Critical and Creative Thinking Capstones Collection

Critical and Creative Thinking Program

Spring 5-24-2018

Alliance Activism: Feminist and videogame learning principles in building an identity-based, personal-development roadmap addressing subjective bias and discrimination, delivered in a mass-briefing format using videogame terminology

Erik Anker

ALLIANCE ACTIVISM:

FEMINIST AND VIDEOGAME LEARNING PRINCIPLES IN BUILDING AN IDENTITY-BASED,

PERSONAL-DEVELOPMENT ROADMAP ADDRESSING SUBJECTIVE BIAS AND DISCRIMINATION,

DELIVERED IN A MASS-BRIEFING FORMAT USING VIDEOGAME TERMINOLOGY

by

ERIK ANKER

©

SYNTHESIS[*]
MASTER OF ARTS
CRITICAL AND CREATIVE THINKING
UNIVERSITY OF MASSACHUSETTS BOSTON

May 2018

Advisor: Professor Peter Taylor

Abstract: While many white individuals in America are antiracist in their attitudes, many are not. This makes conversations with whites around race a delicate space: addressing an imbalance of privilege with those who benefit from it. Additionally, to not alienate whites from antiracist causes by associating them with a historical identity seeped in racism calls for its own nuance. The project described in this thesis looks to address these concerns by providing whites with a roadmap for personal growth consisting of various identities for addressing bias, discrimination, and oppression in honest and proactive ways. The delivery of these identities could be done directly, but, for reasons stated, it instead utilizes the neutral context of "general bias and discrimination" in a mass-briefing medium. Other mediums for delivering the roadmap that allow for an explicit education on white racism in the U.S. are discussed. To facilitate engagement, the pedagogies here prioritize nonjudgment and exploration in presenting the personal-development roadmap and supporting pedagogy. The roadmap visuals and terms employ a style immensely popular in videogames, hopefully stimulating learners' interest in the material. There are two primary objectives of this project. The first is motivating whites to learn

more about racism in historic, contemporary, and personal terms **on their own** so they can become **active allies** to marginalized groups battling oppression. The second objective is for nonwhite individuals, but operates in the same way, prompting them to become **allies** to those who experience any intersectionality of oppression greater than their own. This thesis labels such intentions "alliance activism," distinguished by directing activists to look "down" along a spectrum of privilege instead of "up," and to reflect upon their own experience in order to address their own biases. The overall objective of alliance activism is to strengthen alliances between activist groups.

---

* The Synthesis can take a variety of forms, from a position paper to curriculum or professional development workshop to an original contribution in the creative arts or writing. The expectation is that students use their Synthesis to show how they have integrated knowledge, tools, experience, and support gained in the program so as to prepare themselves to be constructive, reflective agents of change in work, education, social movements, science, creative arts, or other endeavors.

1. Introduction

The Critical and Creative Thinking (CCT) program at the University of Massachusetts, Boston, allows each student to shape their own learning experience. This project came out of my own personalized CCT journey, which included interdepartmental and interinstitutional elective courses that converged around student learning, creativity, and transformative dialogue. In exploring those areas, the recurring role of students' **identity** marked it as meaningful in the project of their learning. I experienced this phenomenon personally several times in the Project-Based Learning (PBL) course format, incorporated heavily in the CCT program. Within PBL, there is respect for the subjective experiences of students as inquirers and professionals, compelling their own motivations to learn. Identity is incorporated heavily in this project. In the broadest sense, the use of identity has allowed me to create a learning and reflective experience that intends to be personal to each student. Identity will also emerge in more nuanced ways. The pedagogy developed here addresses personal and social bias and discrimination, with implications for disempowering the various oppressions they incite. This approach is experimental, taking an unfamiliar angle on activism, addressed in Section 3.

Key Terms

1. The roadmap – the identity-based, personal-development chart.
2. The roadmap pedagogy – the various didactic principles incorporated by the roadmap.
3. The supporting pedagogy – the additional learning content, such as stereotypes and empathy, around the roadmap that help it function, and the didactics they employ.
4. The overall pedagogy – the combination of the two aforementioned pedagogies.
5. Videogame presentation – There is no video game here (yet), but the roadmap uses a video-game sensibility in its presentation and terminology.

6. Medium – the learning experience that brings the roadmap and supporting pedagogy together. A mass-briefing was chosen as the initial medium due to its broad application and the writer's experience in giving them.

7. The project – the combination of the roadmap, supporting pedagogy, mass-briefing slideshow, and this thesis.

8. BaD – abbreviation for "bias and discrimination."
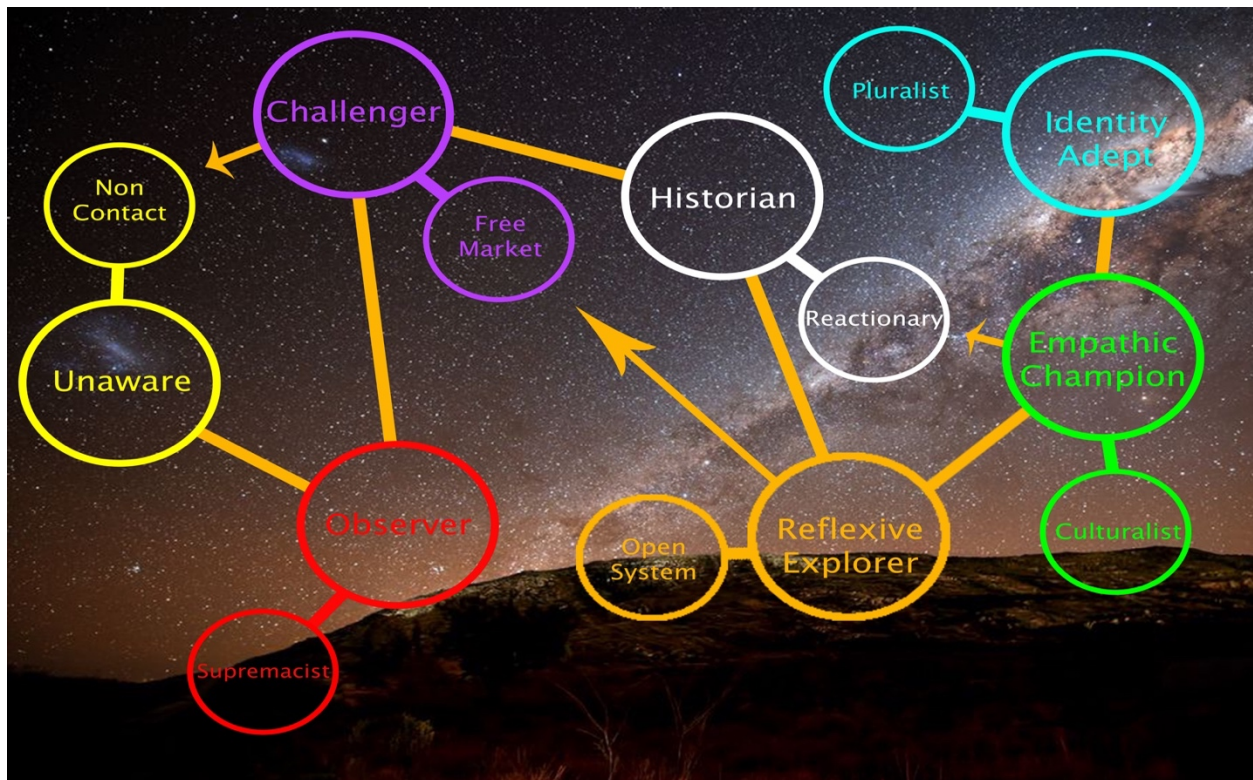
Figure 1.1. The Roadmap

This paper covers the roadmap and overall pedagogy in detail to include its foundations, various components, and formulation. Additionally, my demographic positioning is addressed.

Though every course taken in the CCT program was influential, some were more so than others. They include: CCT 651 - Mathematical Thinking, CCT 616 - Dialogue Processes, CCT - 693 Action Research, EDUCATION 634 - Game-based Learning, GCWS - 615 Feminist Inquiry, GCWS 583 - Changing Life: Reading the Intersections of Race, Biology, and Literature, and ENGLISH 670

- Philosophy and the Composing Process. Some courses contributed specific content, others affected my perception and cognition, and some did both.

2. Writer's Positioning

I am located in the center of this project and therefore at times claim a subjective epistemology. I am a white, straight male currently employed as a Director of Equal Opportunity in the Massachusetts Air National Guard. For the first 10 years of my adult life, I fully embraced the ideology presented to me growing up: that of far-right, white-centered, evangelical conservatism. I would now describe myself as an antiracist, feminist, pro-equal rights, straight, cis White male. My ongoing personal exploration of racial awareness has considerable effects on this project. While the pedagogy employs the identity principle to, hopefully, foster usefulness across demographics, its formulation emerged out of previous work by other scholars on white identity and white racial awareness. My positioning makes my subjective knowledge claims in those areas worth taking seriously.

Many black activists, including Malcom X, have expressed that antiracist white people should be speaking mostly to other white people. (Loewen, 2003)

> "White people aren't really doing antiracism work unless they're working
> with other white people." – Curdina Hill (Loewen, 2003, p. 2)

Creating identities for everyone (but especially whites) associated with empowering marginalized groups appeals to me because I have valued **fairness** since childhood. As an adult, that positions of power should be representative of the people those positions affect feels like common-sense, and 1000 times more so taking into account the violence and oppression that stems from not having such representation. Clearly, some groups need to be empowered until they are represented fairly. Again, as a straight white male, I cannot avoid locating my activism within my own demographic**.** However, from that position of privilege, this pedagogy attempts to empower everyone by creating **identities that build alliances** and tackle bias and discrimination (BaD) within and across cultures. Section 4 – White Identity, will explain why addressing race within U.S. mainstream white culture requires a neutral approach if any impact is to be made.

Finally, I love videogames. They have been a passion of mine since childhood. I was lucky to take EDC 634 - Game-based Learning. That course dramatically influenced the pedagogy developed here. My experience as a gamer led me towards using videogame terms and visuals and also provides me with an epistemological coherence around doing so.

3. Concerns

This pedagogy was developed from the perspective of white racial awareness and white identity. As such, it is reasonable to assume that it has very little applicability outside of that group. That could very well be the case.

Should this pedagogy be presented to nonwhites, there is a chance that it doesn't make any sense or comes across as offensively tone-deaf. Additionally, by implying that this is a way that anyone can approach BaD, there is a possibility I am re-essentializing the white experience as the human experience. Although a generic context is used, the structure presented here maintains a privileged foundation.

But addressing bias and discrimination from such a position might be useful. In terms of privilege, what if learners are encouraged to look "down" through intersectionality, rather than "up," in their activism? Unfortunately, the psychological mechanisms of unconscious bias have not been studied for variance across demographics. However, stereotypes, implicit bias, objectification, diminishment, ignorance of other groups, lack of contact- these factors operate at all levels of privilege, their damage increasing alongside intersectionality, whether speaking of the homophobia in black culture or the misogyny in gay male culture. (Buttaro Jr. & Battle, 2012; Halperin, 2012).

This pedagogy attempts to cultivate communication across groups by acknowledging the identities of "others" as complex, rich and nuanced as one's own. The activism fostered here is not an exercise in defiance, but in **alliance**, and that is how it might empower marginalized groups to address big problems like racism and sexism. By **neutralizing the biases that inhibit collaboration**, alliances that strengthen the grass-roots substrate for defiance activism can be more easily grown.
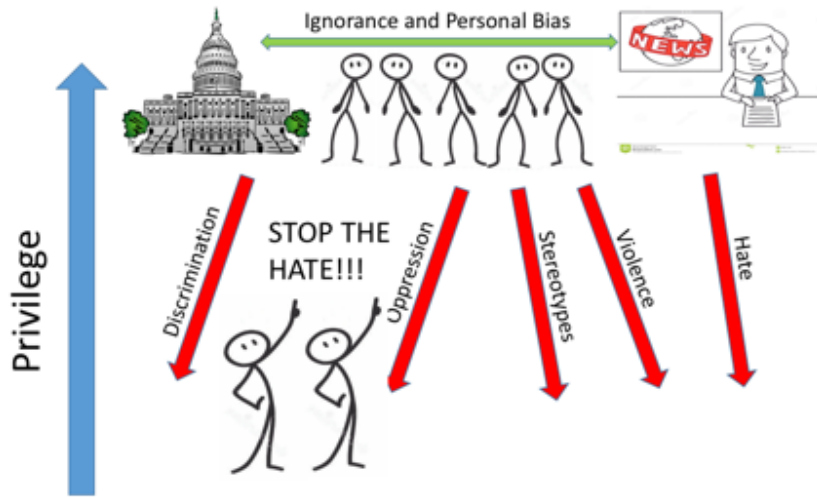
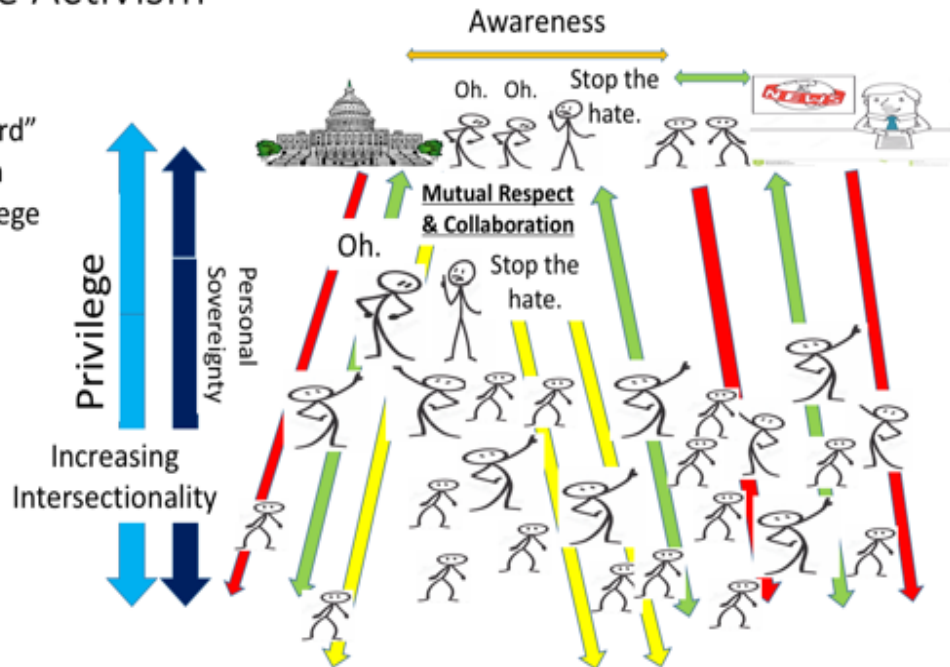Figure 3.1. Defiance Activism

Figure 3.2. Alliance Activism

Attempting to **meet individuals at their privilege** is not the typical approach to confronting oppression. This is experimental. This project does not speak to the various oppressions different groups are fighting against, but rather the equality and personal respect those individuals are fighting for.

Next, we'll discuss why this pedagogy, formulated from white racial awareness and identity, is made more effective by taking the "whiteness" out of it.

4. White Racial Identity

I often wonder why pointing out racism doesn't make it go away, but rather incites powerful backlash. (Park, 2017) My position as a white male is just one motivation for how this project negotiates white identity. Another is that my objective is impact for change, which I believe starts at the personal level of identity. White male identity in the U.S. is currently in a state of crisis. (Gresson 2004) CCT 616 - Dialogue Processes revealed to me how important empathic listening is to understanding and communication. My analysis of white male identity in formulating this pedagogy is an attempt to empathically listen to those in my own group.

> "White males in the U.S. represent the race and gender group that is most privileged economically and socially; yet White males are arguably more disadvantaged with respect to developing as racial and gendered beings due to the socialization, entitlement, and privilege bestowed upon them within society." (Peterson & Hamrick, 2009)

This is not a crisis affecting just white men or white people. The impact of this problem is national, seen in the violence of increased hate-crimes and mass-shootings and the phenomenon of white pride as intrinsically supremacist, dominating, and violent. (Berman, 2017; Oppenheimer, 2018) It seems counter-intuitive that we must empower white people, but I claim **not to be empowering them further, but differently**, **with new identities** for alliance-building and activism.

It's worse than people think. In *Backstage Discourse and the Reproduction of White Masculinities*, (2011) Matthew W. Hughey found that there is a substantial variance in how whites express ideas about race in public versus private. In all-white settings, whites often

engage in "intense and unmitigated" racist discourse. My personal experiences in white evangelicalism and as an undergraduate at the U.S. Air Force Academy, a bastion of white privilege where all-white settings abound, is reaffirmed by Hughey. I was often shocked by what my white friends and colleagues said in private, unable to process the uninhibited vehemence of their racism and sexism. Unequipped, or perhaps unwilling, to enter a confrontation, in those moments I sometimes continued the conversation without addressing my discomfort, hoping to uncover the source of their bias. I would not refute a claim that I was just being racist or sexist in my complacency. Though, an identity and some skills pertinent to such situations would have been useful. I can recall several individuals whose bias I did manage to unearth, sometimes in a single conversation and sometimes over the course of years, and what I found was usually hatred and disgust, informed by stereotypes and perceived injuries, ignorant of the real impacts racism and sexism have on real people.

Where do these sentiments in (some) whites come from? One source is the psychological pain associated with the dissolution of traditional white racial identity, the existential nature of which is actually a privilege, because other racial groups in the U.S. routinely experience physical and psychological pain from racism and sexism. (22 Examples, 2014; Berman, 2017; Everyday Sexism) White male identity is traditionally defined by supremacy, domination, and an over-abundance of privilege. (Huphey, 2011; Peterson & Hamrick, 2009; Jupp & Slattery, 2010), et al.) As those aspects are eroded by multiculturalism, civil rights, and societal and legal changes to promote fairness, such as affirmative action, whites feel "disprivileged." (Gresson, 2004) When disprivilege occurs in the context of previous, in this case historical, privilege, it is painful and confusing; and the focus on civil rights and social justice in the U.S. has put an increasing value on "difference," which whites lack, further diminishing their self-perceived social worth. (Gresson, 2004) It's understandable that (some) whites see themselves as oppressed when power-equalization asserts itself, as ridiculous as that is. Here, we come to why toxic white identity eludes direct acknowledgement in our culture, and a rationale for the obfuscation around white identity seen in the pedagogies developed here.

Oppressed groups looking to attain power seek to uncover a hidden past rendered absent by the existing historiography. To declare an identity rooted in history is to have found a "usable past." (Wickberg, 2005). The history of the U.S. as a nation is a useable past for whites, but in the context of advocating for fairness against oppression, they are limited. (Some) whites have advocated against discrimination throughout U.S. history (Loewen, 2003), but this historical identity is rarely, if ever, offered to white people. It was certainly never offered to me. Additionally, such an identity requires a plain acknowledgment of the current effects of historical oppression. That acknowledgment motivates the furtive aspect of the mass briefing medium - why the white history of racism is not made explicit in it. **To speak plainly to whites about white history in the context of oppression is to associate them with a spoiled racial identity**, which is often felt as an absence of power and the presence of guilt and shame. (Gresson, 2004)

Whites are left without a positive racial identity, alienating them from both intra- and inter- racial progress. Alienation incurs a sense of being without a home (Gresson, 2004), evidenced in whites by the nostalgia for pre-Civil Rights Movement-America seen throughout the right wing and in slogans like "Make America Great Again." Whites need new, unspoiled options for racial identities so that hateful or dissociative ones don't fill the void. **The roadmap attempts to provide positive racial identities in a pedagogical experience of nonjudgment** by avoiding looking squarely at white history in America and instead substituting bias and discrimination in general. Because of the racial pain associated with a spoiled racial identity, making an antiracist pedagogy for whites in the general public **necessarily means taking the whiteness out of it.** Why shouldn't white people in the general public be confronted with their racial pain? Because, unlike other racial groups, **addressing racism is optional for whites**, and the same could be said for sexism and males. This is about addressing privilege in order to diminish it, delicate territory indeed. Having removed the whiteness from the pedagogy, I hope space is also created for individuals in other groups to address their own privilege and biases.

Next, we'll discuss my introductions to feminist and videogame pedagogy through CCT, the formulations this project went through, the mass briefing format, and the videogame argot and visuals.

5. My Introduction to Feminist Pedagogy

My understanding of feminism prior to entering the CCT program came from pop culture and conversations with feminist women. I expressed it in attitudes intending to diminish toxic masculinity, empower women, and disregard traditional notions of sexuality. I first became aware of the qualitative, subjective elements of academic feminism in CCT 693 Action Research. A 1995 excerpt from *Research and the Teacher: A Qualitative Introduction to School-based Research* introduced me to the idea that teacher- or researcher-based research intrinsically carried a feminist ethic. (Hitchcock & Hughes, 1995) A researcher being visibly located in the milieu of their own research seemed to be able to provide more useful information than sterilized, "objective," experimentation, particularly in social sciences, in my opinion. One formulation of my feminist understanding is that subjectivity, especially when applied to things traditionally coded as objective, like the nature of epistemology or how a classroom works, is likely feminist.

Around this same time, I began to notice that the diversity training sessions I conducted in the Guard garnered more positive feedback when I spoke to my audience as if I was speaking to a former version of myself. I felt an active, dialogic subjectivity at play, maybe akin to the "presencing" state described by Otto Scharmer and explored in CCT 616 - Dialogue Processes, which I was taking at the time. (Scharmer, 2009) Understanding that diversity and inclusion is a social science, it seemed that feminist pedagogy, with its embrace of subjective experience, would naturally be definitive in my evolving relationship with pedagogy.

6. My Introduction to Videogame Pedagogy

Three years before entering CCT, I played the videogame *Assassin's Creed – Black Flag.* In doing so, I learned about 18th century naval warfare tactics. Having never had interest in anything nautical, I became acutely aware of the teaching and learning that was happening as I played.

For those unacquainted with videogame pedagogy, it is not necessarily about playing videogames in the classroom. While that might be the most literal and direct approach, what videogame pedagogy contains are the principles videogames employ to motivate gamers to

learn new information and retain it. Even in the absence of any modern technology, videogame learning principles can be applied. (Gee, 2005) Because I play, love, and see videogames as having a magnificent role in the future of education, as they are already incredible didactic tools for the content they do teach, (Kellinger, 2016) I feel incorporating their teaching tactics into the pedagogies I work with is essential. This project attempts to incorporate several videogame learning principles, explored later on.

7. Formulation of Vision

This synthesis went through two different formulations before finding coherence in a third one. First, this was to be a specifically antiracist and antisexist pedagogy. When addressing the differences between racism and sexism revealed an expansion of scope outside of my intentions, and because other biases relevant in the U.S. were left out, like transphobia, Islamophobia, etc, this vision had to be reworked.

The second vision came about as identity emerged at the intersection of feminist and videogame learning and therefore became the dominant didactic principle I wanted to use. Also, my advisor suggested it. The product became an antiracist pedagogy focused specifically on white men. This vision quickly revealed itself as undoable for one primary reason: there is no scenario where I can imagine myself speaking to a group of solely white men who were all interested hearing about their own racism. The goal needed to be adjusted again. However, I knew that white identity was going to be a permanent fixture. I had learned it was both the most appropriate portal through which I should enter this topic and an efficacious focus given the litany of social ills that spawn from the accumulation of privilege in that group.

Finally, I asked myself, "How can I package the evolution of white racial awareness without causing whites racial pain? How can I address individuals in other demographics so as to meet them where they are?" The specific approach that videogame pedagogy takes towards identity, described later, provided a possible solution – remove all specificity and address bias and discrimination generically. This is how the pedagogy seeks to address white men between the lines rather than directly and (hopefully) leaves room for individuals in other groups to address their own biases.

8. Mass-briefing Format

Questions of modality brought me to the principle of universality**.** The ubiquity of oppression-fueling biases across humanity indicates plenty of space for a broad approach. Thus, I chose a mass-briefing format as the initial medium. There are advantages here. First, this format potentially speaks to the most people at once. Second, my 13-year experience giving professional mass-briefings allowed me to use my own epistemology. For example, I know that audience engagement hinges heavily on the vulnerability displayed by the presenter- subjective storytelling works. Third, a mass briefing freed me, at the time, of concerns about setting, diverse learners' intra-communication, clarity of rules, and the litany of other checks and balances that would go into a successful cross-cultural learning activity. When crafting the pedagogy, the assumed void of immediate feedback in a mass briefing created the sense of being an author telling a story. This allowed for a clarity in seeing precisely what I wanted to communicate (and obfuscate) at each step. Finally, a mass-briefing can be many other things, such as a YouTube video or broken down into a slideshow and a script, all of which are easily shared and translated. It could be delivered to a small group in a conference room or provide a dialogic roadmap for intimate conversation. The initial list of possibilities led to the realization that the mass-briefing format was allowing me to shape a pedagogic "backbone" that could be fleshed out into any number of learning experiences, from a children's book to a videogame. Add lots of questions to the audience and it's a group discussion. Add a reading list and classroom discussions and there's a semester curriculum. Inserting group games from the *What's Race got to do with It?* website (Engagement Game) between each classification and there's diverse team building workshop. White history around oppression in the U.S. could easily be inserted back into the pedagogy for a course aimed at whites interested in evolving their racial awareness. I hope the personal growth expressed by the roadmap and supporting pedagogy **makes useful theory with broad applications around bias, discrimination and oppression.**

Incorporating identity makes it necessary to consider where my audience is coming from. My experience in giving mass-briefings on BaD in the National Guard certainly colored my

perspective. It was assumed in building the supporting pedagogy that the mass-briefing would typically be delivered in an institutional or corporate setting. This meant that my perceived future audience was mostly obliged to be there and made up of the general population, with attitudes towards diversity and inclusion ranging from negative to curious. "Eager for personal reflection and change" is not a disposition I considered speaking to in a mass-briefing.

9. Videogame Presentation

When adopting an identity in a videogame, I find the way videogames represent character growth to be a useful way to explore and evolve that identity. This "mapping model" approach is seen everywhere in videogames, from huge, multi-million-dollar "3A" games like *The Witcher* or *Dragon Age,* to phone games. It is most common in "role-playing games" (RPGs), with all the identity implications of that label, but I've seen them emerging in other genres. Below are some images of the character "level-up" screens in different videogames. The roadmap imitates these visuals and uses videogame terms like "classifications," "abilities," "effects," and "specializations."
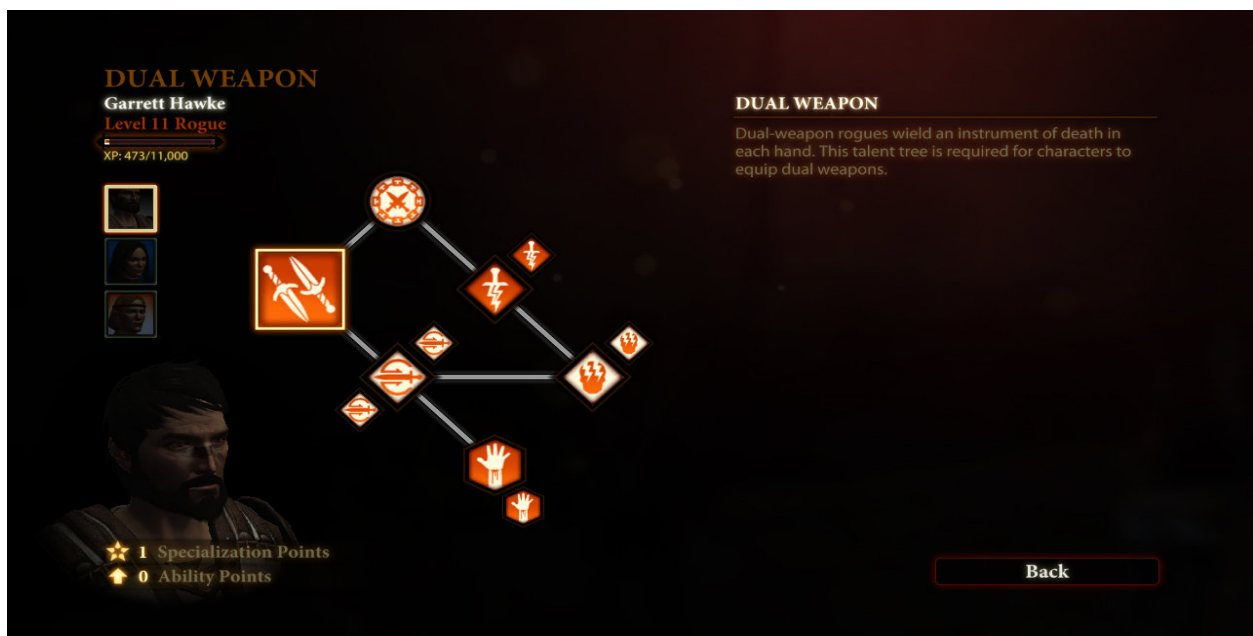

Figure 8.1. *Dragon Age 2-* Rogue Class; Dual Weapon Specialization Path

Figure 8.2. *Dragon Age: Origins-* Rogue Class; Archer Specialization Path
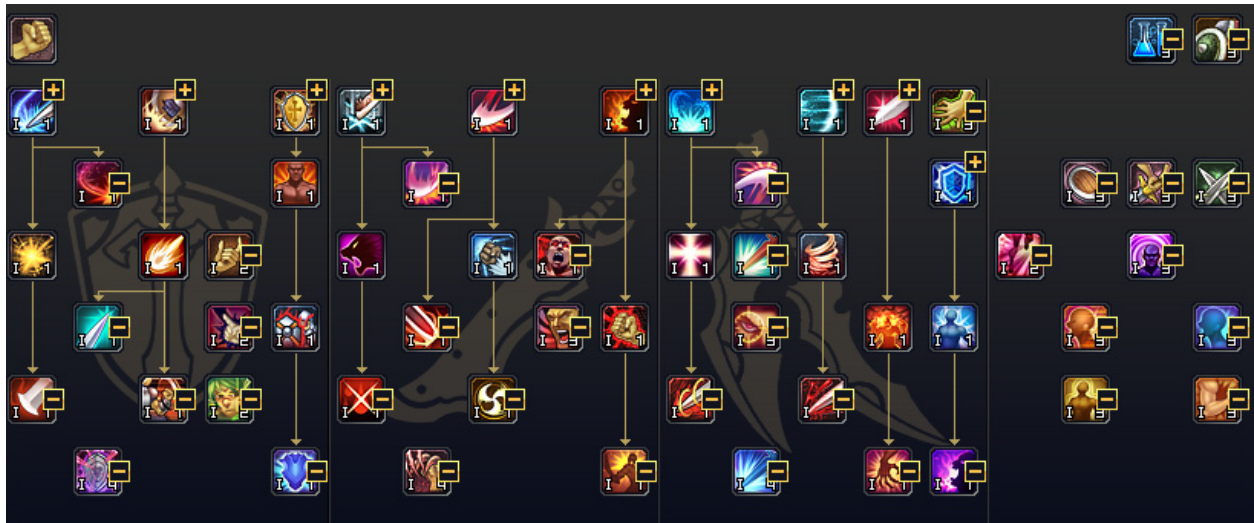

Figure 8.3. *Iris Online-* Fighter Class; Shield, Single Weapon, Dual Weapon Specialization Paths
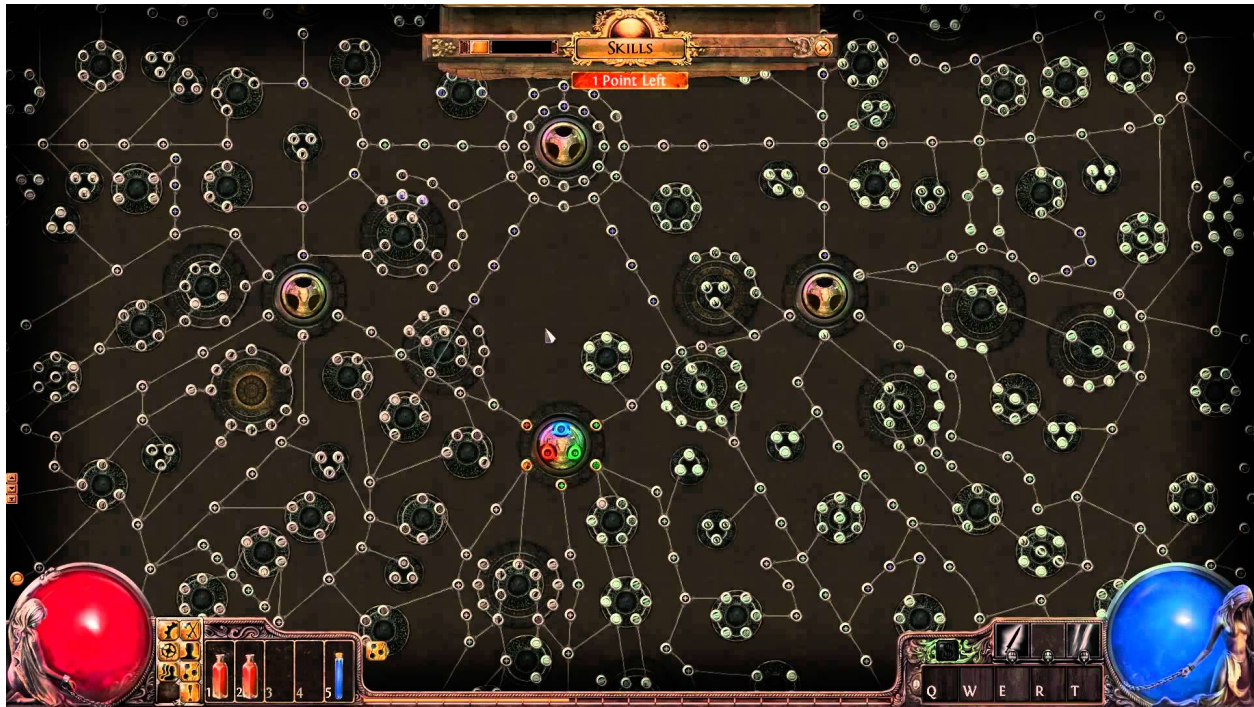
Figure 8.4. *Paths of Exile-* Templar Class; Inquisitor and Hierophant Specialization Paths

This sort of character development charting is used in *Dungeons & Dragons*, done with pen and paper, and was made visual in the videogames based on those rules, like *Baldur's Gate*, released in 1999*.* Since then, it has become the standard tool for leveling-up one's character identity. Players earn "experience points" that they then spend to move further along a chosen path. This project does not yet incorporate leveling up or experience points. My intuition is that I need to have an assessment of learner buy-in from general public audiences before the medium can be, so obviously, a game experience. This is because I understand the act of "playing" the game to function as a psychological, binary switch. Should someone decide they "don't want to play" because the leveling structure establishes a scaffolding they don't understand nor are compelled to engage with, they have just shut down the entirety of the learning experience. I don't want to give them that option, for now.

As seen in image 8.2 from *Dragon Age*, the term "abilities" is highlighted. "Effects" and "skills" are also common terms. I chose to use "effects" because it is ambiguous and therefore useful, as my definitions for effects in each specialization are quite broad. I want to incorporate "skills" in the future. In many videogames, including all five *Elder Scrolls* games, accessing a

given specialization requires repetitive action in the over-arching class(ification) (e.g. moving to "archer" within "rogue" requires using a bow repetitively). This is incorporated in the roadmap, as exercising certain abilities in a given classification leads to a specialization. The ubiquity of this format in videogames lends credibility to its effectiveness in communicating identity development.

The identity-based roadmap is a very simple version of what has become a complex identity journey in videogames. Figure 8.4 demonstrates just how wild character development can get. A character often has several classes to choose from, each with their own specializations, abilities, attributes, effects, skills and other traits. It is exciting to know that this is just the first iteration of the identity-based roadmap. Moving forward, I intend to grow its complexity.

Next, we're going to look closer at identity and the other feminist and videogame principles at play in this project.

10. Identity and Other Principles Used from Videogames Pedagogy

The identity principle in videogame pedagogy acknowledges that deep learning requires an extended commitment that is powerfully recruited when someone takes on a new identity. (Gee, 2005) Before my eventual dive into the white identity crisis, my nonjudgmental, dialogic approach insisted that I provide empowered, attractive identities to the audience in order to motivate them to explore the roadmap. Intrinsic motivation is important to personal growth, (Angeline, 2014) which is the predominant goal of the roadmap.

Videogames use identity in one of two ways. They either allow the player to customize their avatar, or they provide a character so intriguing while also so generic that most players can readily project their own fantasies, desires, and pleasures onto the character. (Gee, 2005) The latter, "fancy blank slate" approach explains why so many popular videogames offer an intrepid, powerful white man as the primary playable character – *Assassin's Creed, The Witcher, Wolfenstein, Grand Theft Auto, God of War, Bioshock, Chronotrigger, all 15 Final Fantasy Games…*honestly this list could go on forever and warrants its own investigation. The latter is the method I chose: create attractive identities that expand their user's capacities in the real

world, but generic in avoiding any particular demographic identification, bias, or oppression. From James Paul Gee's *Good video game and good learing* (2005), other videogame didactic principle employed in this pedagogy include:

1. **Well-ordered problems** – Challenges are ordered in a way that lead learners to form good guesses about how to proceed when faced with future, more difficult challenges. This is seen in the sequence of classifications on the roadmap and the abilities and effects they offer.

2. **Information on demand** – Often, through tutorial "pop-ups," gamers encounter information as they are required to use it. Pedagogically, this principle encourages educators to give learners pertinent information only after prompting a question in the learners' minds that such information would speak to. This is seen in the supporting pedagogy's sequence of elements (e.g. stereotypes and unconscious bias).

3. **Sandboxes** – In the real world, sandboxes are havens for children to play without dire consequences. In videogames, they are areas where players can explore the range of actions their avatar can take without dying or losing progress. Removing dire consequences from the learning experience is how to incorporate this principle pedagogically. The dire consequence the roadmap and mass-briefing medium are attempting to avoid is associating white learners with a "spoiled racial identity," discussed in Section 4.

4. **Skills as strategies** – In videogames, skills are seen first as a way to accomplish a goal and secondarily as a set of discrete skills. Raising a question in the minds of learners is the prompt for information on demand, and setting a goal is the prompt for skills as strategies**.** This is seen at the end of the supporting pedagogy: Confronting Bias in Action.

5. **Systems thinking** – Videogames help players see how each element of the game fits into the overall system and the game's genre. Applied to pedagogy, learners are shown how what they are learning fits into the system of the applicable career field, their lives, and the world. This pedagogy encourages systems

thinking via the roadmap's connectivity, and is explicit in some of the classifications.

6. **Meaning as Action Image** – Meaning is constructed not through abstract logic, but through lived experiences. For example, one does not reflect upon vacations through considering abstract generalities about vacations, but through imaginative reconstructions of their own vacations. This is seen when the pedagogy fills the learning space with subjective, emotional narrative, implicitly encouraging learners to consider action images in their own memories around BaD.

These principles will come into better focus as we encounter them.

11. Identity and Other Principles Used from Feminist Pedagogy

Feminist learning principles also incorporate identity, not as explicitly as videogame pedagogy, but as an element of considerable significance in student learning, as well as in research and activism. (Webb, 2002) There are two feminist didactic principles that bring learners' identities to the fore: **privileging the individual voice as a way of knowing** and **respect for diversity of personal experience.** In building this pedagogy, both of these principles were put into action inductively by considering the various positions and attitudes of the audience, and they play explicit roles for learners in the latter classifications on the roadmap.

Here, "voice" is considered a significant output of identity, so to privilege voice is to privilege the identity from which that voice emerges. Privileging the individual voice as a way of knowing encourages an understanding of multiple sources of authority (primarily those of individual learners) and sees knowledge as constructed and bound by culture. (Webb, 2002) This principle is part of the pedagogic formulation and content, but, due to the mass-briefing format, not necessarily part of the leaner experience (i.e. inputs from the audience are optional). However, should the pedagogy be used in small group settings, there are multiple points where educators are prompted to ask learners for their input. Where this principle does emerge in the mass-briefing as content is the way some classifications encourage learners to see authority in individuals as a foundation for understanding them.

Respect for diversity of personal experience encourages respect for one another's sociohistorical development. (Webb, 2002) Feminist theory privileges personal lived experience as coherent basis for analysis, theory generation, activism, and research. (Webb, 2002; Scott, 1991) Similar to privileging the individual voice as a way of knowing, this principle played a formative role and constitutes elements of content. Additionally, the "story-telling" section of the pedagogy is an experimental approach to utilizing respect for diversity of personal experience as a way to "charge the container" in a mass-briefing environment. "Charging the container" refers to filling a group environment early on with the appropriate emotional energy. (Scharmer, 2009)

The third and final feminist didactic principle at play is **empowerment.** The primary goal of feminist pedagogy, (Webb, 2002) this principle is seen in many of the classifications on the roadmap, and expressed explicitly in some of them, like Historian**,** as a way to gain greater empirical understanding of the world. Foci on empiricism at various points in the roadmap, with its implications of positivism, is intended to speak directly and subtly to white male identity.

Next, we're going to explore the overall pedagogy. This journey incorporates well-ordered problems through an accumulation of specific awareness and curiosities that build towards further identity development. Information on demand determined the placement of the supporting pedagogical elements. Sandbox principle manifests in the nonjudgment used to discuss the negative classifications/specializations, and in the power learners are granted in determining their own engagement with the roadmap.

12. The Roadmap and Supporting Pedagogy

Every classification on the roadmap is intended to hold each individual learner's specific, personal biases in their minds, if even for just a moment, so that they can be witnessed. This effect is in accordance with respect for diversity of personal experience and meaning as action image. Real oppressions are mentioned elsewhere in the pedagogy as another way to charge the container. With personal biases and real oppression in the minds of the learners, the classifications then offer something for learners to do with those things, and that something is

presented in the latter (ideal) classifications as being able to know and do more in the world, as a way to have power.

Should one add a narrative to each classification on the map, they would have a story. One story formed that way would resemble my journey towards racial awareness. It was one of five components used to craft the seven different classifications on the roadmap. Two others were White Racial Consciousness (Rowe, Behrens & Leach, 1995) and White Male Privilege as described in the Key Model (Scott & Robinson, 2001). Janet Helms' White Racial Identity Development Model provided crucial insights and affirmations, (Helms, 1991) and Rita Hardiman had the most impact with the Structures of Belief in her 1983 dissertation, *White Identity Development: A Process Model for Describing the Racial Consciousness of White Americans*.

Aside from videogame presentation, "classifications" was chosen as the term to describe the stops on the roadmap over "identities" or "stages." "Stages" implies movement along a continuum, but because this pedagogy respects the diversity of personal experience and uses the sandbox principle, learners should be free to explore any of the classifications on the roadmap without any pressure to move on to the next one. They should be inspired to explore further classifications, not obliged to. "Identities" felt too heavy. It is an assumption from the writer that, prior to exposure to this pedagogy, an audience will not define identity as the multi-faceted narrative gem it seems to be, but more as a monolithic aspect of their being. "Identity" could have required an unreasonable commitment. The elements within each classification labeled "abilities" and "effects" also have application outside of videogame terminology. These two labels are seen in the white racial identity development models mentioned above, but, more importantly, they imply the capacity to know and do more in the world, which is power. Additionally, learners are informed that they can enter the roadmap at any classification, though as the pedagogy progresses, each learner's most appropriate entry point will be made more obvious to them.

The supporting pedagogy enriches the roadmap and provides opportunities to bring subjectivity and real-world oppression into the learning experience. The various components come from my own understanding based on the training I have received and the pedagogies I

have designed in my professional role in the Guard. The supporting pedagogy was also influenced by CCT 616 - Dialogue Processes and GCWS 615 - Feminist Inquiry.

When using a mass-briefing medium, the amount of learner engagement depends on the size of the audience, smaller allowing for more discussion. The effectiveness of such interactions relies heavily on the instructor's presentation skills.

Now we'll explore each element of the pedagogy in its established sequence within the slideshow. The following paragraphs weave the actions of an instructor as they go through the pedagogy with the rationales associated. Section 13 includes a list of learning objectives.

12.1. Personal Story - Charge the Container

The first thing the audience sees is the roadmap as the instructor shares their personal experience in moving through it.
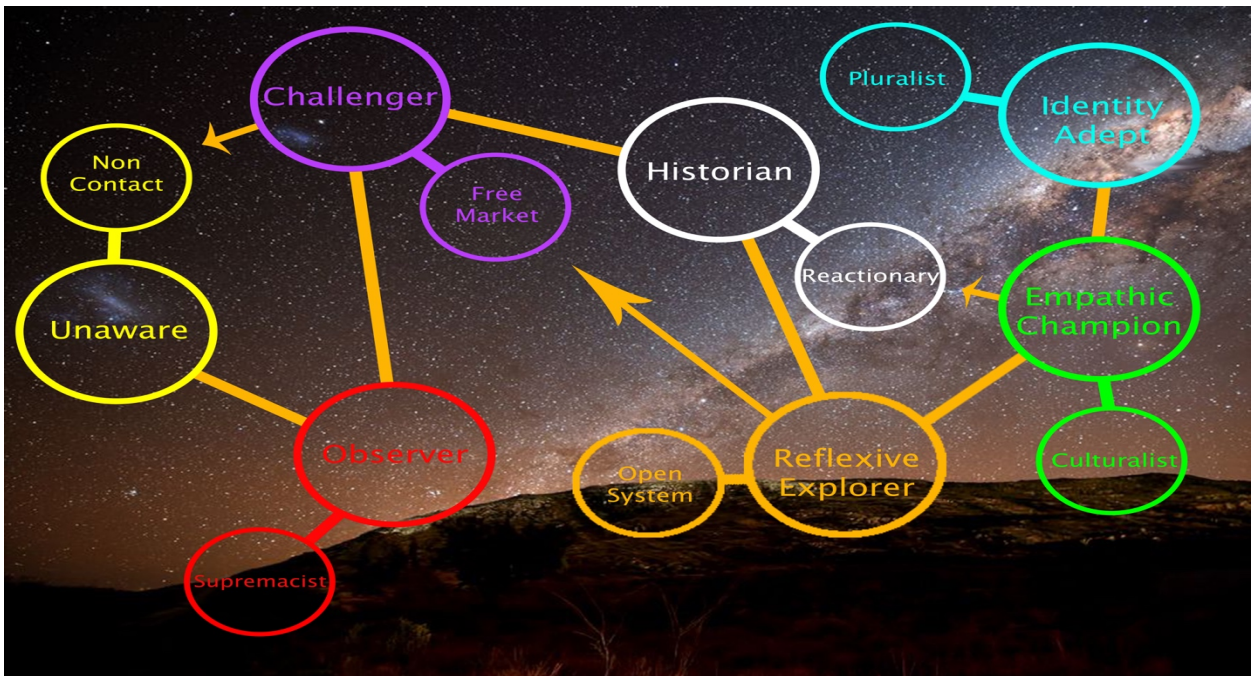

Figure 12.1. The Roadmap

My personal journey involves specific moments over a 20-year period. Aside from establishing connection through vulnerability, the instructor's narrative is intended to put in the learners' minds their own personal stories around BaD. Activating these personal

memories in the audience "charges" the learning space, be it a small conference room or a huge theater, with the emotional energy this pedagogic experience speaks to.

12.2. The Complexity of Identity

Next, the pedagogy addresses the complexity of identity and its dialectic with the outside world. The significance of identity is also implied in the title of the slides: "Who do you ~~think~~ know you are?" This question is intended to allow the audience to consider their own sense of identity and observe its complexity. Finalizing the introduction to identity is a list of the instructor's identity traits, where they come from, their effects, and consideration for those that did not make the list. For example, my Norwegian heritage is on the list, but my identity as an Alaskan is not. While my childhood is obviously formative, the fact that it happened in Alaska is irrelevant to me at this time. Explaining this allows me to illustrate identity's subjectivity and plasticity. Note: every slide that requires subjective information from the instructor (and the audience in a small setting) has a small stick figure on the bottom-right.

Figure 12.1. Prompt for subjective input (vulnerability) from instructor

This little icon also appears on the classification slides, prompting the instructor to add personal texture to the briefing through a "when I was a (insert classification)" story.

12.3. Story Swap

Here, the container is charged again with subjective narrative. This is done in a "storytelling" segment involving two "growing-up" stories, prepared in advance, from two different authors. The growing-up story concept came from ENGL 680 - Philosophy and Composition, instructed by Neal Bruss. If the instructor has access to the audience well beforehand, both stories would come from individuals in the audience. **This is intended to facilitate discussion between audience members long after the mass-briefing concludes.** If

not, the instructor would bring their own story-tellers and could fill the role of one themself. In order to highlight identity, both raconteurs should be of different demographics. The authors swap stories in an attempt to create dissonance within the audience, dissonance specifically around identity. Afterwards, the instructor asks the audience to consider their own identities, and draws upon the stories to address the significance of identity as narrative, how some identity traits are more fixed than others, and how identities afford different individuals different options- economic class at birth is one trait mentioned in that context. One Story Swap trial was conducted on 1 May 2018.

<div style="border:1px solid #333;padding:1em;background:#f6c9a4;">

First Reader: Brett, straight white male
Content: Incestual sexual assault as a young, black girl
Form: Poetry

Second Reader: Jamilla, straight black female
Content: Almost drowning in a swimming pool
Form: Prose

Intended effects
- Create cognitive dissonance. Cognitive dissonance marks transitions between sets of racial attitudes. (Peterson & Hamrick, 2009) Story swap "charges the container" with cognitive dissonance in preparation for the rest of the training.
- Illustrate the significance of narrative to identity
- Build connection with the audience through vulnerability
- Entertain the audience and pique their curiosity

</div>

Figure 12.3.1. Story Swap trial run

12.4. Introduction to the Roadmap

Before jumping into the roadmap, learners are reminded that we are here to address bias and discrimination, and that the roadmap is simply one way to understand and challenge these societal ills. There is a focus here on **nonjudgment**. The roadmap is not presented as a way to "change" or "fix" one's bias, even though that is the intent entirely. Those words imply judgment. It is unlikely that people attending this training, even those highly interested, will arrive with the intent of acknowledging their personal flaws and addressing them.

From my experience, education done around bias and discrimination typically views these problems as things out in society, and rarely as personal issues. Such a posture is especially true for white people, due to the racial pain associated with addressing racism in the U.S. For this reason, a neutral approach will be used and therefore addressed here. Sometimes the instructor might illustrate oppression in terms of imaginary groups like "circle people" or "lobster people." Creativity is encouraged. Real oppressions are mentioned later in the pedagogy, and some have already emerged in the story-telling segment. This puts them under consideration in the learners' minds as the pedagogy moves along, but avoids any perceived judgment that would spawn from focusing on how one group has continued to dominate any other throughout history.

Learners will also be informed here that the roadmap is challenging, but entirely optional. Personal change must come from intrinsic motivation. (Angeline, 2014) Finally, learners will be informed that someone might naturally start anywhere on the roadmap, so they are free to take a cursory posture towards any classification they do not see as personally useful.

12.5. Unaware

This first classification is difficult to maintain because it is interrupted by any awareness of discrimination. There are three abilities associated with the Unaware classification: **Depend, Avoid** and **Observe**. Depend adopts other people's perspectives on BaD in order to avoid developing an opinion of one's own. This can theoretically lead to anywhere on the roadmap, but the more nuanced (i.e. those further to the right on the roadmap) the classification, the more unlikely it is to be maintained without effort. Avoid is the attempt to avoid BaD issues and concerns. This eventually translates into avoiding those individuals whose identities may bring up topics around discrimination. Exercising this ability then leads to the Non-Contact specialization.

Settling into the Non-Contact specialization will have three effects: **Isolation**, because one has cut themself off from people different from them; **Echo Chamber**, because of the lack of diverse opinions; and **Stereotyping**, because without personal experience of

individuals different from oneself, common-place generalities, i.e. stereotypes, are the only thing left to fill the space.

The final ability in the Unaware classification is Observe, which happens when curiosity follows a perceived instance of discrimination, leading to the next classification: Observer. However, we make a stop at Stereotypes, first.

12.6. Stereotypes

After the Unaware classification has been presented, stereotypes are addressed. This part of the supporting pedagogy is located here through the videogame principle of information on demand, because stereotypes are first mentioned in the Noncontact specialization. This will become a theme throughout the rest of the overall pedagogy. The information on stereotypes is sourced from the Department of Defense Human Relations Education training and my own experience delivering it to service members several times a year, including adjustments I am not permitted to make in that context. No specific stereotype is addressed, but their impacts on individuals, effects on their identities, natures, and links to discrimination are. Some examples are the oversimplification, objectification, and universal negativity of using them.

12.7. Observer

The Observer observes instances of BaD and attempts to formulate a stance. The abilities of the Observer include **Claustrophobia** and **Resistance**. Claustrophobia refers to the fear that other kinds of people are going to prevent one from succeeding, that they are going to take opportunities and resources that would have otherwise belonged to oneself. Exercising this ability leads to the Supremacist specialization.

The Supremacist specialization has three effects: **Fear**, from being claustrophobic; **Hatred**, from being fearful; and the **Acceptance or Advocacy of oppression, violence, and genocide**, stemming from the hatred. In order to properly facilitate the sandbox principle, it is important that the Supremacist specialization be presented in a matter-of-fact, nonjudgmental way, attempting to facilitate curiosity and encourage exploration

throughout the rest of the roadmap. The pedagogy here rests on the assumption that the vast majority of Americans consider genocide a negative thing and consider racism ignorant in general.

The Resistance ability prompts an internal resistance to BaD, leading to the next classification of Challenger.

12.8.   Challenger

The Challenger is upset by BaD and seeks to challenge it. There are three abilities associated: **Blindness, Internal Conflict**, and **Conscious Curiosity**. Blindness is an attempt to do away with discrimination by ignoring the differences in human identities that lead to it. Using this ability can drag one backwards into the Non-Contact specialization because contact with different kinds of people makes those differences hard to ignore. Internal Conflict arises from the tension between desiring equality but opposing official policies that promote it. Internal conflict leads to the Free Market specialization.

Exploring the Free Market specialization has one effect: **Competition**, which is viewed as a way to bring out high performance that can overcome discrimination. However, the Free Market individual does not seek to prevent discrimination, but to help others thrive in spite of it. This makes discrimination difficult to detect. Competition is also a dynamic that creates "winners" and "losers" and eschews cooperation and alliance building.

The Challenger classification brings us to an evolution of the classifications. Now, adopting a classification or its specialization leads to **actions** around BaD, either promoting fairness or bias. Inspired by Hardiman's *"Structures of Belief,"* the **fairness action** moves one towards the next classification, while the **biased action** takes one backwards. It is possible for an individual to engage in both. A Challenger's fairness action is to fight for anti-discrimination policies in order to level the playing field. Their biased actions are ignoring unfair differences in the playing field or using discrimination as a competitive advantage.

The dialogic interplay when presenting the biased actions is specific. In the name of nonjudgment, it is acceptable to express that compulsions to be biased are natural. However, the aware individual notices these compulsions, their corresponding

justifications, and seeks to neutralize them before discriminatory action is taken. It's not always possible. Bias is part of our evolution and occurs even in the most aware classification of Identity Adept. It's not a reason to judge oneself, just something to consider.

The last ability of the Challenger, Conscious Curiosity, prompts one to wonder why BaD and oppression occur in the first place, and why they have been occurring for so long. Exploring this ability leads to Historian.

12.9.   Historian

Historian is the first classification requiring serious exploration. The motivation to further challenge BaD allows the Historian to step out of their own time and circumstances to look at BaD from a broader perspective. From there, three abilities become available: **Systems Thinking, Reaction,** and **Empiricism**. Systems thinking helps the Historian look in every direction when analyzing BaD: at those being oppressed, those oppressing, and those doing nothing. The Historian also becomes curious of power: governments, institutions, corporations and political movements over time in the U.S. hold important data for the Historian. When presenting the Systems Thinking ability, an instructor has the opportunity to offer, in layman's terms, a Foucauldian approach- a lens for seeing the power relations at play amongst the different components within the system. (Foucault, 1982) Although Systems Thinking takes work, it is not without reward, as the empirical data gained will allow one to operate more effectively in the world.

The next ability is Reaction. This is when the Historian becomes so upset by historical oppression that they choose a group that is not their own and "sides" with them in a reactionary way, which leads to the Historian specialization of **Reactionary**.

The Reactionary internalizes self-guilt and shame from the way their own group has either engaged in or done nothing to stop oppression against another group. There are two effects of being a Reactionary: **Self-guilt**, already discussed, and **Paternalization**, where they see themself as the authority for how a different group overcomes BaD.

The Historian's fairness action is to help foster communication between groups. The historical and institutional knowledge gained around oppression allows the Historian or Reactionary to do this. The biased actions include: romanticizing the struggle of another group; infantilizing that group, and stereotyping or discriminating against one's own group.

The final ability of the Historian is **Empiricism,** which comes from the information gained in doing systems thinking and historical research. It could be defined as "the continued gaining of current and historical information", and it leads to the next classification: Reflexive Explorer. Institutional and power awareness is covered next.

12.10. Institutional and Power Awareness

Institutional and power awareness offers learners a quick glimpse through the lens of power relations in society. The Foucauldian approach mentioned when discussing the Historian classification can be expanded on here, but **never revealed as related to Foucault, feminism, or liberalism.** Rather, for the purpose of this pedagogy's anticipated mainstream, non-academic audience, such a lens on institutional power is a tool of empirical data-gathering. This section is still under construction, but includes a brief review of historical resistance movement in relation to power, recommended by Foucault (Foucault, 1982), instances of powerful individuals citing their institutional connections as a source of their own authority, and examples of laws, like Prohibition, that have unintended effects. Next, the Reflexive Explorer classification is discussed, followed by a break.

12.11. Reflexive Explorer

Implied in the name of this classification, Reflexive Explorer holds an introspective component. For those who choose to engage the entirety of the roadmap, it is the classification most often revisited. This is reflected in the color of Reflexive Explorer node on the roadmap matching the color of the paths. (This is the only point in the roadmap where the coloring plays an active role. The other colors are only for optics.)

The abilities this classification affords one are: **Reflection, Recognition and Discovery**, and **Compartmentalization**. Reflection allows one to see their past self in various

classifications along the roadmap. Doing reflection in the context of BaD, requires **personal nonjudgment** as the Reflexive Explorer reflects upon their own biases and the data they gained as a Historian. One way to approach personal nonjudgment is to understand the lack of control one had in choosing their own parents, gender, race, and the culture they grew up in. Personal nonjudgment can lead to interpersonal nonjudgment and through that a true understanding of where people are coming from, which is **empathy**. Empathy is important for moving further on the roadmap, but does not, itself, move one beyond the Reflexive Explorer classification.

The next ability is recognition and discovery**.** Once the **biased self** is discovered through reflection, it can be recognized and explored. For example, how does one interpret the "rudeness" of others, especially from those associated with other groups? Does bias emerge here? If it does, how can it be countered? Understanding that everyone in every group is rude sometimes and not associating it with their identity is one possibility. Recognition and discovery can allow one to stay in the Reflexive Explorer classification, or it can lead on to **Cultural Champion** or the **Open System** specialization.

The effect of the Open System specialization is **Interconnectedness**. Opening up the system breaks down tribal barriers and fosters connectivity and alliance between individuals in different groups.

The final ability afforded by the Reflexive Explorer classification is **Compartmentalization**. Understanding others with nonjudgment is not easy, so being able to apply it to individuals across all groups is quite difficult. Compartmentalization allows the Reflexive Explorer address one bias at a time. It is not necessarily a negative trait, but exercising it continuously can lead one back to the Free Market classification, where challenging BaD is done through competition instead of empirical awareness.

The fairness action of the Reflexive Explorer is to advocate for pro-diversity policies. The biased action comes from compartmentalization, which closes the system off to individuals in some groups. An example of this is how the military has grown to allow women and gays to serve their country, yet trans individuals are still fighting for that right.

Once a Reflexive Explorer's recognition and discovery allows them to regularly use empathy and promote diversity, they move on to the classification of **Empathic Champion.** Beforehand, however, empathy and unconscious bias are addressed because Reflexive Explorer brought them into the learners' awareness. Yet, even before that, there is a break.

12.12. Break

After delivering the classification of Reflexive Explorer, a break is encouraged. As the author of this pedagogy and someone who has experienced (and continues to experience) the roadmap, I feel that the Reflexive Explorer is emotionally challenging. After the break, Reflexive Explorer is briefly mentioned one last time before moving onto Empathy.

12.13. Empathy

Aside from the training I received in CCT 616 - Dialogue Processes and my own personal development of empathy, I have no formal training in the pertinent didactics, so here I draw upon my own experience as someone previously far less empathic. Looking beyond this thesis, I intend to make this component more robust. For the moment, however, this slide addresses empathy as I see it: not as an emotion itself, but as a tool for experiencing the emotions of others. Compassion, respect for the personal experiences of others, and luck all come into the conversation. The empathy slide closes with a quote from the Australian comedian, Tim Minchin, about luck. This speech continues to form my own understanding and practice of empathy. The University of Western Australia commencement speech where Minchin makes this quote has over three million views on YouTube. (Minchin & UWA, 2013)

> "…Understanding that you cannot truly take credit for your successes nor truly blame others for their failures will humble you and make you more compassionate. Empathy is intuitive, but it is also something you can work on intellectually."

12.14. Unconscious Bias

The self-reflection inherent in Reflexive Explorer brings up unconscious bias. It is positioned here intentionally with the hope that discussing empathy and personal nonjudgment beforehand has softened the learning space. The training presented here on unconscious bias, like institutional awareness and empathy, is still under construction. It is sourced from the myriad of training events I have attended on the subject in my equal opportunity role, the most impactful being from training received at the National Guard Equal Opportunity Worldwide Conference in 2017 from Elaine P. Ho, former advisor to President Clinton and fellow at The Institute for Federal Leadership in Diversity and Inclusion. There are currently seven slides addressing assumptions about bias, nonjudgment, mental data processing, and cognitive projection in perception, but there is much more to do here. After unconscious bias, Empathic Champion is presented, followed by Cultural Differences and Cultural Change.

12.15. Empathic Champion

So far, the roadmap has explored classifications entirely unaware of bias and discrimination, curious as they observe it, challenging it, learning about its history so as to challenge it better, and onto the daunting task for exploring it in oneself. Now, we return to the present far better equipped as an Empathic Champion. This classification has four abilities: **Curiosity of Individual Complexity, Empathy, Integrate,** and **Expression and Communication**. Curiosity of individual complexity leads one to wonder about identity traits in others that lay below the surface of typical divisions like race, gender, etc. These traits might include someone's hobbies and passions, professional and educational goals, family structure, and the significance they put on those things.

The empathy that emerged as a Reflexive Explorer is now an active ability in understanding the complexity of others. Hoping to inspire respect for one's own opinions, the Empathic Champion acknowledges the authority of others in describing their experiences and perspectives. Empathy allows one to understand that most people have

not explored the Reflective Explorer classification, and therefore might now be aware of their own biases, which is ok. Nonjudgment is still in effect.

When an Empathic Champion uses the integrate ability, they are seeking to help others challenge bias and discrimination as they do. Usually, they integrate from within their own group and in relation to a specific form of discrimination. This can sometimes lead backwards, towards Reactionary, if guilt and shame take a central role.

The most dynamic ability of the Empathic champion is expression and communication, leading to numerous conversations through which they develop their own empathy and dialogue. The Empathic Champion begins to understand how individuals form cultures and then how cultures form individuals, and they are able to express that dialectic in their own life. This ability leads to the specialization of **Culturalist** or to the final classification of Identity Adept.

There are two intertwined effects of exploring the Culturalist specialization: **forming new traditions** that celebrate cultural diversity and **redefining cultural norms** that do not. One simple example of these effects is saying "Happy Holidays" to anyone who might celebrate a different winter holiday than oneself, while still expressing one's specific holiday greeting to those who share it.

The Empathic Champion's fair action revolves around building new identities and cultural practices that celebrate diversity and are free of bias. The biased action is being an Empathic Champion towards individuals in some groups but not others, again a form of compartmentalization.

12.16. Cultural Differences

The Empathic Champion classification and corresponding specialization of Culturalist brings up the phenomenon of culture. Based on Geert Hofstede's over-arching theory of cultures, this slide presents cultural difference in an approachable way. There are five dimensions: Individualism vs. Collectivism; Power Distance; Uncertainty Avoidance; Achievement vs. Relationship Orientation; Long vs Short-term Orientation. (DiCaprio, 2015) To illustrate these cultural differences, the instructor compares the corresponding cultures of a hockey

team versus a kitchen in a five-star restaurant along these dimensions. Because the Empathic Champion and Culturalist seek to change the culture, culture change is addressed next, in a way that brings real oppression in the U.S. into the learning space.

12.17. Culture Change

This slide is a single quote from Audre Lorde, explicitly addressing white racism and how a culture can change.

> "Tensions on the street were high, as they always are in racially mixed zones of transition. As a very little girl, I remember shrinking from a particular sound, a hoarsely sharp, guttural rasp, because it often meant a nasty glob of grey spittle upon my coat or shoe an instant later. My mother wiped it off with the little pieces of newspaper she always carried in her purse. Sometimes she fussed about low-class people who had no better sense nor manners than to spit into the wind no matter where they went, impressing upon me that this humiliation was totally random. It never occurred to me to doubt her. It was not until years later once in conversation I said to her: "Have you noticed people don't spit into the wind so much the way they used to?" And the look on my mother's face told me that I had blundered into one of those secret places of pain that must never be spoken of again. But it was so typical of my mother when I was young that if she couldn't stop white people spitting on her children because they were Black, she would insist it was something else." (Lorde 1984)

As you can see, this quote is heavily loaded. The specific elements present, such as white racism, sex and gender, motherhood, racial violence, pain, and humiliation, public space, and how they affect identity **are not addressed at all** by the instructor. Rather, this is presented as simply an example of culture changing for the better. The rest is up to the audience to infer - a pedagogic interplay this entire project heavily relies on: charging the container and trusting the audience. However, this approach to Lorde's quote is only active

in a mass-briefing medium to a general public audience. In other formats with other audiences, such as a course curriculum, unpacking this quote is necessary. Next, the Identity Adept Classification is discussed.

12.18. Identity Adept

The final classification on the roadmap is the Identity Adept. Abilities including: **Identity transfer, Narrative Identity, Empathic Image, Intrinsic internalization**, and **Universal Design.** Identity transfer allows the Identity Adept to transpose the complexity of their own identity onto someone else. What is transferred is solely the complexity, none of the specifics. Exercising identity transfer without any of the Identity Adept's other abilities will take one back to the Empathic Champion classification.

Narrative identity is the ability to see identity emerge through one's life narrative and personal experiences. This understanding allows the Identity Adept a method by which to fill in the complexity of others' identities – that being through a curiosity about the narratives that make up their life.

Empathic image is an identity-based version of the videogame principle "meaning as action image," which acknowledges that meaning is often formed through experience, which is later reflected upon as an action image. Empathic image grants one the ability to see other individual's action images – to see someone else's memories as if from their perspective, in an emotional, cognitive and sensory way.

Intrinsic internalization is the amalgam of the three abilities just mentioned and an understanding of social and institutional power on global and historical scales. This allows the Identity Adept to perform identity transfer, narrative identity, and empathic image quickly across many different groups, even groups they were previously unaware of. The Identity Adept recognizes that there are as many different kinds of cultures as there are individuals because everyone's story is different. People don't belong to the various groups we're presented with in our culture. Rather, those groups belong to the individuals as varying percentages of their identity, in an endless variety of formulations. Employing intrinsic internalization leads to the specialization of **Pluralist**.

The effects of the Pluralist specialization are **Universality** and **Useable History**. Universality could be considered a high degree of inclusivity. From social structures to economics, priority is broadened to **include diverse participation alongside performance.** The Pluralist asks themselves, "how can society determine "the best" way to do anything without including as many different voices as possible?"

Useable past is a perspective that recognizes how every individual seeks to have a "useable past" associated with their culture. (Greeson, 2004) Plainly, a useable past could be considered the totality of renown and celebrated individuals from the past with which someone in the present identifies with. This link to the past explains why we have months on the U.S. calendar designated to celebrating the history of various marginalized groups, usually those who have been excluded from prevalent U.S. historiographies.

The final ability of the Identity Adept, universal design is a principle that encourages things to be designed so that everyone can use them. We see this when videogame developers work to make their game playable by as many people as possible, or when educators broaden their pedagogies to be inclusive of students with disabilities. (Simpson, 2009) As an ability, the Identity Adept uses universal design in whatever capacity they can when designing things, and as a critical filter when assessing the impacts of institutional and governmental policies. Exercising this ability can also lead to the specialization of Pluralist**.**

The broadness of applicability associated with the Identity Adept shape its fairness and biased actions in general terms. Acting to promote fairness, the Identity Adept advocates for permanent changes towards fairness and equality, respect, and understanding for every individual in every group. Of course, such a thing is difficult to conceive of, meaning that the biased action is far more likely. The biased action reflects the compartmentalization seen in the previous two classifications – the Identity Adept uses their abilities to understand individuals in some groups, but not others.

12.19. Empathic Identity

Empathic Identity is discussed after Identity Adept, which mentions empathic image. The slides visually bring the supporting pedagogy back home to the complexity of identity. Two

slides mirror the earliest slides illustrating the complexity of identity, but framed in terms of other people rather than oneself. Additionally, many of the topics covered throughout the overall pedagogy reappear, such as: identity formed through narrative, respect for personal experience, identity awareness, empathy, and others. The next slide offers tools to confront bias in action.

12.20. Confronting Bias in Action

Based on the skills as strategies videogame pedagogic principle, the final slide of the supporting pedagogy attempts to equip learners with ways they can address bias and discrimination in real time. This slide attempts to accomplish two things. First, by moving the manifestation of bias from inside the learners' minds to the outside world, it closes the training experience in a tone free from the intense introspection that has been prompted thus far. Second, it empowers the learners to be helpful in combating discrimination before they have done the reflective work of moving through the roadmap. Learners are presented with three approaches to confronting discrimination in action. They are the "Three C's."

1. Confront – directly confronting various forms of discrimination. These forms include: humor, dismissal, stated bias, stereotyping, and abuse of power.
2. Collaborate – asking for help.
3. Confuse – confuse the aggressor by redirecting their focus. Example include making a scene or "accidently" getting between the aggressor and the victim. This is a creative approach.

12.21. What does this all look like?

The penultimate slide answers that question in simple terms. The answer is that this process is different for everyone; it could be described as the ability to treat anyone, especially someone I already judge, the same way I treat those individuals whom I already respect, simply because they are human. Using the world "ability" here intentionally implies that doing any of this is still optional. This is a challenge, if learners are up for it, which makes engaging the roadmap an ongoing process.

The final slide thanks the audience, reminds everyone to grab their free mini identity-based roadmap on their way out, and offers an email address for questions.

13. Defining Success

Unfortunately, the nonjudgmental approach of the mass-briefing medium method makes assessing its immediate effectiveness elusive. Post-training feedback is one way to do so without undermining the nonjudgmental approach, as is quantifying and qualifying any emails received by the instructor post-training. Anonymous cultural climate surveys over time could also be informative. Success is subjective for each learner, yet **a cognitive dissonance around racism and sexism in learners' minds as they exit the training** is a key objective**.** They would then address that dissonance on their own well after the training is complete, and, hopefully, the roadmap would provide them guidance while doing so. For this reason, free miniature copies of the roadmap are provided to all attendees. Moving forward, there is a possibility to construct learning activities around an imagined bias against something innocuous, like fire hydrants or beetles, where learners could earn experience points by exploring imagined cultures and individuals in such groups, but that would need to be developed as an entirely different medium.

In attempting to proactively and empathically listen to the diversity of audiences best suited to various mediums, (e.g. intimate learning workshop = small group that is highly interested in the content) learning objectives can take different shapes. These goals are specific to the pedagogy being presented as a mass-briefing. As an intimate small-group workshop,

- Possibility and value of personal introspection around bias
- Possibility of empowerment though increased understanding of oppression
- Possibility for personal growth beyond what was conceivable beforehand
- Curiosity about those items in the briefing less understood or counter-intuitive
- Feeling of cognitive dissonance that must be personally resolved
- Desire to reflect on, and possibly discuss, personal response to the experience
- Awareness of the classifications as scaffolding for understanding and confronting bias, discrimination, and oppression
- Awareness of how to negotiate moments of discrimination in real life
- Inspiration to explore oneself and others, if not for the emotional rewards, then the empirical ones
- Intensified engagement with one's own inner, emotional and cognitive experience
- Heightened awareness of the experiences of others, helping to break habits of objectification
- Desire to understand and form alliances with individuals from different cultures and demographics

objectives would likely be more explicit.

Figure 13.1. Learning objectives for the roadmap and supporting pedagogy delivered as a mass-briefing

14. Moving Forward

One challenge in addressing such a broad topic has been the constant impulse to make it more thorough. I think I found my limit in the supporting pedagogy. The first step in moving forward is to complete the elements of institutional awareness, empathy, and unconscious bias.

The next step in moving forward is to add videos. I have found specific YouTube videos to be incredibly effective in mass-briefings. They can constitute "proof" to what the instructor is saying. I use them extensively in my own training in the Air National Guard, so I know they have applicability here as well.

Before any evolution of the roadmap should be done, I need to practice giving this mass briefing. Once it is complete, I will use my experience in producing standup comedy shows, of which I have about six years, to organize and market this pedagogy as an educational event open to the general public. This is necessary if this pedagogy is ever going to make it to a corporate setting.

Once I feel I have the mass-briefing experience "under my belt," I want to make the roadmap itself more complex by adding additional components of "attributes," "skills," and "talents."

As I have mentioned, I see the overall pedagogy as a theoretical backbone for a myriad of delivery methods, including a video game. I imagine a videogame narrative in a world where the player, as one fantastical race, say, a gnome-

1. Becomes aware of an oppressed group of dwarves in the forest (Observer)
2. Seeks to help the dwarves by attacking those who discriminate against them (Challenger)
3. Realizes this isn't working and learns about dwarven history, which grants the gnome unique magical powers (Historian)

4. Is tempted to misuses those powers and must have an "epic battle" with their "evil (biased) self" inside their mind in order to keep from becoming evil (Reflexive Explorer)

5. Brings dwarves into the gnomish city and battles to create space for them while going on missions with dwarves to find lost artifacts from dwarven history (Empathic Champion)

6. The player switches identity with a dwarf of their choosing and plays as them. The dwarf and gnome go on to repeat these steps together for another oppressed group, like elves. (Identity Adept)

Other applications have been mentioned in previous sections, such as a college course or conversational roadmap. I am particularly excited to explore this learning experience in a small group setting where learners can contribute to the experience with their own questions and narratives.

15. Conclusion

This project uses feminist and video game pedagogic principles to create a didactic experience that provides learners with empowered identities for addressing bias and discrimination, first within themselves, and then in the outside world. The videogame presentation attempts to make it fun and engaging. Identities for addressing oppression are novel opportunities for most white people in the U.S. (Gresson, 2004) Recognition and excision of bias, or "killing the biased self" (Svonkin, 2008) has the potential, in an activist sense, to build alliances within groups and across spectrums of privilege and intersectionality, alliances currently held up by robust personal biases dispersed throughout various cultures. New alliances can hopefully create a more powerful groundswell for change. This is experimental. Removing white identity and the corresponding racial pain from the mass-briefing delivery method makes the pedagogy more likely to have a positive affect where most of the privilege lays. This project, and my general approach to pedagogy and activism, is in the business of changing minds. I

seek to do this by jolting awake curiosity and satisfying it with fun and empowerment in

a safe space.

<p style="text-align:center">Works Cited</p>

22 Examples Of Everyday Racism That Will Make You Facepalm. All Of These… Ugh. (2014, June

1) *Fill the Well.* Retrieved from http://fillthewell.com/everday-racism/

Angeline, V. R. (2014). Motivation, Professional Development, and the Experienced Music

Teacher. *Music Educators Journal*, *101*(1), 50–55.

Berman, M. (2017, Nov 13). Hate crimes in the United States increased last year, the FBI says.

Washington Post. Retrieved from https://www.washingtonpost.com/news/post-

nation/wp/2017/11/13/hate-crimes-in-the-united-states-increased-last-year-the-fbi-

says/?noredirect=on&utm_term=.6dd9f185e40c

Buttaro Jr., & Battle. (2012). More Than Meets the Eye: An Ecological Perspective on

Homophobia within the Black America. *Black Women, Gender + Families*, *6*(1), 1.

Coates, R. D., & Helms, J. E. (1991). Black and White Racial Identity: Theory, Research, and

Practice. *Contemporary Sociology*, *20*(3), 479.

DiCaprio, P. (2015, October 8). The Path to Cultural Awareness for Whites. *The Huffington Post.*

Retrieved from https://www.huffingtonpost.com/peter-dicaprio/the-path-to-cultural-

awar_b_8260356.html

Engagement Games. What's Race Got to Do with It? *The California Newsreel.* Retrived from

www.whatsrace.org/pages/games.html.

Everyday Sexism Project. Retrieved from https://everydaysexism.com/

Foucault, M. (1982). The Subject and Power. *Critical Inquiry*, *8*(4), 777–795.

Gee, J. P. (2005). Good video games and good learning. In *Phi Kappa Phi Forum* (Vol. 85, p. 33).

THE HONOR SOCIETY OF PHI KAPPA PHI.

Gresson, A. D. (2004). RACIAL PAIN AND POWER IN TWENTY-FIRST-CENTURY AMERICA: White

Males and the Masculinity Crisis. *Counterpoints*, *34*, 11–31.

Halperin, D. (2012). IRONY AND MISOGYNY. In *How To Be Gay*. Harvard University Press.

Hardiman, R. (1982). White Identity Development: A process oriented model for describing the

racial consciousness of white Americans. University of Massachusetts, Amherst.

Hitchcock, G., & Hughes, D. (1995). *Research and the teacher: A qualitative introduction to*

school-based research. Psychology Press.

Ho, E. P. (2017, June 9). *Unconscious Bias*. Lecture presented at Equal Opportunity Worldwide

Conference, Andrews Air Force Base.

Hughey, M. W. (2011). BACKSTAGE DISCOURSE AND THE REPRODUCTION OF WHITE

MASCULINITIES. *The Sociological Quarterly*, *52*(1), 132–153.

JUPP, J. C., & SLATTERY, G. P. (2010). Committed White Male Teachers and Identifications:

Toward Creative Identifications and a "Second Wave" of White Identity Studies. *Curriculum*

Inquiry, *40*(3), 454–474.

Kellinger, J. J. (2016). *A Guide to Designing Curricular Games: How to" Game" the System*.

Springer.

Loewen, J. W. (2003). *White men challenging racism: 35 personal stories*. Duke University Press.

Lorde, Audre (1984). Age, Race, Class, and Sex: Women Redefining Difference. *Sister Outsiders.*

Freedom, CA: The Crossing Press.

Minchin, Tim & The University of Western Australia (2013). 9 Life Lessons - Tim Minchin UWA

Address. *YouTube*. Retrieved from www.youtube.com/watch?v=yoEezZD71sc.

Oppenheimer, A. (2018, Feb 23). Mass shooting coincides with a rise in racism, homophobia and

anti-Semitism. *Miami Herald* Retrieved from

http://www.miamiherald.com/news/local/news-columns-blogs/andres-oppenheimer/article201803929.html

Park, M. (2017, May 12) Removal of Confederate monuments stirs backlash in statehouses. *CNN.* Retrieved from https://www.cnn.com/2017/05/12/us/confederate-monument-state-bills/index.html

Peterson, R. D., & Hamrick, F. A. (2009). White, Male, and "Minority": Racial Consciousness among White Male Undergraduates Attending a Historically Black University. *The Journal of Higher Education*, *80*(1), 34–58.

Rowe, W., Behrens, J.T., & Leach, M.M. (1995). Racial/ethnic identity and racial consciousness; Looking back and Looking forward. *Handbook of multicultural counseling.* (pp.218-235). Thousand Oaks, CA: Sage.

Scharmer, C. O. (2009) *Theory U: Leading from the Futures as It Emerges*. Berrett-Koehler Publishers, Inc

Scott, D.A. & Robinson, T.L. (2001) White male identity development: The Key model. *Journal of Counseling and Development, 79,* 415-421.

Scott, J. W. (1991). The evidence of experience. *Critical Inquiry*, *17*(4), 773–797.

Simpson, E. S. (2009). Video games as learning environments for students with learning disabilities. *Children Youth and Environments*, *19*(1), 306–319.

Svonkin, C. (2008). From Robert Lowell to Frank Bidart: Becoming the Other; Suiciding the White Male "Self." *Pacific Coast Philology*, *43*, 92–118.

Webb, L. M., Allen, M. W., & Walker, K. L. (2002). Feminist pedagogy: Identifying basic principles. *Academic Exchange Quarterly*, *6*(1), 67-72.

Wickberg, D. (2005) Heterosexual White Male: Some Recent Inversions in American Cultural History. *The Journal of American History*, *92*(1), 136–157.