

Report: ISAY Youth Advocacy Institute
West End, Mumbai, India
8th to 10th April, 2022



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Introduction:

The Youth Advocacy Institute (YAI) – India was organized by ISAY team with support from Asia Safe Abortion Partnership (ASAP). The institute was held from 8th to 10th April, 2022 at the West End Hotel, Mumbai. There were 17 participants from various medical colleges such as Bangalore Medical College and Research Institute and Raja Rajeshwari Medical College and Hospital - Bangalore, Grant Medical College, KJ Somaiya Medical College, Lokmanya Tilak Municipal Medical College, Sion - Mumbai, SMBT Institute of Medical Sciences and Research Centre - Nashik, MGM Medical College and Terna Medical College - Navi Mumbai and MIMER Medical College - Pune, Rajiv Gandhi Medical College – Thane. They attended the 3 days long institute along with 5 core team members from ISAY.

Core team members from ISAY included Saraswati Palnitkar, Sara Gattani, Anusha D Cruz, Aadhiya Srivastav and Aakshi Gupta. All of them contributed towards this report.

The objectives of the Institute:

1. To create a community of trained and sensitized youth champions who have an understanding of access to health care as a gender, sexual and reproductive rights, as well as human rights issue.
2. To facilitate the utilization of social media and other community level networking and communication by the youth champions through capacity building and ongoing mentoring.
3. To support the ongoing engagement of the youth champions, within and outside their community to ensure implementation of the above strategies in order to advocate effectively for improved access to health care services, including medical abortion.

Day 1

Introduction

Dr. Suchitra Dalvie, Coordinator, ASAP, welcomed everyone and started the round of introductions through a memory game. Participants were also asked to write down their expectations from the workshop and share. Together they also came up with some ground rules to be observed during the 3 days of the institute.



Pic 1: The round of introductions going on

Gender, sexuality and patriarchy

Dr. Manisha Gupte, co-founder MASUM, facilitated the opening session on gender, power, and patriarchy. Dr. Gupte shared that gender has two components:

- Internal – includes how one feels from within, hence is fluid and can be decided by the individual themselves.
- External – includes the roles that society thrusts upon you, based on your external appearance, permissible gender expression and so on which are all social constructs.

The biological sex then becomes the most important determinant of the social construction of gender and who plays what roles in society. In fact, immediately after a child is born the gender of the child has to be declared and this is based on the biological sex. This is a huge problem particularly for intersex children whose families collude with the healthcare system and may even operate on them much before they can understand the consequences of such a surgery and are not even given a chance to choose their gender.

Social construct of gender works through subtle ways such as the choice of toys for children and how girls and boys are made to evolve differently from their childhood. She elaborated on this through the different life trajectories of a girl called Munni and a boy called Munna, and how gender roles are taught from the very early stages of childhood through toys (kitchen set for Munni and cars for Munna) and games (indoor games for Munni and outdoor activities for Munna).

She further explained the concept of social construct through the concept of disability. Several disability rights activists say that we are all temporarily abled and yet the world is designed around ableism as the default. Therefore, the idea that disability is not the norm is the social construct. Other social constructs include systems of domination such as, race, class-caste, religion.

Mainstream ideas of gender are rooted in patriarchy which is a system created to ensure the passage of property from father to son – it is strongly an economic system. This is a system that makes women invisible and women's identities get erased as only the father's name and the male line of inheritance is important. Such a system therefore also leads to greater gender-based violence including sexual violence and rape, especially marital rape and rape by armed forces which are still not criminalized in many countries including in India.

Therefore, it is important to listen to the silences, be aware of whose voices are heard, who is visible and which stories get told.



Pic 2: Dr. Gupta speaking to the participants during the session on gender

Dr. Gupta also spoke about the range of gender and diversity that is still being explored. She spoke of those who do not fit into the binary and those who challenge heteronormativity (or

the norms associated with being heterosexual and cis gendered people). Society often brands them as “abnormal”, perceives their difference as a personal failure and something that threatens the mainstream social and religious fabric, and therefore stigmatizes such identities and expressions. State and all its institutions, such as, education, law, and so on perpetuate these discriminatory practices and maintain the hierarchical order. She also engaged the participants in a vibrant discussion around the idea of “normal”, and how to question it and even challenge it if it becomes extremely exclusive and unjust.

How is gender constructed: The story of twins

The birth!
Were they really so different in terms of responses in infancy?
The birthday party, the toys and the preparedness for future roles.
Educational choices; protectionism versus equal opportunity.
Impact of upbringing on each of the twins.



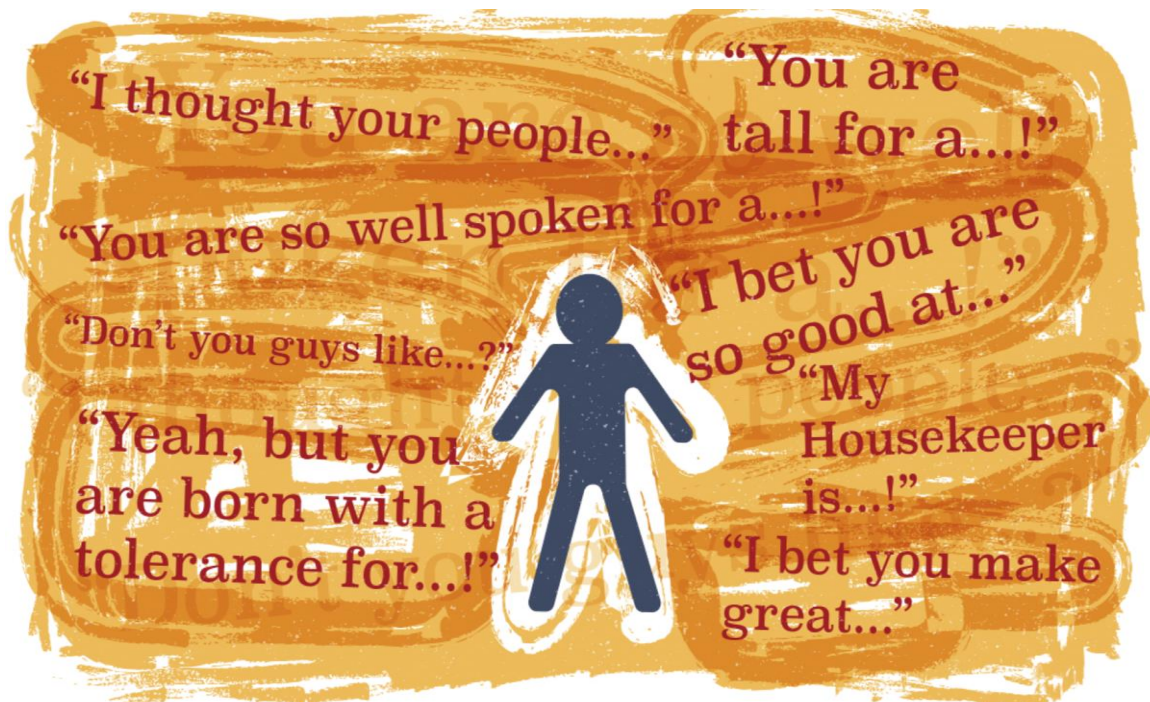
Paid versus unpaid labour; for-family versus for-market labour;
care-giving and child-rearing as women’s work versus earning as
men’s work; private versus public domain; violent versus
submissive nature.

Pic 3: A slide from Dr. Gupte’s session

Gender and mass media

Ayesha Bashir, Communications and Networking Officer at Asia Safe Abortion Partnership (ASAP) facilitated the session on gender stereotypes in mass media.

Ayesha asked if there are any good stereotypes? Participants shared that even good stereotypes are harmful and even ‘good’ stereotypes can be bad or in other words stereotyping may also include attributing a positive quality to limit a person/object within a certain set of ideas. For eg., a certain community may be associated with great cooking skills and while it may have a positive connotation, ultimately it ‘sets up an expectation’ and if one cannot live up to that, then he/she/they may face rejection and discrimination.



Pic 4: A slide from Ayesha Bashir's gender and media session

Ayesha then showed some advertisements and discussed how these reproduce sexist and gendered notions rooted in patriarchy. Such as:

- A brand that is selling a vaginal tightening product as an aspiration for women but ultimately the idea is for the benefit of the man and for his sexual pleasure.
- There are other brands that are selling specific products like talcum powder for men that is based on the idea that men are different and therefore the need to use specific powder that will make them smell like 'a real man'.
- Here are a few images from ads and mass media that perpetuate harmful gender stereotypes:

Advertisements



Pic 5: Ads perpetuating harmful gender stereotypes



Pic 6: Ads perpetuating harmful gender

stereotypes and fuelling rape culture



Participants shared how these ‘aspirations’ were based on stereotypes present in society. They reproduced patriarchal ideas of masculinity and that the worst thing a man can do, is be like a woman.

The session was well received, led to a rich discussion and raised many pertinent questions that challenged patriarchy.

MASUM- ISAY Field Trip Presentation by Akshata Todkar



Pic 7: Akshata Todkar speaking at the ISAY YAI

Akshata Todkar, Intern, Bombay Veterinary College, started by asking the participants why they joined the workshop. Participants shared how the first workshop with ISAY had changed their way of thinking about gender. They were eager to learn new ideas and concepts. Akshata explained that we like to gain new knowledge that challenges and changes us. Humans have the desire to gain access to information so that it can transform

our older belief systems especially if we were already curious about our society and its ways. We also have the desire for change and become an awakened person which is something that she further understood when she led and participated in the MASUM-ISAY field visit that was supported by ASAP in December 2021.

The 3-day community-based learning programme was organised by MASUM from 6th to 8th December, 2021. The programme included visits to the communities MASUM works with in the Hadapsar area of Pune and workshops in the MASUM office. The main objectives were to enable participants to understand the following:

- the issues faced by rural women while availing healthcare
- the difficulties and cultural differences faced by urban healthcare providers when they cater to rural women.
- how to effectively communicate with people from non-medical background about sensitive issues like SRHR, abortion, patriarchy, gender .
- how to conduct workshops in peri-urban and rural areas on health issues for women while considering the socio-political situation.



Pic 8: A session in progress during the ISAY-MASUM community-based learning programme supported by ASAP

There were 14 participants who attended the learning programme and expressed that the on-ground and hands-on learning with the MASUM team and the community members completely changed their previous notions and helped them understand the ground reality. That health systems and particularly sexual and reproductive health services and information remain out of reach for many for various reasons including:

- Skewed gender dynamics based on unjust patriarchal norms which continues to control women and keep them in subservient positions within the home and outside of it too. Domestic violence is also a common phenomenon and many women remain unable to deal with it and seek help.
- Taboos around sexuality which are also fuelled by unjust patriarchal norms.
- Economic reasons and privatization of healthcare which makes it unaffordable for many.

- Cultural reasons such as caste (a ritualistic system of hierarchy where a vast majority of those on the lower side of the pyramidal system face generational exploitation from the dominant few on the top of the caste system.) Those who are considered from lower end of the caste system face severe social discrimination and women from lower caste suffer doubly and are often unable to seek sexual and reproductive health services.

Akshata elaborated the difference between attending the YAI which gives very in-depth knowledge of the issues at hand and the value add of learning through community engagement as a part of MASUM-ISAY field trip to the rural areas. During this field trip Akshata and the team got the opportunity to learn about the difficult situations in the YAI in-person and a first-hand experience of the issues discussed in the Institutes.

She also mentioned about the importance of staying in touch with the teachings of the YAI sessions and remember to actually apply them in reality. She ended on a very powerful note with a humble reminder that being a feminist does not mean one has to fight the battles for others' but simply to use one's privileges including power and knowledge to empower others so that they can fight their own battles.

Dr Dalvie thanked Akshata for the sharing and reminded everyone that the plan for the field trip was initiated and led by Akshata. ASAP plans to take this forward and organize field trips regularly since the immersive learning experience is extremely important and can facilitate the big shift needed to become a stronger safe abortion rights advocate.

Human rights and SRHR



Pic 9: Dr. Gupta conducting the session on human rights

Dr. Manisha Gupte started the session by sharing how it was the Indian feminist freedom fighter and scholar, [Hansa Mehta](#) who changed the phrase in Article 1 of the United Nations Declaration of Human Rights from, 'all men are born equal' to 'all humans are born equal', thus rendering the notion of gender equality to the document that has become a light bearer for human rights movements worldwide.

She explained that human rights are not absolute and universal in practice even if it is supposed to be universal in theory. Or in other words, what is legal in one country may be criminal in another. For e.g., before 1971 abortion was completely criminalized in India as per the British Penal Code of 1860 which was continued in many post-colonial countries. Similarly, homosexuality is criminalized under Section 377 which was struck down in India only recently but continues to exist in Pakistan and Sri Lanka which were also British colonies in the past.

The idea of human rights is relatively new. She gave the example of the indigenous or tribal people who live in forests in India. They do not say, 'jungle mera hai or the forest is mine' but rather, 'mai jungle ka hu or I belong to the forest'. Their shared understanding of belonging is completely different from modern industry- driven capitalist societies' obsession with owning.

Dr. Gupte explained that we can have a need-based or rights-based approach. The needs-based approach is dependent on those in power, devoid of accountability and every need has to be justified each time. Rights-based approach is one of entitlement and empowers the people to demand access to their rights, accountability and redressal for violation of rights.

She explained this further by dividing the participants into 2 imaginary countries, one with safe abortion as a right and another where abortion was given on a need's basis. The participants understood that in the needs-based setup the patient would have to justify and explain the reason to each abortion provider and still may be refused which would contribute to many more unsafe abortions and thus higher maternal mortality rates. While in the rights-based set- up access to safe abortion services could not be refused, it would be legally backed and could be obtained just like any other medical procedure.

She explained that rights differ from one country to another as societal views on issues differ. For e.g.:

- Childbearing is a social phenomenon and not purely personal - only married people can have children and the unmarried cannot.
- Or that motherhood is also a social construct and society places undue value on the reproductive role of those who are born as biological females.

In the domestic sphere the exploitation is reproduced when the poor who work for private homes are treated differently as we still function in a feudal way. The domestic worker is expected to address the employer and their family with more respect (which in Hindi is by using 'aap' to address someone). While the employer and their family can address the worker with less respect (which in Hindi is an informal 'tu'). Equality is thus an important foundation for human rights as the most basic understanding that someone is a human being (especially by those in positions of power) only then it translates into human rights. Dr. Gupte also explored the idea that the foetus is not born yet and therefore, human rights are

not applicable to it. She acknowledged that this idea is challenging and will have to be explored over several more difficult yet important conversations.

Dr. Gupte shared about another human rights violation rampant in South Asian societies namely the caste system or casteism. (Caste which is a Spanish word meaning colour is a social system for hierarchy which is complex, rigid, and exploitative.) She shared how caste-based discrimination exists in everyday situations and is prevalent everywhere including welfare schemes such as the free meal programmes or the mid-day meal scheme for public school students in India. Casteism or caste-based discrimination is not done through the food itself but the way the food was being distributed or for e.g., the food is served to the upper/general caste students while it is thrown at the plates of the lower and oppressed castes students. Therefore, human rights are not just about equality but also about freedom and dignity.

She discussed 'cancel culture' and the need to question it as well and reminded us that we are all constantly evolving and so is our knowledge, and that history is going to judge us all. Finally, she reiterated that human rights do not exist in isolation and are inter-linked and that there can be no hierarchy of rights. She reminded all participants to be kind and gentle at all times and even have empathy towards those who are accused of the worst of crimes. (Reject slogans like, 'hang the rapist', or calls for public executions or support encounter killings.) She reminded the participants that there is no road to peace, peace itself is the road and the need to be gentle and kind if we want the world to be gentle and kind.

Values clarification

This session was led by Dr. Dalvie and Dr. Gupte and explored the concept of values, provoked participants to articulate their values, and finally led many to question and rethink long held values that they argued for or against.



Pic 10: Dr. Dalvie speaking and conducting the values clarification session and sparking discussions

Some of the questions that Dr. Dalvie asked the participants and the discussions that followed were:

- What do values mean?

- Where do we get our values from?

Participants answered that values are beliefs that determine our actions. We get our values or develop them from family, society, friends, media, religion.

Dr. Dalvie and Dr. Gupte reminded the participants of the feminist phrase-- 'personal is political', and how by simply being ourselves we are embodying a politics. However, we need to clarify our values in order to speak up and take a stand and even our silence is political.

Therefore, the need for values clarification where participants were encouraged to think critically about their own values, to evolve and be more inclusive and sensitized towards different perspectives and different realities, and finally to reframe their articulation and argue logically and factually to take a stand for the value they wanted to uphold.

The values clarification session had an activity where a few statements were read out. The statements were contentious and provocative and participants were asked to take a stand based on whether they agreed or disagreed with the statement. The participants then had to defend their stands and this led to rich arguments and discussions.

The statements were discussed at length and at the end of each discussion most participants were forced to rethink their values that led them to agree or disagree with a statement. Many of them admitted to be challenged by the discussions which forced them to change their perspectives and take a new stand altogether.

Day 2

Recap

The day started with participants sharing their learning and take- aways from day 1:

- The call to be kinder, gentle and the quote by Audre Lorde, "you can't break the master's house with the master's tools".
- The fact that in Nepal citizenship is patriarchal and if a man marries a woman from another country, their children can get Nepali citizenship. But if a Nepali woman marries a man from a foreign country, their children are not eligible for Nepali citizenship.
- A participant shared that during the values clarification session everyone made correct statements but when it was asked to be justified, several illogical arguments were made for the sake of winning the argument which they realised when they deconstructed it.
- The idea of sex ratio as a patriarchal concept was really interesting. (The approach to sex ratio from the utilitarian perspective and therefore, advocating for balancing the sex ratio so that females can serve their designated reproductive and domestic roles and serve a patriarchal society.)
- Protectionist and paternalistic views that do more harm – for e.g., don't go out at night or don't talk to men or don't wear short clothes, etc. By limiting women's

freedom and pleasure, we also create an environment where her rights can be violated easily.

- Participants shared that patriarchy is present in everyday things such as music and if analysed through the gender lens, then a lot of the lyrics in popular songs are extremely sexist. Therefore, songs, slogans, and other forms of media form a very important part of various political agendas and perpetuate patriarchy.
- Participants also felt that people who follow the rights-based approach should start occupying more space. In Sweden and other countries, family balancing is considered as a valid reason for abortion (assumed it is not in the context of discrimination)
- Patriarchy is an economic institution - at the cost of others the upper class/ caste get their way.
- Patriarchy in education - educated doesn't mean that they're sensitised.
- There is also a need to be gentle and 'call them in' those who are in our close circle instead of 'call them out'.
- There is no hierarchy of human rights and all rights are interlinked.
- One of the participants reflected on commonly used curse words or swear words – and even through these words and phrases it is the women who are targeted for their reproductive and domestic roles (mainly as mothers and sisters) and their identity in relation to a man.

Menstruation, Contraception and Abortion

Contraception: an overview



Birth Control Workers being arrested in the 1920s in USA



Pic 11: A slide from the session on contraception, and abortion conducted by Dr. Dalvie

On Day 1 the participants were asked to introduce themselves by an activity where each of them had to say their name along with the name of an animal of their choice. On Day 2

participants were asked to recollect the animal they had chosen and share about their sexual or mating behaviour. Participants shared:

- Elephant- female urine has pheromones and gives out a call that can be heard by males up to 400 miles. There is wrestling before copulation and the female tests the male's strength. The mating starts when the female is 16-17 years old and she gives birth to 1-2 calves.
- Dolphin- male dolphins have sex then leave the females to raise the offspring and then may go off to find another female. Dolphins are known to rape as male dolphins can abuse a female dolphin who is not in member of their own herd.
- Panda- males have auditory and visual cues for when the female is ready for ovulation. They usually stay on trees but they gather on the ground for mating. The male panda growls and the female has to get into the position. Pandas are known for low sexual interest and therefore in conservation programs pornography is often shown to encourage pandas to mate.
- Rabbit- rabbits breed as early as 4-6 months, the pregnancy lasts for a month and they have a high number of offspring.
- Platypus- little is known about the mating behaviour of the platypus but they don't mate until 4 years of age. The males fight each other and then chase the females and grab their tails to mate.

Through this discussion the session delved into human sexuality. It was acknowledged that while most animals have mating seasons and mate only for procreation, humans along with a few more species mate all year long for both procreation and for pleasure as well as for power. The intended outcome of every sexual act is therefore not procreation but most often it is for pleasure. The discussion then went on to explore contraception methods that are commonly used among animals such as:

- Abstinence
- Mating cycles- rhythm method, estrous cycle, copulation in ovulation period only, and avoiding sex when in situations of distress like seen in monkeys
- For most animals, sex is part of reproduction and survival of the fittest- survive to reproduce
- Higher primates like bonobos and humans have sex not only for reproduction also for pleasure and power
- Separation of sex for reproduction from sex for pleasure is why there is a need for contraception.

The menstruation cycle among humans was discussed in detail and how pregnancies can happen. This was then followed by a detailed discussion on contraceptive methods that are available to prevent unintended pregnancies. Such as:

- Natural method- abstinence, withdrawal, rhythm method, lactational amenorrhea
- Modern methods- Barrier methods- condoms, diaphragms, sponges, pessary, spermicidal creams

Each contraceptive method also has a whole range of politics and this was explored through this session:

- The history of contraception is also fraught with difficulties and birth control workers were arrested for their work in USA in the 1920s. In India, [Raghunath Dhondo Karve](#)

a social reformer and a mathematics professor in Wilson college was interested in family planning and promoting contraceptives among the masses. This led to huge difficulties for him including ostracization by his family and he was forced to quit his job. However, his contribution to the family planning program in India is remarkable and through his efforts the first family planning clinic was established.

- Participants were asked to think about why is there a need for the female condom? It was explained that because the female has to face the unintended outcomes of sexual activity with a male partner who is not responsible and may not want to use a condom, she has to take some precautions of her own and hence the female condom despite the existence of a cheap and easily available male condom.
- When it comes to permanent methods like vasectomy for males and tubectomy for females, the vast majority of those who undergo permanent family methods are women. One participant corroborated this by stating in her college there is 1 vasectomy for every 8 tubectomies despite the fact that vasectomy is a simple procedure and does not take much time for the man to recover and continue with their daily activity.
- Biologically a man is fertile all year round and a woman can at best give birth only once a year. In an ideal world men would lead contraceptive usage and the contraceptive methods would be designed predominantly for them.
- Methods dependent on the user compliance such as condoms and pills have more chances of failure.

Contraceptive failure is a major reason among many others for unintended pregnancies and therefore there remains the need for safe abortion services. Counselling before and after an abortion is important and as healthcare workers it is equally important to note that repeated abortions may be a marker of domestic violence and sexual abuse.

Issues that have an impact on access

- Information
- Services available, stock available
- Cost
- Legal barriers, Provider barriers, Social barriers
- Violence, rape, sexual abuse
- Imperfect use
- Imperfect method



Pic 12: A slide from the session on abortion

India's Medical Termination of Pregnancy (MTP) Act allows for providing safe abortion services without a proof under the clause of, failure of contraception. Participants also asked how many abortions are too many and why is forced contraception still practiced in our healthcare system. Dr. Dalvie answered that these notions are driven by patriarchy that fuels abortion related stigma and views reproduction through the population control lens. During this session different methods of abortions (both, medical and surgical) and their advantages and disadvantages were discussed at length.

Ethics



Pic 13: A participant interacting with Dr. Amar Jessani during the session on Ethics

The ethics session was conducted by Dr. Amar Jesani, Founder and Editor of the Indian Journal of Medical Ethics. He started the session by showing a film, the Lucifer Effect where the speaker Philip Zimbardo talked about extreme humiliation and horrifying torture in military and prison set ups. Zimbardo talked about the Stanford Prison Experiment where he was a part of a team that was conducting the experiment – they divided participants into guards and prisoners and gave separate set of instructions to both. Soon after that the guards displayed extremely harsh and violent behaviour and the experiment had to be stopped due to the harm it was causing to the participants who were assigned the prisoners

roles. This was done as a psychological experiment but also displayed human capacity for evil.

The experiment and the video on the Abu Gharib prison brought out the importance of the concept of authority. Authority can sanction evil behaviour not only actively but also passively – when they do not monitor or look away knowingly when wrong is being done, then authority is encouraging the wrong.

This implies that when people are in positions of power, they have a choice to stop evil or side with it. The participants who will become doctors eventually will be in positions of authority and must reflect about their roles and whether what they are doing is right or wrong.

Dr. Jesani reminded everyone that the line between evil and good is decided by power. It is not about a single person but often systemic and plays out through different decisions. He explained that nobody would admit to being casteist, sexist, etc. However, there is a possibility in everyone that even good people can behave badly because it depends on how one reacts when placed in a certain situation. Therefore, evil is not a 'me' thing but an 'us' thing. One must constantly question their own choices and the consequences.

Systems of oppression affect people differently and, in a society where racism is high, it becomes necessary to be a racist and hold on to the status quo. Or in the Asian context caste plays out differently for different people. A Dalit and an upper caste person are not exposed to the same barriers. Upper caste people will often say that caste doesn't affect them while it affects the ones in the lower of the caste hierarchy. Therefore, unequal people cannot be treated equally and the need for equity in the form of measures such as affirmative action. Yet people in a place of privilege tend to conveniently ignore situations that do not affect them directly and even oppose the idea of equity.

He explained to be a hero one has to constantly question one's own self and take the stand for the most deprived. This will often be lonely and challenging. Yet there is a need for everyday heroism or the banality of heroism or heroism in everyday things and our small decisions or choosing to do the right thing and over the wrong.

A participant shared that this idea of heroism as deviating is new to them as they associated the term 'deviant' as something bad. Dr. Jesani explained heroism is indeed deviating from something apparently normal or the norm in society and therefore, we have to prepare for the consequences of being a hero.

He discussed ethics in the context of safe abortion rights and asked whose life is more important and to whom do human rights apply ?

He conducted two thought experiments: the trolley problem and the parasite problem to explore issues of who should be saved or not and why? A rich discussion followed and participants shared their thoughts on various issues such as:

- Morality- values and beliefs.
- Consequentialism - more harm by killing one or five

- Abortion - control over one's own sexuality or stigma - why one would not openly talk about undergoing an abortion.
- Is the law based on real ethics – the law protects our rights and yet does not challenge societal beliefs and the stigma that prevails.
- Ethics as a discipline emphasises on reflection - question the customs, habits traditions, beliefs, etc
- Reproductive health ethics were discussed - social morality shouldn't govern reproductive rights.
- Social morality stems from culture and religion, while healthcare morality should stem from evidence- based nature of medicine.

Dr. Jesani also explained the different positions around abortion:

- Pro-life which focuses on the foetus
- Pro-choice – which denies full moral status of person to the foetus - debates on personhood for foetus.
- Moderate - age of gestation considered; it is an unstable position as it is a compromise between pro-life and pro-choice (and this is the position that forms the basis of the MTP Act in India)
- Beyond liberalism- woman's reproductive right

He explained that the pregnant person who is already a person has to be considered as the one whose human rights have to be upheld and protected. He shared that there is the position of conscientious objection based on moral integrity and judgement about the morality of abortion.

Here too there are three approaches:

- Absolute right- violation of personal integrity, moral anguish and therefore refusal to provide abortion
- No right - voluntarily enters profession, objection can affect patient's health "do no harm" and therefore must provide abortion irrespective of personal beliefs
- Limited rights- is it possible to ensure service access without forcing professionals to act against their personal morality and usually done by providing a referral. However, this position led participants to think about the consequence and who is responsible for providing safe abortion services and prevent delays?

Dr. Jesani concluded the session by urging participants to reflect and read in order to get greater clarity on moral issues. He reminded us that this can be difficult but necessary to understand our positions as advocates and back up our arguments by facts.

Power Walk



Pic 14: Participants and ASAP team exploring intersectionality through an activity called, Power Walk

A power walk activity was conducted by Nandini Mazumder and supported by Dr. Dalvie and Ayesha. The activity was organized to explore the intersectionality of various human rights and SRHR issues people face around the world and how different contexts impact people differently. The participants were all asked to pick a paper which had a specific identity. Then a set of questions were read out to them. Several interesting findings came out of this session such as:

- It was interesting to see how two participants who had the same character had two completely opposite views based on the story they created. Participants reflected if this was because despite the characters they were given, the two of them imagined the different realities based on their own reality.
- There was a lot of discussion around education and accountability. Who will educate whom and what the content should be? Will it include sex education which discusses consent and should this be compulsory?
- Participants were asked to reflect on who is responsible for systemic oppression, what is the government's responsibility and who should respect, fulfil and protect our rights?
- Our roles in the society should however be an active one and we should start wherever possible, with whatever privilege and power we have, and at least share stories of those who are the most deprived.

Group Activity for Advocacy: The Last Abortion



Pic 14: Participants during the group activity

Participants were divided into groups and given case studies of 6 women and each group had to prioritize 3 abortions of an imaginary country where abortions were being banned from the next day. This activity is particularly important as it allows participants to explore their own values or what makes them choose the last 3 abortion and deny abortions to the other 3. It also brings back the discussions on needs based versus rights-based approach to safe abortion access. The main points that participants shared during this session were:

- Practice for advocacy and be clear about what you're standing for.
- Rights based approach and always ask what about the woman or pregnant person
- Always reflect if it is the right solution for the right problem? For e.g., abortions won't fix the disturbed 'sex ratios'.
- Question everything that you're told.
- Find sustainable long-term solutions.
- Do not submit to the power and authority someone is bringing to the space and question authority.
- Don't make assumptions and decisions on somebody else's behalf.

Law and Abortion

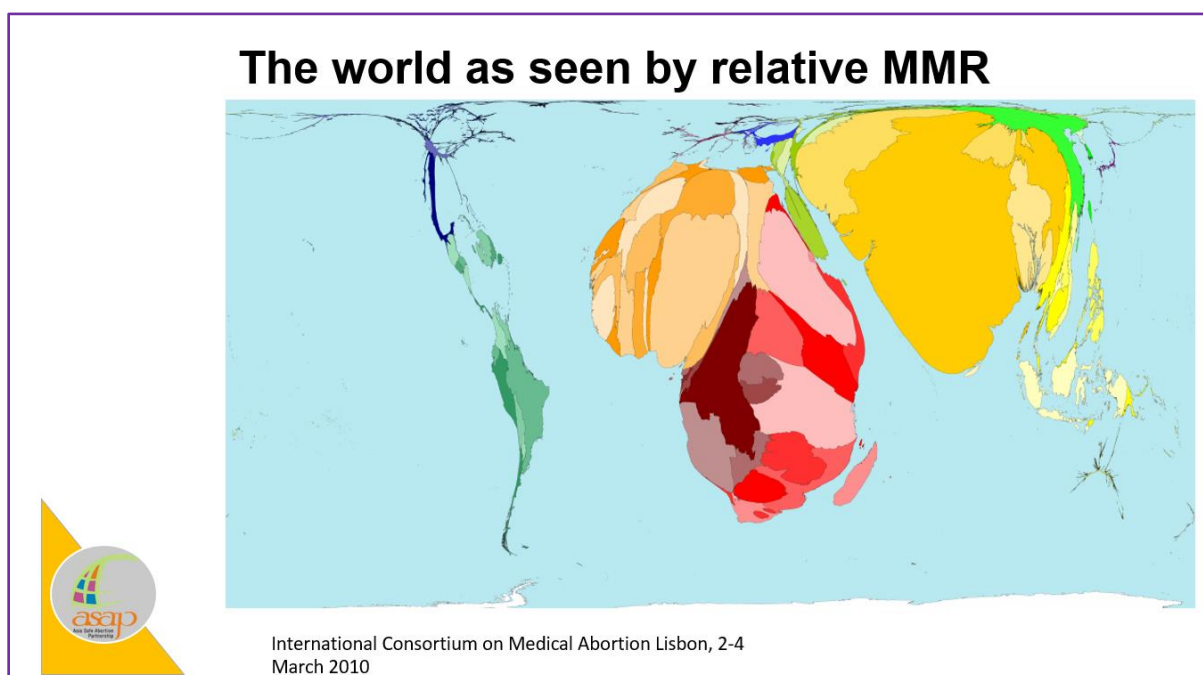
Dr. Dalvie led the session on Law and Abortion. She explained what law is and our roles as citizens. Law in general is a set of rules and following them can bring incentives while breaking them is dis-incentivised and can even bring punitive measures. However, as citizens in a democracy it is our duty to object to an unfair law and recognize that laws are not permanent.

She shared the history of the abortion law in India and that the Medical Termination of Pregnancy (MTP) Act 1971 is based on a needs-based approach. She asked the participants to think why is there even a separate law for abortion? One needs to look at the evolution of the law in the context of the Indian Penal Code (IPC) which is a post-colonial legacy from the British rule and which criminalized abortions and even miscarriages. Hence a law was needed to protect the doctor from the IPC.

In almost every country, abortion is legal at least to save the life of the woman. She reminded everyone about the politics of language and that what is illegal does not mean unsafe and what is legal does not mean safe. She delved into harm-reduction strategies and the role that misoprostol played in reducing maternal mortality rates due to unsafe abortions in countries where abortion was extremely restricted.

She also explored the misogyny and violence in hospital setups normalised. And even when the law states that the women's consent alone is required to access safe abortion services, healthcare professionals often ask for documents that are not required by law.

She shared a map with world's abortion laws and maternal mortality rates across the world.



Pic 15: Reimagining the world based on maternal mortality rates in countries across the globe

Dr. Dalvie also asked the participants who the MTP Act is for and who is protected by the law? The MTP protects the doctors and in fact it is often the doctors or service providers who are the biggest barriers to access safe abortions.

The provision for a medical board for pregnancies above 24 weeks in India also focuses on the foetus instead of the person seeking abortion services. She stated that the gestational age for accessing abortion services is decided arbitrarily whereas a late abortion is not dangerous if done in a safe environment.

The restrictions on the gestational period indicate that there's a sliding scale and as the foetus grows in size, more personhood is attached to the foetus.

Dr. Dalvie also clarified that the way the Malthusian theory is used to justify population control in poorer and over-populated nations is not accurate because of the simple fact that 1 child born in the US has a carbon footprint that is twelve times larger than a child born in the slums of Bangladesh.

She left the participants with the question that these arbitrary population policies serve whose interests and whose rights are we trying to protect by controlling reproductive choices? Dr. Dalvie reiterated the importance of autonomy and agency and that these should be upheld.

In this session some articles were also distributed to participants for them to read and share their thoughts on. Their discussions around the articles were extremely interesting and reiterated ideas around:

- Autonomy and agency
- Power and responsibilities
- Role of people in positions of authority to perpetuate injustices
- Patriarchy and deep-rooted injustices in our cultures and traditions

Criminalization

The session on criminalization was conducted by Nandini Mazumder, Assistant Coordinator of ASAP. She started by asking 'What is crime?' She explained that crime does not always reflect what is wrong/harmful/unethical in absolute terms but instead it is something that those in power decide. Therefore, many grave ethical violations and human rights abuses in the name of wars, genocides and so on were legal in the past. Legality is a construct of the powerful. An example of this is the current scenario in India where anyone who has a dissenting opinion is being charged with sedition for being an anti-national.

The session reflected back on how the definition of right and wrong, good and evil changes over cultures and generations. There are communities in South Asia that worship Ravan or Asur who are otherwise vilified as demons in the mainstream narratives. Similarly, the witch-hunting in Europe and North America in medieval times is practiced even today in India and other countries where single women or women who challenge patriarchy are branded and punished for being witches.

Nandini mentioned Jeremy Bentham, an English Philosopher who came up with the concept of 'panopticon' which was a design for prisons.

Panopticon and the surveillance state

In 1791, Jeremy Bentham published his book on the ideal prison, the panopticon or "seeing machine." Prisoners' cells would be arranged in a circle around a central observation tower where they could be both separated from each other and continually exposed to the view of prison guards.

The modern society is based on the principal of a disciplinary social control in modern institutions like the prison and the school are **surveillance, normalization, and examination** (Foucault 1979).

Surveillance refers to the various means used to make the lives and activities of individuals visible to authorities.



Pic 16: An image from the slide explaining the 'Panopticon'

The panopticon was a design for a prison which would have a single watch-tower at the centre. The guard in the watch-tower was not visible to the prisoners but the prisoners felt watched at all times and therefore, self-censored themselves. This idea of the panopticon was borrowed by Michael Foucault, the French Thinker who said that the panopticon was also applicable to modern societies that were based on the idea of surveillance. A participant shared that they felt that even social media platforms constantly watch the users. If we even 'like' a post then that is being watched and maybe used against us.

The session then explored the concept of police. Participants shared that when they think of the police they imagine force, power, brutality, religion and bribe. Nandini shared that the concept of police was established to protect the monarchy in England. Later in America it became a way to control slaves. Today the world over and in India policing and prison system is a problem as a vast majority are accused and undertrials and languish in the jails without access to basic human rights. The criminal justice system is also unfairly skewed against those who do not have the resources to negotiate the bureaucratic systems. There is no accountability of time of life, opportunities lost as undertrials and the current criminal justice system is based on revenge, not reform.

Prison systems are violent and sexual violence against women prisoners is rampant. The prison systems are also designed in terms of gender binary. We need to demand overhaul and change in the criminal justice system from punitive measures to restorative justice. While demanding change in the criminal justice system we need to reflect on our ethics and the choices we make when we are most vulnerable or even when we feel we are wronged.

The session also explained the difference between legalization and decriminalization through some examples such as: the sex workers movement in India that initially was divided between the two positions (legalization and decriminalization) but now unequivocally demands decriminalization. Similarly, for the abortion rights movement in India and the region we must decide whether decriminalization is enough or we need legalization as well.

Day 3

Recap

Participants shared their thoughts from day 2:

- The sessions made them understand that if one believes in something, one has to stand up for it even if they are the single one standing.
- The whole exercise of shifting from needs based to rights-based approach was very thought provoking for them.
- Dr. Jesani's session and the discussions around medical ethics, autonomy and agency was very important for them. How our current morals and principles dictate what law gets codified. That evil is not about an individual or even a few people but it is a system. Therefore, there is a constant need to reflect what makes one go evil, how good people can do evil too due to circumstances and system, and ultimately the importance of changing systems that condone evil.
- They wondered what solutions they can come up with and how they can actually address the problems.
- The process of critical thinking and reflecting before engaging was also something that participants felt was an important learning.
- The realisation that humans make a lot of assumptions based on masses and authority was also an important one.
- They understood that to be a rights-based approach activist, one needs to hold our ground strong.
- They enjoyed learning about how to prepare advocacy plans and become stronger advocates.
- They felt that to be a good safe abortion rights advocate, one has to know their own flaws or limitations and work on them in order to stand up for their believes and values and bring about real change.
- Participants acknowledged how oppression by a system affects different people in different ways.
- The sessions made them understand how correct language matters and using the correct words are important.
- Dr Dalvie reiterated the need to view our world through the gender lens and the power lens. She also emphasised that even when the circumstances condone evil, one can always choose to be different.
- A participant shared that they discussed the topics from the workshop with their father and realised that there is lack of information. However, people need to be empowered with information and there should be greater awareness about something as basic as MTP. Dr Dalvie reiterated that knowledge is power and lack of information can be ground for exploitation.
- There were discussions around female genital mutilation and a participant asked how to refuse to do an FGM as an OBGY while making sure that they don't go for an unsafe and unsanitary way. Dr. Dalvie explained the difference between system and individual advocacies and the difficulty in integrating them.

Internet Politics

Ayesha Bashir, Communication and Networking Officer, ASAP conducted the session and started with the question— 'What comes to mind when one hears 'internet politics?'

Participants shared that it reminds them of propaganda, pop culture, grammar, censorship, influence, distortion of information, making people see what you want them to see, anonymity, performative activism and so on.

Ayesha explained that the Internet does not act in isolation in a vacuum. All our inequalities in reality affect the internet as well. Therefore, some important questions to ask are:

- Who made the internet?
- Who is behind it?

People making apps may be ignorant of the consequences of what they create. Eg Marathon apps were misused by stalkers. She delved into issues of encryption and passwords. Ayesha explained how protecting our accounts with safe passwords is our first step and responsibility. She reminded participants that turning off the GPS does not prevent it from sharing location and the device's time zone and information from sensors and maps can be combined to get the location.

She shared how social media companies like Facebook have colluded with political parties to promote propaganda and spread politics of hate. She shared about a few resources on this issue including finding out more about the Cambridge Analytica trial, watching the documentary, Social Dilemma and the movie on Snowden. A participant mentioned how Mark Zuckerberg didn't give any concrete solutions or confirm any of the charges during his trial at the US Congress. This indicates how power imbalances that exist in our society are extremely skewed and heavily favour the rich and the powerful.

Ayesha shared how these systemic issues pose challenges to feminist advocates online and asked the participants to reflect on:

- Why do you think it's particularly more dangerous for feminist and safe abortion rights advocates?
- Is it because the system doesn't want you to be there, and will attempt to take our voices down?
- We use online media to talk about things, to increase awareness, to be freer, to bust myths, to be more confident and this is a threat to patriarchy which is also present online.
- Yet there are threats such as the recent horrifying online violence against Muslim women known as 'Sulli deals' which is not only threatening but also extremely demotivating for feminists.

Challenges to Feminist Advocates Online

Violence Online



Pic 17: A slide from Ayesha Bashir's presentation on internet politics and how it affects feminists

She spoke about surveillance and censorship. ASAP's post got censored when it was boosted because it was a trailer of a play on safe abortion rights and it was reported because it contained information related to "sensitive social issues".

She shared about feminist principles of the internet and ASAP's theme of the year—Shaping Safer Online Spaces to reiterate that despite the challenges that exist in online spaces (just like in offline spaces) we have to continue to reclaim it and voice our issues using the online mediums.

She conducted two activities with the help of Youth Champions which were very amusing and interactive!

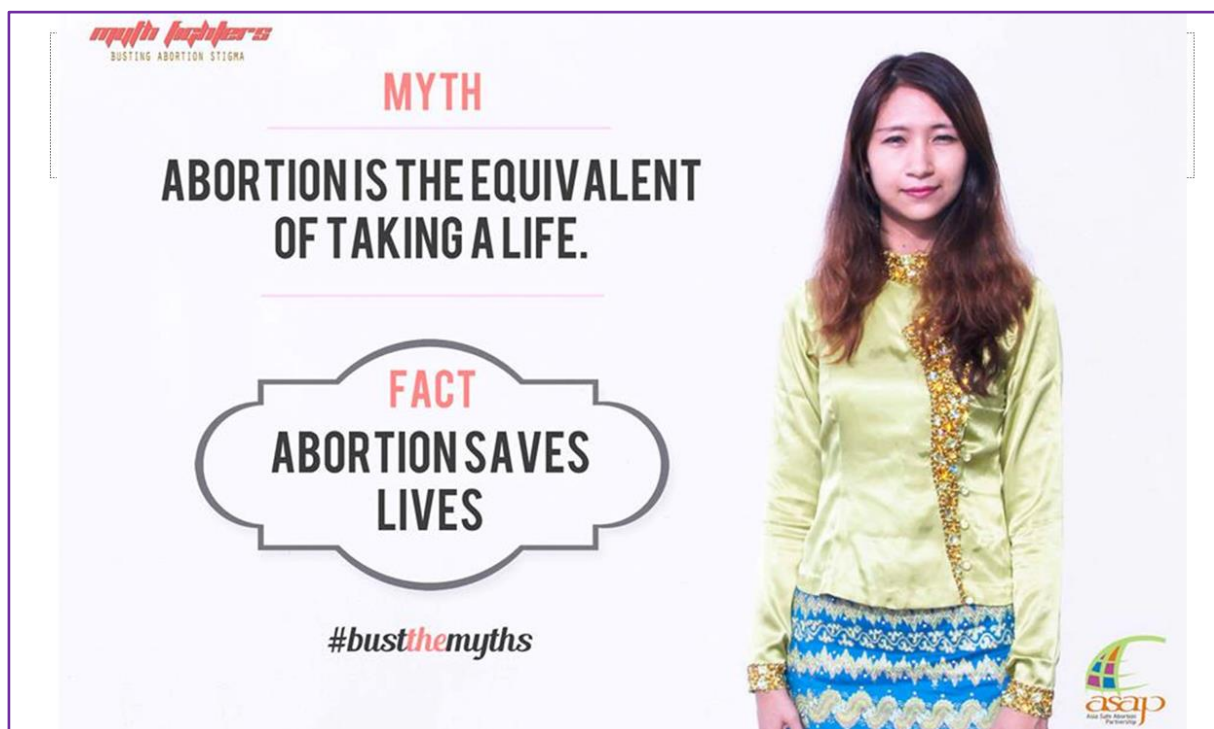


Pic 18: Participants engaging through an interactive activity conducted by Ayesha Bashir and supported by ISAY core team members

They also helped to reiterate the principles of good communication:

- Communication should be a dialogue
- There should be visual as well as linguistic cues
- The whole context must be explained
- There should be space for feedback
- We must ask questions and check in if the message was understood - we should not assume the other person has understood because the same message can be interpreted differently by different people
- We have to be mindful of everyone involved and their responsibilities
- We have to keep in mind there is always a possibility of rumours and spreading of misinformation
- We have to work on our communication skills as advocacy requires us to constantly communicate difficult ideas in a simple way to a diverse set of audiences
- The messages we give out should be ultra-clear and concise
- Finally, we have to understand that when we hold the narrative, we may twist it according to our biases and interests; in other words, we hold the power to use it or misuse it.

Subversion and hegemony



Pic 19: An image from the slide on, Hegemony and Subversion showing an image from an ASAP campaign as an example of subversive message to promote safe abortion as a human right.

Dr. Dalvie led the session and started by asking the participants questions like:

- What is a change agent?
- What is the purpose of life?
- What is the purpose of my life?
- How do I become what I am supposed to be?
- Self-realisation and self-transcendence. Where do you belong in the big picture of everything?

- What is it that we want to change as ASAP?

For any successful change, policies and programs and people need to change. There's always something that can be done to oppose. Subversion is one of the most powerful ways to bring about change. We can use subversion to challenge existing hegemonies.

Change can be brought about through the following steps:

- Identity shift or threatening authority and offering resistance
- Identify the problem and gather all the information.
- Make a decision and make a plan
- Take the necessary action
- Evaluate new problems that arise
- Identify new problems and the cycle continues

She informed the participants that as Youth Champions of ASAP they can use social media platforms and the website to post content that is subversive and speak truth to power. Some clever subversion ideas are –

- Using popular cultural references - being a change maker doesn't necessarily mean doing serious stuff. We can always use funny pop cultural references to put our message across.
- Discussion around fairy tales such as Snow White, Rapunzel and the beauty and beast and their subversive versions
- No story is absolute and final and narratives and themes have been changed over time by patriarchal agencies.

LGBTQIA+ rights and access to healthcare

The session was led by Sumit Pawar, a Youth Champion alumnus. He manages a collective called Q-Knit that started as a YouTube channel. Sumit and his collective works towards creating safe spaces for members of the LGBTQIA+ community. Currently Sumit's collective works out of Delhi and Mumbai and they conduct sessions in different schools and colleges to help young people. They also work on creating job opportunities for LGBTQIA+ people and work with the government in order to change the policies to make them more inclusive and accessible.

Sumit spoke about the several violations that LGBTQIA+ people faced regularly, including conversion therapies which are false, often dangerous and coercive tactics in the guise of treatment to make LGBTQIA+ young people forcibly abide by cis hetero patriarchal norms. Many LGBTQIA+ people suffered in complete silence as they remained invisible and unable to speak of the violence that took place right at home and/or outside, perpetuated by their own family members and/or larger society. Therefore, Sumit started the channel to keep the conversation going and talk about sexuality and gender.

Sumit shared that the LGBTQIA+ community faces several issues and if we look at their health, we will be able to connect it with all the other issues they face which make it further more challenging for them. In relation to health issues Sumit shared that a lot of his friends faced stigma and discrimination from health care providers and doctors even asked questions like: WHY are you like this?

The medical profession still by and large views LGBTQIA+ identities as “unnatural”. However, there needs to be a conversation on this and healthcare should be accessible to

all people. He urged the participants to think of their own roles as healthcare providers and be sensitive towards LGBTQIA+ patients who will come to them.

Sumit explained the range of gender identity and sexual orientation and also said that the range is still evolving. He talked about the 'genderbread man' to explain gender and sexuality. Gender, he explained is a social construct and something that the environment or society teaches – how to behave, what clothes to wear, etc. While, sexuality is who we are attracted to, how we express it, how we behave, etc.

A participant asked about the difference between gender identity and gender expression. Sumit explained that gender expression is very subjective. For e.g., drag is an art form and a gender expression but not a gender identity even though it is often associated with LGBT community. The only way to know a person's gender identity is to ask them what they identify as.

Sumit also explained about Intersex which is when a child is born without distinguishable male or female sexual and reproductive organs. However, right at birth the families ensure that medical practitioners operate on them in order to make them distinguishably male or female. In India and many parts of the world such a surgery is beginning to be resisted and called out for violation of child rights. Madras High Court in fact recently prohibited surgeries on intersex till they are 18 years of age when they can themselves decide their gender identity.

Sumit pointed out several gaps at the healthcare set up for LGBTQIA+ people:

- Lack of privacy
- No consent is taken from them
- Confidentiality breaches are common
- Dead naming or using the name of a transgender person prior to their transition instead of their preferred name, and using incorrect pronouns
- Passing of moral judgements and questioning them for their choices
- The transgender community do not feel comfortable to go to hospitals and reach out to local 'doctors' or quacks which results in greater risks
- Contraceptives like condoms are advertised as a tool to prevent pregnancy and not STIs
- As a result of all these stigma and discrimination many people from the LGBTQIA+ community have unmet health needs

The only way forward is to create awareness and demand policy changes. We all have a role to play and intervene, take a stand and advocate for LGBTQIA+ rights in order to make our safe abortion rights advocacy stronger.

Content creation

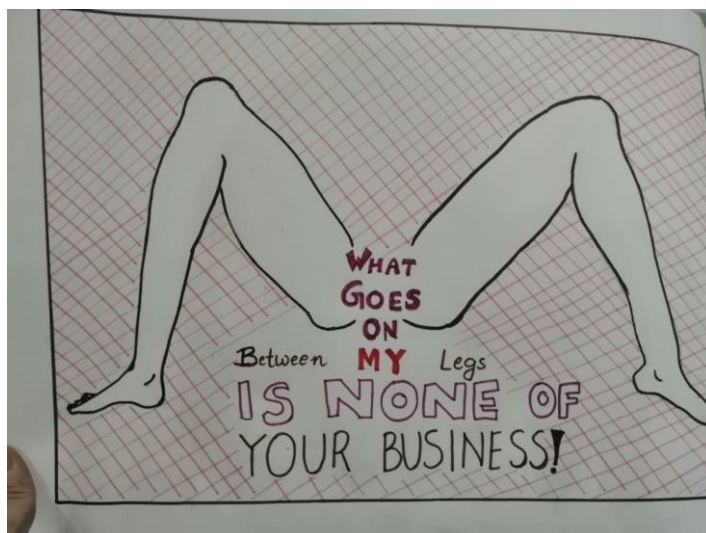
Dr Dalvie shared the animated video by ASAP and a few other videos in order to offer some examples and inspiration to the participants who were then given time to create and share some original content based on the last three days of learning. Below are some examples of the highly creative and wonderful content created by the participants in a short span of time:

Poetry

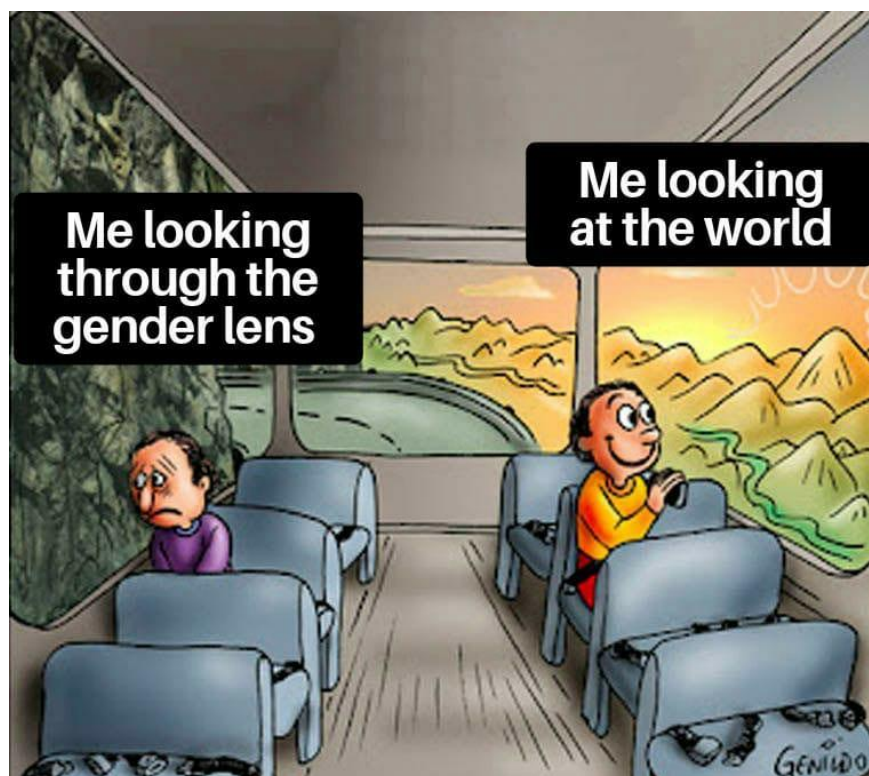
Patriarchy by Khushi Mehta

No one questioned when she picked up the car
But he was not given the choice to pick a Barbie with a star
She was questioned when she went out in the dark of the night
But there was silence when he threw acid in the broad daylight
When she cried, it was that time of the month
But his cry was said to be her brunt
They said her uterus was a part of her body
But it was weighed on the beam balance that's become foggy
She blames him, He blames her
They never account each other
His choice is duty, her choice is rebel
They have become bound to the systems wicked spell
They assumed the foetus wants to live
They assumed it's black and white and not various shades of grey
They assumed Ravan is the villain
They assumed women would support women
But after all these presumptions do you realise
That this poem is also based on assumptions
It's not always her and him, there is also they.
She may have a she as her bae
It's not always her uterus, it's theirs too
Heroes and villains are deviated from the anti-parallel virtue.
My happily ever after would be my found family
Theirs would be being happy financially
When will we understand the difference between reasoning and justification?
You can ask why, but don't expect me to justify
When we want to see each other come out of the shell
That's when we'll break the spell

Poster made by a group of participants



Mememes created by groups of participants:



people are dying	
but they're women	
sons don't have anyone to marry	



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## **Annexure 1 – Objectives and Agenda**

### **Asia Safe Abortion Partnership**

### **The Safe Abortion Advocacy Institute for Youth Champions**

***Dates: Fri-Sun 8,9,10 April 2022.***

**Venue: WestEnd Hotel, Marine Lines, Mumbai, India**

### **Objectives of the Institute**

1. To create a community of trained and sensitized **youth champions** who have an understanding of access to health care as a gender, sexual and reproductive rights, as well as human rights issue.
2. To facilitate the utilization of **social media** and other community level networking and communication by the youth champions through capacity building and ongoing mentoring.
3. To support the **ongoing engagement** of the youth champions, within and outside their community to ensure implementation of the above strategies in order to advocate effectively for improved access to health care services, including medical abortion.

The alumni will be facilitated to emerge as a community with a strong voice on this discourse at local, national and regional levels and to engage with the issues on an ongoing basis through the online network as well as through participation in relevant meetings.

### **Agenda**

#### **Day One – Friday 8<sup>th</sup> April 2022**

| <b>Timings</b> | <b>Session</b>                                                                                             | <b>Learning objectives</b>                                                                                                                                                                                                                                                                                                                | <b>Responsibility and Methodology</b> |
|----------------|------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------|
| 9-9.30 am      |                                                                                                            | Welcome, introductions, expectations, pre eval form                                                                                                                                                                                                                                                                                       | <b>Dr. Suchitra Dalvie</b>            |
| 9:30-11:00am   | <b><u>Session 1:</u></b><br>Understanding Gender and Patriarchy and its linkages with safe abortion issues | Objective: At the end of this session the participants should be able to: <ul style="list-style-type: none"><li>● Understand the difference between sex and gender, the social construct of gender and the role of patriarchy in perpetuating the gender inequalities.</li><li>● Understand the cascade effects this has on the</li></ul> | <b>Manisha Gupte</b>                  |

|               |                                                                                  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                |                                                        |
|---------------|----------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------|
|               |                                                                                  | differential control over resources and decision-making powers especially with reference to healthcare systems                                                                                                                                                                                                                                                                                                                                                 |                                                        |
| 11-11:15 am   |                                                                                  | Tea break                                                                                                                                                                                                                                                                                                                                                                                                                                                      |                                                        |
| 11.15-12.00   |                                                                                  | Gender and sexism in mass media + FB/ social media                                                                                                                                                                                                                                                                                                                                                                                                             | <b>Ayesha Bashir</b>                                   |
| 12.00 – 12.15 |                                                                                  | MASUM ISAY Field Visit                                                                                                                                                                                                                                                                                                                                                                                                                                         | <b>Akshata Todkar</b>                                  |
| 12.15-1.15 pm | <b><u>Session 2:</u></b><br><u>Human rights, sexual and reproductive rights.</u> | Objective: At the end of this session the participants should be able to: <ul style="list-style-type: none"> <li>● Know the definition of sexual and reproductive rights and the linkages with other rights in upholding them.</li> <li>● Understand the significance of the paradigm shift at the ICPD, from demographic goals to individual reproductive rights.</li> <li>● Obtain clarity on the rights-based perspective towards safe abortion.</li> </ul> | <b>Manisha Gupte</b>                                   |
| 1.15-2 pm     | Lunch                                                                            |                                                                                                                                                                                                                                                                                                                                                                                                                                                                |                                                        |
| 2-3.30 pm     | <b><u>Session 3:</u></b><br><b><u>Values Clarification and Case Studies</u></b>  | Objective: At the end of this session the participants should be able to: <ul style="list-style-type: none"> <li>● Appreciate the impact social 'values' can have on individual rights</li> <li>● Understand the nuances of policy interpretations being enabling or disabling</li> <li>● Counter statements made by anti-choice groups</li> </ul>                                                                                                             | <b>Dr. Suchitra Dalvie</b><br><br><b>Manisha Gupte</b> |
| 3.30-4.00 pm  |                                                                                  | Tea break                                                                                                                                                                                                                                                                                                                                                                                                                                                      |                                                        |
| 4.30 pm       |                                                                                  | Film screening Dirty Dancing                                                                                                                                                                                                                                                                                                                                                                                                                                   |                                                        |
| 6.30 pm       |                                                                                  | End of day                                                                                                                                                                                                                                                                                                                                                                                                                                                     |                                                        |

## Day Two – Saturday 9<sup>th</sup> April 2022

|                     |                                                                                               |                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |                                                     |
|---------------------|-----------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------|
| 9:00 – 9:30         | Recap and review                                                                              |                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | <b>Dr. Suchitra Dalvie</b>                          |
| 9:30 a.m. -11.00 am | <b><u>Session 5:</u></b><br>Contraception and Abortion from the gender and rights perspective | Objective: At the end of this session the participants should be able to: <ul style="list-style-type: none"> <li>• Understand how gender and patriarchy impact contraception and safe abortion access</li> <li>• Recognize the critical importance of abortion access for autonomy and agency</li> <li>• Clarify myths and misconceptions around these issues</li> <li>• Explain safe abortion techniques and related concerns in simple language to a layperson</li> </ul> | <b>Dr. Suchitra Dalvie</b><br>Participatory session |
| 11.00-11.30 am      | Tea break                                                                                     |                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |                                                     |
| 11.30 am -1.00 pm   | <b><u>Session 6</u></b><br><b>E</b> thics in Medicine                                         | Objective: At the end of this session the participants should understand <ul style="list-style-type: none"> <li>• the role of ethics in medicine</li> <li>• patriarchy in healthcare systems (and its impact on abortion)</li> </ul>                                                                                                                                                                                                                                        | <b>Dr Amar Jesani</b>                               |
| 1.00 pm -2 pm       | Lunch                                                                                         |                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |                                                     |
| 2-2.45 pm           |                                                                                               | Power walk and intersectionalities – print double and give – identify the YC/they can also participate                                                                                                                                                                                                                                                                                                                                                                      | <b>Nandini Mazumder</b><br><b>+ YC</b>              |
| 2.45-3.45 pm        | <b><u>Session 7:</u></b><br>Abortion laws and policies                                        | Objective: At the end of this session the participants should be able to: <ul style="list-style-type: none"> <li>• Understand the implications of the law and its impact on services</li> <li>• Understand the barriers created by laws and practices to safe abortion services</li> </ul>                                                                                                                                                                                  | <b>Dr. Suchitra Dalvie</b>                          |



|                                      |                          |                                                                                                                                                                          |                            |
|--------------------------------------|--------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------|
|                                      |                          | <ul style="list-style-type: none"> <li>Discuss positive amendments to country laws which would facilitate access.</li> <li>PCPNDT, MTP, relevance, amendments</li> </ul> |                            |
| 3.45-4.45 pm<br><br>(with tea break) | <b><u>Session 8</u></b>  | Group work and literature review--Critique of articles and publications.                                                                                                 | <b>Dr. Suchitra Dalvie</b> |
|                                      | Tea Break                |                                                                                                                                                                          |                            |
| 4:45 pm -6.00 pm                     | <b><u>Session 9:</u></b> | Criminalization and decrim<br>+ If these walls could talk 20 minutes                                                                                                     | <b>Nandini Mazumder</b>    |
| 6.00 pm                              |                          | End of Day                                                                                                                                                               |                            |

### Day Three – Sunday 10<sup>th</sup> April 2022

|                |                                                             |                                                                                                                                                                                                                                                        |                    |
|----------------|-------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------|
| 9:00 – 9:30    | Recap and clarifications                                    |                                                                                                                                                                                                                                                        |                    |
| 9.30-10:15 am  | <b><u>Session 10</u></b><br><b><u>Internet Politics</u></b> | <p>Objective: At the end of this session participants should understand:</p> <ul style="list-style-type: none"> <li>Politics of the internet</li> <li>Identify and analyze good campaigns</li> </ul>                                                   | <b>Ayesha + YC</b> |
| 10.15-11.00    | <b><u>Session 11:</u></b><br>Interpersonal communication    | <p>Objective: At the end of this session the participants should be able to:</p> <ul style="list-style-type: none"> <li>Understand the communication loop and the importance of message and medium</li> <li>Using social media for advocacy</li> </ul> | <b>YC</b>          |
| 11.00-11.30 am |                                                             | Tea break                                                                                                                                                                                                                                              |                    |

|               |                                                                |                                                                                                                                                                                                                                                                                                                                                                                                                |                            |
|---------------|----------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------|
| 11.30-12.30   | <b><u>Session 12</u></b><br>What does it mean to be prochoice? | Objective: At the end of this session the participants should be able to understand how to <ul style="list-style-type: none"> <li>• Advocate for safe abortion as a choice and a right for women (with sex selection as an issue)</li> <li>• Communicate clear messages about pro- choice issues via social media and other channels</li> <li>• Being a change agent.</li> <li>• Role of Subversion</li> </ul> | <b>Dr. Suchitra Dalvie</b> |
| 12.30-1pm     |                                                                | Session on LGBTQIA                                                                                                                                                                                                                                                                                                                                                                                             | <b>Sumit Pawar</b>         |
| 1.00 pm -2.00 | Lunch break                                                    |                                                                                                                                                                                                                                                                                                                                                                                                                |                            |
| 2.00-2.30pm   | <b><u>Session 13</u></b>                                       | Videos from other YCs -<br>Animated video, Drop, Mr. President...<br><br>Agents of Ishq, Point of View                                                                                                                                                                                                                                                                                                         | <b>Ayesha</b>              |
| 2.30 to 4.00  |                                                                | Content Creation including tea break                                                                                                                                                                                                                                                                                                                                                                           |                            |
| 4.00-4.45 pm  | <b><u>Session 14</u></b>                                       | Content Sharing                                                                                                                                                                                                                                                                                                                                                                                                |                            |
| 4.45-5.15 pm  |                                                                | Valedictory and closing (Post Eval + Feedback)                                                                                                                                                                                                                                                                                                                                                                 | <b>Suchitra Dalvie</b>     |

**Thank you!**