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New York State Association of Foreign Language Teachers

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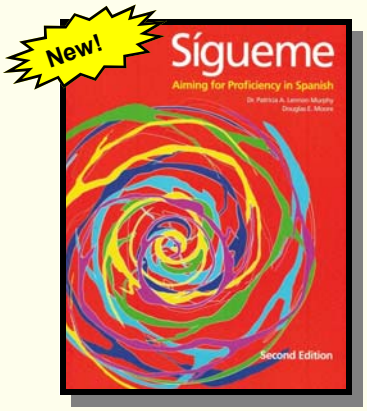

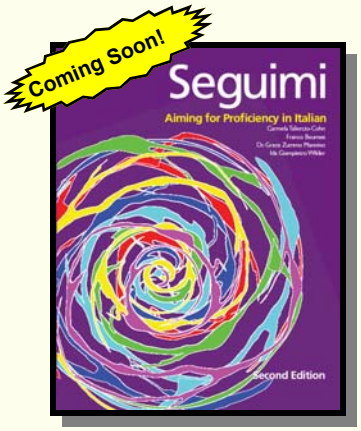

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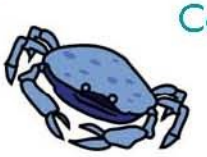

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Language Association Journal

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From the Editor

Dear NYSAFLT colleagues:

This issue of the *Journal* opens with the article by Jean LeLoup, Robert Ponterio, and Willard Heller highlighting the theme "Foreign Language Education and ACTFL Standards for Foreign Language Learning" and especially concentrating on the Cultures area of the standards. The authors provide an overview of the 3 Ps of culture, a rationale for teaching culture, the culture-communication connection, a framework for approaching culture in the foreign language classroom, and a number of examples of how to integrate culture in foreign language lessons in a meaningful way.

In the Teacher to Teacher section, Margit Kaindl-Richer shares how her students' travel experience in Munich, Germany was meaningfully enhanced by $200 from the Charles Zimmerman Memorial Travel Award offered by NYSAFLT. Mala Hoffman underscores that some valuable lessons may be learned from re-discovering cultural and historical resources available in our own communities, as she did with her fourth graders at the historic Huguenot Street in New Paltz, NY. Maggie Whalen reflects on her semester in Cheboksary, the capital of the Chuvash Republic in Russia, which taught her that the world is full of amazing people and that foreign language is the tool which enables us to meet those people.

I hope that you enjoy this issue of the *Journal* and invite you to contribute to the next one, which will highlight the theme "Foreign Language Education Advocacy and Policy," with a submission deadline of March 1, 2011.

Thank you for being a part of NYSAFLT and have an enjoyable holiday season!

Cordially,
Dr. Elvira Sanatullova-Allison
Editor, *Language Association Journal*

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Several years ago, NYSAFLT learned that we were to be the beneficiary of a very generous contribution from a former member who recently passed away. Sally G. Hahn felt so strongly about the benefits of early language instruction that she made it possible for NYSAFLT to give substantial annual awards to outstanding FLES program in New York State and to support the teaching of FLES in New York State. This award money will come from interest earned on her bequest, which has been carefully invested by our Financial Management Committee. If you would like more information about how you can make a planned gift to NYSAFLT and impact a cause near to your heart, please contact John Carlino, Executive Director, at NYSAFLT Headquarters.

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Mary Holmes

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"Maximizing Student Language Use"

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Nancy Ketz

Wednesday, February 9, 2011 -- 4:30pm (1 hour)
"National Board Certification for World Languages"

This session is an overview of the National Board Certification process for teachers of French or Spanish. Participants will increase their knowledge of how the National Board for Professional Teaching Standards was established, the certification requirements, types of support provided, and how this process impacts teaching and student learning. This session will also outline the access to professional, financial, and technical supports available to candidates; timelines; workload; fees; and a discussion of the benefits, options, and processes involved in certification. Emphasis will be on the four portfolio entries and the six assessment center tests.
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Kenneth Hughes

Wednesday, March 9, 2010 -- 4:30pm (1 hour)
"Web 2.0 for the LOTE Classroom"

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"Building Thematic Units for Early Language Learners"

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"Assessments Using Technology"

This webinar will provide participants with specific assessment ideas that integrate technology and speaking, listening, reading and writing. Participants will also be provided with sample rubrics. This is appropriate for Checkpoints B & C.

Dr. Vicki Mike **VIEW ON DEMAND!**

"Student Travel Abroad – The School Exchange Model"

Do you have a partner school abroad? Are you interested in starting a school exchange or in traveling with students? The Kenmore-Tonawanda UFSD has three successful ongoing, long-term school exchanges with schools in Germany, France and Spain. In this webinar, I'll present the basics of what has made our model successful, what the pitfalls have been, as well as how and what we plan to do at home and abroad. Templates will be available after the webinar.

John Carlino **VIEW ON DEMAND!**

Cultural Perspective in the Language Classroom:

Providing a Meaningful Context for Communication

Jean LeLoup, Ph.D.

Robert Ponterio, Ph.D. and

Bill Heller

Introduction

The *Standards for Foreign Language Learning*, first published in 1996, then updated in 1999 and again in 2006 with additional language-specific standards, have become an important unifying factor for the foreign language profession. The 11 standards included in the five goal areas of Communication, Cultures, Connections, Comparisons, and Communities are a set of guiding principles for foreign language educators. The standards are intended to be a framework for curricular development that teachers can use when planning their lessons, both short-term and long-range (National Standards, 2006). This paper will concentrate on the Cultures Standard and its integration in the foreign language curriculum. The authors will provide a brief overview of this standard area, a rationale for teaching culture, a structure for approaching culture in the foreign language classroom, and a number of examples of how to integrate culture in foreign language lessons in a meaningful way.

Cultures: The 3 Ps

All too frequently, culture has been relegated to a sideline status in a classroom where the main focus is on getting language structures right, something to be "done" on a Friday or whenever a few minutes can be squeezed into a lesson. Nevertheless, it should not be separate, as it so often is in many textbooks and even in many teachers' minds…an add-on *if* they have time at the end of a unit or chapter. Culture is closely integrated with communication and is inevitably represented through the authentic

materials we bring into the classroom, be they products or practices (artifacts or behaviors). When culture is presented separately in textbooks, teachers must do double duty to re-integrate it into their linguistic lessons. In a communicative and standards-based curriculum, the idea is to link the cultural products and practices to the structures, topics, and functions being taught. In other words, we want to create communicative activities that use the structures that we are studying *and* incorporate the culture at the same time.

The Cultures Standard advocates the integration of culture primarily through the exploration and examination of *products* and *practices* (2 Ps) of the target language (TL) culture. Clearly, foreign language teachers have been incorporating products and practices in their curricula for decades, but such incorporation has more often than not been a superficial presentation entailing only the visible or outward manifestations of these cultural artifacts (e.g., Here is a baguette; the French eat them daily. The tortilla is ubiquitous in Central American meals.). Such treatment has the potential for leaving students with the reaction of: "well, that's weird" or "we don't do it that way" or "I'm not going to eat that!" The brilliance of the Cultures Standard area is that it requires foreign language educators to take an additional step – the investigation of the *perspectives* (the 3rd P) underlying the other 2 Ps of the standard. In other words, we need to go further than the mere presentation of products and practices; we need to delve into the "why" that underpins them.

Why Teach Culture?

Perhaps the first "why" should be: *Why* teach culture? After all, there are several reasons *not* to include it on a regular basis or even occasionally (Omaggio, 2001). First, it takes time away from other "more important" topics and activities (e.g., grammar, practice of the four skill areas). Next, there is also the question of which culture to teach. Depending on the TL, teachers may have to choose from an overwhelming variety of possibilities. Do we teach what we know from our personal experience? What

if we have limited or no experience in many cultural and/or geographic areas? For example, can a Spanish teacher possibly be expected to be conversant with the many cultural differences that abound in the different Spanish-speaking countries around the world? Unless teachers have spent a significant amount of time living in a community where the TL is spoken, how profound is their cultural knowledge likely to be? Additionally, does cultural knowledge even have anything to do with second language acquisition (SLA)?

Over the years, many frameworks have been proposed for designing a cultural curriculum (e.g., Brooks, 1968; Lafayette, 1988; Nostrand, 1968; Seelye, 1993). These frequently have advocated the inclusion of "big C" as well as "little c" culture, both of which are represented in the first 2 Ps of the Cultures Standard. Some have set forth goals of developing interest in another culture as well as empathy toward its people. Still others purport to help language learners develop an interest in the *who, what, when, where,* and *why* of the TL culture *(*Seelye, 1993). Research in SLA indicates that developing an understanding of and gaining a perspective on the TL culture may have an impact on language learners (cf. Schumann, Acculturation Model, 1986; Gardner, Socio-educational Model, 1991, 2005; Ellis, Ethnic identity studies, 2008). The argument for developing intercultural competence as a vehicle for facilitating SLA has also been made (Canale & Swain, 1980; Savignon & Sysoyev, 2002). The bottom line is that language and culture are interconnected (Savignon & Sysoyev, 2002; Stern 1983). Thus, problematic though the teaching of culture may be, we need to forge ahead, the idea being that we are not imparting cultural factoids but rather employing culture as a vehicle for language study, practice, and acquisition.

The Culture-Communication Connection

We can see language and culture as interconnected in a number of ways. An anthropologist sees language as one component of culture because the language that people speak is one of the things that

makes the culture unique. A linguist sees culture as a component of language because the culture so influences our expectations about everything we do. In sum, the way we communicate depends heavily on the world-view we share. This aspect of culture permeates all speech acts, from where we stand, whether we touch, our level of formality, the amount of time we take, our eye contact, etc., and all this even when we are just saying "hello." The foreign language syllabus can be organized around culture topics (cf. Modern Languages for Communication) because we communicate about and within so many different cultural contexts, from personal identification to family life to communities to food to education to work and leisure, shopping, and so many more. The schemas governing any interactions that fall under these topics depend on the culture that provides essential context. In addition, in a foreign language classroom, these happen to be the areas we talk about so often. In other words, culture both gives us the things we talk about and tells us how to talk about them.

Much communication is richly layered with underlying cultural references. The more of these embedded cultural allusions that are recognized by interlocutors in a communicative situation, the more clearly messages can be conveyed and understood. Helping our students progress in their communicative proficiency, therefore, may be facilitated by consistently including an examination of authentic cultural products and practices in our communicative activities. With minor modifications, language teachers can adapt existing communicative activities to incorporate cultural content through the use of cultural artifacts and authentic materials and by modeling authentic behavior, all while staying in the TL. In the information age, materials once so difficult for the average instructor to obtain are now readily available to all through the World Wide Web and from online stores via the Internet. Indeed, such a wealth of high quality authentic materials exists that the challenge becomes viewing and selecting the best examples for classroom use. Meeting the Cultures Standard, with its products, practices, and perspectives, makes it essential that we bring those products and practices into the classroom and

integrate them with communication in a way that makes the perspective authentic as well. In addition, given ACTFL's recommendation that we all teach in the TL at least 90% of the time, culture provides an essential part of the context within which all that TL input becomes more easily understood by learners. Thus, the role of authentic materials naturally complements the cultural content we wish to see in the communication between and among teacher and students. Newspapers and magazines, television, film, music, talk radio, human interest stories, art, blogs, letters (and e-mails), posters, native informants, and the list goes on, all serve to illustrate culturally authentic behavior, including language usage. Students do not need to adopt the attitudes, values, and behavior of a native, but they do need to navigate the society with an understanding of these things if they are to communicate successfully.

Using Culture as a Vehicle for Communication: Some Exemplars

Even from the earliest novice levels, students can be engaged in meaningful communication using cultural products and practices. Instead of relying on generic textbook illustrations to describe people, for example, teachers can use portraits and self-portraits from TL artists as stimuli for conversation. Teachers at beginning levels can supply information about the artists whose works are used, thereby, introducing students to commonly recognized TL icons and famous people in order to develop basic target culture literacy. At subsequent levels, as students expand their communicative proficiency, important cultural images and references can be reintroduced to consider deeper cultural perspectives. Just about any topic or life experience has been captured in paintings and sculpture and can be used to illustrate cultural products and practices. The paintings of Mexican-American artist Carmen Lomas Garza, for example, illustrate cultural rituals surrounding birthday celebrations, holiday traditions, and daily life among people of Mexican heritage. A lesson can be designed in which students first brainstorm cultural practices in their own community surrounding the celebration of birthdays. Then, students can examine works of art that show birthday celebrations in the target culture. A second

list can be made of the people, objects, and actions found in the paintings. These two lists can be compared and contrasted with a simple Venn diagram. With appropriate scaffolding, the entire activity can be conducted in the TL with novice learners.

Target language games can be studied and played in class to point out important cultural symbols and values. The Mexican *lotería* [lottery] game boards use iconic images – *el alacrán, el diablito, la luna, la corona* [the scorpion, the little devil, the moon, the crown] – that can be identified, grouped, and studied. The simple Mexican game of *Serpientes y Escaleras* [Snakes and Ladders] can be used to show how games may serve to inculcate cultural values in children.

Other cultural artifacts can be analyzed to make meaningful contrasts between the students' own culture and the TL culture. Currency collected by the teacher or for which facsimiles can be easily found online may be described in terms of color, size, people, objects, and numbers. Students could chart this information to analyze these features and make some basic observations about the cultural values and perspectives revealed by what a country decides to depict on its currency. Students can hypothesize about the symbolism of using bridges of different architectural styles on the different bills of the Euro. They might suggest reasons that one country might picture rulers, another country chooses to depict natural features and why a third country would include portraits of famous authors and philosophers on its paper money. The teacher can follow up this lesson by interpreting readings that explain some of the symbols or people that the students encountered in their investigation.

As students develop their communicative proficiency, deeper cultural perspectives should be considered and discussed as a regular part of lessons. Many language teachers study holiday traditions in the earliest stages of language learning. Holiday celebrations provide the occasion to examine the significance and extent of family relationships in the target culture, to understand the importance of rites of passage in all cultures, and to consider how cultural traditions are shared and transmitted from one

generation to the next. Spanish teachers often examine the traditions surrounding the Mexican celebration of Day of the Dead, a traditional native-American ritual that could not be eliminated by the Catholic Spaniards but came to be integrated as part of a new mixed culture. Teachers cognizant of the opportunity to uncover cultural perspectives will extend these lessons to include comparing and contrasting attitudes toward ancestors and death rituals of the target culture with that of the students' own culture.

Students learning about the world of work and earning a living will be interested in analyzing job advertisements from several TL countries. On a chart, students can record the type of information given in the various advertisements. Students may note differences in hiring practices among the United States and the TL countries. In many Spanish-speaking countries, for example, it is acceptable to identify a preferred gender or age range in a job advertisement. Other advertisements examined may request a photograph with the job application. Such practices, considered to be discriminatory in United States culture, are viewed as acceptable employer preferences in other cultures. Why do these differences exist? Was current U.S. practice always the norm? Adolescents, who may soon be seeking part-time jobs, may not even be aware of acceptable employment practices in their own community. This type of activity, then, provides a highly motivating "teachable moment" for the teacher to exploit.

Comparing magazine advertisements or television commercials for identical or similar products can create another highly engaging activity for students. Advertisements frequently use parodies of cultural icons or stereotypes that often need to be explained. In addition, advertisements sometimes employ cultural proverbs, wise sayings, or make a play on words with common gambits and rejoinders. Most interesting, however, is a task that presents advertisements for the same product but aimed at different cultural audiences. Advertisements for medicines, automobiles, or food products directed toward a Hispanic audience might emphasize family or community connections while the same products

advertised to an English-speaking United States audience may emphasize values of efficiency, thrift, or independence.

Once students reach intermediate level proficiency, selections of TL literature can be introduced to highlight universal themes that bridge differences in cultural practices. The key to employing literature as a vehicle for developing cultural perspectives is to focus on moving beyond mere comprehension of the text and analysis of literary elements. This may be accomplished by including additional short readings, lecturettes, or video clips that provide relevant cultural content in conjunction with the literary selection. Cultural elements often show up in background and setting, in the way people interact with each other, in the system of values that underlies the text. We should remember and remind students that culture is not just what is different; it is also what we have in common, the practices that we share, our common fears and joys. In post-reading activities, teachers help students make connections between the themes and perspectives treated in literature and those found in their own time and culture. By examining the perennial themes of great literature, students begin to recognize the commonalities of the human condition shared among cultures and, therefore, deepen their own feeling of connection to speakers of the TL.

What's in a name? Names carry cultural information, not only in the names that are chosen but in how names are constructed in a society. In the U.S., it is common to have a first, middle, and last name. Our last name is a family name and our first name is a given name. But in Vietnam, the family name comes first and the given name comes last. So, *Nguen Thi Hoa* has a family name *Nguen*. Her given name *Hoa* is what people will call her, and the common middle name for girls is *Thi*. In Korea and China, the family name comes first as well, but in those countries there is no middle name. In Spain, many women will have a first name *María*, followed by a second name, but since the first name is so

common, it is the second name that is more often used. These given names will be followed by the father's surname, then mother's surname.

Though our students may think that family names have always existed, they are actually a rather recent invention in modern times. In ancient times, the Romans had a given name and a family name, but they also had a clan (gens) name, such as Julius in Gaius Julius Caesar. Since the Roman Empire, most Europeans have had only a first name, sometimes followed by a nickname or a father's name (depending on their culture), for instance, the Frankish king Charles the Bald or the Norman William the Conqueror (who was at first called William the Bastard). In 1934, the Law of Surnames was adopted in Turkey as one of the reforms of Mustafa Kemal, who then became Kemal Atatürk (Metz, 1995). Icelandic names today follow the old Scandinavian pattern of a given name followed by a surname that is based on the father's (patronymic) or occasionally the mother's (matronymic) given name. So, the phone book is organized alphabetically by first names, and people are addressed by first name or by their full name: Halldór Ásgrímsson (former prime minister), Björk Guðmundsdóttir (actress). Even such a basic assumption as what to call someone can vary across cultures. When to use the given name versus the last name (or even which last name) can vary as well. While it is common in the U.S. to address a customer by his or her first name in many businesses, such a practice is unheard of in France and would be insulting.

Why would knowledge of cultural naming practices be important? Students will ask this, of course. Consider all the records in the United States that are maintained in alphabetical order, by U.S. naming practices: i.e., last name, first name, middle initial. Then think what might happen if a utility bill or even vital medical records belonging to someone of Hispanic origin (with two last names) are misfiled by someone not familiar with Hispanic naming practices. Such lack of cultural knowledge

could have dire consequences for the individual(s) involved. But even on a simpler level, some confusion may be avoided when meeting people if we know what to call them.

Spoken and/or written language is not the only vehicle for communication. Body language and gestures come into play as well. Counting on fingers can be a fun introduction to cultural difference. Do you start with your thumb, index finger, pinky? Using the wrong fingers can even get you killed! At least, according to Quentin Tarantino in *Inglourious Basterds*, when a shootout in a bar is provoked by someone holding up the wrong fingers to order three drinks! But even if cultural differences do not cause severe bodily harm, they can still lead to miscommunication. Teaching numbers and counting is prevalent in the foreign language classroom. Why not have students do it in a culturally appropriate manner?

Culture Begins at Home

A surprising issue in the incorporation of culture in the foreign language curriculum is the lack of awareness most U.S. students have of their *own* culture. Often our students do not even recognize the products or practices that have shaped them thus far in their lives. An initial step, then, would be to start from where the students are by helping them identify the products, practices, and perspectives of their native language culture. We need first to engage in a process of self-acculturation with our students (Mantle-Bromley, 1992). The awareness needs to begin at home, moving in the direction of the minimization and/or eradication of judgmental tendencies toward the TL culture. Once students have some understanding of their own culture, they are more likely to be open to explanations of and comparisons with similar products and practices from the TL culture. Indeed, it behooves us to concentrate frequently on positive comparisons between artifacts and behaviors of both cultures, with their concomitant perspectives, in order to facilitate comprehension and eventual understanding.

Using video clips, music, and news articles, teachers can introduce students to how youth in TL countries spend their school day and leisure time. A Venn diagram of student leisure time pursuits might show more commonalities than differences. Students in the TL culture might spend more time dancing in clubs while United States students would be attending American football games, but many other activities are shared in common. Students can also develop a great affinity to the target culture simply by hearing contemporary music and viewing music videos in the TL.

Staying away from the absolute comparative aspect of culture in terms of value is most beneficial (e.g., U.S. culture is good, the TL culture is bad; or the suggestion that specific elements are better or worse). Students may even see our positive representation of the TL culture as a criticism of their own native culture. A focus on perspectives, the "why" of a particular cultural element, can help turn a "good/bad" reaction into one of "it is just different." A simple activity to illustrate this concept is as follows:

> On the count of three, tell students to cross their arms. Give students time to do this. Look around and express neutrality bordering on agreement. Then on the next count of three, have students re-cross their arms in the opposite direction/way. This will feel rather awkward for many and they may even take a bit longer to figure out how to do so. Then ask, "Ok, is this way of crossing your arms wrong? Or is it just different?" Look around and show that many students indeed cross their arms differently from their classmates. Carry on the discussion from there.

This can also be done with folding hands and interlacing fingers. It is a simple activity but makes a powerful point – even in our own culture, we are not all "on the same page" and there is often no one "right way" to a practice or behavior.

Below are some additional activities designed to get students thinking about their own culture, how to present it, and how others might view it.

1. Ask students to think about how an alien would view: their school, lunchtime in the cafeteria, a football game on Friday night, etc. Have them write a description of one of these venues/events from the perspective of an alien. A good reference for this type of activity is the novel by Eduardo Mendoza *Sin noticias de Gurb*.
2. Use the article "Body ritual among the Nacirema" (Miner, 1956) in which many aspects of American culture are presented in a manner that renders them bizarre to the reader and unidentifiable as being from the U.S. culture.
3. *Láminas educativas* or educational "mini-posters" are prevalent in many Latin American countries for use in school settings (http://www.cortland.edu/flteach/lessons/carreta/La_carreta-image.html). These *láminas* often portray products and practices of the culture (e.g., the national bird, tree, flower, flag, etc.) with accompanying historical explanations. In this way, the culture is inculcated in students from a very young age. Have each student select a product and create a *lámina educativa* illustrating the artifact and its place in U.S. culture. Then have students explain their *láminas* to the class in the TL.
4. In Mexico, the aforementioned *la lotería* is a board game much like Bingo but covered with different characters (http://www.cortland.edu/flteach/wksp/Heller/Loteria.html). Each character is imbued with cultural meaning and is accompanied by a rhyme illustrating a personality trait or defining characteristic. These characters and their respective rhymes are known to all in Mexico. Have students create their own *lotería* boards depicting characters and/or products from U.S. culture. They can also create rhymes to accompany each board entry. Once again, have students describe their creations and the reasons they selected their particular cultural products.

Sometimes the simplest idea can generate a cultural lesson with a far-reaching message. Lessons developed around such mundane things as the automobile, a McDonald's coffee cup

(http://www.cortland.edu/flteach/lessons/McD/mcd-lp-big.html), and how milk is used in a particular TL culture (http://www.cortland.edu/flteach/wksp/Milk/) can help students investigate the total package of the 3 Ps. In the end, with a nod to sociolinguistics we should strive to underscore the commonalities between and among cultural products, practices, and perspectives. Emphasizing what we have in common, even in the context of the differences we learn about, can go a long way toward reducing the distance between the language learner and the TL culture.

Getting at the Perspective

How do we get at an understanding of perspective? There are many valid approaches for learning why native speakers think or feel the way they do, for understanding how things got to be the way they are, or of finding out what is behind those products and practices and what role they play within the culture. It is, first of all, our own personal experience as someone who has lived in the society and interacted with natives that gives us credibility as an expert with our students. That does not mean that we know or should be expected to know everything, but we are most engaging when we can be personal witnesses sharing our own observations.

The library and the Internet are also good sources of perspective, providing information about how the culture works. Historical knowledge through study of the past can tell us a lot about where something came from and what it used to mean, how it evolved over time, what it means today. Understanding Joan of Arc's role in the Hundred Years War might help us see why and how she is used as a political symbol today, and it can also help us understand some of the hidden connotations of that symbol. A news report is not likely to explain all this because so much of it is general knowledge that natives are expected to know simply because they grew up in the country.

Sociological and ethnographical studies can illuminate behavior through the eyes of the experts in these fields. What is behind the strict hierarchy in a Japanese firm? The signs of hierarchy in an

American firm might be more discreet and vary from one company to another, but that does not mean the hierarchy is not there. Workers on temporary assignment or exchange students in other countries often get into trouble when they misinterpret such signs. Scholarly studies of cultural behavior can be difficult for a non-specialist, but there are also popular works that disseminate such information. *Culture Shock: A Survival Guide to Customs and Etiquette* is a book series that gives an introduction to the culture of many countries. It may be a bit superficial, but it can serve as a good introduction. It can also be revealing to have students examine such guides written for travelers or business persons from the TL culture about United States customs and business practices. Students can discuss the difference between cultural stereotypes and valid cultural generalizations.

Internet sites for "understanding Mexico" or "understanding Japan" or web sites for university classes about "French culture and civilization" or the "Hispanic world" can also be a good starting point. Sources like Wikipedia can yield useful information, though the quality is inconsistent, and politically touchy subjects can result in strongly polarized and distorted interpretations. Any search engine on the web can lead to interesting facts and observations, though we do need to separate the wheat from the chaff.

Desktop videoconferencing can be a great way to bring a native speaker into the classroom so students can ask questions about perspective. What do French people think about their health care system? How does a Spaniard feel about bullfighting? What does a Russian think about the fall of the Soviet Union? (a Ukrainian? a Lithuanian?) How does a German feel about the reunification? What do Chinese people think about their economy today? How much time do students in a particular country spend studying? (No, really?) What are their final examinations like? What are they doing this week-end? Do they drive a car? Have a job? Have their own room? What do they eat for breakfast? Is their experience typical or exceptional? What might make someone else give a different answer? Show a

different perspective? There is never just one perspective on such things. When students ask the question directly of a native, they are getting their own authentic cultural experience.

Sample Lessons

Le Sens du Pain:

http://www.cortland.edu/flteach/lessons/pain

This lesson takes a very minute cultural practice and explores it to see what can be learned about perspective. It is strongly engrained in French culture that one should place bread right side up when putting it on the table. Is there some cultural perspective to be found lurking behind this practice? How should we think about it? How might we present it in class so the students are reflecting about it, not just listening to the teacher?

Bread has long been the essential food in France and still maintains the central role in French meals. This importance is highlighted by the strong feelings associated with French bread. French people will argue about which bakery has the best bread, how well done the bread should be, whether there is enough bread for dinner. In our sample lesson, we see that it is common practice to always set a loaf of bread right-side up. Why? The historical reasons for this behavior help us understand meaningful relationships associated with bread; a behavior that breaks this relationship makes people feel uncomfortable.

Bread is always set down in France right-side up. This seems pretty natural but…if you place a loaf of bread upside-down, someone is likely to tell you to turn it over or they might quickly do it for you. Seeing the bread upside-down makes many people feel very uncomfortable. Someone might even ask if you are crazy to turn the bread upside-down or they will tell you that this is simply not the way you place bread. In some families, you might be told “Tu vas faire pleurer la vierge Marie” [You are going to make the Virgin Mary cry.].

Here are the questions we now ask the students to think about:

Question: *Would that happen in the U.S.? What is it about bread that might provoke such strong reactions? Any guesses?*

This is intended to get the students thinking about cultural differences and similarities. Students may have some good ideas about this because the question asks them to think about their own culture, something they know. They do have a cultural point of view about bread themselves. That point of view is not universal, nor is it either good or bad. It is simply the way they think, and it may be that French people think about this in a different way or perhaps only somewhat differently. This is a start. Next:

Background: *What special connotations are associated with bread in France? What does bread represent? Why?*

As this question addresses French perspectives, it is more likely that students will not know or not be sure of their answers. They can draw on whatever they have learned, and they can search for more ideas and get help from the teacher who could offer anecdotes or ask additional questions. Here an answer can help move the discussion in a useful direction.

> *France has a strong catholic history. In Catholicism, bread is an element of the Mass, the body of Christ. It represents life. Many people used to always make a cross on the bread with their knife before cutting. In addition, bread has long been the staple food in France. It is an essential part of every meal, and it is difficult to imagine a French meal without bread.*

Armed with this basic background, students can now be tasked with finding the history behind the perspective. The teacher could make the resources available in class, have students search specific sites or let them explore the Internet on their own to find the answer:

Task: *Find out why upside down bread provokes this reaction. Use an Internet search, examine the sites listed below, or just use the sample text excerpts.*

The web site for the lesson (given above) includes a number of resources. We will include just one here: http://perso.club-internet.fr/djouenne/arbgenJT.html:

> *...comme chacun sait, c'était la tradition de placer un pain à l'envers chez les boulangers de chaque ville où un bourreau officiait et, de par sa charge particulière, avait le droit de prélever sa "dîme" chez chaque commerçant, pour que personne ne vînt à toucher le "pain du bourreau", personnage qui inspirait à la fois peur, dégoût, et ouvrait la porte à toutes les superstitions (on lui achetait de la corde de pendu, de la graisse de cadavre, etc... pour d'obscurs travaux d'occultisme ou des guérisons-miracle). Je me bats continuellement pour remettre le pain à l'endroit, et j'ai beau dire à mon mari "ne joue pas les bourreaux", il n'y a rien à faire, ça doit être de l'atavisme... Enfin, heureusement que cette douce manie n'a rien de cruel en soi et ne peut me faire aucun mal !*
>
> *(* renseignements tirés de l'excellent ouvrage de Jacques DELARUE, "Le métier de bourreau", éditions Fayard-1979-)*
>
> [... as we all know, it was tradition for bakers to place a loaf of bread upside down in any city where an executioner was at work and, because of his particular job, had the right to take his "tithe" from each merchant, so that no one might touch the "executioner's bread. This individual inspired both fear and disgust as well as encouraging every superstition (he sold the cord of a hanged man, cadaver grease, etc... for obscure occult acts or miracle-cures). I am continually fighting to set the bread right side up, and despite repeatedly telling my husband "don't play the executioner," there's nothing to be done, it must be genetic... Oh well, luckily that odd habit has nothing cruel about it and can't do me any harm!]

It was the *bourreau* [executioner, hangman, torturer] whose bread was turned upside down. Because people were afraid, in medieval times, to have anything to do with the hangman, who represented death, his upside-down bread also inspired a negative reaction, fear, disgust. Our proposed answer:

> Answer: *The executioner was a person generally shunned in society. He represented death. People did not wish to associate with him. If a baker made bread for the executioner, no one would want to touch the executioner's bread, "le pain du bourreau", or worse, eat the bread that was made for him. By association with the bourreau who represents death, this bread loses its essential meaning, "life".*

Is the *pain du bourreau* really all that important? No, of course not! However, through an exploration of this simple and nearly negligible cultural practice, we accomplish two goals at two different levels of cultural proficiency. Initially, we learn to seek the underlying perspective behind a particular cultural product or practice. But on a deeper level, we also find out a lot about related cultural perspectives connected to other aspects of culture that tie many products and practices together in a cultural system. We learn attitudes about religion, about food, about the legal system, about superstition, about how the community as a group attempts to deal with problematic issues. We find that these perspectives have been passed down through the centuries as children observe their parents' behavior at the dinner table. We see that not everyone adopts this perspective, though it remains common even among people who are no longer practicing Catholics.

La Carreta:

http://www.cortland.edu/flteach/lessons/carreta/La_Carreta-big.html

This lesson takes a prevalent cultural icon and explores its background and history, with an eye toward discovering the "why" of its popularity (Schorr, 2006). Using another cultural product, the *lámina educativa*, students learn about the *carreta* of Costa Rica. These brightly colored carts display

intricate designs and can be found literally everywhere in the country. The lesson follows the Interactive Reading Model developed by Shrum and Glisan (2000).

Question: *What is a cultural icon?*

The initial *Preparation Phase* begins the lesson with a brainstorming session about U.S. icons. This is then followed by a discussion of their importance and the cultural perspectives they reflect. Students also examine a *lámina educativa* that showcases the *carreta* of Costa Rica. The colorful depiction on one side is complemented by a mini-history lesson and a poem dedicated to the *carreta.*

Task 1: Find out about *la carreta* – why is it important in Costa Rica?

The *Comprehension* and *Interpretation Phases* have students reading the authentic text on the *lámina* and completing a worksheet with the information they have garnered. The *Application Phase* involved students in a group research project to find out more about the history of the *carreta*, its origins, the reasons for its differing designs and presence everywhere, and its connection to the economy of the country.

Task 2: Explore another cultural icon from Costa Rica.

The final *Extension Phase* has pairs of students continuing their research of other cultural icons from Costa Rica from a list provided by the teacher. (These may include such diverse products and practices as *el uso del chorreador, el gallo pinto,* the expression *¡Pura vida!, la Salsa Lizano*.) They then create a *lámina educativa* illustrating their chosen icon that includes the following information: (1) the importance and/or use of the icon, (2) what it represents for the people of Costa Rica, (3) any emotional sentiment toward the icon (if present), and (4) any changes in the icon over time and the concomitant reasons. Students then make a presentation of their *lámina* and explain the 3 Ps associated with their chosen icon.

Vacation Time in France:

http://www.cortland.edu/flteach/wksp/fetes

Native speaker informants can be a great source of ideas about perspective. They can explain things from their point of view, but sometimes we learn the most from their emotional reaction rather from their analytical skills. Just because someone is a native speaker does not mean that they can explain their language or culture accurately or from points of view other than their own. They may indeed be able to provide useful information, but we can often learn the most simply by watching how they behave.

In the video interview with a French businessman in this lesson, we will look for information about vacation time in France. We start out with basic information-type questions: How much vacation time is there, how many holidays are there? What are these holidays? Are they the same as holidays in the U.S.? But taking things a step further, we will explore what can be learned from the speaker's emotional demeanor and comments. What does he think about these holidays? What does he consider normal? How does he feel about vacations?

Instructions:

> *Monsieur Deckeur works as director of sales for a French company. Listen to his comments about vacation time in France. What do we learn about vacations and holidays? How many weeks of vacation are there? Is it the same for everyone?*

The students are instructed to answer the questions in the answer boxes on the web page (address given above). The page also includes a hidden answer box that students can unhide to see a possible answer. In this case, his answer was that *there are 5 weeks of paid vacation for everyone*.

Question: *How many holidays are there? How many can you name?*

Monsieur Deckeur thinks there are about 4 or 5 holidays, but he then proceeds to name 8.

le premier de l'an (le jour de l'an)

Noël

le lundi de Pâcques

le 11 novembre (jour de l'armistice)

le jeudi de l'ascension

le premier mai (la fête du travail)

le 14 juillet (la fête nationale)

le 15 août (la fête de l'assomption)

And, in fact, by looking at the web pages listed in the lesson, we discover that he forgot three more:

le 8 mai (la victoire de 1945)

le 1er novembre (la Toussaint)

le lundi de la Pentecôte

giving a total of eleven holidays.

Question: *Which of these holidays are also holidays in the U.S.?*

Students can probably recognize New Year's Day, Christmas, and November 11. In addition, the U.S. also has a labor day and a national holiday, even though ours is on July 4 and theirs is on July 14. The lesson also includes a link to a site about U.S. holidays, where students can find a complete list. This is a great way to help them realize that they also would have trouble coming up with a full list on the spot. Indeed, there are about the same number of holidays in both countries; some are the same, some are similar, and others are completely different.

Question: *Can you identify any significant differences between the American and French holidays?*

Though various answers may be possible, we suggest: *A number of the French holidays are religious celebrations. This points to the long history of France as a Catholic country.*

Though most French people may no longer be practicing Catholics, these holidays remain a long tradition in the country. Finally, after exploring the facts in the interview, we can take a look at his facial expressions.

Question: *In watching the video, what do we learn about his attitude towards vacations and holidays? How do you know what he thinks?*

As monsieur Deckeur names his holidays, his serious expression becomes more and more animated and his smile grows. He clearly enjoys his vacation time and is happy to think about how many holidays he has.

A few web sites are proposed for student research should the teacher wish to have them search for more complete information online.

http://www.curiosphere.tv/conges-payes/eleves/

http://emploi.france5.fr/emploi/droit-travail/conges/

http://www.guidemondialdevoyage.com/

http://www.discoverfrance.net/France/DF_holidays.shtml

http://www.worldtravelguide.net/united-states-america/public-holidays

This interview demonstrates how a native informant can be a source of useful cultural information. Even a very competent and well informed individual expresses a point of view when answering a question and may leave out significant pieces of information that simply do not come to mind at the moment. On the other hand, a native informant can also show, through his behavior, deeper aspects of his emotions and beliefs, which can go a long way in showing students the perspectives behind the products and practices under discussion.

Conclusion

The 3 Ps of the Cultures Standard area have provided foreign language teachers with a unique method of approaching the integration of culture in the classroom. The perennial products and practices presentations are now enriched and completed by a consideration of the perspectives underpinning said artifacts and behaviors. The Cultures Standard mandates that we take the infusion of culture to a new level in our curriculum so that it becomes a vital part of the weave of language instruction and learning. In sum, we need to include culture as a vehicle for language instruction. We must concentrate on the examination of products, practices, *and* the perspectives that underlie them. We should endeavor to draw cultural comparisons whenever and wherever possible between the TL culture and that of our students, to the end of reducing the cultural distance that can inhibit students' curiosity about and acceptance of different ways of being. Students' openness to other cultures can have a very positive impact on their language learning. Finally, we need to infuse culture throughout our classes. Culture is a vehicle for language instruction and the flip-side is this – language makes no sense without culture.

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What Would You Do with an Extra $200?

Margit Kaindl-Richer

This is the question I asked myself when I decided to apply for the Charles Zimmerman Memorial Travel Award. I could receive $10 per student traveling in my group. I had twenty students, so I began dreaming of TWO HUNDRED DOLLARS! The money was to be used to finance something 'extra' that would make the trip more memorable.

Well, I have a GAPP (German-American Partnership Program) exchange and travel with students each summer to our partner school in Freising, a small town near Munich. The students enjoy living with a host family and spending three weeks attending the German school, but most of all they enjoy going to Munich. There is so much to see in Germany's third largest city and not enough time to see all the sights during the one day that our sister school plans into our visit. One day in Munich leaves you longing to come back to shop, visit the parks, sit in a beer garden and listen to a brass band or just people watch! I thought: "That's it. We will play hooky from school and spend a second day in beautiful Munich," and that is just what we did.

Our small city of Freising is conveniently located at the end of the S1 suburban commuter railway. Munich has a day ticket called a *Tageskarte* which costs €30, but five people can travel on one ticket and also use all streetcars, subways, and buses throughout the city. At €120, the travel cost took up the majority of our award, but it gave us the freedom to crisscross the city at will.

The day we chose turned out to be a beautiful, sunny day during our last week in Germany. We met at school in the morning and headed to the train station. After a 40 minute ride, we exited the train and took a bus to Nymphenburg Castle, the weekend retreat for the kings of Bavaria. We were lucky enough to have a letter from our sister school stating that we were enrolled in a local school. This gave us FREE admission to the palace, the museum, and all the buildings in the park. Nymphenburg is a baroque palace – a mini Versailles. Students enjoyed the self-guided tour of the rooms, followed by the coach and carriage museum. We then strolled through the French-style gardens before heading back to the streetcar. We had seen a lot, it was lunch time, and we had still only spent €120.

Behind the main train station you can find many Turkish shops selling Döner, Germany's favorite fast food. For €3 each we bought warm pita bread filled with lamb, chicken, tomato, cucumber, shredded lettuce, cabbage and topped off with tzatziki sauce. It is a delicious meal for €6. (Students bought their own drinks.)

Satisfied, we headed off to the Theresienwiese to see the large field, where the Oktoberfest is held. Although it was only the end of July, the workers were beginning to construct the large structures that would hold 10,000 people each. On the hill that overlooks the enormous fairgrounds stands a huge 20 meter bronze statue called Bavaria. It is a mini Statue of Liberty because you can climb up inside and from her crown have a good view of the Oktoberfest field. Naturally, all the students wanted to do just that. However, the entrance fee was €3 each. I explained to the ticket seller that we were a school group from New York and wanted to compare the Bavaria statue to our own Lady Liberty. He immediately said: "OK, €1 each." I was happy because I had never before negotiated a price in Germany! So, there went our last €20.

We took the subway back to the city center, where I gave the students two hours for last minute shopping. At five o'clock we headed back home to our host families in Freising with a lot more impressions of Munich.

Chuck Zimmerman believed that traveling abroad with students was a wonderful way for students to enhance their language acquisition and broaden their cultural horizons in the target language. He was never happier than when he witnessed a student having that eureka moment when all that "stuff" learned in class really meant something!

I appreciate that his fund continues to make that experience available to many other students. I know that my group members really enjoyed their extra outing. Thank you.

In order to be eligible for the Charles Zimmerman Memorial Travel Award, the applicant must:

- be a NYSAFLT member in good standing
- not have been a recipient of this award within the past three years
- be in the planning stages of a teacher-led student trip abroad that will take place within one year of the application deadline
- submit the application and supporting materials to NYSAFLT by January 15

***

Margit Kaindl-Richer was born in Fürth, Germany and holds a B.S. in French and German from Central College in Pella, Iowa and an M.S. in French from SUNY New Paltz. She has been teaching German for 33 years and is currently a German teacher and the Foreign Language Department Chair at Onteora High School in Boiceville, New York. She is a member of ALOUD, NYSAFLT, and AATG and has received the Goethe-Institut/AATG Outstanding Teacher Award. She has traveled to Germany 20 times with GAPP exchanges taking 368 students from her school on the program.

History Lessons

Mala Hoffman

So often when we are teaching languages other than English, we forget that there are cultural and historical resources right in our own communities. It could be a museum that contains specific artifacts. It could be a living resource, such as an individual who is either a native speaker or who has traveled extensively in a particular country. Or it could be a monument to a noteworthy past event. In my case, the resource was a street.

Although I teach French to elementary students in a school in Newburgh, I live in New Paltz, the site of a significant French settlement during the early colonial period. Huguenot Street, as it is known, is nationally recognized as a landmark for being the oldest street in America with its original houses. From the 1600s on, the 12 original families, or the Duzine, constructed and later expanded stone structures that still stand today, filled with original artifacts often donated by ancestors of the family members themselves. There is also an archive containing pages of authentic documents, many of which are in the native language of the Huguenots – French.

It was a class trip I took a number of years ago with one of my daughters that inspired me to pursue taking my own students to the street. At the time, fourth graders in the New Paltz School District spent a few hours at Huguenot Street as part of their social studies curriculum. Since I am teaching fourth grade students myself this year, I thought the visit would be an interesting as well as interdisciplinary way to learn about French history.

What I did not realize was that, although the educational program at Huguenot Street extended through many grade levels, it did not have a specific curriculum geared to look at its French roots. Through a series of conversations and with the help of a historian, we brainstormed the idea of using the

documents in the original language to show the students how French was used in this country even more than 300 years ago.

The staff at Historic Huguenot Street had unearthed a contract that pertained to a young girl who was being sent off to serve as an apprentice. My students were given a copy in the original language as well as a translation. They then had an activity to do relating to the document and afterwards saw a video depiction of the event. This, combined with a tour of the houses, brought the history of the time home to them in a way that reading about it in a book never could.

In the days following our visit, we talked about what we had learned and made lists of items that we saw in the houses. The students wrote journal entries imagining that they were children living at that time. Many of them chose to represent themselves as the girl, Sarah Freer, whose contract to become a dressmaker's apprentice they had seen first-hand. In the meantime, the staff at Huguenot Street decided to fill the hole in their offerings by applying for a grant to expand their program to incorporate the activity we had, in fact, piloted. I am confident that this will lead to Historic Huguenot Street becoming a resource for French teachers at all levels.

Now that this trip is done, I have already started thinking about where to go next year. A French teacher in one of our middle schools mentioned that she has taken her students to the Culinary Institute of America, just across the river. I think a unit on French food might just do the trick!

***

Mala Hoffman is a French teacher at the Meadow Hill Global Explorations Magnet School in the Newburgh Enlarged City School District in Newburgh, NY. She previously taught French in the Pine Bush and Monticello School Districts and was an elementary school teacher for many years in New York City and New Rochelle – all in NY. She received her B.A. in French Language and Literature from SUNY Binghamton and her M.A. in Curriculum and Teaching from Teachers College at Columbia University. She is a member of NYSAFLT.

Reflections on an Immersion Experience

Maggie Whalen

I wake up every morning to a bright "dobrea ootra!" ["good morning!"] and the smell of *blini* (traditional Russian thin pancakes) frying in the kitchen for breakfast. I am spending a semester living in Cheboksary, the capital of the Chuvash Republic in Russia. To me, foreign language is not just a subject in school – it is my life, all day, every day.

I am here in Russia on a National Strategic Language Initiative Scholarship, sponsored by the U.S. government through the American Field Service, or AFS. Learning Russian in a total immersion setting has been intense, but I have come a long way and am growing as a person on a daily basis. The most valuable lesson that living in Russia has taught me is that the world is chock-full of amazing, smart, cool people and that foreign language is the tool by which I enable myself to meet those people.

I find the most meaning in small moments that show me how far I have come since my first day in Moscow, wide-eyed, jet-lagged, and terrified. When I am able to give directions or recommend which trolleybus to take to a person on the street, or enjoy a cup of tea with my host mother and sister as we chat about our day, I feel connected to the world around me. To me, that is what studying foreign language is about – connections. It is the nature of human beings to connect and interact with each other, and language is our unique gift that allows us to do that in a way no other species does. Studying Russian abroad makes me feel that I am beyond the label of "American." Here I am just a person, one of billions, trying to make a way for myself, and enjoying every step of the way.

This fall I plan to double minor in Russian and French when I start college. I will be majoring in international relations/world politics, and if time and money allow, journalism.

When I picture my ideal career, it looks a lot like the life of Andrew Zimmern of "Bizarre Foods" on the Travel Channel – traveling, eating, exploring, and constantly meeting new people and having new experiences, all while reaching a broad audience in a format that both entertains and informs. But I am relatively certain that Andrew Zimmern has cornered the market on his job description, so, I guess, I will have to think of something else. I have contemplated careers in interpretation, diplomacy, political punditry, and ESL/foreign language education, all of which I am sure would be very satisfying. However things work out in the end, I know that foreign language, and the connections it enables me to make, will always be a large part of my life.

***

Maggie Whalen is a recent graduate of Rondout Valley Central School District in Accord, NY and a new member of NYSAFLT. She is currently studying international relations, Russian, and French at Hamilton College in Clinton, NY.

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NYSAFLT Language Association Journal

2011 Vol. 62, No. 1
Foreign Language Education Advocacy and Policy
Deadline for Submission: March 1, 2011

2011 Vol. 62, No. 2
Foreign Language Education in the Era of Globalization and Internationalization
Deadline for Submission: September 1, 2011

The *Language Association Journal* is the official peer-reviewed journal of the New York State Association of Foreign Language Teachers (NYSAFLT) and is published two times per year. It has a thematic approach and welcomes a spectrum of submissions ranging from scholarly articles to teacher-to-teacher exchanges regarding language learning and acquisition, instruction, curriculum, assessment, policy, advocacy, teacher education, and other areas of professional interest to language educators.

Submission Guidelines:

- the manuscript must not be previously published or considered for publication elsewhere
- the manuscript must be written in English (examples within the manuscript may be written in other languages and must be italicized and accompanied by translations)
- the manuscript should not exceed 8,000 words
- for a blind review, omit all references that would reveal the author's identity in the manuscript
- follow the guidelines, as outlined in the *Publication Manual of the American Psychological Association, 5th edition* (2001) (APA style resource: http://www.psychwww.com/resource/apacrib.htm)
- use Times New Roman font size 12 double-spaced
- proof-read the manuscript to ensure that it is as error-free as possible
- send an electronic version of the manuscript to nysafltjournal@nysaflt.org as an e-mail attachment in Microsoft Word
- in the e-mail, provide a brief biographical information, which would appear at the end of your article and should also include:
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Dr. Elvira Sanatullova-Allison
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2011 NYSAFLT Budget Proposal
Approved at the
Annual Business Meeting
October 15, 2010

INCOME	2011		EXPENSES	2011
300 Membership	$ 74,000.00		210 Board of Directors	
300 Organizational membership	$ 600.00		Board Of Directors	$19,500
303 Advertising	$ 5,000.00		Executive Committee	$4,000
Regional Meeting Income	$ 5,000.00		211 Headquarters	
314 Annual Conference			Assistant Director	$5,150
Booths	$ 15,000.00		Payroll taxes	$400
Pre and Post Conference	$ 7,500.00		Executive Director	$24,500
Program Ads	$ 2,000.00		Payroll taxes	$1,850
Registration/Other	$ 52,000.00		Operations	$10,000
315 Merchandise	$ 1,000.00		Administrative Assistant HQ	$5,000
316 Webinars	$ 1,000.00		Payroll taxes	$400
318 Colloquium	$ 6,000.00		Supplies	$1,400
319 Summer Institute			Webmaster	$5,150
Booths	$ 1,000.00		Payroll taxes	$400
Registration	$ 14,000.00		212 Equipment	$1,500
320 Donations	$ 4,275.00		213 Journal	$10,000
410 Non-Restricted Interest Inc.	$ 3,100.00		215 Committees	$50
411 Papalia Interest Income	$ 25.00		216 Sunshine Fund	$250
412 Ludwig Interest Income	$ 25.00		217 Membership Development	$5,000
414 Rossin Interest Income	$ 25.00		218 Merchandise	$1,000
417 Zimmerman Interest Income	$ 25.00		219 Affiliations	$7,500
418 Hahn Interest	$ 2,600.00		220 Officers Expenses	$100
420 Corporate Support			224 Regional Meetings	$3,800
415 Securities			225 Insurance	$1,500
	$ 194,175.00		230 Colloquium	$6,500
			231 Summer Institute	$11,000
			232 Annual Conference	$46,000
			233 Funded Awards	
			D. Ludwig Mem. Award	$200
			Fulvi Scholarship	$1,800
			Hahn FLES Award	$2,600
			K. Lyons Mem. Scholarship	$300
			ACTFL Papalia Award	$200
			Rossin Award	$300
			Zimmerman Award	$300
			233 NYSAFLT Awards	
			Annual Conference Scholarships	$600
			Best of Annual Conference Stipend	$500
			Dominican College Award	$25
			Graduate Scholarship	$500
			James E. Allen Award	$100
			Summer Inst. Pre-Service Schol.	$0
			Summer Inst. Scholarships	$600
			Teacher Incentive Grants	$500
			Teacher Travel Scholarships	
			Germany	$700
			France	$700
			Italy	$700
			Costa Rica	$500
			Mexico	$1,000
			South America	$700
			Quebec	$300
			Spain	$700
			Undergrad Scholarship	$500
			234 Ballots and Elections	$1,000
			239 Nominations Committee	$0
			240 Public Advocacy Committee	$100
			241 Foreign Language Week	$0
			243 Video Contest	$250
			245 Banking Fees	
			Bank Fees	$50
			Credit Card Fees	$4,500
			250 CPA Fees	$1,500
			251 Legal Fees	$500
				$194,175

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