

Chapter 1 : Women's right to vote | Ergo

That the object for which the League was organised, viz., the political enfranchisement of the women of South Australia, having been accomplished, the Women's Suffrage League of South Australia is hereby and now dissolved.

The titles of the Parliamentary Bills are those used predominantly in the Hansard reports. Share Did you know? The Municipal Corporations Act assented to on 29 November enfranchised women ratepayers - the Act allowed them to vote in municipal and local government elections. Share 4 May Report on a debate "Are the present attempts to extend the rights of Woman and enlarge her sphere of work worthy of encouragement? Share 4 July Kirby delivers the last of his series of lectures on the social evil [prostitution] at a public gathering in the Pirie Street Lecture Hall, and recommends the formation of Social Purity Leagues. The meeting pledges itself to endeavour to form a society as suggested by Rev Kirby, and exert its utmost endeavours in the suppression of the social evil Register , 1 Aug , p. Led by Mrs Mary Colton pictured , Mrs Rose Birks , and Mrs Mary Lee , the Branch soon "began to realise that a propelling motor on the down grade of womanhood was that they had no recognition as citizens. Formation of the United Trades and Labor Council by a meeting of delegates from various trades and labour associations at the Bristol Tavern pictured. This Act "for the first time [in South Australia] gave women control over their own property and earnings after marriage Political history] Share 16 June Share 14 November The Taxation Act assented to. Share 22 July Stirling moves for the extension of the franchise to unmarried women in the House of Assembly. Share 18 August In the House of Assembly Dr E. Stirling pictured asks whether the government intends to bring in a Bill to carry out the recent resolution of the House that the parliamentary franchise should be extended to women. If, however, the hon. Share 2 September Hawker pictured , in the absence of Dr E. Leave is granted, but the Bill not proceeded with. Share 8 April She was state president of the W. Share 10 June Share 16 June Stirling moves for leave to introduce a Bill to further amend the Constitution Act and the Electoral Act of The Bill is based exactly on the resolution passed by the House last session. The Bill is introduced and read a first time. Share 17 June Share 22 June Share 28 June Letter to the Editor , from J. Share 29 June Share 2 July The United Trades and Labor Council supported the right to vote for all women over the age of At a meeting of the Council on 9 July it is moved "that in the opinion of this Council the franchise should be extended to all women over the age of Petition presented in Parliament House of Assembly signed by the president of the [United] Trades and Labor Council and 28 delegates representing the trades societies of Adelaide praying that the property qualification in the Bill for an Act to amend the Constitution Act and the Electoral Act of should be amended, and that the franchise might be extended to women irrespective of property or wealth. Share 28 July Letter to the Editor from "D. Share 29 July Kirby , in response to "D. Share 16 August Letter to the Editor , from "A Woman", on the franchise for women, published in Register. Share 24 August Share 8 September Share 22 September Share 13 October The second reading is declared carried, final vote: There is not an absolute majority, and the Bill cannot be further proceeded with. Share 27 October Share 11 June Share 7 July Letter to the Editor , from "Zenobia", on women and the franchise, published in Register. Share 23 February Letter to the Editor , from "Only a Woman", on the franchise for women, published in Register. Share 22 March Share 27 March Share 4 April

Chapter 2 : Women's movement, South Australia / Jenny Barber. - Version details - Trove

The first polling day which included women was in South Australia on 25 April A long account of the events of the day How the women voted appeared in the weekly newspaper The Adelaide Observer on 2 May , and included the names of the first female voters in eleven near-city electorates.

Arguments continue about how much life really has changed for Australian women. Some people think that equality has been won for women and some even think women are now better off than men. Others think the struggle for equality is still far from over. Health and safety Australia now has many shelters and half-way houses that are a safe haven for women escaping domestic violence. Domestic violence and rape in marriage are now recognised as crimes and police will usually intervene in domestic violence situations if called. There is more awareness of rape as a crime and the circumstances under which it often occurs. However, the very fact that there are so many shelters also suggests that violence against women is still a common occurrence in Australian society. It is now known that domestic violence happens in all socioeconomic and cultural groups within Australia. Another area of health and safety for women that has changed since the s is the area of reproductive choice. There is not only greater access to contraception and abortion these days but also greater public information about them. This makes it easier for women to live independent lives without having to abandon their work, study or other aspects of life in the event of falling pregnant. Work Many women have now achieved higher positions within politics, the professions and even business in Australia. In addition, much legislation has been put in place that aims to create equal opportunities for women in the workplace, such as fair pay, childcare, anti-discrimination and laws against sexual harassment. See image 1 In reality though, women are still in a more difficult position than men when it comes to careers and work in general. Child care can be difficult to secure and is often very expensive. If a child is sick it is often the woman who will be expected to take time off work to look after them. Because of this, women often have to take part-time or casual work. Women are still often subject to discrimination, especially in terms of sexual harassment, in the workplace. While there are laws against these, the reality of the workplace makes it hard for women to complain or exercise these laws because of the fear of losing their job or suffering other forms of reprimand as a result. Politics Women have slowly entered politics since being granted the vote and the right to stand for election. Some have even attained high positions as premiers, cabinet ministers and governors. There are, however, still far fewer women in politics than there are men. This is partly because of the problems discussed above and partly because political parties are often less willing to support women as political candidates. The media tend to focus on irrelevant details about women politicians, such as their appearance, their dress and their family lives. But it is certainly not as easy for women to exercise their freedom to the same extent that men do. The section on work, above, outlined some of the reasons for this. Australian attitudes towards women in the home have changed little since the s. Women are still considered the primary home-maker in a family unit. It is still mainly their responsibility to care for children, to maintain a household cleaning, cooking etc and to provide domestic care to their male partners. For those women who also have paid employment, this means that they are working both in and out of the home. Various schemes were put in place during the s and s that provided pensions to widows and single mothers. Since the late s, however, many of these initiatives have been eroded, making it harder and harder for women to cope financially and therefore in many other ways as well if they have children. The knowledge of this can keep women in otherwise difficult situations, such as violent marriages. The few who do attain high positions still have to deal with traditional attitudes towards women: For the majority of women, things have changed even less. Strong pressure to get married and have children remains, and once women are in this position it is very difficult for them to exercise freedom and independence. Within a marriage women are still burdened with most domestic and childrearing responsibilities. Australian society, like many societies, still associates femininity strongly with sex and fails to prevent widespread domestic and sexual violence against women. It is more possible for women to lead interesting and fulfilling lives these days than it was until the s, but for women who choose this path it is a long and difficult one and the vast majority do not get to exercise their

newfound freedom.

Chapter 3 : Birth of a nation: how Australia empowering women taught the world a lesson

Women's suffrage in Australia was one of the earliest objectives of the movement for gender equality in Australia. It began to be socially and politically accepted and legislated during the late 19th century, beginning with South Australia in and Western Australia in

The legislation was the result of a decade-long struggle to include women in the electoral process. It not only granted women in the colony the right to vote but allowed them to stand for parliament. This meant that South Australia was the first electorate in the world to give equal political rights to both men and women. It follows that it is an arbitrary and unjust Government which compels its support from those whose will in relation to it is never consulted. That as women assist in maintaining the Government they have a right to say how and by whom they shall be governed, in other words "to the vote. Election day in Adelaide, 25 April" the first Australian election and referendum in which women could cast a vote. Once married, these rights were further limited as they were transferred to her husband. Married women surrendered all property to their husbands and any wages earned. Before the s, women were not able to file for a divorce and, even after legislation was changed in the s, it was still difficult. Rates of abandonment were high and deserted women were usually forced to find paid work that paid up to two thirds less than a man for doing the same job. Without the support of a trade union they often suffered unsafe and unregulated working environments in the sweated clothing trades. However, social attitudes were slowly changing. Australians prided themselves as forward thinking, and not subject to the more traditional social restrictions of the United Kingdom. In South Australia, women who were property owners could vote in local elections from and Indigenous men were enfranchised when all males gained the vote in the colony in Education for women was expanding out of the home and into schools and universities. Women were gaining paid work in a wider range of employment sectors, although terrible conditions persisted. Women began to speak out against gender inequality in reports and journals. National Museum of Australia Agitating for change Women believed that if they could vote they could elect candidates who would legislate to improve society generally and strengthen the position of women and children in particular. Female suffragists struggled against prejudicial traditional views of women that were embedded in society and the law. Groups agitated for change in many ways. Letters were written to newspapers and magazines, public speeches were made and rallies and marches were held. Signatures were collected from across the colony for the longest petition that has ever been presented to the South Australian Parliament. At last enfranchised Before the Bill, there had been three unsuccessful attempts to gain equal voting rights for women in South Australia. Many parliamentarians felt that women were not emotionally or intellectually capable of properly participating in politics. It was then sent to the Legislative Assembly where three months elapsed during which a slight amendment was made allowing women to postal vote as well. After much debate, the Bill was finally passed 31 votes to 14 in front of a crowd of around women. The Bill was officially made law in when signed by Queen Victoria. South Australian women then became the first in the world who could not only vote but also stand for parliament. Equal enfranchisement therefore applied to all citizens of South Australia, including the Indigenous men and women of the colony. The first South Australian election in which women could participate was held in The female presence was remarked upon by many newspapers, including the Adelaide Observer, which said: Women were everywhere, and their presence "no doubt had a refining influence. Never have we had a more decorous gathering together of the multitude than that which distinguished the first exercise of the female franchise on Saturday April 25

Chapter 4 : Timeline: the women's movement - ABC News (Australian Broadcasting Corporation)

Women's suffrage is marked by a Defining Moments in Australian History plaque in the National Museum's Main Hall. On 18 December, the South Australian Parliament passed the Constitutional Amendment (Adult Suffrage) Act. The legislation was the result of a decade-long struggle to include women.

She had been summoned to the White House as somewhat of a curiosity. Intelligent, inquisitive, and quite often irreverent, the young woman waited until she was bidden to enter. When the door opened she saw President Theodore Roosevelt, sitting with his feet up on the desk. He rushed to greet the elegantly attired woman, grabbing her hand and pumping it up and down in his vice-like grip. I am delighted to meet you. And with that enthusiastic embrace, Vida Goldstein became the first Australian to meet an American president at the White House. Goldstein addressed huge American audiences on one of the most controversial global issues of the day: Only the vote would unravel the vast web of legal, economic and social disadvantage that ensnared women and girls the world over. Furthermore, Goldstein ardently believed that women should enter parliament, as Australian women alone in the world were entitled to do. Such a simple premise; such a revolutionary idea. Though prim in fashion and chaste in manner, she was both enfant terrible to the established order and darling of the avant-garde. But why, in that second northern winter of a new century, did the commander-in-chief of the United States of America seek an audience with a charismatic activist from the deep planetary south? The simple answer is that Teddy Roosevelt was a political progressive. Goldstein was the most fully enfranchised woman he could yet hope to meet and he was keen to see what a member of this new breed looked like. While Roosevelt was a steadfast believer in votes for women, the American Congress would not abide it. US congressmen put up the same arguments as conservative opponents to universal adult suffrage the world over, including numerous anti-suffrage women. In the words of one Australian politician, if women could vote, what would prevent them from seeking: Yet the woman now taking tea with the president was decidedly feminine, despite the fact that she came from the country where women had more political rights than anywhere else in the world. In , New Zealand had become the first country to give women the right to vote in national elections. But in , the newly federated nation of Australia became the only country where white women could both vote and stand for election on a universal and equal basis with white men. This dual right "the complete electoral franchise and eligibility to sit in parliament" was what political philosopher John Stuart Mill termed: In the very moment of its creation, Australia had instantly become a world leader. The secret ballot, the eight-hour day and the wage arbitration system are regularly touted as democratic landmarks with Australian origins. The little band of Americans who initiated the modern [suffrage] movement would never have predicted that "the island continent of Australia, then unexplored wilderness, would become a great democracy where self-government would be carried on with such enthusiasm, fervor and wisdom that they would give lessons in methods and principles to all the rest of the world. Catt then specifically referred to Goldstein as the bearer of these unexpected lessons. Yet remarkably, this bizarre land now: Goldstein was both the literal messenger and a representative of the feminist ideals that Catt associated with Australia. Goldstein was fully aware of the leadership role she had been asked to play. She told a packed house during her address to the 34th American National Suffrage Convention in Washington in March that: Woman suffrage is with us to stay, and that our success may hasten the day when you American women will stand before the world as political equals of your menfolk is the earnest desire of the countries which have sent me here to represent them at this great conference. But it was not always a relationship of mutual admiration. Goldstein was critical of her host country. She told Australian audiences: Most of us regard America as the most democratic and advanced country politically in the world. A democratic form of government does not necessarily mean that the people rule. Goldstein offered an analysis of the root cause of the hypocrisy: In general, Goldstein was a fan of Roosevelt, but she was not a sycophant. The [Australian] Federal Franchise Bill is the greatest step in the direction of political equality that we have yet seen, and must be a splendid object lesson [her emphasis] to every civilised country in the world. Changes at home and abroad If America was slow to take the Australasian lead, by Finland and Norway had joined Australia and New Zealand in

enfranchising women. But imperialism connected British suffragists more closely to the Australian electoral experiment, providing inspiration and example. She was always at pains to point out that, lo, the sky had not fallen and women had not been unsexed by their new political identity as equal citizens. Suffragists, however, were keen to stress the gendered nature of Australian progressivism, and were quick to note how crucial votes for women had been in igniting the flame of social change. Prior to winning the franchise, the infant mortality rate in Australia was deaths per babies. A decade later, the rate had dropped to Goldstein attributed the decline in infant mortality to the introduction of pure food laws and raising the age of consent. Further examples of progressive and protective actions initiated by women were pensions for invalids, pure milk laws, early closing hours for pubs and technical education for girls. Goldstein directly attributed the success of reformist legislation to the mobilisation of female voters – many of whom would sit in the galleries of the parliament when any bill affecting women and children was debated and then interview members of parliament to urge alterations and amendments. Suffrage as part of a wider movement In Australia, the suffrage dream was closely aligned with other utopian visions of social and political transformation. Sparked by the gold rushes of the s, a potent amalgam of socialists, spiritualists, dissenters, eclectics, theosophists, pacifists, feminists, unionists, Unitarians, vegetarians and garden-variety liberal democrats all converged on Australia in a remarkably non-volatile brew of ideas and optimism. NLA The birth of the Australian Commonwealth was channeled through a series of constitutional conventions held in Melbourne, Sydney and Adelaide from to The issue was never really whether the six Australian colonies would federate, but how. This would require diminishing the power of the colonies or expanding some of their laws to benefit all citizens across the new Commonwealth. It was this question of uniformity – whether all women would now achieve federally what South Australian women had won locally in – that set Australia on its course to democratic distinction. Frederick Holder, a keen federalist and treasurer of South Australia when women won their historic victory in , insisted that any agreement honour the existing rights of individual colonists. Holder moved to add a clause that read: No elector now possessing the right to vote shall be deprived of that right. Other delegates were horrified. As I understand the suggestion, it means that if the federal parliament chooses to legislate in respect of a uniform suffrage in the Commonwealth, it cannot do so unless it makes it include female suffrage. It ties the hands of the federal parliament entirely. If the clause were not approved, Holder and Kingston threatened that South Australia would vote against joining the Commonwealth. The racial qualifier is key. The earlier legislation that entrenched the White Australia Policy – the Immigration Restriction Act of – was also the crucial prerequisite that made Goldstein the freest of the free when she visited America in Further, in preserving the existing rights of colonists and extending them to all white adults, the Franchise Act of had stripped Indigenous Australians of voting rights. As historian Susan Magarey has argued: Citizenship, as defined by the right to vote, could be sexually inclusive, because it had just been made racially and ethnically exclusive. Race, not gender, defined the new Australian citizen. Historian Marilyn Lake has argued that in an international context, the federal female franchise ushered in an era of unprecedented political power for women. But what did people at the time make of the opportunistic alignment of feminism and federalism? Spreading influence The majority of political pundits reckoned that the social laboratory had not spawned a monster. The result has not produced either a heaven or a hell. The Australian suffrage campaigners were correct to see federalism as their ticket to public influence on the grandest scale. Leaders like Goldstein readily adopted the role of international ambassador for the enlightened dawn of a new century. We Australian women who have had our right to political liberty granted by the national parliaments and by every state parliament save one [Victoria], have been appealed to by the International Woman Suffrage Alliance to help our less fortunate fellow women in other lands. The appeal was most forthcoming from nations: Goldstein pressed the statesmen to write testimonies to the successful workings of complete adult suffrage in Australian political life. She was obliged with an avalanche of letters, including responses from Prime Minister Alfred Deakin, as well as testimonies from the attorney-general, postmaster-general and state premiers. Because [universal suffrage] has brought nothing but good, though disaster was freely prophesied [sic], we respectfully urge that all nations enjoying representative government would be well advised in granting votes to women. If this sounds fresh, there was more hubris to come. Our

young Australian nation is bound to achieve greatness. Why such a glorious destiny? And it was not just women who thought as much. Woman suffrage has done for Australia all and more than its leaders claimed for it. No self-governing country can prosper without the political aid of women. It is a necessary factor in securing the moral and spiritual progress of the individual and of the nation. The senators were highly aware of the inherent role reversal in the colonies giving political tuition to the Empire. One claimed that Australia "though the child" had every right to give advice to Britain "the mother. We are, in politics, the pacemakers of the world. It might even be that the establishment of the Anzac legend and the trumpeting of a distinctive, world-leading constitutional equity were two sides of the same coin. Though not all first-wave feminists agreed, militarism and maternalism were not necessarily mutually exclusive. The belief that Australia had something valuable to contribute to the world continued beyond the disastrous landing at Gallipoli on April 25, While ostensibly a message of hope to King George V, it was not a felicitation for his newly named House of Windsor, nor a pledge of solidarity for the war effort. It was, instead, an appeal for political reform, bordering on a taunt to keep up with the precocious Australians. The parliamentary missive began: Appreciating the blessings of self-government in Australia through adult suffrage, we are deeply interested in the welfare of the women of the Empire and we again humbly petition Your Majesty to endow them with that right of self-government for which they have petitioned for nearly three-quarters of a century. Perhaps this can be read as the trademark tactic of an adolescent, cutting an arrogant parent down to size with evidence of her own incompetence. But more likely, Australians were deeply aware of the unique contribution they had made to the advancement of democratic principles and institutions " a profound sense of commitment to the international cause of political equality, spurred on by confidence in their own social experiment of change and reform. Maturity was not simply tested by readiness for war. Australia was reaping the reward of having responded to the unanswerable appeal to justice. The banner, painted by the Australian expatriate artist Dora Meeson Coates, dripped with symbolism.

Chapter 5 : Adelaide Women's Liberation Movement - Organisation - The Australian Women's Register

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

History[edit] Preth century experiences[edit] Traditional Aboriginal society had been governed by councils of elders and a corporate decision making process. The female descendants of the Bounty mutineers who lived on Pitcairn Islands could vote from , and this right transferred with their resettlement to Norfolk Island now an Australian external territory in . Agitation for representative government began soon after the settlement of the colonies. Voter rights were extended further in New South Wales in and elections for legislative councils were held in the colonies of Victoria, South Australia, and Tasmania. The Australian Colonies Government Act, passed in , was a landmark development that granted representative constitutions to New South Wales, Victoria, South Australia and Tasmania and the colonies enthusiastically set about writing constitutions which produced democratically progressive parliaments – though the constitutions generally maintained the role of the colonial upper houses as representative of social and economic "interests" and all established Constitutional Monarchies with the British monarch as the symbolic head of state. This right was extended to Victoria in and New South Wales the following year. The other colonies followed until, in , Tasmania became the last colony to grant universal male suffrage. The experience and organisations involved in the suffrage movement varied across the colonies. Propertied women in the colony of South Australia were granted the vote in local elections but not parliamentary elections in . The Parliament of South Australia endorsed the right to vote and stand for parliament in and the law received royal assent in . In , Catherine Helen Spence became the first female political candidate for political office, unsuccessfully standing for election in South Australia as a delegate to Federal Convention on Australian Federation, which was held in Adelaide. Some women ratepayers in Victoria were able to vote at the colony election. However, the all-male legislature regarded this as a legislative mistake and promptly modified the Act in , in time for the election, to apply the vote only to male ratepayers. The petitions called for one vote and one vote only, as at that time men with property had plural votes. Key figures in the Australian suffrage movement included: The various suffrage societies collected signatures for monster suffrage petitions to be tabled in Parliament. Recently some of these petitions have been transcribed and can be searched digitally. Towards voting rights[edit] The first election for the Parliament of the newly formed Commonwealth of Australia in was based on the electoral laws of the six federating colonies, so that women who had the vote and the right to stand for Parliament at a colony now state level i. In , the Commonwealth Parliament passed the uniform Commonwealth Franchise Act , which enabled women 21 years of age and older to vote at elections for the federal Parliament. The States soon gave women over 21 the vote: However, this franchise did not apply to Indigenous women, who did not get the vote for federal elections until , as did all Indigenous men, and in all States until . See Voting rights of Indigenous Australians.

Chapter 6 : Book - Women's Movement South Australia - The Australian Women's Register

Get this from a library! Women's Suffrage Centenary, South Australia years of votes for women.. [South Australia. Department for the Arts and Cultural Heritage.;].

Dame Roma is also the patron for the Centenary, which will be commemorated in with a full year of celebrations. Sixteen skilled volunteer community weavers will spend around 5, hours weaving the tapestries in public view in the foyer of the National Australia Bank, 22 King William Street. When completed, the tapestries will be hung in the House of Assembly, Parliament House. October 13 Launch of the Centenary Diary. Visually stunning, this October 25 Launch of the winning poster for the Centenary. Designed by a secondary school student, together with a display of best entries. Carclew Arts Centre, North Adelaide. Venue for launch Ayers House Kitchen. The publication of a booklet titled How a Parliament of Men gave the Vote to Women describing how the Adult Suffrage Bill was passed in , illustrated with contemporary cartoons. December 16 Community Liaison Officers Salisbury North West The launch of a series of vibrant multicultural panels created by the traditional skills of Aboriginal women and women of Non-English speaking backgrounds. The panels will reflect their migration experiences, their contributions to this state and their aspirations for the future. These panels will be rotated around four local schools; Paralowie Reception to-Year 12, Salisbury North Years , Salisbury High School Burton Reception to -Year 7, between August and December and will form part of a touring exhibition which will commemorate and celebrate the shared experiences of women. Work on the second tapestry is expected to start mid January. The award will be open to all who qualify on the basis of significant achievement for the SA community and the environment. Sponsored by the SA Research and Development Institute SARDI , for a woman Honours graduate in the field of agriculture, fisheries or forestry in the area of production, downstream processing, post wharf and post farm and associated disciplines. Modern day petition, which will be presented to Parliament in August, will contain signatures of young women aged 16 to 18, gathered from all. Young women from six metropolitan schools will develop the message to Parliament that the petition will carry. Cooking demonstration by Chinese women during the Chinese New Year and free distribution of fortune cookies. It will emphasise the active role women have played in the development of SA from the earliest days of settlement till today. Tours on the first Sunday of every month from 2 pm. Wednesday evenings throughout February and March from 6 pm. Other times by special arrangement. Sponsored by the Division of Recreation. Sporting Expo, Adelaide Showgrounds. Olympic Sports Field, Kensington. Directed by Sheila Whittam. Focus on sculptural works incorporating bronze casting, welded steel and terracotta. Theme of Earth Mother goddess beginning. The exhibition will also go on tour. Based on the social theme of the quest for empowerment by the late 20th century woman in an all male, factory-work world. Salvation Army Adelaide Congress Hall. Presented by Arts in Action. Literature and displays, viewing of health and educational videos. Willard House, Hutt Street Adelaide. There will be historical hats from each decade over the past century using authentic. There will also be contemporary hats, which together with soft sculpture, will reflect social comment on the changing roles of women within our society. Additional country workshops being arranged including Kangaroo Island. Based on the life and current retirement lifestyle of Majorie Ladkin, political activist and. Secretary of the Nursing Federation, during 12 significant years. Series of six programs devised by Helen Flinter and written by Pat Rix about women in their 80s and 90s maintaining independence in the community. Nexus Cabaret, Lion Arts Centre. The program has been compiled by nine curators, eight of whom are women. The week will pay particular attention to Aboriginal women artists, and women artists working with new technologies. Sponsored by the Adelaide Festival of Arts. Elder Hall, University of Adelaide. Refer to Feb for description. A panel session including Blanch D Alpuget. Sponsored by the Department of Labour and Administrative Services. Meet the Author-solo session. Presentation of IWD awards for poetry Launch of IWD short story-poetry anthology. Presentation of the IWD service certificates rewarding. Marilyn French and Deirdre Bair. A retrospective exhibition of paintings, prints and enamels of South Australian artist Jacqueline Hick, with interpretative panels. Women and girls of all ages and fitness are encouraged to join the fun by jogging or walking. A

special commemorative medal. Groups of more than four women or girls are encouraged to enter. Start-Memorial Drive behind Zoo. Open microphone for women to celebrate particular women in our lives or history. Meet in Victoria Square and march to Rymill Park for a special afternoon festival to celebrate the Centenary. The presenters of each lecture are leaders in their fields. Part of a series of millinery workshops for women from the community see February 21 culminating in an exhibition in September. An exhibition of paintings, drawings and objects, by South Australian artist, Margie Hooper. Will explore the ways in which a safe and supportive working environment is established to promote a sense of confidence for women in wanting to learn outdoor skills such as rock climbing, abseiling, canoeing, bush walking etc. Touring Photographic Exhibition by Rosey Boehm Photographs of South Australian women who have achieved success in their lives, but who may have received little public recognition. Women in South Australia: Celebrating Women in Politics An exhibition designed to empower women and inspire them to actively participate in political life. Women as Decision Makers in Early Childhood Services The launch of a series of profiles and a video on the contribution community women have made to local management committees in early childhood. Suffrage Debates for Students.

Chapter 7 : Women's Movement Page 3

Women and Politics in South Australia The Women's Suffrage League The origins of the League. The Women's Suffrage League, founded in , spearheaded the campaign for women's right to vote.

Upon first white settlement in New South Wales in , the appointed Governors had autocratic powers within the colony, but agitation for representative government began soon after the settlement. On 24 August , 5 members were appointed to the Council, which increased to 7 members in , and between 10 and 15 in . Also in , British sovereignty was extended to cover the whole of Australia, and everyone born in Australia, including Aborigines and Torres Strait Islanders, became British subjects by birth. This included indigenous people but they were not encouraged to enroll. Queensland gained self-government in and Western Australia in , but these colonies denied indigenous people the vote. An innovative secret ballot was introduced in Victoria, Tasmania and South Australia. The right to vote for Legislative Assembly was extended to all adult males in . The first election for the Commonwealth Parliament in was based on the electoral laws at that time of the six colonies, so that those who had the right to vote and to stand for Parliament at state level had the same rights for the Australian federal election. Only in South Australia since and Western Australia since did women have a vote. Tasmania retained a small property qualification for voting, but in the other states all male British subjects over 21 could vote. Only in South Australia which included the Northern Territory and Tasmania were indigenous Australians even theoretically entitled to vote. A few may have done so in South Australia. Western Australia and Queensland specifically barred indigenous people from voting. In , the Commonwealth Parliament passed the Commonwealth Franchise Act , which established a uniform franchise law for the federal Parliament. The Act declared that all British subjects over the age of 21 years who had been living in Australia for at least 6 months were entitled to a vote, whether male or female, and whether married or single. Besides granting Australian women the right to vote at a national level, it also allowed them to stand for election to federal Parliament. By this provision, Indian people, for example, were disqualified to vote. The only exception was in relation to those who were entitled under Section 41 of the Australian Constitution to a vote. Section 41 states that any individual who has gained a right to vote at a state level, must also have the right to vote in federal elections. The then Solicitor-General, Robert Garran , interpreted the provision to mean that Commonwealth voting rights were granted by section 41 only to people who were already State voters in . The effect was not to enable those who subsequently acquired the right to vote at a State level, but who were expressly excluded from the franchise by the Act, such as Indigenous Australians, to also vote at the federal level. Also, those otherwise entitled voters who are subject to a crime which carries a penalty of over one year in prison are disqualified to vote. There was also no representation for any of the territories of Australia. In the meantime, State franchise laws continued in force until each one chose to amend them. In , in South Australia , Catherine Helen Spence was the first woman to stand as a political candidate. Julia Gillard became the first female Prime Minister of Australia in . Boyle Travers Finniss became the first Premier of South Australia in - and the first leader of an Australian colonial parliament elected by universal male suffrage. Traditional Aboriginal society had been governed by councils of elders and a corporate decision making process, but the first European-style governments established after were autocratic and run by appointed governors - although English law was transplanted into the Australian colonies by virtue of the doctrine of reception , thus notions of the rights and processes established by the Magna Carta and the Bill of Rights were brought from Britain by the colonists. Agitation for representative government began soon after the settlement of the colonies. In , William Wentworth had established the Australian Patriotic Association which agitated for representative government for New South Wales and a broad franchise, a goal at least partially achieved in . Voter rights were extended in New South Wales in and elections for legislative councils were held in the colonies of Victoria, South Australia and Tasmania. The end of convict transportation accelerated reform in the s and s. The Australian Colonies Government Act [] was a landmark development which granted representative constitutions to New South Wales, Victoria, South Australia and Tasmania and the colonies enthusiastically set about writing constitutions which produced democratically progressive parliaments - though the

constitutions generally maintained the role of the colonial upper houses as representative of social and economic "interests" and all established Constitutional Monarchies with the British monarch as the symbolic head of state. This right was extended to Victoria in and New South Wales the following year. The other colonies followed until, in , Tasmania became the last colony to grant universal male suffrage, [10] though some colonies explicitly excluded Indigenous males from the vote. South Australian women achieved the right to vote and stand for parliament in . The female descendants of the Bounty mutineers who lived on Pitcairn Islands could vote from , and this right transferred with their resettlement to Norfolk Island now an Australian external territory in . Women in the other colonies soon followed forming their own societies. The suffrage groups collected monster suffrage petitions to submit to the colonial parliaments, with varying success. Women in South Australia and the Northern Territory became eligible to vote for the Parliament of South Australia in and in , Catherine Helen Spence became the first female political candidate for political office, unsuccessfully standing for election as a delegate to Federal Convention on Australian Federation. Western Australia granted voting rights to women in . The Commonwealth Franchise Act set uniform rules across Australia, and gave all women the right to vote and stand for election for federal Parliament. Four women stood at the federal election , [13] all of whom stood as independents and all of whom were unsuccessful. The other states followed suit granting women over 21 the vote soon after: New South Wales in , Tasmania in , Queensland in and Victoria in , the last state to do so. The year in which women obtained the right to vote in Australia are summarised as follows: