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Hello everyone. On behalf of Praxis and the office of violence against women I welcome all of you to a very special keynote address. For unavoidable reasons we had to cancel July's keynote. You will have twice the fun today. On this call, we are participants [ Indiscernible ] welcome to the force for change. We have listened to many wonderful speakers who are engaged in extraordinary social change from academe to activism. Human diver ration and [ Indiscernible ]. Today we have another exciting speaker before a introduce my speaker, let me say a little bit about the keynote address program. An important place in the correct trail him of advocacy. The keynotes are designed to inspire our thinking and provide us with information about social change work that is going on around us. And sharpen as well as strengthen their supposed to not only and lightness but challenges to move beyond our understandings of social justice and sexual assault the keynote addresses motivate us to take a critical look at the way we advocate. It moves us to look for collaborative relationships in our social change efforts. Having said that, let me introduce you to our new speaker. Today speaker. Ms. Loretta [ Indiscernible ], founder and director of [ Indiscernible ]. An organization program for women of color. I heard her speak a few more times and I have always been awestruck by her vision, her analyses commitment and her commitment to social just us. I've read the book she cowrote, undivided rights and am still amazed by the insights in it. Loretta is a fearless innovative and a consummate social change worker. I won't go more into Loretta and amazing work she has done. And she keeps doing that. We have already read a little bit about it. And I'm sure that you have read it. So without much ado, let me introduce Loretta to you. Let's hear Loretta address the issues of reproductive justice. Before we begin I will ask Liz to familiarize us with the technical information you would need for this call.

Thank you. Hello everybody. So glad to be with you for our keynote today. I will briefly touch upon a couple of these webinar logistics so that we can proceed with our keynote speaker. In case there's anyone who is participating in our session just by audio, I will remind you that you should have already received the PowerPoint presentation is and if you are still in need of it feel free to e-mail me, send a note to Liz at Praxis International .org and I will send that presentation to you right now so that you can follow along with Loretta's presentation during this webinar today. For the rest of you I will let you know that these lines will be muted. We of course encourage you to participate with our speaker and the way in with you will do that with the chat feature of this webinar system. I will remind you when you look down to the lower left-hand corner of your screen you'll see the little chat box and that cursor at the very bottom that is linking will give you an opportunity to chat in any sort of comments, question, insight, feedback, anything that occurs to at any time during our session. Feel free to share that with the whole group and our two ALC colleagues. Our sisters here, Bath and Praia will be keeping an eye on your chat and make sure to keep incorporate that into the dialogue here. Feel free to -- if you would like to privately chat with one of the speakers or perhaps with me if you encounter any sort of technology issue, the next tab over in that same chat box in the lower left-hand corner of

your screen says private. When you open that private tab you will see the list of the speakers and the presenters today. If you double-click on any one of those speakers, that will just engage a private chat between you and then individual. If you'd like to send a message, a question or clarification or technology issue, feel free, that is at your disposal as well. 'S to remind you you happen to get disconnected by either through a webinar link or through the telephone line, of course, simply go back and restart -- reconnect to the telephone, reconnect through that link that got you into this webinar presentation and you can continue on in the session today and if you are not able to -- if you lose the connection or you are not able to participate in the whole session today or you would like to revisit this session today, it is being recorded and will be available on the protected class pages of the ALC website. You will be available to you next week and any time thereafter. We encourage you to share it with your coworkers. That is all that I have him him him him him I'm excited for the presentation. Back to you.

Thank you. I hope you already the technology. We have now Loretta. She's the founder and director of Sister song and she is going to talk to us about the reproductive just issues particularly around women of color. Loretta?

Thank you, thank you for having me on the webinar. I hope everybody could hear me and please let us know if you cannot. I am talking through a speakerphone so that I can have my hands free slut hope it all works. Again it's an honor for me to be here. I want to clarify a little but of the introduction because I am the former national coordinator for sister song. I stepped down last December and a wonderful woman named Monica Simpson now runs a. I am no longer the one in that hotseat. Him him today we will look at the reproductive justice model, how we have organized our advocates and the women we work with using re- predictive -- reproductive justice as our model and hopefully there will be lessons that are applicable to the movement to end violence against women. My own background in this movement was that I was the third Executive Director of the very first rape crisis center in this country in the 1970s. I've been working in the field of violence against women for close to 40 years. That's a little bit of my qualifications for doing this. You'll see from this first slide that we are going to talk about him how we grew as a movement and hopefully offer some lessons for what can be done in the movement to end violence against women. The model is called from service to social justice to human rights. I want to invite people to interrupt with your questions through the chat feature. We will try to make sure that we incorporate your questions as we go on. If we don't repeat your questions or get our attention in some kind way, make sure that we direct the presentation to your particular interest. If that is okay with you all.

What we are going to share today is how we have organized historically for reproductive justice. Reproductive justice may not be a term that many of you are familiar with so regarding with rate reproductive justice, we will explain how it is based upon the human rights framework. Which is a

global international set of standards that is slowly being adopted here in the United States. In many ways, we believe that the United States is backwards and behind in adopting this global framework that the rest of the world has been using for the better part of 60 years. And then we are going to talk about [ Indiscernible ] where violence against women meets reproductive justice. Something that we as sister song named reproductive violence. Those will be the three aspects of the presentation or chapters if you might say. At each one we want to interrupt us with questions that are particular to your interests. Why would you think we need to move social justice to human rights? Traditionally, our rape crisis centers or domestic violence centers were started because we felt compelled to offer services to victims. I know when we started the DC rape crisis Center we started the first hotlines out of our homes. We had phone numbers because we wanted to help women who had been violated and we did not see any services that these women could turn to. Outside of the limited services and the ill-prepared services of law enforcement. But then as we matured as a movement, we understood that these were not victims that we were working to help but in fact they were survivors of violence. That became an important transition for us and embraced a more social justice response as we tried to help people previously called victims understand that they not only had survivor violence but they had a role to play hopefully in preventing further violence. And so as we transitioned and grew as a movement, we evolved into a human rights movement, questioning as our early foremothers did why women are violated in the first place. What can we do to prevent this? Is violence against women so systemically embedded in our society that there is nothing we can do about it. What does it take to systemically uproot violence if you don't fall into the trap or just thinking it is just individual people who are having bad days? There's a soul controversy around whether or not perpetrators of violence or just maladjusted human beings or are they part of a patriarchal misogynistic system that particularly manifest hatred against women? And so we want to move from that humanitarian response of social services patching of victims into involving victims which is the social justice response, turning them into survivors and then finally asking questions about this systemic paradigm as a whole. A human rights response. That's what the reproductive justice movement has done and this is what we are inviting be violence against women to do.

This is fantastic because this is exactly what we have been talking about in the advocacy learning Center is thinking about the violence and not individual but a systemic organized misogyny. Gender violence. Liz, why don't we take -- why don't you take the next slide and perhaps we can find out what the participants are thinking.

Yes. I will direct you to a little bit of feedback you see before you a slide that is asking you for a response about reproductive rights and what you think about how that relates to the work that you are doing and the work you are engaged in in your own program. If you would respond, as to whether or not reproductive rights should be involved in your organization and has a fit with components to the work that you are doing to end violence against women, you're still a little uncertain about how that impacts -- is impacted in your work. Or if you're feeling overwhelmed about the overlap between

reproductive justice and the scope and the defined scope of such aural assault or if there is perhaps another notion that you have we would love to hear. In that left-hand column you'll see that feedback box so make your selection. Or certainly feel free to chat in your response. You will take just a quick moment as that pie chart is filling in. I think everybody should be able to see that now. It looks like the vast majority of people are responding to say that it is still the information bus far. It feels little overwhelming to consider reproductive rights in addition to the scope of the work that we all have committed to and delineated before us around domestic violence and sexual assault. That is the place where we are starting this pre-dissertation at today. It certainly is a mix. It is helpful to know where we are all coming from.

Can I speak to that?

Of course.

I think that is really important for people to raise that conflict because when you do work -- you are ready feel so overwhelmed. There is never enough resources, never enough people, never enough time and when someone speaks about what feels like adding something totally new to what you are already doing, it can be -- feel very overwhelming. What we are going to talk about is how to enhance what we do without overwhelming what we currently do. It is going to unfold in the presentation. Kind of like learning how to do work against homophobia and a way that is not racist. Not that you are not on homophobia except you're doing it in a way that does not create contradictions somewhere else. To -- how to do work to end violence against women that doesn't in fact violate other aspects of human rights.

I just wanted to bring in one sentence this is going to take some time to sink in. We need social justice we are getting -- [ Indiscernible ]

Big goal is human rights. The processes that it takes social justice work the social justice work is the is the full protection of human rights. Should we move on ?

Let's talk about did justice. In 1994 had just come back from in Cairo Egypt. One thing we observed in Egypt that international if MS Word using human rights Mark and we were using a much more limited framework calling on the U.S. Constitution and trying to protect the constitutional rights that we are constantly fighting to expand and we wonder why we were using the human rights framework in the

United States even if we talked about reproductive rights the ability of anybody to protect their reproductive rights dependent upon the social justice context in which they lived. By immigration authorities will not make reproductive rights. Her fear of immigration or authorities is going to color with an infused such and that's how we created the term reproductive justice if you look at and -- [ Indiscernible ]. We simplified it to three core principles. We decided that everyone has the right to determine whether or not she is going to have a baby or not. Is a highly individual on. We have become much more gender sensitive. Should have the right to themselves. We understand women of color coming from an it separates us from the pro-choice movement. The right not to have a baby using birth control or abstinence if you come along. Very strategies of population control. We have to fight right to have a child as well as not to have a child. And once we make a decision to have a child, that is where the third principle comes into play. The right to parent the children have. Safe and healthy environment. Free of violence, free of terrorism, and coercion or fear of the government. We have to fight for the right to have a child, not have a child and to parent her children. What is reproductive justice that is at. To parent the children. It sounds complicated but it can be reduced to those three core principles. Leaving this presentation I hope you can forever define reproductive justice. The right to have a child, not have a child and you parent your children. Him him he recognizes that a woman or any individual cannot beat -- determine what is happening to her body outside of the context of what is happening to her community. And those of us who pay attention to the way white supremacy works and the way capitalism works and I'm not going to use those words too often today but I am a radical feminist and I can't help but naming the repression, controlling women's bodies is often the pathway to controlling our entire immunity. Asked Native American women who were deliberately given blankets infested with smallpox when it was time to colonize the United States or African women who were enslaved and forced to breathe -- breed for this country as a way of controlling entire communities and the only way to stop this control or challenge this control is to invoke human rights protection and to name the human rights violations that prevent us from being able to control our bodies and self -- self-determination for our communities. And so we have to learn to work with all of these social justice movements in order to build and introspection all integrated movement back and save our lives and save those of our communities and this is what we have had to appreciate as a reproductive justice movement where we found that too often, the pro-choice -- was there a question? Who wanted to ask a question? [ Indiscernible - low volume ]

I'm not sure what that was Florida. Why don't you go ahead?

One of the reasons we needed to create reproductive justice from the perspective of African-American women and then broaden it to women of color was that we found that the pro-choice movement focused too narrowly on abortion so when you say the term reproductive anything everybody thought you were only talking about abortion. All abortion is important even if they made abortion totally safe legal and free we would still be experiencing other forms of oppression as women, as transgendered individuals, LGBT folks, emigrants, METRANS. And secondly. The people who advocate for abortion

rights, even advocate against abortion rights both talk about a privacy model which is an illusion when it comes to communities of color. That we have long understood that we are the most investigative the least communities in the United States and so we lacked that fundamental sense of privacy him that says that what you do with your body is your business and we are running into the limits of the U.S. Constitution around privacy. It was in 1973 that the Supreme Court said that women had a right to privacy to make their decisions around abortion in the Roe V Wade decision. And we have watched every year since then that right to privacy get challenged and whittled away. The other thing that concerns us is the lack of intersection alanine that women of color demand. I will talk about those issues more later on. I'm assuming that most people on this call understand what we mean by [ Indiscernible ]. Race, class, gender, sexual preference, gender identity, immigration status religion, all of those variables that determine your identity are integrated so they exist for you all at the same time. In a way that it is indecipherable to say whether not I am black or female at first or second. Shirley Chisholm said it first of all. The first black woman to run for President, she was asked why she was President of the national abortion rights action league at the time and she said when I was born I couldn't tell whether it was black or female first. And that is a perfect [ Indiscernible ]. We have many things at the same time.

I would like to stop and ask a question. And eight -- as I was listening to it struck me. One is of course the whole idea of women's bodies be used to control communities and control nations so to speak. One of the things that happened is if we look at the rape of women in conflict zones, all over the world. And that rape has become -- has been always used as a weapon but never recognized as such. It was just assumed to be individual issues rather than the systematic -- they controlled communities. The other thing I saw was amazing and I would love for you to talk a little but more about. And the second thing was the privacy model. And one of the things that we -- we hold very dear to our work on the moral issue is the whole idea of confidentiality and privacy. Individual privacy and individual confidentiality. And how does that fit into the model that you are talking about.

Those are very good questions. First of all I think that our movement to end violence against women has long recognized that terrorism against individual women is the pathway towards controlling all women's behavior. But it also is the pathway towards controlling whole communities as well is whole nations as you pointed out. Particularly when it is used as a weapon of war. We have also had social justice movement in the United States on the left in the right to use violence against women within the so-called radical movements as a way to silence dissent among women. I know coming out of the Black national movement I came out of, we had stories of how women when they disagreed with the leader, a would get beaten by their so-called comrades. For happens on the quite a bit. The right wing formation or high degree of violence. It's about silencing women's voices and perspectives but it is also about controlling communities and nations as you talked about. And so for the movement to end violence against women to go global we have to recognize the way it is systematically used as a way of control. The other question around privacy is something that comes up quite a bit within the

reproductive justice rights and health movement but we really say justice rights and health, it is just a way been inclusive. And that is because we deeply respect the privacy of women. So much so that we really work hard to recommend and support the rights of every woman to make the decisions that are right for her and even if we disagree with those decisions we help her make them. We don't try to urge or coerce a woman to making any particular decision about whether to use birth control or to continue a pregnancy. Him him that is not ours to decide. Our job is to create the enabling conditions that she can exercise. Maker decisions in a way that are safe for her that make sense for her. And there is a small contradiction that we experience all the time. That many people who protest against abortion for example, against our movement actually turn around and use our services and we have to respect their privacy even though they are -- this extreme contradiction of trying to shut down these services that they are actually using themselves. I know one woman, a black woman who is -- she had four abortions yourself yet she is a leader of the antiabortion movement among the African-American community. We are constantly dealing with privacy contradictions within our movement.

That makes a lot of sense to me. Let's move on, thank you.

All of these four issues that I'm talking about I will be illustrating further on. There's also a lack of knowledge about human rights as well as a -- attacks by women haters. If you want more information on using reproductive justice organizing strategies. Please refer to the websites of these organizations that I put up your. They have very good in illustrating how to apply and implement the reproductive justice model. Particularly I want to point out why is the national Institute for reproductive health up there while the very mainstream white lead organization as opposed to the other organization. That is because they are very good at doing municipal ordinances and models, implementing reproductive justice at the local level when the state governments are hostile. For example in a state like Georgia, were we have a hostile state legislature, they're working with the City of Atlanta so we can get more policies at least in the municipality of Atlanta even if we can do so statewide. They are good for offering models on how to work more locally and hostile red states. Going on, you may remember the 1994 [ Indiscernible ] that we organized over 1 million participants were there on the capital and you see how big that was. It was originally called the march for freedom of choice. It was the inclusion of women of color into the march organizing through sister song and the national Institute for reproductive health and other organizations that caused them to use a reproductive justice organizing model and then you saw the women of color delegation to the march which was huge as you can see and the largest showing of women of color ever at a big pro-choice march. But we caused them to include things in the march not just support for abortion rights but opposition to the war against Iraq. Ending the global debt crisis, ending the industrial complex. All of these issues that are important to women of color, got included in the march. We were convinced that made it the largest protest in US history. I've written a lot on the stuff so if you ever want to look at my website. Loretta Ross .com you can find a lot of this stuff. When you talk about intersection à la the demanded by women of color I have listed him as some of the issues that women of color are prioritizing that we sometimes don't

think that the mainstream feminist movement pays sufficient attention to. This is a partial list of a -- I could go on and on. Obviously, we do not pay enough attention to the colonization of the United States and the indigenous rights. People immigration debate, the way that borders were moved in order to capture and imprison people. The way national borders are used as a matter fact to capture and control a labor force. Deportations are used to break up families here in the United States. The whole world white supremacy plays in maintaining our social order. And racism and homophobia has aspects of white supremacy. The economy is in the tank and I will talk more about that, and of course what is really important for those of us were in the movement to end violence is to really interrogate the prison industrial complex and militarism. We are seeing a grave rise of violence against women in the military. But the military by definition commits violence against women. We need to pay attention to that as an African American women entering this movement in the 1970s, we were always questioning whether or not calling on the police for intervention in our communities was not itself a contradiction in ending violence against women since the police committed to violence themselves in our communities. P is our continuing conversations that we need to have, looking at intersection à la the among women of color. I hope I didn't go too deep on people but you never know.

This is so very important. I am from an immigrant community and the issue of calling 911, which is something that we do automatically becomes a major issue that we have to really integrate and think about. So this is very helpful for me. I can tell you that much. Thanks a lot.

Thank you. I wish that in the 40 years we have had the movement to end violence against women that we had solved all of these questions but I am finding that there still too little discussion. Of these contradictions about the role of the state. I love the work that insight is doing. To call attention to the question. I like the work that this new immigrant rights movement is doing to call attention to the gender differences of the immigration policies. What we've got a long way to go and perhaps become I called him -- come out of that radical feminist movement that I am a little perturbed that we aren't still having those radical conversations about how to solve violence against women without increasing the power of the state to police our lives. I would say the same thing around reproductive rights. How can we have reproductive life without giving the government even more power to police what we do with our pregnancies? Which of course is one of these questions. The next slide talks about antiabortion violence that we have to do with here at sister song a couple years ago. They put up these billboards, claiming that lack children are an endangered species, and they put them up in Latino neighborhoods and try to say that abortion by definition is violence against community. That were being targeted for genocide and choosing to have -- Latinos were targeted for genocide because Latinos are choosing to have abortions. And they were culturally competent because they want to say that indigenous women who chose to have abortions were damaging the sovereignty and on and on and on. Him we had to fight back against that campaign that led to sex and race based antiabortion legislation that try to say that if you were a particular race of of a person that abortions could be denied to you because you were seeking to commit self genocide. That as a whole other conversation



but you can imagine it was hard for them to find a black woman was going to have an abortion because she was surprised that her child was black. That was a whole other conversation.

This is fantastic and what you are bringing up Loretta is so very important. One of the things I would say only that even though we haven't solved those -- we are still struggling with those questions, it is so important that we are struggling and you are bringing it back to us and you are pointing it out to us that we do need to have those conversations all over again. Thank you so much.

I appreciate your comments and your questions and please, anybody, I love what you are writing on the chat, thank you very much. Ohio recently passed a law prohibiting rape crisis centers from sharing information about abortion options with women. We all know that 5% -- in an unplanned the parenting -- I personally so on of the last 45 years -- I very strong feelings about that.

Such amazing questions. Liz, do want to take us to the next slide? Unless Loretta you have any other issues that you want to bring up? Should we go to the next slide off the

I am a little bit behind. I am a talker.

This is fabulous. Let's go with that. Liz?

We would like to pause for a moment and check in with you. Loretta has covered a lot of information and we were just like to hear a little bit about how you are responding to it. Reacting to it. How you are integrating it. What is intriguing to? What has moved to? If you would, take a few moments between now and whenever and chat it in. Feel free to -- your stream of consciousness, we would love to know what you're thinking. Particularly as it pertains to how you have felt compelled by the information that Loretta has presented. We would love to know your thoughts. Feel free to check that along. Baratta, we don't necessarily need to wait for people to do that. It may take a few moments for people to compose their thoughts and get it chatted in, so why don't you go ahead and continue with your presentation? We won't watch some threads coming into the chat about how people are reacting to the information thus far.

There is a question I think. [ Indiscernible ] I'm interested in multiple related causes being fought for at the same march. In theory this makes perfect sense. Did they not run into different options?

Yes, it was a negotiated settlement to work on this march. Because never before had a March been organized by all the leading women's rights organizations together. All the previous marches of this nature had only been organized by now. The national organization for women. When they pulled together a coalition of now, Planned Parenthood, [ Indiscernible ] and the feminist majority foundation, already there were doing a coalition of effort that was unprecedented and then when they asked women of color through sister song to participate and the women of color be added to the steering committee, seven or eight organizations were constantly negotiating everything about the March. I thought it was a great model. When they move from just marching for abortion rights to embracing all -- a lot of other issues that are presented. It made it a much richer experience, much more representative experience. And it was a like we all sang Coombe by and agree with everything everybody said. Even little sister song, we have pro-life and -- it is not about who we all and agree with each other but do we agree to work together despite our differing opinions on things? And to me, that is what movement building is about. Thank you Eva. For your question. Trying to see what [ Indiscernible ] was asking. Propaganda . I'm not quite sure what population propaganda -- this is from Tracy. Can we expand on the connection between parenting and reproduction? Through production and raising your different. Reproduction is a biological process. Raising and parenting is the sociological process. Point can be a parent without having a baby, that's what adoption is about. Or parenting as a relative, parenting as an and is really important to understand that if you have a desire to parent a child, there is no automatic demand that it has to be a child with your DNA. That is part of the patriarchy expressing himself. At the right to reproduce your genes and their the most precious genes in the world but that's another conversation I would love to have. But we believe that it is very important to infuse the human rights framework which I'm about to talk what next into this conversation so that we are expressing our right to parent and a way that does not violate someone else's human rights. Let's say that I am a lesbian trying to parent but I won't have children myself so I'm going to go to India and pay someone else to be a surrogate for the child I want. How am I not a -- [ Indiscernible ] the vulnerability of the Indian woman who tries to satisfy my own desire to become a parent? These are conversations we need to have around the world.

This is fantastic. I am so pleased that you brought it up. This is something that I've been investigating for a little while. There is one more question that Blair brings in. Their reproductive control issues. Population control measures you mentioned. In the first point. If you have time, you can just touch upon that.

Population control as our analysis has advance. It is gone way beyond sterilization. That is certainly one of the cornerstones of population control. It is being enacted through immigration restriction, the targeting of our children, the tracking of our children out of schools into prisons. Into distribution of food resources. There are so many ways that population control is being practice. I have a whole

PowerPoint presentation on that. This is some of the cutting-edge thinking among women of color to deconstruct all the ways that population control intersect in our community so we can stop separating the miseducation of our children from the prison industrial complex and see the relationship between those two or the failure to protect women from violence against women in the tracking of men of color into the presence. We need to have these kinds of conversations. And I'm doing from the perspective of a woman of color. I want to add quickly that this doesn't only apply to women and communities of color. Everybody has an intersectional identity and are treated differently because of their perceived identity within a white supremacist construct. I believe this whole attack on abortion rights and birth control and sex education is designed to compel and coerce white women into having more children. Because they want more brown or black babies. They are not treating well the children they are to have.

Maybe this will clarify a little but more. The whole concept of human rights was born on only for society to suck Ireland's

1851 Frederick Douglass to protest the linking the modern definition of human rights was the -- developed after the one the world community would make illegal national privacy the same way from criticism it was seen as a sovereignty issue we need to create a standard of loss is about putting protections into place

that started with isolation policy. What kinds of social policies that I objective five juice to make them subject to the final solution. The whole concept of Genesis -- will -- let me move on. In human rights December 10th 1948 which is not human rights Day. Five categories of human rights to which we are all entitled. Civil, political, economic, social, and cultural. And the Israeli define what each of these categories are. The new social moments came about and started demanding new human rights. The new categories were environmental developmental and sexual. Presently we talk about a different categories of human rights detections that we are all entitled to. Let me go back a little bit and talk about what these human rights are. Civil rights are your rights to be treated as an equal, antidiscrimination rights. So we have new civil rights movements coming about. Like the LGBT movement as a civil rights movement because queer folks don't have simple equality yet. Disabled people do not have simple equality yet. Political rights are your freedom of speech and freedom of Association. Let's say you're right to vote is a political human rights but we have recently learned through the Supreme Court that we do not have the rights to have our votes counted. Even with rights we do not have full human rights. Economic human rights are the rate to have our economy managed in such a way that it meets the needs of the people. This economic recession that we are collectively experiencing, we have suffered major economic human rights violations as our government saw fit to bailout the banks banks but not homeowners. Fit to give billions of dollars away to the banks that had created the crisis while not necessarily protecting the people who are most harmed by the crisis. I've yet to see anybody from the malfeasance go to jail. That's a whole other conversation and another reason I am [ Indiscernible ]. Social human rights are those human rights that are born out of human needs. When you think about the things you need as a human being you need things like food,

clothing, health care, just these are all your social human rights so you will hear people talking about healthcare as a human right. Education is a human right. Welfare as a human right and they are all right. One of the things I want to pay attention to within social human rights stuff is that because there is a global understanding of education of a human right they are in -- there are lies the answer for me for why we are not taught about our human rights within our educational system. If they -- every American child that education is a human right then how could they get away with charging us thousands of dollars to get a college education. They have a financial interest for us not knowing what our human rights are. As well as the earlier conversation cultural human rights. The right to practice the culture of our choice, to speak the language of her choice. Services in the language of our choice. Every time you print a flyer in a language other than English you are defending people's human rights. Cultural human rights is about the right to have freedom of religion. To practice their religion that you choose but it is also freedom from religion. If you have a human right not to have someone else's religious values imposed upon you. We could totally transform this whole debate around women's rights if we made it a [ Indiscernible ] around human rights instead of individuals and my religious freedom and all that. I have a human right not to live according to the codes of Catholics for example. If I am not a Catholic. We could really transformed the debate if we understood how to use the human rights framework more effectively. And our conversation. I see some questions done here. Let me see if I can catch up to them. Is it worth believing that if we can have everyone understand the other that society would not need to mandate human rights. I don't believe that is true. I understand the other that does not -- I'm not sure we can never achieve that kind of understanding. How long have women struggle to make men understand our perspective on violence against women. Even within the best -- and the world a man will never live a women's reality. The most they can be is in solidarity with us and empathy but will they really truly understand it if they don't live our reality? I'm not sure about projects is about getting them to understand it, as well as to understand their own reality and see how their reality is damaged by violence against women.

It's a different project that I am involved in, not about understanding so much as understanding the other, so much is understanding -- and seeing what -- you have in the suppression.

That is great important issue that you -- is to understand your own situation, rather than engage in somebody else's with as much understanding. That is wonderful.

One of those things that comes to after 40 years. Every woman of color in the movement in the 70s, I spent all my time trying to get white women to understand the realities of a black woman and finally I realize that a white woman is just fundamentally incapable of understanding my reality. Should I even demand that offer? And she just understood the reality of being white and a white supremacist society. That would be a major revolutionary act.

Okay.

The Justice women's, that demanded new human rights. There on the five categories that were expressed in 1948. The environmental movement quickly recognized that without a clean environment potable water, non-toxic chemicals in the air, the whole eroding climate conditions and all that that we may not be around to enjoy our human rights. Developmental human rights, demanded by what used to be called the developing world or Third World to enjoy and prosper their own natural resources instead of them being appropriated by multinational corporations. Every war that is taken place since World War II is about natural resources. For example. We have yet to explain we cannot explain how our oil got under their sand. And why we had to invade them to correct that geological boo-boo. Under sexual human rights rights demanded by the women's movement the right to determine if and when we ate well Mary, when we will have children, the right use birth control, the right to sexual pleasure which is my favorite, and sexual rights became so attractive to the LGBT movement that they started reframing themselves as a sexual freedom or sexual rights movement which is fine except that I would caution them from making the same mistake that the black civil rights movement made and that is the mistake of only claiming one category of human rights. We all deserve all of our human rights and if you focus on one category then you will find that you just achieved equal access to only one limited thing. I am not explaining that will but I hope it makes sense. We all deserve full human rights. I do not want to portray these categories of human rights as if they are closed and finite. That is the end of them. New categories of human rights are emerging through new social justice movements. I think the ninth category of human rights we will be arguing about is information technology rights. The right to participate in a digitized world. We are quickly arriving at a condition that if you are not digitally connected you are not going to be seen as a full human being fully capable of doing banking and education and accessing healthcare and all the things necessary to a human existence. People who are on the other side of the digital divide may get left out of all of the scientific rocker assist. I can see the ninth category being IT rights or digital rights as a category. New human rights will emerge as human society advances and -- about these roads. Part of the problem is the American public as able does not even know that these conversations about human rights are taking place. That's why I was so -- when we went to Egypt in the 1990s and from his conversations taking place globally that we as activists did not even know anything about hardly. It has been our project to bring human rights home so that we in the social justice movement can benefit from a conversation, that we can learn about from our sisters globally. When you talk about human rights, their universal interconnected and divisible. That means it does not matter where you are born or what you are born, you have the same human rights. You have the same human rights whether you live in a capitalist system, communist system, and a communal system, you have the same human rights. The purpose of all those system should be to protect human rights. They are also interconnected. Because your ability to get an education may depend shortly on your ability to access information technology. And if you lack access to information technology, then your human right to an education may be pretty meaningless. Like we argue that poor women have the right to an abortion

but with the Hyde amendment prohibiting federal funds from being used to pay for abortions, poor women do not have the same access to abortion that middle-class women have. There are interconnected that way. And they are indivisible. You cannot divide one set of human rights against the other. United States likes to pretend the only human rights that are really important our civil and political rights where you find the former Soviet Union pretending that only economic social and cultural rights are important. And so in the US -- what gives you freedom of speech and they talk about we have collective -- where everybody is sped and they have an education but we do not have freedom of speech or freedom of political Association in the Soviet Union but in the United States we have a right to be hungry. Freedom to be hungry. Again, I am making examples that are extreme but very important in human rights discourse. To understand how human rights should not be set against each other. The articulation of all of this is what is the international Bill of Rights. The Universal declaration of human rights which was the committee that wrote that document was shared by former First Lady Eleanor Roosevelt. One of her best achievements, she is a marvelous woman that I -- and then they created two sets of laws. International covenant on economic social and cultural and international covenant of civil and political rights in order to turn the promises of the Universal declaration of human rights into international law. I have to tell you the only reason that those two covenants right now are because the Soviet Union took the position that they were only going to enforce economic social and cultural rights while the United States took the position that it was only going to enforce civil and political rights. Cold War politics and since the collapse of the Soviet Union in 1989, we have moved to reemerge human rights so that they aren't pitted against each other. And then there is a whole body of human rights treaties that come out of these covenants that turn these promises into law. The United States does not support the treaties on climate change like the [ Indiscernible ] report or the treaties on civil and political rights that keep us from executing juveniles. Actually, we signed the international covenant on civil and political rights, we ratified it that we made an exception to it saying that we still had the right to kill kids who committed crimes under the age of 18. Him because we wanted to reserve for ourselves the right to kill kids. Interesting statement about our government. Most developed countries do not reserve the right to kill kids for themselves. That's another for themselves. That's another conversation. And again, I'm not sure the American public even knows that these conversations are taking place in the global arena.

It is interesting how governments -- you have to sacrifice one right to have another rather than saying that they cannot be separated. Him what the United States and people who are not only the United States government but all governments were opposed to human rights are constantly claiming that you have to set one right against the other. Many anti- women governments in the Arab world say they have a cultural human rights practice him him their religious traditions. Women are saying to be treated as equal human being regardless of your religion. People who are anti- human rights will constantly find ways to use their support of one set of human rights as a way of keeping other people from enjoying their human rights. Using human rights to reestablish a system of hierarchy and dominance instead of using it as a way of understanding that we are all humans and we all have the same human rights. One of the illustrations I often use is that every human being has the same human

rights. But because of our ineffectual identities. We all do something different to achieve them or protect them. And the example I use is every child has a right to an education. But a blind child may need her books in braille. She doesn't have special human rights, she has special human needs. Every human being has special human needs based on their own ineffectual identity. My parents never went to college so when it came time to send me to college they didn't know how to send a child to college. That was my own particular intersectional identity that needed to be addressed in order for me to access college. Every human being has their own intersectional identity and that's why human rights are universal that they can be particular it meaning they can be made particular to what your own situation is. Whether you are suffering from discrimination because you are gay or you are an immigrant or whatever. Does that make sense to people property lobby thank you for pointing out. These are the social movements that gave rise to human rights. I will not go through the motion because we're running short of time but it is important to note that every human rights I am talking about came out of a social movement that demanded these human rights when they were writing the Universal Declaration of Human Rights. The women's rights that are mentioned in the Universal Declaration were not demanded by women in the United States. Women in Latin America who demanded that gender be included in the Universal Declaration because the Latin American women's movement was stronger in the 1940s than the US women's movement. And so we have them to thank. These are other human rights movements that have caused human rights. What I believe is that we need to use the human rights framework as a way to connect all the social justice movements. We are in fact the violence against women's -- of the human rights movement. I'm also part of the women's rights wing of the human rights movement and antiwhite supremacy wing of the human rights movement and an endless number of circles around there but you can see you can -- violence against women without trying to take on every other movement because that would be patently impossible but at the same time, I can commit to working against violence against women and a way that is not prejudiced against people who are working for immigrant and refugee rights. Write a bill around protecting violence against women, I will not sensationalize women who are immigrants because that would increase passage of my bill. Why would I sell out immigrant women in order to protect the women I care about? That is a human rights violation.

We have to learn how to do our work even if we focus on what we care about in a way that isn't racist, does not violate rights, that does not violate disability rights, does not only people who are disabled from her work around violence against women. Does that make sense to people? That is how you focus but you focus in a human rights way. You're not trying to take on the world but you are trying to make sure you don't create contradictions for other parts of the movement as you focus.

That's great advice. Do no harm, at least. That is fabulous. We had an interactive slide here and I think we decided to skip it since we are running a bit short of time. We would love for you to have the whole presentation. Please, go ahead Loretta.

Now we will get to the last part of the presentation which is about reproductive violence. This is where we particularly pay attention to the intersectional violence against women and reproductive justice. What we find is that reproductive violence is when people violate human rights by interfering with someone's reproductive choices. And we find that unplanned pregnancies increase the risk for violence. A lot of times the risk of violence goes way up when a woman presents an unplanned pregnancy or if she chooses to terminate a pregnancy, that a partner wants to continue. It increases the risk for STDs and HIV and we do watch a lot of fish experience a lot of reports of birth control advertisements. I try to use birth control but he would let me. She threw away my pills. Even famous people have experience birth control sabotage like -- rumors that the father of Venus and Serena Williams the tennis players sabotaged his wife's birth control so he could get to children born close together and make tennis superstars out of them. Achieved through birth-control sabotage. Controller on sex of course, poster children and commit violence or to remove the children. Men have different -- disproportionate power within the courts but quite often even men that have violated children often are giving custody of children and a lot of women are the same because of threats to children. And of course interference with abortion choices whether she wants to continue or under. Either way, there is risk and she is often threatened with having that choice removed from her. When you talk about who is most at risk, I am put up a whole list of people up there. That does not mean only these people are at risk. We find a risk increases when you have this other identity that makes you particularly vulnerable. Like the mentally ill, prisoners, sex workers. Transgendered people, indigenous people, on and on. That does not mean exclusively who will be at risk of reproductive violence but we have found her research that these are the populations that really suffer from the risk of reproductive violence. And then these are some of the consequences. 8% of women seeking an abortion already present with injuries to their genital area. Twice as common, IPV, interpersonal violence, I hate that term because it sounds like a venereal disease or something. It was twice as common among women who chose not to disclose the abortion to their partner. They knew there were something wrong and they had to keep it a secret or increase the risk of violence. Interference with birth-control happens all the time. And as you can see from the slide, women experiencing reproductive violence are often reporting that they could not use their preferred method of contraception in the past four months. This ends up in repeat pregnancies. And then [ Indiscernible ], 32% of teens become pregnant while they are already in any and abusive relationship. And more than half of them say that those pregnancies were unwanted. We have to closely pay attention to reproductive violence. I like your report Jennifer, thank you. IPV is an acronym for intimate partner violence. I'm not fond of the terms might've missed named it. And the risk of violence definitely increases. Three times higher for women seeking an abortion than women continuing their pregnancy. And has women in a Catch-22 because for some women, they owe cursed into having an abortion because their partner does not want to risk paying child for or having any claims of -- placed upon him but at the same time, there are women who are coerced into continuing a pregnancy. Who don't want to. I mentioned earlier about repeat abortions. One in five women who say that they have had a repeat abortion also experiencing personal or physical violence. And going on, what happens when people have violence? They have early initiation of sex, sexual intercourse with many more people and they abuse drugs or alcohol before or



during sex. We have all these consequences to reproductive violence. I want to point out that the reason that Sister Song had to pay attention to this was because in the software we have a much more conservative set of governments to work with, people who work on violence against women are not allowed to have conversations with those of us who work on reproductive justice because of the funding stream. If you get Dave funding in particular, then the order IPV centers not to work with reproductive justice centers. Or healthcare centers. And so we have to have these conversations among ourselves because we get very little support for having them.

Dating violence and teen pregnancy. The family violence fund which has renamed itself and I cannot remember what their new name is. They're the ones from whom I got most of these statistics so if you want to look on their website through their new name that I can never remember, please do so. Adolescent girls of course were three times -- 3.5 times more likely to become pregnant than non-abused girls. Condom use. With the spread of HIV and AIDS you'd think condom use would not be such an issue. But women who were sexually abused as children are twice as likely to have unprotected sex. Compared to women who did not experience abuse. Boys who abuse are less likely to use condoms and analysts and girls -- who experience violence are half as likely to use condoms. Who are talking about the pregnancy promoting behaviors. Abusive male partners for some reason control women through pregnancy. Tried to get them pregnant. And the repeat pregnancies go up with abuse. Sorry to be running through these fast. I hear that from Jennifer that is so frustrating, we experience that -- working on reproductive health agencies. If they offer abortions. That is the new name for family violence. You call one thing for 20 years, it is hard to change it so thank you. I would like the rebranding campaign. I could not remember the name.

What does this mean for us as service providers? When women report to our -- reproductive health clinics, we are not necessarily screening them for violence. Are you not taking your -- someone is interfering with you are threatening you? If they don't have control over whether or not they have sex they will not have control over whether they have safe sex or use birth control during sex. Teens in particular are vulnerable and need to be assessed for dating violence. And its impact on their health choices. What happens without looking at the intersection of reproductive violence is the women and teens get blamed for their pregnancy behaviors as if they were solely the ones making decisions about what their choices are. We have to get out of the blame game and go deeper and understand that quite often young people are presenting the way that they are because there are other issues like violence, like racism and all these other things going on in their lives. And then of course for those of us who work at IPV centers, we have questions that may not be asked. Job access to birth control? And well be violence escalate if you try to ask your partner to use a condom while he would have to really work hard to help people negotiate self-care and say -- safe practices if they are in an abusive relationship but I'm not sure if we are asking those questions. There are strategies for asking specific questions that I put up here like have you -- experienced anyone forcing you to have sexual activities when you don't want to? We should develop standardized screening practices that incorporate

reproductive violence and we need to figure out a way even if we have to do it under the table about increasing the relationships between shelters, rape crisis centers, domestic violence and family planning providers. It is very important that those of us who center of the needs of women understand how to work around the rules and regulations. And make sure that people are protected. Last question is what can we do? Lives or -- want to take this?

Liz, do you want to do that? You can chat in him. How would you apply this? One of the things I've been noticing and I was getting -- bothered by it is that people are talking about how they are -- there are restrictions on them in certain states to collaborate with reproductive justice centers, or talking about abortion. And so all of this actually troubles us in some ways. That we cannot really go where we are supposed to go or supposed to do. Your presentation was so important for us to hear. And to see how these connections are integral to women's survival, not only survival but thriving and it is so important for us to hear this. Perhaps all of you can think about it as advocates we not only advocate for women but we also advocate on behalf of them to change things. Change society, perhaps put pressure on state governments to change the way we want -- we want the work to progress. Challenge how we can talk about violence against women without talking about reproductive justice. That is important I think. And eight -- something you want to say?

Have condom machines and methods. And Eric -- [ Indiscernible ] I do think we need to do -- in order to become much more but understand that [ Indiscernible ] is the process. Human rights is the goal. Reproductive the goal is full production of women's human rights. Violence or their women are subjected to. Snack thank you for reminding us. We should be free of violence but on the other hand it should be positive rights. We try -- rather than survive, we have opportunities to grow, we have a right to live in peaceful number. So much material for thinking that I'm so grateful to. Thank you for sharing your work with us and giving material or food for thought so that is fantastic. Thank you so much and I really appreciate you saying it.

You-all can stay in touch with me.

Loretta's contact information here. List, just something to say?

Thank you to Loretta there will be bits and pieces that will be percolating for all us for a long time. And carry bits and pieces into our day-to-day for thank you for those before we went on with phase -- when you disconnect with this you'll be ready to a and you get the may never get tired of you really approve all of this back to you give us and we rely on for creating -- if you would be kind to take three

minutes from your day to contribute your thoughts about this session and consider future sessions and make suggestions to us we would be grateful. Again, thanks all of you for participating today and Loretta, thank you so wholeheartedly then take care and good work for all that you have done and all that you will do in the future. Thanks again.

Thanks for having me and I would love to come talk to any group that wants to have me come out.

All right, goodbye.

The next keynote address is scheduled for January 15th 2014.

January 15, 2014. Next year we will do you in the new year for the next keynote but there will be [ Indiscernible ] that will come out in advance of that session. Stay tuned for that. Thank you everybody . Take good, good care.

Thank you for joining us today. Praxis and staff members are always available to you for questions. And support. Enjoyed the day.

Goodbye everybody. Take care.

This officially concludes today's conference. You may disconnect the line at this time. [ Event Concluded ]