



IUPUI SOCIAL JUSTICE EDUCATION

# Tunnel of Oppression

# CURRICULUM

# GUIDE



Dear Course Instructor,

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

This will be Tunnel of Oppression's sixth year at IUPUI. In 2018, Tunnel welcomed 1500 participants, 28 group reservations and 150 volunteers. As it

continues to grow, we hope this curriculum guide allows your group to analyze their privileges, connect with others and use community resources to become an advocate for themselves and individuals within the local and global community.



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

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

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



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# Tunnel of Oppression History

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

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

## Partnerships

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

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



# Profiles of Learning for Undergraduate Success

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

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

\*After attending Tunnel of Oppression, participants will be able to:

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

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

\*After attending Tunnel of Oppression, participants will be able to:

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

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

\*After attending Tunnel of Oppression, participants will be able to:

1. Reflect on future self by building on experiences and responding to new challenges.
2. Create knowledge, procedures, processes, or products to discern bias, challenge assumptions, identify consequences, arrive at reasoned conclusions, generate and explore new questions, solve challenging and complex problems, and make informed decisions.

3. Connect to relevant experiences and academic knowledge across disciplines and perspectives at both local and global levels
4. Integrate communication in ways that enhance knowledge and understanding
5. Envision solutions to global challenges.
6. Identify and adjust behaviors by applying previously understood information, concepts, and experiences to a new situation or setting.
7. Advocate for change or improvement with others that uphold values.

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

\*After attending Tunnel of Oppression, participants will be able to:

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

## **Body Autonomy**

**Cultural Commodification:** hollowing out of culture into commercial products.

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

**Deportation Machine:** a reference to the large growth in the forced removal of individuals from America that pursues “an enforcement-first approach to immigration control that favors mandatory detention and deportation over the traditional discretion of a judge to consider the unique circumstances of every case”, regardless of people’s status as unauthorized immigrants or long-time legal permanent residents.

**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

**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.*



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

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

### *Discussion*

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

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

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

Facilitator will ask the group the following questions:

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

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

# Understanding Stereotypes

Time Needed: 60 Mins.

### *Knowing the Community: Sharing Activity*

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

### *Directions*

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

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

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

### *Discussion Notes*

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

# Exploring Stereotypes

Time: 65 Mins.

Materials Needed: Circle handout, Pens

### *Directions*

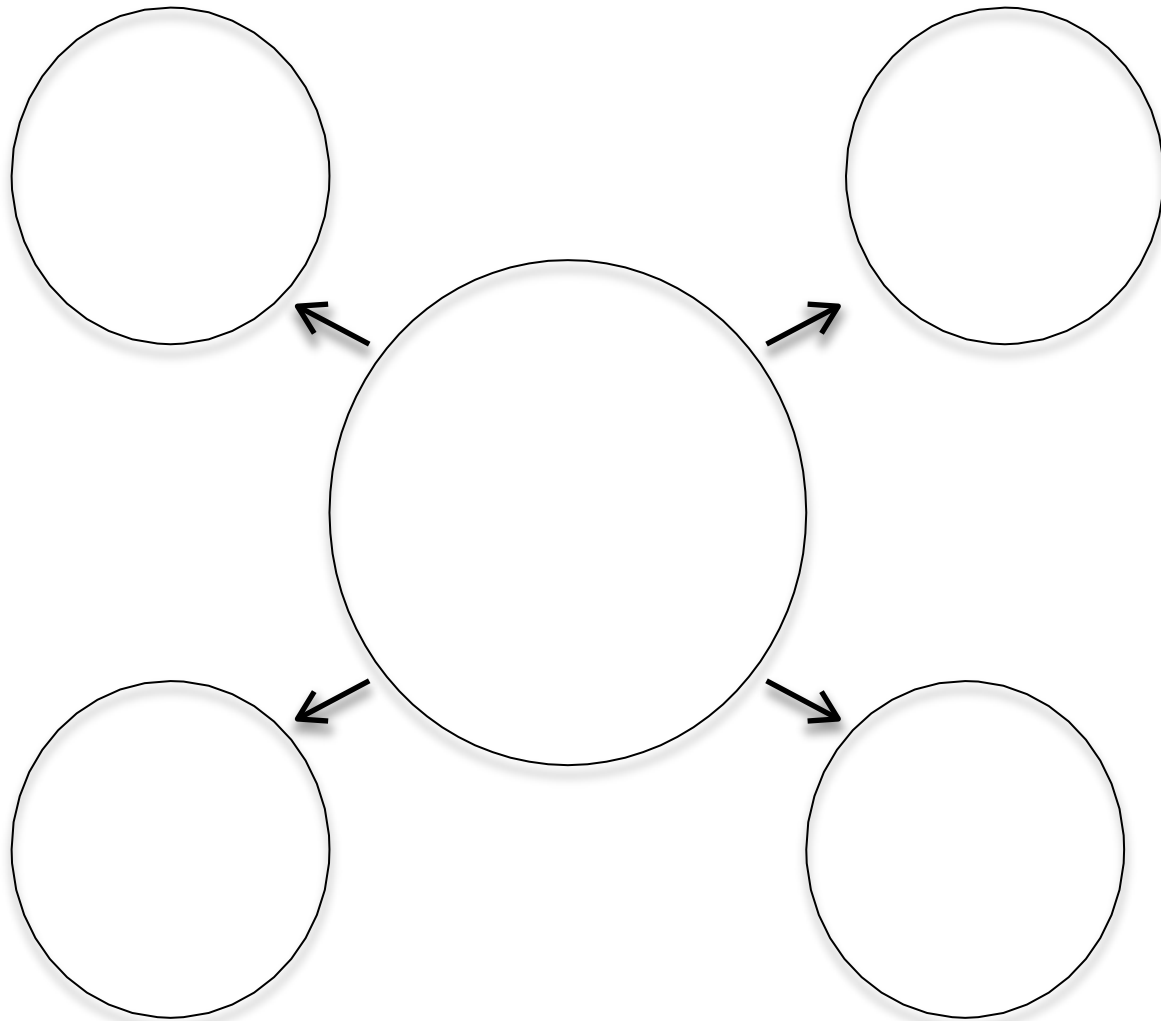
Ask participants to pair up with someone they do not know well and ask them to introduce themselves. Ask participants to write their names in the center circle. Ask participants to fill out the rest of the circles with aspects of their identity they consider most important in identifying themselves.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



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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?



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# 2018 Tunnel Topics

Housing Discrimination & Disabilities  
Abortions & Birth Justice  
Interracial Relationships  
The Deportation Machine



# 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 25 different topics. Those include:

- 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

## How to Use the Resources

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

# Housing Discrimination & Disabilities

Housing Discrimination is a prevalent issue that affects many individuals throughout the United States and Indiana. Fair Housing Laws are supposed to protect individuals from discrimination in the sale, financing or rental of housing and/or housing related services on the basis of race, color, religion, national origin, gender (sex-includes gender identity), familial status, disability, ancestry, age, sexual orientation and military service veteran status<sup>1</sup>, yet in Indiana alone the Fair Housing Center of Central Indiana recorded 874 housing intakes in 2017 which resulted in 84 new investigations, a 106% increase from the year before<sup>2</sup>.

## Sources Used to Inform Room Creation

**Indian Civil Rights Commission. (2017).** Retrieved from <https://www.in.gov/icrc/2519.htm>

This web link provides information on a few examples of housing discrimination, quick facts about discrimination and employee rights. The link also provides the process to file a complaint with Indiana Civil Rights Commission. This resource is a great way for individuals to get a basic understanding of Housing Discrimination in Indiana.

**Metro Fair Housing Services, Inc. (2011).** *Shut Out, Priced Out and Segregated: The Need for Fair Housing for People with Disabilities.* Georgia: Metro Fair Housing Services, Inc. Retrieved from <https://www.fhcci.org/wp-content/uploads/2011/12/Shut-Out-Put-Out-Georgia-Report.pdf>.

This document provides information about housing discrimination and issues individuals with disabilities face when trying to find housing in Georgia. The research conducted showed three elements that are necessary to ensure people with disabilities have access to appropriate housing: accessibility, affordability and integration. The document shows the recommendations the Metro Fair Housing Services suggests when addressing these issues.

**Turner, M. A., Herbig, C., Kaye, D., Fenderson, J., & Levy, D. (2005).** *Discrimination Against Persons with Disabilities: Barriers at Every Step.* Washington D.C.: The Urban Institute. Retrieved from <https://www.fhcci.org/wp-content/uploads/2011/12/HUD-Disability-Study-5-2005.pdf>.

This report, prepared for the Office of Policy Development and Research and the U.S. Department of Housing and Urban Development, shows the high level of discrimination in housing faced by both people who are deaf and people who use wheelchairs through testing. For example, 1 in 4 testers who has a disability was told about fewer unit options. The report also shows the extent to which landlords complied to the Fair Housing Act.

**Hammel, J., Smith, J., Scovill, S., Campbell, R., & Duan, R. (2017).** *Rental Housing Discrimination on the Basis of Mental Disabilities: Results of Pilot Testing, Study of Rental Housing Discrimination on the Basis of Mental Disabilities: Final Report.* U.S. Department of Housing and Urban Development. Retrieved from <https://www.huduser.gov/portal/sites/default/files/pdf/MentalDisabilities-FinalPaper.pdf>

This report, prepared for the U.S. Department of Housing and Urban Development and the Office of Policy Development and Research, is the first comprehensive examination of discrimination in rental housing against individuals with mental disability, specifically some form of mental illness and those with an intellectual or developmental disability. The tests reveal individuals were less likely to be invited to inspect units and less

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<sup>1</sup> About Fair Housing Center of Central Indiana. (2012-2018). Retrieved from: <https://www.fhcci.org/about/>.

<sup>2</sup> Fair Housing Center of Central Indiana. (2017). *2017 FHCCI Annual Report.* Retrieved from: <https://www.fhcci.org/wp-content/uploads/2018/03/2017-FHCCI-Annual-Report.pdf>.

likely to receive a response to their inquiry, along with other findings.

**Adams, D. (2018, April 6). 'Significant' housing discrimination found in Marion County, study says. Indianapolis, IN: The Indianapolis Star. Retrieved from <https://www.indystar.com/story/news/2018/04/05/lack-fair-housing-found-indianapolis-against-african-americans-people-disabilities/490620002/>**

Adams analyzes an audit of rental housing in Indianapolis that shows significant housing discrimination against African-Americans and individuals with disabilities. The report shows discrimination occurred 76% of the times in which tests are conducted in Marion County against African American applicants. It also shows individuals in need of service animals experience discrimination 15% of the time. The Fair Housing Act, which was adopted 50 years ago, still shows a large amount of individuals are discriminated against in Indiana today.

## **Get Involved**

**Fair Housing Center of Central Indiana [www.fhcci.org](http://www.fhcci.org)**

This nonprofit in Indianapolis, IN offers resources, educational programs, trainings and advocacy work for individuals who have experienced housing discrimination, allies who want to learn more and contribute and individuals who are just learning about housing issues within Indiana.

**Central Indiana Alliance Against Hate [www.fhcci.org/ciaah/overview](http://www.fhcci.org/ciaah/overview)**

This group of individuals, nonprofits and businesses joined together to find ways to combat hate crimes and hate-based incidents occurring in Indiana. The FHCCI started this group as a way to create trainings for groups to respond to hate, build an infrastructure to respond to hate and create resources for community members and advocates. As one of 5 states in America that does not have hate crime laws in place, this initiative of over 90 organizations allows individuals to understand hate crimes, fight injustices and address the needs of individuals within the community.

**Indiana Disability Rights [www.in.gov/idr/](http://www.in.gov/idr/)**

This service based government entity provides advocacy, provides information and resources, does investigations into abuse and neglect and monitors/ protects the rights of Indiana citizens with disabilities. Here is information regarding rights, voting information and how to support Indiana Disability Rights.

**Adaptive Educational Services at IUPUI [www.aes.iupui.edu](http://www.aes.iupui.edu)**

The Adaptive Educational Services at IUPUI works with students with documented disabilities to make sure these students receive accommodations at IUPUI to have an equal opportunity for success.

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# Abortions & Birth Justice

As a contentious issue in the United States, abortions and birth justice remain a topic that centers on the idea of body autonomy. While abortions have occurred since 3000 B.C. when the first record of an induced abortion occurred in Egypt, it was not legal for women in the U.S. to receive abortions until the Roe vs. Wade decision in 1973.<sup>3</sup> Before 1973, abortions were performed secretly and at great risk to the individual. While the overall U.S. abortion rate declined between 2008 and 2014 there were still 8,189 abortions provided in Indiana in 2014.<sup>4</sup> Now, nearly 1 in 4 women will have an abortion by the age of 45.<sup>5</sup>

## Sources Used to Inform Room Creation

**Guttmacher Institute. (2018, May). State Facts About Abortion: Indiana. Retrieved from <https://www.guttmacher.org/fact-sheet/state-facts-about-abortion-indiana>**

The Guttmacher Institute is a research and policy organization that is committed to advancing sexual and reproductive health and rights. This resource features statistics and facts regarding Abortion legislation and incidences within Indiana. In the website you will find abortion history within the United States and Indiana, the restrictions to abortions within Indiana and facts about where individuals obtain abortions.

**1 in 3: Our Abortions. Our Stories. Our Lives. (2018). Retrieved from <http://www.1in3campaign.org/>**

The 1 in 3 Campaign is a nonprofit who offers real stories of individuals across the country who had abortions. With a multitude of stories, a platform for individuals to feel supported and great resources including the history of abortions in the world, this site strives to start new conversations about abortions that end stigma, build compassion and empathy and create access to legal and safe abortion care in our community.

**O'Brien, Zoie. (2018, February 25). Britain's youngest mother opens up about rape ordeal after giving birth aged 12. Retrieved from <https://www.express.co.uk/news/uk/923909/UK-youngest-mother-rape-ordeal-age-12>.**

This article tells the story Tressa Middleton, Britain's youngest mum, and the abuse she suffered at the hands of her brother starting at the age of seven. After giving birth to her brother's child and recounting the truth to a social worker, her child was taken from her and she is no longer allowed to see her first child who was adopted. This story shows the horrors that women face both before and after abuse.

**Garrett, D., Greenberger, M., Waxman, J., Benyo, A., Dickerson, K., Gallagher-Robbins, K., Tumble, S. (2012). *Turning to Fairness: Insurance discrimination against women today and the Affordable Care Act*. Washington D.C.: National Women's Law Center. Retrieved from [http://www.nwlc.org/sites/default/files/pdfs/nwlc\\_2012\\_turningtofairness\\_report.pdf](http://www.nwlc.org/sites/default/files/pdfs/nwlc_2012_turningtofairness_report.pdf).**

This report, created by the National Women's Law Center focuses on the unfair and discriminatory practices women face when obtaining health insurance. Some of the results of their research show 92% of plans have gender rating in states that have not banned the practice, gender rating costs women approximately \$1 billion a year and even when maternity coverage was not included in a plan, women between the ages of 25 and 40

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<sup>3</sup> The History of Abortions. (2018). 1 in 3: Our Abortions. Our Stories. Our Lives. Retrieved from <http://www.1in3campaign.org/resources>.

<sup>4</sup> Guttmacher Institute. (2018, May). State Facts About Abortion: Indiana. Retrieved from <https://www.guttmacher.org/fact-sheet/state-facts-about-abortion-indiana>

<sup>5</sup> Guttmacher Institute. (2017, October 19). Abortion Is a Common Experience for U.S. Women Despite Dramatic Declines in Rates. Retrieved from <https://www.guttmacher.org/news-release/2017/abortion-common-experience-us-women-despite-dramatic-declines-rates>

years old are charged at least 30% more than men for the same coverage. These shows the financial hardships women must face even to get comprehensive and affordable healthcare.

Beisel, N., & Kay, T. (2004). Abortion, Race and Gender in Nineteenth-Century America. *American Sociological Review*, 69(August), 498–518. Retrieved from <https://www.sociology.northwestern.edu/documents/faculty-docs/Beisel-AbortionRaceandGender.pdf>.

This article discusses the development of “Abortion politics” as a construction of the way in which gender and race were prescribed throughout the history of the United States, specifically in the nineteenth-century. It discusses the ways in which the cultural views towards different genders and race play out in the medical field and also discusses the ways in which the practices of medicine and suffragettes contested the meaning of abortions and the policies governing the practice.

Rocca, C. H., Kimport, K., Roberts, S. C. M., Gould, H., Neuhaus, J., & Foster, D. G. (2015). Decision Rightness and Emotional Responses to Abortion in the United States: A Longitudinal Study. *PLOS One*, 10(7). <https://doi.org/e0128832.doi:10.1371/journal.pone.0128832>.

This study examines the emotional responses of women after making the decision to have an abortion and their thoughts around the decision over a time period of three years. The study shows that while women’s emotional intensity regarding the decision decreased overtime, over 99% of the women interviewed felt like they made the right decision and continued to feel that way throughout the three year time period.

## **Get Involved**

**Planned Parenthood** [www.plannedparenthood.org](http://www.plannedparenthood.org)

Planned Parenthood is a healthcare facility that offers a wide variety of comprehensive services for men and women about adoption, pregnancy testing, Pap tests, birth control, first trimester abortion services, testings and vaccinations along with many other services. They also provide educational services regarding a wide range of topics for parents, teenagers and educators.

**All-Options Pregnancy Resource Center** [www.alloptionsprc.org/about-us/](http://www.alloptionsprc.org/about-us/)

All-Options Pregnancy Resource Center is a non-profit organization located in Bloomington, IN that offers resources, direct services and social change strategies to give individuals support in all decisions, feelings, and questions regarding pregnancy, parenting, abortions and adoptions. This organization strives to give each person every option in a judgment free space to allow each individual to get the support they need, whether that be pregnancy testing, counseling, abortion funding, diaper supplies or much more.

**Advocates for Youth** [www.advocatesforyouth.org/](http://www.advocatesforyouth.org/)

Advocates for Youth is a Washington, D.C. based organizations who work with youth leaders, adult allies and other organizations to advocate for young people’s rights to sexual health information, accessible, confidential and affordable health services. They have information regarding a wide range of topics, resources for professionals and information regarding advocacy work.

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# Interracial Relationships

Interracial Relationships is a term used to describe relationships between individuals of varying racial or ethnic groups. Throughout the history of the United States, interracial relationships were outlawed; mostly targeting relationships between African Americans and Caucasians. The first anti-miscegenation law in the United States occurred in Maryland in 1664.<sup>6</sup> For over 300 years this racist law was practiced in the United States, causing generational trauma, micro aggressions and unconscious bias still exist and affect interracial couples today.

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Wootson Jr., Cleve R. (December 5, 2016). Raw hatred: Vandals break into interracial couple's home, spray-paint slurs and swastikas. *The Washington Post*: Washington D.C. Retrieved from [https://www.washingtonpost.com/news/post-nation/wp/2016/12/05/raw-hatred-vandals-break-into-interracial-couples-home-spray-paint-slurs-and-swastikas/?noredirect=on&utm\\_term=.26df92ec9b7b](https://www.washingtonpost.com/news/post-nation/wp/2016/12/05/raw-hatred-vandals-break-into-interracial-couples-home-spray-paint-slurs-and-swastikas/?noredirect=on&utm_term=.26df92ec9b7b).

This article from the Washington Post highlights the relevancy of this topic in today's everyday life. While outlawing interracial relationships is no longer legal, it still affects individuals' lives. The racism and hatred that is projected onto interracial relationships is from centuries of practice. The timing of one and a half years ago and the location of Cincinnati, OH means Indianapolis is not immune to these practices.

Mills, J. K., & Daly, J. (1995). A note on family acceptance involving interracial friendships and romantic relationships. *Journal Of Psychology*, 129(3), 349. Retrieved from <http://search.ebscohost.com/login.aspx?direct=true&db=aph&AN=9508081768&site=ehost-live>.

This article shows the attitudes of college aged students in regards to interracial friendships and romantic relationships. Of the 142 undergraduates assessed, the results show that both men and women held negative attitudes towards interracial relationships. This article also references other studies that show similar results. This study goes farther than previous in the way in which the authors also discuss how perceived family acceptance affects the answers.

Viñas-Nelson, Jessica. (September 2017). Interracial Marriage in "Post Racial" America. *Origins: Current Events in Historical Perspectives*, 10(12). Retrieved from <http://origins.osu.edu/article/interracial-marriage-post-racial-america>.

This article describes the context of the 1967 *Loving vs. Virginia* case and the implication of historical events on current day interracial relationships. The author argues that the 300 year bans on interracial marriage "defined racial boundaries and served as justification for America's apartheid system"; a legacy that even 50 years after the Lovings' trial has ramifications. These effects are looked at in the context of historical occurrences including the founding of our nation, abolition and the Civil Rights movement as well as other historical occurrences. This article shows current statistical information about interracial marriage and the trends we see in current society.

Thompson, Debra. (2009). "Racial Idea and Gendered Intimacies: the Regulation of Interracial Relationships in North America". In *Social & Legal Studies*, 18(3), 353-371. University of Toronto: Toronto, Canada. doi: 10.1177/0964663909339087.

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<sup>6</sup> International Encyclopedia of Marriage and Family. (2018). "Definition of Interracial Marriage". Retrieved from: <https://www.encyclopedia.com/social-sciences-and-law/sociology-and-social-reform/sociology-general-terms-and-concepts-134>.

This article discusses the anti-miscegenation laws in the United States and Canada's Indian Act as comparable acts of state's regulation of private life. The author discusses the ways in which race and gender, tied with sexuality are power dynamics that set the tone for the regulation of relationships within North America. The author argues that these laws and the state create and manipulate "racial boundaries, acting as producers and reproducers of racial ideas, and demonstrate that inter-racial transgressions of sexual space were also perceived as transgressions of social, economic and political boundaries" and therefore; protect dominate white and masculine hegemony (353).

**Herman, Melissa R. & Campbell, Mary E. (2012). "I wouldn't, but you can: Attitudes toward interracial relationships". In *Social Science Research*, 41 (2), 343-358. doi: 10.1016/j.ssresearch.2011.11.007.**

This article discusses a study completed to analyze the attitudes white individuals have towards dating, cohabiting with, marrying and having children with African Americans and Asian Americans. The results show 29% of White Respondents reject all type of relationships with both groups, but 31% endorse all types. It also discusses, the relation of these attitudes and behaviors in regard to feels toward racial outgroups, political conservatism, age, education and region. Among other information, the article makes the case that "positive global attitudes toward interracial relationships do not translate into high rates of actual interracial cohabitation or marriage" (343).

## **Get Involved**

**Peace Learning Center** [www.peachlearningcenter.org](http://www.peachlearningcenter.org)

The Peace Learning Center is a local organization that "educates, inspires and empowers people to live peacefully". Their work includes building a community focused on respect and justice. This organization offers a wide variety of initiatives that include implicit bias trainings and Restorative Practices.

**ACLU of Indiana** [www.aclu-in.org/en/issues/racial-justice](http://www.aclu-in.org/en/issues/racial-justice)

The ACLU of Indiana supports Racial Justice and combats unfair practices by working with grassroots movements and advocating for change at the local and state level. They educate and empower the public on issues including race as it relates to criminal justice, economic justice and inequity in education.

**Multicultural Center at IUPUI** [www.mc.iupui.edu](http://www.mc.iupui.edu)

The Multicultural Center at IUPUI hosts student organization, leadership development series and programs focused on exploring identity, developing community and creating space for justice. Through the MC at IUPUI, trainings are offered over a variety of subjects such as Social Justice, Implicit Bias, Inclusive Language and Power, Privilege & Oppression

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# The Deportation Machine

The U.S. Deportation Machine is a reference to the massive increase in the forced removal of individuals from America which takes “an enforcement-first approach to immigration control that favors mandatory detention and deportation over the traditional discretion of a judge to consider the unique circumstances of every case”. This approach is enforced regardless of people’s status as unauthorized immigrants or long-time legal permanent residents<sup>7</sup>. This practice has been going on for over two decades, growing during the Obama Administration and continuing through the current Presidential Administration.

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Casas, A. M. (2017). *The US veterans deported and living in Tijuana*. BBC News. Retrieved from <https://www.bbc.com/news/av/world-us-canada-42330781/the-us-veterans-deported-and-living-in-tijuana>

This video documents the experiences and stories of individuals who have served the military and have been deported to Tijuana, Mexico. Many discuss the way in which they were recruited, and given the understanding that they were on the path to citizenship, but after committing a crime and serving their time, were deported to a place many of them do not know. This experience shows the coldness and lack of individualization the process of deportation looks.

Deported Veterans Support House. (2017). Retrieved from <http://www.deportedveteranssupporthouse.org/>

The Deported Veterans Support House is a support system for veterans who have been deported that provides food, clothing, shelter and resources for individuals to adjust to their new environment. Found by Spc Hector Barajas, this place offers a safe house for veterans who served their country and are now deported. This website offers information regarding the house as well as statistics on deported veterans, ACLU report and legislative information.

Freedom for Immigrants. (2018). *Detention by the Numbers*. Retrieved from <https://www.freedomforimmigrants.org/detention-statistics/>.

This resource is updated and maintained by Freedom for Immigrants, a non-profit created by Christina Fialho and Christina Mansfield to expose and abolish U.S. immigration detention. It presents maps of U.S. immigration detention systems in the United States. With over 200 immigrant prisons and jails in the U.S., this site also shows the amount of taxpayer dollars that are invested in detention centers, which profit from the centers, the average age of individuals detained and length of stay and other facts. This resource also gives an overview of worldwide detention practices.

Kao, J. S. (2015, May 8). *Good enough to fight for the US but missing the mark for citizenship*. Retrieved from <http://america.aljazeera.com/multimedia/2015/5/good-enough-to-be-soldier-but-not-citizen.html>.

This article tells the story of John Chombo, a Kenyan native who studied in the U.S. to be a nurse and then joined the army. He applied for citizenship as a requirement of the Military Accessions Vital to the National Interest but was denied citizenship. With more than 7,200 naturalization applicants from military service who are denied citizenship since 2003, this article highlights the issues with the citizenship process and gives statistical information regarding the process of gaining citizenship as a service member. 25,000 documented

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<sup>7</sup> American Immigration Council. (March 1, 2014). “More Immigrants Are Being “Removed” from the United States Than Ever Before”. Retrieved from: <https://www.americanimmigrationcouncil.org/research/growth-us-deportation-machine>



noncitizens served in the military at the time of this article, with 5,000 joining each year.

## **Get Involved**

**Immigrant Welcome Center** [www.immigrantwelcomecenter.org/](http://www.immigrantwelcomecenter.org/)

The Immigrant Welcome Center is an Indianapolis organization focused on connecting immigrants to resources that enable them to be successful in the community. They offer volunteer opportunities, legal information and other important resources.

**Familias Unidas No Dividas, Families Belong Together** [www.familiesbelong.org/](http://www.familiesbelong.org/)

As part of the coalition called Women Belong, this initiative is a group of individuals who organize protests and events to bring awareness to the harsh realities of deportation and immigration within the United States in regards to families. On their website you can find different resources such as event information, organizations to support, a space for individuals to share their stories and information regarding current news.

**ACLU of Indiana** [www.aclu-in.org/en/issues/immigrants-rights](http://www.aclu-in.org/en/issues/immigrants-rights)

The ACLU of Indiana fights against the Muslim ban, defends the Exodus Refugee Immigration and advocates for human rights against unconstitutional actions. They also do trainings and host educational opportunities for individuals to understand their rights. Here they also have volunteer and donation opportunities.

**Dreamer's Alliance: United as One at IUPUI** <https://theden.iupui.edu/organization/dreamersalliance>

The Dreamers Alliance: United as One works to help the undocumented community at IUPUI and in Indianapolis. They work to provide resources and social support as well as raise awareness about the needs of the undocumented population.

**Indiana Undocumented Youth Alliance** [www.iuya.org](http://www.iuya.org)

The IUYA is a youth-led organization that “seeks to empower young immigrant to achieve higher education and engage in community to demand more just and humane policies that affect undocumented families”. The organization offers scholarships, ways to sign petitions and opportunities to donate.

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