

Groupe 1 : La propagande et les bandes dessinées dans le mouvement suffragiste

Ce dossier vous permettra d'examiner la propagande et des bandes dessinées utilisées pour et contre les femmes qui ont fait la campagne pour obtenir le vote en Saskatchewan et au Canada.

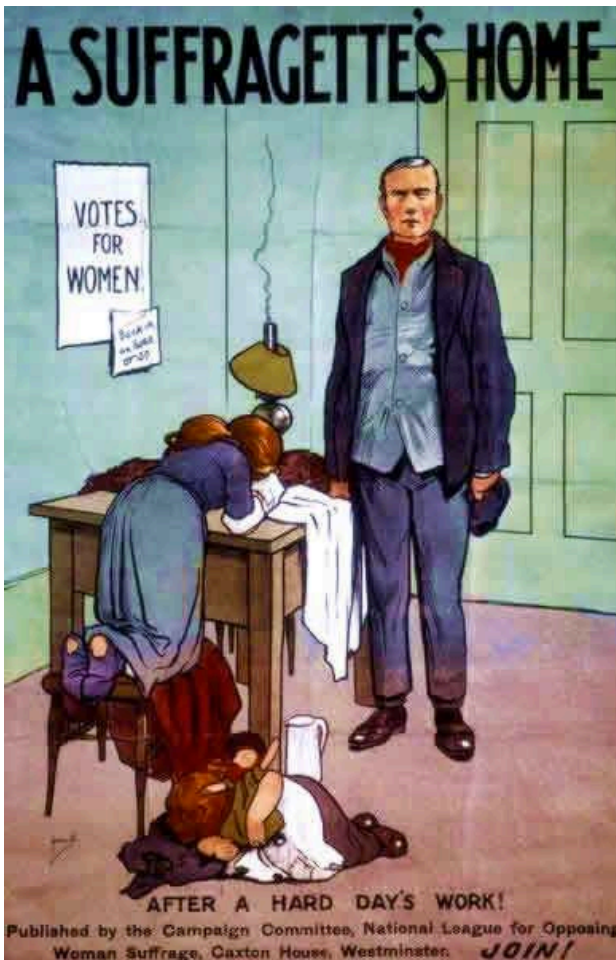
Votre groupe recevra un dossier dans lequel se trouvent des exemples de matériel envoyé par le gouvernement et publié dans les journaux de l'époque. Ce matériel illustre et décrit pourquoi les femmes ont dû lutter pour obtenir le vote.

Répondez aux questions suivantes :

- Quel était le message de propagande contenu dans cette affiche et dans cette bande dessinée ?
- Pourquoi ceci a-t-il influencé les gens au Canada ?
Qui détenait le pouvoir ?
- Pourquoi les organismes ou le gouvernement les envoyaient ?
- À qui s'adressaient-ils ?
Les femmes, les hommes, les familles ?
- Si on n'examinait que cette perspective, aurait-on tous les renseignements sur le suffrage ?
- Quels points de vue sont absents ? Comment ces points de vue auraient-ils pu être inclus ?

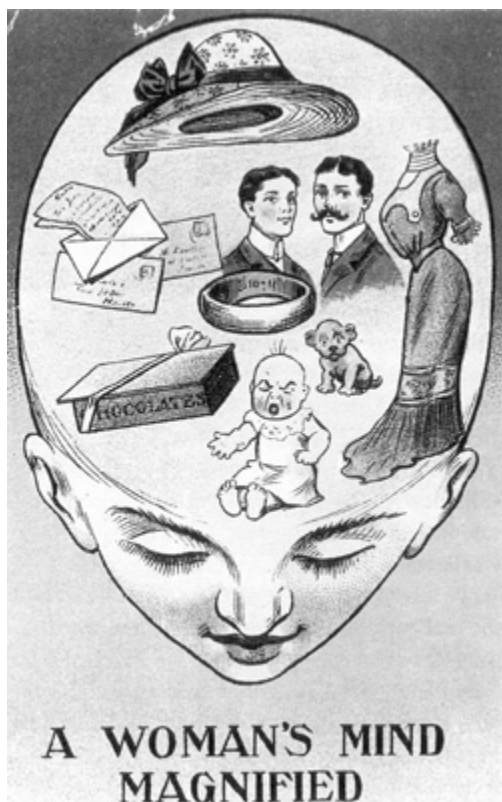
Votre tâche !

Votre groupe créera un article de journal qui adressera les questions auxquelles vous avez répondues ci-haut. Expliquez de façon détaillée le rôle de la propagande dans le mouvement suffragiste.





Anti-suffrage posters made for the National League for Opposition to Women's Suffrage (British)



**GIVE MOTHER THE VOTE
WE NEED IT**



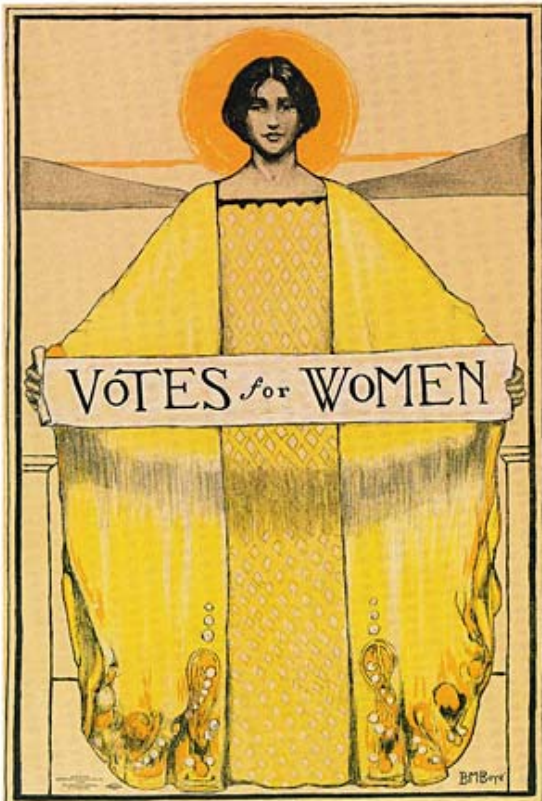
OUR FOOD OUR HEALTH OUR PLAY
OUR HOMES OUR SCHOOLS OUR WORK
ARE RULED BY MEN'S VOTES

Isn't it a funny thing
That Father cannot see
Why Mother ought to have a vote
On how these things should be?

THINK IT OVER



WOMEN
bring all
VOTERS
into the world
~
Let Women Vote



VOTES FOR WOMEN



For the work of a day,
For the taxes we pay,
For the Laws we obey,
We want something to say.

Groupe 2 : Des femmes influentes de la Saskatchewan

Ce dossier vous permettra d'examiner des femmes influentes impliquées dans le mouvement suffragiste grâce auquel elles ont obtenu le droit de vote pour les femmes en Saskatchewan.

Votre groupe recevra un dossier dans lequel se trouve du matériel sur de nombreuses femmes qui ont participé au mouvement. Ce matériel étale les points de vues de ces femmes sur le mouvement ainsi que sur ce qu'elles ont fait dans leur lutte pour le droit de vote des femmes en Saskatchewan

Répondez aux questions suivantes :

- Pourquoi considérerait-on ces femmes importantes pour le mouvement suffragiste ?
- Qu'est-ce qu'elles ont accompli en Saskatchewan ?
- Comment les organismes agricoles étaient-ils liés au mouvement suffragiste de la Saskatchewan ?
- Quels points de vues sont absents ?

Votre tâche !

Votre groupe créera un article de journal qui adressera les questions auxquelles vous avez répondues ci-haut. Expliquez de façon détaillée comment ceci faisait partie du mouvement suffragiste.

TWELVE REASONS FOR SUPPORT- ING WOMEN'S SUFFRAGE

1. Because we believe in government by the people, and the people includes both men and women.
2. Because women pay taxes, and taxation and representation should go together.
3. Because women must obey the laws and should take their part in making them.
4. Because men and women look at things from a different standpoint and so cannot represent each other's views.
5. Because the vote would improve the economic position of women.
6. Because the vote would tend to establish an equal standard of morality for men and women.
7. Because questions affecting the home are constantly dealt with by parliament.
8. Because the experience of women would be valuable to the state.
9. Because women already have the vote for local elections.
10. Because thousands of hard-working women demand it.
11. Because the enfranchisement of the people is a liberal principle and should include women.
12. Because it is just.

Zoa Haight's Address :

"The aim of the W.G.G.A. is to make life more attractive as well as more effective," said the speaker, and made an eloquent plea for better and more efficient, more attractive and more refining home environment. Music, magazines, flowers and trees were shown to be of incalculable value, while labor saving devices to relieve drudgery will give woman an opportunity to develop her better self. The logical argument was advanced that with proper medical inspection at rural schools the health and efficiency of the rising generation could be greatly benefited.

"The Bar must go and wars must cease," said Mrs. Haight, adding trenchantly: "Nothing can ever repay a nation for the loss of its young men." A strong plea was made for woman suffrage for "Women would use their votes for humanity rather than for prosperity," said the speaker.

Women from all parts of the province, whether organized or not, were invited to send delegates to the big convention at Regina in February.

J. B. M.

McNaughton Article:

"We were now part and parcel of a powerful farm organization. We were the Saskatchewan Women Grain Growers. But there were still thousands of people, as well as the government to be convinced that woman were indeed persons. The task was difficult in those pre-radio, and for so many of us, pre-telephone, pre-car days. We canvassed the country on foot, on horseback, stone-boat and by horse and buggy. We spoke from the back of wagons at prairie picnics, held as Nelly McClung said "In the shade of a barbed wired fence we invited the WCTU and newly organized equal franchise leagues in towns and cities to join forces with us." They did. Finally, in May 1915 around a hundred representative men and women submitted a huge suffrage petition to Premier Walter Scott in the Saskatchewan Legislative chamber. I recall sitting in the seat of the Honorable George Langley. And I thought with pride, if it hadn't been for the Women Grain Growers, rural women would not be represented here today. Premier Scott was sympathetic. He promised us serious consideration, but said the government would like more signatures.

Source: Provincial Archives of Saskatchewan (PAS), Tape R-6334 CBC Radio Broadcast: Trans-Canada Matinee: Salute to Saskatchewan Women. (c) 1956, Canadian Broadcasting Corporation. All rights reserved.

"Mrs. Lawton's Address"

"When we last petitioned for the ballot, 10,000 names strong, we went away somewhat disappointed, but not cast down. ...When more petitioning was asked of us, we shouldered that....

Today we ask for the women of the province the chance to register their votes with the men's.

...I wish to assure you that the women are ready to use [the vote]. We have here representatives from many organizations. In sympathy with our cause, Mr. Premier, we cannot but notice how conditions are changing. Woman's cause is progressing. Women have had a hard up-hill climb to regain their place beside the men. I believe the women have at heart the interests of the race.

We were called upon to give up our men. When they shouldered their arms and marched away [to war], we had to take up their duties. Women by thousands today are working in ammunition factories and shops. They are proving as efficient workers as the men and as conscientious. Mr. Premier, if the men want the best contribution from women, they must be just. Women have a right to a voice in the industrial conditions which they must endure as the men do. If we want to keep Canada Canadian, it must be done through the home. The women have the keenest interest there, and should have a voice in making the conditions for it.

- Alice Lawton, President, Provincial Equal Suffrage Board,
to Premier Scott, 14th of February 1916

Groupe 3 : Les fameuses cinq femmes

Ce dossier vous permettra d'examiner les cinq femmes les plus connues et les plus influentes qui étaient impliquées dans le mouvement suffragiste au Canada. Le matériel inclus dans ce dossier montre ce que ces femmes ont accompli dans leur lutte ainsi que les difficultés auxquelles elles ont dû faire face pour le droit de vote des femmes au Canada.

Nellie McClung

Emily Murphy

Henrietta Muir Edwards

Louise McKinney

Irene Parlby

Répondez aux questions suivantes :

- Pourquoi considérerait-on ces femmes importantes pour le mouvement suffragiste ?
- Qu'est-ce qu'elles ont accompli au Canada ?
- Quelles perspectives sont absentes ?
- Quels obstacles ont-elles rencontrés ?

Votre tâche !

Votre groupe créera un article de journal qui adressera les questions auxquelles vous avez répondues ci-haut. Lisez la biographie de chaque femme, écoutez l'enregistrement sur « Pink Teas », et lisez l'article de journal ci-inclus. Expliquez de façon détaillée comment ceci était une partie importante du mouvement suffragiste.

Vidéo sur « Thés roses » :

- <http://www.famou5.ca/binaural>

NOTE : video in French on this subject at : Canada.pch.gc.ca/fra/1450299806014/1454337631949

Famous Five Bios

Source: Famous 5 Foundation, "The Famous Five Women," accessed March 9, 2017, <http://www.famou5.ca/the-famous-five-women/>.

Emily Murphy

1868, Cookstown, ON – 1933, Edmonton, AB

A prominent suffragist, reformer and writer, Emily Murphy (born Emily Gowan Ferguson) became the first female magistrate in the British Empire in 1916. Before that, she championed the right of wives to share ownership in their husband's property — giving them and their children security in case of abandonment. Her efforts helped create The Married Women's Protective Act, passed in Alberta in 1911. Her tireless activism as judge and advocate of social welfare for women and children earned Emily widespread respect across the nation.



This led to many organizations and individuals calling for her appointment to the Senate. This was not possible, however, because the federal government deemed that women were not "qualified persons" as required for Senate appointments. But Emily was a tough, no nonsense woman who never backed down from a fight... In fact, one of her trademark quotes was "Whenever I don't know whether to fight or not, I fight." Naturally, she saw the Senate issue as an injustice against all women. So she enlisted the help of four equally brilliant and determined women to challenge this unfair bias.

Emily Murphy died suddenly in her sleep in 1933 at the age of 65. Though she won an important victory for women's rights throughout the British Empire, she never realized her dream of becoming a Senator.

Louise McKinney

1868, Frankville, ON – 1931, Claresholm, AB

Louise McKinney (born Louise Crummy) was a lifelong organizer and staunch supporter of the Women's Christian Temperance Union (WCTU). The WCTU was a worldwide organization that sought to protect women and children, particularly by eliminating what they saw as the destructive influence of alcohol.



Determined, hardworking and outspoken, Louise's activism helped give women the right to vote in Alberta, and led to the Prohibition of alcohol in 1916 (which was later repealed in 1923). She also championed the first Dower Act in Alberta — a bill that gave women the right to prevent the sale or mortgage of their homes without their knowledge.

In 1917, Louise was elected as an Independent to the Alberta Legislature. This made her the first woman elected to sit as a Member of any Legislative Assembly in the British Empire.

Nellie McClung

1873, Chatsworth, ON – 1951, Victoria, BC

Nellie McClung (born Nellie Letitia Mooney) was a novelist, reformer, journalist, and suffragist. Feisty and charismatic, Nellie had a way of winning over opponents with her wit and humour. But beneath that charm was an iron determination. She led the fight to enfranchise North American women, and her efforts led to Manitoba becoming the first province to grant women the right to vote and run for office in 1916.



Her move westward to Alberta naturally coincided with both Alberta and Saskatchewan granting women the right to vote soon afterwards. Nellie became a Liberal MLA for Edmonton (1921–1926) where she often worked with Irene Parlby (despite representing different political parties) on issues affecting women and children. Nellie was the first female Director of the Board of the Governors of the CBC. In 1938, she was chosen as a delegate to the League of Nations in Geneva

Henrietta Muir Edwards

1849, Montreal, QC – 1931, Fort MacLeod, AB

The eldest of the Famous Five, Henrietta Muir Edwards (born Henrietta Louise Muir), was an artist as well as a legal expert. Women and men alike often came to her for help with legal issues affecting women and children. In 1893, she helped found the National Council of Women of Canada — an organization that continues, to this day, to work to improve the quality of life for women, families and society.



Thoughtful, caring and determined, Henrietta believed, among other things, that women should not be slaves to fashion as it distracted from more important goals. She steadfastly refused to wear corsets. In addition to her work with the NCWC, she published Canada's first women's magazine and established the prototype for the Canadian YWCA. She also helped found the Victorian Order of Nurses in 1897.

Irene Parlby

1868, London, England – 1965, Red Deer, AB

An aristocratic English woman who became a Western Canadian farmer's wife, Irene Parlby (born Mary Irene Marryat) was a firm advocate for rural farm women of Alberta. She organized and became the first President of the United Farm Women's Association in 1916.



Elegant, charming and quietly determined, Irene was a reluctant politician. Nevertheless, she was elected to the Alberta Legislature in 1921 as a member of the governing United Farmers of Alberta party. She became the first female cabinet minister in Alberta (and the second in the entire British Empire). Irene used her influence to champion for the rights and welfare of women and their families.

In 1930, she was asked by Prime Minister R.B. Bennett to stand as one of three Canadian delegates to the League of Nations meeting in Geneva.

<http://www.l-ruth-carter.com/blog/should-men-vote>

Should Men Vote?

Nellie McClung

(Hands in front, locking fingers with the thumbs straight up, gently moving them up and down, before speaking....Teeter back on heels.) Gentlemen of the Delegation, I am glad to see you. *(Cordial paternalism)* Glad to see you—come any time, and ask for anything you like. We like delegations—and I congratulate this delegation on their splendid, gentlemanly manners. If the men in England had come before their Parliament with the frank courtesy you have shown, they might still have been enjoying the privilege of meeting their representatives in this friendly way.

But, gentlemen, you are your own answer to the question; you are the product of an age which has not seen fit to bestow the gift you ask, and who can say that you are not splendid specimens of mankind? No! No! any system which can produce the virile, splendid type of men we have before us today, is good enough for me, and *(drawing up shoulders, facetious)* if it is good enough for me—it is good enough for anybody.

But my dear young friends, I am convinced you do not know what you're asking me to do *(didactic, patient)*; you do not know what you ask. You have not thought of it, of course, with the natural thoughtlessness of your sex. You ask for something which may disrupt the whole course of civilization. Man's place is to provide for his family, a hard enough task in these strenuous days. We hear of women leaving home, and we hear it with deepest sorrow. Do you know why women leave home? There is a reason. Home is not made sufficiently attractive. Would letting

politics enter the home help matters? Ah no! Politics would unsettle our men. Unsettled men mean unsettled bills—unsettled bills mean broken homes—broken vows—and then divorce. (*Heavy sorrow, apologetic for mentioning unpleasant things.*)

(*Exalted mood*) Man has a higher destiny than politics! What is home without a bank account? The man who pays the grocer rules the world. Shall I call men away from the useful plow and harrow, to talk loud on street corners about things which do not concern them? Ah, no, I love the farm and the hallowed associations—the dear old farm, with the drowsy tinkle of cowbells at eventide. There I see my father’s kindly smile so full of blessing, hardworking, rough-handed man he was, maybe, but able to look the whole world in the face.... You ask me to change all this.

(*Draw huge white linen handkerchief, crack it by the corner like a whip and blow nose like a trumpet*) I am the chosen representative of the people, elected to the highest office this fair land has to offer. I must guard well its interests. No upsetting influence must mar our peaceful firesides. Do you never read, gentlemen? (*Biting sarcasm*) Do you not know of the disgraceful happenings in countries cursed by manhood suffrage? Do you not know the fearful odium into which the polls have fallen—is it possible you do not know the origin of that offensive word “Poll-cat”, do you not know that men are creatures of habit—give them an inch—and they will steal the whole sub-division, and although it is quite true, as you say, the polls are only open once in four years—when men once get the habit—who knows where it will end—it is hard enough to keep them at home now! No, history is full of unhappy examples of men in public life; Nero, Herod, King John—you ask me to set these names before your young people. Politics has a blighting, demoralizing influence on men. It dominates them, pursues them even after their earthly career is over. Time and again it has been proven that men came back and voted—even after they were dead.

So you ask me to disturb the sacred calm of our cemeteries? (*Horried*) We are doing very well just as we are, very well indeed. Women are the best students of economy. Every woman is a student of political economy. We look very closely at every dollar of public money, to see if we couldn’t make a better use of it ourselves, before we spend it. We run our elections as cheaply as they are run anywhere. We always endeavour to get the greatest number of votes for the least possible amount of money. That is political economy.

(*Responding to an outcry—furious*) You think you can instruct a person older than yourself, do you—you, with the brains of a butterfly, the acumen of a bat; the backbone of a jelly-fish. You can tell me something, can you? I was managing governments when you were sitting in your high chair, drumming on a tin plate with a spoon. (*Booming*) You dare to tell me how a government should be conducted?

(*Storming up and down, hands at right angles to the body*) But I must not lose my temper (*calming, dropping voice*) and I never do—never—except when I feel like it—and am pretty sure I can get away with it. I have studied self-control, as you all know—I have had to, in order that I may be a leader. If it were not for this fatal modesty, which on more than one occasion has almost blighted my political career, I would say I believe I have been a leader, a factor in building up this fair province; I would say that I believe I have written my name large across the

face of this province.

But gentlemen, I am still of the opinion, even after listening to your cleverly worded speeches, that I will go on just as I have been doing, without the help you so generously offer. My wish for this fair, flower-decked land is that I may long be spared to guide its destiny in world affairs. I know there is no one but me—I tremble when I think of what might happen to these leaderless lambs—but I will go forward confidently, hoping that the good ship may come safely into port, with the same old skipper on the bridge. We are not worrying about the coming election, as you may think. We rest in confidence of the result, and will proudly unfurl, as we have these many years, the same old banner of the grand old party that had gone down many times to disgrace, but thank God, never to defeat.

Groupe 4 : Les femmes militantes au XX^e siècle

Pas toutes les femmes n'ont obtenu le vote en 1918, et même les franchisées n'avaient pas des droits égaux à ceux des hommes. Les suffragettes ainsi que beaucoup de femmes qui les ont suivies, devaient continuer à lutter pour leur place dans la société. Votre groupe se penchera sur deux femmes qui se sont dévouées à mettre en place l'égalité des femmes au-delà du vote.

Mary Two-Axe Earley

Une femme mohawk venant de la réserve de Kahnawake au Québec qui comme militante des droits des femmes autochtones, a lutté contre la discrimination fondée sur le sexe qui, en vertu de la Loi sur les Indiens, retirait le statut d'Indien des femmes autochtones ayant épousé un homme non autochtone. Son travail a abouti à l'adoption du Projet de loi C-31 en 1985 – une correction à la Loi sur les Indiens sur la discrimination fondée sur le sexe.

À New York, Mary a épousé un homme non inscrit et a donc perdu son statut - cela signifiait qu'elle ne pouvait plus vivre dans la réserve où elle était née et avait grandi. Aussi, ne pouvait-elle plus posséder de terres, ni participer à la vie politique, ni voter lors des élections de sa bande, ni y être enterrée à sa mort. À cause de cela, elle se sentait comme « une invitée dans son propre foyer ». Mary a pu garder sa maison parce que sa fille avait épousé un Mohawk. Lorsque le conseil de Kahnawake a tenté de la faire quitter, Mary a commencé à faire pression pour des changements.

En 1968, elle a créé l'Association pour les droits à l'égalité des femmes autochtones afin de défendre l'équité entre les sexes.

Mary est la première femme autochtone à être réinscrite, et cela par le ministre des Affaires indiennes, David Crombie.

C'est en 1975, au Mexique, lors d'une conférence de l'Année internationale de la femme que Mary a appris que le conseil de bande de Kahnawake avait utilisé la Loi sur les Indiens pour l'expulser alors qu'elle était absente et qu'elle avait le droit à 60 jours pour partir. Mary a utilisé la conférence comme forum pour raconter au monde son sort ainsi que de celui des autres femmes autochtones. Cela a causé une tempête de publicité nationale et internationale, et l'avis d'expulsion servi par Kahnawake a finalement été retiré.

Mary a reçu le prix du Gouverneur général, un doctorat honorifique en droit de l'Université York et un Prix national d'excellence autochtone pour son travail et son engagement dans la promotion des droits des femmes.

Ellen Fairclough

Lors de l'élection fédérale de 1949, Ellen s'est présentée comme candidate progressiste-conservateur à Hamilton Ouest, mais le député libéral en place, Colin Gibson a remporté la

victoire. Cependant, l'année suivante, lorsque Gibson a été nommé à la Cour suprême de l'Ontario, Fairclough s'est encore présentée, et cette fois, a remporté l'élection partielle.

En tant que députée fédérale, Ellen a plaidé pour les droits des femmes, y compris pour la cause du salaire égal pour un travail égal.

Lorsque le parti PC est rentré au pouvoir après les élections fédérales de 1957, le premier ministre, John Diefenbaker, a nommé Ellen au poste de Secrétaire d'État du Canada. En 1958, elle est devenue Ministre de la Citoyenneté et de l'Immigration et, de 1962 jusqu'à la défaite du parti PC en 1963, elle était Ministre des Postes. En tant que Ministre de l'Immigration, Fairclough a introduit de nouveaux règlements éliminant presque complètement la discrimination raciale dans les politiques d'immigration. Elle a également introduit une politique plus libérale pour les réfugiés et a augmenté le nombre d'immigrants admis au Canada.

Ellen a également été premier ministre intérimaire du Canada du 19 février au 20 février 1958, devenant la première femme à remplir ce poste.

Vers la fin de son mandat, Mme Fairclough cherchait une nomination au Sénat du Canada, mais elle n'a pas été nommée.

Lors des élections fédérales de 1963, Fairclough a perdu son siège au député libéral, Joseph Macaluso.

Répondez aux questions suivantes :

- Comment les premières suffragettes ont-elles influencés la vie de ces femmes ?
- Comment ces femmes ont-elles façonné la vie au Canada ?
- Quelles nouvelles perspectives ont-elles apportées ?
- La démocratie était-elle « complète » suite au Projet de loi C-31, ou le processus continue-t-il ? Qu'est-ce qu'on pourrait être amélioré ?

Votre tâche !

Votre groupe créera un article de journal qui adressera les questions auxquelles vous avez répondues ci-haut. Lisez l'article sur le Projet de loi C-31, ensuite rendez vous à la galerie pour lire le panneau sur Ellen Fairclough (le côté Diefenbaker de la galerie). Expliquez de façon détaillée comment le travail de ces femmes, à la suite du mouvement suffragiste, faisait partie de la lutte sur les droits des femmes.

SECRET MEMORANDUM

RE: DISCUSSION WITH HON. ELLEN FAIRCLOUGH

One of the most serious problems that was faced by the Government during the election was the question of immigration. Mrs. Fairclough had done well in her position but ethnic peoples do not feel that a woman should have a responsible position and

never fully accepted her. I so advised her, and pointed out that we had lost two constituencies and possibly three because of the action taken against the Chinese.



John Diefenbaker and Ellen Fairclough in Prime Minister's Office

As far back as November 1961 following a meeting in Winnipeg with representatives of the Chinese of that city, I directed that prosecutions that were under way should be proceeded with but there was no hope of making much of an advance, and there should be an immediate acceleration of the granting of entry certificates of such Chinese who had entered Canada illegally but had co-operated with the authorities by admitting their wrongdoing.

I directed, too, that the Hong Kong police should no longer be employed by the R.C.M.P.

Following this direction Mrs. Fairclough had tried to bring about an early issue of these certificates but Mr. Fulton continued to use the Hong Kong police, whose conduct was reprehensible and tyrannical.

Although I was given to understand that there were no further prosecutions during the election, two well-known Chinese in Edmonton were arrested.

The two constituencies that were definitely lost as a result of these prosecutions and action taken were Toronto-St. Paul's and Vancouver Centre (Michener and Jung).

After some discussion, all in good spirits, she agreed to transfer.

I said if we had had a majority she might have gone to the Senate where she would be able to make a worthwhile contribution, and she said that would be a happy conclusion to one's political career.

J.G.D.

Woman who fought Ottawa first to regain Indian status

By Colin Languedoc
Toronto Star

No longer will Mary Two-Axe Early and about 80,000 other Canadian Indians be treated, as she puts it, like "guests in our own homes."

Like many Indian women, Early, 73, lost her Indian status in 1938 when she married a non-Indian. And she became the first to regain it when Indian and Northern Affairs Minister David Crombie presented her with a certificate at a ceremony at a downtown hotel yesterday.

The document ends Early's battle with the federal government that began in the 1960s with her campaign to remove discriminatory provisions of the Indian Act.

Until the Mulroney government recently passed amendments, the law stipulated that

Indian women who marry non-Indians lose their Indian status and can be evicted from the reserve by the band. Children of the couple also were denied Indian status. But the regulations didn't apply to Indian men who married non-Indian women.

Early's husband died in 1969, and when she returned to the Kahanawake Mohawk reserve (formerly called Caughnawaga) near Montreal, she was threatened with an eviction attempt in 1975 that was later rescinded.

She founded Equal Rights for Indian Women in 1967 and protested against the law the following year to the Royal Commission on the Status of Women. She criss-crossed the country for years, lobbying hard for changes that came into effect with Senate approval eight days ago.

"The men (of Indian band councils) were really peeved at me," she said. "But now we won't feel like guests in our own homes. We can vote. We can be buried on our reserves."



Early

Groupe 5 : Les femmes militantes d'aujourd'hui

Après que les droits des femmes se sont améliorés suite au mouvement suffragiste, les femmes du XX^e siècle ont eu de plus en plus de possibilités de se faire écouter, aussi bien pour une plus grande égalité des femmes que pour l'élimination des autres formes de discrimination.

Votre groupe se penchera sur deux femmes qui continuent aujourd'hui la démarche pour plus de droits et plus de reconnaissances pour les femmes.

Veronica Strong-Boag

Docteure Veronica (Nikki) Strong-Boag est une historienne féministe qui s'intéresse aux femmes, aux enfants et à la justice sociale au Canada. Professeure émérite à l'Institute for Gender, Race, Sexuality and Social Justice de l'Université de la Colombie-Britannique et au Département des sciences de l'éducation, elle est présidente de la Société historique du Canada et membre de la Société royale du Canada. Ses nombreuses publications et contributions à la vie savante et communautaire au Canada ont été reconnues par le Prix Sir-John- A.-Macdonald, le Prix Raymond Klibansky, le Prix canadien des sciences sociales, les bourses de recherche Senior Killam et Léger, les Médailles du jubilé d'argent et d'or de la Reine Elizabeth II, et la bourse de recherche Ashley de l'Université Trent. En 2012, la Société royale du Canada lui a décerné la médaille Tyrrell pour ses contributions exceptionnelles à l'histoire du Canada. Elle est également directrice du site pro-démocratie : womensuffrage.org, membre du comité de rédaction de Voices-Voix : Defending Advocacy and Dissent in Canada [à la défense de l'apologie et la dissidence au Canada] (<http://voices-voix.ca>), et rédactrice générale d'une série en sept volumes, Canadian Women, Suffrage and Human Rights [Femmes canadiennes, le suffrage et les droits humains], à paraître avec UBC Press.

Veronica Strong-Boag a eu une énorme influence sur l'histoire canadienne des femmes et des sexes. Tout au long d'une carrière universitaire qui s'étend maintenant sur près de quatre décennies, Veronica a enseigné à des étudiants de premier cycle et a supervisé des étudiants de cycles supérieurs en histoire, en études sur les femmes et les sexes, ainsi qu'en études pédagogiques.

Buffy Sainte-Marie

Buffy Sainte-Marie est auteure-compositrice-interprète de renommée internationale, ainsi qu'une artiste douée, éducatrice et militante politique. Elle se passionne pour la défense des Amérindiens.

Buffy Sainte-Marie est née de parents cris sur la réserve Piapot, près de Regina en Saskatchewan.

Tout au long de sa carrière, Buffy a consacré beaucoup de son temps et de ses ressources à soutenir et à encourager les Amérindiens par l'intermédiaire d'une variété de programmes pédagogiques. Ses nombreuses initiatives comprennent la fondation de la Native North American Women's Association [société des femmes amérindiennes], un fonds de bourses pour les étudiants autochtones en droit, l'enseignement de la musique et de l'art au Saskatchewan Federated Indian College, et le projet éducatif Cradleboard, qui relie les enfants par moyen des réseaux informatiques. En 1997, Buffy Sainte-Marie a été choisie comme Native American Philanthropist of the Year [philanthrope amérindienne de l'année].

Répondez aux questions suivantes :

- Comment le travail de ces femmes est-il lié aux droits de vote ?
- Comment ces femmes ont-elles eu une influence sur le Canada et sur les droits des femmes ? Quel est leur don historique ?
- Est-ce que l'obtention du vote était suffisante, ou est-ce que la défense des droits des femmes est encore nécessaire ? Pourquoi ?

Votre tâche !

Votre groupe créera un article de journal qui adressera les questions auxquelles vous avez répondues ci-haut. Lisez l'article de Veronica Strong-Boag, écoutez la chanson de Buffy St-Marie, et utilisez le panneau, « Notre patrimoine ». Expliquez de façon détaillée comment le travail continu de ces femmes en tant que militantes fait partie du mouvement suffragiste.

Buffy Sainte-Marie – “No No Keshagesh”

<https://www.youtube.com/watch?v=XKmA1gNN74>

Keshagesh = Greedy Guts

I never saw so many business suits.
Never knew a dollar sign that looked so cute.
Never knew a junkie with a money Jones:
He's singing, "Who's selling Park Place. Who's buying Boardwalk"?
These old men they make their dirty deals.
Go in the back room and see what they can steal.
Talk about your beautiful and spacious skies.
It's about uranium; it's about the water rights.
Put Mother Nature on a luncheon plate.
They cut her up and call it real estate.
Want all the resources and all of the land.
They make a war over it: Blow things up for it.
The reservation now is poverty row.
There's something cooking and the lights are low.
Somebody's trying to save our mother earth.
I'm gonna help them to save it,
To sing it and bring it

Singing: No no Keshagesh:

You can't do that no more, (no more, no more no more)

No, no, no, no Keshagesh
You can't do that no more, (no more, no more no more)
No, no, no, no Keshagesh
You can't do that no more, (no more, no more no more)
No, no, no, no Keshagesh
You can't do that no more, (no more, no more no more)

Ole Columbus he was looking good,
When he got lost in our neighborhood.
Garden of Eden right before his eyes.
Now it's all spy ware: now it's all income tax.
Ole' brother Midas looking hungry today.
What he can't buy he'll get some other way.
Send in the troopers if the natives resist.
Old, old story boys, that's how you do it boys.
Look at these people; ah they're on a roll.
Gonna have it all, gonna have complete control.
Want all the resources and all of the land.
They'll break the law for it: Blow things up for it.
When all our champions are off in the war,
Their final rip off here and is always on.
Mr. Greed I think your time has come.
We're gonna sing it and pray it and live it then say it.

Singing: No no Keshagesh:
You can't do that no more, (no more, no more no more)
No, no, no, no Keshagesh
You can't do that no more, (no more, no more no more)
No, no, no, no Keshagesh
You can't do that no more, (no more, no more no more)
No, no, no, no Keshagesh
You can't do that no more, (no more, no more no more)

Why Canadians should embrace a new, gender neutral “O Canada”: UBC Prof. Veronica Strong-Boag

A bill to make Canada's national anthem more gender neutral recently passed in the House of Commons. Bill C-210, which will change the second line of the national anthem from “true patriot love, in all thy sons command” to “true patriot love, in all of us command,” still requires approval of the Senate before it becomes law— but the proposed changes aren't striking a chord with all Canadians.

Veronica Strong-Boag, a feminist historian and professor emerita at UBC's Institute for Gender, Race, Sexuality, and Social Justice, and in the department of educational studies, explains why critics of O Canada's new lyrics should consider changing their tune.

Why is it important that O Canada's lyrics are gender neutral?

Anthems are symbols of our national identity, but these symbols are constructed in particular moments and are subject to change. Today, it's important that the lyrics of our country's national anthem adapt, not only to be gender neutral but also to be inclusive of race, religion, ethnicity and class.

Bill C-210 comes at a time of increased public interest in the issue of gender inequality, such as the recent decision to see more women on Canadian bank notes, which is a sign of larger re-thinking about Canadian national identity. In 2016, removing references from the national anthem that enshrine men as the key Canadians and ignore women is long overdue.



Veronica Strong-Boag

This isn't the first time the issue of changing the lyrics of O Canada has come up. In 2010, the Conservative government tried to do the same but backed off after public outcry. Why do you think the public was so upset at the prospect of changing the lyrics?

Those who were opposed to changing the lyrics seem to be largely unaware of the history of O Canada. In fact, Bill C-210's proposed change would bring the lyrics closer to one of the more gender neutral versions widely used early in the 20th century. The second line of the anthem at the time was “True

patriot love thou dost in us command.” During World War I, however, that was changed to “in all thy sons command” to honour men in the armed forces. The essential war work and losses of Canadian women and girls, including military nurses, were ignored.

What impact do you think changing the lyrics of O Canada will have?

While the new lyrics will likely be heard on Canada Day, at military events and at sporting competitions, the change in words in and of itself won't have much of an immediate impact, except for the few who know what they signify. They will, however, serve as a critical reminder that rights and citizenship evolve and that vigilance and action on behalf of human rights are critical to their maintenance.

The same issues can be seen in the debates about other commemorative practices, such as the names of historic sites and who is represented on currency and stamps. There has been some progress in Canada on these fronts, but we should always be aware of the economic, political, social, and symbolic indicators of equality. Changing the anthem is one step toward creating a fairer and more inclusive nation, and some little girls will hopefully learn that daughters are just as important as sons.

Rattan Mall, “Why Canadians Should Embrace a New, Gender Neutral “O Canada”: UBC Prof. Veronica Strong-Boag,” *Voiceonline.com*, June 29, 2016, <http://www.voiceonline.com/why-canadians-should-embrace-a-new-gender-neutral-o-canada-ubc-prof-veronica-strong-boag/>.