

FEMINIST CO-CREATION

FOR ABORTION JUSTICE

Community
Workbook



inroads

International Network for the Reduction
of Abortion Discrimination and Stigma



THREE STEMS

This workbook shares from the three stems guiding
the inroads Feminist Co-Creation for Abortion Justice Fellowship,
held from *December 2025 to June 2026*.

This community workbook intends to make fellowship material accessible to
all inroads members and people working towards abortion and reproductive justice,
in the hope that **we can collectively build a blooming garden full of
autonomous resources and processes for abortion stigma-busting!**





THREE STEMS



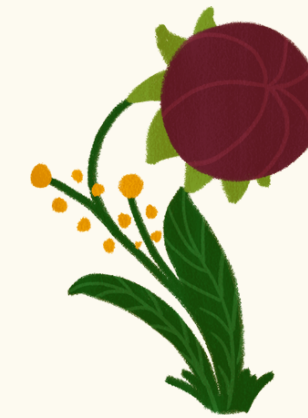
These “stems” or thematics guided our fellowship planning process,
led by our fellowship mentors in each fellowship circle.



*Feminist Popular
Education*



Feminist Storytelling



Feminist Tech





Feminist Popular Education



Feminist Popular Education



Brazilian educator and Marxist philosopher, Paulo Freire, asserted that people are *agents of their own liberation*. It is their own knowledge that will liberate—not knowledge of any teacher. *We must use words that are relevant to people's lives.*

Therefore, we must engage in dialogue, which is essentially a collective form of love. Love and dialogue are inherently incompatible with domination and hierarchies.

According to Freire's philosophy, when education is liberatory, people will not replicate the oppressions that they have faced in their bodies.

Any theory that cannot be used in everyday conversations is not transformative for the public.

bell hooks shared that the oppressions one feels in one's body are connected to the intersections of our identities, including gender, race, class, caste, etc.

In this way, we must revalue non-written knowledge in multiple languages and in collective memory.

Only those who are committed to self-love and learning can teach the same to others.

In this way, love is liberation.



Feminist Popular Education



The Zapatistas, an Indigenous people's movement for autonomy based in Mexico, believe in a world that has space for many worlds.

The world is plural, is collective. Learning is embedded in community.

Teachers do not stand above students, but are "movers" walking towards a flow of knowledges, walking away from colonial modes of education.

Education and learning is from the body. *Ch'ulel* or "heart" is essential. Everything has subjectivity, just as everything has soul.

Sharing by mentors from Brazil:

Feminist Popular Education is...

- Intersectional
- non hierarchical
-
- love
- dialogue
- community
- with the body as a site of consciousness
-
- a fight against binaries
- grounded in people's realities
- happens anywhere and everywhere

Dismantling stigma at each level through love.

- **What is the role of love, self-love, and love towards others in abortion? How can we mobilize love against abortion stigma?**
- **How do stigma and oppression manifest in the bodies of people who have abortions? Even more importantly, what can we learn with and from our bodies in our own pathways to individual and collective liberation?**
- **How do we affirm one's autonomy and subjectivity in abortion without detaching oneself from community, even in face of stigma, even when community reproduces stigma?**

some provocations





On Language in Feminist Popular Education



“People with intellectual disabilities have taught us of the need to speak authentically, to incorporate new words, and often this means moving away from academic speak.

There are many disabled people who aren't given the chance to find the words authentic to them. Instead, decisions are taken for them. It is often decided that they *must* abort.

“Dialogue” therefore means: How do we listen better?”

- Gianna M , inroads fellow from Argentina

“Accompaniment begins with self-love in our own bodies. From here, we love and accompany others.

People use their everyday language to talk of abortions. Youths use slang and have their own codewords. We must work with this. How we do this may not appear correct to academics.

We must have dialogue in people's language, without placing ourselves as “above” or “better”.”

- Anny Minerva , inroads fellow from the Dominican Republic



Hotlines and Accompaniment as Feminist Popular Education



“Organizing through hotlines that operate to support and provide information to other people is a practice of non-traditional learning.

We learn in dialogue. Hotline work is about reclaiming autonomy when it comes to decision-making around STIs, contraception, and abortions – about our bodies.”

- Sarah Kaddoura, mentor from Lebanon/Palestine

“Stigma manifests in people’s bodies as fear. When trans people try and access abortions, they face even more stigma.

In a study done in Bolivia, it was found that trans people often choose to abort alone. They felt that nobody would understand the needs of their bodies. This could lead to dangerous situations.

When I, as a trans person, make public that I accompany abortions, it creates a safety for trans people. They feel seen and invited into a space of love and understanding.”

- Yawar Castellon, fellow from Bolivia



Feminist Storytelling



Storytelling begins from our bodies



Audre Lorde shares that in order to perpetuate itself, every oppression must corrupt or distort those various sources of power within the culture of the oppressed that can provide energy for change. For women (incl. gender expansive and trans folx), this has meant a suppression of the erotic as a considered source of power and information within our lives.

When I speak of the erotic, then I speak of it as an assertion of the life force of women and that creative energy, the knowledge and use of what we are now reclaiming in our language, our history, our loving, our work, and our lives.

From the Combahee River Collective:

“Black feminists often talk about their feelings of craziness, before becoming conscious of the concepts of sexual politics, patriarchal rule, and most importantly, feminism, also known as the political analysis and practice that we use to struggle against these oppressions.

Feminist storytelling and narrative change is both about re-inhabiting your body and rewriting the stories mapped onto it with a truth that is more resonant with your desires.”

Sharing by a mentor from Jamaica



The meaning of “Labrish” and groundings



In Jamaican terminology, to “*labrish*” means to commune, to talk, to share.

It could be on someone’s verandah, or sitting on the floor on a hot day.

What happens when we organize an event that uses labrish – an open mic, a poetry reading, a sharing circle?

To labirhs is a way to reclaim our common ways of gathering and to build power together.

Walter Rodney, a Guyanese lecturer, talked of groundings with brothers. This was a popular education and storytelling method used during early years of US imperialism, for the people most impacted to gather.

It is important for marginalized peoples to be reminded and have space to express their own power.

Feminists in the Caribbean have created spaces called groundings with my sister, reclaiming *moko jambi* – stiltwalking from the Carnival – using these methodologies in our own spaces.

Sharing by a mentor from Jamaica

What stories have been mapped onto my body?

- 1. How were you told to look?**
- 2. How were you told to feel?**
- 3. Who are you told to be?**
- 4. What do you need to sound like?**
- 5. Whose voices do you hear?**

What feelings come up for you as you consider these questions? And where in your body do you feel them?

**some
provocations**





Stories as movement-building



"Stories do not exist in vacuum. There are dominant stories, the hegemonic stories that shape what a nation is, what a country is, what gender is, what race is, etc. and you have your alternative stories that try to create meanings from the unspeakable parts of the story which usually do not get to the surface.

If we do not tell our stories, others will tell them for us.

in the history of Palestine, this is what happened. The colonialists and Zionists shaped their stories of our land and people.

Our stories are being instrumentalized and perpetuated against us."

"In a dominant story, a certain kind of author is given importance - a doctor, an academician, a lawyer, a politician etc. Who is telling the story becomes more important than the story itself.

We must resist linear, hierarchical storytelling that follows a narrative of progress - these stories are often supremacist, isolationist.

We must also be mindful of trauma-mining - who shares whose story? with whose permission? with what images?"

Sharings by a mentor from Palestine



Stories in the Digital Landscape



"In some regions of the world, where women's public lives are restricted or highly surveilled, secure digital spaces become key [for access and survival].

In contexts such as SWANA, where global news treats people as numbers, grassroots storytelling initiatives that focus on oral testimony, like Bisan Owda's work or the *We Are Not Numbers* initiative, bring out stories that are not being reported in the media."

"Feminist storytelling has a different ethical framework – it is intergenerational, multi-lingual, involves direct authorship, deep consultation, and emerges from everyday spaces like in the streets, at parties, online chatrooms, and workshops.

Feminist storytelling involves healing and protest at the very same time."

Sharing by a mentor from Palestine

some provocations

- What stories are commonly accepted?
- What stories remain unspoken in your context?
- What stories remain unheard, even in feminist spaces?





Feminist Tech

What does feminist tech mean to you?

Is tech just digital? (Can a toothbrush, a herbal oil, or abortion pills be considered technology?)

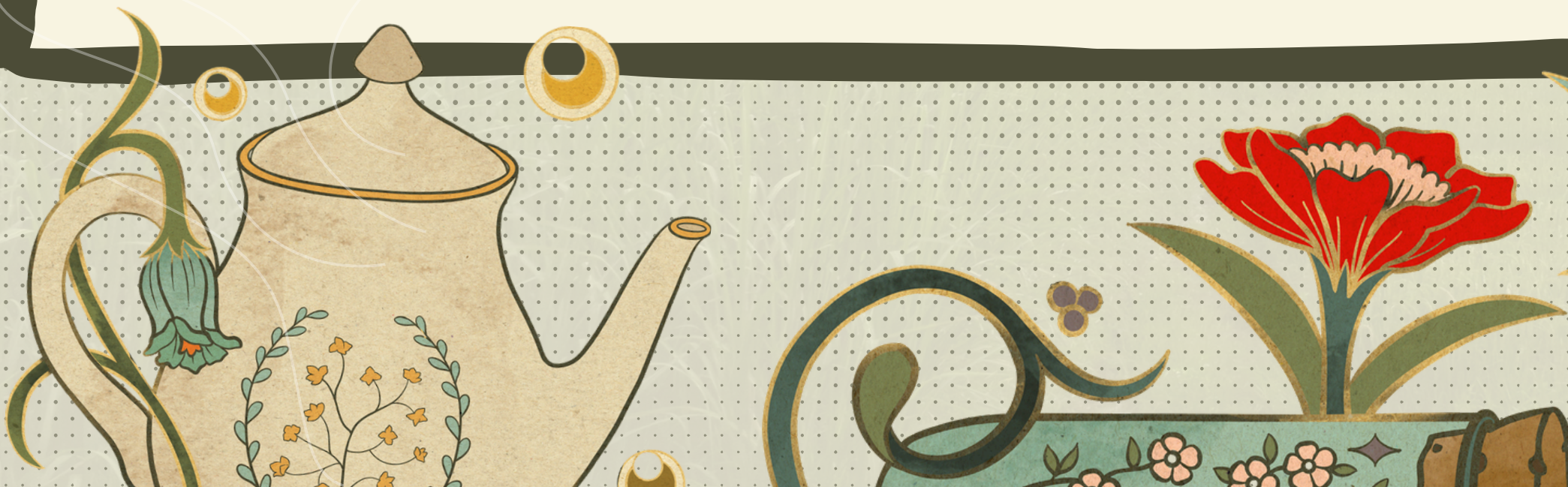
Can feminist practices (like accompaniment) be considered feminist technology?

If the aim of technology nowadays is to make things easier, what else should feminist technology strive for?

grounding questions



Shared by a mentor from Poland





Feminist Principles of the Internet



This resource, Feminist Principles of the Internet, made by Association for Progressive Communications – APC (<https://feministinternet.org>) categorises feminist principles of the internet into:

- Access
- Movement
- Environment
- Economy
- Expression
- Embodiment

How do these feminist principles of Internet relate to SRHR, self-managed abortions, safe abortions, advocacy on abortion, and work around sexual and reproductive justice?

Sharing by a mentor from Nepal



Shared with deep gratitude and appreciation
to all inroads fellows and mentors!