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Le FORUM Journal

Franco-American Centre Franco-Américain

5-1975

F.A.R.O.G. FORUM, Vol. 2 No. 11

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Recommended Citation

Roberge, Editor, Celeste; Dubé, Information Editor, Lucille; Madore, Information Editor, Peggy; Carrier, Graphics, Denise; Chamberland, Lulu; Muro, James J.; Leclair, Steve; Paré, Paul; Labbé, Yvon A.; Collin, Cecile; Violette, Mark; Bottrell, Jil; Paradis, Françoise; Bradford, Earl; and Bolduc, Claire, "F.A.R.O.G. FORUM, Vol. 2 No. 11" (1975). *Le FORUM Journal*. 11.
https://digitalcommons.library.umaine.edu/francoamericain_forum/11

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FAROG

FORUM

VOL.2 NO.11

UN JOURNAL FRANCO-AMERICAIN

MAI 1975

IN RETROSPECT

During the past nine months, we have evolved into a real newspaper, with pictures no less. In the process we have tried to provide a source of information about Franco-Americans in the 1970's. We have hoped to create the beginnings of a communication network within our disparate Franco-American community. And, we have tried to exchange ideas for the benefit of all those involved, by blood, marriage, or love, with Franco-American life.

Our achievements have perhaps fallen short of our objectives, but the intention persists and the struggle goes on. Oddly enough we have a poster in the office which reads: "F.A.R.O.G. is an underdeveloped program as defined by the gap between its aspirations and its resources."

We haven't been immune to criticism either - especially with regards to the uses and abuses of language. As I look back over the year, I believe that the only way to come to terms with that criticism is to compromise. The FORUM doesn't have a unilateral image and probably never will as long as the Franco-American discontent effervesces into action. The FORUM is an open journal, willing to print (almost) any perspective on Franco-Americanism, in (almost) any language. But realistically, some articles have to be edited and some priorities have to be set.

We have received many letters asking for more of a variety of articles from the Franco-American community at large. We agree with enthusiasm. You send them; we'll publish them. O.K.?

Personally, with this final issue, I am terminating my student career, and my editorial responsibilities at the F.A.R.O.G. FORUM. I am confident that someone will find at least the idea, if not the format, of a bilingual/bicultural journal worthy of the time and effort necessary to producing one.

I've enjoyed the year and especially your letters, but not without periodic discouragement. This last issue has been the most exciting because of the medium which has offered a thousand times more possibilities than the usual mimeographed version.

As you will read in the lead story, the focus of this issue is on Cultural Identity and some subjective impressions of being. It seems like an appropriate note to end on since our intention all along has been to bring to the surface some here to fore unmentionables.

-Celeste Roberge
Editor

INSIDE: CULTURE ET IDENTITÉ
BILINGUAL EDUCATION
POÉSIE

QUOTIENT CULTUREL
WORKSHOPS

HOW FAR CAN A FANTASY TRAVEL?

across the mall?

to n.y.c. and back??

"I guess if I have visions or fantasies, it's to do what I can to open up awareness for people to do what they want to do.

But if I had a fantasy, I would want the College of Education at the University of Maine... I'd love this place to be a center in the U.S. for Franco-American everything. Curriculum development, etc. I would like to see a series of offices, like a center, an institute...

If I could go out tomorrow and find some source of funding, I'd say, okay, I'll take it, but I want to hire a Franco-American to run it. I'd do it right now--15 minutes--5 minutes. If I could find some source of funding..."

-Dean of the College of Education at UMO

That was James Muro's response eight months ago to a question of vision put to him by the FORUM. We wanted to see how far the fantasy stretched and how close it can come to reality with time and nurturance.

So last week, I returned with a similar question: "How close have you come to your fantasy, Mr. Muro?" Predictably, the fantasy has traveled and now straddles two worlds.

James Muro is a lot more optimistic now than he was last October, even though he has gotten discouraged by the number of foundations who have responded negatively or not at all.



The proposal he wrote last Spring has been rewritten and resubmitted, hopefully destined to survive the rigorous competition of the foundation superworld.

The Rockerfeller Foundation has expressed interest in the concept and hopes are high since their Division of Humanities have funded other ethnic studies programs in the past.

With that kind of encouragement, Muro went personally to the Rockerfeller Foundation in New York to discuss the proposal with Joel Colton. The Rockerfeller Foundation

indicated that they'd be willing to donate some monies but want their funding combined with some other institution's.

The proposal, "Center for Franco-American Cultural Heritage Studies at UMO," includes two basic objectives: 1) To develop bilingual/bicultural materials and to filter them into the public school system. 2) To develop courses in Teacher Training to be taught at UMO to help persons using or preparing to use the developed curriculum materials.

Above and beyond these objectives, according to Muro, we need a spokesman (woman?) to help the issue of biculturalism get into the value system at the university. We need a staff member who could be a spokesperson for the issue, to publicize it and to bridge the gap between community and university. If Muro's proposal is funded, his first priority would be to hire someone, a Franco-American, as soon as possible.

But if, by awful chance, the proposal is not funded the consequence will not be the death of a fantasy. There are alternate plans in the making: Two courses in counseling will be taught in French this Summer in the College of Education. (See article below by James Muro.)

-Celeste Roberge

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Special thanks to Lulu Chamberland for helping us to get our first real newspaper together.

COURS D'ETE EN FRANÇAIS A LA FACULTE DE PEDAGOGIE A L'UMO

Au cours des dix dernières années, j'ai souvent eu l'occasion de séjourner dans les provinces maritimes du Canada dans le but d'animer des ateliers de travail et autres activités diverses. Pendant ces séjours j'ai fait la connaissance de beaucoup de professeurs et d'administrateurs de qualité qui ont fait preuve d'un intérêt vis-à-vis la poursuite d'études avancées à l'Université du Maine à Orono. Mais il existait toujours ici une difficulté de langue. J'ai maintenant le plaisir de vous signaler la mise en oeuvre d'un programme expérimental à l'Université du Maine à Orono, pour cet été. Deux de nos cours au niveau de la maîtrise seront offerts en français: Introduction à l'Orientation Pédagogique (Guidance Counseling) et Introduction au Counseling. Nous serions en mesure d'offrir plusieurs cours en français

chaque été s'il y avait un nombre assez important d'intéressants. Un étudiant au niveau de la maîtrise au Québec ou dans les Provinces Maritimes pourrait réussir l'obtention de la maîtrise en trois étés si un transfert de crédits était possible ou par moyen d'un programme d'études indépendantes (independent study).

Les deux cours cet été seront enseignés par le Docteur Brian Mulherin, professeur à l'Université de Québec à Montréal. Tout étudiant désirant s'inscrire dans un cours enseigné en anglais sera également le bienvenu.

Il me ferait plaisir de répondre à toute demande de renseignements au sujet de ce programme. Veuillez m'écrire ou me téléphoner à l'Université du Maine à Orono. Il est à espérer que cette première tentative de répondre aux besoins de ces étudiants portera fruit et s'acheminera vers un programme d'études plus complet.

James J. Muro
Doyen de la Faculté
Pédagogique

Réponses correctes au test culturel de ce numéro: 1,b - 2,c - 3,a - 4,a - 5,c - 6,a - 7,a - 8,a

Réponses correctes au dernier test culturel: 1,c - 2,b - 3,b - 4,c - 5,b - 6,c - 7,a - 8,a.

Réponses correctes au dernier test culturel du Projet titre VII à Madawaska: 1,d - 2,b - 3,c - 4,d - 5,b - 6,d - 7,a - 8,b.

POESIE

RINCE TA GUENILLE

En lavant ton plancher
tout un hiver te revient en flashback.

Tache par tache,
une petite épopée passe sous ta guenille.
Que de gestes, petits et grands,
que de va-et-vient, de petits et de grands,
ont laissé leurs pistes,
ont tracé une carte de famille.

Des faits souvent insignifiants,
inaperçus, oubliés, des bagatelles,
des histoires de cuisine, d'l'eau d'vaiseille
grossissent lorsqu'on a le nez au plancher.
Toute une saison va se délayer
dans ta chaudière d'eau tiède et de Mister Clean.

La chatte a renversé son lait,
rinçe ta guenille,
des perles roses de sirop d'enfants aux rhumes éternels,
rinçe ta guenille,
une sauce de spaghetti éparpillé,
rinçe ta guenille,
un pois vert écrasé,
rinçe ta guenille,
d'la vase d'un avril qui ne sais pas vivre,
rinçe ta guenille,
quelque chose endurcie, sans identité,
qui ne veut pas partir, entêté,
rinçe ta guenille,
frotte plus fort,
rinçe ta guenille,
frotte encore,
change ton eau,
t'as mal au dos.

Sans tristesse, tu vois les mois s'écouler,
sans tristesse, tu fais couler ta toilette.

Ta chaudière remplie d'une nouvelle eau,
encore une fois sur les genous,
des souvenirs,
un confessional,
une pénitence,
t'as pas fait tes Pâques,
rinçe ta guenille,
frotte plus fort,
rinçe ta guenille,
frotte encore.

Paul Paré
le 8 avril, 1975

WORKSHOP----

PLANNING ETHNIC, BILINGUAL
AND BICULTURAL PROGRAMS
FOR FRANCO-AMERICANS

The University of Massachusetts, Amherst, will offer two special two-week workshops on the Franco-American, during the summer session, 1975.

The workshop will focus on historical, cultural, sociological, linguistic, psychological, and philosophical issues relevant to a clearer understanding of the Franco-American fact.

Participants will examine past and current problems designed for Franco-Americans — with a view toward designing outlines of possible programs which they could run in their own towns. Information on government funding and guidelines will also be examined.

This workshop will be the first in a series of courses that the University of Massachusetts intends to offer on the Franco-American. Related courses, dealing with French-Canadians, are already part of the regular program at the university.

The workshop will be led by Professor Donald Dugas of the Department of French and Italian. He is a Franco-American who has worked extensively with Franco-Americans in New England during the last seven years.

The first workshop will run from June 22 through July 4, and the second from July 13 through July 25. Each workshop is a three credit course.

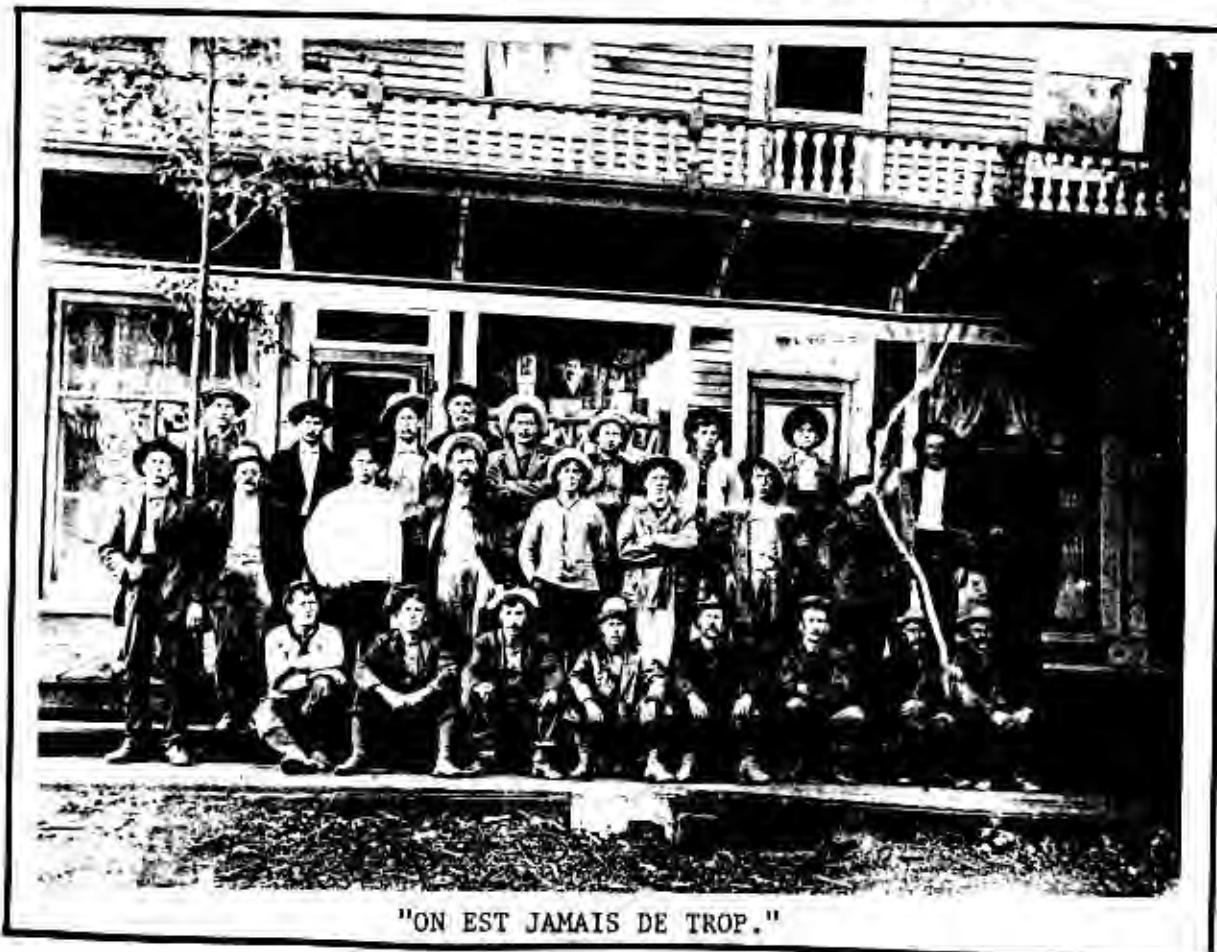
Everyone must register via the Registrar's Office, Whitmore Hall, University of Massachusetts, Amherst, Mass. 01002. Also, please send a note indicating that you have registered to Professor Donald Dugas, Herter Hall 336, University of Massachusetts, Amherst, Mass. 01002.

RALLY

RALLY FOR JOBS
MAY 16
CAPITAL PARK, AUGUSTA

The Citizen's Committee on the Maine Economy is planning a rally to take place in Augusta on May 16. The purpose is to put the Governor and the State Legislators on notice that it is their responsibility to assure a decent job for every willing and able worker.

The Citizen's Committee is a voluntary group open to any interested Maine citizen. For information, write: Citizen's Committee on the Maine Economy, P. O. Box 2066, Augusta, Maine 04330. Or call 622-7931 in Augusta; Bangor: 947-0272; Lewiston: 784-1564; Brunswick: 725-7635; Portland: 772-2303.



"ON EST JAMAIS DE TROP."

VOTRE QUOTIENT CULTUREL FRANCOPHONE

Le test de ce numéro se rapporte au couvent.

1. Le parloir
 - a. lieu de sacrifices
 - b. faire du salon chez les soeurs
 - c. dentier avec carries
2. La claquette
 - a. petite chaussure mince et imperméable
 - b. petite claque que l'on se donne avant le chapelet quotidien
 - c. avis non-verbale
3. Le scapulaire
 - a. symbole mystique et religieux
 - b. guimpe brodée
 - c. lieu de pèlerinage
4. Les relations particulières
 - a. infidélité au petit Jesus pour cause de bonne entente avec sa pareille
 - b. rapprochement avec la Mère Maîtresse
 - c. touche moé nas! C'est néché

5. Prendre le voile
 - a. vaisseau religieux sur la haute mer
 - b. action de l'enfant qui assiste la mariée pendant la cérémonie
 - c. y être pour de bon
6. La discipline
 - a. de profundis & fouet
 - b. marcher deux par deux
 - c. jeûne corporel
7. La collation
 - a. tartines à la melasse
 - b. deux soeurs qui s'embrasse
 - c. jeux avant le coucher ou l'on découpe du papier
8. Imitation de Jésus
 - a. Thomas a Kempis
 - b. Thomas Aquinas
 - c. Thomas Moore

Réponses correctes pour les trois derniers tests culturels se trouveront à la page 2

grams offer the necessary context for these approaches.

Such activities as the development of a French basal reader geared to the local French dialect, teaching English as a foreign language for speakers of Acadian, and the development of a French reading program for grades K-3 that was relevant to the values and needs of the children of the St. John Valley were among the most original proposals for the ESEA Title VII Program in the north of Maine. The resulting products have given the school systems of the St. John Valley valuable resources upon which to build a sound program for reading in French and adjustment to English at a later date. This rationale and the above experiences offer a sound basis for my third premise, that native professionals can be used in the programs, as they are the best equipped to meet the needs of the children they teach.

One observation made by Lambert in his bilingual study of a few years ago pointed to the fact that the children in his study did comparatively well in standardized testing of reading and led him to speculate that reading skills acquired in a non-native language could apparently be transferred very rapidly to the native language.

Several programs are being, or have been, used to develop reading competency. Dade Co., Florida had one of the first in 1959. It was designed to lead from Spanish to English through means of a nine-step sequential program.

The Las Cruces, N.M. Public Schools from 1967-1971 launched a two-track curriculum, one to meet the needs of Spanish-speaking youngsters, the other to meet the needs of English speakers.

The San Antonio Bilingual Language Research Project integrated the Spanish language into classroom activities in science, thus developing content-area vocabulary and concepts in the mother-tongue while contrasting it with a similar English approach.

What these programs have done, or are doing, for us is pointing out that there are many different methods of introducing Franco-American children to classroom instruction in their own language, French, and enhancing the self-image in the process. We need to extend the advances made in this realm over a much wider area and try to meet the demands made on our schools today in such a way as to decrease frustration of children who are compelled *de facto* to learn in a language that they do not fully understand. Smaller and less resourceful countries elsewhere have met the challenge. Isn't it time the United States gave it a try?

Earl Bradford

COUNSELING

Last semester I talked to a few people in school counseling about my French background and interest in bilingual education. They had a course in Issues and Trends in Counseling this semester when they remembered that I had expressed a few distinct opinions earlier. One woman asked if she could present me as a short speaker within her own seminar. She felt since her background was mainly Spanish, I may be able to contribute something fresh to the subject.

Her main concern was the role of the counselor in bilingual settings with reference to psychometric and impressionistic testing, counseling "styles" and their effect on bilingual individuals, and any inputs the counselor should or could make into the whole program.

I feel that I may have taken advantage of the situation and monopolized the presentation (as we frogs are attuned to do when we have a captive audience, right??)

One thing that I may be able to offer to you is a quite interesting note that came out of the presentation. When dealing with bilingual people a verbal or cognitive-oriented therapy does very little good.

There is often a need to get down to the problem by a "doing" type of approach.

We feel that the Gestalt Therapy (à la Perls) is, by far, the most effective road to take. I find this especially applicable to the Francos.

It seems that they are emotional people but tend to talk

about their emotions without becoming aware of them. Sometimes just talking will begin good therapy, but in the case of the Franco, he is often not in touch with the experience of the "now" enough to utilize progress. This lack of awareness comes from his learning to allow himself to be emotional without really experiencing it. Yelling, screaming, loving, and being guilty aren't necessarily relating to the self exactly what is happening at that moment.

Most other cultures are a foot behind this, keeping many feelings to themselves, at least we can express ourselves.

Steve Leclair
Doctoral candidate
in Counseling
Iowa City, Iowa

READING: CONTINUED FROM PAGE 9

can make extensive use of cultural advantages by using the ideological contexts of the same culture, and it places the task of learning to read in the language most familiar to the child.

The main argument against this approach is that it frequently involves great expense to develop materials and train professional personnel. I doubt, however, if these issues are that great for the Franco-American Programs in Maine, as resources for such materials are easily available from Canada, and we have a solid core of bilingual teachers who have already developed the professional expertise necessary for these programs. Also, our Title VII Pro-

CULTURE ET IDENTITÉ

*"Quand le Mystère est trop grand,
on n'ose pas désobéir"*

*"J'ai ainsi vécu seul, sans personne avec qui parler véritablement, jusqu'à une panne dans le désert Sahara, il y a six ans. Quelque chose s'était cassé dans mon moteur. Et comme je n'avais avec moi ni mécanicien, ni passagers, je me préparai à essayer de réussir tout seul une réparation difficile. C'était pour moi une question de vie ou de mort. J'avais à peine de l'eau à boire pour huit jours..."
(St. Exupéry)*

Voilà l'état d'esprit qui planait dans notre petit groupe dès le début et jusqu'à la fin de ce cours expérimental que nous avons entamé i.e., Edx 162-172, Workshops in Elementary and Secondary Education: the Multicultural Child; the Case of the Franco-American.

Les buts de ce cours qui a eu lieu pour la première fois le semestre dernier, étaient: d'explorer et de découvrir ce que signifie l'ethnicité franco-américaine (la culture et la langue); de développer des procédés par lesquels une compréhension plus profonde des relativités culturelles de l'enfant multiculturel pourrait être réalisée; d'utiliser nos expériences, nos connaissances et nos ressources personnelles (puisque'il en existe très peu ailleurs) afin d'arriver aux buts énumérés ci-dessus.

Nous nous sommes très vite rendus compte qu'il y avait dans notre existence biculturelle et bilingue, certains mystères qui s'étaient jusqu'ici opposés au dévoilement.

C'est alors que les étudiants franco-américains dans ce cours se sont engagés à examiner et de faire l'expérience de leur langue, leur culture, valeurs, moeurs, croyances, en vue de réaliser un projet de fin de semestre selon leurs perspectives personnelles.

Il faut admettre que nous avons comme hypothèse le sous-développement de la langue et la culture franco-américaine. Qu'on



De gauche à droite: Yvon A. Labbé, Cécile Collin, Mark Violette, Jil Bottrell, Françoise Paradis, Earl Bradford.

n'avait pas vu à nos besoins linguistiques et culturels. Qu'on avait entamé une tâche remplie de conflits. Qu'il fallait absolument arriver à se poser des questions sérieuses et d'en communiquer les résultats afin de diminuer pour nous la grandeur du mystère, c'est-à-dire en tant que franco-américain, que suis-je? Il est à espérer que nos désobéissances porteront fruits pour nous ainsi que pour vous. Nous sommes une très grande collectivité et nous ne voulons plus vivre seul sans nous connaître et sans être connu.

"On ne connaît les choses que l'on apprivoise" (St. Exupéry). Nous nous sommes mis à l'oeuvre en ramonant nos volcans et en cultivant nos fleurs.

Nous voulons remercier mille fois les individus qui sont venus à notre cours et qui ont bien voulu participer et nous assister dans nos débats. Un grand merci à Claire, Don, Madeleine, Normand.

Auditing the class during the semester was a non Franco-American. Her presence brought a very different and contrastive point of view to the discussions.

The following articles are excerpts from papers written for Edx 162-172, a course in the College of Education at UMO.

-Yvon A. Labbé

RESISTANCE SQUARED

Our own classroom process of gaining personal, cultural, self awareness and understanding this semester was a dynamic process which is not unlike our homelife cultural experiences. Whenever a group of Franco-Americans get together in the same room, some composite force, bigger than all the individuals in that room is at play. This force can best be described by myself in terms of feelings. Whenever in that situation, my feelings, actions, reactions are flavored in likeness. My inner life threads are, it seems, automatically affected.

Everytime I contemplate writing this paper, or sit down with the self-given task of actually writing it, I run into resistance. All things, it seems, run interference in the face of the simple academic task. The risk takes on monumental proportions. I am no longer secure, able to reveal, create, let it be, for others to scrutinize. I judge, find fault with all data on Franco-Americans which I find. All descriptions of us are set down in print (by Anglos) for intellectual digestion. I feel

So I am forced to admit that one of the very forceful, powerful aspects of my own personal cultural self-identity as a Franco-American is resistance. This is so much so that it becomes hard to distinguish those things within myself and from without which I should resist, as opposed to those which I should not.

Our history is one of resistance... Anglo laws, Anglo institutions, the protestant ethic on which is based all public schooling, our own catholic church, always being forced to change, become better, more successful, learn the correct way to speak, think, express ourselves.

We are a watchful, resistant people who have given in "p'tit par p'tit." It is as if we are slipping away, all the while holding on.

At this point my cultural statement is to resist and in attempting to come up with a definition of my cultural self-identity, I resist -- perfect acting out. I feel an urgency about reversing the tide for

much that I no longer offer my life up in sacrifice for.

The cultural being that I am is in part resisting forces that acted upon me while growing up which I have found not to be truth for me. My reactions within myself are an act of survival no different than for example marrying a Franco-American to preserve the culture. I wish to preserve my culture and simultaneously to live within it as I am becoming.

In order to arrive at a dynamic, creative living awareness and definition of Franco-American cultural self-identity, I must get beyond this resistance. To redefine it so I can live and have enjoyment and space to grow. In this time of accepting and rejecting certain cultural and personal aspects of myself it becomes very painful to put my process out here on paper for all to scrutinize -- because I am full of discontent. I cannot as of yet compose a neat package free of ambivalence, chaos, joy, anger, at a past that I have not yet been able to make adequately serve me, that often has not in my own mind's

"Whenever a group of Franco-Americans get together in the same room, some composite force, bigger than all the individuals in that room is, at play. This force can best be described by myself in terms of feelings. Whenever in that situation, my feelings, actions, reactions are flavored in likeness. My inner life threads are, it seems, automatically affected."

inadequate for the task of filling in with meat the vast gaps of knowledge on Franco-Americans. All aspects I look at seem to become so small and therefore irrelevant. Yet to look at the whole picture is for me too vast.

I sit down, wishing to utilize myself as a cultural entity to provide the meat and potatoes for this meal, with supporting evidence from Franco and Anglo written sources, who could provide some color, support and accent to my repas -- Is it that I fear being devoured, so I devour myself before anyone else gets to me? My body feels uncomfortable at this task, much seems to be at stake. My stomach feels tense, caught up -- in a posture of resistance. What should be such a simple task now demands so much energy.

I make judgements. I feel inhibited. I feel shy and inhibited under my own scrutinizing eye. My mother, and all cultural forces around me used to play this role for me. In their absence I play the role. Resistance as a cultural force -- when I attempt to describe my cultural self identity -- all I become is RESISTANCE -- which I learned so well.

myself and others. I feel powerless to do it academically prior to my doing it personally.

This course for me has been an attempt at combining these two in some ways. I resist because this has not happened yet. As a people, as in this class we are all over the place and ALONE -- we need to come together, a meshing of more than words and shells of experiences.

We view each other and most of all ourselves with suspicion, feeling defensive all the while protecting our inadequacies as French Americans. We hold each other silently responsible for feeling and therefore being, less than enough. I saw stagnation and death in a lot of my day-to-day life. A blind belief in God, offering all my pain, hardships, discrimination, up to God to insure going to heaven, when men who run an unjust, corrupt system, be it this country or the church, reap the spoils of my peoples' sacrifices.

The experience of my people historically -- I in my youth have turned against myself and my people. I have rejected much in my cultural upbringing --

eye had the space to foster my struggle.

In my attempting to come to grips with writing this paper, my resistance reminds me of a passage in The Silent Language, by E. T. Hall: "Culture controls behavior in deep and persisting ways many of which are outside of awareness and therefore beyond conscious control of the individual." The experience of this course has been one of trying to bring some of my behaviors, automatic reactions into conscious awareness and thereby gain the ability to view myself as a cultural entity. This has been an attempt to discover more of the hidden rules which govern me/us as Franco-Americans.

After this long introduction, I feel ready to go on and trace what I feel may be manifestations of Resistance as a cultural phenomenon. I wish to posit that resistance is a Franco-American cultural trait.

Resistance is defined in Larousse as: "Qualité d'un corps qui réagit contre l'action d'un autre corps. Opposition, refus de soumission aux volontés d'un autre."

FREEZE FRAMES

Gospel According to Mark

and all those words i'd uttered
about living for the day
they come flying back to haunt me
as peter slams the gates
here i am...

i've passed beyond the rubicon
i'm sweating in its glow
there are people here beside me
they're all people that have known
here i am...
surrounded and yet all alone

i did my years in cassock
behind altars made of stone
i prayed to all the idols
and forgot them as i'd grown
here i am...
face to face with all of them

who has time for god
when you're twenty-one and young
there's no time to think of dying
too much living to be done
here i am...

forgive me friends and lovers
for the worries that i gave
it was never my intention
to request this from the grave
here i am...
gift-boxed for eternity
face to face with all of them
surrounded and yet all alone

Sept 24, 1974
Québec

Pickers' Blues

it's potato pickin' time
in the frozen harvest gold
it's five in the mornin'
i'm just gettin' up an' it's so damned cold
i don't really understand
i'm too young, i'm only eight years old.

it's a month long grind
and we're at it seven days a week
from six until sunset
it's a wonder i'm still on my feet
eating lunches out of boxes
when i'm starving for some good hot meat.

well it's late september
and in the saint john valley it's snowing
i'm crouched behind this barrel
tryin' to hide from this wind that's blowin'
with my bonnet to my ears
and my long-johns down to my toes.

now i ask why we're still pickin'
and they tell me the prices haven't been too high
if things don't get better
well the farmers they're all gonna die
so i bend back to the field
as the snow falls from the sky.

Sept 10, 1974
Québec

In doing this project, I have chosen not to define, describe, or in any way analyze Franco-American culture. I've chosen, instead, to be very personal and subjective. What I present here, is an exhibit, not an analysis; a display rather than a description; a journey through in place of a definition of Franco-American culture.

I give you these FREEZE FRAMES, thirteen songs that I chose because I believe they are firmly rooted in the culture.

The songs were written over the last fourteen months in five different places. From Van Buren to Stillwater to Quebec, they were written as they happened to me. Each song is a captured moment of my life, a photograph, a piece of the puzzle, a still-life. Each song is a FREEZE FRAME.

I offer them to you with the hope that you may see some part of yourself in them.

I have to thank Norm Dube for giving me the inspiration to put this together. To thank Denise Carrier go my thanks for doing the inside illustration. Finally, I thank myself for giving me the space I needed to do this.

-Mark Violette

NOTE: Unfortunately we are unable to reprint all thirteen songs written and recorded by Mark Violette.

Unmaking of a Seminarian - 1968

Born March 5, 1953
came unto the Nazarene road,
Played with mirrors dangling in my eyes
What happened to me back then?

Why are my carpets always running bare?
How come the roof keeps caving in?
Who put me in this God-awful place?
What's been going on this time?

Went to bed so late last night
woke up three weeks from now.
Angels and devils dancing on my face
What did I do this time?

Contact with reality getting thin
the man selling maps is dead.
Now who is that pulling on my strings?
What's been going down this time?

This bed's such an exhausting place.
Who is this woman in my pants?
Why is the sunrise always turning green?
What's gonna save me this time?

June 18, 1974
Stillwater

CULTURAL AMORPHISM

After considerable search and self-analysis, I have reached the conclusion that I am one of a relatively large number of Americans who have no specific identification with any cultural, linguistic, ethnic, religious, racial or social group. Members of this group, while frequently sharing certain characteristics, could only with difficulty be considered to form a cultural group or to have a specific cultural identity.

I say that these people do not have reference to any single definable group as one with which they identify and from which they have evolved. The primary identifying characteristic of this group is that they typically have moved through various cultural and economic situations, and these moves have occurred with sufficient frequency to prevent strong affiliation or identification to form.

Perhaps the cultural identity of these people in general could be best presented as the combination of the inputs from various group experiences in which they participated up to and including the present. Considering myself as a specific example of this group, those personal and cultural characteristics which I now recognize in (or attribute

to) myself are simply those which were present more often or longer in different reference groups.

For example, identification with the lower classes might stem from not only my upbringing within that economic group, but also the fact that my association with that group extended far into my adult years -- almost through graduate school, to be specific.

As a member of this amorphous undefined group, I find it exceedingly difficult to specify those portions of my present identity which are the result of cultural influences and those which are the result of innate and individual preferences, tendencies, or inclinations.

For example, I have always identified strongly with the Bohemian approach to life. I could question whether this identification stems from my exposure to that cultural subgroup for an extended period of time, the depth or intensiveness of my involvement during that time, the possibility that that time itself may have been a particularly impressionable one in my life, or that the experience hit a responsive note within what, if anything, is the essential Jill Bottrell.

If I were to claim allegiance to any particular cultural body, it would be to the rural, slightly educated, relatively poor farm workers who form my extended family in the middle of Illinois. It is unfortunately difficult to seriously consider this subset of the American population as a definitive culture or ethnic grouping. It is, rather, the peer group with reference to which I evaluated myself for the largest proportion of my life. This identification continued despite having left the group at the age of six for the beginning of a series of moves through lower, lower-middle, and middle class housing and society.

For culturally amorphous persons such as myself, the primary other-directed identity may stem primarily from interaction with various peer or special interest groups, and the individuals forming them form the backdrop against which old values are compared and new ones develop. Again it should be stressed that these groups do not represent cultural (in the sense of ethnic) groups, although they do represent a culture, or in some cases a counter-culture.

Jill Diane Bottrell

INTERACTION PATTERNS OF FRANCO-AMERICANS

In attempting to describe or define the Franco-American culture, I find it appropriate to focus on the interaction patterns of the people of the culture. Interaction is the first of the ten Primary Message Systems (PMS) which E. T. Hall uses to study culture. It is the only PMS which involves language, and it is involved in everything that we do. As Hall put it, "Interaction lies at the hub of the universe of culture and everything grows from it." In this context, if we understand the interaction patterns of Franco-Americans, we can describe the culture and understand the dynamics of its growth.

"Interaction," as I am using it here, refers to the way people communicate with each other within their culture and with people outside the culture. It is my observation and my experience that Franco-Americans have two sets of interaction patterns: one used within the Franco culture and one used when dealing with

the dominant Anglo-American culture. We are very much group-oriented in our interactions. We communicate more easily in small groups than on an individual basis when we are interacting with other Francos. However, among Anglos, we tend to individualize our interaction more. The cohesiveness of the Franco group provides a safe and non-threatening environment to be open, friendly, and sincere, and members provide support for behavior within and outside the group. Group-orientation in Franco-American culture is seen especially in the family and among peers.

The Family

The typical Franco-American family is large, with the father as the dominant figure. Relationships among family members are close but very reserved. The verbal interaction is superficial -- joking, teasing -- but the non-verbal messages of loving and caring for each other are very strong and very clear to members of the family, although

they may not be seen by outsiders. The family group provides a strong identity and security because the membership roles are clearly defined. In the traditional French-Canadian families, father is the head, mother is submissive to the head, and children are submissive to older siblings. This characteristic of submission to authority figures seems to be true of Franco-American families as well. Although the roles are in a period of transition -- mothers are seeking work outside the home; parents are sharing household responsibilities; children have more input into family discussions and decisions -- the hierarchy of authority is still present in Franco-American families. The solidarity of the family group, however, does not exclude external discipline from the church or some other authority.

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READING AND BILINGUAL PROGRAMS: A Position Paper

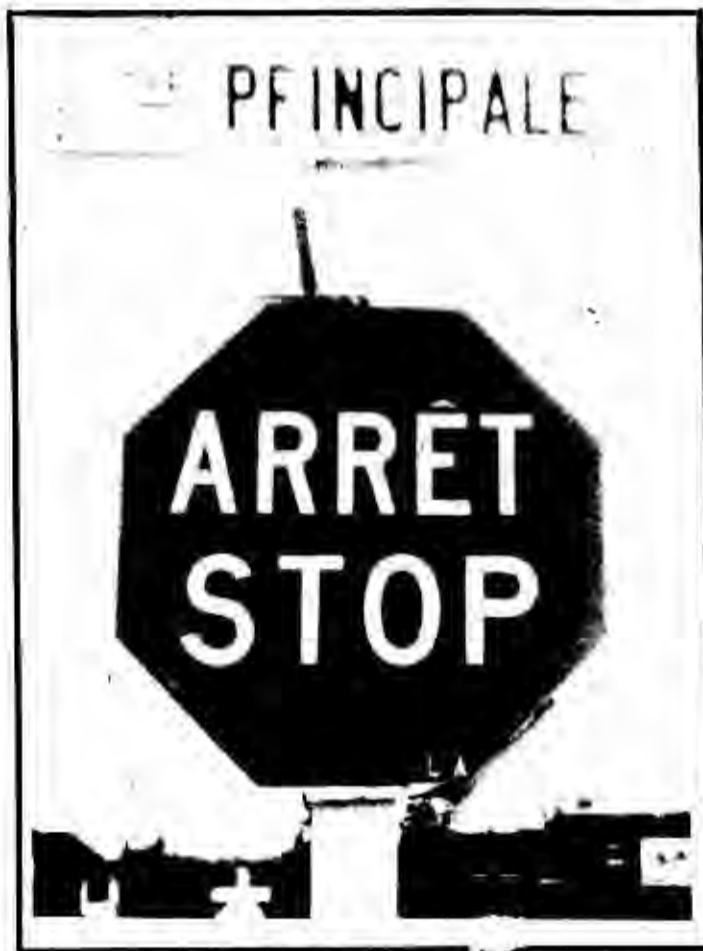
My first premise (or more properly, hypothesis) stems from the many discussions of the Ed X 162 class over the past semester. We have delved deeply into what makes an individual a Franco-American. Indeed, we have not answered our questions as conclusively as we would have liked, but many of our hypotheses seem to have some credibility and deserve further interrogation. One that I see as important in the role of learning to read is the predominance of affective over cognitive learning among the Francos. It seems that the Franco is not prone to the productive bent of the cognitive domain, but works out of an affective domain that stresses a more processive and less goal-oriented approach to living. The strong emphasis toward skill development and reproduction of these skills does not seem to fit in with the affective understanding. Rather than immediate reproduction, it would seem that modeling would provide a sounder approach.

A second premise that I perceive is that instruction in reading should take place in French rather than in English, if French is the primary language spoken in the child's home. This implies radical changes in the curriculum of many school systems that are involved with the education of Franco-American children. A whole program of materials in French, from Reading Readiness workbooks to reading books (either basals in French or storybooks in French) that provide a reflection of the child's environment. It would seem that a curriculum materials project that gathered stories composed through language experience lessons could form the basis for texts in the child's language. It is important that these materials provide vocabulary and settings that are of a familiar nature so as to best develop the available resources that are within the child.

A third premise I would like to voice is also a necessary consideration, and that is who the teacher of reading for these children should be. I do not feel that a person trained as a teacher of foreign languages is adequately prepared, in most cases, to serve as a Reading specialist. What is needed are teachers who are Francos themselves and are bilingual, have grown up in a Franco-American atmosphere, and are acquainted with the learning style and needs of the children they teach. These persons should possess the requisite certification to meet the demands of the

State of Maine to teach on the given level (elementary or secondary) and also be able to articulate their thoughts and ideas in French. Their academic preparation should have prepared them to undertake the duties of their area of specialization, and they should be familiar with the resources available in the realm of Franco-American education.

For me, these three premises constitute the basics of a plausible approach to reading instruction among children who come from an atmosphere wherein French is the dominant language. These thoughts are offered as a basis for experimentation and research. I will now attempt to develop some background information of activity in the area of bilingual education and reading in the hope of grounding the above speculation in reality.



Research and Reasons

I would like to offer some rationale for my statements up to now. I have offered three general background areas that could provide a basis for a plausible program for bilingual instruction in reading for children in French-speaking environments.

My first hypothesis seems to have some weight if seen in the light of the theory of linguistic relativity advanced by the American linguist and philologist, Benjamin Lee Whorf. His view is that "A native speaker has a distinctive 'conceptual system' for organizing experience." It is said that a given language

commits its users to a given philosophy, a given outlook on life. The specific culture delineates the linguistic articulation of personal experience. It is difficult for an individual who lacks familiarity with forces or linguistic articulations external to his/her culture to state his perceptions in terms other than those which his culture provides. Thus we see thought and the language of thinking as completely inter-related.

My second premise falls into an area that has been a long-standing issue in reading instruction among educators in the field of bilingual, bi-cultural education. The major question is: Should the beginning student be given initial reading instruction in the language he has grown up with, or should he be taught to master the standard language of instruction first, then be taught to read in the standard language?

Most of the literature I have encountered either assumes that the child in this situation speaks a dialect of English, or that the goal of bilingual education is to produce an immediate fluency in English in the schools of the United States. However, in other nations, the approach to educating a child in his native language has received strong encouragement over the past few years. Richard L. Venezky, in a recent article on the issue notes that many European countries are implementing an approach that stems from a UNESCO publication of several years ago (UNESCO, The Use of Vernacular Languages in Education, Monograph on Fundamental Education, No. 8, Paris, 1953) wherein a simple method toward reading instruction is outlined. The first step is to teach literacy in the native language, followed by the teaching of the national language orally (or simultaneously with reading in the native language) followed by teaching of reading in the national language.

This approach has met with mixed reactions, and the general consensus has been that more research is needed before a final evaluation is made. It is no longer accepted that a child can learn to speak and read a language simultaneously and enjoy success. This native-language approach obviates this difficulty and offers the following advantages: it offers an earlier approach to reading instruction, as instruction in a non-native language does not precede it. It

SPRING FEEDBACK

In the last issue of the FORUM (Vol.2 No.10), we asked our readers for feedback in order to re-evaluate our work to date and to make plans for the future. Here are some of the reactions:

Stop printing! You have done more harm than good in fostering the Franco-American plight, especially with this issue. Contact me personally for more criticism.
Renaud S. Albert
Madawaska, Maine

In many cases, I've perceived an overly defensive attitude with regard to only a few entries. Granted, I understand that it's justified for the most part, yet sometimes an overpowering defensiveness prevails. This creates bad and misunderstanding "vibes" for readers who truly can't conceptualize the Franco-American socio-economic obstacle.
Denise Turcotte
Orono, Maine

As a WASP foreigner to Maine, it is very helpful in cultural and educational articles (Jim Cyr), and inspirationally challenging via my friend Don Dugas. Challenge some French politicians (Louis Jalbert) and leading citizens (Norm LaPointe) to write some articles for you.
Stephen Drane
Auburn, Maine

The fact that you let people be themselves no matter what "les autres" might think. The last issue is particularly good because it generates a sense that "les choses commencent a se brosser pour de bon a toutes sortes de niveaux." Ca a de l'air qu'on devient de plus en plus sérieux.

It could use a bit more open spaces, better cartoons. It probably looks "heavy to some people. I think you should continue experimenting... You are obviously growing and getting better. (I did think that Mark's article on CAP was far from what I had heard up in the Valley.) You could add a two or three line introduction to each of your writers... where they are from, what they are into... Have you tried soliciting things from friendly Anglos?

The humorous "bon sens" Franco-American is not always coming through in your pages.
Don Dugas
Amherst, Mass.

I know that you want to show how the "French" of the Valley (the St. John Valley) is spoken at times--? But what I do not care for is that too much of this "French" is used in your issues. This paper is from a University. Could we have correct French most of the time? Prayers such as Mark Violette publishes, no doubt, we can do without. Is this poetry? "Ça sent le chantier."
Rev. Leo Hall, S.M. M.A.
Van Buren, Maine

Je n'aime pas la forme, la façon d'écrire, trop souvent en français débraillé, mi-anglais, mi-français ou français. Une fois en passant ça va. Mais il y a trop de ça.

J'ajouterais une rubrique sur l'histoire des franco-américains; une autre sur leur vie, tradition orale ou civilisation matérielle.
Père Anselme Chiasson
Moncton, N.B.

Il n'y a pas que l'oeuvre du staff qui parait dans cette gazette; il me semble qu'il y a des lecteurs qui réagissent! Il n'y a pas assez de français.

Robert E. LaRoche
Winslow, Maine



Le FORUM s'adresse aux intérêts et besoins des Francos de Maine. Il offre un lieu où on pourrait discuter les concerns et idées qui appartiennent à nous autres. Les essais poétiques des Francos sont un effort qui mérite les louanges, spécialement ceux qui essaient d'exprimer le patois des Franco-Américains de Maine.

Le "scope" doit s'accommoder aux autres problèmes. Des fois, il a apparu d'être limité aux intérêts et concerns des rédacteurs; on devrait inviter des individus qui sont dehors de notre Université de partager leurs idées et impressions. Le "DEGEL" commence à nous donner ces idées.

Earl Bradford
Bangor, Maine

The FORUM has made me more aware and more interested in my cultural background. There are not enough articles written in Franco-American language. This is the only French I get to read (besides letters from home.) The less I am exposed to it, the more I lose practice.

Include more articles about getting to know our culture through articles on folklore or folksongs, habits of the Francos, etc. recipes too!!

Nicole Morin
Orono, Maine

I definitely like its variety: it can be factual and realistic, it can hurt and it can fail. But it keeps trying. It is bilingual and it is all of us, Francos, in many colors, ideas, problems and resurgence.

Would like more emphasis on job-placement ads for bilinguals, maybe establishing a research unit that would focus on active recruitment of jobs for bilinguals so that Franco students could take courses with the knowledge that their education is preparing them better to meet these job requirements and giving them assurances of a definite job market when they get out of school.

Would like hearing from representatives of other Francos, i.e., Rhode Island, Mass., Southern and Central Maine. This helps to establish a sense of kinship that dispels the miles between us.
Maxine Robichaud
Caribou, Maine

You need more publicity as to what it is. When I received my first copy, I did not know what it was.

Ed Nunery
Farmington, Maine

I like the mix of informational/theoretical/factual information with the personal notes, letters, poems, etc. I probably get more out of the informational articles and announcements of activities coming up. I like to read about various programs that people are carrying out especially where the people give me some personal sense of their satisfaction, joys, agonies, difficulties.

Translate some of the poems and letters into English so non-French people can get some flavor of the message these modes of communication carry.

I really enjoy reading the FORUM.

Russ Whitman
Orono, Maine

En cette fin d'année où vous souhaitez des observations de vos lecteurs, je voudrais vous féliciter du succès de votre périodique et, en même temps, vous remercier de me l'avoir envoyé. Quand j'enseignais en Nouvelle Angleterre avant la deuxième guerre mondiale, je regrettais l'absence totale de communication entre les professeurs d'université et la population franco-phone de la région. Je suis très heureux de constater que ce n'est plus le cas et que, sous le drapeau du bilinguisme, vous maintenez ce contact et encouragez l'utilisation de la langue française dans cette région.

Douglas Alden
Charlottesville, Va.

Much of our history is one of resistance and reaction to Anglo institutions. I believe that due to the immense pressures upon us forcing us toward assimilation, we have assumed resistance personalities, which we now pass on to our children in as many different forms as part of every child's enculturation.

Historically, from the time of the two dispersions out of Acadia, when the Acadians were forcefully exiled from their homes, roots, to foreign soils, resistance must have been or at least become, a survival trait. From those early times our people surrounded by each other for community support, had to fight off all forms of Anglo oppression.

To survive in this country, one by necessity must know English, for it is always the French speaker who is less than adequate when dealing with one who does not understand. In America, the linguistic, cultural tools that Franco-Americans possess lead to poverty, low educational achievement and isolation. For Franco-Americans to become successful, she/he must catch up in English, lose all outward signs of being Franco-American, change one's accent when speaking, and change one's name. For a group of people to remain a community, intact, to retain the French language, to retain a profound joy and enjoyment of life in the face of these odds demands resistance.

The Franco-American as a group developed many different ways to cope with forces bearing down on it to change and become assimilated. One such way was to establish Catholic parochial schools. Franco-Americans as a group tend to be in the lower

economic brackets. These persons paid taxes in support of public schools and yet felt strongly enough about maintaining their culture that they paid out extra money to build, maintain and have their children attend French private, catholic schools. "The French-Canadians, regardless of level of education, had over 80% of their children attending the parochial schools." Franco-Americans gathered together in rather isolated groups, living proximate to each other. They strongly supported a separate school system. The Franco-American with parochial school backgrounds are less likely to marry out of their group. "The influence of parochial schooling and religious background maintains the traditional French-Canadian ethnic community in the United States."

Historically, the roots of our cultural maintenance and simultaneously our resisting outside influences has been through our own institutions. These Franco-American institutions are the Catholic church, our parochial schools and the practice of choosing other Franco-Americans as a spouse.

It is evident that these institutions are no longer effective as they once were. "Ten years ago, French was used in the classroom for half a day; then it was reduced to an hour a day; now French is taught as an optional subject like any other foreign language in the high school."

Many Franco-Americans no longer regularly attend church, for our parochial schools no longer operate, and many Franco-Americans no longer marry other Francos. For this very reason, my thesis is that because we are no longer surrounded by and protected by these

super structures, we as individuals are compensating through internalizing this process of resistance. Our approach is now a more personal one, where we react to violations, again as a tool for survival.

In my youth, the forces acting upon me were very subtle. For example, in public elementary school a ruling was made which stated that any student who was caught speaking French in school or anywhere on the school grounds would be punished. On Mondays all students were given twenty slips of construction paper. With each offense (speaking French), one slip was taken away. Students with few or no slips on Friday were punished. The enforcers of this rule were teachers and mostly fellow Francos. Any student with more than twenty slips of paper was rewarded. Our weapon of resistance was to enter into pacts with each other stating that we could speak French all we desired and we would not demand slips of each other.

As conditions in our world change so rapidly, it becomes increasingly difficult for individuals to maintain and foster the growth of our ethnicity. Our language becomes more difficult to retain and also serves us less adequately in our daily tasks of working in an Anglo community. The culturally unique aspects of us are not valued. The pressure and expectancy is always on us to change and therefore become better.

Countless times the resistive personality is the appropriate reaction to stimuli impinging upon us.

NOTE: Footnotes have been omitted.

Nicole Cécile Collin

Peer Groups

The peer groups of Franco-Americans include friends, co-workers, some family members and cousins of the same age bracket and the same social class. Among peers, Franco-Americans interact collectivistically and on a personal level. With non-Franco peers our interactions are more individualistically-oriented and are more topic-centered.

Once a Franco peer group is formed, it is very difficult for another Franco to join it, and it is impossible for a non-Franco to become fully accepted by the group. We have to "psy our dues" to be accepted by an already existing group; Anglos cannot pay their dues as they do not share our language and our mode of interaction. While Anglos are accepted by Francos in individual relationships, they are rarely accepted as part of the group. This is evidenced by the small

number of Anglos who are members of formal Franco-American organizations as well as the small numbers of Anglos who live in Franco-American communities or who participate in Franco-American festivities and activities.

Franco-Americans also tend not to join Anglo-dominated groups and formal organizations. However, this is becoming less true as Francos become assimilated into the dominant society. It is easier for a Franco to be accepted by an Anglo group because we can interact in the same mode as Anglos since we had to learn it in order to survive in the Anglo-dominant society.

When a Franco-American joins an Anglo-American group, it is for a pragmatic purpose -- academic or professional -- not for an interpersonal or social purpose, therefore the inter-

action is more topic-oriented and goal oriented. We do not share our deep feelings with the group, nor do we criticize. We do not assert ourselves -- we concern ourselves with the process of interaction rather than with the end result or the goal itself.

I have attempted to show in this paper the two patterns of interaction that I see in Franco-American culture: group-orientation when interacting with other Francos and an individualistic-orientation when interacting with non-Francos. I have only scratched the surface of what could be an in-depth study of the evolution and growth of our Franco-American culture. It was my intention to present my observations not as a description of the culture, but rather as a possible point to start looking at it.

NOTE: Footnotes have been omitted.

Françoise E. Paradis

BY WAY OF INTRODUCTION...

"Polly French." To date a friendly sound of a name - a warm physical presence - a slow comprehensive spread of a smile a flattering, calming listener... My impressions are those of one who is not a member of the university community, so I am ignorant of Dr. French.

Recently appointed Chair - man of the Foreign Languages Department, she has been Assistant to the Vice-President for Academic Affairs for three years. In addition, rumor has it that she is an exciting, just teacher. This is Doctor French.

Where is she from? Well, from....Franco-American mother, English father in the Foreign Service. Paulie's first language is Spanish; second language is French, learned at age six; third language is English...The family, rooted in New Hampshire lived in Latin America, the West Indies and the Orient. Culture shock?

What else? College at Colby here in Maine. President of the Student Government: a solid experience in administration which lingers. Le Prix Hachette for a French essay; a year in France... Graduate study at the University of Maryland, the University of Colorado: a PhD in Comparative Literature... Finally the University of Maine in 1969.

O.K. This is part of the outline. The question is "Who is this woman, and how can I write about her?" Clearly she is an extraordinarily rich person who moves gently into and out of a multiplicity of "I's." So, she can't be described - and all I can capture is the sense of movement; a series of impressions,

like a photograph made with a stroboscope. No matter how many moments you manage to freeze, there are still gaps between them...

Paulie shared the need (and perhaps the temptation) she has for solitude; she shares an experience which elicited from her the depth of her feeling for the ocean. Within seconds, she recalls time spent as a volunteer teaching English to migrant workers, and time in Mexico as a health volunteer. Then also, she was once a tennis coach...

Paulie is well known on and off campus for the seriousness of her commitment to "women's issues." Sympathy (in the sense of appreciation) and love for her are expressed by all kinds of women. Every woman I speak to wishes her well... What about herself? Surely Dr. French's credentials can be favorably compared with anyone's. What is it like being a woman in the academic world? Are there any "knots?"

Well, there are no easy places for a woman to be. Nothing is free. The only response which allows integrity is to heal wounds - to heal the self, to heal the wounds in others, to refrain from creating new wounds and to accept the real without being resigned and fatalistic. All new demands on human tolerance are threatening...and yet it is a coup to be Chairman of a Department at thirty-three years of age...!

I ask her whether she has found differences between Franco-American and Anglo students. Dr. French believes that the response and performance of students grow out of the attitudes and expectations of the instructor... The Franco American has an advantage as a student of Foreign

Languages - it should be developed. Much of the student's academic development revolves on the questions of self confidence, and the instructor must take some responsibility here.

What kinds of things interest Dr. French about the Franco-American Fact? Psycholinguistics, native languages, research in bilingualism and biculturalism...exploration...These are not idle questions from a person who has seven languages with which to say it...

I mention that other languages seem to be allowed variations: Spanish approached from Castille and from Latin America; German from Austria and from Frankfort... why not French from France and from Québec? We both enjoy that idea, far from snobbism and reaching for some kind of universality.

I ask her how she came to Maine, having lived in so many parts of the country...although she could live anywhere. She is thinking now of living in the country. A "gentle lady farmer?"

She plans a film on European women authors - is writing proposals - is making the transition between jobs - is wearing red shoes for spring.

She is a Gemini - the paradox of the Zodiac...This does not explain, however, the extent to which she has taken responsibility for all the facets of her self...and is competently in command of her ships...

I salute you, your person, your work, your kindness. I congratulate you on your new position, and look forward to the effects of your rich presence in the Department of Foreign Languages.

-Claire R. Bolduc

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