

## 5 Volledige tekst van de kijk- en luistertoets Engels vwo 2004

### Audiodeel

#### Voorbeeld

The Salvation Army. My own first encounters with members of the Army were during my adolescent drinking days in Liverpool. I was struck then by how well they were received by my fellow-boozers, even at the most crowded and raucous pubs. No one ever made fun of their uniforms and many would readily fork out a bob or two for a copy of the War Cry. Their teetotal message might have fallen on deaf ears but they were respected for bringing it into such hostile environments. They were, people often said, doing a good job.

- 1 So I was interested to find as I was reading Pamela Walker's new book, *Pulling the Devil's Kingdom Down*, that she also wanted to take a rather more sympathetic view of the Army than that adopted by other commentators. When I spoke to her earlier, I began by asking about the manner in which the army gave a role, some social status to otherwise powerless members of the working class.

Very early on in the movement, in the 1870s, you have working-class women who were rag sorters, domestic servants. You have men who were working on the docks, and they come into the Salvation Army and many of them quickly become officers, which would be equivalent to clergy. So they were then preaching, raising funds, spending money to run what they call the corps, that's the congregation, and this is an enormous amount of responsibility and it's obviously for many people a much more appealing way to spend their lives than scrubbing someone else's kitchen floor.

- 2 I was amazed by what you had to reveal about women's role in the Salvation Army. I mean I suppose I'd taken it for granted that women were able to hold ranks and have various military titles within the Army, but I hadn't realised how many thousands, I mean I think you refer to say by the 1890s thousands of clergy women.

Right and it is the as far as I can see it it is the first English denomination for women to work with what we call full denominational authority, which – they don't ordain their clergy, so it's not quite the same thing as the Church of England, but what I mean by that is they preach, they baptise babies, they are the clergy, so they run the corps and in that sense they have authority over their male congregants in the sense that they are the clergy. And that is quite extraordinary for a working-class woman at that time.

- 3 One of the things that I argue is they have a real critique of what you might call Victorian masculinity, that sense that being man is about getting drunk on Saturday night, spending lots of time and money in the pubs, where you found yourself reading the War Cry and you know they wanted to reach people in those places and they wanted to say, what is this? This is not manliness and they want to articulate another kind of manliness as a well as a femininity that had an enhanced authority, but a manliness organised around something besides drunkenness and fighting and domestic violence and so forth. And they were very very critical of attitudes which said, you know, it's okay for a man to beat up his wife. She's his wife after all and so forth, and they said no.