

BAGIS

Code of conduct

1. The BAGIS hosts spaces both online and in person and these are all subject to the following rules and guidelines. These are referred to collectively here as BAGIS spaces.
2. In line with good governance arrangements, all attendees of BAGIS events and users of the BAGIS website are required to agree with the following code of conduct. We expect cooperation from all participants to help ensure a safe environment for everybody. These policies apply in every space and to all participants in every role. We trust that this code of conduct mirrors the views of the vast majority of our participants
3. The BAGIS space is a friendly environment where everyone should feel welcome, safe and comfortable to share ideas and engage in open discussion without threat of intimidation or public humiliation.
4. Where different communities are represented in a disagreement, gender diverse community rights will be preferred, if such a decision is required to be made.
5. We expect all participants to be respectful in person and online towards other participants, moderators, and anyone being referred to, or written about.
6. We expect all participants to behave and to use language that is respectful, non-pathologising and consistent with human rights standards, taking into account its shifting and complex contextual and cultural character. Please refer to our Language Policy.
7. We are committed to providing a harassment-free experience for everyone, regardless of gender, gender identity and expression, sexual orientation, disability, physical appearance, body size, race, or religion.
8. Harassment of participants, moderators, or others in any form will not be tolerated. Harassment includes but is not limited to offensive verbal comments, and other forms of using disrespectful and pathologising language inconsistent with human rights standards, deliberate intimidation, stalking, pursuing online or in person, unwanted physical or sexual contact, disrupting talks and harassing. Participants asked to stop any harassing behaviour are expected to comply immediately.

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9. If a participant engages in harassing behaviour, BAGIS council may take any action they deem appropriate, including warning the offender or expulsion from the website, event or organisation with no refund.
10. If a participant has a history of harassment or unacceptable behaviour, their admission to future spaces will be at the discretion of BAGIS council.
11. If you are being harassed, notice that someone else is being harassed, or have any other concerns, please contact a member of council immediately. Email secretary@bagis.co.uk as a first point of contact.

Language Policy for use in BAGIS spaces

PRINCIPLES

BAGIS aims:

- To promote respect, dignity, and equality for transgender and gender diverse people in all cultural settings;
- To embody the principle of depathologisation of all gender diverse people, cultures and practices.
- To embody the principles of the Memorandum of Understanding on Conversion therapy which condemns behaviours and practices aimed at trying to change a person's gender identity and expression;
- To balance a commitment to (on one hand) freedom of expression with (on the other hand) a desire to be consistent with our principles and by doing so to avoid becoming 'part of the problem'.
- To be aware of the changing nature of language in this field and seek to use the most appropriate terms as far as is reasonably possible, recognising that, even amongst those with a high degree of relevant experience, there may be differences in what are perceived to be the most appropriate terms to use in some areas.

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GUIDELINES

We encourage participants to use BAGIS spaces for activities consistent with the BAGIS aims to promote health, research, education, respect, dignity, and equality for gender diverse people in all cultural settings. In particular, we ask that, when using the spaces, including presenting at the symposium, participants:

1. **Avoid language which has the intention (or likely effect) of stigmatising or pathologising gender and bodily diversity (including a diversity of gender expressions and identities, as well as bodily characteristics).**

Stigmatising and pathologising language (e.g.

“disordered” or *“abnormal”* or *“malformation”*) should be avoided altogether. Although a diagnosis of *Gender Dysphoria* and *Gender Incongruence* is still used in many health care systems for giving access to state-funded trans health care, authors should refrain from reifying the condition (i.e, should refer to persons *diagnosed with gender dysphoria* or *persons with a gender dysphoria diagnosis*, rather than *gender dysphoric persons* or *persons with gender dysphoria*). In any case, affirmative language should be given preference, such as *“gender and bodily diversity”*, *“gender diverse children”*, *“trans people”*. Where persons who do not live with a gender expression / gender identity different to the sex registered at birth are being discussed, authors should avoid the adjective *“normal”*, and use the term *“cisgender”* (or its variants).

2. **Avoid creating posts or advocating for clinical interventions and practices which are not consistent with human rights standards**, such as so-called reparative and conversion therapies, aimed at coercing or otherwise imposing gender conformity upon gender and bodily diverse persons.
3. **Avoid employing misgendering language**, e. language which belittles or undermines a person’s gender, for example, by referring to a person who identifies as female as *“pretending to be female”*, *“natal male”*, or by using ironic quotation marks (*‘girl’*) to describe the person.
4. **Employ references to gender and sexual orientation that respect the gender identity of persons to whom they refer.**

The references should be based on the self-description of the person, without assuming a concrete gender identity or sexual orientation, and include non-binary

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and fluid gender expressions and gender identities, as well as non-heterosexual, queer and non-binary sexualities. For example, a person identifying as female should be referred to by way of words such as *girl, woman, female, she,* and *her,* etc., according to the term she prefers. If she is attracted to women, she should be referred to as lesbian, gay, queer, etcetera, in line with her self-description.

5. **When employing references to a person's sex registered at birth, authors should use terms such as *sex registered at birth,* or (if appropriate) *legal sex,* instead of *natal male* or *natal female.*** Authors should not use the term *biological sex* or *natal sex.* If evidence is being presented on chromosomal, gonadal, hormonal, or genital sex characteristics, we ask that authors use those more specific terms. The term *actual sex* or *actual gender* should be avoided.
6. **Refer to adult trans-identified individuals in a way that respects their gender expression/identity before social and surgical transition.** The people concerned may have identified in their current gender identity even before undergoing transition. Pronouns should therefore be chosen in a careful way, without assuming a concrete gender identity, pronoun and/or name use. This principle also applies when the participant is citing the pre-transition work of a trans-identified author.
7. **Avoid the use of photos, videos or other visual representations that pathologise and stigmatise gender and bodily diversity, and/or comments on visual representations that are disrespectful of the person's privacy and intimacy.**
8. **Offer warnings were appropriate of content that some people may find distressing** including but not limited to, content or images that are of surgical procedures, harm to individuals, psychological distress, oppression of minority groups, significant experiences of gender dysphoria and detransition. When these are to be used in a presentation, the opening comments should highlight this content and acknowledge that some attendees may need to leave the room in advance of it being shared.
9. **Use of photos, videos or any other visual representations of individuals requires explicit consent of these individuals.**

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10. **Refrain from violating the children's right to privacy by presenting photos or videos that reveal their identity.**
11. **Avoid ethnocentric bias**, be inclusive of cultural diversity, taking into account different concepts/practices/experiences, and include reference to the specific cultural context.