TSSM™
Creating VCE Success

ENGLISH TEXT SUMMARY NOTES
PAIRED COMPARISONS

I Am Malala: The Girl Who Stood Up for Education and Was Shot by the Taliban / Pride

Text guide by: Bronwen Auty & Melanie Hayek

TSSM
ACN 099 422 670
ABN 54 099 422 670
A: Level 14, 474 Flinders Street Melbourne VIC 3000
T: 1300 134 518
F: 03 97084354
W: tssm.com.au
E: info@tssm.com.au

Contents

TEXT 1

I Am Malala: The Girl Who Stood Up for Education and Was Shot by the Taliban

AUTHOR NOTES

I Am Malala was co-written by Malala Yousafzai and Christina Lamb.

Christina Lamb

Photograph sourced from "About Christina Lamb" *Christina Lamb* Web 30 May 2016. <http://www.christinalamb.net/about-christina-lamb.html>

Christina Lamb was born May 15, 1966 and studied Philosophy, Politics and Economics at University College in Oxford. She has lived in many places including South Africa, London, Brazil, Iraq and Pakistan. She has a son.

Christina Lamb is well known as both an author and a foreign correspondent. She has written extensively about Pakistan and was named Young Journalist of the Year in 1988. Lamb won Foreign Correspondent of the year five times and received the Prix Bayeux.

She has written seven books including:

- *I Am Malala* with Malala Yousafzai
- *The Africa House: The True Story of an English Gentleman and His African Dream*
- *Waiting for Allah: Pakistan's Struggle for Democracy*
- *The Sewing Circles of Hera: My Afghan Years*
- *Small Wars Permitting: Dispatches from Foreign Lands*
- *House of Stone: The True Story of a Family Divided in War-Torn Zimbabwe*
- *Farewell Kabul: From Afghanistan to a More Dangerous World*

She has won the following awards:

- 1988 British Press Awards Young Journalist of the Year
- 1991 British Press Awards Reporter of the Year
- 1992 Amnesty International UK Media Award for Periodicals Writing
- 2002 British Press Awards Foreign Correspondent of the Year
- 2002 Foreign Press Association award for reporting on the War on Terror
- 2002 BBC *What the Papers Say* Foreign Correspondent of the Year
- 2003 Runner-up Barnes & Noble Discover Great New Writers award
- 2006 Runner-up Martha Gellhorn Prize for Journalism
- 2007 BBC *What the Papers Say* Foreign Correspondent of the Year
- 2007 British Press Awards Foreign Correspondent of the Year
- 2009 Bayeux-Calvados Awards for war correspondents War Correspondent of the Year

Malala Yousafzai

Malala Yousafzai was born on 12th July 1997, in Mingora, a large city in the Swat District of the Khyber Pakhtunkhwa province in Pakistan. Her family are Sunni Muslims and she is of Pashtun ethnicity. Her parents are Ziauddin and Tor Pekai Yousafzai and she has two younger brothers.

After the Taliban took over much of Pakistan and closed down many schools, they banned girls from attending school completely. Malala began to blog anonymously on the BBC site using the name 'Gul Makai'. Her blog discussed her experiences living under the Taliban as well as her opinions about the importance of and rights to education for girls.

Malala began speaking publicly about education for girls' and women's rights at a young age, travelling with her father and gradually becoming better known. When a documentary was filmed about her life, she became more famous and gave a number of interviews, later being nominated for the International Children's Peace Prize.

Her activism gained the attention of the Taliban and this resulted in an assassination attempt on October 9, 2012, leaving her with gunshot wounds to the head and neck. She was initially treated in Pakistan but then flown to England, to the Queen Elizabeth Hospital in Birmingham. The attempt on her life did not deter Malala from speaking and cemented her place as a household name throughout the world. In fact, in 2013, Malala was included in *Time* magazine's "100 Most Influential People in the World." She also won Pakistan's first National Youth Peace Prize as well as the 2013 Nobel Peace Prize.

HISTORICAL CONTEXT

I Am Malala is a contemporary text which deals with events that occurred in the recent past. There are, however, some important concepts with which readers need to be familiar if they are to fully understand the memoir.

The Taliban

The Taliban consists of a number of groups of Sunni Islamist militants. The word *talib* actually means scholar and the Taliban claim that they are scholars of Islam and want to impose a very strict interpretation of Sharia law on Islamic countries, including Pakistan and Afghanistan.

Most of the Taliban were trained in madrasas in Pakistan and many fought in Afghanistan before retreating back to Pakistan after the fall of the Afghan Taliban. There, a number of Taliban groups joined together to form the TTP, which are not directly associated with the Afghan Taliban. Maulana Fazlullah, who is believed to have ordered the attack on Malala, became the leader of the TTP in 2013 after Sufi Muhammed was arrested. Under his leadership, the TTP broke into factions which fight with each other.

The Taliban claimed responsibility for many attacks in Pakistan and abroad.

GENRE

Memoir

As a memoir, *I am Malala* is a reflective text which discusses the experiences of the subject, Malala Yousafzai, from her perspective. In telling her story, Malala was able to give her readers an insider's perspective on events which may have seemed very remote to people in other parts of world who were seeing these events on the news. The detail with which she relates her experiences and the environment, both physical and social, in which she lived, affords the reader greater insight into what it means to live in a country such as Pakistan under the regime of the Taliban.

STRUCTURE

I am Malala is the memoir of Malala Yousafzai. It is divided into five parts, each with a number of chapters.

Chronology

I am Malala tells the story of Malala's life beginning at the time of Malala's birth and ending with her living in the UK after the attempt on her life. It is not, however, always written chronologically. There is information included which covers the history of Pakistan, the history of her family and other events or people which are relevant at the time. This historical information adds depth to the story of Malala's life and the present ways of life in Pakistan.

STYLE

Language

The voice of the memoir is forceful but honest. While relating her views on the treatment of women in Pakistan, her affection for her home and the strengths and weaknesses of those around her, Malala also tells of her awareness of others, including her oppressors, as fellow humans. She describes the shaking hand of the man who shot her at close range with an openness which might be unexpected in such a situation. In fact, she describes many difficult and confronting things in a matter of fact tone which belies her age and indicates her level of maturity.

SETTING

The text follows Malala's journey from her roots in the Swat Valley to the UK, where she was treated after being shot and eventually moved into a 'rented house on a leafy street' (p. 256) in Birmingham.

The Swat Valley

The Swat Valley is an area of Pakistan that surrounds the Swat River. The area was originally a princely state until 1969 when it was made part of Khyber Pakhtunkhwa. The area is mostly inhabited by Pashtuns but also had Buddhist heritage, hence the many Buddhist statues and ruins in the area which were destroyed by the Taliban.

Much of the economy in the Swat Valley was based around tourism. This meant that during the Taliban occupation, many people struggled financially.

Much of Malala's story took place in Mingora where she lived with her family and where her father's school was located. Mingora is the largest city in Swat, although is still only a town when compared to Peshawar or Islamabad. Once a tourist destination, Fazlullah's campaigns against a modern way of life turned the city into a place of terror, leaving dead bodies in public and punishing anyone who dared to touch them. They also bombed the power plant and gas supply, leaving people without services. During the conflict, most of the Mingora population, along with people from other areas of Swat and other districts, became internally displaced and eventually returned to homes that had been looted and damaged.

Shangla

Malala's extended family resided in the Shangla district and they would visit there during Eid. This is also where they fled to upon leaving Mingora. The Shangla district is a very primitive area and is underdeveloped. It is difficult to reach, so there are very few services available to the people who live there.

Birmingham, UK

After the decision was made to send Malala overseas for treatment, the Queen Elizabeth Hospital in Birmingham was chosen since that was where the doctors who had been treating her were from. The Queen Elizabeth Hospital in Birmingham is a leading hospital in Europe and is known for treating injured British military personnel and military casualties.

Birmingham itself is a major city in England with a population of over one million people, in contrast to Mingora which housed around 175 000. Modern and Western, Birmingham was both a blessing and a shock to Malala's family who appreciated the opportunities there, but were lonely and missed the community connections of their homeland.

TEXT SUMMARY

I am Malala is a non-fiction text which covers a number of related topics over a period of time, beginning before the birth of Malala herself.

PROLOGUE: The Day My World Changed

The memoir opens with Malala in Birmingham reflecting on the differences between England her 'beloved homeland Pakistan and [her] home in the Swat Valley' (p. 1). This serves to set the tone of the text and ensure that the reader understands Malala's love for home despite the events which occurred there.

A description of the day of the shooting follows. Malala, a 15 year old girl in Year 9, was crammed in her school bus with twenty female students and three teachers when the bus was stopped near the army checkpoint. A man who 'looked like a college student' (p. 6) leaned into the bus and asked which of the girls was Malala. The man raised his gun and shot Malala with a bullet that went through her left eye socket and exited under her left shoulder. Two other girls were injured by bullets.

PART One: Before the Taliban

1. A Daughter is Born.

Malala was born at home, with a neighbour helping, as her parents couldn't afford a hospital or midwife. She was the second birth for her mother, whose first child was stillborn. Despite the fact that she was a girl born in a society where the birth of a girl was a cause for commiseration rather than celebration, Malala's father celebrated, drawing her name onto a family tree which followed only the male lines in the family and asking friends to throw sweet gifts into her cradle, a tradition normally reserved for boys.

Malala was named after the 'greatest heroine of Afghanistan' (p. 9), Malalai of Maiwand, a Pashtun girl who marched onto the battlefield when the men were ready to give up and inspired the Afghan army to win a great battle.

Malala lived with her family in the Swat Valley, a 'heavenly kingdom of mountains, gushing waterfalls and crystal-clear lakes' (p. 11). The area was a popular tourist attraction, boasting Pakistan's first ski resort, music festivals and beautiful landscapes. The history of the area was also a source of pride for the locals; Swat was once a princely state but became part of Pakistan when the area was divided by the British in 1947. The area was autonomous from Pakistan and the Pakistani government could only intervene on certain matters.

Although Swat was only one hundred miles from Islamabad, it took at least five hours to drive there. Thus, most people from the valley stayed in the valley. Malala's family lived in Mingora, the only city in Swat, which became more dirty and crowded as it grew.

Islam came to the valley in the eleventh century but the area was a Buddhist kingdom in ancient times. There were a number of ruins left from these times which the children would play around and which archaeologists would occasionally study.

Two years after Malala's birth, her brother Khushal was born and Atal five years after that. Malala's parents decided that their family was complete with three children, despite that being considered a small family by local standards.

Malala looked like her father but wished she looked like her mother, who was considered very beautiful. Her father was nicknamed 'Khaista dada', or 'beautiful,' in jest and grew up very self-conscious about his dark skin. Malala's father fought for her mother's hand in marriage as their two fathers did not like each other. Their relationship did not follow the norms in Pakistan at the time, with Malala's father sharing everything with her and asking her advice about problems. Malala's father was a good speaker who would entertain guests with stories of Pakistan.

Malala became aware of the expectations of girls in Pakistan at an early age. She and her mother were unable to roam freely like the men, and she knew that her days of playing in the streets with her brothers and the other children were numbered.

2: My Father the Falcon

Malala's father had a stutter as a child. It was so bad that his mother took him to see a holy man who was supposed to be able to cure lunatics. Unfortunately, the stutter seemed to get worse.

His parents were proud people who followed Pakistani traditions. Their son's stutter was a source of shame for them and he was often bullied by his cousins. This was made worse by his father's competitiveness with his own siblings.

At thirteen years old, Malala's father decided to enter a public speaking competition. His father, well known for his own speeches, laughed at him initially but eventually agreed to write a speech for him. He spoke passionately and, despite his nerves, did not stutter and took home first prize. His father was proud of him and it was, he said, 'the first thing I'd done that made him smile' (p. 31). After that, Malala's grandfather wrote many speeches for his son and his son came first often. He began calling his son a *shaheen,* or falcon, because falcons fly high above the other birds. Malala's father stopped calling himself a falcon when he realised that they are cruel.

3: Growing Up in a School

Malala's mother was given the opportunity to obtain an education, unusual in Pakistan, but chose to stop going after less than a term as she was jealous of her cousins who were playing at home. She decided that there was no point in going to school 'just to end up cooking, cleaning and bringing up children' (p. 32). Her father didn't push her to continue going.

Malala's father took school much more seriously. He believed that everyone should have the opportunity to get an education and valued knowledge above all else. Unfortunately, his parents were not supportive. When he

was offered a place at the only college in Shangla, Malala's grandfather refused to pay for his living expenses. Luckily, a man named Nasir Pacha offered to let Malala's father live with him and his family. They became his second family and treated him very well.

After graduating from college, Malala's father worked as an English teacher. He didn't earn much money and his father was dissatisfied with his contribution to the household. He was also unable to save money for his wedding. He dreamed of opening his own school.

Eventually, with his friend Naeem, Malala's father opened a school in a building on the bank of a river where people threw their rubbish. They invested their entire savings and borrowed more money to repaint the building and rent a shack across the road to live in. They weren't able to attract enough students to make sufficient money from the tuition fees, and they were losing money because many people came to visit now that Malala's father had his own place. As a Pashtun, the friends were unable to turn away guests and Naeem became very frustrated at the endless stream of visitors. It put an incredible strain on their friendship.

Another friend of Malala's father, Hidayatullah, bought out Naeem's share of the school and they again tried to attract new students. It was difficult because many people preferred to send their children to established schools and they faced difficulties with officials who expected bribes.

During this time, Malala's father returned to his village to get married. He didn't tell anyone because he couldn't afford to entertain them. When he returned home with his wife, his partner was angry as they didn't have the resources needed to support a family and it meant that he had to move into the small office and sleep on a wooden chair. In 1995, Malala's mother gave birth to a stillborn girl.

The financial situation was not improving. It became so bad that Malala's father sold the jewellery he had given her mother for their wedding, which he had not fully paid for. Then the area was hit by flash floods and their home and school were badly damaged.

After Malala was born in 1997, the family moved into three rooms above the school. By this time, the school had around 100 students and a few teachers. Eventually the school stopped losing money and began to break even. Malala grew up in the school, wandering into classrooms and listening to the teachers.

Malala's father and Hidayatullah had a disagreement and decided to part ways. They separated the school and let people believe that they were expanding into two buildings. He still visited Malala on occasion and it was during one of these visits that the family found out about the planes which hit the twin towers on September 11.

4: The Village

Despite Malala's grandfather's disappointment that she was not a boy, Malala became close to him, her Baba. He was her only grandfather, as her mother's father had died prior to her birth. Every Eid, the family would go back to the village and stay at Baba's house, although Malala preferred staying with her maternal cousins.

The village was very poor and only a few people were able to live in concrete houses. Many of these households were home to men who visited only once a year because they needed to work elsewhere to make the money to support their families' new lifestyles. The other houses were made of wattle and daub.

Malala's city ways, her accent, shop-bought clothes and books, made her stand out from her cousins. They would tease her and considered her very modern, despite the fact that, compared to those from Islamabad, she was still very backward.

The children would play 'weddings', where the bride would cry and the others would comfort her, telling her that marriage was a part of life and offering advice such as 'be kind to your mother-in-law and father-in-law so they treat you well' (p. 53).

As a teenager, Malala was the only girl in the village who did not cover her face. This drew attention from her relatives, some of whom were worried that others would gossip about her. When she discussed the treatment of women in Pakistan with her father, he compared life for women in Pakistan with life for women in Afghanistan, where the Taliban were burning girls' schools, forcing women to wear burqas and beating them for wearing nail polish. This made Malala proud to be in Swat where 'a girl can go to school' (p. 55).

5: Why I Don't Wear Earrings and Pashtuns Don't Say Thank You

When Malala was young, she had a friend called Safina. She believed that Safina had stolen a prized toy and retaliated by stealing jewellery and trinkets from Safina, until she was confronted with her crime by her parents. Malala was very ashamed of herself and was committed to never doing such a thing again. As a result, she decided never to wear jewellery because she considered it a temptation and didn't want to 'lose [her] character for a few metal trinkets' (p. 58). Her father comforted her and assured her that everyone makes mistakes.

Malala reflects here on the *Pastunwali code*, which says that one must exact revenge against those who have wronged them and that a Pashtun does not forgive or forget. Malala believes that these are negative beliefs which lead to a cycle of misery. She believes that instead of taking revenge, you should teach those who did wrong instead.

The Pashtuns also believe that kindness must be repaid by kindness and this is why Pashtuns do not say thank you; thank you is insufficient to repay kindness.

After her experience with Safina, Malala vowed never to treat her friends badly again. She made a big effort to be good, running errands for people and trying to make her parents proud. She decided to enter a speaking competition and the topic was 'Honesty is the best policy'. Malala's father wrote her a speech and she came second in the competition, with her friend Moniba taking first prize. She was gracious in losing but decided that she needed to write her own speeches in future; 'from my heart rather than from a sheet of paper' (p. 64).

6: Children of the Rubbish Mountain

Malala's father gave many children, who were not well off, free places at school. This meant that he made less money in fees and also lost some students whose parents took them out of the school to stop them from mixing with the poor children. Not only had Malala's father given many free places at the school already; a number of other children were sharing Malala's home. This made it difficult for her to study and the lack of space was often frustrating and overwhelming, but Malala understood the importance of the children receiving an education.

Malala discovered some children searching an abandoned strip of land, which had been turned into an unofficial rubbish dump near her home, for rubbish which could be sold for money. She wanted her father to give them free places at the school, but this was difficult because the children were responsible for making money to support their families. Thus, even free education would cause further hardship. Malala's father responded to this by asking a wealthy philanthropist to fund a leaflet promoting education for all children. He was becoming very well known in the community and many people listened to what he had to say. Unfortunately, he was also becoming known to the army, whom he was open in criticising.

The Taliban was becoming more and more relevant to people in Pakistan and many had travelled to Afghanistan to help there. Although many people disliked the Taliban, they also disliked the actions of the Americans. Malala knew that those in power were corrupt and that there was no use in asking them for help with the rubbish dump children so she wrote a letter to God instead, asking for the strength and courage to make the world perfect, and floated it in the stream where God would find it.

7: The Mufti Who Tried to Close Our School

The school was finally doing well, but a man, who considered himself to be an Islamic scholar, or a *mufti*, was unhappy with the school. He considered the school, which educated both girls and boys, to be sinful and shameful and asked the woman who owned the premises to evict Malala's father and rent the building to him instead. She refused and warned Malala's father about the mufti.

The mufti gathered a number of important people from the community and brought them to Malala's house. Malala's father was very concerned and ushered his family into another room, but they could still hear what was going on. The mufti informed Malala's father that he should close the school because it was sinful; girls should not be going to school. He claimed that 'a girl is so sacred she should be in purdah, and so private that there is no lady's name in the Quran as God doesn't want her to be named' (p. 77). Malala's father argued with the mufti and explained to the other men that he was, in fact, a Muslim and that the mufti did not always behave in the proper ways himself. Eventually, Malala's father offered a compromise; the girls would enter the school through a separate gate. The mufti was still unhappy, as he wanted the school closed completely, but the other elders agreed to this.

The climate in Pakistan was becoming more conservative and by 2004 it was unthinkable to have boys and girls in the same class. The mufti continued to watch the school and question anything he saw that he did not agree with, such as girls using the main entrance and why a male teacher escorted a female teacher who was not a relative to the street to get a rickshaw. Eventually, Malala's father and a colleague went out to confront him. The mufti went away but Malala's father knew that the changes in the country meant that things were not likely to get easier for him and the school.

Attacks on Pakistan became more frequent and closer to home for Malala and her father. Malala's father was worried and called a meeting, calling for people to help him 'put out the flames of militancy before they reach here' (p. 83). No one listened and Malala's father was frustrated, understanding that he was but one man and had no real power to make change.

8. The Autumn of the Earthquake

On October 8, 2005, an earthquake hit Pakistan. Malala was at school and all the children gathered around their teachers. They were aware that this earthquake was serious; there were often tremors in Swat as it lay along a fault line, but this one was clearly different. Once the building stopped shaking, all the children were sent home.

Malala's mother wanted to leave their home because she was worried that the two storey building with a water tank on top would collapse on them but Malala's father refused, saying that God had already written their fate.

The people in Mingora were lucky. Only a few buildings collapsed in comparison to the devastation which occurred elsewhere in Pakistan. The earthquake measured 7.6 on the Richter scale and thousands were dead or injured. Malala's father organised donations of food and supplies to be sent to people in need. He then travelled to Shangla to help their family and friends there, returning a few days later with descriptions of the damage there.

There were many people left without homes and many children without families. Many of these children were taken in by JuD and housed in the madrasas. The education provided in the madrasas was not mainstream; children were taught the Quran by heart and taught that there was no such thing as science, literature, dinosaurs, etc. The TNSM, very conservative Muslims, took advantage of the events and began preaching that the earthquake was a warning from God caused by 'women's freedom and obscenity' (p. 88).

PART Two: The Valley of Death

9: Radio Mullah

Malala was ten years old when the Taliban came to the Swat Valley. They were led by Maulana Fazlullah, who had also set up an illegal radio station. In the beginning, people like 'Mullah FM' and Fazlullah, who became known as the 'Radio Mullah' (p. 92). He seemed wise and knowledgeable, giving advice about developing good habits and living well. Over time his messages became more extreme. He advised people to stop listening to music, watching movies and dancing because it was these acts which had caused the earthquake. Many people listened to him and Fazlullah's men went around collecting people's TVs, CDs and DVDs and burning them. Shop owners even closed their shops and were paid compensation by the Taliban. If people did not willingly hand over their TVs and the Taliban heard them playing, they would force their way into the house and smash the TV.

Many people supported Fazlullah in favour of the government, because it was the TNSM who had helped after the earthquake while the government made many promises that they didn't keep. Fazlullah openly spoke out against the Pakistani government, claiming that the officials were infidels who were 'opposed to bringing in sharia law' (p. 94).

Fazlullah spoke about the roles of men and women, decreeing that men should work and women should spend all of their time in the home, not going out at all and wearing a veil if they did. Malala's mother, a religious woman, was troubled by this as it was she who ran the household, shopped, took her children to the hospital, etc. as her husband was very busy.

People began to gift their valuables to Fazlullah and were expected to volunteer their time to build his headquarters. Malala's father was angry when his teachers told him that they could not come to work because they had to work on Fazlullah's buildings. 'If people volunteered in the same way to construct schools or roads or even clear the river of plastic wrappers, by God, Pakistan would become a paradise within a year,' he claimed.

In time, Fazlullah began speaking out against educating girls. He publicly shamed schools and administrators who educated girls and congratulated individual girls who willingly stopped going to school. He insulted girls who still went to school, calling them 'buffaloes and sheep' (p. 97).

More and more teachers at the school began refusing to teach girls and more and more rules were handed down from Fazlullah; he closed beauty parlours, banned shaving, told women not to go to the bazaar. He opened a public court where he would hand down punishments never before seen such as public whippings. He stopped immunisations occurring, claiming that 'to cure a disease before its onset is not in accordance with sharia law' (p.98) and set up a volunteer police force that would drive through the streets with machine guns. His men began killing khans and political activists, including a friend of Malala's father.

The Taliban and their new rules began to have more and more impact on the lives of Malala and her family. On the way to their family village for Eid, the Taliban told them that they must wear burqas. On their return, a letter was taped to the gate of the school reading 'Sir, the school you are running is Western and infidel…. Stop this or you will be in trouble and your children will weep and cry for you' (p. 100). In response, Malala's father wrote a letter to be published in the newspaper. The newspaper published it but also included his name and the address of the school, which was unexpected.

10: Toffee, Tennis Balls and the Buddahs of Swat

The Taliban destroyed the Buddhist statues, claiming that any statue or painting was sinful. These statues were a part of the history of the area, dating back to the time of the Kushan kings. They even banned some board games and stories began to circulate about the Taliban bursting into rooms where they heard children laughing and smashing the boards.

Once the Taliban began attacking police and taking over many villages, many policemen were so afraid that they used newspaper advertisements to advise that they had left the police force. Nobody fought back against the Taliban. At the same time, the Taliban moved into Islamabad. Women from the madrasa there took to the streets in burqas with sticks and attacked CD and DVD shops. They raided houses and kidnapped women who they claimed were committing sins. In these cases, the Taliban seemed happy to allow women to 'be vocal and visible' (p. 105). Eventually the government attacked the area and called for the girls to surrender. This led to a siege in the madrasa, with many of the girls willing to become martyrs.

After the Red Mosque siege, Fazlullah declared war on the Pakistani government. There was a wave of suicide bombings. The Americans organised for Benazir Bhutto who had been in exile for many years to return. Many people were very excited by this; Benazir 'symbolised the end of dictatorship and the beginning of democracy as well as sending a message of hope and strength to the rest of the world' (p. 107). Benazir's bus was blown up by militants, but Benazir survived, while 150 people were killed.

One week later, the army came to Swat in jeeps and helicopters. The people in the helicopters threw toffees and tennis balls down to the children in the school. Soon afterwards, it was announced in the mosque that there would be a curfew put in place. Troops were sent to Swat and fighting began. There were suicide attacks and noise from cannons and machine guns. The peace in Swat was over.

The army took back some of the villages and took over Fazlullah's headquarters. He took to the mountains, but the Taliban were not driven away. Malala's father did not believe that peace would return soon. He was right. The Taliban began targeting not only prominent figures and police, but anyone who they considered was not observing purdah. They would target an individual for having a beard of the wrong length.

The news of Benazir's death shocked and saddened many people. It was a symbol of lost hope.

11: The Clever Class

Beginning high school, Malala and her friends enjoyed school and worked hard to maintain their marks. Malala had regained and retained her position as top of the class and continued a friendly rivalry with both Malka-e-Noor and Moniba. They enjoyed both the work at school and the more light-hearted aspects, such as writing and performing plays and having the opportunity to laugh with friends.

Although school served as 'a haven from the horrors outside' (p. 114), it was also difficult to go there. On their way to school, the girls would hide their books under their shawls and they were too afraid to wear their uniforms. Many girls dropped out after Fazlullah's men began blowing up schools.

In February 2008, a suicide bomber bombed mourners at a high school near Malala's home. Many people were killed, including people she, her family and her friends knew.

Malala's father, as spokesman for a group of elders, spoke out regularly against Fazlullah and gave many interviews on the radio. He organised a peace march at school and encouraged the students to speak out too. Malala and some other girls also gave an interview on a privately owned Pashto TV channel. Over time, the other girls stopped being allowed to give interviews because they had hit puberty and were expected to observe purdah, so only Malala continued to give interviews. Her father continued to encourage her to speak out about her rights and beliefs. Many journalists allowed Malala and her father to speak publicly about things that they were too afraid to speak about.

A number of large schools were blown up and Malala's father spoke on TV to condemn the attacks. He was challenged by the Taliban spokesman who was on the phone and defended the schools against the spokesman's claims. He travelled around the area, demanding that the schools be rebuilt while a number of the students transferred to Malala's school. By the end of the year, the Taliban had destroyed about 400 schools.

The town became safer than the remote areas of Swat so many of Malala's family members came to stay with them. This caused crowding and conflict in the house, especially because the children were unable to play in the streets or on the roof in the way they had been able to previously. This was compounded when the Taliban cut off both the electricity and the gas. There was no clean water and not enough medical care, so people were dying from cholera.

Malala's father installed a generator in the school and pumped water which he made available to people, despite concerns that the Taliban would bomb them for doing so.

At the end of 2008, Fazlullah announced that all girls' schools would close and girls would no longer be allowed to attend school. Malala didn't really believe that the Taliban could stop them from learning.

12: The Bloody Square

The Taliban began killing people and leaving their bodies in the town square with instructions not to touch them until a certain time. Shebana, a dancer, was one of the people killed. The Taliban knocked on her door and asked her to dance only to shoot her and drag her body to the square. Nobody spoke out because, as a dancer, Shebana was not respected. This highlighted the importance of class in Pashtun society; manual workers are also not respected and this led to many of them joining the Taliban.

Many people, including Malala's father, received threats and many fled the valley. The Taliban would demand money from people or ask them to hand over their sons to fight for them. People stopped trusting each other.

Many people gave up fighting against the Taliban, accepting that they were there to stay. Malala's father became worried and started sleeping at his friend's house so that if the Taliban came for him, they wouldn't kill him in front of his family. Even the deputy commissioner started going to Taliban meetings, which further normalised Talibanisation in the town. The army was not really doing anything to stop the Taliban, or to protect the people and conspiracy theories began to take hold.

13: The Diary of Gul Makai

Malala agreed to write a diary telling of life under the Taliban, to be published on the BBC Urdu website. She did it with the help of a BBC radio correspondent, Abdul Hai Kakar, who would speak with Malala over the phone once a week and type up her words. The first entry appeared on January 3, 2009. The diary received a lot of attention and Malala was proud of what she was doing. She had to be careful not to tell anyone that it was her as it could have attracted the anger of the Taliban. The diary received attention from a variety of other media sources further away.

Some teachers stopped coming to school out of fear. The Taliban was ordering people to offer their daughters for marriage, possibly to militants. Many of Malala's friends moved to Peshawar to be educated there, but Malala's family refused to leave. The number of students in the school dwindled. The deadline for girls to stop going to school came closer.

On the day the school closed, January 14, reporters came to Malala's house to film her. This made her father and uncle nervous, as it was dangerous to have cameras in the house. They knew that it was an opportunity to

tell the world what was happening in Swat and have their voices heard. The documentary by Adam Ellick was a success and Malala and her father were very satisfied with the way Malala was portrayed.

The girls left school late that day. They knew that it was their last day at school and wanted to hold on as long as they could. When she returned home, Malala cried, feeling as though she 'had lost everything' (p. 135). Her father insisted that she would still go to school.

Malala spoke on radio and television. She continued to write the blog. Many more schools were destroyed. A student from Stanford University, Shiza Shahid, tracked Malala down after seeing the documentary and became involved with the family. Adam Ellick took Malala and her family to Islamabad, the first time she had ever visited there. There she was able to purchase books and DVDs, see the museum as well as the Red Mosque where the siege had occurred. In Islamabad, Malala was able to 'forget [her] troubles in Swat' (p. 137) for a while, until they returned to their home and their reality.

14: A Funny Kind of Peace

After secret talks with Hai Kakar, Fazlullah agreed to allow girls up to ten years old to go to school. Malala and some of the other girls pretended to be younger than they were so that they could go to school too. They hid their books under their shawls and went to their secret school. Malala didn't even mention it in her diary as she was aware that if 'they had caught us they would have flogged or even slaughtered us as they had Shebana' (p. 139). By this time, one third of Mingora's inhabitants had left, there were 12,000 troops in the region and the Taliban controlled 70 per cent of Swat.

On February 16, 2009, Malala was woken by gunshots fired in celebration of a peace deal which had been agreed upon between the Taliban and the provincial government. The government had agreed to impose sharia law if the militants would stop fighting. People were hopeful that things would improve.

Despite the killing of a reporter, a permanent ceasefire was announced less than a week later. Everybody was happy and Malala was looking forward to the school being reopened properly. The Taliban agreed that girls could go to school as long as they were veiled. Malala stopped writing her blog because it seemed that there wouldn't be much more to say.

Unfortunately, things didn't really change. The Taliban, as 'state-sanctioned terrorists' (p. 141), had more power than ever. The people were upset and disappointed that the peace deal had so little impact. They patrolled the streets with guns and sticks and insisted that people do as they demanded. People were being threatened and flogged in the streets.

At a public meeting on April 20, where the people were hoping that Sufi Mohammed would proclaim peace, he instead 'added fuel to the flames' (p. 144). He condemned Western ways and 'appeared to threaten the whole nation' (p. 144). He did not call for an end to the violence as the people had hoped, but instead did the opposite. People interpreted this in different ways; some believed he had gone mad, others said that he had been forced to deliver the speech that he had.

America decided to send more troops into Afghanistan to continue their fight against the Taliban and Pakistan was more prominently in their sights as well, due to the 200 plus nuclear warheads in the country. Thus, they also sent more troops into Pakistan and announced over megaphones that all residents should leave Mingora. Malala's father still did not want to leave.

15: Leaving the Valley

Leaving Swat was very difficult for Malala. Malala's mother had finally had enough and after watching her friend deal with the grief after the death of a relative, she insisted that the family leave and head to Shangla. They packed what they could fit and left with a number of other relatives and neighbours. They crammed into the cars, 'children in the laps of adults and smaller children in their laps' (p. 149) and began to negotiate the terrible traffic out of Mingora to Mardan.

Malala's father left his family to travel to Peshawar to tell people what was happening. He promised to meet up with the others in Shangla, once they arrived there. They were travelling in the wrong direction, but it was the only lift out of Mingora that they had been able to find.

The family was able to find a lift into Besham but then had to walk twenty-five kilometres to Shangla. They were stopped by the army, but managed to convince them to allow the family to continue their journey. When they finally arrived in Shangla, their family was very surprised to see them because they believed that the Taliban was going to return to Shangla and that they would have been better off staying in Mardan.

They stayed with cousins and Malala went to school. Malala stood out because she didn't cover her face and she was willing to speak publicly, including in front of boys. Malala missed her books.

The radio had reported that there was fighting in Mingora and the family hadn't heard from Malala's father, so they were worried. There was little phone reception, so communication was difficult. After about six weeks, Malala's father advised them to travel to Peshawar where he had been staying with friends.

Upon reuniting with her father, Malala's family decided to travel to Islamabad where they stayed with Shiza. There they attended a meeting about the conflict in Pakistan where Malala asked Holbrooke to 'please help us girls to get an education' (p. 154).

Malala had her twelfth birthday staying with an aunt. They were lucky compared to the people living in the refugee camps, but no one remembered her birthday.

PART Three: Three Girls, Three Bullets

16: The Valley of Sorrows

Returning to Mingora after three months, the Taliban gone, Malala was shocked at the state of her home city. Deserted and run down, there were plants growing through cracks in the pavement and bullet marks in the walls of the buildings. Luckily, their home was intact and had not been looted. Even Malala's books were still where she had left them. The building housing the school was also still intact, but people had been inside and left an awful mess; cigarette butts and rubbish everywhere and the rotting heads of goats.

It seemed that soldiers had been living in the school and had written anti-Taliban slogans everywhere. They had put a hole in the wall so that they could see the city. The school had 'become a battlefield' (p. 159). The army left a letter in the office blaming the citizens for allowing the Taliban to take over. Despite the removal of the Taliban from the area, Fazlullah was still at large. There were inconsistent reports about where he was.

Malala and a number of other girls from the recently reopened school were invited to Islamabad to spend time with Shiza Shahid. There they attended workshops on how to tell their stories; they relaxed and saw the sights. They were introduced to successful professional women, which showed them 'that women could do important jobs yet still keep their culture and traditions' (p. 162). They had a meeting with Major General Athar Abbas who described to them the military operation in Swat. Malala asked why the army was unable to capture Fazlullah and many other questions. The General answered 'in a very military way' (p. 163) and didn't give the girls much information at all. He gave them a card and invited them to call on him if they ever needed anything.

It turned out that the General's offer of assistance came in useful. He sent money so that Malala's father could pay the teachers who hadn't been paid for months. Although everyone was very grateful for this generosity, they didn't 'go easy on the army' (p. 164). Malala and her father continued to give lots of interviews, which was still very dangerous.

Monsoons came to the valley. Because the mountains had been stripped of trees, muddy water poured into the valley and there were floods. The school was badly damaged and cost a significant amount to repair. Pakistan was badly affected by the floods and many people died. People worried that the devastation would make it easy for the Taliban to take power again.

There was no clean water and no power. The Taliban began to show themselves once more. Schools were blown up and foreign aid workers were kidnapped. There were murders and there was no leader who could deal with the crises.

17: Praying to Be Tall

Malala was concerned about her height, as she stopped growing at thirteen years old and the other girls all overtook her, leaving her as one of the three shortest girls in her class. She felt that her height stopped her from being authoritative when she was speaking and began wearing high heeled shoes even though she didn't like them.

Many people in Swat were desperate. Many men had gone missing during the battles and their wives were unable to get information about them. They didn't know if their husbands were dead or alive. Without this knowledge, the women were unable to remarry or support themselves and their children. Many of the women came to cry with Malala's mother. There was little she could do to help them but they told her some terrible stories.

The governor of Punjab, Salwar Taseer, who had once been a political prisoner and an ally of Benzabir, was gunned down for standing up for a Christian woman named Asia Bibi who had been sentenced to hang for blasphemy. It was one of his own body guards who had gunned him down, claiming that 'he had done it for God after hearing the Friday prayers' (p. 174). Many people praised the killer, demonstrating the damaging climate which still existed in Pakistan.

In the meantime, Malala's father was still receiving death threats. Despite this, he continued speak at events, condemning Fazlullah and the army for not having caught him.

People were becoming unhappy with the Americans. There were regular drone attacks and there was a big court case surrounding a CIA agent who shot and killed two men. Then the Americans found Osama Bin Laden and killed him without the help or knowledge of the Pakistani government, which wasn't fully accepted by the people. Malala's father was ashamed and questioned how such 'a notorious terrorist [could] be hiding in Pakistan and remain undetected for so many years' (p. 177). These events made the Pakistanis distrust the Americans and the Americans distrust the Pakistanis.

In October 2011, Malala was informed that she had been nominated for the international peace prize of KidsRights. She didn't win, but this event made her better known. Following this event, Malala was asked to speak at an education gala and was then awarded Pakistan's first National Peace Prize. She attended a ceremony at the residence of the prime minister and was presented with a cheque for half a million rupees, a significant amount of money.

Malala took advantage of the awards ceremony as an opportunity to demand that the schools in Swat be rebuilt and a girl's university built. Malala's mother feared that the award would make her a target. Malala's classmates threw her a surprise party at school to celebrate. Malala wanted to use some of the money she had amassed from her prizes to help others. She dreamed of starting an education foundation.

18: The Woman and the Sea

Malala reflected on what life was like for women in Pakistan. Her aunt had never seen the sea, despite living her life in a seaside town.

In January 2012, Malala, her parents and youngest brother, Atal, flew to Karachi to attend the renaming of a school in Malala's honour. It was their first time in a plane. While they were there, they visited Malala's aunt and uncle. There they visited the mausoleum of Mohammed Ali Jinnah, their 'founder and great leader' (p. 185). It occurred to Malala that 'Jinnah would be very disappointed in Pakistan' (p. 187).

While they were there, a Pakistani journalist from Alaska came to visit. She showed Malala and her father the threats that had been issued against Malala by the Taliban. They had threatened two women; Malala and an activist in Dir. The threats said 'these two are spreading secularism and should be killed' (p. 188). They were also notified that the police had turned up at their home, asking whether or not they had received threats. Malala's father was distracted and upset by this, but Malala was unconcerned. She rejected her father's suggestion that they stop campaigning for a while.

On their return to Swat, Malala felt the fear of the threat, despite her refusal to act upon it. She began bolting the gate at night but refused to draw her curtains.

19: A Private Talibanisation

In April 2012, the girls at the school went on a trip. The next morning, Malala's father was given a letter which had been widely distributed anonymously claiming that 'this school [was] the centre of vulgarity and obscenity' (p. 192) and calling for someone to close it down. Over the next few months, strange things occurred. The family was advised not to walk a certain way because there was a suicide bomber. Strangers came to the house more and more frequently, asking about Malala's father's fellow peace campaigners. They were questioned about many things they did, including holding an art competition at the school and handing out donated clothes.

People known to Malala's family were killed by the Taliban. A man who was on a peace committee was ambushed in a field. Zahid Khan, a friend of Malala's father, was shot in the face. People were concerned that Malala's father would be next. To protect himself and others, Malala's father travelled alone and changed his routines. Despite his obvious concern, he and his friends continued to speak out against both the Taliban and the army.

Malala started getting a rickshaw to school for safety. She also gained the interest of boy who told her he loved her. Her father told him off and she never saw him again. She 'wished that being hassled by a boy was [her] biggest problem' (p. 197)

20: Who Is Malala?

Malala was becoming worried about her own wellbeing. After a series of bad omens and nightmares, Malala began taking precautions. She would wait until everyone in the house was asleep and then check all the doors and windows. She kept her curtains open so that she could see the street. She began to pray more.

Malala felt the pressure of exams. She didn't want Malka-e-Noor to beat her again. She studied hard and prayed hard in the hope of doing well. She was frustrated by a mistake she knew she'd made in her Physics exam but felt better than she had expected about her exam for Pakistan Studies. After that exam she stayed back at school chatting with her friends before heading home in the bus.

The girls were chatting and singing in the bus but the street was quieter than usual. Two young men stepped out into the road and stopped the bus, asking 'Who is Malala?' (p. 203). Malala doesn't remember hearing the bullets as she was shot. She only remembers 'thinking about the revision [she] needed to do for the next day' (p. 203) and the sounds of the chickens being slaughtered in the street.

PART Four: Between Life and Death

21: 'God, I entrust her to you'

When the bus driver realised that some of the girls had been shot, he drove straight to the hospital. News that the school bus had been attacked spread quickly through Mingora and Malala's father headed to the hospital as soon as he was able. He was devastated by what had happened. The doctors told him that Malala would be all right; the bullet had not damaged her brain.

Malala was transferred by ambulance to the Military Hospital in Peshawar and rushed to intensive care. There they did another CT scan which showed that the bullet went close to the brain and that the brain membrane had been damaged by small pieces of bone. The doctor advised that they needed to 'wait and see' (p. 212), which made Malala's father feel frustrated.

Malala's mother and youngest brother visited the hospital and Atal became very upset to see her hurt so badly. He had to be taken out of the room as he could not be calmed. Many people gathered outside and the story was on all of the television channels.

During the night, the doctor discovered that Malala's brain was swelling due to the fragments of bone and they needed to remove a piece of her skull to take the pressure off. Malala's father was afraid but signed the consent forms. By morning Malala's condition had improved. The operation went well but Malala needed to be put into an induced coma to give her brain a chance to heal.

The Taliban took responsibility for the attack and claimed that it was because Malala was 'preaching secularism…. [and] promoting Western culture in Pashtun areas… [and] speaking against the Taliban' (p. 216). They claimed that Fazlullah had authorised the attack and warned that anyone else who spoke against them or sided with the government would also be killed.

Many important people came to visit Malala. Two British doctors arrived and were not happy with the conditions in the hospital or Malala's progress; her condition was deteriorating. Rehman Malik also arrived and, although he was not allowed to see Malala, he gave her father a passport for Malala.

22: Journey into the Unknown

The hospital had not taken any of the advice given by the British doctors and Malala's condition continued to deteriorate. She developed an infection and her blood wasn't clotting. Her blood pressure was too low and her kidneys were failing. Things were not looking good. Dr Fiona, from Britain, offered to stay to help despite being ready to head back to Birmingham.

Malala was transferred by helicopter to an army hospital in Rawalpindi as it had better intensive care than Peshawar. There Malala's condition was stabilised and the hospital's security was intensified.

Malala's father was surprised at the international reaction to the attack on Malala. 'It seemed like the whole world was outraged' (p. 223). Many people from different countries offered help.

Due to the extensive treatment and rehabilitation that Malala would need to recover well, it was decided that Malala should be sent abroad. General Kayani did not want her sent to America because of the uneasy relationship Pakistan had with the US so it was decided that the two British doctors who had been helping would take her back to their own hospital; Queen Elizabeth Hospital in Birmingham, UK.

Malala's parents were not involved in these discussions. They knew that there were plans to take her overseas but hadn't realised that they wouldn't be able to accompany her. Malala's father was the only one who could have gone with her but he couldn't leave the rest of his family alone. Dr Fiona became Malala's legal guardian for the trip and Malala's parents planned to join her once they received their documentation, assuming that this would take only a few days.

PART Five: A Second Life

23: 'The Girl Shot in the Head, Birmingham'

Malala woke up one week after she was shot, on October 16. She didn't know where she was and couldn't talk to anyone because she had a tube in her neck. She was given a pen and paper to communicate and was very concerned about where her father was and how they would pay for her treatment when they had little money. No one gave her real answers. A few days later, she was able to call her father on the phone. Although she couldn't speak to him, hearing his voice made her feel better.

Back in Pakistan, Malala's parents were very worried. They hadn't heard Malala's voice on the phone and had been told that she had a problem with her eyesight. Malala's father wanted to give her one of his own eyes. Eventually he called and spoke to Colonel Junaid, who passed on the news from Dr Fiona that Malala was reading and writing and had asked about him. Malala's father also found out that the authorities believed that

the Taliban who had attacked her was the same as those who had killed his friend, despite the fact that they had denied that any Taliban were in the area.

Malala began asking questions about what had happened to her. She was told what happened and her 'only regret was that [she] hadn't had a chance to speak to them' (p. 237) before they shot her. She also asked to see herself in the mirror and was saddened to see that she no longer had the long hair which she had loved to style.

Malala's parents were still waiting to be given the documentation to travel to Birmingham to be with their daughter. They later discovered that the interior minister, Rehman Malik, held them up because he wanted to travel with them so that he could organise a press conference with them. He also wanted to make sure that they had no plans to stay in the UK. When the trip was finally organised, Malala requested her school bag because she was concerned about studying for her next exams. She believed that she would be able to return home soon.

It took ten days for Malala's parents to join her. Those ten days were very stressful and lonely for her. She wasn't sleeping or eating properly. The staff tried to distract her by letting her watch DVDs. When she got up to walk for the first time, Malala discovered that she couldn't walk properly but the doctors assured her that she would be fine with physical therapy.

There was lots of media interest in Malala and many important people came to the hospital hoping to see her. Other people sent cards and presents. Still others offered to adopt her and she even received a marriage proposal. Famous people had sent messages too; Selena Gomez had tweeted about her and Madonna had dedicated a song to her.

24: 'They have snatched her smile'

Malala was so relieved to see her parents that she cried and cried; it was the first time she had cried since she awoke. They were relieved to see her too, but Malala was shocked by how tired they looked and how much they appeared to have aged.

Malala had damage to one of her facial nerves. This meant that she was unable to smile or blink properly. This upset her parents greatly, but Malala was just happy to be alive.

Malala's attacker had been identified but not arrested. His name was Attaullah Khan and he had been arrested in 2009 but freed after three months. The bus driver and the school accountant had been arrested after the shooting and the bus driver still hadn't been freed.

To try and repair the facial nerve and give Malala back her smile, she underwent another operation. It was a success and after three months, with lots of exercises, Malala's face began to work again. She also continued with her physiotherapy and on December 6 was able to leave the hospital for the first time. They went to the botanical gardens for this outing.

Asif Zandari, president of Pakistan, came to visit Malala in hospital. He gave her father a position which included a diplomatic passport so that the family could stay in the United Kingdom and he could earn money. In January 2013, Malala left the hospital and moved into an apartment with her family. She missed her friends but spoke to them over Skype. She found out that she had received 100% for her Pakistan Studies exam.

In February, Malala went back to the hospital to have the top of her skull reattached. It had been removed in her first surgery and kept alive in her abdomen. The piece of skull was not in good condition so the doctors decided to use a titanium plate instead, fixing it in place with eight screws. They also repaired Malala's hearing by fitting a cochlear implant into her left ear. Malala was very grateful for how lucky she was and desired to spend her life helping others.

EPILOGUE: One Child, One Teacher, One Book, One Pen…

In March, 2013, Malala and her family moved from the apartment into a house. They did not have their belongings as when they left Swat, they hadn't realised that they wouldn't be back and had had no opportunity to get them. The lifestyle is different in England. Their house is big and empty; they don't have extra people in the house all the time the way they did in Pakistan. Malala's mother has become nervous. 'She jumps these days at the slightest noise. She often cries then hugs me' (p. 257). Malala's father attended many conferences where he spoke about their experiences fighting for girls' education.

Malala started at school and was doing well but was still lonely. She felt that people there treated her differently instead of as another normal girl.

Malala spoke in New York at the United Nations. This speech led to lots of messages of support from all over the world, including one from a Taliban commander who had escaped from prison and encouraged Malala to return to Pakistan.

Malala still hoped to return to Pakistan one day but was willing to stay where she was and 'learn and be trained well with the weapon of knowledge' (p. 263). She reflected on her experiences and the things that she once considered important, concluding that 'to see each and every human being with a smile of happiness' (p. 265) is what she would like to see.

'I am Malala. My world has changed but I have not.' (p. 265)

CHARACTER PROFILES

Major Characters

Malala Yousafzai

Malala, the narrator and subject of the memoir, tells her story in a matter of fact, honest style. An individual who has shown great strength and determination, Malala puts herself forward as a normal, if somewhat stubborn, girl who enjoys American sitcoms and Twilight.

She considers herself fairly modern, refusing to cover her face and submit to the expectations of others, especially the Taliban and her conservative cousins from Shangla. It is only when she visits Islamabad that Malala realises that she isn't really 'modern' at all.

With the unwavering support of her father, Malala becomes a well-known speaker who stands up for the rights of girls to receive an education. She is unconcerned about potential backlash from the Taliban, hoping only that she will have the opportunity to tell them what she really thinks if they ever pursue her. Unfortunately, this doesn't happen; the shooting happens so quickly that Malala is not aware that anything untoward is about to occur.

Malala's strength is evident when she spends a significant amount of time in hospital alone in Birmingham before her parents arrive. She does not cry despite the fear that she feels. It is only when she sees them again that her control slips and her emotions take over. Also, despite all that she goes through, Malala does not back down from her fight to help girls throughout the world, especially Pakistan, receive an education. She also continues to dream of returning to her home in the Swat Valley one day.

Ziauddin Yousafzai: Malala's father

Malala's father, like Malala herself, is a strong and stubborn man. It is easy to conclude that he is Malala's greatest influence and it was he who encouraged her to continue speaking out against the Taliban's ruling against education for girls. Despite thinking that he may be a target for the Taliban, he does not halt his campaign against them, nor against the government, when he believes that they are not doing enough. He goes so far as to begin sleeping at a friend's house so that if the Taliban were to kill him, they would not do it in front of his family. It is only when Malala is threatened that he ever considers stepping back, but Malala refuses to allow this.

Malala describes the strength of her father, as well as his respect for education, when she discusses his early life. He fought to go to college even without parental support; they refused to pay for his living costs even when he was offered a free education. He considers education to be one of the most important things in life and so dreamt of opening a school, despite his parents' hope that he would become a doctor. He realised this dream and demonstrated great persistence; the school was failing and he was losing money for many years before it began to break even, yet he never gave up or considered closing it.

Toor Pekai Yousafzai

Malala's mother, Toor Pekai, is a devout Muslim. She is troubled at times by her inability to observe purdah due to her husband's busy schedule, but supports him nonetheless. His and Malala's activity concerns her greatly as she fears that the Taliban will target them for their outspoken ways.

As a woman in Pakistan, Malala's mother is uneducated but unlike most women, this is her choice. She started school at six years old, but quit because she was envious of the other girls at home playing. She saw little point in getting educated, only to become a housewife. Nobody encouraged her to continue going to school. When she met her husband, intelligent and educated, she regretted this early decision and she supports Malala in getting an education, even when it becomes difficult.

Minor Characters

Atal Yousafzai

Atal is Malala's youngest brother, seven years younger than herself.

Khushal Yousafzai

Khushal is Malala's younger brother, only two years younger than she is. He expresses disappointment that he has to go to school while Malala stays home and Malala becomes angry with him.

Moniba

Malala's best friend, Moniba was Malala's only competition at school until Malka-e-Noor arrived. Despite this, they are good friends and always make up after the frequent fights they have.

Malka-e-Noor

Malka-e-Noor was the only person to ever achieve higher exam marks than Malala. This made sure that Malala never became complacent about her studies and always tried to do her best.

Usman Bhai Jan

Usman Bhai Jan is the bus driver who is driving when Malala and two of her fellow students are shot. He is later arrested for this, despite having nothing to do with it. Malala is told that he is being held in case more information is needed from him.

Benazir Bhutto

Benazir Bhutto is the first female prime minister of Pakistan and Malala looks up to her. She is murdered by a Taliban assassin.

Adam Ellick

Adam Ellick works for the *New York Times* and produces the documentary which makes Malala known worldwide.

Dr. Javid Kayani and Dr. Fiona

The two British doctors, who are in Pakistan at the time of Malala's shooting, go to the Peshawar hospital to assist. It is their influence which leads Malala to the Queen Elizabeth Hospital in Birmingham, which is where they work. Dr. Fiona continues treating Malala in England.

Ataullah Khan

Ataullah Khan is the Taliban soldier who claims to have shot Malala. He was not arrested and evaded capture.

Malauna Fazlullah

Fazlullah became leader of the Taliban and had significant influence over the community. Making himself known initially as a wise man who gave advice on the radio, his ways become more and more extreme. It is Fazlullah who banned girls from going to school and decreed that all women must wear burqas. He claims to have given the order to kill Malala.

Madam Maryam

Madam Maryam was the principal of Malala's school and spent time in hospital with Malala and her father in Peshawar when her mother could not be there.

Relationships between Characters

MALALA AND HER FATHER

Malala and her father were very close. Unlike many Pakistani fathers, he celebrated the birth of his daughter, his oldest living child. He insisted that his friends and family also celebrate her birth instead of commiserating like others might have. He even refused to accept his parents' gifts after his son's birth because they had not offered such gifts when Malala was born and he refused to allow them to be unequal.

Malala's father supported her to become a known speaker and inspired her to be brave and persistent. Like Malala, Ziauddin refused to be deterred by the Taliban's threats against him. He only became afraid when threats were made against Malala's life, as he couldn't bear the thought of losing her. When she was shot, he travelled to be with her, but was unable to leave Pakistan with her, as he could not leave his wife alone without a man in the house.

THEMES AND ISSUES

There are numerous themes and issues which are important in *I am Malala*. Here we will discuss those which are also common to the film *Made in Dagenham* and can be used to form the basis of a comparison.

Women's Rights

In Pakistan, the role of women is complex. For the most part, they are treated as inferior to men and have fewer rights. They are expected to spend their lives undertaking domestic duties, they are not encouraged to gain an education and they have fewer legal rights and less power. Malala actively fights for the rights of women, particularly in relation to education.

When the Taliban took power in Pakistan, women's right were impinged more than ever before. Women were forced to wear the burqa and were punished for showing their faces in public. They were denied the right to an education and were actively discouraged from leaving their homes.

Malala is angry about the new rules being forced upon the women of Pakistan. She demonstrates a great passion for changing her country and goes about this by trying to increase public awareness of the situation of women. She has been brought up by a father who is very moderate in his views and has taught her that she, as a woman, is important and valuable and has the right to be heard. She fights openly for the rights of women and, as a result of the Taliban's attack on her, achieves fame and respect for doing so, giving her voice even more power.

Education

Malala considers education to be incredibly important, which is not surprising considering that her father also holds this view. Ziauddin fought to gain his education and considered it such an important part of life that he dreamed of opening schools, which he did with determination and persistence. He continued to encourage Malala to fight for her education despite the danger it posed when the Taliban began to impose restrictions on education for girls. He stood firmly against those in his community who sought to close his school down, claiming that it was sinful and against God. He even continued his support when he believed it may lead to him becoming a target for the Taliban. His belief was that knowledge is the most valuable thing there is.

Malala's mother, Toor Pekai, did not have the same opportunities as her husband. Choosing to leave school at age 6, believing that it was a wasted effort for a girl, Toor Pekai did not receive the support or encouragement which Malala did. She regretted her decision after meeting her husband and witnessing his enthusiasm for knowledge. She even attended adult classes to become literate as an adult.

As it became more and more difficult for Malala to continue her education, her respect and desire for education only increased. Being refused an education only made her want it more. She has always done well in school, usually coming top of her class, and being beaten in her exams only increased her dedication to her studies, fuelling her determination to regain and maintain her position at the top. Malala's respect for education is further increased when she travels to Islamabad and is exposed to strong women who have careers. This experience reinforces her belief that education should be a right for everyone.

Speaking out

Malala has become known around the world for her fight for girls' education. She has a reputation for being courageous and outspoken. She doesn't hesitate to speak at events in support of education and women's rights and is encouraged to do so by her father. When she is 11, Malala dictates a series of diary entries which are published by the BBC. She does this anonymously so that the Taliban don't target her, but this isn't her choice; Malala is tempted to tell people that the diary was written by her but is advised against doing so. This is evidence of her strength and fearlessness.

As she grows older, Malala begins to speak at public events and on the radio. She even appears on television. She speaks about education and she also speaks out against the Taliban. Malala's courage did not waver even when she became afraid for the safety of her family. When she considered what she would do if the Taliban ever came for her, her focus was on the message she wanted to get across to them before they shot her, not how to save herself. In fact, she states towards the end of the book that she regrets not being about to tell her attackers before they shot her that what they are doing is wrong and that girls too are entitled to an education. Upon recovering from the wounds, Malala continues to speak out, refusing to let the attack silence her.

It is no real surprise that Malala had the strength to continue fighting the Taliban and their regime when you consider her father. Ziauddin was also renowned for his speeches and his strength in speaking against the Taliban. Ziauddin was unwavering in his support for education of girls, despite his knowledge that he may become a target for the Taliban. He refused to back down, even when he received death threats. The threats became so bad that he began sleeping at a friend's house so that, if he were killed, his family wouldn't have to witness it. Despite this level of threat, Ziauddin still fought for his school and for the rights of the people of Pakistan against the Taliban.

Support

Malala openly acknowledges that she would not have achieved all that she did without the support of those around her. She claimed that any of her school mates could have done as much as she did if they had had the same level of support that she did. Not only did she have the inspiration provided by her father, but she was also encouraged by her teachers, friends and other role models.

Malala received not only inspiration from her equally outspoken and human rights-oriented father, but also the support to continue the fight for what she considered right. It was Ziauddin who provided the opportunity for Malala to speak publicly about her experiences as a girl in Pakistan and the importance of education to her. Without the encouragement and opportunities provided by her father, Malala would not have developed the passion and courage that allowed her to achieve such fame and respect.

Malala's teachers were also a source of support and inspiration for her. They encouraged Malala and the other students, demonstrating the importance of education by continuing to teach at the school even after it was decreed that girls should not attend school. The dedication of Malala's teachers was demonstrated by the school principal who attended the hospital in Toor Pekai's absence after Malala was shot. Madam Maryam showed incredible strength and dedication during this difficult time.

Malala was also inspired by role models such as Benazir Bhutto, the first female prime minister of Pakistan, who was later murdered. She and other strong women who Malala was exposed to and encouraged by during her trip to Islamabad reinforced Malala's beliefs that things could be better for women, and that there could be less inequality, if only more people would speak out to make the world aware of the situation.

IMPORTANT QUOTATIONS

- Some people say I will never return home but I believe firmly in my heart that I will. To be torn from the country that you love is not something to wish on anyone. (p. 1)
- My mother was worried about me, but the Taliban had never come for a girl and I was more concerned they would target my father as he was always speaking out against them. (p. 4)
- It would be better to plead, 'OK, shoot me, but first listen to me. What you are doing is wrong. I'm not against you personally, I just want every girl to go to school.' (p. 4)
- When I was born, people in our village commiserated with my mother and nobody congratulated my father. (p. 9)
- He told people, 'I know there is something different about this child.' (p. 9)
- Though she cannot read or write, my father shares everything with her… Most Pashtun men never do this, as sharing problems with women is seen as weak. (p. 17)
- My father came from a backward village yet through education and force of personality he made a good living for us and a name for himself. (p. 17)
- While boys and men could roam freely about town, my mother and I could not go out without a male relative to accompany us, even if it was a five-year-old boy!... I wondered how free a daughter could ever be. (p. 20)
- As in most families, the girls stayed at home while the boys went to school. (p. 22)
- She was unusual in the village as she had a father and brothers who encouraged her to go to school. (p. 32)
- There seemed no point in going to school just to end up cooking, cleaning and bringing up children so one day she sold her books for nine annas, spent the money on boiled sweets and never went back. (p. 32)
- He thought there was nothing more important than knowledge. (p. 32)
- When my father was offered a place for his A Levels at Jehanzeb College… my grandfather refused to pay for his living expenses. (p. 33)

- Once there, all they do is keep the children quiet with a long stick as they cannot imagine education will be any use to them. (p. 34)
- My father tells me even before I could talk I would toddle into classes and talk as if I was a teacher. (p. 45)
- When my brothers came and *Baba* wanted to pay, my father refused as he hadn't done this for me. (p. 47)
- The women spent their days looking after the children and preparing food to serve to the men in their *hurja* upstairs. (p. 50)
- My cousins made fun of me for my city ways. I did not like going barefoot. I read books and… my clothes were often from shops… They thought I was modern because I came from town. (p. 52)
- Once she was ready, the bride would start crying and we would stroke her hair and try to convince her not to worry. 'Marriage is a part of life,' we said. 'Be kind to your mother-in-law and father-in-law so they treat you well.' (p. 53)
- Women in the village hid their faces whenever they left their purdah quarters and could not meet or speak to men who were not their close relatives. I wore more fashionable clothes and didn't cover my face even when I became a teenager. (p. 54)
- I am very proud to be a Pashtun but sometimes I think our code of conduct has a lot to answer for, particularly where the treatment of women is concerned. (p. 54)
- So when we did end-of-year exams and Malka-e-Noor came first, I was shocked. At home I cried and cried and had to be comforted by my mother. (p. 56)
- My father consoled me by telling me about the mistakes great heroes made when they were children. (p. 58)
- In my country too many politicians think nothing of stealing. They are rich and we are a poor country yet they loot and loot. (p. 60)
- I had been born into a sort of democracy… none of their governments ever completing a term and always accusing each other of corruption. But two years after I was born the generals again took over. (p. 61)
- I started writing my own speeches and changing the way I delivered them, from my heart rather than from a sheet of paper. (p. 64)

- Giving places to poor children didn't just mean my father lost their fees. Some of the richer parents took their children out of the school when they realised they were sharing classrooms with the sons and daughters of people who cleaned their houses or stitched their clothes. (p. 67)

- He tried to explain that those children were breadwinners so if they went to school, even for free, the whole family would go hungry. (p. 68)

- 'Ziauddin is running a *haram* school in your building and bringing shame on the *mohalla*… These girls should be in purdah.' (p. 74)

- The *mufti* had failed to close our school but this interference was an indication of how our country was changing. (p. 81)

- Mullahs from the TNSM preached that the earthquake was a warning from God. They said it was caused by women's freedom and obscenity. (p. 88)

- They liked his talk of bringing back Islamic law as everyone was frustrated with the Pakistani justice system, which had replaced ours when we were merged into the country….Everyone wanted to see the back of the corrupt government officials sent into the valley. (p. 93)

- 'Women are meant to fulfil their responsibilities in the home. Only in emergencies can they go outside, but then they must wear the veil.' (p. 95)

- One day Sufi Mohammad proclaimed from jail that there should be no education for women even at girls' madrasas. 'If someone can show any example in history where Islam allows a female madrasa, they can come and piss on my beard,' he said. (p. 97)

- 'Why don't they want girls to go to school?' I asked my father. 'They are scared of the pen,' he replied. (p. 97)

- 'You teach girls and have a uniform that is un-Islamic. Stop this or you will be in trouble and your children will weep and cry for you.' (p. 100)

- Policemen were so scared of being killed that they took out adverts in the newspapers to announce they had left the force. (p. 103)

- It was because of Benazir that girls like me could think of speaking out and becoming politicians. She was our role model. She symbolised the end of dictatorship and the beginning of democracy as well as sending a message of hope and strength to the rest of the world. She was also our only political leader to speak out against the militants... (p. 107)

- When we decorated our hands with henna for holidays and weddings, we drew calculus and chemical formulae instead of flowers and butterflies. (p. 112)
- If people were silent nothing would change. (p. 117)
- Though we loved school, we hadn't realised how important education was until the Taliban tried to stop us. (p. 121-2)
- It seemed that people had decided that the Taliban were here to stay and they had better get along with them. (p. 125)
- When someone takes away your pens you realise quite how important education is. (p. 134)
- Leaving our home felt like having my heart ripped out. (p. 147)
- It seemed like everyone I knew had written the BBC diary. (p. 161)
- 'I know the importance of education because my pens and books were taken from me by force,' I said. But the girls of Swat are not afraid of anyone. We have continued with our education.' (p. 179)
- I knew that any of the girls in my class could have achieved what I had achieved if they had had their parents' support. (p. 181)
- Her husband would not take her to the beach, and even if she had somehow slipped out of the house, she would not have been able to follow the signs to the sea because she could not read. (p. 183)
- I didn't get a chance to answer their question, 'Who is Malala?' or I would have explained to them why they should let us girls go to school as well as their own sisters and daughters. (p. 203)
- Some of them, his friends and sympathisers, were very upset, but he felt that others were jealous of our high profile and believed we had got what was coming to us. (p. 215)
- While I was hovering between life and death, the Taliban issued a statement assuming responsibility for shooting me but denying it was because of my campaign for education. 'We carried out this attack, and anybody who speaks against us will be attacked in the same way'. (p. 216)
- My only regret was that I hadn't had a chance to speak to them before they shot me. Now they'd never hear what I had to say. (p. 237)
- Rehanna told me that thousands and millions of people and children around the world had supported me and prayed for me. (p. 243)

- I realised what the Taliban had done was make my campaign global. (p. 243)
- People prayed to God to spare me, and I was spared for a reason – to use my life for helping people. (p. 255)
- We believe that when we have our first sight of the Kaaba, the black-shrouded cube in Mecca that is our most sacred place, any wish in your heart is granted by God. When we prayed at the Kaaba, we prayed for peace in Pakistan and for girls' education. (p. 261)
- 'One child, one teacher, one book and one pen can change the world.' (p. 262)
- Today we all know education is our basic right. Not just in the West; Islam too has given us this right. (p. 262)
- Once I had asked God for one or two extra inches in height, but instead he made me as tall as the sky, so high that I could not measure myself. (p. 265)

TEXT 2
Pride

AUTHOR NOTES

https://www.covermg.com/tag/matthew-warchus/

Matthew Warchus is a British actor and director. He has worked with both film and stage and he has been the Artistic Director of the London Old Vic theatre since 2015.

He is an award winning stage director having won both a Tony Award in 2009 for Best Director for the play *God of Carnage* and the highly prized Laurence Olivier Award in 2012 for Best Director of *Matildas.*

The film *Pride* first screened as part of the Cannes Film Festival in 2014 where it won the Queer Palm award for the festival.

HISTORICAL CONTEXT

The UK Miners strike ran from the 6th of March 1984 to the3rd of March, 1985, just three days short of a year. It is considered the largest and most bitterly fought worker, union protest and strike action in British history.

A strike is when a group of workers who are all in the same industry and all in the same trade union join together to refuse to go back to work until their employers meet their conditions. It is a very common action by unions of all kinds when they want to express their points and feel that their employers or government are not listening to them.

In 1984 the UK Conservative government led by Margaret Thatcher as the Prime Minister sought to close a large number of coal mines or 'collieries' across the UK. This would have left thousands of people who lived in small mining towns and who had been miners for generations without work for themselves or their children who were to be the next generation of miners.

The National Union of Mineworkers (NUM) protested against the proposed closures put forward by the National Coal Board (NCB) and ultimately the NUM miners walked 'off the job' on the 6th of March, 1984 and refused to go back to work until the NCB and the Conservative government promised to keep the coal mines open and to guarantee the safety and work conditions the miners were asking for.

It became a very tense and angry waiting game. The miners believed the National Coal Board would ultimately come to the negotiating table, as they needed coal to heat the nation. They further believed that the government would back down because they would have the support of the people of the UK. This is not what happened.

The National Coal Board and the Thatcher government worked together to depict the miners as angry, unlawful and selfish people who were putting the welfare of the UK at risk. The police were sent to picket lines (the place in front of the mines where the workers stood out the front and protested) and there were many violent clashes where mining protesters were beaten, gassed, hosed with pressurised water and then arrested for 'attacking police officers'.

The media depicted the protestors as violent and perpetuated stories that as the UK headed into winter of 1984 there many not be enough fuel to get the country through the cold. Although this was not true and the government and National Coal Board had stockpiled coal for 18 months before the protest began, the fear of running out of heating in a UK winter once again added to the negative depiction of the miners among the general public.

Ultimately the National Union of Mineworkers could not hold out any longer. They had not been paid for over a year. Many lost their homes, had sold all of their valuable possessions to feed their families, could not pay bills and had their services cut off. They had been brutalised by the police and made to look violent and selfish in the press so there was little public support for their cause. On the 3rd of March, 1985 the NUM returned to

their mines, most of which were closed within a year. In 1983 Britain had 174 working coal mines, by 2009 only six working coal mines remained in the UK.

At the height of the strike it is estimated that 142,000 miners were protesting. By the end of the 1980s the majority of these men were unemployed for the rest of their lives.

National Union of Mineworkers (NUM)

A union is an organisation that people of the same trade, occupation or profession choose to belong to. The purpose of a union is to negotiate the conditions, wages, safety and other issues between workers and their employers. Representatives from the union go to the negotiations and speak on behalf of the entire group of workers. This is a way for the workers to unite and potentially have more power, as the union represents the majority of people in a work area so they have more authority when bargaining for conditions and wages. To belong to a union you have to pay 'dues' which is a fee that is paid to the union and pays for the union to cover the wages of the union organisers and any other costs, like legal fees that might be needed to protect the workers.

If a union goes 'on strike' it means they are refusing to work until the employer meets their conditions. While on strike the union workers forms a picket line (a line with pickets), sometimes at the entrance to their work place to protest and keep the business disrupted. In some strikes it is expected that no union worker will cross this picket line and return to work. Anyone who is brought in to do the work and/or does not belong to the union is 'scab labour'. Scab labour is viewed as the most disrespectful act to the union. While on strike union members are not working and so they are not paid. Some unions have a 'strike fund' which is where each union member pays a small amount of money which is held by the union and if there is a strike the union pays a small amount of money to each union member who is not working. This money would only last for a short time and after that the workers who were on Strike would have no money coming in at all.

The National Union of Mineworkers (NUM) is a trade union, meaning people of the same trade, mining, from all over the United Kingdom can all be a part of this union. In 1984 the National Coal Board (NCB) supported by the Conservative government of Margaret Thatcher announced that coal mining was no longer profitable for the nation and there were intentions to initially close 20 mines across the UK, followed by more in the next five years. There were further plans to privatise the remaining coal mines. Privitisation means the government sells the mine to a private company and then that company may hire whom they want on individual contracts and they can avoid hiring anyone in the union.

Upset that their mines would be closed or potentially sold the NUM leader, Arthur Scargill declared a national strike of NUM members. This caused great tension in the union.sSome members in areas like South Wales and Yorkshire where closures were guaranteed wanted the strike and immediately 'walked off the job'. However, other areas like Northern Wales where there were only seven coal mines refused to strike. This caused great division in the NUM between the members, and this made their ability to negotiate difficult because not all union workers were following the unions directives so the union no longer represented the voice of all workers.

The strike ended after 362 days on the 3rd of March, 1985 when the NUM workers finally agreed to return to work with none of the guarantees about no closures or privatisation they had been working towards having been met. It is viewed as 'an era defining moment in British politics' because for the first time a union was defeated by the government and returned to work without any improvements.

At the Labour Party Conference in 1985 the NUM became the first ever non-LGBT organisation to support the inclusion of a gay rights amendment into both the Labour Party and the Union Charter. It was the united voting of the Welsh and other Chapters of the NUM who allowed this to be passed. This was done in recognition of the work done by the Gays and Lesbians Support the Miners group during the 1984/1985 Miners Strike.

Gay rights in London, 1984

Until the 1980s homosexuality was still classified as a crime in the United Kingdom. These laws were slowly reversed; Scotland was the first country in the UK in 1980 to decriminalise homosexuality "in private" for men aged 21 and over. In 1982 Northern Ireland made the same alterations to permit decriminalisation for men over the age of 21 and finally Britain passed the law in 1983.

There was still discrepancy in the laws between the rights of heterosexuals who could have legal consensual sex from the age of 16 as opposed to the gay community who had to be 21 and could be arrested and prosecuted if they were discovered to be having sex under the age of 21. Further the use of the phrase "in private" could also be used against people in a legal sense if they were found to be together in a public setting, like a club or a bar.

While there was a history of a Gay Pride Rally in London since 1972, the gay community was still very separate and self-protective in the 1980s. The gay community had experienced a history of being targeted by bigotry and met with violence and threats at the hands of the police.

Decriminalisation of homosexuality and the rise of AIDS awareness in the late 1980s brought the gay community and their rights into public and global focus.

HIV and AIDS

HIV (human immunodeficiency virus infection) is a blood born virus that was uncovered globally in the 1980s. It is a virus that targets the body's immunity and so leaves it vulnerable to infections and illnesses of many kinds. As the body has no way of fighting off the infections, the patient becomes progressively sicker with many complications that regular drugs struggle to combat.

It is possible to have HIV and live with HIV but not have it develop into AIDS (acquired immune deficiency syndrome). This is the case for Jonathan Blake in the film.

AIDS is the diagnosis given to a person with HIV who has reached a point where their immune system is so deficient that they cannot fight off any infection and they become very ill and often die quite quickly. For example, a person with HIV gets a cold, cannot fight this off and it becomes bronchitis and then AIDS related pneumonia. HIV and AIDS are viruses and do not respond to antibiotics and regular medications.

While HIV and AIDS now have the AZT triple cocktail of retro-antiviral drugs which can combat the virus and seek to keep it in stasis (not cured, but held at bay) in the 1980s this was a new and terrifying disease for which there was no cure.

Initially there were many deaths caused by AIDS in the 1980s for three main groups: gay men, intravenous drug users who had shared needles and anyone who had received a blood transfusion from the late 1970s to mid 1980s. As so many people were affected and the virus was deadly, there was a need for information to be given to the public quickly, and this was achieved via community service advertising campaigns. While this raised the

profile and levels of community information, it also saw a backlash towards the gay community at a time of tremendous fear and loss.

This issue is considered poignantly through the diagnosis and loss of the protagonist Mark Ashton.

GENRE

Historical Drama-Comedy

Pride is a film that has a plot based around historical events and real people. It is both a drama and a comedy and it seeks to shed light on a painful time in British history, the Miners strike of 1984-1985.
It is in the same vein as films like Mark Herman's 1996 *Brassed Off* and Stephen Daldry's 2000 *Billy Elliot*, *Pride* explores the effect of a national event on a small local community. In its exploration of the individual people it offers a wider understanding of how communities were affected and changed by the pain and triumphs of this one year in UK history.

STRUCTURE

Pride is a linear narrative with an omniscient viewpoint. It opens on Joe 'Bromley' Cooper's 20th birthday on Saturday the 30th of June, 1984, the same day as the London Gay Pride march and it concludes one year later on the 29th of June,1985. Like the length of the miner's strike that ran for 361 days, the film spans almost a full year in the lives of those involved in the narrative.

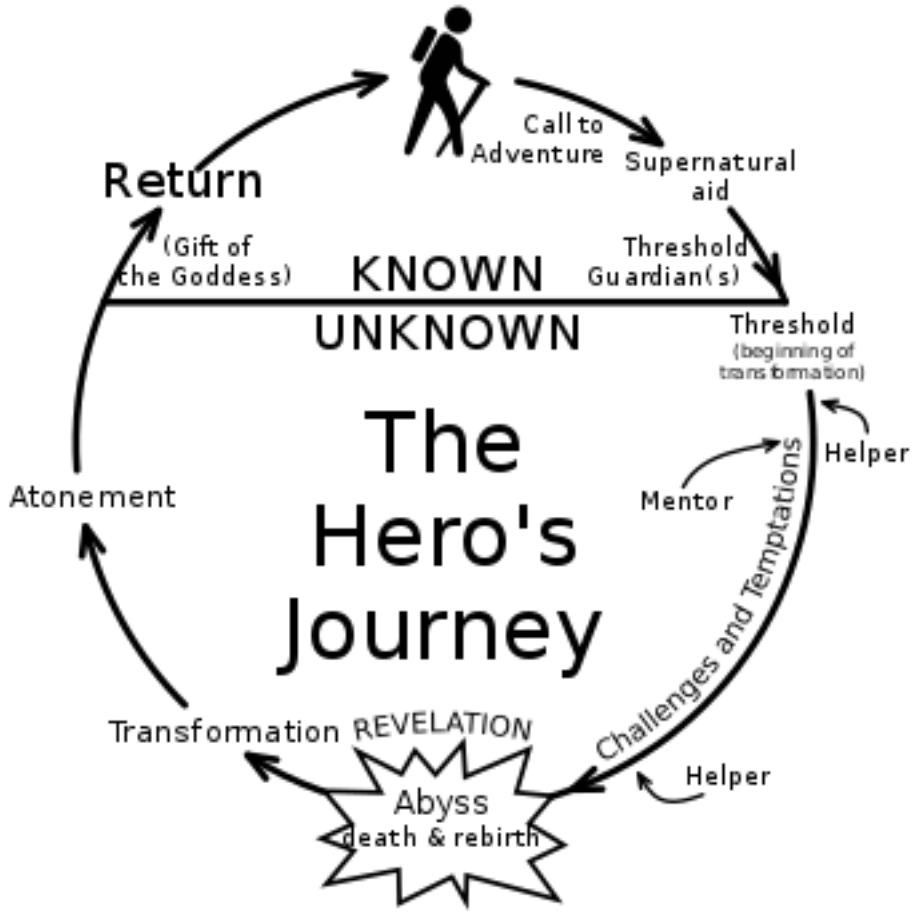
The film uses the camera as an omniscient narrator, meaning that it often gives the audience more information than the characters have about society and each other. The character of Bromley is also used as a narrative device because his 'newness' to both the gay community and the political conflict of the miners allows him to ask questions that assist the audience in their understanding of events: this makes him an audience surrogate. The most famous example of this type of character is Dr Watson who asks Sherlock Holmes the questions the audience needs the answers to.

STYLE

The Hero's Journey

In literature and mythology it is commonly believed that there are set steps in the journey of a hero.
In a more modern context and when dealing with film there are still commonly accepted steps on the hero's journey, however these may differ because of the modern setting.

Traditionally the hero's journey looked like this:



https://en.wikipedia.org/wiki/Hero%27s_journey

In a more modern context where there is not the presence of the supernatural and the death is more likely to be metaphorical. Consequently the hero's journey looks more like this:

https://www.storyboardthat.com/articles/e/heroic-journey

Pride considers the journey of a number of characters and communities and how they make their way through the 364 days between the 1984 and 1985 London Gay Pride marches to change and grow.

The dual protagonists of the film are Mark Ashton and Joe 'Bromley' Cooper. Both of these young men are on their own journeys of personal adventure, discovery and acceptance. Mark is an openly gay man who wants to support the miner's strike because he is driven to create a world of equity and justice. His steps along his hero's journey are challenged by his personal illness and he must learn to accept himself and his mortality before he can re-join his community.

In contrast Joe is just at the beginning of his realisation that he is a gay man. He begins his journey when he goes to the London Pride march on Saturday the 30th of June, 1984 and while he is willing to be part of the world of Lesbian and Gays Support the Miners (LGSM) he hides his actions and lies about his identity to his family. He must learn to accept who he is and be comfortable, even proud of the new identity that emerges by the 29th of June, 1985.

Other characters like Cliff Barry also journey through self-acceptance and being able to be honest and proud of who they are.

Sian James also transforms across the film. She begins as a determined and outspoken person who is new to the Village of Onllwyn and quickly becomes an advocate for the falsely arrested and a voice of support for the LGSM group. The final information about her return to university and ultimately becoming a Member of Pariliament also demonstrates how transformative this year is for her.

ACTIVITY
Consider the steps on the hero's journey and create a table for yourself about how the main characters of the film follow the steps of this journey.

Music and Soundtrack

Throughout this film carefully selected music is used to enhance scenes and emphasise character experiences. Listening to the songs and knowing them can clarify the importance of many scenes.

"Solidarity Forever" by Pete Seeger
This folk song is used in the opening of the film to overlay the documentary footage of clashes between the police and the miners during the miners' strike of 1984/1985.

"What difference does it make?" by The Smiths
This song is playing as Joe and Steph have their first conversation. Steph admits she is "hiding from that girl…[who] broke [her] heart at a Smiths' concert."

"Shame, Shame, Shame" by Shirley & Company
The 1974 disco hit is used by Jonathan to dance freely both with women and by himself in the Miner's Lodge in Onllwyn. Pride is the opposite of shame and it is in this sequence that Jonathan not only expresses himself openly but the song tacitly tells others 'shame on you, if you can't dance too'. This is a moment of joy and pride and it is the catalytic turning point for many members of the community.

"Bread and Roses" by Bronwen Lewis
This song has a long history of being associated with the labour movement in both America and the United Kingdom. It asks for two things, bread - basic sustenance to survive, but it also calls for roses - a thing of nature, a way to mark your home. It calls for both dignity and beauty. This song begins with just the voice of Bronwen Lewis, but it then becomes all of the women singing together. Finally everyone in the hall joins their voices together singing out for the simplest things in life. Wales has a heritage of using singing and this unity of voices reminds the audience that these passionate people want to keep their homes and heritage alive.

"Love and Pride" by King
This song is used as an overlay for the montage about the organisation of the 'Pits and Perverts' concert. The lyric "That's what my heart yearns for now, love and pride" is repeated as a refrain and it reflects the desire of everyone in the film both gay and straight, miners and other workers.

"Why?" by Bronski Beat
Bronski Beat was a synth-pop band whose members were all openly gay. The band agreed to headline the 'Pits and Perverts' fundraiser concert in December 1984. Theyopen with "Why?" which was from their debut album,'Age of Consent'. Most of Bronski Beat's song lyrics focus on prejudice towards the gay community and its effects.

"There Is Power In a Union" by Billy Bragg
Billy Bragg is a left-wing activist and musician whose music is often about protest. This version of the song is used as an overlay for the closing montage of 1985 London Gay and Lesbian Pride march and its lyrics articulate why the union is so important. The last words said in the film is Billy Bragg singing this song. The film closes on the idea that trade unions and the unity of people there is the greatest, if not only, power the individual has against the establishment.

Phonogram Records / (Formerly) Philips Records
When Mark and Mike go looking for artists to support the 'Pits and Perverts' concert they approach the London record label Phonogram Records. The receptionist tells them both that "There are no gay artists on this label." As the men leave the reception area there are two pictures up, one of Sir Elton John and one of the band Soft Cell, most famous for the song 'Tainted Love'. This is an anachronistic irony, meaning that we read this information with an understanding that comes from the present time, not as this would have been seen in 1984.
With present day knowledge we understand that Sir Elton John is an out and proud gay man. However even for a multi award winning performer like Elton John, he chose not to be openly gay in 1984 indicating again the level of pride and bravery that was required to be 'out' during the mid 1980s.
The lead singer of Soft Cell was Marc Almond. It was known in certain circles that Almond was a gay man, but he did not want this publicised as he didn't want to get 'pigeon holed' as a gay artist, which could affect who was willing to listen to his music.
While it is humorous to see these now obviously gay music icons have their label deny their sexual identity it is also a poignant reminder within the film of how prejudice and discrimination towards the gay and lesbian community was common during the 1980s.

SETTING

There are three primary settings in *Pride*; the Welsh mining town of Onllwyn, the city of London and the outer London suburb of Bromley

Wales and the mining village of Onllwyn in the Dulais Valley

https://www.google.com/maps/place/Onllwyn,+Neath+SA10+9HG,+UK/@51.7811811,-8.1637546,6z/data=!4m5!3m4!1s0x486e459c01717589:0xbbb363400d3f4f18!8m2!3d51.781182!4d-3.681333

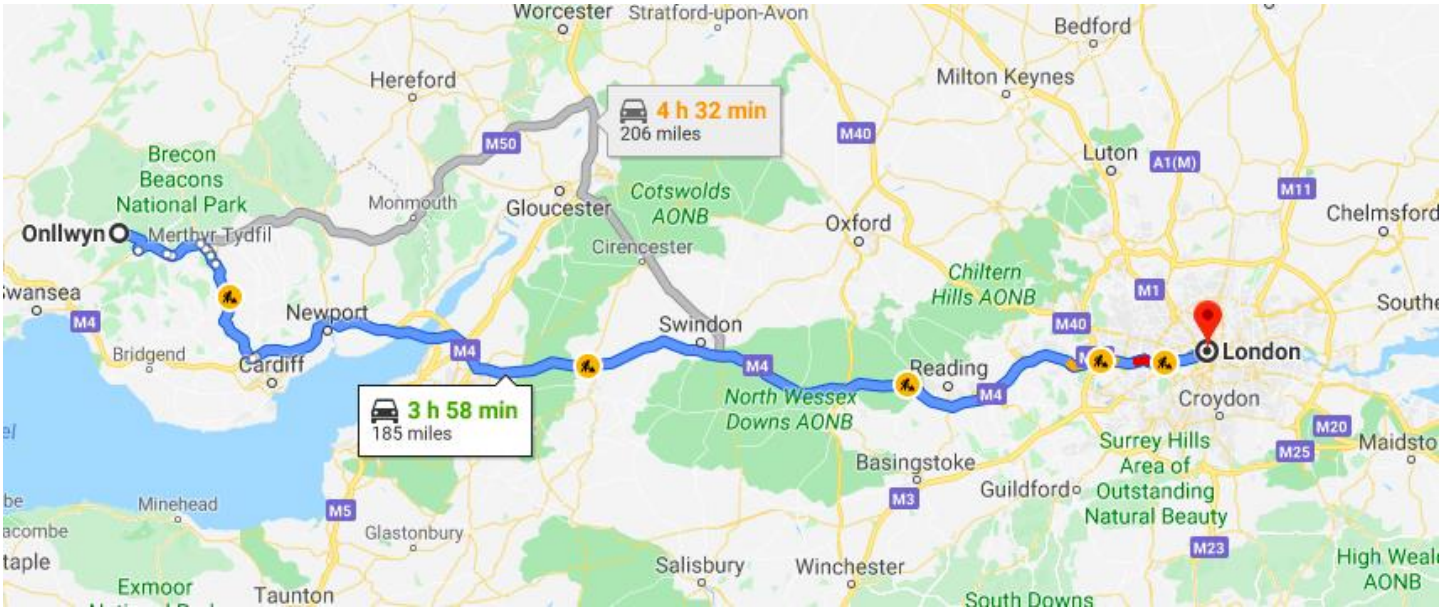
Wales is a country that forms part of the United Kingdom. It is located on the west coast and its capital is Cardiff. While Wales is part of the United Kingdom it has its own specific identity, culture and most importantly language.

Wales has a history of being fiercely independent and proud of its heritage. Historically, Wales was known for its superior agriculture and wild but beautiful landscapes which include a significant amount of coastline, high mountain ranges and large forest areas. Since the industrial revolution Wales has been a significant contributor to coal mining, with South Wales being one of the largest providers of coal for the whole of the United Kingdom.

Wales was also known for its high quality wool and contributions to the textiles industry of the United Kingdom. With such a vast coast Wales also has a significant relationship with the sea and fishing and ports were very important to the development of the Welsh trade and economy.

Wales has its own language and specific accent, which is considered quite melodic. The residents of Wales have a cultural history of song for all occasions, singing as a group and using your voice is an expected part of Welsh society even in today's modern setting. The Welsh people are also renowned for being openly emotional and expressive of sentiment. This is a point of great pride for them as it is believed that this is something that sets them apart from the English who are often stereotypically viewed as stoic and inexpressive.

Onllwyn



https://www.google.com/maps/dir/London,+United+Kingdom/Onllwyn,+Neath+SA10+9HG,+UK/@51.6344664,-3.0255652,8z/data=!3m1!4b1!4m14!4m13!1m5!1m1!1s0x47d8a00baf21de75:0x52963a5addd52a99!2m2!1d-0.1277583!2d51.5073509!1m5!1m1!1s0x486e459c01717589:0xbbb363400d3f4f18!2m2!1d-3.681333!2d51.781182!3e0

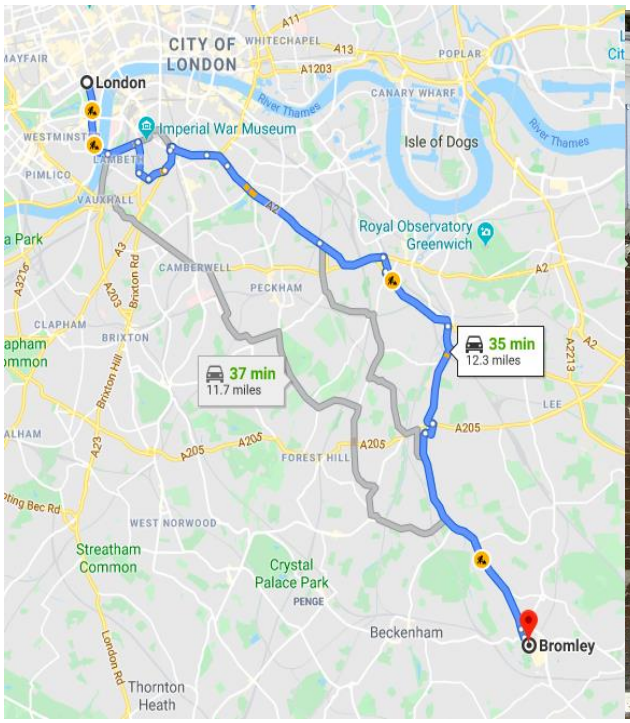
Onllwyn is in the Dulais Valley in South Wales. It is a very small mining village with a population of approximately 1000 people. It is set between two mountainous national parks and the purpose of the village initially was to support the mining community. The nearest major city is Swansea and, as the above map indicates, it is approximately a four-hour drive from London.

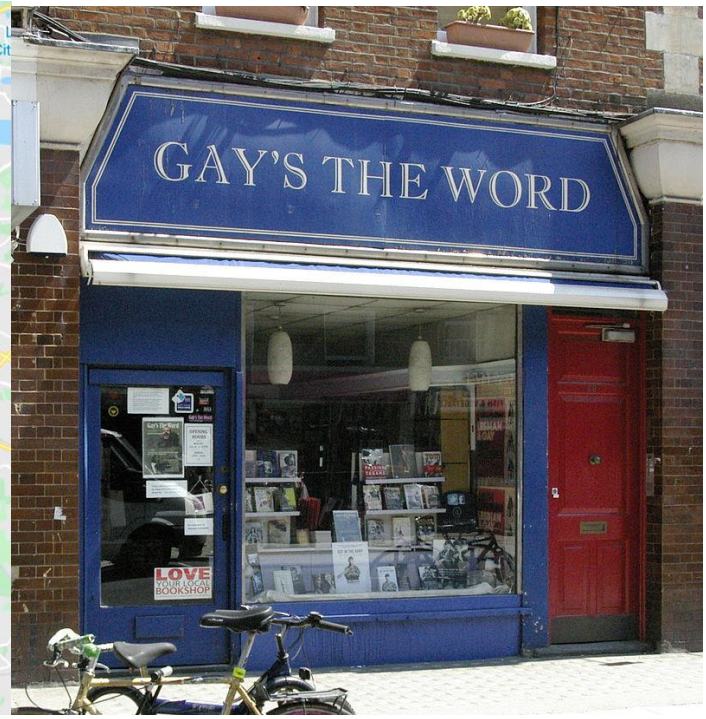
Onllwyn is depicted as a typical mining community and while the film focuses on the events and people in this town, in many ways it is simply a metaphor for any small village mining community during the 1984-1985 miners' strike. The houses are all in "Miners Rows" where the homes all share walls and are joined together for the length of the street; this is traditional housing for mining families.

The town uses the community hall as a meeting place and this is an accurate depiction of a mining community. The families join together for community and social time where they play games, drink together and as times become harder they support each other. The community hall is also heated and allows the townspeople to be together without the cost of heating their own homes.

Having community meetings and union meetings where the whole town had the right to contribute is an accurate representation of life in a small, rural Welsh mining village where wider the community is regarded as family.

London and Bromley





https://en.wikipedia.org/wiki/Gay%27s_the_Word_(bookshop)
https://www.google.com/maps/dir/London,+United+Kingdom/Bromley,+UK/@51.4568008,-0.1274223,12z/data=!3m1!4b1!4m14!4m13!1m5!1m1!1s0x47d8a00baf21de75:0x52963a5addd52a99!2m2!1d-0.1277583!2d51.5073509!1m5!1m1!1s0x47d8a9f5929e089d:0xf484cf0c2f12f0f6!2m2!1d0.013156!2d51.406025!3e0

London is the capital city of England and it is considered a cosmopolitan European city. It is also a city with distinct areas and a very hierarchical sense of class. At the time of the film (1984/1985) there was an understanding that being in specific areas of London meant that you would encounter different types of culture.

The Pride march went through set locations, specifically Hyde Park and Oxford Street, and was designed to be visible but also safe. Primarily the setting that is used most in London is Gethin and Jonathan's bookshop, Gay's the Word, which is still located in Bloomsbury in the city of London. The bookshop was a haven for gay

and lesbian people in the 1980s as it was a safe location where people could meet, talk and exchange ideas. Bloomsbury is traditionally an area for artists, it has a very famous publishing house, Bloomsbury Press, and it is associated with thought and social commentary. It is also where the British Museum is located.

While Mark Ashton lives in a council flat on the outskirts of London apart form the initial scene in his home all other settings are in the heart of London and centre around areas like Bloomsbury and Camden Town. This is where the gay clubs they attend are located and the Electric Ballroom which provides the venue for the 'Pits and Perverts' fundraiser.

Bromley

Bromley is a large town located in the South-East of London and is classified as part of 'Greater London'. It is a traditional area with a population of approximately 70,000 people and it has a significant town centre that is surrounded with housing estates. Although it is only a one-hour train trip into London, Bromley is depicted as metaphorically a world away from the experiences and acceptance Joe 'Bromley' Cooper is looking for in 1984.

The small stifling home, the hovering mother, the brassy, self-centred older sister, the bigoted brother-in-law and the withdrawn father are all symbols of the suburban middle class who do not accept the gay and lesbian community or ultimately their son. Bromley is a symbol of the prejudice and discrimination that is faced by the gay and lesbian population every day during the film's 1984 setting.

PLOT SUMMARY

The film opens with documentary footage chronicling the tension and conflict between the police and striking miners and protesters. This becomes footage of the television news on in Mark's flat. Mark is a gay rights activist and he is collecting buckets and heading out for the day.
At the same time Joe is having his 20th birthday at home and then heading into the city of London from the suburb of Bromley. The date is Saturday the 30th of June, 1984 and it is the day of the Gay Pride parade in London.

Joe joins the Pride march and meets Mike Jackson who is struggling to hold up a banner on his own. They are then joined by Mark who has buckets to collect money for the new organisation, Gays and Lesbians Support the Miners (LGSM). Bromley attempts to leave, but after brief consideration returns to the group and spends the day with them.

That evening there is a house party where Bromley meets Steph and discovers that acts of homosexuality are not legal until you are 21. Bromley and Steph then join a large meeting in the bookshop 'Gay's the Word' about organising collections for LGSM. A number of people leave as members of the mining community have targeted them in the past. Mark, Gethin, Joe, Mike, Reggie, Ray, Jeff and Steph all remain and become the founding members of LGSM.

Having raised money to support the miners, LGSM are struggling to find an organisation that will accept their donations. Initially they are trying to give the money to the National Union of Mineworkers (NUM) however they are not having any success. It is decided that they will approach a mining town directly and try to donate the funds to that specific community. Mark, Mike and the rest of the group do not know where to begin with finding a community. Gethin gets a map of South Wales out and indicates that this is where they will be able to find many mining towns. Mike makes phone calls until the donations are accepted by the town of Onllwyn.

Dai Donovan, the representative of the Dulais Valley of South Wales (Onllwyn) comes to London to meet the members of LGSM, to collect the donation and to thank them. Although he is surprised to learn they are gay and he admits, "you're the first gays I've ever met in my life", he is thankful for the support and happily stands up in a drag bar to thank everyone for their donations.

Back in Onllwyn the Women's Support Group meets to discuss if they should invite the members of LGSM to their town so the community can thank them. There is tension in the group, Hefina Headon believes they should be invited but Maureen Barry opposes this and is prejudiced about the fundraisers being invited because they are gay and lesbian people. Sian James, a new volunteer gives her opinion that they should be invited and this is the final decision. Sian is also asked to join the Women's Support Group because they are so impressed with her articulate manner.

The members of LGSM travel to Onllwyn to be thanked by Dai's community and to offer their support. They are not initially welcomed by the whole community but Dai and his wife Maureen, Hefina, Gwen and Cliff all

try to make them welcome and to help them feel part of the community. Maureen and her sons walk out as a protest. Mark gives an awkward thank you to the Onllwyn community for their hospitality.

The next day while on a walking tour of the local area Sian explains that many of the miners are being harassed and arrested by the police and held for an indefinite amount of time in jail without charges. Jonathan Blake explains that this is not legal and gives Sian the language to go and advocate for the release of three miners. This leads to feelings of connection and gratitude between the two communities and a bond is formed between everyone, except Maureen and her sons.

Angered by the acceptance of the LGSM group, Maureen calls the tabloid press in London and gives them a story designed to humiliate the miners because they are being supported by LGSM. This leads to national negative coverage and once again the NUM are being ridiculed and attacked in the press.

Mark believes that this press coverage has increased their profile and he gets all members of LGSM to work together to run a large fundraiser at the Electric Ballroom in Camden, which is a live music party called 'Pits and Perverts' to raise even more funds for the miners. Many of the people of the village come to support and assist with the fundraiser including Dai, Hefina, Gwen, Gail and Maureen. While celebrating the success of the evening Mark, Jonathan and Gethin take the Onllwyn people out to gay clubs after the event. Here Mark meets a previous partner Timothy and realises that Timothy is dying of AIDS. He keeps this information to himself.

Maureen and other members of the local NUM use the absence of so many from the village to move a town meeting forward by three hours and pass a vote that they will no longer be accepting money from the LGSM group. The village members who had supported the Pits and Perverts concert return with a large amount of money but have been tricked by Maureen and cannot overturn the vote.

Following the official rejection of the Miners individuals have complex times. Mark walks away from LGSM, he is fearful of his own health but tells nobody about it. Joe's family discovers he has been part of LGSM and that he is gay and they force him to give up any connection with his friends and push him 'into the closet'. Gethin having previously reconnected with his Welsh heritage and family goes out alone collecting for the LGSM fund and is brutally beaten in a hate crime and has to be hospitalised. Steph tries to visit Bromley to tell him about Gethin but his mother lies about her visit and never tells him.

Finally defeated by the National Coal Borad (NCB) and the Thatcher government the NUM agrees to return to work on the 3rd of March, 1985 without any of the guarantees they were asking for. Both Joe and Mark secretly and separately go to Onllwyn to watch the men march through the street as they return to the Coal Mines to work. It is a hollow victory and there is a great sadness as the men return to a mine, which they know is scheduled for closure. Mark pushes Joe to "Have some pride because life is short." He then he walks away and disappears into the horizon.

Sian tells Joe about Gethin's beating and hospitalisation and she drives him back to London so they can both visit him in hospital. Gethin asks Sian to care for Jonathan as he is HIV positive and needs care. Sian talks with Jonathan about his HIV status and he explains to her that he was one of the first people ever diagnosed and

admits nobody knows why he has been able to stay in such good health. Jonathan challenges Sian to "go to college" because she's "got a first class mind" and he actively tells her to do something with her life that can help contribute to the community, not just her family.

Sian drives Joe home to his house in Bromley and it is the day of the christening. There is a confrontation between Joe and his sister when she accuses him of 'deliberately ruining' the day. Joe finally stands up to his mother and his family and leaves his home. Sian tells Marion Cooper, Joe's mother, "There's a whole village back in Wales that thinks he's a hero." Joe leaves the house as his own choice and not because he was thrown out.

Joe goes to the Fallen Angel pub where the LGSM group used to meet and he connects with Steph. She takes him in and he finally has a place to be with people who know who he is and accept him.

June 29th, 1985.
The day of the London Gay Pride march. Everyone is gathered at Gethin and Jonathan's place preparing banners and protest signs. Mark appears in the street and is seen for the first time in months. He asks Mike for forgiveness and is welcomed back by his friends. Mark remembers it is one year since Joe's first march and gives him a 21 Today badge that he has written 'legal' on as a reference to the different laws and rights for gay people.

In the park all the people are preparing for the Pride march. There is a great deal of tension about organisers banning any political content from the march. In the midst of this discussion rows and rows of buses arrive with the members of the Onllwyn, and hundreds of other mining communities who have turned up to show solidarity with the gay community. There are emotional reunions between the LGSM group and the many people who have come to support the cause. The march begins with all the miners and their banners leading the march, proud to march with their friends and to count the gay and lesbian community as supporters of their cause.

The closing information shows that Cliff finds the gay poetry banner and finally finds his gay family. Sian goes on to earn a degree at Swansea University and in 2005 was elected as a Member of Parliament for Swansea East, the first woman to ever represent that constituency. Although Jonathan was one of the first HIV people diagnosed as of 2014 he was still healthy and had just celebrated his 65th birthday. Mark died just two years later in 1987; he was only 26 years old.

The final information is that in 1986, a year after the strike had ended a motion was passed at the Labour Party Conference to enshrine gay and lesbian rights into the Labour Party's manifesto. This had been proposed in previous years but was blocked primarily by the National Union of Mineworkers. This time the rights of gay and lesbian people were added to the manifesto, in large part this was due to the support of the NUM.

CHARACTER PROFILES

Major Characters

Joe 'Bromley' Cooper
In juxtaposition to the confident 'out and proud' introduction of Mark, the central protagonist Joe first appears in his parents home sitting cowered at the dining room table with only his mother for company on his 20th birthday. Joe is a hesitant and 'closeted' person struggling with the realisation he is a gay man and trying to work out how he is going to deal with this revelation.

Joe decides to go to the London Gay Pride march by himself on the 30th of June,1984, again suggesting that he has made this realisation about himself, but needs support and information before he can decide what he will do. Arriving at the march, Joe has objects and obscenities thrown at him and his initial steps into the gay community are a reminder that in 1984 there were many people in society who felt entitled to express their judgement and prejudice fiercely and, at times, violently.

Joe's chance meeting with Mike is his first good fortune. Mike asks him to help carry a banner until his friends arrive and Joe's response "I don't want to be too visible" again expresses his hesitancy and insecurity. Mike's observation, "First Pride, ay", and Joe's response, "First anything", establishes Joe as naive, but also demonstrates the compassion offered to him by Mike who understands how difficult it is to metaphorically 'take the first steps' into acknowledging your sexuality.

Initially overwhelmed by the event and its potential ramifications for his identity, Joe makes an excuse to leave soon after Mark arrives with buckets to collect for the LGSM. Standing on the sidewalk watching the community literally 'pass him by' Joe is depicted as lost and when a mother passes him with her daughter andcomments that the march is 'disgusting' Joe instantly agrees with her. In this moment Joe's sense of discomfort with himself and his inability to be proud of others who can celebrate themselves is clear.
Joe challenges himself and re-joins the group saying he can stay longer before he has to head home and his nickname 'Bromley' is introduced. As he marches with the group Joe is unable to chant 'Lesbians and Gays Support the Miners'. He stays silent when the words "Gays and Lesbians" are spoken and only joins in for "Support the Miners". This is again an indication of how Joe is new, nervous and unable to articulate that he is a gay man.

At the house party later in the evening Joe meets Steph who will go on to be one of his greatest friends. It is Steph who explains the inequality in the laws surrounding sexual expression "16 for the breeders and 21 for the gays." Steph also challenges Joe that there is more to being part of the gay community than simply same sex attraction, asking him "Did you learn nothing on that march?" Joe attends the meeting at the 'Gay's the Word' bookshop and agrees to join the LGSM group. His name is on the clipboard as one of the founding members and he has found the confidence to try and belong to a part of the gay community.

In juxtaposition to his new sense of belonging, note how Joe lies to his mother on the phone about where he is and whom he is with. This is the beginning of his 'closeted' existence where he is keeping his sexuality and his emerging identity hidden from his family because he fears their prejudice and rejection.

As the LGSM group collects and attempts to find a community to donate to, Joe is a regular and committed member of the group. When Dai visits from the Onllwyn to meet the group and collect the money Joe is at the table with Mark, Mike, Steph and Jeff. Dai remarks, "Truth told, you're the first gays and lesbians I've ever

met in my life." There is a general acceptance that Joe is gay and he identifies as part of the LGSM team however he has not articulated this identification to anyone yet. As the group has a photograph taken in the drag bar following Dai's moving thankyou speech, Joe volunteers to be the 'official LGSM photographer', increasing his commitment to the group. The photograph shows the solidarity of the group and Joe stands with everyone, smiling broadly. It is clear that his confidence and sense of identity is growing both within the community he has joined and as an individual.

When the LGSM group is invited to visit Onllwyn, Joe is one of the members to join the weekend away. He explains that he has lied and told his parents that as he is doing so well at catering college that he has been invited to do a "residential course" on "Choux pastry". His fellow travelling companions laugh and cheer him for how he has made space to join the trip. Again it is clear that Joe is 'closeted' with his family, yet the LGSM group supports him anyway. They have all made their own choices about declaring their sexuality and they simply support Joe as he works through his own acceptance.

When he returns from his weekend in Wales, Jonathan supplies Joe with store bought pastries to pass off as his own "to keep up the fiction" for his parents. When his mother asks about the 'residence' Joe replies, "It was the best experience of my entire life." In the months that follow as they head into the depths of winter, Joe is enthusiastic, active and growing in confidence as his connection with LGSM increases. His role as the 'official photographer' has been taken seriously and he is seen developing sets of photographs and frequently collecting on the street for the miners' fund. In his room he is replacing his childhood music with modern music and in his Children's Treasury of Verse he hides all the articles and photographs of the LGSM work. While he remains 'hidden' at home it is clear that LGSM has become his whole world outside of his parents' house.

Christmas for all characters brings pain and issues with family whether they are connected or disconnected. Jonathan created a Christmas with "no carols and no Queen's message" for the "orphans of the storm" like Steph who have no contact with their family because they only receive abuse when they speak. Joe has Christmas with his parents, sister, brother in law and nephew. His brother in law's callous and prejudicial acronym for AIDS, "anally injected death sentence", reminds Joe that he is not in a place of acceptance. His look of fear, sadness and disappointment as they prepare the home for Christmas demonstrates how he increasingly does not fit into this world. It emphasises that ultimately he either needs to be honest with everyone about who he is and hope that he is accepted, or stay hidden and never be truly known by his family or feel comfortable around them. While he makes no choices at this point, the impending need to be honest is clearly outlined.

The second trip by the LGSM to Onllwyn/Dulais Valley is in the "42nd consecutive week of the miners' strike" and Joe once again joins the group to bring supplies and show support. At this point Joe has been working with LGSM for over six months. A significant poignant moment for him is when he glimpses Jonathan hold Gethin as Gethin prepares to drive to Northern Wales and see his mother for the first time in 16 years. Although the scene has no words, Joe watches the connection and love between the men as Jonathan's embrace assures Gethin that no matter how his mother reacts, he will still love him. Bromley is slowly realising that there are people who can love you for who you truly are, and for the first time we see him yearn not just for community, but also for an intimate relationship. Returning from the trip Joe once again brings baked goods to deceive his family about where he has been. The letter that awaits him from his college informs him that due to his lack of attendance he is going to be given a 'full and immediate suspension'. Unlike his first trip away, the return from the second trip is not euphoric, it is a reminder to Joe that time is running out and the reality of his choices are closing in.

With the publication of the 'Perverts Support the Pits' article in the tabloid press Joe becomes scared for the first time about the public criticism and reaction to LGSM and exclaims, "They called us perverts!" Mark and Jonathan guide him through this new experience of abuse and violence with Mark telling him, "Bromley it's time for an important part of your education…. there is a long and honourable tradition in the gay community that has stood us in good stead for a very long time, when somebody calls you a name…you take it and you own it." As the group prepares for the 'Pits and Perverts' fundraiser at the Electric Ballroom in Camden, Joe once again joins in, this time by secretly putting up posters with Steph and running away from the police. His confidence and determination is clear as he assists in setting up the events and gives orders about "pushing" or selling t-shirts and badges, stating "this is a fundraiser". He is seen as in charge and 'the official photographer'. As Bronski Beat opens the event and Mark and Dai give their speeches, Joe is visible as the photographer who documents it all. A moment of catharsis for Joe is when a man he has just met flirts with him, asks him to take his photograph and then later takes him by the hand to a darkened corner where they kiss. Although he has been with LGSM since June, this is the first time Joe acts on feeling attracted to men. It is a significant moment as it demonstrates that Bromley's connection to the group is not just about supporting the miners, it is equally about being a gay man. This is a significant moment of clarity and connection.

Juxtaposed to his culmination of confidence, sexuality and belonging is Joe's return home to his family the next morning. Having discovered all of his hidden photographs and news clippings and information about college, Joe's parents both attack him in their own way. His mother cries and his father yells aggressively. Neither of them are accepting of Joe's identification as gay and they are also angry about his months of lies. His mother, Marion, says, "You think you know what you want but you're so young. That's what the law is for, to protect you….It's such a terrible life. It's lonely…" Here the audience can comprehend the irony of what Joe is being told. A prejudiced, heterosexual justifies the law for consensual gay sex being 21 and tells her son he will be "lonely" with "no family". It is only with LGSM that Joe has experienced community and for the first time has not been lonely. Unable to speak about his sexuality or experiences, Joe can be seen as isolated, devastated and crying as he realises that he must choose between the people who accept him and his biological family.

Following the beating of Gethin, Steph finds Joe's address and travels all the way to Bromley to see him. Marion will not let her past the front door and lies to her son about his visitor, leaving him ignorant of Gethin's hospitalisation. When the miners' strike is broken on the 4th of March, 1985, Joe makes his way to Onllwyn to watch the miners as they march through the streets to return to work. It is here that he sees Mark. Angry and fearful about his diagnosis, Mark lashes out against Joe who could have his whole life in front of him: "When are you going to get some guts? You're a member of LGSM so stop sneaking out of your Mummy's house and stand up for yourself. Have some pride". In response to Joe's complaint that he's "virtually been under house arrest" Mark says, "Then leave…" Connecting with Sian after Mark has walked away, Joe discovers that Gethin has been beaten and hospitalised. Sian takes Joe home to London in the van that was provided to the community by LGSM and they go to visit Gethin. While in his room, Gethin's mother arrives to see her son and Joe realises they have reconnected, proving that in time even some of the most conservative parents can accept their gay sons and daughters.

Sian drives Joe home to his house in Bromley and they arrive at the time of his nephew's christening. His mother is breathless and furious about Joe's late arrival in the van that says, "Donated by Gays and Lesbians Support the Miners" and that this is witnessed by the party guests and the neighbourhood in general. She rudely asks Sian to "remove the van from her property" and is unmoved by Sian's observations that "there's a whole village back in Wales that think he's a hero". Joe goes directly into the house, collects a backpack and walks out again. His disappointment and anger at his family are clear in him comments. He tells his brother in law "You're a dick, Jason" and to his sister says, "Tina that tight perm doesn't suit you, it never has". He offers his

mother the compromise that "I hope one day we can be friends again" and then he deliberately leaves the house, walking alone but with purpose towards a better life.

Joe heads to the Fallen Angel pub where he knows he will find Steph, his best friend. Steph takes him in and says "I'm glad you came back Bromley, things weren't the same without you." To which he responds, "I'm glad I came back too". The scene with them both in the bed and holding hand indicates that they have formed their connection and solidarity. Their biological families may reject them both but they have each other and their community so they will always have love and support.

On the day of the 1985 London Gay Pride parade, Mark returns to ask for forgiveness. He gifts Joe a new badge that reminds him that he has not forgotten that it's his 21st birthday, which as a gay man is a milestone because he is 'legal' now. In recognition of this coming of age, Joe remarks, "Just for future reference, my name is Joe". Although the group chant the name Joe in response, it is clear that they are aware of how much he has grown and developed over the last year. This maturity and confidence is reaffirmed as the groups gather in the park before the Pride Parade and it is Joe who is able to articulate "It doesn't matter whether we march with banners or without, what matters is we march together. All of us. United."

With the arrival of the miners from all over the United Kingdom the LGSM group is moved to the front of the march to lead the London Gay Pride parade. In direct juxtaposition to the previous year where Joe was nervous and new he now proudly holds the banner with Mike. Mike teases "Not afraid of being too visible this time?" to which Joe replies cheerfully, "Shut up". It is the last line in the film and symbolises how far everyone has come in just one year. Joe ends as a leader, proud of the miners, proud of the work of LGSM and proud to be an openly gay man.

Mark Ashton

Mark is the second or the dual protagonist of the film. He is 23 in June 1984 when the film opens. Mark lives alone in a council flat and is very independent. He reveals later in the film that he was raised in Northern Ireland and he implies that he left because of the discrimination he received because he was openly gay. Mark's friends in the gay and lesbian community are his family, especially Mike who is his best friend and support.

Mark is a social activist and campaigner. As the film opens he has a "Thatcher Out" sign hanging from his window and he is busy collecting buckets for what will go on to be the LGSM fund. Mark is the first person to articulate the parallels between the plight of the striking miners and the gay and lesbian community: "Who hates the miners? Thatcher. Who else? The police, the public and the tabloid press. Sound familiar?"

Mark founds the LGSM as an official group that will meet once a week and fundraise. When the group and its funds are rejected by the NUM, Mark refuses to donate the money unless their title LGSM is recognised "We're a gay and lesbian group and we're unapologetic about that." It is Mark who invites Dai to London to give the money to the Onllwyn/Dulais Valley miners and who encourages Dai to speak out at the drag bar to encourage the gay and lesbian community to give more to the cause.

Mark is determined, articulate and strong. He is the first to volunteer to go to visit Onllwyn when LGSM are invited to South Wales and when the group receive a less than warm welcome it is Mark who refuses to go and says, "I came here to help so I'll help. No hiding, no running, no apologies". Mark models confidence and pride in himself and his identity. For people like Cliff Barry and Joe, Mark is a role model for being comfortable and honest about who you are and what you believe.

On the second trip to Onllwyn near Christmas time, Mark's compassion for the community continues to grow. Initially it was a political cause where LGSM viewed common types of discrimination, however Mark is now invested in the community and cares for the people. This is what prompts his catharsis to promise "something so spectacular, so effective the National Coal Board will come crawling on their hands and knees, in full drag, to beg you for forgiveness." IMark acknowledges that "Morale is just as important money" and never loses sight of finding new ways to support the community.

Following the attack article in the tabloid press, Mark sees it is an opportunity to seize the moment for publicity, not shrink away in humiliation. He states, "there's a long and honourable tradition in the Gay community, when somebody calls you a name you take it and you own it." Mark energises the group to "do something spectacular" and organises the group to create the 'Pits and Perverts' fundraiser. Mark's vision, energy and enthusiasm encourage others and enable them to be brave and have confidence.

The 'Pits and Perverts' event is a great success, however it is a catalyst of a different kind for Mark. As others celebrate the event by going out to clubs and dancing, Mark's chance meeting with his ex-partner, Timothy, who is "on a farewell tour", brings the chilling reality of HIV/AIDS into the narrative. From this point Mark is withdrawn, tense and even aggressive with others.
Mark takes the rejection of the sabotaged Miners' Council meeting harshly and tells the LGSM group, "Piss off. All of you. Leave me alone." Here it is clear that while Mark can be a leader, he is not good at asking for help or sharing his vulnerability. Despite having friends and a community that view him as family he goes to his AIDS test alone and does not share his diagnosis with anyone. This is the only time Mark can be seen as fearful and hiding part of himself. This is his great obstacle that he must overcome to complete his hero's journey.

It is only Mark and Joe who go to Onllwyn to see the miners march out and go back to work once the strike is broken on Monday 4th March 1985. They both silently watch from the sidelines and Mark challenges Joe with "When are you gonna get some guts? Have some pride, because life is short." He gives Joe his "I am discreetly gay" badge and then walks away. This again demonstrates Mark's ability to be comfortable with his sexuality. However, his anger comes from a place of fear and a new level of identification as a man who is HIV positive.

Three months later onthe 29th of June, 1985 Mark reappears outside Gethin and Jonathan's window asking everyone, but especially Mike, for forgiveness: "I behaved like a prick before. Do you forgive me?" When re-joining the group he has a new badge for Joe that says "21 Today" and Mark has written "legal" on the badge both as a way of remembering that they met on his birthday a year ago, and to acknowledge that Joe is not 'discreetly gay' anymore;he is out and proud.

As the final montage of the film unfolds, Mark's fate is revealed: "Mark Ashton continued to fight for political and civil rights causes. He died on the 11th of June, 1987. He was 26 years old." The impending death of the vibrant, bright and articulate Mark reveals the horror of the HIV/AIDS virus, especially in its initial discovery in the 1980s. The senseless deaths of so many is a tragedy and the loss of Mark Ashton was a loss to civil rights movement and more importantly to everyone who knew and loved him.

Mike Jackson

Mike is the best friend of Mark and an openly gay man committed to his community. He is originally from Northern England, from the town of Accrington, near Blackburn and North of Manchester. He lives in London and there is no evidence that he is connected to his biological family.

On the day of the 1984 London Gay Pride march, Mike is trying to carry a banner by himself as he waits for his friends to arrive. It is Mike who first speaks to the nervous and lost Joe 'Bromley' and welcomes him to the event. As Bromley stutters and tries to negotiate fitting in, it is the calm and pragmatic Mike who gives him his first pieces of sound advice. When Joe says "I don't want to be too visible", Mike reads the situation clearly and ask, "Is this your first Pride?" ". Encouraging him and also offering guidance, Mike says "This is the best way, just throw yourself in….we're a broad church."

The arrival of Mark and his excitement about creating LGSM collection buckets changes Mike's focus, but he still includes Joe observing, "Whatever Mark says, we do, but don't ask me why." At the first meeting of LGSM at the 'Gay's the Word' bookshop it is Mark who has the clipboard and is in charge of the group's organisation. Throughout the film Mike counts the money that has been collected and keeps a tally of it in a ledger. Mike is the group's representative who calls the NUM and explains who the group are and that they want to donate to support the miners' strike. While Mark is the passion, the voice and the vision of the group, Mike is the backbone, the structure and organisational strength of LGSM. When the decision is made to go directly to a mining town, and Mike says, "If we're going to do this, we need to take it seriously." Mike is the voice of reason and order in the group and it is his practical skills that enable LGSM to establish itself as a viable support group.

Although he is quiet about it, the film clearly establishes that Mike harbours unrequited romantic feelings for his best friend, Mark. He is unfailing in his loyalty to Mark and always supports his ideas. On the second visit to Onllwyn near Christmas time, Mark and Mike have a significant conversation outside Dai's house. Mark is focused on doing 'something big', stating "we need to keep them up Mike because the minute they start to feel like a lost cause…" He then hands his cigarette to Mike and goes inside. As Mike stands outside by himself he observes "Nothing worse than a lost cause." The implication here is very clear; Mike knows his feelings for Mark are not returned and that his yearning for more in their friendship is not likely to happen. Despite these feelings Mike remains focused on supporting Mark and LGSM and he puts his own desires aside to assist the greater good.

Mike is fundamental to assisting in the organisation of the 'Pits and Perverts' fundraiser. In almost every scene he is literally beside Mark as they call managers and visit record labels to ask bands to attend the event. As Mark Ashton stands on the stage to welcome everyone to the event, Mike is in the wings with a look of both excitement and pride for all that has been achieved, but also tremendous love for the man who is speaking.

Immediately following the success of the fundraising concert comes the manipulated vote from the Onllwyn town's committee that they will no longer be accepting the support of LGSM. When this news is shared with all the members of LGSM back at the Gay's the Word bookshop it results in a major rift between Mike and Mark. Unaware that Mark is terrified because he suspects he is HIV positive Mike follows Mark into the street following the rejection of LGSM and Mark yells at him "Do you think that just for once you could make your own decision Mike? Do you think for once you could stop following me around like a fucking spaniel and let

me have a life of my own?" Shocked by this anger and cruelty, Mike responds, "Yeah, I think I could manage that" and both men walk away from each other.

In Mark's absence, Mike remains an important part of the network support in the gay community. It is implied that he has supported Gethin and Jonathan following Gethin's hospitalisation and remained in contact with everyone else in the group. Mike's strength is that he helps everyone without any expectation of reward. He is loyal, kind and hardworking.

On the 29th of June, 1985, just before the London Gay Pride march Mark returns to Gethin and Jonathan's flat and using a megaphone announces "I have a question for the notorious Accrington sodomite known as Mike Jackson." Mike is reluctant to go to the window, but ultimately does and Mark asks him, "I behaved like a prick before, will you forgive me?" Mike's response to "Just get up here and sew something" is emblematic of his compassion to others. He warmly and gladly invites Mark back into the community because they are family.

The last exchange in the film mirrors the opening conversation between Joe and Mike. Mike gently teases how far Joe has developed over the last year saying "Not afraid of being too visible this time hey?" as they stand at the front of the London Gay Pride parade leading everyone with a banner that says "LGSM". Mike's gentle but consistent warmth and welcome has helped Joe find a place to be himself, has restored Mark to his community and, symbolically through his work behind the scenes, has helped hundreds of others via his organisation of LGSM. Mike Jackson is a reminder that heroic acts do not have to be large, small moments of compassion are as priceless and the largest of gestures.

Steph Chambers

Steph is a self described, "Goby, Northern Lesbian…who tends to scare them off." She is first introduced at the 1984 London Gay Pride march where she joins in the first LGSM collection. Later at the house party she talks with Joe about the legality of homosexuality stating "You're illegal darling" and uses him as a cover so she can hide "from that girl over there, [who' broke [her] heart at a Smiths' concert." Steph is brash and blunt as evidence by her bold statement, "Let's bring down the Government", but she is also kind and brave.

She quickly becomes Joe's good friend and ultimately best friend. Steph's family is the gay community and this becomes very clear at Christmas. She will spend her time "freezing to death in Brixton"(an outer suburb of South East London). When Joe asks, "Aren't you going to ring your Mum?" she replies, "What for? A long distance queer bashing?" Although Steph doesn't talk about her biological family, it is clear they have rejected her and she has had to make her own life in London. Jonathan extends a welcome to her to be with him, Gethin and the "orphans of the storm" for Christmas, once again demonstrating that this community is family for so many people who have been rejected by their parents and siblings.

While in Onllwyn, Steph forms a connection with Gwen, an older widowed woman who connects with the lesbian women over vegetarian and vegan cooking. She gives maternal love and support to Steph and advises her to "find a sweetheart" as she explains how happy she was with her husband of 40 years. Unlike Stella and Zoe who want to separate from LGSM and begin their own lesbian only group "Lesbians Against Pit Closures", Steph says to Joe "it's a women only group, I don't think I can trust myself; do you?" and she chooses to remain in LGSM with her friends.

Following the 'Pits and Perverts' concert the group needs to return to Onllwyn early in the morning for the votes about retaining the LGSM support. When Joe does not for the bus, the others ask Steph if she has his

number. She explains she doesn't because he "lives at home". Steph also teases that he "was sucking face when the lights came up so I wouldn't feel sorry for him". At this point Steph is unaware that Joe has missed the bus because he is at home being confronted by his parents about his hidden life and involvement with LGSM.

When Gethin is attacked, Steph finds Joe's address and goes there to see him and let him know about his friend. It also seems that Steph misses Joe and really wants to reconnect with him. Marionwithholds the information from her son both about Steph's visit and Gethin's beating. Steph is the only member of the community who takes the time to let Joe know about 'his friend', but symbolically what she is doing is letting Joe know that he has not been forgotten and he can return when he is ready.

When Joe finally leaves home so he can be himself and live his true life, he seeks Steph in the Fallen Angel pub. She is waiting for him, with a beer, and she welcomes him back into his community without pause. As Joe is homeless he stays with Steph and they share her double bed, asa gay man and a lesbian. Steph jokes that "if we were normal we'd kiss now." Instead they hold hands, a motif of unity used throughout the film to show solidarity and care.

Steph ends her year's journey with Joe, Gethin, Jonathan, Mike and ultimately Mark as they prepare for the 1985 London Gay Pride march. She is an integral part of the LGSM group and when the Onllwyn community and Welsh miners arrive to support them, everyone embraces Steph as she is viewed as family. Steph is tough, kind, honest and independent. She is a tremendous support to Joe, but in the end he is a much-needed friend for her. Steph learns that she can be loved and accepted by others during her year and she learns to let others be kind to and support her.

Gethin Roberts

Gethin is the ownerof the 'Gay's the Word' bookshop in Bloomsbury. He is also the long-term partner of Jonathan whom he lives with in the flat above the bookshop. Gethin is an openly gay man who is a significant part of the gay community. His bookshop has flyers for issues specific to the gay community such as health groups, support meetings and places for people to meet and connect. It is Gethin and Jonathan who host the house party following the 1984 London Gay Pride march and it is Gethin who offers not just to join and support LGSM, but to let them use the back room of the bookshop once a week for their meetings.

Gethin is older than the other members of LGSM initially teasing "can anyone join or is this only for under 25s?" At first he seems quiet and understated, largely because of his maturity in comparison to the rest of the group. He often looks at Jonathan with silent concern hinting at something complex in their relationship, which is not revealed until the end of the film. Gethin is hesitant with discussions about the miners in Wales saying "I haven't been back there in over 16 years….there isn't always a welcome in the hillsides." Despite his wounds from his past, Gethin directs the group as to how to recognise the coalfields near the Brecon Beacons mountain range and to find mining villages in the surrounding areas.

Gethin is supportive of the first trip to Onllwyn but he remains behind to run the bookshop and clean the spray-painted "Queers" off the front window. The relaxed way he approaches this task suggests that he is used to this kind of abuse and attack. At Christmas time Hefina calls to thank Jonathan for his homemade card and Gethin answers the phone. She asks "Is that a Welsh accent I hear?" and finishes the conversation wishing Gethin Merry Christmas in Welsh saying "Nadolig Llawen to you, my love." Gethin returns the Welsh greeting with significant emotion, again demonstrating the pain he feels regarding the loss of his homeland.

Gethin joins the second LGSM trip to Onllwyn where his Welsh heritage is welcomed and affirmed. Gethin understands the phrase "the dark artery" in discussions about coal and Cliff tells him "Welcome home son", a sentiment echoed by Hefina and Dai. The spontaneous singing of the Welsh folk song "Bread and Roses" is a poignant and powerful demonstration of Welsh spirit and heritage. Gethin's tears as he hears this song again reminds the audience of how painful it has been to be away from his heritage and homeland. Despite his maturity, relationship and business success, Gethin still feels the pain of his mother's rejection and his metaphorical and literal loss of his home.

At Dai's house party later in the evening a drunk Gethin says to everyone "I'm in Wales and I don't have to pretend to be something I'm not. I'm home and I'm gay and I'm Welsh!" Hefina opens Gethin up to the possibility of a reconnection with his nation, heritage and his mother. In response to Gethin's observation, "My mother, she couldn't accept me….She hasn't said one word to me in 16 years." Hefina gives a practical response of "And what about you? What words have you said to her?" She invites Gethin to attempt to reconnect with his mother. The following morning at the break of day Gethin travels the almost four hours to his Mother's home, Rhyll in Northern Wales. Before he departs Jonathan cradles him in an embrace, which silently assures him that no matter the outcome, he is loved and has a place where he belongs. Gethin's emotional reunion with his mother is initially unknown to the audience, as all that isshown is his mother opening the door and Gethin saying "Hello Mum." It is only later at the hospital that it is revealed that this reunion is successful and reciprocated.

Gethin is a significant part of the organisation of the 'Pits and Perverts' concert and he stands on the stage with all of the LGSM group as Dai thanks everyone for their support of the miners' strike. Following the concert Jonathan and Gethin take the Onllwyn villagers on a whirlwind tour of gay nightclubs and end the evening reciprocating the hospitality by having everyone stay over at their flat in the spare room.

Following the rejection of the LGSM group by the manipulated Miner's meeting back in Onllwyn Gethin appears to be the most emotionally affected. He snatches a bucket and heads outside into the dark night claiming, "they can't stop me from collecting." Breaking the first rule of the group "nobody collects alone" Gethin's pain at being rejected by another Welsh community culminates in a Gay hate attack where he is beaten and ultimately hospitalised.

Although a victim of violence, the images of Gethin in hospital evoke a sense of community, love and support. Gethin proudly introduces his mother to Bromley and Sian when they visit, indicating that their parent-child connection has been repaired even after a 16 year absence. Despite his own injuries, Gethin is focused on Sian caring for Jonathan as his partner's HIV status is finally revealed and his need to be cared for is brought to light. It is here in the hospital that Jonathan's love and commitment to Gethin is clear as he tends to flowers, bring treats and organises visits so Gethin is never alone.

The final scenes of Gethin are as he and Jonathan host everyone in their flat as they prepare for the 1985 London Gay Pride march. Gethin is home and recovered and Steph, Bromley, Mike and ultimately Mark join them to make banners and pickets. They then go to the park where the march is being organised and everyone from Onllwyn arrives on the bus the LGSM supplied for the town. The close up on Gethin's face shows his joy at being reunited with everyone and the groups realisation that so many South Wales miners have come to support them is touching for everyone, but especially Gethin.

Gethin is symbolic of the power painful events in our past have to hurt us for life unless we choose to face them and deal with them. He is also representative of how being rejected by family can lead to other significant losses, like our cultural and national identity, if we are forced to relocate because of that rejection. Gethin is a

rock in his community offering a safe meeting place, literature for those who are uninformed and ways for the gay community to connect with each other. He is also a loving and committed partner who will not let anything, judgement, violence, HIV status or laws stop him for supporting the people he loves.

Jonathan Blake

Jonathan is the partner of Gethin and he is 36 years old at the opening of the film. Jonathan is an actor who makes his living in pantomime theatre (panto). Historically, Jonathan has been a staunch supporter and campaigner for gay liberation and gay rights. However, as the film opens he has lost his energy for this. His partner Gethin asks, "Whatever happened to Gay Lib, Jonathan?" and he replies, "I dunno. What did happen to it?" Initially Jonathan is listless and without focus. He is often seen walking away from the LGSM group or celebrating separately from Gethin.

The arrival of Dai and the speech he gives in the drag club about finding "out you had a friend you never even knew existed" wins Jonathan over and he becomes a supportive member of LGSM. When the group needs to go to Onllwyn in Wales for the first time it is Jonathan who drives the group. While there, Jonathan explains the law to Sian, Hefina, Dai and Cliff so they can understand their rights and free the miners who have been falsely arrested:

> "A police officer has the right to stop you, if, and that's the important word here, if he has reasonable grounds to believe a crime is going to be committed… does he must formally charge you within 24 hours of the arrest. But concrete evidence means evidence that can stand up in court. It doesn't mean he doesn't like the look of you. And that's the same whether you are standing on a picket line, or trolling up Clapham High Street in full drag."

Jonathan's expressive nature is challenged within the LGSM group as well as by outsiders. When first visiting Onllwyn Raymond and Reggie ask him to 'fit in' and he remarks, "Just to be clear when you say flamboyance you mean gay. And when you say everyone you mean me?...I haven't spoken 1950s in quite a while." In direct juxtaposition to this conversation is the incredible dance sequence Jonathan performs at the Miner's Lodge that evening. Challenging the stereotype that Welsh men never dance, Jonathan lights up the dance floor by dancing with many of the women in the room. His choice of song, the disco track "Shame, Shame, Shame" by Shirley and Company highlights the power of his dance expression with a chorus that repeats "shame, shame, shame, shame, shame, shame on you, if can't dance too". By the end of his dance and his strut down the length of tables, everyone in the room, including the men, are on their feet and cheering his performance. Jonathan's presence teaches men like Carl and Garry that there are many ways to be a man, and dancing is a legitimate and fun activity for everyone.

Jonathan and Gethin are supportive of each other in all aspects of their lives. Jonathan respects that Gethin cannot go to Wales for the first trip to Onllwyn and is supportive when he attends the second trip. When Gethin finally feels he wants to go and see his mother after 16 years of silence, Jonathan holds him in a long embrace before he leaves and says "good luck" as the van departs.When Gethin is beaten, Jonathan is a doting partner, visiting him every day and bringing endless supplies to help him feel loved and cared for.

Jonathan's own health becomes a focus when Gethin is hospitalised and his HIV status is revealed to Sian. Gethin worries that he is not eating properly and caring for himself. Jonathan explains to Sian that he was the second man in the UK to be diagnosed with HIV, but his health has remained strong and nobody knows why. Jonathan jokes that he thinks it's all the 'weed' he smokes that keeps him in good health, but in reality his

survival is unexpected and his humour is used to mask his fear. Jonathan, with his background in gay liberation and fighting for equal rights, pushes Sian to stretch herself "you've a first class mind. You should do something. Go to college. Don't waste it Sian. There are young people dying every day now, good people. Clever. Promising. Don't you dare waste it." Where others see a wife and mother, Jonathan sees an intelligent and passionate person capable of leadership and defending the downtrodden. This is Jonathan's gift to help other's realise there is more to them than they realise.

As the film concludes Jonathan and Gethin have opened their home to everyone as they prepare for the 1985 London Gay Pride march. He welcomes back Mark and although it is not shown, he will be able to offer support and understanding of life with HIV that will give Mark acceptance and peace. Later in the park as they get ready to march, Gethin and Jonathan greet the Onllwyn family with love and enthusiasm. They stand at the front of the 1985 march in solidarity with everyone and Jonathan has once again found his place among his people.

David "Dai" Donovan

Dai is the spokesperson for the Miners' Union in Onllwyn and a member of the strike committee. When LGSM call the community directly to say they have funds to support their Mining community through the strike, Dai travels from Wales to London to meet the group, accept the funds and thank them for their support. Although he is surprised when he meets the group , he is genuinely thankful for the support and has no judgement about the group being comprised of gays and lesbians. He asks Mark to convey the thanks of the Onllwyn community, however Mark has an idea to increase the amount that has been collected.

At a drag bar Dai delivers the following impromptu speech, "What I'd really like to say is thankyou. If you've supported LGSM, then thank you. Because what you've given us is more than money. It's friendship. And when you're in a battle againstan enemy so much bigger, so muchstronger than you, and to find out you had a friend you never even knew existed - well that's the best feeling in the world. So thank you."

Dai's commitment to justice and the rights of all people drives him. He explains his position to Mark Ashton on his first visit: "there's a lodge banner down in the welfare…it's a symbol like this *(the two men shake hands).* Two hand. That's what the labour movement means. Should mean. You support me and I support you. Whoever you are. Wherever you come from. Shoulder to shoulder. Hand to hand." Dai and his wife Margaret make space for all of LGSM on their first night in Onllwyn and it is repeatedly Dai who opens his home for parties and visitors.

Dai's love of his wife is clear throughout the film. This can be noted during the "Bread and Roses" song when they look at each other and connect in their united fight for the miners, but also in their home and life together.

At the 'Pits and Perverts' concert, Dai accompanies many people from his community and speaks on the stage to offer his thanks to everyone for their support: "It's incredible to see this mix of people here tonight. Gay and straight. Can you see what we've done here? By coming together here, by pledging our solidarity, our friendship. We've made history."….

True to his promise on the day of the 1985 London Gay Pride march, Dai arrives with not just the people of his town, but many members from South Wales coal lodges to stand side by side with the people who supported the Miner's in a time of crisis. Although the Strike may have failed, the solidarity created between the miners and the gay and lesbian community has been forged and fortified. It is the NUM who vote to let the Labour

Union Charter add the clause about gay rights, forever protecting the rights of the community who defended their right to strike and fight for their industry.

Dai represents all that is pure and just about the Labour Union. He is a man of his word who is fighting for the right of his community to have fair wages and a safe work place. He is proud of his community, of the work he does and the contributions their coal makes to the running of the nation. His honesty, compassion and decency are juxtaposed to the harsh comments of the PM, Margaret Thatcher, members of her government and the National Coal Board. He is the personification of the worker.

Minor Characters

Cliff Barry

Cliff is a life long miner in the village of Onllwyn and he is the secretary of the Miners' Social Club.
Cliff is a quiet man whose 36-year-old brother was killed in a mining accident years ago. His brother is survived by his widow, Cliff's sister-in-law, Maureen Barry. Maureen has two sons who are Cliff's nephews but they seem to have a distant and tense relationship with limited contact.

Although older, Cliff is depicted like Joe in many ways. When LGSM first comes to visit in Onllwyn he is unable to say the full name of the organisation, just like Joe in his first London Gay Pride march. Cliff is welcoming to all in the LGSM group and organises a walking tour for them to a Welsh castle. He loves poetry and recites it with passion.

Cliff has a great love of his heritage and takes pride in the work as a miner. He talks about how the coal in their seam "is pure and perfect" and that "these villages are nothing without the pit…the pit and the people are one and the same."

The presence of LGSM in the community awakens in Cliff the courage to be true about himself. When Jonathan dances with everyone in the community hall on his first visit to Onllwyn, the close up of the admiration and wonder on Cliff's face illustrates a new world opening up in front of him. Months later he admits to Hefina "I'm gay" and she responds that she has known "since 1968." Like Joe, the involvement with LGSM has shown Cliff that there are people in his world who accept and love him for who he is and that he does not have to be afraid of being honest about his sexuality.

In the final scenes of the 1985 London Gay Pride march Cliff does not stay with his group, he is seen drifting in the crowd until he finds the Gay Poetry Society and instead he chooses to walk with them. Like Joe in the 1984 march, this is Cliff's first public statement about being a gay man. The camera frames him smiling and joining in; like Joe he has found his people and is now proud not just of the occupation he has, but the man he is.

Hefina Headon

Hefina is a member of the Women's Committee of the Miner's Lodge and she is a member of the strike committee. She is a resident of Onllwyn and she has a direct manner and a quick temper. Like Cliff , Dai and Sian, Hefina is very welcoming of LGSM and she is happy to talk and connect with the group when they visit.

Hefina gets Carl and some of the other men to mix with the members of LGSM after he has been released from prison because of their knowledge of the law.

Hefina's intolerance for Maureen is clear on many occasions and there appears to be a long tension between the two of them that is not fully explored.

Hefina's kindness to Gethin when she calls to wish Jonathan a merry Christmas is very compassionate. She notes his Welsh accent and wishes him "Nadolig Llawen, my love", offering Gethin his first warm and welcoming Welsh response in 16 years. When Hefina and Gethin meet it is again her directness and compassion that prompts Gethin to have a moment of catharsis. As Gethin joyously says, "I'm home and I'm

gay and I'm Welsh" Hefina challenges why he has not returned to Wales in 16 years.It is the honesty and compassion of Hefina that largely empowers Gethin to be brave and reconnect with his mother.

Hefina is a fierce supporter of the 'Pits and Perverts' concert and comes to London to help sell tickets and run the event. She has a wonderful sense of humour and goes out clubbing with Jonathan and the other members of Onllwyn after the fundraiser.

Hefina is the first person Cliff is able to be open with about his sexuality. Hefina's calm and honest response creates a space for Cliff to be himself and also to know how long he has been accepted. For 16 years Hefina has been aware of his sexuality but it has never altered the connection she feels with him. It is interesting that 16 years is the same amount of time that Gethin has been distanced from his mother, again creating a link between the shared experiences of the two communities.

Hefina is honest and direct and, like Gwen, is a mother figure in the film. She offers acceptance and care, but she also pushes for people to be honest with themselves about who they are.

Sian James

Sian is the wife of Martin James and their family is relatively new to the Onllwyn community. On her first day volunteering with the strike committee, Sian is outspoken about why LGSM deserve to be invited to the town so they can be properly thanked" "They've raised the most money, so invite them."

Martin James is aminer and he is unhappy with Sian joining the committee and bringing LGSM to visit the town. Despite his initial tension, Martin comes to support the LGSM group and gladly accepts both Joe and Jeff into his home over several visits.

ISian takes the information about police harassment laws to the police station to free Carl and Lee who have been illegally detained. Sian is bright and articulate and completely accepting of everyone in LGSM. This is clear in her children's relationship with Jeff where they do his hair, play games, draw him pictures and tell her, "We love him Mum".

Sian is a large supporter of the 'Pits and Perverts' concert and comes to London to support the fundraiser.
Following the rejection of the LGSM funds by Maureen's manipulated mining meeting, Sian continues her connection with the members of LGSM. When Joe comes to Onllwyn on the day the miners return to work, Sian asks for more information about Gethin's hospitalisation demonstrating that she has been in regular contact about his welfare.

Sian takes Joe back to London and tells his mother "I hope you appreciate him, because there's a whole village back in Wales who think he's a hero." It is also Sian that Gethin reveals Jonathan's HIV status to when he needs someone to care for his partner while he is in hospital. Jonathan sees that Sian has "a first class mind" and tells her she must 'go to college' and not waste her talents. Their conversation raises the need for Women's Rights as well as the rights of workers and the gay community. Sian also has the right to a life of acceptance and purpose and it is fitting that it is a man who campaigned for gay liberation in the 1970s is able to clearly explain to Sian that she has the right to any life she wants.

The final credits explain that Sian James does go to the University of Swansea and gains a degree from the Welsh Language Department. In 2005 she goes on to be the first female Member of Parliament for the

constituency of Swansea East. Sian is a reminder that with determination and equal access to education and human rights, an individual can create the life they desire. Sian James spent the rest of her life qualifying to be a voice of the people in the Parliament of Great Britain. She was never once silent in the face of injustice or discrimination.

Maureen Barry

Maureen is a widow with two adult sons who are miners. Her husband was Cliff's brother who was killed in a mining accident when he was 36 years old. Maureen is a member of the strike committee and she openly opposes the LGSM group being invited to Onllwyn.

Maureen is prejudiced about the members of LGSM and she will not accept their presence in her town. She refuses to come to the Miners' Lodge when they are present and she actively encourages her sons, Lee and Johnny, to perpetuate violence and yell "Go back to where you came from" at the LGSM group when they visit for the second time.

Angry that Cliff, Hefina, Dai, Sian and Gwen vote for the LGSM group to be accepted and included, Maureen seeks to undermine the group. She contacts the tabloid press to have a prejudicial article printed to humiliate the miners and suggest they must be 'perverts' if the gay and lesbian community are supporting them.

Maureen's brother-in-law, Cliff, tries to speak with Maureen on several occasions, asking for her to join in and reminding her "you're a powerful woman Maureen, your opinion carries weight". When he discovers that Maureen has betrayed the community, spoken with the tabloid press and manipulated the strike committee meeting, Cliff tells her "this isn't what my brother would have wanted".

Maureen never alters her position of prejudice and hatred towards the gay and lesbian community. She is a symbol of the type of bigotry that the gay and lesbian community lived with regularly during the 1980s. Like the people who attack the 1984 Pride march and hold up signs that say "Burn in Hell", Maureen is the personification of someone who forms prejudices without ever having a conversation with a person from a different group.

Lee and Johnny Barry

Lee and Johnny Barry are Maureen's sons and Cliff's nephews. Like their father who has died, they are miners in Onllwyn. Initially both of the young men share their mother's prejudiced opinion that LGSM should not be invited to the town and that their presence is 'unnatural' and 'unwanted'. When Lee is arrested and held unlawfully by the police, Sian uses the information given to her by Jonathan to free him. When Lee discovers that members of LGSM helped him to be released, he walks out of the community hall without acknowledging the group.

Both brothers come to attack the LGSM group when they visit in the winter, they enter the hall screaming "Go back to where you came from," but Martin James sees them enter the hall and he throws them out before they can create any violence.

Both Maureen and her son Lee are immovable in their hatred and prejudice about not just LGSM but the gay and lesbian community as a whole. Johnny however is able to move through his prejudice and form his own opinion. His catalyst is when he sees the amount of money that has been raised at the Pits and Perverts concert. He notes "there must be thousands here" and he is genuinely moved by the support and compassion of the Gay

and lesbian community. In the final scene of the 1985 London Gay and Lesbian Pride march, Johnny can be seen getting off the bus in London to support not just LGSM, but the whole community. He shakes hands with the men in drag who are ready to march and has obviously considered the prejudice offered to him by his mother, but as an adult has chosen to make his own decisions.

Lee and Johnny Barry work as a clear symbol of those who never question the prejudices they have been taught, and those who reconsider things for themselves as adults.

Jeff Cole

Jeff is one of the original members of the LGSM group. He is animated, gentle, openly gay and chooses to dress is a flamboyant and at times effeminate manner. When the LGSM group waits to meet Dai for the first time Jeff comments, "Maybe we should try to look more gay." Steph replies, "Achievable goals please, Jeff".

The children of Onllwyn, especially Sian and Martin's two kids, love Jeff and have drawn Jeff pictures telling him they love him.

Stella and Zoe

Stella and Zoe are the only lesbians in LGSM other than Steph. Stella becomes focused on wanting a women's only space and founds 'Lesbian's Against Pit Closures' as a break away group to support the miners' strike. Stella and Zoe are vegans and they introduce Gwen not just to veganism.

Despite breaking away, they remain friends with the LGSM group. At the 1985 London Gay Pride march when the Onllwyn community arrives Gwen calls out "where are my lesbians?" and embraces both Stella and Zoe, giving them vegan goods she has baked for them.

Like Sian, Stella and Zoe remind the audience that in 1985 the rights of all women, lesbian and straight were often forgotten and they needed determined and articulate women to keep them in focus.

Reggie and Ray

Reggie and Ray are partners who join LGSM because they are looking for "something to do together". They are a happy couple that are very comfortable expressing their affection for each other. They work with LGSM for the duration of the group, visiting Onllwyn twice and contributing to the 'Pits and Perverts' fundraiser.

Marion and Tony Cooper

Marion and Tony Cooper are Joe's parents. Tony is a quiet man who does not contribute to many discussions in the home. He is often reading the newspaper or watching television. The only time he speaks is when his son's collection of LGSM memorabilia is discovered and he yells at his son with great anger about his deception and his suspected sexuality.

Marion is a very conservative woman with a narrow, suburban perspective on life. Marion views going into London as dangerous and comments, "That last train has weirdos and all sorts". She does not understand Joe's desire for new experiences and when he says his weekend residential course (trip to Onllwyn) "was the best experience of my life" she cannot understand why he would be so happy away from home.

When Marion and her daughter discover Joe's hidden life, she sits up all night waiting for him to return,crying over her discovery. She places him "under house arrest" and lies to Joe about Steph's visit and her information about Gethin being hospitalised. Marion is manipulative in her prejudice telling Joe "It's such a lonely life…no family" which implies that unlike his sister he could not marry and have children, but also suggests that his parents will disown him if he is gay.

When Sian brings Joe home on the afternoon of his nephew's christening, Marion's reaction is equally furious and humiliated. Shaking with anger, she tells Sian "Please remove your van from my property". She is more concerned about how this looks and what the guests might "think" than the compliments Sian has about Joe's heroism. The final shot of Marion is a woman in her doorway with her hand over her mouth, letting her son leave and not saying anything.

Tony does call after his son as Joe walks way from his parents home. Tony is genuinely upset that Joe is leaving. The film suggests that perhaps it is his father who will be able to accept Joe and the strength it has taken to be honest about who he is, more than his mother or his sister.

Margaret Donovan

Margaret is the wife of Dai Donovan and amember of the Women's League and the strike committee. Margaret is welcoming and hospitable, offering their home for the members of LGSM to stay on both visits.

Her relationship with Dai is beautiful, and, like the commitment and support witnessed in Gethin and Jonathan's relationship, Dai and Margaret have a supportive and loving connection. Dai's final advice to Mark Ashton is "Don't give it all to the fight, leave some for home," again suggesting that the miners' strike is important and worth fighting for, but no cause should ever be more important than the people you love.

Relationships between Characters

Mark Ashton and Dai Donovan - Leadership

Mark and Dai are the leaders in their communities. They are both men of vision and compassion. Mark is able to make the connection of the similarities between the treatment of the striking miners and the Gay and lesbian community. He understands their pain and marginalisation because it is the common experience of his community. Similarly, Dai is a man of great thought and kindness, although he did not expect the LGSM group to be part of the gay and lesbian community stating "I thought the L stood for London." He is surprised but embraces the kindness without hesitation.

Mark and Dai's relationship explores the Labour movement and what it should mean. Similarly the presence of LGSM exposes the small village to an awareness of their legal and civil rights; something that has been taken for granted until this strike because they have always been part of the mainstream society. Without the

leadership and hospitality of Dai and the commitment of Mark there could have been no relationship between these groups; others are willing to follow but only because they have strength and compassion modelled for them.

Mark and Dai never fail to support each other. At the 'Pits and Perverts' concert they stand on the stage together and hold their hands united. Dai promises that "you've worn our badge and when the time comes, you have my word, we will wear yours'. Dai and his community are true to this commitment. On the day of the 1985 London Gay and Lesbian Pride parade Dai has organised not just for the members of his village, but for hundreds of people from across South Wales to turn up in an expression of solidarity. This is entirely arranged by Dai and the other NUM members because neither the Pride committee nor the LGSM members know about this before they arrive. Dai is true to his promise of support, just as Mark has always been faithful in his leadership of LGSM.

Mark and Dai demonstrate not just what good and honest leadership looks like, but also how challenging yourself to have new experiences and meeting new people enriches your life.

Mark and Mike, Steph and Bromley, Hefina and Cliff - Friendships

This is a film about friendship and support and there are many strong examples of friendships that represent the family we choose.

Mark and Mike are best friends. While it is implied that Mike does have deeper romantic feelings for Mark, this never clouds their friendship or connection. From the opening Mike observes, "Whatever Mark says, we do. Don't ask me why. It's just how it is." Mike is unfailingly loyal to Mark and his causes. They are an excellent balance for each other. Mark has grand thoughts as illustrated when he says, "I know it's not been planned but it's a really good idea."However, he is not always sure how to be practical. Mike is methodical and organised and he is the one who counts money, keeps books and makes the call to the Onllwyn community for an actual community to donate to and connect with.

Mark's terror about his HIV diagnosis leads him to act with anger and cruelty to Mike, pushing him away before he has to potentially deal with being rejected. When Mark has processed things and wants to renew his friendships, it is only Mike that he apologises to specifically "I behaved like a prick before, do you think you can forgive me?" Mike's instantaneous acceptance of him as shown in his statement, "just get up here and sew something," symbolises their renewed connection. There is nothing Mark can be or do that will stop Mike's support and love. Likewise it is Mike that Mark needs most out of all the people in his community. They are more than friends. They are family.

Likewise Steph and Joe share an important friendship. Although it is new and begins on the 1984 London Gay and Lesbian Pride march it quickly becomes a vital support for both of them. Both Steph and Joe are young people whose families have rejected them. While Joe lives at home, he keeps his sexuality, activities and friendships hidden from his family. Steph and Joe often pair up when the LGSM group has tasks to do and they tease and support each other with honesty "I've never met a Lesbian before" "I've never met anyone who irons their jeans".

Steph comes to Joe's home to try and tell him about Gethin's beating and when Joe finally walks away from his biological family's prejudice and rejection it is Steph that he goes to. When Steph says "While you've been away I've been changing my act: demure and accommodating that's me, the Lesbian Lady Di." Joe however just wants Steph to be herself saying "I'd find that very disappointing". Where Mark and Mike have been friends for a long time, Steph and Joe prove that new friendships that are based on truth, love and acceptance can quickly develop into lifelong relationships.

Hefina and Cliff have an interesting friendship that demonstrates that no matter how long we have known people there is always room for us learn new things about each other. Hefina and Cliff are of the same age and have lived in the same village their whole lives. They are both part of the Welfare Committee and the Strike Action group. Where Hefina is direct and outspoken, Cliff can be shy and hesitant. Hefina understands that Cliff uses the words of poetry in place of his own language because he is not always sure how to say things. Of all the people in his life it is Hefina that Cliff first decides to tell he is gay. Hefina's direct and honest answer "I know" keeps the conversation going and allows her to let him understand that she has been aware of this since 1968. For Cliff this is a catalytic moment and his choice of Hefina as confidant demonstrates his trust and connection with her. These people are proof that age does not mean there is nothing left to learn about our friends.

Gethin and Jonathan - Committed Relationships

The relationship with Gethin and Jonathan demonstrates the power of a loving couple. In the mid 1980s there is no way these two men can marry, but they have committed their lives to each other in every way. Gethin is supportive of Jonathan's pantomime career and his commitment to "Gay Lib" even though this is waning at the opening of the film. Gethin quietly cares for Jonathan who has HIV at a time where this diagnosis often meant death. Gethin is a faithful and loving partner who keeps reaching out to Jonathan to feel free to join LGSM and be as much a part of life and the bookshop as he is.

In return, Jonathan is an energetic, fun and loving member of this couple. Where Gethin can be quiet Jonathan "dresses in full drag while walking down Clapham High Street." They are a perfect balance for each other and neither one wants to change the other. Jonathan is patient and supportive of Gethin. He does not push for him to come to Wales on the first LGSM trip to Dulais Valley because he knows the pain Gethin feels about his rejection from his mother. On the second trip when Gethin does join the group and decides to go and see his mother Jonathan embraces him in a long hug and wishes Gethin "good luck" as he attempts to see his mother for the first time in 16 years. However Gethin wants to manage his family, Jonathan will support him.

Following Gethin's brutal beating Jonathan brings food, flowers and love to the hospital every day as he cares for Gethin. Although he has been attacked and is in recovery, Gethin's only concern is for Jonathan and he asks Sian to help care for Jonathan, confiding about his HIV status so that his partner can get the care he needs.

Gethin and Jonathan open their home to everyone and in many ways act as the surrogate family home for so many in the gay and lesbian community. They host the party after the Pride parade so people have a safe place to gather. They offer their home at Christmas to "orphans of the storm" so nobody has to be alone. It is their

living room where banners and posters are made on the eve of the 1985 Pride parade and it is with them that Joe, Mike and Steph gather with Steph asking for guidance about her placard and whether she should write "screw you Thatcher or fuck you Thatcher?" Gethin opens the door to Mark and his only comment after his absence is "Can you stop that (the megaphone) we have a very good relationship with our neighbours," showing he is light-hearted and forgininvg in this moment.

The maturity and love of this relationship is paralleled to the strength and commitment of Dai and Margaret's marriage. Both couples are ideal examples of love and support however the film consistently reminds the viewer that only one of these couple is legally and socially recognised in 1984.This intends to evoke a sense of injustice.

THEMES AND ISSUES

Solidarity and Equality: the symbol of the handshake

A motif is a symbol that is repeated across a narrative. The symbol of shaking hands to represent connection and equality between people is used frequently in the film *Pride*.

When Dai meets the members of LGSM for the first time, the focus is on the handshake that is shared between everyone. Later during their first visit to Onllwyn and the Dulais Valley, Mark and Dai have a clear discussion about equality. Mark says, "I've never understood what's the point of supporting gay rights but nobody else's rights? Or workers rights but not women's rights? It's …illogical." Dai's answer establishes the solidarity between the men, but also symbolically the connection between the miners and the gay and lesbian community. As they shake hand Mark says "that's what the labour movement means. Should mean. You support me, and I support you. Whoever you are. Wherever you come from. Shoulder to shoulder. Hand to hand." This is again reiterated at the 'Pits and Perverts' fundraiser where Dai and Mark shake hands on stage and again symbolise to both groups that each one is there to support the rights of the other.

It is the knowledge of police harassment law and an individual's rights that allows the LGSM group, specifically Jonathan to teach the people of Onllwyn that the miners cannot be put in jail for no reason. Sian is able to get both Lee and Carl freed from prison once she has this information. It is clear in the police station that the police officers have been violating the miners' rights because they knew the miner's did not know what the law was. The emancipation of Lee and Carl is celebrated as Sian's victory, but once Carl is aware that it was LGSM who gave her the information, Carl offers an outstretched hand to Mark, again symbolising the connection between the groups in a firm handshake.

On the day the miners return to work, the 4th of March, 1985, Sian drives Joe back to London. They stop to see Gethin in hospital and as they walk down the corridor together they join hands to support each other as they seek to support a friend and his partner in a time of pain. Later that day when Joe has left home and been taken in by Steph they lie in bed next to each other and both say how glad they are that he has come back to the gay community and to their friendship. They hold hands as they lie next to each other, again symbolising that they are more than friends, they will support each other, shoulder to shoulder in any circumstances.

On the 29th of June, 1985 LGSM and all participants gather in the park to prepare for the London Gay Pride march. As the LGSM members and organisers squabble over the political content of the banners and the order of the groups, Joe's words become the message of the film: "Listen to me. Whether we march with banners or without.The important thing is we march together. All of us. That's what this whole thing has been about since the beginning…together. Us. United." The arrival of not just the Onllwyn villagers, but many of the South Wales mining communities in countless buses to march in solidarity with the gay and lesbian community and to express their pride at being their comrades is the final symbol of solidarity and union in the film. Leading the march with their banners proudly flying high, the miners stand 'shoulder to shoulder' with the gay and lesbian

community as a statement of thanks and support for one of the few community groups who acknowledged their rights as worker and people during the miners' strike. As the final montage of the film unfolds, the British Parliament can be seen in the background as the futures of all the characters are explained. Billy Bragg's version of "There Is Power in a Union" plays over this montage and the use of the word 'union' can be seen to include not just industrial and trade unions, but the power of unity and humanity amongst all people.

The final shot of the film is of the banner that Dai has referenced often throughout the film: the image of two hands shaking and connecting as equals. This is the enduring message of the film; it is only through unity and equality that any group can achieve change and growth.

Abuse of power

The opening of the film is a juxtaposition of the Pete Seeger folk song "Solidarity Forever" and the images of violent altercations between the police and the miners. In most instances the miners are outnumbered by the excessive nember of police and the police can be seen beating, attacking and throwing things at the protesting miners. A red banner saying "Thatcher Out" hangs from Mark's flat window and the television news informs the audience it is not yet four months into the miners' strike and the government still plans to close 20 mines with an estimated job loss of 20,000 people. Documentary footage of Margaret Thatcher reveals her comments on the miners' strike: "I can't change my style. It has to be a style of firm leadership. One isn't here to be a softy. One is here to be a good, firm leader."

In 1972 there was a seven week miners' strike that caused the UK to be reduced to the absolute minimal use of power. It ran from the 9th of January to the 28th of February and was in the coldest part of the UK winter. Many homes were without heat, cooking or light. Ultimately terms were met for the miners' pay increase and they returned to work. In preparation for this strike the Prime Minister instructed that eight weeks of coal be put aside so they could get through the negotiations without disruptions to the people or workforce. The government underestimated the resilience of the miners, the amount of coal needed and the anger that came from a cold and disrupted public.

Learning from history, before the Conservative Thatcher government announced they wanted to close 20 coal mines and put 20,000 miners out of work, the National Coal Board, as instructed by the government stockpiled 18 months of coal. Further, the Thatcher government had the 1984 miners' strike declared 'illegal' as the National Union of Mineworkers did not have a national ballot before they went on strike. Despite the fact that thousands of miners went on strike and agreed with the Union Leader, Arthur Scargill, not having a ballot before they went on strike meant that the government could declare the strike 'illegal' and this meant that no miner was entitled to any government benefit or unemployment pay. Beyond this, being able to declare the strike 'illegal' meant that the police could be dispatched to picket lines and break up protests on the grounds that this was not strike action, it was illegal assesmbly.

The government had no intention of ever negotiatung with the Miners' Union. They were in a position to wait for at least 18 months before there was a coal shortage, and if this happened they had intentions to buy the coal from overseas. The entire situation was orchesrated as an abuse of power. There was no way for the miners to be treated fairly or with respect. The Thatcher government and the National Coal Board acted with deliberate manipulation, threat and violence to achieve their desired outcome: closing 20 collieries and the sale of the remaining pits to private companies so the government could make million of pounds.
Throughout the film the disparity in power between the miners, the gay and lesbian community and the police and the government is constantly emphasised. Mark notes "My guess is while we are enjoying a temporary

reprieve they (the police) have been giving these poor sods (the miners) the shit we usually get. Mining communities are being bullied just like we are. Bullied by the Police. Bullied by the tabloids. Bullied by the government." Once the LGSM group has been establlished, Steph's sardonic comment, "Right then, let's bring down the government," again emphasises that it is the government and institutions of power that keep people from attaining their own power.

While visiting Onllwyn LGSM discover that miners are frequently being arrested and held without charge for lengthy periods and "The police pull them in for anything". This again demonstrates the abuse of those in power.

The inclusion of original news footage and radio broadcasts are used to further an understanding of the disparity in power in society. "The Coal Board called a press conference in near despair today after the collapse of last night's talks. The strike has entered its 42nd week. The union responded with a renewed attack on the government's latest cuts to benefits for the families of those on strike, calling it an attempt by Mrs Tahtcher to starve the miners back to work. Severe weather in England and Wales is set to continue."

A sense of powerlessness and limited voice is represented by Cliff as he explains the great Atlantic fault or "dark artery" of coal that runs from Spain to Wales to Pensylvannia. He explain that "without it these villages are nothing. They're finished. That's what I'd say if I ever came face to face with Margaret f****** Thatcher. The pit and the people are one and the same." It is clear that the lives of the miners in Onllwyn and in every other pit in the United Kingdom are defined by being coal miners. They want to work and they are proud to supply their nation with fuel, heat and industry. They also want fair wages, safe conditions and a guarantee that this life will not be sold out from under them. So they are striking for the most basic of guarantees: the right to work safely and the right to have ongoing employment.

The miners return to work is a hollow experience. The strike lasted three days short of a year and none of the conditions the miners were striking for were met. The news report says "Britain's longest running national strike is over. Amongst scenes of bitterness and anger, NUM delegates voted narrowly for an organised return to work on Tuesday." The men march through the streets of their village to return to work, with no guarantees from the government that the collieries will not be closed, and many of the miners will be out of work, potentially for life, within the next few years.

Like the government, the tabloid press also seeks to provoke and expose the striking miners as troublemakers. Maureen's information to the newspaper results in the "Perverts support the Pits" article which in turn leads to bricks being thrown through the window of Gethin's bookshop. Here the disparity of power is challenged and by claiming the title and rebranding it for a fundraiser the 'Pits and Perverts' concert is born. As the event is promoted, a friendly group of press support the event and assist with its promotion.

As the film concludes the press have become very interested in both LGSM and the connection they share with the miners. They are seeking interviews and line up to photograph the opening of 1985 London Gay and Lesbian Pride march.

The Conservative Thatcher governement, the National Coal Board and the police are all abusive of their power throughout the film and the miners' strike. Yet, throughout the struggle the miners and the members of LGSM are always seeking ways to be supportive of each other and they never stop fighting for their rights. The strike does not result in a victory for the workers and many people remain prejudiced about the gay and lesbian communty, but this is no reason not to try. The victory is in standing up for yourself, for your community and

for the rights of other human beings. Organisations that have power will abuse it; this is no reason not to stand against them. 'Solidarity forever, for the Union makes us strong'

Pride

Definition:
1. a feeling or deep pleasure or satisfaction derived from one's own achievements, the achievements of those with whom one is closely associated, or from qualities or possessions that are widely admired.
2. confidence and self-respect as expressed by members of a group, typically one that has been socially marginalised, on the basis of their shared identity, culture, and experience.

Throughout the film many characters journey towards finding and having a sense of pride.

For the gay community, pride is about self-acceptance and having the confidence to openly be yourself. It is about not being fearful or ashamed of your sexuality and finding contentment in honestly expressing yourself. Although the film opens with his desire to attend the London Gay Pride march, Joe is terrified of being a gay man. Through his work with LGSM he becomes confident within the group, but he continues to lie to his parents and hide not just his sexuality, but also every aspect of his life. Joe's emancipation from his family and his statement "I hope one day we can be friends again Mum" symbolically represent that he finally has pride in himself, his community and the work they have done. Ultimately it is acceptance of yourself that is most important; nobody else can make you proud of yourself.

The striking miners across the United Kingdom are often targeted but the government, the National Coal Board, the tabloid press and the public as being selfish and violent. As their strike goes on, these men have tremendous feelings of shame for not bringing money into their families and experience a loss of dignity as they are constantly attacked by powerful groups who have a louder voice in the press. The presence of LGSM for many people in the Onllwyn community restores their sense of pride in their rights as workers and as people whose political activism deserves to be respected. Later at the 'Pits and Perverts' concert Dai proudly acknowledges, "Look what we've done here, we've made history".

Mark has to accept himself as having HIV before he can allow his community to love him. Gethin must acknowledge the pain he has from the rejection of his mother 16 years ago and he must actively try to reconnect with her so he can heal the pain. Both of these are also examples of pride and self-acceptance, proving that until a person is proud of themselves they cannot accept love from others

For striking men like Dai, Carl, Gary and Martin, LGSM reminds them they are worthy of respect and support as they take part in the industrial action. For Cliff the presence of LGSM allows him to acknowledge his sexuality publically and with pride for the first time in his life. When the media interviews him at the start of the 1985 London Gay Pride march he is asked "You must have found it a bit weird? All those gays and lesbians descending on you like that?" to which Cliff replies "Why on earth would we have found that weird?" demonstrating that he no longer views being gay as anything other than part of your identity. Cliff is proud of their collective achievements "Gays and lesbians have been absolutely magnificent. There is no other word for

it" but he is also now filled with pride about his own sexuality and is finally ready to acknowledge this to the world.

The arrival of the dozens of buses and hundreds of miners from all over South Wales to support the gay and lesbian community in the 1985 London Gay Pride march is a definitive moment of pride and compassion. Dai promises at the 'Pits and Perverts' concert "You've worn our badge… and when the time comes…we will wear yours." As the buses arrive with banners that state, "Miners support Gays and Lesbians" it is clear that the mining community as a whole are proud to be supporting the gay and lesbian community. Leading the 1985 Pride march is a statement about their shared understanding which was born from being marginalised by their government and wider community. The NUM solidify their support later that year when they vote as a block at the Labour Conference to ensure that the rights of gay and lesbian people are added into the Labour charter; guaranteeing that the rights of gay and lesbian people in all workplaces.

.

IMPORTANT QUOTATIONS

- "We've used our savings up and all we've got now is our pride and self respect and we'll carry on keeping that." Miner in 1984 television interview
- "I don't want to be too visible"(Joe).
  "First Pride, ay"(Mike)
  "First anything" (Joe)
- "It's a show of solidarity. Who hates the miners? Thatcher. Who else? The Police, the public and the tabloid press. Sound familiar?"(Mark)
- "Its' my birthday, I'm 20 today."(Joe)
  "I wouldn't go spreading that around here, you're illegal darling….16 for the breeders, 21 for the gays"(Steph)

  "I can't change my style. It has to be a style of firm leadership. One isn't here to be a softy. One is here to be a good, firm leader." (PM Margaret Thatcher, 1984 television interview)
- "Pretty good march today. Not much in the way of beatings or police abuse…my guess is they went somewhere else, to pick on someone else. My guess is that while we're enjoying a temporary reprieve they're giving these poor sods the shit we usually get. The mining communities are being bullied just like we are." (Mark)
- "Truth told, you're the first gays and lesbians I've ever met in my life." (Dai)
  "And you're the first miner I've ever met." (Mark)
- "I'm a member of LGSM and I came here to help so I'll help. No hiding, no running, no apologies." (Mark)
- "First rule of the group, nobody collects alone." (Steph)
- "We're a gay and lesbian group and we're unapologetic about that" (Mark)
- "Do you know people there, Gethin?"(Steph)
  "No I haven't been back there in 16 years…there's not always a welcome in the hillsides"(Gethin)
- "What I'd really like to say is thankyou. If you've supported LGSM, then thank you. Because what you've given us is more than money. It's friendshipaAnd when you're in a battle againstan enemy so much bigger, so much stronger than you, and to find out you had a friend you never even knew existed - well that's the best feeling in the world. So thank you" (Dai)
- "Everyone is saying they don't have a problem, well good. They've raised the most money so invite them (Sian)

- "I said that I was doing so well in College they were sending me in a residential course…for choux pastry" (Joe)
- "I grew up in Northern Ireland. I know all about what happens when people don't talk to each another. I've never understood what's the point of supporting gay rights but nobody else's rights. Or workers rights but not women's rights…it's illogical" (Mark)
- "There's a lodge banner down in the welfare, and it's over 100 years old. We bring it out for special occasions.It's a symbol like this (*the two men shake hands.*) That's what the Labour movement means. Should mean. You support me, and I support you. Whoever you are. Wherever you come from. Shoulder to shoulder. Hand to hand." (Dai)
- "A police officer has the right to stop you, if, and that's the important word here, if he has reasonable grounds to believe a crime is going to be committed…Police harassment, dear. I could set it to music… he must formally charge you within 24 hours of the arrest. But concrete evidence means evidence that can stand up in court. It doesn't mean he doesn't like the look of you. That's the same whether you are standing on a picket line, or trolling up Clapham High Street in full drag." (Jonathan)
- "If it wasn't for these people you'd still be in the nick" (Dai)
- "Not me. I'm concerned about AIDS" (Maureen)
- "If you want to spend the rest of your life at the bar wishing you could speak to Debbie Thomas that's fine. Me? I want to be a woman magnet" (Carl, on learning to dance)
- "It was the best experience of my entire life" (Joe)
- "Aren't you going to rings your Mum?" (Joe)
  "What for? A long distance queer bashing?" (Steph)
- "Is that a Welsh accent I hear?...Nadolig Llawen to you, my love"(Hefina to Gethin over the phone)
- "The Coal Board called a press conference in near despair today after the collapse of last night's talks. The strike has entered its 42nd week. The union responded with a renewed attack on the government's latest cuts to benefits for the families of those on strike, calling it an attempt by Mrs Thatcher to starve the miners back to work. Severe weather in England and Wales is set to continue." (News footage December 1984)
- "There are small voices in the village. They've been told they'll save the pits if they go back first. They won't, but desperate people will believe anything" (Dai)
- "Without it (the pit) these villages are nothing. They're finished. That's what I'd say if I ever came face to face with Margaret f****** Thatcher. The pit and the people are one and the same." (Cliff)
- "Morale is just as important as money, because the minute they start to feel like a lost cause…" (Mark)

- "Nothing worse than a lost cause" (Mike)
- "I'm in Wales and I don't have to pretend to be something I'm not. I'm home and I'm gay and I'm Welsh! My mother, she couldn't accept me….She hasn't said one word to me in 16 years."(Gethin) "And what about you? What words have you said to her?" (Hefina)
- "There's a long and honourable tradition in the gay community. When somebody calls you a name you take it and you own it." (Mark)
- "It's incredible to see this mix of people here tonight, gay and straight. Can you see what we've done here? By coming together here, by pledging our solidarity, our friendship. We've made history. Back in our Miners' Lodge in Wales, we have a banner, and it's old…And it's this (*holds hand with Mark*) two hands. Joined together. Like this. Well you've worn our badge. And when the time comes, you have my word on this, we will wear yours. Shoulder to shoulder." (Dai)
- "You think you know what you want but you're so young. That's what the law is for, to protect you….It's such a terrible life. It's lonely…" (Marion)
- "I will listen to a certain amount of drunken bollocks Gail, but sex is not just for the men, it's for the women too. Believe me." (Steph)
- "Don't give it all to the fight. Save some for home."(Dai to Mark)
- "I'm gay"(Cliff)
  "Well I can't speak for the rest of the village mind, but I've known since about 1968"(Hefina)
- "Do you think that just for once you could make your own decision, Mike? Do you think for once you could stop following me around like a fucking spaniel and let me have a life of my own?....Piss off, all of you and leave me alone" (Mark to Mike)
- "I hope you appreciate him, because there's a whole village back in Wales who think he's a hero."(Sian)
- "Listen to me. Whether we march with banners or without, the important thing is we march together. All of us. That's what this whole thing has been about since the beginning…Together. Us. United." (Joe)
- "You've a first class mind. You should do something. Go to college. Don't waste it Sian. There are young people dying every day now, good people. Clever. Promising. Don't you dare waste it." (Jonathan)
- "I behaved like a prick before. Do you forgive me?" (Mark to Mike)
  "Just get up here and sew something." (Mike to Mark)
- "Gays and lesbians have been absolutely magnificent, there is no other word for it" (Cliff)

- “Not worried about being too visible this time?” (Mike to Joe)
  “Shut up and march.”(Joe to Mike)

COMPARATIVE TEXT ANALYSIS FOR

I Am Malala: The Girl Who Stood Up for Education and Was Shot by the Taliban / Pride

COMPARATIVE TEXT ANALYSIS

The Task

This outcome requires you to consider the shared ideas, issues and themes which are presented by a pair of texts and to write about how the two texts present those ideas, issue and themes. You will analyse the texts closely and discuss the meaningful connections between the two, developing an understanding of what the texts say about the world when considered together.

You will need to write an essay which compares how these texts use different textual features such as characters, settings, contexts, narrative structures and use of language to portray perspectives on the key ideas and how the two texts together build a larger picture of the central themes, issues and ideas. This essay will discuss the important similarities and differences in how the texts deal with the shared ideas, issues or themes and the different perspectives and values which are conveyed.

In *I Am Malala* and *Pride*, the historical and social settings and contexts are particularly important. The times and places into which Malala and Rita O'Grady lived had a significant impact on the ways in which societal norms and values impacted on the individuals discussed in each text and on society as a whole.

Approaching the task

The goal of the comparative study is to analyse the ways in which each text presents perspectives and values by comparing and contrasting how they have presented shared ideas, issues and themes. It would help to approach the comparison systematically and logically.

Firstly, you will need to identify the key themes and viewpoints expressed by a text. Some of these are explored below but you may come across other ideas which you consider important and which you would like to further explore. It is important that you understand and acknowledge that different people will respond to a text in a different way, so that even if your ideas are different to someone else's, this does not mean that they are less valuable or valid. As long as you can support your ideas well with evidence from the text, you can take the position you choose on any given issue or idea. In order to this, you will need to have a detailed knowledge and a deep understanding of your texts. You should aim to read the memoir three times and view the film multiple times as well.

Once you have identified the key themes presented by a text, you will need to come to an understanding of what the text says about those themes; what ideas are put forward or what perspectives are supported? You should consider the similarities and differences between the messages put forward by each text and the ways these messages are conveyed. For example, in *I Am Malala*, Malala relies on her personal experiences to support her opinions, describing her own life and supporting this with examples from her family or from the history of the region. In *Pride*, the themes and ideas are presented by exploring a fictionalised version of real events in a multimodal format; language, visual elements, and sound are used to convey meaning. You will need to be able to describe these elements and the way they interact to express the ideas which you are exploring.

In order to more easily consider the similarities and differences in the way each of the pair of texts deals with a given theme or idea, it would be a good idea to present these ideas in a Venn diagram or a table to enable you to consider the texts side by side. This will allow you to explore a given theme in the two texts together and draw out the relevant points of comparison, including events, characters and presentation. It will also allow you to consider the quotes and specific example you can use to support your interpretations.

Writing a Comparative Essay

A comparative text response must demonstrate a detailed understanding and knowledge of two texts. You will be asked to respond to a prompt on a relevant topic and analyse closely the interactions between characters and their settings. Remember to draw differing conclusions and present contrasting views when examining similar ideas and issues in your texts. This comprehensive comparison should demonstrate the following knowledge and skills as presented in the VCAA Study Design:

Key knowledge	**Key skills**
• comprehension of the ideas, issues and themes presented in texts • the ways in which authors convey ideas, issues and themes in texts • the features of written texts used by authors to convey ideas, issues and themes • how different texts present a variety of perspectives and how comparing them can offer an enhanced understanding of ideas, issues and themes • the conventions of discussion • the features of comparative analysis: structure, conventions and language, including relevant metalanguage • the conventions of spelling, punctuation and syntax used in Standard Australian English	• ability to identify meaningful connections and areas for comparison • explain and analyse - similarities and differences between texts in the presentation of connected ideas, issues and themes - authorial choices made to convey particular perspectives • compare texts in order to navigate and communicate deeper meanings • apply the conventions of discussion • use textual evidence appropriately to support comparative analysis • plan comparative responses, taking into account the purpose, context and audience in choosing the form and content • develop and clarify ideas and insights gained through comparisons, using discussion and writing as guidelines • draft, review and edit responses, using individual, peer and teacher feedback • apply the conventions of spelling, punctuation and syntax used in Standard Australian English

The SAC task for Unit 4, Outcome 1 is to produce a written analysis in essay format, comparing two selected texts. The length required is from 900 to 1200 words.

There are two main frameworks for writing a comparative essay: the **block** approach - where a separate analysis is provided for each text and the **integrated** approach – where texts are compared and discussed in one paragraph. Using these two models will assist you in proceeding through your texts in an orderly and logical way. As you develop more confidence in practicing these approaches, you may wish to combine them when developing a cogent argument.

BLOCK APPROACH

Step 1.

Introduction

- outlines the important details of both texts (author, title, form, genre)
- provides a clear contention in response to the topic
- presents the main points to be discussed in the body paragraphs

Step 2.

Body paragraph – text 1 (1-2 paragraphs)

- each paragraph has clear links to the topic (in topic sentence and ending sentence)
- must provide main points, evidence and explanation from text 1
- can include brief connections to text 2

Step 3.

Body paragraph – text 2 (1-2 paragraphs)

- each paragraph has clear links to the topic
- must provide main points, evidence and explanation from text 2
- can include brief connections to text 1, especially at the beginning to indicate differences or similarities

Step 4:

Body paragraphs comparing text 1 and text 2 (1-2 paragraphs)

- provides direct comparison of the two texts
- makes important connections between the texts
- clearly explains differences and similarities
- draws clear links with the topic

Step 5.

Conclusion

- summarises key points and main argument
- directly compares the two texts
- briefly presents one or two overarching messages presented by the texts

INTEGRATED APPROACH

Step 1.

Introduction

- outlines the important details of both texts (author, title, form, genre)
- provides a clear contention in response to the topic
- presents the main points to be discussed in the body paragraphs

Step 2.

Body paragraph – idea #1 (1-2 paragraphs)

- presents the first main idea - rational argument, evidence and explanation for both texts
- makes important connections between texts, discussing similarities and differences
- each paragraph has clear links to the topic (in topic sentence and ending sentence)

Body paragraph – idea #2 (1-2 paragraphs)

- presents the second main idea - rational argument, evidence and explanation for both texts
- makes important connections between texts, discussing similarities and differences
- each paragraph has clear links to the topic

Body paragraph – idea #3 (1-2 paragraphs)

- presents the third main idea - rational argument, evidence and explanation for both texts
- makes important connections between texts, discussing similarities and differences
- each paragraph has clear links to the topic

Conclusion

- summarises key points and main argument.

COMPARATIVE TEXT ANALYSIS

Equal Rights

In the memoir **I Am Malala: The Girl Who Stood Up for Education and Was Shot by the Taliban** the primary focus is on the inequity of rights between the genders. Education is a symbol of the rights that the women of Pakistan, espcially in the isolated the Swat Valley, are denied. As the Taliban's grip on the Swat Valley increases the rights of individuals, especially women, are stripped away. First the Mufti tries to close the schools. Closely following this Fuzlullah's broadcasts on Radio Mullah publically tell women they are "meant to fulfil their responsibilites in the home. Only in emergencies can they go outside, but then they must wear the veil."(p.95)
"the Taliban took our music, then our buddahs, then our history"(p.102) The escalation of the violence of the Taliban is rapid, "the bodies would be dumped in the square at night so that everyone would see them the next morning."(p.123). The terror of the Taliban increases to a crescendo where Talib soldiers feel they have the right to shoot a 15 year old girl who simply wants an education.

Anyone who wants to support a girl or a woman's right to have an education, speak out against corruption and express herself is also a target for the Taliban. For many individuals in the memoir this means they become quiet and demand that the women follow the extreme rules of 'purdah' and resign their rights because it makes their life easier and safer.

Malala survived being shot, but only because of Dr Fiona and the support of the British Mititary and international intervention. She went on to be a Nobel Peace Proze winner and a spokesperson for a girl's right to education, but she cannot do this in her own 'beloved' country of Pakistan. With regards to the idea of rights Malala writes"sadly my own country Pakistan is one of the worst places: 5.1 million children do not even go to primary school."(p.263) Malala and her father Ziauddin's campaign for women to have equality and the right to education is impressive. They have used their education to fight for others, but often they must do this from a distance or their lives would literally be on the line.

Where *I am Malala* focuses on the right to education as its focus for equality, the film ***Pride*** centres around the rights of the gay and lesbian community to be treated equally and for the striking miners to have the right to lawful protest and to keep their jobs. The miners involved in the 1984/1985 strike have had their rights stripped from them by the Thatcher government and the National Coal Board. They find themselves denied the right to strike having it declared 'illegal' by the very government that they are protesting. Decisions have been made that their collieries will be closed and they will be left unemployed and without resources or the ability to provide for their families. In many ways the expereince of the miners is clearly linked to the expereinces of the residents of the Swat Valley who have to deal with the corrupt and self-serving violent rule of the Taliban from the early 2000s. Both groups have laws and rules imposed that they have no say over. Although individuals try to take a stand, the organisation is too strong and ultimatly violence is used to silence voices of dissent. While the Taliban is not an elected governement, the Pakistan government were aware of the suffering of the people in the Swat Valley and they chose not to send the military to protect them, because the focus was always on keeping the capital of Islamabad and the port of Karachi safe. In this way the Taliban are the ruling force for the people of the Swat Valley and their rule is law.

The gay and lesbian community at the beginning of the film are treated with disdain by many in the general public and they often have little sympathy beyond their own people. Their pain and abuse is ignored and authorities such as the police are at times in the midst of the violence and harrassment that is perpetuated. The few people who seek to speak out against the limitations placed upon women are often treated with abuse by

the larger community. To keep people in line the Taliban make examples of colourful and creative women like Shabana who is shot in the street and it is announced on Mullah FM that "she deserved to die for her immoral character"(p.123) Although he does not die, Gethin is a victim of a severe beating in the street because other people were threatened by beliefs and a community of which they do not approve. Signs like "Burn in Hell", tabloid abuse that they are 'perverts' and the verbal abuse that is recived as they try to collect for LGSM all indicate that the rights of the gay and lesbian community are not regarded as equal and there is tremendous pressure for the community to be quiet and be hidden if they want to be safe, just like the women trying to survive Sharia law and the rule of the Taliban.

Individual and Personal Strength

Malala, Dai Donovan and Mark Ashton all demonstrate great personal determination and strength as they work towards their desired goals. In the texts *I am Malala* and *Pride* many people who seek very different outcomes all strive to stand up for what they believe in and encourage others to stand up with them.

Initially Malala supports her father in his belief and desire for girls' education, but she quickly eclipses him as the voice of this cause. Malala is an excellent public speaker who "talks from the heart, not a piece of paper" and she speaks with honesty about both the need for education and the political reality of the Swat Valley. At the age of just 12, Malala has her own blog on BBC Urdu and has become an international voice onthe repression of women, education and the horrors of the Taliban. Despite the danger, Malala never flinches from speaking out about what she believes in, even after she is shot.

Dai is the head of the Dulais Valley, Onllwyn Miners' League and strike committee. He is a rational voice of reason in a bitter dispute between the miners, the National Coal Board and the Conservative Thatcher Government. Keen to have any support for the miners he represents, Dai travels to London to meet a group called LGSM, unaware of what the title stands for. Despite being surprised, Dai is very open to the support being offered to his community and he not only thanks the group, he gives an impromptu speech in a drag bar to thank the whole community.

Dai and the strike committee invite LGSM to their village so they can thank them in person. There is significant opposition to this but Dai remains confident that things will "simmer down" once "the groups start to mix." Dai offers his home and his hospitality to the people of LGSM because they share a belief in solidarity and the essence of the labour movement. Dai and Mark Ashton's beautiful but unexpected friendship is born from two men who seek justice for their communities and find a way for their suffering and voices to be united during the miners' strike.

Mark is a passionate young man who is "trying to save the world". Mark is open about everything in his life from his beliefs to his sexual identity. Mark sees great injustice in how the miners are being treated by the government and he identifies with the victimisation and harassment that is being directed towards them. "Mining communities are being bullied just like we are. Bullied by the police. Bullied by the tabloids. Bullied by the government." Heleads a campaign to support the miners because he believes in equal rights for everyone. When an attack piece of tabloid journalism threatens to scare and divide the miners and LGSM, it is Mark who can see it as an opportunity for publicity. His creation of the 'Pits and Perverts' fundraiser is the ultimate uniting of the miners and the gay and lesbian community in their search for equality. As Dai says on stage at the event while he holds Mark's hand "Can you see what we've done here? By coming together - We've made history."

Ultimately for her safety, Malala was exiled from her "beloved Pakistan" and she and her family are learning to make a new life in Birmingham, UK. She uses the freedom that living in a modern democracy offers her and

she continues to campaign that "one teacher, one pen and one book can change the world." Her voice is important and she never let it be silenced- but the result of her activism, while rewarding, have come in a form she did not expect.

The status of the LGSM organisation and their relationship with the miners in the Dulais Valley also faces an unexpected threat when it is brought to an abrupt stop with the sabotaged vote that occurs while Dai and other residents are assisting at the Pits and Perverts fundraiser. It is a shock after so much shared support and growth, but as Mark observes, "we came to help you, and if we're not helping we have to go." Dai says to Mark "this was all you" but Mark will not accept the accolade; for him it has been the united voices that have had their moment of victory. Like Malala's family's seperation from their homeland, the separation of the LGSM group and much of the community in Onllwyn is painful for everyone involved.

Malala's great victory is to live to continue speaking. She goes on to win the Nobel Peace Prize, to speak with world leaders and to create a charity in her name which is dedicated to campaigning for the right of every girl and woman in the world to have access to education. This is how she seeks to change the world, with literacy and awareness. The ultimate victory and united voice of the gay and lesbian community and the miners of South Wales was not just what happened during the strike, but most importantly the connection that remained after the strike action ended. Hundreds of members of the NUM turned out with banners on the day of the 1985 London Gay Pride march to lead the march in solidarity with not just the LGSM members, but the gay and lesbian community as a whole. The final note about the power of this voice is in the end credit which notes "A year after the strike ended a motion was tabled at the Labour Party conference to enshrine gay and lesbian rights into the Party's Manifesto….This was, in large part due to a block vote by one key union, the National Union of Mineworkers."

The rights of girls to have equal access to education, the rights of workers to legally protest and the right of all gay and lesbian people to have equity are causes that grow and gain support because individuals raise their voices and stand up for what is right.

Family in all its forms

The memoir I am Malala has a very traditional and biological perception of family. Malala is very connceted to not just her nuclear family of her parents and brothers in Mingora, but also her extended family who live in the Shangla District. Malala loves both her mother, Toor Pekai and her father Ziauddin. The memoir celebrates every aspect of her parents, including things that happen before Malala was born. Malala adores the story of how her father fought to win permission to marry her mother and admired how their relationship is one of equality, love and respect. She dwells on stories of her grandfather and her father and how Ziauddin defied his father to become a teacher so he could help others.

Malala is guided by her father and very proud of their united desire to bring education to as many girls as possible. Her admiration for her father is unfailing and Malala notes that she gets her strength from her parents and her faith. Her father's only moment of hesitation comes when they are on a trip to Karachi when Malala is 13. News from Mingora has told her parents that Malala is a Taliban target and "they were taking the threat seriously" Ziauddin says "Maybe we should stop our campaigning *Jani* and go into hibernation."(p.188) Malala rejects this idea claiming "our voices will only multipy even if we are dead. We can't disown our campaign"(p.189). Malala and Ziauddin support each other flawlessly for the whole of their relationship. Toor Pekai is also of tremendous significance to Malala. When Malala speaks at the United Nations in New York she

reflects that one of the greatest things about her day is "my mother allowed herself to be publically photographed for the first time. As she lives her life in purdah and never unveiled her face on camera before it was a great sacrifice and very difficult for her."(p.262) Ziauddin noted that Malala "had become everybody's daughter"(p.262) The achievements of Malala are cause of great celebration for her whole family. Their connection, shared beliefs and commitment to "education as a basic right" (p.263) give them strength and have helped them survive complex and violent circumstances.

One of the greatest contrasts between *I am Malala* and *Pride* is the representation of biological family. For the members of the gay and lesbian community it is not uncommon in 1984 for children to be estranged from their parents. Gethin has not seen his mother in 16 years. This is so painful for him that he has moved to London and never again gone to his homeland of Wales until he visits with LGSM on their second visit. The reconciliation of Gethin and his mother is one of the more poignant aspects of the film. It demonstrates that rejection from your family can cause tremendous pain, and even if you are surrounded by love and acceptance by other loving people, the absence of family has a significant effect on your identity and ability to be proud of yourself.

Steph is also excluded from her family but she is far more pragmatic about it. She will not call her mother at Christmas for "a long distance queer bashing" and instead joins with Jonathan, Gethin and other "orphans of the storm" who find their family with one another. Maureen's prejudice against the presence of LGSM is obvious and she tries very hard to prejudice both of her sons Lee and Johnny. Despite the fact that the information from LGSM helped to free him from jail, Lee is unwilling to alter in his perspective of the gay and lesbian community. In contrast his brother Johnny will ultimately decide to reject his mother's view and this representation of family illustrates how easy it is to ingrain hatred into a child, but shows this is not inevitable

Bromley's most difficult thing to accept is not of the fact that he is gay, but that his parents, sister and other family members will reject him if they know about his sexuality. Bromley's greatest moment of courage and pride is when he is able to tell his mother "I hope one day we can be friends again Mum." He leaves his biological family home and goes to Steph and the other members of LGSM and the wider gay and lesbian community, because family should be defined by those who love and accept us for who we are.

There are also positive representations of biological families in *Pride*. Sian and Martin James are happily married and have two happy and well-adjusted children. Both of the children are obsessed with Jeff each time he visits Onllwyn and her daughter tells Sian "We love him, Ma." Dai and Margaret Donovan do not have children but they are a loving and accepting couple who welcome everyone from LGSM into their home. The film makes clear that not all families reject members of the gay and lesbian community.

Like the concepts of unity and solidarity, family is a complex idea that is explored in depth in both texts. True family are the people who support and accept you, no matter who you are. They are people who believe you have the right to the life you want and they are the individuals who support you as you live your life. For those who are fortunate, they may be born into this family and know them from birth. For those who are rejected by their first, biological family love and acceptance can be found in shared community and loyal, loving friendships.

Oppression and abuse of power

Oppression is where one group with power deliberately uses that power to benefit themselves and harm those who have less power. Both *I am Malala* and *Pride* have many clear and structural examples of authority being oppressive and abusive of their power.

The Taliban is a totalitarian group who have subverted the peaceful religion of Islam to be a weapon for their own ruling purpose. The Taliban is not elected; they seize control in the Swat Valley with guns and violence. The Swat Valley is particularly vulnerable because of its northern geographic isolation and its shared boarder with Afghanistan. When there is a threat to the stability of Pakistan the military chooses to protect the capital of Islamabad and other more urban locations. The Taliban use fear and the threat of violence and ultimately actual violence to gain and keep their power. They particularly target women who are already the most vulnerable people in the society. At first the Taliban suggest changes to behaviour and freedoms because it would make the women more "modest" and "please God". Then they campaign with radio broadcasts that are compulsory to listen to and bribes for shop owners who stop selling CDs, DVDs or anything Western. Then they close the shops and put people out of business. They make rules that women must wear the burqa and target any woman who goes out without a male chaperone and is not wearing the 'correct' clothing. They demand schools close and threaten and bomb schools that do not. They beat people and take people in the night and leave their dead bodies in the street with notes not to touch or collect your dead because you will be next. They send armed men to find schoolgirls and shoot them on a bus. They do all of this so they can remain in power and nobody will challenge their authority.

Malala and her parents are aware of the threat and danger they are under by going against the rules and wishes of the Taliban. From the time Malala agrees to write as Gul Makai, both she and her father are making choices to alter her identity because they know they will be immediately targeted if her true self is revealed. Beyond the reaches of the Swat Valley Malala travels with her father to Lahore, Islamabad and Karachi speaking about the need for girls to have an education and the damage the Taliban is doing in the Swat Valley. The family is aware that the level of threat is escalated and still Malala refuses to stop speaking out.

Malala and Ziauddin are the exceptions in their response to the rule of the Taliban and indeed the rule of any oppressive and violent regime. Ultimately the majority of people choose survival over ideals or they choose to protect those they love so they give in to threats in the hope that it will keep them safe. From the time Malala is two the nation of Pakistan is run by military dictatorships. The execution of Benazir Bhutto is a loss of hope for the whole nation that they can return to peace and the order of democracy. The Taliban have power because they take it with guns and violence and they justify this with a manipulated reading of the holy Quran. They are virtually impossible to fight because they respect nobody but their own and they were not elected so they stay in power until a more violent group with guns can overthrow them. For all their conviction, passion, focus and righteousness even Malala and the Yousafzai family cannot withstand the Taliban forever. She survives the shooting and continues her campaign for education for all girls, but she cannot do this from her home in Pakistan because the oppression and violence are too dangerous.

Just as the Taliban used violence, threat and propaganda so too did the government and police in *Pride*. The miners' strike of 1984/1985 is considered one of the most defining moments in union history. Never before had any union been on strike for so long (three days short of a year). The Conservative Thatcher government, the National Coal Board (run by the government) and the police (advised by the government) all worked together to ensure that the miners were without resources and where possible without the sympathy or support of the public. The government announced it would close 20 collieries within the next five years; this was going to put 20,000 men out of work. Most of the miners had been involved in mine work for generations of their family

and they were not qualified to do anything else. The announcement that the coal industry would then be privatised also caused extreme distress. The few coalmines that were left open would be sold off to private business for millions of pounds. The miners would be potentially unemployed for the rest of their lives and the government would make a huge profit.

In the hope that they would alter this decision miners went on strike across the UK. The government and the NCB were prepared for this and they just waited out the miners. Ultimately the miners were in complete poverty and they went back to work with none of the promises they hoped for. During the strike the police used extreme and unnecessary force against the protesting miners. They harassed and arrested miners and detained them in jail for illegal amounts of time and were not held accountable for these actions, because all complaints about police behaviour went to the government. The tabloid press exploited the situation and ran endless stories about how miners were violent and not to be trusted. The NCB walked away from the negotiations with the NUM many times claiming they were 'getting nowhere' because they never intended to find a solution to the miners' strike. Ultimately the NUM voted narrowly to return to work because they could no longer last on strike. It was an ending met with "anger and bitterness" for the miners as many returned to work only to find their coal mine would be shut within the year.

The struggle of the town of Onllwyn and the people of the Dulais Valley is a metaphor for the suffering of all miners and their families during this crisis. Their hardship is shown where they rely on donated food parcels to feed their families, with signs up saying "They will not Starve". Playing bingo where the prize is a tin of chipped beef because this will give you another meal. Dai and Margaret (and others) contribute to the gas of one house in the miners row so everyone can go and have a shower every three days. The families live without heat in the depth of a Welsh winterand areblamed by many in the nation for the Industrial crisis and the stress that comes from not knowing when the crisis would end. The pain and struggle of these miners reveals the pain of government oppression suffered by every miner during this crisis.

The only group used to oppression by those in power is the London gay and lesbian community of 1984. It was only in 1980 that the law that made homosexuality a crime was changed in British law. Prior to this the police were free to arrest anyone they believed was gay and they could have them charged and even jailed if the case went to court. As this was a 'crime' there was no 'defence'. During the 1970s the gay and lesbian community campaigned to have the law changed and for Gay Liberation, which simply meant they sought the same civil and legal rights as heterosexual people, to freely and publically express themselves and to legally be able to choose to be with a consenting sexual partner. When the law was changed in 1980 there was great outcry as the consensual age for a heterosexual couple was 16, but it was 21 for a same sex couple. Further the law demanded that this consenting couple must be 'in private',which could be defined by the police.

It was common for there to be raids on gay clubs where people would be arrested if they were under 21 or if they were being intimate (including dancing and kissing). This was deemed not 'in private' so they could be arrested. There was great distrust between the Police and the gay and lesbian community. The gay and lesbian community was also targeted by members of the public. They were beaten, their property was destroyed and they lived with the threat of losing their job if their sexuality was discovered in the work place, as there was no law to protect their right to equality and freedom from discrimination. If a gay or lesbian person had an

experience of violence, they had to go to the police. This was the only government body permitted to deal with crimes of violence. Consequently most crimes were not investigated and the perpetrators of the violence had no consequences for their actions. This led to cycles of violence that were unbroken for decades.

The gay and lesbian community that founded LGSM are used to living with this violence. When they set up LGSM "The first rule of the group; nobody collects alone". The attack on Gethin later in the film is a stark reminder of why this is the first rule put in place. Violence comes in the form of "attacks and abuse" from the police as well as members of the public who are seen to spit at and throw things at the LGSM group when they attempt to collect for the miners. More insidious and complex oppression can be seen in the open prejudice and judgement of the public who feel they have the right to judge the gay and lesbian community, because the ruling authorities do not acknowledge them as citizens with equal rights. Signs like "Burn in Hell" and mother's telling their children the Pride march is "disgusting" perpetuates the oppression and prejudice. The head of the Onllwyn Miners' Union says in response to the tabloid article "Gays, the whole country laughing at us." Maureen and her friend also perpetuate this oppression with comments like "what example is it for kiddies to have gays and lesbians roaming around?...It's unnatural." The disparity in the law and the strength and power who write and enforce those laws means that the gay and lesbian community is constantly oppressed, and that many in the society feel they have the right to discriminate and harass as they choose.

Like the women who are forced into purdah and the girls who are denied education, the gay and lesbian community suffer because of decisions made by those in power that they are lesser people and are denied equality simply because of who they are. Mark notes early on that the miners and the gay and lesbian community all share issues with the Thatcher government, the opinions of the public and the tabloid press. Beyond this, violent forces that take their livelihoods to improve their own power oppress the miners, just like the people of Swat Valley. They are denied a voice to oppose the changes and threatened if they stand up to those who have stripped them of their autonomy. While the miners may not be killed, they suffer violence and displacement just like the residents of Mingora who are trying to survive the Taliban.

SAMPLE ESSAY TOPICS

1. Compare the way *I am Malala* and the film *Pride* explore speaking out against injustice.
2. "These villages are nothing without the pit…the pit and the people are one and the same." "We hadn't realised how important education was until the Taliban tried to stop us" (p.121) Compare how both texts explore the concept of losing something of importance because it was taken from you.
3. "People prayed to God to spare me, and I was spared for a reason, to use my life for helping people" (p. 252)
   "I'm a member of LGSM and I came here to help, so I'll help. No hiding, no running, no apologies" (Mark)
   Compare the way *I am Malala* and *Pride* demonstrate that an individual's actions can have a significant impact on a wider community.
4. "If people were silent, nothing would change."(p. 117)
   "It's a symbol. Like this. (*the two men shake hands)* That's what the labour movement means. Should mean. You support me and I support you. Whoever you are. Wherever you come from. Shoulder to shoulder. Hand to hand."(Dai)
   Compare the way in which both *I am Malala* and *Pride* demonstrate the power of unity.
5. Compare how living with ruling groups that abuse powers are considered in both *I am Malala* and *Pride.*
6. Compare the way a society's limited view of gender roles affects the people in both *I am Malala* and *Pride*
7. Compare the way both texts explore the importance of society's support if there is to be social change.
8. Compare how both *I am Malala* and *Pride* show individuals standing up and using their voices to fight for what they believe is right.
9. "Giving places to poor children didn't just mean my father lost their fees. Some of the richer parents took their children out of the school when they realised they were sharing classes with the sons and daughters of those who cleaned their houses and stitched their clothes."(p. 67)

   "It's a show of solidarity. Who hates the miners? Thatcher. Who else? The police, the public and the tabloid press. Sound familiar?" (Mark)

Compare how *I am Malala* and *Pride* explore the oppression and discrimination of certain groups in society.

10. ‘Malala is shot, Gethin is beaten and the miners go back to work with no guarantees or improved conditions’.

Compare the conclusions of *I am Malala* and *Pride* and explain what is really achieved.

FINAL EXAMINATION ADVICE

The Comparative part of the end of year examination is called Section B. There will be a choice of two possible comparative topics; you only need to write ONE comparative response.

Section B should take you no longer than one hour to write. It is worth a third of the marks allocated to the examination so only spend one third of the 3-hour exam on this task. The VCAA are very transparent with what the task requires and their Examination Criteria can be found at https://www.vcaa.vic.edu.au/Documents/exams/english/english-crit-descriptors-w.pdf

Consider the following strategies as a way to prepare for this section of the English Examination:

- Practise timed writing. The only thing that will improve timed writing is, timed writing. You need to be able to answer a question with structure and detail about both texts in one hour. Make sure you practice writing to a timer so you train yourself to be able to complete the section in the allocated time.
- Re-read and review your texts. True textual knowledge is in details not generalisations. You should re-read *I am Malala* and re-watch *Pride* at least twice as part of your examination preparation.
- Create links between characters/ideas/themes/societies and experiences. A clear way to do this is as a brainstorm where you collect all connected ideas. Another way is to use a Venn diagram and consider what the texts share and also, how each text differs in relation to the representation of character/ideas/themes/societies and experiences.
- Review your understanding of the context/time/place/setting/political realities for each text. A text is about so much more than just what happens to characters. When and where it is set has great importance. What is the message about society that the text is trying to communicate?
- Break topics down and consider the words and phrases carefully. What is being focused on and what do you need to compare and contrast? Consider synonyms so you can fully explore the idea in depth.
- Consider the exceptions to the topic. No person or place is the same all the time. What are the exceptions to the topic or the comparison? Try to include these.Both of the texts were selected because they have similarities AND differences; the ability to find and explore both is important in this section.
- Learn specific quotations from both texts. These are an important way of demonstrating specific knowledge. Create some cue cards and quiz yourself until they are in your head.
- Familiarise yourself with relevant metalanguage: the language to discuss language. While this is a comparative task it is still a text response and therefore requires a sophisticated textual language to explore the content and structure of the texts. Consider catalysts, catharsis, metaphor, symbolism, personification, social commentary, the type of narrator and narrative style.
- A film should be studied as a non-print text. Focus on what the camera is doing. Look at shots and angles, the use of mis-en-scene, the soundtrack, the setting, and the inclusion of documentary/real footage. A film text needs to consider more than just the actions and words of characters.
- Your best personal resource is your teacher. Write timed pieces and then seek feedback from them. The more timed pieces you do the more you build the skill, so practise timed writing and listen to your teachers as to how to improve.
- GOOD LUCK!

REFERENCES

References used & References for Students

- Information for Character names and production information https://en.wikipedia.org/wiki/Pride_(2014_film)
- Matthew Warchus https://en.wikipedia.org/wiki/Matthew_Warchus
- Matthew Warchus background and image https://www.hollywoodreporter.com/news/kevin-spaceys-old-vic-successor-706490
- Lesbians and Gays Support the Miners https://en.wikipedia.org/wiki/Lesbians_and_Gays_Support_the_Miners
- Gay's the word bookshop and image https://en.wikipedia.org/wiki/Gay%27s_the_Word_(bookshop)
- Maps and estimated journey times all from Google Maps https://www.google.com/maps
- Basic information about the National Union of Mineworkers (NUM) https://en.wikipedia.org/wiki/National_Union_of_Mineworkers_(Great_Britain)
- Basic information about the National Coal Board (NCB) https://en.wikipedia.org/wiki/National_Coal_Board
- Basic information about the 1984-1985 UK Miners Strike https://en.wikipedia.org/wiki/National_Union_of_Mineworkers_(Great_Britain)#The_Miners'_Strike,_1984%E2%80%9385
- Information about the 1972 UK Miners Strike https://en.wikipedia.org/wiki/UK_miners%27_strike_(1972)
- Information about South Wales and the Valleys/Mining Districts https://en.wikipedia.org/wiki/South_Wales_Valleys
- Background information about Dai Donovan and the Banner used http://bannertales.com/index.php/2016/05/27/1302/
- Information about the history of the song 'Bread and Rose' https://en.wikipedia.org/wiki/Bread_and_Roses
- https://www.youtube.com/watch?v=qNQs6gSOkeU
- Information about the history of the song 'Solidarity forever' https://en.wikipedia.org/wiki/Solidarity_Forever
- Information about Marc Almond and Soft Cell https://en.wikipedia.org/wiki/Marc_Almond
- Information about Billy Bragg and the song lyrics to 'There is power in a Union' https://en.wikipedia.org/wiki/There_Is_Power_in_a_Union
- Definition of Pride used https://www.google.com/search?safe=strict&rlz=1C5CHFA_enAU689AU689&sxsrf=ACYBGNRsQ41PXYhUIqcAPbkprTz3JzmXdQ%3A1574635692152&ei=rAjbXdvqCMiv9QOFuqOwCQ&q=pride+definition&oq=pride+definition&gs_l=psy-ab.3..0i67l3j0l7.16807.17830..19566...0.2..0.198.1231.0j7.....0....1..gws-wiz.....0i71.1MqCpX5wiLc&ved=0ahUKEwjb8NKI94PmAhXIV30KHQXdCJYQ4dUDCAs&uact=5
- VCAA English Examination Criteria https://www.vcaa.vic.edu.au/Documents/exams/english/english-crit-descriptors-w.pdf
- Definition of the traditional Hero's Journey https://en.wikipedia.org/wiki/Hero%27s_journey
- Supporting image of the stages of the Hero's journey https://www.storyboardthat.com/articles/e/heroic-journey
- TSSM English Notes by Melanie Hayek on Paired Comparison **I am Malala** and **Made in Dagenham**

- Stephen Daldry, **Billy Elliot**, 2000(Film)
- Mark Herman, **Brassed Off**, 1997
- Benjamin Caron, The Crown, Season 3, Episode 3, Aberfan. Background on mining conditions in Wales in the 1960s.
- Sam Donovan, The Crown, Season 3, Episode 9, Imbroglio. Background on the 1972 UK Miners Strike.