

Youth Advocacy Institute Report

Youth Advocacy Institute for Development Bangladesh (YouthAID) &
Asia Safe Abortion Partnership (ASAP)

August 2023



The Youth Advocacy Institute (YAI) is an initiative by Asia Safe Abortion Partnership (ASAP) that aims to create youth advocates in South Asia to advance the causes of women's empowerment, bodily autonomy, and most importantly, safe abortion in their own regions.

ASAP organised the YAI in Bangladesh in partnership with YouthAID, a youth-led organisation that advocates for women's rights in Bangladesh, from 24th August to 26th August. 23 youth advocates from all over the country participated in the 3-day long workshop to build their skills and knowledge. This will enable them to go back to their own communities as stronger and empowered youth champions so that they can confidently advocate for the issue.

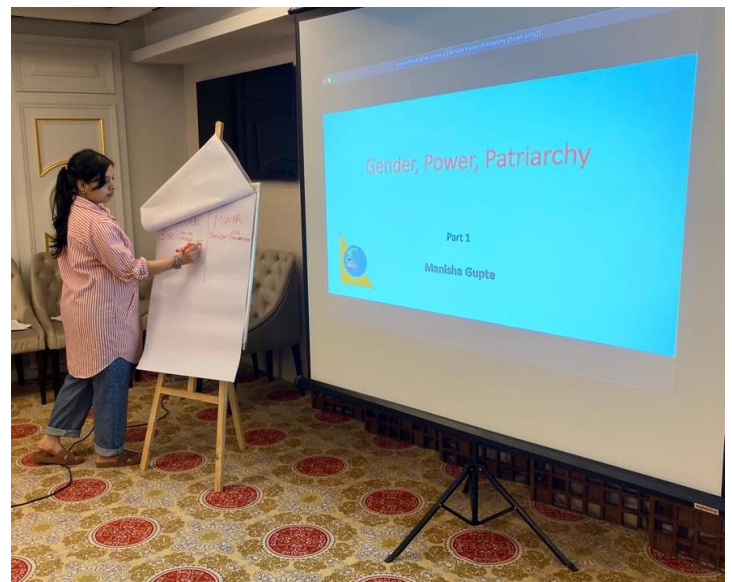
Day 1

Introduction: All participants, facilitators and organisers introduced themselves with each other. Participants noted down their expectations and placed them on the wall. Some of the expectations were: Understanding the basics of SRHR, learning abortion rights and laws, gender norms and beliefs, working with communities on the sensitive issue of menstrual regulation, and the medical angle of safe abortion. Participants shared their current knowledge and opinions about gender and safe abortion.

Session 1: Overarching and context-specific understanding gender and patriarchy and its linkages with safe abortion issues by Nandini Mazumder, Assistant Coordinator, ASAP

Objective: The purpose of the session was to make the participants understand the difference between sex and gender, the social construct of gender and the role of patriarchy in perpetuating gender inequalities.

The discussions led to understanding Bangladesh's country's context of differential control over resources and decision-making powers especially with reference to healthcare systems.



Participants discussed the origin of gender. They debated whether it is cultural or biological.

For example, the type of gifts that male and female children receive on their birthdays lay the foundation for gender differences at an early age.

A participant shared that being a girl, from an early age she knew how to clean the house, yet her brother did not know that. Cleaning should be a life skill, not a gender obligation.

A participant shared that boys are given the best portion of the food in households.

It was discussed that dowry is prohibited by law in our country, yet it is still practised in the name of 'gifts'. Names change, but practice still remains.

In a discussion about gender fluidity and diversity, a participant raised that this is often misused, and there are people who are concerned about what it really means to be human.

Discussing humanity, a participant brought forward the declining birth rate in Japan, stating that Japanese women are not willing to procreate. What does this mean to humanity? The trainer discussed if the population decline was a population problem or was it a racist issue? For example, countries with declining population can easily solve their problem by welcoming immigrants and refugees. Yet, countries want to use the guise of population decline and ensure the continuity of 'their kind or their race' instead of allowing those in need to come and settle there.

Responding to the screening of the video 'Run like a Girl', a participant mentioned that our perception about what it means to be a girl is based on what society teaches us. Our society is a reflection of so many things, religion, tradition, media, personal perceptions, and so much more. Afghanistan is an example of an extreme case where women are enclosed within four walls in the name of religion.

Responding to the screening of the video 'Little Casanova', a participant remarked that it is cute for a little boy to behave in a flirty way and for the women to respond to him, but if the roles were reversed, we will have a totally different opinion. The little girl would be criticised and the adult men would be termed paedophiles.

The session concluded and left participants with a lot of new reflections and questions.

Session 2: Gender, sexism and mass media by Samiul Islam, Leader-YouthAID



Objective: The purpose of this session was to understand the politics of gender and sexism in mass and social media, unconscious bias and stereotypes, and politics of the internet.

The presentation highlighted how the media embraces sexism and toxic masculinity. A participant mentioned that women's products in the market are always more expensive than men's products. This is called the 'pink tax'.

Other topics involved Artificial Intelligence (AI) and its relationship with feminism. As we are progressing with technology, concerns are arising about the backward and patriarchal responses of artificial intelligence. Feminists have to step forward to intervene in AI to make sure that our years of feminist progress are not hindered by AI bias.

Session 3: Human rights, sexual and reproductive rights

Objective: The purpose of this session was to have a clear understanding of sexual and reproductive health and rights and its relationship with other rights.

The participants got an idea of the significance of the paradigm shift at the ICPD from demographic goals to individual reproductive rights and obtained clarity on the rights-based perspective towards safe abortion.

Together, participants and facilitators discussed that in the past, when there was no concept of human rights, everything depended on being with the right group. Abuse of power was easier in the past. It happens now too, but discreetly.

Group Work on Sexual and Reproductive Health and Rights (SRHR)



The participants were divided into four groups- Sexual Health, Sexual Rights, Reproductive Health, Reproductive Rights. With their groups, they discussed the current situation of the country, and what can be done, in the light of their given topic.

Group 1: Sexual Health:

The group members stated that -

- Young people are negatively influenced by pornography to an extent that it affects their personal lives and relationships.
- Comprehensive Sexuality Education should be positively embraced in schools to teach adolescents healthy sexual behaviour, and about their bodies in a positive way.
- Our country has a lack of proper policies, sufficient health workers who are qualified, prevention and treatment, community engagement.
- People should have the right information for sexual health, doctors should be friendly and professional.
- It is a problem that contraception services are available as a family planning method, and it is available only for married couples, not for unmarried people.

Group 2: Sexual Rights:

The group members stated that -

- In practical life, sexual rights are enjoyed by men only.
- In many cases, especially in villages, girls don't have the freedom to choose their husbands.
- The concept of consent is not taught to men.
- Women are sexually exploited, especially married women as men think that they are possessions they can use as they please. Even adults should be taught about consent and healthy conversations before sex. Marital rape and manipulative sexual relationships are common in married couples.
- People don't have knowledge about their sexual rights. People who have the privilege of education and growing up in cities have more knowledge about their rights, and have the courage to speak up. On the other hand, people in villages are deprived.
- When men face sexual harassment, they can't talk about it. There is taboo around this issue.
- In our culture, sexual pleasure is restricted for enjoyment within the bounds of marriage only. The fact that it is restricted makes young people more curious towards it, making it look like something that is wrong. When something is restricted, people look for ways to pursue it in a negative way. This has major negative consequences.
- However, when we look at our media content, we can see that we are a very hypersexual society.

Group 3: Reproductive Health:

The group members stated that -

- Contraception is available for married couples. Information is easily provided under the umbrella of family planning. However, everybody should have the right to information on reproductive health regardless of their marital status.
- It is common for married couples to face the pressure of having a child. But the choice should be theirs alone.

- Infertility is common in Bangladesh. Concepts like IVF, adoption need to come into discussion.

Group 4: Reproductive Rights:

The group members stated that -

- Unmarried women have very little scope to learn about reproductive rights.
- There is a misconception that if adolescents are given information about sex, or sex education, they will engage in premarital sex.
- In spite of the availability of menstrual regulation in Bangladesh, many people don't know about it. A large number of people don't know that menstrual regulation is legal in Bangladesh. This leads to people going for unsafe abortion in spite of the availability of safe abortion. Unsafe abortion does more harm.
- Ironically, in spite of the taboo around the word 'abortion', post-abortion care is openly available. It is even mentioned in policies.
- It is common that when reproductive health is taught in schools, it is taught separately to boys and girls. This makes the topic look even more problematic, but it is supposed to be normal.
- Menstruation is stigmatised in every culture.

Session 4: Values Clarification and Case Studies by Nandini Mazumdar and Nujhat Khan

Objective: The purpose of this session was to understand the connection between social values and individual lives, understand the nuances of policy interpretations being enabling or disabling, counter statements made by anti-choice groups.

Participants were asked what their value means to them. They responded by saying that values are what they have been taught since their childhood, and they never questioned that. Then participants were given a situation, and told to agree or disagree as well as explain their stand leading to a healthy debate and rich discussion.

In one example, a situation was presented where participants were asked if a woman should stay in a marriage despite her husband beating her. Majority of the participants said no. Not surprisingly, three men presented their opinions about why a woman should stay with a husband in spite of facing domestic violence. Their justifications involved- beating is a part of love, imposing obedience upon the woman, and laying the burden of a peaceful household on the woman.

However, it is a positive sign that participants felt comfortable expressing their honest opinions, despite them being controversial. Only then was the facilitator able to make them understand how the way they thought was wrong.

There were two opinions and intense discussions among two groups. Eventually, the discussions lead to understanding different perspectives, and realising the fact that as advocates we cannot impose what is right or wrong on someone. By the end of the intense session, both groups respected each other's choices and the reasons behind making those choices.

Session 5: Power Walk by Fariha Hossain

Objective: The purpose of the session was to realise that even though a person's birth is not in their hands and yet due to structural factors it has a huge impact on the social power that they possess including their access to opportunities and services.

In this session, participants were lined up to play a game called 'Power Walk'. Each participant picked up a card where they were given different characters to imagine themselves as to do this session. Some character examples were- a 25-year-old woman in a conservative family, a 30-year-old married man, an 18-year-old young man who was raped by a senior in his hostel, etc. Next, they were given different social situations, to which they had to respond by taking a step forward. By the end of the walk, the most privileged people found themselves in front, the least privileged ones found themselves falling far behind others. Their position in the power walk reflected the positions of the characters that they were playing.

The purpose of this game was to reflect on the social injustices and privileges that we experience in our day-to-day life. There are so many aspects in our lives that we have no control over, yet these dictate the course that our lives eventually take. Things are not in our control. However, with advocacy work, with improved policies, we can create change in the lives of people. Participants also realised that everyone has some sort of power in their hands to create change and influence others.

Day 2

The day began with the participants recapping and reviewing the learnings of the previous day. Below are some statements:

- Gender and sex are commonly merged. The difference was clarified.
- In the media, women are reduced to sexual objectification.
- In the 'values clarification' session, participants enjoyed the heated debate. That actually mirrored certain real-life scenarios.
- The power walk let them think from a different perspective by imagining themselves as another character. Most importantly, it taught them how to empathise with others. The power walk was enjoyed by a lot of participants.
- Most of the ads have a subtle or explicit sexual content targeting females. Samiul's session taught them how to identify these in their future. If they work in the media, they can make content that will challenge women's objectification.
- The values clarification session was a morality check.
- The fact that abortion is legal in Bangladesh as MR was unknown to many.

Session 6: Basic updates on reproduction, contraception, safe abortion by Dr Suchitra Dalvie (pre-recorded)

Objective: The purpose of the session is to give the participants a clear understanding of the science behind pregnancy, contraception and abortion.

Participants were instructed to draw the male, female and intersex genitalia to lay the foundation of the session. Participants needed clarification regarding the natural ways of safe sex, whether it is hundred percent risk free of pregnancy or not. It was clarified that the natural ways of safe sex, such as the calendar method, pull out method etc are not completely safe.

According to a participant's observation in Satkhira, women take contraceptive pills to stop their periods. There was a debate as to whether the availability of abortion pills without a prescription should be allowed or not, because it can also be misused.

This presentation helped a lot of participants to clarify their concepts about the basics of menstruation and the biological aspect of safe abortion.

Session 7: Abortion laws and policies through exercise titled 'The Last Abortion' by Nandini Mazumder and Fariha Hossain



Objective: The purpose of this session was to understand the implications of the law and the barriers it creates for accessing safe abortion services.

Participants were engaged in a session on laws and one of the activities we did was a group work where participants had to choose any three women out of six who can get an abortion. In a group work, participants were given a situation where they had to choose any three women out of six who can get an abortion.

After a lot of intense discussion and debate, the participants made their choices. Only one group did not choose three women. This group believed that they are no one to make the choice of who gets an abortion. Abortion is a right and should be available to all regardless of their personal background. This session was also a reminder of the importance of having a rights-based approach and not a needs-based approach even when framing laws and policies around safe abortion rights.

Besides the legal aspect of abortion, additional topics were discussed, such as maternal and paternal leave in corporate settings. Participants discussed that despite a relatively progressive safe abortion right policy in Bangladesh, access still remains a huge challenge. Two participants shared deterrents ranging from the belief that abortion is a sin to bad infrastructure which prevent people from accessing safe abortions or MR.

A participant interacted with a Family Welfare Visitor (FWV), who believed that abortion is a sin, and stopped providing MR services after her own daughter got sick. She thought that her daughters' sickness was a punishment from the almighty for providing abortion services. Another participant shared her experience where she surveyed the bathrooms at an MR facility and discovered that they were very filthy.

Session 8: Understand the nuance of gender, patriarchy and safe abortion in Bangladesh context by Fariha Hossain

Objective: The purpose of the session was to discuss experiences of participants as advocates about the challenges they have faced in their own communities.

The facilitator stated that MR services are available in both government and private facilities, but it happens more in government facilities. Yet, a large number of unsafe abortions are happening due to various factors, one of them being the negative attitude of service providers.

Ironically, post abortion care is available everywhere legally. In many parts of Bangladesh, condoms are freely available.

A participant said that family planning is forced on couples by family members. For example, elders in the family insist on newlywed couples to have a child. This insistence becomes a burden for couples, to the extent that they are shamed for being infertile. Though both men and women are victims to this situation, women suffer more from social harassment.

Session 9: Videos' screening to understand larger narratives and political framework that impacts safe abortion rights by Nandini Mazumder and Sabuj Miah

Objective: The purpose of this session is to clarify the concepts of gender, patriarchy, capitalism etc. and have critical discussions.

Videos and short clips were screened on topics like white superiority, gender stereotyping and women's empowerment. The screening was followed by critical discussion.

Participants agreed that a lot of the concepts that the west glorifies today have been practised by indigenous and non-white communities in the Global South. For example, the west comes up with concepts like recycling and gardening, but we in the East have been doing this all the time.

Session 10: Group work and critical review by Nandini Mazumder

Objective: The purpose of the session is to enable the participants to question news and historical facts by reading with a gender lens.

Participants were divided into groups and given articles to read and this was followed by a critical and in-depth discussion. According to an article, a Philipino woman, employed as a janitor in Saudi Arabia was jailed for getting pregnant. This was a decision based on the Islamic law in Saudi Arabia. However, the man who had sexual relations with her, either consensual or non-consensually, was not even put to question. Responding to the article, the participants questioned whether the pregnancy was a result of rape or consensual sex. However, that should not be the question. The question should rather be, why are men never held accountable for their actions, and why should women be the ones alone facing the consequences?

In another article, participants read the story of Henrietta Lacks. She was an African-American woman whose cancer cells are the source of the HeLa cell line, the first immortalised human cell line and one of the most important cell lines in medical research. However, neither her, nor her family members got any monetary compensation for this groundbreaking scientific discovery. Participants discussed that women of black origin have been exploited in different ways, and even today, this exploitation continues.

In all the articles, one thing was common, that at the end of the day, women are the ones who are exploited and abused. Both institutionally and at an individual level, systems are patriarchal, favouring men and going against women.

Session 11: Advocacy and socio-ecological model by Fariha Hossain

Objective: The purpose of the session was to understand the concept of socio-ecological model, how they can design advocacy targeted for specific communities/individuals and the importance of gender transformative approach.

Participants sat together in a circle to identify and discuss their roles in their own community as an individual, and what influence they may have at different levels- social and ecological levels

One participant stated that in Bangladesh, religious leaders have a very important role to play in making change as their word is taken to be the word of God.



Another participant stated that communities don't want to accept changes that are led by young people. According to a participant's experience, at the beginning, young people were not taken seriously, but after persisting for a long time, the same young people were revered and sought after for their advice.

It was discussed that everybody has a subconscious bias towards issues. It is important that this bias is identified and acknowledged. Change is not possible if we exclude any circle. That is why we have to learn how to deal with different categories of people. An advocate's work can start at an individual level, and then reach policies. It can also be vice versa. In advocacy plans, we must always keep this circle in mind with the lens of intersectionality.

Day 3

The day started with participants recapping learning from the previous day. Some of the points of discussion are:

- The sessions where survey and data were shared was very helpful, as it could help participants quote references whenever they are questioned during their advocacy work.
- Short films were helpful as participants could relate to real life scenarios.
- Participants were curious to learn what steps they could take against doctors who refuse to provide abortion services.
- Topics like vasectomy and tubal ligation were new for young participants.
- Learning the history of abortion in Bangladesh, and its connection to the liberation war was a new and interesting learning for many participants.

- Quoting real life experiences, many health providers in government facilities charge money for MR services when it is supposed to be free.
- MR advocacy should address controlling the exorbitant cost of abortion services.
- Contraceptives directed towards women are more popular than contraceptives directed at men. Women have more forms of contraceptives- edibles, injectables, etc. But men have only one- condoms. It is true that modern contraception for women has improved, but for men, no one is making the effort. Male privilege in science is a discourse that should be explored.
- Discussing gender, for some 'third gender' is a problematic term. But for some, it is a safe umbrella under which transgenders can avail many government facilities.
- Participants were very impressed with the group work on choosing who to give abortion services. It was an eye opener for very difficult real-life scenarios, such as agreeing to something as a group and standing up against authorities.
- Another eye opener from that session was that we only prioritise underprivileged and needy people. Of course, they should get first priority in matters of aid distribution, but that doesn't mean other people in need should be discarded. A system should be there where everybody's needs are addressed on the basis of equality and equity.
- Religion is a part of our society, so we cannot work without avoiding religion, no matter how sensitive it is. There is a debate among Islamic scholars that abortion is legal for up to 4 months. Doesn't this mean that Islam is more liberal than our law, and then any other religion? This fact should be presented and popularised to get rid of the notion that abortion is forbidden.
- A participant shared that a clinic used rickshaw pullers as 'guinea pigs' to provide vasectomy treatment. They would pay a small amount of money to rickshaw pullers and do vasectomy on them without their knowledge. Although discrete, exploitation of poor and persecuted people is not uncommon. It is a serious violation of human rights and reproductive rights as major modifications are being made on human bodies without their knowledge or consent, by giving them false information and taking advantage of their poverty and gullibility. Victims do not learn about the consequences until it is too late, and they do not even have the knowledge and resources for taking action against those who did the vasectomy on them.
- We know about rights-based approaches, yet in our workplaces we become automated, following orders blindly.
- Sensitising MR service providers and gynaecologists is very important and much needed in our country.

Session 12: Interpersonal Communication by Sabuj

Objective: The purpose of the session is to understand how different factors affect communication- such as message senders, message receivers, the culture of the senders and receivers, the means with which the message is being sent and received etc.

Discussing the socio- ecological model, Sabuj mentioned that it has some drawbacks too. When there are a lot of people spreading a message, the message can get distorted, sometimes in a very dangerous way.

Stating the role of influencers, it was stated that in every circle, there are influencers. As advocates, we must find those influencers and influence them to agree with our message. And then, they will reach out to a large number of people with that message.

Cultural norms that are harmful for us should always be questioned and challenged. No matter how well we try to be successful with our messages, we should still be ready for failures.

Session 13: What does it mean to be pro- choice? by Nandini

Objective: At the end of this session the participants will understand how to advocate for safe abortion, communicate clear messages about anti- abortion issues, and be a change agent.

Discussing the negative effect that Disney has on children, a participant narrated that a Barbie doll made her feel less about herself, as she has always been chubby.

Commenting on George Carlin's speech, there was a debate whether a foetus actually had a life or not. Some participants, in spite of being pro-choice, had doubts about the living status of a foetus. Answering their confusion, Nandini clarified that when we have to choose between the life of a woman and the life of a foetus, first of all, we put the life of the woman first. At the end of the day, it is the woman who has to take care of the baby and look after its expenses.

Conservatives believe in capital punishment, which means killing a life. The views of conservatives are questionable. Pro-life does not always mean life is respected and supported at all costs. In the west the people who say they are pro-life also often are anti-immigrants, against welfare for the poor or in favour of the barbaric death penalty implying the arbitrariness of their 'pro-life' stands.

Session 14: Content creation for advocacy by Sabuj Miah and Samiul Islam

Objective: At the end of the session, participants will be able to create their own content to advocate for safe abortion, gender equality and other feminist causes that they are aligned with.

Young advocates must know their target audience very well before creating any kind of advocacy content. They should develop the habit of asking as much questions as possible to their audience.



It is easier to reach out to people and resonate with them by using stories. Stories help people relate to situations, and look at them from a third person perspective

Participants were divided into groups for creating advocacy content together. Facilitators gave critical commentary for improving their content so that they can use it within their own communities.

During the group work, it was evident that the participants need more clarification and practice regarding content creation for advocacy.

Group 1

Group 1 made a video where they used comedy and satire to talk about abortion. Their plan is to spread it using Instagram Reels, as a large number of young people and professionals are active on this platform.

Group 2

Very roughly, the group members depicted that they want to propagate their message with the help of ‘puthi’, which is a form of folk poetry.

Group 3

The group performed a play to depict the story of a young girl who had to commit suicide after being denied abortion services.

Group 4

This group created a game similar to ludo to spread awareness about safe abortion.

Conclusion

The 3-day session concluded with participants being equipped with better skills and knowledge that will enable them to go back to their communities and become better advocates. They were given certificates and proclaimed as ‘Youth Champions’.



Annex: Agenda

Day one

Timings	Session	Learning objectives	Facilitator
9.00-9.30	Welcome	Introductions, Agreements of Engagement, and Expectations	Nandini Mazumder Sabuj Miah Fariha Hossain
9.30-11.00	<u>Session 1:</u> Overarching and context-specific understanding gender and patriarchy and its linkages with safe abortion issues	Objective: At the end of this session the participants should be able to: Understand the difference between sex and gender, the social construct of gender and the role of patriarchy in perpetuating the gender inequalities. Understand the cascade effects this has on the differential control over resources and decision-making powers especially with reference to healthcare systems.	Nandini Mazumder
11.00-11.30	Tea Break		
11.30-12.00	<u>Session 2:</u> Gender, sexism and mass media	Objective: At the of the session, the participants should be able to Understand of the politics of gender and sexism in mass media + social media Understand the unconscious bias and stereotypes Politics of the internet	Samiul Islam
12.00-13.30	<u>Session 3:</u> Human rights, sexual and reproductive rights.	Objective: At the end of this session the participants should be able to: Know the definition of sexual and reproductive rights and the linkages with other rights in upholding them. Understand the significance of the paradigm shift at the ICPD, from demographic goals to individual reproductive rights. Obtain clarity on the rights-based perspective towards safe abortion.	Nandini Mazumder
13.30-14.30	Lunch		
14.30-15.30	<u>Session 4:</u> Values Clarification	Objective: At the end of this session the participants should be able to: Appreciate the impact social ‘values’ can have on individual rights	Nandini Mazumder & Nujhat Khan

	and Case Studies	Understand the nuances of policy interpretations being enabling or disabling Counter statements made by anti-choice groups	
15.30-16.00	Tea break		
16.00-16.30	<u>Session 5:</u>	Power Walk and Intersectionalities	YC – Fariha Hossain
16.30-18.30		Film screening- Dirty Dancing	?

Day Two

9.00-9.30	Recap and review		Nandini Mazumder
9.30-11.00	<u>Session 6:</u> Basic updates on reproduction, contraception, safe abortion.	Objective: At the end of this session the participants should be able to: Understand how pregnancy occurs and how it can be prevented Clarify myths and misconceptions around these issues Explain safe abortion techniques and related concerns in simple language to a layperson.	Dr. Dalvie (recorded)
11.00-11.30	Tea Break		
11.30 - 12.30	<u>Session 7:</u> Abortion laws and policies through last abortion exercise	Objective: At the end of this session the participants should be able to: Understand the implications of the law and its impact on services Understand the barriers created by laws and practices to safe abortion services	Nandini Mazumder &
12.30-1 pm	Abortion laws and policies	Objective: At the end of this session the participants should be able to: Bangladeshi laws and policies Discuss positive amendments to country laws which would facilitate access.	Fariha Hossain
13.00-14.00	Lunch		
2-2.30	<u>Session 8</u>	Understand the nuance of gender, patriarchy and safe abortion in Bangladeshi context	Fariha-Nujhat
2.30-3.30 pm	<u>Session 9</u>	Short clips and discussion – animated videos, magic washing machine, the drop	Nandini Mazumder & Sabuj Miah

3.30-4.30 pm with tea	<u>Session 10</u>	Group work and literature review-- Critique of articles and publications	Nandini Mazumder
16.30-17.30	<u>Session 11:</u> Advocacy and socio-ecological model	Objective: At the end of this session participants should understand- Understand the concept of socio-ecological model and how they can design advocacy targeted for specific community/individuals Understand the importance of gender transformative approach	Fariha Hossain

Day Three

9.00 – 9.30	Recap and clarifications		Nandini
9.30-10.15 am		Interpersonal communication	Games, ppt, Sabuj session
10.15-10.45	<u>Session 12:</u> Communication and advocacy strategies	Objective: At the end of this session the participants should be able to: Understand different approaches in designing communication and advocacy strategies on issues in diverse context Understand the feasibility to reach advocacy outcomes Understand the local and national needs Understand the donor's expectations/ fund management	Zubayer Zakir Khan
10.45-11.15		Tea break	
11.15-11.45 am	<u>Session 13:</u> What does it mean to be prochoice?	Objective: At the end of this session the participants should be able to understand how to: Advocate for safe abortion as a choice and a right for women (with sex selection as an issue) Communicate clear messages about pro-choice issues via social media and other channels Being a change agent Role of Subversion	Nandini Mazumder
11.45-1.00 pm	Exercise & group work & sharing	Objective: The exercise will focus on designing an advocacy concept based on a case. At the end of the sessions, participants will be able to justify their target	Fariha Hossain & Sabuj Miah

		population, why their case is critical for our advocacy work (rationale), aim and objectives, and how they will achieve it.	
12.15-13.00	Group work presentation		Nandini Mazumder, Sabuj Miah & Samiul Ismal
13.00-14.00	Lunch break		
14.00-16.00	Creating content 1 hour, sharing back 1 hour	Objective: At the end of the session participants understand What effective content entails How to produce content: curating and creating	Sabuj Miah & Samiul Ismal
4-4.30 pm	Tea break		
16.30- 1700		Brainstorming on ways forward/ advocacy planning + feedback on workshop	Nandini Mazumder, Sabuj Miah, Samiul Islam & Fariha Hossain
16.30-17.00		Valedictory and closing	Nandini Mazumder