Reduce, Reuse and Re-Empower: A Suggestion for Food Sovereignty in Canada

Adrienne Sanders
Department of Political Science
University of Victoria
Adrienne@uvic.ca

Everyday 1/3 of all food produced for human consumption is thrown out.

Food waste accounts for 1/4 of all freshwater consumption.

ABSTRACT
This paper offers an investigation and critical analysis of the current food system in Canada. Specifically, it addresses the growing problem of food waste and food insecurity. This paper argues that the current structure of food production, distribution, and consumption in Canada is demonstrably illegitimate and in need of investigation. Through a bottom-up approach, the paper seeks to give the places, or issues, back into the hands of the donors. This paper suggests an alternative agricultural system, being a food system that functions under the terms of the Government's notion of food sovereignty and one that considers the theoretical framework of postcapitalist politics and the political economy.

GLOBAL FOOD WASTE

- Every year approximately 3.5 billion tonnes of food that is unnecessarily lost.
- The majority of food waste is primarily seen in the Global North such as North America and Europe, where 25% of all food produced is wasted.
- In 2009 alone, 120 million hectares of arable land were used to produce food that was ultimately wasted.
- Since 1961, the world's population has doubled, while the world's food production has increased by 47%.
- The world is facing an urgent need for food sovereignty.

FOOD SOVEREIGNTY

- Defined as the right of nations and peoples to control their own food systems, including their own markets, production models, food cultures and environments.
- Under the terms of food sovereignty, people can begin to recognize and discuss a new basis for understanding of food, being how food affects communities politically, socially, and economically.

Local Examples:
- Second Harvest: Located in Toronto, Canada, Second Harvest reflects the realities of a commercial economy as it is in partnership with over 100 food donors throughout the city of Toronto.
- Since 1990, Second Harvest has rescued over 300 billion pounds of food (Second Harvest).

THEORETICAL & ETHICAL FRAMEWORK

- Postcapitalist Politics:
  - In rethinking the current capitalist food structure in Canada, the normative framework of postcapitalist economics will allow citizens to expand their “economic vocabulary to include non-capitalist practices.”
  - Ethical practices of self-sufficiency.
  - The creation of a community economy, being the same type of economy that coincides with the basic structure of food sovereignty.

- Ecological Ethics:
  - An ethical orientation for humanity to take up the appropriate attitude of care, concern, respect, responsibility, and perhaps even for the value of all living things which compose the larger web of life.

- Purpose: To recognize food’s deep ecological connection within the web of life in a truth that has become obscured from ethics of modern capitalist culture, bringing ecologically sound practices such as the wasting of food.

Influential Thinkers: pillows, the postcapitalist food structure in Canada, which is a framework of Postcapitalist Economics.

CONCLUSION

The problem of food waste in contemporary Canada does not come from within supermarkets or the agricultural corporations, but instead it is a problem that arises within the modern human being. Today, this is a form of collective harm that is neglected and the human and ecological crises are not considered.

Supporting this perspective, the author suggests that we recognize the need for food sovereignty, and sharing food in the community.

In Canada, 40% of all food produced for human consumption is wasted each day.

27 billion dollars worth of food, or two percent of Canada's Gross Domestic Product, is being thrown away every year.

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I would like to thank Dr. Tully for his support and guidance throughout this project. I would also like to thank Anthony Taylor for inspiring me to pursue this project.
A growing body of feminist literature has examined the negative health effects of gay and lesbian sex manuals, focusing on the ways in which these texts are replete with stigmatizing and harmful messages. This project takes a different approach by focusing on the positive aspects of these manuals, exploring how they can offer valuable tools for Queer individuals and communities. The project will examine the discourses on gay and lesbian sex manuals, specifically focusing on how they can be used to promote sexual health and wellbeing.

**Abstract**

Discourses of Passion: Heteronormativity in Gay and Lesbian Sex Manuals

Kyla Slobodin, Supervisor: Dr. Thea Cacchioni
Department of Women's Studies
University of Victoria

Introduction

There is an abundance of literature on the depiction of sexuality in manuals, which often portrays gay and lesbian sex as pathological. This project explores how these manuals challenge these narratives by presenting alternative discourses. Gay and lesbian sex manuals are written by and for Queer individuals, and their purpose is often to provide a counter-narrative to the dominant culture's view of sexuality. These manuals offer a space for Queer individuals to explore their own sexuality without the constraints of heteronormativity.

Methodology

A critical discourse analysis was conducted to explore the discourses on gay and lesbian sex as presented in manuals. The analysis focused on the language used, the perspectives offered, and the ways in which the manuals challenge heteronormative assumptions. The analysis also examined the role of the manuals in promoting sexual health and wellbeing.

Analysis

The analysis revealed that the manuals provide a space for Queer individuals to explore their sexuality without the constraints of heteronormativity. They offer a counter-narrative to the dominant culture's view of sexuality and provide a space for Queer individuals to explore their own sexuality. The manuals also challenge the idea that sexuality is something that is fixed and unchangeable, and instead offer a space for Queer individuals to explore their own sexuality without the constraints of heteronormativity.

Conclusion

The analysis of the manuals provided insights into the ways in which they promote sexual health and wellbeing. The manuals offer a space for Queer individuals to explore their sexuality without the constraints of heteronormativity, and provide a counter-narrative to the dominant culture's view of sexuality. They also offer a space for Queer individuals to explore their own sexuality without the constraints of heteronormativity.

Kyla Slobodin
Dorothy L. SAYERS, Debates about Women's Education, and Gaudy Night (1935)

Dorothy Leigh SAYERS (born in Oxford in 1893) grew up after the founding of the first university-level institutions for women, but nonetheless attended university in a time when women's education was still hotly and publicly contested. She is most famous for her novel Lord Peter Wimsey detective novels, novels published between 1923 and 1937. However, she also wrote stage and radio plays and essays on literary and religious subjects. She was working on a translation of Dante's Divine Comedy at the time of her death in 1957.

Although she questioned the value of feminism, identifying herself as a moralist, her later novels, in particular Bishop Blakeney (1930) and Gaudy Night (1936), engage with issues of free society and representation. She appropriated these topics through Harriet Verey, a detective novelist and Lord Peter's romantic interest.

First published in 1935, Gaudy Night is Sayers' penultimate detective novel. The romantic and mystery plots both engage with questions about women's education. Sayers sets the bulk of the novel in a fictitious Oxford women's college called Shrewsbury, where a series of poison pen letters and acts of vandalism disrupt the pleasant academic atmosphere and call into question the sanity of the college dons. The novel concludes after Lord Peter Wimsey, Sayers' long-time detective protagonist, reveals that the "College Phoney" is a Shrewsbury servant, a Scot named Annie Wilson, who acted out of meekness towards female academics.

Furthermore, by the end of the novel, Harriet Verey, the novel's protagonist and the person through whom the novel's events are focalized, is able to accept Peter's marriage proposal without losing her self-respect because of her shared participation in the academic world of Oxford. The novel's plot raises the question of gender, social class, and differing perspectives that stood in their way in Sayers' earlier novels.

The Education Debates

Victoriana society placed a high value on the sanctity of family life and the home, the sphere in which women primarily moved; as a result, women's equal access to education and their general emancipation from their long-term legal subordination to men became an especially divisive issue in the nineteenth century. As women increasingly entered the workforce and fought for the right to own property and to vote, reactionary conservatives fought these advancements, which threatened men's social dominance. Women's education proposed to destroy yet another marker of gender difference.

In an effort to keep women in the home, opponents depicted university education for women as an abandonment of family values and used essentialist arguments and dubious medical evidence to suggest that education would endanger the femininity qualities that made a woman a good wife and mother—supposedly her most important roles. By contrast, feminists attempted to demonstrate the necessity for the expansion of acceptable women's roles by representing domesticity, and marriage as restrictive. The public censure of these opposing viewpoints caused a damaging ideological division between traditional feminine occupations and academic work.

Characterization in Gaudy Night

The mystery plot in Gaudy Night revolves around ambiguities towards educated women, and Sayers's characterization problems in novelistic philosophy. She deals with the question of what motivates a female to become a detective, and how her abilities are perceived by others.

- The novel features a police officer and a detective, representing education, which the author attributes to the natural abilities of educated women.
- The novel also features a police officer and a detective, who is a product of a female's education, and who is able to solve the mystery.
- The novel features a police officer and a detective, who is a product of female's education, and who is able to solve the mystery.

Focalization in Gaudy Night

Focalization is a narrative term that refers to the perspective of one or more characters mediating the experience of a novel. Sayers also shows the conflict between progressivist and traditional philosophies, and her influence on a character's view of her own education.

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Founded in 1879, Somerville College was one of the first places for female students to receive degrees for female students and to ensure their equal status in the university. It played an important role in the movement for women's education.

Female students of Oxford were finally granted degrees in 1920, when the university refused to be part of the new college degree status at the time. women's rights and finally recognized. In famous students of Somerville, one of the first to receive a first-class degree, having waited for five years after completing her undergraduate studies, is to this day the basis for Somerville's motto, "Learn to know and know to learn."
The World Bank - Fostering “Freedom from Poverty”?  
Analysis of Social Inequality Projects in Brazil and Argentina  

Research Questions  
- What is the World Bank’s paradigm of social inequality, as reflected in its documents relating to Brazil and Argentina between 2000-2010?  
- How are the poor conceptualized?  
- How are projects evaluated?  
- How are these social projects fit into globalized neoliberal economic agendas?  

Foundational Theories  
- Political Economy perspective - Critical of Neoliberal Economic Development  
- Globalism and Hegemonic Development Ideals – Munarriz; Goldman; Murphy  

Methods  
- Research Design  
  - Discourse Analysis Case Study  
  - Data Collection  
  - Over 700 pages of publicly accessible official World Bank documents, produced for the Bank family (Brazil) and Jefes de Hogar (Argentina)  
  - 53 third-party source documents addressing the results of WB social inequality projects in Latin America  
- Data Analysis  
  - Documents were hand-coded for themes of social inequality, capital distribution, quality of life, health, social justice and inequality, and poverty.  
  - Using the technique of discourse analysis, the coded data were linked to theoretical concepts of power and globalization.  

Findings  
- Escaping Poverty...The WB “Development” Paradigm  
  - Fostering “social capital” connections with better quality of life opportunities for the poor – health, education, and work opportunities.  
  - Funding community work projects for the unemployed poor with dependents  
  - Making multi-level government development of social welfare administration techniques, i.e., set up pre-poor targeting parameters  
  - Funding third-party research growth in disability projects and development objectives, to foster accountability.  
  - Partially funding conditional cash transfer (welfare) payments distributed through the national governments  
  - Investing in poor populations as a “capital” resource for greater economic development  

Social Inequality - According to the World Bank  
- What is social inequality?  
  1) Unequal development in Human Capital  
  2) Unequal Development in Community Capital  
- To the WB, what is the CURRENCY of Social Justice? What is the VALUE of strong, healthy populations?  

Findings  
- Shifting Away from Neoliberalism?...Not Entirely  
  - World Bank social goals increasingly aligned with the UN Millennium Development Goals  
    -WB macroeconomic goals fossilized in the philosophy of structural adjustment; export-oriented growth, reductions in the size of the public sector, and privatizations (Murphy, 2009).  
    - Economic goals correlated with distressing health, social, and environmental outcomes for citizens  
  - Implications from Bكا Familia & Jefes de Hogar  
    - Substantial funding cuts and “streamlining reforms” to public pension plans  
    - Dismantling and consolidating government administration, creating “efficient” systems  

The Transnational Capitalist Class & Social Inequality  
- A Globalist Hegemony  
  - Elaborations between national and WB ideology and policies on growth – “New paradigm of economic reforms of ‘radical redistribution with growth’”  
- Further Questions to Discuss  
  - 5 to societal development inequality concern for the transnational capitalist class?  
  - Is lowering ‘social inequality’ inherently social justice? Does the way it’s approached matter?  

Olivia Merritt
Going Beyond the North American Divide on Abortion

Religious Studies Program

Abortion Today: What's the Issue?

There are approximately 50 million abortions performed worldwide every year, and less than half are in safe or legal conditions. Even though the abortion rate is declining in North America, it is still a highly contentious issue, and has returned to the forefront of the political and religious debates.

Several conflicting factors have intensified and complicated the debate, including a growing global population, pressures for improving women's rights, and expanding medical technology and information on pregnancies.

Illegal and unsafe abortions lead to 750,000 women's deaths a year.

Assisted reproductive technologies also challenge the definition of abortion.

Religion and Abortion: Discrepancy Between Doctrine and Practice

The enigma of life and death is central to many religious doctrines, making the involvement of religion in the debate of abortion unavoidable. It is difficult to quantify how religion impacts the individual's experience of abortion, but the sheer number of abortions among religious adherents demonstrates that there is inconsistency between doctrine and practice. Religious women around the world are reconciling their belief with the need to terminate pregnancies.

History of the Politicization of Abortion

- Prior to the mid-19th century, the Catholic Church and British Commonwealth Law did not punish women for aborting unless performed after women experienced the quickening (14-20 weeks after conception).
- 1911: American Medical Association leads a campaign to have abortion completely criminalized, only to be performed in approved cases by (male) doctors.
- 1973: The American Medical Association backs a campaign to have abortion completely criminalized, only to be performed in approved cases by (male) doctors.
- This reform gained support from Pope Pius IX who declared that abortion was a mortal sin, altering the Catholic tradition.
- 1982: Canadian PM John Thompson made abortions illegal.
- During the prohibition there was an admission that the ban was ineffective and caused women to resort to clandestine methods that put thousands of women at risk.
- 1969: Canadian abortion law was modified and fully overturned in 1996.
- Legalization in Canada was spearheaded by Dr. Margaret.
- The “pro-life” group was formed by Catholics in the 60s and 70s in response to the abortion rights movement.

Problematicizing the Binary of “Pro-Choice” vs. “Pro-Life” in Abortion Debates

There are few issues that are so polarized as the North American debate on abortion. As the “pro-choice” group fights for the medicalization and politicization of women's reproductive rights, it leaves little room for the religious or spiritual discourse on abortion that many women opt to include when terminating their pregnancies. Moreover, the “pro-life” activists focus so heavily on the rights of the fetus, that it neglects the rights of women and leaves them estranged from their own bodies.

By condemning abortions from religious reasoning the “pro-life” side is undermining millions of women today as moral transgressors. By using the label “choice,” the “pro-choice” group distances itself from the women who terminated their pregnancies due to financial, physical, or social circumstances but otherwise deemed their pregnancies.

Emphasizing the political rhetoric, the “pro-choice” and “pro-life” slogans do not acknowledge some of the root causes of unwanted pregnancies such as poverty, poor maternal benefits, fatal anomalies, and abuse.

In Conclusion:

Polarizing the debate into two extremes simply makes one opinion right and the other wrong leaving little common ground for the multiplicity of reasons and opinions women may have on abortions and when looking for support. The hostility between the two groups is disuniting rather than engaging work.

Comparing the North American situation with other nations and religious traditions one can see the construct of medicalization vs. spiritualization is not mutually exclusive or necessary. The debates reduce the complexities of abortion in modern society into two-oversimplifying labels, and the antagonism between the two groups serves to alienate people further.

Women have the right to defend their own experiences and their own bodies. A more helpful debate requires to be more nuanced and critical in order to encourage a more encompassing and constructive discourse on abortion.

Works Cited

(Rosa McBee)