

# The Fight for Reproductive



# FREEDOM

A NEWSLETTER FOR STUDENT and COMMUNITY ACTIVISTS

**T**he 2003 National Young Women's Day of Action is a call for women to unite in solidarity, across movements, to feel our power and secure our freedom. Because the Bush Administration is having such a devastating impact on so many of our rights, this year NYWDA will focus on the political arena.

Eleven years ago, the first National Young Women's Day of Action was organized to commemorate the death of Rosie Jiménez and to mobilize a grassroots campaign of young women working to empower and educate. Rosie died because she did not have access to a funded, safe and legal abortion. She was the first woman known to have died as a result of the Hyde Amendment, which denies women federal Medicaid funding for abortions. All

## The 2003 National Young Women's Day of Action TAKE BACK THE VOTE

OCTOBER 23, 2003

### A Call to Action



women, across race, class, and age lines face the same violence that Rosie did. For eleven years, young women across the country have organized around issues of reproductive and sexual freedom, racial and economic justice, and to end violence against women.

Never has young women's involvement in the political process been so necessary. Every year the Hyde Amendment is reauthorized by

our elected officials in Congress. Federal and state budgets that fund safe school programs for queer youth, comprehensive sex education, HIV/AIDS support services, and homeless youth programs have been slashed down to nothing while funding for the military has ballooned. Violence against women occurs in government

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# The Fight for Reproductive FREEDOM

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*The Civil Liberties and Public Policy Program and its companion Population and Development Program support and promote reproductive rights activism, education and research. Based at Hampshire College, the programs are national and international in scope.*

## **Special Thanks to our funders who help us bring this newsletter to you:**

The Robert Sterling Clark Foundation  
The Educational Foundation of America  
The Ford Foundation  
General Service Foundation  
The George Gund Foundation  
Richard and Rhoda Goldman Fund  
The Huber Foundation  
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harassment and intrusion into the lives of immigrants and communities of color, the expansion of the criminal justice system, the new movement to sterilize poor women and women of color. It happens through the ongoing silence around domestic violence, the continued threat of harassment and physical harm based on sexual orientation and gender identity, and the increasing power that corporations have over national social services, food production, medical services and the media.

Challenging these policies is difficult since those of us who are most affected seem to have the least political power. Young people and noncitizens are denied the right to vote. Lobbying only seems to be effective if you have large amounts of money. After the 2000 presidential elections, many people stopped believing that participation in the electoral process made a difference in their lives. In the 2000 elections only 56% of women voted. As we approach another presidential election let's change the power dynamic by taking back our power in the political process. On October 23rd we call for young women across the country to engage in activism and dialogue about everything from voter registration and education to youth suffrage. National Young Women's Day of Action is a kick-off event for 365 days of participation in electoral politics. We are taking back our voices, we are taking back our power, we are taking back our choices, we are taking back the vote.

For more information on NYWDA or to organize a NYWDA event contact the NYWDA Coordinators at 413.559.5506 or 413.559.5859, or email [nywda@hampshire.edu](mailto:nywda@hampshire.edu).

# REFLECTION AND VISIONING:

## Highlights from the Reproductive Rights Conference · Spring 2003

In April 2003 over 650 activists and educators from around the U.S. and the world gathered at Hampshire College to attend CLPP's annual conference, *From Abortion Rights to*

*Social Change: Building the Movement for Reproductive*

*Freedom*. In a time of political conservatism and attacks on all of our civil liberties, the conference provided a space to rejuvenate, connect and mobilize as activists. The theme of the conference is to make the connections between reproductive freedom and other social justice issues such as racial and economic justice, disability rights, environmental justice, queer rights, prison reform, youth liberation, and HIV/AIDS. In the last few years making these connections has become particularly important as we struggle to build a stronger movement for justice and liberation.

This year's conference was made extraordinary by the presence of so many international activists. Jessica Nkuuyhe of Uganda spoke about women's health and safety in Africa. Rinchin Sharma addressed the status of lesbian, bisexual, and transgender people in India and Di Surgey talked about the politics of sex work in the Australian transgender community. Nihaya Dauod, a Palestinian women's health worker from Israel, educated participants about the effects of the military occupation on women's health. Along with all of the other international speakers, Sylvia Estrada-Claudio from LIKHAAN in the Phillipines, discussed how the Bush

Administration's "War on Terror" is effecting women around the world, and the need to build a unified and cross-national peace movement.

As a way to help develop that movement, the conference included a set of new skill-building workshops. Tamar Abrams of Radiant Communications led a reproductive rights media training, entitled *Flipping the Script*, which coached participants on message development and influencing the media. In the spirit of nurturing ourselves and sustaining our



***A lively discussion for South Asian and Middle Eastern women took place over lunch.***

activism Nitrice Johnson (Chicago Abortion Fund), Wyndi Anderson (National Advocates for Pregnant Women), Toni Bond (African America Women Evolving), and Maia Duerr (The Center for Contemplative Mind in Society) led *Taking Care of Ourselves as Activists*. Youth organizers and activists Natalia and Rachel Vigil brought an exciting, hands-on workshop dealing with ageism and making the transition from a young person to an adult.



***(top) Lateefah Simon, executive director of the Center for Young Women's Development, educates conference participants about the issues facing young women living on the streets.***

***(bottom) Participants break it down at a new conference workshop, "The Politics of Sexuality"***

As always, we remain committed to introducing new issues and new visions at the conference. Mina Trudeau spoke on Saturday morning about the need to consider the rights of nonhuman animals in our struggles for social justice. New workshops like *The Politics of Sexuality* and *Occupied Territories/Occupied Bodies* dealt with issues that are rarely covered: youth sexuality and sex work and the politics of occupation in the Middle East and Africa. Activist and educator Liz Miller screened her video "Globalization and Reproductive Rights: Interviews Conducted at the 9th Latin American Feminist 'Encuentro'" and African American Women

Evolving showed their recently produced film "Mothers and Daughters Sharing the Knowledge: An Intergenerational Dialogue About Reproductive Health and Sexuality." We continue to make space for workshops that are crucial to have every year such as *The Disappearing Virus?: HIV/AIDS*, *Transgender Issues*, *Designer Genes/New Eugenics*, *Criminalizing Women*, *Queer Organizing*, *Immigration and Civil Liberties Issues*, and *Access to Abortion*.

Everyone at this year's conference, from speakers to participants to the organizers, emphasized the urgent need for both reflection on where we have been as a movement, our mistakes and successes, and visioning for where we want to go. The CLPP annual conference remains committed to creating a space where that intentional visioning, reflection, connection, and mobilization can happen. We would like to thank you all for making the 17th Annual Reproductive Freedom Conference the most exciting and energizing one yet. Please join us next year at Hampshire College, April 2-4, 2004 for the 18th annual conference.

For more information about the conference or our programs, please contact the Civil Liberties and Public Policy Program:

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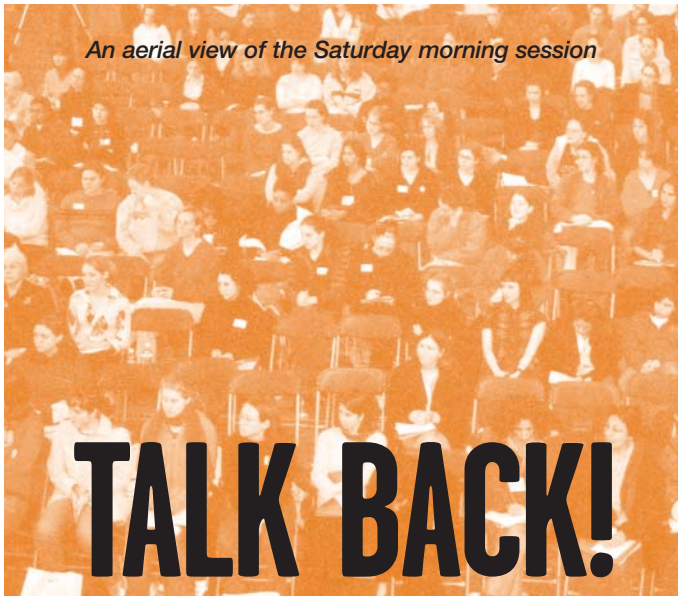
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An aerial view of the Saturday morning session



## What you had to say about the 2003 Conference

This feedback was taken from conference evaluation forms:

I love the diversity of the panels. It allowed for the reproductive rights movement in a holistic way; the issues are all connected. I also appreciate the networking atmosphere of the whole weekend. People were mostly genuinely concerned with being educated on all the on goings of others; that is what we need in the world.

The *Abortion Speak-Out* floored me, even though I've been involved in this kind of work for several years. Everyone was so starkly honest and courageous. I also really enjoyed the workshops: *Understanding the Right, Challenging Population Control, and Immigration and Civil Liberties*.

Sitting and listening for 9 hours is a lot to ask.

I would have been able to absorb more if the workshops had been more interactive.

I didn't understand that much because they were using hard words.

I would have liked a discussion of childlessness (by choice). It's an issue that needs more openness and support.

I would love to have a panel that linked the oppression of animals and women with a focus on reproduction.

This is my fourth time attending and each time I'm inspired, empowered, and challenged – thank you! I hope to take the energy and goodwill from a conference like this to my next ten years of activism!

More women of color workshops, please.

Please have trans friendly restrooms! I was upset by the reference that “this is what democracy looks like” –speakers and participants need to recognize when we're in predominantly white and privileged spaces so that we can begin to talk honestly about why and how that is.

I will continue my work with women's issues and reproductive rights and fuck the system.

# WHAT'S A GIRL TO DO?

## Disability rights and reproductive freedom

BY JOELLE BROUNER

**M**argaret Sanger is staring at me. A life-size figure of Sanger—a photograph, mounted on foam core—is greeting people arriving at the grand opening of the new state-of-the-art Planned Parenthood clinic on Madison Street. I am sitting. Sanger stands authoritatively in her role as the founder of the organization. She is, quite literally, looking down on me.

Sanger is a complicated figure in the reproductive rights movement and for me as a woman with a disability. As many know, Sanger is celebrated as the mother of birth control.

What fewer people are aware of is her role in the eugenics movement.

Charles Darwin's cousin Francis Galton coined the term "eugenics," which means to be well born. The aim of this pseudo science was to implement public policies encouraging people of "good blood" to reproduce. These policies also discouraged "undesirables" from passing on their hereditary "inferiority" to offspring who would likely be a "burden to society."

The eugenics movement was born in England in 1850, but it learned to walk, and then run, in the U.S. between 1904 and 1975. Two key goals of the eugenics movement were to enact involuntary sterilization laws, and to influence U.S. immigration policy. Separating the "desirable" wheat from the "undesirable" chaff is inescapably a process of deciding who has value. Not surprisingly, these laws targeted the poor, people of color, immigrants and refugees who didn't speak English, alcoholics, and those with disabilities (particularly those with intellectual or psychiatric disabilities.)

More than sixty-three thousand men and women with disabilities were involuntarily sterilized in the U.S. by the 1970s. (Ruth Hubbard, *Abortion and Disability: Who Should and Should Not Inhabit the World*; *The Disability Studies Reader* p. 188)

This number represents the documented involuntary sterilizations, so it's likely that the actual number is higher. The increase of state-run institutions for people with psychiatric and intellectual disabilities came hand-in-



hand with the rise of the eugenics movement. Many people with disabilities were removed from their families and lived in congregate care settings making it easier to commit sexual violence upon them, in the form of involuntary sterilization (many people with disabilities continue to live in such institutions and do face this kind of violence today.)

If you look a little closer, the line between Margaret Sanger's birth control advocacy and her links to the eugenics movement becomes pretty blurry. Sanger's work in the eugenics movement is notably racist. In 1931, Sanger co-founded the American Population Association with Henry Pratt Fairchild. Fairchild, who had been the secretary-treasurer of the American Eugenics Society, was also the author of "The Melting Pot's Mistake," a racist, anti-semitic, and anti-immigrant book. (Allan Chase, *The Legacy of Malthus*, p. 656) Sanger also agreed to gather non-medical information about the patients in her Maternity Research Center, including information about their nationality, heredity,

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and religion. She made "judgments regarding the amount of racial intermixture of the patient, whether the person was more or less pure Black, mulatto, quadroon, etc." (Linda Gordon, *Woman's Body, Woman's Right* p. 287)

Just as Sanger's brand of feminism was never intended to prioritize the interests of women of color as equal to those of white women, the analysis that she and her first wave sisters espoused compromised the interest of women with disabilities for the purpose of advancing their goals. A common argument used to promote the availability of birth control was that unless women were "competent" and possessed the means to support their children, they ought not be mothers.

To this day there has been very little debate by feminists or anyone else challenging the construct of "competence." There is no value-neutral definition. Sure, there is a legal standard for "competence," but there was once a legal standard for "blackness." Just as the involuntary sterilization laws around the nation lend our biases the veneer of legitimacy, our understanding of who is "competent" and who is "capable" of mothering betrays our intolerance for thinking, behavior, and bodies that challenge narrow norms.

Sanger's role in the American Women's Movement is pivotal—but to literally choose her image to represent one of the largest organizations in the country that provides contraception and abortion, says a lot about what and who the mainstream feminist movement values. Do her

achievements forgive her racism and willingness to sell women with disabilities down the pike? For many, including me, the answer is no.

Sanger, just like the movement that benefited from her accomplishment, emphasizes the importance of a woman's right not to choose motherhood. It is critical for contraception and abortion to be widely available and affordable without stigma. It is equally important to support a woman's choice to be a mother and to work toward building a society that values all mothers and their children.

Biases about who is "capable" of motherhood persist to this day, of course. This point became quite clear several years ago when I went for my annual exam. I never look forward to going to the doctor, especially for the annual checkup when I update my prescription for the oral contraceptive. It's always a big production.

I introduced myself to the young, pleasant looking resident. He appeared to have an easygoing manner. His name is Martin. He was in the process of completing his rotation in family medicine at the hospital I had been going to since I was in college. I explain that I would need help transferring from my wheelchair to the examination table. He inquired about getting my feet in the stirrups. I laughed. There's no way. Really. We made an alternative plan.

As I was lying on the table the nurse held my legs apart and the doctor explained where we were in the process. At the

end of the exam the nurse helped me dress. Together they assisted me in transferring back into the wheelchair.

Martin left the room for a few minutes and returned with a prescription pad. He said, "Are you still satisfied with the pill?"

I explained: "I'm considering other options at least as a back

**Biases about who is "capable"  
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to this day, of course.**

up. We may want to have a baby in the next two years or so. I want to get off the pill. I'm leaning toward a diaphragm."

Instead of responding to my interest in the diaphragm, he said, "Have you given any thought to Depo Provera?"

"I don't want the shot," I responded. "I think it's unhealthy. I really want a diaphragm." "Who told you it's unhealthy?" he asked. I explained, "It just doesn't seem right for me, especially if we do decide to have a baby."

There is an uncomfortable pause before he said: “I just wouldn’t recommend a diaphragm for someone in your situation. It has a 15 percent failure rate and Depo Provera is more reliable and convenient.”

My “situation?” More convenient for whom? Before I could catch myself, I began justifying my “fitness” for motherhood. Although outlining what I would do if I were pregnant shouldn’t have been a prerequisite to receiving contraception, I felt obligated to demonstrate that if I were pregnant I would be a “good mother.” In that moment, the way I perceived myself was of less value than the doctor’s perception of how my disability would affect my capacity to care for a child.

Before leaving I told Martin, “If you believe in Depo Provera so much you ought to take it yourself.”

This experience brought home to me how difficult it has been and continues to be for women with disabilities to choose motherhood. In a society that defines disability as “defect,” and “defect” as unacceptable, women with disabilities must face ableism (disability-related bias) head on, during and after the pregnancy.

The expectant mother with a disability has to engage with a medical establishment that is trained to diagnose and quantify “what’s wrong” with her and what might “be wrong” with her baby. Increasingly these medical professionals are using technologies that would prevent fetuses with the

probability of having a “birth defect” from being carried to term. For many women with disabilities, amniocentesis and gene therapy are painfully oppressive. The implicit message they receive is that lives like theirs “aren’t worth living.” If the fetus were likely to have a “birth defect,” she would be wiser to abort than to subject a child to life with a disability. The intense pressure to conform to narrow norms only amplifies the mother’s experience of oppression.

These realities are not easy to address. As we continue to grapple with what it means to shift from a movement that emphasizes abortion rights to a movement that embraces abortion rights, and the right to choose motherhood, we must counter the trend that makes anything short of perfection acceptable. It is inherently sexist and unsustainable to reinforce narrow definitions of “competence,” “capability,” and “independence.” There are no perfect parents or perfect children.

**In a society that defines disability as “defect,” and “defect” as unacceptable, women with disabilities must face ableism (disability-related bias) head on, during and after the pregnancy.**

In our effort to honor individualism and promote a model of independence that literally means doing things alone, all of us grow increasingly isolated and dissuaded from asking for the support we need to lead fulfilling lives. It's time to incorporate disability rights movement perspectives into the reproductive rights movement.

The disability community has a more sustainable understanding of the meaning of independence. In a disability context, independence doesn't necessarily mean doing it yourself; instead, it means identifying how to accomplish something, identifying people to assist with the task, and defining your relationship to these people. This means that a person can be simultaneously "independent" while asking for assistance. Mothers, children, and families will only benefit from being able to ask for support without being judged as incapable or dependent.

History is replete with stories of people who survived and even thrived under circumstances other folks would find unlivable. The lessons we can learn from those experiences, if we choose to, can lead us all toward a more liberated future.

Just as there are no perfect people, there are no perfect movements. Perhaps, at some point, when my disability is no longer viewed as a disqualification for motherhood, I can forgive my two-dimensional Margaret her imperfections.

We have taken what we can from Sanger's legacy. Now is the time for women who have been relegated to the sidelines to take their places in leadership.

Joelle Brouner is the Disability Pride Project Organizer at Communities Against Rape and Abuse in Seattle Washington. She is a Disability Rights activist working to end oppression and violence against people with disabilities.

# Broadening our Circle of Compassion and Justice

BY MINA A. TRUDEAU

*The following is excerpted from a speech made at the 17th annual conference, "From Abortion Rights to Social Justice: Building a Movement for Reproductive Freedom," sponsored by the Civil Liberties and Public Policy Program.*

**A**t the Civil Liberties and Public Policy Program our mission is two-fold: (1) to encourage education, activism and leadership, particularly amongst young people in our movement, and (2) to illuminate the connections between reproductive rights and other social justice issues.

Over this weekend, many speakers will be talking about issues that have historically not been centralized within the reproductive rights movement and challenging us to make those connections. I'm going to talk to you about one of those issues, and that is our relationship to non-human animals.

I'm going to give you a few reasons why I think we should care about what we do to animals and how it relates to us as humans.

This first reason is health: one of our top three killers in this

country is cancer. For women, our major concerns are breast, ovarian and colon cancer. Amongst women who eat meat and dairy products rates of cancer are 50%-75% higher than vegetarian women. Why? Because when we consume animal bodies we take in high levels of saturated fat, cholesterol (which is only found in animals' bodies, not plants), and no fiber. What we also get is a product of today's highly mechanized factory farms: growth hormones, fertility drugs and a variety of other drugs and antibiotics.

This also affects our menstrual health. Over the last century, the age of menarche (the onset of menstruation) has declined dramatically. Simultaneously, our intake of meat and dairy has increased. At the turn of the 19th century, the average age of menarche was 19, today it is 10.

We are also the only species on earth that drinks milk past infancy and drinks milk of another species. In the factory farm system, cows are kept continually pregnant in order for us to get milk – like us they lactate after giving birth. Cows are forcibly impregnated, and when they give birth their calves are separated by sex: females become dairy cows, males become veal calves. They are milked for a time and impregnated again. The cycle continues until they can no

longer become pregnant or give milk and they are then sent to the slaughterhouse.

The practicalities of eugenics have also been developed, perfected and normalized in the factory farm system. “Superior” cows and bulls are identified for their eggs and sperm, which after In Vitro Fertilization are implanted into the wombs of “inferior” cows.

For several centuries, we have controlled the reproduction of animals based upon their “use-value” for us – over the last 50 years, techniques of breeding have developed into new reproductive technologies, genetic engineering, embryo transfer, surrogacy and finally cloning. These technologies are now being used on people.

**“...our relationships with non-human animals go to the very core of non-violence.”**

Risky long-term contraceptives have also been developed on animals (Depo Provera, for example, was developed on

rhesus monkeys) and then marketed particularly towards young women, women of color, and more recently, transgendered people. This is no coincidence.

During the first decades of the 20th century, forced sterilization campaigns in the United States and Germany targeted the most vulnerable people – “drug fiends,” mentally ill people, vagrants, and “sexual deviants.” Why? Because these people were not valued – they had a low use-value.

In Germany, tens of thousands of mentally disabled and physically disabled people, queer people, those addicted to drugs or alcohol, and people with hereditary diseases were institutionalized and sterilized. Later as outright killings began, Gypsies, Jews, Eastern Europeans, Communists and Catholics were targeted.

Many Nazi concentration camps contained medical blocks where Nazi doctors experimented on people. During the Nuremberg trials, these “doctors” were questioned repeatedly as to why they felt it was acceptable to experiment on humans. Invariably their answer was this: *that they had first experimented on animals.*

Today forced sterilization and population control is alive and all too well. Eugenics programs such as CRACK (Children Requiring a Caring Kommunity) exist. CRACK targets current and former drug users (especially in low-income and communities of color) for sterilization and long-term contraception. The head of this group was quoted saying

that their target population was having “litters” of children. I don’t have to tell you that we regularly use the word “litter” to refer to dogs and cats, nor that the word means throwaway trash.

So, why should we care about animals? Especially now when we are at war? Because our relationships with non-human animals go to the very core of non-violence. How we treat our most vulnerable is the measure of our movement and our society. The change that we can affect most profoundly is the change within ourselves. How we live our lives and how we live in relation to all beings is the very foundation upon which we can build a safe, just and equitable world.

I hope that I have given you something to think about. I ask that we all begin educating ourselves and noticing and

making visible our relationships with animals.

As we become conscious of our relationship with others on this planet, we must make our circle of compassion ever bigger. Our capacity and potential for compassion and empathy is not limited – nor should it be. When we have limited it, is when we have gone wrong.

If we keep making our circle bigger, eventually there’s not going to be an “us” and a “them” – there will only be an “us.”

Mina A. Trudeau is the Director of Programs at the Civil Liberties and Public Policy Program. An activist since a young age, she has fifteen years experience in organizing and education in peace and social justice issues, including human rights, animal liberation, gender issues and queer liberation.

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# Ten Steps to Being a Good Youth Ally

BY KHADINE BENNETT  
EDITED BY RYN GLUCKMAN

*A different version of this article was originally presented by Khadine Bennett to a multi-generational gathering of reproductive rights activists, Fall 2002.*

**W**hether it be comprehensive sex education or restrictions on where and when we can get abortions, cuts in funding for queer youth organizations or new funding for street youth shelters, young people are often at the center of debates over reproductive rights. The funny thing is that, while youth are often the hardest hit by restrictive legislation and public policy, their voices are all but completely absent from the debate. Adults on all sides, from those in the reproductive rights movement to those who are anti-choice, constantly argue that their policy, program, or political belief is in the best interest of young people. Meanwhile, young people are almost never allowed a voice in the political arena and rarely asked what they feel is in their best interest, even by those who claim to be their advocates.

The result is that young people are silenced and shut out on two levels. First, by politicians, policy makers, doctors, and lawyers across the political spectrum who vote on national and state budgets, draft legislation, and operate clinics that do not meet the needs of young, working class, immigrant,

homeless women. As a result of the absence of youth voices, an understanding of the experiences of young people, and committed youth allies, young women are experiencing unwanted pregnancies, painful procedures, non-consensual birth-control, and a whole host of barriers to health care and education.

Second, even in the reproductive rights movements and other struggles for social justice, young people's needs and skill at organizing often go unacknowledged. Often programs for young people focus on lobbying, and are only accessible to youth who are in high schools and colleges. This exclusion is not necessarily deliberate, but the effect is to shut young working class, immigrant, homeless women out. Community based organizations that do youth work, or work on specific issue areas often do not make reproductive rights issues central to their grassroots organizing. Issues of choice and access have not been linked to other movements for social justice in the same way that issues like criminal justice have.

So, in the chaos of ongoing attacks on reproductive rights and young people *who are both exploited by and excluded from the conversation*, how does one figure out how to support young people? Here are some things to think about, whether you are a young person yourself or whether you are

committed to being a youth ally:

## BEING A YOUTH ALLY IN 10 STEPS

- 1.** Inclusion of youth from the beginning. When creating new projects or thinking about how to fight on an issue or even in the issue identification stage include youth who are directly affected.
- 2.** Conceptualize reproductive rights as part of a larger struggle for human rights. Even as women or queer folks we have to choose over identities, similar with youth – so showing that it is part of the fight makes it less like working on a separate issue.
- 3.** Show youth that you understand how the issues relate to their everyday lives. Youth understand how issues of race, economics, sexual orientation, and age intersect ... they live those intersections. It is important to show that you understand it too. If you don't understand how those issues impact young people, ask them.
- 4.** When creating strategies, organizations, or plans try not to have just a youth portion or a youth version of the work. Have youth come up with the best strategy for youth. Age differences and differences in programming and organizing can be a place for unity and richness if the youth and adults are joined in decision making.
- 5.** Provide real opportunities for youth leadership. This means have young people do more than just stuffing

packets, copying or filing. Youth advisory boards and staff positions with real decision making power are good examples of this.

- 6.** Be clear about how “youth” is identified (in some spaces it's under 30 or under 25 or under 21) and don't let “youth” mean the youngest person in the room.
- 7.** Challenge youth and youth organizations and be okay with being challenged.
- 8.** Understand and be open about the dynamics that happen between youth and adults.
- 9.** When working with working class youth or youth of color include some compensation. Paid stipends, instead of free internships, rides, and food makes participation of all youth possible.
- 10.** Look beyond the traditional youth that we look towards. Young people cut across race, class, gender, nationality, and sexual orientation. It is important to seek out youth who confront more social stigma or barriers to being involved, like young people of color, who may or may not be college educated, who do work in their communities.

*Khadine Bennett is a youth ally and reproductive rights activist.*

# SAVE THE DATE! April 2 — 4, 2004

## **FROM ABORTION RIGHTS TO SOCIAL JUSTICE: Building the Movement for Reproductive Freedom**

### **18th Annual Conference at Hampshire College in Amherst, MA**

This conference has a broad understanding of reproductive rights, encompassing the struggle for racial equality, economic justice, civil liberties, gay/lesbian/bisexual/transgender rights, environmental justice, peace, freedom from violence, access to education, healthcare and childcare, welfare rights, and immigrants' rights. Our aim is to make the connection between reproductive rights and other social justice movements in order to enliven our mutual efforts for justice and equality for everyone.

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