

*(Re)Production:
Inequalities of Gender, Racialization, and Class*

Speaker biographies and abstracts
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Ladan Adhami-Dorrani is a Ph.D. candidate (ABD) in Social and Political Thought at York University. Her passion for justice has inspired her to be a counter- hegemonic advocate for peace through non-violent resistance. Currently, she is working on her dissertation, titled, "The Law, the State of Exception: the Spatialization of Emotion and Engulfed Apathy." In this interdisciplinary project, the focus is on what lies beyond the law and the state of exception and the spatialization of emotion leading into engulfed apathy. Ladan therefore looks at the space of exception, the Guantanamo Bay detention camp (GTMO), where the 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." Apart from her main research, Ladan is also researching on the elderly health care in Canada. In her free time, she writes poetry about the importance of Love in one's individual and social existence.

Elderly in the Canadian Health Care System: Ageism and the Axes of Inequality

The elderly as an age category has lost its traditional power and status in the modern world. The Canadian health care system is not retrofitted to respond to Canada's demographic changes. Ageism is in rise and as The Law Commission of Ontario maintains, it refers to a "process of systemic stereotyping or discrimination against people because they are old, just as racism and sexism accomplish with skin colour and gender" (June 2011). The intersectionality of age and its convergence with other "axes of inequality", such as gender, ethnic background/race and class have led to a complex web of marginalization for the elderly "other". This paper sheds light on how the adoption of a biomedical model as a primary approach to health by our health care system not only plays a significant role in the production of systemic ageism, but considers how gender, ethnic background/race and class intersect to reproduce inequality and marginalization. If the biomedical model is focused on treatment, most often corresponding to episodic health problems of a younger population, it is unable to respond adequately to the elderly population whose needs for chronic care and wellbeing exceed the capacity of treatment models. Moreover, the biomedical model is oblivious to the social and cultural inequalities such as age, gender, ethnic background/race and class.

This paper adopts an interdisciplinary approach and relies on a post-modern qualitative method in its application of intersectionality theory. In doing so, the analysis departs from a reductionist approach to knowledge. Rather, the paper focuses on how the "axes of inequality are in fact analytically inseparable, and that multidimensionality and the interconnected nature of race, class, and gender hierarchies were especially visible to those who faced oppression along more than one dimension of inequality" (L. Weber 2007). This paper not only looks at the imbalances of power derived from sociocultural norms and practices that infiltrate our health care system as a result – and, at the expense of the elderly in general and the elderly "other" in particular, – but also challenges the universal claim of our health care system to fairness and equity in its assurance of access to universal health for all Canadians.



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Bit 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's also adjunct faculty at Osgoode Hall Law School, in Toronto. She teaches courses in intellectual property, information privacy, and feminist legal studies (workshop), and is developing a new course on 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 briefly as a legislative drafter and is called to the Bar of Ontario.

Toward an Edible Society: Rethinking Innovation and Sustainability in Consuming the (M)other

Feminist, scholar and poet, Adrienne Rich, famously wrote, "All human life on the planet is born of woman." To this we might add, and every single one of us is born consuming the (M)other. Life begins in relation to the other and that relationship is defined by consumption and cannibalization, by production and waste, and homeostasis. Life, from conception, depends on the health of the host. Research shows that the mother and fetus engage in a DNA swap with profound implications for both. But such agency and permeability of an imaginary bounded self is not limited to human actors. Bacteria cells are present in the human body on a ratio of 10:1. In short, we are all chimeras; transgenics whose survival depends on the very existence of foreign alien life colonizing the space within and beyond, in a discursive dance we call life. This paper travels conceptually from the inner society and ecosystem to our outer one, shaped by our consumption practices and waste production within our host, metaphorically referenced as mother earth. It builds on my prior work conceptualizing DNA as biomedica. Law is infused with masculinized conceptions of the individual autonomous self as distinct from the *other* in a hierarchy of production, consumption, and agencies. A feminist gaze of material existence as relational and co-dependent, always situated, may allow us to transcend the limits of individualized conceptions to seed the discourse of "Progress" into the womb of care. If we are all food, the question of whether we remain edible as a society and can sustain life is confronted by the current trajectory of excessive waste production and commodity-oriented innovation; the refusal to pursue behavioural change when faced with unsustainable practice is opened up for discussion and made imperative by the declining health of our host – particularly as evidenced by her soil health and depleted fertility.



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Brie is a current Masters of Public Administration candidate at Queen's University. She holds a Masters Degree from the University of Western Ontario in Women's Studies and Feminist Research. Her research interests include affective memory and nostalgia; temporalit(ies); girlhood studies; queer and spatial theory; and Indigenous and American literature. She looks forward to using her background in feminist research and public policy to improve the conditions of individuals' experiences.

Postfeminism and American Conservative Girlhood: On Tomi Lahren

Postfeminist sensibilities suggest that the contemporary Western girl subject has achieved the status of empowerment and no longer has the need for collective political action. It is important to note that postfeminism is not *anti*-feminism; it does not seek to invert processes of gender equality. Rather, postfeminism is the notion of moving beyond feminist ideologies and is informed by the assumption that women achieved second-wave feminist goals of gender equality. This assumption is couched in a considerable amount of privilege, as some girls do not experience gender inequality firsthand due to the benefits of class and racial positions (namely, wealthy, white girls) that others do not similarly experience. Moreover, postfeminism also rests problematically on an individualistic framework of progress wherein progress for one is conflated with progress for all. This model of postfeminism operates through a misunderstanding of feminism as purely situated in achieving some abstracted meaning of "equality", rather than combatting systemic oppressions through an intersectional and comprehensive framework.

I unpack postfeminism and the notion of empowerment by looking specifically to conservative-identified girls who name their empowerment through their dismissal and abjection of feminist ideologies. In so doing, I intend to address what happens when postfeminist sensibilities of realized gender equality "wrongly" empower girls to make decisions that are set directly against feminist ideological and political concerns. Specifically, I examine Tomi Lahren and her complex negotiations of postfeminism, neoliberalism and conservative ideologies of individualism and exceptionalism. Furthermore, I address the firing of Tomi Lahren from her position at *The Blaze* as an example of how her acceptance of postfeminism ideologies has prevented Lahren from articulating the sexism she experienced in this situation. As Shauna Pomerantz, Rebecca Raby, and Andrea Stefanikk state in "Girls Run the World," Lahren's firing demonstrates how girls are "caught between the postfeminist belief that gender equality has been achieved and...incidents of sexism in their classrooms, social worlds, and projected futures" (185).



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Anastasia Berwald is a first year PhD student at University of Ottawa. Under the supervision of Professor Karen Eltis, her research focuses on freedom of speech and censorship in online spaces, from a feminist perspective. She is the national Research Co-Lead for Law Needs Feminism Because. She obtained her bachelor's in law (LL.B.) from University of Montreal and her LL.M. from McGill University. She is also a member of the Quebec bar since 2014 and has a graduate diploma in journalism from University of Montreal.

The New Censors: Ineffective Self-Regulation of Online Spaces

Freedom of expression is currently suffering. This is because the most widely used social media platforms (Facebook, Twitter, Instagram, etc., in the Western world) are fostering oppressive speech all the while failing to protect and even censoring marginalized voices. This talk is based on the premise that, in 2018, to be free to speak must mean to be free to speak online, and that to be free to speak online must mean being free to speak on the most widely used platforms. Thus, in the Western world, those who cannot freely express themselves on platforms such as Facebook and Twitter are not truly free to speak. This is problematic from a democratic and an equality-seeking point of view. Indeed, it perpetuates the oppression of historically marginalized groups. In this talk, based on my personal experience with online censoring of my feminist ideas, I shed light on the incoherence and double bind women face when speaking online. On the one hand, online spaces increasingly host violent and hateful discourses, most often aimed at women (Citron, 2009). Other members of Canadian society, such as women of colour, LGBTQ+ people, indigenous people and disabled people are also vulnerable to online hatred (ibid). The abuses these people suffer lead to the silencing of their voices. On the other hand, oppressors seek to limit the expression of those who oppose them, notably by exploiting nebulous guidelines to have feminist or activist discourses censored (Bowles & Buckley, 2017). Control of online speech has largely been left to self-regulated platforms. However, the constant censorship of online feminist speech as well as the periodic scandals (a recent example being Logan Paul's video in Japan's "suicide forest"), is making it increasingly clear that self-regulation is failing. As such, using a feminist conception of free speech, I will discuss various possible avenue to protect freedom of speech online and ensure women's cyber-equality.



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Katherine Bischooping (PhD, University of Michigan) is an Associate Professor of Sociology at York University. Her intellectual trajectory from statistics to applied survey research, and then to qualitative approaches in sociology and beyond, including playwriting, has been informed by her abiding fascination with research methods. Katherine's projects examine the behind-the-scenes work of methodologists, the role of narration in oral history and memory studies, gendered discourses in cultural narratives, and cultural work and workers. Published in such journals as *Public Opinion Quarterly*, *American Journal of Political Science*, *Canadian Review of Sociology and Anthropology*, and *Sex Roles*, she is coauthor with Amber Gazso (York University) of *Analyzing Talk in the Social Sciences: Narrative, Conversation and Discourse Strategies* (Sage, 2016), and co-editor with Yumi Ishii (University Tokyo) of a 2017 Special Issue of *Oral History Forum d'histoire orale* on Generations and Memory: Continuity and Change.

Amber Gazso (PhD, University of Alberta) is an Associate Professor of Sociology at York University. She is a feminist sociologist committed to the following main areas of research: citizenship; sociology of the family and intimate relations; sociology of gender and sexuality; poverty; social policy; and research methods. She tends to work with an understanding of gender as a social structure that (re)produces differences and inequalities and critically engage with how it inter-locks with the personal and social dimensions of race, ethnicity, sexuality, class, ability, and citizenship. She is co-editor of *Continuity and Innovation: Canadian Families in the New Millennium* (Nelson, 2018), is coauthor of *Analyzing Talk in the Social Sciences: Narrative, Conversation and Discourse Strategies* (Sage, 2016), and published articles most recently in *Studies in Social Justice*, *Journal of Aging Studies*, and *Journal of Poverty*.

Reflexivity as a Response to Clashes of Ethical Principles in Qualitative Research

Researchers need to be accountable to their participants and do them no harm and simultaneously to be accountable to an academic community. But what of those moments in the researcher-participant relationship when these principles clash? They have at times done so resoundingly in our careers as qualitative interviewers, especially when we sought to ensure that information we implicitly understood and perceived as crucial would be duly recorded in our transcripts. Such attempts to "get the data on the page" gave rise to deeply awkward interactions, the ethics of which we now reflexively analyze. In this presentation, we will use the philosophy of language and conversation analysis to investigate one such awkward moment, and show how it involved challenges to the moral expectations of cooperative conversation. We will also use feminist standpoint theory and discursive positioning in order to understand how interviewer-participant positionalities and culturally-available discourses with regard to gender, age, income, job security, and academic standing were implicated in the awkwardness. Next, we will consider whether and how our engagement in reflexivity from these vantage points can mitigate any real or imagined harm or simply lead to a deeper understanding of the research and everyday ethical conundrums constitutive of these awkward moments. Finally, we indicate how to proceed more proactively in the field and in analysis.



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Dr. Angela Cameron is an Associate Professor and holds the Shirley Greenberg Chair in Women and the Legal Profession. She received her LL.B. from Dalhousie University in 1998, and was admitted to the Nova Scotia Bar in 1999. She received her L.L.M. from the University of British Columbia in 2003 and her Doctorate from the University of Victoria in 2012. She was an SSHRC Doctoral Fellow, and a President's Research Scholar at the University of Victoria. Professor Cameron has been a visiting scholar at Carleton University's Department of Law and Legal Studies in Ottawa and Kent University's Centre for Law, Gender and Sexuality at the Faculty of Law in the United Kingdom. In 2015 she was the Simone De Beauvoir Institute's Lilian Robinson scholar in residence at Concordia University in Montreal, PQ. Professor Cameron is the Chair of FAFIA (<http://fafia-afai.org/en/>), one of Canada's leading feminist organisations, as well as the Secretary of the Board of Directors of the *Canadian Journal of Women and the Law*, and the Canadian Association of Law Teachers. In 2015 she received the Faculty of Law's community service award. Dr. Cameron has been the faculty advisor to the University of Ottawa Faculty of Law's Women's Legal Mentorship Program and is currently the advisor the OUTlaws LGBTQ student group.

Gamete Donor Identity, Biological Essentialism and Donor Registries

Following family law reforms in Ontario (*All Families are Equal Act*, 2016) many of the legal inequalities plaguing queer families were remedied. If we take the *All Families are Equal Act* in Ontario as a step in LGBTQ+ positive law reform, what are the next steps? What else remains in the bid to see queer families treated equally? Many advocates have argued that a registry of gamete or embryo donors would be one next logical step. At this point in Canada we have a mix of known, anonymous and identity-release sperm donors- with the caveat that there is no actual legal mechanism to compel identity disclosure for identity-release donors. Most individuals or couples opt for anonymous or identity-release. Many, if not most, sperm donors that begin from anonymity in Canada will remain anonymous under the current legal regime. This presentation will focus on the arguments for and against a sperm donor registry, exploring the ethical and practical considerations behind the inception of a sperm donor registry.



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Nancy Coldham is past president of the Judy LaMarsh Fund for women political candidates and was herself a candidate in the October 2015 federal election. She has received numerous awards for her outstanding work including the 2013 Governor General of Canada's Gold Medal for Academic Excellence for her thesis and the 2014 YWCA Toronto's Women of Distinction Award for Political Action & Advocacy. She is the Founder of the EVE Society for the Advancement of Women's Voices in Public Policy and Critical Mass Women Inc. and founding partner of the CG Group, a public affairs consulting firm.

The Female Political Career | One-Term Syndrome

It has been said that when one woman becomes a political leader it changes her, but when many women become political leaders of their cities, provinces and countries they change policies, politics and the world. There is considerable research on gender inequality in politics and on women running for political office. There seems to be a gap in scholarly research and discussion on the growing reality that women are often elected during difficult times, tackle the inherited “mess” or “chaos” and then do not get a second term in office. This flies in the face of political data that indicates the power of incumbency on re-election. What is the reason a second term eludes many women politicians, especially in Canada? Are we making progress in gender gains for political leadership? Is it two steps forward and one back when the reality of the illusive second term ruins a political career?

In the summer of 2013, Canada had SIX women premiers representing five provinces and one territory. They were responsible for governing about 87% of the Canadian population. They met at Niagara-on-the-Lake for the Council of the Federation Meeting, choosing Ontario as it had recently sworn in its first woman Premier, Kathleen Wynne. The six at the table were Wynne (Ontario), Christy Clark (British Columbia), Alison Redford (Alberta), Pauline Marois (Québec), Kathy Dunderdale (Newfoundland & Labrador) and Eva Aariak (Nunavut). Kathleen Wynne is facing election, for a second term, in June 2018 and conventional wisdom from polling data suggests she will not win. There are only two women premiers now – Kathleen Wynne and Rachel Notley (Alberta). Is the pattern of the second-term challenge rooted in sexism? Is it a cultural construct?

This presentation will address these questions and use reports, research and studies by the World Bank, the Women in Parliaments Global Forum, Harvard University and many other sources of gendered research -- as well as the established issues around voice and agency -- to explore gendered social roles and expectations that reduce women's participation in political leadership, capping aspirations, careers and creating the one-term syndrome.



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Pierre Cloutier de Repentigny is a doctoral student and a Part-Time Professor at the University of Ottawa's Faculty of Law. He is the recipient of a 2017 Pierre Elliott Trudeau Foundation Doctoral Scholarship and of a Doctoral Bombardier Canada Graduate Scholarship from the Social Sciences and Humanities Research Council. Pierre holds a civil law and a common law degree (LL.L. & LL.B.) from the University of Ottawa, and a Master of Laws (LL.M.) from the University of British Columbia. He clerked for the Honorable Justice Richard G. Mosley of the Federal Court. Pierre's doctoral thesis, supervised by Professor Heather McLeod-Kilmurray, analyzes the marine life protection provisions of the United Nations Convention on the Law of the Sea through the lens of critical environmental law. It seeks to uncover the pervasive liberal biases of the framework regime preventing a sustainable relationship between marine life and humanity. Pierre is also Director of Research for JusticeTrans, a non-profit promoting access to justice for trans people, and he assists Professor Cissé Yacouba of Côte d'Ivoire in his duties as a member of the United Nations' International Law Commission.

Queering Environmental Law: The Application of Queer Ecology to Legal Scholarship

Since the 2000s, critical environmental law scholarship has gained significant ground. (Eco)Feminism has played an important role in that respect, bringing new perspectives to the study of environmental law, specifically regarding power relations within a field in want of critical analysis. However, the richness of ecofeminism has yet to be fully canvassed in legal scholarship. Completely absent from legal discourse is Queer Ecology, the application of queer theory to the study of ecology. Queer Ecology has evolved from a branch of ecofeminism that desired to push further the boundaries of gender, sexuality, and poststructuralist/postmodernist principles. Like the various manifestations of ecofeminism, Queer Ecology has the potential to transform law, or at least our understanding of it. This paper sets and explores the basic concepts of a Queer Ecology approach to environmental law through the adaptation and application of Queer Ecology and queer legal theory to and for environmental legal scholarship. First, it draws the links between feminist approaches to law and Queer Ecology. It argues that the former, because of shared theoretical foundations, offers a good starting point for the exploration of the latter. While it highlights some of the differences between the two (e.g. the rejection of normativity by queer theory), it focuses on the shared methodological approaches between feminists and queer legal theories (e.g. uncovering forms of oppressions). Second, the paper outlines the main concepts of a Queer Ecology of law: the rejection of social normativity, especially hierarchies and dualisms (e.g. nature/culture, reason/erotic, and heterosexual/queer), which underlines power relations and hegemonies; an anthropodecentric and post-human view of the ecological subject that resituates humans as an equal part of ecology rather than the center, and values equally non-human and/or non-living beings; and an ontology and epistemology based on new materialism and a queer conception of ecology. Finally, the paper offers three foundational legal principles based on core queer theory concepts—reflexivity, no-harm, and autonomy—aimed at ensuring a more sustainable and egalitarian relationship between human animals and other beings through law.



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Jocelyn Downie SJD, FRSC, FCAHS is a University Research Professor in the Faculties of Law and Medicine at Dalhousie University. She is also a member of the Dalhousie Health Law Institute.

Professor Downie received an honours BA and MA in Philosophy from Queen's University, an MLitt in Philosophy from the University of Cambridge, an LLB from the University of Toronto, and an LLM and doctorate in law from the University of Michigan. After graduation from law school, she clerked for Chief Justice Lamer at the Supreme Court of Canada.

Professor Downie has published numerous books and articles including [Dying Justice](#), winner of the 2005 Abbyann Lynch Medal in Bioethics from the Royal Society of Canada. She has spoken at conferences on a variety of health law and policy topics across Canada and around the world. Her most recent writing projects include papers on end of life law and policy in Canada, barriers to access to abortion in Canada, various aspects of the law as it relates to organ and tissue donation and transplantation as well as *Health Law at the Supreme Court of Canada* and *Canadian Health Law and Policy*.

Professor Downie has been the principal investigator on numerous research projects including a \$1.8 million training program in health law and policy funded by CIHR and a \$1.5 million CIHR grant in neuroethics.

She thoroughly enjoys teaching Health Care Ethics and the Law as well as Legal Ethics and Professional Responsibility in the Faculty of Law and supervising a wonderfully talented group of graduate students and postdoctoral fellows on various aspects of health law and policy.

She has served on many committees and boards. Professor Downie was a member of the Provincial-Territorial Expert Advisory Group on Physician-Assisted Dying, the National Blood Safety Council, the Federal/Provincial/Territorial Advisory Committee on Population Health, and the Experts Committee for Human Research Participant Protection in Canada.

Through all of her work she tries to contribute to the academic literature and promote progressive change in health law, policy, and practice.

Downie, Jocelyn – KEYNOTE continued

A Feminist's Reflections on Medical Assistance in Dying in Canada: Past, Present, Future

I have been involved in medical assistance in dying for many years. All of it as a feminist. I only wrote one paper with the word feminist in the title (“A Feminist Exploration of Issues around Assisted Death” with, to my great delight, one of the world’s leading feminist philosophers Susan Sherwin). But in all of my work I was guided by fundamental commitments to respecting relational autonomy (particularly the autonomy of those whose capacity for decision-making has historically been underappreciated and overridden) and protecting those who need protection (particularly those who have historically been marginalized and oppressed).

Echoing that approach, I will first review where we came from and where we are now with respect to MAiD. What brought us to a legally permissive regime for MAiD? And what does that regime look like? What is set out in the legislation and what is being worked out through some recent court cases? I’ll provide data on MAiD in Canada, including what we know so far about who is receiving it and who is providing it. I’ll then describe what’s next for the law as we seek clarification of the law that was passed, as individuals challenge the law itself for being unconstitutional, and as we gear up for a public discussion about MAiD for mature minors and persons with mental disorders as their sole underlying medical condition as well as MAiD through requests made in advance of loss of capacity.

Then I will shift gears and talk explicitly about marginalized communities. As we look to the future, it is worth reflecting on women’s, the elderly’s, and persons with disabilities’ views on MAiD and their role in the MAiD movement and to look at the profile of who is getting MAiD (or being declined) and why (that is, why asking for it and why being denied). As we look to feminist arguments about the issues before us now (given that we are no longer debating *whether* MAiD should be permitted), it is important to note what happened to the feminist arguments in court in *Carter* and, building on that, explore the potential implications for marginalized communities. Who is benefitted and who is put at risk by particular policy positions? How do we find the *Carter* sweetspot as we implement and contemplate changes to the Canadian MAiD regime?

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Mary Eberts is a barrister with a practice in the areas of equality, human rights, and Aboriginal law. She has appeared in the Supreme Court of Canada, the Federal Court and Court of Appeal, and courts of appeal, superior courts and tribunals in many jurisdictions of Canada. She is a co-founder of LEAF, and has served as litigation counsel for the Native Women's Association of Canada for over 25 years. Her work on violence against Indigenous women began in 2004, when she assisted in the campaign to establish the Sisters in Spirit research facility at the NWAC.

Victoria's Secret: Creating a Population of Prey

The Indian Act of Canada is the embodiment of colonial misogyny towards women, and bears large responsibility for the environment of violence and disregard inhabited by Indigenous women today. The Act continues and renews this toxic environment; until the Act is removed, and its underlying ethos corrected, Indigenous women will be vulnerable to predation and violence.



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Jessica Eisen is a doctoral candidate at Harvard Law School and a Visiting Researcher at Osgoode Hall Law School's Institute for Feminist Legal Studies. She will be joining the University of Alberta Faculty of Law as an Assistant Professor in July, 2018. Her research interests include comparative constitutional and equality law, feminist legal theory, animal law, and food law and policy. Jessica has previously studied at Barnard College (BA, Political Science and Human Rights Studies); The University of Toronto Faculty of Law (JD); and Osgoode Hall Law School (LLM). Her work has been published in the *Journal of Law and Equality*, the *Animal Law Review*, *Transnational Legal Theory*, the *Canadian Journal of Poverty Law*, *Queen's Law Journal*, *ICON: The International Journal of Constitutional Law*, and the *Michigan Journal of Law Reform* (forthcoming). She is a member of the Ontario Bar, and has practiced in the areas of human rights, labor and employment, and constitutional law.

Milk, Gender and Violence: Law and Reproductive Force on Canadian Dairy Farms

Sexuality and reproduction epitomize the “private” within the classical legal distinction between a “public sphere” of legal and political life, and a “private sphere” of family and interpersonal relations. Feminist legal theorists have fought to break down this public/private dualism as both misleading and pernicious—as wrongly disguising the role that law plays in shaping ostensibly “private” spaces and relations, and as concealing the violence and force (including sexual and reproductive force) that is authorized by and within the “private” sphere.

For animals, we have not yet developed an account of the operation of legal force in defining the “private” spheres of animal sexuality, reproduction, and kinship. For agricultural animals, violence and force at the hands of human bearers of private property rights are the defining features these relationships. Contrary to pervasive descriptions of animal agriculture as a field characterized by *lack of law*, this presentation will build upon feminist and critical theory in arguing that law fundamentally enables and shapes the use of force in the farming context, particularly in relation to the reproductive and kinship relations of dairy cattle. Contemporary Canadian dairy farming will form the central case study.



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Debra Haak is in the fourth year of her PhD at Queen's Law where she researches at the intersection of public and private law. Drawing on wide-ranging experiences as a practitioner and as a scholar, she explores the potential of legal problem solving skills in reconsidering and reconciling debates over the role of law in contested social policy spaces. Her PhD project focusses on the intractable debate over the role of criminal law in prostitution and sex work. She is currently consulting to the Crown prosecutors in the first Constitutional challenge to Canada's new criminal laws applicable to adult prostitution. Debra holds a Master of Philosophy from the University of St Andrews, Scotland, where she was a Rotary Foundation Ambassadorial Scholar. Her research focused on state neutrality, international security, and terrorist studies. She received her LLB from the University of New Brunswick and her BA(Hons) from the University of Western Ontario.

Re(de)fining 'Prostitution' and 'Sex Work': The Role of Identity and Discursive Framing in Constructing Normative Claims about the Role of Criminal Law in the Exchange of Sexual Services for Compensation

There are two dominant and opposing feminist positions about the law's role in relation to the exchange for sexual services for compensation. Some feminists view prostitution as a condition of patriarchy and gendered oppression, a cause and consequence of gender inequality. Those who engage in the exchange of their own sexual services for compensation are identified as prostituted persons or survivors of exploitation. Advocates argue that prostitution itself must be abolished to achieve gender equality. They promote the use of criminal law in reducing demand for prostitution. Other feminists view sex work as a legitimate form of paid work and an expression of choice and agency reflecting a conception of gender equality based on gender neutrality. Those who engage in exchanging their own sexual services are identified as sex workers. Advocates for sex workers' rights argue that the criminal law has no role to play in governing sexual activity between consenting adults.

These feminist positions are reflected in recent legal developments in Canada. In 2013, the Supreme Court struck down three criminal laws applicable to adult prostitution in a decision hailed as a victory for sex workers' rights. In 2014, Parliament criminalized obtaining sexual services for compensation, making prostitution itself illegal for the first time in Canada. Canada's new prostitution laws are based on an understanding of prostitution as inherently exploitive and itself a form of violence that disproportionately impacts women and girls. Three of these new laws are now the subject of a constitutional challenge where it is argued that they violate the rights of "escorts and other sex workers."

Breaking with the ideological contours of the debate, I examine the word prostitution as it is legally defined in Canada, and the term sex work as it has evolved and is now employed in recent texts promoting decriminalization. I identify distinctions between the meanings now ascribed to 'prostitution' and 'sex work,' and discuss how those distinctions create discrete and conflicting identities accompanied by competing normative claims about the role of criminal law in the exchange of sexual services for compensation. I argue that these nuanced distinctions may have a direct impact on how the courts evaluate the constitutionality of Canada's new prostitution laws. I argue that they should have a direct impact on how empirical research studies are constructed and interpreted.



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Melisa Handl is a Doctoral Candidate in Law at the University of Ottawa. Her doctoral research examines the ways in which women's lives are being affected by the implementation and expansion of conditional cash transfer programs in Argentina. Melisa previously completed a Master of Laws with a specialization in Social Justice and Human Rights at the University of Ottawa, where she researched human trafficking in women for sexual exploitation purposes in South America. She also holds a Master of Arts in International Affairs from the Norman Paterson School of International Affairs at Carleton University – with a focus on International Institutions and Global Governance – and a Juris Doctor from the Universidad Católica de Salta, Argentina.

Conditional Cash Transfers in Argentina: Depicting & Engendering Socio-Legal Images of Fatherhood

Using a feminist socio-legal methodology drawn from Canadian sociologist Dorothy Smith, this paper shows how the Argentine cash transfer program *Asignación Universal por Hijo* (AUH) disciplines its beneficiaries by promoting images of fathers as unfit for care work in contradistinction to self-sacrificing mothers. I shed light over multi-layered and contradictory socio-legal representations of *fatherhood* that are a consequence of discursive practices emanating from the AUH as the axis of social policy in Argentina. The AUH and coordinated discourses simultaneously reproduce and complicate gender hierarchy while tacitly maintaining heteronormative, class, and race inequalities. I show how the AUH's record actively constructs male fatherhood in contradistinction to female motherhood, seeking to shape men's identities as *breadwinners*, excluding them from the establishment of affective ties with children, and entrapping poor women in their roles of essentialized maternal beings.



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Lisa M. Kelly is an Assistant Professor at Queen's University, Faculty of Law, where she teaches criminal law and evidence. She holds degrees from the University of British Columbia (B.A.), the University of Toronto, Faculty of Law (J.D.), and Harvard Law School (S.J.D.), where she studied as a Trudeau scholar. Her research lies at the intersection of criminal law and family law, with a focus on the historical and contemporary legal regulation of sex, reproduction, and family life. Before joining Queen's, Professor Kelly held a postdoctoral fellowship at Columbia Law School and the Center for Reproductive Rights in New York City. She previously served as a law clerk to Justice Marshall E. Rothstein of the Supreme Court of Canada.

Policing Child Discipline

In his 1919 lecture "Politics as a Vocation," Max Weber argued that political action requires a leap of faith – a decisional moment in which one *acts* despite uncertainty. For Weber, this required the politician to make ethical choices about how to understand and intervene in the world. The same is true for advocates seeking to achieve social change through law. In this presentation, I will examine some of the decisional moments that advocates face when they work to translate social science evidence into law and policy. At each step of this process, advocates make choices about the problems they will pursue, the social science methods or disciplines from which they will draw, and the legal solutions they will consider. As Bernard Harcourt has written in the context of youth crime and public policy, "the decision to adopt a particular social science method, to draw the policy implications, and to choose a policy outcome necessarily involves significant ethical choices, choices that will shape the way we conceive of men and women, the way we develop as human subjects, and the shape and kinds of society we create." In this presentation, I will focus on the decades-long campaign by children's rights advocates in Canada to repeal the reasonable correction defense in criminal law. This defense provides a limited carve-out from assault laws for parents who use physical discipline or restraint that poses no reasonable risk of harm to a child that is more than "transitory and trifling."

In political and legal campaigns against the defense, children's rights advocates have relied on developmental psychology studies that show correlations between corporal punishment and poorer behavioral and psychological outcomes in children. In order to end or at least deter this harmful practice, advocates argue that criminal assault laws should apply equally to all people. Remarkably, in their decades of campaigning, children's rights advocates have rarely, if ever, addressed other bodies of social science evidence that understand child discipline in social rather than individual terms. Sociologists have shown, for example, that support for and use of corporal punishment is highly correlated with social and economic factors, including poverty and insufficient social supports. Other studies have shown that the inter-generational experience of physical discipline tends to be highly correlated with its continued use. By excluding these lines of social inquiry, children's rights advocates have been able to make criminal law reform seem like the ethical next step. I argue that if instead we situated child discipline within the larger political economy of childrearing, a very different, albeit more complex, reform agenda would emerge. Early home intervention supports for parents (especially female-headed households), a national daycare plan, increased social assistance rates for families, equitable child welfare funding for children living on reserves, and comprehensive food programs for public schools are among the measures that would empower children and their families. Where legal realists often looked for politics in judging, the proliferation of expert-driven harm arguments today makes evidentiary choices the locus of politics just as much as any outcome.



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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 development issues. Influential works include *The Alberta Disadvantage: Gender, Taxation, and Income Inequality*, Parkland Institute, 2015, 'Uncovering Women in Taxation,' *Osgoode Hall Law School* (2015), and 'Economic Crisis, Gender Equality, and Policy Responses in Spain and Canada,' *Feminist Economics* (2013) 19: 3, 82-107 (with Paloma de Villota).

Gender, Race, Indigenous Peoples, and Tax/Revenue Policies: Poverty, Equality, and Development Issues

This paper outlines key tax and revenue issues that are of particular concern regarding racialized, Indigenous, and marginalized people. The main focus is on how consumption taxes are increasingly undercutting improvements that social programs and development initiatives could be bringing to those living in poverty, and why progressive tax structures are essential to the development enterprise. Examples from both very high and very low income countries are provided, and links to budgetary dependence on extractive industries and special economic zones are emphasized.



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and McLeod-Kilmurry, Heather •

Angela Lee is a PhD candidate in the Faculty of Law at the University of Ottawa. Her research interests are interdisciplinary, encompassing environmental law, technology regulation, critical animal studies, and feminist theory. Her doctoral work takes a critical perspective on an overly technocentric approach to solving complex global social and environmental problems, especially those associated with food. She is co-editor of a forthcoming volume on Food Law in Canada, and co-instructing a course on Food Law at the University of Ottawa.

Heather McLeod-Kilmurray is an Associate Professor at the Centre for Environmental Law and Global Sustainability (CELGS) at the Faculty of Law, University of Ottawa. Her research deals with toxic torts, the Canadian oil sands, environmental justice, the relationship between science and courts, and food law including GMOs and Industrial Factory Farming. She is co-author of *The Canadian Law of Toxic Torts* (Canada Law Book) with Prof. Lynda Collins and is a former part-time member of the Ontario Environmental Review Tribunal.

The Milkmaid's Tale: Feminism, Veganism, and Dystopian Food Futures

The question of the relationship between vegetarianism or veganism and feminism is one that has been hotly debated amongst feminists. To some, vegetarianism or veganism (Carol Adams coined the term “feminized protein” for eggs and dairy products, arguing that the reproductive capacity of living female non-human animals is exploited for human consumption) is seen as a moral precondition to feminism. To others, an intersectional feminist stance mandates a more nuanced problematization of the implicit or explicit class, cultural, and income-related barriers to vegetarianism or veganism. This paper considers the vegan-feminist stance on the exploitation of non-human reproduction in light of some of the more recent scientific and technological developments changing the contours of this practice. When living bodies are removed from the process of creating animal products for human consumption, what are the ethical implications of this erasure? More broadly, how do the existing and expected processes of producing and consuming animal products affect marginalized groups, in both positive and negative ways? What role does the law play in enabling the exploitation and social injustices involved? How can it help to fix them?



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Nathalie Léger has worked most of her career as a union advisor for public sector unions. She is now a Research Lawyer for the Centrale des Syndicats du Québec (CSQ) where she has been working since 2012. She got her BCL/LLB degree at McGill University in 1998 and a Master's degree in Labour law at l'UQAM in 2012. Her work brought her to develop a particular interest and expertise in constitutional law, civil liberties and human rights. She has also been responsible for researching and writing five factums for intervention proceedings at the Supreme Court of Canada in the last five years.

Muted voices in pay equity : intersectionality and the balance of power

Pay equity legislation is now common in Canada, but very few laws have provisions regarding maintenance of pay equity. The Supreme Court of Canada recently heard a case on this question in which we intervened to explain why, in putting forward a mechanism for pay equity maintenance that did not provide for a mandatory pay equity committee, the law in fact excluded women from participating in the determination of the corrections required. The law therefore had the effect of muting women's voices and failed to take into account the intersectional vulnerability of being a woman AND a worker. This could have the effect of allowing systemic discrimination to remain present or even to return to in workplaces where a lot of efforts had been made to eliminate it. We also demonstrated that, if it was necessary to ensure an adequate balance of power between employers and employees (as per the decision of the Supreme Court in *Mounted Police Association of Ontario*), it was even more important to adequately maintain this balance in a legislation that seeks to redress an imbalance of power historically suffered by women.



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I am currently enrolled in the doctoral program at the University of Windsor, in the dept. of Sociology, Anthropology, & Criminology. My MSc is in Geography, Planning and Environment; I also hold a Graduate Diploma in Community Economic Development, and my B.A. is a Joint Specialization in Sociology and Anthropology with a Minor in Applied Human Sciences. The exposure to the diversity of these disciplines has truly allowed for me to gain a very comprehensive inter-disciplinarian approach to research.

Empowering (dis)coloured female bodies via food pedagogy.

There are numerous and diverse challenges that systematically and politically confront the racialized female body; they range from various forms of discrimination, (including internal), physical, mental and emotional violence, socio-economic-status, and social hierarchy, to name a few. If the racialized body is that of an immigrant who may be experiencing a language restriction, or worse, a language barrier, the risks becomes elevated; in addition to a repeat of the above mentioned issues, they are now faced with employment inequalities, difficulty in accessing education, reduced knowledge of and accessibility to healthcare, etc. Add religious restrictions, and it is safe to say that the racialized female body has been rendered to isolation.

The demand to assimilate and integrate these racialized migrant bodies may easily result in the loss of their identity, cultural norms, religious beliefs and practices, and in the process, purge them of their culinary talents. This is probably the worst part, as it leaves them completely helpless, and at the mercy of consuming mass-produced industrial food on a daily basis.

Hence, I take the stance that *food pedagogy* plays a keen and important role in the lives of racialized women, and will argue that *food pedagogy* can possibly reduce (some) inequalities. Additionally, building communal relationships, maintain historical recipes, and lead to stronger societies, thereby offering support for women who in some situations, may not be aware of the risk they face and / or services offered, due to language, cultural, or religious barriers.



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Rylan McCloskey is a first-year J.D. student in the Queen's Faculty of Law. They graduated from Queen's with an Honours Bachelor of Arts with Distinction, and a Certificate in Sexual and Gender Diversity.

Rylan's research interests include identity politics, moral philosophy, and gendered peace and security with a focus on theoretical and practical studies of female inclusion in military and defence organizations. Last year, they served as the Deputy Social Issues Commissioner and Editor-in-Chief of an intersectional and anti-oppressive publication with the student government. Rylan looks forward to the Public International Law Program at the Bader International Study Centre in the spring term.

How Militaries Resist Female Integration: An Explanation from Historical Institutionalism and Post-colonialism

Nearly all countries have removed formal bans of female soldiers in their national militaries, yet there are very few women serving in the military, and fewer still who remain for a full career, or who serve in high-ranking positions. Why are men still the predominant military members, despite the abundance of rhetoric regarding increasing the number of women among the ranks? I explore this question through two lenses, historic institutionalism and post colonialism, and evaluate the power dynamics and institutional structures which allow militaries to resist change. Using a case-study approach, I consider the national militaries of two Western nations, the United States and Canada, as well as two post-conflict nations, Afghanistan and Liberia, and compare their approaches and failures of inclusion. I argue that domestic features explain how both Western and post-conflict militaries are able to resist change, through public support, hierarchy, and feedback structures, and that there is an additional power structure impeding female integration in post-conflict nations: they are subject to neo-colonial reconstruction by Western nations which reproduce Western decisions and practices that have limited female integration.



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Dana Phillips is a third year PhD student at Osgoode Hall Law School, where she studies evidence, criminal and constitutional law, and feminist legal theory under the supervision of Professor Benjamin Berger. Her current research examines how the process of social and legislative fact-finding in strategic *Charter* challenges affects the equality interests of marginalized groups. Dana also completed a master's degree in law (LLM) at Osgoode, authoring a prize-winning thesis on the relationship between Canadian sexual assault law and firsthand accounts of sexual violence in the media. In addition to her studies, Dana has played an active role in the Graduate Law Students Association, and the Institute for Feminist Legal Studies at Osgoode. Prior to arriving at Osgoode, she earned her law degree at the University of Victoria, and articulated at the National Judicial Institute in Ottawa. She was called to the bar of Ontario in 2014.

Reproducing Inequality Through Evidence in Strategic *Charter* Challenges?

In recent challenges to legislation under the *Canadian Charter of Rights and Freedoms*, contentious social issues are being adjudicated on the basis of increasingly voluminous evidentiary records directed at complex questions of social and legislative fact. Strategic *Charter* challenges have thus become an important site for constructing, mobilizing, and contesting knowledge about our social world. Taking a contextual approach to the study of evidence inspired by the New Evidence Scholarship, and drawing on Feminist Legal Theory, my research asks about the effects of constitutional fact-finding practices on the social equality of marginalized groups whose rights and interests are at stake in such cases. In this presentation, I will focus on the treatment of experiential knowledge in strategic *Charter* litigation, drawing upon the application record in *Canada (AG) v. Bedford* as a case study. Building on the work of feminist epistemologists, I will argue that the treatment of marginalized people's experiential knowledge in litigation has a significant bearing on their struggles for equality.



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Patricia Peppin is a Professor in the Faculty of Law and in the School of Medicine, Department of Family Medicine. She teaches primarily in the areas of Health Law, Public Health Law, and Tort Law. Her recent research has focused on off-label drug uses, vaccines, the duty to refer for medical treatment, and drug promotion and knowledge.

Vulnerability and Knowledge: Assessing Whether Changes to Pharmaceutical Law Improve Access to Safe and Effective Treatment

Evidence that drug promotion practices were undermining doctors' knowledge of effectiveness and safety emerged steadily in the first part of the 21st century. As was revealed in the academic literature and litigation, pharmaceutical companies had engaged in fraud and misrepresentation, under-reporting to regulators of adverse effects, and over-promotion of approved and off-label purposes through a wide variety of sales practices. As doctors were influenced by promotion, the level of awareness of the actual risks and effectiveness of these drugs failed to improve and patients were affected. The authority to bring such practices under control and to obtain necessary information from the pharmaceutical industry was sadly insufficient under Canadian drug law.

Patients needing access to effective and safe treatment are inherently vulnerable. Patients who experience socially determined deficits in health care - persons with disabilities, elderly persons, and women, for example – are even more vulnerable to the problems created by lack of knowledge. Gender cuts across such deficits in a particular way because of past failures of pharmaceutical regulation to ensure gender-specific, or even gender-neutral, science. This paper assesses the effectiveness of recent legislative changes designed to remedy the deficiencies in federal authority to secure product information and prevent harm.



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Elaine Power is an associate professor in the School of Kinesiology and Health Studies where she teaches 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* and co-editor of *Neoliberal Governance and Health: Duties, Risks and Vulnerabilities*. Her current SSHRC-funded research project is exploring the possibilities of community food programs to improve health and promote social change.

“I would be a lot healthier if I had money for groceries”: Student experiences of 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 are conducting interviews with students in undergraduate, graduate, and professional programs who have used the campus food bank or who have 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 17 interviews conducted over two time periods suggest two main groups. The *truly desperate* tell disturbing stories of having little-to-no money for food, relying almost exclusively on the campus food bank. Some of these students report mental and physical health problems which they attribute to their financial situations. The *frugal* 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.



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Narin Sdieq is a second year law student at Queen's Faculty of Law. Prior to law school, she studied Political Science and Women's Studies at York University. During this period, she specialized in Middle Eastern geopolitics, war, and lawlessness and its subsequent effects on women's movements and equality. Last summer she was a Legal Intern for United Nations Women in Timor Leste. She is currently Co-President of the Queen's Level chapter, a national organization that advocates access to justice issues. Additionally, she is currently completing an internship with the Ministry of Employment and Social Development in Ottawa.

UN Women: Strategies, Challenges and Leadership in Timor Leste

Grounded in the UN Charter, UN Women works to establish women and men as partners and beneficiaries of development, human rights, humanitarian action, peace and security. As one of the newest countries in the world, Timor Leste gained independence in 2002 after a long and bloody battle for independence. The Timorese have endured both Portuguese colonization and Indonesian occupation forces. The legacies of war and militarization continue to influence conceptions about women's equality, their bodies and their role within Timorese society. This talk will explore how UN Women has tackled the complex and often changing nature of violence against women in Timor Leste. From sexual harassment and assault to alarming rates of domestic violence, UN Women has sought local allies and grassroots movements in creating a safer Timor Leste. As signatories to both the Convention on Elimination of Discrimination Against Women (CEDAW) and Security Resolution 1325 on Women, Peace and Security, UN Women continues to push for government adherence to their international obligations. However, UN Women recognizes to create sustainable and genuine equality, the strategy must be engaging men and empowering local women's leadership and organization. As a legal intern with the UN, Narin will discuss how Timorese women and their male allies become vital in the pursuit of a more equal and safe Timorese society.



Song, Gloria • gloriasong00@gmail.com and McMullen-Crummey, Clare •

Gloria Song is a PhD candidate at the University of Ottawa's Faculty of Law, as part of the the [Change and Economic Development in Arctic Canada](#) research team. She is a researcher, lawyer and writer with a focus on Arctic and international development issues, particularly with respect to access to justice and domestic violence. She will be presenting her research on access to justice issues with respect to domestic violence in Guyana, conducted through the International Development Research Centre's research award program. Previously, she has worked on access to justice issues for domestic violence in Namibia at the Legal Assistance Centre's Gender Research and Advocacy Project through the Canadian Bar Association's Young Lawyers International Program. In the past, she has practiced as a poverty lawyer for the Legal Services Board of Nunavut, while based in Cambridge Bay, Nunavut. She also currently serves as co-chair and project coordinator for the Law Society of Nunavut's Access to Justice Committee, a research assistant for the [Disability and Access to Justice in the Canadian Arctic](#) research team at the University of Alberta, and a policy analyst for Polar Knowledge Canada. She has a master of laws from the University of Ottawa, a juris doctor law degree from Osgoode Hall Law School, and an honours bachelor of arts in communication with a concentration in political science, also from the University of Ottawa. The views expressed in her presentation are solely her own and do not necessarily reflect the position of any of her employers.

State protection from gender-based violence: Refugee claims based on domestic violence for Guyanese women at the Immigration and Refugee Board

What happens when a Guyanese woman applies for refugee status at the Immigration and Refugee Board (IRB) on the basis of domestic violence? What country information is available for members when determining whether there is adequate state protection in Guyana? This study utilizes a multi-pronged approach in combining a jurisprudential review with original field research in the country of origin itself. Personal interviews were conducted with Guyanese justice service providers (including magistrates, lawyers, and social workers) about their experiences with the implementation of protection orders under the Domestic Violence Act, and their experiences working in domestic violence issues in Guyana generally. A review of publicly available Canadian refugee cases from the Immigration and Refugee Board dealing with Guyanese women claiming domestic violence reveals that many of the sampled refugee claims were rejected based on the availability of state protection. These conclusions are compared to the findings of this study's field research, which found a number of issues with respect to accessing protection under the Domestic Violence Act. This study highlights the importance of considering the implementation of such domestic violence protections, beyond simply the country's "serious efforts" and good intentions. Unfortunately, the lack of available information on the topic before the IRB makes such considerations difficult. The presumption of adequate state protection in Canadian refugee law provides an onerous burden for women dealing with domestic violence in developing countries to prove rebut such assumptions where the country of origin may not have adequate resources to regularly conduct the monitoring and evaluation of its efforts. It is therefore hoped that this primary research will add to the literature on the availability of state protection in Guyana for domestic violence survivors.



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Cristina Tomaino is a third-year law student at Western University. She currently serves as the Co-Editor-in-Chief of the *Western Journal of Legal Studies* and has previously worked as an editor for the *Canadian Journal of Law and Jurisprudence*. Her research focuses on issues stemming from the intersection of gender and work.

Imagining a Labour Relations Framework of Sex Work Governance in Canada

The nature of sex work governance in Canada has undergone a number of transformations in recent years. Initially, it seemed as though the decades-long work of sex worker advocates had come to fruition as the Supreme Court of Canada struck down three sex-work-related provisions of the *Criminal Code* on the grounds that they unjustifiably infringed upon the *Canadian Charter of Rights and Freedoms*. This ruling in *Canada (Attorney General) v Bedford* was hailed as a victory for sex worker's rights; however, its transformative potential as a first step towards decriminalization was never realized. Instead, the Parliament of Canada elected to criminalize activities related to the procurement of sexual services, with a goal of reducing demand and ultimately eliminating the sex industry in Canada.

Framing sex work as a purely criminal law matter, however, obscures the reality of the sex industry as a highly diverse labour market, which, in turn, allows rampant labour exploitation to remain unchallenged. To that end, my objective is to assess the indoor commercial sex industry through the lens of labour theory. My presentation will consider the problem of labour exploitation in this segment of the Canadian sex industry through a specific consideration of the working conditions, labour structures, and employment practices that shape the everyday lives of sex workers. I conclude that the extension of labour protections to the Canadian sex industry would improve the health, safety, and working conditions of sex workers.



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My feminist-informed research is predicated on the premise that power is spatial, crosses borders, and informs social relations. Specifically, I examine the impact of the world food economy on peasant efforts to decolonize and make critical contributions to food security in light of protracted national and international efforts to liberalize land and production for export.

Power in the world food economy: gendered dimensions of transformations in Haiti's food economy

The aim of this paper is to explore how the penetration of neoliberal tenets to open up Haiti's internal food economy, in order to be accessible by the world food economy, relies on gendered labor and has profound gender affects on women's roles, responsibilities and health. A review of scholarly literature, institutional documents, and interviews with expert interlocutors and women from the rural, peri-urban and urban settings across Haiti, are used to meet two objectives: 1) to re-narrate the transition of the food system through a gendered lens; and 2) to demonstrate the gendered effects of the internal food economy transition. I found that policies designed to globalize Haiti's food economy to improve food security removed women's means of agricultural production and intensified their responsibility of distribution and consumption pushing them further into poverty. I argue that to improve food security, gender must be recognized and treated as a constitutive to the solution.



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Chen Wang is a doctoral candidate in the Faculty of Common Law at the University of Ottawa. Her areas of research interests focus on immigration law, feminist legal study, and empirical legal research. Her PhD research program studies the social impacts of Canada's immigration laws and policies on skilled immigrant women's integration.

Intersectional Exclusion and Multilevel Human Rights Protection: Skilled Immigrant Women in Canada's Migrant Families

My research questions the notion of "feminization of migration", for while it draws attention to increasing numbers of female migrants, it fails to account for the inadequate human rights that have been afforded skilled immigrant women. My research consists of the three following sections: first, drawing on my literature review, I argue that skilled immigrant women are vulnerable groups suffering from various types of discrimination, exploitation, and exclusion due to their intersectional identities. Second, I will conduct field research in Canada to observe and consult the lived experience of skilled immigrant women. I will then generate theories that illustrate how the socio-legal discourse and practice (with the main focus on Canada's immigration laws and policies) construct skilled immigrant women's vulnerability. Thirdly, I will analyze Canada's current immigration regimes through the lens of both national laws and Canada's obligations under international treaties. The final goal of this research is to find practical approaches to reduce skilled immigrant women's vulnerability in host societies such as Canada. The findings from this study will inform legislators, policymakers and service providers, so as to assist them to provide more thorough protections for skilled immigrant women.



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Danika is currently a second-year student at Queen's Faculty of Law. She also holds a Bachelor of Arts in Gender Studies from Queen's, and had a secondary focus on Global Development. Upon graduation, Danika was awarded the Deans of Women Scholarship for academic excellence after being nominated by the faculty in the Gender Studies Department. Danika credits the tutelage of her undergraduate professors with helping her to develop a highly critical lens with which she now approaches her legal studies. This past summer, Danika participated in the Public International Law Program at the Bader International Study Centre in England. Here, she was able to speak with leading international legal theorists and practitioners who urged her to pursue her interest in the intersecting points of law and feminist studies involved in the surrogacy industry. She is currently in the final stages of an independent research project on this topic. Her aim is to raise awareness about the complicated nature of, and competing interests within, the international commercial surrogacy industry, in order to better protect vulnerable parties.

Growing Pains: Analyzing the Role of Law in the International Commercial Surrogacy Industry

The international commercial market for surrogacy arrangements (the ICS market) is becoming an increasingly popular form of assisted reproductive technology among middle/upper-middle class around the world. As the industry grows in popularity, legal and ethical concerns also become more pressing. My presentation draws on research I have conducted on some of the major concerns and competing interests that currently plague the ICS industry. While many States are taking steps to regulate the industry domestically, there are very few legal mechanisms in place to regulate the industry on an international scale. This highly fragmented regulatory strategy benefits certain parties, while leaving others highly vulnerable to exploitation. Racialized, gendered and class-based divisions tend to separate those who benefit from those who suffer due to a lack of cohesive international oversight. I will outline the possible solutions for international reform and offer a new strategy that may better protect parties to the ICS industry. My proposition rests on the formal recognition of surrogate mothers as workers, protected under employment rights by both international conventions and domestic legislation.