





# LES SUFFRAGETTES

Un film de Sarah Gavron

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NB : le **corrigé des activités** est réservé aux membres du Club Zérodeconduite. Inscription libre et gratuite, désinscription rapide : <http://www.zerodeconduite.net/club>

Un peu oubliées des manuels scolaires et du cinéma, les Suffragettes britanniques parvinrent pourtant à faire évoluer la société patriarcale qui les muselait. Avant la première Guerre Mondiale, Emmeline Pankhurst et ses consœurs du Women's Social and Political Union (WSPU) se démenèrent pour faire entendre leurs voix mais leurs tentatives pacifiques et raisonnées pour obtenir le droit de vote n'eurent aucun succès auprès de la classe dirigeante paternaliste. Ces manifestations pacifiques laissèrent place à une violence croissante opposant militantes et forces de l'ordre, le terrorisme répondant aux arrestations arbitraires et le gavage aux grèves de la faim. Il fallut une martyre piétinée par un cheval royal (Emily Davison au derby d'Epsom en 1913) et une Guerre Mondiale pour que les femmes britanniques voient leur valeur reconnue et que leur soient accordés, du moins dans la sphère citoyenne, les mêmes droits qu'aux hommes.

Dans son film *Les Suffragettes*, la réalisatrice anglaise Sarah Gavron met en scène les féministes de la classe ouvrière, opprimées par leurs maris et leurs patrons, vouées à travailler sans relâche à l'usine comme à la maison sans ne jamais pouvoir formuler une opinion personnelle ni obtenir ne serait-ce que le droit de garde de leurs enfants. A travers le personnage poignant de Maud (Carey Mulligan), elle dresse le portrait de ces femmes qui acceptèrent de tout sacrifier pour que leurs filles puissent connaître une vie meilleure.

A l'heure où le mouvement féminisme semble s'étioler et peut paraître poussiéreux à nos élèves, il est utile de rappeler les combats menés par les générations précédentes pour que toutes les femmes puissent voter. Le film offre ainsi une riche réflexion sur le féminisme d'hier à aujourd'hui, mais permet également de poser la question de l'héroïsme et du terrorisme comme mode d'action politique.

Sous ses airs de films en costume, il pose ainsi des questions on ne peut plus actuelles qu'il est nécessaire d'aborder en classe pour y réfléchir ensemble, plutôt que chacun dans sa communauté.

Enseignement	Niveau	Programmes / Notions à aborder
■ Anglais	Seconde	L'art de vivre ensemble / Mémoire : héritage et rupture : l'émancipation des femmes après les deux grandes guerres
■ Anglais	Cycle Terminal	Lieux et formes du pouvoir : résistance, désobéissance civile, lutte pour l'égalité des droits civiques
■ Histoire	Seconde	Le XX <sup>e</sup> siècle : l'évolution du rôle des femmes dans la société pendant et après les guerres



## LES SUFFRAGETTES

**Un film de :** Sarah Gavron

Titre original : *Suffragette*

**Année :** 2015

**Pays :** Royaume - Uni

**Durée :** 116 mn

**Avec :** Carey Mulligan, Brendan Gleeson, Helena Bonham Carter, Anne Marie Duff, Ben Wishax, Meryl Streep

### Synopsis :

Angleterre, 1912. Maud, une jeune femme issue d'un milieu modeste travaillant dans une blanchisserie, se retrouve engagée dans le mouvement féministe des Suffragettes.

Se rendant compte que les manifestations pacifiques ne mènent à rien, elle commence à se radicaliser, quitte à perdre son foyer, ses enfants ou même sa vie, dans son combat pour l'obtention du droit de vote des femmes.

Après avoir brièvement présenté le thème de la séquence pédagogique et ses objectifs, le professeur sollicite les élèves à l'oral puis met en commun les informations données par les élèves en dessinant un tableau à deux entrées :



- 1/ What was a suffragette? explain the meaning of that word.
- 2/ What did the Suffragettes want ? Why? When did this take place, and where?
- 3/ Why was the right to vote so important to get? which others rights did women fight for?

**4/ Maud's evolution :**

a/ Compare Maud's life at the beginning and at the end of the film :

Maud at the beginning of the film	Maud at the end of the film



b/ What do we know about Maud's life before the film begins?

c/ How did Maud find herself committed to the Suffragettes? What were her motivations? How did her involvement in the movement evolve?

d/ Why did Maud go to prison? How were the Suffragettes treated in jail? what was their reaction to imprisonment?

e/ Did Maud's husband support his wife and her cause? Why? Did all husbands share his opinion?

f/ Which sacrifices did she have to make? From what you see in the film, do you think they were worth it?

## 4/ The Suffragettes' evolution

What actions did they lead to fight for their rights? How did these actions evolve in time, and why? did everyone in the movement agree with that evolution? Why? Was it a clever move? How did they finally manage to attract public attention ?



## 5/ A battle of the sexes

Why do you think men were opposed to women's vote? Do you think all men shared this opinion? Are all men depicted as enemies in the film?

The director of the film is a woman. Do you think *Suffragette* would have been a different film if it had been directed by a man? Is Sarah Gavron trying to rally women viewers to the feminist cause ?



Director Sarah Gavron on the set of *Suffragette*

**A/ Suffragettes in the UK**

Which characters from the film do you think were real historic characters?

a) First, make a list of all the things you've learned about these characters in the film. Then search the web for more information about these characters.

CHARACTERS	INFO FROM THE FILM	INFO FROM THE WEB
Emmeline Pankhurst		
Edith New (Edith Ellyn in the film)		
Lloyd George		

b) The two main characters, Maud and Violet, were invented.

Why do you think director Sarah Gavron chose to focus on imaginary characters and not historical ones?

c) Which social class do the heroines belong to? Do you think they were the only social class involved in the Suffragette movement? Can we see Suffragettes from the higher society in the film? How is the fight different for them? Why do you think the director chose to focus on working class women?

**B/ Women's right to vote in the world**

a/ At the end of the film, what was shown on the screen? Do you remember some of these dates? Why did the director choose to end her film on this? What is the produced effect?

b/ Search the web to complete this chart :

Country	Voting rights for women
New Zealand	
Finland	
UK	
USA	
France	
Tunisia	
Switzerland	
Liechtenstein	
Koweit	
Saudi Arabia	

Comment are these dates. Are some of them surprising?

Why are there two dates for the UK?

c/ Look at the year when France granted women the right to vote. What was the context?

Was there such a movement as the Suffragettes in France?

Do you know when women were officially considered as men's equals in France?

**A/ Learn new words and expressions**

Read the following text and try to guess the meaning of the words in bold characters :

The Suffragettes believed it was time they had the same **rights** as men. Their leader, Emmeline Pankhurst, wrote pamphlets to encourage women to **speak up against** male domination. They **marched** to the Parliament to **protest against gender inequalities and unfair laws**. They **demand**ed the **right to vote** so that their voices could be heard. Their **claims** were met with brutal police response. Few women **dared to commit to the cause** for fear of their husbands' and neighbours reactions. The **activists** who got **involved in civil disobedience** were sent to prison. Some Suffragettes went on **hunger strikes** to attract public attention but the guards **force-fed** them to avoid scandal.

Expressions from the text	Possible meaning	Translation
a right / rights / the right to vote		
To speak up (against)		
To march		
To protest (against)		
Gender inequalities		
Unfair laws		
To demand		
A claim / to claim		
To dare		
To commit to the cause		
An activist		
To get involved		
Civil disobedience		
Hunger strike		
To be force-fed		

Now try to write 5 new sentences using 5 expressions from the chart.

**B/ Expressing oppression and persecution**

From what you've seen in the film, complete the following sentences (you can replace «they» by «Maud» if you wish) :



At the beginning of the 20th century, British women could not.....

They had to.....

They were not allowed to.....

They were forbidden to.....

Women were expected to.....

They could only.....

They could not.....

The Suffragettes wanted to.....

They were seen as.....

They were treated as.....

They were forced to.....

**C/ Passive women?**

Use the passive voice to express the repression women had to undergo every day.

Put these sentences in the passive voice. Can you hear the difference between the 2 voices?

1. Prison guards force-fed the inmates.

.....

2. Violet's husband beat her up.

.....

3. The police tracked down and arrested Emmeline Pankhurst.

.....

4. The Draytons adopted Maud's son George.

.....

5. The King's horse killed Emily at the derby.

.....

6. Detective Steed did not arrest Maud after she injured her boss.

.....

7. The director abused the young women of the laundry without any consequences.

.....

8. Edith organized meetings and attacks from her pharmacy.

.....

9. Lloyd George did not pass the bill supporting women's right to vote.

.....

10. Sonny did not support Maud, he kicked her out of their house.

.....

Cette activité vous propose de faire découvrir quelques icônes féministes d'hier et d'aujourd'hui. Vous pourrez traiter chaque partie séparément, n'en choisir qu'une ou mélanger les trois (en demandant par exemple aux élèves divisés en 3 groupes de travailler en îlots puis de présenter leur trouvailles au reste de la classe en complétant le tableau proposé dans la partie A par exemple).

### **A/ Before Emmeline Pankhurst and the Suffragettes : Mary Wollstonecraft**

Read the following text and complete the chart on the next page.

#### Mary Wollstonecraft

Often lauded as the first feminist, Mary Wollstonecraft (1759-1797) was a political writer and revolutionary advocate of equality who wanted women to reach their full potential within society. She was the first British writer to '*put the claim of women's rights to equality into the shape of a theoretical thesis*'. Her works significantly contributed to both political thought and educational theory, and her treatise on the rights of women, *A Vindication of the Rights of Woman*, is considered one of the great classics of feminist ideology.

As a young woman, Wollstonecraft helped her sister Eliza to escape from an abusive marriage. In 1783 she became a schoolteacher. The two women established a school and Wollstonecraft became convinced that her female students had been indoctrinated to be subordinate to men. Her experiences inspired her to write *Thoughts on the Education of Daughters*, in which she criticized traditional teaching methods and suggested improvements on how to teach girls.

In 1791 she published her revolutionary political work, *A Vindication of the Rights of Woman*.

In her *Vindication*, Wollstonecraft boldly attacked the view of female education advanced by political philosopher Jean-Jacques Rousseau, who claimed that women were incapable of reason. She condemned the educational conditions which perpetuated the '*slavish dependence*' of women, and criticized society for condoning '*exquisite sensibility and sweet docility of manners*' all desired attributes of women. Wollstonecraft firmly believed that women must be educated in order to get a sense of self-worth derived not from their physical appearance, but from 'reason, virtue and knowledge'. She contended in *Vindication* that women deserved to be granted both civil and political rights, and that for social equality to be realized both '*monarchical and priestly power*' must be overthrown. Wollstonecraft's revolutionary ideology engendered prodigious controversy, with *Vindication* considered shocking by political radicals.

Mary Wollstonecraft was disparaged by many of her contemporaries for her love affairs, suicide attempts and having had an illegitimate daughter, and after death her reputation was effectively destroyed by the publication of a revealing memoir in 1798. It was not until the burgeoning feminist movement of the twentieth century that Wollstonecraft's works became fully recognized for their inestimable value. Today she is widely acclaimed as not only an important Enlightenment era political philosopher, but also as one of the founders of feminist philosophy.

Adapted from Allegra Geller's column for the British Scholar Society, posted on <http://britishscholar.org/> on February 28, 2012.

NAME	
BORN / DIED	
COUNTRY	
JOB	
PUBLICATIONS	
OPINIONS	
PUBLIC IMAGE	

**B/ Malala : Peace Nobel Prize at 16 years old**

Activité de compréhension orale sur support vidéo.

**a) Anticipation sur écoute :**

Have you ever heard of Malala? What do you know about her?

**b) Compréhension orale :**

Watch the video of the speech that Malala Yousafzai gave to the United Nations on 12 July 2013, the date of her 16th birthday and «*Malala Day*» at the UN. It is really inspiring. She is only 16 and if she has any notes, she barely glances at them. She is just speaking with confidence and conviction, speaking from her heart.

<https://www.youtube.com/watch?v=MOqIotJrFVM>

Who is Malala? What happened to her?

Which prize did she get from the UN? Why?

What cause does she stand for? What does she want to fight against? How?

Is she religious? How does she feel towards the Taliban today?

What do you think of Malala's speech? how does it make you feel/ react?

This is a transcription of the speech you've just heard. Read it and complete your answers.

In the name of God, the most beneficent, the most merciful. Honourable UN Secretary General Mr Ban Ki-moon, respected president of the General Assembly Vuk Jeremic, honourable UN envoy for global education Mr Gordon Brown, respected elders and my dear brothers and sisters: Assalamu alaikum. Today is it an honour for me to be speaking again after a long time. Being here with such honourable people is a great moment in my life and it is an honour for me that today I am wearing a shawl of the late Benazir Bhutto. I don't know where to begin my speech. I don't know what people would be expecting me to say, but first of all thank you to God for whom we all are equal and thank you to every person who has prayed for my fast recovery and new life. I cannot believe how much love people have shown me. I have received thousands of good wish cards and gifts from all over the world. Thank you to all of them. Thank you to the children whose innocent words encouraged me. Thank you to my elders whose prayers strengthened me. I would like to thank my nurses, doctors and the staff of the hospitals in Pakistan and the UK and the UAE government who have helped me to get better and recover my strength. I fully support UN Secretary General Ban Ki-moon in his Global Education First Initiative and the work of UN Special Envoy for Global Education Gordon Brown and the respectful president of the UN General Assembly Vuk Jeremic. I thank them for the leadership they continue to give. They continue to inspire all of us to action. Dear brothers and sisters, do remember one thing: Malala Day is not my day. Today is the day of every woman, every boy and every girl who have raised their voice for their rights. There are hundreds of human rights activists and social workers who are not only speaking for their rights, but who are struggling to achieve their goal of peace, education and equality. Thousands of people have been killed by the terrorists and millions have been injured. I am just one of them. So here I stand. So here I stand, one girl, among many. I speak not for myself, but so those without a voice can be heard. Those who have fought for their rights. Their right to live in peace. Their right to be treated with dignity. Their right to equality of opportunity. Their right to be educated. Dear friends, on 9 October 2012, the Taliban shot me on the left side of my forehead. They shot my friends, too. They thought that the bullets would silence us, but

they failed. And out of that silence came thousands of voices. The terrorists thought they would change my aims and stop my ambitions. But nothing changed in my life except this: weakness, fear and hopelessness died. Strength, power and courage was born. I am the same Malala. My ambitions are the same. My hopes are the same. And my dreams are the same. Dear sisters and brothers, I am not against anyone. Neither am I here to speak in terms of personal revenge against the Taliban or any other terrorist group. I am here to speak for the right of education for every child. I want education for the sons and daughters of the Taliban and all the terrorists and extremists. I do not even hate the Talib who shot me. Even if there was a gun in my hand and he was standing in front of me, I would not shoot him. This is the compassion I have learned from Mohammed, the prophet of mercy, Jesus Christ and Lord Buddha. This the legacy of change I have inherited from Martin Luther King, Nelson Mandela and Mohammed Ali Jinnah. This is the philosophy of nonviolence that I have learned from Gandhi, Bacha Khan and Mother Teresa. And this is the forgiveness that I have learned from my father and from my mother. This is what my soul is telling me: be peaceful and love everyone. Dear sisters and brothers, we realize the importance of light when we see darkness. We realize the importance of our voice when we are silenced. In the same way, when we were in Swat, the north of Pakistan, we realized the importance of pens and books when we saw the guns. The wise saying, «The pen is mightier than the sword.» It is true. The extremists are afraid of books and pens. The power of education frightens them. They are afraid of women. The power of the voice of women frightens them. This is why they killed 14 innocent students in the recent attack in Quetta. And that is why they kill female teachers. That is why they are blasting schools every day because they were and they are afraid of change and equality that we will bring to our society. And I remember that there was a boy in our school who was asked by a journalist why are the Taliban against education? He answered very simply by pointing to his book, he said, «a Talib doesn't know what is written inside this book.» They think that God is a tiny, little conservative being who would point guns at people's heads just for going to school. These terrorists are misusing the name of Islam for their own personal benefit. Pakistan is a peace loving, democratic country. Pashtuns want education for their daughters and sons. Islam is a religion of peace, humanity and brotherhood. It is the duty and responsibility to get education for each child, that is what it says. Peace is a necessity for education. In many parts of the world, especially Pakistan and Afghanistan, terrorism, war and conflicts stop children from going to schools. We are really tired of these wars. Women and children are suffering in many ways in many parts of the world. In India, innocent and poor children are victims of child labour. Many schools have been destroyed in Nigeria. People in Afghanistan have been affected by extremism. Young girls have to do domestic child labour and are forced to get married at an early age. Poverty, ignorance, injustice, racism and the deprivation of basic rights are the main problems, faced by both men and women. Today I am focusing on women's rights and girls' education because they are suffering the most. There was a time when women activists asked men to stand up for their rights. But this time we will do it by ourselves. I am not telling men to step away from speaking for women's rights, but I am focusing on women to be independent and fight for themselves. So dear sisters and brothers, now it's time to speak up. So today, we call upon the world leaders to change their strategic policies in favour of peace and prosperity. We call upon the world leaders that all of these deals must protect women and children's rights. A deal that goes against the rights of women is unacceptable. We call upon all governments to ensure free, compulsory education all over the world for every child. We call upon all the governments to fight against terrorism and violence; to protect children from brutality and harm. We call upon the developed nations to support the expansion of education opportunities for girls in the developing world. We call upon all communities to be tolerant, to reject prejudice based on caste, creed, sect, colour, religion or agenda to ensure freedom and equality for women so they can flourish. We cannot all succeed when half of us are held back. We call upon our sisters around the world to be brave, to embrace the strength within themselves and realize their full potential. Dear brothers and sisters, we want schools and education for every child's bright future. We will continue our journey to our destination of peace and education. No one can stop us. We will speak up for our rights and we will bring change to our voice. We believe in the power and the strength of our words. Our words can change the whole world because we are all together, united for the cause of education. And if we want to achieve our goal then let us empower ourselves with the weapon of knowledge and let us shield ourselves with unity and togetherness. Dear brothers and sisters, we must not forget that millions of people are suffering from poverty and injustice and ignorance. We must not forget that millions of children are out of their schools. We must not forget that our sisters and brothers are waiting for a bright, peaceful future. So let us wage, so let us wage a glorious struggle against illiteracy, poverty and terrorism, let us pick up our books and our pens, they are the most powerful weapons. One child, one teacher, one book and one pen can change the world. Education is the only solution. Education first. Thank you.

Pour poursuivre le travail sur Malala, nous vous proposons de réaliser une fiche de lecture sur sa biographie ( cf Activité 6, tâche finale C ).

**C/ Modern day terrorist feminism : Femen**

Activité de compréhension et expression écrite, à faire en classe ou à la maison. La question 5 pourra être donnée comme tâche finale.

Read this press article from *The Guardian* :

**Fearless and topless: Femen activists in the UK**

They started out in Ukraine, established headquarters in Paris and last year succeeded in ambushing Vladimir Putin during a visit in Germany. Now the controversial activists of Femen, notorious for their topless protests on issues such as prostitution, abortion and the wearing of the hijab, are planning to target Britain. In London to promote a documentary on the group's activities, founder member Alexandra Shevchenko said Femen UK would focus on issues such as female genital mutilation (FGM), forced marriage and the sex industry. «No one is talking about FGM in England,» she said. «People assume it is too violent and extreme to exist here, that it only happens in Africa and the Middle East, but the UK has some of the highest levels in the west.»

The setting up of a new British arm of Femen's operations is likely to generate mixed feelings among indigenous feminist groups. A succession of topless protests since the group's formation in 2009 was greeted with bafflement and amusement, although there is no doubting its members' courage when facing violent police repression.

«Becoming a member of Femen takes more than just a few days,» said Shevchenko. «You must be physically and psychologically prepared. Of course, you have to support our ideology as a starting point, but it is also a question of being fit in your body and mind to fight – to be arrested and struggle with police. Our main enemy is patriarchy and its three manifestations – dictatorship, religion and the sex industry. These issues are universal.»

Femen UK would, according to Shevchenko, be an addition to, not a substitute for, other forms of feminist campaigning in Britain. She claimed that there is an appetite among young women all over Europe for a new, more dynamic form of resistance.

«There is real feminist pride in the UK, which is why Femen appeals to women. But many are becoming disappointed with classical feminism, which is like library feminism,» she said. «Of course, we still need those who make theory, but feminism should be like an army.»

Adapted from *The Guardian*, Saturday 19 October 2013

Written by Zoe Holman

Now answer the following questions, quoting the text to justify your point :

- 1/ Who are the Femen? What do you think their name sounds like?
- 2/ What are they fighting against?
- 3/ How are they different from other feminist groups? What sort of actions do they lead?
- 4/ How are they perceived by other feminists? Why? Explain the expression «library feminism».

5/ Do you think the Femen are very different from the Suffragettes? Why? Do you think the Suffragettes practiced «library feminism»?

5/ Essay (200-300 words) : What do you think of Femen? Why do you think they act topless? Do you think it's a good idea? Search the web to see some of their recent actions. Do you support their methods or not? Why? Do you think they should be considered as terrorists?

Voici quelques pistes de réflexion à mener en classe avec les groupes les plus avancés. Elles peuvent prendre la forme de débats, de rédactions, d'amorces pour l'oral du bac ou de devoirs sur table.

### **A/ Terrorism or civil disobedience?**

How were the Suffragettes perceived by their contemporaries?

How did they justify their acts?

How are they considered now?

How has History changed our opinions of the Suffragette movement?

Can you think of other movements that were considered as dangerous / unlawful terrorists in their time and have now been redeemed by history?

Would you say that the Suffragettes were terrorists? Why?

Pour répondre à cette question nous vous proposons de visionner un court extrait de l'excellent documentaire en trois parties de la BBC sur les Suffragettes : épisode 3, 00:23 à 00:25 (interview de deux minutes d'une historienne).

<http://www.bbc.co.uk/programmes/b0544j0j>

What do you conclude about terrorism? can it serve a good cause, or is it always evil? How do terrorists justify their acts? does the end always justify the means?

### **B/ Feminists and anti-feminists**

In the film, who was against the Suffragettes? was it only men? What did they fear?

What reputation do feminists have today? which clichés are they stuck with? Why?

Is it easy to say that you're a feminist today? Why?

Can men be feminists too? How so?

What could be done to make things change / make people change their views on feminists?

Et pourquoi pas, si les élèves sont motivés, consacrer une ou deux séances de brainstorming sur la façon d'améliorer l'égalité entre filles et garçons au sein de l'établissement, voire rédiger un manifeste / une charte de bon comportement / des affiches de sensibilisation au problème ?

**C/ After the vote**

Today almost every country in the world (cf activité 2) has granted women the right to vote. Does it mean the fight is over?

Why did the Suffragettes change names once they got the right to vote?

What did they fight for next?

What are feminists trying to achieve now?

What sort of actions do they lead to make their voices heard?

What do you think are their chances of succeeding? How?

**D/ «Sister Suffragette» : Suffragettes revisited by Disney**

Pour finir sur une touche plus joyeuse, voici l'image des Suffragettes que Disney choisit de véhiculer dans le film *Mary Poppins* (1964).

Watch this extract from the film *Mary Poppins*. Read the lyrics and say which is the perspective on the Suffragette movement given by Disney.

<https://www.youtube.com/watch?v=KvkiNZDFvZU>

**«Sister Suffragette»**

We're clearly soldiers in petticoats  
And dauntless crusaders for woman's votes  
Though we adore men individually  
We agree that as a group they're rather stupid!

Cast off the shackles of yesterday!  
Shoulder to shoulder into the fray!  
Our daughters' daughters will adore us  
And they'll sign in grateful chorus  
«Well done, Sister Suffragette!»

From Kensington to Billingsgate  
One hears the restless cries!  
From ev'ry corner of the land:  
«Womankind, arise!»  
Political equality and equal rights with men!  
Take heart! For Missus Pankhurst has been clapped  
in irons again!

No more the meek and mild subservients we!  
We're fighting for our rights, militantly!  
Never you fear!

So, cast off the shackles of yesterday!  
Shoulder to shoulder into the fray!  
Our daughters' daughters will adore us  
And they'll sign in grateful chorus  
«Well done! Well done!  
Well done Sister Suffragette!»

**Written by the Sherman brothers, performed by  
Glynis Johns**

**A/ Present another feminist icon to the class**

Proposez à vos élèves de réaliser des exposés (avec support Power Point pour les plus avancés) sur les figures majeures du féminisme international : Simone Veil, Simone de Beauvoir, Angela Davis, Olympe de Gouges, Virginia Woolf, Radhia Nasraoui, Talisma Nasreen...et pourquoi pas Emma Watson ou Angelina Jolie ?

**B/ Book review : I Am Malala: The Story of the Girl Who Stood Up for Education and was Shot by the Taliban / Moi, Malala (cf. bibliography)**

Read Malala's book (in English or in French) and write a book review:

- 1) Sum up Malala's story.
- 2) Express your feelings and opinions about Malala's story and political positions.
- 3) Would you personally be ready to fight for a cause? Which one? Why?

**C/ Fiction writing (200 words) : Imagine you are Maud. You are writing a letter to your son George to explain to him what happened and why he was adopted.****D/ Essay writing (300 words) : do you think women have become men's equals in today's society? Justify your point by giving examples.****E/ Essay writing (200-250 words) : Do you think it's important to vote? Why?****F/ Essay writing (300 words) : Compare Emily Pankhurst, Mary Wollstonecraft, Malala and Alexandra Shevchenko. What do they all have in common? How do they differ? Imagine what the feminists of the future will be like.**

**G/ Essay writing (300 words) : Read the Robert and Collins entry for the word «hero» :**

1. a man distinguished by exceptional courage, nobility, fortitude, etc
2. a man who is idealized for possessing superior qualities in any field
3. (classical mythology) a being of extraordinary strength and courage, often the offspring of a mortal and a god, who is celebrated for his exploits
4. the principal male character in a novel, play, etc

Do these definitions apply to Maud in Suffragette? Discuss. Les sujets D/ E/ F/ G pourront être traités sous la forme de débat en classe après avoir été préparés à la maison (recherche de vocabulaire et d'arguments).

Pour en savoir plus sur Malala :

*I Am Malala: The Story of the Girl Who Stood Up for Education and was Shot by the Taliban*, YOUSAFSAI Malala et LAMB Christina, Weidenfeld & Nicolson, 2014

Publié en France la même année par Hachette sous le titre : *Moi, Malala*

L'Université de Platteville, Wisconsin (USA) diffuse gratuitement un guide de lecture du livre de Malala (résumé des chapitres, citations, pistes de réflexion...) téléchargeable en PDF ici : [http://www.uwplatt.edu/files/campus-read/malala\\_instructor\\_resources.pdf](http://www.uwplatt.edu/files/campus-read/malala_instructor_resources.pdf)

Pour regarder le discours prononcé par Malala lorsqu'elle a reçu le prix Nobel de la Paix : <https://www.youtube.com/watch?v=MOqIotJrFVM> (version intégrale)

Vous trouverez sur YouTube de nombreuses versions abrégées de ce même discours (qui dure 26 mns).

Pour chanter avec Mrs Banks «Sister Suffragette» :

<https://www.youtube.com/watch?v=Kvk1NZDFvZU>

Pour retrouver l'article du Guardian consacré aux Femen dans son intégralité :

<http://www.theguardian.com/world/2013/oct/20/femen-activists-uk-branch-feminism>

Pour en savoir plus sur Mary Wollstonecraft, la pionnière du féminisme britannique :

[http://www.bbc.co.uk/history/british/empire\\_seapower/wollstonecraft\\_01.shtml](http://www.bbc.co.uk/history/british/empire_seapower/wollstonecraft_01.shtml)

Pour obtenir des détails sur l'obtention du droit de vote au Royaume-Uni :

<http://www.parliament.uk/about/livingheritage/transformingsociety/electionsvoting/womenvote/>

Pour discuter de la violence du mouvement des Suffragettes :

<http://www.historytoday.com/fern-riddell/weaker-sex-violence-and-suffragette-movement>

Pour comprendre en détail l'histoire du féminisme en Grande-Bretagne :

Documentaire en trois parties produit par la BBC (le troisième épisode est particulièrement intéressant pour compléter le film).

<http://www.bbc.co.uk/programmes/b0544j0j>

## Activité 1 : Talk about the film

### 1/ What was a suffragette? explain the meaning of that word.

Suffrage = vote / Suffragettes were women who wanted the right to vote.

### 2/ What did the Suffragettes want ? Why? When did this take place, and where?

Suffragettes wanted to be considered as men's equals. They wanted the right to vote but also other rights so as to be independent from their husbands. The movement began in the late 19th century and lasted until 1928 in the UK. The film takes place in the early 20th century, when the movement became more radical. The story is set in London.

### 3/ Maud's evolution

a/ Compare Maud's life at the beginning and at the end of the film :

Maud at the beginning of the film	Maud at the end of the film
She works as a laundress.	She has lost her job and injured her boss.
She has a husband and a son.	Her husband kicked her out of their house and had their son adopted.
She has a home.	She is homeless and sleeps in a church.
She obeys her husband and her boss Mr. Taylor.	She makes her own choices.
She has no political opinion.	She is a radical suffragette activist.