

A starting list of principles for
ETHICAL ENGAGEMENT

with communities to which you do not belong

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1. LISTEN

Attend to what others are communicating, through any number of ways of communicating.

Minoritized people may have their perspectives suppressed, ignored, or afforded less space and power, but are **not** without perspectives and experiences to share. Minoritized people are not *voiceless*.*

BE ACCOUNTABLE.

We all make mistakes and need to be called in/called out by others. Accepting and valuing critique is essential to equitable and just coalition building.

SELF-REFLECT.

When you don't understand or are surprised by something, turn inwards for a moment. When you make a mistake, be still for a moment. Take time to truly receive and reflect upon what you are being told. Self-reflection should also be a habit, something you return to regularly with or without anything happening that makes you reflect.

COMMIT TO DOING BETTER.

When you make a mistake, apologize sincerely and succinctly (e.g., I'm sorry. Thanks for correcting me.) and move forward (e.g., use the correct pronouns, avoid the transphobic phrase). Do not make an excuse or ask others to take on your resulting feelings (i.e., put aside whatever you may have intended to accept and respond to the impact your words and actions have had.)

**Existing in solidarity means:
listening, being accountable, owning the need to engage in self-reflection, and committing to doing better as you learn.**

This infographic was adapted from the following publication and does not include all possible ethical considerations or strategies. For more details on the points contained herein, please see:

Knisely, K. (2021). A Starter Kit for Rethinking TGNC Representation and Inclusion in French L2 Classrooms. In N. Meyer & E. Hof-March (Eds.) *Teaching Diversity and Inclusion: Examples from a French-Speaking Classroom*. Routledge.

***Notes**

**Voiceless, here, refers not to aural/oral language, but rather to having a perspective that can be expressed in any language modality.*

Listening is also multi-modal: it entails attending to what others are expressing, through any and all ways of communicating.

**Under no circumstances should you ask minoritized people to educate you if they themselves have not chosen to be activist-educators in the context in which you are interacting with them. Further, take care not to insert yourself into conversations and spaces that are intended only for members of a community to which you do not belong.*

**Being accomplices in equity and justice also requires taking action at the direction of those who are being minoritized in and by our spaces and systems, without putting the onus of this work on those who are being minoritized.*

For more on my approach to trans-affirming queer inquiry-based pedagogies in relationship to the development of linguistic, intercultural, symbolic, and other competencies, please see my publications, presentations, and other resources at krisknisely.com

The following texts also have important connections with the above information and are recommended reading for those interested in additional information and applications of the above principles:

Knisely, K. (2021). LG/B and T: Queer Excisions, Entailments, and Intersections. In J. Paiz & J. Coda (Eds.) *Intersectional Perspectives on LGBTQ+ Issues in Language Teaching and Learning*. Palgrave Macmillan.

Knisely, K. (2021). Teaching trans: The Impetus for trans, non-binary, and gender non-conforming inclusivity in L2 classrooms. In K. Davidson, S. Johnson, & L. Randolph (Eds.) *How We Take Action: Social Justice in K-16 Language Classrooms*. Information Age.

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