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Please stand by for realtime captions.

>> [Background Noise]

>> Good afternoon and good morning. This is Diane at Praxis international. We apologize for our late start this afternoon. Any confusion you are having on your participant line dasher lines will be muted so you will be able to hear the session but hopefully will not have to be hearing [Indiscernible] for one another. You can communicate in the chat. Welcome to the ALC keynote lecture. Reproductive justice. Women's lives, women's choices. This is the first keynote for class K. Welcome to you. Welcome back to everyone in classes I and J. They have a place in the curriculum. The series is designed to inspire our thinking and imagination and expand our knowledge of different approaches to human rights advocacy. The lectures feature practitioners, writers, scholars, thinkers, activists, and working for social justice in different ways. Both inside and outside of the violence against women feel. There are people who can give us a new perspective for our work. They've been selected because they augment the course as well as because of their diverse experience and perspective and how they think about and act for social change. You will have the opportunity to ask questions of our speaker.

>> [Very poor audio quality]

>> The first [Background Noise] is there was a sound interference with Diane's voice. I'm hoping that we will be able to resolve that in the next moment so bear with us. We're having a few glitches so far in our session today. Meanwhile I will review a few quick tips for webinars. If there are any of you who are participating in the session just by telephone only we encourage your participation with the dialogue. The best way to interact with their speakers will be through email because the lines will be muted. You can send an email with your comments or your questions at any time to Liz@Praxisinternational.org. For those of you that are participating in the webinar we would encourage you to utilize that chat function. That will be the way that we will be able to integrate your thinking and to our conversation. You will notice in the lower left portion of your screen that blinking cursor. That is the way in which you will be able to share your thoughts and comments with the group. A number of you have already entered in a quick hello. Feel free to chat in a quick hello where the names of your group. It's nice to have that identification with who is participating in the session. I will call to attention also that in addition to that public chat there is also an opportunity to chat privately with the speakers today or myself. If you have any technology issue or question privately for one of our speakers there is a tab next to the public tab that says private. Open that up and you will see the list of the presenters. Just a few other things, if you happen to cash if you happen to get disconnected -- if you happen to get disconnected simply rejoiner

your regular process. This section is being recorded. You come up for it there tomorrow on the practice website.

>> I am but you dropped off their. -- You dropped off.

>> You are sound is not great.

>> I will try calling on another line. If [Indiscernible] could get us started on slide five.

>> Normally this is the place in which we introduce our speaker today but due to the sound quality of Diane's line we are going to jump ahead a little bit. Would you be willing to talk about the agenda that you have set forth for your presentation today?

>> I wanted to say hello and wanted to welcome everyone first. Usually I'm the person who is running the keynote. It is weird to be talking about it. I'm glad you put me in place of discussing the agenda. Before I do the agenda I want to give you a little bit of background on what is happening today. It is titled into productive justice. When most of us think about reproductive justice we tend to focus on reproductive toys. That is a woman or a girl's ability to make their own decisions about reproductive functions as much as possible and freely as much as possible so that she has control over her own body. What she does with her own body at least within some bounds that is what we think of. Because we are anti-violence against women advocates we think about reproductive injustice in terms of violence, sexual harassment, and assault. In such situations justice would mean recognition, reparation, and changing systems and society so there is no more violence towards women. That is the foundation for the basis of my discussion today. Let me say that what I try to do is to divide the gender in three parts. The first part I will talk about some relevant definitions and a brief history of reproductive rights and reproductive justice. I will be talking about [Indiscernible] reproduction. Integral part I want to give you a glimpse at the organizing that is going on in this country around the world. Let's jump in and start.

>> This is the first part four of talking about definitions and history. Defining -- let's start with dividing reproductive rights. Reproductive rights is what we are most aware of. This is a legal right that is recognized in almost all societies around the world and the right is that each individual or couple's have the legal right to make decisions about reproductive functions and reproductive health. So even if we recognize that almost in every society there are pressures on men and women and women particularly I think to bear children and in a particular way, officially the law recognizes an international -- laws recognize an individual's right to control his or her reproductive abilities and choice and healthcare. That is the right -- I'm sorry. There is echoing going on. The right to be free of sexually transmitted infections and diseases which is really reproductive safety. It also means there is free access at least affordable access to reproductive -- as a person is able to control reproductive abilities etc. She has the freedom to terminate a pregnancy if you needs to -- if she needs to.

>> I'm sorry, Liz?

>> I will work on it.

>> When we are talking about a woman's right to terminate a pregnancy as we know that it is an uneven law. In some countries it is upheld without any conditions and in others there is absolute denial. Between those two there are different positions that different countries take. If you want to -- there is a beautiful map on the right to terminate a pregnancy that is available on the website. Maybe someone can put it on the website. It provides a world map of the rights to abortion in different countries. It is www.worldabortionlaws.com. What we know now is that in 74 countries in the world abortions are there without much restrictions. And others there are requirements such as in other [Indiscernible] in terms of incest or rape, abortion is available. Canada and Sweden have the most liberal abortion laws. The reproductive rights perspective has up to now focused on abortion rights as part of women's right to choose if and when she wants to give birth.

>> Just to give you an idea of that history of the reproductive rights in the US, and it's really interesting, it started from acknowledging an individual's right to bodily integrity. Even in the 1800s there were clear recognitions of women's needs and rights to control their reproductive functions. Simultaneously there was opposition to give the giving women the right to control their bodies. This is been a continuous thing in our country. The controversy of the [Indiscernible] continues even now and I want to say that in any [Indiscernible] structure establishing control over women's bodies particularly their reproductive functions is extremely important. Not only to have power over the women but also to ensure the way future generations, and shape our society. This is the basis by the way of what -- of honor killings that happen around the world and various other violence against women. One of -- one piece that is important that is the -- Margaret Singer pushed for contraceptives for women. There is a negative side to this focus as we realize now. Her focus on birth control emerged from her idea of limiting the black population as an unwanted population in this country. Even though she did fight for contraceptives for women's own control of their bodies it had a negative underbelly which is she was much more interested in limiting the black population. In terms of the history of reproductive rights our history is full of up and downs and it is a forward and backward motion that has gone on. This is where we are still pulled and pushed away from it and put to it or pushed away from it by different laws. I think the landmark decision as we know it came with Roe versus Wade which came about in 1974. This was based not necessarily on just open abortion rights but it was based on the right to privacy of individuals that is protected in the 14th amendment. It is the right of privacy of persons and their positions. From that came in this issue of ability for individuals to make decisions about abortions. I won't go more into this but let me just move into the next piece.

>> This is Diane. I hope my sound is better.

>> I will let you continue and I can share a question in the chat if needed.

>> Sorry about that. It seems like I'm talking in space at this point. That may talk a little bit about the introductory justice. While Roe versus Wade ensure the right to safe impressions -- abortions, the Marcellus segments of our society felt that they could not exercise this right due to deprivations in other areas of life. The whole reproductive justice framework emerged out of women of color and indigenous activities discussing about reproductive rights and recognizing that there is very little point in attempting to implement reproductive rights in our communities without ensuring other rights in the community.

That is just to give you an example if there is an even healthcare in society and communities of color don't have adequate healthcare, how could there be equal or summary to reproductive rights for women of color. If there isn't equal access to employment how could you have reproductive rights having meaning in those communities. This is a complex question and the activists of color wanted to expand the concept of reproductive rights to include welfare, not only in just one area of reproduction but in every sphere of life. It makes -- made us realize reproductive rights might be a limited concept. We need to think about equality of rights. Not only between genders but also share power among all groups and society. Oppression in one area could not be handled if people are oppressed in other areas of life such as race or gender. The person who has made enormous strides and helped us recognize this is [Indiscernible] Ross. This is how she defines and explains reproductive justice. I would invite you -- she addressed us in a key net -- keynote in 2013 and I believe it is still there in the AL seaside. I would invite you to hear that sometime when you have some time. She is amazing and has done fantastic work.

>> If you look at the history of reproductive justice movement it was initiated when women of color and indigenous women felt the pro-choice pro-life debate was splitting our society and it was too restrictive and it had to be expanded and had to encompass the quality of genders, race, sexuality, class and so on. What they were doing was utilizing an intersection of analysis. I think if you -- all of you have gone through the immersion at this point so you know what intersection analysis is. Just to were refresh, the intersectional analysis are the frameworks and it is the study of different systems of oppression and domination cutting across each other. Two groups don't struggle under one kind of discrimination but they are usually tackling with many. It examines how different identities or access of identities -- how axis of identities such as biological and social and cultural issues impact and intensify oppression. These issues don't act separately but they are acting together and not in an additive way but in a multiplicative way to create systems of oppression that is greater than only one oppression. The idea in is that these structures must be changed to bring justice in all areas of life. Diane, I wonder if you have a question right now. It would be a good time.

>> I will be brief. From the very beginning of virtually talking about and the roots of this as a movement and how it is framed and how we think about it and particularly in thinking about the notion of bodily integrity and how that intersects with Daryl Burke's advocates. -- In our work with advocates. We do talk about the power and control and as an advocate working in sexual violence to say it is taking away our most basic human right which is what happens to our body. And who gets to decide. It seems like a clear intersection and yet from what you are describing it hasn't always been or continues not to be a clear connection for many.

>> Absolutely. That is an amazing question because that is exactly what I'm saying. That is what reproductive justice focuses on. It tries to say that if you are oppressed in other areas your bodily integrity is already being compromised so how could you -- a person who is being oppressed because she is in a indigenous woman or she is from a community of color or is an immigrant of color, she is being discriminated in so many ways in terms of class or sexuality or ability. How could we have those kinds of oppressions and all our lives and yet talk about reproduction and reproductive rights as

separate from those. Nothing is in isolation but we are talking about all of these issues interacting and intersecting together. In ways that oppress us in deeper ways.

>> This is such a powerful lens to use to understand intersection analogy and thinking about focusing solely on access to abortion in the absence of considering these other forms of oppression isn't really addressing justice where reproductive justice. I'm interested in hearing more. Thank you for that. I'd like to remind participants that if you have questions or need to clarify please feel free to chat that in and we will be sure to pose it to [Indiscernible].

>> I would love to hear from the participants if you can chat your questions in. Or even comments in.

>> Just to give you an example of what we were talking about, let's assume that there is free or unrestricted abortion rights implemented in a society. For women don't get to have good health care. So once you are a poor woman or a woman with a disability or whatever that might be -- gets an abortion and there is no follow-up or good health care after, how does that work. Or if she has no way of having healthy food or having ability to rest. All of these pieces come together in curtailing our rights in every area including reproductive rights. That is what reproductive justice is talking about. Every area has to have equality and not just in terms of reproduction but in other areas. Equality of rights and that will allow us to have adequate reproductive rights.

>> I hope you will ask questions and I should be getting those from your. Let me go on to reproductive sexual violence. I really don't have -- we're talking to participants who are already advocates were engaged in advocacy organizations so I really don't have to explain much about sexual violence. But I do want to emphasize that more and more we are recognizing that intimate partner violence or domestic violence are not separate. Even though we have these kinds of distinct streams of advocacy happening in our society. These are not separate. In almost every intimate partner with sexual violence and conclusively it's a good indicator of intimate partner violence. Both of these are -- it makes the total picture. That include stocking and various other kinds of violence that women go through.

>> Even though we focus a lot on sexual violence we do generally talk about your reproduction and it is not intuitive in our sexual violence. Coalition particularly emotional coercion is often difficult to recognize a sexual violence. For example a teenager's boyfriend states of place we're going to create a life together and you and I will be tied together forever for the in-laws are for young bride pushes the new bride to have a child. So that the elderly grandmothers can see the great child before she does. With the husband and wife are having relationship troubles. He pushes the wife to have a child. All of these pieces are actually coerced in some ways that a woman quite clearly does not have choices or freedom in terms of making her own decisions. Coercive control and reproduction bears all signs of control. This range of this coercive control may stretch from situation to multiple sources of pressure on the person to actual contraceptive saboteurs. It is important to remember that in almost every society in this world of said it before a large part of controlling women is to control the reproductive functions. That may happen by any means possible. She is not the person who can decide that either by persuasion or violence or by putting together an image of good women were contraceptive sabotage however that might be there is -- the course of control temporally in -- can be implemented in terms of reproduction.

Weren't there is perceived denial of resistance to these controls that violence against women and girls increase subliminal woman says I'm not going to do that actually the persuasion may then turn into violence. We see those kinds of examples in terms of honor killing or maiming up William -- of women. When a woman says I will choose my partner. I want to do this in my own way. That is when we see explosion of violence against her. The violence is often presented in terms of justified. Coercive reproduction -- more about that. Coercive reproduction may include pregnancy and termination of pregnancy. It could be to have a child and in many communities to have a child of a particular gender. In many South Asian countries, Korea, China, a wife is often forced to enter pregnancy so that -- if the gender of the child is not what the family wants. This pressure on her to produce a male child. It could be termination of pregnancy in terms of these kinds of cultural expectations or requirements. Or women may succumb to the pressures of the community or family or be forced by the partner were the perpetrators to end the pregnancy because the child may have a particular deficiency that is a lack of abilities of the child may have down syndrome or something that the mother doesn't mind but she is forced to abort the child. All of these kinds of pieces become very important in terms of thinking about coalition. Continuously that is something we have to keep in mind. Even though we may not see open violence against the woman or we see that whatever the pressures are as testified that we have to think about it from the framework of coercive reproduction.

>> This helps to clarify a lot of the examples and I'm sure for many of us as advocates we've seen this in our work and we want to get a little sense of that from our participants today. Liz, if you can open up the poem. -- Poll. Have women shared with you as an advocate experiences with reproductive coercion. Perhaps that may not have been the language your framing it as that hearing the examples should meet agape have heard about the [Indiscernible] that you have abdicated for. We will ask you to chat in if you said yes and it looks like many of us over 80% have heard examples like this. If you could chat in the example like what kind of coercion was it that -- or I'm sure you have multiple examples. Share one or two examples.

>> Chris says not being allowed to use birth control and using pregnancy to keep her tied to the marriage she wants to leave. A woman who partner injured her to cause a miscarriage because he did not want a girl. Birth control. Sabotaging contraceptive use is another example. Attempting to abort pregnancies to violence. It is both on across the spectrum. Person pregnancy or denying pregnancy and using violence to attempt to end a pregnancy. Someone is saying not my role as an advocate but has heard of women saying that the partner wanted a lot of kids. So no one else would want her. Another type of abuse. Alice is a midwife and she has witnessed women being threatened during childbirth. With unwanted medical procedures.

>> Thank you everyone for your examples. There are more coming in as we continue. Does this echo what you are research and your work and your advocacy has found quick

>> Yes. I see it continuously in our community such as the South Asian community. There is a lot of pressure on women to -- there is not even an option of not having children so it's assumed that if she doesn't there is something wrong with her. She better produce something to prove that she's okay. That kind of pressure as they are. Of course one example I can think of I was working with a woman whose

mother-in-law declared that she better have two sons before she was 30 because any child born to women over 30 are according to her going to be mentally deficient. It ended up becoming a huge issue of violence because the partner also started pressuring and pushing and sabotaging contraceptive to make sure she becomes pregnant. I can imagine if she conceived the child after the wrong gender what would have happened. I'm sure [Background Noise] termination of the pregnancy.

>> It's interesting to hear you say that. Also the way this intersects with something with other oppressions such as [Indiscernible]. Some of these examples are used and are including physical violence but many do not. Part of the challenge or do we see this as sexual violence.

>> That is the question. That is what I want to explore with the participants. What does it mean to each one of them. Let me -- if I move forward.

>> I am shifting gears a little bit and there is method in my madness I hope. I will bring it back to you. I want to talk a little bit about technology. To a certain degree technology frees many women and technology also has freed various communities in some ways. I want to again to talk about how technology intensifies coercion in women's lives. This is a new technology of assisted reproductive technology that I will refer to. Historically infertile couples who desired children had options either of adoption or to have surrogates. The modern technology am referring to is as exhibit reproductive technology and to help infertile couples on ways to have children. The main issue and that [Indiscernible] tends to highlight is that it promotes while logically related children to adopt the children. It emphasizes that. So up to this time and infertile couple who could've adopted a child to be parents now have they option that the child is related to at least one of them. In some interesting ways and I'm not a biologist or a physician but in my research what I found that they will allow as many as five potential parents to one child. The five are the over -- the egg donor, sperm donor, gestational surrogate, and adoptive mother and father. There are five sources of parents for one child. I don't know how many of you noticed yesterday there was a little note in the evening news that I thought was very interesting. Apple and Facebook are now paying the female employees to freeze their eggs. The implication of this is very political because I believe that they are trying to is to erase maternity leave. If you are young you are able to work well so Frazier eggs and don't take any time off -- so freeze your eggs and don't take any time off. You can have the child when you are ready to retire. When the company doesn't have any more use for you anymore. What we are talking about today is exactly that. How technology is actually pressuring the use options for people which leads them to come worst reproduction. Think about these large companies and I'm sure there will be others who will come join the league, how they are putting pressures on their women employees in terms of coercive reproduction. They are using technology to do this. This is interesting and the last piece in our community -- that technology allowed people to have [Indiscernible] selective abortion. It is not something that happens outside of this country at all. There is enough evidence in the US and there is sex [Indiscernible] abortion not only going on but nourishing and I think California may be the first state that may ban sex selective abortion. It's a slippery slope at this point. The issue that I am trying to bring to you as an example is transnational gestational surrogacy. The complexity and the nuances are very difficult and it muddies up the identification of violence in this process. Surrogacy is not a new concept. We've had instances of surrogacy in the Bible or other religions. In the US surrogacy has meant up to

now that over the surrogate and the sperm of the intended father have created a child. This new service is quite different. It has come about as a part of medical tools that are flourishing. You can get your knees replaced in developing countries for low rates and you can also have -- hire a surrogate to take your pregnancy full-term. As you can see they are intended parents who can take or higher [Indiscernible]. They hire a woman with a viable womb -- noblewomen -- no woman is going to be hired and less she has proved to have borne children before. The woman carries the pregnancy for a term and gives birth and is contracted to handle -- handed the baby to the intended parents. She is paid through the child. There is a contract. Why isn't it happening in the US or why is it happening transnational he? As women go West to start postponing pregnancy due to work and cultural trends [Indiscernible] surrogacy has become the answer. Surrogacy and the West is expensive and expensive enough to be out of reach of all except the very rich people. So basically Hollywood actors alone are the only ones. They have children by surrogates may be in the US for example. Nicole Kidman and I can't tell you that all kinds of people. Children born of surrogacy..Everybody cares because in the US surrogacy costs \$100,000 or more. If you take the same thing and this happens in India the cost is between 15 and \$20,000. India is poor and generally the women -- what is there interesting when I was in research the whole Internet and everything was full of describing the women who are going to be surrogates. That they are docile and quiet and lead a quiet religious life. That they are nice people. And they have good habits. They don't take drugs or they don't smoke and they don't eat meat. These are good girls and women who can carry your fetus to full-term and give birth. It has racist connotations for women of another country. Women are vessels of the child and therefore they have to be good nice people. The surrogate is supposed to [Indiscernible]. It is just a room for rent. She gets paid between five and \$7000. They don't contribute and their name does not appear in the birth certificate which is not done in any country included in the US. The circuit's name always appears in the birth certificate. That comes from the child's rights to know where he or she came from. This is taken out and raised in the certificates of transnational surrogacy. The women hardly have aftercare. They often don't even get the money of what they contracted. Most of these women because they are very poor they work to supplement their families income. Most of the people -- studies that are coming out now that these women are saying my child needs heart surgery or I need a home where my doctor needs to get [Indiscernible]. They are doing it for the family. There must be so much coercion on them to do these things. To increase their families income.

>> India has been the foremost country to provide gestational surrogacy. That other countries that are coming forward is Thailand and Mexico. The major consumers with the attendant -- intended parents are coming from US, Europe, including England, and Australia. That tells us clearly what is happening.

>> It is Diane. I'm interested. Why those countries?

>> Look at who is providing the service and who is the consumer of the service. I can see in terms of first world and privileged and marginalized and poverty versus power but still there are many countries that would fit that profile.

>> It is the profile of poverty. They may not fit the profile of good women. For example it is not happening in Africa for a particular reason as you can imagine. It is assumed that -- two things are

assumed. That Africa would be more diseases and they are not good women in the sense of what West sees as good women. In these countries the women -- you would be surprised at the racism that pops up in these discussions. They talk about Indian women don't do drugs or Indian women are really docile and they will be not taking unnecessary risks with my fetus or our fetus. You are talking about the vessel that is more pliable. A vessel that will listen to you more and be quiet rather than somebody who is uppity or who may say something -- who may defy the way you want your fetus to be taken care of. What is also very interesting is as I would talk about later that the intended parents put restrictions on the women who are transnational surrogates such as you have to drink glasses of [Indiscernible] per day. These are done by the way and I won't [Indiscernible], in these clinics that have hospitals for these women who are all pregnant for nine months separated from their family and homes to give birth. Once they give birth that is it. They been leave hopefully with their money. This is something that is demanded by the parents so they can control these women.

>> This is eye-opening for many of us. Women as vessels at the control being placed on them. That it's a whole different level of objective vacation.

>> The more I research and in fact I have a book out on this. Is an edited book with various articles including a few of mine. This has looked into this and research this issue. I quickly glanced inside there was one comment that was scary. To the point that it seems like it is breeding cattle or worse. I'm sorry but it seems -- I'm very shocked at this whole process.

>> There is also -- Priya asks about postnatal care for women. After they give birth, what kind of --

>> There is none. There is absolutely no post set of care the moment she has over the child that's it. And I will post the name of the book in a few minutes. Once I'm able to do so. Or maybe Liz can send it to everyone later on.

>> Anything else? Maybe you can talk about the next one.

>> In the chat I noticed comments saying objective vacation. Is a new form of prostitution. Here in this slide you can see what else might it be. What else might be considering. Is it any or all of these things. Might it be trafficking that there are then newborns were infants who are being taken from one country to another. Coercive reproduction isn't a form of medical violence or financial violence or is it in fact a direct individual pilots. We invite you to chat in your opinions on that. If you think it falls into any of those categories. Shimada could you explore how these categories intersect with surrogacy that you are describing.

>> I was thinking about trafficking. The infants would be transported but it seems to me the way that women are being controlled might also be framed as trafficking.

>> Absolutely. Things may happen. Women are being brought in different countries including the US for gestational surrogacy. Provide them with housing and provide them with nine months of this day and hand over the baby. Then send them back. There is also transported [Indiscernible] the fertilized cycle being transported across country borders for insertion in the rooms in the service worms. The surrogate

born child is being transported across the country. Another country to wherever it needs to be. For example a lot of South African women are providing -- selling their ova so that is desirable then Indian women's eggs because of the skin color. So South African women at the thought [Indiscernible] transported across borders to where the sperm might be. Once the fertilized egg is being cycled it's being transported then to the surrogate country for insertion. So you can see that this is really a globalized project as how that is happening. So you can see how trafficking is happening. That is not even talking about the product of this process which is the child. I say the word product to consciously. The product of this process is after birth is being transported out of the country across borders.

>> Your use of the word product also helps us see the other ways of objective vacation as part of this process.

>> What about these other terms of their? Other ways this intersects with or how might it be considered coercive reproduction on medical violence?

>> You can understand coercive reproduction in terms of the individual woman's family and individual partner but also in terms of a woman receiving no prenatal -- no postnatal care. If there are complications that is up to her. With the contract you should see the contract. It is clear. And less she produces the child she has no money. So if she actually miss carries the at three months for four months or has perhaps a stillborn then she is not paid. So you are talking about different levels of financial violence. Different levels of medical violence and coercion and individual violence. One of the things we already is that at least in some cases it is reported that a woman's own pregnancy was aborted and her husband wanted her to be ready for the gestation to become a gestational surrogate so there is money.

>> It does indeed -- I'm just sitting in stunned silence. There is also a question that you had. Kelly says I'm surprised there isn't any legislation regulating this kind of thing. I suppose it's a relatively new practice though the takes a while for the law to catch a.

>> [Indiscernible] but that is so loose at this point it is not protecting the women. It is protecting the intended parents. Morals tend to be like she is protecting the tourist. This is all market economy and that is where we are really getting stuck. Who is giving more money. Poor women have no voice.

>> It's about whose lives matter and whose lives are worth something and what makes it were something.

>> Intersections of capitalism as well.

>> Let me go to the next one and we're coming -- getting to an end. I just brought in the gestational surrogacy as an example of course reproduction. In course reproduction it is easy to recognize it as sexual violence when there is overt violence. However when there is no overt violence we do not know if this [Indiscernible] sexual violence. The women are getting money from it whether she controls it or not is another issue. In other cases of coerced reproduction also the particular it doesn't really [Indiscernible] and is interesting to look at. The event the language of gift and all tourism. A woman refusing to get someone something that is desired were doing some good for others than she is seen as

a mean and self-centered woman and she is not compassionate and not loving. That is the boyfriends and husbands in the family members can pressure a woman to comply and be the good woman and be the good wife and be the good girlfriend. If the grandparents say I want to see my grandchild before I die and you are not ready to fulfill that wish my goodness. You are an awful person RG. What about the traditions. If you are becoming -- going against the tradition how is that going to affect you. These are important questions for us to ask and to think about this idea of giftgiving this is something by the way that is very interesting because a number of years ago Opera talked about gestational surrogacy with women helping women. Their gifting each other. One is giving money and the other is giving a child. You can see where -- how pervasive this is. For us advocates regardless of where women are we have to question today really on their bodies. I have women from other countries here but I think the same questions affect us. We can think about that. Do we really on our bodies. Can be truly have control over our own bodies and patriarchal cultures. The second piece is what is our part in perpetrating sexual violence and other parts of the world. If we don't speak up, who are these [Indiscernible]. Who is being silenced because we are not speaking up. If we look at this to the lands of reproductive justice we need to also use what I would say is the framework of interlocking oppressions. That is each of us can be oppressed as well as oppressive. We can belong to multiple oppressed groups and simultaneously belong to multiple dominant groups and this is where we have to question our own privileges and our way of confronting the issues. Coercive reproduction happens when women who can't have children will have limited financial resources in the US going out to exploit women. Are we speaking -- these are women of our country and we are here. Are we speaking about and standing by women in other countries. So the date -- the interesting questions for us to think about is what is it. How do we as advocates think about this and what kind of lens we must use and analysis we must use. So just the last piece. What kind of a work is going on around us. I think if you were in the [Indiscernible] you have heard this many times. How do we bring about justice. That justice requires recognition of the harm and preparations and preparing the harm and changing the conditions that give rise to the harm. We have to keep thinking about reproductive justice as reproductive rights and social justice together. We have to see it as integral to violence against women. Understanding the issues of interlocking oppressions where we are oppressed and oppressors at the same time. I think really helps us negotiate these very [Indiscernible]. In our role as advocates and they don't want to go through this. You know this already. Her role as advocates -- these of the pieces that we do. We connect and analyze and strategize. That is what we do to bring about justice. That is our work. In various places this is where we are trying to do. What organizations are working and there are many by the way. Organizations around the world working on reproductive justice issues. Including coerced reproduction. We had so much to learn from these places. For example in Brazil the solidarity project -- the women organized -- the project organized women who are in the sex trade and the homemakers who are the wives of the buyers of sex. Therefore we are learning about HIV AIDS to protect themselves. Those sides of women -- the women who were engaged in sex trade and wives of the buyers both were vulnerable. How could they come together and protect themselves. It's a wonderful example of reproductive justice organizing going on. 2 is working to [Indiscernible] of young girls. It is really about young girls resisting reproduction by boyfriends. Where the different ways of our society section realizes them and makes them ready to be accepting of the coercion that boyfriends were partners put on them. Interest -- and just black women it is working for comprehensive justice for African-American women in this country. In India summer is working to

protect circuits to make sure their contract that they have is upheld and that there is health care for them. And regulating the clinics and businesses that are involved in surrogacy. In this country [Indiscernible] and other groups are in a coalition that works on reproductive justice. One of the things I hear from advocates, oh my God, I'm so busy with my work. I'm drowning. I just don't want to take anything more on. These are too many issues and these are other lives and I cannot manage it. This is not something that is only a few [Indiscernible]. I thought I would bring in these [Indiscernible] from Mahatma Gandhi. The world is like the human body with its various members. Pain in one member is felt in the whole body. I would love to hear your comments and that is where I am. I would love to hear your comments and your questions.'s payment Liz posted the name of your book on their. Let me ask -- thank you for exploring this with us. It was really eye-opening for me and based on the chat for participants as well. Let me ask participants what questions does this raise for you or what does this make you think about your advocacy and how it intersects with this transnational global issue. I think of so many ways it connects with the work and the topics we explore in the ALC and thinking about the role of oppression as Priya mentioned that margins [Indiscernible] leave the sin at the immersion and thinking about who is at the margin and who is at the center. And but it is that keeps them there. Please go ahead and chat in any questions or comments you have while we have our last few minutes. For you addressed this to think about what it means for us as advocates were for women in the US in particular and the two have one Canadian person with us -- what would you encourage us to think about or do with this information as we consider it from our position of relative privilege.

>> The first thing I think is just now when what is happening. Many of us -- I became only aware of this a few years ago and mainly because it was happening in my community in India. Something that I was interested in. The first place we start with this knowing what is happening and understanding it to find out more and then perhaps even supporting organizations that are doing this work. Our bodies ourselves as a project. This is a Boston women's health collective and they changed the name to our bodies ourselves now. These are working with various organizations around transnational surrogacy because in terms of surrogacy one of the things that is happening is women's health issues are very important but one of the basic things that has happened with -- [Indiscernible] that have to be injected in the body to either harvest or even to insert the [Indiscernible] in the womb. It seems I'm not sure if I can explain it but there is a lot of hormone that -- the follicles are encouraged to produce more eggs and sometimes to the extent that women become extremely sick. We don't know what the effect of so much hormone being injected in women's bodies -- what effect that will have on her and five years later or 10 years later. Where is her healthcare at that point? She doesn't have health care to start with and what happens to her when two years later or three years later something else happens. These are all young women. Hopefully they will have a long life ahead of them. How do we do this. What happens after those [Indiscernible] where there are complications that arise. They are working very hard to answer that and bring awareness to see how organizations can influence the government's to bring these about.'s payment we can even support them. In our own ways.

>> Thank you for those suggestions and the opportunity to learn about this and recognize -- on one hand yet another form of oppression but also to recognize the way that women and allies are resisting the examples you gave of those programs -- so many were interesting because of the way they had those

most affected at the center of the work. And as we explore in the ALC. I appreciate all your thinking on this. Someone did a site visit tape where and how they addressed reproductive Justice Bradley and connecting it with environmental justice. I also think about what it means for travel programs for ALC and the connection which we think about the history in the US of native children being taken from their homes and the way these forms of oppression weave together in the same way our resistance as to weave together as well. Thank you so much for exploring this with us today. And helping us to continue down our path of ending oppression globally. We have a few announcements before we wrap up our session. You see up there her contact information. If you have questions after the session feel free to email Shimada. Will be back together at the end of the month. It's your first strategy session on October 28. You have one tomorrow. We will conduct -- continue this conversation and how we can revisit oppression and build leadership among women and survivors we work with. Keep them at the center of our work. Gonzales will be talking about her work with United and campaigns to address New York Police Department practice. It's not too late to register so let me turn to Liz for a reminder of how to do that and other announcements for our classes.

>> Thanks to all of you for joining us today. Anyone interested in still registering for tomorrow's class strategy session as Diane said it's not too late. Simply go to your publicity about that session. You would have received it a week ago and you can click on the link and register that way or you can simply email me, Liz@Praxisinternational.org and I will get you connected and routed in the right direction. And next keynote presentation will not be until the new year, 2015. January 21. Make sure it's on your calendar. We will be together again all of our classes next month November 6 four and affinity discussion. Make sure it's on your calendar. Finally when you disconnect from our session now you will be routed to an evaluation for today's call so if you would take a moment. It's valuable information that you contribute to our programming. We always appreciate your time and your thoughts. Thanks for sharing them. Thank you so much Shamika for your valuable insights today. It was very illuminating. To me and I think to all of us today. Said thank you for that. Diane, thanks for hosting and to all of you for participating I apologize for our technology. I look forward to talking with you again.

>> Thank you everyone.

>> [Event Concluded]