IUPUI SOCIAL JUSTICE EDUCATION
Multicultural Center

TUNNEL OF OPPRESSION

CURRICULUM GUIDE

This year's Reimagined Tunnel of Oppression features the emotionally immersive experience of live interactive theatre in a safe virtual environment. 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 take action to 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 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.

IUPUI SOCIAL JUSTICE EDUCATION
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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?

Circle Handout
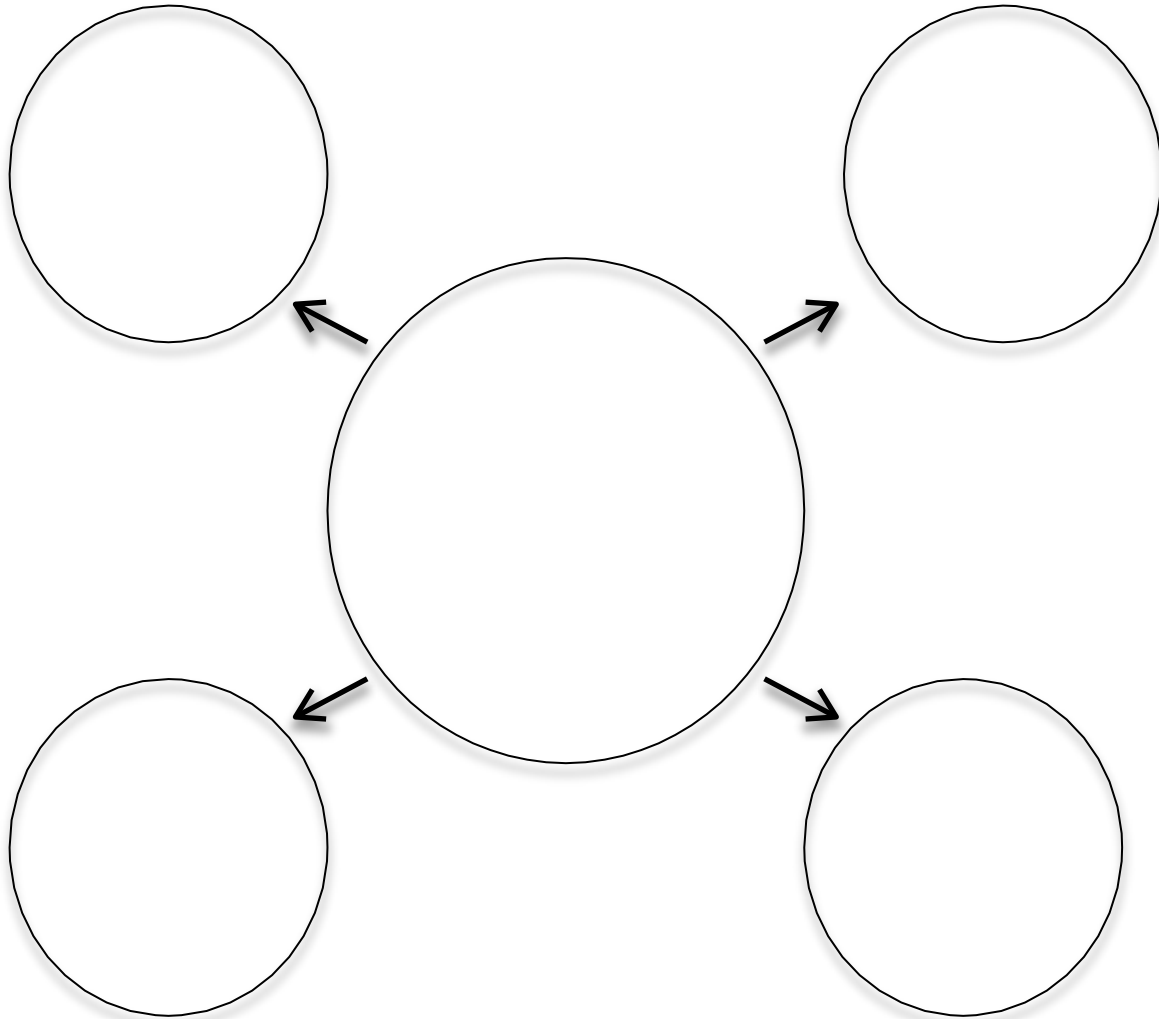
1. Share a story with your partner about a time you felt proud to be associated with one of the identities you selected.
2. Share a story with your partner about a time you had a negative experience when you were associated with one of the identities you selected.
3. Name a stereotype you heard about 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

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?

2021 Tunnel Topics

- The Human Cost 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 the Crime
- Facing Oppression in Everyday life
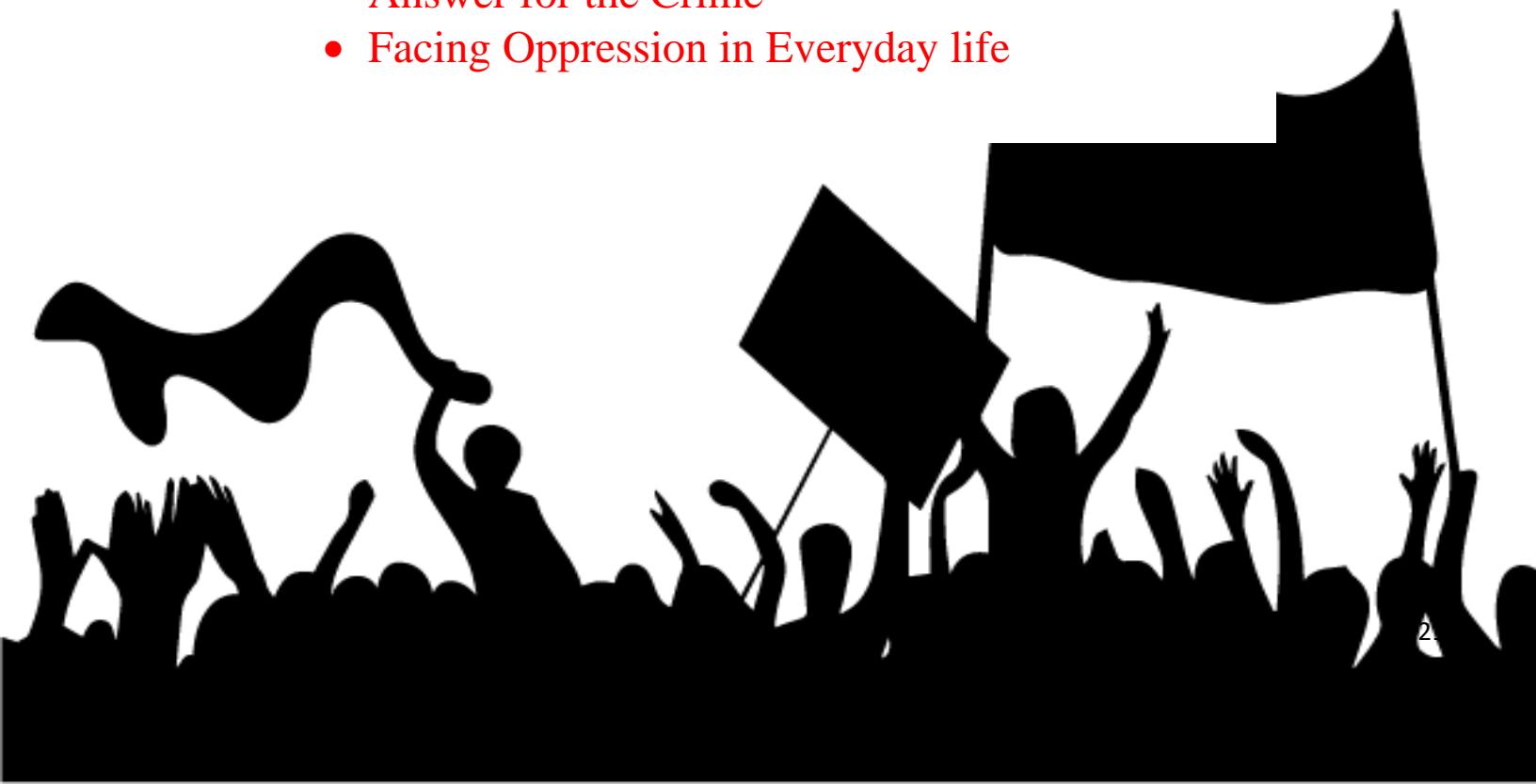
Topic Selection

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 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

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

Effects of US imperialism in Asia

During the Cold War and into the current era, the United States had waged a political, economic and total war onto countries in Asia in order to secure economic gain and US hegemony in the region. From Korea, Vietnam and Iraq, the devastating effects of US imperialism is still being felt amongst generations of people. The US has devastated entire regions for profit, capital and the expansion of the US empire in and outside its own borders.

Sources Used to Inform Scene Creation

Becker Brian, Majidi Mazda (Jul. 2018) *The unipolar era of imperialism and its potential undoing.* Retrieved from https://liberationschool.org/the-unipolar-era-of-imperialism/#

This article analyzes the development of the unipolar imperialistn from the United States since the fall of the Soviet Union in 1991. This article points out how the US has developed its hegemony with examinations of wars in Iraq, Libya and Yugoslavia.

Bove Riley. (Jan 2020). *From Stolen Land to Riches: US Neocolonialism in South Korea.* Retrieved from https://www.hamptonthink.org/read/from-stolen-land-to-riches-us-neo-colonialism-in-south-korea?rq=Korea

This article details the beginnings of US neocolonialism in South Korea. It details the conditions in which led to the eventual occupation of Korea. From Japanese colonization to the Korean War, this article analyses the geopolitical landscape of the now-divided Korea and how the US has maintained its grip on the peninsula for over 70 years.

Abraham, I. (2005). US Imperialism and the Iraq War. Economic and Political Weekly, 40(52), 5446-5447. Retrieved February 15, 2021, from http://www.jstor.org/stable/4417569

"The occupation of Iraq and the political geography of US military bases are not different manifestations of a common project. The latter is a vital component of the long-term strategy of US imperialism, allied far more intimately with the needs and conditions of global capitalism" Abraham I (2005)

Get Involved

VAVA Association Fund: http://vava.org.vn/quy-hoi.html

VAVA Association Fund is an organization in Vietnam that helps raise funds for those who are survivors of Agent Orange.

Korea Peace Now!: https://koreapeacenow.org

Korea Peace Now is a women-led grassroots organization that organizes and advocates for a Korean peace agreement. They also advocate for an ending to the Korean War, an ending to US economic sanctions imposed on North Korea, demilitarization of the Korean Peninsula and a peace treaty between the US and North Korea.

ANSWER Coalition (Act Now to Stop War and End Racism): https://www.answercoalition.org

The ANSWER Coalition is an anti-war organization that promotes social justice in the United States and connects that to the fight for the end of US occupation and war abroad.

Bibliography to Continue Research

Becker Brian, Majidi Mazda (Jul. 2018) *The unipolar era of imperialism and its potential undoing.* Retrieved from
https://liberationschool.org/the-unipolar-era-of-imperialism/#

This article analyzes the development of the unipolar imperialistn from the United States since the fall of the Soviet Union in 1991. This article points out how the US has developed its hegemony with examinations of wars in Iraq, Libya and Yugoslavia.

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"The occupation of Iraq and the political geography of US military bases are not different manifestations of a common project. The latter is a vital component of the long-term strategy of US imperialism, allied far more intimately with the needs and conditions of global capitalism" Abraham I (2005)

Cho M Grace. (2008). *Haunting the Korean Diaspora.* University of Minnesota Press. Retrieved from
https://www.upress.umn.edu/book-division/books/haunting-the-korean-diaspora

Shouting For Help In A Loud Room:

The Stigma of Mental Health Struggles for Black Men

This scene highlights the stigma suffered by Black men in America when they suffer mental health struggles.

Sources Used to Inform Scene Creation

Alang, S. M. (2019). Mental health care among blacks in America: Confronting racism and constructing solutions. Health Services Research, 54(2), 346–355.

Dr. Sirry Alang is an assistant professor of Sociology and Health, Medicine, and Society at the University of Minnesota. Her interests of study include inequities, mental health and mental health services. The journal focuses on the unmet need to confront the issues of mental health in the black community. It examines racism as a main factor and focuses on ways to improve services for black people. Alang supports her argument by concluding that the interconnected systems of oppression were the main reasons African Americans did not seek mental health treatment. This connects to my tunnel scene because the article speaks about the consequences of not meeting the needs of those who suffer from mental illnesses.

Barlow, J. N. (2018). Restoring Optimal Black Mental Health and Reversing Intergenerational Trauma in an Era of Black Lives Matter. Biography, 41(4), 895–908.

Dr. Jameta Nicole Barlow is a community health psychologist and an assistant professor writing at The George Washington University in Washington D.C. Dr. Barlow utilizes decolonizing methodologies to disrupt structural policies adversely affecting Black girls' and women's health, as well as intergenerational trauma. This particular article she has written focuses on how to restore black mental health and also confronting the idea of intergenerational trauma. It also focuses on how to reverse the intergenerational trauma that has occurred. The article concludes that "defying the lie of Black inferiority is essential to uncovering and reversing intergenerational trauma". This article connects to my tunnel scene because intergenerational trauma plays a big factor into the mental health issues of the black community.

Wilson, S. L. (2017). Exploring The Link Between Black Racial Identity And Mental Health. Journal of Depression and Anxiety, 06(03).

Dr. Shanika Lavi Wilson is an assistant professor for the School of Social Work at North Carolina Central University. She has a Bachelors in Psychology, a Masters of Science in Social Work with a concentration in Mental Health and Substance Abuse, and Doctor of Social Work (DSW) with a concentration in Clinical Practice and Leadership. The literature review examines the relationship between Black racial identity and mental health. In the article, Wilson uses racial identity models to analyze the effects racial identity has on the mental health of Black Americans. This connects to my tunnel scene because it talks about how racial identity and mental health for black people are connected.

Burrell, Rachel-Rose (2019) The Black Majority Church: Exploring the impact of faith and a faith community on mental health and well-being.

Rachel Rose-Burrell was a student at Middlesex University in West Sussex, United Kingdom. The study of this article explores the analysis of problems, coping mechanisms and help-seeking strategies of Black Christians in

Black Majority Churches. BMC's are another way to defined Pentecostal churches. Burrell hypothesizes that there are links between faith, mental health and mental health well-being. This article connects to my tunnel scene because it shows how the church plays into the idea of mental health and coping mechanisms within the black community.

Calabrese, S. K., Meyer, I. H., Overstreet, N. M., Haile, R., & Hansen, N. B. (2014). Exploring Discrimination and Mental Health Disparities Faced By Black Sexual Minority Women Using a Minority Stress Framework. Psychology of Women Quarterly, 39(3), 287–304.

The authors of the article have education from Yale University, University of California Clark University, State University of New York at Old Westbury, and University of Georgia focusing in departments of public health, law and psychology. The article focuses on the link between discrimination and mental health disparities for sexual African American women. The authors state in the article that black women are triple marginalized due to their race, gender and sexual orientation. It was shown that black sexual minority women were more likely to have frequent discrimination run-ins than their white sexual female counterparts and their black sexual male counterparts. This benefits my Tunnel scene because it connects back to my topic about mental health within the black community.

Dempsey, K., Butler, S. K., & Gaither, L. (2015). Black Churches and Mental Health Professionals. Journal of Black Studies, 47(1), 73–87.

The article explores the idea of how Black clergymen and leaders can work with mental health agencies to provide "culturally sensitive" mental health services for African Americans. In the article the authors talk about the relationship of the black church and the concepts of mental health. History has often shown that the black church has little to do with mental health treatments. This is mainly due to past and present experiences associated with institutionalized racism in America. This connects to my Tunnel scene because the church plays a significant role in the African American community. It is also the missing link to why many African Americans do not seek treatment.

Lindsey, M. A., Chambers, K., Pohle, C., Beall, P., & Lucksted, A. (2012). Understanding the Behavioral Determinants of Mental Health Service Use by Urban, Under-Resourced Black Youth: Adolescent and Caregiver Perspectives. Journal of Child and Family Studies, 22(1), 107–121.

The article opens with stating the statistic that black adolescents with mental health problems are less likely to receive treatment that non-black adolescents. The focus of the article is the behavioral factors of mental health services for black youth. These black youths are usually found placed in urban neighborhoods with little to no access to mental health services. Michael Lindsey and Peggy Beall work in the School of Social Work at the University of Maryland. Chambers and Luckstead both work within the School of Medicine at the University of Maryland. Cara Pohle works in the School of Social Work at the University of Southern California The authors hypothesized "interventions targeting expectancies and social norms might increase the connection of urban, under-resourced Black adolescents and their families to mental health services". This connects to my tunnel scene because it focuses on the disparities of mental health in the black community specifically with black young people.

Get Involved

IUPUI CAPS https://studentaffairs.iupui.edu/health/counseling-psychological/index.html
IUPUI CAPS is offering a full range of services through remote and telehealth options. To support your mental health while observing social distancing and public health guidelines, no in-person services are offered at this time.

Bibliography to Continue Research

- Alang, S. M. (2019). Mental health care among blacks in America: Confronting racism and constructing solutions. Health Services Research, 54(2), 346–355.
- Barlow, J. N. (2018). Restoring Optimal Black Mental Health and Reversing Intergenerational Trauma in an Era of Black Lives Matter. Biography, 41(4), 895–908.
- Wilson, S. L. (2017). Exploring The Link Between Black Racial Identity And Mental Health. Journal of Depression and Anxiety, 06(03).
- Burrell, Rachel-Rose (2019) The Black Majority Church: Exploring the impact of faith and a faith community on mental health and well-being.
- Calabrese, S. K., Meyer, I. H., Overstreet, N. M., Haile, R., & Hansen, N. B. (2014). Exploring Discrimination and Mental Health Disparities Faced By Black Sexual Minority
- Dempsey, K., Butler, S. K., & Gaither, L. (2015). Black Churches and Mental Health Professionals. Journal of Black Studies, 47(1), 73–87.
- Lindsey, M. A., Chambers, K., Pohle, C., Beall, P., & Lucksted, A. (2012). Understanding the Behavioral Determinants of Mental Health Service Use by Urban, Under-Resourced Black Youth: Adolescent and Caregiver Perspectives. Journal of Child and Family Studies, 22(1), 107–121.

Sexual Assault on Campus

The room consists of two sexual assault survivor stories. There is one male story that attempts to raise awareness to the societal idea that men cannot experience sexual assault. The other includes an incident where alcohol is involved to raise awareness to the fact that alcohol is not equal to consent. Overall, the rooms serve to raise awareness to the amount of responsibility that is put on the survivor in terms of prevention rather than the perpetrator.

Sources Used to Inform Scene Creation

The sources used are on the script bibliography and personal story videos from survivors on YouTube.

https://www.youtube.com/watch?v=6Dq0bf3YCKQ

https://www.washingtonpost.com/graphics/local/sexual-assault/

https://www.youtube.com/watch?v=kfGpHfFgJIM

https://www.youtube.com/watch?v=gwQQMa4g_SQ&t=72s

Get Involved

1. Volunteer with RAINN, a national sexual assault hotline. RAINN will train you to provide live, anonymous crisis support to survivors across the country. You can also get information about sexual assault prevention and response—including bystander intervention and healing resources—and start planning RAINN Day events on your campus.
2. Volunteer: Community rape crisis centers often rely on the support of volunteers to provide services to victims (such as answering telephone calls from survivors) and to help implement prevention programs (like talking to students about sexual violence). NSVRC (National Sexual Violence Resource Center) can help you to find the nearest crisis center to you.
3. Organize: Throughout the country, passionate groups of community members organize events, plays, and rallies to raise awareness about sexual violence. NSVRC and your community rape crisis center can often help you to find these groups or give you advice on how to start a group of your own.
4. Learn: The root causes of sexual violence run deep and are sometimes hard to understand. Learning about sexual violence from resource centers like NSVRC can help you to understand these root causes, helping you to be a part of the national conversation about sexual violence and a more effective advocate for survivors and the work of prevention.
5. Donate: Like most social change endeavors, NSVRC, rape crisis centers, and other organizations working to address sexual violence rely on public funding to operate. Your donation is essential to pushing the movement to end sexual violence.

Bibliography to Continue Research

Worthen, M. G. F., & Wallace, S. A. (2017). Intersectionality and Perceptions About Sexual   Assault Education and Reporting on College Campuses. *Family Relations*, *66*(1), 180–   196. https://doi-org.proxy.ulib.uits.iu.edu/10.1111/fare.12240

    The authors of this article are Worthen, Meredith G. F., a professor of sociology, and Wallace, Samantha A, a specialist in campus sexual assault research. This article is about how, despite the growing attention from universities, sexual assault remains a pertinent issue on college campuses. However, this article is through the lens of intersectionality. Worthen and Wallace examine how students' social identities impact their awareness of and perceptions about sexual assault as well as their responses to sexual education programs on campus. In conclusion, Wallach and Worthen find that it is important to diversify sexual education programs to effectively reach all of the identities on campus. For example, they find that "there is evidence that non-white male students, fraternity members, and male athletes benefit from educational efforts focused on increasing their understanding of consent."

    This article will help me address the differences in the understanding of sexual assault as well as examine the underlining reason as to why college campuses still experience sexual assault at such an alarming rate despite those educational programs. It will also allow me to examine the overall effectiveness of sexual assault prevention programs.

Siefkes-Andrew, A. J., & Alexopoulos, C. (2019). Framing Blame in Sexual Assault: An   Analysis of Attribution in News Stories About Sexual Assault on College Campuses. *Violence Against Women*, *25*(6), 743–762. https://doi-org.proxy.ulib.uits.iu.edu/10.1177/1077801218801111

    The authors of this article are Ashlie Siefkes-Andrew, an Instructor of Organizational and Strategic Communication, and Alexopoulos, Cassandra, and Assistant professor of communication. This article is about how the media covers sexual assault cases on college campuses with a focus on how method, frequency, and language can influence thoughts and reactions towards sexual assault. Moreover, this article is presented through a lens of attribution. It focuses on how responsibility for the assault is attributed through word usage in the media. In conclusion, the media shapes the way people view sexual assault and who/what they assign blame (i.e perpetrator or victim, victims dress/alcohol consumption, etc.).

    This article will help me examine the "blame-game" in sexual assault. This article is used to address the issue of assigning blame to the victim, what the victim was wearing, and how much the victim drank. This is a huge aspect of the oppression because sexual assault is somehow justified with these factors.

Sarkozi, A. (2017). Criminals, Classrooms, and Kangaroo Courts: Why College Campuses   Should Not Adjudicate Sexual Assault Cases. *Loyola of Los Angeles Law Review*, *50*(1),   123–147. Retrieved from https://search-ebscohost-com.proxy.ulib.uits.iu.edu/login.aspx?direct=true&db=aph&AN=133435719&site=ehost -live

    Ashley E. Sarkozi, an Associate in law, is the author of this article. She examines the historical framework of Title IX, a governmental statute addressing sex discrimination. She then goes on examines (criticize) university policy for dealing with sexual assault claims and how it often leads to lawsuits against college campuses for violation of due process rights. In conclusion, she argues that adjudications do not belong on college campuses because campuses cannot provide sufficient level of due process.

    This article is used to address the injustices that follow college sexual assault cases on campuses. It also examines the issue behind the way that college campuses handle sexual assault cases and how that contributes to the oppression of sexual assault victims. Essentially, the way that college campuses handle sexual assault is to keep it as quiet as possible for liability purposes. This negates the actuality of sexual assault being a crime

regardless of where it occurred.

Triplett, M. R. (2012, November). Sexual assault on college campuses: seeking the appropriate   balance between due process and victim protection. *Duke Law Journal*, *62*(2), 487+.   Retrieved from https://link-gale-com.proxy.ulib.uits.iu.edu/apps/doc/A310740938/UHIC?u=iulib_iupui&sid=UHIC&xid   =27649fd4

The author of this article is Matthew R. Triplett, an associate of law. He examines the legal forces involved in sexual assault cases and the campus disciplinary processes. Essentially, he highlights the lack of guidance and understanding of universities on how these processes and laws interact and how to balance due process and victim protection. He also highlights the importance of understanding the difference between the criminal justice system and campus adjudicatory procedures. In conclusion, he discusses a new approach to adjudicating sexual assault on campus.

This article is used to prove that college campuses are unfit to handle sexual assault cases. The administration does not have the knowledge or resources to properly handle sexual assault cases and in understanding that, the oppression can be addressed.

Burgess-Proctor, A., Pickett, S. M., Parkhill, M. R., Hamill, T. S., Kirwan, M., & Kozak, A. T.   (2016). College Women's Perceptions of and Inclination to Use Campus Sexual Assault   Resources. *Criminal Justice Review (Sage Publications)*, *41*(2), 204–218. https://doi-   org.proxy.ulib.uits.iu.edu/10.1177/0734016816634786

The authors of this article are Amanda Burgess Procter, an associate professor of criminal justice, Scott M Pickett, and associate professor in behavioral sciences, Michele Parkhill Purdie, an associate professor in psychology, Timothy S. Hamill, an attorney in in accidents and injuries, and Andrea T Kozak, an associate professor in behavioral medicine. This article is used to explore how sexual victimization history impacts how women perceive sexual assault resources as well as the inclination to use said resources. The authors analyze how "victims" show a significant disinterest and lack of confident in college campus resources for sexual assault in contrast to "nonvictims". In conclusion, the authors found that college campuses must implement better sexual assault resources especially for individuals with sexual victimization histories.

This article is used to further analyze the effectiveness of the current resources for sexual assault on campus. This article is used to show that the current method of educated individuals on the resources available to them is impaired in that many students don't know about these resources as well as the current method isn't reaching a critical aspect of the student population.

Parenthood, P. (n.d.). Tracking Trump - Title IX. Retrieved from https://www.plannedparenthoodaction.org/tracking-trump/policy/title-ix.

The Planned Parenthood Action Fund works to advance access to sexual health care and defend reproductive rights. This article lays out how the current administration is weakening sexual assault protections by altering title IX, the law that prohibits sex discrimination in schools. There are four main changes discussed: narrowing the definition of sexual harassment, reducing the school's responsibility to investigate sexual assault claims (including off-campus events), lets accused students bring lawyers to cross-examine survivors in hearing, and allowing schools to choose their own standard of evidence.

This article is used highlight the changes that the current administration is making to Title IX and what that means for sexual assault victims on campus.

Sexual assault survivors tell their stories. (n.d.). Retrieved from

https://www.washingtonpost.com/graphics/local/sexual-assault/.

This article by The Washington Post gives students a chance to tell their stories.

This article is used to not only highlight the experiences of victims and the impact that sexual assault has on them, but also show how prevalent sexual assaults are on college campuses.

BestSchools. (2018, November 13). Sexual Assault on Campus: Awareness and Prevention.　　　 Retrieved from https://thebestschools.org/magazine/sexual-assault-on-campus/.

This article focuses on defining the aspects surrounding sexual assault as well as providing data to highlight how many individuals are experiencing sexual assault. This article also goes on to point out how we can be more aware and preventative of sexual assault. Furthermore, it discusses who the victims are and how to support that individual after they've experienced sexual assault.

This article is used to debunk a lot of the victim-blaming and stereotypes surrounding sexual assault. However, on the other hand, this article highlight the fact that usually preventative measures are a burden on the victim. I'll use it to highlight how we never address the real issue of individuals feeling as if they have a place to dismantle another person bodily autonomy.

Facing Oppression in Everyday life

This year's Reimagined Tunnel of Oppression features the emotionally immersive experience of live interactive theatre in a safe virtual environment. 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 take action to 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

MANAGING MORAL INJURY
Information & Resources for Mililitary + Families

The SAPPHIRE Theatre Company

WHAT IS "MORAL INJURY"…?

Moral Injury is the violation of core moral beliefs and considered a subset of PTSD. Recognized by Veteran's Affairs in 2009, moral injury has been identified by experts as an ongoing leading cause of Veteran suicides.
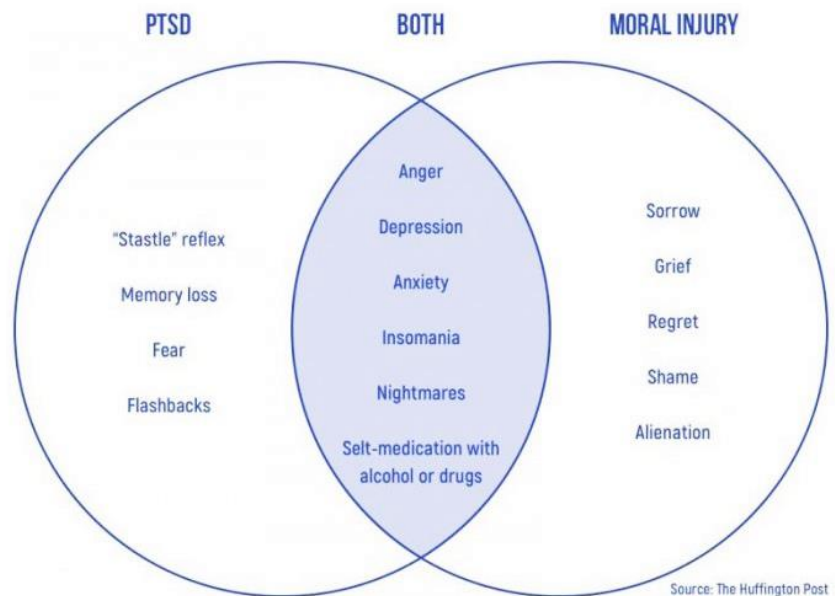
"Moral Injury is a response to trauma when a person or group's existing core moral foundations are **unable to justify, contextualize, and integrate trauma** into a reliable social identity and meaning system that sustains relationships and human flourishing.

Moral injury results from **committing, witnessing, imagining**, or **failing to prevent** acts or events that can be judged as evil or harmful and that violate foundational social and ethical taboos. Moral feelings of guilt, shame, despair, remorse, outrage, grief, and self-condemnation can result in alienation, a sense of broken trust, and social withdrawal."

Rev. Dr. Rita Nakashima Brock
co-author, *SOUL REPAIR: Recovering from Moral Injury After War*

WAR TRAUMA SYMPTOMS
The definition of Post-Traumatic Stress Disorder doesn't cover all of the symptoms of moral injury, the lasting wounds to the soul caused by participation and morally ambiguous combat events. Here are the symptoms of each, and those that overlap.

PTSD: "Stastle" reflex, Memory loss, Fear, Flashbacks
BOTH: Anger, Depression, Anxiety, Insomnia, Nightmares, Self-medication with alcohol or drugs
MORAL INJURY: Sorrow, Grief, Regret, Shame, Alienation

Source: The Huffington Post

RESOURCES, RESEARCH & SUPPORT:

BRITE DIVINITY SCHOOL SOUL REPAIR CENTER: https://www.brite.edu/programs/soul-repair/resources/ - Resource page including Audio, Video, Webinars, Films, Books, Essays + Guidebooks for Moral Injury meetings, education ministry

JOINING COMMUNITY FORCES INDIANA (JCFI): https://www.facebook.com/JoiningCommunityForcesIndiana/ - Comprised of representatives from the IB National Guard (INNG), the Military Family Research Institute (MFRI) at Purdue, The IN Department of Veterans Affairs (IDVA), the Veterans Benefit Administration (VBA), and the Veterans Health Administration (VHA).

Purdue's MILITARY FAMILY RESEARCH INSTITUTE (MFRI): https://www.mfri.purdue.edu/resources-and-research/how-to-help-series/ HOW TO HELP Series of printable publications that offer valuable info to various audiences to help them assist & support members of the military, veterans and families, i.e. Family, Friends & Neighbors; Employers; First Responders; Faith-Based Communities & Teachers.

VETERAN'S SUICIDE EMERGENCY INFO: http://www.indianapolis.va.gov/services/Crisis_Prevention.asp - Veterans and their loved ones can call 1-800-273-8255 and press 1. They may also chat online at www.VeteransCrisisLine.net to receive free, confidential support 24 hrs. a day, 7 days a week, 365 days a year, even if they are not registered with the Department of Veterans Affairs or enrolled in VA health care. **Texting option:** Text your information/message to 838255.

MILITARY "ACE" CARDS: http://cssrs.columbia.edu/documents/military-ace-cards/ For years the US military has used the "ACE" acronym (Ask, Care, Escort) in their required annual training on suicide risk. The Columbia Lighthouse Project has created cards adapting the ACE model for service members, spouses, and support staff of each military branch to carry with them. ACE CARDS also available for First Responders, Police, Friends, Family and much more.

BOOKS & ARTICLES (including one for children)**:**
SOUL REPAIR: Recovering from Moral Injury after War – book by Rita Nakashima Brock and Gabriella Lettini
WHAT IT'S LIKE TO GO TO WAR – book by Karl Marlantes
WHY IS DAD SO MAD? – a children's book about PTSD and Military Families by Seth Kastle
A Warrior's Moral Dilemma – article by David Wood in The Huffington Post - http://projects.huffingtonpost.com/moral-injury 34
Why Distinguishing a Moral Injury from PTSD is Important – article by Thomas Gibbons-Neff in Special to the Washington Post - http://www.stripes.com/opinion/why-distinguishing-a-moral-injury-from-ptsd-is-important-1.333520