

# Layin' it on the line: a duoethnography of anti-racist teachers' praxis-based inquiry

Aaron Teo & Craig Wood

To cite this article: Aaron Teo & Craig Wood (21 Sep 2025): Layin' it on the line: a duoethnography of anti-racist teachers' praxis-based inquiry, Teachers and Teaching, DOI: 10.1080/13540602.2025.2562223

To link to this article: <https://doi.org/10.1080/13540602.2025.2562223>



© 2025 The Author(s). Published by Informa UK Limited, trading as Taylor & Francis Group.



Published online: 21 Sep 2025.



Submit your article to this journal [↗](#)



Article views: 527



View related articles [↗](#)



View Crossmark data [↗](#)

## Layin' it on the line: a duoethnography of anti-racist teachers' praxis-based inquiry

Aaron Teo <sup>a</sup> and Craig Wood <sup>b</sup>

<sup>a</sup>School of Education, University of Southern Queensland, Springfield Central, Australia; <sup>b</sup>Research Services, Queensland Teachers' Union, Milton, Australia

### ABSTRACT

Despite the fast-changing education landscape, old and new racisms remain ensconced in school curriculum and pedagogy, concurrently shaping the experiences of both students and teachers, entrenching inequity, and reifying hegemonic dominance. Within the Australian context, such racisms continue to impact First Nations and minority teachers and students alike. In response, this article is a representative case study of the teaching profession, in which two schoolteachers lay claim to undertaking anti-racist work and interrogate critical incidents from their professional praxis. The researchers share Elizabeth Mackinlay's conceptual struggle to reconcile mixed up personal, professional, political, and pedagogical locations. Their critical interrogation of Australian school-based racialising practices and corresponding antiracist praxis shows relationships between teacher experiences and current education practices and policies. The paper applies duoethnography as method, allowing the researchers to fold in and out of each other's stories, untangle taken-for-granted assumptions, and disrupt metanarratives. Writing duoethnographically, this article shows an approach to critical and collaborative professional development that is both performative and pedagogical within context-specific exigencies. The researchers identify anti-racist and transformational possibilities of activist and agentic listening, and its pedagogical offerings to inspire ongoing personal, professional, political change both within schools and the academy.

### ARTICLE HISTORY

Received 23 August 2024  
Accepted 1 September 2025

### KEYWORDS

Whiteness; anti-racist teaching praxis; duoethnography; listening; race and education

## An introduction

This article draws from the authors' schoolteaching experience, collectively totalling more than three decades in the Australian classroom. We are deeply troubled by seemingly immovable old and new racisms that remain ensconced in school curriculum and pedagogy, concurrently shaping the experiences of both students and teachers, entrenching inequity, and reifying hegemonic dominance. In this article, we seek to develop a critical model of anti-racist work within Australia's settler colonial context to

**CONTACT** Aaron Teo  [aaron.teo@unisq.edu.au](mailto:aaron.teo@unisq.edu.au)  School of Education, University of Southern Queensland, unisq Springfield Education City, 37 Sinnathamby Blvd, Springfield Central QLD 4300, Australia

© 2025 The Author(s). Published by Informa UK Limited, trading as Taylor & Francis Group.

This is an Open Access article distributed under the terms of the Creative Commons Attribution License (<http://creativecommons.org/licenses/by/4.0/>), which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited. The terms on which this article has been published allow the posting of the Accepted Manuscript in a repository by the author(s) or with their consent.

support personal, professional, political, and pedagogical transformations that enliven hope and open possibilities for social justice. We wonder what such a model could look like and sound like for classroom teachers and school leaders.

This paper is underpinned by Mackinlay's (2005) conceptual struggle to reconcile mixed up personal, professional, political, and pedagogical experiences. We propose a four P model educator-activist praxis that constructs critical anti-racist knowledge and ways of working. The four P model provides a way to deepen praxis-knowledge and understandings of teacher work, and which has also disrupted our way of working and communicating as education researchers.

Following this introduction, the paper takes a performative turn in line with our duoethnographic methodological approach using dialogic email and narrative storytelling. In the first email, Aaron shows how (anti-Blak) racism can be performed and experienced by teachers in schools, while introducing American rock band Jefferson Starship's music, which becomes a theme that we riff off throughout the writing. In the second email, Craig considers our unique positionalities as anti-racist scholars entangled in the settler colonial project, and outlines the why and how of duoethnography as integral to interrogating experiences of broader racisms in schools. In the third email, Aaron adds to the theoretical base of the article, and in the fourth, Craig builds on Mackinlay's work to offer the four P model. The dialogue continues beyond these emails at a local pub and expounds on the affordances of the four P model using Aaron and Craig's lived experiences as 'data'.

From: < Aaron Teo >

To: < Craig Wood >

Cc: < Liz Mackinlay >

Subject: Layin' it on the line: A run-in with racism

Dear Craig,

I hope this email finds you well. I'm getting in touch with you on the advice of our mutual friend, Liz Mackinlay, who indicated that you'd be a good person to speak with about my recent run-in with racism at my school. I'm told that like me, you're a critically conscious high school educator who acknowledges that racism is ubiquitous in society (Arneback, 2022; Ohito & LaGarry, 2023) and who, consequently, has a passion for anti-racist teacher praxis-based inquiry. I'm told as well that in addition to being a strong unionist, you're also a critical autoethnographer who loves the work of Carolyn Ellis, Paulo Freire, bell hooks, and Laurel Richardson—how delightful!

As for the run-in with racism, while I would much prefer to relay the incident to you autoethnographically with all the 'conventions of literary writing . . . [including] concrete action, emotion, embodiment, self-consciousness, and introspection portrayed in dialogue, scenes, characterization, and plot' (Ellis, 2004, p. xix), for the sake of brevity, I'll summarise some of the key moments here.

This all took place in the staffroom, while I was completing some marking for my Year 12 Legal Studies class. I'm a secondary school teacher at an affluent co-educational school with more than 1700 students and around 160 teachers. 60% of the students come from

families with language backgrounds other than English, but with none identifying as First Nations. I remember listening to Starships's power ballad *Nothing's Gonna Stop Us Now*, which is usually the perfect amount of pep to get me into a marking groove. Before I knew it, I had graded the first response, given myself a pat on the back and tuned in briefly to another Starship classic on how to build a city on rock and roll. Anyway, as I'm about to start on the second essay, I recall my ears pricking up at the mention of the Black Lives Matter (BLM) protests.

I quickly ascertained that Dave, the Head of Department of Physical Education (seated an aisle away from me), is talking in somewhat hushed tones to Todd, another member of the school leadership team, seated to his right. I'm not going to repeat their entire dialogue in complete detail—which might be a good thing, considering how terrifying some of it was—but suffice to say, the conversation was rife with deficit discourses and paternalistic victim-blaming, characteristic of the white patriarchal matrices that structure broader Australian society and discriminate in particularly egregious ways against First Nations peoples (Moreton-Robinson, 2011). Specifically, Dave and Todd insinuated that the American BLM protests and subsequent looting was carried out purely for protestors' financial gain. They then referred to the BLM protestors here in Australia as 'idiots' with 'nothing better to do' and—I kid you not—verbalised that nothing will change unless minorities stop blaming other people.

### Running through racism with a theoretical frame of critical whiteness studies

While I wasn't altogether surprised to hear two middle-aged white men (sorry, Craig) espousing this colourblind ideology which assumes that 'racial identities are not salient markers of the experiences of individuals, communities and societies' (Rudnick, 2019, p. 216), it took me awhile to respond. When I first responded, they had the audacity to laugh at me for caring even though I'm not black. It was at this point that I tried to point out how the dominant ideology within the status quo is always entangled with culturally and historically derived perceptions and practices that privilege certain groups over others. I also pointed out that when we benefit from this status quo arrangement, it's so easy to assume that these privileges have nothing to do with race (Bush, 2004), meaning that we remain blind to our own privilege and group membership (Picower, 2009). I then explained that alternatively—drawing on Sherry Marx's (2006) concept of 'white talk' - we attempt to erase racism by 'avoid[ing] discussing issues of race [and] minimiz[ing] the extent and impact of racial discrimination' (Sleeter, 2001, p. 123). I finished by explaining my racialised position as model minority settler (Yu, 2006) who also experiences racial discrimination (Teo, 2021)—albeit in different ways from First Nations peoples—and who feels doubly convicted by the ethical imperative to take responsibility given that I am implicated in Indigenous-settler violence, terrorism, and genocide on Indigenous Australians (Jalata, 2013).

Anyway, I've thought about analysing this incident from a Critical Whiteness Studies (CWS) perspective, which I suspect you're familiar with given the significant role it continues to play in research on race in education (Gillborn, 2006; Leonardo, 2009; Vass et al., 2017). I'm particularly drawn to its transdisciplinary approach, which interrogates and problematises whiteness' normalcy (Matias et al., 2014) and

the ways it is exercised, reified, and sustained in everyday race relations (Matias & Mackey, 2016). My understanding of the framework draws on Frankenberg's (1993) pioneering work on whiteness, which outlines three constituent dimensions, namely that whiteness (a) affords structural advantage through race privilege, (b) functions as a standpoint, from which its beneficiaries look at themselves and society through colourblind lenses, and (c) operates as a 'set of cultural practices that are usually unmarked and unnamed' (p. 1). Correct me if I'm wrong, but I understand that these dimensions around a normalised, invisible white identity and its commensurate privilege comprise the theoretical nucleus of CWS (Hartmann et al., 2009). While originating from North America, I appreciate its analytical uses in Australia's context, where the logics of patriarchal white sovereignty premised on destruction, dispossession, and disavowal sit at the heart of the (ongoing) settler colonial project (Moreton-Robinson, 2015) and ongoing racisms against other racial minorities (Teo & Chew, 2025).

I appreciate, too, that CWS acknowledges race and racism permeate 'virtually every aspect of life, from birth to death' (Gillborn, 2006, p. 324), but also that a naturalised whiteness allows white people to deflect, ignore or dismiss their central role in everyday race-making practices, and, even more concerningly, leads them to believe that 'there is no representation of whiteness as terror or terrorising' (Hooks, 1994, p. 45). Put differently, through whiteness, whites who actively invest in white racial production and its commensurate privilege in (institutionalised) racial dynamics are able to adopt a colourblind ideology where they are ostensibly exempt from contributing to, and being part of, questions of race and racism (Matias et al., 2014)—a case of whites 'not think[ing] of their whiteness or think[ing] of it as neutral' (McLaren, 1995, p. 11).

The staffroom incident reminds me that we cannot stay silent about whiteness, which functions as the regulatory centre within Australia's national imaginary. It reminds me that silence itself is a foundational mechanism of micro and macro forms of racism, and contributes to ongoing structural racism which differentially discriminates against non-whites (Leonardo, 2009). It reminds me, too, that even though racism affects us all, genuine racial justice necessarily starts with speaking back against coloniality and anti-Blackness (Australian Human Rights Commission, 2024; Teo, 2023c). I know I cannot remain complicit with this 'invisibilization of "race" in social and political spheres [that] maintains and perpetuates a covert structure of white supremacist ideology' (Seet, 2021, p. 214), where white men like Dave and Todd believe that they are the 'predestined master[s] of the world' (Fanon, 1967, p. 128).

So, in the spirit of speaking out and broadening the conversation on whiteness, I'm interested in hearing your thoughts on the matter, particularly given the plurality of experiences when it comes to doing anti-racist work (Arneback, 2022). I'm aware that our varying life experiences, whether personal, political, or pedagogical, shape who we are as teachers and how we approach anti-racist teaching (Arneback, 2022). I've written elsewhere about my own experiences with anti-Asian racism (Teo, 2023a), indicative of the 'violence [of racism that] is already there' (Fanon, 2004, p. 149), but also how these experiences of oppression have galvanised my commitment to an anti-racist praxis against settler colonial racism (Teo, 2023a, 2023c). I'm curious—what do these run-ins

with racism look like for a critically conscious white educator like yourself? Does CWS resonate with your experiences of anti-racist teaching?

Thanks for taking the time to read this rather lengthy email. I reckon it's about 'time for a racial reckoning' (Ohito & LaGarry, 2023, p. 664), and I look forward to continuing this conversation with you.

Warm regards,  
Aaron

From: <Craig Wood>

To: <Aaron Teo>

Cc: <Liz Mackinlay>

Subject: Re: Layin' it on the line: a run-in with racism—AND running away from whiteness

Dear Aaron

Liz is right with the email recommendation. I think all three of us might share interest in untangling personal identities and disrupting master narratives (Mackinlay, 2005, p. 114). I also share Liz's struggle to:

reconcile mixed up personal-professional-political-pedagogical locations I (find) myself in and how I might come to write these worlds of shared, material, embodied and affective experience in a way in which responded to an ethical call for something more than a reproduction of the colonial monovocals and master narratives. (Mackinlay, 2019, p. 102)

I applaud your marking music. Starship recorded a cover of *Don't Stop Believin'* that I often use to begin a writing session. As a teacher, writer, unionist, and researcher, I also concur that it is 'time for a racial reckoning' and I reckon that we should lay it on the line. Perhaps privileged power, and resistance to it, can be heard in excerpts to Jefferson Starship (1984b) lyrics like,

You see it every day in every way  
We all hear the same routines  
They all say that it's okay  
Just let us take care of everything  
So we lay it on the line.

### Running in solidarity and applying duoethnography as method

More than a conversation, I propose we consider undertaking a duoethnography, described by Norris and Sawyer (2012) as 'a collaborative research methodology in which two or more researchers of difference juxtapose their life histories to provide multiple understandings of the world' (p. 9), and that Brealt (Breault, 2016) opines is purposeful collegial storytelling, in which stories are pedagogical and can enable 'powerful, transformative self-study' (p. 5). Lawrence and Lowe (2020) posit duoethnography helps 'teachers develop as critically engaged practitioners' (p. 3), and Burleigh and Burn (Burleigh & Burn, 2022) add duoethnography is a tool for professions—like teaching—

because it promotes ‘introspection and critical reflexivity’ by ‘untangl(ing) and disrupt(ing) one’s own assumptions while paying heed to the broader meta narratives’ (p. 1). The aims of duoethnography can include a dialogic exploration of personal and collective narratives of resistance in which one learns about self from the Other, while supporting the Other to reflect on the Other’s stories. Through dialogue, researchers disrupt metanarratives and provoke readers to ask questions about their own juxtaposed stories (Norris & Sawyer, 2012).

You mention Ohito and LaGarry’s (2023) call for ‘a racial reckoning’. I contend their paper is also an example of duoethnography which takes the form of letters exchanged between the authors. We’re already constructing meaning through an exchange of emails. This is a method I have used before in ‘My letters to Paulo Freire’, co-written with Jennifer Martin, in which we engage in dialogue with each other as well as with the ideas of Freire (Martin & Wood, 2022). In those letters, like Hogle and Bramble (2020), we sought intentional connections between ‘educational theory in practice and relational sharing about our lives and past experiences’ (p. 3), and in which researchers are ‘folded in and out of each other’s stories and experiences’ (p. 62). Here, Jenssen and Martin (2021) remind me that duoethnography is a methodology where ‘there are no fixed borders between theory and practice’, and that it can be performative, pedagogical, ‘playful, dialogical, and involve risk taking’ (p. 61).

Duoethnography can be challenging because its participants must commit to becoming vulnerable in the process of telling and retelling stories. Norris and Sawyer (2012) contend duoethnographers undertake an ethical pedagogical relationship with one another and enter into ‘an ethics of care’ (p. 21) that is founded on ‘deep layers of trust’ (p. 24). Hogle and Bramble (2020) concur, offering duoethnographic relationships are founded on ‘reciprocity through a humble, caring, empathetic vulnerability,’ and in which ‘agentic and power-balanced communit(ies) . . . might develop as each learns from the other, reflecting, inquisitively problem-solving, and sharing emotional responses to classroom experiences with lenses of mutual compassion’ (p. 6). K (2020) adds that duoethnography ‘is a shared, collaborative project’ that affords ‘peers the dignity and respect they deserve’ (p. 85).

I am not challenged as a researcher by your likening of me to the two white middle-aged men who were espousing colour blind ideology. That was a fair cop because, writing about criticality, Liz ominously reminds me, it is ‘actually quite easy for someone with . . . white skin, white identity, white power, and white privilege to forget’ (Mackinlay, 2012, p. 69). On that basis, reminding me about my whiteness is agentic because it encourages deeper reflective, and inquisitive problem-solving. I contend that calling out whiteness can be dignifying for all concerned, especially if it prompts recognition of the clumsiness of white, able, male bodies. I know that my body has a propensity for clumsiness and the unsyncing of my paired head, heart, and hands from disentangling *personal-professional-political-pedagogical* experiences.

My body makes mistakes, stumbles, *faux pas*. This is clear to me when I revisit my personal-professional-political-pedagogical choices in *Mystory of Sal* (Wood, 2024). As a white, male, able bodied teacher of year ten Drama, our class had worked on Wesley Enoch and Debra Mailman’s play *Seven Stages of Grieving* about First Nations people and reconciliation. At the time, my school was a co-educational government school, with just over 550 students and nearly

60 teachers. Nearly a quarter of the students were from families with language background other than English and nearly ten percent identified as First Nations students. As the white, male, able bodied teacher, I thought we had had deeply moving and empathic class conversations along the way about families, grief, success, reconciliation, and other issues from the play. Two days before our group assessment piece, I was predicting at least 80% of the class would be in 'A' and 'B' level of achievement bands. So confident in my students, and not without pride, I'd even invited the Year 10 Deputy Principal along to watch performances.

I don't know what happened. I don't understand why Sal, a First Nations student, refused to perform. Instead of achieving at least a 'B' result, the best Sal could achieve at the end of the semester was a 'D' result.

Moving forward from this incident, I performed all teacher professional tasks my school required of me: I emailed Sal's parents, advising them that Sal had refused to participate; I emailed my Head of Department; I logged an entry on Sal's student record that confirmed this was an atypical incident in Sal's schooling.

I continue to be bothered by this incident and have interrogated my white teacher self and the residues of settler colonial thinking in retracing my version of the narrative leading up to Sal's assessment day. This has unravelled multiple complex experiential layers of curriculum and pedagogy (Wood, 2017), not least of which is my personal-professional-political-pedagogical revelations of flawed racialised structures like the Australian Professional Standards for Teachers (APSTs) (Australian Institute for Teaching and School Leadership [AITSL], 2017). There is nothing unique about the APSTs; they are a set of standardised descriptors purporting to deliver accountability and they emanate from the global neoliberal education reform project (Lewis et al., 2019). Descriptors like 'Know students and how they learn' and 'Know the content and how to teach it' (Australian Institute for Teaching and School Leadership, 2017) presuppose universality and homogenised teacher identities, which our experiences indicate is not the case (Lambert & Gray, 2019). We know that teachers come to the curriculum and their classrooms with personal-professional-political-pedagogical identities that must be disentangled and critiqued to disrupt metanarratives of white settler 'normality' in *how* and *what* we teach and assess.

All that said, I prefer to leave *Mystory of Sal* incomplete. A cleaner ending, aided by Sal's insights, might have resulted in me answering questions about my praxis and thereby experiencing less drive to undertake this ongoing research. The resolution that I do imagine is articulated from my standpoint as a teacher unionist and it represents Sal as withdrawing their labour in an act of peaceful and civil disobedience. Moreover, I am pursuing beneficence whereby the benefits of this critical reflective research outweigh the harm to Sal, or First Nations students, and I pursue justice by disrupting hegemony like postcolonising whiteness.

To your question, 'does CWS resonate with me?' Yes, because my own process of CWS has offered contextual insights into teaching praxis that are thicker and richer, and that offer the opportunity to reveal deeper, racialised understandings of power in schools than the APSTs. I have, as Moreton-Robinson (1999) suggests, racialised whiteness to find 'insights about power relations in Australian society' to 'inform practice and theory' (p. 35).

From my standpoint as a trade unionist, I also recognise David Roediger's (1991) *The Wages of Whiteness* which considers the economic roots of whiteness. Aileen Moreton-Robinson (2015) has similarly traced the origins of CWS to migration patterns, slavery, and capital, but writing about whiteness in colonial states, she observes the field hitherto failed to:

address the explicit colonial and continuing imperial positions of the nation-state (which) results in the writing off of Indigenous sovereignties as fundamental to its establishment and existence in the service of white possession. (p. 60)

Whether it is the APSTs, curriculum and pedagogy, or my praxis, I share Moreton-Robinson's (2015) understanding of whiteness as 'unnamed, unmarked, and invisible, and often as culturally empty, operating only by appropriation and absence' (p. 52).

As Liz has identified, we both have experiences that would benefit from duoethnographic exploration that is underpinned by CWS. As Deckman and Ohito (2020) found, duoethnography can provide, 'a structure for storytelling and storylistening that move(s) us from diatribes about our practice as social justice . . . educators to reflexive dialogue about the difficulties that ensnared us' (p. 1064).

In closing, I don't think we are strangers, but I conclude with some more J. Starship (1981) lyrics,

What is veiled now soon will be shown  
Come walk with me through the unknown.

I look forward to catching up.

Craig.

From: < Aaron Teo >

To: < Craig Wood >

Cc: < Liz Mackinlay >

Subject: Re: Layin' it on the line: a run-in with racism—AND running away from whiteness—AND running against racism

Hi Craig,

Lovely to hear back from you! Thank you for sharing that story of Sal. It really drives home the fact that 'schools and classrooms, as microcosms of society and as primary sites of knowledge construction and production, are key determinants of how we think, feel and talk about race' (Rudnick, 2019, p. 217). Reading your email, I was reminded about the 'necessary misfirings of pedagogy' that Lather and Ellsworth (1996), 1) talk about, and how sometimes, despite our best intentions, we can still miss misread or respond inappropriately to the contextual complexities of teaching (Lather, 1998).

Speaking of best intentions, it's interesting to consider the parallels between your embodied white privilege and, as you've identified, 'clumsy' attempts at teaching that speak back to that very whiteness. Don't get me wrong, it's refreshing to hear you lay down your 'tools of whiteness', which reify damaging, one-dimensional views of race (Picower, 2009). As it stands, in naming your positionality as a white teacher with a commitment to socially just praxis, you're already refusing to reproduce white race

privilege (Picower, 2009), and in so doing, divesting yourself of the insidious emotional connection to racism (Matias & Mackey, 2016). I certainly agree that calling whiteness out is dignifying for all involved, particularly because of the way it skirts around naming the contours and hierarchies of different racisms and diminishes the impacts of racist legacies (Leonardo, 2004, 2009). Indeed, in naming whiteness, we shift away from a reinforcement of the privileges of white settler colonial possession (Moreton-Robinson, 2011), speak back to whiteness' normalcy (Matias et al., 2014), and more importantly, disrupt the reproduction of whiteness' ownership, control and domination (Moreton-Robinson, 2011). Nevertheless, the story of Sal also makes me ponder deeply on the everyday strategies and evasions that characterise whiteness through supposed neutrality (McLaren, 1995). I wonder whether, leading up to that point, you had just avoided identifying with your racial group (Leonardo, 2004) through unwitting—or perhaps, unseen—colour blind lenses (Frankenberg, 1993)? In this case, was your pedagogy in the lead into that assessment akin to the 'set of cultural practices that are usually unmarked and unnamed' (p.1) which Frankenburg (1993) refers to?

In my case, as a Singaporean Chinese first generation migrant settler living and working on unceded lands, I'm on one hand, 'doubly marginalised, displaced, always other than where he or she is, or is able to speak from' (Hall, 1996, pp. 114–115); on the other, I'm a settler on stolen Indigenous lands, part of a 'pyramidal view of the world that help[s] diverse non-[w]hite settlers to see their interests as aligned with the formation of a liberal settler state . . . framed around an alterity that disqualifies Indigenous sovereignty and histories' (Saranillio, 2013, p. 280). My positionality has meant that I have, unfortunately and unsurprisingly, been on the receiving end of, and witness to, racism more times than I care to recall. Simultaneously, my positionality in this racialised hierarchy and the relative privilege it confers has given me pause (and cause) to take up a personal-political-professional-pedagogical (Mackinlay, 2019) anti-racist approach towards teaching and writing. Now, while I've endeavoured to be as thorough in this approach as possible to comprehensively address epistemological gaps on Asian Australian teachers' anti-racist praxis (Teo, 2023b), I must confess I've learnt something new.

Reflecting on your reply, I'm reminded of the Chinese proverb: 朋友的眼睛是最好的镜子, which literally means, 'the best mirror is a friend's eyes'. Indeed, your email has reminded me of other dimensions of (my) Asian racialisation. For instance, I recognise that run-ins with anti-Asian racism are symptomatic of whiteness' global reach, which racialises Asians in Australia—and similarly in transnational settler colonial contexts—through the simultaneous janus-faced construction as yellow-peril/model minority (Walton & Truong, 2023). Because of this, on one hand, white racial logics maintain hegemony through a flexible yet subtle adaptation of yellow peril-esque vilification over time to varied contexts, seen in the historically patterned (re)emergence of anti-Asian sentiment in the White Australia Policy, Pauline Hanson's maiden speech, and COVID-19 discrimination, among others. On the other, my racialisation by the white majority as a model minority deemed to be (always contingently) close enough to whiteness has granted me easy access to privileged school and staffroom spaces. It really makes me chuckle at the complex ways that my 'honorary whiteness' has allowed me to pass through such spaces in line with unmarked and unnamed white-dominant cultural

practices (Frankenberg, 1993). All this to say that my experiences have been quite different to your work in schools positioned as disadvantaged—is this the sort of realisation stemming from the folding in and out of each other’s stories that Hogle and Bramble (2020) talk about?

On that note, I really appreciate your insight into duoethnography as a way forward in thinking through our respective positionalities and shared passion for anti-racist teaching that aims to disrupt metanarratives (Norris & Sawyer, 2012). In engaging with the precarious nature of the anti-racist work that we strive to do, it can be so easy to fold and ‘take refuge in the futility of self-critique’ (Lather, 1998, p. 495), especially when we face uncertainty or failure. Duoethnography as both process and methodology reminds me that while there is a time and place for critical reflexivity (Burleigh & Burm, 2022), it needs to work in tandem with a continuous collaborative praxis that is ‘as aware as possible of its inevitable shortcomings’ in order to ‘learn from ruptures, failures, breaks, and refusals’ (Lather, 1998, p. 495). I also really appreciate the insight that duoethnography is founded on trust (Wood, 2024). Building on this trust and striving towards the powerful and transformative anti-racist goals (Breault, 2016) that we both hold dear, we illustrate that ‘those who are “just friends” can become *just* friends, interpersonal and political allies who seek personal growth, meaningful relationships, and social justice’ (Tillmann-Healy, 2003, p. 731, emphasis in original).

I’m reminded of yet another Chinese proverb here: 道不同, 不相为谋, which emphasises that individuals with totally different principles can never act together. What I’m getting at is that it sounds like running with this duoethnographic approach in collaboration might just be what we need to disrupt the ‘right story’ (Lather, 1998, p. 487) of what ostensibly effective (a.k.a., racialised status quo understandings of) schooling and pedagogy *should* look like.

Anyway, in the spirit of duoethnography and disruption, I wonder whether I might steal you away from your workday at some stage to continue this conversation in person? I’m not much of a coffee drinker but could happily grab a pint of beer or glass of wine, if you’re that way inclined. You do, however, strike me as more of a scotch drinker, which I dabble in, too. Happy to continue to chat via email if you’d prefer though—let me know either way!

Warm regards,

Aaron

From: <Craig Wood>

To: <Aaron Teo>

Cc: <Liz Mackinlay>

Subject: Running together: *A duoethnographic discussion*

Hi Aaron

Forgive me, I am disrupting time and linearity and inserting this text into our paper. To date, our emails have provided theoretical positioning and method. As this paper



**Figure 1.** A model to frame critical and duoethnographic collaborative dialogue.

leads into a discussion, I thought some framing would be of use so that, in the words of Starship (1985),

Hearts of the world will understand  
You know they will;  
Hearts of the world will understand.

We have spoken about Liz's recognition of personal-professional-political-pedagogical entanglements of identity and experience. Figure 1 attempts to represent those four Ps with concentric circles that can be applied to frame our discussion. Figure 1 begins with Personal identities which can include qualities like courage and hope, and that can shape our professional identities which can include commitment to actions like reflection, inquiry and collaboration. Through our professional identities and commitments to action, we engage in change-making of the political world like making racism and whiteness visible. It is through these processes we reveal pedagogical experiences that are both agentic and transformative, that can contribute to professional growth, and that can be applied in the wider pursuit of social justice. This 4Ps model is reminiscent of radical listening as educator-activist praxis, proposed by Kress and Frazier-Booth's (Kress & Frazier-Booth, 2016) co-autoethnography, and is a type of critical praxis of listening whereby Boehr (2021) constructs knowledge and understandings by challenging hegemony and revealing truths.

We are both aware that this four P model is imperfect. Lines between the concentric circles are porous, so that space between personal and professional is not clean, ergo your experience with Dave and Todd in the staffroom. Moreover, movement between the circles is not linear, and experiences can be both personal and pedagogical, like Mystory of Sal. However, the entanglements of experiences of racism, and asking questions that unentangle such experiences is our ‘work towards an ethical, moral and socially just research and educational praxis’ (Mackinlay, 2005, p. 114).

But, now back to our linear timeline, and critical and duoethnographic collaborative dialogue.

See you at the pub.

Craig.

### **Running through the four Ps**

The front of the venue is an outdoor beer garden with rows of picnic tables and fading umbrellas, and it’s teeming with herds of fully bearded, muscular white men in fluorescent, high-visibility work attire. It is four o’clock on a Friday afternoon—prime time to observe the predominantly white, blue-collar, Australian tradesmen’s (colloquially known as tradies) migration to their local watering hole. With pints of beer in one hand and lit cigarettes in the other, their raucous laughter paired with the clinking of glasses nearly drowns out the classic rock music emanating from speakers inside of the pub. The site is ripe for two critical, qualitative researchers to perform a disentanglement of personal-professional-political-pedagogical experiences that are founded on anti-racist teacher praxis-based inquiry.

### **Performing personal identities**

Locking his car door, Aaron instinctively notices that he is the only Asian at the venue. He chuckles to himself as he acknowledges this familiar Otherness, and quickly straightens up his posture as he starts making his way through the billowing clouds of cigarette smoke and huddled tradie bodies towards the bar. As the door opens, he notices a Starship cover band is playing ‘It’s Not Over (’Til It’s Over)’ (Starship, 1987).

We don’t call the shots here  
We don’t make the rules

He wonders where Craig might be, and how easy it would be to spot him in this entangled ma/ess of white bodies. He reflects briefly on the ways that education in Australia falls under a white patriarchal regime, scripted according to master narratives which ‘assume [whiteness’s] power *of* and power *over*’ (Watson, 2015, as cited in Mackinlay, 2018, p. 543) the Other. He shakes his head as he recalls how whiteness calls the shots and makes all the rules, and wonders about the implications for anti-racist action. As the music drowns out his thoughts, he wonders if there is a different area of the pub more conducive to think about, speak with, and listen to, each other. Exiting stage left of the bar, the high-pitched purring and whirring of the poker machines (colloquially known as Pokies) muffles the music slightly, prompting a change of tack in his thinking. The Starship (1987) cover band is still playing.

You can't build a dream without a plan  
 ... Let them hear you speak

As he makes his way through the tinkling and rattling labyrinth of rotating jackpot symbols, he thinks about the 'entanglement of material, discursive and embodied experiences that shift and shape [our] positioning in, across, and through temporal spaces' (Mackinlay, 2018, p. 537) and wonders how such experiences and positioning can underpin a form of speaking out in 'epistemic disobedience' (Mignolo, 2009, as cited in Mackinlay, 2018) against the white settler colonial logics baked into Australian education. Aaron knows from the email exchanges that Craig claims to share a similar commitment to anti-racism, and its commensurate reliance on both theory and practice undertaken for the purpose of challenging, reducing, or eliminating racism (O'Brien, 2007, as cited in Ohito & LaGarry, 2023). He also knows that collectively, their motivations mirror Arneback's (2022) five reasons for teachers pursuing anti-racist education. Simultaneously, he is also aware of the tension of be(com)ing anti-racist teachers, which is often 'built on the pain of the oppressed, the discomfort of the privileged, internal tensions and the imbalance of power between groups of people' (Arneback, 2022, p. 366) and that the process of doing anti-racism is one that is both non-linear and recursive (Ohito & LaGarry, 2023; Teo, 2023c). Exiting the pokies room, the cover band continues to play, and Aaron continues to wonder about an anti-racist plan of attack moving forward.

The odds are against us  
 They say we don't stand a chance  
 But there's no giving up, no giving in  
 ...  
 It's not over 'til we get it right

'Aaron!' Craig's voice pierces the cacophony of pub sounds, 'How's it going, mate?' The two teachers shake hands like a couple of old friends, quickly catching each other up on details of drive in, their weeks at work, and their choice of drink; actions that replicated the performances of many of the tradies huddled at the pub's entrance. Craig continues, 'Hey, you were right about the scotch drinking, Aaron. In my ideal world, I'd be kicking back with a scotch at a whisky bar—the sort with sleek velvet armchairs in a dimly lit room with a piano player. Part of my embodied privilege as a middle-aged, land-owning, white man, I suppose! But can you believe it? Of all the bars in all the towns, we've picked the one where a Jefferson Starship cover band is playing!'

Aaron smirks to himself as he recalls the stark contrast with the scene from the front of the pub when he first arrived, and the ease with which, but for a quick costume change, Craig could perform in a piano lounge with a whisky, or belt out of tune in front of a beer garden. With scotch glasses in hand, they settle at a dimly lit table illuminated by the blue light of their laptops, and into their critical, duoethnographic and collaborative conversation.

### ***Disentangling personal identities and qualities***

Aaron begins the conversation, as the cover band continues their rendition of Jefferson Starship's (J. Starship, 1984b) 'Layin' it on the line'.

And it was just too long  
Before enough people had the courage to speak

‘As mentioned in the email, I really appreciated you talking through your experience with Sal, Craig. I firmly believe that foregrounding “who we [the ones who teach] are” (Ohito, 2019, as cited in Arneback, 2022, p. 358) is a necessary first step in carrying out the sort of anti-racist, anti-colonial work we’re concerned with. Since I sent my reply, I’ve also been thinking about this idea of duoethnography as dialogue, which “implies the presence of at least two subjects . . . [which indicates] that knowledge isn’t seen as having an objective existence apart from lived experiences . . . [but rather, is something that] ongoingly emerges through dialog[ue]” (Collins, 2000, p. 3).’

Craig agrees, and recalls the notion of folding in and out of each other’s stories (Hogle & Bramble, 2020). He presses Aaron to consider his story with Dave and Todd as one that shows the noble qualities of the teacher, that Freire (2005) contends include courage, humility, love, and joy. ‘You had the courage to call out two people from positions of privilege. Do you recognise that as courage?’

Aaron pauses before he answers, but recognises, ‘it took me a long time before I could speak about—and name—racism. Part of this . . . hesitance is something that I’m still unpacking in my own research in terms of my own, as well as broader constructions of, Asianess. My racialisation as a model minority taught me to keep my head down; to not disrupt the status quo (Teo, 2021; Teo & Chew, 2025). But of course, I now recognise the insidious ways seemingly “positive” portrayals of Asian people (such as being quiet and non-confrontational, hardworking and high-achieving, and intelligent) obscures racism’s harmful effects on both Asian individuals and other negatively racialised communities in settler colonial contexts (Walton & Truong, 2023). So, it was a process that unfolded over a long time, it was hard.’

Aaron likens this process to bell hooks’ (Hooks, 1994) coming to theory in which hooks says she came to theory because she was hurting. Aaron shares bell hooks’ grasping theory to comprehend ‘what was happening around and within [him]’ (p. 59), and concludes his ‘PhD journey has been a process of empowerment which has deepened insight,’ and because of that, he could could ‘recognise it as courage, not only intervening in specific moments of racism, but also being open about racism as an issue.’

### ***Listening as professional and critical praxis***

Be not afraid at all, be not afraid to know  
And ride the wings of change, to a better time  
Come take the hand of hope.

Craig sighs out loud, ‘shame the next Starship (1984b) lyric is “and learn the ways of man”.’

Aaron agrees with the lyrics’ gender bias, but recognises the next line in the song perhaps maintains hope, ‘for your the path that leads to the other side.’

Craig nods, ‘You’re probably right, but you know, I do struggle to listen. When I think of it, untangling the personal-professional-political-pedagogical really does require listening and letting the personal be reified in those 4 Ps. Whether it’s a teacher, a student,

or someone living in the community, it's always about personal connections. Once we've had the courage to listen to the (details of) the personal story, we can then work out what needs to happen, professionally, politically, pedagogically—or set our mind to finding hope and enacting changes that are needed.'

This time, Aaron nods, 'That's true—it's about listening to each other's stories, but also understanding how they fit in with broader professional and political discourse.'

Their conversation pivots to reflect on Liz Mackinlay's four Ps as a frame for their dialogue, and the importance of listening in duoethnographic research. Aaron and Craig come to the conclusion that a praxis of critical listening is the bare minimum for teachers seeking to undertake anti-racist work because such listening is both agentic and transformative, particularly in white settler colonial contexts which seek to silence (Moreton-Robinson, 2015). They both agree that listening can be a process through which activists can untangle and disrupt myopic assumptions against broader metanarratives (Burleigh & Burm, 2022).

Craig begins to verbalise a list, 'Engagement, learning, developing, growing, changing, and transforming -'

While the cover band continues to play the Starship (1984b) song, Aaron finishes Craig's sentence, recognising, 'that's what can happen through listening.'

We shelter from the storm, we can't make it on our own  
So lift our spirit to the other side

Craig, lip syncing, lifts his scotch glass but upon noticing Aaron's glass is empty, instinctively marches to the bar to replace it with a fresh pour.

### ***Undertaking professional and collaborative praxis-based inquiry***

Returning with two glasses in hand, Craig remarks, 'You know, I was thinking at the bar—without the experience with Sal or the First Nations working groups that I was lucky to be part of when I was still teaching in schools, I don't think I might have learnt to listen as well. I suppose the challenge was that any considerations of settler colonial racism and the way that racialised assumptions against Blakness are so normalised—let alone anti-racism—were more or less absent from my teacher training, and it was certainly never a part of the culture of the schools I was in. Of course, there's a personal response-ability to have listened sooner, especially considering my white-settler-colonial-male status (Mackinlay, 2020), but I suppose this insidious silence across different spheres (Leonardo, 2009) really does shine light on the normalised, terrorising power of whiteness (Hartmann et al., 2009; Hooks, 1994).'

Aaron presses Craig on whether the constant push for certainty underpinning the teaching ecosystem is a problem, too, adding, 'The way I see it, teachers work with a crammed, prescriptive set of teaching standards—and curriculum—with overly-simplistic set notions of "learning" or "(academic) success". They're sold fixed messages of what constitutes "best practice", and are even told specific areas to develop in. It must be hard to listen *differently* - to difference—when all you're hearing all the time is a single story. Chatting about it now, it seems like listening is something that's really difficult to get right.'

Craig agrees but ponders before responding. ‘As far as single stories go, mine was always the only one that was reflected in the curriculum and the media—I could always see myself on TV and on the sporting field. It was only with Sal that I started asking questions about what other stories there are, which has simultaneously opened me up to a posture of listening. Serendipitously, this was also just before I was blessed to have been welcomed into a working space of First Nations educators. There was this wonderful opportunity to—as an outsider—listen to discussions about what matters to First Nations students and teachers. The funny thing is, the more I’ve listened, the more I’ve found and want to keep finding. It’s extraordinary that Australia considers itself a diverse and multicultural country—there are many cultures, I wouldn’t say thriving—but there are many cultures on these lands. But, you have to listen really hard to be able to hear the stories and I think that’s indicative of broader systemically ingrained racisms.’

‘But, on the topic of the teaching ecosystem, even thinking about this duoethnographic conversation as a form of “best practice” or teacher “development” . . . It doesn’t fit a template or whatever they use. What are the outcomes from this conversational cocktail that blends theory and practice (Jenssen & Martin, 2021), and self and Other (Norris & Sawyer, 2012)? You don’t know. But, it’s prompting deeper thinking. And that should be at the heart of good practice. Rather than reaching for the “right story” (Lather, 1998, p. 487) or a “correct” measurable outcome, I think there needs to be greater respect for teacher autonomy and the teaching profession, to create time for teachers to collaborate and have these sorts of conversations. It probably comes back to the personal, and putting that person at the centre of everything that happens and the agency of the person within their entanglement of experiences (Mackinlay, 2018). There’s just too much emphasis on the compliance exercise—get this done because someone’s watching you; get this done because you have to do this and once you’ve done that, here’s the next thing you have to do. A case of just going down this flowchart of constant stuff that is superficial as opposed to things that provoke and allow us to critically engage’ (Lawrence & Lowe, 2020).

### ***Ruminating on duoethnographic professional response-abilities***

Taking a quick sip of scotch, Aaron rants about how, in his experience, the word ‘critical’ is so easily bandied about in teacher education programs.

“On top of that, I think there’s a rather functionalist understanding of collaboration currently, where as teachers, we collaborate to achieve a particular outcome because it’s part of the APSTs. Or, we collaborate because we’re a brains trust for resource sharing. But, it’s more than that, isn’t it? As critical educators, I suppose a critical response-ability to self and Other is an ongoing process and not something we can ever expect a ‘neat ending’ (Mackinlay, 2019) for, or give up on. For me, being on the receiving end of racism, there’s also an element of righteous anger, too, that drives it. I know that it’s a never-finished process, but how do we ‘get it right’ when we know we can’t ever really get it *right*. Does that make sense?

Craig hums the last line of the chorus of *We dream in color* (Starship, 1989), and adds, ‘You know, I don’t want a clean ending either. As alluded to in my earlier email about Sal—as a story, it’s not something I want to resolve. I want to keep on digging deeper into it. It’s an incident that prompted questions and answering those questions provokes more

questions, not in an outward manner but in a deeper manner that embraces uncertainty. I suppose, an ethic of response-able listening is inherently risky business, isn't it? I would argue that without it, there's already the risk of taking the same clumsy steps that I did with Sal! What does Judith Butler (2005) say about coming to terms with the limits of ourselves?

“Oh, Craig, you really are, as the kids would say, a brother from another mother. I was just thinking about the care-full ethics of working *through* duoethnography as a way of listening to, and engaging with, multiple perspectives (Norris & Sawyer, 2012). What I believe Butler (2005) was getting at is that the Other cannot be fully known, which ‘makes a primary ethical claim’ on us (p. 131). It’s about pursuing a ‘politics of openness’ (Adams, 2008) with a willingness to ‘become undone by another’ (Butler, 2005, p. 136). Through this vulnerable posture of openness to listening and endless questioning, we can expose hidden and problematic politics (Adams, 2008), both in ourselves, and in others. Importantly, going back to what you were saying about the personal-professional-political-pedagogical (Mackinlay, 2019), Butler (2005) reminds us that ‘an ability to affirm what is contingent and incoherent in oneself may allow one to affirm others who may or may not “mirror” one’s own constitution’ (p. 41).”

‘I’ll drink to that, Aaron!’

They both take a swig of their fast-diminishing scotch before Craig continues.

‘But you know what, there’s a different—arguably *dangerous* - type of risk to all this as well. What if this conversation, where we’re foregrounding the personal and its associated agency, was not an anti-racist conversation but a full-on racist conversation where we were reaffirming views like Dave and Todd from your initial email? And it’s also risky because, until Sal refused to do an assessment piece, I thought I was provoking good conversations. So there needs to be some degree of checking back in, you know? I think it comes back to listening as a way of checking back in. It’s about going back to the people you might be talking on behalf of, or trying to help transform—or shine the light of hope towards—and taking that time to listen.’

### ***Resisting or accepting the political context of teachers’ work***

Aaron thinks about the ways that the personal, political, professional and pedagogical entangle and gently swirls the now-watery scotch mixture in his glass.

“I agree completely, Craig—I think we need to start from this point of humility and uncertainty to listen genuinely and productively. Given the plurality of experiences (Arneback, 2022) in anti-racist education and the way that Australian racisms circulate differently with different intensities (Teo, 2023b), this sense of uncertainty and openness towards teachers’ work is crucial. As mentioned in the email, there’s certainly a uniqueness to Asian racialisation, and the racism that can be both embodied and acted against (Teo & Chew, 2025). Because of that, we need to be moving away from ‘class plan[s] for duplication . . . [as opposed to] a path to praxis’ (Hinchey, 2008, p. 20). In so doing, I think we can more successfully straddle the ‘between space of any knowing that will make a difference in the expansion in social justice and the canons of value toward which we aspire’ (Lather, 1998, p. 495), while also acknowledging each classroom is different, and that the corresponding strategies used must be changed and reconceptualised for each new teaching experience (Hooks, 1994). Crucially, this openness stands in

opposition to the possessive logics of whiteness, which ‘stamp its claims to superiority, both morally and aesthetically’ (Leonardo, 2004, p. 34), and I should add, pedagogically, too. Since whiteness is about ‘ownership, control and domination’ (Moreton-Robinson, 2011, p. 647), it stands to reason that this posture towards openness, uncertainty, and listening is what we need to be critically pursuing.”

Craig concurs and reminds Aaron about Liz Mackinlay’s (2012) story of Pearl and how easy it is for white people to slip back into whiteness.

‘That aside, Aaron, what’s one thing you would change at your school if you could?’

Aaron laughs uncomfortably before responding.

‘Well, there were *so many things*, but at the heart of it, there just wasn’t listening! And I’m not even talking about big ticket topics like racism and sexism—it was basic rights like workload and pay rates. You knew that you were going into a losing battle even before you started because leaders weren’t willing to listen. The one thing, especially from the social justice or sociology university courses I used to teach, was that you have to be willing to listen and be intellectually humble. You *need* to have that openness with people. Just talking about my school context, if you had that and leaders were willing to listen, people can work from the ground up and then there’s possibility for *real* change. But, as Sara Ahmed (2004) reminds us, there’s an aspect of the sociality of emotion that can make it a lot trickier in terms of having those tricky conversations in ways that encourage genuine listening. I guess it’s all well and good to talk about it in teacher education programs, where you’re generally getting people more politically switched on or “wide awake” (Greene, 1978) individuals. It’s in school spaces where teachers are stuck in this sort of milieu that’s inherently racist, sexist, neoliberal, concerned with academic achievement and other really uncritical exclusionary measures. Does that make sense?’

‘It certainly does, Aaron. When we talk about schools, do we need to be listening to teachers or students?’

‘Both, Craig, both. When I think about listening more broadly, it’s about listening closely—to the stories that sit with/in an ostensibly multicultural society - *and* care-fully, to each other. In a similar vein, with what I’ve previously written on intervening in overtly racist behaviour, one part of it is about *listening out and speaking up or educating*. At the same time, I’ve had students in that very same class who have called out racist behaviour in their own way, too. So, while teachers have a significant role to play in shaping conversations around race, we don’t want to be approaching our classrooms with a pedagogy of poverty or through a banking model—is that Freirean?’

‘The banking model—yeah that’s Freire (2006). And yes, completely—we need to be listening to multiple stories, because you don’t have to settle on one version of history or one version of truth. In fact, as I mentioned earlier with Sal, it’s dangerous to settle on a single story.’

From: < Aaron Teo > < Craig Wood >

To: < Liz Mackinlay >

Cc: < Teachers and Teaching: Theory and practice >

Subject: Concluding with pedagogical learnings

Dear Liz

Thank you for introducing us and supporting our shared interest in Critical Whiteness Studies (CWS) and anti-racist teacher work. Our last six months of collaboration have led to deepened understanding of manifestations of racism and whiteness in Australian schools.

We began this collaboration, what a critical model of anti-racist work that supports personal, professional, political, and pedagogical transformations would look like and sound like for classroom teachers and school leaders. Your own writing about personal-professional-political-pedagogical entanglements was a great help to us as we constructed new understandings of teaching and teacher work. In fact, drawing on your own work, Mackinlay (2005), we have developed a four P model that enlivens hope and open possibilities for social justice.

We have used both CWS and anti-racist praxis-based inquiry as a theoretical framework to interrogate our experiences in schools, and we have undertaken this work as duoethnography. Our collaboration has been a performative process that shows the importance of listening with an ethic of care and trust, as we have critically folded into and out of each other's stories, making connections from our different positionality, and applying our stories and storied interpretations of praxis to theory.

Through our duoethnography, this article shows an approach to critical and collaborative professional development that is both performative and pedagogical within context-specific exigencies. We have identified anti-racist and transformational possibilities of activist and agentic listening, and its pedagogical offerings to inspire ongoing personal, professional, political change both within schools and the academy.

Some of our duoethnographic work was undertaken in exchanges of email, but it will not surprise you that we also engaged in very productive field work at a local bar. On one occasion, a Starship cover band was playing, and it seems fitting to conclude this piece with lyrics from Jefferson Starship (J. Starship, 1984a):

If we start right now  
 And if we sing long enough  
 And if we sing loudly enough  
 And if we sing strong enough  
 We can make a difference  
 We can make a difference

## Disclosure statement

No potential conflict of interest was reported by the author(s).

## ORCID

Aaron Teo  <http://orcid.org/0000-0002-8902-5663>

Craig Wood  <http://orcid.org/0009-0004-0505-2173>

## References

Adams, T. E. (2008). A review of narrative ethics. *Qualitative Inquiry*, 14(2), 175–194. <https://doi.org/10.1177/1077800407304417>

- Ahmed, S. (2004). *The cultural politics of emotion*. Edinburgh University Press.
- Arneback, E. (2022). Becoming an anti-racist teacher: Countering racism in education. *Teachers & Teaching Theory & Practice*, 28(3), 357–368. <https://doi.org/10.1080/13540602.2022.2062725>
- Australian Human Rights Commission. (2024). *The national anti-racism framework: A roadmap to eliminating racism in Australia*. <https://humanrights.gov.au/sites/default/files/2024-11/NARFFullReportFINALDIGITALACCESSIBLE.pdf>
- Australian Institute for Teaching and School Leadership. (2017). *Australian professional standards for teachers*. <https://www.aitsl.edu.au/standards>
- Boehr, C. (2021). The praxis of listening in feminist-relational research. *Peitho*, 23(3). <https://wac.colostate.edu/docs/peitho/article/recoveries-and-reconsiderations-the-praxis-of-listening-in-feminist-relational-research/>
- Breault, R. A. (2016). Emerging issues in duoethnography. *International Journal of Qualitative Studies in Education*, 29(6), 777–794. <https://doi.org/10.1080/09518398.2016.1162866>
- Burleigh, D., & Burm, S. (2022). Doing duoethnography: Addressing essential methodological questions. *International Journal of Qualitative Methods*, 21, 1–8. <https://doi.org/10.1177/16094069221140876>
- Bush, M. E. L. (2004). *Breaking the code of good intentions: Everyday forms of whiteness*. Rowman & Littlefield.
- Butler, J. (2005). *Giving an account of oneself*. Fordham University Press.
- Collins, P. H. (2000). *Black feminist thought: Knowledge, consciousness, and the politics of empowerment* (2nd ed.). Routledge.
- Deckman, S. L., & Ohito, E. O. (2020). Stirring vulnerability, (un)certainly, and (dis)trust in humanizing research: Duoethnographically re-membering unsettling racialized encounters in social justice teacher education. *International Journal of Qualitative Studies in Education*, 33(10), 1058–1076. <https://doi.org/10.1080/09518398.2019.1706199>
- Ellis, C. (2004). *The ethnographic I: A methodological novel about autoethnography*. AltaMira Press.
- Fanon, F. (1967). *Black skin, white masks*. Grove Press.
- Fanon, F. (2004). *The wretched of the earth*. Grove Press.
- Frankenberg, R. (1993). *White women, race matters: The social construction of whiteness*. University of Minnesota Press.
- Freire, P. (2005). *Teachers as cultural workers: Letters to those who dare teach*. Westview Press.
- Freire, P. (2006). The banking model of education. In E. F. Provenzo (Ed.), *Critical issues in education: An anthology of readings* (pp. 105–117). SAGE.
- Gillborn, D. (2006). Rethinking white supremacy: Who counts in “whiteworld”. *Ethnicities*, 6(3), 318–340. <https://doi.org/10.1177/1468796806068323>
- Greene, M. (1978). *Landscapes of learning*. Teachers College Press.
- Hall, S. (1996). Minimal selves. In H. A. Baker, M. Diawara, & R. H. Lindeborg (Eds.), *Black British cultural studies: A reader* (pp. 114–120). University of Chicago Press.
- Hartmann, D., Gerteis, J., & Croll, P. R. (2009). An empirical assessment of whiteness theory: Hidden from how many? *Social Problems*, 56(3), 403–424. <https://doi.org/10.1525/sp.2009.56.3.403>
- Hinchey, P. H. (2008). *Action research primer* (Vol. 24). Peter Lang.
- Hogle, L. A., & Bramble, C. (2020). Teacher agency through duoethnography: Pedagogical DNA in a community of learner-teachers. *International Journal of Education & the Arts*, 21(15), 1–20.
- Hooks, B. (1994). *Teaching to transgress: Education as the practice of freedom*. Routledge.
- Jalata, A. (2013). The impacts of English colonial terrorism and genocide on Indigenous/Black Australians. *Sage Open*, 3(3), 1–12. <https://doi.org/10.1177/2158244013499143>
- Jenssen, R. H., & Martin, R. (2021). A tale of grappling: Performative duoethnography as expanded methodological thinking. *Reconceptualizing Educational Research Methodology*, 12(2), 60–82. <https://doi.org/10.7577/term.4683>
- K, B. (2020). Understanding entangled relationships between un/interrogated privileges: Tracing research pathways with contemplative art-making, duoethnography, and Pecha Kucha. *Cultural Studies ↔ Critical Methodologies*, 20(1), 75–85. <https://doi.org/10.1177/1532708619884963>

- Kress, T. M., & Frazier-Booth, K. J. (2016). Listening for the echoes: Radical listening as educator-activist praxis. *International Journal of Critical Pedagogy*, 7(3), 99–118.
- Lambert, K., & Gray, C. (2019). Performing ‘teacher’: Exploring early career teachers’ becomings, work identities and the [mis-] use of the professional standards in competitive educational assemblages. *Pedagogy Culture & Society*, 28(4), 501–523. <https://doi.org/10.1080/14681366.2019.1663247>
- Lather, P. (1998). Critical pedagogy and its complicities: A praxis of stuck places. *Educational Theory*, 48(4), 487–497. <https://doi.org/10.1111/j.1741-5446.1998.00487.x>
- Lather, P., & Ellsworth, E. (1996). Introduction: Situated pedagogies. *Theory Into Practice*, 35(20), 1. <https://doi.org/10.1080/00405849609543704>
- Lawrence, L., & Lowe, R. J. (2020). An introduction to duoethnography. In R. J. Lowe & L. Lawrence (Eds.), *Duoethnography in English language teaching: Research, reflection and classroom application* (pp. 1–26). De Gruyter.
- Leonardo, Z. (2004). The souls of white folk: Critical pedagogy, whiteness studies, and globalization discourse. In G. Ladson-Billings & D. Gillborn (Eds.), *The Routledge Falmer reader in multicultural education* (pp. 117–126). Routledge.
- Leonardo, Z. (2009). *Race, whiteness, and education*. Routledge.
- Lewis, S., Savage, G. C., & Holloway, J. (2019). Standards without standardisation? Assembling standards-based reforms in Australian and US schooling. *Journal of Education Policy*, 35(6), 1–28. <https://doi.org/10.1080/02680939.2019.1636140>
- Mackinlay, E. (2005). Moving and dancing towards decolonisation in education. *Australian Journal of Indigenous Education*, 34(1), 113–122. <https://doi.org/10.1017/S1326011100004038>
- Mackinlay, E. (2012). Pearl: A reflective story about decolonising pedagogy in Indigenous Australian studies. *Australian Journal of Indigenous Education*, 41(1), 67–74. <https://doi.org/10.1017/jie.2012.10>
- Mackinlay, E. (2018). The white noise of music education: Unsounding the possessive logic of patriarchal white sovereignty in the Australian curriculum. In A. M. Kraehe, R. Gaztambide Fernández, & B. S. Carpenter (Eds.), *The Palgrave handbook of race and the arts in education* (pp. 535–550). Springer.
- Mackinlay, E. (2019). *Critical writing for embodied approached: Autoethnography, feminism and decoloniality*. Palgrave Macmillan.
- Mackinlay, E. (2020). Paying attention to the order of cultural production framework in arts education: What are our response-abilities? *Journal of Curriculum Theorizing*, 35(3), 28–31. <https://doi.org/10.63997/jct.v35i3.941>
- Martin, J. L., & Wood, C. (2022). Letters to Paulo from Two Transgressive Scholars (Pt III). In T. M. Kress, R. Lake, & E. Stein (Eds.), *Radically Dreaming: Illuminating Freirean Praxis in Turbulent Times* (pp. 199–208). DIO Press.
- Marx, S. (2006). *Revealing the invisible: Confronting passive racism in teacher education*. Routledge.
- Matias, C. E., & Mackey, J. (2016). Breakin’ down whiteness in antiracist teaching: Introducing critical whiteness pedagogy. *Urban Review*, 48(1), 32–50.
- Matias, C. E., Viesca, K. M., Garrison-Wade, D. F., Tandon, M., & Galindo, R. (2014). What is critical whiteness doing in our nice field like critical race theory? applying CRT and CWS to understand the white imaginations of white teacher candidates. *Equity and Excellence in Education*, 47(3), 289–304.
- McLaren, P. (1995). *Critical pedagogy and predatory culture: Oppositional politics in a postmodern era*. Routledge.
- Moreton-Robinson, A. (1999). Unmasking whiteness: A Goori Jondal’s look at some duggai business. In B. McKay (Ed.), *Unmasking whiteness: Race relations and reconciliation*, Queensland Studies, Centre for Public Culture and Ideas, Griffith University, Brisbane (pp. 28–36). <https://doi.org/10.1017/s1321816600001823>
- Moreton-Robinson, A. (2011). Virtuous racial states: The possessive logic of patriarchal white sovereignty and the United Nations declaration on the rights of indigenous peoples. *Griffith Law Review*, 20(3), 641–658. <https://doi.org/10.1080/10383441.2011.10854714>

- Moreton-Robinson, A. (2015). *White possessive: Property, power, and Indigenous sovereignty*. University of Minnesota Press.
- Norris, J., & Sawyer, R. D. (2012). Toward a dialogic methodology. In J. Norris, R. D. Sawyer, & D. Lund (Eds.), *Duoethnography: Dialogic methods for social, health, and educational research* (pp. 9–40). Left Coast Press.
- Ohito, E. O., & LaGarry, A. E. (2023). An intersectional framework for anti-racist pedagogy in uncertain times. *Teachers & Teaching Theory & Practice*, 29(7–8), 663–679. <https://doi.org/10.1080/13540602.2023.2172392>
- Picower, B. (2009). The unexamined whiteness of teaching: How white teachers maintain and enact dominant racial ideologies. *Race Ethnicity and Education*, 12(2), 197–215. <https://doi.org/10.1080/13613320902995475>
- Roediger, D. R. (1991). *The wages of whiteness: Race and the making of the American working class*. Verso.
- Rudnick, D. L. (2019). Walking on egg shells: Colorblind ideology and race talk in teacher education. *Multicultural Education Review*, 11(3), 216–233. <https://doi.org/10.1080/2005615X.2019.1644043>
- Saranillio, D. I. (2013). Why Asian settler colonialism matters: A thought piece on critiques, debates, and Indigenous difference. *Settler Colonial Studies*, 3(3–4), 280–294. <https://doi.org/10.1080/2201473X.2013.810697>
- Seet, A. Z. (2021). Serving the white nation: Bringing internalised racism within a sociological understanding. *Journal of Sociology*, 57(2), 213–230.
- Sleeter, C. E. (2001). Preparing teachers for culturally diverse schools: Research and the overwhelming presence of whiteness. *Journal of Teacher Education*, 52(2), 94–106. <https://doi.org/10.1177/0022487101052002002>
- Starship. (1985). Hearts of the world (Will understand) [Song]. On *knee deep in the hoopla*. Grunt Records.
- Starship. (1987). It's not over ("Till it's over) [Song]. On *No Protection*. Washington Monument.
- Starship. (1989). We dream in color [Song]. On *Love Among the Cannibals*. RCA Records.
- Starship, J. (1981). Stranger [Song]. On *Modern Times*. Grunt Records.
- Starship, J. (1984a). Champion [Song]. On *Nuclear Furniture*. Grunt Records.
- Starship, J. (1984b). Layin' It On the Line. Song. On *Nuclear Furniture*. Grunt Records.
- Teo, A. (2021). A timed crisis: Australian education, migrant Asian teachers and critical autoethnography. In H. Kara & S.-M. Khoo (Eds.), *Qualitative and digital research in times of crisis: Methods, reflexivity and ethics* (pp. 191–203). Policy Press.
- Teo, A. (2023a). Asiancrit and autoethnography: A future-focussed fugue of critical collaborative inquiry. *Qualitative Inquiry*, 29(5), 582–588. <https://doi.org/10.1177/10778004221118692>
- Teo, A. (2023b). Autoethnographically interrogating school-based anti-“Asian” racism in post(?) pandemic times: An AsianCrit-informed composite palimpsest. *Cultural Studies Critical Methodologies*, 23(5), 451–462. <https://doi.org/10.1177/15327086231176098>
- Teo, A. (2023c). A tumultuous tale of socially just teaching: A migrant Asian Australian teacher's critical autoethnographic account of guiding white bodies through an Asian ethnoburb. In D. P. Vesperman, A. A. Perry, W. Blankenship, & M. Missias (Eds.), *Out of turmoil: Catalysts for re-learning, re-teaching, and re-imagining history and social sciences* (pp. 129–142). Information Age Publishing.
- Teo, A., & Chew, E. W. A. (2025). # StopAsianHate in Australia: Possibilities and paradoxes for local and global antiracism. *Ethnic and Racial Studies*, 1–19.
- Tillmann-Healy, L. M. (2003). Friendship as method. *Qualitative Inquiry*, 9(5), 729–749. <https://doi.org/10.1177/1077800403254894>
- Vass, G., Maxwell, J., Rudolph, S., & Gulson, K. N. (2017). *The relationality of race in education research*. Routledge.
- Walton, J., & Truong, M. (2023). A review of the model minority myth: Understanding the social, educational and health impacts. *Ethnic and Racial Studies*, 46(3), 391–419. <https://doi.org/10.1080/01419870.2022.2121170>

- Wood, C. (2017). My story of Sal: A critical self-reflective autoethnography revealing whiteness in the classroom. *International Journal of Multicultural Education*, 19(1), 41–59. <https://doi.org/10.18251/ijme.v19i1.1264>
- Wood, C. (2024). *The crystallizing teacher: Revelations of whiteness in schools through Freirean critical reflective practice*. Palgrave. <https://doi.org/10.1007/978-3-031-57750-5>
- Yu, T. (2006). Challenging the politics of the “model minority” stereotype: A case for educational equality. *Equity and Excellence in Education*, 39(4), 325–333. <https://doi.org/10.1080/10665680600932333>