

Feminist Legal Studies Queen's



***Changing Our Futures in Our Now Changed World:
Gender, Equalities, and Sustainability for All***

*International Women's Day Annual Conference,
Feminist Legal Studies, Gender Studies, and Cultural Studies,
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Biographies and Abstracts



Introduction and Welcome by Kanonhsyonne Janice Hill

Kanonhsyonne Janice Hill is the inaugural Associate Vice-Principal, Indigenous Initiatives and Reconciliation at Queen's University. In her role, she works to drive progress on Indigenous initiatives across the university, promote an understanding of Indigenous histories and perspectives within the Queen's community, and provides guidance and support in Indigenous education.

Kanonhsyonne Janice Hill's research focuses on gender identity and inclusion in Haudenosaunee culture.

Kanonhsyonne Janice Hill has dedicated her career to furthering Indigenous education and creating positive learning experiences for Indigenous students. Serving as the Director of Queen's Four Directions Indigenous Student Centre 2010-2017, she was actively involved in advancing Indigenization and enhancing the visibility of Indigenous communities at Queen's.

A member of the Turtle Clan, Mohawk Nation, Kanonhsyonne Janice Hill completed her BA in Native Studies and Anthropology at Trent University, her B.Ed. at Queen's, and is in the process of completing her MA in Gender Studies at Queen's. She began her academic career as an adjunct faculty member in Queen's Faculty of Education and went on to help establish the Aboriginal Teacher Education Program (ATEP), and served as Academic Dean of First Nations Technical Institute (FNTI).

Kanonhsyonne Janice Hill is deeply engaged in Indigenous education at the provincial and national level, and has held executive positions with the Ontario Native Education Counselling Association (ONECA), the Council of Ontario Universities (COU) Reference Group on Aboriginal Education (RGAE), and the OCAV/RGAE Joint Working Group on Indigenization. She is the recipient of several national grants and institutional awards, and served as co-investigator of Kahswentha Indigenous Knowledge Initiative funded by the Social Sciences and Humanities Research Council.



Keynote Speaker: Beverly Jacobs

Bio: Dr. Beverly Jacobs is the Senior Advisor to the President on Indigenous Relations and Outreach at the University of Windsor and an Associate Professor in the Faculty of Law. She held Associate Dean (Academic) and Acting Dean appointments in the Faculty of Law. She practices law part-time at her home community of Six Nations of the Grand River Territory. Her research focuses on Indigenous Legal Orders, Indigenous Wholistic Health, Indigenous Research Methodologies, and Decolonization of Eurocentric Law. Beverly has obtained a Bachelor of Law Degree from the University of Windsor in 1994, a Master of Law Degree from the University of Saskatchewan in 2000 and a PhD from the University of Calgary in 2018. Beverly is also a consultant/researcher/writer/public speaker. Her work centres around ending gendered colonial violence against Indigenous people and restoring Indigenous laws, beliefs, values, and traditions. A prolific scholar, her published work has earned her numerous awards; her research combined with her advocacy has translated into national and international recognition.

Dr. Jacobs is a former President of the Native Women's Association of Canada (elected 2004 to 2009). She is nationally known for her work and commitment to Indigenous politics in Canada, is universally respected in this regard, and is understood to be a tireless and formidable advocate. She is a leading voice and an expert with respect to a multitude of issues facing Indigenous people in her community, in Ontario, across Canada and on an international scale.

Dr. Jacobs received the Laura Legge Award from the Law Society of Ontario in 2021 and she was inducted as a Member of the Order of Canada in 2018. She received two awards from Mohawk College in 2018: Alumni of Distinction Award and Distinguished Fellow – Adjunct Professor. In her first year of teaching at the Faculty of Law, University of Windsor in 2017, she received an Office of Human Rights, Equity & Accessibility, Human Rights and Social Justice Award. In 2016, she received a Franco-German Prize for Human Rights and the Rule of Law from the Governments of France and Germany for her human rights fight for the issues relating to missing and murdered Indigenous women and girls in Canada. In 2008, she also received a Governor General's Award in Commemoration of the Person's Case, an Esquao Award from the Institute for the Advancement of Aboriginal Women and a Canadian Voice of Women of Peace Award from the Canadian Department of Peace Initiative and Civilian Peace Service Canada.



Julie Ada

Bio: Julie Ada is an assistant professor at the University of Ottawa, Faculty of Law. 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 and a PhD at the University of Ottawa.

Her particular interest lies in policy reforms and projects that seek to develop strategies to address social issues affecting women and girls, with a specific focus on the intersections of gender, culture, equality and the law. Julie's published work has touched on such topics like human rights, legal pluralism, harmful traditional practices and feminisation of culture and religion. Besides her scholarly pursuits, Julie practices part-time at a local law firm as a family, child protection and immigration lawyer.

Abstract: The Institutional Dimensions of Oppression and Violence against Women and Girls in Nigeria

The problem of violence against women and girls in Nigeria has been discussed at length. Several scholars have conducted empirical studies, others developed theories and tools to be used in measuring and monitoring improvement on eliminating violence against women and girls. This scholarship is vitally important. They launch feminist and other anthropological works into an arena of anti-violence work which without a doubt have a significant impact and far-reaching repercussions for girls who experience violence in Nigeria. Yet, despite the systemic change over the past years, the problem of violence against girls in Africa, more specifically Nigeria, persists. Building on the important foundational works of these authors, my paper analyses this problem from a different perspective. A consensus has emerged from existing literature on the relevance of cultural and social norms to the persistence of violence against women girls in Nigeria. Without understating the relevance of norms to the violence experienced by women and girls, I am of the view that the concepts of culture, religion, ethnicity and social norms in general have increasingly been used by both international and national institutions to distract attention from the ways in which ideologies confronting girls are actually embedded within 'organizational structures of control'. Acknowledging that violence against women and girls may originate from culture, religion, ethnicity and/or social norms, these norms do not explain the techniques through which these practices are secured despite the changing nature of the Nigerian society. Using a Critical Legal Studies approach, I argue that any solution to violence against girls must focus as much on institutional change as it does on social transformation. The conceptual practices of power as expressed within the management and

control of the political and legal system needs to become more transparent. Exploring violence against girls from this perspective opens up an ‘institutional complex’, one which reveals a legal and political system used as a tool for consolidating power and legitimizing discriminatory principles as traditional values. My position here is premised on the fact that many of the major abuses to girls and women occur as a result of political and legal institutions. And so, I connect the stability of violence against girls to the way legal and political institutions have consolidated power in Nigeria.



Ladan Adhami-Dorrani

Bio: 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. She is in the last stage of finishing her Ph.D. dissertation in Social and Political Thought at York University. Her dissertation, titled, "The Law, its 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, political and social existence as well as the world. Ladan is of the belief that without care for "the other" peace cannot be realized.

Abstract: Law, Violence and the Issue of Inclusivity

The heyday of grand theories is over, so are the single responses to the crisis of current inequalities which in many circumstances sprang from a conflation of disparities based on gender, race, ethnic background, sexual orientation, economic inequalities and so forth and the anthropocentric approach to existence that has historically marginalized certain species and endangered all the inhabitants of the natural world. This paper is benefited from the breadth of knowledge of a series of texts including Ngaire Naffine's *Law and the Sexes: Exploration in Feminist Jurisprudence*, Barbara Hudson's "Beyond White Man Justice: Race, Gender and Justice in Late Modernity", Walter Benjamin's "Critique of

Violence”, and Jacques Derrida’s “Force of Law: The Mystical Foundation of Authority”. Through a postmodern and critical analysis, this paper argues that inequalities cannot be substantially remedied by law, for law’s claims of universality, objectivity and impartiality, are in reality parts of a promise yet to come. Until there are major improvements in the sources of inequalities whereby, we can all experience an inclusive law, we need to invest our hearts on Love; an inclusive Love beyond the law and violence.



Sharry Aiken

Bio: Sharry Aiken is an Associate Professor of Law at Queen’s University and Academic Director of the University’s new Graduate Diploma in Immigration and Citizenship Law. She is an expert on immigration law and has appeared before the Supreme Court of Canada in a number of precedent-setting immigration cases. Professor Aiken is a past president of the Canadian Council for Refugees (CCR), a board member of FCJ Refugee Centre in Toronto, co-editor of the PKI Global Justice Journal, and former Editor-in-Chief of the journal *Refuge*. She is the author and co-editor of Canada’s leading casebook on Immigration and Refugee Law, currently in its third edition. Her research focuses on immigration detention and border policies.

Abstract: Slow Death: Immigration Detention, Women Migrants & the Imperative of Abolition

Over the past decade, until the covid-19 pandemic reached Canada in March 2020, the Canadian government was detaining an average of 6,000 – 8,000 people each year, including refugee claimants, as well as women, children and families. The vast majority of detainees are held on the basis of mere suspicion of being a “flight risk”. There are no publicly available statistics on the number of women in detention, the number of vulnerable persons, including disabled persons, or the number of racialized persons.

Framed as an administrative fiat, warrantless detention leaves long-lasting emotional, psychological, and psychosocial scars. For racialized women, the impact of immigration detention is acute and a kind of “slow death”. With the assistance of a human rights lens, this paper will provide an account of immigration detention in Canada with a particular focus on its impacts for non-citizen women migrants. It then shifts to present the case for detention abolition and a transformative approach to migration “enforcement”.



Jennifer Aitken

Bio: Jennifer Aitken is an exchange student at Queen’s Law, in her third year of Scots Law LLB at The University of Glasgow, Scotland. Studying across jurisdictions has allowed Jennifer to develop her keen interest in international law. Jennifer is currently working on a TradeLab project on border carbon adjustment mechanisms and her research focus lies in the interaction of law with social issues.

Abstract: The Problem with a Gender-Neutral Approach to Trade Measures

In adhering to the classical conception of free trade, international trade policy has historically been measured using market-based criteria. It is only in recent years that a reexamination of values has steered the focus away from solely net economic benefit and recognised the link between trade and social issues. The interplay between gender and trade has been systemically excluded from the trade narrative. In synthesizing recent studies in this area, this paper uses new gender disaggregated data in order to elucidate the disparate impact of trade on women through their roles as workers and consumers. In response, it presents policy suggestions which look to both mitigate the negative impacts of trade and exploit the opportunities of a globalized economy. Finally, this paper analyzes the success of gender related provisions in trade agreements in achieving these policy goals. Trade policy can no longer be neutral in the face of gender inequality and must recognise its constitutive role therein in order to facilitate actionable change.



Roxana Akhbari

Bio: I am a PhD Candidate in Gender, Feminist, and Women’s Studies Graduate Program at York University. In my dissertation, with the working title “Liberal Regrets: A Cultural Study of Canada’s Redress Politics”, I draw on cultural study of law methodologies and new theoretical developments on the colonial nature of the heteropatriarchal white supremacist ideology of liberal governance to analyze Canada’s redress politics for Indigenous, Black, and other racialized redress-seeking groups.

I have previously co-edited *Unsettling Colonial Modernity in Islamicate Contexts*, a collection of papers, based on an international interdisciplinary conference with the same title, held in Edmonton in 2015, exploring various anti-Muslim forms of racialization in relation to the broader question of colonial modernity: <https://ucmconf.com/>

I am currently co-organizing a webinar series titled (Mis)Trust in Settler Colonies: Pragmatist Conversations, a series of interdisciplinary webinar conversations on solidarities, non-alignments, and possible futures in settler colonies, with a focus on Canada <https://www.mistrust.info/>

Abstract: Using the “Law and Literature” Methodology to Confront Liberal States’ Euphemistic Apologies: Lee Maracle’s *Celia’s Song* vs. Canada’s 2008 Apology to Indigenous peoples

In this paper, I briefly explain the interconnected colonial nature of global racial capitalism and heteropatriarchal white supremacist ideology of liberal governance and point out the carceral role that liberal state legislations have played in initiating and sustaining the settler colonial capitalist process of stealing North American Indigenous lands/resources and exploiting racialized labor from other geographies (Lowe, 2015; Kelly, 2017). Next, I situate Canada’s redress politics in the context of the postwar global turn to reparative justice and highlight how state-sanctioned reparative justice projects in liberal settler colonial societies have functioned as new liberal technologies to consolidate (rather than undo) heteropatriarchal white supremacist structures of domination underlying state crimes, albeit in the moral disguise of taking “national responsibility” for state crimes (Wakeham, 2012; Murdocca, 2013, 2014; Coulthard, 2014). I consider liberal state apologies as the discursive dimension of liberal states’ broader redress politics (Trouillot, 2000; Bentley 2016), including administrative frameworks such as legislative changes, institutional set-ups, and funding regulations to offer reparations to communities harmed by state laws. On this backdrop, I demonstrate how the main insight of the “law and literature” approach in cultural studies, namely contesting hegemonic liberal legal discourses by juxtaposing legal texts with counterhegemonic narrative literature generated by those affected by state laws (e.g., Felman, 1997, Razack, 1998; Cho, 2007; Miki, 2013; Suzack, 2011, 2017), can be extended to unsettle the narrative hegemony of liberal state apologies, including Canada’s state apologies. Moving in this direction, I interpret key passages from Lee Maracle’s last novel, *Celia’s Song*, as counter-narratives against euphemistic representations of Canada’s settler colonization in the state’s 2008 apology to Indigenous communities.



Bitá Amani

Bio: 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 (IP), information privacy, and feminist legal studies (workshop), and is

currently working on a number of issues related to AI governance, algorithmic error and discrimination, food law and governance, and race and IP. She has numerous publications including 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) as editor and annotations editor for the online delivery of access to laws, 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 with the OLC and is called to the Bar of Ontario (2000).

Abstract: AI and the Technological Performance of Gender and Care in Care Work

Artificial Intelligence has not yet secured a coherent definition in national and international discussions. Its scope includes a full range of technologies, from familiar automation in production and service delivery, to smart devices, and sensor/sensory technology with computer vision and in facial, voice, and pattern recognition, and embodied AI in the form of robots, social robots, and humanoid robots. Technological developments in the field of advanced computing, machine learning, and data analytics have attracted scrutiny for a variety of issues: from targeted behavioural advertising and potential for price discrimination, to issues related to AI discrimination and amplified inequalities in varying contexts including in hiring and labour practices, to surveillance and security issues. Established and emerging regulation and regulatory initiatives in various jurisdictions look to adopt or have adopted a human rights approach, confer privacy protection, and provide some variation of transparency, explainability, contestability, and accountability when automated decision systems are used to make a decision about a person. National and international conversations have proliferated exponentially on ethical AI and equality, with a human centric approach to AI. These issues will continue to grow and demand attention. Increasingly AI has been integrated into care contexts, an area of particular trust, intimacy, and vulnerability for those in need of care. Two years of a global pandemic has revealed the precariousness and vulnerabilities of care work and has, in many cases, expedited the turn to greater technological interventions but also their embeddedness in our daily existence and interactions. AI and robotics can, in many ways, satisfy high demand and market need for care work and may also alleviate in accelerated form some of the historical gender inequalities related to the provisioning of

unpaid care work. They may generate new gendered impacts and inequalities in relation to paid care work. But how might AI's technological performance of gender and care also generate inequalities by shifting the context of care and consolidating certain understandings of gender or care for that matter? How might AI reinforce, amplify, and redefine gender inequality in the technological performance of gender and care in care work, and with what concern and at what costs in terms of impact on social relations, our understanding of our-selves and our communities in care relations and, perhaps, even what care means and our capacity for it? This paper seeks to explore some of these issues.



Elahe Amani

Bio: Elahe Amani is a gender equality, peace, and human rights, activist and followed global women's movement since 1985. She served California State University System in the capacity of Director of Academic Technology & Women Studies lecturer for 31 years. She is a trained mediator and Faculty of Mediators Beyond Borders (MBB) Training Institute. Elahe has been with Women's Intercultural Network (WIN) for 26 years and served as Chair of Global Circles of WIN prior to her current role as Chair of the WIN. She is well- published in English and Persian.

Abstract: Gender Equality at the Heart of Climate Justice

Women and particularly women in global south are worse affected by climate change because of feminization of poverty which reduces their access to resources to protect themselves and their family. Contextualizing that 80% of the world's forcibly displaced are from the countries on the frontline of the climate emergency one can conclude the magnitude of the tsunami of disaster threatening the future of human race.

The future is in the hands of young people. That is why around the world 13 million young people on over 200 countries and territories have taken part in 89000 climate action protests and women are at the fore front of it.



Ana Androsik

Bio: Ana Androsik, PhD Economics (Candidate), Co-Founder/Executive Director, Feminist Data & Research & Member of Royal Canadian Naval Reserves. Ana Androsik is a globally recognized expert in feminist economics and evaluation with a focus on equity, diversity and inclusion. Ana is a founder of Feminist Data and Research (FDR), a Canadian social enterprise aimed at solving the problem of reliable knowledge production on the African continent & globally. FDR has an outreach to the USA and Ghana, focusing on Information Technology, Artificial Intelligence and Women in Technology. Ana worked for the United Nations and its sister agencies as well as for children's charities such as World Vision and Save the Children in numerous countries of Africa, Asia and Europe, on multiple assignments including UN Peacekeeping operations in Kosovo 1999-2004 and the Sierra-Leone Ebola response of 2014 to 2016. Ana is an alum of the School of International and Public Affairs of Columbia University in New York and Marketing and Communications Program of Emerson College in Boston.

Abstract: Breaking Barriers for Women & Gender Diverse Persons in formerly Masculine Professions. Focus on Science, Technology, Engineering, Math (STEM) & Military Training

My presentation focuses on defining main concepts for breaking institutional barriers to incorporating a feminist lens and equity, diversity and inclusion (EDI) framework in traditionally masculine professions. I will speak of overcoming biases, defining a feminist lens, and focusing on anti-racism approach and EDI in various environments and institutional settings. In addition, I will highlight a method of gender and intersectionality/assessment and several tools used for this purpose in STEM (engineering) at the Southern academic institution' level as well I will highlight the EDI framework of the Royal Military College, aimed at developing a new way of thinking for the major military training institution in Canada.

I will present a case study based on the work funded by the International Development Research Centre in the African context. Some of the tools utilized and highlighted in this case study include a Gender and Intersectionality assessment based on the Gender Based Analysis Plus (GBA Plus) , a tool developed by the government of Canada. The tool was contextualized to the needs of the IDRC project, Strengthening Engineering Ecosystems in Sub-Saharan Africa project in Ghana and all other IDRC innovative engineering projects in this funding stream in Western, Eastern and Southern Africa. This case study is based on my experience as a Subject Matter Expert for Feminist Data and Research (FDR) , which is a research, evaluation, training and data/knowledge

management social enterprise. FDR has several strategic locations in Canada and globally, including the National Capital Region of Canada, Greater Toronto and London, Ontario, Areas with outreach to Washington, DC and an affiliate FDR Foundation in Accra, Ghana. FDR is driven to resolve a problem with data reliability and its collection process and to analyze it from the perspective of the “underprivileged.” They aim to help governmental, nonprofit, and corporate partners to achieve sustainability and maximum impact based on reliable and innovative knowledge production.

I will also speak about my experience working on the Equity, Diversity and Inclusion (EDI) component of the major military training institution of Canada, Royal Military College.

Finally, I will provide some food for thought for organizations interested in advancing their institutional processes through both EDI and a feminist lens.



Susan (Sue) Chiblow

Bio: Sue is Crane Clan born and raised in Garden River First Nation. She has worked extensively with First Nation communities for the last 30 years in environmental related fields. Sue has her Bachelor of Science degree, a Masters in Environment and Management and her PhD from York University with her research focusing on Understanding Anishinaabek G’giikendaaswinmin (knowledge) on N’bi (water), Naaknigeiwn (law) and Nokomis Giizis (Grandmother Moon) in the Great Lakes Territory for Water Governance. Sue is the recipient of the Vanier Graduate Scholarship. She is currently an Assistant Professor at the University of Guelph (School of Environmental Studies) in the Bachelors of Indigenous Environmental Science and Practice.

Sue is a member of the Aboriginal Traditional Knowledge subcommittee to the Committee on the Status of Endangered Wildlife in Canada (COSEWIC) and is a co-chair to the Indigenous Advisory Committee to the Canadian Impact Assessment Agency.

Sue has participated in Water Walks, water ceremonies and water gatherings learning responsibilities to the waters. She has worked extensively with First Nation Peoples on different environmental issues and is a volunteer for the Traditional Ecological Knowledge Elders of the Robinson Huron Treaty territory.

Abstract: Nokomis Giizis (Grandmother Moon) Naaknigewin (Law)

This presentation will share Anishinaabek women’s knowledge on Nokomis Giizis naaknigewin from the Great Lakes Territory. Nokomis

Giizis has her own laws as it relates to women and water. These laws are embedded in responsibilities, relationships, and reciprocity. The spiritual and lawful relationships is based on the cycles of women and Nokomis Giizis stemming from Nokomis Giizis naaknigewin. This presentation addresses the Truth and Reconciliation commitment to understanding Indigenous Peoples, more specifically, women's knowledge of Nokomis Giizis Naaknigewin and how this can inform water governance.



Emma Frisch

Bio: Emma Frisch is a Master of Laws student at Queen's University with an interest in international economic law and sustainable development. Her forthcoming master's thesis builds on this interest by tackling the issue of reconceptualizing trade barriers under Canada's inclusive approach to trade. Emma graduated from the University of Edinburgh with a Bachelor of Laws (LL.B Honours) in 2021. While completing her LL.B studies, she engaged with international human rights issues with Lawyers Without Borders in Scotland, indigenous rights compliance in British Columbia and Alberta, and immigration and refugee claims in Washington State.

Abstract: Trade and Gender' in Canada's Recent Trade Agreements: A Comparative Analysis

In response to people feeling left behind from the gains of globalized free trade, Canada has adopted 'inclusive' trade policies. This approach attempts to redistribute trade-related opportunities to traditionally underrepresented groups like women, indigenous peoples, and small to medium sized enterprises (SMEs). While Canada has framed these policies as making sense socially and economically, they have frequently been met with opposition when negotiating free trade agreements (FTA). This paper examines five of the most recent trade agreements that Canada has concluded in an effort to investigate if and how Canada's inclusive trade policies have been adopted by trading partners. Specifically, this paper compares trade and gender provisions within the Comprehensive and Progressive Trans-Pacific Partnership (CPTPP), Canada-European Comprehensive Economic and Trade Agreement (CETA), Canada-United States-Mexico Agreement (CUSMA), Canada-Chile FTA and Canada-Israel FTA. It examines the extent to which Canada has been successful in advancing progressive and inclusive gender-related measures in FTAs. The paper finds that multilateral trade agreements are less likely to adopt progressive inclusive measures compared to bilateral trade agreements. There is a correlation between a higher amount of meaningful gender related measures and mentions of furthering sustainable development and the UN sustainable development goals. This offers a glimpse at 'gender' being possibly reconceptualized as more than

just a 'social value'. By linking gender-related provisions with achieving sustainable socio-economic development, the paper shows that Canada's approach offers an optimistic future for those affected by globalized trade.



Sohini Ganguly

Bio: A second Ph.D. student at University of Ottawa in the Institute of Feminist and Gender Studies. My research focuses on the Oral history of female religious figures and Nationalism. I am also interested in intersectional analysis of pedagogy and academia. (email: sgang087@uottawa.ca)

Abstract: Abstract: Re-imagining pedagogy for international students in the post-pandemic era

The article will highlight anecdotes of the personal experiences of international students, the necessity to overcome the challenges during distant learning, and how we can reimagine pedagogy in post-pandemic times. Issues such as inclusion, diversity, and intersectionality have become even more critical. Universities must cultivate care, understanding, and concrete engagement with students from varied backgrounds. We are proposing a Universal Design, which makes university spaces more accessible to all. We argue about building communities, building better pedagogy, building designs for all, building opportunities where international students have more agency to hold institutions accountable for their actions. This type of arrangement can combat the exclusion of people, including people with disabilities. Instead of temporarily accommodating people, physical and virtual structures should be designed with a wide range of citizens in mind, planning for the active involvement of all. Academia must think more deeply about providing solid support to students worldwide that will continue in post-pandemic time. The pandemic as a disruptive time has become an opportunity to foster a culture of care, help us refocus on what is most important, redefine excellence in teaching and research. In doing so, we can make academic practice more respectful and sustainable.

Keywords: Universal design, post-pandemic, access to academia, cultivation of care, building better pedagogy, international students, inclusion for all.



Elizabeth Gaudet

Bio: Elizabeth Gaudet is a 2L student at Queen’s University completing a dual degree in the Bachelor of Commerce and Juris Doctor program. Elizabeth is interested in the intersection between technology, business, and equality. From past positions she has experience researching policy and drafting strategic plans for a government organization on numerous issues including immigration, drug legalization and elder abuse. Elizabeth is actively involved in the community, currently serving on the Board of Directors for the Kingston Youth Shelter. Previously, Elizabeth sat as the Co-Chair for Queen’s Social Impact and represented Habitat for Humanity Canada at the Prime Minister’s Youth Summit in Ottawa.

Abstract: Interim Property Status for Reproductive Materials: Moving Past Archaic Family Traditions to Uphold Consent and Bodily Autonomy

Reproductive technology has experienced significant expansion since the birth of the Canadian legal system with doctors now having the ability to remove, store, and insert reproductive materials to create a human life where this was previously impossible. This transformation in technology has led Courts to rethink numerous traditional common law rules, particularly the no-property rule. Under this rule, the Court refused to recognize property rights over the body and its products. With reproductive material preservation, maintaining this rule has caused several legal aberrations, such as how to divide materials in cases of division of assets, conversion, or wills. The medical and personal significance of reproductive materials has sparked a debate about whether these materials are “person”, “property”, or a category in between. Canadian Courts have grappled over how to reconcile competing interests which include statute, individual autonomy, and utilization of property law principles. This presentation argues that reproductive materials are neither a “person” nor “property” but instead occupies an interim category that exhibits property-like traits.



Terry Hancock

Bio: Terry Hancock is Counsel with the National Judicial Institute in Ottawa and Adjunct Lecturer in Property Law at the Faculty of Law, University of Windsor and Public and Constitutional Law at Queen’s University. A graduate of Queen’s Law (’90) and the University of Toronto (LLM ’91), Terry was called to the Bar of Ontario and practiced public and commercial litigation in Toronto for many years before returning to Ottawa to focus on judicial education. She has been actively involved in LGBTQI2S+ advocacy and was the founding Chair of the Ontario Bar Association’s Sexual Orientation and Gender Identity

Committee, the first professional organization to recognize its LGBTQI2S+ members. Terry has written extensively on an array of subject matters, the core of which is how the law can address inequalities. Her property law course is a “lesson in history” to engage students in a better understanding of Anglo-Canadian property law concepts in the context of colonization and the ugly fiction of terra nullius, Indigeneity, gender and gender identity, sexual orientation, race, systemic anti-Black racism, and socio-economic class dynamics facilitated by property laws that maintain wealth accumulation and reinforce inequalities.

Abstract: Transformative Indigenous Law and Reframing Legal Education and Law to Accelerate an Agenda of Reconciliation and Address Inequalities

Can the Truth and Reconciliation Commission Final Report Calls to Action provide an adequate framework for what Canada can do to accelerate an agenda of Reconciliation and address inequalities? This paper explores the inclusion of Indigenous Law in a multi-jural rather than bi-jural legal framework – starting with law school education - with a view to developing a reframed approach to legal education and law, one that is guided by addressing the specific, substantive needs of marginalized groups to address inequalities. It argues that the TRC Calls to Action are a critical framework short on specifics, that the adoption of UNDRIP in some jurisdictions in Canada is a positive step, but that the Royal Commission on Aboriginal Peoples remains a largely ignored but key document to reframing the legal discussion in concrete terms. Using colonization and Anglo-Canadian property law as an example, this reframing must be integrated within law as an accelerant for addressing all forms of inequalities and with a view to delivering measurable results.



Kathleen Lahey

Bio: Kathleen Lahey is Professor and Queen's National Scholar, Faculty of Law, Queen's University, Patricia Monture Distinguished University Scholar, Co-director, Feminist Legal Studies Queen's, cross-appointed to Queen's Gender Studies, and affiliated faculty, Queen's Cultural Studies Interdisciplinary Graduate Program. She is a member of the Ontario and Illinois bars, Associate member, Garden Court Chambers, UK, sits on the boards of the UK-based Tax Justice Network and the steering committee of its global parent, the Global Alliance for Tax Justice, and specializes in tax, corporate, gender, international tax, property, and international gender equality and human rights law.

Her current research revolves around three core questions: Until substantive equality of outcomes for all individuals can be attained, how can societies eliminate deeply- rooted structural inequalities and

discriminatory practices? How can the power and wealth concentrated in global 'north' corporations and individuals through unequal property, political, tax, and budget laws be replaced with redistributive programs that maintain dignified and secure individual sustain/abilities throughout life? And, what truths arise from Indigenous and diverse peoples' living knowledges and learnings about how to match rates of human innovation and development with the evolutionary rates of other members of the biosphere in order to increase the sustain/abilities of all forms of life? She has pursued these questions while on numerous government commissions, while meeting with and advising governments, civil society, academic groups in Canada, across China and on every continent, as well as when working with the European Parliament, EU governments, the UN and other treaty bodies, international financial institutions, and with Indigenous, circumpolar Arctic, human rights, and diverse peoples' organizations, watching and learning how to expand current research and dissemination methods capable of addressing these increasingly urgent issues.



Lize Mills

Bio: Lize Mills is a senior lecturer at the Faculty of Law of Stellenbosch University, South Africa. She obtained her doctoral degree in 2016, assessing the South African Government's efforts in promoting the best interests of children while regulating food marketing practices. Her other research interests include that of family law and the ways in which the rights to equality, dignity and freedom of speech can be balanced in a multi-cultural society with diverse views.

She tries to teach students that the law can be used to change lives, to assist the vulnerable, and to promote justice. Lize believes that it is her job to empower students; in this way enabling them to empower others. She is also a firm believer in addressing family law disputes through mediation, in order to find a mutually agreed solution. As a recently qualified mediator, she finds this task to be both demanding but also very much rewarding and worthwhile.

Lize loves her own family to bits, even though it is sometimes challenging to put into practice the ideals of her beliefs. This specifically pertains to their two cats and dog, and her husband's koi fish.

Abstract: Polygamy, Power and Principles: what's good for the goose, is not always so for the gander

In South Africa, polygynous marriages are recognised in terms of the Recognition of Customary Marriages Act. This means that one man may marry as many women as he would like (or can afford), but the opposite is not true. The mere suggestion that polyandry should also be permitted,

was met with dramatic responses, to say the least. This in a country that has some of the worst statistics of gender-based violence, and has been urged by the Committee on the Elimination of Discrimination against Women to “[r]epeal provisions of the Recognition of Customary Marriages Act that allow, tolerate or condone harmful practices such as polygamy and ukuthwala and amend the Act to define the criteria for ascertaining the free, full and informed consent of the women concerned”. Yet, in a pluralistic society like that of South Africa, where the rights to freedom of religion and culture are enshrined in the same Constitution as the one that protects the rights to equality, dignity, and freedom and security of the person, it is challenging to establish whether polygamy should be prohibited in its entirety, or if substantive equality will be achieved by allowing both men and women to have multiple spouses. This presentation aims to discuss some of the considerations that are to be regarded in an attempt at achieving an equitable balance in this respect.

Jennifer Nedelsky



Bio: Jennifer Nedelsky received her Ph.D from the interdisciplinary Committee on Social Thought at the University of Chicago. All her work has been interdisciplinary. She began her full-time teaching career in 1979 at the Politics Department at Princeton University. She joined the University of Toronto in 1985 and held a joint appointment between the Faculty of Law and the Department of Political Science until 2018. She left to join Osgoode Hall Law School at York University in part because Osgoode created a 50% appointment for her. Her teaching and scholarship have been concentrated on Feminist Theory, Legal Theory, and American Constitutional History and Interpretation. Her first book was *Private Property and the Limits of American Constitutionalism*. Her most recent book, *Law’s Relations: A Relational Theory of Self, Autonomy, and Law* (2011) won the C.B. Macpherson Prize, awarded by the Canadian Political Science Association. She has just submitted the final version of a jointly authored manuscript (with Tom Malleson), *Part Time for All: A Care Manifesto* (forthcoming, Oxford University Press, 2022). Once the book is done, she will return to her book manuscript, “Judgment in Law and Life,” building on the unfinished theory of judgment of Hannah Arendt, her dissertation supervisor. Finally, she is returning to her work on property, to re-envision property law as founded on a sense of mutual care for and from the earth. She is married to Joe Carens and the mother of two sons, Michael (1987) and Daniel (1990); their care and relationship have shaped all her work.

Abstract: Part Time for All: A Care Manifesto

“One of the most important insights I (J.N.) got from having my children was the importance of routine physical caretaking for forming the basic

bonds of connection... [that] initial insight... broadened into a belief that physical caretaking is part of what roots us in the world and permits us to feel a connection with the material foundations of life, from the care the earth requires to respect for the labor that permits us to live as we do.

The dominant culture of North America treats virtually all forms of physical caretaking with contempt. Until there is a shift in this basic stance, those who do the caretaking will be treated with contempt: They will be paid little and defined as unsuccessful. If caretaking were actually valued, there would be a revolution in the structure of our society.”

Jenny Nedelsky wrote those sentences in 1998. Now, with Tom Malleson, we offer a path to that transformation. This book is about new norms that could restructure our lives so that everyone (no matter how “important” their work) experiences the joy and connection of care giving (both physical and emotional). The norm would be that all who are able provide roughly 20-25 hours of unpaid care every week, an amount sufficient for them to acquire the knowledge and connection that care brings. The need to learn from care grounds our argument that everyone needs to do it. In addition, roughly 30 hours a week would be the upper end of the norm for paid work. We think these profound changes could have vitally important impacts: ending the unsustainable stress on families and the gross inequality for those who provide care. It could ensure that high level decision-makers know something about care, and those who know something about care could become policymakers. Even if care givers were respected and well-compensated, if one group of people makes the policy (in corporations and government) and a different group does the care, we will continue to have dangerously ignorant policymakers. Part-Time for All could end the long-standing degradation of care and those who do it, as well as the policy distortions that flow from failing to recognize the value of care.



Nisha Patel

Bio: Nisha Patel is an award-winning queer and disabled spoken word artist. She was the City of Edmonton’s 8th Poet Laureate, and is a Canadian Individual Slam Champion. Her debut collection COCONUT is available at Glass Bookshop. You can find her at www.nishapatel.ca.

Abstract: Spoken Word Poetry

Spoken Word Poetry (short or part of a longer set) anytime during the event on the major themes I write about: feminism, queerness, inequity, and race. I am including a link and transcript of my poem: This Land is a Woman.

<https://www.ualberta.ca/business/news/articles/2021/03/nisha-patel-iwd-poem.html>



Elizabeth Peprah

Bio: Elizabeth Peprah is a first-year doctoral student in the Cultural Studies program at Queen’s University. With an interest in Community-Based Research (CBR) and Feminist Participatory Action Research (FPAR), as a scholar-activist, Elizabeth’s work explores the various manifestations of Violence Against Women (VAW) and prevention education. She recently released a documentary on sexual assault awareness and prevention in the “ACB” (African, Caribbean, Black) community called *A Time to Speak: The Voice Reclamation Campaign*. She engages with grassroots violence prevention campaigns and activities through poetry and the written word (i.e. *Serwaa Speaks with Sisters: The Voice Reclamation Campaign*). Her research interests include incest and child abuse prevention, Female Genital Mutilation (FGM) prevention education, Gender-Based Violence (GBV) prevention, Action Research, African Continental and Diasporic grassroots connections, and Women’s Empowerment. She blogs on GBV and Africa-descended women at <https://www.serwaaspeaks.com/>.

Honouring Our Foremothers: Recalling Efua Dorkenoo’s “Forward” Anti-FGM Campaign to Ideate a Future without Child Abuse

Over the past four decades, anti-FGM campaigning has undergone great changes through exposure of survivor’s stories through international media. This long-fought battle has provoked an interdisciplinary analysis spanning women’s health, human rights, child abuse, Cultural Studies, Women’s Studies, African and African Diasporic studies, and more. Although The World Health Organization (WHO) contends that within the next decade, 30 million girls are at-risk of being “cut”, and the current state of affairs proves that the fight is far from over, we must pause to celebrate the successes. Within this paper, Peprah recalls the life’s work of the late Efua Dorkenoo, founder of Forward UK—an African diasporic-led NGO that is now a leading women’s advocacy organization with a mission to end harmful traditional practices towards African women and girls. Peprah contends that Dorkenoo’s story of the past paints a brighter future for tomorrow. In drawing from Dorkenoo’s writings, activist work, and obituaries, Peprah argues that her life teaches us valuable lessons about the fight for women’s rights, agency, and the endurance required to move “forward” in creating a better and more equitable future for the women and girls of tomorrow. Further, in recalling Dorkenoo’s activism(s), we can also draw certain intervention

ideations transferrable to incest and child sexual abuse prevention campaigns across the African continent to ideate a future without child abuse. In doing so, Peprah demonstrates why we should pause this International Women's Day to celebrate the life of this fearless pioneer, who has contributed to "our now changed world."



Marguerite Russell

Bio: Marguerite Russell has a wide-ranging criminal practice and is regularly instructed to lead in complex criminal cases. She has built up considerable expertise in all current areas of expert evidence such as DNA, cell-site, firearms, computer systems, handwriting, psychiatric evaluations, drug trace evidence.

She has acted as Leading Junior in a significant number of high profile trials. The range of her defence work includes murder, attempted murder, manslaughter, wounding with intent, riot, and serious frauds, including multi million pound internet and carousel frauds and bribery and offences under the Modern Slavery Act, as well as major drug cases of importation and supply

Abstract: Convoys and Occupations: On the Not-so-Subtleties of Risk and (In)equalities of (In)tolerance

Until recently, predominantly white truck drivers held the federal Canadian capital hostage for three weeks. They represented a small 10% minority of other Canadian truck drivers. Groups blocked border crossings including the Ambassador bridge, described as North Americas No 1 international crossing. The Ottawa trucker occupation ultimately ended without any arrests until protesters resisted ending their occupation.

In contrast with respect and polite police treatment of the truckers protests, Indigenous protests at Oka in 1990 and Tyengeneda in 2020 were met with little of this measured treatment. Even more stark a contrast can be seen in responses to Black Lives Matter protests in the level and timing of responses by the police. It is often ignored that Black women all too often face police violence in their lives not only in the US but in Canada too.

Solutions to these disparities have not yet have not yet been sought in any way that genuinely will bring about an end to these Inequalities



Dayna N Scott

Bio: Dayna Nadine Scott is a settler and critical socio-legal scholar studying environmental justice and extraction. She holds the York Research Chair in Environmental Law & Justice in the Green Economy, and is Associate Professor at Osgoode Hall Law School and the Faculty of Environmental & Urban Change at York University in Toronto. Professor Scott pursues community-engaged scholarship on the uneven effects of the legal regulation of pollution and extraction. She is the editor of *Our Chemical Selves: Toxics, Gender and Environmental Health* (UBC Press, 2015). She is currently working on a book manuscript about “critical minerals” extraction in Ontario’s boreal peatlands in a region known as the Ring of Fire.

Abstract: A Feminist Political Economy of Pollution: Advancing Analytics and Ethics on Toxics and Gender

In this presentation I will consider the currently proposed amendments to the Canadian Environmental Protection Act contained in Bill S-5, primarily in relation to their anti-toxics potential. Contemporary exposures to toxics flow from extractive logics endemic to capitalism, but they cannot be conceived as just emissions trailing in the wake of extractive industries. Instead we must recognize the exposures are “built-into” those systems and see that they are fuelled by the same hierarchies – of gender, race, Indigeneity etc, that drive accumulation. To overcome these dynamics, we need more than a better toxics law, we need to sharpen our analytics – and expand our ethics.



Fairuz Sharif

Bio: A second year Ph.D. student at University of Ottawa in the Institute of Feminist and Gender Studies. My research focuses on in Climate change impacts on Tribal women in Bangladesh; and is similarly interested in an intersectional analysis of pedagogy and academia. (email: fshar097@uottawa.ca)

Abstract: Re-imagining pedagogy for international students in the post-pandemic era

The article will highlight anecdotes of the personal experiences of international students, the necessity to overcome the challenges during distant learning, and how we can reimagine pedagogy in post-pandemic times. Issues such as inclusion, diversity, and intersectionality have become even more critical. Universities must cultivate care, understanding, and concrete engagement with students from varied backgrounds. We are proposing a Universal Design, which makes

university spaces more accessible to all. We argue about building communities, building better pedagogy, building designs for all, building opportunities where international students have more agency to hold institutions accountable for their actions. This type of arrangement can combat the exclusion of people, including people with disabilities. Instead of temporarily accommodating people, physical and virtual structures should be designed with a wide range of citizens in mind, planning for the active involvement of all. Academia must think more deeply about providing solid support to students worldwide that will continue in post-pandemic time. The pandemic as a disruptive time has become an opportunity to foster a culture of care, help us refocus on what is most important, redefine excellence in teaching and research. In doing so, we can make academic practice more respectful and sustainable.

Keywords: Universal design, post-pandemic, access to academia, cultivation of care, building better pedagogy, international students, inclusion for all.



Natalie Zhang

Bio: Natalie Zhang is a JD candidate of Law'23 at Queen's University. As a Convention Refugee and intimate-partner violence survivor, Natalie has always been passionate about advancing equality especially for refugee women and intimate partner violence survivors.

From 2019-2021, Natalie was a board member and peer support volunteer at Women's Centre for Social Justice (WomenatthecentrE), a non-profit provincial organization advocating for women who experience intimate partner violence. She speaks on behalf of racialized women to different service providers and organizations, such as Kingston Police, Legal Aid Ontario, Ontario Council of Agencies Serving Immigrants, and Kingston National Action Plan to End Gender-Based Violence Community.

Natalie's latest advocacy initiative was a lawsuit against the Canada Revenue Agency, challenging that the Income Tax Act violates the Charter by excluding low-income children and families with precarious immigration status from the Canada Child Benefit (CCB) program. As one of the clients in this CCB case, Natalie endeavored to gain public attention for a marginalized, voiceless group with precarious immigration status. She has received much positive feedback from Queen's University and the local community about this lawsuit and petition.

Prior to attending law school at Queen's University in 2020, Natalie earned her B.A. and Ph.D. in history from Fudan University, Shanghai, China and her M.A. degree in gender studies from Queen's University.

Abstract: Protecting Victims from Being Harmed by Their Abusers? China's Anti-Domestic Violence Law And its Judicial Practice in Shanghai (2016 - 2021)

The Sustainable Development Goals and Paris Accord set out the goal of eliminating all forms of violence against all women and girls in the public and private spheres. China is a permanent member of the UN and the world's second-largest economy. Since women constitute the majority of intimate-partner violence victims in China, it is meaningful to examine how China carry out its practise towards this UN goal. China's Anti-Domestic Violence Law was enacted on March 1, 2016. Nevertheless, severe intimate-partner violence continues to occur in China. Has the Anti-Domestic Violence Law effectively protected victims from being harmed by their abusers? In my paper, I examined the general intimate-partner violence situation and the regional Anti-domestic Violence Laws since 2000 in the People's Republic of China, excluding the special administrative regions of Hong Kong and Macau. My research included analysis of policy and legislation to explore how academic and public sources have interpreted domestic violence especially intimate-partner violence for Chinese women. Because there are no official statistics published by the Chinese government in regard to the processed cases, I conducted a review of academic and "grey literature" in both Chinese and English regarding violence against women in China, especially since the beginning of the pandemic. I also examined a report on the acceptance rate of restraining orders in intimate-partner violence in Shanghai. This report, prepared by a volunteer group affiliated with Equality Women's Rights Organization, a grassroots Chinese NGO, showed the high threshold of cases on restraining orders to be heard or accepted in the courts in Shanghai, one of the most developed cities in China. Through my paper, I demonstrate the shortcomings of the legislation in combating intimate-partner violence and explain why the Anti-Domestic Violence Law does not protect the victims.