



IUPUI SOCIAL JUSTICE EDUCATION
Multicultural Center

TUNNEL OF OPPRESSION

Fall 2021

CURRICULUM GUIDE



This year's Reimagined Virtual Tunnel of Oppression features the emotionally immersive experience of live interactive theatre. Student-researched and -created scenes performed by professional actors from The Sapphire Theatre Company lead into facilitated conversations where the audience takes center stage, asking questions and practicing communication skills. All participants will be challenged to give up their preconceived notions and assess, prevent, and end oppression throughout the world.

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 seventh year at IUPUI. In 2018-2019, Tunnel welcomed over 2000 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

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 fifth year of the partnership, Sapphire Theatre is working with Tunnel staff to write scene 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

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.



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.
10. Engage in meaningful self-examination and reflection.

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 often 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 Legislatures, American Psychological Association and American Sociological Association.*



IUPUI SOCIAL JUSTICE EDUCATION
Multicultural Center

Tunnel of Oppression

PRE-TUNNEL

ACTIVITIES



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 scene 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

Exploring Stereotypes

Time: 65 Mins.

Materials Needed: Circle handout, Pens

Directions

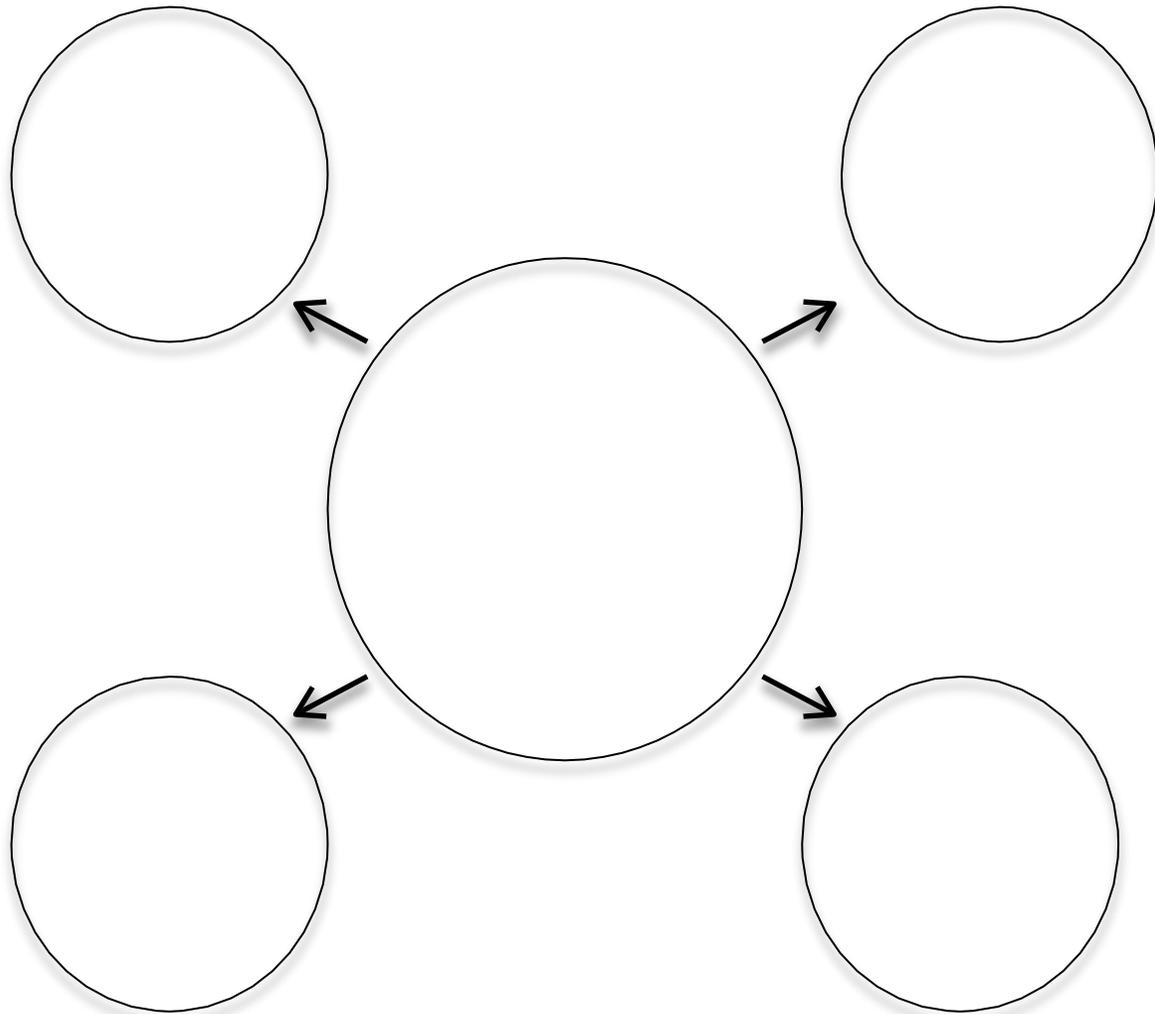
Ask participants to pair up with someone they do not know well and ask them to introduce themselves. Ask participants to write their names in the center circle. Ask participants to fill out the rest of the circles with aspects of their identity they consider most important in identifying themselves. 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?

Pre Tunnel Activity

Circle Handout



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.)

Adapted from Circles of My Multicultural Self, an EdChange project by Paul C. Gorski



IUPUI SOCIAL JUSTICE EDUCATION
Multicultural Center

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

	What did I learn?	Where are my areas for growth?	How can I grow? (Through education, research & involvement)
Self			
Others			
Community			

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?



Fall 2021 Tunnel Topics

- **Waiting Room:** Native American Erasure
- Pretty Privilege vs. WOC
- Forced Sterilization of Women
- Violence in the Northern Triangle
- **Center of Hope:** Moving Beyond the Oppression



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 uses 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 39 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
- The Colonization of Puerto Rican Woman
- Criminalization of Homelessness
- School Shootings
- Colorism in the Black Community
- The Coast of US intervention in Asia
- Shouting for help in a loud room: the stigma of Mental Health struggles for Black Men
- Campus Sexual Assault: When Victims Must Answer for Crime
- Facing Oppression in Everyday life

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 scene 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

Native American Erasure

(By Janna Watkins)

This tunnel topic is about Native Erasure, more specifically the genocide of Native children through forced boarding schools. Native families were coerced by the federal government and Catholic Church officials into sending their children to live and attend classes at boarding schools. (About one-third of the 357 known Indian boarding schools were managed by various Christian denominations.) Christian missionaries and other “persons of good moral character” were charged with introducing Native children to “the habits and arts of civilization” while encouraging them to abandon their traditional languages, cultures, and practices. Countless lives of children were ruined, and they deserve to be known. The tragedies that occurred during this forced assimilation still impact the lives of Natives today.

Sources Used to Inform Scene Creation

Special Thanks to Dr. Charli Champion-Shaw, the Director of Native American & Indigenous Studies for advising this creation process. For a full list of sources, see bibliography below.

Get Involved

Organization: *National Indian Child Welfare Association*

Website: <https://www.nicwa.org/>

Description: NICWA works to eliminate child abuse and neglect by strengthening our families, tribes, and the laws that protect them.

Organization: *Native Arts and Culture Foundation*

Website: <https://www.nativeartsandcultures.org/>

Description: The Native Arts and Cultures Foundation advances equity and cultural knowledge, focusing on the power of arts and collaboration to strengthen Native communities and promote positive social change with American Indian, Native Hawaiian, and Alaska Native peoples in the United States.

Organization: *Center for Native American Youth*

Website: <https://www.cnay.org/>

Description: *The Center for Native American Youth (CNAY) at the Aspen Institute is a national education and advocacy organization that works alongside Native youth—ages 24 and under—on reservations, in rural villages and urban spaces across the country to improve their health, safety, and overall well-being. All Native youth deserve to lead full and healthy lives, have equal access to opportunity, draw strength from Native culture, and inspire one another. At CNAY, this is achieved through empowerment and culturally competent methodologies that include leadership, youth-led policy agenda, and youth-led narrative.*

Bibliography to Continue Research

Pember, Mary Annette (2019) Death by Civilization.

<https://www.theatlantic.com/education/archive/2019/03/traumatic-legacy-indian-boarding-schools/584293/>

Two hundred years ago, on March 3, 1819, the Civilization Fund Act ushered in an era of assimilationist policies, leading to the Indian boarding-school era, which lasted from 1860 to 1978. The act directly spurred the creation of the schools by putting forward the notion that Native culture and language were to blame for what was deemed the country's "Indian problem."

Native families were coerced by the federal government and Catholic Church officials into sending their children to live and attend classes at boarding schools. (About one-third of the 357 known Indian boarding schools were managed by various Christian denominations.) According to the Act's text, Christian missionaries and other "persons of good moral character" were charged with introducing Native children to "the habits and arts of civilization" while encouraging them to abandon their traditional languages, cultures, and practices.

This is what achieving civilization looked like in practice: Students were stripped of all things associated with Native life. Their long hair, a source of pride for many Native peoples, was cut short, usually into identical bowl haircuts. They exchanged traditional clothing for uniforms and embarked on a life influenced by strict military-style regimentation. Students were physically punished for speaking their Native languages. Contact with family and community members was discouraged or forbidden altogether. Survivors have described a culture of pervasive physical and sexual abuse at the schools. Food and medical attention were often scarce; many students died. Their parents sometimes learned of their death only after they had been buried in school cemeteries, some of which were unmarked.

I want to include background information on when/why this started. This article will provide the foundation for the room.

PBS (2020) Unspoken: America's Native American Boarding Schools: Origin of The Boarding Schools | Assimilation Versus Extermination.

<https://www.pbsutah.org/whatson/pbs-utah-productions/unspoken-americas-native-american-boarding-schools>

The boarding school concept can be traced to Civil War Army Lieutenant Richard Henry Pratt, who led a unit of Buffalo Soldiers near Oklahoma. Together they captured 72 men from the Caddo, Cheyenne, Comanche, and Kiowa Nations, and transported them to Fort Marion, Florida. Upon arrival, the captives were forced to cut their hair, dress in military uniforms, and learn English. In essence, they were being groomed to resemble their white captors in an effort to "civilize" them. During a time in U.S. history when the policy toward Native Americans was usually one of forced removal and even extermination, the idea of assimilation was considered progressive. The famous quote "Kill the Indian, save the Man," is attributed to Pratt.

I want to include the fact that although some native parents were coerced to give away their children there were some instances where they were captured and taken forcefully.

Moorhead, Minn (2019) I've never told anyone': Stories of life in Indian boarding schools.

<https://www.mprnews.org/story/2019/10/03/stories-of-life-in-indian-boarding-schools>

The experiences of those children, now with children and grandchildren of their own, have left a deep scar on many in the generations that came after them.

“Papa was beaten with a belt. He saw one of his fellow students die from a beating at the school,” she said.

Her parents rarely talked about their boarding school experience. She only was able to coax stories from her father in the last years of his life.

“Papa said, 'I just couldn't learn that language,'" she said, “so they put lye soap in his mouth and the kids would get blisters.”

Lajimodiere believed her parents’ boarding school abuse was a reason for the family dysfunction she grew up with, so she began a decade-long quest to understand it, interviewing people who went through the experience.

This article is about the horrors that children endured during their stay at these border schools. This is important to my tunnel room because I want others to not only know these schools existed but also that they were abused and killed in these schools.

Estes, Nick & Alleen Brown (2018) Where are the indigenous children that never came home?

<https://www.hcn.org/articles/tribal-affairs-where-are-the-indigenous-children-that-never-came-home-carlisle-indian-school-nations-want-answers>

When Yufna Soldier Wolf was a kid, she was made well aware of why her family members only spoke English, and why they dressed the way they did. Her grandfather and other elders used to recount their experiences at boarding schools, where the government sent hundreds of thousands of Indigenous children, from nearly every Indigenous nation within U.S. borders, to unlearn their languages and cultures. “A lot of them were physically abused, verbally abused, sexually abused,” she said.

At the center of the stories were the children who never came home from the Carlisle Indian Industrial School, where her grandfather was a student. “My grandpa used to say, ‘Don’t forget these children. Don’t forget my brother — he’s still buried there,’” Soldier Wolf said. She promised that she would remember.

Pretty Privilege vs. WOC

(By Zola Lamothe)

This room focuses on the topic of pretty privilege. The concept of pretty privilege explains that women who are deemed less attractive have less power in our world. This topic is important because a woman's beauty serves as a form of social capital in our society. Women are respected based on their appearance. Appearance is often associated with dating, but its impact goes beyond that realm and can affect more serious things like job hunting. Additionally, in our world, Eurocentric features are valued and have been chosen to represent beauty. These include white skin, light eyes, long and straight hair, thin noses, and small waists. As a result, women are lined up in the "Beauty Queue" which explains how the more Eurocentric features a woman has the more valued, accepted, and credible she is in our society leaving those with less Eurocentric features at a disadvantage.

Sources Used to Inform Scene Creation

Eternal thanks to Dr. Ronda Henry-Anthony for creating and teaching her *Race, Beauty, and Popular Culture* class that inspired this room, advising the creative process, laying the foundation for the bibliography, and teaching from her heart. For a full list of sources, see bibliography below.

Get Involved

Book: The Body is Not an Apology: The Power or Radical Self- Love by Sonya Renee Taylor

Website: <https://thebodyisnotanapology.com/>

Description: "The Body Is Not An Apology is an international movement committed to cultivating global radical self-love and bodily empowerment. We believe that discrimination, social inequality, and injustice are manifestations of our inability to make peace with the body, our own and others. Through information dissemination, personal and social transformation projects, and community building, The Body Is Not An Apology fosters global, radical, unapologetic self-love, which translates to radical human love and action in service toward a more just, equitable, and compassionate world."

Organization: Pretty Brown girl foundation

Website: <https://prettybrowngirl.com/our-story/>

Description: This is a nationwide program that strives to empower Black and Brown girls while encouraging self-acceptance by cultivating social, emotional & intellectual well-being.

Organization: Society for Human Resource Management implicit bias prevention resource guide

Website: <https://www.shrm.org/hr-today/news/hr-news/pages/implicit-bias-prevention-resources.aspx>

Description: The society for Human Resource Management has compiled a list of articles to help business people foster an inclusive and diverse workforce.

Bibliography to Continue Research

Barbie culture by Mary Rogers

<https://iu.instructure.com/courses/1956606/files/112072338/download?wrap=1>

This source was written by Mary Rogers who was a composer, screenwriter, and author. She also served as a Chairman for Julliard. Her book *Barbie Culture breaks* down the origins of barbie, how she represents European beauty standards, and analyzes her success in the consumer market. Rogers comes to this consensus by analyzing the media, conducting interviews, and researching the actions of Matel. This source explains how barbie exemplifies Eurocentric beauty standards and how we learn to value them from a young age.

The Beauty Myth by Naomi Wolf

<http://www.alaalsayid.com/ebooks/The-Beauty-Myth-Naomi-Wolf.pdf> (Links to an external site.)

Naomi Wolf is a feminist author and an Alumni of both Yale University and Oxford University. This piece examines the relationship between beauty and female identity. In the text, it is concluded that beauty is a major determinant of a woman's success and how much she is valued. This is decided by looking at the past, a large number of sources, and everyday examples. This source explains how for women, beauty is more than appearance but a form of social capital.

"Ways of Seeing" by John Berger

[Ways of Being by John Berger](#)

John Berger is an English art critic. In this piece, Berger examines how women have been viewed and painted in Western art throughout the centuries. From his critique, the conclusion is made that women are painted and portrayed as submissive objects. Further, in many cases, the way women are portrayed is extremely unrealistic. This reading explains how society's view of women and how they have been objectified throughout history.

Race, gender, and the politics of skin-tone by Margaret Hunter

Margaret Hunter is the director of sociology at Mills College. She has also been featured in the documentary "Light Girls". This book examines how colorism affects Black and Mexican women in areas like education, income, and mental health. The book comes to the consensus that light skin does result in privileges for areas studied. These conclusions were found by conducting interviews and statistical analyses. This source will showcase that pretty privilege is not a black or white issue and add more depth

"Why diversity in the beauty industry is still a problem"

<https://www.wellandgood.com/diversity-in-the-beauty-industry/>

Janelle Hickman, a communications strategist wrote this article for Well and Good. This article outlines different sections of the beauty industry that fail and exclude women of color. This information is gathered from beauty industry news, releases, and interviews.

This article provides a concise summary of how women of color are neglected even when it comes to grooming and taking care of one's body.

“10 ways the beauty industry tells you being beautiful means being white”

<https://thebodyisnotanapology.com/magazine/10-ways-the-beauty-industry-tells-you-being-beautiful-means-being-white/>

Maisha Johnson is an award-winning writer, digital strategist, and editor. This source clearly outlines how Eurocentric beauty standards are pushed by the beauty industry. provides clear examples of how beauty standards and beauty-representation exclude women of color. To do this she uses media examples and statistics.

“Why seeing yourself represented on screen is so important”

<https://www.vice.com/en/article/zmwq3x/why-diversity-on-screen-is-important-black-panther>

Kimberly Lawson is a writer and editor. She has written for Vice, The New York Times, O, The Oprah magazine, and others. This article explains how representation of identities impacts how those with the identity see themselves and teaches others about the identity. This information was supported by excerpts from reports and interviews.

Beauty and Body Image Concerns Among African American College Women

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4713035/>

This journal was found in the U.S. National Institutes of Health’s national Library of Medicine. The source summarizes European beauty standards and examines how they impact body image concerns that Black college women have. Data was collected through focus groups. This is a resource that breaks down Eurocentric beauty standards and provides examples of how they negatively impact Black women.

Is beauty in the eyes of the colonizer?

<https://www.npr.org/sections/codeswitch/2019/02/06/685506578/is-beauty-in-the-eyes-of-the-colonizer>

Leah Donella is an editor on NPR’s *Code Switch*. This episode discusses how current beauty standards are tied to a white and colonial history. To explore this topic, Donella and her co-host conduct interviews with topic experts and look at examples through history.

Forced Sterilization of Woman

(By Francisco Rodriguez and Dorothy Widelka)

This room is about the forced sterilization of women in the United States. It highlights the story of a detained individual and her experience with finding out that she has been sterilized against her will and then relates the story of this lady to the US's history of doing this to various groups of people during different time periods in history.

Sources Used to Inform Scene Creation

Special thanks and credit my faculty advisor, Dr. Carly E. Schall, for helping me develop a script that presents the history of forced sterilization, and to bring awareness to what women are still facing today in an educational manner. For a full list of sources, see bibliography below.

Get Involved

Organization: International Justice Resource Center

Website: <https://ijrcenter.org/forced-sterilization/>

Description: International Justice Resource Center has partnered with advocates in other countries to support and guide their efforts to seek redress for victims and to put a stop to forced sterilization.

Organization: American Civil Liberties Union

Website: <https://www.aclu.org/news/immigrants-rights/immigration-detention-and-coerced-sterilization-history-tragically-repeats-itself/>

Description: They advocate and campaign to raise awareness about sterilization in ICE detention center.

Bibliography to Continue Research

Amiri, B. (2020). Reproductive abuse is rampant in the immigration detention system.

<https://www.aclu.org/news/immigrants-rights/reproductive-abuse-is-rampant-in-the-immigration-detention-system/>

Author Brigitte Amiri, deputy director of the ACLU's Reproductive Freedom Project, writes about the current reproductive abuse that is occurring in immigration detention centers. The article focuses on the inhumane treatment of detained immigrants, with a strong emphasis on creating protections for their reproductive freedom. The author of this article is a former professor at New York Law School and Hunter College. She served on the Law Students for Reproductive Justice's Board of Directors and has worked as an attorney for the Center for Reproductive Rights. She graduated from Northeastern University School of Law in 1999 and from DePaul University in 1996. Her educational and professional experiences make her a credible author.

Bekiempis, V. (2020, December 22). More immigrant women say they were abused by ICE gynecologist. The Guardian.

<https://www.theguardian.com/us-news/2020/dec/22/ice-gynecologist-hysterectomies-georgia>.

This source talks about how 40 women submitted a testimony that they were abused or went under unnecessary procedures by ICE gynecologist. These women have joined an official legal petition alleging that they were medically abused by a gynecologist while in Immigration and Customs Enforcement (ICE) custody in a move that significantly expands a case that has shocked America.

Cohen, A. (2016, March 07). The Supreme court ruling that led to 70,000 forced sterilizations

<https://www.npr.org/sections/health-shots/2016/03/07/469478098/the-supreme-court-ruling-that-led-to-70-000-forced-sterilizations>

This source describes the 1927 Supreme Court of Buck. vs. Bell, which granted states the right to forcibly sterilize a person considered unfit to procreate. The court case centered on a young woman named Carrie Buck, whom the state of Virginia had deemed to be "feble-minded." In this article, Adam Cohen explores the history behind the case and involuntary sterilization in the United States. He is a former member of The New York Times editorial board, former senior writer for Time magazine, and current author of the book, Imbeciles. He is considered an expert on forced sterilization, specifically with this historic court case, but manages to write in an unbiased manner.

Flores, J. (2021, January 30). ICE detainees' alleged hysterectomies recall a long history of forced sterilizations. The Conversation.

<https://theconversation.com/ice-detainees-alleged-hysterectomies-recall-a-long-history-of-forced-sterilizations-146820>.

This source discusses the history of forced sterilizations. Some of these practices were happening in hospitals, California prisons and now it is happening in ICE detention centers. The post suggests that the U.S. government needs to conduct an international investigation into the treatment of those being held in private and public immigration detention centers.

Manian, M. (2020). Immigration detention and coerced sterilization.

<https://www.aclu.org/news/immigrants-rights/immigration-detention-and-coerced-sterilization-history-tragically-repeats-itself/>

This source describes the allegation of coerced sterilization in ICE detention centers. It also discusses other forms of reproductive injustices inflicted upon immigration detainees as well as the history behind forced sterilization in the United States. The author of the article is highly qualified, Maya Manian, a current professor at American University Washington College of Law. Her research focuses on the relationship between constitutional law, family law, and health care law, with a particular focus on access to reproductive health care. She received her law degree from Harvard Law School and has served as a Blackmun Fellowship Attorney at the Center for Reproductive Rights.

Ko, L. (2016). Unwanted sterilization and eugenics programs in the United States.

<https://www.pbs.org/independentlens/blog/unwanted-sterilization-and-eugenics-programs-in-the-united-states/>

Lisa Ko, former writer for the New York Times, discusses eugenics programs and its connection to US history. Her article focuses on how individuals in prisons as well as immigrants have often been the victims of reproductive injustices. Her educational background at Wesleyan University, along with her novel *The Leavers*, makes her a credible author for this article.

Reinsberg, L. (2020, September 29). The U.S. Bears International Responsibility for Forced Sterilization of Women in ICE Detention. Just Security.

<https://www.justsecurity.org/72587/the-u-s-bears-international-responsibility-for-forced-sterilization-of-women-in-ice-detention/>.

This source goes into depth on what is going on in ICE detention centers. It goes into the allegations of forced sterilization on the detainees, it continues to talk about how there is good and bad in everything but at the end of the day it is the government's fault for not protecting the basic human rights of these people. The post ends with the responsibility that the US has with the detainees and how they can be treated. It goes into detail about inhumane treatment and things of that nature.

Violence in the Northern Triangle

(By Deborah Rodriguez-Banegas)

This tunnel topic is about Violence in the Northern Triangle of Central America which are the countries of Honduras, Guatemala, and El Salvador. These countries constitute the most violent region on the globe outside of a declared war zone: The Northern Triangle. Cities in these countries have dominated the list of most dangerous cities in the world for years. The presence of organized crime and the corruption of policing systems and politicians overshadow the beauty and rich culture of these countries and contribute to high levels of poverty. This scene will address these underlying reasons for why these countries experience so much violence and provide insight for why people from these countries make up a large portion of the caravans and asylum seekers seen at the border.

Sources Used to Inform Scene Creation

- Immigration Nation (2020 documentary) by Christina Clusiau and Shaul Schwarz
- Lives in Transit: Violence and Intimacy on the Migrant Journey (2018) by Wendy Vogt (ISBN: 9780520298552)
- Immigrant Welcome Center: Resource for Immigrants
<https://www.immigrantwelcomecenter.org/>
- For a full list of sources, see bibliography below.

Get Involved

Organization: Exodus Refugee Immigration (Indy)

Website: <https://www.exodusrefugee.org/>

Description: Exodus has a long history of welcoming refugees and asylees from many countries, cultures, languages, faiths, and political opinions. They began in 1981 with the mission to serve the legal needs of immigrants and Cuban refugees, who had arrived as part of the Mariel boatlift in 1980. Since that time, Exodus has helped thousands of refugees from more than 50 different countries establish new lives in Indiana.

Organization: Refugee and Immigrant Services

Website: <https://www.archindy.org/cc/refugee/index.html>

Description: Since 1975, RIS has resettled over 20,000 refugees in the Indianapolis area. We have 40 years of commitment to promoting human dignity by assisting refugees transition to a new community. Our compassionate services empower refugees to achieve self-sufficiency. RIS strives to rebuild the lives of refugees, asylees, and immigrants with three main service areas:

Organization: Cosecha

Website: <https://www.lahuelga.com/>

Description: Part of a national movement working towards permanent dignity, protection, and respect for immigrant workers

Bibliography to Continue Research

Angelo, P. J. (2020, January 7). Top conflicts to watch in 2020: Worsening conditions in the Northern Triangle. Retrieved March 30, 2021, from <http://www.cfr.org/blog/top-conflicts-watch-2020-worsening-conditions-northern-triangle>

In this post from the Council on Foreign Relations, Paul J. Angelo lists the reasons why the conditions in the countries of the Northern Triangle are struggling and why their situations are deteriorating. He addresses the political instability in these countries, the impact of climate change on food security in these already impoverished countries, murder and crime rates, and how policies in the U.S. are contributing to the crisis. This information is all relevant to my tunnel script because it gives a general overview of issues that allows me to dive deeper into the subject. Additionally, the part about how the U.S. policies are affecting these countries bring the issue closer to home and adds relevance to the script.

Central America refugee CRISIS: Aid, statistics and NEWS: USA for UNHCR. (n.d.). Retrieved April 01, 2021, from <https://www.unrefugees.org/emergencies/central-america/>

This article from the UN Refugee Agency describes the Central America refugee crisis. It provides different statistics to describe the displacement of Central Americans and describes the impact COVID-19 has had. For example, it mentioned how there has been a 68% increase in unaccompanied children since 2019. I plan on using this information to provide a statistical picture of the impact violence in these countries has to the people living there.

Could the Pandemic response be a starting point for a more Engaged security strategy in the Northern Triangle? (2021, March 10). Retrieved April 01, 2021, from <https://www.csis.org/analysis/could-pandemic-response-be-starting-point-more-engaged-security-strategy-northern-triangle>

In this article, written by Linnea Sandin, Associate Director and Associate Fellow of the Center for Strategic & International Studies' Americas Program, she describes organized crime in the Northern Triangle. Specifically, she discusses how it has evolved since the pandemic and how those changes could be both positive and negative to the security of these governments, as well as how gang activity affects the economy of these countries. I plan on using this information about how the gang activity impacts the economy and contributes to the impoverished populations of these countries in my script.

Death threats and gang violence forcing more families to FLEE northern Central America – UNHCR and Unicef survey. (2021, March 29). Retrieved April 01, 2021, from <https://www.unicef.org/press-releases/death-threats-and-gang-violence-forcing-more-families-flee-northern-central-america>

This article describes the results of a survey conducted by UNHCR and Unicef. It provides statistics on the different motives for why people are fleeing these countries. It also specifies violence associated with gang recruitment and as barriers to resources such as

education. I plan on using this information for my scene to demonstrate the dangers children specifically face in these countries. Additionally, this also serves as a way to bring it home since it describes the motives for refugees coming into the U.S.

Former chief of Honduran national police charged with drug trafficking and weapons offenses. (2020, May 17). Retrieved March 31, 2021, from <https://www.justice.gov/usao-sdny/pr/former-chief-honduran-national-police-charged-drug-trafficking-and-weapons-offenses>

In this statement from the Department of Justice the United States Attorney for the Southern District of New York, Geoffrey S. Berman, and the Special Agent in Charge of the Special Operations Division of the U.S. Drug Enforcement Administration, Wendy Woolock, describes the charges placed on Juan Carlos Bonilla Valladares, a former chief of the Honduran National Police. He was charged with conspiring to import cocaine into the US and related weapons offenses, the article goes on to describe specifics of his crimes, including how his involvement was part of a conspiracy that included other high-ranking Honduran politicians and other members of the Honduran National Police. I intend to use this information in my tunnel script to describe the prevalence of corruption in the institutions that are supposed to help the people, as well as how the governments are contributing to the violence instead of resolving it.

Perry, J. (2020, May 30). COVID-19 as pretext for repression in the Northern Triangle. Retrieved March 31, 2021, from <https://www.coha.org/covid-19-as-pretext-for-repression-in-the-northern-triangle/>

In this article the John Perry of the Council on Hemispheric Affairs describes the impact the pandemic has had on the countries of the Northern Triangle. He specifically describes the harsh regulations enforced on the people and how these governments are supported by the US and rich elites. I intend on using the information regarding the US involvement in supporting corrupt governments in my tunnel script.

Virus-proof violence: Crime and COVID-19 in Mexico and the Northern Triangle. (2020, November 13). Retrieved March 30, 2021, from <https://www.crisisgroup.org/latin-america-caribbean/83-virus-proof-violence-crime-and-covid-19-mexico-and-northern-triangle>

This report from the International Crisis Group describes how violence in Mexico and the Northern Triangle has changed since the pandemic. It provides an in-depth analysis of how the pandemic affected gang activity and how they recovered from it, and how violence is still prevalent in these countries despite the pandemic. This report uses a lot of statistics from reliable sources and contains a thorough description of how gang operations have evolved. I plan on using this information in my script to highlight the oppression caused by gangs in these countries.

Wolfe, D. (2020, November 02). Northern triangle: Terrifying to live in, dangerous to leave. Retrieved April 01, 2021, from <https://www.worldvision.ca/stories/child-protection/northern-triangle>

This article from World vision describes the violence in the Northern Triangle due to gang activity. It describes how these gangs formed and how they ended up in these countries. An important aspect of this article is that many of these gangs that plague the Northern Triangle actually formed here in the US, in Los Angeles. I plan on using this information of how these gangs began in the US, and were basically relocated to these countries, in my tunnel script to describe the role the US had in inciting violence, which serves as another way to make this issue relevant to the people living here.

Moving Beyond Oppression

Now that you have confronted these mistreatments as a minoritized individual or as ally, how will you respond? This video fills in as an aid on matters you can deal with your own or in the local community. You may feel overpowered. You may feel sad. You may not know what you can do to help. In trying to understand your feelings at the moment, let's discuss the concept of Learned Helplessness

What is Learned Helplessness?

Learned helplessness happens when an individual persistently faces a negative, wild circumstance and quits attempting to change their conditions, in any event, because they feel helpless. Often, despite feeling this way, they can actually do some work to change matters. When we constantly introduce a person to something upsetting, they don't really accept that they can do anything about it - this can be for marginalized people, as well as for potential allies who attempt to help. Learned Helplessness can arise out of and add to upset feelings, nervousness, and anxiety issues.

The experience is described by three primary reactions. First: an inactive reaction to trauma. Second: not accepting that the trauma can be controlled. And lastly: stress.

How can we move past the degree of sadness or feeling overwhelmed by the work or oppression that we face?

The fight for social justice is incremental, and can be progressed through consciously implementing social justice in our lives every day. Here are a few ways you can start:

- Listen to and validate marginalized voices in vulnerable spaces.
- Create space for marginalized voices wherever you may be--in the workplace, community, places of worship, school, or elsewhere.
- Start discussions about social justice wherever you are. Power dynamics affect all of us everywhere and anywhere.
- Question how power dynamics affect every room you walk into--big or small.
- Share your truth and your story.

One of the most impactful ways to get involved with social justice is by supporting local organizations that work toward diminishing these oppressions in our communities. These organizations and resources to get involved are discussed in each room of Tunnel of Oppression.

In the fight against oppression, there's something for everyone whether you're into art, podcasting, discussion-based activism, or direct action. Our Social Justice Scholars program at IUPUI has a series of projects that cover a wide range of social justice issues. Find out how you can get involved.

Real Talk: Real Talk facilitates and creates small, intimate, and developmental conversations about identity while encouraging participants to question preconceived notions. It is a space where the entire IUPUI community can experience vulnerability and growth while engaging in issues of power, oppression, and privilege. The talk is open to everyone, and all students, staff, and faculty are welcome to attend.

Hash It: Hash It Out is a biweekly student-led podcast that brings people from opposing viewpoints together to discuss current social issues. To listen to the podcast check us out on SoundCloud, iTunes, and Spotify.

SpeakOut Cafe: Speak OUT Cafe facilitates social consciousness and storytelling through spoken word, poetry, and performing art. SpeakOUT Café brings socially conscious artists together with members of the IUPUI and Indianapolis community to understand different identities and ideologies. All types of social justice artists are welcome.

Pass the Mic: Pass the Mic is a series of open forum discussions on topics that encompass current social justice issues. This program allows students the chance to voice their opinions on various issues and creates an environment where opposing views can be discussed civilly. The facilitators present the participants with unbiased facts about a given topic and then promote open-floor discussion on the topic by passing the mic to engage participants.

Democracy Plaza: Democracy Plaza is a series of physical spaces located under the SPEA/Business breezeway and the Campus Center. Scholars maintain these boards and put up weekly questions to engage the IUPUI community in current issues. The mission of Democracy Plaza is to support the development of well-informed and engaged students through critical thinking and civil discourse on political, cultural, and societal issues through a social justice lens.

We also encourage you to keep learning and to check out the rest of our resource guide and our Post - Tunnel Self Reflection sheet. "Self Reflection" are two words that might mean something similar to all of us. Except they have unique and profound importance in themselves.

Hope Vs Optimism

In the midst of stress and gloom, we need to remain hopeful. Hope is crucial in the midst of vulnerability; it assists us in standing up against the things where we have little control. However, hope alone won't solve our problems and we can't let it give us a misguided feeling of accomplishment. Hope is optimistic and encourages us to accept that positive results will happen instead of negatives.

Optimism helps us realize that there's an opportunity for progress. **Optimism** opens a door in difficult or hopeless situations. Optimism knows that there is always a way, no matter how many doors have been shut. Optimism believes that there is always a useful alternative. Optimism lets individual know they are not alone in this process. Setbacks will happen. There are many obstacles in our path. Yet, knowing we are not alone in our fight against oppression is a huge part of the battle for equity.

Thank you for supporting Social Justice Scholars and joining us for the Tunnel of Oppression at IUPUI

Contact: sojoedu@iupui.edu

Learn more about Social Justice Education at IUPUI

<https://diversity.iupui.edu/offices/mc/socialjustice/index.html>

Sources:

Bailey, T. C., Eng, W., Frisch, M. B., & Snyder, C. R. (2007). Hope and optimism as related to life satisfaction. *The Journal of Positive Psychology*, 2(3), 168-175.

Bryant, F. B., & Cengros, J. A. (2004). Distinguishing hope and optimism: Two sides of a coin, or two separate coins?. *Journal of social and clinical psychology*, 23(2), 273-302.

Gallagher, M. W., & Lopez, S. J. (2009). Positive expectancies and mental health: Identifying the unique contributions of hope and optimism. *The Journal of Positive Psychology*, 4(6), 548-556.

Facing Oppression in Everyday life

This year's Reimagined Virtual Tunnel of Oppression features the emotionally immersive experience of live interactive theatre. Student-researched and -created scenes performed by professional actors from The Sapphire Theatre Company lead into facilitated conversations where the audience takes center stage, asking questions and practicing communication skills. All participants will be challenged to give up their preconceived notions and assess, prevent, and end oppression throughout the world.

Resources

<https://helpmeroar.iupui.edu/>

Learning

<https://www.nccj.org/resources/social-justice-definitions>

<https://guidetoallyship.com/>

<https://www.thediversitygap.com/>

<https://fromannette.com/2020/06/28/social-justice-documentaries-netflix/>

<https://www.indypl.org/>

<https://soundcloud.com/hash-it-out>

<https://itunes.apple.com/us/podcast/hash-it-out/id1341960813?mt=2>

<https://open.spotify.com/show/72uhx6lYVgfhmmt3tcGeEb>

Action steps

<https://vote.gov/>

<https://www.indy.gov/activity/find-voter-registration-status>

<https://indyhub.org/volunteer/>

<https://diversity.iupui.edu/initiatives/white-racial-literacy-project/index.html>

<https://www.change.org/>

<https://diversity.iupui.edu/offices/mc/socialjustice/scholars.html>

<https://diversity.iupui.edu/offices/mc/mlep/index.html>

<https://diversity.iupui.edu/offices/mc/dinners-events/index.html>

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