

Early Women in Social Work

Early women in social work were typically "maternal feminists". They felt that women had special characteristics that men didn't have, nurturing, caring, understanding children, and these were important for reforming all of society. They felt that the more maternal values they could introduce to society the better it would be for all. They talked about caring for all mothers' children, not only their own.

Women's Movement Influence on Social Work

- In the early 1970s the School of Social Work at Carleton University began defining and practicing in a new way.

Profiling Canadian Women

- In 1993, 60% of female lone-parents lived in low-income situations. 28% of visible minority women and 33% of Aboriginal women lived in a low-income situation.
- For information and statistics go to the Status of Women Canada web site at www.swc-cfc.gc.ca

<https://www.historica-dominion.ca/content/heritage-minutes/agnes-macphail>

Women and The Economy

- "There are considerable differences in women's and men's access to and opportunities to exert power over economic structures in their societies".
- For more go to:
<http://www.un.org/womenwatch/daw/beijing/platform/>

Are Women Catching Up In the Earnings Race?

- The average earnings of all women earners in 1995 were \$20,219. Men's average earnings that year were \$31,053.
- (Reference: http://www.ccsd.ca/gen_bg.htm)
Read the article entitled *Economic Gender Equality Indicators 2000*.

What is Feminist Social Work

- Examine structures of patriarchy
- Critical analysis
- Not "blame the victim"
- Reduce the power differential

Social Working With Women

- A social worker working with women may do numerous kinds of work. Working with women who have been abused is one of the most common areas for feminist social workers, partly because of the extent of the problem, and partly because their approach equips them to help.
- Next: Power and Control Model



History of Violence Against Women

- Abuse is not a recent phenomenon and has been sanctioned throughout history. A 15th century marriage manual states: "When you see your wife commit an offence, don't rush at her with insults and violent blows, scold her sharply, bully and terrify her, and if this doesn't work take up a stick and beat her soundly. For it is better to punish the body and correct the soul, than to damage the soul and spare the body. Then readily beat her, not in rage, but out of charity and concern for her soul so the beating will be down to your merit and her good."

History of Violence Against Women

- In 1867, wife abuse was written into the English Common Law. According to the law, it was acceptable for a man to beat his wife with a whip or stick as long as it was no bigger than the circumference of his thumb. Hence, the phrase "Rule of thumb." So we see that what we refer to as wife assault today has been considered acceptable behaviour as a way of controlling and dominating women.

Rule Of Thumb

- In 1767 English common-law tradition stated that a man could beat his wife without any remorse or social sanction as long as he used a whip that was no wider than the width of his thumb!
- Hotlink

Statistics on Abuse

- Recent figures indicate that about 29 per cent of women married or living in common-law are likely to be abused.

A Candlelight Vigil Across the Internet

- <http://www.herplace.org/violence/candle.html>

Explanations for wife assault

Power theory

- This is a feminist-based theory. Wife abuse is a societal problem which occurs because of the power imbalance between men and women, specifically because of the dominance of men and women's roles. Wife abuse continues because there has been historical acceptance of abuse and of men's right to control women, even by force. This theory maintains that society must change its attitudes, values and responses with respect to women if wife abuse is to be prevented. This theory fits in really well with structural or feminist social work.

Learning theory

- The main idea here is that violence is a behaviour learned in childhood. Boys learn that it is okay to be violent, and girls learn that it is okay to be on the receiving end of violence -- that is what relationships are about. This theory holds that all children are socialized to accept violence in our society and that this, coupled with the different roles that boys and girls are socialized into, supports and perpetuates abuse. Children who witness violence in the home are much more likely to become abusers or abused.

Anger-control theory

- This theory focuses on the idea that men must be held accountable for their violent behaviour and learn to deal with and control their anger, showing their anger in more appropriate ways. This theory does not attempt to get at or explain the root cause of wife abuse and in that it is different that the other two theories. Instead, it focuses on poor anger control -- if men can control their anger, violence will stop. It is a changed behaviour model. (It should be noted that criminalization and a punishment-based model appears to be the most successful.)

Cycle of violence theory

- This theory doesn't explain why violence occurs, it explains what happens in individual relationships. (See book "The Battered Women".) There is a three- step process:

Cycle of violence theory

- 1) The tension-building phase - In this phase the woman sees that tension is building in the relationship and there is going to be an explosion. The man is getting angrier everyday, such as kicking the dog, yelling at the children.

Cycle of violence theory

- 2) The acute battering incident - The tension has reached a point where the violence erupts. This is usually a shorter phase than the first lasting between two and 24 hours usually. This is where the woman is abused, hit, bruised, battered. Quote from book: "The over-riding characteristic ... is rage and brutality, resulting in severe beatings and often injuries for the woman."

Cycle of violence theory

- 3) Honeymoon period - In this phase the man says he is sorry, he should not have done it, I love you, don't leave me, it will never happen again. The man will call relatives to ask them to convince the woman to return to him. If the woman has left during Phase Two, she might go back during this phase. Statistics show a woman is usually abused and leaves many times before she leaves for the last time. The honeymoon period is a very powerful phase. Women want to believe that their partner has changed; they also feel it is their fault if the marriage breaks down, they didn't work hard enough at the relationship. Some women stay for the sake of the children and feel a bad marriage is better than no marriage at all. Statistics show that single mothers are among the poorest in our society. This is where income security programs come into play.

http://blackieandtherodeokings.com/index.php?option=com_content&view=article&id=55&Itemid=34 (3:32 min)

Blackie and the Rodeo Kings, Steven Fearing and Sara Wakins, he dedicates this song to every woman who has been in a violent relationship

What is the Role of A Helper ?

- Support
- Empower
- Advocate when you can't
- Be your voice when you need to speak but have lost yours

The Equality Wheel

How can we all promote equality in our relations?

- negotiation and fairness,
- shared responsibility,
- financial partnership,
- shared distribution of work,
- making family decisions together,
- sharing parental responsibilities,
- being a positive non-violent role model for children,
- being accountable,
- acknowledge past use of violence,
- trusting woman and supporting her,
- respecting her right to own friends and opinions,
- listening to woman non-judgemental,
- being emotionally supportive,
- non-threatening behaviour.

Feminization of Poverty

- 19% of women, 24% of older women, 49% of older unattached women and 65% of lone-parent mothers live below LICO

- It's been 22 years since the House of Commons voted unanimously to eradicate child poverty in Canada by 2000. All parties supported the motion and it appeared that we were finally on the right track to ensuring that no child ever had to grow up hungry or homeless again.
- However, a new report from Campaign 2000 reveals that over two decades later 639,000 children are still living in poverty. That's one in 10 children.
- Aboriginal children are in an even worse situation, with a shocking one in four children who are living on reserves below the poverty line. What's more alarming is that one in three children who live in poverty have at least one parent working full time.

- a child born into poverty has a greater chance of dying in infancy and, if he or she lives, is likely to have a lower birth weight and more disabilities. As they grow, they will suffer from poor nutrition and poor health. They'll miss more days of school and slowly, but surely, fall further and further behind at significant cost to society.
- If we can solve the problem early, and prevent children from growing up in poverty in the first place, the savings both financially and in the quality of life they will go on to have will be dramatically increased.

Why Women's Day?

Why dedicate a day exclusively to the celebration of the world's women?

The United Nations General Assembly, which is composed of delegates from all the member countries, mentioned two reasons: firstly, to recognize the fact that peace and social progress require the active participation and equality of women; secondly, to acknowledge the contribution of women to international peace and security.

For the women of the world, the Day's symbolism has a wider meaning. It is an occasion to review how far they have come in their struggle for equality, peace and development.

It has -- or it must have -- a wider significance for all of society. At the 1995 Fourth World Conference on Women in Beijing, representatives of 189 different countries agreed that inequalities between women and men has serious consequences for the well-being of all people.

The final document issued by the conference (called the "Platform for Action") had this to say: "The advancement of women and the achievement of equality between women and men are a matter of human rights and a condition for social justice and should not be seen in isolation as a women's issue."

Until the rights and full potential of women are achieved, lasting solutions to the world's most serious social, economic and political problems are unlikely to be found.

But is there really inequality between men and women?

In one word, yes.

It is true, though, that recent decades have seen progress. Women's access to education and proper health care has increased; their participation in the paid labour force has grown; and legislation that promotes equal opportunities for women and respect for their human rights has been adopted in many countries. The world now has a growing number of women as policy-makers.

However, nowhere in the world can women claim to have the same rights and opportunities as men. They continue to be among the poorest: overall, the majority of the world's 1.3 billion absolute poor are women. On average, women receive between 30 and 40 per cent less pay than men earn for the same work. And everywhere women continue to be victims of violence, with rape and domestic violence listed as significant causes of disability and death among women of reproductive age worldwide.

Discussion Questions

- Can you come up with any other reasons of your own for celebrating women's day?
- Why is it that women's equality is said to be important for all peoples and not just an issue for women?

How It Happened: A brief history of International Women's Day

The idea of an International Women's Day first arose at the turn of the century, which in the industrialized world was a period of expansion and turbulence, booming population growth and radical ideologies.

Following is a brief chronology of the most important events:

- **On 8 March 1857** women working in clothing and textile factories (called 'garment workers') in New York City, in the United States, staged a protest. They were fighting against inhumane working conditions and low wages. The police attacked the protestors and dispersed them. Two years later, again in March, these women formed their first labour union to try and protect themselves and gain some basic rights in the workplace.
- **On 8 March 1908** 15,000 women marched through New York City demanding shorter work hours, better pay, voting rights and an end to child labour. They adopted the slogan "Bread and Roses", with bread symbolizing economic security and roses a better quality of life. In May, the Socialist Party of America designated the last Sunday in February for the observance of National Women's Day.
- **Following the declaration** of the Socialist Party of America, the first ever National Women's Day was celebrated in the United States on 28 February 1909. Women continued to celebrate it on the last Sunday of that month through 1913.

- **An international conference** held by socialist organisations from around the world, met in Copenhagen, Denmark, in 1910. The conference of the Socialist International proposed a Women's Day which was designed to be international in character. The proposal initially came from Clara Zetkin, a German socialist, who suggested an International Day to mark the strike of garment workers in the United States. The proposal was greeted with unanimous approval by the conference of over 100 women from 17 countries, including the first three women elected to the parliament of Finland. The Day was established to honour the movement for women's rights, including the right to vote (known as 'suffrage'). At that time no fixed date was selected for the observance.
- **The declaration of the Socialist International** had an impact. The following year, 1911, International Women's Day was marked for the first time in Austria, Denmark, Germany and Switzerland. The date was March 19 and over a million men and women took to the streets in a series of rallies. In addition to the right to vote and to hold public office, they demanded the right to work and an end to discrimination on the job.

- **Less than a week later**, on 25 March, the tragic Triangle Fire in New York City took place. Over 140 workers, mostly young Italian and Jewish immigrant girls, working at the Triangle Shirtwaist Company lost their lives because of the lack of safety measures. The Women's Trade Union League and the International Ladies' Garment Workers Union led many of the protests against this avoidable tragedy, including the silent funeral march which brought together a crowd of over 100,000 people. The Triangle Fire had a significant impact on labour legislation and the horrible working conditions leading up to the disaster were invoked during subsequent observances of International Women's Day.
- **As part of the peace movement** brewing on the eve of World War I, Russian women observed their first International Women's Day on the last Sunday in February 1913. Elsewhere in Europe, on or around 8 March of the following year, women held rallies either to protest the war or to express solidarity with their sisters.

- **With 2 million Russian soldiers dead** in the war, Russian women again chose the last Sunday in February 1917 to strike for "bread and peace". Political leaders opposed the timing of the strike, but the women went on anyway. The rest is history: Four days later the Czar of Russia was forced to abdicate and the provisional Government granted women the right to vote. That historic Sunday fell on 23 February on the Julian calendar then in use in Russia, but coincided with 8 March on the Gregorian calendar used by people elsewhere.
- **Since those early years**, International Women's Day has assumed a new global dimension for women in developed and developing countries alike. In December 1977 the UN General Assembly adopted a resolution proclaiming a United Nations Day for Women's Rights and International Peace. Four global United Nations women's conferences have helped make the demand for women's rights and participation in the political and economic process a growing reality.

- <http://www.swc-cfc.gc.ca/index-eng.html>
(Status of Women)

CANADIAN WOMEN ON STAMPS WORD SEARCH

Circle the letters that correspond with the last names of the 16 women listed below. When you have found all the names, use the letters that are left over to see the secret phrase.

C	N	P	A	Y	E	T	T	E	F	A
M	A	I	D	R	O	C	E	S	O	U
S	E	T	R	O	U	T	T	Y	R	S
S	J	S	H	C	A	T	N	O	M	L
E	T	E	A	E	O	D	S	E	U	A
L	N	O	V	B	R	E	D	G	R	M
D	I	L	B	U	N	W	E	R	P	A
O	A	A	I	F	A	T	O	U	H	R
O	S	K	E	R	I	S	A	O	Y	S
H	N	L	D	H	W	O	M	B	D	H
E	D	S	W	N	R	E	I	N	A	V

1. Pauline **Vanier**. 1898-1991. One of the few Canadians honoured by France for her services with the Jacques Carti Medal, she stood with her husband, Georges, in all of his diplomatic postings and as Governor General of Canada.
2. Portia **White**. 1911-1968. In 1944 she became the first black Canadian woman to appear in the New York Town Hall. An extraordinary contralto, her career was hampered by prejudice against black artists in this era..
3. Laura **Secord**. 1775-1868. In the war of 1812 she walked 30 km to warn the British soldiers of impending attack. At the famous candy company? Founded in 1913, the name represented courage, loyalty & devotion to Canada.
4. **Pitseolak** 1904-1983. A widow who was encouraged the widow to carve, sew and draw scenes from her memories of the traditional way of life, her art works are now located in galleries and private collections around the world.
5. Adelaide Sophia **Hoodless**. 1857-1910. She was an educational reformer who was the founder of the international organization known as the Women's Institutes.
6. Jenny **Trout** 1841-1921. Since no Canadian medical school accepted women, she studied in the United States. In 1875, she became the first woman licensed to practice medicine in Canada.
7. Julie **Payette**. 1963 - . This engineer was chosen as an astronaut in 1992 and went into space 1999. Did you know that this Canadian astronaut plays piano and has sung with the Montreal symphonic Orchestra Chamber Choir?
8. Ethel **Catherwood**. 1908-1987. It was the last day of the 1928 Olympic Games, that she won a gold medal for Canada in the high jump. She is a member of the Canadian Sports Hall of Fame.
9. Henrietta Louise **Edwards**. 1849-1931. One of the "Famous Five" women who took the famed Canadian "Persons Case" to England and had Canadian women declared "persons" under the law.
10. Maude **Abbott**. 1869 - 1940. This doctor wrote a successful medical paper, but a male friend had to present it since women were not admitted to the presentation hall. She founded the Federation of Medical Women of Canada.
11. Emily **Murphy**. 1868-1933. She became the first woman in the British Empire to become a judge. She was also a member of the Famous Five who would be part of the Persons Case in 1929.
12. Jeanne **Sauvé**. 1922 -1993. A journalist and politician, in 1980 she became the first woman appointed as Speaker of the House of Commons in Ottawa and became the first woman to be appointed Governor General of Canada in 1984.
13. Judy **LaMarsh**. 1924-1980. A lawyer, educator and politician this colourful, flamboyant woman, introduced the Canada Pension Plan. As Secretary of State she presided over the 1967 Centennial year celebrations with flair.
14. Marguerite **Bourgeois**. 1620-1700. She founded the Congregation de Notre-Dame de Montreal to encourage young women to work for their community with Divine guidance. The Sisters taught and set up schools in New France.
15. Idola **Saint-Jean**. 1880-1945. She is best remembered for her dedication to the fight for women's rights, specifically the right to vote in her home province of Quebec.
16. Fanny "Bobbie" **Rosenfeld**. 1903-1969. She was a member of the 1928 Olympic team winning silver and gold medals. A member of the Sport Hall of Fame, in 1950 she was Canada's woman athlete of the half century.

For more information on these women and other Famous Canadian Women who have appeared on Canadian stamps check the web site <http://famouscanadianwomen.com>