



# EnergyMeasures

Tailored measures supporting energy vulnerable households

D6.1

## Gender Inclusivity Guidelines

 <http://www.energymeasures.eu>

 [@NRGMeasures](https://twitter.com/NRGMeasures)

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## **Table of Contents**

<b>About EnergyMeasures.....</b>	<b>5</b>
<b>1 Introduction.....</b>	<b>8</b>
<b>2 Understanding gender.....</b>	<b>8</b>
2.1 What is gender?.....	8
2.2 Gender and society.....	10
<b>3 Good practices.....</b>	<b>11</b>
3.1 Gender-fair language.....	11
3.2 Imagery.....	13
3.3 Social media.....	13
3.4 Gender-proofing engagement.....	14
<b>4 Conclusion.....</b>	<b>15</b>
<b>5 Bibliography.....</b>	<b>17</b>

## About EnergyMeasures

EnergyMEASURES is working to address energy poverty in seven European countries, namely: Belgium, Bulgaria, Ireland, Netherlands, North Macedonia, Poland and the United Kingdom. The project comprises two complementary and synergistic strands of work.

The first strand involves working with energy poor households to improve their energy efficiency through a combination of low-cost measures, and changes in energy-related behaviours and practices. Recruited householders will be provided with low-cost energy measures and empowered to change their energy-related behaviours and practices through an approach that takes account of existing housing conditions and is reflective of their lived experience.

The second strand comprises working with municipalities, energy authorities, housing associations and other relevant actors to assess how current multi-level institutional contexts affect efforts to alleviate energy vulnerability in the participating countries. This knowledge will be used to develop and support the implementation of policy and practice measures which will address structural issues that combine to trap households in energy poverty.

Through this work the project contributes to reducing participants' vulnerability to energy poverty, while at the same time cutting household energy consumption and associated GHG emissions.

For more information see <http://www.energymeasures.eu>

***Description of the deliverable and its purpose***

This document establishes guidelines for gender-fair communication and gender inclusivity in communication and dissemination activities of the EnergyMeasures H2020 Project. These guidelines, portions of which are an update of Gaffney and Dunphy (2015) explain what gender is, why it is significant for this project, and how gender inclusivity can be achieved in communication and dissemination activities. The guidelines emphasise the importance of gender inclusivity, and details the language practices that should be utilised and the considerations that should be given to selecting appropriate imagery for use.

## **Glossary**

DoA	Description of Action
H2020	Horizon 2020 Framework Programme for Research and Innovation
WP	Work Package

## 1 Introduction

These guidelines have been developed to provide for gender inclusivity in dissemination and communication activities. They are a deliverable of, and produced to support the work of, the EnergyMeasures H2020 Project, and in part constitute an update of Gaffney and Dunphy (2015)<sup>1</sup>. While the guidelines are particularly intended to inform the planning and realisation of such activities within EnergyMeasures, they will of course have application for other research projects and initiatives. Gender-inclusivity will be increased through the implementation of these guidelines, and through the use of appropriate language and imagery. Dissemination and communication of course are not isolated and discrete, rather in most projects they are crosscutting activities. This is particularly the case within the EnergyMeasures project, which involves directly engaging with energy poor households, talking to public agencies and other stakeholders, in addition to disseminating results and findings. It is there appropriate that gender inclusivity is a core commitment, and a required element, of this project.

The document comprises four sections: this brief introductory section provides brief context and background to the report, and gives an overview of the report. The second section explores the meaning of gender, while the third section presents best practice for gender aware dissemination and communication, and explores how gender inclusivity can be accomplished in dissemination activities. The final section contains a short review of the deliverable, discusses gender aware dissemination and communication, and offers some concluding statements. It is intended that this document will be a live, working document and it will be regularly updated based the experiences of the project team and feedback from stakeholders.

## 2 Understanding gender

### 2.1 What is gender?

Labels such as female and male, men and women, carry with them very powerful associations (Lips, 2020). Holmes (2007) argues that we are incapable of thinking about people in the absence of gender, suggesting that people inherently think about people as male or female and interact with them accordingly. But what is gender? And how does it relate to biological sex? Previously the terms gender and sex were often used interchangeably, and were practically considered synonyms. More recently, and in particular since the seminal work of Rhoda Unger (1979) a distinction has been drawn between sex, the biological characteristics of women and men, and gender, the socially constructed behavioural expectations assigned to women and men. While people are born with a particular biological sex; gender is a social and cultural construction developed in the individual through social processes. The individual develops their gender and their gendered identity through social and personal interactions (Oakley, 1972). The social learning of gender (as opposed to biological determination), is demonstrated by the huge variation in gender roles across different cultures, and across time (Wood and Eagly, 2002; Eagly and Wood, 2013). Of course, gender roles also vary within societies, where they intersect with age and socio-economic status as well as other sociocultural factors such as culture, ethnicity, and religion.

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<sup>1</sup> Prepared in the context of ENTRUST: Energy System Transition Through Stakeholder Activation, Education and Skills Development. Horizon 2020 grant agreement number 657998 (2015-18).

Gender can be thought of in terms of the personal attributes people are expected to have and the social roles to which they are expected to conform. West and Zimmerman (1987) explain gender as a routine that people work at in every interaction, what they describe as ‘doing gender’, indeed they question whether or not it is possible to ever not do gender. In this way, men are expected to display the traits of masculinity; women are expected to display the traits of femininity<sup>2</sup>. However, ideas on what constitutes masculinity and femininity vary, across cultures, within cultures, and across time. Within western society, there has, for example, been substantial changes in normative conceptions of masculinity and femininity over the past century, with the pace of change perhaps quickening, if anything, over the last number of decades. Parenting is a good example of changing expectations of women and men, as social norms evolve. While women still have primary responsibility for parenting, men have become increasingly more involved in active parenting. This social shift in parenting responsibilities is increasingly recognised across the EU, both in social norms and in regulations. Maternity leave is already mandatory in the EU, and some European countries have now introduced paternity leave, with more countries expected to follow.

It can therefore be seen how gender is a significant factor in everyone’s lives. We are each born into a world that has a gendered set of norms and expectations to which they are expected to conform, based on our biological sex. Everyone has a gender, everyone is gendered on the basis of their biological bodies from the moment they are born, and gendering continues for the duration of the lifespan (Fausto-Sterling, 2005; Fausto-Sterling, García Coll and Lamarre, 2012a, 2012b). From infancy we are all described in gendered terms, treated differently, and encouraged to display the appropriate gender attributes associated with the biological body that we happen to be born with (Fine, 2010). Considerable social pressure, from family, peers, and wider society, is brought to bear as we grow to conform to their socially sanctioned gender roles<sup>3</sup>. Gender can be thought of as both a social process and a personal experience – it involves the dynamic interplay between self and social system and represents a complex intersection between biology and society. While (most) children have settled into socio-culturally appropriate gender roles by the age of four or five (Kane, 1996), people’s gender identities are developed, reinforced and refined throughout the course of their lives. As Simon de Beauvoir put it in her seminal book *Le Deuxième Sexe*, ‘*On ne naît pas femme, on le devient*’ which can be translated as: ‘*one is not born as a woman but becomes a woman*’.

Interestingly, the concept of gender is not just confined to people’s behaviours and attributes. There is a tendency (albeit perhaps less prevalent than it was once<sup>4</sup>), to consider certain occupations as being male or female. This designation of particular professions as being better suited to either women or men arises from a combination of perceived innate biological differences and accepted normative masculine and feminine behaviours and attributes. For instance, occupations which involve physical labour or working with technology have traditionally been seen as ‘male’ jobs, while those that involve a caring or nurturing are considered ‘female’ jobs. This extension of gendering goes beyond how we make a living – many types of

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<sup>2</sup> Of course, the decision to label behaviours and abilities as masculine or feminine is a social one, – and it should be noted that both women and men display a range of behaviours and abilities that may be described as ‘masculine’ or ‘feminine’.

<sup>3</sup> There are significant social sanctions against those who do not conform to (a particular) society’s expectations on gender roles – and while expectations can change across time, a social cost of straying from accepted roles is a constant.

<sup>4</sup> It was once common to hear the term ‘lady doctor’ to refer to a rarity of a female physician, increased participation of women in medicine has substantially (but not totally) changed expectations. Take for instance, a hypothetical – If male and female medical staff approach patients in a hospital setting – the default assumption would still often be that the man was a doctor and the woman a nurse.

knowledge, environments, technologies and products are also gendered as masculine as it their use. It is important that we realise that such gendering is a social choice and is not determined by biological factors.

## 2.2 Gender and society

*Gender equality is a core principle of the European Union, but it is not yet a reality. In business, politics and society as a whole, we can only reach our full potential if we use all of our talent and diversity. Using only half of the population, half of the ideas or half of the energy is not good enough*

Ursula von der Leyen, European Commission President 2020

The position of women and men in European society is not equal. The EU has developed strategies<sup>5</sup> to achieve gender equality between women and men; however significant gender inequalities remain. These inequalities feature across all areas of life – in the domestic, educational, and employment arenas – and across the EU. Women still have primary responsibility for domestic duties such as housework, and still have the primary responsibility for childcare, as well as the care of elderly family members and relations with disabilities. These responsibilities can have a significant impact on women’s careers.

Compared to men, women earn on average 15.7% less money, and even more egregious, have over 30% less pension provision (European Commission, 2020). Women remain under-represented in higher paid professions (Schleicher, no date), they are over-represented in poorly paid professions, are typically employed in lower positions (Leythienne and Ronkowski, 2018), The professions where women are the majority of employees, for example nursing and teaching, attract considerably lower salaries in comparison to the science, technology, engineering and mathematics (STEM) sectors<sup>6</sup>. This pay disparity reflects social systems that gives disparate value to the social roles of women and men. Society places a low value on the professions that involve the ‘feminine’ attributes of caring – despite the obvious need that society has for carers. This is reflected by the comparatively lower pay scales that these professions command<sup>7</sup>. The gender imbalance found across a range of sectors is detrimental not only to those sectors themselves, but to society as a whole. The disparities in occupation between women and men reflect how societies are organised – they are not due to the intrinsic qualities of men and women.

Women are grossly under-represented in positions of political, corporate and financial power. The under-representation of women in positions of power impacts not only on women’s earnings, but also on the culture and structures of political, corporate, and financial institutions. Women find themselves at a remove from decision-making roles in both institutions and in the public sphere; it then follows that they can have only limited impact in spheres of significant power and influence. As a result, the perspectives and insights that might be gained from incorporating the different life experiences that women can bring is largely absent– to the detriment of the institutions themselves, as well as to the women and men who work there. Although there are more women in the workforce than ever before, and the EU (and member states) is

<sup>5</sup> e.g., European Commission (2020), COM(2020) 152 final: *A Union of Equality: Gender Equality Strategy 2020-2025*

<sup>6</sup> Women comprise only 36% of STEM graduates (European Commission, 2020).

<sup>7</sup> It is also true that while it is difficult for women to enter the STEM sectors, it can also be difficult for men to enter the ‘caring’ professions. The under-representation of men in these professions may be, in part, due to the lower rates of pay making them less attractive to men; but it is also fair to say that men can face considerable opposition to entering these careers because of the social designation of them as ‘feminine’.

actively engaged with facilitating women in entering into paid employment, there are still significant issues to be overcome before we achieve full gender equality across all spheres.

### 3 Good practices

#### 3.1 Gender-fair language

Language is the tool we use to communicate with each other. Language is what allows us to participate in society, and to share our understanding of the world around us with others. Language reflects the way that we think; but more than that, it also has a significant effect on our thinking. There are a number of ways in which language can promote, support, and/or reinforce gender biases. This linguistic sexism can take a number of forms, including *e.g.*, portrayal of social stereotypes, use of default masculine generics, so-called ‘male firstness’ and female invisibility<sup>8</sup>.

Stereotypes are generalisations about members of particular social groups including *e.g.*, gender, race, age, socio-economic privilege, *etc.* Although progress on gender equality (albeit incomplete) over recent decades has perhaps reduced the most egregious use of gender stereotypes in communication – one only has to look at the portrayal of women and men in advertisements to see that there remains a great deal of gender stereotyping in the media. Eisend (2010) suggests there are four components of gender stereotypes, namely: trait descriptors (*e.g.*, empathy); physical characteristics (*e.g.*, hair length); role behaviours (*e.g.*, care giving); and occupational status (*e.g.*, construction). Each of these components have feminine and masculine forms, which are associated more strongly with women and men respectively. The use of gender stereotypes in communication and dissemination serve to reinforce stereotypical values and behaviours, which is detrimental to both women and men. Ellemers (2018, p. 277) observes that there is ‘*there is overwhelming research evidence that gender-stereotypical expectations influence the way we judge the abilities of women and men*’. Significantly it may also be that such depictions make limit the effectiveness of communication – Zawisza *et al.* (2018) found for example that challenging male stereotypes in advertising led to more effective advertising, while Drake (2017) concludes that marketing involving female empowerment messages in opposition to female stereotypes were more positively received by women.

In many languages it is common for masculine nouns and pronouns to be used when referring to a mixed gender group (Friedrich and Heise, 2019) *e.g.*, the use of the word ‘men’ to refer to both men and women. The use of such masculine generics has been shown to lead to androcentric thinking, evoking mental images of men, and linking masculinity with the subject of the communication (Braun, Sczesny and Stahlberg, 2005; Bailey and LaFrance, 2017). Miller and James (2009) found that neither women nor men usually understand ‘he’ to refer to women as well as men. Vergoossen *et al.* (2020, p. 329) note that masculine generics ‘influence attitudes and behavior, especially among women’. They found that not only did women feel more excluded when such language was used, but that social judgements were also influenced by this use of language. They cite Horvath and Sczesney (2016) who found that where masculine generics were used in adverts for leadership positions, female application were judged less suitable than where gender-fair language was used. Women need to be explicitly included, it cannot be expected that women understand themselves as included when male pronouns are used. For example, if writing in English, sentences should

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<sup>8</sup> Also to a lesser extent male invisibility in perceived female environments such as domestic settings

include both 'she and he' rather than 'he' alone (unless referring to a specific man, or specifically male persons). In English, the plural 'they' can also be used as a singular to avoid exclusion, although caution should be exercised as there is not agreement on the acceptability of using plural pronouns to represent an individual.

Male-first ordering in paired expressions, such as (Mr and Mrs, Antony and Cleopatra, *etc.*) is so common place that it is the accepted norm. The origins of such ordering dates back (at least) to the 16<sup>th</sup> century, as illustrated by Thomas Wilson's (1553, p. 189, quoted in Eckert and McConnell-Ginet, 2013, p. 22) suggestion '*let us kepe a natural order, and set the man before the woman for manners sake*'. This practice was encouraged during the 16<sup>th</sup> and 17<sup>th</sup> centuries '*on the grounds that men were the worthier and the more comprehensive sex*' (Bodine 1975, cited in Hegarty *et al.*, 2011). While the origin of the naming convention may be not widely known, the linguistic construction of male firstness serves to foreground men and reinforce a subordinate status for women. Indeed, in professional contexts such ordering downplays female contributions and serves to reinforce conceptions of male superiority. This can be avoided by changing the word order, by for example using 'she or he' instead of 'he or she'. Also, note that 'man and wife' should never be used – 'husband and wife' or 'wife and husband' or 'partners' should be used in preference.

Another common example of linguistic sexism is that of female invisibility. When text deal predominately with examples of men, it communicates to readers that women and their accomplishments are simply not important enough to be mentioned (Porreca, 1984). This has a particular resonance for projects like EnergyMeasures – a dearth of data and testaments centred around the lived experiences of women means that a great deal of communication about energy use is potentially ineffective and inefficient. Androcentric (male-centred) terms that are commonly supposed to include women as well as men should not be used. Use of terms such as 'men' and 'man' to represent both women and men should be avoided– preference should be given to terms such as humanity, humans, people, human being, person, individual; or they should use both 'women and men'. Another example of such exclusion is the male gendering of many professions and occupations. Care should be taken to use gender inclusive titles<sup>9</sup>. For example, 'businessperson', 'manager', or 'executive' in place of 'businessman'; 'chair' or 'chairperson' instead of 'chairman', 'police officer' instead of 'policeman', 'firefighter' instead of 'fireman', *etc.*

Gender inequality is encoded in language structure and usage. Word choice has a significant impact on who feels included or excluded in any discussion. Words and expressions that contain 'man' or that use 'man' as a verb should not be used. For example, substitute 'personnel' 'workers' or 'staff' for 'manpower'; 'artificial', 'handmade' or 'synthetic' for 'manmade'; 'person-month' for 'man-month'; 'person-hours' for 'man-hours'.<sup>10</sup> Particular care needs to be exercised when using words that tend to infantilise, or to diminish women. The term 'lady' should not be used; use the term 'woman' or 'female' instead. The term 'girl' should never be used to refer to an adult woman. No reference should be made to women's (or indeed men's) marital status or appearance. It is crucial when gathering and disseminating information to avoid using terminology that reinforces unequal gender dynamics, such as the term 'head of the household'. Similarly, unnecessary

<sup>9</sup> rather than replace with female gendered titles

<sup>10</sup> An exception to this rule is the word 'ombudsman'. Ombudsman is Swedish in origin, and is generally considered to be gender inclusive, although the terms 'ombuds' or 'ombudsperson' may be substituted instead.

feminine forms should not be used, this includes words ending in *ess*, *ette*, *ienne*, and *trix*. For example, substitute ‘actor’ for ‘actress’; ‘flight attendant’ for ‘stewardess’; ‘comedian’ for ‘comedienne’.

Those working in languages other than English will have to contend with their own particular gendered language issues, in so far as is possible. The principles of gender inclusivity for the English language, outlined above, should be applied across all languages. Women should be explicitly included in language use. And sexist language, or language that is derogatory to women (or men) should be strictly avoided. Female pronouns should be used in addition to male pronouns. Researchers should avoid using terms that reference males only, or terminology that is gendered as male only. Instead they should use gender inclusive titles and terms, or they should specifically reference both female and male terms. The above examples of how gendered language can act to exclude women and/or portray them as inferior illustrate the need to pay particular attention to language, avoid sexist language, and endeavour to be gender inclusive at all times. It is particularly important that prior to disseminating any information, the text should be gender-proofed to ensure that these standards are applied.

### 3.2 Imagery

‘A picture is worth a thousand words’ is a common adage in the English language<sup>11</sup>. Imagery is an important part of communication, with more than half of our brains used to process visual images (Clampitt, 2010, p. 133). In planning communication and dissemination activities, care needs to be taken in the selection of imagery. Images can either challenge, or reinforce stereotypes. Communication should be proactively gender inclusive, including images of women in active roles—and particularly as knowledge and leadership roles. Images that limit women to domestic situations should be avoided, and in portraying domestic situations, a gender balance portrayed, so as to avoid gender stereotypes. Care should be taken to avoid (unfortunately very common) images which depict women as ‘passive’ onlookers to men playing an ‘active’ part in activities. The use of sexualised imagery (especially of girls and women) should be avoided. Women have been found to have more negative views of sexually-explicit imagery than men (Häggström-Nordin *et al.*, 2009) For example, avoid images where women or girls are in a state of undress, or images where women or girls are in sexually suggestive poses. Not only is such imagery offensive to many females (and many males), it also results in reduced engagement or even non-engagement from females.

### 3.3 Social media

Social media is increasingly important as a means of communication. Used to its full potential, it allows people to be reached with messages with great effectiveness. Significantly, it can have great value as part of a remote targeted communication strategy, which is all the more relevant given the societal restrictions in place at the time of writing<sup>12</sup>. There are gender differentials in social media use, and participation in social networks – Women tend to use social networks more than men do<sup>13</sup>, and for more social purposes. While men are more likely to use social media to get information, women tend to use it to connect with people, often focused on sustaining relationships (Atanasova, 2016), albeit some of which may include sharing

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<sup>11</sup> Although the sentiment is found in other languages also – take the French expression (attributed to Napoléon Bonaparte) ‘*Un bon croquis vaut mieux qu'un long discours*’, which translates as: ‘A good sketch is better than a long speech’

<sup>12</sup> As of result of the Covid-19 pandemic

<sup>13</sup> Although these differences have reduced in recent years and are no longer very significant <http://pewsr.ch/1KS03ST>

information. Female social media users share more personal posts, whereas men tend to engage more on sports, politics etc. (see e.g., Crook, 2012 for research on Twitter use; and Wang, Burke and Kraut, 2013 for Facebook). Wang et al.'s (2013) research also found a difference in responses with topics associated with females receiving more likes, while so-called 'male' topic resulted in more comments. The style of use also differed between women and men, while both post information, women tend to personalise their posts more than men (Crook, 2012). Additionally, it is interesting to note female users tend to prefer visual platforms (e.g., Instagram, Pinterest, and Facebook) while male users use more text based platforms (e.g., forums such as reddit) (Atanasova, 2016). Social media strategies of projects such as EnergyMeasures need to communicate in a way that speaks to both genders, and engages effectively with both women and men. Understanding how women and men use, and engage with social media is important in developing an effective social media strategy. In particular, more personalised (and personally relevant) content should help to enhance female engagement with the project.

### **3.4 Gender-proofing engagement**

Engagement with energy poor householders, and stakeholders involved in addressing energy poverty is a central mission of EnergyMeasures. For this engagement to be successful – from both the perspective of the project and those being engaged – it is vital that consideration be given to gender inclusivity throughout the entire project in addition to dissemination activities. This includes the way in which knowledge is developed within the project, the household engagements, follow-up discussions, reviews, etc. Gender proofing a project such as EnergyMeasures is a continuous process and not a discrete achievement. It involves ensuring that questionnaires, interview schedules, focus groups, data collection forms, etc. are designed and conducted in a manner that is conducive to gender inclusion. Each partner should establish protocols to ensure that considerations for gender inclusion are identified and implemented throughout the duration of the project. Gender-proofing is required across all elements of the project in order to generate gender inclusive material for dissemination. A representative gender balance that includes consideration of other key demographics (e.g., age, ethnicity) should be ensured in engagements.

In striving to gender proof engagements, EnergyMeasures team member should recognise the complexity of gender, and its intersectionality with other social positions. Gender strongly intersects with other sociocultural positions, including age and socioeconomic status, amongst others. In this context it is useful to recognise that there is great variety in gender identities, behaviours, interests and positions; and participant recruitment and engagement processes should recognise this variety. Effective (and gender inclusive) engagement requires considering gender dynamics in group settings (including online group settings) and avoiding practices that may alienate participants from participation. Consideration should be given to mechanisms that facilitate greater levels of participation – this could entail, for example, arranging group sessions such that discussion and input from all participants is encouraged and individuals are dissuaded (or as required prevented) from dominating the conversation. Additionally, other barriers to participation in the project and its events should be identified and steps taken to overcome them – including, for example, issue of timing, physical access, childcare, language, cultural or religious taboos, etc. Finally, it should be acknowledged that socio-cultural factors particular to communities (or portions of communities)

that may aid or hinder participation in the project. It is important that local partners identify the pertinent barriers to participation that may hamper participation from all stakeholders in the project.

## 4 Conclusion

Gender inclusivity has a particular pertinence to a project like EnergyMeasures. Firstly, in deploying low-cost energy (conservation and efficiency) the project needs to be cognisant that the knowledge and practices associated with such measures would traditionally (for many people) be considered a 'male' domain. Conversely much of the behaviour and practices associated with energy use in the home, and therefore the focus of behaviour change efforts of the project would be seen by many as female practices – not least due to the continuing gender divide in household labour (Clancy *et al.*, 2017). It is important therefore that the project effectively engages with both women and men in: gathering data and testimonies from households; communicating the behaviour change messages; and in disseminating the outcomes of the project.

This document establishes guidelines for gender-fair communication and gender inclusivity in communication and dissemination activities. These guidelines, portions of which are an update of Gaffney and Dunphy (2015) explain what gender is, why it is significant for this project, and how gender inclusivity can be achieved in communication and dissemination activities. The guidelines emphasise the importance of gender inclusivity, and details the language practices that should be utilised and the considerations that should be given to selecting appropriate imagery for use.

The principles for gender inclusivity that have been described here should be applied across all languages. It is appreciated that different languages will offer their own complexities and barriers to gender inclusivity. However, a strong effort should be made to explicitly include women in language use. Female pronouns should be used in addition to male ones (even if it is not the norm); and alternative terms to those that reference males only should be identified and used them in project activities.

Best practice with regard to gender inclusion in dissemination activities will enhance the quality of the project, as well as ensuring that the project fulfils its gender inclusivity requirements. This is a live, working document, and as such, it is a starting point in this project. It is intended to review these guidelines over the duration of the action. As required, this document will be updated to reflect the experiences and responses of both project team and participants, and so ensure that we meet our gender inclusivity ideals and commitments.

### Key points on gender inclusivity:

- **Gender matters**— communication and dissemination are enhanced by gender fair language and gender inclusivity
- **Be reflexive**—our gender and social position shapes our worldview
- Language **shapes** both our thinking and our practice
- Gender inclusivity **enhances** project outcomes
- Be **gender inclusive** when selecting terms
- **Masculine pronouns** should not be used to represent both women and men (*note*: rephrase text, do not simply replace with combined forms (*e.g.*, him/her) which will reduce readability)
- Avoid false **androcentric generics** such as man and its derivatives
- Do not use terms that **diminish** women—like ‘lady’ or ‘girl’
- Do not make **assumptions** on gender
- Reference should not be made to a person’s **appearance** or **marital status**.
- Avoid **traditional and antiquated concepts** such as ‘head of the household’ which limit representation.
- Do not **differentiate in address** – *e.g.* if referring to two academics do not refer to the man by his academic title while addressing the women by her first name
- Use **gender inclusive** job titles – neutralise titles, do not use masculine generics or feminisations
- Be **proactively gender inclusive**. Make women visible. Include images of women in active roles.
- Aim for gender balance when portraying **domestic** situations
- Do not promote **stereotypes**
- Do not use **sexualised**, or sexually explicit imagery
- Attend to **gender dynamics** in a group setting. Participant engagement should be facilitated
- Avoid practices that will **alienate** participants from engaging with the project
- **Identify barriers** that may hinder full participation from all participants, and take steps to overcome them
- Prior to disseminating any information, the text should be **gender-proofed** to ensure that high standards are applied to the dissemination of content
- Aim for **gender balanced** panel at dissemination events
- **Do not apologise** for being gender inclusive or using gender fair language

## 5 Bibliography

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