Dear Course Instructor,

Thank you for your interest in Tunnel of Oppression at IUPUI. We are excited to see you incorporate our program into your classroom curriculum.

This will be Tunnel of Oppression’s sixth year at IUPUI. In 2018, Tunnel welcomed 1500 participants, 28 group reservations and 150 volunteers. As it continues to grow, we hope this curriculum guide allows your group to analyze their privileges, connect with others and use community resources to become an advocate for themselves and individuals within the local and global community.

This curriculum guide serves as a preparation tool for instructors who are looking to have students engage in some way with Tunnel of Oppression. This guide covers the basic information and format of Tunnel, while also providing activities and resources for discussion before and after the experience.

Although Tunnel uses an experiential learning opportunity to discuss specific topics, it also highlights broader subjects that are relevant to society and the IUPUI community. This program highlights the impact of oppression, microaggressions, and “isms” that people of oppressed identities face each day.

Tunnel of Oppression at IUPUI’s success is not possible without the support of IUPUI students, faculty, and staff so thank you once again for taking part in this annual event. If you have any questions please feel free to contact us at sojoedu@iupui.edu.
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Tunnel of Oppression History

The first Tunnel of Oppression took place at Western Illinois University in 1994 and was created by the Student Residential Programs Human Issues Committee after being inspired by the Museum of Tolerance in Los Angeles, California. The program, like the museum is designed to increase awareness and understanding of oppression and its effects on people.

The Tunnel has been adapted and transformed across universities in the United States and was brought to IUPUI by the Assistant Director for Social Justice, Amanda Bonilla in 2014 after resident assistants approached her and shared that they felt IUPUI needed a program to explore and examine injustice in society. That year Amanda and several resident assistants through the Housing and Residence Life Social Justice collateral developed the first IUPUI Tunnel. That first year around 300 participants experienced Tunnel and since then over 4,500 students, faculty and staff have participated. Though the event has grown exponentially over the years, it has stayed true to the original framework created in 2014 by the first group of students along with Amanda; a 30 minute experience exploring social issues through multimedia rooms designed by IUPUI students followed by a 15 minute debriefing processed by IUPUI faculty and staff.

Partnerships

As a valuable on-campus partner, **Housing and Residence Life** has been involved with Tunnel of Oppression since its inception. The dedicated staff members meet with Tunnel creators throughout the year to plan, implement and assess Tunnel while the Resident Assistants act as Tour Guides throughout the entire Tunnel experience. We are thankful for this continued partnership and look forward to its growth in the coming years.

**Sapphire Theatre Company**, a local Indianapolis based theater troupe joined the Tunnel of Oppression production team in 2016 as a way to enhance student actor abilities. Now in the second year of the partnership, Sapphire Theatre is working with Tunnel staff to write room scripts, create set design pieces and redesign Actor training. This partnership ensures participants get the holistic experience people have come to expect from Tunnel. Sapphire Theatre Company’s mission is “to entertain, inspire and connect in order to enrich the human spirit, compensate artists for their talents and contribute to cultural growth”. For more information please visit their website at [www.sapphiretheatre.com](http://www.sapphiretheatre.com)
Profiles of Learning for Undergraduate Success

Below are the ways in which each Profile of Learning for Undergraduate Success applies to Tunnel of Oppression. If you are using PLUS+ in your classroom, the ways in which this curriculum guide and the Tunnel experience fit into each profile are below.

Communicator: The IUPUI Student conveys ideas effectively and ethically in oral, written, and visual forms across public, private, interpersonal, and team settings, using face to-face and mediated channels. Communicators are mindful of themselves and others, listen, observe, and read thoughtfully, ask questions, evaluate information critically, create messages that demonstrate awareness of diverse audiences, and collaborate with others and across cultures to build relationships.

*After attending Tunnel of Oppression, participants will be able to:
   1. Determine key issues for consideration and access information using well-designed search strategies.
   2. Respectfully engage others in ways to facilitate their contributions.
   3. Evaluate and apply diverse perspectives to complex topics in the face of multiple or conflicting positions.
   4. Engage in reflection to increase self-awareness and personal growth.

Problem Solver: The IUPUI Student works individually and with others to collect, analyze, evaluate, and synthesize information to implement innovative solutions to challenging local and global problems.

*After attending Tunnel of Oppression, participants will be able to:
   1. Apply cultural, historical, and scientific knowledge to contemporary global contexts.
   2. Operate with civility in complex local and global environments.
   3. Listen attentively to others and respond appropriately.
   4. Actively engage with others to build consensus, define values, or meet shared goals.
   5. Identify and adjust behaviors by applying previously understood information, concepts, experiences, qualitative and quantitative techniques to new situation or setting.

Innovator: The IUPUI Student builds on experiences and disciplinary expertise to approach new situations and circumstances in original ways, is willing to take risks with ideas, and pose solutions. Innovators are original in their thoughts and ask others to view a situation or practice in a new way. Innovators are good decision makers, can create a plan to achieve their goals, and can carry out that plan to its completion. Innovators use their knowledge and skills to address complex problems in order to make a difference in the civic life of communities, and to address the world’s most pressing and enduring issues.

*After attending Tunnel of Oppression, participants will be able to:
   1. Reflect on future self by building on experiences and responding to new challenges.
   2. Create knowledge, procedures, processes, or products to discern bias, challenge assumptions, identify consequences, arrive at reasoned conclusions, generate and explore new questions, solve challenging and complex problems, and make informed decisions.
3. Connect to relevant experiences and academic knowledge across disciplines and perspectives at both local and global levels.
4. Integrate communication in ways that enhance knowledge and understanding.
5. Envision solutions to global challenges.
6. Identify and adjust behaviors by applying previously understood information, concepts, and experiences to a new situation or setting.
7. Advocate for change or improvement with others that uphold values.

**Community Contributor:** The IUPUI Student is an active and valued contributor on the campus and in communities locally and globally. They are personally responsible, self-aware, civically engaged and they look outward to understand the needs of the society and their environment. They are socially responsible, ethically oriented, and actively engaged in the work of building strong and inclusive communities, both local and global.

*After attending Tunnel of Oppression, participants will be able to:
1. Learn to recognize your own cultural rules and biases.
2. Communicate effectively with others in a variety of settings.
3. Builds and connects local and global communities
4. Understand the diversity and universality of human experience.
5. Engage others civilly, and with respect.
6. Understand and appreciate the interconnectedness of local and global communities.
7. Understand and articulate your personal values and beliefs.
8. Advocate for your values and beliefs in a civil and respectful manner.
9. Consider the consequences of your choices and actions.
Defining Power, Privilege and Oppression

SOCIAL CONSTRUCTION OF REALITY: The significance of difference between people is assigned prevalence based on the society it is enacted in. If you live in a culture where difference is not foundational, then it becomes socially irrelevant and ceases to exist. If you live in a society where difference is key, its existence becomes apparent in many different ways. With this, the social identities that are apparent in our society do not have the same significance outside of our society.

INSTITUTIONAL POWER: The ability or official authority to decide what is best for others. The ability to decide who will have access to resources. The capacity to exercise control over others.

PREJUDICE: A judgment or opinion that is formed on insufficient grounds before facts are known or in disregard of facts that contradict it. Prejudices are learned and can be unlearned.

STEREOTYPE: An exaggerated or distorted belief that attributes characteristics to members of a particular group, lumping them together and refusing to acknowledge differences among members of the group.

OPPRESSION: The combination of prejudice and institutional power which creates a system that discriminates against some groups (open called “target groups”) and benefits other groups (open called “dominant groups”). Examples of these systems are racism, sexism, heterosexism, ableism, classism, ageism, and anti-Semitism. These systems enable dominant groups to exert control over target groups by limiting their rights, freedom, and access to basic resources such as healthcare, education, employment, and housing.

Four Levels of Oppression/”isms” and Change:
- **Personal:** Values, Beliefs, Feelings
- **Interpersonal:** Actions, Behaviors, Language
- **Institutional:** Rules, Policies, Procedures
- **Cultural:** Beauty, Truth, Right

PRIVILEGE: Privilege operates on personal, interpersonal, cultural, and institutional levels and gives advantages, favors, and benefits to members of dominant groups at the expense of members of target groups. In the United States, privilege is granted to people who have membership in one or more of these social identity groups:
- White people;
- Able-bodied people;
- Heterosexuals;
- Males;
- Christians;
- Middle or owning class people;
· Middle-aged people (50-65 years);
· English-speaking people

Privilege is characteristically invisible to people who have it. People in dominant groups open believe that they have earned the privileges that they enjoy or that everyone could have access to these privileges if only they worked to earn them. In fact, privileges are unearned and they are granted to people in the dominant groups whether they want those privileges or not, and regardless of their stated intent. Unlike targets of oppression, people in dominant groups are frequently unaware that they are members of the dominant group due to the privilege of being able to see themselves as persons rather than stereotypes.

*Definitions from Vanderbilt University's Power and Privilege Definitions and Allan G. Johnson’s The Social Construction of Difference.*
Vocabulary

Ableism: discrimination in favor of able-bodied people.

Advocate: someone who speaks up for her/himself and members of his/her identity group.

Ally: a person of one social identity group who stands up in support of members of another group; typically member of the dominant group standing beside member(s) of targeted group.

Assimilation: the process through which one cultural group adapts to the aptitudes, belief systems and ways of life of another culture.

Bias: an inclination or preference, especially one that interferes with impartial judgment.

Classism: prejudiced thoughts and discriminatory actions based on difference in socioeconomic status, income, class; usually by upper classes against lower classes.

Colonization: the action or process of settling among and establishing control over the indigenous people of an area; the action of appropriating a place or domain for one’s own use.

Colorism: a practice of discrimination by which those with lighter skin are treated more favorably than those with darker skin. This practice is a product of racism in the United States, in that it upholds the white standards of beauty and benefits white people in the institutions of oppression (media, medical world, etc.).

Cultural Commodification: hollowing out of culture into commercial products.

Dialogue: “Communication that creates and recreates multiple understandings” (Wink, 1997); it is bidirectional, not zero-sum and may or may not end in agreement; it can be emotional and uncomfortable, but is safe, respectful and has greater understanding as its goal.

Discrimination: actions, based on conscious or unconscious prejudice, which favor one group over others in the provision of goods, services, or opportunities.

Diversity: the wide variety of shared and different personal and group characteristics among human beings

Ethnocentrism: judging another culture solely based on the standards and values of one’s own culture; the belief in the inherent superiority of one’s own nation or ethnic group.

Gender Rating: the commercial practice of charging different, usually higher, premiums for female consumers in the individual insurance market.

Generational Trauma: trauma that is transferred from the first generation of trauma survivors to the second and further generations of offspring of the survivors via complex post-traumatic stress disorder mechanisms.

Hate crime (legislative definition): a crime motivated by the actual or perceived social identities of any person (i.e. race, color, religion, national origin, ethnicity, gender, disability, or sexual orientation, etc.)

Human rights: rights inherent to all human beings, regardless of identity; include the right to life and liberty, freedom from slavery and torture, freedom of opinion and expression, the right to work, education, etc.

Interracial: of, involving, or for members of different racial groups.

Intersectionality: ideal that focuses on the intersections of multiple, mutually-reinforcing systems of identity, oppression, power, and privilege

Intergroup conflict: tension and conflict which exists between social groups, which may be enacted by individual or multiple members of these groups

-ism: social phenomenon and psychological state where prejudice is accompanied by the power to systemically enact it

Mestizo: a term traditionally used in Spain, Latin America and the Philippines that originally referred to a
person of combined European and Indigenous American descent.

**Microaggression:** a subtle but offensive comment or action directed at a minority or other non-dominant group that is often unintentional or unconsciously reinforces a stereotype.

**Miscegenation:** marriage or cohabitation between two people from different racial groups, especially, in the U.S., between a black person and a white person.

**Ostracization:** to exclude, by general consent, from society, friendship, conversation, privileges, etc.

**Prejudice:** preconceived judgment about a person or group of people; usually indicating negative bias

**Race:** physical differences that groups and cultures consider socially significant

**Racism:** prejudiced thoughts and discriminatory actions based on difference in race; usually by white/European descent groups against persons of color

**Religion:** system of beliefs, usually spiritual in nature, and open in terms of a formal, organized denomination

**Religious oppression:** Oppression against individuals or groups based on their religious beliefs and practices

**Social identity:** involves the ways in which one characterizes oneself, the affinities one has with other people, the ways one has learned to behave in stereotyped social settings, the things one values in oneself and in the world, and the norms that one recognizes or accepts governing everyday behavior

**Social justice:** a process and a goal; commitment to a socially just world and the committed actions to make that world a reality; term for action intended to create genuine equality, fairness and respect among people.

**Socioeconomic status:** the social standing or class of an individual or group; open measured as a combination of education, income and occupation

**Stereotype:** beliefs and expectations about members of certain groups that present an oversimplified opinion, prejudiced aptitude, or uncritical judgment

**Tolerance:** acceptance and open-mindedness to different practices, aptitudes, and cultures; does not necessarily mean agreement with differences

**Whiteness:** refers to the privileges/power that people who appear “white” receive, because they are not subjected to the racism faced by people of color

**Xenophobia:** The fear and hatred of that which is perceived to be foreign or strange.

*This vocabulary list is not intended to be exhaustive and does not encompass every word and term used in our conversation about diversity and social justice. This list includes vocabulary that is especially relevant to the topics covered in 2017. Since language and the topics considered are constantly evolving, many of these words may change or expand in the future. These pages serve as a reference that provides basic working definitions that help spur discussion.

*This list was compiled from various external resources including the University of Massachusetts Lowell, North Seattle College, the United Nations, the Oxford Bibliographies, the American Sociological Association, the Minnesota Historical Society, and the American Psychological Foundation, Merriam Webster’s Dictionary, American Immigration Council, the National Conference of State Legislature, American Psychological Association and American Sociological Association.
Tunnel of Oppression

PRE-TUNNEL

ACTIVITIES
Pre Tunnel Activity

Learning to Respect Differences

Time Needed: 50 Mins.
Materials: Dry Erase Markers/Chalk or Permanent Markers/Easel

Directions

Each person will find someone in the room that is completely different from them based on race and/or gender. The pair will introduce themselves and come up with two things that the overall group should do to create a safe/open community to discuss diversity. Also, the pair will discuss what should be done when lines are crossed. When the pair has finished, they will join with another pair to come up with two most important ground rules in order to conduct a discussion on diversity. And one rule the entire group will follow when lines have been crossed.

Groups will write the two most important rules on a board/easel. If their rule is already written, the group must use another rule. The whole group will come together to confer on rules and make any changes and negotiate rules/consequences when necessary.

Discussion

The discussion will start with commonalities among group. Facilitator will state:

“Please raise your hand if you have ever been a victim of the following…”

1. Heard a stereotype based on your gender.
2. Witnessed exclusion based on a physical disability.
3. Saw a blatant act of racism (comment, physical act).
4. Felt excluded by a teacher because of the way you look or your preferences.
5. Felt excluded by a peer based on the way you look.
6. Heard a parent or close relative make a racial/stereotypical comment.
7. Found yourself making a racial/stereotypical comment.
8. Excluded someone based on his or her appearance.

Facilitator will ask the group the following questions:

1. When you were excluded or heard derogatory remarks about yourself based on your appearance or preferences, what went through your mind?
2. How do you feel about people who make negative remarks or have derogatory actions based on the way a person looks or their preferences?
3. If we know how our words or actions negatively affect someone else, why do we continue to demean other people based on appearances and individual preferences?
4. What should you do if you witness or personally experience acts of exclusion or derogatory comments?

Groups will write one thing that he or she will try to do to decrease the exclusion of others on a sheet of paper. Students will also write the one thing they learned about respecting all people.
Understanding Stereotypes
Time Needed: 60 Mins.

Knowing the Community: Sharing Activity
This activity begins to build the community through showing difference within groups and similarities among members of different groups. Diversity proves to be the one thing we all have in common.

Directions
Participants should sit in a circle for this exercise if possible. Facilitator should hand out a list of questions for each participant to answer for the group. Possible questions could include name/nicknames, ethnic background, where they are from and where their parents were born, which generation they represent in America for their family, and one custom or tradition their family practices. Give participants time to write down some ideas for answering the questions.

Before you begin the exercise, instruct the participants to identify one or two people in the group whom they do not know, and to think about what answers they expect from those people. This part is not to be shared among group members, but can help people realize how they formulate ideas about people based on appearance.

It is important to tell the group that each person will be limited to about two minutes in order for everyone's voice to be heard. Once everyone has an opportunity to share their information, ask the group to discuss what they have learned from the exercise.

Discussion Notes
1. The facilitator will begin this exercise in order to model the kind of information that should be shared.
2. This activity can be emotional for certain people. The participants who find this emotional are often those who don't know about their heritage and those who have been adopted. If someone seems to be getting emotional remind them that they only have to reveal what they feel comfortable revealing.
3. Certain themes usually emerge:
   • Even members of the same "groups" have very different backgrounds.
   • Often members of different "groups" have more similar backgrounds than they realize.
   • Cultural diversity transcends black & white.
   • Many people find out information which allows them to connect somehow with someone else in the group.
4. Ask participants why, as IUPUI students, this is an important activity
Pre Tunnel Activity

Exploring Stereotypes

Time: 65 Mins.
Materials Needed: Circle handout, Pens

Directions

Ask participants to pair up with someone they do not know well and ask them to introduce themselves. Ask participants to write their names in the center circle. Ask participants to fill out the rest of the circles with aspects of their identity they consider most important in identifying themselves. Give examples of identities they could use (such as female, Latino, Jewish). In pairs ask participants to share two stories with each other. The first will be about a time they felt proud to be associated with one of the identities they selected. The second story should be about a time they had a negative experience when they were associated with one of the identities they selected. Ask participants to share with their partners a stereotype they have heard about one of their identities that fails to describe them accurately (have them use the handout). Read your own stereotype statement then have each participant share their statement.

Discussion

1. How do your self-selected identities differ from the identities others perceive you to be?
2. Did anyone challenge a stereotype you once believed? If so, please explain.
3. How did it feel to challenge your stereotype?
4. Where do stereotypes originate?
5. How can we eliminate stereotypes?
1. Share a story with your partner about a time you felt proud to be associated with one of the identities you selected.
2. Share a story with your partner about a time you had a negative experience when you were associated with one of the identities you selected.
3. Name a stereotype you heard about one of your identities which fails to describe you accurately. Fill in the following sentence:

   I am (a/an)_________________________ but I am NOT (an/an)_________________________. (Example: I am a Christian but I am NOT a radical republican.)
Tunnel of Oppression
POST-TUNNEL ACTIVITIES
Tunnel Reflections
Time Needed: 50 Mins. Materials: Writing Utensil/Paper

Directions
Each student will be given a piece of paper and a writing utensil. They will have a half hour to write down or draw their response to Tunnel of Oppression. They can address specific rooms, an experience that resonated with their own, an issue they had with something, or a question that the Tunnel of Oppression raised in their mind. They are encouraged to jot down every thought, emotion, etc. that comes to mind when they think about the experience of Tunnel.

Discussion
After students have had time to write or draw their experiences, the Facilitator will go through each question:

1. In one word, everyone describe how they are feeling after Tunnel
2. What is something you wrote down or drew?
3. Was the experience what you expected? Why/why not?
4. Did any of the rooms stick out to you?
5. In what ways do you contribute to oppression in your life?
6. Did you learn something new from Tunnel? If so what?
7. If you could tell one person in your class anything after going through Tunnel of Oppression, what would it be?
8. Do you feel like you understand any of your peers better?
9. How can you carry these learning experiences into your profession?
Tunnel Action Planning

Time Needed: 65 Mins.
Materials: Writing Utensil/ Table Below

Directions
Each student will be given the table below and a writing utensil. They will have an hour to reflect on their own behavior and contributions to the community and create a plan of action to help create a more equitable society based on their own behaviors, their peer support and their engagement in the greater Indianapolis community. During this time, it will be a good idea to share some of the community resources listed in this curriculum guide.

Discussion
Ask students to get in groups of 2-6 and share out about their action plan and give feedback on each plan. Then have them discuss how they are going to hold themselves accountable to each action.
# Post Tunnel of Oppression Action Plan

<table>
<thead>
<tr>
<th>What did I learn?</th>
<th>Where are my areas for growth?</th>
<th>How can I grow? (Through education, research &amp; involvement)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Others</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Community</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The Importance of Storytelling

Time Needed: N/A
Materials: Laptop

Directions
During Tunnel, an emerging theme is the ways in which micro aggressions create lasting effects on people that are subjected to these acts of violence. Have the students write a paper that touches on the following questions:

1. What is the benefit of intentional storytelling?
2. How did it feel to listen to your peers share their stories?
3. Has part of your identity or culture ever been commodified? How did that feel?
4. If the answer to #3 is no, why is that?
2019 Tunnel Topics

The Colonization of Puerto Rican Women
Criminalization of Homelessness
School Shootings
Colorism in the Black Community
Topic Selection

Tunnel of Oppression topics are selected from participant assessment and from student story submission. The requests are recorded, and then the Social Justice Scholars vote on the topics to be explored, taking into consideration the topics requested by the most people and the previous topics explored by Tunnel of Oppression. Each Tunnel scene use research, community partners and individuals’ stories to introduce participants to the given social issues.

Previous Tunnel Topics

Each year, Tunnel strives to highlight new topics to empower more students to share their story. In 5 years, Tunnel has featured over 35 different topics. Those include:

- Abortions & Birth Justice
- Housing Discrimination & Disabilities
- The Deportation Machine
- Interracial Relationships
- Mass Incarceration
- Addiction
- Palestine
- Desi American Cultural Appropriation
- Food Deserts
- Native American Representation
- Environmental Racism
- Sexism
- Mental Health Issues
- Islamophobia
- Transgender Issues
- LGBT Issues
- Immigration
- Poverty
- Police Brutality
- War & Imperialism
- Human Trafficking
- Racism in College
- Domestic Violence
- Homelessness
- Racial Injustice
- Disabilities
- Sexual Harassment
- PTSD
- Bullying
- Body Images
- Religious Discrimination
- Hate Crime in Indiana
- Gentrification in Indianapolis
- Veteran’s Vision Project
- Cultural Commodification

How to Use the Resources

In this section of the Curriculum Guide, each Tunnel topic is explored. The information presented includes a brief description of the topic, an annotated bibliography of source used to inform room creation, organizations with which individuals can connect to get involved around Indianapolis and the country and a bibliography to consult for further research into the topics. These lists are by no means exhaustive and are put together to encourage you to begin conversations with your group members regarding the topics before the Tunnel of Oppression experience and empower you and your group to explore these topics in more detail after.

Please note that some of the sources in this book require access to IUPUI’s University Library and will require you to sign in to access.
The Colonization of Puerto Rican Women

Puerto Rico is a United States Territory that was colonized by Spain in the early 1500s and then by the United States in 1898. Prior to the Spanish invasion, the Indigenous Taínos were a prosperous and peaceful people. While anthropologists and scientists are unable to determine exact numbers, their population ranged anywhere from 300,000-4 million. By 1507 this number had dwindled to 60,000 due to enslavement, war and the diseases that Columbus and Spanish invaders brought to the island and in 1548, the native population had declined to fewer than 500. This started a long history of colonization in Puerto Rico (the Taínos called the island Borikén). Now, over 100 years after Puerto Ricans received United States citizenship, they cannot vote in presidential elections, have no congressional representation and struggle to get natural disaster relief from Hurricane Maria even though they have fought in every war, pay social security, medicare and unemployment.

Sources Used to Inform Room Creation

This website is the online site of the Taíno Museum in Haiti. This website provides a base understanding of the life of the Indigenous people to the Caribbean islands. This site discusses the history, daily life, religion and culture of the Taíno people as well as the Genocide by the Spanish and the diseases that decimated the population. On this site, you can also see the collection of artifacts the museum possesses.

This article discusses the findings of Dr. Juan Martinez-Cruzado, a geneticist from the University of Puerto Rico Mayaguez who designed an island-wide DNA survey in 2003 which revealed the majority of Puerto Ricans have Native blood. While the narrative over time has been that Puerto Ricans are mainly Spanish due to colonization and colonizers marrying Taino women or running Taino concubines, this is not genetically true. Through the article, Kearns shows the way in which history is told by the victors but the Indigenous people survived.

This video gives accounts of the women who affected by the sterilization policies in Puerto Rico between 1937 and the 1960s. As a way to “control the population” Puerto Rican women, Black women and Native women across the United States were coerced into sterilization by the government and their doctors. These accounts discuss the procedure, the social ramifications and the ways in which women were misled in regards to these operations. These first-hand accounts offer viewers personal accounts of this Law in Puerto Rico.

This video describes what it means to be a U.S. Territory in comparison to a State. It discusses the various issues with representation and the feeling of being a second-class citizen. While not specifically focused on Puerto Rico, this video also discusses Guam, Northern Mariana Islands, the U.S. Virgin Islands and American Samoa.

This video gives a satirical account of the colonization of Puerto Rico overtime in the form of a government ad. It covers the Spanish invasion of the Taínos, the Jones Act, the sterilization of the 1900s and the effects of Hurricane Maria, from which the island is suffering due to the government’s refusal to help. It also looks at the way in which colonialism and capitalism are driving as many as 203 individuals off the island per day.
The ACLU of Indiana works to combat unfair practices by working with grassroots movements and advocating for change at the local and state level. They educate and empower the public on issues including women’s rights and voting rights as well as many others.

The Latino Justice PRLDEF works to advocate for the human and civil rights of Puerto Ricans towards self-determination and true decolonization.

**Bibliography to Continue Research**


Varas-díaz, N., & Serrano-garcía, I. (2003). The challenge of a positive self-image in a colonial context: A psychology of
Criminalization of Homelessness

Homelessness is a prevalent issue in the United States, with an estimated 5,258 people experiencing homelessness on any given day in Indiana, as reported by Continuum of Care to the U.S. Department of Housing and Urban Development.\(^1\) Within this vast issue, the Criminalization of Homelessness has become a harmful practice that keeping individuals who are experiencing homelessness in a cycle of perpetual trauma.

Sources Used to Inform Room Creation


This site provides the wording and stipulations for Law 35-45-17-2 regarding panhandling. It shows panhandling is prohibited while blocking walkways, using profane or abusive language, in groups, following or continuing to talk after someone has declined a donation and within 20 ft of an ATM or entrance to a bank.


This government website provides statistical knowledge regarding Indiana’s population who is experiencing homelessness. This discusses the breakdown of the 5,258 individuals estimated to experience homelessness on any given day as well as statistics from public schools regarding students, maps and information for contacts and more resources.


This film reveals the rapid growth of homelessness in Indianapolis and how the city attempted to hide the people. It showed how physical disabilities, criminal convictions and personal crisis led many to homelessness. The cycle became hard to escape seeing how Indianapolis lacked shelter and affordable housing opportunities. One quote from the documentary states: “...People who lack tools most people would assume that they have” This quote reminded me of how people who are or have been incarcerated lose skills they may have had before because they have adapted to their surroundings to survive and the skills aren’t being used.

Get Involved

Wheeler Mission https://wheelermission.org/homeless-facts/

Wheeler Mission is a social services organization dedicated to helping individuals struggling with homelessness in Indiana. They provide critical needed goods and services to Central Indiana’s population who is homeless, poor and in need.

Coalition for Homelessness Intervention and Prevention (CHIP) https://www.chipindy.org/

CHIP mobilizes, advocates, and empowers community collaboration toward ending homelessness and fosters an effective system of homelessness prevention and intervention in the greater Indianapolis area.

Bibliography to Continue Research


School Shootings

School Shootings is a social issue that focuses on the safety of the school systems within the United States. As of May 2019, there have been 13 school shootings with injuries or deaths this year\(^2\). In 2018 alone, a year referred to as the “worst year for US school shootings”\(^3\), there were 24 school shootings with injuries or deaths\(^4\). These tragedies are forcing the United States to look at policies around Gun possession and safety in schools such as arming teachers.

Sources Used to Inform Room Creation


In this book, author Peter Langman analyzes 48 national and international school cases of school shooting to dispel myths, see if there are commonalities around motive and analyze the ways in which we can prevent school shootings from happening in the future, including identifying at risk individuals and getting help for them beforehand.


This article looks at the effects of arming schoolteachers in the great scheme of preventative efforts to stop school shootings. Rajan & Branas discuss the lack of evidence-based guidelines available to develop the necessary training for teachers needed to maintain preparedness and training with a firing arm. The authors make the argument that while there is research to support preventive methods as effective in mitigating incidences of violence, arming teachers is not necessary supported and would need more research to justify this costly step.


Featured as a 2018 Time Magazine’s cover story, this article explores the topic of School Shootings through the perspective of parents who have lost children to gun violence in schools. The article explores the grief associated with the aftermath of a school shooting and discusses the fear that occurs.


This database shows a variety of statistics around school shootings in the United States between 1970 and the present. Here, you can see Active Shooters’ incidents by injuries and fatalities annually, shooter’s affiliation with school, incidents by the time of day, a breakdown of shooter’s age, and incidents by year and state, as well as many more.


\(^3\) https://www.bbc.com/news/business-46507514

Faith in Indiana  https://faithinaction.org/issue-campaign/gun-violence/
Faith in Indiana is focused on building a people-powered movement to use organization to address economic oppression, racism and discrimination in our communities. While not specifically focused on school shootings, they are working with the city to address gun violence.

Protect Our Schools  http://protectourschools.com/#about
This organization provides a call of action to individuals and communities in America to demand action from our leaders are gun violence in school. This website has resources on School Shootings, offer tangible action plans for individuals to get involved and boasts a news feed with articles, etc. discussing school shootings and gun violence in schools.

March for Our Lives  https://marchforourlives.com/
Organized and founded by the survivors of the Parkland, Fla. Shooting at Marjory Stoneman Douglas High School, this organization focuses on institutional change and advocacy for universal background checks and high-capacity magazine bans. Using their platforms, they seek to educate individuals on School Shootings, advocate for change in legislation and encourage all individuals to vote.

Bibliography to Continue Research


Colorism in the Black Community

Colorism is defined as “a practice of discrimination by which those with lighter skin are treated more favorably than those with darker skin. This practice is a product of racism in the United States, in that it upholds the white standards of beauty and benefits white people in the institutions of oppression (media, medical world, etc.). This practice is worldwide and can be seen in media, music, media and policies throughout the world, but it is also prevalent in the United States. This issue is also perpetuated in Black Communities as a way to categorize individuals regarding their “blackness” and their ways of life, including hair.

Sources Used to Inform Room Creation

This episode of the popular series, Blackish, shows how colorism shows up in Black families and really tries to emphasize the different standards of beauty/acceptance in the Black Community. It attempts to show the audience the real issues of colorism in the black community as well as the historical contexts like Brown Bag tests.

This source is a documentary on colorism in the black community. Throughout the film, the creators talks about the history of colorism and how it is perpetuated through beauty standards today. Specifically the constant battle of light skin versus dark skin and specific issues such as skin bleaching that came through this struggle. In this documentary, you also have firsthand perspectives from people of color on the issue.

Get Involved

Multicultural Center at IUPUI www.mc.iupui.edu/
The Multicultural Center at IUPUI offers many resources, organizations and trainings that allow students to understand themselves and society as a way to encourage social action and change.

Bibliography to Continue Research


glo14&div=27>>&collection=journals.


