

***Gender, Intersectionalities, and Sustainable Development:
Food Security, Economic Equality, and Women's
Empowerment***

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Ladan Adhami-Dorrani

In a world that has increasingly become violent, Ladan Adhami-Dorrani writes on the importance of plurality, care and love as she advocates about the significance of peace through non-violent resistance. Currently she is working on her Ph.D. dissertation in Social and Political Thought at York University. Her dissertation, titled, "The Law, the State of Exception: the Spatialization of Emotion and Engulfed Apathy" is an interdisciplinary project. Ladan's focus is on what lies beyond the law and the state of exception and the spatialization of emotion leading into engulfed apathy. She therefore looks at the space of exception, Guantanamo Bay detention camp (GTMO), where fifteen year old Omar Khadr, a Canadian citizen by birth was held captive. She maintains that GTMO is the epitome of engulfed apathy, where hegemony is transmuted into sheer force in the state and the space of exception. While apathy is generally understood as lack of concern or care, in Thomas Scheff's articulation (1997), engulfment refers to the tripartite of alienation which indicates "blind obedience and conformity at the expense of curiosity, intuition or feelings."

Ladan's personal interest encompasses the elderly health care in Canada and issues surrounding intersectional inequalities. Her poetry reflects on the importance of care and love in one's personal and social existence. Ladan is of the belief that without care for the "other" peace cannot be realized.

Modern Bureaucratic Organization, Engulfed Apathy and Intersectional Inequalities

In response to the UN's theme for International Women's Day of 2019, "think equal, build smart, innovate for change," I propose this: think, build and innovate for change with care. The intersectional inequalities of race, gender and class cannot be understood without a critical and historical approach to modernity and one of its alienating organizational aspects, bureaucracy. The aim of this paper is to examine the modern bureaucratic organization that breathes engulfed apathy producing and reproducing intersectional inequalities. While apathy is generally understood as lack of concern or care, in Thomas Scheff's understanding engulfment refers to the tripartite of alienation which denotes "blind obedience and conformity at the expense of curiosity, intuition and feelings (1997: pg 77). This paper adopts a postmodern critical and interpretive approach to explore the significant role that modern bureaucratic organization plays in the proliferation of engulfed apathy and structural violence in the West.



Bitá Amani

Bitá Amani, B.A. (York University, with Distinction), LL.B. (Osgoode), S.J.D. (UofT), is Associate Professor at the Faculty of Law, Queen's University in Kingston, Canada and Co-Director of Feminist Legal Studies Queen's. She is adjunct faculty at Osgoode Hall Law School, in Toronto. She teaches courses in intellectual property, information privacy, and feminist legal studies (workshop), and is currently working on a number of issues related to food law and governance. Her publications include two books: *State Agency and the Patenting of Life in International Law: Merchants and Missionaries in a Global Society*, (Aldershot: Ashgate Publishing Company, 2009) and *Trademarks and Unfair Competition - Cases and Commentary on Canadian and International Law Second Edition* (Toronto: Carswell, 2014, with Carys Craig). Dr. Amani has served as consultant to the provincial government on gene patenting, on the e-Laws project for the Ministry of the Attorney General (Ontario) Office of the Legislative Counsel (OLC), and was co- investigator on a report on the policy implications for women and children of recognizing foreign polygamous marriages in Canada, funded by the Status of Women Canada and the Department of Justice. She has served as a legislative drafter and is called to the Bar of Ontario (2000).

"Eat This!: Gender Inequality, Culture, and the Politics of Food"

There are four broad policy themes set out by the Minister of Agriculture and Agri-Food for examination as Canada moves toward development of a national food policy: food security, the environment (soil, water, air), sustainable growth in the food and agricultural sectors, and improving health and safety. The Committee mandated with this task has suggested a fifth policy consideration: the next generation of farmers, access to farmland and farm labour. Canada is a signatory to the Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW) and committed to substantive equality in its laws and policies. Gender based analysis should inform the development of a national food policy. A review of some of the issues at the intersection of gender, race, and food would support a sixth, if not overarching, area for consideration: the status of women and substantive gender equality as informed by an intersectional lens. There are significant systemic barriers and structural inequalities to address within politicized food relations. The central thesis advanced here is that, from breastmilk to biotech, social practices as reinforced by laws and consumer markets dictate food imperatives that reproduce privilege within a production/consumption framework. Moreover, they advance a narrative of individualized consumption that is burdensome, continues to alienate women's unpaid labour, ignores the role of political, structural, and institutional factors in (corporate) food hegemony, and marginalizes counter narratives characterizing the complexity of food and environmental relations. I close the discussion with the challenge that Canadians commit themselves to a broader, gender-equality focused, national food policy mandate.



Kuukuwa Andam

Kuukuwa Andam has worked with diverse legal aid organizations across Ghana and the United States of America. She most recently worked as a lawyer for the Legal Aid Scheme, Ghana's governmental organization that provides legal services to indigent persons, particularly to women and children.

Kuukuwa holds an LL.M. degree from Cornell University and has received the following awards: HR Stuart Ryan Fellowship (2015-2017), International Tuition Award (2014-2018) and the Queen's University Graduate Awards (2014-2018).

Kuukuwa has clerked with the Chief Justice of Ghana and worked as a country conditions expert for human rights and asylum related cases in the United Kingdom and United States. She has taught diverse courses including seminars on human rights, gender and sexuality at Queen's University. Kuukuwa's research experience include managing a SSHRC funded project on Canadian lawyers and sexual minority rights and assisting with research on the experiences of black students in universities at the Queen's University Human Rights Office. She is a member of the Ghana Bar Association and a member of the board of directors of CEPEHRG, a non-governmental human rights organization that provides services to sexual minorities in Ghana.

Kuukuwa's thesis focuses on how female sexual minorities in Ghana are using technology for activism. Her research interests are human rights law, international law, labor and employment law, feminist legal studies, gender and sexuality, and African Studies.

#MeToo comes to Ghana: Narratives Surrounding Sexual Assault and the Intersectionality of Gender, Sexuality and Class Privilege

Since 2017, multiple women across the world have been speaking up on sexual assault due to the #MeToo movement. In January 2019, the author published a social media post detailing how she was sexually assaulted by men in positions of power within the Ghanaian legal community. The author's action was widely acknowledged as the start of the #metoo movement in Ghana by the media. Subsequently, discussions on this issue across both social and traditional media revealed the fault lines existing in Ghana so far as the issue of sexual assault is concerned. This paper will analyze Ghana's approach to sexual assault by examining Ghana's law on sexual offences, discussing the media's reportage of sexual assault issues and considering some common attitudes about sexual assault that exists in Ghana today. An intersectional perspective will be adopted to analyze this issue particularly; one focusing on gender, sexuality and class privilege. This paper is part of the author's five year autobiographical and ethnographic research on how queer women in Ghana use the internet.



Marsha Cadogan

Dr. Marsha Simone Cadogan is an intellectual property (IP) lawyer (Ontario Bar) and works as a post-doctoral fellow with the Centre for International Governance Innovation, International Law Research Program. Her expertise is in international IP and trade, international IP and development and IP and innovation. Her current research includes innovative approaches to geographical indications in a Canadian and global context, trademark law and policy including setting standards for interactions between trademarks and emerging technologies, the use of national IP strategies as developmental instruments, and the relationship between blockchain technologies and IP. She has an interest in how IP can be used to foster gender equality and women empowerment in global societies. She is on the board of the International Law Association (Canada) and holds a PhD in IP from Osgoode Hall Law School, York University.

Intellectual Property Policy and Women's Economic Empowerment: Issues and Recommendations Relevant to Sustainable Development

Whether by its relationship with innovation, industrialization, or economic growth, intellectual property (IP) is both a constituent and end-product of sustainable development. When women are economically empowered, the benefits can be exponential, impacting many spheres of human and economic welfare. From the perspective that a jurisdiction's IP policy may foster, neutralize or challenge the economic empowerment of women, this paper analytically discusses the role and prospects of national IP strategies in advancing the participation of women in IP intensive businesses. An IP intensive business is one whose main source of revenue is derived from the commercialization or development of an IP-based asset. As an example, a firm that has invented an innovative machine for producing a component used in self-driving vehicles, earns its income from the licensing of its patented invention to automobile manufacturers. Another example are entrepreneurs in the food industry whose main revenue share in domestic and/or international consumer markets are derived from the premium brand recognition of their trademark among consumers. In constructively discussing the relationship between IP policy and women empowerment, the paper focuses on (i) how and whether a gendered lens is present in national IP strategies (ii) the gaps between national IP strategies and women empowerment initiatives and, (iii) in the context of sustainable development, what policy recommendations can best offer transformative changes to how national IP strategies impact the economic empowerment of women. These analyses take on a comparative law and policy approach, drawing from Canada, Europe and developing countries.



Nancy Coldham

Nancy Coldham is an entrepreneur, an advocate and a humanitarian. Nancy's advocacy work has been in the areas of advancing women in politics and in business. Currently, she is the chief advocate for two social enterprises – the EVE Society and CriticalMass Women. Nancy is also a member of the International Women's Forum.

Nancy founded public affairs consulting firm, The CG Group. She is the firm's Strategic Communication Practice Lead and is one of five people in Canada certified by global expert and Dutch Culturalist, Fons Trompenaars in Cross-Cultural Business Models. Nancy has a Master's of Arts in Intercultural and International Communication from Royal Roads University graduating top of class and receiving a Governor General of Canada Gold Medal Award for Academic Excellence. Her thesis, the "Gendered-Enterprise of Nation-Building" focused on the impact of women entrepreneurship in post-conflict countries. Nancy's under-graduate degree, an Honours Journalism with a Major in Political Science from the highly-respected Carleton University program, helped launch her career in communications. She completed her journalism apprenticeship with Canadian Press Wire Service and an Ottawa radio station.

Her passion for advancing the status of women led to her early involvement with the Women's Legal Education and Action Fund (LEAF), which empowers women to come forward with Charter legal challenges. She has mentored women entrepreneurs for years domestically through organizations such as the Verity Women's Club in Toronto and the Step-Up Women Entrepreneurs Mentorship program in Atlantic Canada and globally as an active mentor and advisor to the Institute for Economic Empowerment of Women with its Peace through Business program in Afghanistan and Rwanda.

Nancy was awarded a Markham Civic Leader Award in 2018 and a York Region Police Services Civic Leader Award in 2017. In 2014, Nancy received the YWCA Toronto Woman of Distinction Award for Advocacy and Political Action. In 2010, Nancy was honoured with an Excellence Award by the Walk-With-Me Foundation for her work in bringing public and police attention to the issue of human trafficking.

Nancy is a member of UN Women. She is past Co-Chair of Equal Voice Toronto and a former Equal Voice National Director. She is past President of the Judy LaMarsh Fund and Nancy led the Women's MasterMind program for the Verity Women's Club in Toronto for a number of years.

Politics & Public Policy: Mapping the Iterative Process for an Intersectional Approach to Achieving SDG-defined Gender Equality

The first annual report by the Canadian Femicide Observatory for Justice and Accountability -- titled "CallItFemicide" -- was released on January 30, 2019 and stated a woman or girl was killed every two and a half days, on average, in Canada, in 2018. What does this say about the magnitude of Canada's challenge and ability to meet SDG goals on women's equality and empowerment? The UN Sustainable Development Knowledge Platform provides a checklist to achieve gender equality as one of the Sustainable Development Goals (SDGs). The SDGs manifesto against gender discrimination and women's inequality is bold. However, the manifesto presents women's empowerment as a static process achievable through implementation of clear-cut strategies and the fulfillment of well-defined objectives. Can we legislate away the hard realities of gender inequality like the conditions of gender violence captured in the statistics on Canadian femicide?

According to academic researcher Dr. Valeria Venditti (2018), "... the long history of women discrimination has demonstrated, discrimination is not a unitary phenomenon and therefore empowerment strategies can hardly be organized along a unitary line. In referencing the SDGs, Venditti goes on to challenge the way in which the SDG are articulated. Her call to action includes an intersectional approach to discrimination and a more careful analysis of the elements that contribute to the creation of gender inequality and gender-based discriminatory social conditions. I would like to take up Venditti's provocation for reconsideration of the "geometry of disadvantage" in this presentation in honour of International Women's Day 2019.

I am proposing a geometry "tool kit" -- a compass, protractor, ruler with two set squares -- and applying the kit's tools to an iterative, circular mapping of political and legislative milestones in Canadian gender equality battles. The effort should demonstrate that empowerment cannot be achieved in a linear fashion as per the SDGs, but rather requires a cyclical understanding of the social, historical and political context of empowerment. During the presentation we will map the "geometry of gender inequality" built upon systemic discrimination and disadvantage. I believe the mapping will capture, in a powerful and illustrative manner, how the law and politics are partners in trying to tackle and defend human rights such as gender equality. I will include reference to the work done by E. Summerson Carr, (2003) a sociocultural and linguistic anthropologist and Associate Professor at the University of Chicago's Center for the Study of Gender and Sexuality. Carr has mapped empowerment as a cyclical, rather than a linear, process, proposing a feminist lens on understanding positionality, conscientization and social transformation within the construct of rethinking gender inequality and empowerment.



Andrea Freeman

Andrea Freeman is an Associate Professor at the University of Hawaii William S. Richardson School of Law. She teaches Constitutional Law, Race and Law, Federal Courts, Food Law and Policy, and Comparative Constitutional Law and Social Justice. She is currently visiting at the University of Denver Sturm College of Law and has previously held visiting positions at the UC Berkeley School of Law, as Vermont Law School's Distinguished Scholar of Sustainable Agricultural and Food Systems, at Santa Clara University School of Law, the University of San Francisco School of Law, and California Western School of Law. She serves as a member of the Litigation Committee of the Hawaii chapter of the ACLU, the Chair of the 2019-20 AALS Section on Agriculture and Food Law, the Treasurer of the AALS Section on Constitutional Law, the co-chair of the Law and Society Collaborative Research Network for Critical Race and the Law, and a Founding Member of the Academy of Food Law and Policy. After law school, she clerked for Judge Jon O. Newman on the Second Circuit Court of Appeals and Judge Jose A. Fuste in the District Court of Puerto Rico. Before law school, she worked as a counselor for women and children in domestic violence shelters in Toronto and as a production manager on independent films in New York.

Her research focuses on critical race theory, food, and consumer debt. Much of her work explores her pioneering theory of food oppression, which examines how facially neutral food-related law, policy, and government action disproportionately harm marginalized communities. She also studies the effects of racism by credit card companies against consumers. She has presented her work at Yale Law School, Stanford Law School, Harvard Law School, Columbia Law School, New York University, University of Michigan Law School, UC Berkeley School of Law, Duke University School of Law, UCLA School of Law, and others and has or will present her work in India, France, Mexico, and Canada. Her law review articles appear in the California Law Review, UC Irvine Law Review, Fordham Law Review, Arizona Law Review, North Carolina Law Review, and others. Her book, *Black Milk: Breastfeeding, Race, and Injustice*, is forthcoming from Stanford University Press in Fall 2019.

'First Food' Oppression

Infant feeding is the site of significant racial and gender inequality. Racial disparities in breastfeeding rates correspond with disparities in related health issues and infant mortality rates. Limitations on the ability to breastfeed imposed by law and policy converge with the formula industry's interests. Formula corporations target women of color and profit from the structural racism that creates and perpetuates obstacles to their breastfeeding. This 'first food' oppression plays out locally and globally. Through the lens of the story of the Fultz Quads, the first identical quadruplets and Black formula models, this presentation explores the complex web of factors that determine infant feeding choices and provides a blueprint for reforms that would reduce disparities in breastfeeding rates and health inequity.



Angela Harris

Professor Angela P. Harris joined the UC Davis School of Law (King Hall) faculty in 2011. She began her career at the UC Berkeley School of Law in 1989, and has been a visiting professor at the law schools of Stanford, Yale, and Georgetown. In 2010-11, at the State University of New York - University at Buffalo School of Law, she served as vice dean of research and faculty development. She writes widely in the field of critical legal theory, examining how law sometimes reinforces and sometimes challenges subordination on the basis of race, gender, sexuality, class, and other dimensions of power and identity. Her writings have been widely anthologized and have been translated into many languages, from Portuguese to Korean.

Professor Harris taught the first seminar on environmental justice at Berkeley Law, continues to teach environmental justice at King Hall, is well known for as the author of a number of widely reprinted and influential articles and essays in critical legal theory, and has coauthored numerous casebooks, including, notably, *Race and Races: Cases and Materials for a Diverse America*; *Gender and Law*; and *Economic Justice*.

Among other awards for her mentorship of students and junior faculty, she received the 2008 Clyde Ferguson Award from the Minority Section of the Association of American Law Schools. Harris is a frequent and sought-after speaker at workshops and conferences, and she is active in promoting community among critical legal scholars in legal academia and beyond. She played an active role in founding LatCrit, Inc. and ClassCrits, two organizations that regularly host conferences and publish symposia for legal academics and others writing from a critical perspective on issues of race, gender, ethnicity, sexuality, and class. She was also a founder of the Thelton E. Henderson Center for Social Justice at Berkeley Law. At King Hall, she founded the Aoki Center for Critical Race and Nation Studies, a student-faculty initiative that promotes scholarship, teaching and learning, and public conversation on issues of race and ethnicity at the law school and beyond.

The Color of Farming: Food and the Reproduction of Race

In this lecture, Professor Angela Harris outlines structural inequities underlying farm ownership in the United States — a history marked by slavery and indigenous and immigrant exclusion from landownership and citizenship in a country in which agriculture has been equated with being 'civilized,' with the expansion of 'property rights,' and with images that define what kind of country the US should be. Deconstructing historical images and meanings of the 'family farm' and 'agrarian ideals,' Professor Harris focuses on signs of reintegration of farming as sustainability becomes a new value that helps connect the growing of food with the 'destabilization of racialized narratives about land, property, and citizenship.'



Kathleen Lahey

Kathleen Lahey is professor and Queen's National Scholar, Faculty of Law, Queen's University, and cross-appointed to Gender Studies and Cultural Studies. She teaches taxation, tax policy, property, and equality law from domestic and comparative perspectives, works extensively with international civil society, government, and intergovernmental groups, and gender/tax/poverty development issues. Recent publications include "'Taxing for Growth' vs 'Taxing for Equality' – Using Human Rights to Combat Gender Inequalities, Poverty, and Income Inequalities in Fiscal Laws," ed. Philip Alston (Oxford Univ. Press, forthcoming 2019); *Gender, Taxation, and Equality in Developing Countries* (UNWomen, 2018); "Feminist Judging for Substantive Gender Equality in Tax Law: Changing International and Comparative Constitutional Contexts" in *Feminist Judgments: Rewritten Tax Opinions*, ed. Brigitte J. Crawford and Anthony C. Infanti (Cambridge Univ. Press, 2017) 22-52; *Gender Equality and Taxation in Vietnam* (UNWomen, 2016, with Pham Thu Hien).

Consumption Taxes and 'Ability to Pay' for Basic Needs: Gender, Poverty, Nutrition, and Human Development Impact

This paper outlines how increased reliance on flat-rated consumption taxes -- eg, sales, GST/HST, excise, carbon, and other environmental taxes -- for revenues imposes growing and damaging tax burdens on those with the least ability to pay such taxes. In countries at all levels of development, these impacts are most severe for those living in or near poverty levels, affect women more markedly than men, have quite well documented negative impacts on nutritional outcomes, and undercut improvements that social programs, basic incomes, and development initiatives could be bringing to those living in poverty. Conclusion: progressive tax and other structures are essential to sustainable development. Examples from both very high and very low income countries are provided.



Nadia Lambek

Nadia Lambek is a Doctor of Juridical Science (SJD) candidate at the University of Toronto, and a human rights lawyer, researcher and advocate focused on food system transitions and the rights of working people. Her current research explores how the law and legal claims are framed by transnational agrarian movements and how law can (and cannot) be mobilized in the pursuit of more equitable, just and sustainable food systems. In particular, she looks at claims for the right to food sovereignty and peasants' rights, and the possibility and limitations of institutionalizing these emerging rights in domestic and international fora. She is also interested in questions of workers' rights and the governance of food systems more broadly.

Nadia is adjunct faculty at Vermont Law School where she teaches courses on global food security governance. In fall 2019, she will host the 4th Canadian Food Law and Policy conference at the University of Toronto. She is a founding member of the [Canadian Association for Food Law and Policy](#). She regularly collaborates with civil society organizations on issues of food system governance, including working with the Civil Society and Indigenous Peoples' Mechanism to the UN Committee on World Food Security on a [2018 report](#) monitoring realization of the right to food.

Before beginning her SJD, Nadia practiced law, focusing on the promotion and protection of workers' rights, union-side labour law, and human rights. She also worked in a research and advocacy capacity on issues relating to food systems transitions, including serving as an advisor to former United Nations Special Rapporteur on the right to food, Olivier De Schutter and collaborating with a number of organizations, including Food Secure Canada, FIAN International, Oxfam (Bangladesh), the Global Network on the Right to Food and Nutrition, and Canada Without Poverty. Nadia is a former clerk of the Ontario Court of Appeal and served as co-Editor-and-Chief of the Yale Human Rights and Development Law Journal.

Rural Human Rights?: Peasants Engaging in the Normative Elaboration of International Law

On December 17, 2018, with little fanfare and even less public attention, the United Nations General Assembly adopted the *Declaration on the Rights of Peasants and Other People Working in Rural Areas*.¹ The *Declaration* is a remarkable piece of international and human rights law. It is remarkable for the rights it enshrines. For the first time, it recognizes the human rights of a group of people not on the basis of immutable characteristics – but on what they do for a living, how they do this and their relationship to land, water and nature. It asserts notions of collectivity, describes a relationship to Mother Earth, and delineates rights to land, seeds, conservation of the environment, water (including for food production) and the protection of biodiversity. The *Declaration* is also remarkable for how it came about, and the international journey that led to its ultimate adoption: the idea for peasants' right germinated in the late 1990s in a Post-Suharto Indonesia, with a set of principles directed at national level struggles; in the early 2000s the idea was brought to La Vía Campesina, a transnational agrarian social movement, where farmers, fisherfolk, pastoralists and others from around the globe prepared a draft declaration; in 2010, La Vía Campesina brought the draft to Geneva and the UN Human Rights Council, where for over five years, in the hands of the Bolivian government, the text was debated, rewritten by lawyers and whittled down through state negotiations, bilateral conversations and compromises, until the final text was adopted in September, before making its way to New York.

For my presentation, I will explore the newly adopted *Declaration* and ask to what extent the rights contained in it offer an emancipatory rural human rights project. I begin by contextualizing the *Declaration* against the right to food, as recognized in international legal instruments, in an effort to explain why the right to food has not captured the collective imagination of transnational agrarian movements or been mobilized by them as their dominant frame of resistance. I argue that the right to food: (1) contains an urban bias by failing to recognize the role of producers in the food system and providing for rights to produce and (2) is policy neutral, supporting the agro-industrial model of production, just as it could also support food sovereignty. I then present peasants' rights as continually re-developed and advanced by transnational agrarian movements (and as partly recognized in the *Declaration*) as addressing some of the limits of the right to food while offering a frame that begins to combat rural marginalization. I will also speak about how discrimination against women and women's rights feature in the *Declaration*.

¹ UN General Assembly, United Nations Declaration on the Right of Peasants and Other People Working in Rural Areas, UN Doc. A/C/3/73/L.30 (2018).



Kevin Lambie

Kevin Lambie is an alumnus of Ryerson University, Ted Rogers School of Management and Queen's University, Faculty of Law. He previously summered at Borden Ladner Gervais in Toronto and is returning for his articles. Kevin recently authored, *Disclosure Practices of Gender Diversity ETFs*, which examines the measured introduction of ETFs that leverage gender diversity as an investment objective. Kevin frequently returns to his alma mater to guest lecture at Ryerson's Law and Business Clinic.

Disclosure Practices of Gender Diversity Exchange Traded Funds (ETFs)

Globally, the capital markets are experiencing an increased demand for "socially responsible" investment products. Retail investors are beginning to question whether their investment portfolio and moral compass coincide; while, supply-side actors seek to capitalize on the rising tide of conscious investors. Now more than a mere variable, ESG is an investment strategy for creative funds.

Launched on March 8, 2018, the Royal Bank of Canada's Women in Leadership is the first Canadian exchange traded fund (ETF) that leverages gender diversity as an investment strategy. The paper primarily serves as a check and balance to prevent "social-washing" of investors. The author has reviewed the management information circulars of the ETF's top ten portfolio companies, as well as, the voting results of each company for past four years to track women appointments. Cross-referencing his findings against CSA Staff Notice 58-310, the author found that portfolio companies do have an above-market representation of women board members. Nonetheless, the analysis exposed gaps in Canada's disclosure requirements of gender-specific governance practices. Particularly noteworthy is an omission to distinguish between an increase in female board representation due to the reduction of men as opposed to the appointing of women to vacant positions. The gaps raise concerns of materiality and the notion of full, true and plain disclosure within the context of these financial products. Effective December 10, 2018, the OSC requires new fact sheets attached to ETF offerings. The author hypothesizes whether regulators should require specific fact sheets in order to market a product as an ESG ETF.

Legal uncertainties in nascent areas create externalities in the marketplace. Enhancing disclosure standards is a proactive approach compared to parties litigating misrepresentation of materiality ex-post. From gaps identified through his own analysis, the author makes several recommendation of how to improve the standardization of gender diversity disclosure. Incorporating these recommendations will bridge financial asymmetry, thereby enabling individuals to make informed decisions about this revolutionary product, and furthering investor confidence in the capital markets.



Tarran Maharaj

Tarran Maharaj entered a doctoral program in Sociology, Anthropology, and Criminology in September 2017 after completing his MSc in Geography, Urban Planning and Environment in April 2017. In addition, Tarran has a Graduate Diploma in Community Economic Development (in French), 2014, and holds a B.A. in Sociology and Anthropology with a Minor in Applied Human Sciences, 2013.

Tarran credits his exposure to these diverse disciplines for allowing him to gain an interdisciplinary approach to both life and research. As an academic, Tarran is interested in exploring the role of food-pedagogy and its relevance to the socio-economics and politics of social hierarchy pertinent to (un) affordability, (in) accessibility, and (un) availability to food. Tarran is also heavily invested in culturally constructing food kinship communities, and enjoys hosting dinner parties that facilitate the sharing of ideas and distribution of knowledge.

As a believer and practitioner of philanthropic education, Tarran has put his academic learning to the test by researching, designing, creating and implementing three (3) socio-pedagogical food systems programs in Montreal, QC, which ranged to include students from elementary school to university level, and the general public.

Additionally, Tarran firmly believes in promoting students' success, occupying roles from guest motivational speaker for students in conditional standing with the Student Success Centre, student mentor with the Alumni Association, and academic coach for students with mental health issues registered at the Access Centre for Students with Disabilities.

Tarran takes a holistic, humanistic approach to research, and pledges that he is more of a practitioner than an academic. Having created and published the theory of *food kinship*, Tarran is currently working on researching and designing his methodology of "slocalization", with the goal of promoting food literacy and reducing food poverty.

Empowering (dis)Coloured Female Bodies Via Food Pedagogy

To be able to understand and respond to a sociological issue, we must first find the source. To be able to offer options for change, we must first listen. (dis)Coloured bodies have held a significant, but extremely unequal place in the Canadian society for decades. This book places a primary focus on women's studies and the (dis)coloured female body. As an inter-disciplinarian academic, I begin this book with a brief historical dig, which serves to highlight past causes to current effects. History, along with politics and governance are therefore used to identify some of the sources of numerous modern-day discriminatory practices. The book addresses bodies cross-culturally and multi-ethnicities, with theories ranging from sociology, communication, anthropology, psychosocial and lifespan development, to name a few. Finally, having presented information on the source that allows for an understanding of the problem, and having self-reflectively and experientially listened, I conclude with options for change and empowerment of (dis)coloured female bodies via my theory of *food kinship*, and my socio-pedagogical methodology of "slocalization"



Jennifer O'Connor

Jennifer O'Connor is a writer, nonprofit worker, and craftivist.

Her writing has been published in *Chatelaine*, *This Magazine*, *BUST*, *Bitch*, *Turbo Chicks: Talking Young Feminisms*, *Feminist Theatre in Performance*, and *Women's Health: Readings on Social, Economic, and Political Issues*, among others. She has experimented with various modes of narrative, such as documentary poetry and collage.

For more than a decade, she has worked as a fundraiser for various charitable organizations. Jennifer has volunteered with the International Association of Machinists and Aerospace Workers, Pink Triangle Press, and the Toronto Rape Crisis Centre/ Multicultural Women Against Rape.

Jennifer identifies as a white, queer, cisgender woman, and is the first person in her immediate family to attend university. She has been a resident at the Banff Centre for Arts and Creativity and holds a Bachelor of Arts from Queen's University and a journalism degree from Ryerson University. She is a student in the Social and Political Thought program at York University.

Of Course: Serving a Feminist Food Studies

The commitment to neoliberalism has made food insecurity a growing problem, and those whose household incomes fall in the lowest quintile—predominantly single mothers, Aboriginal women, women of colour, immigrant women and senior citizens—are more than twice as likely to worry about what they'll eat at their next meal. They are also more likely to have physical problems (heart disease, diabetes, high blood pressure) and mental health issues (stress, depression, anxiety).

Sara Ahmed points to an interesting link between neoliberal thought and food. When governments introduce cuts to public spending they often justify it by saying “we must all ‘tighten our belts’”. Those who resist are “deemed as self-willed, or even as selfish, as putting themselves (or perhaps even their own stomachs) over and above the general interest, as compromising the very capacity of the nation to survive, or flourish”.

The barriers to food justice must be seen through an intersectional feminist lens that considers the gendered nature of labour and (re)production. A feminist food studies needs to be served.



Elaine Power

Elaine Power is an associate professor in the School of Kinesiology and Health Studies where she teaches courses in Social Determinants of Health, Fat Studies, Qualitative Research Methods and the Food System. She researches food and health, particularly in the context of poverty. She is the co-author of *Acquired Tastes: Why Families Eat the Way They Do* (UBC Press, 2015), co-editor of *Neoliberal Governance and Health: Duties, Risks and Vulnerabilities* (MGill-Queens University Press, 2016) and co-editor of the forthcoming volume *Feminist Food Studies: Intersectional Perspectives* (Women's Press). Her current SSHRC-funded research project is exploring the possibilities of community food programs to improve health and promote social change.

"I look so normal and put together... people wouldn't even believe it": The invisibility of student food insecurity at Queen's University

Queen's University has reputation for attracting privileged students who contribute to a tightknit campus culture. However, behind the stereotypes are students who have financial constraints affecting their ability to eat sufficient healthy food to meet their dietary needs and food preferences. We conducted interviews with Queen's students in undergraduate, graduate, and professional programs who self-identified as being anxious about not having enough money for food or not being able to buy adequate groceries because of lack of money. Analysis of 27 interviews conducted in 2018 suggest two main groups. The *severely food insecure* tell disturbing stories of having little-to-no money for food. Some of these students report mental and physical health problems which they attribute to their financial situations. The *marginally and moderately food insecure* have multiple strategies, which may include the food bank, to stretch their limited dollars for food. Students report food insecurity for various periods of time, ranging from a few weeks to years. The dominant student culture of excess and privilege adds a burden of shame and secrecy, and feelings of exclusion and relative deprivation for many but not all food insecure students. The results of this research suggest the inadequacy of student income supports for those without family financial support and the urgent need to assess the prevalence of student food insecurity at Queen's.



Anna Salonen

Anna Sofia Salonen is a theologian and sociologist of religion whose research focuses on the everyday ethics of food consumption in the context of an affluent society. She works as a postdoctoral researcher in the Tampere University, Faculty of Social Sciences, Finland. Food has been a persistent theme in her academic work. In her doctoral dissertation and in related publications, Salonen explored charitable food assistance at the interface between religious organizations and people seeking material assistance. The study aimed at understanding charitable aid from the viewpoint of its recipients and by taking into account the religious character of the assistance providers. Recently, Salonen has focused on food excess and affluence in addition to scarcity. In her current research project, Salonen explores the content and construction of ethical lives of ordinary people by asking what they consider to be moderate with regards to food consumption and how they construct these views. In addition to these projects, Salonen has studied food aid providers' views of their work in the era of institutionalized food charity in Toronto, Canada, wellbeing and trust among the clients of Christian addiction care in Finland, and the Finnish self-help book readers' experiences of reading therapeutic literature.

Gendered perspectives on (im)moderation in everyday food consumption in affluent societies

The contemporary food system routinely produces more food than we are able to consume. At the same time, social stratification is nowhere more apparent than in foodways, yet in many affluent societies even the poorest consume unsustainable amounts of natural resources. With regard to food and eating, one of the striking paradoxes of contemporary world is that food is simultaneously so cheap that it can be thrown away and so expensive that many people cannot afford it. In the midst of this ambiguity, people are constantly invited to exhibit their identity, personality and values through food choices. This paper presents insights from an ongoing study that explores the content and construction of ethical lives of ordinary people by asking what they consider to be moderate with regards to food consumption and by analyzing how they construct these views. Moderation is a concept that addresses the question of a right or a proper amount. The questions of what is adequate, suitable, sufficient or reasonable with regard to food consumption have been essential for ages, but the ways of answering the question have altered in different times and different societal contexts. In the presentation, I invite the participants to ponder with me the gendered aspects of moderation and immoderation. How could gender based analysis provide insight into how people live and deal with questions about social inequality and ecological sustainability in societies characterized by excess and waste?



Harpreet Singh

Harpreet Singh is a first year student in the Faculty of Law at Queen's University. Prior to joining Queen's University as a law student, she attended Queen's as a MA student in the department of sociology and attended the University of Waterloo where she completed her BA degree in sociology and legal studies. During her time as a MA student, she became involved with the Feminist Legal Studies workshops, which she continued as she entered law school. Harpreet hopes to continue to champion feminist causes and bring awareness to issues pertaining to women as she embarks upon her legal career.

Innovation and the Gender of STEMs

An issue which has garnered significant attention is the disparity between the number of men and women entering the fields of science, technology, and mathematics (STEM). Specifically, it has been found that women are frequently underrepresented within the STEM fields and are less likely than men to pursue an undergraduate degree, or further education, in STEM (Diekman, 2010: 1052). In Canada, women account for 39% of STEM graduates and only 22% of the STEM workforce (Shendruk, 2015). This indicates that less than half of STEM graduates are women, and even fewer are actually working in STEM areas, despite earning a degree within those fields. The fields of STEM are increasingly expanding, with many job opportunities emerging as well as higher pay than other careers (Perna et. al., 2009: 4). Consequently, this is problematic, because many women are being excluded from the opportunity to secure a career in a thriving and high-paying field. Furthermore, in any given country, women make up approximately half of the population (Shendruk, 2015); therefore, if they are not being utilized within the fields of STEM, then many capable female minds are not being supported and encouraged. According to standpoint feminism, women and men have different experiences and perspectives; subsequently, they have different ways of understanding the world around them (Lorber, 2012: 184). Thus, because of the unique perspectives of women, they can offer different ways of learning and understanding, which can contribute to further growth and ideas within that field. The differential socialization of boys and girls, the inclusive environments of the STEM fields, and the stereotypes regarding the capabilities of men and women in math and science are all factors which contribute to the underrepresentation of women in these disciplines.



Julie Ynes Ada Tchoukou

Julie Ynes Ada is a doctoral candidate in the Faculty of Law and possesses academic and professional qualifications obtained in Canada, South Africa, Cameroon, Rwanda, and Nigeria. Her particular interest lies in policy reforms and in projects that seek to develop strategies to address social issues such as violence against women and children, education and inequality. Her PhD research addresses violence against women and girls within cultural communities in Nigeria. The objective is to identify the structural, strategic, institutional, policy and other changes needed to build on and strengthen achievements so far in the struggle to eliminate harmful traditional practices detrimental to the lives of girls. Currently, Julie is conducting research on comparative constitutional law and on the theory of quasi-constitutionalism in Canadian constitutional law. Previously, she held research positions with the former UN Special Rapporteur on Violence against Women, and within disability and women's rights, children's rights and environmental justice. After a few years in law school in South Africa, she completed her first LLM at the University of Cape Town (South Africa) specialized in International Human Rights Law, followed by a second LLM at McGill University specialized in Comparative law.

Natural Resource Exploitation and Indigenous Women's Rights in Nigeria: The Case of the Ogoni Community

Over the years, concerns about natural resource exploitation has been raised in response to the rapid growth in the production of oil in Southern Nigeria. Saro-Wiwa's Ogoni are a minority ethnic group living in the Niger Delta region, a region where for almost half a century, the oil drilling activities of transnational companies have produced staggering social and cultural deaths. There exists an array of literature critiquing the various policy initiatives adopted by the Nigerian government in its attempts at regulating the activities of transnational companies in this region. However, this paper focuses on how natural resource exploitation of indigenous communities affects indigenous women, specifically the effect on their reproductive well-being. My research gives the discussion on natural resource exploitation and indigenous communities a different character, as focus shifts from the problematic acts of companies and how they can be best regulated, to the difficult living conditions in which indigenous women live. This shift is necessary because in the societal, as well as the academic discussion on women's rights in the Niger Delta region, it always seems as if women's rights assume a deliberative character. There is a desensitization of the life worlds of women within indigenous communities. A proper analysis of the issue shows that due to gender constructions and societal roles, most women within these communities are more likely to be engaged in activities like farming and fishing. As such, these women are more vulnerable and susceptible to environmental degradation due to natural resource exploitation than men. The implications of oil exploitation for indigenous women are both direct and indirect. In its most direct form, we see that continuous inhalation of "fumes from gas flaring" and the drinking of contaminated water does not only affect the health of women, but also impacts the health and mental development of their foetus. In its indirect form, sexual violence and assault, including sexual slavery in the hands of military personnel on peace missions is a recurring issue in the Niger Delta region. From this, we see that the state has failed to establish a system that works for women within this region. In the numerous discussions with oil companies and community members, women's involvement have also been very limited and there is currently a need for the state to engage women within politics and business in order put better mechanisms in place to ensure women's protection.



Adrienne Lickers Xavier

Adrienne Lickers Xavier is a foodie of every kind! As a predoctoral fellow at Queens University this year she is working to complete her doctoral education with research that centres on food security at her home community of Six Nations in southern Ontario. She has experience in community based grass roots food as well as work in the larger food movement. Adrienne's research integrates food security, culture, community building and gender and believes that food creates community.

Indigenous Food Security and Sovereignty

The panel will be a discussion of food security from an Indigenous perspective. Having been the leader of a community based food program, the many ups and downs of that work can be daunting. The work can also be hugely rewarding, more than just personally. Making change to the food system you are part of is a growing process. This talk will create the stage to understanding Indigenous food security and sovereignty and the ways that women at Six Nations made change.