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Le FORUM



"AFIN D'ÊTRE EN PLEINE POSSESSION DE SES MOYENS"

VOLUME 35, #1

ÉTÉ/SUMMER 2010

39 YEARS...A BLAST FROM THE PAST! 39 Ans...UNE RAFALE DU PASSÉ!



1972



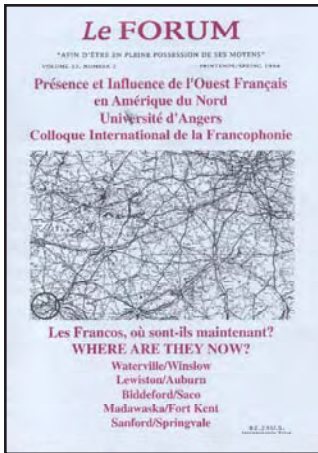
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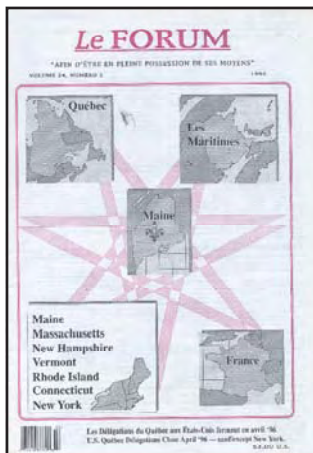
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Les lettres de nos lecteurs sont les bienvenues — Letters to the Editor are welcomed.

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L'équipe de rédaction souhaite que *Le Forum* soit un mode d'expression pour vous tous les Franco-Américains et ceux qui s'intéressent à nous. The staff hopes that *Le Forum* can be a vehicle of expression for you Franco-Americans and those who are interested in us.

Le Forum et son staff — Universitaires, gens de la communauté, les étudiants --Angel et Naomi,



Par le biais de numéro du FORUM, le Staff du Centre Franco-Américain a le plaisir de vous offrir un tour d'horizon qui ouvre une fenêtre sur les débuts de nos actions et gestes sur le campus de l'Université du Maine depuis 1971, ceci comme défenseurs et amplificateurs de l'identité franco-américaine en nous-mêmes et chez-nous — ce, toujours avec votre participation et votre étroite collaboration .

L'année prochaine, nous aurons 40 ans. Nous croyons qu'il est temps de revoir un peu le trajet parcouru par les ancêtres de la décade 1970 afin de continuer de fidèlement s'instruire des décisions, des actions, des gestes, et bien sur du courage, posés par Le F.A.R.O.G. et ses complices face au néant Franco qu'était l'Université du Maine depuis sa fondation en 1865. Bonne lecture. Yvon

In this summer issue of Le Forum we are taking you back in time, back to the beginning of the Franco-American Centre and the FAROG Forum. You will read about the Centre's history and those who helped in shaping the Centre to where it is today. In honor of the Franco-American Centre's 40th Anniversary in 2011 we have decided to

print some of the Centre's history and some articles about Franco-Americans . We hope you enjoy this issue.

In the upcoming issue, our Fall issue, we will print some past articles along with recent ones.

*Enjoy!
Lisa*

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Le FORUM

Centre Franco-Américain, Orono, ME 04469-5719

F.A.R.O.G. : History and Evolution—

About the birth, establishment, and evolution of a significant Franco-American initiative at the University of Maine. Many hands and voices contributed to the implementation of the original vision of Francos — students and community members — who dared, in a hostile climate, to value their language, their culture, and the heritage of their forebears.....and further, expect that this Franco community deserved to be part of the work of this University.

In 1970-1971, a group of Franco-American students, Franco-American community members, and assorted francophiles for more than a year lobbied the University administration on behalf of the Franco-American population in Maine, which at the time, was surmised

to be nearly half the state's population, and whose presence, experience, history, and contributions were totally ignored, and absent from the University's work — Teaching, Research, and Public Service.

The lobbying focused on having this publicly funded state university assume its Maine state delegated responsibility to generate and disseminate knowledge about all Maine people, including this Maine ethnic community.

While in 1971, often visited President Winthrop Libby sincerely expressed regrets at the historical and continuing University ignorance about Franco-Americans. Président Libby communicated grave doubts about the capacity of the University professorat to address this void in the curriculum and learning process. In President Libby's words, « Our faculty is much too conservative. » But as he experienced the tenacity and perseverance of this group of Francos — young and older — who insisted on audi-

ences with him, he relented, and gave this group a foothold on campus by offering an office space in Student Affairs, a telephone, and \$500. The latter with a caveat that the demonstrated idealism and good intent would not be rewarded with success and that there was not to be a return for more.

The Franco-American Centre was officially opened as l'Office Franco-Américain/The Franco-American Office at the University of Maine in February of 1972 with the University mandate to invent itself, and the group's internal mandate, to become a change agent in the struggle to have the Franco-American identity and its attributes valued on campus and elsewhere. Intrinsic to this unfolding struggle has been a fundamental question as expressed in the words of the original F.A.R.O.G.: « Is the Franco work at the University going to result in having the Francos look like the University, or will the University look like Francos? »

F.A.R.O.G. : Son histoire et son évolution—

La naissance, l'établissement, et l'évolution d'une importante initiative au sein de l'Université du Maine. Multiples bras et maintes voix qui ont contribué à la mise en œuvre de la vision originale de ces Francos — étudiants, étudiantes, et membres de la communauté — qui ont osé, dans un climat hostile, mettre en valeur leur langue, leur culture, ainsi que l'héritage de leurs aïeux... et en plus, ont osé prendre pour acquis que cette communauté Franco du Maine méritait d'être partie intégrante du travail de l'Université.

En 1970 et 1971, un groupe de Franco-Américains composé d'étudiants, d'étudiantes, de membres de la communauté, et de francophiles, ont formé un groupe de pression auprès de l'administration de l'Université au nom de la population franco-américaine du Maine, laquelle en ce moment était chiffrée jusqu'à la moitié de la population entière de l'état du Maine. Et dont la présence, l'expérience, l'histoire et les contributions étaient complètement ignorés et absents dans ce qu'est le travail de l'Université du Maine — l'Enseignement, la Recherche, et Service à la Communauté.

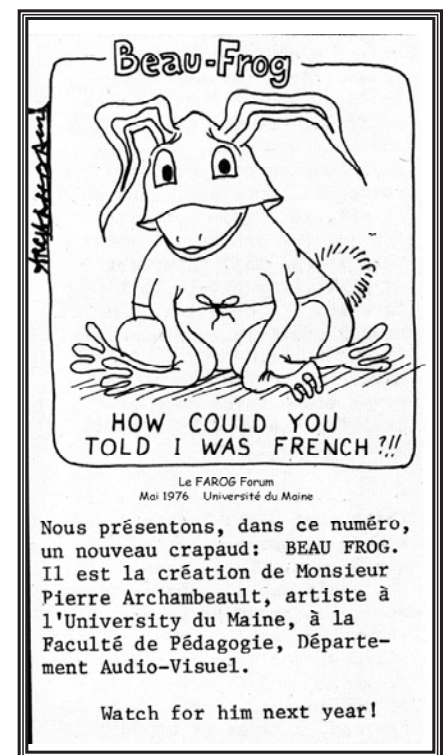
Le principal objet des pressions qui a été l'idée de base au fondement du FAROG, et continue de l'être, était de demander à l'Université qui existe au dépend de fonds publics, d'assumer son rôle et sa responsabilité de création et de dissémination d'un savoir

sur toute la population de l'état du Maine, y compris la communauté franco-américaine.

Il s'avère qu'en 1971, le Président Winthrop Libby qui souvent accueillait le FAROG, regrettait sincèrement l'ignorance historique et continue sur cette communauté Franco dans le travail de l'Université. Le Président Libby exprimait de graves doutes relatifs à la capacité du corps enseignant de l'Université de s'engager à combler ce vide de connaissances et le processus d'instruction. À son dire, « Notre corps enseignant est trop conservateurs. » Mais comme il continuait à faire l'expérience de la tenacité et de la persévérance de ce groupe de Francos — jeunes et moins jeunes — qui insistait à être reçu dans ses bureaux, il s'est laissé amadouer, et a accordé au groupe une porte d'entrée au campus universitaire en offrant un local dans les bureaux des Affaires Étudiantes, un téléphone, et \$500. Le dernier avec avertissement que l'idéalisme et les bonnes intentions du groupe ne connaîtraient pas de succès, et qu'un retour à la source ne serait pas bienvenu.

Le Centre Franco-Américain, sous le nom original de l'Office Franco-Américain, a ouvert ses portes en février 1972 avec le mandat de l'Université, de s'inventer, et le groupe en plus s'est donné le mandat d'être un moteur de changement à l'Université dans la lutte pour la mise en valeur de l'identité franco-Américaine

avec toutes ses composantes. Intrinsèque à l'épanouissement de cette lutte, est une question fondamentale formulée et exprimée par le F.A.R.O.G. original: « En résultat de ce travail, est-ce que les Francos ressembleront à l'Université, ou est-ce que l'Université ressemblera aux Francos ? »



(Le FAROG Forum, Mai 1976, Beau-Frog makes his first appearance. See page 50 for more...)

Early 70's F.A.R.O.G. Group



*Claire Bolduc, Yvon Labbé,
Daniel Chassé*



*Daniel Chassé,
Debbie Gagnon, Lise Ouellette*



Mark Violette



Lisa Daigle



Denise Marie Cordelia Carrier



Jim St. Peter



*Back Row L to R: Debbie Gagnon, Lise Ouellette, Yvon Labbé
Front: Denise Marie Cordelia Carrier, Paul Violette*



Peggy Madore

E

UNIVERSITY OF MAINE *at Portland - Gorham*

Department of Sociology

96 Falmouth Street,
Portland, Maine 04102

December 9, 1971

Donald R. McNeil, Chancellor
University of Maine

Dear Dr. McNeil:

Both as a woman and a minority group member, I was delighted to read that the Board of Trustees had reaffirmed at their November 18 meeting the policy of non-discrimination "on the grounds of race, color, religion, sex, age, or national origin" and that the Board had authorized the hiring of a member of the Chancellor's staff to direct the development of Affirmative Action Programs throughout the University. It is to the content of these Affirmative Action Programs that this letter addresses itself.

It is my understanding that the implementation of Federal Executive Orders 11246 and 11375 as amended in Department of Labor, Office of Federal Contract Compliance 41CFR, Part 60-2, August 31 1971, requires detailed consideration of local population and labor-force characteristics as well as the relevant labor pools, both regional and national.

I believe that the discrimination against women within the University of Maine system has been sufficiently documented. Therefore I address myself to the national origin part of the Federal Executive Orders and the University of Maine policy of non-discrimination with particular reference to the Franco-Americans, i.e. Americans French-Canadian origin.

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The available evidence would indicate that the Franco-Americans are the most disadvantaged of the larger groups of white ethnics in New England and in the United States with the exception of the Spanish surname groups.

Documentation of this disadvantage is to be found in the Special Report P-E No. 3A of the 1950 United States Census of Population entitled Nativity and Parentage; in U. S. Department County and City Data Book, 1962; in U. S. Department of Labor, Employment and Earnings and Monthly Report of the Labor Force, recent years; as well as in such journal sources as Bernard C. Rosen "Race, Ethnicity, and the Achievement Syndrome" in the American Sociological Review, Vol. 24, No. 1, February 1959, pp 47-60; Leon F. Bouvier "La Stratification Sociale du Groupe Ethnique Canadien-Francais aux Etats Unis" Recherches Sociographiques, Vol. V No. 3, septembre-decembre 1964, pp 371-379.

Among the thirteen largest groups of white Americans of mixed or foreign parentage examined in Special Report P-E No. 3A Nativity and Parentage, the Franco-Americans were second from the bottom after the Mexican Americans in terms of median income, and third from the bottom in terms of education for the United States as a whole. In New England the second generation Francos were at the bottom of the nine groups studied both in terms of education and income.

Later data on the disadvantaged position of the Franco-Americans can only be inferred since the Bureau of the Census stopped distinguishing French-Canadian Origin from Other-Canadian Origin with the 1950 census. Thus the Francos are not only a "forgotten" but an "invisible" minority from the point of view of official statistics. Indirect measures must now be used. Thus, in 1960 of the United States cities of 25,000 or more inhabitants, only 10 cities had equivalent or lower educational levels than Lewiston; two of these cities were southwestern Spanish cities (Brownsville and Laredo, Texas); three were southern cities with large black populations (Bessemer, Alabama, New Iberia, La. and Gastonia, N.C.) two were New Jersey cities (Hoboken and Garfield); and two were New England cities known to have large Franco-American populations (New Bedford, Mass., Woonsocket, R.I.). One would expect that comparable results would be found for the smaller Franco-American centers of Maine were the data available.

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That this educational disadvantage of the Francos' is solely the product of the Franco-American culture (which highly values education, incidentally) will be hotly denied by anyone who has experienced the pervasive prejudice and unthinking discrimination so evident to the sensitive Franco-American.

As to economic disadvantage, I cite the fact that Lewiston's hourly and weekly earnings are regularly reported at bottom or near bottom of the list of Standard Metropolitan Statistical Areas in the Department of Labor's Employment and Earnings and Monthly Report of the Labor Force.

In the light of the above and what we know of the psychology of other minority groups, especially the Blacks and the Indians, it is not surprising that the substantial economic and educational disadvantage of the Franco-Americans is correlated with low achievement orientation. Rosen in his study of six northeastern ethnic groups (French Canadians, Greeks, Jews, Negroes, Southern Italians, and White Protestants) found the French Canadians at the bottom in terms of "achievement training", "achievement value orientation" and "educational aspiration." The only measures in which they were not at the bottom were "independence training" where the Southern Italians were at the bottom, and "occupational aspiration" where the Negroes placed last. The Francos ranked next to the last in these latter categories. Overall then, Franco-Americans were the least achievement oriented of the six groups, a characteristic, as we know, of minority groups whose upward mobility has been blocked.

Leon Bouvier documents the lower mobility of Franco-Americans in his secondary analysis of the 1950 data. For the four ethnic groups he studied (French Canadians, Irish, Italians, and Poles), the Francos had increased their education level the least as between first and second generations; they stood next to the bottom in terms of improvement in median income - the Italians being the lowest group. Finally, in regard to the Duncan Index of Occupational Stratification, persons of French-Canadian origin had the lowest index of the four ethnic groups.

Today in Maine, when one looks at the occupational opportunities available in Franco-American population centers (Lewiston-Auburn, Biddeford-Saco, Kennebec County, the northern St. John River Valley

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Oxford and Somerset Counties), one can only conclude that the chances for upward occupational mobility of Franco-Americans are disproportionately limited. The occupational distribution of the parents of French-surname graduates of one Maine Public High School in 1970 would tend to confirm this.

<u>Occupational Strata</u>	<u>Non-French Surname Percent</u>	<u>French Surname Percent</u>
I (highest)	31	14
II	23	18
III	23	19
IV	16	23
V (lowest)	7	26
Total	100 (105)	100 (311)

As with other Maine natives, the upwardly mobile Franco-American is often forced to leave the state to engage in his chosen occupation. But I believe that this choice is more often forced on the Francos than others in the state because of the prejudice and discrimination which the Franco-Americans experience.

How many Franco-Americans are there in Maine? We don't know really since the Census only counts foreign-born and those of foreign or mixed parentage and there has been no separate enumeration of Americans of French-Canadian origin since 1950. At that time there were 89,919 first and second generation Francos in the state, 9.8 percent of the Maine population. That does not take into account third and later generation persons. Given the high fertility of the early generations of Francos, a conservative estimate would add six to ten percent for the third and later generations, thus making sixteen to twenty percent of the Maine population of French-Canadian origin in 1950. Has the proportion changed much in twenty years? I think not. The higher fertility of the Francos as compared to the rest of the Maine population undoubtedly compensated for the lowered immigration of French Canadians in the period 1930-60.

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Do the employment patterns of the University of Maine reflect the Franco proportion of the population? Are one fifth of the employees of the University of Franco origin? Is one sixth or even one tenth? I think not. A count of the possible French surnames in the Personnel roster of the 1971-72 Catalogue of the University of Maine Portland-Gorham yields 19 persons, or 6.2 percent of the teaching faculty and administrative personnel with surnames which are probably French in origin. My estimate is that only half of these are of Quebec origin, e.g. Monique Crochet is undoubtedly of French origin; I would doubt that she is of French-Canadian origin.

Similarly, a count of the 1970 University of Maine OPAL Catalogue yields forty-three surnames (including women with French middle names) of possible French origin. This represents 4.8 percent of the personnel listed. Since this roster includes extension agents and part-time CED instructors, the percentage of full-time faculty with French surnames is undoubtedly less. Also, since this French-surname list itself includes names only doubtfully French, we can assume the actual French-lineage names to be somewhat fewer. The Franco-American component of full-time faculty and administrators may be as low as two percent, with only three or perhaps four tenured faculty members of Franco-American origin on the Orono campus!

In the U.S. in 1950 there were already 20,750 first and second generation Franco-Americans who had professional and technical occupations, well over half of whom were New England residents. When one takes into account third and later generation Francos like myself, the pool of professional and technical Franco-Americans was substantial then and must be even greater by now. And some potential administrative personnel must be included in the 12,000 managers, officials and proprietors who were enumerated among the French-Canadian stock in 1950.

The lack of generally available data on classified employees does not permit me to say anything about the extent to which Franco-Americans are represented among them. I do think that this is an area which should be thoroughly researched by persons who have access to the requisite information. Should Franco-Americans be well or even overly represented in these "traditional" jobs, this would not, according to my understanding, release the University from the obligation under its non-discrimination policy and the Federal Executive Orders to recruit in ranks where Francos are under-represented.

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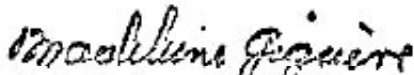
12/9/71

Certainly it would appear that two units of the University of Maine system have not recruited Franco-American professionals and administrators in numbers anywhere near approaching the sixth of the population of the state, which I believe the Francos to comprise. This may or may not be true of the other campuses, but it should be investigated.

I also believe that the trained personnel are available if they are recruited and made to feel welcomed. I hope that the University of Maine will write its Affirmative Action Program with specific reference to and targets for the Franco-Americans, as well as for the women whose efforts are so largely responsible for the initiation of this Affirmative Action.

I am, of course, most interested in your reaction to the content of this letter and hope to hear from you in the not too distant future.

Sincerely yours,



Madeleine GIGUÈRE
Associate Professor
Department of Sociology

cc: Lucia M. Cormier, Board of Trustees
Winthrop Charles Libby, President-Orono
Louis J. F. Calisti, President-Portland-Gorham
Herbert L. Fowle, Jr., Vice Chancellor
Stanley L. Freeman, Jr., Vice Chancellor

Texte d'une conférence présentée à l'assemblée de la Conférence: The French In New England, Acadia and Québec le deux mai, 1972

Monsieur Rioux, Mesdames, Mesdemoiselles, Messieurs. Avant de parler, j'aimerais dire quelque chose.

On m'a demandé de résumer ce qui est en train de se passer ici à l'Université du Maine à Orono. En préparant cette petite conférence, j'ai constaté que nous avons déjà beaucoup accompli; et je vous assure qu'il est très difficile de résumer, en peu de temps, ce vaste travail que nous avons commencé. D'ailleurs, ça m'a permis de passer la nuit blanche afin d'arriver un peu à écrire nos programmes ici à l'Université.

Concerning the Student Affairs Program, which is in the process of development, I wish to say that it has been conceived from a layman's optic, and that it is a grass roots program. I would like to preface the actual enumeration of programs in the works with a general view of the basic reasoning which has persuaded us to tackle this vast endeavor.

The Franco-American program here at the University of Maine had a somewhat insecure birth last spring, when a group of Franco-Americans--due to circumstances somewhat beyond their control--found themselves together in a room, sharing past and present experiences relating to our educational institutions. We labored at length, in exchanging deeply personal experiences concerning injustices, inequities present in an educational environment which did not reflect our culture, its values, customs and language; an educational environment in which we had very little, or no meaningful input as Franco-Americans. The birth literally, experience by experience, that we had forfeited an aspect of ourselves to one degree or another; and that this forfeiture had deprived us of a richness in our lives.

The lack of possibility or opportunity in our past to fully live our reality as Franco-phones, and to interact meaningfully in the educational system with our cultural reality, had created an emotional and intellectual situation which at one end of the spectrum expressed itself: ranging from resentment, to insecurity, loneliness, alienation, disillusionment and to very negative self attitudes on the other end. In short, being French was not equated with being popular or successful.

A law on the state books until very recently prohibited the speaking of a foreign language in school or on school grounds. A

foreign language could only be spoken in the class where it was taught. And there most of the time, the teacher impressed on Franco-phone students that their native language left much to be desired. The law is no longer on the books, but the attitudes are still there.

We know there are many Franco-phones who are ashamed to be identified as such. In our very group, French has only begun to be consistently spoken within the last two months. We are scratching the surface.

Our cultural identity, and our language have been relegated to an inferior and unproductive level. We have been led implicitly and explicitly to believe that our culture and language have little value, that they are not viable and meaningful as living realities and experiences.

Many Franco-American groups in the State, as a last resort, concern themselves solely with the collection, preservation and burial of Franco-American cultural items and artifacts. It is my pleasure to announce that our group here at the University of Maine is still living, breathing - does not want to be collected and preserved. We may need some restoration. Our pride in our cultural identity has been damaged but it is well under way to good health. We have created some space in this community whereby ideas, exchange of ideas concerning the positive aspects, the assets of our cultural identity, are beginning to bear fruit.

During the past year, with barely token recognition, we have grown to believe that possibly we can be appreciated to some degree, if not understood. We have grown to believe that as Franco-Americans, we can be respected and even be admired to a certain degree, in spite of the fear and hostility encountered in some cases. We have grown to believe that in spite of the lack of financial support; in spite of the prevalent ignorance about our contemporary reality, in spite of the problems inherent in dealing with ourselves, each other, and our past as second class citizens, without a history or a valid culture and language; we have made an impact on this community. We are not members of Academia, and we are not administrators; but we are experts in the domain of our individual needs. We are also experts in how these needs can best be met.

help. We are suggesting that we are best qualified and equipped to make decisions concerning our lives, concerning the re-establishment of a living, valid and creative cultural identity in which we can be proud.

Hopefully, we can serve as a model for Franco-Americans here at the University, and others throughout the State who might have doubts about their cultural heritage - their ethnicity and its creative force. ;Hopefully, we can eradicate the dubious value placed on the expression of ourselves as second class "Anglo retreats". A basic change of attitude is needed on the part of our institutions, economic, political and educational.

Our program, the members of which have contributed freely of their time and energies: firstly, has had a marked impact on the participants, in the rekindling of faith and pride in the potential of a way of life and its evolution - not to a reliquary - but to a relevant and an integrated consciousness from which we need not be exiled; secondly, we have gone and are going to considerable pain to ensure that we have the space and freedom to define ourselves, our needs; by finding, inventing, creating ways and means whereby members can participate on their own terms within the possibility afforded by their resources (financial, intellectual, emotional); thirdly, we have begun a multi-faceted endeavor which can begin to alleviate the inequities and injustices brought about by cultural alienation; by creating space in which a Franco-American individual can actualize his cultural identity in the pursuit of specific goals dealing with the Franco fact. The results of our program cannot be best identified by goals attained, information produced, or scholarly works published; the results are intangible but are manifested in changes of attitudes in the process of interaction of members who feel and express positive cultural repatriation.

We have involved ourselves in numerous areas as Franco-phones: last spring, with the help of Jerry Herlihy of the ONWARDS Program, and Kristine Dahlberg of Student Affairs, we have instituted a special Orientation Program for incoming Franco-American Freshmen at the University. Our group, after hours and days of preparation, visited most of the high
(Continued on page 12)

(Texte d'une conférence continued from page 11)

schools in the St. John Valley; interacting with students, teachers and administrators concerning our personal experiences at the University and in the educational system as a whole. This was more complicated than it would appear. For instance, we sought to meet with parents of students. We had little or no response. Some high schools claimed not to have Franco-phone students in their schools. Yet these same schools have since applied and have obtained federal funds for the purpose of instituting bilingual education programs. A group of volunteers coordinated by Annette Tanguay and Marc Violette presently is preparing similar visits to high schools throughout the State. Some doors have already been closed to them.

Since February 1st of this year, we have been officially recognized on campus; we were given an office and 950 dollars, which we could use to begin to write and rewrite the history of the Franco fact in this State. Much of our task remains ahead of us. We don't want to be unappreciative, but our principle objective - consciousness raising - requires that we delve in many areas, academic as well as social.

Vice-President Clark has expressed strong support for our program and recently enlisted our help through Professor Rioux, in preparing the beginnings of an undergraduate Franco-American Studies Program.

This year, we have been invited by many groups, on and off campus, to discuss the Franco- fact as it relates to our personal experiences. We spent many hours in the course of six weeks interacting with the ladies of YWCA in Bangor, which claims to serve this entire region. We had some difficulty in convincing these ladies that a large Franco population existed in Old Town. The "Y" is not exactly replete with Francos. But we did create a certain awareness that all living things do not function according to W.A.S.P. middle class values.

Within our program, a group headed by Steve Armstrong, our token Anglo, is concerning itself with the gathering of data for the purpose of documenting future proposals in order to obtain financial support. There is a paucity of valid current statistics concerning the Franco fact in Maine.

We began last month to look for funds to support what we think is our most creative and intelligent endeavor, that is, a theatre workshop. We do not want to present French or Québec plays. We want to do Maine Fran-

co fact plays. There is a difficulty. To our knowledge, none has been written. We wish to use this medium to first get ourselves immersed in the contemporary Franco-American experience, its issues and to use our language in a creative and positive manner. Sources from which we seek money want us to tell them what the play is going to look like, how many there will be, and where we will present them. That's another difficulty. We know that there is enough talent, imagination, creativity and interest in our group to identify and express issues and experiences through the medium of theatre. We do have a plus here. We do have a number of actors. Claire Bolduc, who is responsible for planting the germ of this exciting series of difficulties can tell you more about it later.

In the process of sticking our noses in places where they did not use to be, we met Dr. Ruth Benson, Director of the Affirmative Action Program for the University System. Dr. Benson dispenses equality and opportunity. So we requested some. Céleste Roberge, Claire Bolduc and Steve Armstrong have been compiling a list (about 25 pages) of recommendations with documentation concerning the Franco fact here at the University. The document has just been completed and will be submitted this week to Dr. Benson.

A number of members are involved in the making of a film sponsored by the English Department with Professor Peggy Danielson as Director-Producer.

Maxine Michaud is the star, with a strong supporting cast.

We hope the film is finished in time for next year's awards.

Roger Pelletier, also working with the English Department, under Doctor Carlson, is presently reaping dozens of surveys which he, with the support of our group, devised, organized and developed for the express purpose of giving the English Department a better idea as to how to meet the needs of Franco-Americans.

The members of the English Department, who are present can paint a better picture of what they are doing in their special courses for Franco-Americans later.

Professor Rioux, token academia in our group, also a member of the faculty of the Foreign Language Department has obtained money from the State Commission on Arts and Humanities for the purpose of presenting a series of lectures relevant to the Franco fact in the State. A number of learned Franco-Americans have been in-

vited to share their knowledge and interest in this area. In addition, Professor Rioux, in his spare time, has established a number of courses in the Department of Foreign Languages, in which the Franco-American can utilize his own cultural and linguistic resources in whatever manner they exist. New additional courses are in the works for next fall. Professor Rioux will tell you more about this area if I ever get through.

Another member of our group, Roger Fortier, is working on a newsletter which is supposed to be distributed last month.

Lilianne Labbé, our musician in residence, is preparing to study Franco-American folklore and is also learning and singing songs that we recognize.

As you know, the N.E.A.P.Q. Center has also been directing some of its energies and resources in the area of the Franco fact. I would like to thank Doctor Stewart for a magnificently organized conference. I did not think it was going to be so much fun. It must also be mentioned that Irene Simano, the N.E.A.P.Q.'s token Franco in residence, has compiled a list, (it's more like a book) of library materials currently available in Maine. Irene has also devoted much time and energy toward ensuring the success of this conference. The N.E.A.P.Q. also sponsors exchange programs with Laval University and the University of New Brunswick as well as devising and compiling Canadian studies materials for Junior High School level. Dr. Stewart may wish to fill you in more adequately in all these areas.

I have saved for last what I think is our crowning achievement for the year. Dean Grinder, of the College of Education, last fall asked us to teach a five-week module entitled, "The Franco-American in Maine Schools". We have taken the opportunity to dispense our best propaganda to a captive audience. The course is taught informally by our group with the help of unique and innovative ideas emanating from our group, and with visual aids devised by Claire Bolduc. We have just ended our first five-week module, and we have been asked to teach a second. It is indicative of the existence of a certain void or vacuum in the area, if not a fantastic piece of work by our group.

In closing, I must say in all frankness that not all the people mentioned above are members of our group, although I might have allowed it to appear that way. Dean Grinder, Doctor Stewart and Doctor Clark have yet to apply for membership. *(Continued on page 13)*



UNIVERSITY OF MAINE • ORONO, MAINE 04473

DIRECTOR OF DEVELOPMENT

NORTH HALL

207/866-7822

August 10, 1971

Mr. James Clark
Vice President for Academic Affairs
Alumni Hall, Campus

Dear Jim:

I read the Franco-American program for UMO with great interest. I am not versed in this area, but it does seem reasonable, and I know from experience that we have a great many French people in Maine. I had occasion this weekend to mention such a program to some people from St. Hyacinthe, Quebec, who were visiting with us. They were quite surprised to learn that such a large proportion of Maine people have a French background.

In our research we have found that there are seven Foundations, all in New York and Connecticut, that have an interest in cultural affairs of special groups. Some of these Foundations are specifically directed toward Jewish studies, but I would think that if we had a good write-up for a Foundation presentation, we could start right down the line and present it to one after another and surely we would find one that would accept our proposal.

As I said in my previous note, the program would have to be completely re-written and I would think lined up just like a scientific project, in that it should contain (a) title, (b) object, (c) methods, (d) finances required and (e) summary and conclusions. I noticed in the write-up that there is considerable repetition of material.

If you think this plan is feasible, I would think that we should proceed as rapidly as possible, before some other University gets all the money from these Foundations.

Yours sincerely,

H. L. Chute, D. V. M.
Director of Development

HLC:RES

(Texte d'une conférence continué
from page 12)

And in closing again, I would like to acknowledge the enthusiasm with which President Libby and Vice-President Clark have received our group, and our program. We can assure President Libby that we will take him to task in reference to a statement made in his address at the beginning of this conference: "This University will try conscientiously and seriously to concern itself with

Franco-Americans in the State of
Maine".

*Je vous remercie de votre attention.
Yvon A. Labbé, Coordinator
Franco-American Program
University of Maine at Orono*



Mr. Labbe



UNIVERSITY OF MAINE *at Orono*

Office of the President

Almond Hall
Orono, Maine 04473
207/581-7477

May 19, 1972

To: Vice President Arthur Kaplan
Director John Mulligan
Director James Harmon

Gentlemen:

As you know, this University has made a commitment to make a special institutional effort with Franco-American students and Maine citizens. Such an approach is long overdue. I am serious in my intent to try and bridge a gap which has existed too long and is somewhat too wide. This is clearly a problem to which we should address ourselves.

In recent discussions it was suggested that an all day Franco-American Awareness session involving personnel from Student Affairs, Student Aid, and Admissions might pay dividends. I feel this is an idea worth trying on at least a trial basis.

I am asking Mr. Labbe to set a date sometime during early summer and to prepare the program. I will plan to attend if it is at all possible.

In the interests of helpfulness and brotherly love, I will even finance a modest luncheon for the group--no fillet mignon or frogs' legs though!

Sincerely,

Winthrop C. Libby
Winthrop C. Libby
President

WCL:ht

Copies to: ✓ Yvon Labbe
James Clark

February 15, 1972

Mr. Alden Stuart
Business Manager
Alumni Hall
Campus

Dear Alden:

I wish to authorize the transfer
of \$500 from the Contingent Fund (175.3)
to the Franco-American project (R2051-1).
Would you please see that this transfer
is made.

Sincerely,

W.C.L.

Winthrop C. Libby
President

WCL:jc

cc: Yvon Labbe
Kristine Dahlberg

*These dollars are available to promote the work
of your project as discussed with me earlier.
This is not something which will be renewed annually.*

2/15

W.C.L.

Mr. Libby



UNIVERSITY OF MAINE *at Orono*

Office of the President

Almond Hall
Orono, Maine 04473
207/581-7477

May 19, 1972

To: Dr. James M. Clark
Dr. Bruce R. Poulton

Dear Jim and Bruce:

I have had an extended discussion with Yvon Labbe. As you know, his ideas are good and his enthusiasm contagious. As you also know, I am an "easy mark" for the person with strong convictions. Discounting entirely his naivete on how to work and whom to work within an academic setting, I am still left with the impression of there being a great deal we might do which would cost us little in dollars but which might pay us well in returns.

As a University, we have decided consciously to move into a Franco-American program with our students. It is time we did. I would like to suggest three things I would appreciate your doing:

1. Investigate with the Deans and with John Madigan the possibility of funding a tutorial program especially but not necessarily exclusively for Franco-American students, particularly freshmen, through the use of upperclass students paid through work/study sources. If this could be tried in a few critical areas such as mathematics, physics, chemistry et al we might know how an onward approach works on a broader base.
2. Encourage Ed Hackett and John Benoit to try a few experimental efforts in C.E.D. or Summer Session in specialized programs for teachers, adults and others for special programs in the Franco-American culture or heritage.
3. Encourage the Deans to work with their Chairmen to develop special research projects for possible outside funding in the area of Franco-American demographic, sociological and economic studies.

I have presented these as three points in order not to disappoint Jim Clark in the consistency of my approach.

Sincerely,

W.C. Libby
Winthrop C. Libby
President

May 23, 1972

President Winthrop C. Libby
University of Maine at Orono
Alumni Hall
Campus

Dear President Libby:

Thank you for endorsing the plan for a special effort geared to incoming Franco-American students during Orientation. We will again do that this summer, as we did last year, and it feels good to know that such a concern is appreciated by the University.

I am excited about this year's program. The students preparing the Franco-American segment have approached the task with a positive sense of themselves and their cultural heritage. I am sure that such enthusiasm will rub off on others and will allow incoming students more opportunity to intuit that they can be themselves here with groups of like-minded people. Hopefully they will work less to adopt the ways of the dominant culture as a method of survival in college, and instead will affirm the assets of their bicultural background. Yvon and Claire and the students have sensitized me to those assets. I'm delighted to be in a position to have continued contact with them.

Sincerely,

Kristine M. Dahlberg
Assistant Dean of Student Affairs
Director, Freshmen Orientation

KMD:mr

cc: Yvon Labbe'

Yoonhabbe'



UNIVERSITY OF MAINE • ORONO, MAINE 04473

Office of the President
Alumni Hall
207/866-7477

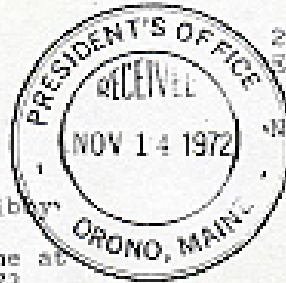
Yoon:

I hear gloomy reports of your coffee house program for incoming Freshmen. This is good. No one other than a Franco-American could have planned and carried off such an effort. You have heard: "You can't understand Blacks unless you're black"? Perhaps the same thing is true of Frogs?

I have read with interest your "he Fanal" which I translated as lantern for obvious reasons. I'm also told now that Fanal is a "signal light, a beacon". It developed from the Indo-European stem *bha* which becomes such odd things as *phainein* in Greek meaning to shine and to "beacon" in early English. It is also related to *bandus* in Latin — a sash or banner.

So there — you now know too much
Wmthrop P. Dibley

2/12/52

To Yvon Labbe29 Spruce Street
East Millinocket, Maine 04430

November 13, 1972

Mr. Winthrop C. Libby,
President
University of Maine at
Orono, Maine 01173

Dear Sir:

Now that the election is over (and I am so happy that U. of M. received a favorable vote on the bond referendum!) I must take the time to congratulate you on yet another of the worthy undertakings at the U. of M.

I refer to the effort being made in relation to the Franco-American area for students (and I hope it won't stop with students).

The whole idea is something that should have been started long ago, but at least there is now a beginning. I think that such terms as "Frog is Beautiful", "Frog Power", etc., is humorous and is a light approach to a serious problem which might catch on if the schools persist along these lines. Now if we can get the haughty Anglo-Saxon contingent to condescend to understand the peasant French, we'll have it made! (I mean that along the humorous vein, of course).

The newspaper article in the Bangor Daily News created a great deal of comment in this area (there are a large number of Franco-Americans here as in all of Maine), and we would be interested in more articles being published about the development and progress being made in this program.

Again, congratulations for doing something in recognition of the large French population's problems. I only wish it had begun many years ago when I might have been spared many humiliating incidents as a child -- children can be quite cruel! "Frog" was considered derogatory then and I smile when I remember how it did upset me.

Very truly yours,

Ethelyn L. Montgomery
Ethelyn LaGassay Montgomery

OFFICE OF THE PRESIDENT
Alumni Hall
University of Maine at
Orono, Maine 04421

F A E - 9

November 16, 1972

Ms. Ethelyn LaGassey Montgomery
29 Spruce Street
East Millinocket, Maine 04430

Dear Ms. Montgomery:

It is very thoughtful of you to write me concerning our success with the bond issue. It seems to me to be a vote of confidence in the University and what it is trying to do. One of these things is to give proper recognition to the contribution of Franco-Americans to the economic and social life of Maine. Perhaps even more important, however, is to try and help "Francoes" rebuild pride in their ancestry, in their language and in their culture.

I have a sticker on my desk which says "Think Frog." It was given to me by a Franco-American student. I suggested it should say "Frog Power." Perhaps that can be next? In any case while some of our Franco-Americans resent the "Think Frog" idea I, like you, think it is clever. It takes the sting out of WASP (White, Anglo Saxon Protestant). To laugh at oneself is the mark of a civilized person.

Thanks for writing.

Sincerely,



Winthrop C. Libby
President

WCL:jc

cc: *Avon* Libb 

COPY



UNIVERSITY OF MAINE *at Orono*

Office of the President

Alumni Hall
Orono, Maine 04473
207/581-7477

December 22, 1972

Mr. Yvon A. Labbe
Fernald Hall
Campus

Dear Yvon:

I can assure you that if the Planning Committee on Franco-American Activities makes a report to me prior to the termination of my tenure with the University that I will not hesitate to move to implement those things which seem possible and desirable within our existing structure or even with a new structure built with that purpose. I must admit that I am concerned about your request for funds to help create the three-credit course for French-English bilinguals under the direction of Bill Judd, Jon Young and Claire Bolduc. My concern arises from the logical question of--how does this relate to any possible recommendations that may come out of the planning group? I find it as a sudden rushing to set up Franco-type courses from several individuals. I have a feeling that it would be unwise to rush into the funding of different programs until the planning committee has had an opportunity to talk this whole thing through and come up with some recommendations whether it is this type of effort which should be funded and encouraged. I may, of course, be wrong in my tentative conclusions.

I appreciate your writing. I will be glad to discuss this with you at your convenience.

Sincerely,

Winthrop C. Libby
Winthrop C. Libby
President

WCL:ht

Copy to: Asst. Dean Dahlberg



UNIVERSITY OF MAINE *at Orono*

Office of the President

Alumni Hall
Orono, Maine 04472
207/581-7477

January 22, 1973

Mr. Yvon Labbé
Fernald Hall
Campus

Dear Yvon:

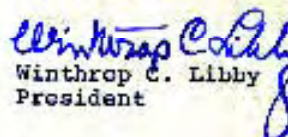
Given the fact that about one-third of Maine's population is of French ancestry, the economic and social well being of this State is intimately related to its citizens of French descent. I suspect, without any factual proof, that the percentage number of Franco-Americans within Maine is greater than within any other state in the entire United States.

The University of Maine at Orono, as the major University within Maine, has beyond any doubt whatsoever, a responsibility to the Franco-American population. This responsibility encompasses not only the traditional aspects of any University, such as educational opportunity, research studies and off-campus public service, but it also includes a need to understand and explain the cultural and economic contributions of Franco-Americans in making us what we are to-day. I have a sincere and deep appreciation for the French heritage and French culture within Maine. I feel the need for developing even greater personal understanding and greater citizens appreciation.

My interest in this effort, however, involves yet another aspect. I believe this University has the opportunity to build a Franco-American Center of uniqueness and great strength, presenting programs of national and international stature where scholarly activity will flourish, where Franco-Americans can develop pride in their cultural heritage, where men and women can receive education, where bilingualism might become a source of pride, where individuals-once educated-might profit professionally from their greater understanding and sensitivity to other ethnic groups. We are well under-way but with plenty yet to be done.

I have great hopes about this effort. To be successful it will require internal coordination and substantial financial resources. Development may be slow but it will come. Certainly as far as I am concerned, the development of strength in such a Center is a high priority area within our total scheme of things.

Sincerely,


Winthrop C. Libby
President

WCL:jc

UNIVERSITY OF MAINE *at Orono*

Office of the President

Alumni Hall
Orono, Maine 04473
207/581-7477

February 12, 1973

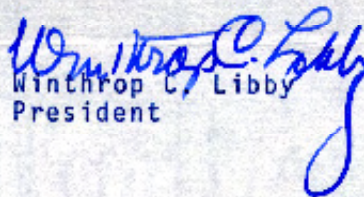
Ms. Claire R. Bolduc
208 Fernald Hall
Campus

Dear Claire:

All on my own I have read your letter. As an Anglo I am not used to such kind words from a Franco but after all you are not the usual kind of a Franco (or are you?). From fiddleheads to an exchange of views I have enjoyed your liveliness, your dedication and your sheer joie de viore (you see I am bilingual, too).

Your enthusiasm apparently is contagious since you have involved both Judd and Young in your module. Are the 15 enrollees all Francos? I certainly hope not since the Franco virus needs to spread to those not yet infected.

Regards and best wishes,



Winthrop C. Libby
President

WCL:jc

New England's Franco-Americans: Vive la Difference?

Some say the fight to preserve French identity in New England is being lost in a struggle. But that's only one side of the story...

*By Don Guy
printed in Yankee Magazine
July 1976*

RECOGNIZING THE RIGHTS OF THE FRANCO AMERICAN HON. WILLIAM S. COHEN OF MAINE IN THE HOUSE OF THE REPRESENTATIVES

Wednesday, January 19, 1977

Mr. COHEN. Mr. Speaker, earlier this week I introduced legislation to extend and amend the Emergency School Aid Act so that Franco Americans are afforded the same benefits as other minority groups under the act.

Because certain historical and economic factors have tended to isolate Franco Franco Americans in Louisiana and in the New England States, most Americans--and most of my colleagues--are unaware of the Franco-American situation in the United States. According to the 1970 U.S. census, however, Franco Americans constitute the sixth largest minority in America.

Furthermore, available evidence would also indicate that this minority is one of the more disadvantaged of the larger ethnic populations in New England and the United States. Among the nine largest of the self-identified ethnic origin groups examined in the Current Population Survey of the U.S. Census compiled in March 1972, the Franco American ranked only above the Spanish American in terms of median income and education for the United States as a whole. According to a study done at University of Maine at Portland, second generation Franco Americans New England ranked last among the nine ethnic groups both in terms of education and income.

Despite these statistics and the size of the Franco-American community, Franco Americans have not been legally recognized as a minority under the Emergency

There is a French Revolution underway in New England, but it's a revolution without a guillotine. More than a million Franco-Americans are inside, outside, or teetering on the rim of that colossal kettle, the American Melting pot. Their ancestors explored these shores a century before the Pilgrims, yet, nearly four centuries after the first French settlements in the New World, their descendants are often looked upon as recent arrivals from Europe.

Today Franco-Americans centered in a dozen New England colleges are fighting to preserve their French heritage as

School Aid Act, even though ethnic groups much smaller in number have been. The effect has been to deny Franco Americans participation in programs which could be vital to their success in our society.

No other public institution has a greater impact on our expectations for the future than the school. The Emergency School Aid Act was designed to deal with discrimination and foster equal opportunity in our public schools. While Franco Americans may not suffer from physical discrimination, they can be handicapped by a mental and spiritual discrimination which is far worse. We have discovered that mere physical integration is inadequate to remedy the discrimination suffered by the child who speaks and thinks in one language and is required to learn another.

Ethnic students have special educational needs which have often impaired their ability to succeed in public schools. No longer can we assume that by providing a child with the same facilities, textbooks, teachers, and curriculum as other children, that the child enjoys an equal educational opportunity. If that child cannot understand the medium in which the material is taught, he is effectively excluded from the educational process and is a victim of fundamental discrimination.

Those of us who are fully matriculated into our monolingual, monocultural society find it hard to appreciate the problems which face the Franco American or other ethnic groups. Educators know that exclusion from one's own cultural heritage and history, from one's language and community, can be so destructive to the self-confidence of a student that he gradually loses his ability to learn. Ethnic students must be able to relate their mother tongue to their personal identity, because language and the culture it carries are at the very core of a child's self-concept. Held mentally captive by the myth of the American melting

a proud tradition and a valuable national resource. They say cultural diversity adds strength to a society in danger of being homogenized into total blandness.

Many Francos are at odds among themselves on what their self-image should be. "Black is Beautiful" has become about as controversial as the Boy Scout's "Be Prepared." "Frog is Beautiful" got a Franco-American professor of linguistics almost literally thrown out of Lewiston, Maine.

Lewiston is 60 percent Franco-American, one of the largest concentrations in New
(Continued on page 25)

pot, whole generations of children have been denied an effective education without which the chances for upward mobility of our society are effectively blocked.

While we in America profess that we no longer follow our former melting pot philosophy of cultural eradication, we must now move forward to a philosophy of cultural pluralism. How we answer the needs of the Franco American and other ethnic groups is of prime importance. Officials within the Department of Health, Education, and Welfare succeeded in exercising the discretionary authority of the Secretary to include the Franco American under the Emergency School Assistance Act for a public broadcasting series developed in Maine for Franco-American children.

However, this process can only be undertaken on a case-by-case basis, holding up much needed programs for long periods of time. My bill allows Franco Americans to participate equally with the Nation's other recognized ethnic groups in programs of bilingual education, in new school curriculums of particular relevance and utility to the group, in training of professional staffs and teachers to help meet the specialized needs of Franco Americans, and in formulating programs to bring cultural and ethnic relevance to community activities.

Without this legislation, we blatantly choose to ignore one of the country's largest ethnic groups. More importantly, however, we deny the Franco American the tools afforded other groups in their quest for educational equality. While my colleagues knowledgeable of other ethnic may not be familiar with the Franco American, they are familiar his problems. Justice demands that the Franco American have equal access to the compensatory educational provided other non-English speaking groups.

(New England's Franco-Americans: Vive la Difference? continued from page 24)

England. Not at all coincidentally, it also has the lowest mill wages in New England. Professor Donald Dugas, now at the University of Massachusetts at Amherst, was trying to raise self esteem of the French community in Lewiston when he had some "Frog is beautiful" posters printed up to amuse and get a point across to the younger generation. To older Francos, "Frog" is a word of contempt heard in barroom jokes or from a foreman in a textile mill. A "Frog is Beautiful" poster or bumper sticker revived bitter memories and seemed to be just another put down.

The "Frog" episode mushroomed into criticism of Professor Dugas' whole federally funded project to encourage bilingualism among young children in three Lewiston public schools; the project was scuttled a year early. Professor Dugas, from Woonsocket, Rhode Island, was called and "outside troublemaker." Looking back, Professor Dugas says today that he has linguistic theory as well as social psychology on his side. You don't get rid of ethnic put-downs in the open and turn them inside out!"

In recent years sociolinguists have joined leaders of ethnic groups in challenging the Melting Pot as one of the fictions of the American Dream, as spurious today as Mom's Apple Pie on a supermarket shelf. They oppose the idea that everyone must conform to a rigid Anglo-Saxon standard of values and beliefs to be a good "American".

For militant Franco-Americans preservation of cultural identity comes at a

bulwarks of French tradition—the family, the community, the Catholic Church and the Parochial school — are being challenged by all sides. Many Francos feel the battle may be lost without a struggle, as it has been lost by many other ethnic groups in the past.

Most Franco-Americans in New England today are the descendants of thousands of impoverished farm families from the Province of Quebec that poured into the developing mill towns after the Civil War. Franco fathers and their sons and daughters buried themselves in steamy Yankee cotton mills while many "native" New Englanders sought their fortunes in the cities or left for adventure in the west.

Even as the migration from Canada was becoming a flood tide, and Francos and other ethnic groups were being looked upon with suspicion by those who had arrived a few generations earlier, poet Walt Whitman saw the promise they brought with their few material possessions. "These states are the amplest poem," Whitman cried out in his love song to America, "here is not merely a nation but a teeming nation of nations."

One of the major ethnic nations, the French community outnumbers all other racial groups in sections of every New England state. Yet almost nowhere in these communities do people of French heritage hold power in proportion to their numbers. Franco-American janitors outnumber Franco-American teachers in many school systems where children of French descent outnumber other ethnic groups.

In northern Maine descendants of the Acadians and émigrés from Quebec number

90 percent of the population. Thousands of older residents speak only French. Until less than five years ago virtually nobody handling state or federal social programs was bilingual. A state supported bookmobile touring the St. John Valley was stocked with an average of two books for every English reader on the route and one book in French for every 40 Franco-Americans.

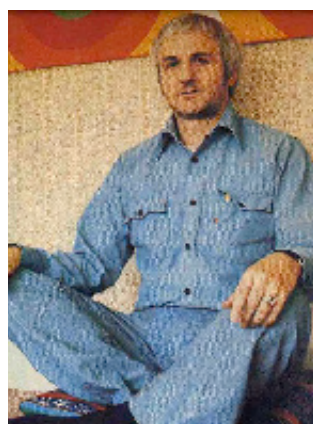
Until recently, children in the lower grades in Maine and other New England states were forbidden to speak in the school or on the playground the French they heard at home. Older children from Franco families were often the first to fail when they studied French as a "foreign" language in the upper grades or high school. Teachers insisting upon "pure" Parisian French conditioned Franco children to feel their background was inferior. Psychologists testing Franco children from Burlington, Vermont, to Biddeford, Maine found their aspirations and their views of themselves significantly lower than for their Anglo playmates.

Activist Francos are impatient with what they consider the older generation's acceptance of second-class citizenship. "We are our own worst enemies; when someone starts to rise above the others we pull him down," says Dr. Michael Dupré, chairman of the sociology department at St. Anselm's College near Manchester, New Hampshire. Dr. Dupré made a study of the power structure of Manchester and found that despite the city's 32 percent Franco population, the banking and legal profession had very few representatives of the French heritage.

(Continued on page 26)



Dr. Marron C. Fort, of French Huguenot heritage, teaches German at the University of New Hampshire. He feels that French as a second language would best preserve the Franco-American heritage.



Professor Don Dugas, a Franco-American professor of linguistics, was almost thrown out of Lewiston for his "Frog is Beautiful" slogan. "You don't get rid of ethnic put downs by keeping them buried," he says.



Dr. Michael Dupré, a sociologist at St. Anselm's College in Manchester, N.H., says survival of the Franco-American way of life is in jeopardy. "The language cannot survive without the church but the church can survive without the language."



Dr. Claire Quintal of Assumption College, Worcester, MA: "We are a proud and tenacious breed but our 'pride' has been turned inward and fraught with misgivings. We cannot preserve our culture by dwelling in a self-made intellectual ghetto."

(New England's Franco-Americans:
Vive la Difference? continued from page 25)



Louis Martel of Manchester, N.H., is a veteran of 20 years in the state legislature. "I am considered a foreigner," he says, "although my ancestors have been on this continent three centuries...I am just as proud of my Yankee blood as I am of Joan of Arc."

Because existing banks and insurance companies made little effort to penetrate the close-knit Franco communities, several French national societies were founded late in the nineteenth century to aid the émigrés from Canada. The Association Canado-Americanine was founded in Manchester in 1896 and L'Union Saint-Jean-Baptiste in Woonsocket, Rhode Island, in 1900. Both maintain extensive libraries. La Caisse Populaire Sainte Marie was founded in 1905 on the French West Side of Manchester is considered the oldest savings and loan association in the United States.

In Lewiston the mayoralty has been in Franco hands for many years, but the real power structure rests with five-man commissions running the various city departments. Even though appointed by Franco mayors, the various commissioners have often had few Franco members. Robert Courourier, a recent mayor, explained to a critic that he could not find enough Franco-Americans qualified and interested in city government.

If there is a crisis in the French communities today and there are those who see no crisis, just an inevitable loss of identity, it is largely due to the decline of the once powerful parochial school system. Hard economics have closed more than half of the Catholic Schools on New England. For the French-oriented schools the once abundant supply of teaching nuns from Quebec, who taught for the love of the Faith, has virtually ceased. Wages to lay teachers meant increased tuition to economically hard-pressed Franco families already paying taxes for public schools.



Yvon Labbé, on the right in the second row, is Director of the Franco-American Resource Opportunity Group which, among many other activities throughout New England, publishes the bilingual monthly being read here by members of the F.O.R.U.M. staff at the University of Maine in Orono.

Josephat T. Benoit, nine times mayor of Manchester, recalls his school days early in the century in South Fitchburg, Massachusetts. "My family paid ten cents a week for the first child in the St. Francis Parish School. The rate dropped with each additional brother or sister. There were no more charges after the fifth child. There were ten children in our family; it was small for those days. My mother said she wouldn't go on to a dozen."

Benoit, educated at the Sorbonne, had been editor of a French language newspaper when he first ran for mayor in 1943. "Publishing a French language newspaper has never been profitable in New England. There have been over 300 newspapers started in the past century, and some lasted only one issue. Franco-Americans don't support French newspapers, they just don't do much reading, and now with television do even less."

Benoit says probably 75 percent of the Franco-Americans in New Hampshire read the Manchester newspaper published by the controversial William Loeb. Critics of Loeb say, however, that the popular notion that he sways the Franco vote at will with his vitriolic front-page editorials is no longer true, if it ever was. They say there is increasing evidence that support from Loeb is a mixed blessing, especially for national offices. Loeb's choice, incumbent Louis Wyman, lost in the runoff U.S. Senatorial contest with John Durkin. In the much publicized first-in-the-nation primary last February, Ronald Reagan supported by Loeb lost to President Ford otherwise known as "Jerry the Jerk" in the Loeb press. New Hampshire Francos say that the best evidence they no longer

can be counted upon to respond as a bloc to ethnic appeals occurred in the Norman D'Amours-David Banks contest for U.S. Representative. Loeb's Union Leader ran an editorial in French appealing to the Franco voters to vote for Banks despite the French background of his opponent. The editorial had the opposite effect-Franco voters joined other citizens in electing D'Amours. A dozen Francos will give you a dozen different reasons why the editorial turned them off. Some criticized the condescending assumption that it was necessary to communicate with Franco voters in French. Even the ongoing debate over 'good' or 'bad' French, Québec versus Paris, turned off some voters quite aside from the merits of the candidate.

One of the most eloquent voices for preservation of the French heritage is Dr. Claire Quintal of Assumption College, Worcester, Massachusetts. An intense, dedicated young woman whose grandparents came from Quebec 80 years ago, Dr. Quintal pours energy and fervor into a variety of activities. She is Dean of the Graduate School, director of the Summer School, and associate professor of French at Assumption. Dr. Quintal is also the president of the Federation Feminine Franco-Americaine which has branches in every New England state.

Dr. Quintal also heads a Franco-American Ethnic Heritage Studies Program under the Federal Elementary and Secondary Education Act. As part of this program Dr. Paul P. Chasse, a leader in Franco-American activities in Rhode Island, has written a series of studies on contributions of the

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French to America. These studies include the history and traditions of the French heritage and the role of the church. Dr. Chasse is and advisor on Franco-American affairs to Phillip W. Noel, second-term governor of Rhode Island. Noel, chairman of the 1976 Democratic Platform Committee, is the son of French – Canadian father and an Italian mother. A robust, outspoken type, Noel, 44, put himself through college and law school by digging quahaugs in Narragansett Bay. Francos are proud of the fact that Noel was chosen to head the platform committee. He is the first governor chosen in several decades; the post has usually gone to a Washington politician known for fence-straddling.

Funding for most Franco-American programs in New England comes in large part from the ethnic studies sections of the Elementary and Secondary Education Act of 1965. The program, which applies to a variety of ethnic groups, is defined in the law as an effort “to develop intellectual understanding within our culturally pluralistic society by enabling people to learn more about their own heritage and to study the contributions of the cultural heritages of other ethnic groups of the nation.”

Sociologists, psychologists, candidates for advanced degrees in various colleges, nuns, priests, and puzzled or embittered Franco-Americans have long sought to explain the persistence of the Franco-American culture in New England despite the abrasion of the dominant Anglo-Saxon ethic. A quarter century ago John Gunther in his *Inside U.S.A.* called French – Canadians the “most parochial and unassimilable of all racial groups.”

Nearly every study of Franco-Americans begins symbolically on the Plains of Abraham. Napoleon had his Waterloo, but the French of the New World lost their dream of an empire in a battle with the British that lasted only a few minutes in September 1759 on the cliff-top meadows west of Quebec city. The French lost through dissension and treachery in their own ranks. Seventy years of warfare over possession of the continent ended with the opposing generals, Montcalm and Wolfe, both mortally wounded and the French resistance shattered.

Within a decade the British victors faced an upstart American colony. The vastly outnumbered British bought the submission of their French subjects by freeing them from the usual oath of loyalty

to the King as opposed to the Pope, a loyalty enforced by penalty of death for treason against all other British subjects.

Catholic priests, unchallenged by temporal power, insured the continuation of the quiet village way of life that French farmers of the St. Lawrence valley had pursued for a century. Even Dr. Benjamin Franklin. The distinguished ornament of the French court could not persuade the French of Canada to join the American rebellion. The French troops that fought alongside Washington's army at Yorktown were from France, not Canada. The Royal French Navy in the Chesapeake insured colonial victory by cutting off Cornwallis' escape to sea.



Lewiston, Maine, is 60% Franco-American, one of the largest concentrations in New England. (Not at all coincidentally, it also has the lowest mill wages in New England.) This photo was taken at last year's New England Snowshoe Club Conference in Lewiston an annual event in which clubs from all over New England and some from Canada gather for races, a parade and good times.

With the exception of an abortive rebellion in 1837, the French of Canada were lost to the history books for a century. English immigrants pursued commerce in the growing cities. The French farmers plowed their narrow riverfront acres, the spire of the parish church looming in the distance, a guide to straight furrows and an almost medieval way of life.

Students of population statistics have always been puzzled and fascinated by the fertility of the French – Canadians; less than 10,000 peasants, mostly from the Atlantic coastal provinces of France, doubled their population nearly every generation in North America. An early inducement of 200 extra acres to householders with 18 children was paid off twice over several times, inevitably at the expense of several wives. The *coureurs de bois* of romantic legend, the runners of the forest, were required to pick a wife within 15 days if they tarried in the settlements between their fur-trading forays into the wilderness.

After the British conquest “*Revanche des Berceaux*” – the Revenge of the Cradle – kept the French population ahead of the tide of British immigration. Midway through the nineteenth century the gloomy predictions of Parson Thomas Malthus bore bitter fruit. The farm population of Quebec began to outstrip the productivity of the soil. Younger sons with little hope of an inheritance left their villages for jobs in the New England mills. Working from dawn to dark and being paid in cash, however low the wages, was preferable to endless toil on the family farm.

Within a few years whole families joined the exodus. Many planned to return to their home villages after they had earned enough to improve their farms or buy extra acres. With the passage of years the dream of returning home grew dim. Mill owners found the French – Canadians willing to accept low pay, long hours and crowded living conditions. Recruiters toured remote Quebec villages earning \$5 for every family sent south to a mill in the promised land. By the 1880's whole trainloads of Francos were going south, the conductors often locking the doors lest bewildered villagers unable to speak English wander off during stops in Burlington or St. Johnsbury. The large families carried all their possessions with them. The father usually had a big burlap bag of clothes, mother a prized clock, and every child a bundle according to his or her size. When three families with 18 children each got off the evening train in Manville, Rhode Island, a century ago, the local population almost doubled.

The devout Francos found New England Catholic Churches very much in the possession of the Irish. Many drifted away from the church when they were unable to understand the sermons. Eventually priests from Quebec came down to head French

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THE FRANCO-AMERICANS OF NEW ENGLAND

These figures were compiled by Prof. Madeleine Giguere of the University of Maine, Portland-Gorham, from statistics of the 1970 U.S. Census. Certain percentages were worked out by Daniel Chasse, Editor of the F.A.R.O.G. Forum at the University of Maine, Orono, and staff.

MAINE
Total Population: 993,663
French Mother Tongue: 141,489 (14.2%)

	Total Population	French Mother Tongue
Auburn	24,151	6,938
Augusta	21,945	6,419
Biddeford	19,983	12,268
Brunswick	16,195	2,488
Caribou	10,419	2,470
Lewiston	41,779	25,037
Presque Isle	11,452	1,576
Saco	11,678	3,331
Sanford	15,722	5,997
Waterville	18,192	5,456
Westbrook	14,444	2,487

St. John Valley Area — 90% French
Fort Kent (85.9%)
Frenchville (96.9%)
Madawaska (89.1%)
Grand Isle (97.5%)
Van Buren (93.3%)

NEW HAMPSHIRE
Total Population: 737,681
French Mother Tongue: 112,559 (15.3%)

	Total Population	French Mother Tongue
Berlin	15,256	9,224
Claremont	14,221	2,465
Concord	30,022	2,740
Derry	11,712	1,045
Dover	21,002	2,937
Hudson	10,873	1,990
Keene	20,467	1,199
Laconia	14,888	3,173
Manchester	87,754	27,777
Nashua	55,820	15,289
Portsmouth	26,059	1,158
Rochester	17,938	3,810
Salem	20,142	2,087

VERMONT
Total Population: 44,330
French Mother Tongue: 42,193 (9.5%)

	Total Population	French Mother Tongue
Barre	10,209	1,608
Bennington	14,586	825
Brattleboro	12,494	690
Burlington	38,633	4,622
Essex	10,951	1,140
Rutland	19,293	1,025
S. Burlington	10,032	1,136
Springfield	10,063	460

CONNECTICUT
Total Population: 3,031,705
French Mother Tongue: 142,118 (5.3%)

	Total Population	French Mother Tongue
Enfield	46,214	3,760
Killingly	13,809	3,276
Norwich	41,433	4,067
Plainfield	11,957	3,100
Plainville	16,733	1,975
Plymouth	10,321	876
Southington	30,946	2,739
South Windsor	15,553	1,408
Willimantic	14,402	2,652
Windham	19,626	3,598
Walcott	12,428	1,472

RHODE ISLAND
Total Population: 984,844
French Mother Tongue: 101,270 (10.7%)

	Total Population	French Mother Tongue
Burrillville	10,087	2,307
Central Falls	18,716	6,793
Coventry	22,938	3,805
Cumberland	26,617	5,184
Lincoln	16,177	4,561
Pawtucket	76,992	13,409
Providence	179,231	6,663
Tiverton	12,559	1,766
Warren	10,520	1,187
West Warwick	24,352	5,947
Woonsocket	46,820	26,579

MASSACHUSETTS
Total Population: 5,688,903
French Mother Tongue: 367,194 (6.5%)

	Total Population	French Mother Tongue
Bellingham	13,967	3,531
Chicopee	66,676	13,589
Dracut	18,214	5,280
Fall River	96,976	17,115
Fitchburg	43,343	10,195
Gardner	19,748	6,023
Lawrence	66,915	11,695
Leominster	32,939	7,291
Lowell	94,280	19,187
Methuen	35,456	4,406
New Bedford	101,527	14,260
Northbridge	11,795	2,550
Salem	40,543	7,414
Southbridge	17,057	6,078
Springfield	163,916	15,330
Swansea	12,594	2,239
Webster	14,917	2,371

(New England's Franco-Americans: Vive la Difference? continued from page 28)

parishes, but friction existed for years. In Canada the parishes had been virtually free to handle their own funds. In New England they were under the more rigid control of the bishop. Open defiance of Bishop Hendricken broke out in Fall River in 1885, against Bishop Walsh in Maine in 1911, and for several years in the 1920's against Bishop Hickey of Rhode Island. Leaders of the various rebellions were excommunicated, and some Franco clergy exiled. Maine only recently had its first Franco-American Bishop, Amedee Proulx, although the Catholic population of Maine is about two-thirds Franco.

"La Survivance" was for years the rallying cry of those who sought to preserve the French Identity in New England; this meant primarily the language. "The loss of language means the loss of Faith and loss of Faith means the loss of Heaven" was preached to young and old alike. Surrounded by an alien culture the Francos stayed within their familiar surroundings, and unlike the Irish took little interest in politics.

Norman Sepenuk, a graduate student at Harvard's John F. Kennedy School of Government, checked voting lists for the city of Lowell, Massachusetts, for 1883 and found that less than 4 percent of an estimated 12,000 Franco-Americans, mostly mill workers, had registered to vote. There were no Franco lawyers in Lowell then, and only three some ten years later when the Franco population had nearly doubled.

Today Franco-American parents in New England have a sentimental interest in "La Survivance", but in the public schools French, if taught at all, is taught in the upper grades as a foreign language. The children would rather eat in the nearest McDonald's than have a "tourtiere" (meat pie) cooked at home by a grandmother who learned the art on a coal stove as a girl.

Retired mayor Benoit is one of the few older Francos who had sought to probe the Franco role in New England. "Centuries of rural life have conditioned Francos to be reluctant to enter political life where timidity gains no votes. Francos often show jealousy toward their own countrymen who push themselves forward. They are suspicious of other ethnic groups, and emotional rather than rational. Sir Wilfred Laurier, former governor-general of Canada, had a saying: 'In Quebec there are no political opinions; there are only feelings'".

Louis Martel of Manchester is one

of the elder statesmen of Franco-American politics in New England. A veteran of 20 years in the state legislature, he served 16 years as a representative and four as a senator. During a debate on an anti-discrimination bill in the House, Martel told his fellow members, "I am considered a foreigner. I was born in Manchester. My ancestors have been on this continent three centuries. I have Indian blood in my veins and that of the Yankees who faced the British in 1775. I am just as proud of my Yankee blood as I am of Joan of Arc." Martel grins as he recalls that a day or so later he received an invitation to join the Sons of the American Revolution.

Martel is a former president of the Richelieu Club, an international service club. While in France on presidential duties Martel was chagrined to find it was assumed he was from Belgium because of his accent. "When I said Manchester they assumed I must mean Manchester, England. The French are about as ignorant of our history as many Franco-Americans are of theirs."

Martel thinks the only hope for encouraging bilingualism among young Francos in New England is subsidized cable television from Quebec. In recent years some public television stations in Maine, and near colleges in other New England areas, have carried programs in French originating in Quebec, but few have the financial backing to last very long. Non-Franco radio listeners in northern New England say one happy feature of programs from Quebec is that the commercials are in French and hence less irritating. Martel often tells visitors: "What a beautiful language French is, like a song to the ears!"

Prof. Marron C. Fort of the University of New Hampshire has made a detailed study of the effects of a federally-financed bilingual program among young Franco-American school children in Greenville, a small southern New Hampshire mill town. Dr. Fort found that while the children of Francophone parents spoke French among themselves and at home with their parents and grandparents, the arrival of just one English-speaking child in a play group left everyone to shift to English, the language of a "good American."

"One cannot discount the milieu pressure' exerted by English, which is the language of work in Greenville," says Dr. Fort. "The Anglo world of jobs, stores, schools and the media seem to have a greater reality than the Franco world of 'Memere' and 'Pepere'. French becomes the language of the playground, nursery, holidays and

visits, but not the language of practical achievement and success. Launched into an entirely English speaking environment, the Franco child's language difficulties seem so bizarre to his Anglophone teachers that they are never really understood."

Ridiculed for faulty English, the Franco child would tend to retreat into silence, resigned to being ignored. The child came to fit the stereotype of the docile, passive Franco-American youngster. "Most of his Anglophone teachers considered him another 'dumb Canuck' without ambition and were quite willing to leave him to the shoe shop and the mill."

Professor Fort traced further developments in the growth of the Franco child. He tended to be both ashamed and protective of his parents. "Within the closeness of the Franco-American family life, feelings of inferiority are compensated by lowering career expectations; this makes the shock of failure less difficult to bear." In time older Francos are reluctant to speak at length in public, lacking confidence in their mastery of English. Many even view the standard French of public schools "as an unattainable goal beyond their social status, as desirable but expendable luxury. In any discussion of the Francophone problem in New England we are confronted with the problem of the quality of the French spoken in the region."

Bilingual teachers under the federal program were more understanding of the problems of the Franco children, and in time the parents were won over to the need for a new approach. By contrast traditional pedagogy of New England public schools had been "turn the Franco child into a willing little empty shell ready to be filled up with 'Americanism.' The whole procedure was about as effective as preparing for racial integration in a school by adding watermelon to the cafeteria lunch menu."

Looking beyond Greenville Professor Fort says, "If the United States is to be a partner in the world, as well as a leader, it must exchange not just ideas but language with its neighbors. It is the worst kind of arrogance to assume everyone speaks English and is perfectly happy to do so."

Nostalgia may be the strongest factor in the dream of La Survivance for older Franco-Americans, but in Maine, possibly because of proximity to the French renaissance in Quebec, younger Francos look upon their heritage as a philosophy and a way of life.

"French culture values the trip, not
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just the destination," says Yvon Labbé of the University of Maine at Orono. "Getting there is half the fun' isn't just a travel poster slogan. Maybe its time American's took another look at their values in life, instead of running themselves ragged piling up material junk. If nothing else, ecology and conservation would benefit from more concern with living and less emphasis on consumption."

Many younger Francos in Maine point out that perhaps the nation would not have embarked upon so many attempts to reform the world in their own image-of which Vietnam is the classic example-if there had been more appreciation of the richness and diversity of other cultures.

Labbé is director of the Franco-American Resource Opportunity Group which, among other activities, publishes a bilingual monthly F.A.R.O.G. *Forum*. The FAROG group has prompted Franco-American activities in every New England state, trained bilingual teachers, and devised bilingual curricula for various age groups.

Claire Bolduc, a FAROG member, has pioneered work among patients in the Bangor Mental Health Institute. Studies in Quebec and New England both indicate a higher percentage of Franco-American women are troubled and frustrated trying to cope with today's problems. Psychiatrists say Franco women, like women in general, have fewer outlets for self-expression than men. Traditionally French girls were better educated than their brothers, who left school early to work in the fields or woods. "Any education is good enough to be a farmer" was a common saying in rural Quebec. With better education Franco women often had higher expectations, yet less opportunity to find expression. Claire, like many Francos, has Indian blood in her heritage. Articulate and energetic, she says many Franco women are today trapped "like a fly in amber, back in the eighteenth century".

The St. John Valley in northernmost Mains is the most French-oriented section of New England, with over 90 percent of the people of French heritage. Most of the population are descended from Acadians evicted from the Maritime provinces by the British two centuries ago. Until the development of the recent Federal Ethnic Heritage programs, little effort was made in the public schools to communicate with beginning children in the language they learned in their homes. Taught to be ashamed of their back

grounds, Franco Children had a drop out rate many times that of children from English speaking homes. Under bilingual teaching programs using French as a learning tool, a "Pygmalion effect" develops. The child, responding to a better image of himself, becomes more responsive to learning in general. Educators often note that teachers who believe in the rich potential of a group of children will evoke that very potential in their classroom attitude and technique.

Roger Paradis, a linguistics professor, has raced against time in northern Maine to tape-record the folklore of the oldest inhabitants. Paradis says, "Folklore was the crabgrass of academia until recently, when universities started to classify this abundance of oral knowledge." Paradis has recorded hundreds of fascinating tales, songs, and legends the old folks learned in childhood-the accumulated culture of a people almost illiterate for three centuries. Paradis has found many instances where tales told by elders helped to explain incidents in the early history of the Acadians.

Today the French of Northern Maine are breaking out of two centuries of cultural isolation. A young Franco says, "The old people say we are living in the forgotten end of New England. Even Route 1 which starts in Florida ends in Fort Kent. We are trying to make the children proud of their valley. We say we are the beginning, not the end of a 2500-mile highway from Maine to Florida."

The late Jack Kerouac was born of Franco-American parents in Lowell. His *On the Road* established him as the philosopher-poet of the "Beat Generation" of the fifties. Some younger Franco-Americans say the restless inner rage that eventually consumed Kerouac was a frustration born of his cultural duality, and the misdirected education he received from the good nuns of Saint Louis de France school on Boisvert street. In *Doctor Sax* Kerouac wrote of the mystery, joy, and terror of a hypersensitive adolescence in the tenements of Lowell. One character, Scotty Boldieu, symbolizes the Franco struggle to escape his ghetto. A sandlot pitcher with major league promise Boldieu throws up a contract with the Boston Braves to return to Lowell and sit in a bleak kitchen with his wife and mother-in-law and stare at religious calendars on the wall. Critics have compared Kerouac to Walt Whitman and Thomas Wolfe for the intensity of his talent and rejection of establishment values. The establishment in turn rejected Kerouac. A 1972 publication

sponsored by a Franco-American citizens committee extolling prominent Francos of Lowell devoted one sentence to Kerouac under "French Culture" but found room for a full page on a strong man and a contortionist.

Dr. Quintal is one of many younger Francos who see in Kerouac an almost spiritual vigor in the breadth and passion of his talent. "The very term 'beat' to describe his generation may well have come from the Biblical 'Beautitudes'. Kerouac had a mystical sense of his heritage."

Dr. Quintal was in Paris in May of 1968 during the revolt of university students and witnessed their explosive challenge to national lethargy. "Bold graffiti expressed the students' fervor during those hectic, impassioned days. Sprayed in red ink on the walls of the Odeon-Theatre de France where Beaumarchais' *Mariage de Figaro* had signaled the outbreak of the French Revolution was 'La culture est en miettes.' (Culture was crumbled to dust). On the wall of the Sorbonne was 'Participez a l'agitation culturelle.'

"The students were convinced French society and its culture had reached a point of no return. We who are Franco-Americans must ask ourselves that selfsame question. We must make a cultural turnaround with all the upheaval, excitement, stirrings discussion and general agitation of Paris in 1968. We are a proud and tenacious breed, but our 'pride' has been turned inward and fraught with misgivings. We must meet the challenge of preserving our culture, but not by dwelling in a self-made intellectual ghetto."

Young Francos and many of their elders say they can meet that challenge. The younger Francos in New England are tossing in an extra measure of the "joie de vivre" that sustained their ancestors in the long Canadian winters and the hard toil of the summers.

Perhaps Pierre Teilhard de Chardin, the French Jesuit priest, mystic, and paleontologist who died on Easter Sunday 1955, best expressed the longing within the French heart. In large letters on the wall of Yvon Labbé office at the University of Maine in Orono is the quotation from Teilhard:

Some day - after mastering the winds, the waves, the tide and gravity - we shall harness for God the energies of love and then, for the second time in the history of the world, man will have discovered fire.

**Text of UM President Hutchinson and Ambassador of
France Andréani
during the Ambassador's visit to the University of Maine
September 8, 1992 at Wells Commons Lounge.**

"I believe this University has the opportunity to build a Franco-American Center of unique and great strength presenting programs of national and international stature."

**University of Maine President Winthrop Libby
January 22, 1973**

"Over the last 20 years, the University of Maine has become an internationally recognized center for Franco-American studies. Given the significance of the cultural heritage in Maine and the Northeast, and given the many contributions to Maine and the Northeast made by people of Franco-American ancestry, we have not done enough by any means. This is now a time for renewal, I say renewal of this University's commitment to Franco-American Studies. And I stand here and take the opportunity to announce that to you. That this University, even at these times of difficult budget situations, renews its commitment."

**University of Maine President
Frederick Hutchinson, September 8, 1992**

**• Yvon Labbé introduces President Hutchinson.
• Remarks by U M President Hutchinson**

I would like to start out today by reading from a letter that Winthrop Libby, who was the President of the University of Maine at that time, wrote on January 22, 1973. He wrote it to Yvon Labbé and this is what he said.

"Given the fact that about 1/3 of Maine's population is of French ancestry, the academic and social well being of this state is intimately related to a citizen of French descent. I suspect without any factual proof," this was in 1973, *"that the number of Franco-Americans within Maine was greater than within any other state in the entire United States."* I have no idea if that is true or not, neither did he, but it sounded like it might be true. At least it indicated that we should be committed and that is really the issue; not whether it is in fact the case. *"The University of Maine of Orono is a major University within this main system and has, beyond any doubt whatsoever, a responsibility to the Franco-American population of this state. This responsibility incorporates not only the traditional aspects of any University, such*

as educational opportunity, research studies, and off campus public service, but it also includes a need to understand and explain the cultural and economics contributions of Franco Americans in making us what we are today. I have a sincere and deep appreciation for the French heritage and French culture within Maine. My interest in this effort however, involves yet another aspect. I believe this University has the opportunity to build a Franco-American Center of unique and great strength presenting programs of national and international stature."

Now, that is what he said to Yvon Labbé among other things. I won't read the whole letter. That was as I said in January 22, 1973. On the occasion of the Ambassador being here with us, it seems fair to take stock as to what has happened in the interim. I do not have a complete chronology of things that have happened; of course the Franco-American Center was created. That was one of the mandates from that commitment. Over the last 20 years, the University of Maine has become an internationally recognized center for Franco-Americans studies. We really believe that is true. The UM Press has published several books on Franco-Americans, two by Professor Doty,



President Winthrop Libby



President Frederick Hutchinson

Acadian Hard Times and The First Franco-American. Professor Doty is here in the audience today. The UM Franco-American Center has developed projects, programs and processes which model interactive learning with positive cultural programs.

Much more work and generations of new knowledge are needed and these need to be interdisciplinary in nature. There our Franco-American Center, with the help of University of Maine faculty and staff and community leaders, has developed ways and means of including the community in academia, and in institutional processes that we did not have before. We have worked closely with Maine Native American communities as well, and we feel we have only scratched the surface in that respect. The Franco-American Center has published multifaceted and inclusional periodicals about the Franco-American community and the Maine multi-cultural fact. Maine Franco history folk lore literature needs to be collected. Maine Franco-American contributions need to be studied and made known. Over the last several years, University wide committees and task forces have studied and recorded the need for Franco-American
(Continued on page 32)

(Text of UM President Hutchinson and Ambassador of France *Andréani* continued from page 31)

can studies, and the potential to be realized for this University. Now, those are some of the things that have happened to date.

There is much more to be done, there is no doubt of that in my mind. Given the significance of the cultural heritage in Maine and the Northeast, and given the many contributions to Maine and the Northeast made by people of Franco-American ancestry, we have not done enough by any means. This is now a time for renewal, I say renewal of this University's commitment to Franco-American Studies, and I stand here and take the opportunity to announce that to you. That this University, even at these times of difficult budget situations, renews its commitment. It is important that we do that and that we be understood for being ready to accept our responsibility in that regard.

Over the next few months, the University will develop a specific program to realize this goal. I'm sorry we don't have the outline of it all laid out, and therefore, I cannot give you details at this point. But as it unfolds, you will be told. Programs and services will be identified to fulfill this goal. Private and public funding will be sought to support it, and individuals and institutions will be asked to contribute their time, their expertise, and other resources to make this endeavor a reality in Maine. This effort will involve a multitude of academic disciplines and institutions. It will be located in the geographic heart of 10 million North American French people.

I respectfully request that the Government of France consider collaboration with us as we go into this effort. Your support in any form will do much to encourage us as we go forward in accepting this commitment.

I conclude by pointing out that awareness of cultural diversity is much greater in this University and in this State than it was 20 years ago when the original commitment was made. We must grasp the opportunity to do it.

Thank you very much.

• *President Hutchinson introduces the Ambassador (See insert on Ambassador *Andréani*.)*

• *Remarks by Jacques *Andréani* Ambassador of France to the United States*

Thank you President Hutchinson and

thank you all for this very nice welcome. I am really thrilled to be here in Orono with the University of Maine. It's a great pleasure to be in the State of Maine. It is my first trip to the spot of the north east since I was named Ambassador here. I must apologize. The United States is such a great country. I really would like to have paid you a visit before, but I had to be in Washington and to go elsewhere. Its really something which I love to do, to take the past of this country and go to place to place where I find very different situations where are the diversities. Its a very diverse country and I'm very happy to discover the new part of the United States.

I am also extremely moved by the presence of France in this great country and moved very deeply by the fact that so many people are here. I hear various figures 1/3, 1/4 of French origin. That the people have remembered this gene, this France Canadian origin, and that the tradition is still very vivid; it is an important factor for the comprehension between the United States as a whole and France. I tell you why.

We have certainly been along the years probably the best friends of the United States. When we are at war as we have some times, but we were never in conflict and hold in pride for the freedom of France. We found it again in 1944 and this is something that will be absorbed will come American with the right help, with the right style. 2 years from now its the 50th anniversary of D day of the landing in Normandy and unfortunate the anniversary of the deaths of yours on our beaches of so many of your young men. So this is something that has endured all the time.

When we had the crisis in the Gulf we were another time side by side with you and in most confronted with most of the real problems of our time. We are very close. We seek with you comments and concerns in close consultation, comprehension and friendship. There is a conceptual basis for our relations but at the same times we do not really agree. We have our little problems, our little differences which is normal because we are two very different countries with different historical traditions. We are consistent in France in our own way and we like to do what we think is right and sometimes our ways are not yours. There is a difference here between the British and us because the British are more closer to you by the language, of course, by the culture, by legal traditions, by a lot of things. So given a new problem in the world there, you



Ambassador Jacques Andréani

will find that there is an easy way of understanding each other and working together with the British with us it will be more difficult because at the beginning we will not have the same way of acting we will have different minds set, you see, with the new problem. I must say that the strength of our friendship always allowed us to overcome these differences these misunderstandings.

There are now as I speak, although we agree on the vast majority of the international problems, there are a few areas with us and discrepancies, and this misunderstandings between the United States and the French Government. I will come back to that a little later. In such circumstances we have not a constituency in the United States. 1/2 millions of Americans of German or Italian or Irish ancestry, the total number of French is much more limited. That way it is extremely valuable for the understanding of the companion of the French and the Americans that there should be in a few areas of the country this heritage of the French past.

I would like to come up previously to higher education which plays such a great role in our understanding of international affairs. President Hutchinson has been speaking in a way which is of great interest to me, of the projects what your University has already achieved and of the project you have for a closer cooperation with France. It is very important. When I look, as the Ambassador of France, when I look at the scene of America in which the Universities play such capital roles and essential role in the public bylaw about public affairs, in the formation of a consensus in the Nation about social problems, about economics political problems on the international scene. It is absolutely essential that control which express as we do to complaints closely and to work in very good intelligence with you should

(Continued on page 33)

(Text of UM President Hutchinson and Ambassador of France Andréani continued from page 32)

have an important presence on your Universities. And I must say that when I look at the situation around, it is something which is a bit lacking. They are exchanges and they are developing. There are growing exchanging of students exchanging of teachers. The agreements between Universities that is not very structured, very organized, progress between the French and the American University level. At least not enough. So we are indeed in demand of that sort of thing. We want to develop that, we think it is important.

What you said Mr. President couldn't be more appropriate. We would really welcome the development of your Franco-American Center and if I may, I would suggest that this such a center should be developed certainly to the conservation and to the study of Franco-American past so the Franco-American past of this areas but should also extend to the cities of France. As it is now, of the France of today, and of relations between France and the United States and of the whole of France and the world. Because I think this would be extremely fitting that the University which is based in an areas so involved with this remembrance of the French past, should be precisely a center for better understanding, not only of the past but also of the relationship between my country and yours.

Just a few words about our relations. As I told you, the bases is very solid. The basis is a very strong friendship and remembrance of so many times, so many crisis, that the French and the Americans had to sustain together and sometimes in their mixed blood. So the bases is very sound. Personal relations between our leaders are very good. The investment of the French companies in this country is growing at a very rapid rate. It is little known that in 1990 for example, the French investment coming from abroad if you take French as investment of foreign countries in the United States, the French came first. We bought more assets in the United States, we invested more money in assets than any other country. In 1991, we came second after Japan. It should not be that way. It is a new development and it is of course important. And it would be only normal that this increase economic presence which is felt also here, not in a massive way in Maine, but I was told by the way of seven significant subsidized French companies in Maine and a total investment

I was talking about was a significant presence in New England as a whole, which I suppose trickles down somehow in Maine. We have this satisfactory situation of the economic presence of the French and which is largely populated by the extremely important activities of your companies in France.

This is a basis which is very strong on which we can **build and I would like also the French companies, I'm pressing them to do so, should also think of the Universities in America should be a goal to do something about contributing to these Universities and in particular to those places in which solid French American cooperation will be established.** Our political coalitions, as I said, are good because the basis is sound because relations between our leaders are excellent personal relations.

I was telling you that there were some misunderstanding. I would just say we are not worried about them. There are several things I think. This is in which we have conflicting interest, but on a trade nature. And the most important item in this regard is the problem of the international trade, the rules on the international trade, and which I discussed in the format of original round negotiations in GAT and basically one of the problems. We don't think it is the only one, but one of the problems is that the problem of the subsidy to agriculture. In fact, this is not so much the Franco-American dispute as you American dispute because when we established the European community, the common market, we endowed the community with the factor to decide the policy concerning agriculture. So it is the community, the twelve members of the community which together define and manage the agriculture policy.

So this problem of subsidies is something between the European community and the United States. We defend

the European policy and I think, I'm sure not because we like subsidies, but we think that agriculture is a particular activity which one may wish to support for human social environmental/cultural reasons. So some support to agriculture is just I think. It is well founded, and indeed you people think the same way because it is not that the United States does not support its agriculture, the problem is how much and which way it's regulated negotiations. There were some problems made, the European community because, not entirely to displease you, but because also we thought the subsidies were too expensive and had taken a new course as we felt that your foreign policy cut down on subsidies so maybe an agreement will be easier. I am not sure frankly that our subsidies will be made more easily by the recent decision of your government to increase massive subsidies to export of cereals for reasons which we understand.

That's the first series of questions. The other ones concern in fact the organization of Europe after the deception of the communist system. There we have a lot of difficult days of crisis, Yugoslavia a lot of things that are not going well in the former Soviet Union, tendency to carry out to relations confrontations in eastern Europe with contains a lot of dangers and difficulties and potential for conflict. On the other hand, the western end of your project that goes in the other direction, which is not tendency to conflict but a tendency to mock aggression and more integration and that is the development of the European Community. Both in the sense of deepening the ties of the members of the community making it a total common market but achieving fully that common markets what we will be doing in the beginning of 1993 and then pushing the thing of it forward beyond the economic community.



(Circa. Bumper Sticker 1970's)

**Capsule History of Franco-American Activities
at the
University of Maine
F.A.R.O.G./Franco-American Centre**

(REVISED – 2/18/96)

Taken partially from the University of Maine Franco American Coordinating Committee Report of 1980-81

Rationale

UMO has made considerable progress over the last decade in the area of Franco-American concerns. We have made significant strides in the areas of course development, community outreach, program development within specific departments and colleges, and faculty research. The F.A.R.O.G. has grown and developed a strong presence visible not only in New England, but also in Canada, other regions of the U.S. and abroad. The Canadian/Franco-American Studies Project successfully enhanced university involvement in Franco-American research and teaching, as well as having led and assisted educators throughout New England in developing curriculum for primary and secondary schools. In fact, UMO is viewed by those outside (and inside) the university as a leader and resource center in Franco-American Studies and community involvement. Assumption College and other institutions are known as centers for particular areas of Franco-American studies; UMO, on the other hand, has a much broader range of resources, community support, scholarly activity and international visibility due to its history of involvement and its university status.

Many of these perceptions, however, are the result of intensive involvement by interested and concerned individuals and groups, lacking a coordinated, university-based thrust. Indeed, UMO is considered to have a long "Track record" and expertise which has increased over the years, culminating in the recent successes of F.A.R.O.G., and the Canadian-Franco American Studies Project; we have succeeded until now despite the lack of hard money commitment in the academic area. The momentum, building during the last decade, as well as the change in times and conditions of external funding, and the greater awareness and sensitivity to multicultural issues, now dictate a commitment by UMO in this area. We can no longer proceed in a piecemeal fashion, nor can we afford to let the momentum of recent involvement wane. We must provide for a structure in which coordination, unification, and a collective thrust can take place and develop.

Over the previous decade a number of interactions between individuals or committees and the administration regarding Franco-American program development and institutional commitment have taken place. Our committee was struck by the similarity of conclusions generated in those interactions to our own conclusions. We will use the history of these letters and committee reports as a baseline for our own recommendations. In fact, recommendations similar to ours have been made on several occasions in the past. In each case, the university was unable to offer "hard" financial support to the area of Franco-American activities, despite recognition by the administration of the need and of university responsibility in this area of program development. Considerable faculty time and effort have gone into each of these assessment/recommendation procedures, involving a thorough description and evaluation of current status and needs. Nevertheless, various circumstances have precluded funding in this area. It is the position of our committee that, considering the quality and extent of university involvement on the part of individuals and groups, and the long history of administration recognition of the value of such activity (as well as the importance of university commitment to it), the time has come for serious attention to the priorities indicated on paper by administrators and by administration-appointed committees charged with making such recommendations.

1. March, 1972 "A Compelling Case for Franco-American at UMO" (made by FAROG to Dr Ruth Benson, Affirmative Action officer for the Chancellor):

- a. Recommends financial and staff support at UMO of Franco-American activities.
- b. Recommends funding an interdepartmental "Franco-American Chair."

2. April, 1972 Statement from President Libby in response to (a) What is the university doing relative to Francos in Maine and at UMO? and (b) What should be done in this regard? Excerpt from that document:

"...The University of Maine should undertake a major concerted effort to stake out a claim for special programs designed to understand and appreciate the contributions of the Franco/American to the culture of the Northeast. With a third of our population derived from Franco/American ancestry we have a unique opportunity not only to serve an ethnic group but to gain national prominence. No state has a more significant part of its population of French ancestry and this could become a source of great strength to the University, the state and the Franco/Americans."

3. May, 1972 Letter from James Clark, Vice President for Academic Affairs to Deans John Nolde and Robert Grinder,

"...Since we as a state university should try to draw upon the unique characteristics of Maine, we should adopt as an eventual goal a concentration of effort, if not a formal degree program, in ethnic studies and collections of materials relating to Maine's largest minority group. A state university which is sensitive to needs of its people and responsive to them will eventually gain the support it deserves."

4. December, 1972 President Libby appoints a Franco-American Planning Committee

"...to examine critically the UMO involvement in the Franco-American area and to answer the question, What is the best structure for Franco-American activities? (separate student, academic and outreach efforts? Coordination through NEAPQ? A Franco-American studies center?) He also charged the committee with submitting recommendations on the University's responsibility in this total area, along with a recommended structure to enable us to achieve institutional goals most effectively."

5. January, 1973 President Libby responds to Yvon Labbé:

"...The University of Maine at Orono, as the major University within Maine, has beyond any doubt whatsoever, a responsibility to the Franco-American population. This responsibility encompasses not only the traditional aspects of any University, such as educational opportunity, research studies and off-campus public service, but it also includes a need to understand and explain the cultural and economic contributions of Franco-Americans in making us what we are today."

"...My interest in this effort, however, involves yet another aspect. I believe this University has the opportunity to build a Franco-American Center of uniqueness and great strength, presenting programs of national and international stature where scholarly activity will flourish, where Franco-Americans can develop pride in their cultural heritage, where men and women can receive education, where bilingualism might become a source of pride, where individuals once educated might profit professionally from their greater understanding and sensitivity to other ethnic groups."

"...Certainly as far as I am concerned, the development of strength in such a Center is a high priority area within our total scheme of things."

6. March, 1973, "Franco-American Planning Committee Report" which includes specific recommendations along the lines of developing A Franco-American Center with an estimated budget of \$50,000 per year.

7. March, 1973, Letter from President Libby to Chairperson Dahlberg in response to committee report which:

1. Identifies priorities of Student Affairs Coordinator for Franco-Americans (to be funded) and an Academic Programs Coordinator (for future funding);
2. Proposes UMO initiate and conduct research on Francos in Maine, not as separate office but through existing disciplines and organizations, with leadership tied to NEAPQ; and
3. proposes UMO undertake outreach effort to encourage pride of ancestry, educational advancement, preservation of culture, and an appreciation of Franco contributions to society. Proposes funding Student Affairs Coordinator in 1973/74, and possibly funding Academic Coordinator the following year.

8. August, 1980 Academic Vice-President Hooper appoints another Franco-American coordinating Committee (see front of this report for the committee charge).

Rather than repeat the efforts of past committees, we decided to briefly summarize changes since that time in the form of externally funded programs and projects, research, teaching, and public service. In doing this, we have noted these activities have contributed to UMO visibility as a leader in Franco-American Studies, as well as having generated revenues for individuals and groups affiliated with the university. In several cases, we have found, funding was sought with the hope and/or expectation of follow-up commitment by UMO. Our committee views its recommendations, in part, as an articulation of the most effective and efficient use of funding and support in order to enhance continued activity of the type evidenced in the past years, and to enable development in specific areas where critical needs exist.

Chronology 1971-1996

Taken partially from the University of Maine Franco American Coordinating Committee Report of 1980-81

	* FAROG initiated and implemented activities ** Significant participation and contribution by FAROG
1970-1971	UM students Annette Tanguay, Cécile Collin, Roger Pelletier, Steve Armstrong, Yvon Labbé meet informally weekly among themselves, with other students, with faculty and administrators to explore and discuss the French Fact in Maine and the void of knowledge about it in our lives and at the University of Maine
1971	May — Onward Program funded four Franco-American students (Annette Tanguay, Cécile Collin, Roger Pelletier, Yvon Labbé) for a ten-week project directed by Gerald Herlihy and Coordinated by Yvon A. Labbé to develop an understanding of the Franco-American presence as it related to the Onward Program.

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1971	* July — A proposed Franco-American program is developed by Y. Labbé and submitted to the Administration.
1972	* February — President Libby provides funding for Franco-American program: Yvon Labbé is hired as coordinator. The program is placed in Student Affairs
1972	* March — A report, "A compelling Case for the recognition of Franco-Americans at UMO" was submitted by F.A.R.O.G. to Ruth Benson, Affirmative Action Officer for the Chancellor at her request. (The creation of an endowed chair for F-A Studies was recommended).
1972	* <i>Le Fanal</i> , the precursor of <i>Le FAROG Forum</i> is published by the Franco American Group
1972	* April A "mini-survey" was conducted by FAROG of faculty and administrators at the University of Maine @ Orono. Two questions were asked: 1. What is the University doing relative to the Franco-American population in this State and those here at UMO? 2. From the perspective afforded by your present position, what do think should be done? [21 responded] included among them were the President, Vice-presidents, Deans and Department Chairs.
1972-1990	** Various Franco-American research projects presented by faculty: Drs. Hoover, Yvon, Doty, Pelletier, Rioux, Andrews, Bérubé, Gallagher, Conrad and Sorg.
1972-pres.	* On-going academic assistance/counseling to students, researchers and consultancy to agencies: local, state, regional, national and elsewhere.
1972-pres.	* Training of hundreds of students in consciousness-raising, publishing, creating and nurturing a network of Franco-American community resources and writers for FAROG publications.
1972-pres.	* Seminars presented each semester in Education, Anthropology and Sociology Departments.
1972-pres.	* Organization and presentation of Cultural/Folklore "Soirées" (Josée Vachon discovered and launched her singing career through these activities and has since become a successful artist)
1972-pres.	* Assisting other cultural and social groups in meeting their objectives (Native American, African American.)
1972-pres.	* Successfully lobbied and raised consciousness of Student Government for support of FAROG activities (1987 funding was \$9,000, average per year until 1990 was 5,000.)
1972-pres.	* Building and housing of a library of information.
1974	* FAROG publishes first book, "Vers l'Évolution d'Une Culture" (100 pages)
1974	** First University-wide committee appointed by Pres. Libby with report-making recommendations. According to then President Libby, [The University needs to fulfill its academic mission and respond to this ethnic group.....this concern dates back to 1972].
1974-pres.	* <i>Le F.A.R.O.G. FORUM</i> - initially mimeographed newsletter mailed to 750 Franco-American students at UMO and BCC by 1980-1981- circulation up to 6,000 persons, mostly in New England, but also in Canada, France and other countries. Has been significant in establishing the University of Maine as a center for Franco American activities. <u>Attributes</u> -Used as resource by teachers (announces upcoming conferences and meetings and references new resource materials available in the area of F-A studies). -Funded mostly through external funds (subscriptions, ads, and donations). -Has become an effective vehicle for community outreach from the university and vice-versa. -Responsible for development of publications, projects and sponsored programs. -In Academics: Le F.A.R.O.G. office has been instrumental in initiation of some academic programs for Franco-Americans. -Creation of a referred Literary Magazine Supplement in <i>Le FAROG FORUM</i> -A FORUM of voices on/off campus, young and old and from a range of ideologies, beliefs and values
1974-1976	** Project F.A.C.T.S. (Franco-American Children's Television Series) implemented by MPBN
1974-1976	** <i>La Machine Magique</i> , a Television program for children(MPBN)
1974-1977	* Semester-long seminar for three credits organized/implemented by FAROG
1974-1982	* Development of a multicultural living/housing model for students at U of M
1975-1976	* Bilingual-Bicultural Delivery of Mental Health Services Project: An Experimental Model at Bangor Mental Health Institute. A \$17,000. Title I grant is secured for which purpose Franco-Americans in Maine designated a "minority" group.
1975-1978	* Bilingual-Bicultural Delivery of Human Services to Elderly Franco-Americans through Vocational Education Project. A multi-campus project written by Trish Riley in collaboration with FAROG.
1976	* FAROG began to formally develop a relationship and co-leadership with other Maine cultural communities.

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1977	* Co-wrote a major grant proposal for a Bilingual Instructional Resources Project (funded for three years)
1977-1978	* Project F.A.I.R.E. (Franco-American Instructional Resources in Education)
1977-1978	* Cultural Awareness Training
1978-1981	** Canadian/Franco-American Studies Project initiated with 2nd major grant written by Prof. Robert Carroll in collaboration with FAROG
1979	* Project F.A.R.I.N.E. (Franco-American Resources Inventory of New England) is funded and implemented. FAROG's second book is published
1979	** National AFA (Association of Franco-Americans) is founded with participation of FAROG
1979	* Y. Labbé is elected Co-chair of the Maine Multicultural Committee
1979	* First Maine Multicultural Conference is organized in Augusta
1980	* Second Maine Multicultural Conference is organized in Fort Kent
1980	* Consultant in creation and development Baxter School for the deaf Franco-American Project.
1980	** Second University-wide Committee on Franco-American activities with report making recommendations.
1980	Three-day International Conference on the French in North America takes place in Madawaska.
1980-pres.	** Founding of ActFANE (Action for Franco-Americans in the North East)
1980	** Reflet et Lumière I (MPBN series) in collaboration with FAROG
1980	* A Votre Santé (MPBN series), a FAROG series on health
1981	** UM Office of Testing and Research determines in survey that 17% of UM students speak French natively and over 23% are of French heritage.
1981-1982	* Bilingual Education: Parent Training Proposal is refunded for three additional years
1981-1982	* Reflets et Lumiere II: Porte Ouverte sur...(MPBN series)
1982	French Government invites Y. Labbé and Grad Student S. Duplessis for a two week exploration of Northern France and educational institutions
1982	* FAROG published a bulletin for Title VII, Tri-States Bilingual Parent Training Program, Winooski, Vt.
1982	* Creation of RAFA (Rassemblement des Artistes Franco-Américains) which meets for three days yearly.
1984-pres.	* The M.A.R.C. (The Multi-Cultural Advocacy and Resources Coalition) is published by FAROG
1984-pres.	* Franco American Program moves from second floor of Fernald Hall to former Catholic Rectory at 126 College Avenue and thereon known as the Franco American Centre/Le Centre Franco Américain. Budget is increased to allow for support staff, .75 FTE. Louise Paradis of Fort Kent is hired.
1985	Former Prime Minister of Québec, René Lévesque, visits the Franco American Centre
1984-1991	* ERCADA (Eastern Regional Council on Alcohol and Drug Abuse) Developing multicultural concepts of delivery of services on health and substance abuse.
1985	* Development of a model for the implementation of an endowed chair for Franco-American Studies
1985	* Creation of ActFAME NORD (Action for Franco Americans in Maine)- a community-based group in the St. John Valley which informed FAROG activities .
1985-1991	** Founding of KAHEC (Katahdin Area Health Education Center)
1985-1986	Université Laval study of <i>Le F.A.R.O.G. Forum</i> effort from 1974 to 1984 in French/English as a Graduate Thesis
1986	** Franco American Centre moved administratively to Research and Public Service with the promise of serious operating resources. Following a year of waiting, the Centre is informed that there will be no new resources for operations which are then funded at the level of approx. \$3,000.
1986	Louise Paradis resigns. Position is filled by Rhéa Côté Robbins
1987-1991	—FA Centre is without support and in precipitous decline within Cooperative Extension Service at UMO
1987	* Founding of multicultural magazine, <i>The Maine MOSAIC</i>
1987	* Creation of a health-related data base with KAHEC
1987-1992-1993	Introduction of Classified employee issues via <i>Le F.A.R.O.G. Forum</i> , Pluralism Council, panels, presentations, etc.
1987	* Two-day conference on author Jack Kerouac (co-sponsored by Academic Departments and FAROG)

(Continued on page 38)

1988	* Co-founding with student organizations of ASAP (Association of Student and Administration Publications) in support of diversity of expression on campus funded by Student Life Fee and Student Government (\$45,000)
1988	* May: "The Affecting Presence." A Two Day Colloquium on the History, Traditions and Contemporary Reality of the Wabanaki and the Acadian People Coordinator, Jim Bishop
1988	* Summer: Franco-American Center a resource for first session (June) of Voice of America sponsored media skills workshop for media executives and journalists from Third World Francophone Countries at UMaine.
1988	* Y. Labbé Coordinator in the second session (July/August) for the Voice of America sponsored media skills workshop for Haitian journalists at UMaine.
1989	* April: "The Affecting Presence II." A Multicultural Two day Colloquium on Cultural Identity in Our Time — Maine Native & Franco Americans participating
1989-pres.	* <i>Radio Liaisons</i> , a 3 hour weekly Franco American/Multicultural program aired on WMEB-FM, 91.9, the UM Student radio station
1990	— Without being consulted, Franco-American Centre is moved administratively to Student Affairs where a dismantling process is imposed
1990-pres.	* An existing network of Franco American Centre resource persons is convened and becomes Le Conseil Consultatif Communautaire du Centre Franco Américain
1990	* Projet A.M.I.(Artist Milieu Investigated) is founded and implemented for the academic year with the co-sponsorship of the departments of English, Speech and Communication.
1990	Franco-American Centre staff R. C. Robbins and J. Bishop are named to the UM Council on Pluralism.
1990-1992	Y. Labbé is named to the Board of Directors of TEF (Theater of the Enchanted Forest)
1991	** Maine AHEC (Acadia Health Education Coalition) is founded with the merger of KAHEC & MCHP(Maine Consortium of Health Professionals)
1991	Following a period of exclusion, Y. A. Labbé is named to the UM Council on Pluralism.
1991	** Co-sponsorship of the new French Language immersion May Term in St Georges de Beauce, Québec
1991	** In August, the Franco American Centre is moved administratively from Student Affairs to the Division of Academic Affairs and asked to develop an "academic face" while maintaining 'franco-americaness'
1991	Y. Labbé is invited as a member of a New Engln'd Delegation to represent Franco American at the World Francophone Summit of 40 French speaking countries in Paris, France
1991	**A Franco American Theater Grant Proposal is developed with the Artistic Director of the Theater of the Enchanted Forest, Sandy Zuk
1991	Y. Labbé is named to the Board of Consultants of Maine State Project A.S.S.I.S.T., a 7 year project funded by the National Cancer Society to eliminate and/or reduce nicotine dependency(With multicultural concepts and approaches)
1991	* In November/December, the first ORALIT series of academic seminars is implemented
1992	On January 1, Jim Bishop is hired half time academic year as Coordinator of Academic Programs
1992	** Graduate and Undergraduate prizes for Franco American academic research projects are set up/not implemented
1992	* January: Franco American Graduate Student organization is founded – S.A.S.F.A. (Société pour l'Avancement Savante des Franco Américain/Society for the Advanced Studies of Franco Americans)
1992	* April 9: Symposium on Franco American Women Activists is organized by R. Côté Robbins
1992	* April 10-11: Colloquium, Beyond the French and Indian War, involving Maine Native/Franco Veterans Soldiers and Nurses. A headstone for Franco-American Civil War soldier is installed in Orono cemetery
1992	September 8: Ambassador of France to the United States, Jacques Andréani visits the University of Maine. President Hutchinson recommits the University to Franco-Americans of Maine and Franco-America Studies of the region in a speech following remarks by Ambassador Andréani about Franco-Americans.
1992	Fall: Breaking the Silence", a series of six open seminars on neglected dimensions of the Franco-American Experience.
1992	* June 3: Rhea Côté Robbins job is upgraded to professional status and appointed to the post of Coordinator for Communications for the Franco-American Centre and Editor of Le Forum
1992	** Franco-American Centre Academic Face Report submitted to the University of Maine Office of Academic Affairs and approved

(Continued on page 39)

1993	*Franco-American Centre Academic Implementation Report Submitted to the UMaine Office of Academic Affairs and approved
1993	** November: Yvon Labbé travel to Île Maurice, Indian Ocean, to represent the University of Maine and ActFANE at the Sommet Mondial des Pays Francophones
1993	**WIC (Women in the Curriculum): –Luncheon series presentation—Franco-American Women on Campus Women's History Committee –Planning, program development for Franco-American women –WIC Summer Reading Group/Franco-American Center on Franco-American women
1993	** Rhea Côté Robbins: Testimony, Maine Civil Rights Commission hearing in Augusta
1993-94	* Statewide commercial distribution of <i>Le F.A.R.O.G. Forum</i> and <i>Le Forum</i> begins
1993-94	* Redesign and renaming <i>Le F.A.R.O.G. Forum</i> to <i>Le Forum</i>
1993	* December: Consul General of France in Boston, Patrice Paoli, follows-up on Ambassador Andréani visit of 1992
1993	*January: "Rassemblement Académique" --Twenty-seven faculty and staff people from UMaine and six other universities from Québec, New England, and New York, and Franco-American community representatives, assemble for three days at UMaine to discuss strategies for academic collaboration among Franco-American programs in the northeast region. (Partly supported by allocations from ActFANE and Le Conseil De La Vie Française En Amérique-- (total, \$1640)
1993	*January: UMaine Public Service Grant of \$3500 to FAC for implementation of "Islands & Bridges" project. Oral history interviews are conducted by and with Franco-Americans from the French Island community in Old Town, Maine. Interviews are transcribed and made available to Old Town Public Library and Maine Folklife Center. A photographic archive is also currently being created. From the transcripts and the photographs, a book is currently being produced by the community. In addition, several members of this community group have participated in UMaine-sponsored events, such as the recent visit of the Consul General of France for New England, Patrice Paoli. A French language reclamation group has also grown out of this project and meets regularly on French Island. This process has become a model for academy/community collaboration.
1993	**March: Franco-American Centre with the English Department, co-sponsors the two-day visit of subsequent Pulitzer Prize and National Book Award winner, fiction writer E. Annie Proulx. Ms Proulx gives a public lecture, a reading of her work, and visits several classes, including a presentation to classes at Old Town High School.
1993	*Fall :Franco-American Centre receives a partnership grant of 10,000\$ (CAN) to develop a series of Faculty Development Seminars at UMaine to foster the emerging Franco-American Studies Program.
1993	*Fall: Franco-American Centre organizes a series of five faculty-development seminars, including presentations by several Franco community representatives and faculty from seven colleges and universities in the northeast. One of these seminars is co-sponsored and organized by UM Fort Kent
1994	** The Franco-American Centre applies for and receives 12,500. from Université Laval for the purpose of creating a Partenariat which would implement a UMaine faculty development series of seminars using resources from UlaVal and UMFK — Two \$2,500. Mini-grants are allocated to UMaine Faculty/Staff for research
1994	** August 15: James Bishop is hired permanently and appointed to the post of Assistant Director for Academic Programming with the Franco-American Centre
1994	* Women's History Committee—Planning, program development for Franco-American women
1994	* May: The Franco-American Centre Staff obtains funding and organizes a visit to the University of Angers, France and Western France. Traveling was a delegation of 13 persons composed of UMaine faculty, students, support/professional staff, as well as community persons. The delegation was led by Marisue Pickering, UMaine Associate Vice President for Academic Affairs. Funded by Umaine & France
1994	** WIC (Women in the Curriculum) Luncheon Series— "What I Did On My Summer Vacation" presentation by grant investigators of Franco-American Women's Anthology
1994	** WIC (Women in the Curriculum) Grant to develop an anthology of Franco-American Women's writings taken from the 20+ year history of <i>Le F.A.R.O.G. Forum</i> and <i>Le Forum</i> (1st time grantees from the Professional/Support Staff classification at U/ME.)
1994	Rhea Côté Robbins is alternate on Governor's Commission for Understanding Diversity in the State of Maine
1994	*Maine State Women's Conference, Women and Class: Can We Talk?, Planning, implementation, programs, table on Franco-American Women
1994-pres.	* Old Town Folk History Collection Project coordinated by James Bishop –Publishing of a book –Preparation of a Community Photo Exhibit for touring on earth and the Internet

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1994-pres.	* Construction of a FAROG World Wide Web Home Page on the Internet reflecting Franco-American activities at the University of Maine, UMaine Fort Kent, and the US North East Franco-American community
1994	Spring, 1994 --FAC nominates and sponsors Franco-American novelist E. Annie Proulx for an honorary degree, which is bestowed on her by President Hutchinson at graduation ceremonies in May.
1994	Spring, 1994-- FAC receives an additional allocation of \$2500 (CAN) to support a research or curriculum development faculty grant. This is matched by the Office of Academic Affairs, and grants are awarded to two innovative proposals.
1994	* September: Preparation of an exchange agreement between the University of Maine and the Université d'Angers, France
1995	*February: Effort started in collaboration with the Centre's Conseil Consultatif Communautaire to meet with Governor Angus King and convey a concept of Maine Franco-American language/culture as an untapped resource for economic development
1995	** Women's History Committee—Planning, program development for Franco-American women
1995	* January: Introduction to Franco-American Studies with the course designation, FAS 201, is implemented with an enrollment of 18 students, 14 of whom are Franco-American. The course is taught by James Bishop and Raymond Pelletier
1995	* Planning and development of US North East regional pages for Le Forum
1995	* Microfilming of Le F.A.R.O.G. Forum and Le Forum
1995	February: The Program Development and Curriculum Committee officially approves FAS 201, Franco-Americans of the Northeast: Introduction to an Ethnic Community, as the first course in the emerging Franco-American Studies Program.
1995	* February: Preparation for the visit of a delegation of Université d'Angers, France officials – President Pierre Jallet, Premier Vice President Louaille, Doyen de la Faculté de Droit, Yves Dolais, and Dominique Dubois, Relations Internationales. The exchange agreement between the two universities will be signed. This linking effort will include faculty/staff, students, support staff, and community members
1995	
1995	*April: UAngers Delegation of administrators attends Soirée at French Island Community Center
1995	* April: UAngers Delegation of administrators travels to Orono to sign a formal agreement with UMaine
1995	* June: The Franco-American Centre moves to a new location with double the space at 164 College Avenue, UMe
1996	
1996	*
1996	*January: Jim Bishop/Yvon Labbé visit the Université d'Angers to prepare for May 1996 International Colloque on North American French identity at the UMaine and l'Île du Mont Désert (Bar Harbor). Other France universities visited were: URennes, ULe Mans, Unantes, l'École des Hautes Études en Sciences Sociales de Paris

(See 1997-2010 in the next issue)

LOCAL COLOR

The Rise of the Unmeltable Francos

*“We were allowed to keep our faith and our language,”
one Franco-American says—”and our place”*

BY EVE LAPLANTE

(This article first appeared in the New England Monthly, May 1987)

The raucous bilingual chatter drifting out of the dining room told me I'd found the fifth annual Rassemblement des Artistes Franco-Américains, and the tone of those voices indicated that the mood was still friendly. But that, I knew, could change. Last year, this meeting of New England's Franco-American artists, writers, filmmakers, and musicians had almost

turned into a fiasco. Shouting matches had erupted, among people who had only just met, over how to organize the weekend. As the volume mounted, someone, fearing a brawl, had yelled, "Let's all leave!" "Yeah! Let's all go!" came from another quarter. "Let's take a walk!" Chairs were scraping back when

one voice rose above the others. "No!" shouted Bernard Ouimet. "Let's sing!" Ouimet grabbed his accordion and started singing "*C'est l'aviron qui nous mène en haut*" ("This is the paddle that carries us upstream"), a seventeenth-century folk tune sung by Canadian fur trappers and traders to keep the rhythm as they paddled. The
(Continued on page 42)

25ème Anniversaire 1996

par Joseph Yvon Albert Labbé

Bien chère Soeur, Bien cher frère:

25 ANS! Et la lutte continue toujours pour faire valoir l'indentité Franco du Maine et de la région, et bien sur, son expression libre.

L'aspect colonisatrice de nos institutions est toujours en bonne santé, mais je crois qu'elle faiblit. Et il y a toujours des lieux défendus pour nous, les propriétaires, les uppety-Frogs. Surtout là, ou l'institution risque de nous ressembler, les plafonds traditionnels réapparaissent — **25 ans!**

Mais! Ça coute cher les précisions. Vous n'avez qu'à revoir le dernier **Yvongélisations** que vous allez trouver d'une brièveté inhabituelle. En effet, cette dernière colonne était devenue "territoire occupé." D'où est provenu mon absence. L'institution ayant décidé to let the author hang and twist in the wind for having declared in a prior column, "Render to FAROG, what is FAROG's" — its ownership of its history and collective voice.

A Native American once told me that his long term light at the end of the tunnel of colonization was, that "We will outlast you". It is difficult to understand how such words need to be uttered at a public institution of higher learning. Yet, after 25 years, it is also difficult not to lend credence to that year-in-year-out piece of strategy: WE WILL OUTLAST YOU!

So while pieces of our work can be controlled and requested to fit in assimilative institutional cogs, ideas and the need to be healthy and whole, seem like sand to those cogs. It is a supremely conflicted process to be the dubious beneficiary of "handouts" pendant qu'on se fait descendre et que notre travail est déraillé, notre identité et notre langue méprisées — directement ou indirectement.

25 ANS! C'est presque une génération. And we are still waiting for the commitments made to Francos by President Libby in 1972 and reiterated by President Hutchinson in 1992 to filter throughout the University's structure.

25 YEARS! For nearly a generation, hundreds of Franco men and women contributors and supporters in Maine and the US North East, et votre langue nord-américaine est toujours méprisée par certaines. Et ce mépris est récompensé. This is possible because the assimilative forces, the "Macdonaldlization" process is empowered. The attitude that Maine people should desire the generic identity offered by institutional tradition prevails — so far. Should I, should Francos, should we be thankful? Are we being done a favor? The measuring gauge for thanks which I use is how the Maine and regional Franco communities — schools, and other local agencies — have learned from recent graduates of the University about the contributions of past generations of Francos. I get phone calls every day from teachers who are looking for information and tools which are absent from the texts, as well as in their professional development.

Generic wood in our wheels, Frog sand in their generic cogs. So much for same old, same old. Am I impatient? You bet! Do I expect that our Franco wheels will hit solid ground somewhere? OUI, maudit! Am I tired of dealing with the same tired prejudice and biases encountered in the 70's? Justifying our presence each year? Very! Est-ce qu'on mérite une Université qui nous ressemble? À la longue, j'ose croire qu'elle ne pourra pas se passer de nous-autres.

Do we have to trade culture, language, and identity in this state for an education? NON! Et je remercie ceux et celles à l'Université qui respectent cette présence which constitutes 30-40% of Maine's population, and which has produced to date, more than 100,000 francophones. I thank you who have helped us go 5 feet forward, and I reserve something else for those of you who have caused the effort to lose four of those feet. One foot is better than nothing, vous dites. Moé j'veux toute la varge.

Now for some good news.

Finalment, je n'veux pas vous quitter avant de rendre honneur au travail depuis dix ans, de Rhéa Côté Robbins. Rhea a quitté le Centre et *Le Forum* qu'elle a nourrit généreusement de son identité. Elle a laissé un grand vide que nous essayons de combler. Bonne chance Rhéa Jeannine Côté Robbins. Et, de la part des lecteurs et lectrices de ton *Forum*, santé et longue vie.

Mais étant donné que chacun de nous n'est indispensable, *Le Forum* voit, en ce moment même, apparaître la relève dans les personnes de Dawn Daigle Gagnon et Lisa Desjardins Michaud.

(The Rise of the Unmeltable Francos continued from page 40)

scheme had worked; potential disaster dissolved in group song. But confusion persisted all weekend about who we were and what we should be doing at a Rassemblement.

The latest meeting was held in Enfield, New Hampshire, a lake side village in the foothills of the White Mountains. And as I made my way to the dinner table that first night, the mood was downright cordial.

"Bonjour! Ça va bien!" said Yvon Labbé, director of the Franco-American Resource Opportunity Group at the University of Maine at Orono. Labbé graciously rose and found me a chair. All around us, people were talking about their work, practicing their French, and trading experiences as members of one of New England's largest ethnic groups. The term Franco-American, in spite of its canned Italian flavor, describes immigrants from French Canada and their descendants. Of this country's thirteen million Francos, one in six lives in New England.

I myself, half Franco, am vaguely proud of something I don't half understand. Francos have none of the obvious cultural rituals or lore by which other ethnic groups are known. We have no St. Patrick's Day parade, no chicken soup. Even our writers—Jack Kerouac, Paul Theroux, Grace (Marie-Antoinette Jean d'Arc DeRepentigny) Metalious—are rarely perceived as Franco-American. The culture is tenuous, hard to pin down, we still don't have Franco-American authors in our American literature classes. The university recently put out a book about Maine authors, and there are no Franco writers in it."

The real issue, for Labbé isn't the French language: "Let our kids speak whatever they speak, but respect our culture." In fact, Francos have found their voice in English for years. And Franco English has a quality all its own. Chrysostome Cyr of Lille-sur-St.-Jean, Maine, captures it in a recent issue of *Le Farog Forum*: "I tink dat I should always have da rite to spoke my mudder tonge wen I wan to. Les Angalis be dam!"

But before Francos can assert themselves, they have to transcend feelings of insecurity and shame, said Robert B. Perreault, a journalist and the author of the 1983 novel, *L'Héritage*. "There's a fear of being laughed at. We've been told over and over, 'On est né pour petit pain'—We're born for a little bit of bread." Historically, he explained, Francos have worked long

hours for low wages. The attitude was "Do your job; don't kick; be industrious and docile." In the 1880's, Francos were called "the Chines of the East"; in the 1960's, they were "the white niggers of America."

Perreault has immersed himself in this past. Bearded, in denim overalls and work boots, he looks like the woodsmen who were his forebears. As he read aloud an article he had written about his Franco neighborhood, it seemed that no time had passed between



Labbé: Without French, "my emotional tongue is cut off."

"Le Petit Canada" in Salem, where my father grew up in the 1930's, and "Le Petit Canada" in Manchester, New Hampshire, where Perreault and his wife now live. Like my father, Perreault spoke French at home and attended a Franco parochial school in which half the day was conducted in English, half in French. Perreault's four-year-old son is completely bilingual. "That's rare these days," he lamented. "And there aren't any Franco schools left to send him to." As a result, the boy may never learn to read or write French.

Others disagreed with Perreault, urging Franco artist to move away from their outsider status. Novelist Gérard Robichaud, author of *Papa Martel*, admonished Perreault, "Write for the world, not for you friends. Dip your pen in French-Canadian ink, but write about things that are universal." Over coffee Sunday morning, the seventy-eight-year-old Robichaud confided, "We've kissed too many asses over the years. When the pope farted, everybody ran for the toilet paper. We're not doing it anymore, but it's affected our character."

Geography has also been an influence. According to Dean Louder, who

teaches at Quebec City's Laval University and who attended the Rassemblement with some of his students, New England's Franco community is strikingly similar to that of Quebec. "It may, in fact, resemble Quebec more than Québec does," he observed. "Religion is much stronger here. And what other ethnic group in the United States can say they live right next to their mother country? Italians can't. Pole can't. Mexicans can; maybe Chicanos and Franco-Americans have that in common." Not long ago, in *The New York Times*, Franco writer Clark Blaise described the Québécois as "Latin Americans from the north."

For ME, too, the pendulum is swinging back. My father, whose mother tongue is French, has lived through English his entire adult life. After a stroke a few years ago, he couldn't speak at all. The first word to reemerge was tu. His first phrase, faintly sung from his hospital bed, was "*O Canada, terre de nos aieux*"—"O Canada, land of our ancestors," the opening of the Canadian national anthem.

Mémère died a year ago in January, but it was summer before her tombstone was engraved. We had left the wording to my father's sister, Rita. The problem was, Rita couldn't decide between French and English, much less what the stone should say. Then, one day, she called me and said, "I've finally decided about Mémère's stone. It'll be in English, since we talk English now."

"What will it say?" I asked.

"Olivia Caron LaPlante," she told me. "Eighteen ninety-seven to nineteen eighty-six." What a relief to have a decision. But it would have been the same in French.

Eve LaPlante wrote about the Irish language in the April 1984 issue



(N.D.L.R. This article first appeared in the Lewiston Sun Journal, December 5, 1999)

Lewiston Sun Journal

PERSPECTIVE

Millenium Series

Decembre 5, 1999



COMMENTARY

Below are definitions of concepts used in this essay:

CULTURE: Culture is the accumulated wisdom of a collectivity which is passed from one generation to the next. Behavior is a manifestation of culture, it is not culture. Culture is a problem-solving device; that is a means for coping with reality, it provides a way of thinking about and understanding the world (e.g., via religion, folklore, science, etc.). It also organizes our emotional experiences as well as our cognitive. Culture has both positive and negative aspects, thus, on the one hand, culture gives support and reassurance in dealing with reality, but on the other, it may also be a source of uncertainty or insecurity through threatening of frightening beliefs (e.g., ghosts, witchcraft, racial, ethnic, and religious bigotry).

SHAME-BASED CULTURAL IDENTITY: An identity whose manifested characteristics—color, language, beliefs, compartments—has been institutionally ignored and historically deprecated with the results that the personal tools, effectiveness, power and wellness of the inheritors and owners are diminished and access to full self realization is not available.

COLONIZED IDENTITY: An identity whose culture and language, along with its tools of self expression and self management, have been eroded and undermined with an accompanying process of domination and occupation of that identity, so as to control it and subjugate it.

OUT OF THE SHADOWS

“It’s time for Franco-Americans to rise”

Yvon Labbé

Following an invitation to write a piece for the Sun Journal’s millennium project, I thought and rethought my tackling the daunting task of weaving a picture of the events that have shaped

Franco-American identity, and thereby, facets of Maine identity.

The Sun Journal’s invitation called for “experts” in various fields to communicate their perspective in 2,000 to 3,000 words. Experts in academia are legion. But all, including me, have not the necessary tools of restraint to adhere to the limits on verbiage. There is one important difference, I make no pretense to objectivity, or being dispassionate. The subject is replete with historical denial, repression, colonization, anger, hostility, imitation and more.

So the key to my accepting this task I found in the words of the invitation: “... to even speculate on how the past will

shape Maine’s future,” in this case the presence of the Franco-American community in Maine, a story yet not part of the public place and public institutions.

I begin, as many do, with a disclaimer. While I am director of the University of Maine Franco-American Centre, my words in no way represent the University of Maine or any Franco-American organization. I am speaking for myself as I express what I have learned and experienced during the past 30 years as an advocate of Franco-American identity in Maine and the United States.

Arrival on the scene

Allow me to set the scene, that is, our arrival to this continent and our migration everywhere in quest of elsewhere. We all vaguely know that the French have been in this region since colonial times when the Eu-

ropean super-powers warred and struggled over real estate on this continent — not their own. In fact, for more than a century, the newly arrived French immigrants to Turtle Island referred to this region of the continent, including what is now Maine, as la Nouvelle France. As the English succeeded in dominating the continent region by region, the French retreated and, eventually by 1760, surrendered. In 1755, Acadians were deported from their settlements in Nova Scotia, and some, having escaped north for a generation to what is now Fredericton, were displaced in 1783 by Loyalists fleeing the successful revolution to the south. The former ended up dispersed all over the hemisphere, including the tip of South America. But we may know them best for their settlement of the bayou region of what is today Louisiana, and Le Madawaska, a region of the northern
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(OUT OF THE SHADOWS continued from page 43)

Maine/Nouveau Brunswick region. During the Grand Dérangement of the 1750s, the Acadians were gathered and herded on ships, many of which barely floated. They were then dispersed, families separated, dispossessed and exiled far from their homes.

Their cousins, the French in Québec, having given up the territory to the English following their defeat on the Plaines d'Abraham in 1759, were dealt with differently. Their numbers being greater than the Acadians (and greater than the English for that matter), and having developed both an urban and agricultural society with a panoply of institutions controlled by the Catholic church, these "fidèles" were ripe for absentee management by English authorities, who made good use of the Church institutions as an instrument for crowd control. That control was implemented very successfully and was in full operation for more than two centuries, until, of course, the Révolution Tranquille of the 1960s and 1970s in Québec.

I find it ironical and paradoxical that the 17th-century super-power, France, which was well on its way to colonizing the whole continent and its aboriginals, found its newly arrived settlers the object of English colonization by the second half of the 18th century. Following the French defeat in Québec, a deal had been made with the English with the result that if the Church kept its flock under control, it would be allowed its religious institutions and the French language. France then soon forgot its conquered and exiled settlers in its Nouveau Monde. It emerged from this amnesia some 200 years later. Specifically and very publicly in 1967 with the very loud "Vive le Québec Libre," uttered by the then Président de la France, le Général De Gaulle.

Out of this historical fabric woven between the arrival of Champlain and the emerging industrialization in the mid-19th century, a great migration of French Canadian cheap labor, at the invitation of the textile industrialists to the south, pressed a tidal wave of Québec workers from the farm to the mills of the U.S. Northeast. During the latter part of the 19th century, more than half the population of Québec sought greener pastures in the U.S. More than 1 million uprooted themselves for the trek South — many with the thought of returning to "la patrie" someday. This represented a massive exodus for French Canada, and a threatening influx for Maine local and regional authorities.

It should not be forgotten that French missionaries had already established themselves in what is now New England. The door having been opened by Jacques Cartier and Samuel de Champlain, the latter having founded the first European settlement on Turtle Island in 1603 — on an island he named Sainte Croix. Oblivious to the fate reserved for them and succeeding generations of their French flock, missionaries proceeded with the colonizing of aboriginals, eroding or replacing, to various degrees, traditional ways that had evolved over thousands of years. The French of then, and Francos of today, were not immunized against arrogance, prejudice and even racism. Or even against the denial of our own cultural and language inheritance.

Who are we now?

Francos currently make up about 30 to 40 percent of the state's population. About 100,000 remain French speakers. We are of Québec and Acadian heritage, identities forged on this continent — initially as invaders and colonizers. We are the product of generations of those who fueled the Maine economic engine as invited cheap labor during the latter part of the 19th century. Our forebears — Lafayette, Rochambeau, Paul Revere (a.k.a. Paul Rivoire, son of Gascon Rivoire) — participated in and made possible the birth of this democracy. Our forebears also fought for the North during the Civil War as other French Canadians worked on production lines for this defining event. Even more answered the call or have volunteered since. Yet, despite our rich contribution to the building of this state, ours have yet to reach the top managerial levels of government. Never, despite comprising 30 to 40 percent of Maine's population, has there been elected a Maine governor of Franco heritage. Never has a congressional seat been filled by a Mainer with this identity. And never has one of us occupied the post of full bishop of the Portland diocese. Never! Auxiliary, yes. Full, no! Even though more than 70 percent of the Catholics in Maine are of French heritage. But we were elected to fight in wars where many of us paid the ultimate price. And while the Francos have been absent from the Catholic top post in Portland, the diocese has for generations taken the cream of our young people, and for generations has sent them elsewhere in the world to colonize other people. This as our communities sank into invisibility.

There has been a cost to this "official"

invisibility and its attendant political powerlessness. The current state of Maine Franco identity is the result of accommodation, cultural devaluation and the historical derision of both. Until recently, "dumb frogs" jokes were heard in classrooms and in the public place — in higher and lower education. Check the school texts in Maine public "higher and lower" education, and try to find our history, our literature, our language. Ask teachers in your community about the Franco contributions to the building of the state and its institutions. Higher education has yet to produce them in any significant way.

In the '80s a video on lumbering in Maine, "From Stump to Ship," was aired and perceived as representing Maine lumbering history. My father and most men in my family worked in the

Maine woods most of their lives going back to the 19th century. My father worked the river drives for decades. He and other Francos were not there in that video.

We have been told that we don't have a real culture, nor a real language. We have generally grown to believe it as we continue to live and work within our depressed and shame-based identity, with our borrowed names, with faces not our own ... the makings of political eunuchs clearly manifested in our lack of political success. And more politely, the makings of a minority psychology with accompanying co-dependency. We wanted to be accepted, to improve our economic and social condition. We wanted something better for our children. We wanted to belong. But there was a price. We were asked to give up crucial pieces of ourselves. These surrendered pieces have thus far limited our access to full self-realization, and full expression in all human activity: social, governmental, economic and educational. A consequence may very well be, as many have told me over the years, that Maine Francos have a higher toll of mental health issues and problems with self-destructive behaviors — alcohol, tobacco and other substance abuses. There is already plentiful literature that has examined and studied the consequences and impact of colonization, prejudice and repression on conquered, colonized and devalued cultural communities in the region.

Missing in history

Over the last 10 years, our public institutions have been piously organiz-
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(*OUT OF THE SHADOWS* continued from page 44)

ing diversity initiatives mostly based and focused on skin pigmentation — not on understanding and appreciation of the selves under that skin. And in Maine, where the population is already perceived as “diversityless” and homogeneous, homogenized and “macdonaldized,” leaders have not the eyes to see us, nor the knowledge to value us. And from there, it seems easy to deny our existence as a cultural/language community worthy of attention and study.

As I write, a disappearing generation is leaving with our history, our folklore, our music and our language. Until recently, most UMaine academicians were oblivious to our presence and our numbers — a continuation of what we have known since the foundation of the institution in 1865. It is a university and a system Francos have been supporting and depending on to fulfill a public mandate — the generation and dissemination of knowledge about Maine people — all of them. The token initiatives to date do not produce higher education graduates able to convey to the current generation of young Francos and others what our generations have contributed and produced. Barring few exceptions, the work of higher education in Maine currently ignores nearly one half of the state’s population. Among the exceptions I have found thus far are the self-serving higher education consultants who are hired by politicians to unravel the socio-political behavior of Francos in order to win elections. They know more about our behavior and predispositions at the voting booth than we do. Franco aspirants to top political offices are loath to use such measures since they are a product of longstanding Franco self-effacing processes. The obvious remedy is an education with Franco essence built in. Maine higher education has yet to produce a history of Maine people that integrates the rich diversity of Maine peoples — which would produce such an educational product.

Our labor history (and we were mostly working class) generally still rots in the mill cellars of major Franco communities or lies fallow in local budding and unfunded historical initiatives. Such is the fallout of historical prejudice: low ceiling, stunted and ailing expression; closeted creativity; shame; fear of discovery and exposure; and hesitation as we try to claim and use our cultural and language inheritance and our bilingual skills, while avoiding public denigration and rejection. The price of our Franco story

remaining uncollected, untold, our collective voice mute, is a condition which, on one hand, nullifies our control over our political voice, and on the other hand, makes this community predictable and manageable by politicians and higher education assimilators who devise all sorts of solutions to abstract issues of diversity, but are blind to the diverse Maine communities that surround them.

It is of no help to Francos that our North American cultural heritage dates to the pre-French revolutionary period, giving us a more than healthy respect for what we perceive as duly constituted authority: the company foreman, the teacher, the priest or the Pope. All had and have domain over us. They all have rights over our identity. In Québec and Acadia, social hierarchies had expressions for it: “C’est pas du monde de not’ classe ça!” or “C’est pas not’ place!” (Roughly translated: “Those are not our kind of people” and “It’s not our place.”) These notions migrated with us and were nurtured in Maine as rationales for immobility.

While the socio-political space allotted the Franco identity in Maine was restricted and small, relegated essentially to the Franco parish and the Little Canada, Francos gave themselves the illusion of power, however little, by accepting and accommodating to their lot as outsiders and temporaries — temporally and spiritually. The reward would come later much, much later. We would have to learn to laugh at ourselves in the meantime.

What happened?

Well! What happened between then and now to reduce to such low standing a culture and a language honed and transmitted over more than a thousand years?

What happened to the cultural tools of self and community management, the moral compass fired by a belief system attached to land, faith and fierce pride? What happened to the genius of our culture, its capacity to invent, innovate and renew itself? What happened to the language ? ours—that expressed notre vécu, our living reality and experience? What happened to the power of our identity in fulfilling our duties as citizens in this democracy?

As the French in Québec embraced their fate following la Conquête — with the able assistance of church authorities and its teachings — a sense of fatality and futility began to ingrain itself in the culture, and eventually was manifested in the language.

Fond of proverbs and adages that explain and express socioeconomic and cultural ceilings, a saying was fashioned that has dogged the French in North America to this day. “On est né pour être petit pain, on ne peut pas s’attendre à la boulangerie.” (“We are born to be little breads; we cannot expect the bakery.”)

This incapacitating mindset and the consequent predisposition made it easier for the bigotry and prejudice to take a societal foothold as Francos established themselves in Maine among those in authority who seemed to have divine right in this budding democracy. The aboriginals had already been divided and decimated by the white invaders. The new hordes of immigrants from across the oceans, and the overland migrants from the north, were the next challenge in the last half of the 19th century to the new establishment. The welcome mat in Maine was not out. A land grant university was founded in the midst of that migration with a mission that was primarily to meet the agricultural needs of that state. This should have been of interest to Francos who believed in education and who had irreducible bonds to “la terre.” But the new university established its community network using the Grange system, which did not welcome Francos or Catholics. And this ignorance relative to Maine Francos persevered until it was breached in recent years.

We came from Acadia, from eastern and western Québec. In Maine, we settled on farms, worked in the woods, and by the tens of thousands we settled along the Maine rivers to work in the textile mills.

Having experienced English Protestant-style conquest and exile in Québec and Acadia for generations, they came, whole villages, families, recruited by Maine and New England mill agents. Uprooted, and nearly overnight, they left “la terre” and crowded into mill housing. From there, they soon set up schools, built churches, hospitals, founded newspapers (more than 200 in New England in little more than 50 years). In fact, Francos built a whole socio-cultural support system in order to ensure survival within their identity. Their schools became bilingual and provided the possibility of an education through college for their children — and many children there were. Enough to please mill authorities as they were put to work, and enough to scare the same authorities as these children grew and continued to add to the Franco ranks and swell the
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community with a non-preferred identity.

The ignorance propagated by the Maine public education system was not accidental. The goal was to assimilate us and melt us. But into what? Would we be better citizens as retreaded Anglos? Not by a long shot. If we were lacking in worth — having no history, no real culture and no real language — it became easier for the preferred model to dispossess and disenfranchise Francos. The erosion was causing us to be complicit in our own devaluation as our shame-based public education, built on a twice-conquered history, supported the integration of minority psychology characteristics in our evolving negative self concept — individual and collective. A series of actions and events at the turn of the century started the process of cultural sterilization. The Francos reacted by circling the wagons and seeking refuge in societies and associations for mutual support. I remember reading demeaning descriptions of this Maine cultural community in municipal reports. Descriptions of Franco workers represented them as just barely above the level of beasts of burden.

Late in the 19th century, the U.S. Catholic high clergy became politically threatened by the sociocultural makeup of their newly arrived flock made up largely of European Catholic immigrants. In particular, they spoke a diversity of languages; the Church sought remedy to that troubling diversity. In our case, the bishop of the Diocese of Portland proceeded to assign anglophone priests to Franco national parishes. Francos and their leaders eventually gathered their courage and refused, and further, they embarked on a 10-year struggle to keep control of their parish properties and funds — and further, their cultural voice. The bishop claimed that he alone owned and had the legal right to all parish properties and monies. Thus the name: “The Corporation Sole Controversy.” Francos and their parishes’ governmental structure (called La Fabrique, a unique, democratic lay body used for managing their parishes) sought legislative redress to no avail. They then took their issue up the church hierarchy, and eventually to the Pope. The Franco leaders came back from Rome with orders to cease and desist or they would all be excommunicated. They continued the struggle, and they were excommunicated. Francos lost a major political battle that struck at the center of their

cultural identity — la perte de leur salut. Franco community leaders from Biddeford, Lewiston and Waterville were excommunicated. The punishment and consequence — loss of salvation — were preached from pulpits all over the region. Burial in consecrated ground was refused unless the “sinner” recanted while alive. And this was only one of the seven crucial sacraments refused.

These excommunications inaugurated decades of shame that lowered the ceilings on Franco identity in Maine. These high clergy and local Franco parish struggles were repeated in Rhode Island in the 1920s, with similar results and more guilt and shame.

Anti-French laws

In fact, with the entry into the 20th century, Franco identity was assaulted by a series of attacks and events that pushed them back into their neighborhoods, their Little Canadas, and the safety of their kitchens and “sociétés.” Beginning with the 1920s and for the next 50 years, the KKK found Franco Catholics to be an easy target for their bigotry. In the 1920s, an anti-language bill found fertile ground in the Legislature and with a governor who was a KKK sympathizer. The law was on the books until 1976 when Franco legislators, led by Elmer Violette and Émilien Lévesque, were able to persuade their colleagues to recognize the injustice and strike the offensive law. The law prohibited the teaching of subject matter in any other language than English in our public schools. Public school authorities then invented ways and means to discourage French from being spoken on school grounds or in school corridors. Being moved to the end of lunch lines, writing hundreds of times on the blackboard that no French will be spoken, as well as other shame-based inventions fashioned from ignorance. French could be spoken in the classroom where it was taught as a foreign language by teachers who had received teaching certificates from higher education institutions that had chosen to ignore our presence. The results were predictable. Research over the last 20 years has clearly demonstrated that learning and using two languages simultaneously is beneficial to both languages and, moreover, beneficial to the learner. The anti-language law, given the size of the Franco population in Maine, was essentially an anti-French law. It further demeaned and diminished the public voice of Francos. It added another ceiling of prejudice, which created further invisibility

for our community as its members sought to keep succeeding generations out of harms way, out of reach of psychological assaults on Franco identity. We accommodated.

We changed our names. Boileau for some became an unrecognizable translation. So did Vaillancourt, Boisvert, Pinette, Savoy, as did so many others.

The attributes of our identity — our culture and language — were further undermined by wars and the great Depression — la Crise. It would a period of time when Francos would have produced leaders who would be successful in the Maine political arena, and with that, overcome and eliminate the negative socio-political forces that were keeping us as “petits pains” ? little breads. During the first 50 years of this century, Francos should have taken their places as managers of the “bakery” — la boulangerie. It did not happen. Names such as Bérubé, Béliveau, Dutremble, Violette were candidates for the posts of governor and congressperson. No success! A Proulx came close to occupying the post of full Bishop. No success there either.

Then, with the onset of the great Depression and World War II, Francos were finding that they were no longer able to support two systems of education out of working-class wages. By the 1960s, their bilingual schools had, for the most part, disappeared. Their societies increasingly became moribund and, worse, drinking clubs. I believe many of those societies formally serving as protective ramparts eventually became stifling cages without exits.

Francos were by the 1960s experiencing another conquest, another exile. Another identity, another face than their own was being imposed. Ignorant of our contributions, our literature and folklore, our history, our cultural and language assets, the public education system had nearly succeeded in erasing us from the public place. As the 1960s marched in, we had become mostly silent, colorless and hidden.

A shame-based education and socialization process fed the silent invisibility. And complicit was an indifferent public university system entrenched in its 100-plus years of ignorance regarding this community, which makes up 30 to 40 percent of Maine’s population. It is then understandable that books published following Franco stirrings of the early ’70s wore names that reflected the state of this Maine identity. Titles such as “Quiet Presence,” “The Chinese of the (Continued on page 47)

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East” and “Les Nègres Blancs d’Amérique” were about us — unflattering as they were. Also in the early ’70s, a publication entitled “Le Farog FORUM” emerged from a student and community group at UMaine. The group challenged the traditional engrained attitudes and products put forward by faculty and the Franco community.

More recently, Maine history and Maine literature texts have been published by university professors. They also have not recognized or included the 30 percent to 40 percent the state that is Franco. So it is no wonder that during the same period, some Franco community groups were discussing class-action suits for institutional discrimination. In the late 1980s, a re-edition of a Francoless anthology of Maine writers was published with a newly found spate of Franco authors. The newborn FAROG scream paid off. There have been changes for the better since, with the installation of more enlightened administrations and new initiatives dealing with Maine Franco-Americans. But, the proof of ownership of our heritage, its history, culture and language, will be in the eating of the pudding? Will it be authentic, will it taste like us, or will we be served another cultural uniform with further “macdonaldization?”

The Franco-American role in Maine?

Renowned Acadian writer, Antonine Maillet, tells us that it takes a thousand years to kill a culture, a hundred years to kill a word. “On est pas fort, mais on est pas mort!” (Loosely translated: “We’re not strong but we ain’t dead yet!”) In spite of my words, there is yet hope to be. Un

réveil has to take place, responsibility for ourselves has to be assumed and we must insist on participation within our identity. It’s the only one we have. If we continue to wear another’s identity, we can never hope to be as magnificent in it as the real owners. We must reclaim our history, our culture and its language, our voice, and rid ourselves of the shame-based masks. Then will we be able to take our place, with our identity, with full appurtenance and participation in this democracy and its institutions.

The latest assault on our identity by “English only” advocates was repulsed by Francos successfully last year. We are openly finding and reconnecting with our cultural backbone where we really live and create. “Only preferred models need apply or speak up” will no longer be our manacles.

Moreover, regarding language, Madame Maillet says that we have but one authentic choice, and that is, “de parler avec la langue qu’on a dans la bouche.” (To express ourselves with our own voice.) Prior to meeting Antonine Maillet, “Le FAROG FORUM” in 1974 had already chosen its motto: “Afin d’être en pleine possession de ses moyens.” (“Be in full command of one’s own tools of self expression.”) An inspired choice. That motto was the beginning of our seeing ourselves as shapers of ourselves and our environment, and not as “petits pains.” That motto is the beginning of our being perceived and perceiving ourselves as an important resource possessing an important cultural and language capital. Our current governor and University System chancellor have understood that Maine Franco-American culture and language are assets to be developed and used for economic development of the state. We may yet have a part in shaping Maine and its future in a

proactive manner. It is vastly superior to the cultural uniforms and the “macdonaldization” — millions served looking and tasting all the same — that had been tailored for us.

I believe that within our Franco identity, we will make the highest quality contribution to our community and our society. There are currently a number of Franco related initiatives under way at Maine colleges and universities. As these purportedly deal with our language and culture, it is important that community Francos maintain a constant dialogue with these same initiatives. As the owners, the least we can expect is that these Franco-American initiatives reflect authentically who we are, and not who they are.

In conclusion, as Franco-Americans shed the “petits pains” mindset, rebuild a shame-based identity into one that is assertive, creative, productive and useful, break through the historically prescribed ceilings and their impoverishing limits, decolonize ourselves and push for access to the highest levels of institutions, and put to work cultural tools and a belief system honed over more than a 1,000 years, then will our historical invisibility cease to loom as a shadow over Maine. It is also then that future generations will have access to the accumulated wisdom of this community and reclaim ancestry and our full participation in this democracy within our identity. We deserve it, and Maine deserves us.

We, Franco-American citizens, also love and want our full measure of life, liberty and the pursuit of happiness — within our identity of course.

Excusez-là.

Yvon Labbé is director of the Franco-American Centre, University of Maine.

WHAT IS AN AMERICAN?

(*Address to the Tri-State Conference on the Education of Limited English-Speaking Children at Shelburne, New Hampshire, May 6, 1977. This article was taken from “A Franco-American Overview, Volume 1”*)

by **Madeleine Giguère**

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The answer to this question is in part determined from whence the response comes — a geographic location, a site in a social topography or a place in a cultural base. To take the easier distinction first, the European

may or may not mean the United States when he says America, certainly the South American will say, we too are Americans, South American if you wish, but Americans nevertheless; the Mexican will say that he



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too is an American, a North American, as are his neighbors to the north. Canadians also will say that they are American, North Americans calling themselves Canadians and reserving the simple term American for their neighbors to the south. And, of course, the Canadian usage is also the common American meaning: an American is a person of the United States of America. My talk will deal with the internal usage and meanings of <<what is an American?>> This is not only important to the United States but also to a large extent determines the definition of us made by other peoples.

If one is a full participant in our society one assumes that everyone else is. In my course in Social Change, I use a Simulated Society exercise in which there is a deprived region; it is a very depressing experience for middle class students not to be able to participate fully in the society because of the lack of resources. They have to scramble so hard just to keep alive that they exercise little or no influence in this society, often trading their votes for food. It is a most worthwhile learning experience for these students to see what deprivation can do to you psychologically and socially. Similarly, it is difficult for us to understand the effects of the deprivation which <<new Americans>> felt with relation to the people who were already here or who were taking them over. Some of that deprivation takes a long time to eradicate. The pre-American Revolution stock has dominated American society down through the years. The first American President not of pre-revolutionary stock was a very popular General in one of our major and successful wars, Dwight David Eisenhower. One hundred and seventy-five years were needed to make true the Declaration of Independence's ringing statement of equality as between pre and post-revolutionary stock. In 1960 the election of John F. Kennedy to the Presidency proclaimed the equality of Catholics within the American Republic. But we have not yet had a President whose ancestors were incorporated into the U.S. after the Civil War, nor a Jewish President, nor a Black President, nor a Native American President, nor a Hispanic President, nor a Franco-American President. We are all Americans, but <<some are more equal than others>>, to quote George Orwell in *Animal Farm*. Ancestry still plays a larger role in determining degrees of possible participation in

the American system than we would like to think. The t.v. production of *Roots* has had the positive function of bringing ancestry to the fore of the American consciousness where we can confront it for blacks, whites, and by analogy for all the racial and ethnic groups in the United States. It has made us aware of the diversity of our backgrounds, not only the Mayflower, but also the slave ships. And for us, as Franco-Americans, it has brought visions of the ships coming first to St. Croix Island in Maine in 1605 and then to Port Royal in 1606 – the first of the Acadian settlements, and then of the ships taking Champlain to found the trading post that was to become the City of Quebec in 1608. Our French-Canadian and Acadian ancestors are with us easily, because of the excellent recording of baptisms, marriages, and burials, by the priests who officiated at them. For instance, in doing some preliminary homework for a genealogical trip to Normandy, Perche, and Brittany this coming summer, I found that one of my ancestral family circle married Abraham Martin, who was the owner of some farm land known as the plains of Abraham, on which the French and English fought the crucial battle for the control of North America. I am sure that I share the relationship with several tens of thousand other persons since the persons coming to New France were limited in number, not more than 10,000 in all, and most of these came before 1700. All of the more than 10,000,000 North American French can trace their ancestry to those 10,000. The French are old settlers in North America, sharing the honors with the Spanish, the English and the Scotch-Irish. But these claims of old settler status are not validated in the United States culture for the French or for the Spanish. And so we see that length of settlement on this continent is not a major criterion for what is an American in the United States. Perhaps it is length of residence in what is now United States territory? But looking at the Louisiana Purchase of 1803 and the Florida Purchase of 1819, the Webster-Ashburton Treaty of 1842, the Texas Annexation of 1845 and the Mexican Cession of 1848 and knowing that Santa Fe was founded in 1608 and that the Acadians were on the American side of the St. John river in Maine by the 1780's, we know that length of residence within the contemporary boundaries of the U.S. are not crucial to the determination of what is an American.

Certainly it is not discovery, since the French mapped out not only contemporary

Canada but also much of the contemporary U.S. territory. The French either discovered, explored or colonized areas of the U.S. bounded by Maine, Vermont, New York, Pennsylvania, South Carolina, Florida, Alabama, Mississippi, Louisiana, Texas, Oklahoma, Kansas, Wyoming, Montana, North Dakota, Wisconsin, Michigan, Illinois, and Ohio as well as Oregon. So we know that being an American does not mean being first to discover, explore or colonize areas now within the United States boundaries, nor does it mean being an early settler in North America. Being first and being early may have some significance, but they are not crucial determinants.

Does being an American mean participating in American institutions? The first form of participation for all capable adults, especially males, coming to the territory of the United States is entry into the labor force. For adult males without other means of support this is a necessary, but not a sufficient condition for being considered an American. Otherwise, there would not be the questions, currently, of what to do about illegal working aliens in the U.S. today. For the females, if their work was largely confined to their homes in the seventeenth and eighteenth century, the development of the textile industry in the nineteenth century gave women an alternative to marriage, servanthood, or for Catholics, the religious life, and so we find that from the mid-nineteenth century on, the single immigrant women in textile centers were expected to work for a living. But this paid labor no more guaranteed her status as an American than it had for the males.

Is participation in the political arena a criterion for being considered an American? This may be crucial. The naturalization process varying from time to time and from place to place gave an official stamp to one's claim to be an American. Franco-Americans from 1874 on opted in increasing numbers to naturalize. The data for Brunswick, Maine, indicate that peaks may have occurred in election years when political interest was highest and probably voters were solicited. The Brunswick data shows the largest number of naturalizations in the period 1916-1920. Is this the by-product of World War I patriotism or the Women's Suffrage Movement? Unfortunately, the data is not broken down by sex, who we don't know. It is also true that until 1922, women could become citizens by marrying citizens and so they did not have to go through the naturalization (Continued on page 49)

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process. But they did have to go through the voting registration process which in the twentieth century until the late 1960's, required a modicum of ability to read English.

We will come back to this point of language but first let me describe briefly the immigration of French-Canadians and Acadians to the United States. The first to come were the Acadians who were deported by the English (*le grand dérangement*) from their century-and-a-half old homelands on the Bay of Fundy to the English colonies of North America, to France, to the French Antilles. Many of the displaced Acadians found their way to Louisiana to be the ancestors of today's <<Cajuns>>. Others drifted back to New Brunswick to feel again threatened by the English soldiers and Tories settling in New Brunswick after the American Revolution. So some Acadians moved again to settle in the Madawaska territory along the upper St. John Valley. An attempt to gain secure titles to lands, this second <<dérangement>> brought the Acadians to what is now United States territory in the 1780's. Other French-Acadians, partisans of the American revolutionary cause, were given lands in Northern New York, called the <<Refugee Tract>> after the Revolution, and in the Western Reserve. In the first part of the 19th century, there were some political refugees from the anti-French <<reign of terror>> of an English governor (1807-1811) and then later refugee leaders of the abortive revolution of 1837 in Canada, the Patriots. Both of these groups migrated largely to Vermont. But with these exceptions the migration to the United States was not directly the result of political pressures. In the 19th century the French-Canadians were caught in the classical Malthusian dilemma of too many people on too little fertile land. Farms had been subdivided to the point of diminishing returns, poor land had been drawn into cultivation, markets for farm goods were poor as was transportation to markets. Furthermore, tracts of fertile land were held by the British and inaccessible to the French. All this combined with an ethic of high fertility created a tremendous pressure on the French to migrate. The opportunities for work in New England drew a large proportion of those who did emigrate from Quebec. By 1850 migration to New England developed a permanent character rather than the seasonal character it had had before. Textiles rather than lumbering and the

brickyard became the major employment.

During the Civil War, immigration slackened somewhat. However, some 20,000 to 40,000 French-Canadians were enlisted in the Northern armies, many by means of bounties, some as paid substitutes for the U.S. draftees. After the Civil War a rapid development of markets for New England industries created employment opportunities that were lacking in Canada. Mason Wade estimates that at least 500,000 French-Canadians migrated to the United States between 1865 and 1890 and perhaps half a million more came between 1905 and 1929, a period when Canadian immigration again became heavy. In 1940, the United States Census reported the number of French-Canadian born or of mixed parentage as 908,000. This of course, does not take into account the descendants of earlier immigrants such as myself. My estimate of the number of French-Canadian origin persons in the United States today is around six million. We will know more accurately if we can persuade the Bureau of the Census to treat French-Americans on a par with the Spanish-Americans in the 1980 census.

What is unique about this migration to the United States is that it was an overland migration with the distances relatively small so that one could walk and many early migrants did. It might be thought that the relative ease of transportation may have encouraged French-Canadian immigrants to re-patriate more than American immigrants as a whole. We know that in general one third of the immigrants coming to the U.S. returned to the old country. As far as I know this has not been studied for French-Canadians, but I hypothesize that in fact the ease of movement across the frontiers actually lowered the rates of return migration. One could always go back to the old parish and see that life there was in fact relatively deprived compared to life in the States. Certainly we know that this is what happened at the great repatriation Congress in 1874 in Montreal which ended in persuading the émigrés to return to the homeland. By 1900, French-Canadians made up 30 percent of the Massachusetts textile workers and more than 60 percent of those in New Hampshire and Maine. They were in fact well-integrated into the economic structure of New England by the turn of the century. They were mostly citizens either by naturalization, by birth or by marriage. And they were participating in the electoral process, as witnessed by the election of Joseph Cyr to the Maine

Legislature in 1845, and in 1873 Vermont had a Franco Congressman, Charles Fontaine. In 1907 Rhode Island elected a French-origin governor, Aram Pothier.

Did this economic political participation make them full-fledged Americans? Is that what being an American means? The French-origin leaders in the United States had begun calling themselves Franc-Americans in the latter part of the 19th century; my maternal grandfather, for instance, was President of an Association Catholique Franco-Américaine in 1899. By this title Franco-American, our ancestors were saying they were no longer French-Canadian, but American and French. American politically, economically, and culturally to the extent necessary to participate politically and economically, but also French culturally. It was an early statement of a bicultural and bilingual position. Cultural pluralism for the Franco-Americans as for other immigrant groups was an adaptive response to the American environment. They migrated to participate in the American economic system; by the 1800's they were participating in the political system, and by the turn of the century they had styled themselves Americans of French origin, Franco-Americans. Culturally they would be both, as Bessie Bloom Wessel says in <<An Ethnic Survey of Woonsocket, Rhode Island>>. <<In this they were not alone among foreign nationalities in this country. But they are probably unique in having promulgated (by the turn of the century) a theory of Americanism which anticipates [the theories of cultural pluralism of today.]>>. No other nationality, Wessel says, can claim to have enunciated a theory of Americanization more clearly or to have organized its group life more consciously toward a given end than have the Franco-Americans. They would be bicultural Americans and participants in the economic and political systems of the United States.

Following the interpretation of Andrew Greeley of the Center for the Study of American Pluralism, NATIONAL OPINION RESEARCH CENTER, The University of Chicago, we find that this Franco-American position is in accord with the American founding fathers who decided that the <<central core of beliefs that was to create the American nation would consist of certain political principles as contained in the Declaration of Independence and the Constitution. Early naturalization laws make clear that to become a citizen <<one was not required to (Continued on page 50)>>

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give up one's religion or nationality or even one's language (in fact, English as a requirement for citizenship is a twentieth century innovation.)>>. However grudgingly, the pre-revolutionary stock Americans did indeed admit the immigrants of the nineteenth century <<requiring of them (in theory at least) only that they pledge allegiance to the political system in order to achieve equal rights as citizens.>> The theory was flawed in practice, the Blacks and Native Americans were not given the opportunity to become citizens. <<Orientals were admitted for a time and then excluded. Eastern and Southern Europeans were admitted by the millions, but then the American Republic... (established) the discriminatory quota system>> to limit their access. German-Americans paid a <<heavy cultural price for being German>> during World Wars I and II. <<Japanese-Americans were herded together in concentration camps during the Second World War.>>. None of these limitations affected the French-Canadians and the Acadians who, as residents of the Western Hemisphere, had relatively free access to the United States until 1965 and who were never excluded from citizenship, stigmatized as <<the enemy>> or herded into concentration camps. However, they did suffer from other limitations. The founding father's theory did not require <<of immigrants that they give up their own language or their own culture, but in practice the social pressures were so strong that languages were lost and cultures repressed.>> The Franco-Ameri-

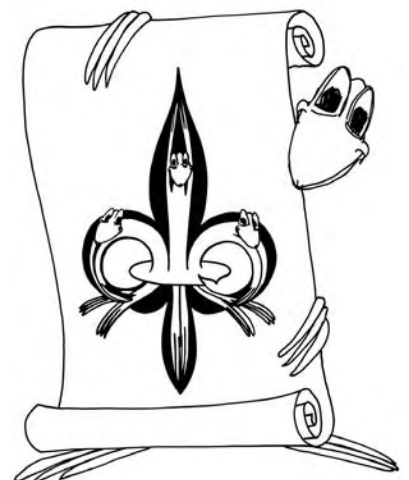
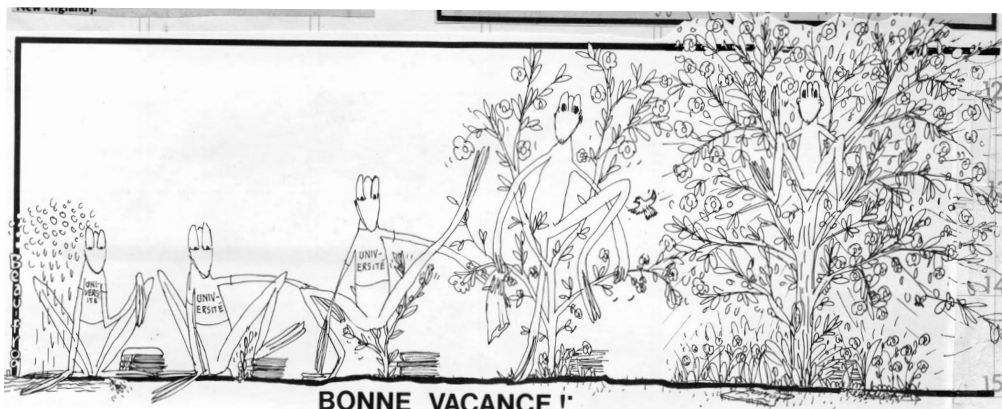
cans were caught in this vise of language, religion and culture pressures. Their reaction was to band together, to create their own institutions: The parishes, the schools, the newspapers, and their own voluntary associations. They became an interest group to be reckoned with in local and state politics.

With their high degree of organization they survived through the 1940's politically American, but bilingual and bicultural and consequently for some person, questionable Americans. The effects of World War II on this ethnic community were drastic. Men were drafted out of their <<little Canadas>>. Into the homogenized American military; people moved from their traditional ethnic communities to war-related employment. Many of the latter were not to return to their native areas. Some draftees came back convinced that opportunity lay in the greater American society rather than in the ethnic community. The great Franco-American institutions began to falter: the French press all but disappeared; the Franco-American parishes anglicized themselves and their schools, while the voluntary societies limped on. Many persons both within and without the Franco-American group applauded these developments – the Francos were finally becoming <<real>> Americans.

Yet there was internal malaise. We didn't know how much we knew of our heritage or how much we were in fact transmitting to our children. For most parents, culture is not problematical. It is; we transmit what we know without reflection. The work of Peter Woolfson of the University of Vermont is especially interesting in this

regard, demonstrating the tenacity of values by the similarities of the values of the Quebecois and the Vermont French Americans. For the professional educators in the parochial schools, the situation was different: of course, they were trained to transmit a set of values and norms both religious and secular which included language. Less and less French was taught and less and less of the traditional French culture was taught explicitly as the years wore on. This was the condition of the Franco-Americans in the early 1960's, politically fully accepted, outwardly conforming to the mainstream culture; but within the family and the parochial school a traditional set of values and language orientations were transmitted largely by example and out of habit. The ethnic revival of the early sixties led to new institutional supports for cultural diversity and bilingual-bicultural education programs as well as ethnic studies programs began teaching explicitly what recently had been taught implicitly or out of tradition. These educational programs have given vital support to the implementation of the theories of Americanism of both sets of founding fathers and views of the Franco-American founding fathers on <<what is an American>> are not only essentially the same but their ideal of political unity with cultural diversity has greater public acceptance today than in any other period in this century. I believe that it is a particularly propitious time to implement education programs for children of limited English-speaking ability.

Some of Peter Archambeault's many "Beau Frog" cartoon series which started appearing in Le Forum in 1976



(URGENT!)

Dear Le Forum Readership;
 Bonjour,

I write you today as a Franco and as the Editor/Manager of Le Forum which has been my “baby” for more than a decade. As you know the region, and the country are having economic challenges. Le Forum and its home, the Franco-American Centre, are not immune to these challenges. The University has had its budgets cut severely over the past 3 years, and worse to come. And when the U. catches a cold, we get pneumonia. Our budget situation promises a severe cough for the coming budget year.

What we really need is an endowment of several millions which would produce adequate operating revenues to allow us to ride out these financial famines, and reduce, and moreover hopefully eliminate our need to seek periodic handouts. But here I am, here we are, facing reductions which will have a serious impact on our capacity to move into the future with our work to have Francos reflected in the University of Maine’s work: Teaching, Research, and Public Service. With the collaboration and support of many, we have made huge progress over the last 40 years, but Franco work, while much more prevalent, remains at the margin of University considerations. This in spite of more than 100 years of neglect from the University’s founding in 1865 to the 1970’s. Much remains to be done to have the University make the changes which will integrate Franco history, folklore, literature, within its academic walls. Change is not easy, and institutional changes occur at snail pace.

The Franco-American Centre at the University of Maine has been in existence for close to 40 years now and the mission statement of the Centre is to be an advocate of the Franco-American Fact in the region, to provide vehicles for Franco voices, to assist and support Franco-Americans, to assist in the generation and dissemination of knowledge about our rich resources, culture, heritage and language.

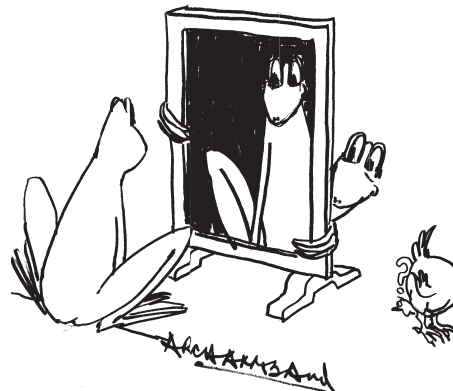
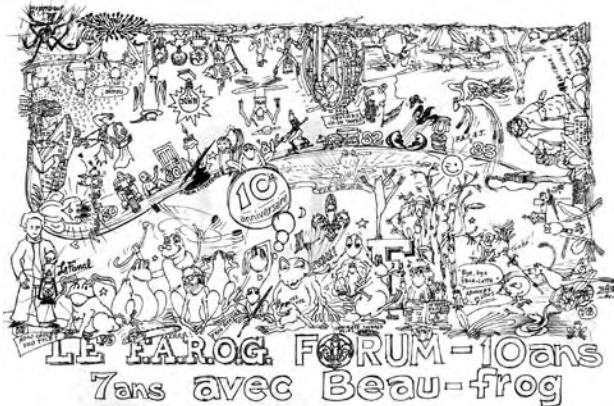
I am writing this letter to you on behalf of the Franco-American Centre. It is with no great surprise with today’s economy that many are experiencing financial hardships, we, the Franco-American Centre are facing a drastic cut for the coming fiscal year that would greatly hamper the work we do. In the past years we were somehow able to continue to proceed forward, but this latest cut for the upcoming fiscal year is cutting into our positions, the Director Yvon Labbé’s position is being cut from a 9 month position to an 8 month position and my work schedule is being cut from a 10 month position to a 9 1/2 months. The work of the Centre will be greatly hampered by this calendar reduction for the both of us. Generally there are not enough hours in the day for the work we do and often times we are working nights and weekends. Over the past 39 years the Franco-American Centre has been beneficial helping individuals reclaim their heritage, voice and language. The work is ongoing and our wish is to make it so through an endowment. We are asking for your generosity in helping us make this a reality.

The Franco-American Centre, being part of the University of Maine, is a 501(c)3 non-profit organization. Your generosity will tax deductible.

If you have further questions or concerns please do not hesitate to contact me.

Sincerely,
 Lisa Desjardins Michaud
 Communications Coordinator/Managing Editor, Le Forum

(“Beau Frog” continued from page 50)





Université du Maine
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THE FRANCO AMERICAN CENTRE OF THE UNIVERSITY OF MAINE

The University of Maine Office of Franco American Affairs was founded in 1972 by Franco American students and community volunteers. It subsequently became the Franco American Centre.

From the onset, its purpose has been to introduce and integrate the Maine and Regional Franco American Fact in post-secondary academe and in particular the University of Maine.

Given the quasi total absence of a base of knowledge within the University about this nearly one-half of the population of the State of Maine, this effort has sought to develop ways and means of making this population, its identity, its contributions and its history visible on and off campus through seminars, workshops, conferences and media efforts — print and electronic.

The results sought have been the redressing of historical neglect and ignorance by returning to Franco Americans their history, their language and access to full and healthy self realizations. Further, changes within the University's working, in its structure and curriculum are sought in order that those who follow may experience cultural equity, have access to a culturally authentic base of knowledge dealing with French American identity and the contribution of this ethnic group to this society.

MISSION

- To be an advocate of the Franco-American Fact at the University of Maine, in the State of Maine and in the region, and
- To provide vehicles for the effective and cognitive expression of a collective, authentic, diversified and effective voice for Franco-Americans, and
- To stimulate the development of academic and non-academic program offerings at the University of Maine and in the state relevant to the history and life experience of this ethnic group and
- To assist and support Franco-Americans in the actualization of their language and culture in the advancement of careers, personal growth and their creative contribution to society, and
- To assist and provide support in the creation and implementation of a concept of pluralism which values, validates and reflects affectively and cognitively the Multicultural Fact in Maine and elsewhere in North America, and
- To assist in the generation and dissemination of knowledge about a major Maine resource — the rich cultural and language diversity of its people.

LE CENTRE FRANCO AMÉRICAIN DE L'UNIVERSITÉ DU MAINE

Le Bureau des Affaires franco-américaines de l'Université du Maine fut fondé en 1972 par des étudiants et des bénévoles de la communauté franco-américaine. Cela devint par conséquent le Centre Franco-Américain.

Dès le départ, son but fut d'introduire et d'intégrer le Fait Franco-Américain du Maine et de la Région dans la formation académique post-secondaire et en particulier à l'Université du Maine.

Étant donné l'absence presque totale d'une base de connaissance à l'intérieur même de l'Université, le Centre Franco-Américain s'efforce d'essayer de développer des moyens pour rendre cette population, son identité, ses contributions et son histoire visible sur et en-dehors du campus à travers des séminaires, des ateliers, des conférences et des efforts médiatiques — imprimé et électronique.

Le résultat espéré est le redressement de la négligence et de l'ignorance historique en retournant aux Franco-Américains leur histoire, leur langue et l'accès à un accomplissement personnel sain et complet. De plus, des changements à l'intérieur de l'académie, dans sa structure et son curriculum sont nécessaires afin que ceux qui nous suivent puisse vivre l'expérience d'une justice culturelle, avoir accès à une base de connaissances culturellement authentique qui miroite l'identité et la contribution de ce groupe ethnique à la société.

OBJECTIFS: 1 – D'être l'avocat du Fait Franco-Américain à l'Université du Maine, dans l'État du Maine et dans la région.

2 – D'offrir des véhicules d'expression affective et cognitive d'une voix franco-américaine effective, collective, authentique et diversifiée.

3 – De stimuler le développement des offres de programmes académiques et non-académiques à l'Université du Maine et dans l'État du Maine, relatant l'histoire et l'expérience de la vie de ce groupe ethnique.

4 – D'assister et de supporter les Franco-Américains dans l'actualisation de leur langue et de leur culture dans l'avancement de leurs carrières, de l'accomplissement de leur personne et de leur contribution créative à la société.

5 – D'assister et d'offrir du support dans la création et l'implémentation d'un concept de pluralisme qui value, valide et reflète effectivement et cognitivement le fait dans le Maine et ailleurs en Amérique du Nord.

6 – D'assister dans la création et la publication de la connaissance à propos d'une ressource importante du Maine — la riche diversité