

# RADICAL TEACHER

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## Teaching Dobbs to Disrupt U.S. Hegemony and Build Feminist Solidarities

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When the Women's, Gender, and Sexuality Studies department asked if I could teach *The Politics of Reproduction* in Fall 2022, an elective course for 35 undergraduate students, I was excited. As a scholar-activist, I study how inequalities shape people's ability to parent and become parents, integrating reproductive justice into my intellectual and political work. For example, I serve as a board member with the Abortion Rights Fund of Western Massachusetts, where for three years I coordinated volunteers to help pay for people's abortions, redistributing over \$100k per year. Preparing the syllabus, I knew I wanted the course to be an entry point into student activism and that we would approach this topic through a global lens. The Dobbs decision, however, created both opportunities and challenges in the classroom. On one hand, Dobbs animated student interest, increasing awareness of reproduction. In an activity where students mapped their own reproductive life course, over half identified Dobbs as a pivotal event or "turning point" (Elder 1998). On the other hand, media coverage of Dobbs primed students—particularly those who had not been exposed to reproductive justice—to think about abortion access in isolation from other topics and from an exclusively U.S. perspective.

Struggles to teach abortion politics post-Dobbs are symptomatic of larger problems in the U.S. classroom, including lack of diversity in the curriculum (Myers 2006; Utt 2018) and students' difficulties theorizing nation/nationalism as categories of analysis. In my experience teaching at a Predominantly White Institution (PWI) and public Research 1 university, many students who have the vocabulary to analyze race, class, and gender have not thought as much about how nation (i.e., citizenship, borders, and other global processes) also structures their everyday lives. The polarization of U.S. politics reinforces this pattern, compelling students to focus on real and perceived differences between Democrats and Republicans without reflecting on the structure of U.S. hegemony. For context, most of these students are from Massachusetts; most engage in paid work outside their studies, and about a third identify as people of color.

I responded to these challenges in several ways. First, I organized the course around three key concepts: *reproductive justice* (Ross & Solinger 2017), *stratified reproduction* (Colen 1995), and *reproductive governance* (Morgan & Roberts 2012). Introducing these concepts early in the semester provided students with concrete case studies that address the interrelationship between domestic and global politics. For example, Colen (1995) examines differences between West Indian childcare workers and their (white) employers, theorizing how "inequalities of race, class, and gender are reinforced through stratified systems of reproduction" (98). In another assigned text, Morgan & Roberts (2012) explain how different "configurations of actors," including state institutions, nonprofits, and social movements, have worked together to criminalize abortion in Latin American countries such as Nicaragua, El Salvador, and the Dominican Republic (241).

I also wanted to expose students to *La Marea Verde*, or the "Green Wave," of countries expanding abortion access in Latin America. Between 2020 and 2023, Argentina legalized abortion through the first fourteen weeks of pregnancy, Colombia's highest court legalized abortion through twenty-four weeks, and the Mexican Supreme Court decriminalized abortion. In each of these cases, mass mobilization and feminist solidarities were vital to expanding abortion access. By teaching Latin American abortion politics in relation to the Dobbs decision, I aim to disrupt U.S. hegemony. Specifically, teaching about the Green Wave highlights the possibility of organizing for reproductive justice outside the parameters of the state and challenges the logic of American Exceptionalism, which works to justify and normalize intersectional inequalities.

## How Abortion Discourse Can Reinforce U.S. Hegemony

During our dedicated week on U.S. and Latin American abortion politics, I invited students to examine the social movement frames favored by activists and other actors. Social movement frames produce and maintain meaning by priming people to think about issues in a particular way (Benford & Snow 2000); like picture frames, they tell a partial story, emphasizing certain details and excluding others. So, what is at stake when some frames (often from the U.S.) become synonymous with the fight for abortion access, and how do social movement frames open and/or foreclose different organizing possibilities?

In class, I shared excerpts from *Shaping Abortion Discourses* by Ferree et al. (2002) to illustrate the multiple ways that U.S. activists talk about abortion. The authors conduct a discourse analysis of U.S. and German newspapers. They find that pro-choice activists in the U.S. most commonly discuss abortion as a matter of privacy from the state and/or a private medical decision, a framing that was codified (at least in principle) by *Roe vs. Wade* before *Roe* was struck down by the Dobbs decision. Other frames include women's right to self-determination and social justice (i.e., identifying inequalities in access). After reading these excerpts (p.106-111), students reviewed sample newspaper articles and social media posts published post-Dobbs. In this admittedly unsystematic search, we found that while U.S. feminists are not a monolith, and that reproductive justice has shaped public discourse tremendously in the last twenty years, the frames identified by Ferree et al. still resonate.

Latin American activists, however, use different social movement frames. To analyze these differences, I assigned an article by political scientists Daby & Moseley (2022) that profiles the *Ni Una Menos* (Not One Less) campaign in Argentina, which many credit as a catalyst for legalizing abortion across the country. The *Ni Una Menos* campaign frames abortion within the larger context of gender-based violence, linking femicide with the criminalization of abortion in the public imagination. Activists wear *pañuelos verdes* (green bandanas)

inscribed with the phrase *Ni Una Menos* to symbolize this message, a slogan that has traveled to other Latin American countries and is used in conjunction with other social movement frames. In Uruguay, feminists discuss abortion as a public health crisis (Anderson 2017), while Chilean feminists have linked abortion access to democracy in a cross-movement coalition that sought to change the country's constitution (Matteson 2022). Depending on the time they have allotted, educators can use multiple case studies in this cross-country comparison.

After reviewing these case studies, students wondered aloud how they had never heard about the Green Wave in Latin America. We used this as an opportunity to discuss media bias and what is considered "newsworthy" or not. I asked students to reflect on their own news consumption and digital media practices; "why do you think so few people know about the Green Wave?" Students brought up the concept of American Exceptionalism, which we had studied earlier in the semester, arguing that many Americans disengage from world politics because they don't think it affects them. We had watched a speech by President Obama, claiming he believes in American Exceptionalism with "every fiber of his being" and that the U.S. represents an "example" to the rest of the world (Kuhnenn 2014). American Exceptionalism not only maintains the uniqueness of the U.S. but also its perceived superiority, reinforced by U.S. economic might and its disproportionate influence on global affairs. Like other ideologies, American Exceptionalism is "flexible" in its ability to withstand possible contradictions. For example, someone can believe the U.S. is the "most liberated" in terms of gender politics and reproductive rights (Abu-Lughod 2002; Smith 2006) while also lamenting the injustice of Dobbs. Perhaps, I suggested to my students, U.S. feminists ignore Latin America because we doubt the ability of Latin American activists to teach us how to organize for social change. By learning about the Green Wave, we can disrupt hierarchies between the so-called "First" and "Third Worlds."

While students may express an affinity for one frame or another, I remind them that social movement frames are political strategies, not inherent truths (Benford & Snow 2000). To address the political implications of frame mobilization, I adapted a teaching activity I published in the journal *Feminist Pedagogy*, which examines the debate over whether abortion advocates should use the term "women" or "pregnant people" (Siegel 2023). In this original activity, I ask students to consider how activists deploy frames to fulfill different social movement goals, including consciousness raising, coalition-building, and legal advocacy. In *The Politics of Reproduction*, I prompted students to conduct a similar exercise. First, in small groups, students compared social movement frames used by U.S. feminists post-Dobbs with those used by Argentine feminists in the *Ni Una Menos* campaign ("how are they similar or different?"). We then discussed the usefulness and potential limitations of each frame ("What are some political goals expressed by this movement for

abortion access? Do you think that certain frames are better suited than others to achieve this goal?").

This activity encouraged students to both think about the politics of language and question the naturalness of U.S. frames. Specifically, some students were surprised that abortion could "mean" something apart from a medical procedure or a "woman's right to choose." I completely sympathize. If someone has internalized one set of social movement frames, then it might feel strange to consider abortion access as a proxy for ending femicide or spreading democracy. When certain frames become the dominant lens through which people understand a topic, this renders other frames (and by extension, other country contexts) "un-thinkable." Some scholars refer to this as the "coloniality of language" (Deumert 2021). Language, including social movement frames, can reinforce the status quo; it is a structure that compels us to think about and engage with the world in particular ways. Language can also create new worlds and ways of being (Lorde 1984; Kelley 2002). When students challenge the naturalness of U.S. abortion frames, they participate in this practice of world-building.

As I prepared to teach *The Politics of Reproduction*, I was keenly aware of the emotions being presented on social media and by Democratic leadership, invoking a profound sense of fear and despair about the state of abortion access. One headline from the *Washington Post* reads, "1 in 3 American women have already lost abortion access. More restrictive laws are coming" (Shepherd, Roubein, & Kitchener 2022). Another headline, from *Mother Jones*, claims, "Forced Parenthood and Failing Safety Nets: This is Life in Post-Roe America," (Veroullis 2022). This fear cultivates what feminist historian Clare Hemmings (2011) calls a "loss narrative." In *Why Stories Matter*, Hemmings (2011) examines how Western feminists make sense of different historical and political eras. The "loss narrative" involves a perceived backslide in gender equality, which Hemmings warns can eclipse marginalized feminist histories. Similarly, I worry that characterizing Dobbs as an existential threat tells only a "single story" (Adichie 2009) that erases activism happening in the U.S. as well as Latin America.

Hoping to create space for students to process and potentially rearticulate their feelings, I decided to invite abortion access activists to our classroom. One guest speaker, a black woman working in the Midwest, described how her local abortion fund has responded to Dobbs. She also shared her dreams for reproductive justice in the future, which include expanded practical support programs (i.e., travel, lodging, and doula services) and more resources for front-line workers. As a long-time volunteer with the Abortion Rights Fund of Western Massachusetts, I know the challenge of sustaining movement work from a place of hopelessness. Thus, I delighted in sharing with students how the Dobbs decision has strengthened the National Network of Abortion Funds and increased collaboration across state lines. For example, in the summer after Dobbs, we began donating \$18,000 a month to the Collective Power Fund, redistributing that money to under resourced abortion funds in the South and Midwest.

More than conjuring hope, these reframes provide a counter-narrative to the “single story” of absolute crisis portrayed by the mainstream media. Dobbs has had a substantive impact on the landscape of abortion access, including mass clinic closures and increased burden of travel, not to mention potential legal implications for other topics, such as same-sex marriage (Guttmacher 2023; Kirstein, Jones, & Philbin 2022; Mohapatra 2023). However, while “crisis” suggests a fundamental shift in the political landscape, many activists argue that abortion access has never been a reality for minoritized communities in the U.S., even under *Roe v. Wade*. If we are teaching Dobbs through the lens of reproductive justice, then we must highlight the barriers to access that existed pre-Dobbs (Cohen & Joffe 2021), as well as the histories of resistance by woman of color activists in the U.S. (Silliman et al. 2004).

We must also highlight reproductive oppression and resistance from outside the U.S. context. When I decided to teach about the Green Wave, I suspected it would be difficult for students to feel hopeful about expanded abortion access in Latin America while navigating such discouraging discourses about Dobbs. The overwhelming message of fear and despair creates an expectation, or “feeling rule” (Hochschild 1979), that students should feel this way, too. Just as dominant social movement frames govern what is “thinkable,” feeling rules dictate the range of appropriate emotions, or what emotions are even “possible” to feel. While people have many legitimate concerns about Dobbs, the perceived inevitability of fear and despair disregard abortion activism in the U.S. and abroad. Feeling rules reinforce U.S. hegemony by presuming that some people’s post-Dobbs gloom represents a shared, universal experience. Educators have a responsibility to challenge this assumption in their classrooms.

## Expanding Access Through Medication Abortion

Studying abortion access in Latin America can challenge students in the U.S. to rethink the possibilities of abortion access in our own country. For example, I taught students how Latin American activists have adapted to shifting political climates by promoting different methods of abortion. For context, people in their first trimester typically select between an in-clinic vacuum aspiration (manual extraction of the pregnancy) or a medication abortion (a combination of mifepristone to end the pregnancy and misoprostol to expel it from the uterus). “Medication abortions account for 53% of all abortion” in the U.S. (Jones et al. 2022). Still, abortion clinics remain a crucial part of the U.S. abortion rights movement, due to the significance of independent abortion clinics in feminist health movements (Frankfort 1972) and the overall medicalization of reproductive care in the U.S. (Halfmann 2011). In Latin America, however, activists have expanded access by focusing primarily on medication abortions obtained *outside the clinic* (both within and outside the bounds of the law).

Here are some examples that I provided my students. In Uruguay, prior to the legalization of abortion, the Ministry of Public Health adopted a harm reduction approach “consisting of pre- and postabortion counseling with a focus on safer abortion methods” (Stifani, Couto, & Gomez 2018:45). Experts credit this approach for reducing the maternal mortality rate in Uruguay by almost 30 percent (Briozzo et al. 2016). After legalization, the Ministry of Health worked to expand access via medication abortion (not in-clinic procedures), citing both the availability of resources and the success of the harm reduction model, which had already trained providers to support people using misoprostol at home (Stifani, Couto, & Gomez 2018). Peruvian activists have also worked to expand access via medication abortion. Operating in a country that actively criminalizes abortion, Peruvian activists form *acompañante* (“helper”) groups that distribute misoprostol along with information and in-person support (Duffy, Freeman, & Costañeda 2023). These community infrastructures of care subvert restrictive laws and build collective feminist consciousness, not unlike the Jane Collective operating in Chicago before *Roe vs. Wade* legalized abortion in the U.S. (Kaplan 2019).

Some U.S. providers and activists are already looking to Latin America for how to navigate restrictive laws. In a review article about self-managed abortions, Nisha Verman and Daniel Grossman (2023) urge fellow clinicians to follow the Uruguayan model of harm reduction. Others, while not explicitly citing their Latin American counterparts, do use similar strategies. For example, after Dobbs, activists have increasingly relied on telemedicine and self-managed abortion to meet the needs of their communities (Baker 2023). Organizations such as “Plan C” and “Aid Access” connect people living in restrictive states with providers who can ship them mifepristone and/or misoprostol (shield laws protect in-state providers from being targeted by out-of-state prosecutors). As an activist, I have seen a transformation in messaging on this topic. While taboo ten years ago, movement leaders like the National Network of Abortion Funds now self-describe as “committed to normalizing and decriminalizing self-managed abortion...grounded in racial, economic, and reproductive justice” (NNAF). These examples will remind students that, while the impact of Dobbs is devastating, feminist communities take care of each other even without the support of the state.

At this point you might be wondering, “*why teach about Latin America if U.S. activists are also organizing around medication abortion access?*” To answer this question, I want to discuss the logic and pedagogical value of cross-country comparisons. In the activity I shared in the previous section, I had students compare social movement frames to identify patterns of difference. When cases are similar (i.e., both U.S. and Latin American activists work to expand access to medication abortion), comparisons can also be useful. For example, they can help identify different pathways, explanations, and processes that lead to these similar outcomes; sociologist Michael Buroway calls this the “extended case method” (1998).

One difference between the U.S. and a country like Uruguay is that, for Uruguayan feminists, medication abortion is central to their vision for reproductive freedom. Meanwhile, in my experience as an activist in the U.S., medication abortion is presented—post-Dobbs—as a necessary alternative to in-person vacuum aspiration. Among other possible explanations, I attribute this to the medicalization of abortion in the United States (Mohr 1978; Halfmann 2011). In the context of abortion, medicalization refers both to how healthcare is administered (i.e., by licensed professionals, regulated by insurance companies and the American Medical Association) and to the language used by activists, providers, and pregnant people to make sense of abortion as a “routine medical procedure” (Siegel 2020:8). These processes collectively conflate abortion access with brick-and-mortar clinics. They also shape some people’s preference for in-clinic abortions, presenting vacuum aspiration as “more legitimate” or less emotionally fraught by virtue of occurring at the clinic and being administered by “professionals” (Siegel 2020). For me, including cases from Latin America facilitated a more nuanced examination of U.S. abortion politics than I would have otherwise planned, making visible these histories and processes that may otherwise seem “natural” or irrelevant to the topic.

## Enacting Feminist Solidarities Across Difference

In class, I profiled how Latin American activists build feminist solidarities within and across social movements, starting with the concept of solidarity. Educators can introduce this concept in myriad ways. I usually begin with a mini lecture on Marx, defining solidarity in relation to class struggle. Then I share several applied examples of solidarity, including mutual aid (Spade & Carrillo 2021), transnational feminisms (Abu-Lughod 2002), and critiques of the “Ally Industrial Complex” (IndigenousAction 2014). We discuss how solidarity challenges clear boundaries between social movements; as poet and activist Audre Lorde (1984) explains, “there is no such thing as a single-issue struggle because we do not live single-issue lives” (Lorde 1984). We also discuss how various U.S. movements have struggled to move beyond this single-issue approach. Examples range from white suffragettes distancing themselves from abolitionists to appeal to white women in the South (McDanel 2013) to the unequal distribution of organizing resources within the AIDS Coalition to Unleash Power (Gould 2012). While the movement for reproductive justice has a long history of practicing solidarity, in my experience, this history has been sidelined by the co-optation of reproductive justice by the mainstream abortion rights movement. In other words, many individuals and organizations use the label “reproductive justice” without necessarily engaging with its key tenants, including solidarity. Comparing examples of feminist solidarities in the U.S. and Latin America is one strategy educators can use to highlight this aspect of reproductive justice organizing.

Every three years, hundreds to thousands of Latin American feminists gather to participate in the *Encuentros Feministas* (Feminist Meetings) conference to discuss their activisms and share “strategies of resistance” (Weidner 2023). This tradition began in the 1980s and has established various transnational networks used to expand abortion access during the Green Wave. In 1986, Argentine feminists started holding their own yearly conference, entitled the *Encuentros Nacionales de Mujeres* (National Women’s Meeting), drawing tens of thousands of women “from all walks of life” to discuss topics from labor, reproductive rights, and violence to sex work and international politics (Sutton & Borland 2013:195). Heterogeneous social movements require relationship-building across difference to manage the tensions and miscommunications that will inevitably emerge, and in Argentina the *Encuentros Nacionales de Mujeres* provide a space to build such relationships. Sociologists Friedman & Gustá (2023) describe how these yearly conferences foster intergenerational connections through mentorship, mediation, informal social interactions, and hosting small- and large-scale mobilizations.

In the U.S., Dobbs revealed the lack of relationship-building among different arms of the feminist movement. When the Supreme Court decision leaked in May 2022, abortion funds such as my own were inundated with donations and requests to volunteer, including older white women offering their homes to anyone traveling for abortion care. Such requests were amplified on social media using hashtags like #AuntieNetwork and #UndergroundRailroad2022. While well-intentioned, these Auntie Networks either replicate or “directly undermine the work abortion funds do,” displacing woman of color leadership who have expertise in their communities (Pinckney 2021). Rachael Lorenzo, co-founder of Indigenous Women Rising, wants people to know that organizing for abortion access is a “long-haul venture” that requires building trust with people seeking abortion care (Sultan 2022). In class, we discussed how the impulse to offer assistance without taking the time to ask people what they need perpetuates white saviorism (Abu-Lughod 2002). Whereas feminist solidarities require people to negotiate their relationships, white saviorism reinforces a binary between “helper” and “victim.”

Activists also build solidarity networks across social movements through coalitional politics. In class, I provided examples from both Latin America and the U.S. In Uruguay, feminists and medical providers—two stakeholders most closely associated with abortion access organizing—joined forces with unions, churches, and the LGBTQ community in their fight for legalization. Each constituency “had its own logics and internal decision-making processes,” making it harder to reach consensus but also strengthening their influence in civil society (Anderson 2017:12). In the U.S., reproductive justice activists partner each year with abolitionist groups in the “National Mama’s Bail Out” campaign to reunite black mothers, unable to afford bail, with their families (Amuchie 2017). In the 1980s, an activist named Katsi Cook from the Mohawk nation partnered with the Tribes

Environmental Office to form the Mother's Milk Project. Together, they researched the effect of industrial pollution on breast milk, educating their communities and lobbying for policy change (Silliman et al. 2004).

In previous semesters, I taught about reproductive justice largely from the U.S. perspective, comparing it with the pro-choice movement (Fried 2008) or the movements for reproductive health and reproductive rights (Forward Together 2005). These distinctions are useful for pointing out the failure of some abortion activists to consider inequalities in access and other issues that affect women and pregnant people. This approach, however, has caused us to spend more time focusing on these typographies (i.e., "which category does this fit into?") and less time analyzing specific attributes of reproductive justice. In contrast, by presenting examples of reproductive justice from both the U.S. and Latin America, we focused on how activists actually enact feminist solidarities in different organizing contexts. These cross-country comparisons helped broaden students' vision of what reproductive justice can look like.

## Putting Dobbs into the Context of U.S. Empire

In class, I used the concept of reproductive governance to illustrate how global and domestic inequalities mutually reinforce one another. In one session, for example, I introduced students to the Hyde Amendment of 1976, which limited the impact of *Roe v. Wade* by preventing federal funds (including Medicaid) from going towards abortion. After discussing the Hyde Amendment, we reviewed the Mexico City Policy of 1984, otherwise known as the Global Gag Rule, which revoked U.S. foreign aid from any family planning organization that independently offers or refers to abortion services (Global Health Policy 2021). These domestic and foreign policies have not only codified their authors' religious and moral beliefs into public policy but also benefit political leaders: "in 2003, President Bush [expanded the Mexico City Policy] in an attempt to garner more support from the religious right for his upcoming reelection" (Lalisan 2020:989). I invited a colleague who studies the impact of the Mexico City Policy on abortion rates in India to share her research with our class. She explained that in 2017, President Trump further expanded the policy to include a wider range of funding programs (over \$7 billion per year in aid compared to \$600 million). She also explained that while the revised Mexico City Policy has had a devastating impact on programming around the globe (McGovern et al. 2020), abortion rates in India were unaffected due to its pre-existing histories and infrastructures of population control (Balasubramanian 2018; Sreenivas 2021).

After this presentation, we identified multiple connections between the Hyde Amendment and the Mexico City Policy. Both programs make it more challenging for different populations, deemed "undesirable" and "undeserving," to make decisions about their own reproductive lives. In some ways, these policies represent "abortion exceptionalism," singling out

abortion-related services to galvanize the Religious Right (Millar 2022). At the same time, they rely on a binary between the "deserving" and "undeserving" poor, a racialized discourse that provokes selective outrage about which programs merit funding and which do not (Bridges 2017). The Hyde Amendment and the Mexico City Policy belong to a wider constellation of discourses and policies that construct low-income women of color's reproduction as a "problem" requiring state intervention. When politicians and everyday people deploy such framings against racialized communities in the U.S., they legitimize and amplify the regulation of racialized communities outside the U.S., and vice-versa (Smith 2006; Morgan & Roberts 2012).

We discussed the Mexico City Policy as a form of neocolonialism, in which U.S. legislators "impose their own moral values onto recipient countries" (Lalisan 2020:993).

It is not, however, an isolated example. To further illustrate the role of reproduction in maintaining U.S. empire, I assigned several excerpts from Laura Briggs's *Reproducing Empire: Race, Sex, Science, and U.S. Imperialism in Puerto Rico* (2002). In this text, Briggs examines various cases in which the U.S. government intervened in Puerto Rican women's reproduction, including sterilization, developing new birth control methods, and criminalizing sex work. She argues that the regulation of Puerto Rican women's reproduction solidified colonial relations between the island and the mainland, and that Puerto Rico served as a "social laboratory for anti-poverty development programs around the globe" (Briggs 2002:140).

In previous semesters I have screened the documentary *La Operación* (the Operation), which details the mass sterilization of Puerto Rican women. Briggs does caution against conflating Puerto Rican sterilization with U.S. eugenic programs that have sterilized black, indigenous, and Latina women, noting that many Puerto Rican women actively sought sterilization in the absence of other birth control options. Still, the discourse of "overpopulation" used to justify Puerto Rican sterilization continues to drive U.S. policy. The concept of reproductive governance explains how seemingly separate discourses—such as "overpopulation" abroad and the domestic "crisis" of teenage pregnancy—and policies—from sterilization to coercive funding policies—mutually reinforce one another in the struggle to assert which groups deserve reproductive autonomy and which do not.

When teaching about U.S. imperialism, as with any structure of inequality, it is vital to highlight local activism. For example, I paired our close reading of *Reproducing Empire* with a profile of the organization Taller Salud, a community-based feminist group in Loíza, Puerto Rico. Since the 1980s, Taller Salud has organized a variety of programs, including breast and vaginal self-examinations, conflict mediation, housing resources, and disaster relief (Olive 2022). After they read about Taller Salud, I invited students to use the lens of feminist solidarities to consider how they could support the fight for gender justice in their communities and around the globe. Most students

struggled with how to engage across colonial (as well as racial, class, and gender) difference without replicating these hierarchies, or how to build relationships with people who live thousands of miles away and/or who speak a different language. While we understandably did not reach any decisive conclusions by the end of class, the questions they raised speak directly to the fight for reproductive justice post-Dobbs. By modeling what it looks like to reflect on our positionality and how we participate in systems of inequality, we can help students prepare for the many challenges and pleasures of feminist organizing. We can use our classrooms and curriculum to envision the possibilities of another, more just world.

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