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Hosted and Funded by: The Appalachian State University English Department, the University Libraries, Albertine Cinémathèque, and FACE Foundation

Albertine
Cinémathèque 

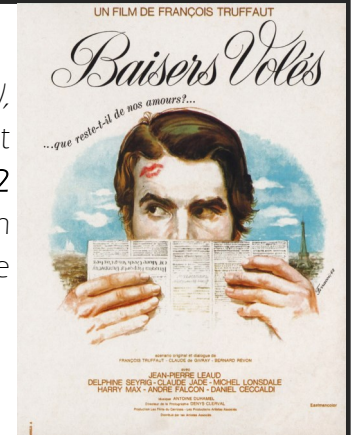


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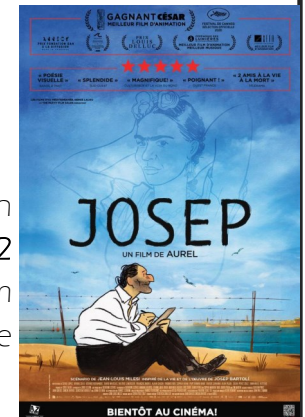
Coming Attractions

Baisers Volés (Stolen Kisses),
François Truffaut
September 20th, 2022
6:30pm
Greenbriar Theatre



Lingui, Les liens sacr   (Lingui, The Sacred Bonds), Mahamat-Saleh Haroun
October 11th, 2022
6:30pm
Greenbriar Theatre

Josep, Aurel and Aur  lien Fromen
November 15th, 2022
6:30pm
Greenbriar Theatre



LAËTITIA	Alice DE LENCOUESAING
LISE	Madeleine BAUDOT
DOCTOR RAVINSKY	Fabrizio RONGIONE
MAGDA	Isabelle MAZIN
MAXIME	Julien FRISON of the Comédie-Française
PATRICK	Edouard SULPICE
CÉLINE	Leïla MUSE
DOCTOR GUIMET	François LORQUET
FIREMAN	Louis BÉDOT
STUDENT IN TELEPHONE BOOTH	Emeline WEICKMANS
STUDENT WEARING CAP	Gabriel WASHER
STUDENT AT FLEA MARKET	Lomane de DIETRICH

Happening

a film by **Audrey Diwan**

adapted from Annie Ernaux's novel

L'événement

**FÉROCE ET FORMIDABLE:
A FRANCOPHONE FILM FESTIVAL**

September 6, 2022

A Chance to Live at Any Cost

In 1960s France, Anne finds herself pregnant after a casual encounter. Knowing that having a baby would take her back to the working-class from which she is trying to escape, she decides unwavering to abort. Abortions and even helping someone get an abortion were then against the law in France so Anne is very much on her own to find a way to terminate the pregnancy.

Anne's experience in trying to get an abortion by any means has haunting parallels to the state the United States finds itself today. It serves as a reminder that the past is not so far removed from the present. Annie Ernaux's whose memoir, *L'événement*, the movie is based on, notes:

I do not think that I would have found the film so absolutely true to life, if it had obfuscated what women had recourse to before the passage of the "Loi Veil", the 1975 law decriminalizing abortion in France. Audrey Diwan had the courage to show it in all its brutal reality: the knitting needles, the probe introduced into the uterus by an abortionist. Only such disturbing images can make us aware of the horrors that were perpetrated on women's bodies, and what a step backwards would mean.

Audrey Diwan allows us to follow Anne as time ticks onward further into the pregnancy. Anne knows that every week seals her fate and future in a life she is trying to escape. She knows that a baby would mean she would have to drop out of school, would have to move back home, and would likely be stuck working low wage jobs to survive. The only way to continue on the path she wants for her life is an abortion.

We see as Anne's will remains strong in her desire and decision. Even as her male friend sees it as an opportunity to have sex with her since she's already pregnant. Even as her friends turn away because they do not want to end up in prison themselves

SOUND EDITOR	Thomas DESJONQUÈRES
MIXING	Marc DOISNE
PRODUCTION MANAGER	Monica TAVERNA
POST-PRODUCTION MAN- AGER	Mélanie KARLIN
ORIGINAL MUSIC	Evgueni GALPERINE Sacha GALPERINE

CAST

ANNE	Anamaria VARTOLOMEI
JEAN	Kacey MOTTET-KLEIN
HÉLÈNE	Luàna BAJRAMI
BRIGITTE	Louise ORRY-DIQUERO
OLIVIA	Louise CHEVILLOTTE
PROFESSOR BORNEC	Pio MARMAÏ
GABRIELLE	Sandrine BONNAIRE
CLAIRE	Leonor OBERSON
RIVIÈRE	Anna MOUGLALIS
GASPARD	Cyril METZGER
JACOUES	Éric VERDIN

CREW

PRODUCED BY	Édouard WEIL Alice GIRARD
DIRECTED BY	Audrey DIWAN
SCREENPLAY	Audrey DIWAN Marcia ROMANO with the participation of Anne BEREST
DIRECTOR OF PHOTOGRAPHY	Laurent TANGY - AFC
EDITING	Géraldine MANGENOT
SET DESIGN	Diéné BERETE
COSTUMES	Isabelle PANNETIER
MAKEUP	Amélie BOUILLY
HAIRDRESSER	Sarah MESCOFF
ASSISTANT DIRECTOR	Anaïs COUETTE
CASTING	Élodie DEMEY – A.R.D.A.
CONTINUITY	Diane BRASSEUR
LOCATION MANAGER	Gary SPINELLI
GAFFER	Olivier MANDRIN
KEY GRIP	Thomas VALAEYS
SOUND ENGINEER	Antoine MERCIER Philippe WELSH

or deal with the moral implications. Even as a male doctor takes it upon himself to prescribe her medicine that would actually strengthen the embryo. Even as she attempts to perform it on her own and puts her own body at risk.

Let us understand through Anne's experiences that this is not a path that people would willingly choose to follow. But Anne should have the right to choose.

Defiant Women, Insurgent Desires

June 24, 2022, the Supreme Court of the United States overturned the court case *Roe v. Wade*. The federal government has reminded all women that we have no real ownership over our bodies.

In the States, one of the arguments against *Roe vs Wade* is that abortion is not in the Constitution and therefore it should be on states to decide. This argument fails to recognize that the constitution does call for the promotion of “general welfare and [the right to secure] the blessings of liberty to ourselves.” Liberty, the freedom to do as one pleases, is indeed a false promise to those who live in this land. If women are not allowed to secure liberty on what happens to their body, then they must not be the people who “we the people” is addressing.

What does it mean to live in the “land of the free” when your actions, beliefs, identity are dictated by someone else? Someone else will tell you who you can marry, what gender you can identify as, what books you may read. Someone who will never know you, never see you, nor ever care to.

Your body is not yours. It is the laws'. It belongs to those who think that they are superior to you. What makes someone superior? What makes them think they are so much better than you that they can make decisions on your behalf when such a

decision causes no harm to others and they can easily absolve themselves of any consequences?

Ah, but no harm to others isn't the case with abortion, right? The fetus is being harmed. The growing tissue and nerves are being murdered. We no longer own our body when something growing in it is more important than us. When its life is valued more than our own. When we have to be in grave danger of dying for doctors to be able to remove it from us. It is more important that the fetus is given a chance to be born, even if it is prematurely with major health issues and dies a short time after, even if it is born into poverty and won't have proper care, even if it ends up in the overloaded foster care system that would rather be rid of it than burdened with it. It could kill us, but that's not important. Our body is for it to survive, not us.

What hubris. To think that their morals and beliefs are so pure that they must dictate them onto others. Are they spreading the word of *God* and love when they are committing a woman to involuntary servitude at the hands of an unborn and unrealized soul? When they are willing to put others into prison for trying to survive without consequences to themselves or others? Do they think the gates of *Heaven* will swing wide for them because they have helped those in power put liberty out of reach from others? Is this not an encapsulation of the deadly sin of pride by forcing their worldviews on those around us?

Women. We are not the people who are allowed to secure liberty and have access to general welfare. We do not have access to certain unalienable rights. We are merely bodies that exist for others to own, control, and use as they see fit. We are bound in the land of the free by laws that protect those who would do harm to us. The land of dreams is not here.

Disclaimer: The opinions expressed in this program are that of the planning committee and are not that of Appalachian State University or its affiliates.

A Elegy by a Woman

I mourn the loss of my body,
For I no longer own it,
If I ever really did.

This body belongs to the law,
Who says what it must legally do,
And who will lock it up,
Should it misbehave.

This body belongs to the church,
That I do not attend.
For it shall follow their morals and beliefs,
Or their "benevolent" god will punish it.

This body belongs to someone,
Who I will never know or meet.
But who know what's best for it,
Out of their pure superiority.

This body belongs to my husband,
Who I must get permission from.
To tie my tubes, to get contraception,
To make any serious decisions for it.

This body belongs to my male relative,
Shall I not have a husband to give it.
For they know the female body
Far better than I do.

This body belongs to whatever
Fetus might decide to grow inside.
For its will to live is more important
Than my welfare or life.

In this land of the free,
My body belongs to the opinions and beliefs of others.
I am not the People who can pursue liberty,
For I do not even own my own body.