may imply that a person or a group is visibly different, but they do not describe or define any individual person.

Generalizations about people are produced because they were born within a socioeconomic group, in a territory, have specific physical traits (phenotype) or have been assigned a skin colour. These generalizations are unfair, and they unknowingly assign intellectual, cognitive, ideological, aesthetic or moral characteristics.

2 This guide takes into account the current debate about the use of the phrase «racialised groups». Various positions are maintained in this debate: some defend its use as a claim for the anti-racist struggle of people known as «non-white»; others disapprove of its use, considering that all people, whether white or not, are «racialised» as they belong to a «race».

The notion of phenotype belongs to biology; it refers to the set of visible characters anyone has. It is the result of the interaction between its genotype and the environment, such as the difference in tonality that the skin, hair, eyes, etc, may acquire.

It is usually thought that people from the same cultural group, or artificially included in that group, will behave in the same way and have the same abilities and similar conflicts or problems. It is a difficult stereotype to break and must entail a conscious and proactive attitude to avoid it.

Generalizations and characterization are not neutral from a gender perspective. Stereotypes and prejudices manifest themselves differently if they refer to men, women or people with other non-binary gender identities. They tend to sexualize women, assign dangerousness to men, and stigmatize other identities.

Race and ethnicity

Race refers to physical differences that groups and cultures consider socially significant. For example, people may identify as Black, White, Asian, Maori, etc.

Ethnicity refers to shared cultural characteristics, such as language, practices, and beliefs. For example, people may identify as Latino, Gypsy, etc.

APA, 2019





Anthropological research reveals that cultural systems are characterized by inconsistency, instability, conflict, transformation, change, and variability. If something defines cultural behaviour, it is the great capacity of human beings to process new information and to adjust their methods to new objectives in different circumstances.



Each person is unique, shares characteristics with their reference groups, but also with other groups and, furthermore, differs individually from each other.

The reference groups can be self-assigned, but also designated from outside, ignoring each person's own identification. It is important to ask and listen. The designation of difference as something foreign to our own society implies xenophobia.



Intercultural inclusive communication.

Achieving coexistence and respect for exchange and coexistence

In everyday language, and also in the academic world, many discriminatory and stereotyped expressions towards racialized groups or groups of different ethnic, geographical-cultural origin continue to be in use and normalized. This extends to people who profess religions or beliefs that are not in majority.

Spanish society is diverse, like all societies. The perception of homogeneity is wrong. Designating people of colour as part of a minority is discriminatory. The groups that are considered less present in society are due to racism and discrimination. The lack of visibility is a political consequence of racism and religious intolerance. These people are invisible in the media, in educational and academic texts, and in representative bodies. They appear very infrequently as reference models. This does not reflect an inclusive community.

A perverse effect of this situation is that it makes the person, or the group, responsible for their own visibility. This can be uncomfortable for the person, whether or not they identify with the group, by letting them take on the task of deconstructing the stereotype, explaining themselves, attracting attention or defending themselves against discrimination.

Something similar to the above occurs with people whose spiritual or religious beliefs are little known in society or assigned as a minority. The manifestations of rejection, negative stereotypes (especially moral) and the lack of spaces for the expression of these beliefs produce situations of discrimination. Discrimination and stigmatization for reasons of sociocultural diversity are increasing towards people of migrant origin. This also affects people seeking international protection: refugees and forced migrations.

«Racialization is defined as the social production of human groups in racial terms. In this particular understanding, races are a historical social construct, ontologically empty, the result of complex processes of identification, distinction, and differentiation of human beings according to phenotypic, cultural, linguistic, ancestral and other criteria».

ALEJANDRO CAMPOS GARCÍA, 2012



At present there are processes of disinformation, defamatory campaigns, false news and hoaxes, which seek to justify discrimination. They result in racist attitudes, hate speech, supremacists, which favour the exercise of violence and a lack of empathy.

A non-inclusive context directly —and negatively— affects the well-being of people. It reduces self-esteem and expectations about oneself. It also increases the perception of rejection and non-acceptance in the public space and in personal relationships. This makes it difficult to recognize and respect difference. It also leads to, among other consequences, the creation of conflicting, opposed and radicalized positions regarding what is different, and hinders inclusion and coexistence in diversity.

Inclusive communication is noted for a discourse based on recognition, self-appointment, the value of ethnic and sociocultural diversity, religious plurality and the origins of the university community. In our activities we participate with people of multiple affiliations: cultural groups, ethnic «racial», with diversity of beliefs, religious ideas, politics, variety of languages, etc..

A In addition, inclusive communication supposes overcoming the coexistence between diverse groups, even going beyond the acceptance and respect of the different person. Inclusive communication must go one step further, promoting mutual learning, active exchange, understanding, recognition of privileges and discrimination, fraternity between different ways of being, being and interpreting the world, of relating and communicating –in short, to live in diversity.

Only by understanding, exchanging, learning and participating in customs and forms, from different contexts, can coexistence, inclusion and mutual understanding among the entire university community be fostered.



There are different internalized expressions in the language that make it difficult for us to generate inclusive spaces; but there are also some formulas that help us understand what we are talking about and communicate inclusively:



DISCRIMINATORY EXPRESSIONS RESULTING FROM INTERIORISED RACISM



INCLUSIVE COMMUNICATION



WHY?



Person of colour
Negrito
Negrita



Black person
Racialised person
Afro-descendent person



In the Spanish language, terms such as «negrito/a» or «person of colour» are euphemisms that denote paternalism, subordination and infantilization.



Moro
Mora



Maghreb person
Moroccan person
Algerian person



This term has a pejorative connotation. One must directly refer to the country or geographical area.



Gypsy race



Gypsy ethnicity
Roma people
Gypsy people



The term «race» is problematic since it has less to do with a biological reality than with a sociohistorical construction.



Illegal immigrant



Person in irregular
administrative situation



No person is illegal; in any case, their administrative documents may be.



Ir al paki
Ir al moro
Voy a comprar al chino



Go to the grocer's
Go to (*name of the establishment*)
Go to the supermarket



Referring to a store on account of the alleged origin of the person is to reduce it to a nationality which, on many occasions, is not even correct is exclusive. These expressions are not used when it is assumed that the owner is Spanish.



Me pones negra



You make me nervous
You annoy me
You irritate me



The use of the words «negro» and «negra» (black), associating them with pejorative adjectives or with a negative connotation is normalized in language. Other alternative expressions may be used.

An inclusive Complutense must promote exchange, coexistence, understanding and debate, a respectful expression of difference and a recognition of diversity.



As an element of inclusive communication, diverse coexistence enriches, transforms and includes.

In order to offer a more empathetic, egalitarian and fair treatment from the Complutense, it is necessary, first of all, to unlearn and dismantle the prejudices and labels that appear spontaneously in thought and language when thinking of different ethnic or sociocultural groups.

Inclusive keys in ethnic and sociocultural diversity

1

Ours is a plural and diverse society. A homogeneous concept of society is wrong: it hierarchizes and excludes. It means equating the difference to the minority and to «the external», thus distorting plurality.

2

Be natural and avoid popular expressions, set phrases or preconceived ideas about different cultural, religious or racial ethnic groups. The use of expressions such as «qué día más negro», «trabajo de chinos», «ir hecho un gitano», «Latin Americans are passionate», etc., are ways of reproducing stereotypes associated with certain groups in a pejorative way.

They are standardized expressions, but they represent widespread prejudices; they are discriminatory and exclusive expressions. The main idea is that the individual personality is broader and more diverse than that of the group or groups with which he or she identifies with, or with which he or she is identified by others.

3

Avoid associating racialised people, those affiliated with a belief or religion, or of migrant origin with crime, criminalization, or marginality. Likewise, it is necessary to avoid the stereotyped and biased characterizations that are frequently used about racialized women, associating them exclusively with situations of exoticism, dependency, disempowerment or victimization.

The use of demeaning, alarmist or sensational terms, such as, for example, «illegal», «without papers», «fanatics», «extremist», «avalanche», «surge», «mafias», «corruption», «massive arrival», add a criminalizing nuance to these people and, as a consequence, generate rejection towards such peoples. This entails discriminatory treatment and their exclusion. For example, it is important to know that the term «illegal» can never be used to refer to people, as only actions or objects are illegal; when used as an adjective it criminalizes the people to whom it refers. It is also advisable not to dehumanize refugees, migrants or other groups behind figures.

Difference is not a minority, and minority is not marginality, or extremism or fanaticism.

4

Avoid generalisation and simplification of ethnic and cultural diversity. Avoid generalization and simplification of ethnic and cultural diversity. The use of generalizations about people of African descent, Asian origin, Muslims, Latin Americans, Asians, Gypsies, migrants, refugees, etc., gives the population a simplistic and stereotyped vision that stigmatizes and dehumanizes people. Between a person from South Africa and one from Morocco there can be the same differences and similarities as between a person from Madrid and one from Oslo.



5

Perceive the person in their individuality, understanding cultural identities. That is, acting solely on the basis of nationality, socioeconomic group, skin colour, physical traits, or phenotype may be inappropriate or unfair. Let us make individual differences visible; heterogeneity is a characteristic of each group.

6

Make proper use of the terms and know the ethnic and sociocultural realities before naming them. The use of one term or another is very important, since it changes the meaning of what is described.

It is not the same to talk about an Arab, Muslim or Islamic person, just as it is not the same to talk about a hijab, a burqa or a niqab. On the other hand, the field of migration and international protection has its own legal vocabulary that can be complex, because it usually refers to the administrative situation of people.

Do you know the distinction between humanitarian protection and shelter? Between a refugee, stateless person or migrant? If you want to make proper use of the language, visit our **Glossary**.

Be aware. Sometimes, certain cultural, religious, national identities, etc., are assumed by physical appearance, clothing, skin colour or phenotype. This is assimilation discrimination.

The individual reality and the specific identity with which each person feels identified transcend our stereotypes about them. For example, not all African people are black, nor are all black people African.


In short, inclusive communication has to aim at **making ethnic, religious and sociocultural diversity visible in its complexity**. It is a present reality in our university community, it reflects the plurality of society, showing its **daily life**, valuing and sharing diversity and favouring the **identity and individuality** of each person..

You don't know how? You may refer to:

→ «Estrategias para incorporar la perspectiva étnica en la universidad. Las historias cuentan, cuéntanos la tuya: la voz del alumnado universitario afrodescendiente».

 bit.ly/UCM-Afrodescendencia


→ **Communication about migrations**. OXFAM

 oxfamintermon.org/es/publicacion/Comunicacion_sobre_las_migraciones

→ **APP 'Alerta Discriminación'**. RED ACOGE

 alertadiscriminacion.org/es

→ **Assistance to victims of discrimination**. ACCEM

 accem.es/derechos/asistencia-a-victimas-de-discriminacion



Disability,
functional
diversity and
specific
learning
difficulties

[^ _ ^]

The International Convention on the Rights of Persons with Disabilities stated, in 2006, that disability manifests itself through the interaction between the person and the environment when barriers appear that hinder full and active participation in a daily situation (academic, work, recreational, etc.).

The barriers derive from the physical, material or social environment where the person operates on a daily basis, but each person can also place them with our attitude, lack of information or exclusive treatment.

In an environment such as the university, which is characterized by the ability of its members, it is easy to fall into «**discrimination on the basis of disability**», that is, making any distinction, exclusion or restriction for reasons of

disability with the purpose, or the effect, of hindering the recognition, enjoyment or exercise, on equal terms, of their rights and freedoms in any field. It includes all forms of discrimination, including the denial of reasonable accommodation or accommodations necessary to achieve this (see **Glossary**).

The group of people with disabilities, functional diversity and learning difficulties is heterogeneous, both in characteristics and in the need for adjustments and ways of communication. An inclusive treatment means guaranteeing accessibility, the necessary adjustments and the recognition of each person's capacities and individuality.

Inclusive and accessible communication. Opening one's eyes to all capacities of people

What we talking about? Disability, functional diversity, learning difficulties, (dis)ability, diverse abilities... Most of the time we focus our gaze on what a person cannot do, without taking into account the barriers and difficulties erected by the environment or those that each one of us erects with our stereotypes, prejudices and attitudes. If we are capable of identifying barriers, designing accessible environments, and communicating with other means, we will be highlighting the capabilities of each person and facilitating everyone's participation in a diverse coexistence space. This section aims to guide communication with another look and action, «putting ourselves in their shoes» to understand and communicate. Let us start by introducing the different terms used most frequently today.

Disability

The term «disability» highlights the rights of people with disabilities to promote, protect and ensure the full and equal enjoyment of all their rights and freedoms. That is, the use of the term disability is used, mainly, in the legal framework and by the people and entities that have fought and that, at present, watch over their rights to achieve social inclusion, eliminating any type of barrier that limits or prevent full and effective participation in society, on equal terms with others.

But not all people are comfortable with the term disability. The terminology is wide and diverse. The use may vary depending on the field of action (legal, administrative, medical, academic, educational, social, etc.).

Do all difficulties bear the disability label?

A disability, to be recognized as such, must have a degree of difficulty equal to or greater than 33%, after being evaluated by the Base Centre of the district of the Community of Madrid where the person resides.

The disability certificate gives the right to request aid, bonuses and adjustments in certain social and educational services. Also at the University.

At the UCM it requires individual registration at the Office for the Inclusion of People with Diversity (OIPD).

 ucm.es/inscripcion-oipd



Specific learning difficulties

Specific Learning Difficulties (SLDs), such as dyslexia, attention deficit and/or hyperactivity disorder (AD/HD), or other difficulties that manifest themselves during academic activities, during exams, at work... , are not legally recognized as disabilities or are valued below 33% difficulty. However, they are frequently subjected to stereotypes and prejudices associated with the interpretation of their capacity or involvement.

We are aware at the UCM that each person stands out and performs some activities excellently and others worse. All people need support in certain situations or to overcome certain tasks, so it should be natural to ask for help and accept the adjustment of the environment or the use of different strategies. In this case, inclusive communication involves an exchange between acknowledging help and listening to find alternatives. The UCM offers a personalized support service to facilitate learning, participation, inclusion and personal well-being, whether for permanent or specific reasons.

If you have or know someone with difficulties in carrying out daily tasks (academic, work, relationship), go to the OIPD. ucm.es/oipd



Visible and invisible disabilities

Physical
Sensorial

Organic

Motor

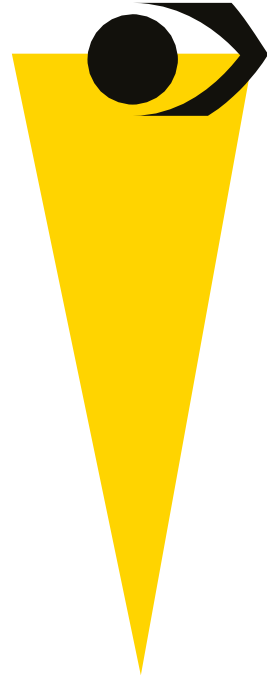
Blindness Deafness

Mental

Intellectual

Learning difficulties

Dyslexia – ADD-H – Anxiety – Social difficulty



Not all disabilities or specific learning difficulties are subject to the same degree of discrimination or exclusion at the university, and some are more visible than others. Some, resulting from mental health, are stigmatized; others, such as intellectual disability, are usually excluded; and there are some, such as dyslexia, that are associated with a person's low will for academic effort. Also, not all of them are recognizable or equally visible. The decision of the person to communicate it to others must be respected.

Functional diversity

In recent years, other terms have been introduced to refer to the different groups. The term «functional diversity», coined in 2005, was born as a claim of the Foro de Vida Independiente collective, with the intention of proposing a change towards a positive terminology. It tries to eliminate the negative and medical nature of a human reality, focusing on the positive value of diversity as an enrichment for society. They maintain that functional diversity is something inherent to the human being and that it can be of a transitory or circumstantial nature, which is why it affects all people at some point in their life cycle.

Functional diversity is the first term in which people decide how they want to be designated as a group. It is not usually used by legal or medical administrations nor by some of the associations of people with disabilities that have fought for the recognition and achievement of the right to full participation in society. Functional diversity is more commonly used among certain groups, academics, and social entities that promote the use of positive terms to avoid focusing on the shortcoming and highlight the diversity of all people, avoiding stigma and guaranteeing their rights and dignity.

At the UCM we have opted for the term functional diversity to name the group. In 2015, two terms of its acronym were changed: integration for inclusion and disability for diversity, since then renamed the Office for the Inclusion of People with Diversity (OIPD), in charge of serving the entire university community that requires occasional or permanent

support due to disability or specific learning difficulties. Changing the word disability for diversity was intended, not only to seek a friendlier and more extensive communication to other groups, but also to highlight the value of diversity, avoiding messages that made the shortcoming visible. Many students appreciated this small gesture. But we want to emphasize that both terms, disability and functional diversity, coexist in harmony in the university environment, as well as being representative and recognized by the group itself. Its use must be adapted to the situation, the audience and the wishes of the person one communicates and deals with.

«A deaf person communicates through the eyes and through signs or signs, while the rest of the population does so mainly through words and hearing. However, the function they perform is the same: communication. To get around, a person with a spinal cord injury usually uses a wheelchair, while the rest of the population does so using their legs: same function, different way».

JAVIER ROMAÑACH and MANUEL
LOBATE Foro de Vida
Independiente, 2009



Neurodiversity

In line with the idea of highlighting diversity as a value, the term «neurodiversity» has appeared recently, emphasizing diversity as the result of variations that occur in neurological development. Neurodiversity would encompass people with diverse neurological conditions, including people with ASD, people with dyslexia, with ADD-H, etc.

Diverse abilities, (dis)ability

Other phrases such as «diverse abilities» or «(dis)ability» try to avoid the connotation of the word «disability» as a restriction or absence of capacity. In this way, it highlights that it is not a limitation, but that human diversity presents different capacities. However, it is also a term that is being debated by groups of people with disabilities.



Inclusive keys in functional diversity and disability

1

Place the capacities of each person at the centre.

«Disability is something one has, not something one is». In any case, we are talking about people with disabilities or functional diversity, not about «disabled» persons or «invalids».

Likewise, the term «high capacities» encompasses all the diversity that exists in relation to the development of exceptional intellectual competences; including people with intellectual giftedness, people with a specific talent, precocious people... To refer to this group, it is appropriate to use the phrase «students with high capacities» and avoid such expressions as «the gifted» or «the talented».

2

Communicate naturally, directly and with respect.

Focus attention and direct the information directly to the person, and not to their companion. Respect the dignity of people with empathy and naturalness; we must avoid overprotection, infantilization and paternalism; for example, dispensing with the use of diminutives in the language.

3

Each person is unique. Don't make generalizations.

Not all people, because they have the same type of disability, need the same support or react in the same way to the same situations. All people are different and capable of showing the best of themselves on their way to personal, academic and work success, as long as the barriers that hinder their daily activities are removed.

4

It is important to remember that **the disability is not in the person, but in the environment**. An inclusive environment and treatment meets the needs of each person, in their individuality, for their full participation in all areas. Collaborating to avoid or eliminate barriers is one of the Complutense's commitments.

Here are some guidelines that can help you start interacting with diverse people:



Guidelines for communication with people with hearing disabilities and speech difficulties

The community of deaf or hearing-impaired people is very diverse and does not conform to a single communicative pattern. Therefore, the use of oral language or Spanish sign languages, as well as support for the oral communication media in their interaction with the environment, bears on a free and individual choice.

Is there a regulatory framework that favours access to information and communication?

Law 27/2007, of 23 October, which recognizes Spanish sign languages and regulates the means of supporting oral communication for deaf, hearing-impaired and deafblind people.

It takes into account the heterogeneity and the specific needs of each group.

People with hearing disabilities communicate mainly in:

Oral language

This means the languages or linguistic systems corresponding to the officially recognized languages. It is used by deaf people who either retain some remaining hearing and make use of it, or deaf people trained in lip reading.

Sign language

These are the languages or linguistic systems of a visual, spatial, gestural and manual nature used as languages by signatory deaf, hard of hearing and deafblind people in Spain.

If they communicate in sign language, they can be accompanied by a Sign Language Interpreter, who translates information from sign language into oral and written language, and vice versa, in order to ensure communication between people and their social environment.

People with hearing disabilities, or deafblindness, can use means of support for oral communication to access information, learning, culture and communication in the social environment. These means include: hearing aids, cochlear implants, Frequency Modulation (FM) equipment, magnetic loops, visual aids, such as subtitles, or light signals. If you want to know more about each of them, visit our **Glossary**.

The State Confederation of Deaf People recommends the following to establish communication:

- **Catch their attention.** Catch their attention by touching them on the arm or shoulder. If there is distance, you can: move your arm within their field of vision, hit the floor or table so that they feel the vibrations, or turn off the lights.
- **Maintain eye contact** with the person, without obscuring the mouth so that they can lip read. When a person is **accompanied by a sign language interpreter**, you must **address the person** you are talking to, not the person who is interpreting.
- Place yourself in a **bright space** where you can have a general visual perspective. The person should be warned of the acoustic information there may be in the environment, such as alarms, bells, a car horn, etc.
- **Use short or simple sentences** to facilitate understanding, speaking clearly and at an appropriate pace, without exaggerations. If you don't understand, repeat the message. In the same way, request that the message be repeated to you if you did not understand it.
- According to the person's remaining hearing, **raising one's voice can help**, but there's no need to yell. If a visual stimulus is pointed out, be it a place, an object or an image, you have to wait until they have finished looking at it before continuing with the conversation.
- **Accompany** communication with **body language**, helping with gestures and the odd written word.
- **Standing in a circle** facilitates visibility and communication when there are several people.

And wearing a mask?

The mandatory use of a mask is an important communication barrier since it cannot be supported by lip-facial reading and expression. It is recommended, whenever possible, to use accessible masks with a transparent central window that allows the lips to be seen.

In any case, in inclusive communication:

- Speak naturally, but project the voice, modulating intonation and volume.
- Enunciate short and clear sentences.
- Contextualize the message.
- Emphasize keywords.
- Lean on body language or writing.
- Try to favour a quiet environment with few people.



Furthermore, some speech difficulties are associated with **stuttering, dysphemia, spasmophemia or disfluency in speech.**

The Spanish Stuttering Foundation (fundacionttm.org/la-tartamudez) defines these as «a communication disorder (not a language disorder) characterized by involuntary interruptions of speech accompanied by muscle tension in the face and neck, fear, and stress. (...)

(...) The psychological effects of stuttering can be severe and can influence the person's state of mind... becoming the cause, in many cases, of significant social isolation».

Do you know how many people stutter?



«Easy speech for stuttering»

- We gently lengthen the initial syllable.
- We look into each other's eyes when we speak.
- We speak slowly.
- In groups of 1 to 5 words.
- We stretch words without breaking them.
- When faced with a question: answer slowly.
- Stop when a pause appears..

Guía habla fácil: fundacionttm.org/habla-facil

Guidelines for communication with people with visual disabilities

→ **Introduce yourself** when you come into contact with the person. Likewise, use their name and address them, not whoever accompanies them.

→ **Give due warning** when you leave or leave the space you are sharing. Otherwise, the person may think that you are still with them. Do the same if you return and, when necessary, indicate if there are more people present in the same room.

→ **Don't assume they need help, ask first** and then offer it. If they need it, use the lead technique: always stand half a step in front of them and offer them your arm. Never stand behind and grab their arm, let alone their cane if they carry one. When going up or down a staircase, tell them when the first step begins and when they are going to reach the last one. If there is, convey their hand to the railing.

→ Always use **verbal language to express yourself**, avoiding gestures, since in many cases they cannot be perceived by a visually impaired person.

→ Avoid using words like «here», «there», «this», «that» that do not allow the person to know the spatial location to which you refer. In these situations, it is preferable to use more indicative terms such as «in front of the door», «behind you», «to your right», etc. Sometimes it can be helpful to guide the person's hand to the particular object and tell them what it is.

→ Avoid the use of generic or indeterminate exclamations that may cause anxiety or insecurity in people with visual disabilities, such as «hey!», «careful!», etc., when you see something that may constitute a danger to the person (an open door, obstacle, hole, etc.). It is preferable to use **a more informative exclamation** such as «stop», to prevent them from moving forward, then verbally explain what the danger was. You can also directly help the person so that they can avoid it.


→ **Use words like «see», «look», etc. normally**, people with visual disabilities also use them in their conversations.


→ For safety, make sure the doors and windows in the space are fully open or fully closed, **never ajar**. Stay in well-lit areas, avoiding backlighting, and stay within their field of vision if the person still has vision.

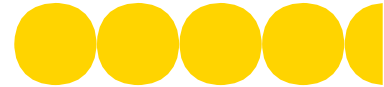
→ Attempts to facilitate accessibility through **audio description**, both in everyday life and in the use of audiovisual projections. It is a support resource that facilitates knowing the most significant aspects of the image that they cannot perceive during the projection of a documentary, a film, a presentation, an image, etc. In the same way, if you accompany a visually impaired person to buy something, offer them products so they can touch them and describe them in detail. If you help them store the products, say how and where you have stored them.

Do you know whether your documents are accessible?

You may refer to these accessibility guides:

 bit.ly/Manual-diversidad-funcional

 web.ua.es/es/accesibilidad/documentos-electronicos-accesibles.html



Guidelines for communication with people with physical and organic disabilities

Physical and/or organic disability manifests itself in many different ways, verbal and motor being the most frequent ones.

→ In the event of the person's verbal ability being affected, it is necessary **to become familiar with their mode of communication**. People with oral language impairments can use an Alternative Communication System (ACS). When you do not understand, it is convenient to let them know.

- You have to **wait** for the words or phrases to finish, without interrupting. In some cases, you may be accompanied by a personal assistant, who will interpret your messages. It is important to go directly to the central person and not to someone who accompanies them.
- If you think they need some kind of support, **ask them if they need it** and how you can provide it. If this is not needed, respect their decision.
- If the person uses a wheelchair or is shorter than you, whenever possible, **stand in front of them and at their level.**
- If you are walking together, **adjust to their rhythm.** If you need it, you can facilitate accessibility on climbs and going downstairs, in the elevator or in less accessible spaces.
- Remember in your day to day that **an inclusive use and sustainable use of resources** is to avoid the use of lifts, ramps, car parks, furniture and adapted bathrooms for preferential use by people who need to use them.

Guidance that facilitates communication for well-being and mental health

Prejudices are more disabling and reinforce the stigma with which people with some type of psychosocial and mental health problem struggle daily because they are stereotypically associated with dangerous, violent or unpredictable behaviours.

Mental health can include disparate cases, ranging from depression and anxiety or stress, to schizophrenia or bipolarity. In any case, it is important to note that:

→ **Naturalness, understanding and a climate of trust** facilitate the expression of emotions and needs, without feeling judged.


→ **Tranquillity** reflects tranquillity.

→ One must **respect the rhythms and moments**, giving them a voice, listening and, also, respecting their silences and their space.

→ Sometimes, empathy and active listening are enough for a person to feel **closeness and support**.

We continue to make progress to remove the social stigma associated with mental health.

Discover the «**Guía de buenas prácticas contra el estigma**» of the UCM Chair – Group 5 Against Stigma.

 contraelestigma.com/download/descarga-guia-de-buenas-practicas



Specialised resources

We do not always have the tools to accompany or deal with psychosocial discomfort.

Therefore, do not forget that there are also specialized resources at the UCM:

PSICALL is a psychological care service that uses telematic means and is aimed at covering the psychosocial needs, mainly of students.

 venalacomplu.ucm.es/psicall-ucm

UNIDAD DE TRABAJO SOCIAL is a comprehensive social care service for the university community, whether for specific or structural needs.

 ucm.es/uts

Guideline for communication with people with autism spectrum disorder (ASD) and Asperger syndrome

Persons with autism spectrum disorder perceive, interpret, and relate in a different way that sometimes does not fit with the social norms that we have culturally internalized. Our communication will improve if we take into account the following guidelines:

- **Respect their space** and maintain some physical distance when dealing with them; they will thus feel more comfortable in conversation.
- Use **clear language** and avoid double meanings, metaphors, irony, nuances and sarcasm. They will understand your message better in a conversation where a literal use of language predominates. For example, avoid expressions such as «you are in the clouds» or «I've finally cottoned onto this». If you use these expressions, it is advisable to explain their meaning.
- Sometimes, it is advisable to explain concepts or dynamics that are related to emotional states or social conventions.
- Create a **calm environment** without excessive light or noise stimuli.



Orientaciones para la


→ **Routine** usually provides stability and a sense of tranquillity. You also have to take it into account when you change plans with that person, otherwise it can generate some stress or anguish.

→ The use of **visual codes and images** can support oral language, and the use of pictograms helps to facilitate communication.

Do you want to accompany your communication with visual or graphic codes?

Choose graphic representations that signify a real object, a concept or a message.


→ You can use pictograms as an alternative to written communication:

SAAC SYSTEM:  arasaac.org

→ You can use standard pictograms, with a free license, for signage:

AIGA:  aiga.org/symbol-signs

ONCE Foundation:

 accesibilidadcognitivaurbana.fundaciononce.es/descargaPictogramas.aspx

CEAPAT:

 bit.ly/CEAPAT-pictogramas

Orientaciones para la Guideline for communication with people with intellectual disability

The Complutense University of Madrid, like other universities, has incorporated continuing education programs for people with intellectual disabilities in the last decade. People who, habitually, have not had access to Higher Education. In addition, it is also a group that has joined the Complutense staff, after passing specific competitive examinations.



ACCEDE PROGRAMME

 ucm.es/programa-accede

LICEO PROJECT

 ucm.es/proyecto-liceo

To improve our communication and inclusive treatment, we must:

- Treat the person **according to their chronological age**, avoiding childish messages and addressing the person as if they were a child.
- **Clearly and directly** express only one idea per sentence.
- Use short sentences and **simple constructions**, using concrete expressions and avoiding negative sentences. If the person fails to understand, repeat the message or use another form. Likewise, ask them to repeat the message if

Orientaciones para la

you have not understood.

→ Accompanying the message with the **use of gestures, images, photographs** or pictograms facilitates understanding.

→ In written texts, it is advisable to write using «**easy reading**».


→ It is necessary to **respect the pace** of communication, which may be slower. Do not interrupt or anticipate what you sense the person is going to say.

Easy reading is a way of preparing documents that are easy to assimilate by those who have some difficulty in understanding.

Do you need to know any more?

→ **Write a text in easy reading?**

 plenainclusion.org/content/lectura-facil

 lecturafacil.net/media/resources/2017_Somos_capaces_SIFU.pdf

→ **An online translator of phrases to pictograms?**

 pictotraductor.com

→ **Do you want to read Benito Pérez Galdós's *Episodios Nacionales* in easy reading?**

PLANETA FÁCIL:  planetafacil.plenainclusion.org/libros

→ **Did you know that the UCM has published the II Collective Agreement for the administration and services staff of the Public Universities of the Community of Madrid in easy reading?**

 ucm.es/temario-en-lectura-facil



If you think a person needs help, first ask if they need it and how you can offer it. If they don't need it, respect their decision and autonomy.

Do you need to know more keys to good treatment?

→ Refer to the guide «**Cómo dirigirse adecuadamente a personas con discapacidad**», CERMI Madrid.

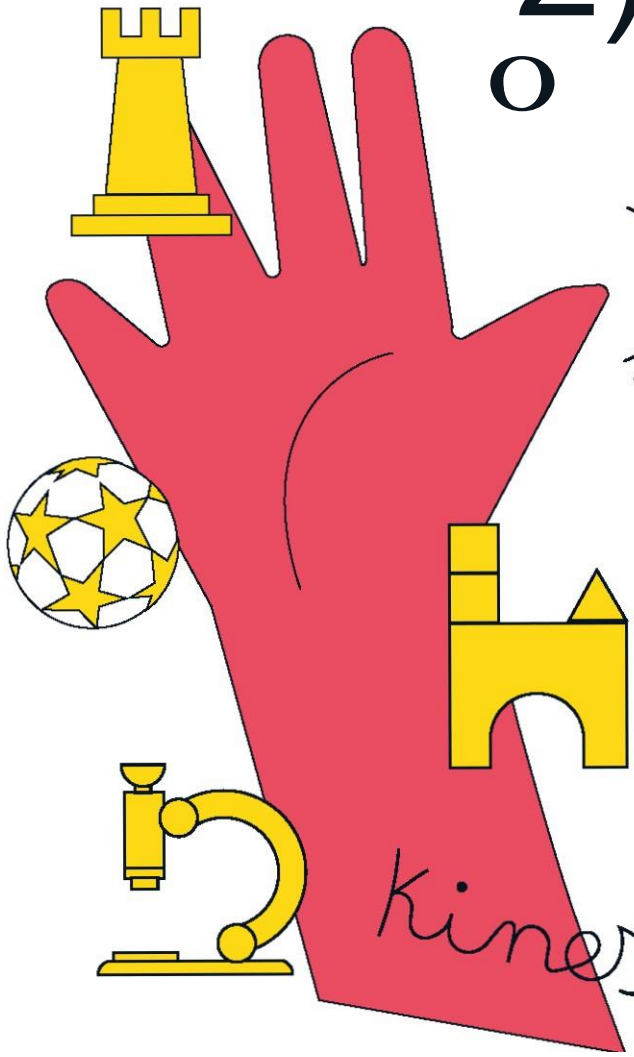
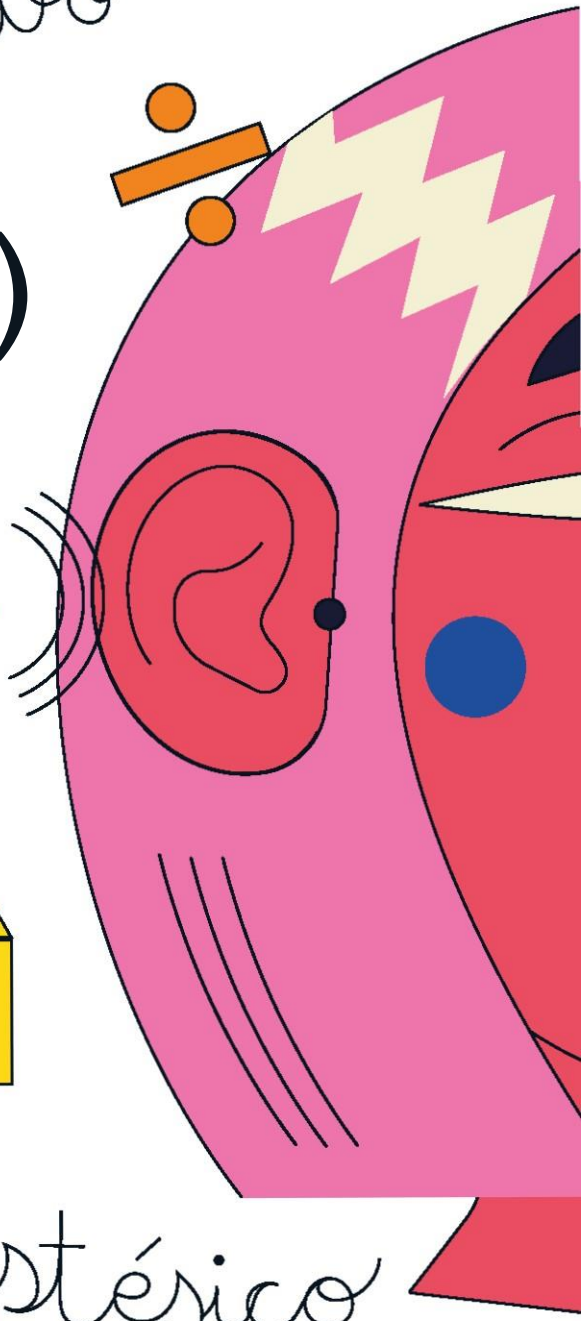
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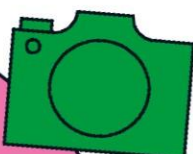
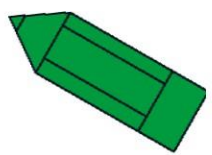
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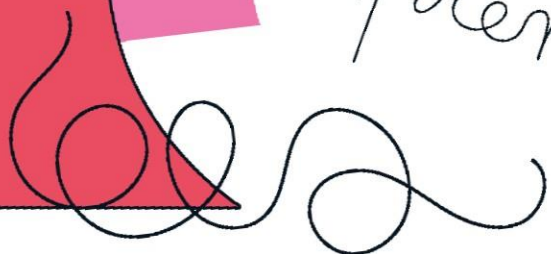


5

ABC

O

Universal
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Aprendizaje



Keys for inclusive comunicación in academic works



Those persons preparing Final Degree Projects, Master Theses, doctoral theses, conferences, papers or scientific or administrative publications, can improve inclusive communication.

The guide of the American Psychological Association (APA) (2019, 7th Edition), which is used primarily in the social and health sciences, promotes bias-free language that emphasizes talking about all people, with inclusion and respect.

Statement on bias-free language

Anyone using APA Style should strive to use bias-free language and avoid perpetuating discriminatory ideas or demeaning or offensive attitudes in their writing.

Just as you have learned to check your writing for spelling, grammar, and vocabulary, practice reading your work to check for bias..

APA, 2019, 7th edition



To use inclusive language in academic papers and speeches, all the information in the previous sections will be useful, and especially the following eight recommendations:

1

Using inclusive language so that everyone feels included, that does not dehumanize or discriminate or label or stigmatize or make minority people and groups invisible.

→ Using «**person(s)**» is more precise and inclusive than using «man» to refer to all human beings.

→ With **sexual diversity and gender identity, the specific group must be referred to with its particular** name, or with all the acronyms when speaking in a general way: LGTB IQA+. Avoid using terms such as «gay community» or «homosexuals» when referring to all realities.

→ With **ethnic and sociocultural diversity**, generalization, simplification and the use of stereotyped, degrading or sensationalist terms must be avoided when speaking of migrants or refugees. It must be remembered that the phrase «illegal» cannot refer to people, as only actions or objects are illegal. It is important to make proper use of the terms and, when using them, to know their meaning in each culture.

→ With **functional diversity and disability**, it is necessary to refer to the group respecting the condition that the disability «is something one has, not something one is», for example, a person with a visual disability. It is important not to use adjectives, avoiding using expressions such as «disabled», «paralysed students» or «the autists in this centre»; it is more appropriate to refer to «students with cerebral palsy» or «students with ASD in this centre».

2

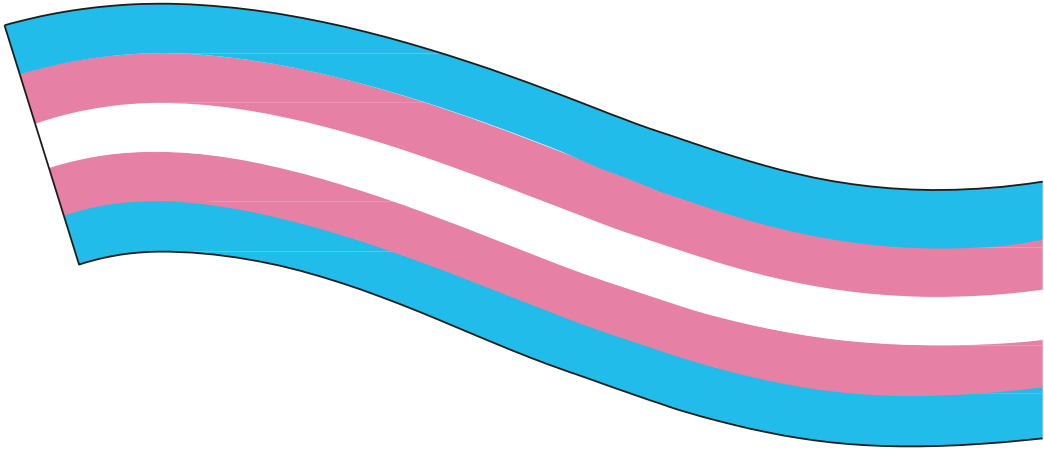
Accurately using diversity-related terminology to avoid confusion, misunderstandings and mis-messaging. You can visit the **Glossary** of this guide. But keep in mind the importance of:

- Respecting the language that people use to describe themselves, treating them as they call themselves.
- Carefully choose the order of presentation when referring to multiple groups, avoiding using, by default, the order of domain or social visibility. If there is no clear intention, alphabetical order can be used.
- Avoid language that uses metaphors, euphemisms or negative terms that may be considered insults by a group.
- Do not use hyphens in racial and ethnic terms with several words («Afrodescendants», not «Afro-descendants»).

3

Making the diversity of all groups and their needs visible, wondering, in the design of instruments or conferences, who is missing.

All people (Teaching and Research Staff, Administration and Services Staff and students) who are preparing applications or design instruments for collecting information, administrative or academic management or research, etc., must include variables that recognize diversity, beyond what is normative.



Making the trans* community visible

Trans* identities are among groups that have most frequently found their rights violated in the field of information, communication and dissemination. Therefore, it is especially important:

→ **To have trans* referents** in the university, scientific, cinematographic, sports, political, cultural spheres, etc., and give them visibility in publications and educational and scientific activities to eliminate negative stereotypes and avoid stigmas.

→ **To respect gender self-determination**, referring to trans* people with the gender identity, name and pronoun with which they identify themselves, regardless of whether or not they have made a registration change or have undergone any treatment or not. Denying, ignoring or confusing the identity of a trans* person is a violation of their rights.

→ **Sexual diversity and gender identity.**

Always include a **third (non-binary) possibility**, a third or even a fourth box:

Gender

- Female
- Male
- Nonbinary
- Does not wish to answer

Person

- Woman
- Man
- Nonbinary
- Does not wish to answer

The UCM already uses several boxes in some applications:

Application for students ERASMUS INTERNSHIPS / SEMP 2021/22 course

Gender:

- Female
- Male
- Not applicable
- Nonbinary
- Other
- Would rather not specify



The AERA's use of five gender categories

As of 2017, in its commitment to inclusion, the American Educational Research Association (AERA) Council recognizes that traditional gender category choices («female», «male» and «other gender») do not capture the full spectrum of gender identities and expressions, which is why it approves the use of **five gender categories** for when it is necessary to collect demographic data related to this variable:

Which of the following best describes your gender identity?

- Female / Woman
- Male / Man
- Transgender female / Transgender woman
- Transgender male / Transgender man
- Another gender identity (please specify): _

bit.ly/AERA-expands-gender-category-options



→ **Functional diversity and disability.**

One must be aware of the fact that there are people who require some type of **resource or adjustment** so that they can have access and participate on equal terms and in an equitable manner in an act or session. For this reason, when organizing conferences, it is convenient to keep in mind from the beginning the **accessibility** of spaces and documents, in addition to having the services and resources necessary to facilitate the full participation of all people during the development of the activity. The best thing to do is to ask the person, directly, in the registration. For example, you can choose a more general or more specific format:

Do you need any type of adaptation or service to participate in the seminar/course/congress?

- NO
- YES. Please specify it below: _____

Accessibility-related needs: _____

E.g. Registrations Courses and Conferences (ONCE Foundation):

Please indicate if you need a specific service:

- Do you have reduced mobility? _____
- Are you a wheelchair user? _____
- Spanish Sign Language interpreter _____
- International Sign System interpreter _____
- Specific accessibility needs _____
- Specify if you have any food allergies _____

User of:

- Wheelchair
- Spanish Sign Language interpreter
- Magnetic loop
- Adapted computer
- Subtitles
- Other _____

→ **Ethnic and sociocultural diversity.** There is no unequivocal way to ask about the variables «ethnicity» or «race». It depends on how both categories are constructed in our society. Crossed with the variables «country of birth» and «nationality», it gives rise to very interesting data:

We would like to know your origin better. In your opinion, do you consider yourself a member of one, or several, racialized ethnic groups? Please indicate your options in the list below:

- Afrodescendant (racialisation as «black»)
- Asian descent (China, Korea, Japan)
- Asian descent (India, Pakistan, Bangladesh)
- Asian descent (Philippines and other countries included in the area Pacific Asia area)
- White
- North African (Maghreb: Morocco, Algeria, Tunisia, Western Sahara, Libya) or Middle Eastern descent
- Gypsy people (Spain, Romania, another country)
- Indigenous people of America (Central, South and Caribbean, USA, Canada and Mexico)
- Indigenous people of Northern Europe or Russia (Sami or Lapp people, and other Eurasian original peoples)
- Other
- None of the above

In Reception Programs, it must be taken into account that another characteristic is being an applicant or beneficiary of international protection, they are exclusive categories.

Could you tell us if you are a person in a situation of international protection?

- I am an applicant awaiting a decision
- I am a beneficiary of subsidiary or humanitarian protection
- I am an asylum beneficiary (refugee)

4

Be informed before transmitting misinformation about any type of diversity. If you need advice, you can go to the Delegation of the Rector for Diversity and Inclusion of the UCM or to expert entities. To learn more about the groups, you may refer to:

SEXUAL AND GENDER IDENTITY:

→ «**Guía de buenas prácticas en comunicación LGBTI**».

bit.ly/Buenas-practicas-comunicacion-LGTBI

DISABILITY:

→ Guía «**Cómo dirigirse adecuadamente a personas con discapacidad**» de CERMI Madrid.


aspaym.org/pdf/publicaciones/7_guia_cermi_madrid.pdf

ETHNIC AND SOCIOCULTURAL:

→ UCM guide «**Estrategias para incorporar la perspectiva étnica en la universidad. Las historias cuentan, cuéntanos la tuya: la voz del alumnado universitario afrodescendiente**».

bit.ly/UCM-Afrodescendencia

→ Clarifying key concepts of international reception and protection CEPAIM.

 cepaim.org/wp-content/uploads/2020/08/Conceptos-clave-de-acogida-y-PI-1.pdf

5

Make written communication and graphic representations accessible so that they reach everyone. You must follow the accessibility recommendations from the configuration of documents, presentations, emails, etc. Here are some basic recommendations:

→ Characteristics of the font:

- Font type: Arial or Verdana.
- Font size: 12 or 14 points.
- Line spacing options: 1.5.
- Preferably use the colour black for the lettering.
- Left justification of text helps screen readers find the beginning of the line.

→ Electronic mail:

- Adjust the format in the «Default text style» configuration style.
Best Font: «Verdana» and «Large».
- Put a title to the subject of the message, summarising its key content.
- Indicate an attached file (if any).

→ The images, logos, texts, brochures, diptychs, presentations, etc., must be accessible to the entire university community. It is important to describe images in web content, subtitling videos with audio, audio describing, etc., as well as taking into account that scanned documents recorded as images are not accessible.

6

Make the images and presentations inclusive. Not only do words communicate, so do images. Before selecting and publishing images for our documents and presentations, it is important to have information and to attend to the informative context and the audience.

Remember that inclusion means taking into account all the people from the university community and the social environment and, consequently, making them visible. For this reason, when choosing an image it is recommended to carry out a prior reflection that answers four key questions:

→ Who are we **representing** in the images?


Who is included? Who isn't?

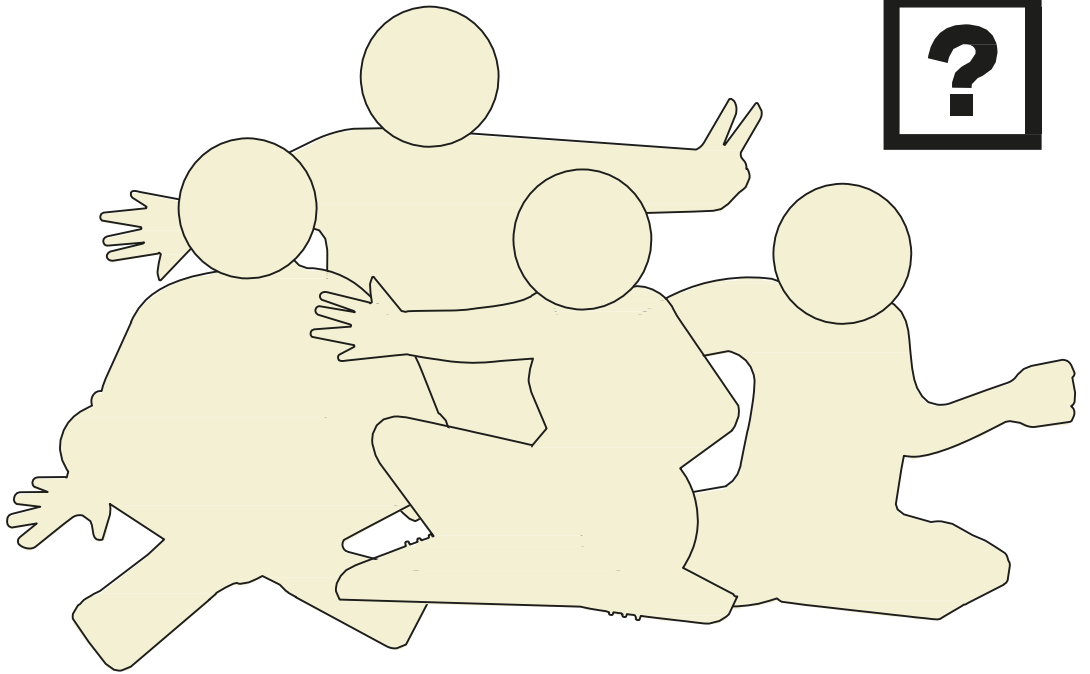
→ Is there **plurality** in the persons we are presenting or making visible?

→ Are all bodies **normative**? Are there persons with a disability, tall, short, of different age and aesthetics? Are there any nonbinary men, women, persons? Are there any racialised persons?

→ Are **stereotypes** being reinforced? Are stereotypes of people of colour or people from foreign countries being reproduced? Gender stereotypes or people from the LGTBQIA+ collective? Are clichés or generalised ideas about people with disabilities being reproduced?

If you are part of the teaching and research team and need to know how to improve the accessibility of your classes, virtual campus, scientific publications, etc., you can consult the «**Guía UCM para la adaptación docente virtual a la diversidad**» from the Delegation of the Rector for the Diversity and inclusion.

 bit.ly/GuiaUCM-adaptaciondocente



7

Stop stereotypes and avoid spreading information that excludes or discriminates. It is important to have real, accurate information and to attend to the informative context to determine the ideological position and to know what data it provides us. Good information and awareness of diversity prevents discrimination.

Anyone can be making use of discursive strategies that promote stereotypes and increase the stigma towards sociocultural, sex, gender, functional diversity... That is why it is important to contrast the information and learn about the diversity of approaches to the same event and, of course, enrich the knowledge of it with the people of the group.

We live in a context of great accessibility to information. There are sources offering valuable knowledge due to their rigor, objectivity and description, but others are given in the form of false news, hoaxes or hate messages. Information that does not meet a veracity criterion contributes to generating stereotypes and prejudices towards diversity. Some elements are key to detecting them: an excessively sensationalist or flashy headline, lack of sources, an incorrect url or one from an unreliable portal, lack of authorship, etc.

Do you know the **Chair**
against Stigmatisation of
the UCM?

 contraelestigma.com



Offer and demand adequate treatment and denounce cases of exclusion or discrimination. All people have the right to be treated appropriately and to receive and provide information necessary for a better learning, relationship, participation, work... People with diversity are more likely to receive discriminatory or exclusionary actions. That is, any «distinction, exclusion or restriction for reasons of diversity that has the purpose or effect of hindering the recognition, enjoyment or exercise, on equal terms, of all human rights and fundamental freedoms in the political, economic, social, cultural, civil, educational, etc.» In the field of disability, discrimination includes «the denial of reasonable accommodation or necessary accommodations» (see **Glossary**).

Communication and inclusive treatment can be improved, for which reason we have the option of reporting any inappropriate treatment or suggesting more appropriate ways of attending to diversity and thus contributing against exclusion and discrimination.

If you believe that conscious discrimination or, furthermore, a hate crime may be occurring or that you are being subjected to it, you can contact the media, the educational institution or the entity responsible for issuing this type of information directly. If it is for reasons of diversity, contact the Delegation of the Rector for Diversity and Inclusion.



Do you know what a hate crime is?

According to the Organization for Economic Cooperation and Development (OECD), it is any criminal offense against persons or property, where the victim, venue, or target is chosen for their real or perceived connection, sympathy, affiliation, support, or membership in a social group (whose members share a real or perceived characteristic, such as their race, national or ethnic origin, language, skin colour, religion, sex, age, intellectual or physical disability, sexual orientation or gender identity, etc.)

MADRID, 24/10/2018 (EUROPA PRESS)

This Wednesday Red Acoge has launched 'Racism is not a hoax' (#ElRacismoEsUnBulo), a campaign that aims to raise awareness of the «importance» of reporting cases of discrimination for racial or ethnic reasons. To this end, it has launched the 'Discrimination Alert' mobile application to contribute to a more complete analysis of the matter. The name of the initiative is a nod to the «apparently low» number of hate crimes due to racism and xenophobia registered in Spain: 416, according to the latest data from the Ministry of the Interior, corresponding to 2016.





Do you want to register, denounce or contribute to the fight against hate crimes?

→ Madrid Observatory against LGTBfobia
🔗 contraelodio.org/wp

→ Assistance and Guidance Service for Victims of (ethnic, cultural, religious...) Hate Crimes
🔗 asistenciavictimasdiscriminacion.org

→ Discrimination Alert of Red Acoge
🔗 alertadiscriminacion.org/es



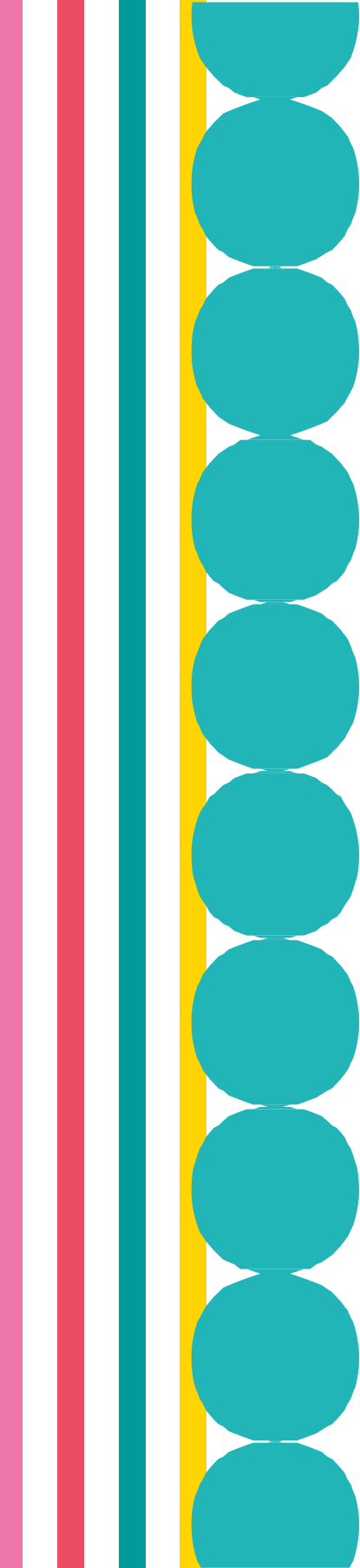
Final notes

Making use of language through consensus and empathic communication will make the Complutense University of Madrid a more inclusive and friendly space for everyone. There are many inclusive alternatives to communication that do not make any group or person invisible and do not use expressions, words or images that may be offensive, exclusive or stereotyped.

Inclusive language is characterized by being flexible and dynamic, subject to recognition of the needs of different groups and the evolution of theoretical and scientific approaches.

This communication and good treatment guide can offer some strategies for more respectful communication. It is important to have up-to-date information, but in order to achieve empathetic and inclusive communication, you must always ask the people involved, find out about the different approaches and agree on terms, treatment and images. It is possible and it is in our hands.

If you have any suggestions to improve this guide, you can send them to: diversidad@ucm.es



Glossary

Ableism. A form of discrimination or social prejudice towards people with functional diversity. A capable vision tends to think that the norm in society is not to have a disability and they do not think of it as a consequence of human diversity. Ableism manifests itself in the configuration of inaccessible urban space, in the underestimation of the abilities of people with disabilities or in patronising attitudes towards these people.

Ageism. Stereotypes, prejudices and discrimination against people due to their age and the direct or indirect actions by which they are excluded, considered different, ignored or treated as if they did not exist (WHO).

Cisgender. See «Cisgender person».

Cisgender person. A person whose gender identity coincides with the one assigned at birth (FELGTB).

Cochlear implant. A support medium for oral communication for people with hearing disabilities. It is a surgical prosthesis that consists of an internal and an external part. The implant transforms sound into electrical signals that stimulate the auditory nerve. It replaces the functions of the damaged cochlea. It is recommended for profound sensorineural hearing losses and, in some severe cases, for those that do not benefit from hearing aids, as long as the auditory nerve remains intact.

Discrimination. The act of treating a person unequally, less favourably, or unfavourably, with distinction, exclusion or restriction in a similar situation due to their diversity (racial or ethnic origin, religion, beliefs, disability, age or sexual orientation...) with the purpose or effect of hindering the recognition, enjoyment or exercise, on equal terms, of all human rights and fundamental freedoms in political, economic, social, cultural, civil or other spheres. It includes all forms of discrimination, including the denial of reasonable accommodation or necessary accommodations. Discrimination is prohibited in relation to «race, sex, language or religion» in art. 1 (3) of the Charter of the United Nations, 1945; and is reaffirmed in art. 2 of the Universal Declaration of Human Rights, 1948: «1. Every person has all the rights and freedoms proclaimed in this Declaration, without any distinction of race, colour, sex, language, religion, political opinion or of any other nature, national or social origin, economic position, birth or any other condition.» But, currently, equal opportunities and non-discrimination for LGTBIQA+ reasons are also included in Law 2/2016, of 29 March,

on Gender Identity and Expression and Social Equality and non-Discrimination of the Community of Madrid, and regarding disability in Royal Legislative Decree 1/2013, of 29 November, which approves the Consolidated Text of the General Law on the rights of persons with disabilities and their social inclusion with the aim of guaranteeing the right to equal opportunities and treatment.

Displaced person. A person who has been forced to leave their home or country due, generally, to armed conflicts, generalized violence, violation of human rights or natural disasters.

Ethnicity or ethnic group. It refers to shared cultural characteristics, such as language, ancestry, practices, beliefs, and symbolic elements that define a group identity.

Equal treatment. All people have the right to receive identical treatment before the law, which is why a prohibition is applied to any form of discrimination, such as excluding, separating, differentiating someone or depriving them of their rights due to certain characteristics, usually derived from diversity (physical, mental, culture, sexual orientation, economic position, etc.).

Frequency Modulated Equipment (FM). A system that captures, through a microphone, the voice of the sender (teacher or another speaker) and sends it directly to one or more receivers (students with hearing disabilities), eliminating the problems caused by distance, reverberation or echo and background noise. The receiver of the FM system can be connected to a magnetic loop. The receiver can also be connected directly to the hearing aid or implant processor. This system, for individual use, is wireless and allows

freedom of movement for both the sender and the receiver.

Gender. This is a socially, culturally and historically constructed concept. It refers to attitudes, behaviours and characteristics that societies attribute to a person according to sex, usually in binary terms.

Gender binary. A social construction based on the fact that society is divided exclusively into men and women and that both men and women are heterosexual. The binary division is attributed to people before the person builds their own identity. It tends to exclude or discriminate against people who do not behave according to this standard or organization.

Gender expression. It refers to how the role, clothing or gestures adopted by a person in a given context are interpreted according to social norms. Gender expression can correspond to gender normativity or it can be a more dissident or non-normative expression.

Gender identity. It is the intimate sensation of belonging to some category/s of gender. Traditionally, the sex-gender relationship is characterized in binary terms, as an immutable dichotomy associated with biological sex. Currently, new identity categories are recognized that are independent of people's biological sex (trans*, queer, non-binary gender, etc.).

Headset. It is an external prosthesis that captures, through a microphone, the sounds of speech and the environment to process and amplify them in order to emit them in such a way that they can be better perceived by the user, adjusting to their hearing loss (FIAPAS).

Immigrationalism. Term coined by Red Acoge to refer to

the sensationalism present in the news about migrations and the manipulation of information in the media.

Interculturalism. A process whereby two or more cultures are related to each other, carrying out an exchange based on mutual enrichment and generating beneficial relationships for all their members. It promotes a form of relationship where respect for diversity and coexistence prevail.

Intersectionality. The way in which people form and identify with a wide range of cultural, structural, economic and social contexts. This paradigm makes it possible to analyse, understand and respond to the way in which different identities are combined (ethnicity, economic situation, nationality, sexuality, ability...) and contributes to experiences of privilege or discrimination in a certain context. It allows us to understand the way in which the coexistence of different identities influences the person's access to rights and opportunities.

It avoids pigeonholing people into any rigid category by asserting that people belong to more than one identity group at a time and may simultaneously experience disadvantage and privilege.

Intersex. This is related to morphology or phenotype. It has nothing to do with sexual orientation or gender identity. It refers to the diversity that the body can present with respect to sexual characteristics when these do not correspond to the usual definitions of masculine or feminine. This diversity can be seen in the genitals, gonads, hormonal levels or chromosomal patterns.

International protection. It includes the right of asylum, which is granted to refugees and stateless persons under the terms established by the 1951 Geneva Convention and other international treaties.

Intolerance. Any behaviour, attitude or form of expression that denies human diversity and violates or denigrates the dignity of the rights of the different person.

Islamophobia. Aversion, hatred, fear, rejection, hostility towards Islam, a religion based on the Qur'an, and the people who practice it.

Luminous notices. A visual aid for people with hearing disabilities. These are devices that light up to report an incident that is usually alerted audibly. For example, the recess bell, the end of classes, an emergency, etc.

Magnetic loop. A means of support for people with hearing disabilities that consists in a cable connected to an amplifier. From any sound source, the audio signal goes to the amplifier which introduces an electrical current into the cable and generates a magnetic field. The magnetic field induces the telecoil («T») of the hearing aid or implant, bringing the auditory signal closer, improving reception quality and solving intelligibility problems caused by background noise, the distance between the emitter and the receiver and echo.

Migrant person. A person who embarks on a migratory journey in a relatively planned and voluntary way in order to improve their economic situation, achieve greater personal and professional development, or escape from precarious socioeconomic or climatic conditions in their country of origin.

Minority. A collective reference to a subgroup of the population with ethnic, racial, social, religious or other characteristics, different from those of the majority of the population. The use of «minority» can be considered a pejorative term by being equated with «being less ». It is more advisable to use a modifier, for example: ethnic

minority, or preferably the specific name of the group.

Non-binary trans* person. A person who does not feel identified with either the feminine or the masculine gender or who flows from one gender to the other. Such persons refer to themselves through grammatical innovations, such as the replacement of the traditional grammatical gender endings –a and –o by a variant –e (COGAM, 2020).

Persecution for reasons of gender. When human rights violations are related to the role assigned to a person because they belong to a certain sex, gender, their gender expression or identity, or because of their sexual orientation.

Prejudice. Negative attitude that one has towards a specific social group or towards any of its members. It is generally associated with the emotional burden, compared to the stereotype (cognitive) and discrimination (behavioural).

Psychosocial disability. People diagnosed with a mental disorder who have suffered the effects of negative social factors, such as stigma, discrimination and exclusion (WHO).

Reasonable adjustments. The necessary and appropriate modifications and adaptations that do not impose a disproportionate or undue burden, when required in a particular case, to guarantee persons with disabilities the enjoyment or exercise, on an equal basis with others, of all human rights and fundamental liberties.

Refugee person. Person who is outside their country of origin due to a justified fear of persecution for reasons of race/ethnicity, religion, nationality, political opinion, sexual orientation, or belonging to a certain social group, and who requests protection in another country.

Right of asylum. A term with two senses: the right to grant asylum (a State may grant asylum in its territory to any person at its sole discretion), and the right of every person to seek asylum and to enjoy it in any country (art. 14 of the Universal Declaration of Human Rights, of 1948) (OIM).

Race. Refers to physical differences that groups and cultures consider socially significant. It is a social construction that is not universal, so care must be taken not to apply racial labels to ethnic groups.

Racism. A term whose meaning is configured from the classification of human groups into hierarchical categories that have been socially constructed, in this case, with the non-scientific concept of «race». Racism is based on the superiority of some «races» or ethnic groups over others, the existence of stereotypes and prejudices towards people from other groups, acquired through learning and social modelling, and is reproduced mainly in public discourse through the media, politics and the socio-educational context.

Sex. It refers only to the biological and physical characteristics of each person; that is to say, what type of predominant hormones exist in one's body (testosterone/oestrogen), what reproductive organ and what sexual chromosomes are those one's body has (primary and secondary sexual characteristics). The sex category, therefore, refers to the set of biological indicators that have become sexual elements.

Sexual orientation. The preference of each person in the field of affectivity, desire and sexuality, that is, to whom that desire is directed. Traditionally, orientations are known as heterosexual (attraction to people with a different gender than one's own), homosexual (attraction to people of the same gender) or bisexual (the ability to feel romantic,

affective one gender/sex). not necessarily at the same time and/or sexual attraction to people of more than time, not necessarily in the same way, and not necessarily to the same degree or with the same intensity. There is currently a greater visibility of the breadth of orientations and diverse ways of experiencing sexuality, such as pansexuality, demisexuality, asexuality, etc.

Socioeconomic status. This encompasses economic income, educational level, occupational prestige and subjective perceptions of status and social class that affects attributes and opportunities for quality of life within society.

Stateless person. A person that no State considers to be a national according to its legislation (art. 1 of the Convention on the Status of Stateless Persons, 1954). Statelessness sometimes remains an invisible problem because stateless people often go unnoticed and unheard of. You do not have the rights inherent to the status of legal and habitual resident in the State of temporary residence, or the right of return, in the event that you travel. Such people are often not allowed to attend school or healthcare, get a job, open a bank account, buy a house or even get married (UNHCR).

Stereotype. Idea, belief, opinion, preconceived image derived from the sociocultural environment that applies to all people belonging to a specific group and the generalizations attributed to it.

Stigma. Social stigma is a broad concept that implies the association to a label of negative stereotypes, prejudices and discriminatory behaviours towards people who present that label. Simultaneously, the people affected reflect those stereotypes, prejudices and behaviours towards themselves (internalized stigma).

It is usually produced by misinformation, lack of understanding

and rejection by the population.

Subsidiary protection. A right granted to people from other countries and to stateless persons who do not meet the requirements to obtain asylum or be recognized as refugees but who, in case of return, would face the danger of suffering the death penalty or the risk of their material execution, torture and inhuman or degrading treatment, serious threats against the life or integrity of civilians caused by indiscriminate violence in situations of international or internal conflict.

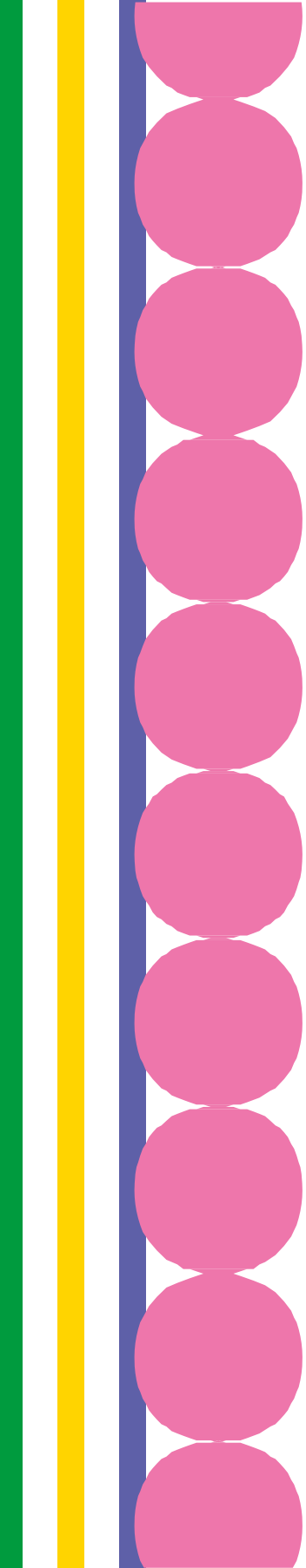
Subtitles. A visual aid for people with hearing impairment. It is a resource to support oral communication that transcribes the spoken message into text, guaranteeing maximum access to information.

Trans* person. General and inclusive term, which encompasses those people whose gender identity and/or expression is different from the cultural expectations based on the sex assigned to them at birth. It includes people who are transgender, transsexual, trans non-binary, gender fluid, and other gender variants.

Transphobia. Rejection of trans* people that is usually expressed through aggressive, harassing or violent attitude or behaviour or their denial or invisibility.

Vulnerable group. Group or sector of society with greater possibilities than other groups within the State of being subjected to discriminatory practices, violence, natural or environmental disasters, or economic hardship. Any group or sector of society (women, children, the elderly) most vulnerable in times of conflict or crisis (OIM).

Xenophobia. Attitudes, prejudices or behaviours that reject, exclude and even despise other people, based on the condition of their being foreign or foreign to the identity of the community, society or country. Linked to the feeling of hatred, disgust or hostility towards foreigners.



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🔗 ajuntament.barcelona.cat/guia-comunicacio-inclusiva/pdf/guiaInclusiva-es.pdf

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El Mundo. «**Guía de estilo para periodistas. ¿Cómo informar de colectivos en riesgo de exclusión? Personas migrantes, personas con discapacidad, comunidad gitana**».

🔗 bit.ly/Guia-de-estilo-El-Mundo

Ministerio de Trabajo y Asuntos Sociales. «**Guía práctica para los profesionales de los medios de comunicación: tratamiento mediático de la inmigración**».

🔗 bit.ly/Guia-tratamiento-mediatico-de-la-inmigracion

OXFAM INTERMÓN. «**Comunicación sobre las migraciones**».

🔗 bit.ly/Guia-comunicacion-migraciones-Oxfam

Plena Inclusión. «**Lectura fácil y lenguaje no sexista. Guía rápida**».

🔗 plenainclusion.org/sites/default/files/lectura_facil_y_lenguaje_no_sexista.pdf

Plena Inclusión-CERMI. «**Guía cómo usar los pictogramas**».

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RED ACOGE. «**Manual contra el Inmigracionalismo. Elementos de la comunicación mediática y social de las migraciones**».

🔗 bit.ly/Manual-inmigracionalismo

Secretariado gitano. «**Guía práctica de igualdad de trato, medios de comunicación y comunidad gitana**».

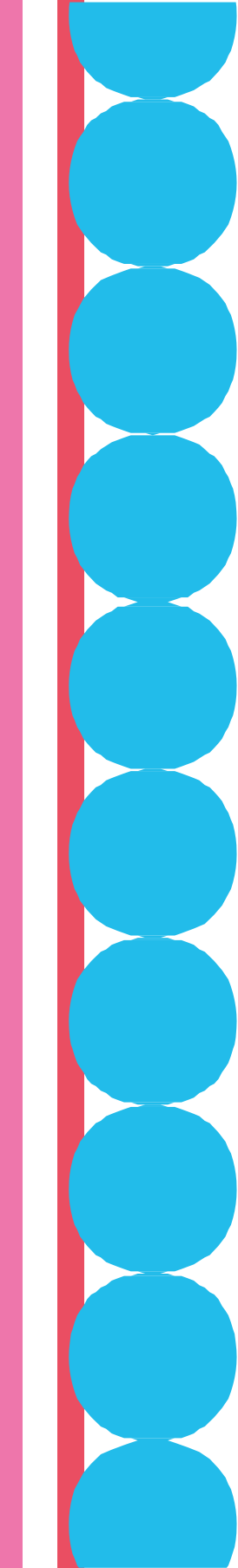
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