

# TAKE BACK THE FIGHT

ORGANIZING FEMINISM  
FOR THE DIGITAL AGE

NORA LORETO

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*For Nancy, Estou, Claire-Hélène and Nathalie  
for keeping my children safe and teaching them  
about life so I could have time to write.*

EXCERPT

# Preface

Almost forty years ago to the day that I'm writing these words, Barbra Schlifer was sexually assaulted and murdered in Toronto's east end. She had been celebrating being called to the bar the day of the brutal attack. Feminists organized a rally to condemn her murder and call out violence more broadly. It wasn't the first time that feminists had organized a demonstration against violence against women, but this event in April 1980 would be the first of what would become Take Back The Night, a globally recognized event where feminists march, without fear, to resist gendered violence.

Take Back The Night was the first feminist event I remember learning about. While I was never more than an occasional participant, I always found the message "take back the night" extremely powerful. The Women's Centre at Ryerson University mobilized students to participate in it each year, and it was through them that I first participated in a Take Back The Night event and came into contact with feminism.

But I've never really felt part of what many would refer to as the feminist movement. I never took women's studies. I didn't study feminist theory until later in my twenties, and even then, what I had learned from being politically active in the student movement felt like a decent enough base to say that I understood what feminism should be. My approach in this book is that of activist and less of theorist, only because that is my experience, not because I don't think theory is important. I owe a great deal to feminist theorists and theory, without which so much of feminist action would be rudderless or impossible.

Feminism today seems to be a given. It's cool. It's sexy. Its capacity to change politics and society is analyzed in the digital pages of Canada's national newspapers. But there's always a limit to how mainstream society talks about feminism: it's edgy but not too radical; it's political but doesn't challenge Canada's status quo. It's a self-identity, even when the self-identifier's politics are incongruent with feminist liberation. I was driven to write *Take Back The Fight* by the desire to understand how feminism

ended up here: a word that can be used by politicians and corporations alike who feel little shame about contorting or obscuring feminism to be something that either scores political points or attracts buyers.

At the same time, there has been amazing and exciting new feminist groups and ways of thinking that have emerged in the digital era. Feminists are challenging the gender binary itself and broadening common understanding about what it means to be a woman, a man, both or neither. Throughout the book, when I write women, I unreservedly mean transwomen and ciswomen.

I understand that feminism is a contested and weighty word, with a history that is both rich and important, and exclusive and oppressive. To take back the fight means to wrestle feminism away from a mainstream understanding that is rooted in whiteness and capitalism, and to restore to the word the power to force government action, to force corporations to change course and to help journalists understand that feminism isn't aesthetic — it's a confrontation. And in that confrontation, many people will be made uncomfortable. This is important, as it's through struggle that the feminist movement can build its power.

It's an incredible moment to be writing these words. The world is on the edge of massive change thanks to the coronavirus pandemic. In Spain, private hospitals are being nationalized. In China, temporary hospitals were built and dismantled in a matter of weeks. As with all things, there is a gendered impact to the kind of work that is needed to contain the virus and care for the ill, to care for children who have had classes cancelled and to care for communities who are grappling with horrifying death counts. When the states of emergency are finally lifted, feminists will have important work to do in resisting a hard right-wing reaction to a crisis that required a lot of public money to stabilize the economy.

Regardless of what happens, feminists will need to organize. Feminists will need to continue radical organizing that has been happening and organize in new ways to confront the challenges that the current era will bring. And, it will have to be done in such a way that uses social media but doesn't rely on social media to build power. The way in which feminists organize will need to acknowledge how the Internet has changed social and personal relationships, and use digital organizing in a way that enhances real-life connections. Our relations are increasingly managed by social media platforms. Issues from all over the world can go viral and have impacts in our local communities. The digital age has transformed

our economy and society as a whole. In this age, feminism needs to stand for something clear, bring people together both online and off, and be something that can orient activists towards the fight for change.

In an article written for *Shameless Magazine*, the coordinator of Toronto's annual Take Back The Night event Deborah Singh wrote,

If, as feminists, we don't push the envelope to recognize how oppression is intersectional and is used to continue our collective marginalization, then we will not end sexual violence. If we continue to talk only of the interpersonal, we negate the bigger causes of why men use sexual violence to control and have power over women. Put simply, our biggest challenge as feminists is to talk about race, colonization and class at the same time as personal experiences with sexual violence.<sup>1</sup>

In this extraordinary moment, I hope that feminists can reflect on how anti-racist, anti-colonial and anti-capitalist feminism is the only thing that can save us from the worst neoliberal reforms.

While the personal is political, so too is the collective. As the digital era pulls us into social isolation, there's no better time than now to find a new way to bring feminist organizers together to change the world.

— March 2020



## Introduction

# If Mainstream Feminism Says Everything Can Be Feminist, Is Anything Feminist?

*Content warning: all the difficult experiences pregnancy can bring*

**O**n Friday, May 31, 2019, Canada's national radio affairs show *The Current* had a discussion about abortion in Canada. It was *The Current's* first episode on abortion specific to Canada since several American states voted to severely restrict it. The episode promised to take stock of where the abortion struggle in Canada is today.

Abortion is like any other medical procedure and is legally regulated in the same way: not at all. Just as you can have cataract surgery, a tumor removed, an operation on your spleen or major, life-altering brain surgery, you can also have an abortion. When abortion legislation was struck down in 1988, the Supreme Court argued that restricting access to abortion was essentially an attack on the security of the person — the way that fundamental human rights are guaranteed for everyone living in Canada. Supreme Court Justice Brian Dickson said, “Forcing a woman, by threat of criminal sanction, to carry a fetus to term unless she meets certain criteria unrelated to her own priorities and aspirations is a profound interference with a woman’s body.”<sup>1</sup> But in many provinces, access remains very restricted. In Eastern Canada for example, there are no abortion clinics in Labrador. Getting an abortion in Nova Scotia, despite recent improvements to access, “is still basically impossible,” wrote *The Globe and Mail* Atlantic Bureau Chief Jessica Leeder about her personal struggle to have one.<sup>2</sup> There were no abortion services offered on Prince Edward Island (PEI) until 2018. The Government of PEI website says that services offered in Moncton and Halifax don’t apply for anyone past sixteen weeks of pregnancy and offers only a phone number to learn about what to do if someone is past that.<sup>3</sup> In Quebec, the province where women have fought loudest and most effectively for their rights in Canada, there is still a shortage of doctors who will do abortions after twenty-five weeks.

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Most expecting parents have a critical ultrasound at around twenty weeks. Sometimes it can be a little bit later. This is the ultrasound where doctors can see if there is something seriously wrong with a baby. For me, there was a problem with how one of my twins' femurs was growing — a marker of potentially fatal genetic issues. Within a week, I had an appointment to do the necessary amniocentesis, but it wasn't until after twenty-five weeks that I got the good news that there were no genetic issues. Had there been the issue they were most concerned about — that the ribcage would stop growing and the vital organs would all fail because they would be crushed by a lack of space — I would have had to have an abortion post twenty-five weeks. And, had I been in that situation, I very well may have been sent to the United States for the procedure. *La Presse* reported that in 2018, between twenty and thirty people were sent to the US to access an abortion after twenty-four weeks because there aren't enough doctors in Quebec who do the surgery.<sup>4</sup>

Those seven weeks between my twenty-week ultrasound and finally knowing the results at week twenty-seven were absolutely horrible. While I've been pro-choice my entire adult life, until that moment it had always been an abstraction. *Let the parent choose because they're the only one who knows what they're going through.* Living in the middle of it, I didn't care about the broader political debate about abortion. We spent that time desperately hoping for good news, and we got it, but I lived for several weeks without the knowledge of whether or not one or both twins would survive. How would I have handled the trauma, had I found myself with one baby inside me who was healthy and one baby who was dying or dead?

Abortion is a shame-free form of family planning, and having an abortion should be easy to access and offered everywhere. Often, abortions are done without crushing or difficult personal circumstances. But for those abortions that have to be performed when there is a decision of life and death at the same time, we should think about it and ask ourselves: in this situation, where parents are forced to make a decision that is already ripping their hearts out of their chests, do we really want a Conservative politician, a judge or the courts to be part of it?

The vast majority of Canadians say no. They've consistently said no for many years, despite the efforts of anti-abortion activists. But even though abortion remains overwhelmingly popular, especially among the population who might have to consider having one, they're restricted. So on the

morning of Friday, May 31, 2019, when *The Current* did an episode on the current state of the abortion issue in Canada, I was surprised that the only activist it featured was a lady who was fiercely anti-abortion. She drew stats from thin air, talked with pride about the anti-abortion politicians she's helped get elected and insisted that her anti-abortion organization would fight until abortion laws came back to Canada. The two other guests were journalists: Anne Kingston, who has covered the rise of the anti-abortion movement, and *CBC Opinions* producer Robyn Urback. Anne, to whom I owe a great deal of gratitude for her writing about feminism and mainstream politics in Canada, passed away in February 2020. In the episode, no one talked about the restrictions to accessing abortions, about Quebecers who need to go to the US to have an abortion past twenty-five weeks. We were told to relax, that the Conservatives weren't planning to reopen the debate. That Canada isn't the United States. We need to relax.

I received a text message three hours later. "Did you hear *The Current* today? That segment is what happens when Canada has no feminist movement," it read. "No shit," I replied.

\* \* \*

Early in the stages of researching for this book, I talked a lot about the state of the feminist movement in Canada with Rebecca Rose, the sender of that text message. Rebecca found the Women's Centre by accident in her first year of university and was working there within a few months. In our relationship, she's the shave-your-head kind of feminist. I'm the reluctant feminist. I was hostile to the movement when we first met. I never had a formal education in feminist theory. But, life turns even the most reluctant of folks into feminists if they are judged by what they wear, if they are not taken seriously because of their gender, if they've been sexually assaulted or pushed out of positions of power, if they have been harassed or denigrated or if they have just a stitch of critical thought. Us feminists all find the label in some way or another.

Once you find the label, putting feminism into action becomes much harder. Especially today. The feminist movement in Canada has been transformed first by neoliberalism and then by the digital age. This era has made information instantly accessible and able to travel faster than it has ever travelled before. It has given us more tools for activist work, but it has also created what can feel like an insurmountable amount of work to be done. The digital age has made life such that activists can just as easily

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be paralyzed by too much information or too much to do as mobilized by an important issue or campaign.

Ad hoc feminism has taken the place that the feminist movement once held, and feminists are more likely to be deeply involved in movements that aren't explicitly focused on feminism than they are to be leading a national or provincial feminist movement. Many who have leaned into the feminist label are often working alone or in small groups, outside of accountability and support structures that a large-scale, organized, explicitly feminist movement could provide — and one that this book argues for. Individual feminists are taking space that was once filled by feminist movement leadership, but without the membership and democratic structures behind them.

This has created a void, and the void is filled with individualized and ahistorical explanations about what feminism is and who feminists are. Rather than the memory of the struggle to win it, maternity leave is a given. The knowledge of what life was like when women were injured or died from clandestine abortions is fading for some, and fully gone for others. #MeToo has given people everywhere the moment to speak loud and furiously about abuses that they have suffered. The most extreme ravages of patriarchy have been fixed. That is, they've been fixed for the people with the most power, the most access to money or who can move in and out of spaces across Canadian society without the state criminalizing them, without store keepers following them or without white ladies staring at them. For racialized people, Indigenous people, disabled people, queer people, trans and gender-non-conforming people, things are still bad. Feminism has not ended the injustices and abuses that they face. What remains of the mainstream feminist movement has barely taken up their concerns.

I start this book talking about my own experiences with being pregnant, something that many women, though certainly not all or even most will identify with, because it was a moment in my life where I fully understood the connection between feminist theory and practice from a place of personal experience. Abortion is so often framed as the quintessential feminist issue — by journalists, by politicians and by many feminist activists — despite the fact that access to abortion remains unequal. Too often, white women have focused solely on it at the expense of other aspects of reproductive justice.

I am a white cis woman who came to feminism as a result of needing feminism, of accessing its victories and standing on the shoulders of its

giants. I owe so much to the feminists whose work has been ignored or obscured, written out of books, or appropriated by white feminists.

As a white woman who lives extremely online, I am part of a cohort that has far too often taken up too much space, claimed credit, defined issues and erased the contributions and work of Black, Indigenous, racialized, disabled, queer, non-binary and/or trans and cis women. My analysis of what feminism could be or how it might be renewed or reorganized in the digital era is saturated by my positionality. So, *Take Back the Fight* is a conversation I hope to continue with white feminists, especially those who are cisgendered, as we navigate ways to play supportive roles that don't assume, erase, or make more difficult the work that Black, Indigenous and racialized feminists are and have always been engaged in. My goal with this book is to reach people for whom feminism is new, who like me also came to it through necessity or maybe even just passing interest, whether they be young feminists or older feminists, and who have never found a way to put their feminism into action.

Mainstream feminism in Canada and the United States is white feminism. It's feminism that seeks to break the glass ceiling but then quickly patches up the hole for the next person to have to break (while leaving the shards on the ground for everyone else). It's feminism that promotes women politicians whose policies have hurt racialized communities or disabled communities. It's feminism that wipes its hands and says the job is done because a female top soldier or police officer has been appointed, while soldiers and police continue to criminalize, harass and hurt Indigenous, Black and poor communities. It's feminism that hasn't looked at how the Canadian state sterilizes Indigenous people or takes children away from parents at birth — it doesn't say: this is the most pressing issue of our time. Just as many feminists are doing, confronting white supremacy within feminist thinking and action is the greatest challenge that a new feminist movement must take on, and we need a space and a structure to help navigate these debates that isn't simply through social media or the academy.

While white feminism persists as the dominant, mainstream understanding for what feminism is, important work has advanced thanks to racialized feminists and activists who have continued to organize, or who are organizing in new ways. In an interview with *Feminist Wire*, Harsha Walia who is co-founder of the migrant justice organization No One Is Illegal explains her understanding of what feminism means to her:

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To me feminism is not only about issues affecting women or those outside the gender binary — in terms of violence against women or reproductive justice — but also about completely shifting our paradigms of what justice and equality means and how we embody it — in particular our relationship to community care and the gendered division of labour that sustains it. For me feminism's most transformative potential lies in the valuing of relational work, in care work like child care, elder care and emotional labour, in lifting up ancestral knowledge of grandmothers about land stewardship and how we manifest our responsibilities and accountabilities to each other, and in nurturing our communities and families through interdependency and resiliency. So dismantling patriarchy to me is as much about breaking down a system that privileges male and cisgendered supremacy as it is about breaking down a societal paradigm predicated on competition, domination, commodification, expendability, and isolation.<sup>5</sup>

Walia's explanation of feminism is excellent and is the kind of feminism I envision as I write these words. It does away with the debate about whether men and women should be equal and instead places women's liberation inside the social, political and economic context of society today. The key question is this: how do we take this definition of feminism and build around it a new feminist regrouping that could confront the plurality of injustices woven throughout society? And importantly, how does the digital age change the kinds of organizing that we engage in? A new feminist movement must insulate itself from the atomizing influence that social media has on us all, letting feminists connect past our individualization or isolation. For a new feminist movement to correct historical wrongs of mainstream feminism or put into action the theories and understandings of racialized, disabled and queer feminists, we need locations to discuss these kinds of definitions, examine past thinking and create consensus that can move a diverse movement composed of many different parts towards the same direction.

Unfortunately, there are few structures that can facilitate such a debate. There is no national women's organization and very few provincial ones. Most feminist action is focused on winning one-off victories: changing legislation, ending practices or changing the ways we do things. Spaces that are created for action are not ideal to hold debates and collective reflection. And, because of a lack of structures that reach across provincial

or regional boundaries, the ability feminists have to exact pressure on our legislative structures is limited. In absence of structures like these, the tension that white feminism creates within the broader feminist sphere hangs on a branch, ready to drip the moment that a white woman makes a declaration about women's liberation or a new CEO is chosen to lead a billion-dollar corporation. This tension has been there for as long as feminism has existed, except today we aren't forced to hash out our debates in general assemblies or meetings like feminists were in the 1970s and 1980s. As movements have fractured and atomized, old stereotypes or problematic ways of doing things remain. In some corners, they remain firmly entrenched. In others, it's a softer prejudice that permeates people's actions and words. The only way out of this is through the basic and slow work of movement building: of creating knowledge and exporting that knowledge to help form new debates and put that knowledge into action.

There has been a resurgence of feminism. Young people don't shy away from the label. Generations of kids have been raised to understand that a woman's place in society is wherever she thinks it should be. Fueling this is social media, which has created a new location for action and organizing. The digital age has transformed human relations. As generations are growing up with less and less of an idea about what life was like before instant and rapid communications were the norm, social media has amplified feminism and feminists are using social networks to amplify feminist actions and call out sexism. My favourite high-profile feminist victory from recent years was the result of high school students organizing to force Ontario Premier Doug Ford to abandon plans he had for the Ontario curriculum. In 2018, two groups, one called March for Our Education and the other called Decolonize Ontario Schools, coordinated a walk-out of 40,000 students. There was broad support for the young peoples' organizing, and their demands were squarely feminist: repeal the new sexual education curriculum planned by Ford and reinstate the Indigenous curriculum rewrite that had been inspired by one of the calls to action of the Truth and Reconciliation report. Young women played high-profile roles in these campaigns, speaking at rallies, challenging politicians and using digital platforms to spread their message.<sup>6</sup> Ford was forced to heed their calls: his new sex ed curriculum, introduced in 2019, dropped the controversial changes that the students opposed, and in budget 2019, he earmarked money to rewrite Indigenous curriculum. The student campaigns were the first major citizens' opposition that Ford's government had to face.<sup>7</sup>

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Under neoliberalism, these kinds of victories are few and far between. Progressive movements have not been able to mount large-scale, mass campaigns in ways that were possible just twenty years ago. But there have been some campaign successes, like the students' victory in Ontario, that demonstrate that broad-based, coordinated action can stop even the worst ideological enemy — in this case, Doug Ford's government. At the start of 2020, they were confronted by labour action that placed more than a million workers on rotating strike; exciting organizing is happening that we can all learn from.

As Walia argued, feminism is not simply about creating a blanket movement for women to achieve the same level of economic security or participation in politics as men, though the origins of the feminist movement in Canada certainly imagined the movement in these terms. This left out marginalized women and firmly entrenched white supremacy in the feminist movement. Chapter one traces this history from the start of Canada's feminist movement until the collapse of the National Action Committee on the Status of Women, and the role that white supremacy played in that collapse. If feminists are going to learn from the successes and mistakes of our past, the collapse of NAC reminds us that only a confrontational, radical and intersectional feminism will have the strength necessary to force the powerful to heed feminist demands.

But white supremacy wasn't the only reason for the collapse of NAC. Chapter two examines the role that neoliberalism has played in destroying social movements in general, and harming feminism in particular. Neoliberalism sought to break apart collective notions of identity and community action, and so the antidote to neoliberal attacks are through campaigns and organizing that bring people together to resist these forces. After NAC collapsed, many feminists found their way into other movements, notably anti-globalization, migrant justice and anti-Islamophobia movements. Their organizing has evolved to a place where many of the most impressive and powerful movements in Canada are led by women and non-binary people who are showing us all the way forward to organize in the neoliberal age.

Chapter three examines how the digital age has transformed feminism. From finding online communities in the early days of the feminist blogosphere to hashtag feminism, feminists are finding new ways to organize online. But often that organizing is done alone, without the democracy and accountability of a movement structure behind it. Campaigns like



#MeToo are able to raise awareness, but they mount little opposition to power in order to force public policy changes. As the digital era has helped the far right gain prominence, feminist movements need to reorganize themselves to become confrontational both towards this rising threat and towards government policy that further entrenches social isolation.

In Chapter four, I explain what I mean by a movement and a movement organization, to help situate my thinking in current organizing and what could be done to make it better. Feminist organizations need to go beyond organizing in isolation from one another and find a way to join through some kind of structure to amplify their reach and better coordinate demands and campaigns. I don't prescribe what exactly we need, but there needs to be something — a network, a roundtable, a federation, a gathering — a way to bring coordination to the feminist work that is happening across Canada. As actions ebb and flow, movements need structures to help withstand the normal rhythm of politics. Actions are easy to organize when there is a flashpoint or an emergency. But maintaining a location for feminists to get involved, regardless of what's going on with the politics of the day, is just as important. Social movement mobilization is the invisible force that can marshal actions towards issues as they rise, but also be present at any time that someone looks to get involved with a feminist organization or issue. Mobilizing effectively requires staff, time and resources — all of which are present in an organized social movement. It should also be democratic, which allows for the input of thousands of activists who can help shape and drive activities of a movement through various kinds of long-term or short-term engagement.

Chapters five and six examine the importance of holding debates, and why feminists need a location to disseminate the knowledge that comes from debate, especially in the digital age. Debate itself is important, as the result of a good debate should be a well-argued, well-reasoned decision that many minds engaged with to develop. But equally important are the skills that activists get from engaging in debate. Through formal and informal movement structures, learning how to debate is a critical skill for any activist, regardless of their level of engagement within a social movement. Debating social policy becomes useful and important in all aspects of someone's life, and the feminist movement should be one possible location for activists to learn and practice the art of debate. Chapter six argues that having a location to share feminist knowledge allows feminists to work through difficult issues. This also creates the

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possibility to develop strategies and tactics that are collaborative, in a forum that is not necessarily mitigated through a private, for-profit social network.

Social networks have confused us into thinking that we are having normal personal discussions with others even though those discussions are filtered through a private, for-profit machine that makes money off of harassment and distorting the truth. In Chapter seven, I examine the tension between ad hoc feminist organizing and collective organizing, and the limits of feminist organizing on digital platforms alone. Part of ad hoc organizing has also been ad hoc leadership, where journalists can declare someone a feminist leader for simply calling a rally first or developing the best hashtag. Chapter eight examines the importance of feminist leadership and the need for leaders to be held to account and reflect the demands and ideas of a community. Leadership is also critical as it's one way that feminists can learn the skills necessary to influence politics that are outside the confines of a mainstream feminist movement; through the skills and tools that feminists can obtain by learning leadership skills, they can go on and influence their communities, their workplaces or partisan politics.

In Chapter nine, I examine how mainstream politics has taken on the label of feminist regardless of how feminist their policies are. Politicians can call themselves feminist without fear that they'll be ridiculed for their unfeminist track records. Individuals can declare themselves the feminist go-to for journalists, and there's no accountability for what they say or who journalists choose. Politicians of all stripes need to be pushed into making better feminist decisions, and a coordinated movement should be oriented to confronting government policy and demanding more when the feminist policy implemented represents a good first step.

In Chapter ten, I argue that the only way mainstream feminism can remain relevant in the digital era is to take direct aim at the forces that cause harm to so many in Canada. Mainstream feminism needs to be anti-racist, anti-colonial and anti-capitalist. A new feminist movement, that doesn't challenge the colonial origins of Canada, will not fight to improve the material conditions of Indigenous women. Feminism that doesn't challenge anti-Black racism directly cannot adequately address how Black women and non-binary people are dehumanized by politicians and journalists. Feminism that ignores the role that corporations play in segmenting the labour market — ensuring that disabled women,

Indigenous women and racialized women make less money than white women — will never achieve economic justice for these women. Feminism can no longer be understood by some as a struggle for minor changes that benefit only a few, and a new feminist movement must change opinions so that people come to understand this. Challenging the status quo is hard work, and we need to find a way to organize a feminist network that is capable of confronting Canada's status quo, especially as the far right rises, fuelled by misogynistic and racist rhetoric and violence.

The great lie that underpins liberal political rhetoric is that we are always moving in the correct direction; things are always getting steadily better. But there are warning signs that things are not getting better: a notable rise in fascism, the aggressive entrenchment of white supremacy and a climate and affordability crisis that threatens us all. We have to confront this lie if we are going to be able to struggle to make things better for everyone. Certainly, gender is not the most important identity that brings us together in society, but it is a critical plane on which we can orient and organize an effective location for radical politics and confront white supremacy and colonialism at the same time. As Audre Lorde told the National Women's Studies Association Conference in 1981,

What woman here is so enamored of her own oppression that she cannot see her heelprint upon another woman's face? What woman's terms of oppression have become precious and necessary to her as a ticket into the fold of the righteous, away from the cold winds of self-scrutiny?<sup>8</sup>

Lorde called for feminists to deal with how their own privilege intersects in the oppression of others back in 1981. She concluded by reminding the audience, "I am not free while any woman is unfree, even when her shackles are very different from my own. And I am not free as long as one person of color remains chained. Nor is any one of you."<sup>9</sup> The myriad ways in which our identities intersect and conflict with one another is complex. It's intentionally complex, thanks to a colonial system that requires that we live according to a strict hierarchy, where very few of us are wealthy and secure, and the rest live according to the location we find ourselves in society's social stratification. But it's necessary for feminists to engage in this self-scrutiny if a movement can emerge to fight patriarchy in a way that is strategic and effective.

If we are going to be able to tackle anything — whether that's ensuring

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that #MeToo can actually deliver a systemic victory or to divest power from police forces who terrorize racialized communities — real-life movements must be organized to reach across issues and regions to give ourselves the organization and power necessary to change the system. This book explains why and, I hope, will continue a debate that women in Canada have been having for more than a century.

EXCERPT