



International Summer School

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Richard Davis

Anglo-French 'food wars

Relations between Britain and France, one of the oldest and most fraught of international relations, have taken many different forms, ranging across the fields of diplomacy, military conflict, trade, culture in all its various forms, and many others. This course will consider Anglo-French relations in the area of food studies which, as I will show, brings in many of the afore mentioned fields. Food, taken broadly, includes questions of how the two countries have identified one another, and at the same time how they have identified themselves. It also has important commercial, social and political elements. Their respective gastronomic cultures have frequently been pointed to as markers of their differences. Their conflicts over the EU's Common Agricultural Policy were an ongoing strain in their relations and displayed their fundamentally divergent approaches towards farming, international trade relations (both within Europe and with the wider world) and, equally importantly, their divergent socio-economic models. At times, as for example during the 'mad cow' crisis, their disagreements were often regarded as a form of warfare. The media, most notably in the UK, have often delighted in their accounts of 'lamb wars', 'beef wars' and, more recently in the post-Brexit era, of 'fish wars'.

Valeria Villa-Perez / Francesco Goglia

Onward migration: comparative perspectives between France and the UK on language and education

For just over a decade now, Europe has been experiencing a phenomenon of onward migration – in other words, multiple-stage migration trajectories involving individuals or families from third countries who, after residing in a first European country, settle in another. These successive movements are facilitated by access to European citizenship and by migrants' accumulated migratory capital (language skills, family and friendship networks, etc.), and are encouraged by the professional, educational, and linguistic appeal of former colonial powers. Often unplanned, these forms of mobility nevertheless remain reversible.

Although widely studied in Anglo-Saxon sociology, onward migration remains underexplored in relation to language practices and education. In both France and UK, for example, knowledge remains limited regarding the profiles of migrants with complex trajectories and the effects of these pathways on language practices and school inclusion. This presentation will therefore outline selected findings from two longitudinal sociolinguistic studies conducted in France and UK, highlighting similarities and differences before opening up a broader discussion of the social and educational challenges raised by onward migration in these two countries.



Antoine Ertlé

France, French and the French: languages, communication, codes

The course aims at presenting the linguistic and cultural diversity of France which can be challenging for students, colleagues, visitors from other cultures

Hassna Machraoui

Laïcité and Secularism in schools: France in comparative perspective

This course explores one of France's most debated concepts : laïcité, or secularism, and how schools navigate the challenge of teaching shared values to students from vastly different cultural, religious, and linguistic backgrounds. How does a country reconcile a strong republican identity with growing diversity in its classrooms? And how do other countries around the world handle the same challenges ? Through a comparative lens, international students will gain a fresh perspective on what makes the French approach unique, and what it shares with other educational systems globally. The course also explores an idea: that multilingualism, rather than being an obstacle, can actually be a powerful tool for building citizenship and social cohesion.

Elise Pavy

The French Revolution and the Girondins: Literature and Politics. Olympe de Gouges' posters: politics and poetics

Olympe de Gouges (05/07/1748 Montauban – 11/3/1793 Paris) is as a historical figure, often listed among women considered national heroes, worthy of interment in the Pantheon. Her *Declaration of the Rights of Woman and the Female Citizen* (September 14, 1791) is included in most feminist anthologies, and she has pride of place as a foremother of French feminist thought. Gouges nevertheless remains a female author whose theatrical works and the rest of her political writings are less known and quoted than her *Declaration*. However, this was the status to which she aspired as early as 1788: "I am woman and Author, with all the necessary vigor". But her theater, her novels and her political writings, both pamphlets and posters, are linked. Olympe de Gouges's theatrical career is a failure: her anti-slavery play was only performed three times in 1789 and 1790. A connection can thus be made between the difficulties de Gouges' experienced in her attempts to stage her plays and her turn to political writings. What this university course wants to mainly examine are the pamphlets and posters that Gouges produced between 1792 and 1793, how they influenced literature, and what they reveal about the literarity of her work and the materiality of her modes of expression, and all the components in the text that create this fluctuation between the images and representations of the "woman author", "woman philosopher" and "woman politician" she wanted to be. Her work, and specially her political writings, particularly that written between 1792-1793, deserve to be read, but not (only) as a flagbearer.



Haude Morvan

Tombs of knights in medieval and early modern western France (13th-16th centuries)

Men who fought on horseback are called knights. In medieval society, they formed a group that developed a real ideology, chivalry, from the second half of the 12th century. This phenomenon was especially noticeable in the Plantagenet dominions (British Isles and Western France). It manifested itself in the spread of chivalric literature and the commissioning of specific funerary monuments, in which the deceased is depicted in armour. Although the methods of warfare evolved during the Renaissance, armour remained an important symbol of social status, as shown by the funerary effigy of Michel de Montaigne.

Laila Fatih

Reading the work of Han Kang (South Korea, Nobel Prize in Literature 2024) and Toni Morrison (United States, Nobel Prize in Literature 1993) through the lens of postcolonial studies and feminist trauma studies.

This class introduces comparative literature and its methods, by using tools from cultural studies to analyze literature. We will examine how contemporary literature written by women resists colonialism and contemporary forms of domination, such as xenophobia, classism or misogyny. The course focuses on canonical theoretical texts in postcolonial and gender studies and their contributions to literary analysis. We will explore representations of domination and subjugation in novels by Toni Morrison and Han Kang, emphasizing the stylistic and narrative techniques common to writing about historical struggle. This course examines how postcolonial subjects, and specifically women writers, express and represent themselves, emphasizing the original narrative techniques these authors use to address distorted national narratives and rewritten history.

Clément Puget

Cinema in Bordeaux (France) city and area from 1912 to 1919

Thinking about cinema during WWI leads us to several questions about the (supposed?) major changes the war imposed on film production, exhibition and distribution. This course will reflect on questions of change and continuity in distribution and exhibition in South West France between 1912 and 1919. Alike other countries struck by the Great War, France and its world leading cinema industry were obviously affected by conflict. Therefore, I will focus on the “spectacles cinématographiques” presented in theatres in the Bordeaux area. This area – already well-known for its wine (!) – is also especially interesting because the “Port de la Lune” temporarily became the capital of France, from September to December 1914. As soon as war was declared theatres shut their doors only to reopen at the end of 1914 and in the early 1915. I will present a study on cinema theatres and films seen/censored in Bordeaux area. Although the impact of film censorship, linked to moral prerogatives in suburban theatres is difficult to state on, this study, based on files from the local Police/War and Theaters archives, questions the national/local censorship imposed by State/city authorities in war and peacetime. My second point will focus on the presence of American Expeditionary Forces in Bordeaux (Bassens harbour) from 1917 to 1919 and how their residence affected (or not) film programs and movie-going – films were shown at the “American Park” (Caudéran) and the French military camp of Souge among others. But the chaotic situation in WWI France mustn't blind us from comparing such a period with the peacetime 1910's, maybe different but as we will see mostly similar.