



Filière : B/L

Session : 2024

Épreuve de : LE ANGLAIS

DO-00032

673679

LVE

## Consignes

- Remplir soigneusement l'en-tête de chaque feuille avant de commencer à composer
- Rédiger avec un stylo non effaçable bleu ou noir
- Ne rien écrire dans les marges (gauche et droite)
- Numéroté chaque page (cadre en bas à droite)
- Placer les feuilles A3 ouvertes, dans le même sens et dans l'ordre

With her book Women, Race and Class published in the eighties, the former Black Panther activist Angela Davis introduced what ~~has been~~ <sup>was</sup> named in the end of the 20<sup>th</sup> century "intersectional feminism". (The expression was ~~coined~~ coined by Coenshaw). She develops a thinking in which gender, race and social class intersect: she stresses how female slaves had more responsibilities and independence (in the family) than white women for example.

The file tackles the same topic, in ~~the~~ <sup>a</sup> larger perspective, that is to say female movements in Great-Britain and America.

Document 1 is an extract from an academic book dealing with women movements from the last decade of the 18<sup>th</sup> century to the early 19<sup>th</sup> century in both Great-Britain and the United-States, published by C. Bolt in 1993. This period bore witness to development of the first feminist movements, <sup>which were</sup> ~~different~~ according depending on the time and the place they took place in: one can think to the Seneca Falls



Convention in the United States, or the suffragettes in England for example. The historian defines the two national movements and compares them, pointing out their pros and cons and how they relied on different political, religious, ideological and social dynamics. The third document which is an address given by the conservative M. Thatcher, first female British Prime Minister who was the first woman elected as British Prime Minister, during her second term. It highlights a conservative, moral conception of what a woman should be or do. Using landmark events to legitimize her contention, M. Thatcher lauds housewives and expresses an harsh reactionary critique of what one could identify as progressive feminism. In order to help women to complete their "angel of the house" role, she proposes financial measures which illustrate Chicago boys neoliberalism also adopted by R. Reagan at the same time. One can find another moral-based ideology in document 2, a speech given by B. Bodichon in Manchester during a meeting promoting social sciences in 1866: Since the beginning of the first Industrial Revolution in 1760, sciences tend to gain popularity and develop increasingly. The cornerstone of her address is the demand for female franchise, bedrock of both suffragette



and suffragist (less impressive and violent) British movements. She justifies it by the positive influence women could have on "public spirit" and goes against the "two spheres" principle which associates women to the private, the inside of the house. Document 4 emphasizes ~~an~~ different viewpoint on the question. The excerpt of A voice from the South was written by A. J. Cooper, who was a Black Southern woman, few decades after the Civil War and the abolition of slavery by A. Lincoln in 1863. As the text stresses, the United-States is a segregated country in which Black people are discriminated against (by the Jim Crow laws for example). A. J. Cooper asserts that Black women have to act in favor of the "growth" of their "race". According to her, women ~~are~~ responsible of the history and evolution of their people: her contention is theological. Finally, the last document is extracted from the Betty Friedan's seminal book The Feminine Mystique published in 1963. In the context of affluence in the United-States, she denounces how ~~the~~ consumer-society has a negative impact on women as individuals. She contends that the post-war progress instaurated discrepancies, against all odds, innovations such as TVs and radios stylized the emancipation of women, diffusing sexist prejudices presenting ~~her~~ <sup>them</sup> as a housekeeper. B. Friedan stresses that this blinpot of the Society is harmful for women's



psyches

\* British and American

Thus, I shall demonstrate that since the end of the 18<sup>th</sup> century, women <sup>\*</sup>movements have been depending on diverse social and ideological dynamics, illustrated by different indications.

First and foremost, I will contend that those movements defend ~~the~~ different demands and contentions. Moreover, they ~~were~~ <sup>also</sup> <sub>are</sub> based on diverse ideologies. Finally, women movements intersect <sup>sect</sup> with ~~protean~~ protean social ~~circumstances~~. Characteristics.

~~One~~ On the one hand, American and British movements defend different contentions and demands.

Firstly, some ask for institutional rights. One can mention franchise that is to say the right to vote. Document 1, especially in the third paragraph, highlights it: "the British and American women's movements had much in common [...] expanding political rights". In America, the struggle ~~is~~ has been led by former abolitionists who organized events such as the Seneca Falls Convention. Before, women like Susan B. Anthony already expressed concerns on slavery: she advocated for the boycott of West-Indies sugar in order to provoke the downfall of triangular trade. In the United-

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<p><del>Kingdom</del> demand for franchise has <del>been</del><sup>was</sup> embodied by the suffragettes and suffragists until 1928. One can remember especially violent actions, when a suffragette threw herself under the King's horse during a race for example. B. Bodichon (document 2) is one of these women. She emphasizes the fact that British women are "responsible citizens" (l. 3) since they are paying taxes and have to obey to the law. Consequently, they should enjoy franchise which is the "wage" of citizenship: one <del>never</del> remember the colonist's motto "no taxation without representation" during the Boston Tea Party. Moreover, she advocates for the female participation in public debates which would be a consequence of the right to vote: "they do not bring their good sense to bear upon public affairs, because they think it is men's business" (l. 46-47). In addition, B. Bodichon defends the property right, which is <del>the</del> a <del>for</del> tenet of liberalism and so of the British system at this time: women <del>couldn't</del><sup>can't</sup> own lands if they do not vote. Finally, document 4 and</p>		
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also be interpreted as a demand for rights: "the fact of present attempted repression only serve to gather momentum for its irrepressible powers" seems to mean that Black people cannot accept a political, institutionalized repression anymore. These undi-  
~~moreover~~, -cations are the ones of women as a group as document 2 stresses: they demand collective rights and a public recognition.

But women movements can also individualize in order to defend the woman as an individual. Actually, the woman is ~~to be~~ a person before anything else. Thus, individual emancipation can also be an aim for female movements. The housekeeping evoked in all documents relies on a isolated, individual outlook of the woman: she's ~~a~~ part of the family more than a member of a large social group. In document 3, M. Thatcher mentions former feminist activists whose actions benefitted to the whole community to legitimize the defense of the woman as a "housewife". She presents it as a personal choice in line 15: "[...] to choose our own lives for ourselves" and lauds the equality of "opportunities" which is the basis of meritocracy, an ideology that is a bedrock of her politics.



It is reinforced by the ideology of a self-reliant family (l. 39-40): as an individual, the woman has to choose between a professional ~~care~~ career or a housewife one. One could qualify this comparison using C. Delphy's theory explained in Hennein principale: domestic labour ~~alienates~~ alienates women and deprives them from independence since they do not gain any earnings from it. Document 2 also evokes individual emancipation by education, only few years before the ~~educative~~ Foster Education Act vote in Great-Britain. B. Bodichon thinks that once women will be interested in public affairs, they will "form sound opinions" thanks to "reading" and "consultation with persons better informed than themselves". Finally, the last document also emphasizes an individual outlook of women emancipation: B. Friedan writes an harsh, adamant critique of consumer society. From the years 1950 to 1975, the United-States (and other occidental countries) knew a skyrocketing progress in technologies and a significative improvement of living-conditions. However, according to the author it had paradoxical consequences on women: she criticizes the internalization of gender-ored norms which incitate women to become housewives instead of enjoying "what" the old-fashioned feminists fought for: it is the come-back of "has been", obsolete values. She proposes a new perspective which ~~the~~ one cannot find in other



Leah: a viewpoint centered on women's psyches. She justifies her contention with medical facts and asserts that ~~many~~ women suffer from mental problems because of their "misunderstood health" "dissatisfactor".

To sum up, women movement can ask for basic, collective political rights which would serve women as a group, but they can also defend individual emancipation. It appears relevant to analyze the different ideologies those demands ~~rely~~ rely on.

Women movement are based on diverse ideologies evolving throughout the time and places.

To begin with, movements can defend conservative principles. "Conservative" is synonymous with "continuity": some women want to preserve an instanced, ~~sometimes~~ social order. The first document evokes "the cult of domesticity" which is either denounced ~~or~~ or lauded in the documents. It corresponds to the "two spheres principle" coined by Victorians in the 19th century: it implies that the woman is the house keeper, the "angel of the house" in the family whereas the man is the "breadwinner" (document 3). ~~This~~ This idea can be found in the Thatcher's discourse which highlights her conservative values: "the family is the building block of society". It is also proved by her



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<p>reactionary joke on "inclusive language" (even if the word seems anachronistic) from line 17 to 20. This separation of strict gender roles relies on morals, as one can see in document 2: the woman is more moral than the man and has to participate in "common good" (document 2) thanks to it = B. Bodichon explains that women's influence "might be expected to have in increasing public spirit". Document 4 also mentions "religion" and morality: she presents female action as a moral duty. One can refer to M. Becker's <u>Outsiders</u> (1963): these women are "moral entrepreneurs" like the WCTU which advocated for the prohibition in the United States for example.</p> <p>Conversely, women movement's contribution can also be based on progression, that is to say "break-ups" of the continuity. It corresponds to the franchise and abolition mentioned in documents 1, 2 and 4. B. Bodichon evokes an "anomaly" and A.J. Cooper insists on the</p>		
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idea of a renewal: "yang", "elasticity", "hopefulness", "lights and shadows". It seems quite surprising since the United States just are just recovering from centuries of slavery when she writes this. Finally, document 5 also lands progress. B. Friedan quotes S. de Beauvoir which isn't considered in France until 1968. The emancipation from patriarchy ~~that~~ <sup>which</sup> B. Friedan promotes will be one of the indications of movements such as the feminist movements of the seventies or the New-Left which is more based on individual inequalities than ~~a~~ class warfare (like ~~as~~ <sup>like</sup> marxists) when it appears in the sixties.

It seems that women movements can be based on conservation, that is to say the preservation of already existing values and morals or progression. But they also need to be understood with a social, intersectional perspective.

Women movements intersect with other social criteria.

Firstly, social class is appreciated differently in the diverse female ~~or~~ movements.

Document 7 emphasizes this dimension, stage 10/12



in Great Britain: for B. Orwell, it's "the most class-  
-hidden society under the sun" (1946). It appears  
in the Suffragette movement which was a white,  
middle class organization. Abolitionism is also  
a ~~good~~ case in point: working class women,  
white or black do not really participate in those  
movements. ~~It~~ One can mention racism  
which ~~was~~ was sometimes understood: if slaves had  
rights, women were also legitimate to <sup>enjoy</sup> them.  
Thatcher has a different point of view since her  
campaign was based on middle-classes: working  
class women ~~cannot~~ cannot avoid labor be  
housewives if they are poor for example. Document  
1 shows that some women felt "dominated" in those  
"elite movements".

This is also why feminism has to be coupled  
~~to~~ with a race analysis. Firstly, people of color  
are misrepresented in working classes. Moreover,  
as mentioned before, white feminism doesn't  
always apply to women of color. That is why  
A. J. Cooper gives an impetus to a Black, female  
movement, one century before Angela Davis  
does it too.



In a nutshell, women movement can provide different contentions, political or personal, and ideologies according to their thinking. What is more, they have to be understood through ~~and~~ <sup>an</sup> intersectional prism, including class and race.