

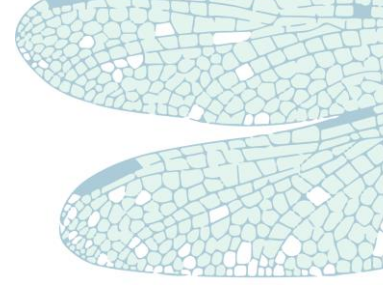
Imagining a More Just University

Transcript of Panel Discussion

November 15, 2022 | 10:30 am – 12:00 pm EST

Panellists: Dr. Adam Davies (they/them), Dr. Roberta Hawkins (she/her), Suman Roy (he/him), Jena-Lee Ashley (she/her), and Nicole Walker (she/her)

Moderator: Dr. Leah Levac (she/her)



Event Description

In this hybrid event, we explored how to create more just academic spaces that reduce/eliminate barriers to access and ensure equity for everyone in the university community. We are interested in this topic generally, and specifically as it relates to the University of Guelph.

Creating more just academic spaces has long been a critical topic, but feels increasingly pressing as we navigate several overlapping and intersecting injustices structured by the pandemic, systemic racism, colonialism, (hetero)sexism, ableism, and economic inequality, among others.

Drawing on expertise local to the University of Guelph and the surrounding communities, this event both illuminated specific challenges, and imagined and discussed promising practices moving forward.

A summary of the panelists' contributions is available on the [Live Work Well Research Centre website](#).

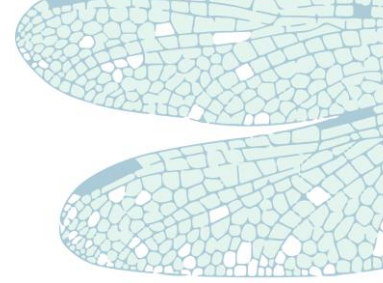
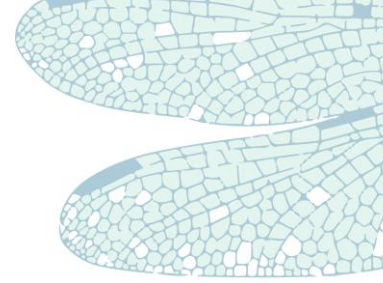


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Introduction

Dr. Leah Levac, Live Work Well Research Centre

Thank you to everyone for being here today, and especially to our panelists for agreeing to share their knowledge and ideas as part of this conversation about Imagining a More Just University.

I want to begin by taking a moment to ground us in this place and acknowledge our presence on Indigenous lands. My name is Leah Levac, and I am the Acting Director of the Live Work Well Research Centre. I use she/her pronouns, and I identify as a settler, whose families arrived from Scotland, England, and France several generations ago. I grew up in a rural community north of Kingston, Ontario, which, like Guelph, is in traditional Haudenosaunee and Anishinaabe territory.

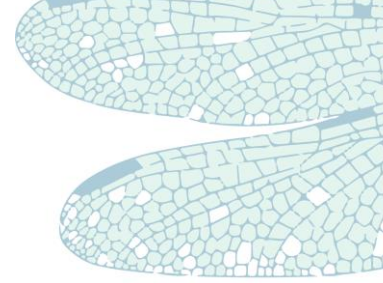
At the University of Guelph, we are within the jurisdiction of the Two Row Wampum and the Dish with One Spoon covenant. These are nation-with-nation agreements that offered guidance for how people Indigenous to these territories – the Haudenosaunee, the Anishinabek and the Attawandaran – and settlers could live in friendship and peaceful co-existence with one another.

In the spirit of these agreements, and through the visioning process it underwent when Dr. Deborah Stienstra became the Director, the Live Work Well Research Centre is committed to undertaking ongoing learning and work that:

- Recognized the persistent and unequal effects of colonization on Indigenous Peoples and all living in North America
- Pursues reconciliation and decolonization through our works
- Situates our interdisciplinary research within feminist, Indigenous, disabled, queer, critical race, and intersectional scholarship and community work, among others

Today's panel keeps with these and other commitments of the Live Work Well Research Centre.

The idea for hosting this discussion about Imagining a More Just University emerged as a response to ongoing challenges we are contending with, not only here at the University of Guelph, but across post-secondary institutions in Canada more broadly.



In the Centre's 2021 Annual Report, we called on our communities to resist a return to "normal" that ignores the systemic inequalities long embedded in education, on our campus, and in society...". At the time, we hoped we would be immersed in creating a post-pandemic society; one that supports more equitable livelihoods and wellbeing.

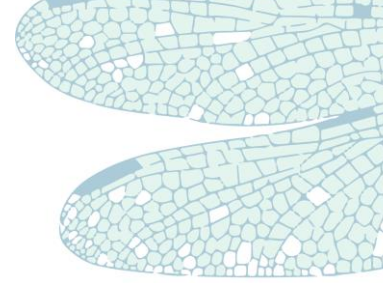
As we now know, this has not yet come to pass. For starters, we are not past the pandemic, and indeed, many indicators suggest that things are at least as bad as ever. Particularly for immunocompromised people and others with disabilities and chronic illnesses, but really for everyone, it is not nearly as safe to be on campus as it should and could be.

But this is not the only area in need of our attention.

We know from the experiences and scholarship of people in this academic community – including one of today's panelists – that persistent heteronormative values and structures undermine the wellbeing and livelihoods of trans and non-binary students and faculty alike.

I am grateful for the tireless work of staff, faculty, students, and community members, who have contributed actively to the development and implementation of the University's Anti-Racism Action Plan and the Indigenous Initiatives Strategy, and to those – several of whom are participating today – who continue to provide leadership in these and other areas. At the same time, I am troubled that racist incidents on campus persist and are met with inadequate responses, and that simultaneously, some university approved tools, such as Respondus, seem to conflict with the commitments implied by these plans and strategies. When these contradictions emerge, I cannot help but think of scholar Sara Ahmed's 2020 article called "the nonperformativity of antiracism". Ahmed argues that academic institutions undertake, "speech acts [that include texts, images, and other communication strategies, that] do not do what they say: they do not, as it were, commit a person, organization, or state to an action. Instead, they are nonperformatives". She goes on to highlight the criticality of thinking about **"texts as actions, which "do things," but [also, that] are not "finished" as forms of action, as what they "do" depends on how they are "taken up.""** (pp. 197-198). How then, do we make sure that our important anti-racism and anti-colonial 'speech acts' are taken up to the full extent possible, and without exception?

Thinking about food security leads us to another example of how injustice persists. The Guelph Student Food Bank which provides an invaluable service for students, has been at capacity since the winter of 2022. A 2020 report by Ahmadi, S. M., Laban, S., & Primeau, C., called Hungry for Knowledge: Assessing the Prevalence of Food Insecurity at the University of Guelph reported the results of a campus survey of nearly 1000 students. Almost ¼ of respondents were food insecure, and 1/3 reported having to sacrifice buying healthy foods to pay for other essential expenses such as rent, tuition, and textbooks.



These are but a few examples of how we see injustices materialize on campus. On this note, our purpose today is to seed a conversation. We intend not only to illuminate issues undermining the wellbeing and livelihoods of everyone in this campus community, but also to think together about better possible futures – indeed, to imagine a more just university.

Our discussion today will unfold as follows:

- I will offer a brief introduction of our excellent panelists, and then they will each introduce themselves
- Then, we will proceed as follows: a common set of questions for panelists, a specific question for each panelist, an approx. 30 min Q&A period, and a wrap up question/closing remark from each panelist

Before we begin, three quick reminders:

- As much as possible, we want this space to be safe for folks to share their experiences and knowledges. In parallel, we neither welcome nor condone any racist, transphobic, sexist or other hateful comments or behaviour.
- Related, discussions about injustice are carried differently by people, and perhaps especially heavily by folks whose lived experiences that may have repeatedly run them up against oppressive systems, behaviours, and practices. To this end, if you find today's discussion triggering or upsetting, Alex has posted some contact information for support services in the chat.

Finally, just a note that this panel is being recorded and will be featured on the Live Work Well Research Centre's website, and potentially elsewhere.

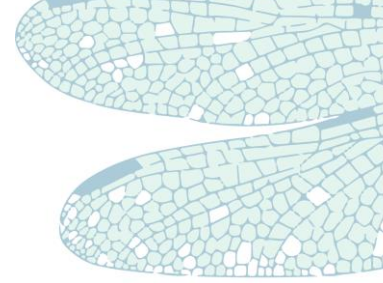
Transcript

Panelist Introductions

Leah Levac:

I'm just confirming that we're all being recorded. Great! With that, let me now turn to introducing the panelists. I'm going to do this in alphabetical order.

Jena-Lee Ashley, the current Vice President external of the Central Student Association, has held numerous student leadership roles throughout her undergraduate degree, where she graduated with a Bachelor of Arts. Jena is a member of the Kashechewan First Nation, and in looking to her indigenous identity, joined the Indigenous student society in her first year, and sat on the CSA's Board of Directors as the ISS representative. Last year, she was the National Executive Representative for the Circle of First Nation, Inuit and Metis Students, a



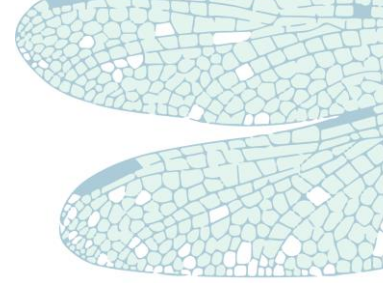
caucus of the Canadian Federation of Students. In her role as Vice President external, she runs various campaigns, such as 'Fight the Fees' and 'Fairness for International Students', and advocates for students at all levels of government.

Adam Davies, who uses they/them pronouns, is an assistant professor of Family Relations and Human Development Co-chair, of the Anti-oppression and Rainbow Research Lab at the Live Work Well Research Centre and graduate program coordinator of the Sexualities, Genders and Bodies graduate collaborative specialization at the University of Guelph. Adam focuses on queer, feminist Critical Disability Studies and Mad Pedagogies and Approaches to education, including Early Childhood Education, K. To Twelve Schooling, and Higher Education. Adam's Research, in particular, emphasizes forms of regulation and surveillance of queer, trans, disabled, and mad people in education and works towards imagining new futurities within and outside formal educational structures. Adam is an Ontario-certified teacher and registered early childhood educator, and has a PhD in education, Women and Gender Studies, and Sexual Diversity Studies from the Ontario Institute for Studies and education at the University of Toronto.

Roberta Hawkins, who uses she/her pronouns, is an associate professor in geography, environment, and geomatics, and the director of the PhD program in social practice and transformational change. Her research uses principles from feminist geography to examine ethical consumption campaigns and their discursive and material connections to the environment, social justice, and international development. Working with students and colleague collaborators, she also theorizes and advocates for slow scholarship, and explores what a feminist academia would look like in practice.

Suman Roy has an extensive career in private, public, and nonprofit sector business operations around the city of Toronto, nationally, and internationally. Suman was a member of the Toronto Board of Health, Toronto Food Policy Council, during which he supported the launch of the Toronto Youth Food Policy Council. He was also the chair of the Board of Directors at Food Share Toronto. Suman was also one of the key consultants who helped write the first food strategy for the City of Toronto. He initiated the Scarborough Food Security Initiative to spread the awareness and combat food apartheid with a vision of a hunger-free, resilient Scarborough. He is currently the chair of the board of Feed Scarborough. Mr. Roy is also the author of an International award-winning best-selling book from Pemmican to Poutine: a journey through Canada's culinary history.

Finally, as a student leader for the past seven years, Nicole Walker is currently the president of the Central Student Association, and has developed a passion for student advocacy as a former member of Inter Hall Council, orientation team, Board of Governors and Senate. Nicole graduated with a Bachelor of Science, with honors, majoring in human kinetics and minoring in nutrition and nutraceutical



sciences, and was registered with Student Accessibility Services throughout her degree. Other notable experiences include being a physiotherapy volunteer with the Health and Performance Centre on campus for two years, authoring the student wellness services 'return to learn and concussion strategy report', and being an active member of the University of Guelph HPC Concussion Collaboration working group. Currently in her role as CSA President, Nicole advocates on behalf of all undergraduate students and other student - Oh, sorry, Nicole! I lost my spot - on behalf of all undergraduate students and works with campus partners and other student leaders to address student concerns. After her time at the CSA has concluded, Nicole aspires to be a physiotherapist, where she hopes to continue advocacy work in her practice and everyday life.

Finally, I just want to acknowledge Omorowa Eguakun, the coordinator of volunteer programming and community engagement at OPIRG Guelph. Omorowa had agreed to join our panel today, but was taken away by a family emergency, and so is no longer able to join us. But, we are sending our very best wishes to them.

First Round of Questions – Defining & Identifying (In)Justices

Leah Levac (she/her):

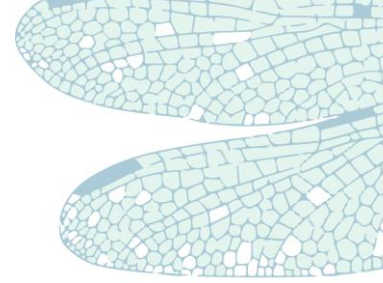
Okay, we're going to go ahead and get started now. In the first round, I'm going to pose three questions to everybody, and then each panelist will take a couple of minutes to introduce themselves, and then to answer these questions. Those first questions are:

- Thinking from your own personal and professional experiences, what does just or justice mean, look like, and/or feel like to you?
- What injustices do you experience, or do you witness others experiencing, in your or their day-to-day lives at the University? And,
- What are the consequences of these injustices?

Let me go ahead and start with...eenie minie miny mo...Adam!

Adam Davies (they/them):

I don't know why in my head I kind of thought you might start with me. Okay, thank you, firstly, for inviting me to be a part of this panel. I am looking at the folks, and there's so many people who I love and admire in the group. So, I just feel really honored to be here today to share it all. To position myself, I mean as you already said, I want to start by saying that I am a white settler queer non-binary academic.

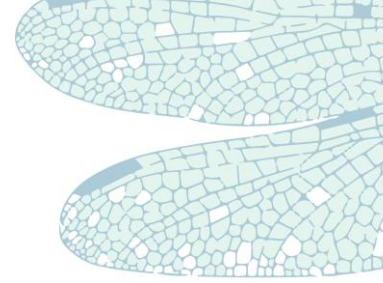


I identify as neurodivergent. I also identify with the mad community, which is folks who have various experiences with psychiatrization or the mental health industrial complex, so to speak. And I'm an assistant professor in family relations and human development, and in particular teach in the Child Studies program. So, a lot of my teaching is around early childhood education, and I also teach in the Sexuality, Genders, and Bodies graduate program and the Sexualities, Genders, and Social Change undergraduate program.

I've been thinking about this question a lot, and I think what I'm going to say is very similar to some of the notes that I shared in one of our other meetings, but I feel like it's really hard to, so to speak, pin down a specific definition of just or justice, because I think that those words mean different things to different people. And I actually think sometimes what is just to one person is quite unjust to another person. So, I do want to start out by saying that in the sense that I think justice, it's very much a personal and political kind of construct. And, as I mentioned, I think that what is just for one group of people can actually be inequitable or unjust to other folks as well.

I even think about the return to campus, and you know, how disabled, and you know, immunocompromise folks were not thought about at all in the return to campus. So, you know, for many folks, the desire to return to campus often was around an argument of needing socialization, wellbeing, wanting to be around people. But, in arguing for what one person or one group thought was best for them, infringes and excludes other people as well, too. So, I first want to say that I think that it's very muddy and murky territory, and I think it's really hard to position a specific, universal definition. I think a lot about relationality and ethical relationality. How can we be in ethical relationships with people across difference? And, in that, I'm thinking of a lot of Indigenous writing and ontologies, and Leanne Simpson is an Indigenous scholar and writer who I really admire, and I think about that a lot. How can we work across our differences and across incommensurabilities, because there are incommensurabilities, going back to that idea that what's just for one group or one person might be unjust for another. How can we work across those incommensurabilities and differences to still be in relation with each other?

And I think that's a really difficult thing. The University and higher education is a neoliberal capitalist complex. It's very entrenched and embedded with capitalist hierarchies and structural anti-black hierarchies and cisheteronormative hierarchies and I think we can't get away from that. But yet, at the same token, I as someone who is paid by the University and works at the University, still have to be in relation with it in some way. And so, with that, because I choose to be employed at the university, I choose to be a part of this system, knowing what this system propagates and does, and so I've been thinking a little bit about justice at different ways. There's justice within the system, and maybe justice outside of the system. And so, because I'm in relation with the University and all the violence and damage

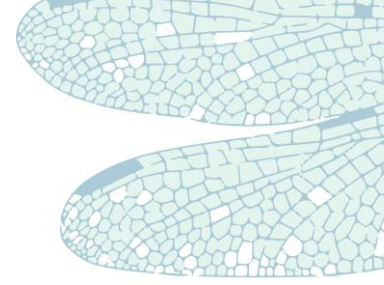


that it promotes, by choosing to be here, what can I do within the system to make it more equitable? So, maybe that's one form of justice: to make it more equitable. Make it safer. I don't like the idea of safe as a blanket statement, because I feel like we can't ever make something fully safe. And again, what's safe for one person isn't safe for another. But, how can we make a space safer?

And then, at the same token, a lot of my work is also then, how can we chip away at deconstructing the University as it currently exists? There's those two levels going on with justice. And again, I've been thinking about that a lot in my work that within the system, because I think if we only focus on tearing down the system, as important as that kind of justice is, in the meantime there are marginalized folks in the system that need some safety, and even just things that I think a lot of people take for granted in the university. A lot of marginalized communities don't receive, which I'll talk about when I move to the next question. I think we have to do that work within the system. But then we also have to, in my opinion, at least tear down the system, too. Right? So there's those two levels of justice going on there, in my opinion. And again, someone else might have a different idea or a different version, and I think that's okay, because I really do think that justice isn't necessarily something that can be fully universalized.

And you know, I think about even like – I'm going to start mashing the two questions together, but that's okay. I'll just do it. I'll go for it. I think about the bureaucracy of the system and the university, and how the bureaucracy of university and the policies and procedures – you mentioned the fact that we have an antiracism policy statement out now, but yet we had a black yoga instructor attacked on social media and harassed, and the university didn't do anything but put out a statement about that. I feel like what this bureaucracy does is actually make conditions more harmful for marginalized communities in many ways, because people can say, "Oh, we have a statement, so we've done the work that we need to do". It's the same thing with committees. I feel like there's so many committees that get formed, but then people, when they actually bring forward to administration violence that's going on, they say, "Well, you know we have the antiracism, or we have the access committee, so that committee meets in six months. We'll talk about it six months from now", and that's the way that, bureaucracy and policy and procedures function to actually reproduce the status quo and not just reproduce, but actually, I think, often invisibilize, the kinds of violence that marginalized groups experience within the institution.

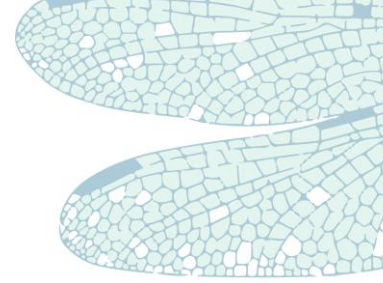
For me, I'm neurodiverse. And what that means is I have chronic disability that varies and fluxes in terms of the intensity that I experience it. That's kind of what it's like when you have something that's chronic. Sometimes it's totally manageable, and then other times, I definitely need some sort of assistance or accommodation, and I've been going through, the last two months, the most belabored, ridiculous accommodation process to get the very smallest, in my opinion, accommodation provided for me, and what I've continually bumped



against is that people don't even think that it's possible for a faculty member to apply for an accommodation and I think, when you're a faculty at a university, There's still this very one-dimensional expectation of who you are and how you're expected to convey yourself, and if you have any kind of form of difference that puts you outside of that mold, then suddenly you're disposable, or you're not conforming to what the University wants, and the University won't offer anything to assist you.

And that's definitely been my experience, because it's one thing for me to write articles about being neurodiverse, or put that out there, and then get publications that have the University of Guelph name on it, and gives prestige to the University of Guelph, and has all these things. But, the moment I ask for anything from the University itself, that is seen as me suddenly being demanding or not fitting within the expectations of me. Because, the expectation is that I'd be the good disabled person, and the good disabled person is the person that's disabled, and still overcomes my disability, and writes about it a lot, and puts out all these articles, and is doing all this work. But, the moment that suddenly I'm the disabled person that needs an accommodation, that isn't the kind of disabled person or disabled faculty member in particular, that the University wants around. So, I think this is something that is very common for a lot of disabled people in higher education, especially disabled faculty members. Because again, I think it's all good and fine for the university if you're disabled and write about it, and you put a lot of work out there, and then it has the university's name, but the moment that you actually need anything from the institution, the institution doesn't want to provide it for you.

And, you know, I think, that that's something that we see with a lot of different marginalized groups. The moment you go to the Institution for some kind of protection, the institution doesn't want to have to offer anything, and especially doesn't want to have to disrupt the status quo, because at the end of the day the status quo is protected through these bureaucratic procedures, such as incredibly long, belabored accommodation processes where they all suddenly asked for new documentation that they never asked for before, or put any extra barrier that they can put. And I find the same thing being nonbinary. The university can put me on their website and say that Guelph is a queer-inclusive place, and 'look at this non-binary faculty we have', but the moment that I'm bringing up violence that I'm experiencing in my department or violence that other people are forwarding to me, suddenly, the University doesn't want to deal with that because I'm now the angry nonbinary person. I'm the difficult nonbinary person. I'm not playing the role that's expected of me, and so, it's fine for the University to have me on their website to represent diversity and inclusivity, but it's not fine for me to actually go and then ask for anything from the University in terms of protection, because at that point suddenly, now I'm asking for something that the University doesn't want to provide, and I think just to get to the last part of it, the consequences, what it ends up doing, is it drains people, right? It drains people into submission, because



eventually people become so tired of advocating for themselves and not being heard, that they become zapped of their energy and retreat to protect themselves. And so suddenly, now they're the invisible, disabled person, because they're no longer around campus because they're trying to preserve their energy or they're the invisible non-binary person because they're not going to events because they bring up the violence they experience all the time, and people don't listen. Or, they just get fed up and leave, right? And so, I think this is how the institution works to extract difference in diversity when it's in its favor, and then doesn't want to offer any sort of actual protection. For anyone who needs it when they're a marginalized person, that's experiencing any kind of aggression. I think I can end it there for now. That's my beginning thoughts.

Leah Levac (she/her):

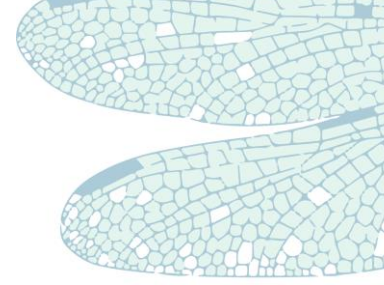
Thanks very much, Adam. I appreciate it. And, I think, sort of opening a number of spaces for the conversation moving forward, which is really helpful. Roberta, could I turn to you next?

Roberta Hawkins (she/her):

Yeah, sure. Hi, everyone. I'm a little bit sick, so I might start coughing at you all, and I hope I can mute in time, so that it's not super gross. That's my main concern for this panel. Like Adam, I am really pleased to be on this panel, and speaking with all of these other experts, and to see everyone coming from such different places. It's really exciting. I am talking today as a feminist geographer. As a feminist geographer, we think about how different people experience the same place and institutions differently. We build on ideas about the personal being political, and I've worked with lots of colleagues and friends on everyday practices in academia, and how they lead to entrenching hierarchies and uneven power dynamics, privileging some people over others.

I'm also speaking as the director of the PhD Program of Social Practice and Transformational Change. It's an interdisciplinary program at the college, and it's trying to disrupt some of the things that PhD programs often reinforce, and what's considered expertise or what counts as academic knowledge, so as just one example, instead of mandating a list of important literature that students need to memorize, to become qualified as PhD Students, we have a different process where students work with their advisors and committee and figure out how they're going to qualify what they want to become experts in to become a PhD candidate. So, there's obviously still some challenges, but it's trying to do something different here.

And finally, I also want to mention that what I'm going to talk about today is a lot of the ideas I developed with my friend Leslie Kern, who's a feminist urban geographer. We're right now working on a practical guide for faculty, grad students and other scholars to try and figure out what some suggestions might be for how



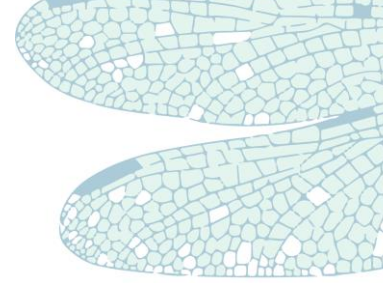
we can make these kinds of everyday changes working within institutions while also, as Adam said, trying to chip away at them and make them different, and make them hopefully more just. So, that's where I'm coming from.

I got too overwhelmed by the question of what is just so I'm not gonna answer that. I'm gonna talk about what a more just university might be, because that's a little more manageable for me. So, for me - and I totally agree with Adam, it's different for everybody, for all kinds of reasons - but, for me a just university would be more collaborative. It would be less hierarchical. It would be less focused on auditing and quantifying things, and more open to different kinds of knowledge and experience, more inclusive of different people and perspectives, and less exploitative of workers and students. And I want to say that those things for me are braided together, so they're not separate elements. They have to work at the same time together.

So, because I know people are going to talk about all kinds of different things, I thought I would just talk about like one sliver of injustice, so that I can kind of get into it a little bit. So, I picked the sliver of the structure of the university, or the structures that lead to overwork, to feelings of overwhelm and burn out for faculty, for full time faculty, for sessionals, for grad students, and for staff, and therefore also for undergraduate students.

So, I've recently become, if you have chatted with me personally, you know this already, kind of obsessed with this idea of vocation which I just learned about. Maybe it's a common term, but essentially it's the idea that academia is considered a vocation and not a job. I'm summarizing really quickly here. I'm happy to talk about it more later. But this is the idea that academia is a calling, that working in the university is kind of a higher-level, more meaningful work. We teach students. We do research that's trying to improve the world, and this calling is really tied up with our identities. Being a scholar and going to university is part of our identity, and this calling, it's very difficult to think of yourself as something else separate from that work, from that calling. And this is something I can relate to, because I really care about my work, and I care about students, and my colleagues, and my friends at work.

But, the idea that academia is a vocation has a downside, and one of them is self-exploitation. So, essentially, and Adam touched on this a little bit, the actual day to day work of working at a university, I and many others have found, that it's not actually set up to do that meaningful work. So, there are many meetings. There are new computer systems and programs to master and take training on, and that are crashing every day. There are committees to sit on. There are hundreds of emails to answer. There are hundreds of assignments to grade, often without even talking to the students personally. There are lectures to quickly prepare, and there are publications to get out the door.



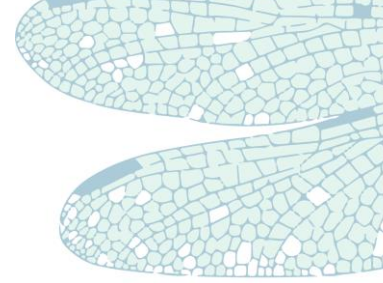
This doesn't really leave a lot of time for connecting with one another, for doing a deep dive into reading, for slow researching and engagement, and supporting and helping students and friends, and it doesn't leave time for thinking sometimes, or for deep, conversational work. And so, what often happens is that we do that meaningful work after hours: on the weekend, on the evening, when it's quiet, when there are no emails, when there are no other demands. And I've come to think of that as gifting labor to the University. And, when I think of other jobs I've had, I would not have stayed working at the restaurants that I worked at after my hours were up without being paid. So why do we think that that's a very common and kind of fundamental part of the university system? It leads to overwork. It leads to burn out. It leads to health problems.

Adding to the problems are the fact that what many of us consider this meaningful work, and why we're here, and what our calling is, is not actually counted in the university system. So, the University is obsessed with quantifying what we do. This is what performance reviews are for faculty. This is how we make decisions about who to hire, and who not to hire, who gets a scholarship, who gets a grant, who gets tenure. Even things like budgeting, where we're going to put resources, in what department, how the decisions are made about that. But those measurements and decisions are only based on a few things, often: how many publications someone has, what someone's grades look like on their transcripts, how many students are in a major, instructors' course evaluations, things like that.

So, this has a few impacts. One of them is that that auditing system just reproduces the same kind of knowledge as legitimate: Western, eurocentric knowledge usually over and over again, because that's what the system is giving value to. That's what it can see, and that's what it can measure. This prevents the University from diversifying in terms of people, and also in terms of ideas and ways of knowing, and that in turn I would argue harms society, because the knowledge produced in universities can't address the really complex and important problems around things like social justice in society.

Second, historically excluded groups like women, BIPOC folks, queer folks, are commonly engaged in work that's not easily counted in these systems. For example, long term community engaged research, mentoring first generation university students, advocating for students with disabilities, producing research outside of traditional venues. And this is one of the ways that these groups are pushed out of universities: by being denied tenure, by not being hired in the first place, by not being considered qualified, by not being awarded scholarships, and by developing physical and emotional exhaustion from overwork.

And third, the work environment itself doesn't feel very good. It feels competitive, hierarchical. People are rushed, people are exhausted, people are worn out, and as part of this environment, often people who are advantaged by the system or are trying to claw their way up in this system, make decisions that are in their own



best interests, sometimes just for understandable self-preservation, and not in others best interests. For example, refusing a student accommodation in a course because it's going to take too long, or it's too time consuming. Students working in labs and research groups might be exploited because the person leading those groups feels like they need to get publications, et cetera.

So, I can see - oh, and also not feeling like you have time to really push back against the system, or engage with, say, student advocacy groups, or your own union, or collaborate across unions or something, because there's just not time. It's not measured, and it's not part of this. So, the meaningful work and that important collective work can't happen. Okay, that's really depressing. But I do have a list of ideas of how that could change. But, we're not supposed to talk about them until the next part. I'll just leave everyone feeling hopeless and hope I don't accidentally get disconnected. Thanks.

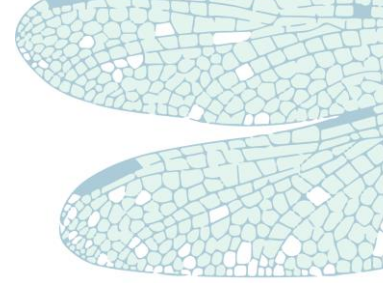
Leah Levac (she/her):

Thank you, Roberta, and yes, we will look forward – I mean, I think these are all really important and really useful interventions, because they really latch on to specific mechanisms and practices at the University – and we'll also look forward to hearing about some of your thoughts for interventions and solutions. Can I turn now to Jena-Lee?

Jena-Lee Ashley (she/her):

Yeah, for sure. So, first of all, I just want to say that I'm super excited to be here as well. And so, I'm the Vice President External with the Central Student Association. A lot of my work involves listening and advocating for students, and trying to ensure that they get a voice at the table where they typically would not be heard. And I was also a student. I attended the University of Guelph, and I will be drawing from some of my personal experiences as an Indigenous woman navigating a colonial institution as well. And on campus, I also work with a lot of special status groups and marginalized groups of students to draw a bit from that as well.

So, when I was reading the first question, what does just and justice mean to me, I immediately started thinking about something called the Seven Grandfather Teachings, which we have in Indigenous culture. So there's humility, bravery, honesty, wisdom, truth, love, and my favorite one is respect, and to me justice means respecting the rights that everyone has, despite various factors, whether your race, religion, gender. We all deserve to have our rights met. And then in the work I do, it also means wanting to help others that have experienced any form of oppression in their lives or on campus, more specifically to my role. And I think in the last couple of years, we've seen a lot of instances of racism as well as misogyny on campus, whether it's in the form of vandalism or microaggressions, or even lack of accommodations to students.



So, I have an example from a personal note. In my first-year I received funding from my band, so that I could attend post secondary education and part of my agreement with my band was that I needed to get a signature monthly from professors proving that my funding is being used correctly, and I actually had a professor that looked at my paper and said that 'this isn't high school, I'm not keeping track of your attendance.' So, I was worried that if I didn't get their signature, I wouldn't be able to get my funding. So, I ended up dropping that class and quickly swapping it for another one, which was like a barrier to me because I really wanted to take that course, and out of fear of not getting my funding, I had to drop it. So, this experience of just being scoffed at was surprising, and it, you know, caught me off guard. And while it may seem, you know, somewhat small to some folks, it's now this core memory that I have, and especially while I think about my experience at university. And I know I'm not alone in this and other students have similar experiences, and I just also want to be able to support students that experience similar things on campus while they are trying to get their degree. And yeah, that's what I have.

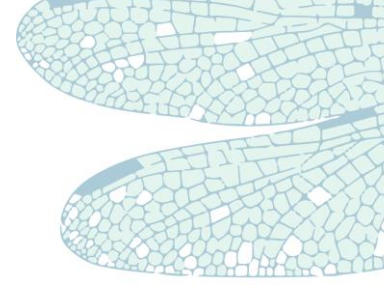
Leah Levac (she/her):

Thanks very much Jena, although it's always -- those stories are so -- stories like that are so illuminating, and also so frustrating and upsetting to hear about. But I appreciate you sharing. Suman, can we turn to you now?

Suman Roy (he/him):

Absolutely. Thank you very much for the invitation to speak. My name is Suman Roy, and I bring the -- I bring a very different aspect to justice and injustice, and it's all about the food security for me, and as much as I really enjoyed listening to Adam, Roberta, and Jena-Lee, and I certainly agree that it's very relative, but I also come with the mindset of course justice and injustice are relative, but there are certain guidelines that is in place already, and we, in a lot of cases, should be following those guidelines as what just really is. And I'm talking specifically from a food security perspective. We know that fifty, over fifty years ago, Canada signed up as food as a human right, but access to food is still a luxury in a lot of different parts of this country, and so is water, so is housing. There is a lot of different aspects to it, and for me it is very black and white, that somebody who doesn't have access to proper drinking water or proper housing or proper food, is injustice. There is no gray area that - it's not a relative question at that point, and I think that boils down very much with the students in post-secondary.

I've spent a most of my career in Canada. I'm not a new immigrant, but first-generation immigrant in this country, and I've done my schooling back home in India. We're talking about food on my campus. We had a free meal every day. In a country like India, in a government institution which is considered a developing country, not a developed country, and we are sitting here in Canada, where more



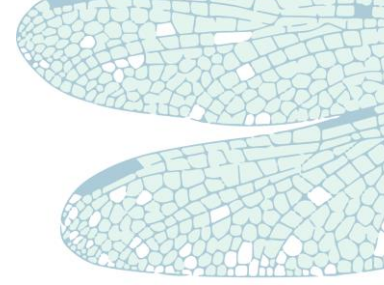
than fifty percent of our students in post secondary institutions are food insecure today. So that is certainly for me injustice. There is no two ways about it.

And very recent studies we have seen that - when I say recent, I mean literally the reports that came out yesterday, that after in a city like Toronto, and I'm not talking about just students here, because it's worse in the case of students in a proper city like Toronto overall, after paying for housing costs, a normal person has an average of eight point, one eight, eight dollars and one cent to be spent on anything else other than housing. If it's a racialized person, that number becomes seven point seven, five cents, and if it is a new immigrant, and in this case with students, I'm connecting that to international students, it's only three dollars and eighty-one cents per day they have to spend after they have paid for housing. So, if that is not injustice, then what is - what it is? And we seen in international students' cases, and that is really close to my heart, who bring in so much revenue to our country, and so much resources to our country, and they are the ones who's often left out in the middle of nowhere, with no resource, no support, nothing.

And I've seen that through COVID support aid from our Federal Government. It took us such a long time for international students to get anything out of that. So, there is certainly a huge injustice that is happening. But in a lot of cases, we have taken those injustice as not normality. I have heard post secondary campus executives talk to me about student hunger, and say, 'Oh, poor, hungry student! That's the way of life. Deal with it.' And that itself is a huge injustice we are talking about, that should not be the case. If twenty years ago poor hungry student was a part of life, it was wrong, and it shouldn't be in 2022.

So, there are different aspect of it. One question that I saw, which was kind of stuck to my head about, What has COVID pandemic done to campuses and to justice and injustice? One thing I say, is it hasn't done anything. Literally, the only thing COVID-19 pandemic in my books has done is shown what we advocates have known for years. There's nothing much new. We knew that racism plays a huge role in in food insecurity, in poverty. We knew that people of marginalized people, people of color are often subdued in a lot of cases, and even today, with the post, with pandemic and the post pandemic, we just see it highlighted. Now, more people are talking about it. It was last December in my hat as Feed Scarborough. We talked about a lot of our clients who has a job or two coming to access food banks today. It took the mainstream media to pick it up after a year today.

Finally, CBC is coming in an hour to talk about that same issue, because that is, these are -- it just takes time. It is unfortunate, takes time, and these injustices are normalized in a regular manner. It is normalized in a new immigrant, when they come in they are, they may be doctors back home, but here they are driving a taxi or working in a grocery store, or Metro with precarious employment. It's normalized and for me that is an injustice. And so, with post-secondary students



or international students, the same thing. I'm gonna stop here and wait for the next question.

Leah Levac (she/her):

Thank you very much Suman, and certainly, your perspective is really valuable and yes, I think flagging some of these pieces that don't – that ought not leave a lot of room for nuance, right? People ought not be hungry feels like a baseline.

Thank you. Okay. So, I'm going to turn it over to Nicole, who will say a few words, and then we'll move on to another round of questions. Thanks, Nicole.

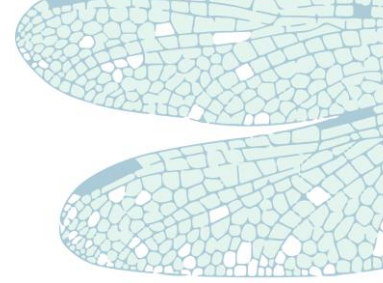
Nicole (she/her):

Hi Everyone! I've been patiently waiting and a bit nervous. So, pardon me for that. I sit at so many tables, and I think about a lot of the people who are here, actually, that I do a lot of great work with on committees, and I'm still nervous, so just bear with me on that. So, my work as the CSA president works a lot with students advocating, and there's such a diverse spectrum of students on our campus, and so advocating for all of them in each of those different spaces can be challenging at times, especially as Suman said, injustices are normalized, and that really resonated with me, actually.

And so, I'm speaking from some of my experiences as a student who's registered with SAS and speaking as a survivor of sexual violence, and then I'm also speaking to a lot of the work I've done as a student leader on campus for the last several years. And so, I was looking at 'what is the word just or justice mean to me?' And I don't think it's what it means to me, I think it is what it means to everyone. That's a lot of what everyone's already said here. And so, I think everyone has a responsibility in justice. The onus isn't on one person or one group of people. It's that collective responsibility to want to do better for everyone, so that everyone feels represented in our community, whether that's in the curriculum that we learn about, whether it's the support we see on campus, and just in general on campus, feeling like everyone is a part of that community.

And I think part of the challenge of being a student leader and being a student on campus is that so much of the work is on advocating for ourselves. That work is ultimately put on students. And so, you see a really high burnout in student leadership and advocacy because it's exhausting. We, the student movement, has been consistent. We're advocating. It's changed over the years and ebbs and flows, but a lot of what we're asking for has remained consistent, but change is really slow, and it's hard. I've been here for seven years, and I can say that the amount of change we've seen on campus as student leaders has been very small. And that's frustrating when you know there's ways that we can do better on campus and ways that our students can feel better supported.

And it comes from needing a willingness of all parties involved wanting to be involved in that conversation and willing to do the work. It can't just be

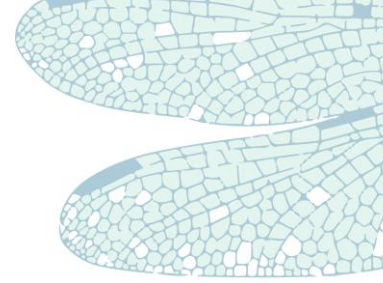


underrepresented or marginalized or impacted students. It needs to be everyone taking a stance on the issue, and it needs to be a holistic approach as well. So, it's not just - and I think about this because it's not just students advocating for students - students advocating for faculty and staff on campus. It's faculty advocating for students and it's everyone advocating for each other to be successful.

And then, in terms of what injustices I see on a day-to-day basis, because I work with so many students, I see a lot of injustices, and I know folks have already touched on a lot of them. So graduate students, food insecurity. So, I won't touch on those too much, because folks did a really great job speaking to those. But what I can speak to is some of my experiences in the classroom, especially someone who has post-concussion syndrome, registered with SAS part way through my degree, and just the number of policy barriers that are in place that prevent students from getting the support that they actually need, and the fact that policy can be really vague. So then, folks don't actually have to do anything to support students. It's a matter of personal preference for what's convenient for folks, and I'm not blaming professors. I know professors are under immense amounts of stress. They're not getting the support they need as well. And so, it's this vicious cycle that folks aren't getting the tools they need to succeed.

And so, an example I drawn is that I attained one of my concussions. I agree - accommodations are a human right. And I can speak to that a bit later, because, in fact, there's models of teaching that don't require accommodations because they're incorporated into curriculum, and I'm a big advocate for that. And so I obtained a concussion in one of my summer semesters, and the best accommodation I could get was a reweighting of my assessment to my final exam, which would mean that my final exam, when I could write it, would be eighty percent, which I don't know if folks have written an eighty percent final before, but it's very stressful, and I don't recommend it. So, I actually withdrew from my studies for that semester, and I didn't get any tuition refunds of any kind. So not only did I not get the credit I needed, but I didn't get any financial assistance, which is difficult and in a day and age where inflation is high, students have to work several jobs to put themselves through schools.

It's already been mentioned, but I've seen professors treat people differently, if you're registered with SAS versus if you're not registered. And so, I just feel for those students who are registered with SAS and don't get the same level of respect and dignity that they need, and even just deferring an exam is a very stressful process in general. And something that we've worked with - we are working with our Iranian students - is that students weren't getting compassionate consideration when stuff was happening globally. And so that's something we're looking at as well as the CSA.



And then the last thing that I'll say, because I feel like I'm talking a lot, is that there's this vicious cycle where students advocate to the University for something, and then there's red tape, because the Faculty Agreement or the Faculty Union has this requirement within their agreement that stipulates that they're not required to do it. And so, it becomes this like 'Tag you're it' where it's like 'I'm not responsible, You're responsible', or 'this is the person who's responsible.' Part of it comes from the Return to Campus survey. We had five thousand plus students who responded and shared what they needed from the pandemic. They talked about how we could bring those things forward into the New Year. And we shared those results with tons and tons of university folks, but nothing came out of that work, because the results weren't valid because they didn't have a statistician facilitating the process. And then when we, and the University's response to our survey to make sure that students felt supported during the pandemic was that 'you should tell students that they need to make a friend in their class', which is really sad and pathetic.

And so, when looking at the consequences of injustices, it means that folks who need the supports are falling through the cracks. They're not being set up to be supported or succeed in their academic career. Mental health concerns that can be addressed by policies and accommodations and trainings are being exacerbated. And at the end of it, it's really the folks who are on the floor, the day-to-day of what the University looks like who are suffering. So that's the students. The faculty. I'm just going to end it there. But, I think there's a lot of key stakeholders. And we'll talk more about what that looks like in the next question that can be involved in those conversations moving forward. And I think this panel today is a really great start.

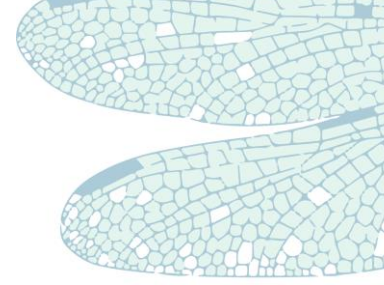
Leah Levac (she/her):

Thanks very much, Nicole. Those are all – I mean for sharing your personal experiences, and also for thinking through some of the particular ways that these challenges play out at the university.

Second Round of Questions – Imagining Solutions

Leah Levac (she/her):

What a rich first round of contributions from everyone. I'm so grateful and continue to be grateful for the audience. As is probably predictable, we are wildly off schedule. And so as is what is required sometimes when we're having such important conversations. We really want to talk about some of the ideas that



panelists have for solutions or responses, and we also really want to leave a little bit of time for audience Q and A.

So, I'm going to pose an individual question to each of the panelists now, and I'm going to 'pretty please' you to keep it to three minutes, and I'm going to be a little bit more aggressive with my interventions as needed so that we have some time for question and answer.

Imagining More Liveable Universities

Leah Levac (she/her):

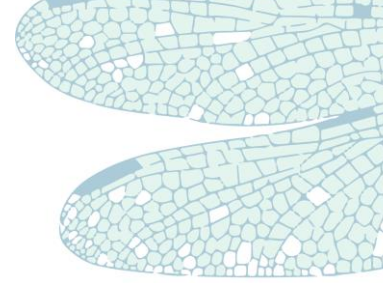
Okay, so I'm going to start again with Adam, and Adam, I'm going to ask you in particular, can you say a little bit more about particularly how we might use the concept of intersectionality or other scholarly concepts that scholarly and practical concepts that you work with, to inform our efforts to create more livable universities?

Adam Davies (they/them):

I'll try my best to do that in three minutes. Oh, my goodness! Interestingly, someone, Suman, you mentioned this idea of normalization, and so I think, I do a lot of work with queer theory. So, you know, a lot of creativity is about disrupting normalcy, and I think that idea you mentioned at the beginning, Leah, of normalcy is so violent. Like this idea of what we take for granted, and what is just unmarked, unnoticed.

And I think about times when either myself or other marginalized faculty members I know have spoken up about harmful work environments, and said, you know, 'this environment is harmful, and our identities are subject to these, our experiences are not being valued.' And the response from someone is, 'Well, I have a great experience in that department, or I have a great experience over there. This is really wonderful for me'. And what I think is really important is that in that statement, in that utterance, spaces can be, and I'm thinking with Sara Ahmed here, but spaces can be really safe or safer for some bodies, and really violent and oppressive for others, and in that same space it's like what you were talking about, Roberta as well, too, and so I think we need to be very conscientious about how we move through the university, and if we move through the university with ease and experience, or don't experience things that other people do, says something, and that's a level of privilege in and of itself.

And in our efforts, we need to really centralize the individuals who are the most vulnerable and harmed in what we do. If our efforts are surface level, we're not doing the work, and I'm very cognizant that, despite being disabled, despite being queer, nonbinary, I still have my whiteness that protects me in so many ways as I



navigate my whiteness is what lets me be this vocal about so many things, and I think that that's a really important thing to acknowledge, because I can move through the University institution in a way that so many racialized folks, Black folks, Indigenous folks cannot. And so I think in our efforts to be intersectional we have to think about how are we really centralizing the most marginalized? And what experiences do we not have that other people do? What barriers do we not encounter that other people do encounter? And how can we learn to be more empathetic to people that experience barriers that we ourselves don't experience?

And I think – because I know I only have three minutes – I think my last thing that I'm going to think about is in our leadership as well, the folks who run the – we know that these institutions are neoliberal capitalist institutions, they're very integrated with capitalism as a structure. So, I'm thinking of black feminist theory, and what background, training series, readings, conversations, are our leaders in conversation with? Who are we in conversation with, and learning from as we're learning and navigating and meeting institutions?

And I think that in and of itself speaks to the ethics of how institutions are led and navigated; because, if our leaders are people that are only in conversation with certain knowledges that are also harmful in many ways, then that violence can be perpetuated. So, I think the actual scholars' knowledge and, you know, theories that people are in conversation with as academics, as leaders, can also say something about the way in which institutions are run. I will end there. I know I only have three minutes.

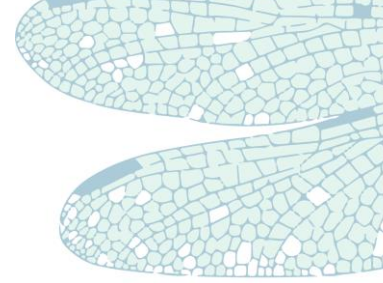
Imagining Universities Structured around an Ethics of Care

Leah Levac (she/her):

Thanks. Thanks, Adam. Those are great sharp interventions. So, thanks, and contributions very much. Roberta.

Roberta Hawkins (she/her):

So, I'm supposed to answer the question, 'What could University spaces look like if they were structured around an ethics of care?' I'll take over Leah, no worries. So, I use a concept called the feminist ethics of care in my work sometimes, which understands those as interdependent and inherently in relation with one another, similar to what Nicole was talking about in terms of um advocating for one another, and understanding similarities and differences, and how we're situated in institutions.

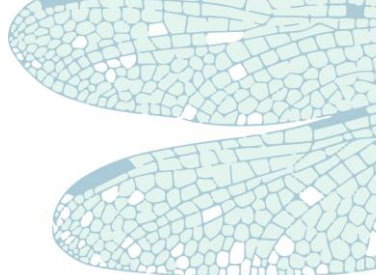


A feminist ethic of care also includes ethic of resistance to injustice. So, in some ways it is this kind of personal and political notion. So, I have a whole list. I'll just read some of these in my three minutes. In trying to enact the feminist ethic of care in the University, we can take actions to create an environment that allows people to better care for themselves and one another's well-being.

Some examples of this are simple things, like asking each other how we are doing and listening to the answers, holding space in meetings for people to connect around their well-being before launching into decision-making, remembering that we live in bodies that need food, movement, exercise, rest, and trying to facilitate that, for example, by taking a lunch break together, scheduling meetings with breaks in between, avoiding glamorizing overwork. Don't brag about how much labor you are gifting to the University. Maintaining boundaries, and very crucially encouraging students to maintain boundaries, and to take time off as well from their work. Taking sick days if you're not feeling well and modeling caring behavior like wearing masks and making sure spaces are accommodating for everybody, so that people can comfortably participate.

A feminist ethic of care would prioritize collaboration and relationships, avoiding focusing on individual competition or only productivity, so that may be things like fostering communities of support, collaborative research groups, writing groups, working together, virtual support groups, non-hierarchical labs, creating a campus environment that welcomes pets, support parents, children, families. Understanding that we are in relation outside of our work relations as well, grounding ourselves in the place that we learn, learning about its colonial history, Indigenous land rights, environmental and seasonal dynamics here. So, grounding ourselves and advocating for different ways of valuing the work that goes on in the University beyond quantity. Valuing and embracing different ways of knowing.

A feminist ethic of care that pushes back against injustices may look like actions like collectively refusing requests that lead to overwork, for example, making a new program without getting any resources to do that. Protecting junior scholars and grad students from exploitation, supporting student advocacy groups and unions, and supporting the work of all unions, not just your own. Prioritizing quality over quantity in decision-making, supporting historically excluded groups, and advocating for truly inclusive universities. As one example, students at Penoma College in California made – they advocated for this. And now a faculty support of a diverse student body and creating an inclusive classroom is part of the tenure requirements for faculty. So, it is mandatory, and it is measured, and that is not quantified, So that's good, and recognizing that an equitable impact of policies. As one example of this, another college in the US recommended that all departments take away one teaching credit from black scholars in recognition of all of the invisible and emotional work they were doing mentoring students and educating their colleagues on anti-black racism.



So, there's lots more examples. These are just some of them. Finally, I just want to point out that I think that this does require everybody advocating for everybody. As Nicole said, I completely agree. But I also think that, as Adam said, some of us move through this university with a lot more ease and privilege, and so I would encourage those of us, I include myself in that list, that have more power and wiggle room, to take advantage of it, and consider the everyday decisions, and the more kind of boisterous advocacy that we can do as a really important responsibility moving forward. Thanks.

Imagining Improved Campus Experiences for All

Leah Levac (she/her):

Thank you, Roberta, and thank you for moderating for yourself in the form of offering the question. That was really helpful. And apologies. Let me turn now, I have the same question for both Jena and Nicole, who will come at it from their different perspectives.

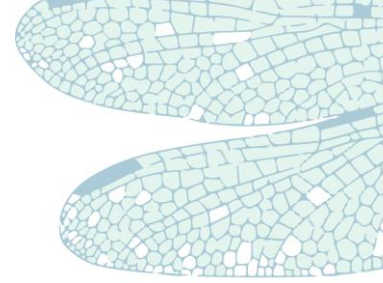
So, the question here is, what are the necessary actions that must be taken to improve the experiences on our campus, especially for students. And what role do different groups, so other students, faculty, staff, administrators, have to play in this? Maybe I'll start with you first this time, Nicole, and then we'll go to, yeah. Oh, is that okay? Surprise! Sorry.

Nicole (she/her):

No, you're good. Yeah. And Jena and I come up from -- We just we think about this question from different perspectives, because our role in our portfolio is a bit different. But still considering the student voice and the question. And so, I will just start. And then, however much time I get through I get through, and so I think the first thing is that we need to look at the kind of training and supports that are on campus for students, staff, and faculty. So, the CSA has been working on mandating sexual and gender based violence training, anti-racism training, mental health training across campus for staff and for students.

Professors are a huge support for students, and so being able to have them trained and equipped, provide resources for students is referred to as creating space to talk about it in the classroom. Is huge opportunities for student feedback and creating space for dialogue. Students are always there to remind you of what's important, and if there's anything I've learned in my time at the CSA, it's that there's a lot of power behind a united student voice, and at times it's difficult to get everyone together. And a lot of that work is put on unions and student leaders.

But, there's other ways we can get student feedback as well, and I think to my experiences with some of my professors who actually had ongoing feedback and



opportunities where students could say, 'Hey, like this isn't working for me in the classroom, let's make a change', and then the professor would incorporate it during the semester, instead of waiting for course assessments at the very end, where it doesn't change your experience that you're going through currently. Part of what we're working on right now is around course outlines, so they get released the day of classes starting, and that's actually quite stressful for students, because you already feel behind on day one, you don't have that opportunity to catch up, but it's related to, as I mentioned before, it's in the collective agreement. And so, then it makes it really hard for change when we have this barrier about the collective agreement.

Another area that we're looking at is around universal design for learning and hybrid learning. And so, looking at what we've learned from the pandemic in terms of how people learn differently, and how there's a spectrum in the classroom in terms of the ways in which people learn best. And so, how can we dismantle those barriers and incorporate them into the curriculum? And so, several schools across Canada are starting to look at UDL as well as this Canadian Federation of Students is looking to make an issues policy on it. So, if you reduce the barriers by accommodating it into the curriculum, you actually reduce the burden that SAS is experiencing.

So, my other two quick things are collaboration and transparency are huge for students. We're open to collaborating, but we need individuals and spaces, such as this event, that'll amplify our voices and our needs, and those look different depending on the group of students you talk to. Currently, the work is on student leaders to disseminate the information to our peers and our networks, and that's not enough. We need the University to amplify the work that we're doing. There's so much work that happens behind closed doors and committees, and then, you know, like students, never know about it. Right? So how are we translating that information and what we're doing to be meaningful?

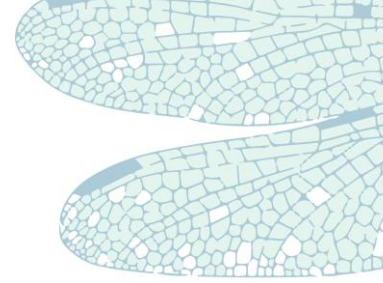
And the last thing I will conclude with is that we need policy supporting students and staff and faculty, not creating barriers on Campus. And so in that we need the policies to uplift and protect our students, not stress them out, and not making them have to go through five or ten applications in order to get the support that they're duly entitled to, and so, with that I will just thank you all for listening. And then at the end we'll take questions, and really looking forward to that.

Leah Levac (she/her):

Thanks so much, Nicole. Those are really helpful, actionable solutions. Great contributions. Jena, I'll turn it over to you now.

Jena-Lee Ashley (she/her):

All right. So, I just realizing that I think I speak a lot in examples. So of course, that's what I'm going to do is give a couple of examples. And I think the way that



students require different supports looks a little different to individual students, and that's why I'm giving a couple of examples. So, I think if the university were a little more transparent and open about their responses, and responding to things like racism and hate on campus that could be a little more beneficial.

So, for example, there was an incident that took place on campus last year and the University actually worked with the student group that was impacted, and they were able to release a statement together, and that kind of, it followed up with students on the process that the University followed to kind of resolve this issue, and I think it provided students with a little more closure, and knowing the steps that were taken to provide some justice, but not quite, but you know a little bit. Every little bit counts, and I think that could help that specific group?

And another example I have is, I had a student reach out to me this summer to discuss anti-Asian racism on campus, and how they felt more could be done to address the issue. And the student is currently working on either an open letter to the Ontario administration, with the end goal of making sure the right people see it, and the people that need to see it, see it. And so this student gets to work on something they're passionate about, and they're actually being supported by several professors. And this project started just as something the student wanted to do in their free time. And now it's being included in part of an advocacy component and their final project. So, a Professor provided that extra support, and allowed the student to be graded on this project, which I think is great.

And I think both of these are small ways that students, faculty, administrators, can enhance student experiences on campus and overall this isn't something that one group can do, but something that has been said before today, that we can collectively work on together, and sort of push those changes on campus. And I think sometimes we forget the impact that small things can have on someone's experience, and the opportunities that can come out of that.

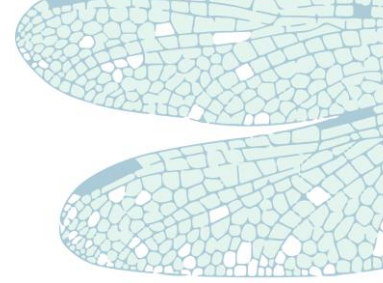
Leah Levac (she/her):

That's great. Thanks very much, Jena. And your examples are just so excellent because they, I think anybody who's got a relationship to the campus can picture these kinds of things and see both where the problems are and where the potential solutions lie. So those are really helpful.

Imagining Solutions to Student Food Insecurity

Leah Levac (she/her):

So finally, Suman, I'll turn it to you, and you know my question for you, Suman is about what we do about these extremely high rates of food insecurity for students



on campus? So Meal Exchange released a food insecurity report in 2021 that indicated that fifty-seven percent of students are food insecure. So that's a deep violation of thinking about access to food as a human right. So, what do you think our solutions are to this problem?

Suman Roy (he/him):

This is such a loaded question, because, as I always say, food security is never a food challenge in Canada. In a country like Canada, there is enough food to feed the whole country a few times over. But there is a lot of other factors that contribute to food insecurity. And I know, Jena, your organization runs a food bank on campus, and my current role out of many things we do, we done five food banks in the city, in the area of Scarborough. But I'm the first person to say that the food banks are the problem. They need to be gone. They came in eighties as a very temporary solution. But we have stayed and relied on food banks to solve the food insecurity problem.

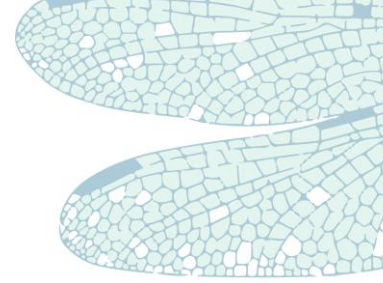
On campus, especially a lot of the funding for the food banks itself does come from student coffers at some point. This through the student Union, which itself is a systemic issue that the students are paying as a part of their tuition to run a food bank on campus. You look at it that way. That's a huge fundamental issue, and certainly, proper policy at the campus level, Provincial level, Federal level is all required to actually tackle the problem of food insecurity.

So, think about on campuses, in most of the cases, food services on campus lies with the business services, or as a department which is supposed to be a zeroed out account. What if it lied in the student life? Like sports, then would it be funded by the university? Would it be funded by the province? The answer is, yes, to some extent. Then, why is sports important and not food? Food being a human right? This is a bigger question.

Why is that a country like Canada, one of the only G7 countries do not have a student food policy even fifty years after calling food a human right. Why is it that food is never seen as an essential to education? Every campus exists on the prime goal of providing better education to the students. That's the reason any campus for post secondary campuses exist. Then why is it not considered, though there is multiple research across in almost every campus in this country relating food to better academic performance. Then, food is not a priority for the campus, and I think that is a huge question that we ask, and like different policies in all three levels, campus, province and uh, federally, is the solution to food security.

Leah Levac (she/her):

Thank you very much, Suman. Some great suggestions there.



Audience Questions

Leah Levac (she/her):

So we do have a very few minutes left um for questions, so I wonder if folks are welcome to raise their hand in the Zoom function, or in person, for the few folks who are who are present in person in the interdisciplinary hub, and maybe we could take a couple of questions, and then just try and offer some brief thoughts to give a little bit of space for anybody who who wants to ask or offer something before we wrap up?

Live Work Well Research Centre University of Guelph:

We have a question from someone in the room. So if you'd like to come into the center meeting, not sure, Leah, if you can see?

Leah Levac (she/her):

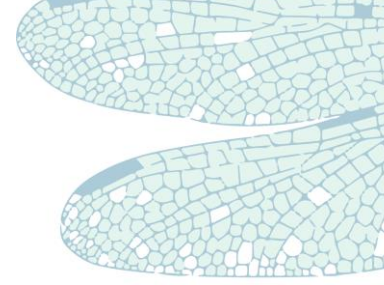
Not very well, but we can hear.

Dr. Bill Morrison:

Yes, I really appreciate everyone's interests, comments, revealing of the situations that you've experienced. As a graduate of this university in 1968, we had at that point an agricultural school which supplied students with food. They changed as it became a university greater rather than an agricultural school. Then it became a business, and unfortunately, it has responded to the European model of education which I agree with all of you has been dismantling in terms of the seven teachings that we used to follow, maybe not identified as such as closely as Jena has explained, but we did follow those teachings. There was respect, there was love, there was the wisdom. There was the humility, all of those things where it's being said and being spoken and experienced because we look forward to the seven generations, and we believed in the future.

As it became a University, it became a 'Now you have to have a linear education. Go from A to B, from B to C, Primary School, Secondary School, University, masters. PhD, Now you're wise.' And unfortunately, that is incorrect. Your challenges are insurmountable until you get the business of education off the table and work at the circular aspect of knowledge. Or to make an old-time comment, it'll come back and bite you on your butt, and that's what you're experiencing now.

I've worked within seven universities across this sphere. And, I think it's, Roberta, I have experienced all of those things you mentioned. Almost lost family, students, lives, and you are trying to make it not happen again. All of you, you should be the directors of the university, not the Germanic philosophy that's going on this campus. I know you can't do it all on your own. But as an alumnus who is close to



this campus and participates with this campus a lot, I would be one hundred percent behind all of your endeavors. Thank you so very much.

Leah Levac (she/her):

Thank you, indeed. Thanks so much for your comments. I see also a lot of folks in the chat here are expressing their gratitude for the words that you're sharing, you know, and the vision, the revisioning that you're that you're noting. I also just wanted to note a couple of comments. I do see your hand. I think that's Nance. Um, I'm going to try my best here.

I want to acknowledge a couple of comments in the chat that just recognize the benefit of having people come from such different perspectives and parts of the university community to think through these challenges together as opposed to the sort of often um competitive kind of structures that we find ourselves in. I just want to echo from the beginning again that uh, we do intend this as the beginning of a conversation. We don't have a clear idea about what comes next. But, we will make sure that you are posted.

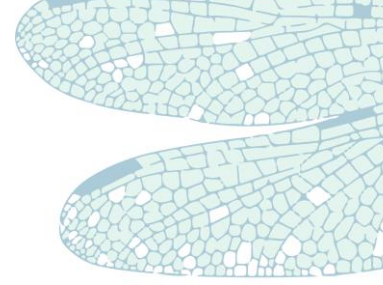
I'm wondering if Nance, you could pose your question really quickly, and maybe then, if one person has a minute to answer, I will conclude there, go ahead.

Nance Grieve:

Thank you. This was wonderful. I am a staff member in geography, environment and geomatics. Hi Roberta, you look wonderful today! I just wanted to say that there are, I don't have a question. I have a comment that this was wonderful and something else that I think I, actually, I believe, needs to be looked at is the student benefits. As part of their program as a student, as a GTA, it came to my attention yesterday that students receive through their benefits, now I can't say whether it's as a GTA or as a student, but they receive only seven hundred dollars for psychological services. The challenge that they have right now is that there's just not enough counselors on campus. Sorry, I'm getting upset about that. So, I just, I feel like everything that we've talked about. In my opinion we need to highlight that there is more money needed for students to access services off campus, and just, thank you again. And I'm not sure if there's other staff out there that are on this meeting, but that's my experience just from yesterday. Thank you.

Leah Levac (she/her):

Yeah, Thank you. Thank you very much for that contribution. I do know there are other staff on the call. I recognize several of them as being really valuable ongoing contributors to these conversations in the various places that they unfold. We're at our time now, plus two minutes. And so, in the spirit of honoring everybody's time, let me just say thank you once again to our really excellent panelists for your really thoughtful and thorough contributions. I really also want to thank the audience for



being here, for being interested in this set of discussions, and I hope that you will look forward to hearing from us as we think through moving beyond today's discussion to the next steps. And I think to be fair and without, I hope, without putting Nicole and Jena on the spot, it is them that deserve some of the credit for thinking about that structuring, because when we invited them to be on this panel, they said 'we'd love to. What are you going to do after?' They were more polite than that, but that was their message, and it was a very well accepted, and, and I think an important and clarion call to continue to find ways to think through and act on and realize the steps towards a more just university.

So, with that I wish you all a really excellent day. I appreciate your participation. And I look forward to seeing and working with you all in in the future. So have a great day. Thank you very much, everyone. And for folks who are in the room down in the interdisciplinary hub, I'm going to unplug my computer and run down and say hello right now. So, if you've got two seconds, I'll be right there.

Event Concludes