

Francophonie at Cottey College



THE INTERNATIONAL ORGANIZATION OF LA FRANCOPHONIE (OIF) CONSISTS OF 84 MEMBER STATES; 54 FULL MEMBER STATES (ORANGE), 26 OBSERVER STATES (GREEN), FOUR ASSOCIATED STATES (PINK). © ORGANISATION INTERNATIONALE DE LA FRANCOPHONIE

LA FRANCOPHONIE AT COTTEY COLLEGE is a collection of students' essays and reflections on their acquisition of French and Francophone cultures.



Editors

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CONGRATULATIONS TO THESE CURRENT AND FORMER LCF GRADUATING MEMBERS:

SARAH VANHORN, First President of LCF, 2016-2017, BA

KATHLEEN HURST, Second President of LCF, 2017-2018, BA

ALI MILLER, Vice-President of LCF and French Tutor, 2016-2017, BA

INTRODUCTION



- Dr. Mary Mba, Assistant Professor of French, Cottey College

Since coming to Cottey College in fall semester of 2016, I have been working hard to strengthen the French program and some of what I have done is the establishment of the French Club, *Le Cercle français de Cottey College* (LCF) that provides an avenue for Cottey College students to explore French and Francophone cultures outside of the classroom. The club has become one of the most active clubs on campus and organizes lots of activities. We have established several annual events such as our *bake-sales*, when students learn to bake different French pastries that we sell to our community members to fund our events; *Mardi Gras*, which we celebrate with lots of interactive French activities, displays and food (crepes with diverse fillings, etc.); *National French Language* week that we observe annually in November with French and Francophone presentations and other activities such as a French Game night and French inspired menu at our

famous Raney Diner. In addition, we go on field trips to different locations to learn more about French and Francophone cultures, arts, and food. In 2019, we offered a campus-wide baking class and members of the Cottey community including faculty, staff and students attended, learned and baked French pastries. We have gone on numerous fields: we went to the *Pêcheurs de perles* (*Pearl Fishers*) Student Dress Rehearsal at the *Lyric Opera*, Kauffman Center for the Performing Arts in Kansas City; we equally visited the Natural History Museum and the Spencer Museum of Arts where we studied lots of French and Francophone arts at the University of Kansas (KU) in Lawrence, Kansas.

This academic year (2019-2020) has been exceptionally good to the department. First of all, my proposal to change the name of the department from French to French and Francophone was graciously and unanimously approved. This new name is a better reflection of the scope of courses and studies this department covers. We cover academic materials, literature and cultural materials from not only France, but the entire Francophone world as this publication attests to. This new name equally aligns better with the mission and vision of Cottey College and its thread of global awareness. Cottey students who obtain a minor in French and Francophone will be better appreciated in the world as individuals capable of thinking more globally, comparatively and who can challenge strongly held stereotypes. They will be more adaptable and diversified. It will be easier for such students to be admitted into graduate programs in French and Francophone Studies, French/Francophone Literatures, Area/Cultural/Indigenous Studies, Colonial and Post-colonial Studies, Francophone History and Geography, Comparative Studies, and Women, Gender and Sexuality Studies, among others. Students will be qualified to work in a multitude of career paths in public service, education, diplomacy, non-profit, multinational corporations, international, and intergovernmental organizations among others. For these, I am really glad for my students and for the College.

Another great news, I am very pleased that Ms. Ali Miller will graduate this May with a minor in French. Ms. Miller is going to be the second student to graduate with a minor in French but she will be the first to have completed all her courses here at Cottey College without taking any courses abroad or at another institution. Bravo Ali Miller!

As you know, the magnificent Notre Dame de Paris was burnt down on April 15, 2019. The construction of Notre Dame started in 1160 and was completed a hundred years later in 1260. We have shared a beautifully lit and “breathtaking” picture of Notre Dame Cathedral taken by Dr. Jann Weitzel.

Finally, the culture essays in this issue are highly varied as students researched into whatever aspect of culture they were passionate about in their chosen Francophone country(ies) and compared their findings with their own cultures in a cross-cultural analysis. I strongly believe that when students have the academic freedom to pursue their passions and research interests in a “required” class that they get more motivated, involved and they participate more actively. I do this by allowing them personalize their learning through by bringing their passions into the class so they can learn to talk about them in French or learn about them in other cultures. This way, they also get a more global and diverse view of things that interest them. The entries in this issue thus include research on architecture and film; education, fashion, festivals, food, sports, history, culture and economy and cover numerous Francophone countries. Enjoy!

Notre Dame Cathedral at Night



Photo by Dr. Jann Weitzel, President of Cottey College

Advice from a Former French Club President

- Kathleen Hurst

I led le Cercle français (LCF) as president during the 2017-2018 school year and have served on the executive board as the ex-officio (and for a short period as interim president) in the two years since then. During my time in LCF, the club has grown from a newly-revived one-woman operation to one of Cottey's most active clubs. As I have helped Dr. Mba rebuild this club, I have learned a lot about what makes a student-led organization successful. Nearly everything I know about running a club was learned from trial-and-error, so my hope is to impart a little knowledge and keep future presidents from having to fail as many times as I did before figuring out what needs to be done.

The first thing a new president needs to do is get in touch with her sponsor. If you and your sponsor communicate regularly and openly, the running of your club will go a thousand times more smoothly. Your sponsor is there to advise you on issues you may never have had to deal with before, like creating a meeting agenda or filling out a budget request. I promise s/he will be an invaluable asset when you need two hundred dollars for bake sale ingredients and have no idea where to get it, or when your club is down to one member and you need a list of French class students to recruit. To this end, I would suggest scheduling a standing appointment to meet each week rather than doing it on an as-needed basis. This is especially helpful when you feel overwhelmed in the middle of the semester, because sometimes it feels like scheduling a meeting to ask for help is something you do not have the time and energy to do.

Once you and your sponsor are in lockstep, you need to get your executive board in gear. The first person you need to talk to is your vice president. Typically, this is a name-only position; it's something that doesn't require you to do any work, but still looks really nice on your CV. Things are different in LCF. Two years ago, Dr. Mba and I amended the vice president's responsibilities in the club's Constitution, making this a much more active role. The role of the vice president is to share the running of the club with the president and keep her from devoting her entire life to the running of this club. The vice president is responsible for a lot of the communication that goes on within the group, such as scheduling meetings and sending out the agenda in advance. This position is often underutilized, so I would highly suggest taking a look at the Constitution and figuring out what you can ask her to help you with.

The secretary and the publicity coordinator/historian (a combined position in LCF) work closely with the vice president in terms of communicating with the other members of the club and the Cottey and Nevada communities. The secretary's main duty is to take notes during meetings and send out the minutes; this is particularly important because attendance is recorded in those minutes, and that is tied to French class extra credit and active membership rewards. The publicity coordinator/historian's responsibility is to share information with the Cottey and Nevada communities about LCF's activities. This ranges from advertising bake sales and our annual *Mardi Gras* celebration to inviting people to participate in the club's baking tutorials and movie nights.

The officer that I tend to respect the most is the treasurer. Personally, I would rather die than have to fill out budget requests and reimbursement forms. The Business Office's system of doing things can oftentimes be a confusing terrain to navigate and Student Government Association (SGA) can sometimes lose track of club funds, so this officer has to be incredibly organized and must document everything. In addition, this officer must be assertive and persistent enough to work with SGA when they inevitably assign us the wrong amount of money. I'm not saying that this person has to be too loud and aggressive; in fact, the best secretary LCF has had while I have been in office was incredibly quiet and shy. She just knew the ins and outs of SGA and was able to parlay that knowledge into better negotiations on behalf of the club. I know it is not ideal, but you can get by with someone busier or less dedicated for the other three positions if you can recruit a solid treasurer who will stay on top of the club's finances.

One of the best ways to keep club engagement high is to provide multiple entry points throughout the school year. Even if it seems like you are annoying people or everyone is just deleting your emails, keep French class students informed of what's going on in the club. That way, anyone who missed out of joining at the beginning of the school year feels like the club is informal and approachable enough that they can join

at any time without feeling like they are behind everyone else. Make sure to let the wider student body know about big events too, but do not send so many emails that you get your mass email privileges taken away.

It's not uncommon for Cottey students -- both LCF members and nonmembers -- to feel too overwhelmed to participate in extracurricular activities. To combat this, I suggest limiting the number of events LCF hosts or participates in each semester. More is not always better, as LCF often does better with higher participation in fewer events. I would suggest two bake sales a semester (feel free to take it down to one if everyone is booked solid), one week of small group activities (French Language Week in the fall and Francophonie Week in the spring) like *pétanque*, a French buffet in Raney, card games, and a French-language movie, and maybe one other big event, like a baking class in the fall and *Mardi Gras* in the spring. Set the dates for these events as early as possible -- you *must* make sure people actually check their schedules when you make these plans -- and make sure they get onto the student activities calendar. That way, half your advertising work is done for you, and you have a better chance of not being double-booked with another group's event.

It feels like there is so much that goes into being LCF president, but really, you just need to make sure everyone communicates and participates. If you start with these goals in mind and get organized early, the rest of the semester can be pretty smooth sailing. To sum up, remember to use your resources, communicate with your team, make events open to nonmembers, and do not overload everyone's schedules. If you can remember all of these things, you can be the president of le Cercle français.

Study Abroad Corner

Tarisai Dahwa - My France Experience - Spring 2019

Inspiration

As young girls, my mother registered my sister and I to take French classes. This was an interesting experience as I went without any foresight of how this was going to be a part of me for the rest of my life. That little girl that I was did not realize the foundation that had been laid for her, and just how far she was going to go in terms of experiencing French culture.

Learning French had always been a fun activity for me. Throughout my high school years, I went through a series of more French classes for four years. This then translated into me enrolling in French classes here at Cottey College, and my studying abroad in France! Each experience and class was unique in its own way. It has all been a reflection of the beauty of the French language, and I just knew that this language was going to be a part of me forever.

Motivation

Majoring in International Business, a semester abroad is one of my graduation requirements. As I was thinking about where I wanted to go for the experience, I thought to myself, "why not go to

France, you already understand the language!" and thus my fate was sealed. I decided to spend my semester abroad in Paris, France.

Visiting France had always been a lifelong dream for me. However, I did not think that dream would become a reality so early in life, so when I realized I needed a semester abroad, it was a no brainer. The thought of being able to experience French culture first hand, and to sharpen my French-speaking skills was

more than enough motivation for me to take all the necessary steps to ensure that I was well-prepared for the study abroad experience.

Gathering of Resources

When it came to gathering my resources to achieve my study abroad goals, a lot of factors came into play. I had to find a school that offered classes that could transfer to my Cottey College credits. I did this through the study abroad program 'International Studies Abroad.' The program had everything planned for me, from housing, all the way to some excursions throughout France and Belgium.

I was enrolled at the American Business School Paris. All of my classes, except for one, were taught in English, which was quite convenient. The only course that was instructed in French, was my French class, expectedly. I had a lovely instructor who refused to speak any English whatsoever, which was challenging. Learning French in France, I came to discover, was a totally different ball game. The professor would tend to forget we were learning and would speak from five to ten sentences without realizing the whole class was still trying to translate her first sentence! (haha!) Nonetheless, by the end of the semester, we had mastered how to keep up with her, and our understanding of French had increased tremendously.

International Studies Abroad offered different types of accommodation such as apartments, independent living, or homestays. I chose to be in a homestay with a roommate. My homestay family consisted of a lovely French lady, *Mme. Dugan*, and her son Damian. *Mme. Dugan* did not like speaking English, and so by default, meal times were spent practicing French. I realized that learning a language is more than just textbook studying. The best way to learn a language is to constantly practice speaking it, and training your mind to think in that language.

During my semester abroad, I had to navigate through the streets of Paris. *Google Maps* became my best friend. In a city filled with so many people, you cannot help but be in awe of all the diversity present, and the unity based on a shared language. The power of language brings an identity and culture to a nation. That is one of the many things I learned during my time in Paris, France, and I cannot wait to go back again!

Culture Essays

Monaco's Architecture and Design

- Maddy Smith



MONACO

Among many things, Monaco is known for its diverse, opulent, and strikingly beautiful architecture. With that being said, it is also known for its status as being the second smallest country in the world, and the most densely populated. This is due to the fact that Monaco consists of approximately 500 acres, or 202 hectares, and much of its geography is made up of sharp hills and narrow coastline. As a result of the geography, limited space, and narrow roads, much of the country has been built into the surrounding hills. While the popularization of the construction of high rise apartment buildings and modern structures is on the rise in Monaco, the rich history surrounding the lavish villas, hotels, and traditional buildings is growing in importance amongst the residents, and the distinctive architecture and the movements that popularized them are still highly regarded in the country's history.

Monaco had three main architectural movements that influenced the country: the Medieval period, the Capriccio period, and the Belle Époque. All three architectural styles have corresponding similarities that contribute to the cohesive look and design of Monaco, but each style also has distinctive characteristics that are evident in buildings that model a specific architectural period.

To begin, the Medieval period greatly influenced the architecture and design of Monaco. Due to Monaco's long history dating back to the 13th century, the most common architectural pieces that are remaining are castles and fortified walls. Additionally, as Monaco was hotly contested over in the beginning of its history, turrets are common architectural designs that are still seen today. Turrets were ideal for the medieval period as the era is characterized by general unrest and fighting between empires, and turrets offered prime defensive position during warfare. Besides turrets, castles, and walls, which were the primary architecture for military use, examples of civic and domestic architecture are usually found in manor houses, town halls, bridges, and residential houses. Another example of medieval architecture found in Monaco today is the Cathedral of Monaco. It stands on the same plot of land that the original Medieval style church was built on. The Cathedral today is built using the roman-Byzantine style of architecture, a subset of Medieval architecture. This style draws primarily on the use of round or slightly pointed arches, barrel vaults, cruciform piers supporting vaults, and domes.

The next architectural movement that influenced Monaco was the Capriccio period. This era emphasized architectural fantasy, and overlapped with the Renaissance and Baroque periods. The general style was unpredictable and open to the imagination, while others have also defined the style as a dreamlike interpretation of free imagination. Four main themes are found in capriccio, two of which are emphasized within Monegasque architecture. The first of these is imagining different states of the subject, such as a building in the future that has been ruined or worn with time. The second of these is taking liberties with grand features, such as cities and fountains. This theme is commonly found on buildings' facades and on decorative fountains and sculptures throughout the city, especially in Monte Carlo. While this term is also most frequently in reference to art, this architectural style is most commonly found to be incorporated into hacienda villas and apartments. Lastly, it is important to note that it is not a single building or architectural structure in Monaco which

demonstrates the influence of the Capriccio art movement on the nation. It is instead the pickled, varying combination of the old and new structures in harmony together.

The last architectural movement of significance is the Belle Époque. Belle Époque translates to 'beautiful age', and is the signature style in Monte Carlo that emphasized a picturesque fantasy of pleasure and luxury. It is known for its lavish decoration and its imaginative use of new and traditional materials, such as iron, plate glass, colored tile, and reinforced concrete. The architectural period often borrowed elements of other historical styles and was notable due to its variety of designs; neo-Byzantine, neo-Gothic, classicism, Art Nouveau, and Art Deco. Throughout the movement, new and modern buildings utilized iron frames, winding staircases, large glass domes and skylights on the interiors of buildings, which often hid behind classical facades. The later end of the Belle Époque movement produced a sub-style called Art Deco, popularized in the 1920's. This emphasized rectangular forms, crisp straight lines, with sculptural detail applied to the outside rather than as a part of the structure. It drew from classical models and stressed functionality. Buildings were styled with balconies using reinforced concrete covered with ceramic tile and step-like structures to create terraces. A popular villa called Sporting d'Hiver (Winter Sporting) Club building, and the rotunda of the Hôtel de Paris were notable buildings constructed using this style.

Unfortunately, today, the poor documentation and archiving of historic buildings has translated to few pictures being available of traditional villas, and no official preservation of historic buildings. The villas themselves, while incorporating capriccio architecture, were originally seen as symbols of Belle Époque luxury. Throughout the years, there has been significant loss of approximately 30 historical villas due to high rise construction. In 2015, 93 buildings and 29 facades had been identified as "remarkable" and worth preserving. However, those are to be re-evaluated on a case-by-case basis and the list offers no guarantee of protection.

Compared to the United States, there are some basic similarities. Between the two countries, both have drawn architectural influences from the countries who ruled them or provided a significant

contribution to them. For the U.S., this means that the British, French, and Spanish were all countries that have influenced the architecture, while Monaco has drawn primarily from the French and Italian. In the U.S., the overall style sways towards traditional architecture, employing the use of French and British colonialism, as well as Jeffersonian and federal architecture for state and national capitals and places of law. Throughout the 19th century and beyond, Revivalism, Beaux-arts, American Renaissance, Early Suburbs, and Modernism have all developed and elaborated on the colonial influence and have transformed the architecture seen throughout the country today.

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Review of "Where Do We Go Now?"

- Ali Miller

For paper, I am reviewing the film, *Where Do We Go Now?* (2011) Directed by Nadine Labaki, *Where Do We Go Now?* tells the story of the inhabitants of a small, unidentified town that remains semi-peaceful in Lebanon, a country torn apart by warring religions. The town is only accessible via a small, rocky road and is surrounded by mines that were placed there by the government. In this paper, I will summarize the film and go into detail on the themes, characters, and political messages portrayed throughout the film.

Where Do We Go Now? takes place in a small town inhabited by both Muslims and Christians. In the beginning of the film, we see a group of women wearing all black walking and dancing their way mournfully to the town's cemetery, where they eventually split to their respective sides of Christians and Muslims. On the graves, we see pictures of men. Around the same time, two boys are returning from a supply trip where they were able to get a satellite so the town could watch T.V. together. When they get the television set all set up, the whole town gathered to watch a very scratchy news broadcast. The women of the tight-knit village realize what this news could cause to the semi-peacefulness of their already devastated town. The movie then follows the women who attempt to save their village from the fighting through various means, including destroying the tv and radio, faking a conversation with the Virgin Mary, bringing in Russian strippers, and eventually switching their religions all together. In the end, it is shown that the men, while going to bury Nassim, the

boys who gets killed while on a supplies-run for the villagers, look to the women to ask them where do they go now?

Where Do We Go Now? is a comedy and drama (dramedy) and was directed by Nadine Labaki. It was released in 2011. The main actors in it include Nadine Labaki as Amale, Claude Baz Moussawbaa as Takla, Layla Hakim as Afaf, Yvonne Maalouf as Yvonne, Julian Farhat as Rabihi, Ali Haidar as Roukoz, and many others. Nadine Labaki is an actress and director, and she is most known for her work in *Caramel* (2007), and *Capernaum* (2018). She has won many awards for her movies.

The title *Where Do We Go Now?* suggests to me that a big event just occurred, such as a major death or a complete turnaround in ideals, leadership, etc. that had happened prior to the beginning of the film. After watching the film, I found it interesting that the title question was actually in reference to the end of the film, and was directed at the women of the village, not to everybody. The question was, interestingly enough, asked by the men of the village when they were walking to the cemetery to bury Nassim. This is the day after the women have switched their religions and then men carrying the casket are confused as to whether to bury him on the Christian or the Muslim side. They turn and ask the women where they should now go to bury Nassim, as neither side seems right now. I think that this is one of the most important scenes in the film, and shows a shift in power from the men of the town to the women, as well as shows how they have all recognized that they are a community, and religion should not separate them, even in death.

The film showcases many traditional aspects of Lebanese life, most noticeably the music. During the opening scene, where the women are walking to the graveyard, there is a more traditional song playing. The other two scenes are love songs that play when Rabihi and Amale are next to each other and these songs showcase their feelings for one another. Another aspect that shows their traditional way of life is how they go shopping. Roukoz and Nassim have to go to a bigger city on a motorbike, and bring back the requested supplies.

I think this film is incredible and showcases both Lebanese culture as well as the power of women and their leadership. The movie opens and closes with a narration from Amale, who tells the story of the town remaining peaceful and strong. While she does

not narrate throughout the film, her words remain clear in the story of the village and the women who did everything they could to stop their village from warring with itself as well as to prevent any more of their loved ones dying. The women do everything they can and they do eventually succeed, but only after having given their all.

One of the funniest aspects of this film is the fact that the women of the village brought in Russian strippers after getting the idea from a flyer they found that was dropped by Roukoz and the pinball machine lighting up and highlighting the breasts of the woman pictured on it. Once the women show up in the village, the men become enamored but it is still not enough for them to stop fighting. I love the comparison made between the Lebanese women and the Russian women. It showcases that these women in the village are just your average, everyday Lebanese women, and that they are not truly anything special. Because of this, their courageous acts that they go through to convince the men to stop fighting are highlighted and come across as something truly extraordinary.

Where Do We Go Now? only has a score of 53% on *Rotten Tomatoes* but I feel that this film deserves so much more. It showcases average women doing incredible things to save their village from being destroyed by a war between religions. They show that religion should not divide a community as well as show the power of women and the lengths that some women will go to in order to save their loved ones. It is an amazing and funny film that has the perfect balance between drama, sadness, and joy. This film is a must watch for anyone who loves cinema and strong female leads.

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Education in Saint Martin and Guinea

- Kate Veal

The Collectivity of Saint Martin is an overseas Collectivity of France in the West-Indies in the Caribbean. The northern sixty percent of the island belongs to France. While, the southern, forty percent, is a constitute country of the Netherlands called Sint Maarten. The island of Saint Martin is the only place in the world where France borders the Netherlands. Before 2007, the French portion of Saint Martin formed a part of the French overseas region and department of Guadeloupe. In 2003 the French portion of Saint Martin voted to secede from Guadeloupe in order to form a separate overseas collectivity of France. On February 9th of 2007, the French Parliament passed a bill granting Saint Martin collectivity status of France. The status took effect July 15th, 2007, after the local assemblies had been elected. On September 6th, 2017 Hurricane Irma hit the island with category five winds causing significant damage to buildings. At least ten people died and many of the school were destroyed or damaged.

Saint Martin’s education is the exact same as the French school system. It is mandated that students go to school from ages six to sixteen. However, many start preschool at two or three. At preschool students learn reading, writing, and numeracy. Students attend primary school from six years of age until they are eleven. Then students go to middle school from ages eleven to fifteen. And finally, they attend high school when they are fifteen until they are eighteen. School in Saint Martin is free to attend. For higher education students go to France, Guadeloupe, or Martinique.

The slave trade came to Guinea with European adventures in the 16th century. Slavery had been part of everyday life but the scale of it significantly increased as slaves were exported to work elsewhere. Guinea's colonial period began when the French military penetrated into the area in the mid-19th century. In the late 19th and early 20th centuries France negotiated Guinea's present boundaries. While under French rule, the country formed the Territory of Guinea within French West Africa, which was looked after by a governor general resident in Dakar. In 1958 the French fourth republic collapsed due to its failures in dealing with its colonies and political instability. The new president, Charles de Gaulle gave France's colonies the option between more autonomy and immediate independence. Guinea chose the latter. Guinea then went through the rule of three oppressive leaders, Sékou Touré, Lansana Conté, and Moussa Dadis Camara. These leaders jailed those that opposed them and led to the operation green sea, Guinean Market Women's Revolt, and the 2013 protests. Then in 2014, Guinea faced one of the most severe outbreaks of Ebola in history, which quickly spread to their neighboring countries Liberia and Sierra Leone. The epidemic was over by June 2016, nearly two years after it began.

The Strategic Poverty Reduction Document highlighted education and training as a priority in Guinea. However, only 54% of eligible children attend primary school, and that number drops scientifically to 14% of eligible children that attend secondary school. And for every two males in school, there is one female. Public school in Guinea is free and mandatory for children ages seven to thirteen. In Guinea there is primary school for seven to twelve-year old's, lower secondary school for thirteen to seventeen-year old's, and for seventeen to twenty-year old's there is upper secondary school. For higher education students attend universities in Conakry and Kankan, amongst twenty-one other institutions.

Students at the end of their secondary education in Guinea and Saint Martin both take their baccalaureate exam, which is the equivalent of the SAT or ACT in America. America's classrooms are also teacher-centered, which is the same as schools in Saint Martin and Guinea. Teacher-centered learning is where the students are viewed as passive, receptive learners. As opposed to student-centered which focus more so on learning through experiences. Between the two countries America's education system is most similar to Saint Martin's because both countries place an emphasis on core class, which are literature, math, science, and social science classes. In both countries the governments have a lot of oversight over education. Whereas in Guinea, the government acknowledges that education is important but does not oversee their education as heavily as America and France and does not work towards improving their education system.

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Education in Quebec

- Jess Willis

Quebec is a Francophone province located in Canada. Quebec is the largest areal province in Canada, and is 50% larger than Ontario (Nadeen). Quebec is a predominantly French speaking region; with 95% of the population speak French as their first or second language (Nadeen). In the late 1960's there was a surge in the Quebec sovereignty movement, and the people of Quebec wanted to secede from Canada (Nadeen). However, when the Canadian government allowed the people of Quebec to decide if they wanted to secede, the vote to stay a part of Canada won by a small percentage (Nadeen). Today, the culture in Quebec is still very different from other countries, and even the other provinces in Canada. The education system in Quebec is especially unique to the region.

When the Charter of the French language was passed in 1977, French was made the official language of Quebec (Weinstock, Daniel, et al.). After the law passed, only children with parents or older siblings that were educated in English were eligible to study in English schools in Quebec (Weinstock, Daniel, et al.). Certain exceptions do exist, like for First Nation children or temporary residents of Quebec (Weinstock, Daniel, et al.). The law was passed in an effort to stabilize the language drift from French, and now the majority of Quebec schools are taught in French (Weinstock, Daniel, et al.). French immersion schools for Anglophone students exist for mainly English speaking students, as well as small number of remaining English immersion schools (Weinstock, Daniel, et al.). There are four levels of the Quebec education system: elementary/primary education, secondary education, college education, and university education (Quebec Education System).

An Elementary education in Quebec is very similar to the Elementary education that exists in the United States. Some Elementary schools in Quebec might include Pre-Kindergarten, which is the

equivalent of preschool in the United States. Much like preschool in the United States, pre-kindergarten is not mandatory, and children who start in pre-kindergarten start at about age four (Quebec Education System). Elementary education in Quebec officially starts when a child is around the age of five when they enter kindergarten (Quebec Education System). Kindergarten and pre-kindergarten are grouped into a cycle in Quebec called preschool, which is not to be confused with the American preschool (Quebec Education System). After the preschool cycle, children then advance into cycle one, which contains grades one and two (Quebec Education System). Following cycle one is cycles two and three. Grades three and four are grouped into cycle two, and grades five and six are grouped into cycle three (Quebec Education System).

After Elementary education is completed, the student will then attend a secondary education school (Quebec Education System). Secondary education in Quebec is very similar to high school in the United States. Successfully completing the general secondary education program allows students to have access to the first level of higher education (Quebec Education System). It is similar to how colleges and universities in the United States require a high school diploma (or GED in some circumstances) to attend. Secondary education offers vocational education programs that prepare students to enter the workforce by teaching a trade (Quebec Education System). Secondary education is split into two cycles. Cycle one groups grades secondary one and two (USA grades seven and eight) together, and cycle two groups grades secondary three, four, and five (USA grades nine, ten, and eleven) together (Quebec Education System).

The first level of higher education in Quebec is college education (Quebec Education System). This specific type of college education is unique to Quebec. A student must receive a DEC (Diplôme d'études collégiales) from a College in Quebec to attend a University in Quebec (Weinstock, Daniel, et al). All colleges in Quebec are colloquially referred to as CEGEPS, which is a French acronym that has become its own word in Quebec (Weinstock, Daniel, et al). Colleges are only officially CEGEPS if they are publically funded. CEGEPS are exclusive to Quebec, and the only slightly similar institutions in the United States are community or junior colleges (Weinstock, Daniel, et al). CEGEPS are typically

two-year institutions where students go right after completing secondary education to choose a more vocational or academic path (Weinstock, Daniel, et al). Forty-eight CEGEPS are currently operating in Quebec, and only five of them are in English (Weinstock, Daniel, et al).

University education is the same in Quebec as it is in the United States. After Quebec students have received their DEC from a CEGEP they are eligible to attend University. Universities offer students more opportunities for higher education. At university, students can first study to earn a bachelor degree. After a student earns a bachelor, they can choose to further their education and study for a Master's degree. The last type of degree that a student can pursue through higher education in Quebec is a Doctorate.

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Fashion in Lebanon and The United States

- Charlie Peterman

For my cultural analysis, I will be examining the similarities and differences between fashion in Lebanon and The United States. Beirut, the seaside capital of Lebanon, is widely considered to be the Paris of the Middle East due to its centrality in the fashion industry (Sharif). Fashion in Lebanon is greatly influenced by the major religious factions that are present - the Maronite Christians and

Muslims. Lebanese fashion has also been greatly influenced by the presence of other cultures present in their country via military presence.

In 1920 Lebanon was given to France by a League of Nations mandate (Lebanon: A Brief History). During this period Lebanon saw a significant push to integrate French beauty standards with Arab tradition, and there was a huge focus on tourism. Beirut became a hub for business, culture, and fashion; Lebanon also saw a significant increase in desire for luxury and a mentality of change with Hamra Street's rise to popularity (Rabimov). Another major cultural influence on Lebanon is the military presence of Syria and Israel and large influxes of Palestinian refugees (Sarah).

Lebanese fashion is also significantly influenced by religion. The two major factions are the Maronite Christians, which tend to have a preference for Western philosophies and practices, and the Muslims, which tend to embrace their Arabic roots. In the early 2000's Maronite Beirut families tended to have smaller families and were wealthier and educated (Peterman). Maronite women tend to dress in a more Western style with shorter skirts and more revealing clothing. They also prefer to speak French, and only really speak Arabic when they have to (Peterman). This is largely influenced by differences in nationalism philosophies between the Maronite Christians and the Muslims. Maronite Christians tend to view Lebanese nationalism as a loyalty to the country they live in and feel no connection to Arabic nationalism, while Muslims feel nationalism for both their country and also for their Arabic identity (Sarah). As a result of these philosophical differences Muslim families tend to be less educated, less wealthy, more conservative, and larger. If women would like to wear something more Western they will wear a hijab or find a way to make it more conservative. For example, they will wear heavy makeup with a hijab or put on a shirt under something tight or revealing (Peterman). Though both extremes exist in both communities - and other religious communities exist and express themselves differently in Lebanese culture, these are the most common expressions of major religion in Lebanon.

I found it very interesting that religion plays such an important role in all aspects of Lebanese culture, and most especially fashion, because that is not the case in The United States. In my experience, religion may affect if you dress more modestly or less,

however the trends you follow and types of clothing you wear are not significantly impacted by your religious beliefs. There is also a much more communal feeling in Lebanon, in the sense that what you wear and believe is largely dictated by who your family is, while that is most definitely not the case in the U.S. United States culture is much more individualistic in what you wear, what you believe, how much money you make, and what you choose to wear. I found this research to be very interesting, and it has made me want to visit Lebanon and experience the differences in beliefs and cultural choices.

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Joyeux Noël: Moldova and the DRC

- Traci Borders

Merry Christmas! Christmas is celebrated all around the world, and several countries like Moldova and the Democratic Republic of the Congo (DRC) have adopted the Orthodox Christian celebrations of this particular holiday. Most are very similar to what you would see in the United States today with only a few slight, but significant differences.

MOLDOVA:

Moldova celebrates Christmas in the winter time, however instead of celebrating it on December 25th, like most of the world. Moldovans celebrate it on January 7th and 8th. They welcome Christmas carolers who are mostly children and have treats ready for them such as apples, nuts, bread, candies or money (Christmas Traditions in Moldova). They decorate a tree, that they call the New Year Tree and Christmas gifts from Santa Clause are often called New Year gifts (Christmas in Moldova). Christmas in Moldova is considered a religious holiday. One of the traditions is for the priest to take the icon of the Nativity to all the houses and bless them (Christmas Traditions in Moldova). Spending time with family over a large dinner is another one of their Christmas traditions. The women begin cooking the meal two days before Christmas. Traditional meals consist of mainly pork or roast and *sarmale* (Christmas Traditions in Moldova). And like all children on Christmas Eve they anxiously await for Santa (The Magic of a Moldovan Christmas).



SARMALE (ROMANIAN CABBAGE ROLLS)

REPUBLIC DEMOCRATIC OF CONGO (RDC):

Christmas in the Congo is more a religious festival and celebrated on December 25th. Most people will not receive gifts but families who are

financially able will buy gifts for one another (“Christmas in the Democratic Republic of the Congo”, *MLJAdoptions.com*). If they do receive gifts, it is of things that are practical like pencils and books and clothes. Children do however; still hang stockings in hope of getting some goodies (ditto). They decorate palm trees or mango trees. On Christmas Eve churches present plays about the nativity, but the play usually starts in the Garden of Eden and ends when Herod orders the killing of all the baby boys, the play finishes late at night. On Christmas morning they sing carols and go to church early. After church, families get together outside and have dinner, usually a little better than normal if they can afford. The meals usually consist of rice and yam paste, called *fufu*, with stew or okra soup and meat (Christmas in the Democratic Republic of the Congo, *MLJ Adoptions*). One other tradition is that the people collect gifts for Jesus, like branches and stones for His birthday (Christmas in the Democratic Republic of the Congo, *MLJ Adoptions*).



CHILDREN GETTING READY FOR A CHRISTMAS PLAY IN THE DRC. PHOTO CREDIT: ANDREA FRAZZETTA.

In the U.S. Christmas is celebrated on December 25th. There are many traditions, including Santa Clause, gifts, and religious celebrations. The United States is known to have commercialized Christmas, by making Santa and the giving of gifts more important than celebrating the birth of Jesus. However, there are still many people who celebrate Christmas as a religious holiday. Many people go to Christmas Eve services to hear the reading of Jesus' birth. Some go caroling. People decorate Christmas trees and bake lots of Christmas goodies. People of all ages receive gifts, and children hang their stockings and anxiously wait for Santa Clause. On Christmas day families exchange gifts and get together for a huge dinner that usually consist of turkey or ham and potatoes and so much more, and of course pie and cakes (Christmas celebration in the United States of America, *Theholidayspot.com*). Whether you celebrate the birth of Jesus or not, it is a time for families to get together and enjoy

themselves.



CHRISTMAS IN THE UNITED STATES

Christmas in all three countries have great significance and some tie to religion, and all see this as a time to get together with friends and family and share what they have with each other whether by gifts, food, faith or just their time.

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Vietnamese National Holidays

- Maddy Gates

I decided to learn about Vietnamese national holidays. I wanted to do this because I not only wanted to learn more about Vietnamese culture, but also because I wanted to know how their national holidays would be different from those of the United States.

First, I looked up some history for why it was considered a Francophone country. In 1887, France took control of the southern half of Vietnam, which was then called the “Indochinese Union” (Buttinger). Over the next few decades, France fought to take control of the rest of the country, which they succeeded (Buttinger). France ruled over what was then known as Indochina until 1945, when the French were forced to give up control of Vietnam to the Vietnamese after being fully disarmed (Buttinger).

This colonization changed many aspects of Vietnam. The French language is one example as it is still the most spoken foreign language in Vietnam, and at one point was the primary language of the country (Nag). Food is another aspect, which was adapted as new ingredients and demands were placed upon the Vietnamese (Pike). Other French influences can be found in religion, fashion, and education (Pike). So it should be no surprise that holidays were also adapted and changed by the French.

While there are more holidays that are celebrated in Vietnam, I wanted to focus on the 6 main national holidays, which people receive time off work for. This was to make it easier to research, and to keep out any excess misinformation.

International New Year’s Day dates back to French colonization, which brought over the Western calendar. People accepted the holiday even after the French were no longer in power, and it is a national holiday that is celebrated annually. During the holiday, people go out to party, meet with others, go on adventures, and count down the days until the New Year on the Western calendar (“Vietnam Inter.”) It is very similar to the United States’ (US) traditions of the same holiday.

Tet is the beginning of the traditional Lunar calendar (Rodgers). It is a time to restart, and to clean out your life to attract good fortune in the upcoming year (Rodgers). It is also a time for

families to gather together from far and near and celebrate as a community to do well (Rodgers). It is also a very superstitious holiday with important traditional rules such as do not sweep the house during the first three days of the holidays in order to not sweep away your good luck, or not to run out of water or fire since both of those are important elements (Vietnam).

The Hung King Festival is another traditional and important holiday. It is to celebrate Hung Kings who are the ancestors of the Vietnamese people. This is a time of worship and prayer, where people ask for blessings, feast, and have a large, meticulously planned processional all in honor of their ancestors (“Hung King”).

Liberation/Reunification Day is the next national holiday. It celebrates the freedom of the Vietnamese people and the ability to become one nation once more. There is a parade during the holiday, leaders will give speeches, and people will go and travel to see monuments on this day as well (“Reunification Day”).

Labor Day is celebrated the day after Reunification Day, making it a part of a long holiday celebration. People mostly take the day off to shop or spend time with family. However, people can also go attend labor events in honor of the holiday (“Labor Day”). The US celebrates Labor Day on September 7th, which is much later than Vietnam. However, the holidays themselves are very similar.

National Independence Day is the final national holiday. It celebrates the freedom from France and Vietnamese independence. There are a lot of flags hung up, and they have a parade in honor of their freedom (“National Independence”). This is different from the US’ Independence Day, which has a lot of fireworks.

It is always interesting to look at other cultures and to see the differences between those cultures and your own. By looking at others’ holidays, we can truly see what is important to that culture, and the histories that same culture can show.

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Food in Monaco and Luxembourg

- Phoebe Arthur

Monaco and Luxembourg are both countries that border France. Monaco is located on the Mediterranean Sea, the surrounding countries are Italy and France (Monaco, 2019). The population is about 38,000, it's made up of more than one-fourth is composed of French, other nationalities include Italian, Swiss and Belgian (Monaco, 2019). The official language is French, and the official religion is Roman Catholicism (Britannica, 2019). The major industry in Monaco is tourism (Monaco, 2019). Luxembourg borders Belgium, France, and Germany. The population of Luxembourg is almost 613,000, the national language is Luxembourgish, but German and French are both languages that are used for administrative purposes (Biel, 2019). The Grand Duke is the Head of State and the Head of Government of Prime Minister (Biel, 2019). Luxembourg is a “constitutional monarchy with one legislative house” (Biel, 2019).



LUXEMBOURG

I have not been to either Monaco or Luxembourg. I think I would like to visit them one day. They both look like beautiful places and I think it would be a fun experience. It is interesting how both countries are relatively small, but they are not overwhelmed by the larger countries that surround them. I would like to go and experience the culture and see the influences from the surrounding cultures, but also to see what makes these two countries unique. Taking French and traveling abroad last year to Barcelona have made me want to travel around Europe again.

Monaco, as mentioned before is located by the Mediterranean Sea between France and Italy. Therefore, it is not surprising that a lot of the diet in Monaco consists of a lot of seafood (Monaco, 2013). Luxembourg may be landlocked, but it still has plenty of seafood, but instead of coming from the sea, it comes from the rivers in Luxembourg (Luxembourg, 2012). Monaco has influences from Italy and France, many dishes are cooked or served with olive oil (Monaco, 2013). Luxembourg is influenced by cuisine in France and Germany. In Luxembourg, potatoes can be found in many dishes (Luxembourg, 2012). A good example of a dish with potatoes is *Judd mat Gaardebounen*, “smoked pork collar with beans and potatoes.” (Luxembourg, 2012) It’s also a regional specialty. Specialties in Monaco include *socca*, *barbagiuan*, *fougasse*, and *stocafi* (Monaco, 2013). *Barbagiuan* is a “sweet pastry filled with rice, cheese, leeks, and either pumpkin or spinach (Monaco, 2013). *Fougasse* is also a “sweet pastry made with orange infused pastry and topped with nuts and anise seeds” (Monaco, 2013). *Socca* are “pancakes made with chickpea flour, and *Stocafi* is “dried cod cooked in tomato sauce” (Monaco, 2013).



Barbagiuan, One of Monaco’s National Dishes

I think the biggest connection I can make to the cuisine in Monaco and Luxembourg is seafood. I am from Port Townsend, Washington. There is a lot of seafood in the area so I have grown up eating fresh seafood. My family tries to incorporate seafood into a lot of dishes back home. We have a variety of clams, oysters, crab, shrimp, salmon, and many more. I think one of my all-time favorites freshly caught and cooked crab with melted butter. Nice and simple. In Growing up by the water I have grown up learning how it can be used and made into a career in the maritime trade, but also used for fun.

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Dance in Gabon, Comoros and Zimbabwe

- Chido Shamuyarira

I have been able to learn a lot about France and Francophone countries through taking the Elementary French 102 class. Before I took the class this semester, I had prior information pertaining to France from the previous class, French 101. I have been able to know more regarding families, traditions, food, housing and holidays. When I started this semester I was excited to build on what I had acquired the previous semester. I am glad to have taken this class since it has made me know about a lot about French history.

I was very happy to know that we have similar holiday celebrations with France. I used to think that my country, Zimbabwe and French did not share any similarity considering that France is a first world country and Zimbabwe is a third world country. To learn about how they celebrate Easter, New Year and even Worker’s Day was informative as I was able to know how much they value these events that are usually celebrated with family like in Zimbabwe.

This semester my respect and understanding of this culture different from my own has grown. I was able to learn how France became France through wars, slave trade and collecting territories. The particular side I did not get more information about was the dance department and I decided to explore two Francophone countries, Comoros and Gabon to learn about their important dances and how they relate to the French culture. This was mainly because I come from a place where dancing is valued and seen in different dimensions.

DANCE IN GABON

Gabon is a country located in the Central Africa and gained independence from France in 1960 ("The World Factbook"). The reason I chose this country is because this is an example of small countries influenced by the French that are not well known. It is predominantly Roman Catholic, signaling the influence since these people had their own form of worship before colonization. I focused on the *Bwiti* dance, which is a traditional dance that involves animism (Meli). The practitioners of this tradition believe that Gabon has a link with the Garden of Eden which shows how there is still Western influence in local practices ("Bwiti & Traditional Culture").



BWITI DANCERS ©PINTEREST

DANCE IN COMOROS

Comoros is a Southern African country that gained independence from France on 6 July, 1975 ("The World Factbook"). It is also a country I did not know of and when I looked through the list of Francophone countries I found it interesting and I wanted to know more about it. I looked into the dance called, "The *Chigoma Cha Lanswiri*" which is performed by men when they are having the Grand Marriage and is one of the series of dances done

("Culture"). The Grand Marriage is important since it gives the parties involved the right to contribute to community decisions and it is done after accumulating wealth so as to pay bride price and buy gold jewelry. It takes one month to be completed.

I compared these two dances with that in my own country Zimbabwe called *Jerusalem*. This dance can be performed at celebrations, funerals, recreational competitions, and is also performed as a war dance. (WildFilmsIndia).

By looking at these three countries I could see how they valued dance considering the way they use it. Differences exist in terms of the purpose for the dance, the clothing worn, and religious influences. Similarities also exists in that all of them are energetic dances aimed at fulfilling a certain purpose. I find it important to take the time to travel because it does not only refresh the mind but it also improves education about other people and increases diversity.

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Tourism in Monaco and Morocco, Oh My!

- Ryann James

When researching Francophone countries, I knew that I wanted two countries that offered a lot to tourist, and that had a blossoming tourism industry. While doing my research I came across Monaco and Morocco. From the moment I saw all the beautiful landscapes, I knew I had to do my presentation on them. With my presentation, I hope to inform and potentially persuade my audience of these two beautiful Francophone countries.



Prior to this course I knew very little about Monaco and I knew little about Morocco. However, from this assignment I have learned about the culture, landscapes, and the relation to France both countries have. I learned that Monaco is completely surrounded by France; therefore, naturally, was extremely influenced by France (and the Italians due to them being East of Monaco). I knew that Morocco was colonized by the French and Spanish, yet it was the French that has made a more lasting impact of Western influence on the country. This can still be seen today in the way of life for both countries. They take on the relax way of life and enjoy their life.

Monaco is different from Morocco in a sense that Monaco is considered to be a tax haven. Many people go gambling in Monaco because of the world-famous casino, Monte Carlo Casino that is located there and their low personal tax laws. Morocco is not known for any casinos, but they are known for their open-air markets that offer affordable goods to customers. Also, Morocco is known for the beautiful mosaics in its mosques.

Although, both countries are quite different, they still offer so many wonderful experiences to tourist.

They both have access to the Mediterranean Sea, being both located on each side of the sea. They each equally have pristine, well-kept beaches. Also, both countries have royal lineage, which offers tourist a chance to see the Monarchs, and their palaces.

The reason I chose to do my project over Monaco and Morocco and narrow in on tourism especially is because I found both countries offering so much beauty that I felt it had to be shared. They are such unique and different than my own because they are so hospitable. I found both countries to be fascinating to research which ultimately helped me decide upon them. Personally, I would visit both countries because I find them to offer a lot to tourist. They have similar activities like the beach, yet Morocco has the Sahara Desert and a vast variety of open-air markets. Monaco seems to be a billionaire's playground with it being a tax haven and hosting the casino Monte Carlo and the grand-prix race.

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Family Life in Egypt, Rwanda, and The US

- Kate Knox

When we sit down and think about what family means, we often tend to reflect on what family means to us or how family is defined in our culture. We seldom think about how other cultures define family, or if their definitions are any similar to ours.

In this paper, I will be comparing family life in the United States, Egypt, and Rwanda, and I will discuss the similarities and differences between them.

THE UNITED STATES

In the US, the definition of family has changed a lot over the years. The idea of a “nuclear family” (working husband, stay-at-home mom, two kids) that was the most desired in the 50s has since fallen by the wayside as one of the numerous types of families. With marriage rates dropping from 8.2% to 6.8% from 2000-2010 and divorce rates dropping from 4.0% to 3.6% from 2000-2010 (CDC/NCHS National Vital Statistics System, “National Marriage and Divorce Rates 2000-16.”), it is clear that families are shifting and changing throughout the country, and family values such as marriage are not held to as high of a standard as they once were. An article from the *New York Times* states “Families are more ethnically, racially, religiously and stylistically diverse than half a generation ago — than even half a year ago.” (Angier, “The Changing American Family.”) This statement is a good summary of the current definition of the American family- there is no clear definition. Households can be nuclear, single-parent, foster, queer, or even just full of friends. Women have close to the same amount of rights as men, most every family has access to education if they can afford it, and most households do not include extended family. There are not really any set rules anymore besides caring for one another and supporting each other.

EGYPT

In Egypt, life, especially family life, is a balance between Western ideas and traditional Islam teachings. Unlike the US, Islamic law “discourages dating, as single men and women are not supposed to be alone together if they are not related,” (Laits, “Life in Modern Cairo.”) meaning that dating is not really a concept that exists in Egypt. Once marriage takes place, the family is modeled after the nuclear family ideals of the US. Women are allowed to work, but many children are expected, and in most cases, women cannot divorce their husbands unless under “certain circumstances, such as her husband being mentally ill or infertile.” (Laits, “Life in Modern Cairo.”) Women are not as free as they are in the US, and often have to wear conservative clothing to discourage sexual harassment in the workplace and in public. Children live with their

parents until they are married, and marriages themselves can be weeklong events.

RWANDA

The Rwandan family definition has been shaped by the war and genocide that took place in 1994. Many children were orphaned, and though the country has since recovered, lasting effects can be seen in the modern family. Clans, or groups of families used to rule Rwanda, and were the main factor in the genocide years ago, but have since fallen by the wayside. For the most part, clans now help “to define marriage partners, since people continue to be expected to marry outside their clans.” (*Everyculture*, “Culture of Rwanda.”) In terms of women’s rights, Rwanda is actually one of the most progressive countries in the world. An article from the *National Public Radio* states “Women hold 64 percent of seats in the lower house of Rwanda’s national legislature, the largest share of any country.” (Warner, Gregory. “It’s The No. 1 Country For Women In Politics — But Not In Daily Life.”) This is by far the largest number of women in places of political power in the world. The real sign of status in Rwanda nowadays is how many children a family has. “...children (are) a sign of wealth, and bearing children is an important social duty,” states an article by *Everyculture*. Because of this, pressure to get married and start a family is very high in Rwanda, unlike both Egypt and the US.

In conclusion, though the makeup of families differs between these three countries, the same principles shine through. Providing for one’s family and considering family important are prevalent in all three countries, and the internal meaning of family is probably different for each individual in each country.

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Pondicherry: "The Indian Côte d'Azur"

- Lori Battelle



In 1674, the French came to India mainly with a purpose of trade and commerce. The Sultan of Bijapur granted the French East India Company a village called Pondicherry. Although Pondicherry, along with other French Indian outposts, won their independence in 1954, the city keeps its French heritage intact. Most of the French citizens never left and citizens born under French colonization opted for French citizenship.

INFRASTRUCTURE

Affectionally known as “Pondy”, the city is bifurcated into *La Ville Blanche* and *La Ville Noire*. The French Quarter is mapped out as a typically French style grid of wide, tree lined boulevards. Brightly colored homes line streets with names such as Rue Labourdonnais, and Goubert Avenue. Many

streets are designed for bicycle and pedestrian use. (in.musafir.com)

CUISINE

Many cafes and boulangeries abound, serving *pain au chocolate*, *charcuterie trays*, *boeuf bourguignon*, *escargots* and *coq au vin*.

EDUCATION

Pondicherry maintains a *Lycée School*, a French institute, and children are taught in a combination of French, Tamil, and English.

CUSTOMS AND CULTURE

There are two remarkable aspects of French culture that have managed to stay in Pondicherry. One is the Carnavalesque Masquerade Festival, held in the month of March, and the other is the tradition of police wearing a red “kepi” (www.indianmirror.com)

HANOI: ROMANTIC INDOCHINA



In 1620, French Jesuit priests were the first Europeans to cross the borders into Vietnam. The Paris Foreign Missions Society sought to convert Asians to Roman Catholicism. The French East India Company opened a factory in Vietnam sixty years later. France officially conceded independence to Indochina in 1954. Despite multiple wars, both commerce and religion prosper in Viet Nam today. Vietnam enjoys excellent trade relations with France, blessing tourists with French luxuries at a low price.

INFRASTRUCTURE

Hanoi’s French Quarter is impressive with its wide streets, opulent buildings, parks and high-end

shopping. Bridges, sanitation and railways are other French contributions.

CUISINE

Vietnamese food is highly influenced by French imports such as coffee, custard, *baguettes*, shallots, and broths that have morphed into the fabulous soup we love - *Pho*.

EDUCATION

Education is more influenced by Confucian values than anything else. However, missionaries set up schools under their style of toddler, primary and secondary school mandatory education. There was also an elite girls' high school during the 1960's. (<http://factsanddetails.com>)

CUSTOMS AND CULTURE

Even though Viet Nam is still a communist country, pursuing beauty and pampering is very popular – fashion boutiques and beauty treatments of all kinds are in abundance. Christmas is also celebrated with creches and fancy Christmas Eve dinners. (<https://epicureandculture.com>)

CONCLUSION

French businesses are multiplying in India. In 2013, The Regional Economic Service of the Embassy of France in India stated that there are more than 1000 French establishments in the country, which are primarily linked to 394 major companies. These companies include powerhouses such as L'Oréal, Sanofi, Michelin and Renault. I have not been to India, but what I find so intriguing about Pondicherry is that is a beautiful jewel in such an unlikely place. It is unique in India and remains intact because it holds its value. I chose Pondicherry because I am interested in taking a vacation there some day. I want to know how Indian and French cultures integrate in their food, architecture, and social structure.

For centuries, France has held a stronghold in the Far East, especially Vietnam. Despite terrible wars, the two countries have knit together an amazing culture. I fell in love with Vietnam when I stayed in Hanoi during study abroad 2018. I was terrified to go to Vietnam because the dreadful war consumed my childhood. However, overcoming my fear and going there made me realize that it is more elegant and romantic than I could have ever imagined. The French brought strong coffee and

baguettes to Vietnam. The local people add sweetened condensed milk to the drip coffee and use rice flour instead of wheat in their famous *bahn mi* sandwiches. Their integration is magic – champagne and orange silk.



PHOTO OF HANOI, VIETNAM TAKEN BY LORI BATTELLE



PONDICHERRY, INDIA SOURCE UNLOCATABLE

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Religion in Madagascar

- Anna Borgerding

BACKGROUND INFORMATION

Located just 250 miles off the coast of southeastern Africa, lies a beautiful island rooted in interesting culture, religion, and history. Madagascar is the 4th largest island in the world with 25.57 million people. Despite the proximity to Africa, the majority of the population is not related to Africa, but rather Indonesia, which is over 3,000 miles away (Deschamps, 2019). With ties to not just Indonesia, but also France, it is no wonder that this island is a perfect combination of cultures and religions from around the world.

CULTURE AND CONNECTION TO FRANCE

Madagascar culture is traditional and very unique. It consists of many different groups of peoples as evidenced by the fact that 9/10ths of the population identify as Malagasy, which can be divided into 20 ethnic groups. One of those groups is the Merina people. The Merina group is the most common and is found all over the island. The second most populous group is the Betsimisaraka, which means “the Inseparable Multitude” and they are mainly located in the east (Deschamps, 2019).

With all these different ethnicities in one small island, identity is surely something that can be confusing. Many Malagasy people do not consider themselves to be Africans, regardless of the fact that they live on an island only 250 miles from the continent. Many of the culture’s roots seem to be derived from ancient Indonesian traditions. France colonized the island from December 1894 until June 1960 and left behind “political, economic, and cultural links” to France and the French speaking countries of West Africa (Deschamps, 2019). While French is not the main language of Madagascar, it is widely spoken and officially recognized as a national language. English is also spoken and its commonality has increased recently.

RELIGION IN MADAGASCAR

Despite the fact that the island is only roughly the size of Texas, religion is much more diverse than the American southern state. Approximately 2/5ths of Madagascar practice traditional religion, which is based on ancestral worship and focuses on a supreme being called *Zanahary*, “the Creator” or *Andriamanitra*, “the Fragrant One”, depending on which traditions are referred to (Deschamps, 2019). Aside from traditional religion, Christianity is another common worship practice, but primarily Protestant and Roman Catholic religions. These Christian faiths make up almost half of the entire population of the island. Sunday mass is very common on the island, it is completely common for entire public spaces to be empty on Sunday mornings. Alongside traditional religion and Christianity, Sunni Muslims make up around 2% of the population, congregating mainly in the northwest (Hoffmann, 2015).

A huge part of Madagascar religion is the traditions and festivals. The *Famadihana* festival or “turning of the bones” is an especially unique ritual and is quite alien to most Western cultures. At this massive party, which is attended by the entire family and community, a tomb of an ancestor is opened and the body is exhumed. The purpose of this practice is to change the shroud where the body lies so the ancestor doesn’t feel forgotten by the descendants. The living family asks their ancestor for advice and blessings, and then they are placed back in their new shroud and grave (Hoffmann, 2015).

This ceremony takes place roughly every five years and is incredibly expensive for the family of the ancestor-- so much so, it is not uncommon for

them to go into debt for this festival. It makes sense, considering that the festivities go on for three days and food and alcohol, supplied by the family, are consumed in great proportion. This, coupled with the large crowds, makes the financial burden these families undertake easily fathomable. Large crowds are a necessity, because it is tradition to believe that the more people that attend the ceremony directly correlates with how much respect they have for their ancestors (Hoffmann, 2015).

COMPARISON TO THE UNITED STATES

Although America is obviously primarily Christian and Madagascar has a large Christian population, that is where the similarities end. The most obvious difference, besides culture and religious aspects, is the weather. Madagascar weather is the exact opposite of the United States. The hot and wet season in Madagascar runs from November to April, which is the exact time for winter and early spring in most of America. The cool and dry season is from May through October, which correlates with America's summer and fall. Aside from weather and religion, the language is another massive difference between the two countries. Madagascar mainly speaks Malagasy and French, while English remains the primary language spoken in the United States (Hoffmann, 2015).

SUMMARY

The island of Madagascar is incredibly diverse, traditional, and open to new ideas. The population of Madagascar practices a multitude of religions, but primarily traditional religion and Christianity--specifically Protestantism and Roman Catholicism. In comparison to the United States of America, Madagascar couldn't be further from the opposite in many ways. To conclude, Madagascar has so many things to offer the world and is a great representation of people living harmoniously with different beliefs.

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Ethnic Groups/Languages in Togo

-Joan Asantewaa Dwomoh-Okudzeto

Prior to taking a French class at Cottey College, I took French for over five years, which helped me tremendously by providing an insight into the world and culture of Francophone countries. Also, my knowledge of French culture is heightened due to the fact that I am Ghanaian. My country shares borders with Burkina Faso to the north, Ivory Coast to the west and Togo to the east. For this reason, I have grown to know a little bit about francophone countries and cultures.

I decided to focus and write about Togo because I have visited its capital, Lomé. Also, my ethnic group, Ewe, resides mostly in Togo and Ghana. I have therefore been exposed to the Togo culture in some ways. I have always been interested in knowing more about different traditions and culture so I selected Togo for its fascinating and wonderful ethnic groups and languages.

Togo is officially known as the Togolese Republic. Togo is located in West Africa with its borders being Ghana to the West, Burkina Faso to the north and Benin to the east. The Gulf of Guinea is south to Togo. It's a small country with a population of 8,176,449 people. Togo gained independence from France on the 27th of April 1960.

There are several magnificent aspects of Togo. I decided to zone in on the ethnic groups and languages in Togo. According to the central intelligence agency, there are over 30 ethnic groups and languages. With French being the official language, *Ewe* and *Kabiye* are considered the national language of Togo. The various ethnic groups in Togo contribute greatly to the nature of diversity in the country. *Ewe*, *Kabiye*, *Mina*, *Moba*, *Kotokoli*, *Bassari*, *Hausa*, and *Konkomba* are just a few of the many ethnic groups that live in Togo. Each ethnic group has a language that differs from another. This showcases the multiple languages that exist in one country.

Togo is a multilingual country. French is regarded as the formal language; therefore, when attending schools in Togo, one is expected to speak French. At home and other intimate gatherings and events, speaking native languages is accepted. In my country, Ghana, although French is taught and studied, it is not a requirement to speak it in school.

Although I have a bit of an idea in French culture, when I look back to the time I started taking a French course at Cottey College, I can definitely say that I have learned a lot more than I already knew. I comprehend and welcome the diverse cultures in the world. Learning such things has made me analyze the world differently.

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The Legal System in Chad

- Aeva Babcook



CHAD

The legal system in Chad has many similarities to the legal system in America. However, how the constitution and government were founded, the laws that are put in place and how they are carried out in Chad are different from America.

In Chad the constitution declared in 1996 that Chad is a "republic founded on the principles of democracy." (Historical) Similar to America, Chad has a separation of power which includes an executive branch that contains the president and a government which is led by a Prime Minister of the president's choice. Unlike the American president that has a four-year term, the president in Chad has a five-year term. The Constitution of Chad was amended in 2005 to allow the president to run an unlimited number of times, which is very different from the American president who can only run for office twice.

When passing a law in Chad the responsibility falls to the Parliament and the Executive Branch. The parliament can pass laws that apply to Chad's civic rights and the assurance "for the exercise of public freedoms, taxation, citizenship, the determination of criminal offence and applicable sentences, criminal proceedings, amnesty, the establishment of new courts, the status of judges, etc." (Historical) The Executive branches role in the law-making process consists of policing issues that pertain to the executive domain and assisting the Parliament in certain areas that need managing.

The judiciary like America is comprised of a Judge, Supreme Court, Courts of Appeal, Tribunals and the Justices of the Peace. The Judiciary also acts independently from the Executive and the Legislature. In the 1996 Constitution the Constitutional Council was made to manage “laws and international treaties and agreements with the Constitution.” (Historical) The Constitutional Council also regulates between the presidential and legislative elections. The Constitutional Council consists of nine Counselors, which include: “three judges and six highly qualified lawyers” (Historical) and are counselors for a nine-year term.

The Travel Advisory for the U.S. Department of State declared that Chad is currently at Level 3, which means that people should reevaluate before traveling because for the countries high rates of “crime, terrorism, and minefields.” (Chad 2019) N’djaména, the capital in Chad, has had an increase in petty and violent crime as of 2017, and has remained steady since. However, it is difficult to get an accurate year to year report on crimes. There are not official crime statistics in Chad, because of the many crimes that go unreported, however, America has many reports on crime statistics, for example the FBI and other organizations have sites that give data of crimes and the statistics that has been collected. (Chad 2019)

One of the reasons for crime in Chad is the civil unrest in N’djaména, which pertains to something else in Chad that is different from America is that “Public demonstrations have been illegal since the 2016 elections.” (Chad 2019) However, it is a law that the government does not take too seriously, allowing some demonstrations under police supervision.

The population of America and Chad is very different, so it is hard to compare the two when it comes to how much crime happens in these countries. However, they can be compared by looking at how high they are rated. America is rated higher in all illegal drug use, whereas Chad is ranked higher in violent crimes such as murder. (Chad) Chad’s legal and criminal system have similar methods, but the Country has had less time to implement them and they are not as wealthy leaving them more vulnerable to crime.

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Political System of Luxembourg

- Htet Thazin Myo Lwin

I decided to do my cultural essay on Luxembourg mainly because of its interesting economic status despite the fact that it is a small, landlord country that has barely very few natural resources. However, as I dived more into the research, I found more and more interesting facts about the country. The full name of Luxembourg is “The Grand Duchy of Luxembourg” as the country is governed by the monarch -- the Grand Duke of Luxembourg. Fun Fact is that Luxembourg is the only remaining grand duchy in the world where the state or territory is controlled and governed by a duke or duchess.

Luxembourg is a tiny country in Western Europe, neighboring with France, Germany and Belgium. In this cultural paper, I decided to focus on Luxembourg’s political system. Luxembourg has an interesting political system and it is called parliamentary democratic representative monarchy where the duke of the country has the similar power and position as the president of the federal republic like the United States of America. Luxemburg is a trilingual country where French, German and Luxembourgish are all official languages. Interestingly, the native language Luxembourgish only became the country’s official language in 1984. 56% of the working population speaks French, 20% speaks Luxembourgish and 18% speaks English

(Statista 2019). Luxembourg's trilingualism is the product of the long historical ties between Luxembourg and the three neighboring countries -- France, Germany and the Netherlands. Hence, it becomes clear that Luxembourg is a pretty diverse country in terms of the languages they speak.

Before I start writing about the political system of Luxembourg, here are more interesting facts about the country. The country has the second highest GDP per capita and interestingly, nearly half of its population are immigrants. Moreover, even as a small country, Luxembourg was one of the founding members of NATO. (Drake 2018) Lastly, I found it very interesting that the country only has two public universities and they are very competitive to get into.

Exploring Luxembourg's political system, I found it extremely interesting because the duke has the tremendous political power compared to the other monarchs in the world. The current duke of Luxembourg or head of the State is Henri, and the current Prime Minister is Xavier Bettel. In the parliamentary Democratic Representative Monarchy system of Luxembourg, the duke holds the executive power, and the chamber of deputies has the legislative power and the courts and tribunals have the judicial power. There are 60 deputies and the duke has the power to select the members of the parliament, however, Luxembourg's dukes usually practice that power in selecting those from majority winning party hence preventing the unwanted consequences from the public. (Sarah 2018) In fact, in Luxembourg, party diversity is awesome. Compared to the extreme party polarization America has, Luxembourg has about 6 parties fairly divided within the deputies. The only dominant party is The Christian Social People's Party with 21 seats in 60-seats parliament. (Statista 2019)

Hence, in comparison to America, Luxembourg has a very different political setting and the political climate where socialism is more favored and it has a great welfare system.

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Senegalese Presidency

- Emily Cook

In 1960 Senegal gained independence from France by joining the Mali Federation. However, the Mali Federation was short-lived and Senegal soon separated from that to be an independent state. It was at this time that a constitution was created in this country. The constitution explained that the government would be a mixed parliamentary and presidential system. The constitution explained that the president is head of the executive branch, the National Assembly of Senegal is head of the legislative branch, and the High Court of Justice is head of the Judicial branch. Around the same time the constitution was created, the first president was voted in office; this president was Léopold Sédar Senghor and by his side was Prime Minister Moustapha Dia.

The president of Senegal has a lot of power; he is the head of state and the head of government. He is

the commander in chief of military forces, so he gets to appoint military post as well as have sole power over military forces. The Senegalese president has the power to grant pardons. The president also elects the Prime Minister and has the power to relieve the said Prime Minister of their post and get a new one at any time. Senegal has had four presidents. As mentioned before, Senegal's first president is Léopold Sédar Senghor; he was in office from 1963 to 1980 serving for seventeen years. The second president is Abdou Diouf who was in office from 1981 to 2000, nineteen years. The third president was Abdoulaye Wade. President Wade served in office from 2000 to 2012. The current president is Macky Sall, who came into the presidency in 2012.

According to the Senegalese constitution, as it is now, the president is supposed to serve for five years and up to two terms. However, one may notice that the previous presidents have stayed in office for much longer than that. This is because, since Senegal is still a developing country, the constitution is being revised and changed. One of these changes occurred when the third president, President Wade, was in office. At this time the constitutions were changed to say that a president could stay in office for up to seven years. However, after this seven-year period was up and President Wade had to run for re-election, the time period went back to five years. Wade still got re-elected, but after his five years was up he tried to run again. This was controversial because presidents are only supposed to serve for two terms. Even though he ran again, he did not get re-elected.

The current president, Macky Sall, was born in 1961. He was raised in the region of Fatik in Senegal. Sall went to a university at Senegal's capital of Dakar, where he studied Geology; he also studied in Paris. Before Sall was elected for president in 2012, he was the prime minister under President Abdoulaye Wade from 2004 - 2007. Sall was also a mayor of the region he was raised, Fatik, during the years of 2002 to 2008 as well as 2009 to 2012. Sall was elected as president in 2012 and re-elected this year, 2019.

For most of Sall's years as president, his prime minister was Mahammed Dionne. However this year, President Sall decided to abolish the role of the prime minister from the government. He did this in order to make governmental change happen quickly and more effectively. Before this role was abolished,

the prime minister's job was to be the head of government. The prime minister is elected by the president and can be fired by the president at any time. The prime minister, after elected, helps the president choose the members of the Senegalese cabinet.

Even though there have only been four presidents, there have been thirteen prime ministers. There have been so many prime ministers because they would essentially get fired by the president if they disagreed on certain ideologies. Two prime ministers that are important to mention are Mame Madior Boye and Aminata Touré. Boye was the first woman prime minister, she was the prime minister under the third president, President Wade and was relieved of her position after only a year. Aminata Touré was the second women prime minister, she served under the current president, President Sall, during his first years as president. He relieved her of her position after only a year as well. It is important to mention these people because it seems so rare to have women figures in politics and to have women as prime ministers in Senegal is very admirable.

Senegalese presidency and American presidency are actually very similar. Both presidents have the power of the executive branch. They both are the chief of military forces and they both have the power to pardon whoever they want. They also both serve for two terms. Some key differences in these presidents are the fact that the American president serves for only four years while the Senegalese president is to serve for five. Another difference is that the American president has a vice president, while the Senegalese president is known to have a prime minister. The major difference between Senegal and America is the fact that America has had its constitution and political system for much longer than Senegal has had theirs. America gained independence in 1776, so they have had a lot more presidents than Senegal, who gained independence only sixty years ago.

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Sports in the Democratic Republic of Congo (DRC)

- Latasha Griggs

INTRODUCTION

The country I will be covering in this analysis is the Democratic Republic of Congo, DRC for short. This country is located in Central Africa as most individuals know. I will specifically be focusing on one aspect of their culture which is sports. I chose this aspect because I for one, love sports. I play college basketball; this sport has played a big part in my life. I picked this country because I have ancestors from Africa so I thought it would be interesting to research one of the continent's major countries. One day I would like to visit the Democratic Republic of Congo and volunteer at a basketball clinic for children.

HISTORY

First and foremost learning some history about how this country became a Francophone country in the first place is important. The DRC was once ruled by Belgium from 1908 until 1960 (Belgian Congo: Historical Region, Africa n.d.). Before it became of Belgian colony, King Leopold II owned it as a personal property and committed atrocious crimes against of the people of the Congo, causing Belgium to take it from him. King Leopold II of Belgium wanted a piece of territory of Africa. He wanted to be a part of the European imperialist expansion driven by nationalist pride to gain natural resources and labor (Peterson n.d.). A lot of Belgium population is French speaking so this language was brought to DRC when they took control of the area.

The Congo area was a major export of ivory, rubber, and precious metals, which were in high demand in Europe (Peterson n.d.). At a Berlin conference, King Leopold II of Belgium was granted the Congo River Basin in 1884 (The Democratic Republic of Congo: A brief history 2008). This territory became his own personal possession in 1885 until 1908 and was called the Congo Free State (Peterson n.d.). In 1908 the Belgian government took over the territory from King Leopold II and renamed the area Belgian Congo (Peterson n.d.). In 1960 the Belgian government lost control of the Congo due to a number of atrocities carried out on a mass scale and riots (The Democratic Republic of Congo: A brief history 2008). That year on June 30th the DRC was granted independence from Belgium (The Democratic Republic of Congo: A brief history 2008).

SPORTS ASPECT OF THE COUNTRY

Today the DRC is one of the most populous Francophone countries in Africa with a population of 81 million people, and about 25 million people that speak French (The World Bank in DRC n.d.). This large population enjoys watching or playing sports when they have free time. Sports in the DRC is widely respected because it brings people together no matter their culture or social affiliation. The sports industry has contributed to the economy of DRC. What sport do people in this country enjoy watching and playing? The most popular sports in DRC include football (soccer), basketball, and rugby (Sports in DRC).

The main sport that is popular in DRC is soccer. This sport was introduced by the Europeans who colonized the country. This sport requires very minimal resources this is why it has gained so much traction throughout Africa not just in DRC. There is a lot of young children in the rural areas of DRC who enjoy playing football. Their national team is called TP Mazembe Club that has won the African Cup of Nations twice in 1968 and 1974 (Sports in DRC). The club also qualified for the World Cup in 1974 (Sports in DRC).

Another sport that is gaining popularity is basketball. This sport was introduced in 1960 (Gachanja 2019). They have had a number of athletes from this country that have come to United States and have played in the NBA. Those notable players include Serge Ibaka, Emmanuel Mudiay, Bismack Biyombo, and Dikembe Mutombo. There are many basketball clinics held in DRC to improve the quality of the young children that take an interest in the sport. The schools in DRC are also encouraging the sport as well (Gachanja 2019). The country does have a national team that was started in 1963. Unfortunately, the national team has not seen much success.



YOUNG DRC RUGBY PLAYERS AGED BETWEEN 5 AND 16 PHOTO BY FECORUGBY

Third most popular sport in DRC is rugby. The number of players has been increasing and the government is recognizing as an organized sport and looking to give out funding. There is a national DRC union team. The Congolese Rugby Foundation has actually made an effort to attract more players (AIPS). The Foundation has launched an initiative called Foot-Rugby in 2018 (AIPS). The foundation will provide a place in Kinshasa the capital for 5 to 16 year olds to have football training for one hour and the other hour dedicated to rugby training (AIPS). They are encouraging young children to try

out the two different sports and figure out which one they are good at. Once they figure out what sport they want to play, the foundation will give them further training on their chosen sport. The foundations have signed up around 123 players (AIPS).

UNITED STATES COMPARISON

When comparing the DRC most popular sports to United States there is a little difference. The three most popular sports in America are football (American), baseball, and basketball (Dav 2019). Both countries enjoy the same sport which is basketball. Football seems to be the most popular sport in America. Thousands and thousands of people watch football on Sundays and Mondays. The average attendance at football games is 67,074 fans at each game which is more than any other sport in the world (Dav 2019). The second most popular sport in America is baseball. Last but not the least basketball is the third most popular sport in America with an estimated 14,000 attendees per match, which is a lot (Dav 2019).

CONCLUSION

All in all the Democratic Republic of Congo is making efforts to repair the country from all the turmoil that has gone on for many of years. The country has seen their fair share of civil wars and corruption. It is one of the poorest countries in the world but holds an abundance of natural resources. Many people who live in the rural areas of the country struggle to survive. Sports are being used to give the people of DRC hope, help them forget about the turmoil that goes on and come together and enjoy the game.

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Minor in French Requirements and Catalogue Entries

Faculty: Dr. Mary Mba (Assistant Professor)

Overview: A minor in French will provide a global perspective to students studying French and ground them in not only the knowledge French cultures and civilization of the Hexagon, but of its expansion, influence and heritage in the world as well as the cultures and civilization of the Francophone world. The minor in French at Cottey College focuses on the acquisition of French language, study of French literatures and films, and study of the cultures and civilizations of France and the Francophone world.

Educational Objectives: The Minor French beneficial in helping students think more globally, comparatively and challenge strongly held stereotypes. It prepares students for a graduate program in French and Francophone Studies, French/Francophone Literatures, Area/Cultural/Indigenous Studies, Colonial and Post-colonial Studies, Francophone and World History and Geography, Comparative Studies, Journalism, Women, Gender and Sexuality Studies, Liberal Arts, International Relations, and International Business, among others. Students will be qualified to work in so many career paths in private and public service, education, diplomacy, non-profit, multinational corporations, international, and intergovernmental organizations.

With a French Minor, students will develop the ability to:

1. Express themselves in French at a linguistic and intercultural proficiency that transcends the intermediate level
2. Be able to carry out a day-to-day conversation with native and near-native speakers of French
3. Explore the underlying values involved in cross-cultural exchanges
4. Critique and analyze authentic documents, literatures and artistic works from French-speaking societies
5. Produce written work and media in French
6. Effectively engage in bilingual translation and interpretation
7. Effectively function in the French and Francophone world

Alignment/Appropriateness with Cottey College's mission and goals: The missions, vision and learning outcomes of Cottey College all stress its dedication to educating women to be contributing members of a global society. This Minor in French is a step towards the College realizing its vision of being “a higher education institution of choice for women of diverse backgrounds who seek access to exceptional education programs”. Overall, this Minor in French helps prepare Cottey College students to be globally aware and responsible women leaders, as it embraces the three cardinals of education at Cottey College: global awareness, social responsibility and women leadership.

FRENCH MINOR REQUIREMENT:

To get a minor in French, a student must complete 18 credits hours above the 100-level courses (6-7 courses). Students who have 5 years or more of French, native speakers and AP students must take FRE 311 (Review of French Grammar), 9 credits of 200-level courses (excluding Intermediate French I and II) and 9 credits of 300 level

Course #	Course Title	Hrs.	Pre-Req.
<u>Required Core (9 credits)</u>			
FRE 201	Intermediate French I	3	FRE 102
FRE 202	Intermediate French II	3	FRE 201
FRE 311	Review of French Grammar	3	FRE 202

200-level courses - choose 2 (or 3 if you have 5 years or more of High School French, are a native speaker or an AP student)

FRE 211	Introduction to French Literature	3	FRE 202
FRE 213	Oral French	3	FRE 202
FRE 214	French Civilization	3	FRE 202
FRE /WGS 215	Francophone Women in Translation	3	FRE 202
FRE/WGS 253	French and Francophone Women in Film	3	None

300-level courses - choose 1 (or 2 if you have 5 years or more of High School French, are a native speaker or an AP student):

FRE 312	Francophone Culture and Civilization through Film	3	FRE 202
FRE 313	Francophone African Literature	3	FRE 202
FRE 314	Business French	3	FRE 202

FRENCH (FRE) COURSE DESCRIPTIONS

FRE 101 Elementary French 1 (f) Essentials of grammar, composition and culture acquisition with progressive practice in listening, speaking, reading, and writing. 4 credits

FRE 102 Elementary French 2 (s) Prerequisite: FRE 101 Elementary French 1

Continuing emphasis on grammar, composition, reading, speaking, listening, and culture competence. 4 credits

FRE 201 Intermediate French 1 (f) Prerequisite: FRE 102. Elementary French 2 or four years of High School French (With Instructor's approval).

Systematic review of grammatical structures and principles with vocabulary building; developing skills and techniques to learn French as spoken and written language. 3 credits

FRE 202 Intermediate French 2 (s) Prerequisite: FRE 201 Intermediate French 1

This course is a continuation of the skills and themes taught in FRE 201. Students will refine their understanding of grammatical structures; they will expand their vocabulary; and they will improve their reading and conversational skills. 3 credits

FRE/WGS 215 Francophone Women in Translation (xs)

This course surveys the work of women writers and film directors from different Francophone countries. Themes of class, race, gender, identity, family, language, education, culture, and social progress are explored as are the history, geography and socio-cultural dynamics of the country of origin of materials. Students read a variety of genres: novel, short story, autobiography, memoir, drama, and poetry, and watch several films. All works will be read and discussed in English. 3 credits

FRE/WGS 253 – French and Francophone Women in Cinema

This course explores French and Francophone women's use of film to highlight and address race, ethnicity, gender, class, cultural, and social issues. It explores French and Francophone feminist film scholarship and theories, and representations of French and Francophone women in film. This class will be offered in English. (3 credits)

FRE 211 Introduction to French Literature 1 (xs or independent study) Prerequisite: FRE 202 Intermediate French 2

Survey of French Poetry, theatre, short story and novels from its origins to present day. Course includes lectures, readings and discussion of representative works. Course may have a different theme each time. 3 Credits

FRE 213 Oral French (xy or independent study) Prerequisite: FRE 202 Intermediate French 2

Develops comprehension of spoken French as step toward further developing oral expression. Includes review of difficult grammar concepts. 3 credits

FRE 214 French Civilization (xs or independent study) Prerequisite: FRE 202 Intermediate French 2

French history and geography from the medieval age to the present; Past history as introduction to the present political, economic, and social life; French culture and its diffusion in the world. This course is taught in French. 3 credits

FRE 311 – Review of French Grammar and Composition (Summer online) Prerequisite: FRE 202

French 311 is an intensive review of grammar. It is designed to provide a solid foundation for students to understand of the structure of the French language. It is also writing and translation intensive. This course is taught in French online. 3 credits

FRE 312 - Francophone Culture and Civilization through Film (xy or independent study) Prerequisite: FRE 202, FRE 311 or with Instructor's permission

A Historical survey of Francophone cultures and civilizations through film. Students will be introduced to the French socio-political and cultural expansion across the world, with a special focus on sub-Saharan Africa, North Africa, Canada, Asia, and the Caribbean. This course is taught in French. 3 credits

FRE 313 – Francophone African Literature (xs or independent study) Prerequisite: FRE 202, FRE 311 or with Instructor's permission

This course introduces students to African literature written in French with emphasis on the work of major authors from Sub-Saharan Africa and North Africa. The study of diverse literary genres (epic, novel, short story, poetry, essay) will be supported by insights into the respective geographical, historical, linguistic, and societal context. This course is taught in French. 3 credits

FRE 314 – Business French (Summer - online) Prerequisite: FRE 202 or with instructor's permission

FRE 314 allows students to develop professionalism in commerce, international business, and economics. The objective of the course is to acquire a commercial and economic vocabulary as well as expression tools that will allow students to evolve effectively in a professional environment. This course is taught in French. 3 credits