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## F.A.R.O.G. FORUM, Vol. 8 No. 2

Yvon A. Labbé, Rédacteur en chef

Steffan T. Duplessis, Rédacteur Adjoint

James Violette, Rédacteur Etudiant

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# The History of Franco-American Immigration into New England

by

Michael Guignard

Introduction

The Franco-Americans have been called the "most unassimilable of all racial groups in New England." (1) This is not the case for the French-Canadians who migrated to New York or to the Northern Mid-West. The modest numbers of original migrants there were never replenished by new waves. The Franco-American press in the West quickly died out and the small community was eventually assimilated. (2)

The migration pattern of the Franco-American into New England, however, precluded easy assimilation. I will here trace the history of this migration and show its special characteristics. This story would not be complete without discussing the special relevance of Franco-American churches, schools, associations and newspapers in Franco-American history.

Since this is my first paper on this particular topic, I surveyed most of the secondary source material that I was able to find. Because of considerations of time and expense, I was unable to gather an extensive bibliography of primary sources. However many books I read did contain much primary source material. For instance, Leon Truesdell's **The Canadian Born in the United States** contains fine census material. I also used two books from the Census Monograph Series entitled **Immigrants and Their Children**. I also read several books and papers relating to the local history of Franco-American centers in New England:

Bessie Wessel  
Donald Cole  
Elie Anderson  
Jacques Ducharme

**An Ethnic Survey of Woonsocket, R.I.  
Immigrant City** (Lawrence, Mass.)  
**We Americans** (Burlington, Vt.)  
**In the Shadow of the Trees** (Manchester, N.H.)

I have also drawn from personal knowledge of my home town, Biddeford, Maine, and used personal knowledge and a Bowdoin College honors thesis for information about Lewiston, Maine. I did examine two Franco-American newspapers: **La Justice**

(Biddeford) and **Le Messenger** (Lewiston). Their general contents are discussed in the section below dealing with the Franco-American press.

1. Gunter, John; **Inside U.S.A.** (N.Y. Harper Bros., 1947) p. 465
2. Rumilly, Robert; **Histoires des Franco-Américains** (Union St. Jean Baptiste d'Amérique, Montréal, 1958) pp. 227-228

Americans generally know about the part played by the French from Canada in the history of the Mississippi Valley. Relatively few of them however, are acquainted with the important contribution which the same people have made to the development of New England, particularly since the close of the Civil War. After Ireland, French Canada sent to that section of the United States between 1865 and 1900 the largest number of emigrants to settle there during that period.(1) According to the most reliable statistics, there are today at least one million Americans of French Canadian extraction in the six New England states.(2)

French-Canadian migration from Canada to New England began as early as the American Revolution when a very small number of French Canadians who supported the cause of the colonies, left their country.(3) Two American generals, Hazen and Livingston, sent to recruit French-Canadians to our cause, brought back with them about 300 volunteers (Gov. Clinton of N.Y. gave many of these French Canadian veterans free land on the southern shore of Lake Champlain). The Revolutionary War also catalyzed the movement of many French Acadians from New Brunswick into northern Maine; American exile loyalists drove the "papist" French from their settlements in Canada from where they migrated south.(4) In 1806, a traveller discovered two young Frenchmen working on a Vermont farm. In 1815, a Canadian family was living in Woonsocket, Rhode Island, where they were joined by other families in the 1820's. About 30 families were reported living in Lewiston, Maine by 1831.(5) But the above examples were only scattered instances of southward movement across the border. It was not until 1837 that immigration occurred on any significant scale.

The first of the circumstances which favored Canadian emigration were the political rebellions that occurred in Quebec from 1837 to 1839.(6) The strife arose from the inadequacy for the representation in government which had been established in 1791

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## THE AFRICAN CONNECTION

Dimanche 14 septembre 1980- A l'église Saint Joseph de Cohoes, N.Y., la messe de huit heures se termine; l'"allez en paix" prononcé dans un français impeccable par le prêtre noir est suivi d'un majestueux "O Canada" joué sur les orgues qui ont marqué les moments saillants de la vie de combien de Franco-Américains vivant ici depuis plus d'un siècle.

La paroisse Saint Joseph de Cohoes, bien qu'elle ne soit pas à proprement parler située en Nouvelle Angleterre, ressemble en tous points à celles de cette région du Nord-Est. Fondée à l'époque où les Franco-Américains participaient -dans les filatures- à la Révolution Industrielle américaine, cette paroisse connut un tel essor qu'elle fondait-au début du siècle-deux "missions" aux extrémités de la ville pour répondre aux besoins croissants de la population francophone.

Cependant, ce matin c'est le Révérend Père Célestin Nyacko qui dit la messe, venu de la Côte d'Ivoire en Afrique de l'Ouest. Cette présence noire au milieu des fidèles franco-américains aurait sûrement suscité l'étonnement de nos ancêtres. Le Père Nyacko n'est pas le missionnaire de passage, être familier de notre enfance qui venait demander, lors du "dimanche des missions", l'obole pour les petits noirs d'Afrique. Sa mission à lui est bel et bien de répondre aux besoins des fidèles de la paroisse même. Pourquoi un prêtre africain - qu'a-t-il de plus qu'un Father Riley ou un Father Smith? C'est que le Père Nyacko, comme bon nombre d'Africains, parle

français.

C'est ce petit détail qui fait toute la différence pour les paroissiens de Saint Joseph car ici, on communique depuis toujours avec le Bon Dieu en français. Comme les prêtres américains de langue française se font de plus en plus rares, on a fait appel à ce vaste réservoir francophone que constitue le monde des anciennes colonies françaises.

Parler français, cela donne accès au monde car notre langue n'est pas l'unique fait d'une poignée de gens en Nouvelle Angleterre ou en Louisiane. Menacée par l'idéologie du "melting pot" américain, notre langue risque fort bien de disparaître comme ce fut le cas de l'ukrainien ou de l'italien des immigrants du début du siècle. Mais, ouverte au monde international francophone,

notre langue trouve toute son utilité car comme se plaît à le dire Normand Dubé, elle est notre "ressource naturelle" la plus précieuse.

Les Etats-Unis connaissent mal les autres pays de la planète et cela entraîne souvent des déboires de politique internationale. Comment expliquer que personne, à l'Ambassade des Etats-Unis à Kaboul en Afghanistan, ne put s'entretenir avec le récent défecteur de l'Armée Soviétique en septembre dernier? Sommes nous un pays si pauvre que même nos diplomates ne possèdent pas des langues de communication internationale telles le russe et l'allemand? Et en Iran, si nous nous étions donnés la peine de de comprendre ce pays n'aurions-nous pas pu prévoir la crise qui déposerait le Shah et qui rendrait nos

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## Ethnicity in America

by Michael Novak Resident Scholar

American Enterprise Institute for Public Policy Research

The American people are a planetary people drawn from every part of the globe. In 1776, the original thirteen colonies numbered about 4 million persons and the entire North American continent numbered not much more than another 4 million. Today, the American people number nearly 220 million.

Among the cultures of the world, basic food stuffs have been quite different. Some are cultures of wheat and grain; others of potatoes; others of beans; others of rice. Kinds of vegetables, fish, and meats available in different parts of the world have been quite different. The types of alcoholic beverages preferred have been quite different. Thus, it would be tremendously surprising if the American people did not manifest in their diet the great variety of the cultures from which the cultural connections of American families by studying their kitchen shelves and garbage cans.

The various ethnic groups that have come to America did not all arrive at the same time. Moreover, characteristically they settled in quite different regions. Far from distributing themselves evenly across the continent, different groups for one reason or another settled in relatively few areas. For example, a very high proportion of the German immigrants and Scandinavian immigrants went to the Midwest. More than 60 percent of all the Italian immigrants settled an arc from Boston to Baltimore. The largest concentration of American Jewish immigrants seem to be found in the most glamorous cities where the media are concentrated, like New York, Los Angeles, and Miami. Most of the Polish immigrants settled in large cities with a population of

500,000 or more, but most of the other Eastern-European Christians settled in industrial cities with a population of less than 500,000. Much more than people realize, the Hispanic population can be found in the large cities of the center of the country, both in the South and in the North Central states. It is said that 9 percent of all Texans are Slavs, and that in a number of rural areas there the farmhands spoke Polish, Czech, or Slovak. It is said that there are nearly 400,000 Yugoslavs in and around Los Angeles.

What is a culture? Culture is not a set of propositions like a creed. But it does seem to be a set of perceptions, memories, preferences, and emotional patterns. Mostly, parents pass on a specific culture or cultures to their children without being altogether conscious of what they are doing. **For the most part, children learn a pattern of tastes, inclinations, and perceptions without even realizing that the patterns they have learned are in some respects distinctive.**

The economic habits of people are also tremendously affected by the culture in which they are reared. Those cultures that have a strong mercantile tradition, in which buying and selling has gone on for centuries, pass on to their children knowledge of capital, investment, the taking of inventories and other commercial skills. For those immigrants whose ancestors have been peasants, the range of commercial skills is far smaller. But it is not only economic skills that are passed on within families. Attitudes towards money, schooling, and home ownership also vary statistically from culture to culture. Individuals differ considerably from one another, and yet one can see clear statistical patterns of divergence in the economic preferences of different groups. Almost 90 percent of Eastern-European Christians own their own homes, for example. In their cultures, to own one's own home was, at last, to become a free man. Among Jews, most of whom also immigrated from Eastern Europe, by contrast, the pattern of renting is far more pronounced. Jewish families tend to invest a great deal more in the education of their children, so that Jewish youngsters of college age attend college in

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# COUNSELING

Continued from September Issue...

counselee saw each counselor for an initial clinical interview which was recorded. They filled out an inventory on the counselor following each interview. After all interviews were over, counselees answered questions about all counselors. Randomly chosen excerpts from the tapes were rated by trained raters on a five-point scale to determine levels of counselor empathy, respect, genuineness, concreteness and client depth of self-exploration. The counselors who functioned at the highest level were the two least experienced one: the Negro and the white inexperienced counselor who was trained to attend to the differences between counselor and counselee. The most experienced counselor with a Ph.D. functioned at the lowest level. All Negroes indicated they would go back to see the Negro counselor. Two-thirds of the counselees



Family members...become less and less the protectors and counselors for the fold...

indicated they would not go back to see a white counselor. Of those who said they would see a white-counselor, all said they would see the one trained to attend to the conditions of the relationship. Of all the counselees, none would go see the traditionally-trained counselor.

Berman, Judith. "Counseling Skills Used by Black and White Male and Female Counselors," *Journal of Counseling Psychology*, 1979, 26 (1), 81-84.

This study was conducted to determine the different patterns of responses to clients of black and white male and female counselors. The 81 participants all had some training in the helping professions, but with some different theoretical orientations. Six

## DURKIN SECURES \$336,000 GRANT FOR FRANCO-AMERICAN CENTER

Senator John Durkin announced Thursday evening that he has secured a \$336,000 grant for the Bedford-based National Materials Development Center for French. Without the grant, the center would have been forced to close.

The Materials Center is the only facility in the country providing bilingual education materials for French-speaking Americans, a group which includes the Franco-Americans of New Hampshire and New England, the Cajuns of Louisiana, and Haitian Americans throughout the Nation.

Prior to Senator Durkin's intervention, the Department of Education had decided to end its five-year support of the Bedford Center.

"One of the most gratifying aspects of my job," Durkin said, "is being able to cut through the red tape surrounding Washington's bureaucracies and get the money or programs that New Hampshire residents need and deserve.

**"I was able to demonstrate to the Department of Education officials that thousands of French-speaking Americans all across the country will benefit from the continuation of the Bedford Center. The Center plays an important part in preserving the French language and culture as part of the ethnic diversity all of us cherish."**

In Durkin's office immediately after working out final details for the grant, Dr. Normand Dubé, Director of the Center, said, "For us, it's a mini-miracle. It was doomsday just a week ago."

"I'm 100 percent sure that the Center would have closed without Senator Durkin's help," Dubé said. "He was the instrument that got the grant."

Dubé said that the grant will enable the center to complete its main objective: developing curriculum materials for grades K-12. "Closing the Center at this time would have hurt the Franco-American population," Dubé said. "Now we can complete our work. This is a major victory."

Louis-Israel Martel, Chairman of the Central Committee of Francophone Cultural Exchange Commissions of New England, was equally appreciative:

"Without Senator Durkin's help the Center would have closed. Where could we have gone to obtain support unless we had a spokesman of our own right out there on the Senate Appropriations Committee? The role Senator Durkin played is of enormous value to the French people of the American population," Martel said.

N.D.L.R. The members of the Franco-American Resources and Opportunities Group (F.A.R.O.G.) take this opportunity to thank Senator Durkin for his successful effort in keeping the National Materials Development Center in operation. Merci beaucoup!

## The Culturally Different

short role-played vignettes portraying black, white and Spanish-speaking males and females were presented on video tape as the stimulus. The vignettes had a common theme (unemployment) and had been field tested for content validity. Participants responded to the question "What would you say to this person?" following the viewing of each vignette. A scoring system was designed for attending skills and expression skills. Randomized transcripts were rated by two advanced graduate students on counseling. Interrater reliability was 84.3 percent. Chi-square analysis was used to compute single skills and skill clusters. Descriptive analysis was also used to determine stylistic patterns for each group. The descriptive analysis showed the following results:

White-females:  
attending skills  
stress on emotions  
open questions 36.7 percent of responses  
reflection of feeling 28.1 percent

White-males:  
attending skills  
open questions - 41.8 percent  
closed questions 16.9 percent

Black-females:  
expression and attending skills  
expression - 2:1  
directions 41.0 percent  
open questions 12.0 percent  
expression of content 12.0 percent

Black-Males:  
expression skills 80.2 percent  
directions 47.1 percent  
expression of content 13.5 percent  
interpretation 16.4 percent  
reflection of feelings 8.5 percent

Chi-square analysis showed that there is a significant difference  $\chi^2$  times  $\chi^2(1)$  equals 229.81, p. is less than .001 between skills used and race. Black counselors used expressive skills more than white counselors, and white counselors used attending skills more than black counselors. There were no significant differences between sex of counselor and skill used.

Carkhuff, Robert R. and Pierce, Richard. "Differential Effects of Therapist Race and Social Class Upon Patient Depth of Self-Exploration in the Initial Clinical Interview." *Journal of Consulting Psychology*, 1967, 31 (6), 632-634.

This study was conducted to determine the differential effects of race and social class of the therapist upon the depth of self-exploration of the client during the initial

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## Educational Specialist I (Minorities)

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Maine Department of Educational  
and Cultural Services  
Station 23  
Augusta, Maine 04333  
Tel: (207) 289-2796

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the  
White House  
Conference  
on  
**Aging**  
1981  
Hugh J. Gallen, Governor



the State of  
New Hampshire  
Conference  
on  
**Aging**  
1981  
John M. Buckley, Coordinator

# French Classes Fall Victim To Fund Cuts

By JOHN REILLY  
Free Press Staff Writer

Dear FORUM:

Inclus, une lettre (une copie) transmise aux organisateurs de la "mini Conférence" à Baltimore. J'ai aussi transmis les renseignements les plus récents à une trentaine de Franco distribué à travers la Nouvelle Angleterre. Aux cas ou tu n'as pas reçu ces renseignements, j'inclus ce matériel aussi.

Il me semble que tous les indications indiquent clairement que "nos gens" doivent se débrouiller car le temps est propice. (Autre exemple; le 15 novembre, je fais parti d'un "panel" à Concord. Ma participation est spécifiquement pour adresser des problèmes de la femme en retraite - particulièrement la femme minoritaire ethnique.)

J'ai encore en vue ma promesse récente de te tenir au courant—peut-être cette lettre est finalement le début!  
Saluts à tous,  
Raymond lacasse  
Staff Coordinator  
White House Conference on Aging

Joe Coffey  
National Center for Urban Ethnic Affairs  
1521-16th Street, N.W.  
Washington, D.C. 20036

Dear Mr. Coffey:

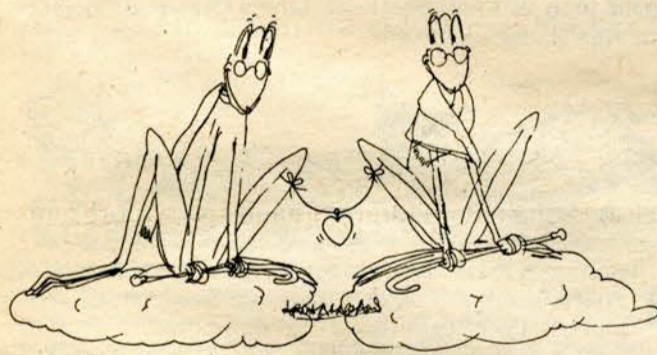
Thank you for keeping me informed about the "Mini-Conference on Older Euro-Americans." I believe that, in the context of the 1978 Amendments, this Mini-Conference is one that is crucially needed.

Allow me to point out the absence of a significant population group in your Advisory Council: Franco-Americans.

In the state of New Hampshire alone, estimates range from 30-45 percent of the elderly population being identifiable Franco-Americans. All of the New England states have an equally large Franco population not to mention New York, Indiana, Wisconsin, Michigan, Louisiana, etc.

The Franco-American population in New England has been present and has contributed much to the industrial growth of the region for close to a century and yet it still struggles against a great deal of prejudice and distrust from the greater "Anglo" society.

Our Franco-American elderly and other ethnic groups in the state have no specific recognition in the delivery of services. There is no state policy to even recognize their



existence and - as far as elderly are concerned - little or no sensitivity or support from the Federal Government. Except for Franco-Americans, the other large groups (Greek and Polish) are represented actively in your organization. I urge you to assure visibility and direct access to policy formulation to the Franco-Americans.

It might be useful for you to know that last July, the Quebec Government hosted and sponsored an International Conference on Aging in Quebec City. The resolutions of this Conference will be directed to the U.N. World Assembly on Aging in 1982. Several New Englanders were present and were gratified that the Conference took seriously the plight of Franco-American elderly. One resolution specifically urged that Older

## African Connection...

from page 1

diplomates hôtages?

Si nous ne voulons pas être à jamais à la traîne des événements mondiaux, nous devons exploiter les ressources naturelles ethniques des Etats-Unis; elles forment comme un pont entre notre pays et ceux du monde. Notre planète compte au moins 110 millions d'habitants parlant français. Cela nous rend, nous autres Franco-Américains, des interlocuteurs naturels sur tous

Franco-Americans cease being deprived of rights and services because of their cultural and linguistic difficulties.

Several of us have been fighting a long and lonely battle in our respective states for several years. Since many ethnic groups are often excluded from Governmental decision-making, we know that incorporation in that process is key to change. Please, even at this late date, assure the presence of the Franco-American population.

Sincerely,  
Raymond G. Lacasse  
Staff Coordinator  
White House Conference on Aging

The White House Conference on Aging's Mini-Conference for Euro-American Older Persons planned

"Every day in our great country about 5,000 Americans reach the age of 65. And this is a very important time in their lives. It's a time of increased choices or narrow restraint. It's a time for the prospect of warm relationships with their families or their friends, or it's a time of prospective loneliness..."

President Carter to the White House Conference on Aging, Advisory Committee March 26, 1980

A sizeable proportion of the elderly in the United States are Euro-Americans whose concerns center around the preservation of their cultural heritage, the transmission of values and traditions to younger generations, their contributions to the larger society and the care of their frail older members. To make societal programs more accessible and available for Euro-American older persons, new culturally sensitive policies and programs are required.

The White House Conference on Aging's Mini-Conference on Euro-American Older Persons, to be held in Baltimore at the Holiday Inn, Lombard and Howard Streets, from Monday, November 10, 1980 through Wednesday, November 12, 1980, is an important step in this direction. Sponsored by the national Center for Urban Ethnic Affairs and the Catholic University, Center for Preretirement and Aging, the mini-conference will consist of addresses and workshops by nationally known experts in the fields of gerontology, ethnicity, and informal support systems. It will involve national ethnic leaders, national leadership in the field of aging, White House officials, and ethnic elderly constituents. A list of issues, developed by the advisory committee of the W.H.C.O.A., will be used as a base for discussion in those areas of special interest to Euro-American older persons.

congresswoman Barbara Mikulski will open the Mini-Conference. The Honorable Jerom Waldie, Executive Director-WHCOA, is tentatively scheduled for the keynote address. The nationally staged play "Baltimore Voices" is scheduled the first evening of the Conference. Senior Citizens can register at a reduced rate.

At the close of the Mini-Conference, recommendations will be developed pertaining to the issues, needs and concerns of Older Euro-Americans, for the White House Conference on Aging to be held in the late Fall of 1981.

For additional information contact the Mini-Conference coordinators:

Galina Suziedelis  
Catholic University, Center for  
Pre-retirement and Aging  
Washington, D.C.  
202-635-6513

Joe Coffey  
National Center for Urban Ethnic Affairs  
1521-16th St., N.W.  
Washington, D.C. 20036  
202-232-3600

les continents.

C'est une chose qu'ont compris ceux d'entre nous qui furent soldats en Europe pendant la Deuxième Guerre Mondiale; ces Franco-Américains ne se sont-ils pas vu promus interprètes du simple fait de leur origine ethnique? C'est grâce à eux que la communication put s'établir entre Français et Américains.

Le monde des affaires internationales bénéficierait tout autant de notre expertise linguistique. Parcourez la section "bilingual employment" des petites annonces du

Richford Elementary School is the lone survivor of federal cuts in bilingual programs in northern New England, and dismayed educators believe that Franco-American instruction is taking a back seat to Spanish-American programs.

Funding cuts have killed seven other existing or proposed bilingual instruction programs in the region—four of them in Vermont.

Educators say the national trend is to pump all the federal aid into Spanish-American programs, at the expense of areas such as New England and Louisiana. Many feel the administration of President Carter felt the move was politically expedient, since the Spanish-speaking areas represent larger Democratic voting blocs than does the Northeast.

Superintendents in Vermont's Northeast Kingdom have pondered filing a class action suit as result of the cuts, and Democratic U.S. Sen. Patrick J. Leahy has written the Education Department demanding an explanation or the slight to his district.

"We're in a state of panic," said Paula Johnson, project director of the Bilingual Program in the Franklin Northeast Supervisory Union that covers Richford, Enosburg Falls, Berkshire and Montgomery.

Her program has two years left of a federal grant and she fears it may not be extended.

**"We're not preserving their native tongue and native culture, which is what bilingual education designed to do. I consider (the funding cuts) an injustice to the children,"** Ms. Johnson said.

The bilingual programs, generally well received throughout the state, have two purposes, Ms. Johnson explained. They teach both English- and French-speaking pupils fluency in a second language at an early age, when it is easiest for them to learn, and they help Franco-American students improve their self-esteem and perform better in school.

Young French pupils who have to struggle with a new language in school often become frustrated and humiliated by their own culture. Bilingual programs help the French child take pride in his heritage and the accomplishment of knowing two languages, she said.

Asselin said, "This country has received such a large influx of Spanish-speaking children and the amount of federal dollars is so limited that the Department of Education pushed to serve the districts where the largest number of children would be served."

Scott Blanchard, superintendent of the school district encompassing Canaan, said he requested an explanation from the federal department of why his district's program was cut.

**"The Franco-American area has been historically underserved in regard to bilingual education. This year is a prime example, when no programs in northern New England were funded,"** said Blanchard.

"We're losing personnel associated with the program who are doing an excellent job. I feel very strongly they helped improve the quality of education in the district. I really feel we are operating under a handicap because of our location," he said.

Ann Wilson, director of the University of Vermont's Project Viable for the training of bilingual teachers, said continued funding for her program is assured, but the other cuts disturb her.

**"French instructions for French kids validates the existence of the ethnic group and bolsters their self esteem.** These kids have special needs in reading and writing for English, and in general superintendents have found overall education improvement where they have bilingual programs," she said.

She criticized the federal government for making the cuts after a presidential commission recently found the United States trails all other nations in knowledge of and aptitude for foreign languages.

"After making that determination, to cut out the whole (French) program just doesn't make sense she said.

New York Times et vous verrez que la langue française peut servir d'autres fins qu'à ressasser le "bon vieux temps". C'est ce qu'a compris ce cousin qui se voyait promu à un poste important au bureau parisien de son entreprise américaine. Qu'avait-il de plus que ses collègues américains? Il possédait le français, langue apprise aux côtés de Mémère et Pépère à Cohoes.

Plus récemment, nous avons constaté en Afrique que les membres du Corps de la Paix (Peace Corps) américain

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# LE FORUM LITTÉRAIRE

## For Dear Life by Jean Lévêque

We grew up on French Island in Old Town. A little house right on the bank of the Penobscot. It was a bit treacherous getting down to our house. There was steep bank behind the house with a flight of rather rickety stairs leading down to the yard. Sometimes I still dream of those stairs. If you approached from Bodwell Street, you could get to the house by a semi-passable dirt road. Most folks with cars left them at the top of the grade and walked down. One day I was at home with my father. Two rather well-dressed women in high heels and fur-trimmed coats came to the door. Must have been tricky negotiating the dirt road in those heels. My father apparently hadn't met the women previously and no doubt saw them as the real upper crust of



Old Town. My father was what was then called a "common laborer"; he worked most of his life in Old Town factories for minimum wage. He had a way of straightening his back in certain social situations. Actually, the women both had daughters in my sister's dance class and had just come by to offer her and my mother a ride. But my father didn't know that. "What is the object of your mission?" he asked them. Well, that must

have been a rather stunning reception for the ladies, and maybe they had quite a laugh about it after they left (What is the object of your mission!), but I don't recount the incident here for a laugh at my deceased father's expense, though I suspect the souls of the dead do smile themselves at their own past earthly foibles.

I recall the moment because it always stuck in my mind --it seems, in retrospect, both charming and pathetic, and for me it epitomizes the situation of so many Franco's of my father's generation, and, in subtler forms, carries through to my own generation and even into the Franco kids of today. You could give it a lot of names. I think when you boil it all the way down what you see is a deeply embedded sense of inferiority, usually unlocalized and often unarticulated as such.

It was much more obvious in my father's generation Dad grew up in Old Town, one of five children, all of whom spoke French before learning English. I don't know how old he was when his father left, but know they had a rough go of it financially. Dad never went through high-school, though he had a good head and a special affinity for numbers (I remember he took great pleasure solving the math puzzles in his union newspaper). He felt his own lack of education deeply, was always in awe of the well-spoken and well-dressed, though that had a double edge to it --it hardly escaped him that certain soft-spoken men with ties were running his life.

I've since spent a few years of my adult life on the Maine coast and know that the image of the independent Yankee fisherman is not wholly myth Those salts in the fish shack, many with no more formal education than my father, can look you in the eye and undress you with a phrase, Brooks Brothers suit or no. They are not in awe of much, except maybe the sea. But theirs is a very different situation than my father's. Most of these guys fish the same waters their great-grandfathers fished, and often "go back" a good deal further. They measure their membership in the community by generations, not by years. They do not feel themselves to be anybody's guest. They own, in their minds at least, a piece of their own rock.

Also, they possess an undeniable skill. Most of them begin learning it as kids. There's a market for that skill and a respect for it, and if you get it down and can pass the rough tests that time and tide exact, you need not answer to The Man. You are your own man and you damn well don't let no one forget it. No factories, no punchlocks, no whistles --and no Rotarian to tell you when you can and cannot eat. It makes a difference.

Then there's the other thing --the language. The unschooled downeaster may not speak Cronkite-ese, but he doesn't have to. He speaks a version of the official language of his country, a version which has come to be accepted not so much as substandard but as a rather beguiling regional hybrid. In downeast dialect jokes, you'll notice, the downeaster is generally depicted as a kind of elemental sage whose linguistic idiosyncrasies become a neat and incisive cutting tool. The downeaster sizes up in a phrase what the befuddled city-slicker entirely misses. The downeaster is never taken in or bested, except by another downeaster. A far cry from the French joke, n'est-ce pas? Of course the Frenchman is dumb --he can't even speak the language himself.

So when you add it all up --the deracination, the recent immigrant syndrome, the factory worker status, and the linguistic stigma --it don't add up to a whole lot of confidence. Then when you throw in the Catholic sense of hierarchy (knowing you replace in this world, reaping your rewards hereafter); when you figure in whatever loser psychology trickles down from 1759; when you put all that together, well what you get is French Island and all the French islands throughout New England. What you get when it all comes together is my father. My father, standing at the door, his back just a little too straight, asking the women in furs, "What is the object of your mission?" And of course you get me, his son thirty years later, asking the same question. Asking it of WASP America, asking it of FAROG, and asking it, most immediately, of himself. "What is the object of your mission?"

In succeeding columns I expect I will be addressing the same question in a variety of forms. This paper was conceived as a forum, a place wherein Franco-Americans could give voice to their minds and hearts, and in the process come to see themselves more clearly -- their historical context, their cultural tradition, and their place in American here-and-now. As I write these pages, I do not want to see myself at a lectern but rather as seated at a table with my readers; I would like my remarks to serve as the impetus for an ongoing dialogue among us. The other members of that dialogue become visible as they speak (only as they speak). For now, I have said my piece. I await your responses, your appearance. A bientôt!



## Combustion Spontanée

par Jean Arceneaux

Pourquoi écrire.  
Personne va lire.  
Tu perds ton temps  
A cracher dans le vent.  
La poésie, c'est grand,  
Pas pour les enfants,  
Ni les illettrés,  
Ni les acculturés.  
Ils ont rien à dire  
Et, ça qui est pire,  
Même s'ils en avaient,  
Il faudrait le faire en anglais.

Mais ça change  
Dans la grange.  
Il y a du nouveau foin  
Entassé dans le coin.  
Et il va se faire voir, lui.  
Il a attrapé de la pluie.

## "Fais Toé S'en pas, Pitou"

Paul Paré  
N. H.

J'ai un cousin du nom d'Amable St-Amant qui aime assez l'Québec que c'en est presque écoeurant. C'est pas que moé, j'ai quelque chose contre l'Québec, non. Mais y a une mardite limite. Amable, lui, y aime tout c'qui est Québécois à folie. Pour lui, y a pas d'limite.

Amable reste à East Undershoe Falls, mais on dirait qu'y reste à St-paraclet des Grands Pins Secs, comté d'Anarachpa, Province de Québec. Ça fait cinq générations que la famille St-Amant reste à East Undershoe Falls mais, Amable, lui, y a l'coeur encore dans la Belle Province.

Y connaît toutes les nouvelles de Sherbrooke, pi d'St-Elie d'Orford, pi de Coaticook, mais y sais pas s'qui s'passe à South Undershoe Falls ou à North Undershoe Center non plus. Ça, c'est parce qu'Amable a l'Câble. Y a été l'premier dans son bloc à avoir l'cable, épi c'est ainque ça qu'y watch.

A part d'ça, Amable, c'est un séparatiste convaincu. Chez eux, dans l'salon d'en avant, y a trois portraits sur l'mur. Un p'tit portrait de FDR (c'est son père, mon oncle Juste, qui a fait promettre su' son lit d'mort de garder l'portrait du dernier président à avoir du bons sens) pi un

portrait d'René Lévesque qu'Amable a découpé d'Allô Police, pi un portrait de Charles de Gaulle avec "Vive le Québec Libre" écrit dans l'coin du portrait.

Ah, si y avait pu voter dans l'référendum, mon cousin Amable, y aurait été si content. Y était là, au Québec, vous savez, pour l'fameux référendum, le 20 mai. Y savait qu'y pourrait pas voter, mais y voulait être là pour pouvoir faire partie d'la grande victoire. Y m'a raconté ça quand y était pas mal crampé l'quatre de juillet (y est toujours soulé pour l'quatre de juillet). Y m'a dit qu'le soir des élections, y est allé s'souler dans un bar and grill pas loin d'son hôtel à St-Georges de Beauce, pour s'consoler. Là, y a ben compris qu'les Québécois, y sont pas plus smattes qu'nous autres. C'est ben ça qu'y m'a dit, croyez-le ou non. Amable m'a raconté qu'ce soir là, y a compris qu'les Québécois sont une gang de peureux, pareil comme nous autres.

Ça y a pris gros du temps de s'remettre d'ça. Epi avec l'temps, Amable est v'nu à bout d'accepter ça, y a même été capable d'les pardonner, les Québécois. J'pense qu'c'est au quatre de juillet qu'y a commencé à les pardonner. C'tait ben triste. C'tait la première fois qu'je voyais mon cousin Amable brailler comme ça. Mais, j'pense qu'ça fait du bien, parce qu'asteur tout est correct.

Amable a tout oublié, y aime les Québécois autant qu'avant. Y watch encore l'cable, y achète encore Allô Police, Les Canadiens sont encore son team favori.

La s'maine prochaine, mon cousin Amable épi sa



# LE QUÉBEC, TERRE FRANÇAISE EN AMÉRIQUE ET SA PRÉSENCE DANS LE MONDE

Conférence de Monsieur Louis Balthazar  
à La Rencontre des Peuples Francophone

Merci Monsieur L'Allier, je pense que vous étiez mieux placé que tout autre pour présenter le sujet dont je voudrais traiter ce matin, puisqu'à l'occasion je pourrais, en tout cas, vous mentionner comme étant un acteur et un défenseur de cette conception du Québec que je voudrais illustrer ici. Donc, si moi j'en ai été un analyste, un humble analyste, vous en avez, vous, été un participant et un acteur très efficace à l'occasion. Écoutez, je vais essayer de ne pas dépasser une demi-heure, parce que je crois que le sujet que je vais traiter est un sujet susceptible d'engendrer beaucoup de controverses, de discussions, de commentaires, et j'aimerais beaucoup qu'on ait, au moins, à peu près vingt minutes, sinon une demi-heure pour dialoguer ensemble, pour que je puisse réagir à vos questions ou à vos commentaires là-dessus.

Alors le Québec, les Canadiens-français disons, ont hérité du vieux rêve français du dix-septième siècle d'un empire en Amérique. Bien entendu, comme vous le savez, cet empire s'est effondré tout à fait au moment de la défaite des troupes françaises ici à Québec, en 1759, mais par une espèce de persistance des mentalités, d'attachement à l'expérience de ces époques, les 65,000 Canadiens-français francophones qui sont demeurés en terre d'Amérique ont voulu, pendant deux cents ans, perpétuer par tout les moyens, les pauvres moyens qui étaient à leur disposition, ce rêve. Et pendant au moins deux cents ans, partout en Amérique, d'abord bien entendu sur les rives du Saint-Laurent mais aussi dans d'autres régions du Canada, dans des régions des États-Unis où ils avaient émigré, les Canadiens-français ont voulu maintenir, tenir avec une persistance extraordinaire leur vieille identité canadienne-française, leur vieille identité francophone qui était le plus souvent liée à leur allégeance religieuse. Comme vous savez, c'est l'Église catholique, ce sont les leaders ecclésiastiques qui ont contribué pour une bonne part à alimenter ce nationalisme canadien-français d'Amérique, on parlait d'une réalité ethnique, on englobait dans cette réalité ethnique tous les gens qui étaient d'ascendance française en Amérique. Or, à partir de la période qui a suivi la deuxième Guerre mondiale, la révolution des communications que nous avons vécue a brisé cette situation et a bouleversé considérablement cette situation. Les communications modernes ont fait que les gens ne pouvaient plus vivre au niveau de petits îlots (que ce soit la paroisse, la petite ville, le village, la région) et maintenir leur identité grâce à une certaine homogénéité à l'intérieur d'un petit territoire. La vie moderne nous impose de vivre dans un territoire beaucoup plus grand étant donné que les communications rapprochent les gens. Ce phénomène, qu'on a appelé "mobilisation sociale" dans la mesure où il n'est plus possible de vivre au niveau d'une petite unité, dans la mesure où on est appelé à vivre dans de plus larges ensembles, ce phénomène a amené les Québécois de langue française, les Canadiens-français qui vivaient au Québec, à rajuster leur tir et à faire à peu près, de façon plus ou moins confuse, de façon plus ou moins explicite, la constatation suivante: si nous devons survivre comme culture, nous développer comme peuple, comme parlants français d'Amérique, nous allons le faire à une seule condition, si nous devons survivre comme culture, nous développer comme peuple, comme parlants français d'Amérique, nous allons le faire à une seule condition, à la condition que nous puissions développer une société française moderne, à la condition que nous puissions avoir le contrôle sur un ensemble d'institutions qui sont nécessaires pour une culture moderne et dynamique de se développer. Or, la constatation qu'on a faite a dû être inévitablement la suivante: le seul endroit dans cette Amérique du nord anglophone où il est possible de construire et de développer une véritable société française, le seul endroit où il est possible d'établir un véritable réseau de communication qui soit francophone à tous les niveaux, c'est au Québec.

Les francophones québécois ont donc pris conscience qu'ils étaient, qu'ils avaient toujours été (mais ils en ont pris conscience assez tardivement) une véritable majorité sur leur territoire du Québec et qu'il leur revenait comme majorité de contrôler les institutions sur ce territoire, de contrôler ce réseau qui constitue une société moderne. Ceci a été interprété parfois comme un abandon de la fraternité qui pouvait exister avant entre les différents francophones d'Amérique du nord. Je ne crois pas qu'il s'agisse d'abord et avant tout d'un abandon; il s'agit d'abord et avant tout d'une réalité sociologique qui s'est imposée. Cette réalité sociologique fait que les objectifs fondamentaux des francophones québécois sont devenus profondément différents des objectifs fondamentaux des francophones qui vivent à l'extérieur du Québec vont défendre leurs droits minoritaires, ils vont tenter de conserver les institutions, de conserver l'usage de la langue française à l'intérieur de la famille, peut-être à l'école

élémentaire, peut-être même à l'école secondaire. Mais ils acceptent ce fait inéluctable qu'ils vivent dans une société anglophone et ils s'empressent d'apprendre la langue d'usage de leur milieu, de la parler fréquemment, et ils acceptent de fonctionner tout en voulant demeurer français; et il est admirable qu'ils cherchent à continuer à le demeurer, mais ils acceptent de fonctionner dans un réseau de communication qui est essentiellement anglophone.

Au Québec, par contre, nous tâchons de construire une véritable société française et de vivre à l'intérieur d'un réseau de communication francophone. Le fait que ces objectifs sont différents fait que même si nous pouvons continuer, entre Québécois francophones et francophones de l'extérieur du Québec, d'entretenir des liens amicaux, de partager beaucoup de valeurs - je sais que ce matin plusieurs sont ici pour représenter les groupes francophones de l'extérieur du Québec c'est donc un témoignage de cette sympathie continue - mais nous devons admettre, je crois, de part et d'autres, que nos objectifs fondamentaux sont profondément différents.

Au moment même où les Québécois faisaient cette découverte et où ils cherchaient, conséquence bien logique, à donner à leur gouvernement québécois, leur gouvernement provincial à l'intérieur du Canada, tous les pouvoirs nécessaires pour que ce gouvernement, c'est bien logique, le seul gouvernement que les francophones contrôlent en majorité, pour que ce gouvernement puisse accomplir sa mission (mission qu'il s'est donnée dès le début des années '60) de présider aux destinées d'un peuple distinct. Ceci était bien exprimé par Monsieur Jean Lesage quand il disait: "Le Québec est l'expression politique du Canada français. Il est le foyer, ou la métropole si vous voulez, du fait français en Amérique du Nord". Donc, au moment même où les gouvernements québécois cherchaient à se comporter comme de véritables gouvernements nationaux, cherchaient à se donner tous les outils nécessaires pour présider aux destinées d'un peuple distinct, au même moment les Canadiens, les Québécois francophones, se sont ouverts au monde d'une façon remarquable. Donc ce phénomène, qui a été décrit faussement, je crois, en certains milieux, comme un phénomène de repliement des Québécois sur eux-mêmes, a été au contraire un phénomène d'ouverture au monde comme il n'en n'avait jamais existé dans notre petite société d'ici. C'est durant les années '60, qu'on a commencé à enseigner les relations internationales dans nos universités, qu'on a créé des institutions, qu'on a cherché à communiquer avec le reste du monde. Donc cette conception du Québec a accompagné un désir profond et constant des Québécois de se dire au monde, de communiquer avec le reste du monde. Or, traditionnellement, comme minorité ethnique à l'intérieur du Canada, il ne pouvait se dire au monde qu'à travers l'écran d'une majorité anglophone, et il se trouvait parfois que les Québécois francophones voyageant à l'extérieur du monde se retrouvaient dans des ambassades ou dans des consulats censés les représenter et où leur représentant ne pouvait même pas communiquer avec eux dans leur propre langue.

Voilà pourquoi le Québec, le gouvernement québécois, conscient d'être, de présider aux destinées d'un peuple distinct, a voulu rayonner à travers le monde et établir des contacts avec, d'abord, les autres peuples francophones du monde mais aussi avec beaucoup d'autres peuples dans le monde. Donc les Québécois, au moment où ils s'affirment non plus comme Canadiens-français, c'est-à-dire comme minorité ethnique, mais Québécois, c'est-à-dire comme peuple, comme culture globale, au même moment non seulement ils ne se replient pas sur eux-mêmes mais ils deviennent conscients d'être capables, avec leurs humbles moyens, d'apporter une contribution originale dans diverses associations internationales. Au même moment aussi, les Québécois ont commencé à perdre leur complexe d'infériorité vis-à-vis les autres francophones du monde, bien entendu en particulier vis-à-vis des français. Les Québécois ne se considèrent plus comme une pâle réplique de l'hexagone mais plutôt comme un peuple original, capable d'exprimer un type de francophonie originale et bien distincte de la francophonie européenne. Nous avons pris conscience d'être des francophones d'Amérique et, grâce à ce fait, de pouvoir apporter une contribution, de pouvoir dire des choses que des francophones européens ne pouvaient pas dire. Bien entendu, au même moment, nous avons établi des liens de plus en plus intenses avec les pays francophones d'Europe et nous avons reçu beaucoup de la vitalité francophone européenne. Mais, comme je viens de le dire, nous l'avons fait, nous avons cherché à le faire de plus en plus d'égal à égal, en étant bien conscients que si les français avaient beaucoup à nous apporter, nous avions nous aussi, pour notre part, beaucoup à leur apporter.

à suivre

femme vont prendre un bus avec les Senior Citizens d'East Undershoe Falls épi y vont faire un pèlerinage à Ste-Anne-de-Beaupré. Amable m'a dit qu'y va prier pour l'Québec. Y va prier pour les prochaines élections, celles du Québec naturellement.

Ah, j'ai pas hâte pour l'quatre de juillet d'année prochaine.



## A Franco Lament

How  
can we have spent  
hundreds of years here  
and  
yet not belong?

Did  
we save the things,  
no longer valued,  
and  
trade the future?

Was  
language, so dear,  
a late concession  
and  
an unknown weight?

Now  
we have at last  
taken the city  
and  
what shall we do?

Jeanne Quemeneur

UN FILM sur les Franco-Américains de la Nouvelle-Angleterre  
de  
Québec 1980/59 minutes/couleur  
version originale française

Daniel Louis

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Canada







# Campus Observations

Rédacteur Etudiant: James Violette

"Campus Observations" is partially funded by the Student Government at the University of Maine at Orono.

## Le temps des Enfants

"Ma, there's only a week left. What am I going to do? If I don't have one then, I won't be able to go. I don't know what to do."

"Bodre-toi pas de ça. Quelque chose va te donné des idées."

"Yeah, but I want to make sure I get one. Jimmy's got one and so do Glen, Cindy, Danny, Tina and Colleen. They all know what they're wearing but I don't. And there's only a week left."

"Ça fait pas de différence. Avant que Halloween vient, tu vas avoir un coûtume."

"Yeah, sure. I bet I won't. I bet I'll be the only one who won't go and I won't have any candy." At that I went upstairs to cry.

What am I going to do? I'll go as a pirate. I'll make a hat from old newspapers and I can put some make up on and have an eye patch. Maybe a scar on my cheek. No, I was a pirate last year. A ghost. "Mom, can I use an old sheet of yours?"

From downstairs I heard, "Sure, as long as you don't put holes in it." So much for that bright idea. Well, I'm going to play hide-n-seek and I'll think about it later.

October 26. 27. 28. 29. 30. Noon, Saturday, October 31st.

"Ma, vous avez dis que j'aurai un coûtume pour Halloween. J'en ai pas."

"Okay, assis-toi", mom a dit. "Quoi que j'peux faire avec toi? Veux tu y'aller comme un bonne homme sept heure?"

"Non", j'ai dit. "Il y en a tros qui font ça."

"Bien, comme un enfant. On peut te mettre un grand couche et puis te mettre des sandailles et tout."

"Non, ma, c'est tros frette pour ça."

"Kevin, je l'ai. On va te habillier comme une femme. Tu peux emprunter un de les brassières d'une tes soeurs et des tights et une robe. Cindy te mettras du make-up et nous avons des wigs icitte. Quoi tu pense?"

"Oui, ça peut faire. Smack. Merci, ma." Et je suis en haute après parler avec mes soeurs pour emprunter des vêtements.

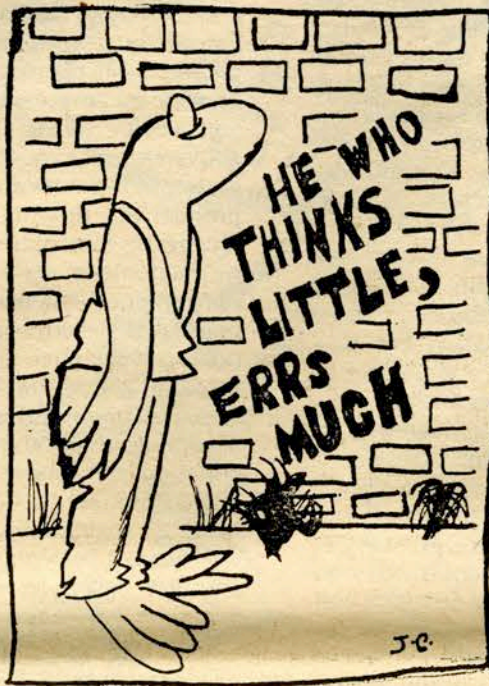
C'est quatre heures dans l'après-midi et nous sommes près pour aller. Mais ma veut qu'ont mange quelque chose avant d'y'aller....du soup aux pois. UGGGHH. Ça goute assez mal. "Si vous n'en mangez pas, vous y'aller pas." Quand ma dit ça, on écoute.

Ça fait, tout nous sept, nous avons mangé chaqu'un un bol de soup aux pois. Ma a dit qu'elle veut savoir qu'ons a de quoi chaud dans nous.

Ah, c'est quatre heure et demie et nous sommes prêt pour aller faire notre trick or treat. Nous avons aller sur les routes de Main, Jackson, Adams, Harrison, Coté, Tyler, Church, Violette, St. Mary, Fulton et nous sommes aller voir nos grandsmères.

Vers les sept-heures et quart, sept heures et demie, nous sommes retourné à la maison pour voir ce qu'on a eu pour des bonbons. J'ai eu trente-sept des lollipops, seize des bars de chocolat, des chocolat, du popcorn et des popcorn balls, des potato chips, du candy corn, des sugar daddies, des sugar mamas et certainement des sugar babies. En fin, j'avais un gros sac de papier plein des bonbons. Et quoi qui ce passe, Ludger et puis Dale, Steffan, Stella et Wayne, et Rick ont tout venu voir nous sept pour demander pour des bonbons. Ils ont pris des lollipops, des bars de chocolat et d'autre bonbons. On avait beaucoup de candy. On avait pour tout la famille. Et moi, je l'ai mangé tout dans une semaine. Les plus jeunes le gardait jusque la fin de novembre. Ah, la jeunesse.

Kevin L. Duplissie



## De Tous--Pour Tous

Vous avez-vous déjà imaginer qu'est-ce que votre vie sera si vous ne pourriez entendre rien du tout? Si vous seriez sourde?

Tous les mots que vos amis vous disent, tous les beaux sons que la nature fait, tous les mots d'amour que chaqu'un de nous ont l'espérance d'entendre a un moment dans notre vie, et tous les belles chansons, et les belles musiques, etc., tout cela vous ne pourriez pas entendre un seul mot et son qui est créer si vous seriez sourd.

Eh bien, la raison que je vous dis ça c'est parce que la semaine passé, le 20 septembre, l'université (et F.A.R.O.G. en partie), à eu le privilège d'avoir un groupe d'élèves sourd avec leurs directrice. Elles étaient très heureuses de venir ici chez le campus pour amener à la connaissance du monde que quand même qu'elles avaient un empêchement, leur vie existe presque pareil qu'un individuel qui n'est pas sourd.

Les filles ont fait une présentation de chant et de langage avec leurs mains en suivant leur directrice. Le monde étaient très impressionné avec le talent que ces jeunes avaient.

Les élèves étudient à l'école pour les sourds à Baxter School. Elles apprennent la langue anglaise en langage signe. Mais, il y a un p'tit problème. Y'en a de ces élèves là qu'ils sont française, qu'ils ont été élever dans une culture française, avec des amis qui parlent français et même des parents qui parlent français. Et quand ils vont à l'école pour apprendre à communiquer avec leurs mains, elles sont obligées d'apprendre les signes en anglais!

Quand pensez-vous de cela? Personnellement, je n'ai pas d'objections qu'ils apprennent les signes en anglais, mais-ça veut tu dire que ces enfants là vont jamais pouvoir comprendre le français, vu que leur école les instruisent en anglais?

Je trouve que ça devrait être considéré un peu plus pour les instructeurs qui travaillent avec ces élèves ici. Peut-être qu'il devrait avoir des instructeurs qui sachent la langue française avec des signes de mains.

Je ne veux pas être négative contre les instructeurs des sourds mais c'est seulement un point qui pourrait-être observer de plus près.

Mettez-vous dans les souliers de cet enfant qui a été élever dans une culture française et qui est obligé d'apprendre à communiquer en anglais.

Pensez-y comme-il-faut. Je sais que moi-même dès que je vais avoir des enfants, premièrement il ne vont pas perdre la langue que moi-même, j'ai appris quand j'ai été élever. Et si jamais j'aurais un enfant sourd, j'aimerais qu'il pourrait communiquer en français et en anglais avec ses mains.

Alors pour nous qui puissent comprendre avec nos oreilles, essayons de plaire ceux qui ne peuvent pas.

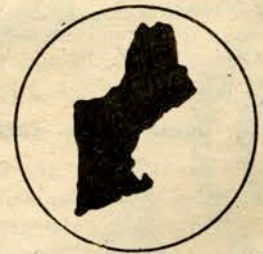
Un autre pensée de votre vieille amie.

Amicalement  
Mary Ann Cyr



## F.A.C.E.N.E.

(Franco-American Community Events in New England)



New Hampshire--An Arts & Crafts Festival will be held at the Manchester Armory on November 7, 8, & 9.

Events: Professional and Popular Arts and Crafts. Displays from France, Québec, Maritime Provinces, New England, and possibly Louisiana. Also, "quadrilles" and square dancing on Saturday. Ethnic food and entertainment.

The event is sponsored by the N.H. Franco-American Council.

The American-Canadian Genealogical Society of Manchester, New Hampshire recently held its Fall Conference at the Notre Dame College Auditorium October 4.

The days events consisted of the annual business meeting and election of officers. Following, various distinguished guest speakers were heard on subjects concerning Acadians in general.

Concluding the day's schedule, an organizational meeting of the Acadian Committee was held, followed by an Acadian Film Festival.



## D'ici au mois prochain, salut.

Hello! My name is Elizabeth Cash, and I am a freshman at UMO, so this is my first year with FAROG. I think it's going to be a LONG year around here—because the first three weeks have been different. Let me explain.

Not too long ago, I was in desperate need of a workstudy job, so I went to the Financial Aid Office for some help. After learning that I am a communications major and have studied some French, they suggested I try the Franco-American office, and to ask for some man named Yvon Labbé.

To be truthful, I wasn't very enthralled by the whole idea. I'd seen the FORUM before, and had found it very interesting, but I am not a Franco-American, and I didn't think they'd have much use for me, and vice-versa. What did I know about them? What the hell! What did I have to lose? (No comments from Marc, please!)

Let's see. Fernald Hall, second floor, right at the top of the stairs. A door plastered with posters and notices and other little artifacts in French—must be the place. Peering into the door, I saw a young man standing there, and I asked him for "Y-von Lab-bé". I was terrified to even attempt a French accent around there. No, Yvon wasn't in, but could he help me? I explained my situation, and he, miraculously enough, gave me a job. Then we talked about the Franco situation in Maine, and being very ignorant on this subject, I prayed that I wouldn't put my foot in my mouth, as I have a rare talent for it—my only gift. He invited me to a meeting at Yvon's house that night. OK, all right, I'll meet them here at 6.

That evening I went down to Fernald Hall, there were a few kids already there, a few coming, and we started to walk to Yvon's. Our fearless leader (we won't mention any names, Jim) wasn't quite sure of the way, so we had a nice little stroll before we got there.

At the meeting, I kept thinking, what have I gotten myself into? They were, for the most part, speaking

French, and laughing about the year before. It was the first time I had ever been in the minority in my life. When we got around to business, they agreed to speak English, for my benefit, as I breathed a sigh of relief. The heaviest topic concerned the changing of the name of the Department of Foreign Languages and Classics to the Department of Modern Languages and Classics, the reason being that French and Spanish are not foreign, but native languages to many in this country. I had never really thought of it before. To me, it is a wonder to hear people speaking in another language and realize that those sounds actually mean something. I could really see their point, and I agree thoroughly. Why should a language that is spoken by large numbers of people be considered "foreign", when it is spoken here, in their homeland? The term "modern" is not insulting, and still relays the idea that there are languages other than English. Maybe English should fall into the Modern Language Category? Also, Modern Language sounds more inviting than Foreign Language. Any opinions?

I began to feel bad—there are special groups of persons in my own state that have unique cultures and languages, and I know relatively nothing about them. Not only the Franco-Americans, but also the Greek-Americans in Bangor, the Russian-Americans in Richmond, the Ukrainian-Americans in Western Maine, and the many American Indian tribes throughout the state. You just don't stop to think about it.

Later on that night, Josée, Ann-Marie, Mary Ann, AND Yvon sang in French for hours, while Steffan translated for me. He turned to me and asked, "Do you feel you've gotten more out of one evening than other people get after years?" I was astonished; it was exactly what I had been thinking.

Saturday morning we began to lay the paper out, somehow, while running back and forth to Old Town to help with the Franco-American Festival. To be honest, I was disappointed. I didn't feel any Franco influence at all, except for the FAROG table. Still, it was interesting, because there were quite a few people there, and people walking is always fun. (We'll not talk about the conversation between Marc and myself.)

Following the Festival was what I think the longest

weekend of my life! Newspaper layout is a slow process, and very detailed work. I'm not complaining—I'm thinking of making it a career, but it takes a while, to be sure. I make it sound horrible—actually we had a lot of tired, tension-packed fun. Steffan's terrible jokes begin to get funny at 11:30 on a Saturday night. There is a point where you almost get used to Marc's teasings. Almost, but not quite. Jim, well, he's Jim, and we put up with him. Josée is always in a good mood (which is more than can be said about some, namely myself) and Yvon—I don't know, he makes me laugh and somehow motivates me.

I wish I could draw; then I could accurately show you what the office looked like after the September hurricane, since words alone can't really describe it. Papers strewn from one end to the other; the pungent odor of rubber cement; the waxer that waxes a little too much; "finished" pages hanging (usually out of order) from the clothesline Stef so graciously donated; the constant custody battle of the roller and paper cutter; my typing **Thumbs Up/Thumbs Down** at least 4 times, only to find that Josée was going to typeset it anyway; finishing off a bottle of wine ("Wherever we go, there's always a couple of wine bottles following us"—Marc)... to the ultimate climax—the discovery of the **25th** page...at 10:30...Monday night (printing date—7:30, Tuesday morning)...and somehow I'm looking forward to the next one...

Now I have been here for almost a month, and things are beginning to sort themselves out. I don't get lost quite as often on campus; my first prelims are coming up; I've met so many wonderful people, especially the girls from 1 North and, of course, the crew from FAROG. I'm even beginning to feel less like an outsider at the office—I've learned more French here than in four years of high school (my apologies to all my French teachers who labored so patiently with me!) I hope that maybe, by being "an outsider" than I can contribute a different point of view to the paper and the people who are FAROG. I've also learned a lot about myself. Maybe I'll elaborate on that the next time I write, if I do. You see, Kevin's going to teach me to drive...

Liz

## Taborouette! J'sus-tu chez nous icitte!

When I entered the FAROG Office three weeks ago, one of the topics of discussion revolved around changing the Foreign Languages and Classics Department to the Modern Languages and Classics Department. I stood there and after a minute or so I said, "it would be a good idea!" We talked about it for another 10 minutes and switched to another topic.

I came back to the dorm and really thought about what we had talked about. I then looked up in Webster's Dictionary what the word foreign meant. It read:

**foreign--situated or belonging  
outside one's own country.**

I then said to myself, "I'm not situated outside the U.S.!" I am a Franco-American who was born in Van Buren, Maine. Yup, you read it right VAN BUREN, MAINE. For those people who don't know it yet, Maine was the 23rd state of this country. This means that all citizens born in Maine are Americans. Therefore, what gives other Americans the right to say that my true language (French) is foreign?

**When I first entered school the only language that was foreign to me was English, not French.** I'm very proud of being Franco-American. However, it wasn't always like that. I mean, when in elementary school we were punished for speaking french out of french class. Therefore, a lot of us were scared to speak french. It's not the same in schools now, they accept and encourage students to learn another language, however, students aren't ready to learn a foreign language. Therefore, this reduces the number of students who want to learn another language.

Franco-Americans are not the only citizens who have had these problems, a lot of other cultures have had the same problem. Consider all of the Puerto Ricans, Cubans, and Mexicans who grew up speaking Spanish. Their language isn't foreign to them, it's modern. Also, they're not foreigners, they're Americans. This is also true for the Passamaquoddy Indians. Here at UMO, there is a foreign language course which teaches students the language in which these Indians speak. But, how in hell can they call their language foreign? I thought that the word foreign meant situated outside one's own country. These Indians belong in the U.S. It's only spoken in the U.S. It's not situated anywhere else except the U.S. So how can

anyone in there right mind call their language foreign? It's not.

Having the Foreign Languages and Classics Department changed to the Modern Languages and Classics Department would be a giant step in showing that people are being accepted for who they are. (By who, I mean race, color, origin, culture). To have a country grow and prosper, everyone has to be equal and accepted. But, if we're going to call Americans foreigners then all we're doing is separating instead of unifying the country.

James Violette



## Comment Ça Marche Chez Moé

By this time most of you will have noticed, through my column that I have a vocation to the priesthood (no Liz, not a monk). Well, I have some good news. After six years—and two Diocesan Vocations Directors—I have finally met with the vocations director. Actually, the moment was a bit anticlimactic (after six years of building up expectations, the actual event is bound to be anticlimactic) but nonetheless, the ball got rolling.

I found out that it will take at least five more years, after I graduate from here, to become a priest—I did not know about the year of "internship". Also, the Diocese pays for the bulk of the expenses—tuition plus room and board—but the rest of the expenses are left up to me. My parents and myself have strong opinions about this issue, i.e. financial responsibility, but if this is the way it has to be, this is the way it will be....c'est la vie (guerre!).

For a while I had thought about joining the Oblates. Things were moving so slowly with the Diocese that I was beginning to wonder if God was telling me to look

elsewhere. I talked with an oblate priest and he told me that God doesn't play games like that; if He wants me in the diocesan priesthood, that is where He wants me—no matter what it may appear, to me, that He wants. So I have decided to follow through with the diocese. I do not know why, but I know that that is where I belong.

The vocations director also suggested that I find a spiritual director. I found one but as it turns out, it would have been better if I had found one six years ago. My spiritual director wants to "walk through" this calling so that the final decision is made with the cooperation of the both of us. That would have been a good idea six years ago but I have had six years of praying, listening to God, listening to peoples' comments (both good and bad) and approaching the situation from an intellectual standpoint, so that I know that my vocation is to the priesthood; but it is not a knowledge based on any empirical data—as I shall try to describe.

I am much better in my written expression than I am in my oral expression. Those of you who have heard me speak and have read my writing will verify this. I always seem to be at a loss for words when I am to tell someone what I am thinking or feeling; but, give me a pen and paper.....

As I began to say; when I first met with my spiritual director and dispensed with the formalities, I told him "I feel that I want to be a priest." He caught upon that word "feel" and proceeded to tell me that one's vocation should not be based entirely upon feelings, rather by a rational inspections on the object, tempered with the emotions. Feelings can go up or down or even disappear entirely....then what? Many people run their lives by feelings and find themselves on the yo-yo of life.

I couldn't put it into words then but what I was describing was a gut level knowledge that this is what I want. But this knowledge is not based upon any empirical deductions but upon faith. I contend that the order should go like this: Faith, Facts and then Feelings. Basing a decision upon fact or feelings alone omits one of the essential ingredients of a vocation such as mine—i.e. a relationship with God. It is this relationship which makes me say that I know, although not why, that I will be a priest. Being a priest has already become part of my essential existence. Tonight someone repeated what I have been told many times: "I couldn't see you as anything but a priest."

I don't know why I am telling you all of this—yes I do. I want this column to be truly a part of myself. I could have told you about how the Old Town Franco-American Festival turned out to be a flop—complete with their dumb rock and roll band, I could tell you about Liz's and my conversation, but that wouldn't tell you anything about me (plus it would embarrass Liz). This column is intended to give myself to you—thanks for listening

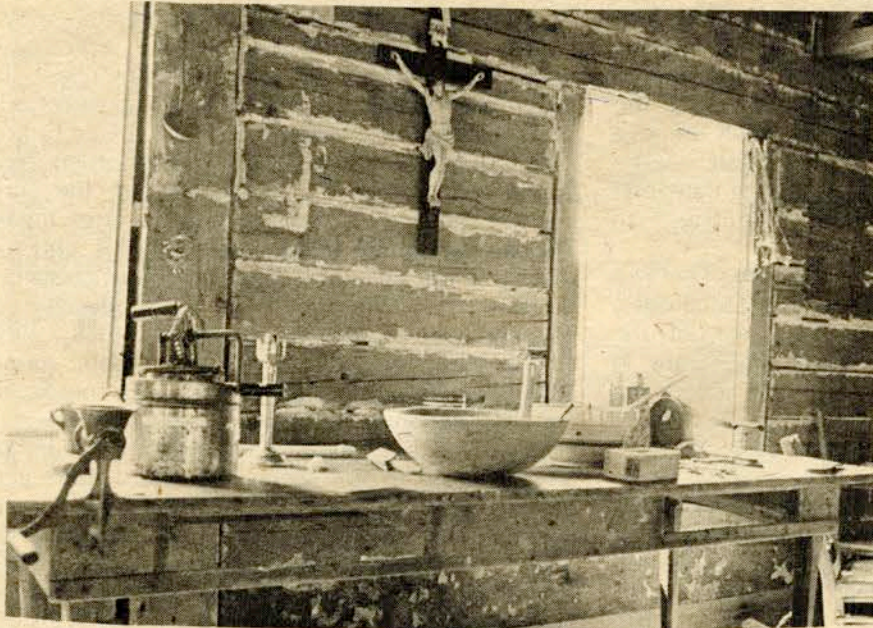


### Ethnicity in America...

from page 1

numbers higher than any other group, at about 80 percent. Such a choice, too, grows out of the historical experience of Jews.

For many years, scholars did not study ethnicity intensively. They presumed that since it was, to some extent, fading away, that eventually—indeed shortly—it would simply disappear. However, inherited culture seems to be far more persistent than scholars expected. Human beings are historical creatures, and inevitably as they become educated many of them begin to ask questions about their own history and the history of their own families. Many, too, remain loyal to early memories. Times of



special celebration, certain foods, have a special significance for them. Religion and ethnicity are often closely entwined, and so moments of religious meaning tend also

### Franco-American Immigration into New England...

from page 1

when measured against parliamentary reform in Great Britain, and Jacksonian democracy in the United States. These circumstances were intensely aggravated by the fact that the English-speaking population dominated the French-Canadians both politically and economically because of Canada's archaic governmental institutions. The insurrections were met with a stern policy of punishment that drove into exile all the participants who could escape. Moreover, the uncertainty that at once grew up about the future of the provinces and the governmental policies persuaded others to transfer their families and moveable property into the United States where they found sympathy and protection.(7)

These refugees had not come to stay but hoped to use the United States as a base for raids and demonstrations against the entrenched government. The exiled French-Canadians tried to establish the "Republic of Lower Canada" for their ethnic group. When these efforts failed to bring about changes, they settled down to make the

Dear Friends,

Before coming to join you and work among you, I read somewhere that the State of Maine is really a state of mind and every day now -- more and more -- I'm coming to understand the sense of pride and love carried in that thought. One of the many things that attracted me to the University of Maine was the evidence of this University's involvement in the every-day affairs of the people of the State of Maine.

I think we all know that a very important part of college education is getting involved in the lives of those who look to us for help.

This campus's impressive record of involvement with many aspects of life around us is most evident in your active participation in the annual United Way Campaign.

Though I am a relative newcomer to Orono, the United Way is a familiar cause...because it is nation-wide in its work. So, I feel even more at home today, in announcing that, again in 1980, we at UMO are going all-out to support the important human service agencies which serve the people of the Penobscot Valley.

Students, faculty, classified employees, staff and administration -- you have demonstrated time and again that you care about your fellow human beings. That's as it should be...but it's not always true in some places. I'm proud that this is a place where it is true.

As we begin a new semester here at Orono, I welcome the United Way Campaign to our campus and I congratulate all of you who have given...most generously of your time and money to help meet the United Way Campaign goal. You can count on Nancy and me to do our part...and to work alongside each of you in this most important and worthwhile endeavor.



*Paul H. Silverman*  
Paul H. Silverman  
Honorary Chairperson, 1980

to evoke cultural memories. "Cult is the center of culture," an English artist once said. Both cult and culture live in human memory at a very deep level.

Since scholars neglected the theme of ethnicity for so long, there is still a great deal to be learned. Daily experience seems to indicate that some persons from one culture tend to be more optimistic and future-orientated than some persons from other cultures. Of course, individual differences emerge. There seem to be differences between persons of different cultures in the extent to which they place emphasis upon individualism and solitariness. In some cultures, even personal identity seems to be more familial and social than merely individualistic. **Some cultures seem to promote a kind of trusting, accepting attitude; while others seem to teach skepticism, dissent, and even rebellion.**

In thinking about ethnicity, however, it is also important to notice differences in class standing and education. Ethnicity can manifest itself quite differently among the poor and the uneducated, from the way in which the some ethnic culture might manifested among persons of the upper class and of a high level of education and cultivation. There has been a tendency in recent years to confuse some manifestations of the life of the working class with manifestations of specific ethnic cultures. In most matters, both class factors and ethnic factors are at work, and it is important to distinguish them.

**In food, in clothing, in home life, in economic preferences, and in life choices, individuals clearly differ from one another; but often these differences are rooted in a culture of which they may be only more or less explicitly aware. Most forms of ethnic belonging are quite unconscious motivations, tastes, and perceptions of individuals as through their conscious behavior.**

In a pluralistic culture like that of the United States, individuals are free to make as much or as little of their own ethnic belonging as they please. **Many citizens rebel against their own ethnic origins, and do their best to forget them, to ignore them, and to wipe out their traces. Still others consciously cultivate their ethnic belongings.** A majority of individuals, perhaps, fall between these two poles. Here again, one must note, however, that in the case of almost every individual the traces of social belongings and historical experience become visible to the trained eye. No one human being can be everything or belong to all possibility. In inventing our own identity, we almost always draw upon the culture and history we have, almost unconsciously, inherited.

In any case, the study of ethnicity is inherently fascinating. It is a study full of practical consequences, full of the opportunity for much delight in the blended variety of human life.



United States, which had been the model of their endeavors, their permanent home.

When a partial amnesty in 1843 and a general amnesty in 1849 permitted a return to the provinces, very few took advantage of the opportunity.(8) Also increasing the French-Canadian population of New England was the fact that The Webster-Ashburton Treaty of 1838 ceded 7 sq. miles of Canadian territory to the United States. Seven thousand more French-Canadians became Americans without even leaving their homes.(9)

An even more important cause of growing emigration at this time was the economic stagnation which had gripped Canada by the winter of 1837-38. The hard times were partly due to the aftermath of the panic of 1837, but in Quebec the depression was intensified by the uneasy political situation of the time. In addition, shipbuilding, the usual winter employment for carpenters and laborers in St. Lawrence cities, was at a standstill.(10) The emigration of both French and English-speaking Canadians was a phenomenon that reflected the discouragement of the time and the dissatisfaction felt even by many citizens who had no sympathy with rebellion. Rumors spread that the United States government would give large tracts of land to those who emigrated. Many Canadians, whose patriotism could not be questioned, were becoming interested in schemes that involved expatriation. The liberal Lord Durham was appointed governor general to try to stop the flow before it reached alarming proportions. His main tasks were to revamp the government and constitutional framework to entice Canadians to stay home by offering them free grants of land.(11) These reforms were only partly successful and the small but steady exodus of immigrants southward continued.

The United States made a quick recovery from the "Panic of 1837". The railroads and the textile and lumber industries were flourishing in the 1840's. On the other hand, the Canadian recession lasted for nearly ten years. Young men of enterprise sought the possibilities to be found in New England and the West. It was estimated that more than one thousand left Quebec in 1847, and by 1843 the number of young men and young women emigrants were estimated at 8,000.(12) Many of these, however, were gone for only a season to engage in summer work, but this temporary migration sometimes developed into a permanent absence. This development produced much alarm and official interference in French Canada. The emigration of sons and daughters was not only a loss of loved ones and friends; it was a weakening of vital French Canadian strength that neither the Catholic Church nor the political leaders would accept without opposition. The Catholic clergy was disturbed not only at the loss of parishioners, but they were fearful that those who migrated would lose the faith into which they were born. But in spite of the naturally vigorous efforts made to halt the movement southward, the flow of emigrants to New England continued to increase.

The situation became even more acute because of the shortage of good new farmlands in Quebec. During the decade 1840-1850, an increasingly large number of French Canadians left the rural sections of Quebec for New England and northern New York. In 1849 the Canadian Legislature considered the exodus so serious that they appointed a special committee to investigate its causes and suggest means of stopping it, or at least checking it.(13) The investigation committee found that the number of French-Canadians who had emigrated during the preceding years was in excess of 20,000.(14) Priests who appeared as witnesses gave evidence regarding the unfavorable conditions that caused emigration from their parishes. Among them were the higher wages offered in the states, the decline in lumbering operations along the St. Lawrence, and the difficulty of securing good land in Quebec.

This rapid influx into the United States was easily absorbed by the mill towns and farmlands of New England. The new immigrants hired out on the farms of Vermont and New Hampshire where the attractions of the city had depleted the households of young people. Some became lumbermen on the rivers of Maine. Others helped build canals and railroads or worked in quarries or on lake steamers.(15) The more adventurous packed family belongings into a cart and set off on a several weeks' journey that brought them to the industrial centers of Massachusetts and Rhode Island and Maine. In the brickyards young French-Canadians with the requisite skill, already inured to heavy labor in heat and cold and wanting only a seasonal job, made up a large contingent of the work force.

Migration to New England finally leveled off after the boom of the 1840s as Canada's economy prospered again. Moreover, scientific methods of agriculture to save the soil



# ILS NOUS ONT FAIT MAL

The connotation given the phrase, "historically underserved" as applied by ESEA Title VII to Franco-Americans, (among other linguistic minorities in the nation) is becoming appallingly clear--nay, shameful. I think I understand it now. You see, should Franco-American interests and needs become properly addressed in the Office of Bilingual Education and Minority Language Affairs (SOBEMLA), the phrase dissipates.

Of a national budget of nearly \$200 million, the state of Maine to date will receive nearly \$70,000--yes, that's for everything, everyone! And who's it for? State technical assistance for developing bilingual programs and for providing assistance to ongoing programs, besides serving as state agent for OBEMLA--all come to a gargantuan \$11,000. The balance goes to a basic project serving a most deserving Indochinese refugee community.

A considerable number of discouraging efforts have been attempted at providing services for the 141,000 Franco-American taxpayers in the nation's most impoverished state, who've been promised that they'll remain "historically underserved." To look at the condition more exactly, here's the scorecard:

University of Maine at Orono: Service population-

primarily Franco American; NO FUNDING TO DATE

Boston University Bilingual Education Service Center For New England: past service population-primarily Franco-American (other linguistic minorities included); REJECTED

St. John Valley Bilingual Education Program--still the only nationally validated bilingual education program--service population: Franco-American parents and pre-schoolers; REJECTED

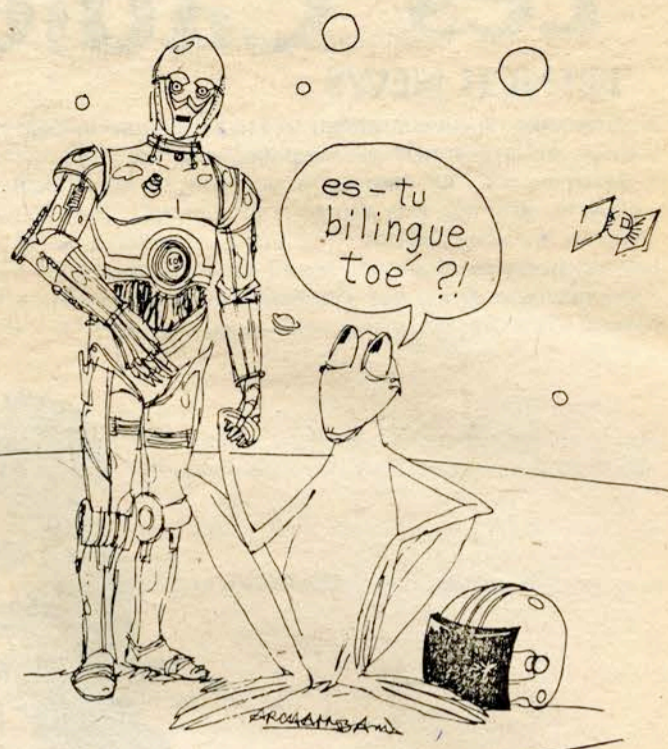
Jackman Public Schools: Basic Project proposed to serve Franco-American primary children; REJECTED

Pleasant Point Basic Project: Service population: Native American (also identified as "historically underserved"); REJECTED

TOTAL FRANCO-AMERICAN PROJECTS & SERVICES APPROVED: NONE!!!

New proposed federal regulations may be a shot in the arm for bilingual education program development for limited English proficient children. Yet, how can Maine schools serving so many eligible Franco-American children believe in the integrity of OBEMLA when they've just been shot in the back? Title VI, meet Title VII!

Barney Bérubé  
SEA DIRECTOR FOR BILINGUAL & REFUGEE  
EDUCATION & NATIONAL ORIGIN DESEGREGATION



## Maintenance vs. Transitional-- A Three Year Investigation

The graduate faculty in education of Claremont Graduate School has approved the dissertation of Anthony Sancho, vice-president of CHES. Dr. Sancho conducted a three-year investigation comparing the effects that maintenance and transitional bilingual instructional approaches have on the English language acquisition and academic achievement of young bilingual children.

The study was based on a three-year longitudinal evaluation of a Title VII bilingual program being implemented in the Harlandale Independent School District in San Antonio, Texas.

The major conclusions that resulted from the study are the following:

1. The limitations imposed by providing bilingual treatment through the vehicle of either a maintenance or tran-

sitional approach is too narrow in scope for bilingual children. Allowances for combinations and/or variations seem more appropriate for these students.

2. The effects of either a maintenance or transitional educational treatment are not as significant on student achievement as the degree of linguistic competence which the bilingual child initially brings to the school setting.

3. The degree of proficiency that bilingual children bring to the school in both languages seems to have a direct relationship to their academic performance. Students initially identified as balanced bilinguals performed significantly better than students in all other language classification, including the English dominant.

4. The results of this study support the hypothesis that the development and maintenance of two languages in the classroom increases the ability of bilingual children to perform logical operations such as those required in math.

Even though the focus of the study was narrow in scope, there is sufficient evidence to encourage future researchers to address many additional variables that directly relate to the issues surrounding the two approaches to bilingual instruction. Research in this area has been neglected or avoided because of the philosophical and political controversies which have existed: however, this initial piece of research should prompt others to pursue further investigation of this most important aspect of bilingual education.

### "R'ouvre toé la geule..."

from page 19

ly won't affect the politicians and get us what we need in the long run. It should be evident to all of us that we will continue getting the shortest (and shittiest) end of the stick unless we take example from that courageous franco teacher who has taken her case to court and is fighting for her rights. We need to do the same, pensez-vous pas? Mon père m'a toujours dit, "Laisse toé pas shier sur le nez, ouvre toé la geule!" J'commence a comprendre ce qui voulait dire.

Yes, it's a terrible risk to open your mouth and say what you think and feel... it's a huge risk to live... I agree that we are protected somewhat at F.A.R.O.G. in that we support each other and allow one another the room to try something, to spread our wings, to fail at something, sometimes to succeed. College should give you that room to grow and expand, and all of life could be that way!

This may sound like a lot of hot air to many of you (it has to me during several readings), but please consider what is happening to us "Franco-Americans" as an ethnic group and look around you at what has been, what is, and then consider WHAT COULD BE! But it won't BE unless we start doing something, saying something, and making our NEEDS and WANTS heard. Des fois étou faut appeller ça commes on le vois, et c'est pas possible de faire une rose avec un p'tit tas. J'pense que c'est Shakespeare qu'a dit, "Un p'tit tas par aucun autre nom, ça sens aussi méchant!"

S. Duplessis

### Franco-American Immigration into New England...

from exhaustion, such as the use of fertilizer and the rotating of crops, were finally introduced to the farmers of Quebec. As a matter of fact, after 1857 a number of Canadian emigrants returned to the land of their birth.(16) The economic crisis of that year caused many of the new immigrants to lose their jobs and return to their abandoned farms. This movement back to the homeland was, however, only a pause in a movement that was to attain tremendous proportions when compared to pre-Civil War immigration. But before it was resumed, a bloody war was destined to inaugurate a new era of development that was to entice several hundred thousand Franco-Americans away from their national allegiance.

Contrary to what one might have expected, the Civil War did not keep French Canadians at home. They sought military service in the federal armies. In some regiments formed in northern New England, they constituted such a high percentage of enlistment that French was the prevailing language.(17) It has been estimated that between forty and fifty thousand French-Canadians served in the Union armies. Most settled here after Appomatox.(18) In addition, an inviting labor market existed in New England during the war because of the shortage of man power. Draft dodgers and deserters had also glutted the labor market in Quebec and the resultant decline in wages there made high American wages all the more noticeable. A bishop visiting his diocese that summer was much concerned to meet on the roads caravans of carts filled with families and baggage moving down to the New England cities where every hand could find work.(19)

Continued next issue...

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# Les 'Cadiens

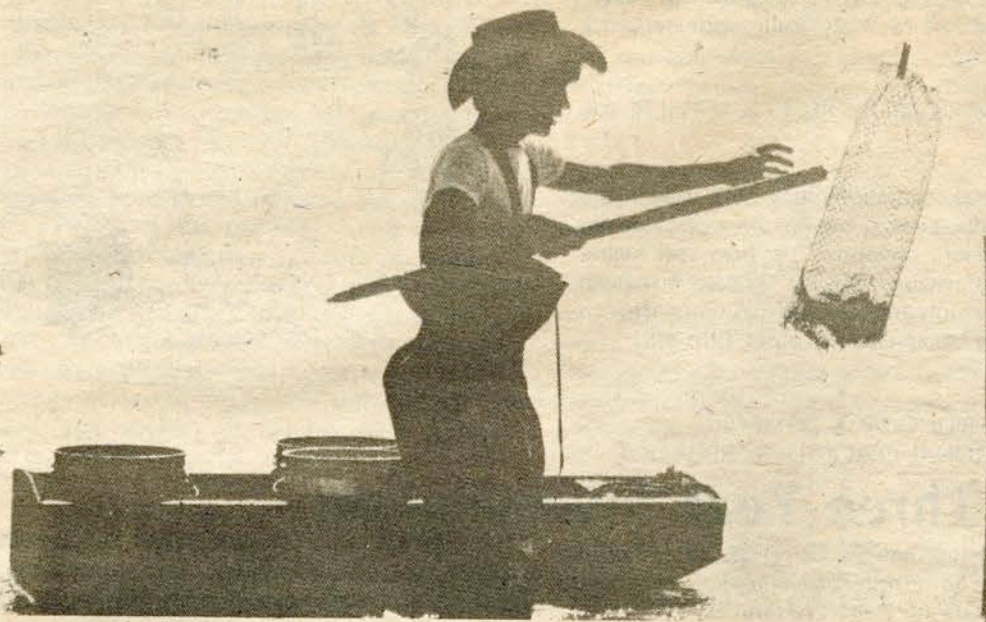
## FRENCH NEWS

Coverage of events related to French culture in Louisiana is very much in keeping with the spirit of "Rendez-Vous". Its purpose is not only to keep local viewers informed; it is also to communicate with other French speaking nations. Cox Cable of Jefferson is at work preparing tapes which can be exchanged with a Quebec news group and with Antenne 2, the French network.

ed as Jeanne d'Arc. The ceremonies ended with a high mass celebrated in French. The coverage of this festival has been presented to Antenne 2, which will air it in the future.

La Fête de la Nouvelle Orleans linked the American and French independence days. Cox covered all of the events representing French culture:

1) Cajun music at Jackson Square with interviews with the musicians.



French news coverage—in French—is in full swing at Cox Cable. Taping began last March when Cox was present at the Franco-American Conference, which began in New Orleans and ended in Lafayette. Cox taped a round table discussion with representatives from major French speaking areas on the North American continent, including Quebec. Topics discussed included the history of the French language and culture in America, present preservation efforts and projected moves to safeguard its continued presence.

The Cajun Music Festival was not forgotten as Vicki Cappel, the Director of French Programming, interviewed the performers and taped the music and the crowd.

The many festivities of the celebration of Jeanne d'Arc, the maid of Orleans, were covered by Cox Cable. This included the "Fête Populaire" with Cajun music and open air shows. The solemn festival included speeches at the Place de France, a procession to the St. Louis Cathedral with the Marine Corps band, and a young heroine dress-

2) The exposition of 19th and 20th century street scenes of Paris, loaned to the Presbytère by the Musée Carnavalet de Paris

3) The solemn celebration of Bastille Day at the Place de France and the elegant reception following.

4) The grand "bal traditionnel" aboard the President July 14 where Mayor Morial and M. Gilbert Bochet, consul general de France, commemorated the French heritage of New Orleans.

5) The visit of Rejane Dieux, Miss Paris 1980, who was interviewed in the studio of Cox Cable in Harahan before presenting a "show dansant."

6) Cajun Feast Day Dance-Gretna

Chers Collègues:

Il me semble qu'aucun progrès ne serait possible, si nous ne définissions pas **des buts précis** de l'AFA.

Il me semble aussi qu'il nous faut nous préciser aux deux niveaux: général et particulier.

Au niveau général, il faut en effet une vision. Est-ce qu'on partage la vision d'une communauté assimilée, à qui on présente quelques vagues souvenirs d'un passé français, surtout les jours de fête? Voilà l'idée de "culture comme mythe". Ou est-ce qu'on partage la vision d'une communauté toujours française, toujours en mesure de stimuler ses propres artistes - musiciens, écrivains, etc? Voilà l'idée de "culture comme formation".

Au niveau particulier, il y a un tas de questions! Avons-nous l'intention de nous servir de toutes les possibilités légales et politiques pour arriver au but envisagé? Comment pouvons-nous "séduire" la jeunesse aux universités francophones de l'Amérique du Nord et de l'Europe pour former une élite facilement bilingue? Voulons-nous la designation de "minorité légale"? Pouvons-nous créer un réseau de radio et de télévision dans la communauté francophone de tout le continent, en utilisant les satellites et les stations publiques, peut-être même en créant nos propres stations publiques? Et d'autres.

Evidemment, pour le moment je crois à la second vision. Toutes mes questions en dérivent. Mais si j'y crois, je me sent obligé de la prendre au sérieux. Ou de l'oublier.

J'espère que les Louisianais auront bientôt l'occasion de se réunir pour discuter du but de l'AFA.

Franchement,  
Robert Desmarais Sullivan

P.S. Pour les Louisianais, peut-être le samedi des Festivals Acadiens (le 20 sept.)? Ou une fin de semaine d'octobre?

## BIOGRAPHY--VICKI CAPPEL

From Abbeville, Louisiana, to Abbeville, France, Vicki Cappel has been preparing for her role as Director of French Programming at Cox Cable Television of Jefferson practically since childhood. Granddaughter of a Cajun woman who speaks no English and lives without running hot water, Ms. Cappel has lived and studied in France, Quebec, and Morocco, thus gaining the perspective for producing a television program focussing on French culture here and abroad.

In addition to holding a Diplôme de l'Alliance Française from l'Université Catholique de l'Ouest in Angers, France, and a master's level specialiation in counseling from l'Université Laval, Québec, Ms. Cappel earned a BS in Psychology and a special education certification from USL. Twice she has earned recognition which has sent her abroad to study or represent the U.S. Her studies in Angers were made possible by a Louisiana State Senate Scholarship, and her graduate studies in Québec were underwritten by a Rotary Club Graduate Fellowship Award. Chosen for her ability "to promote international understanding," Ms. Cappel made speeches for Rotary in Abbeville, France, and Québec, and represented the group during her travels in France, Spain, and Northern Africa. She also served as a Louisiana representative in France during an exchange program of Louisiana students in the early 1970s.

cont. page 10

## EDITORIAL

### USL: Potential Unused?

As the 1980-81 academic season begins at the University of Southwestern Louisiana, Lafayette, several thoughts come to our mind about the seemingly-unused potential of a university located in the heart of French Louisiana.

It would seem that such a university would have tremendous potential in favorably exploiting both the image and fact of being located in the only major French-speaking area from the Pacific to upper New York state.

Following the example of several other universities in the nation, particularly in New England, a university like USL could become a Franco-American Studies Center, not only of Louisiana, but of the region, attracting prospective students from all over the nation.

We realize that there are a number of courses offered at USL which deal specifically with the French fact in Louisiana; however, a quick glance at the curriculum of the French Institute of Assumption College, Worcester, Massachusetts, shows just how much more could be done in this field, even by a Catholic institution which can not rely on state-funding as does USL.

On an inter-disciplinary level, Eastern Michigan University seems to be leading the nation (cf guest editorial, *Louisiane*, July 1980). In 1976 the university at Ypsilanti offered a course in commercial French and the next year received funds from the Department of Health, Education and Welfare to develop a student exchange program with France.

As a result, the university began a commercial program in German and Spanish as well, in which students study the respective language, geography, history and political science of the European country.

Further, the Department of Modern Languages and the Business School developed a B.A. and M.A. program in International Trade, with 130 students enrolled in the program last year.

The question posed in the headline of this editorial comes back to us: is there a tremendous potential, grossly ignored at present, for such programs at USL?

We at *Louisiane* must answer in the affirmative.

To claim that a university such as USL is not capable of instituting programs similar in nature to those of Assumption College or Eastern Michigan University would be an insult both to those qualified administrators and faculty members of USL and the state of Louisiana.

The special French character of southern Louisiana is not lost on many businesses, specifically the tourist trade. But this unique socio-cultural aspect should be better exploited than just providing advertisement material for local banks.

As we quickly approach the year 2000, Louisiana still bears the stigma of being a state which in past years did not emphasize education as did other states. The programs we advocate could propel USL and our state into the twenty-first century.

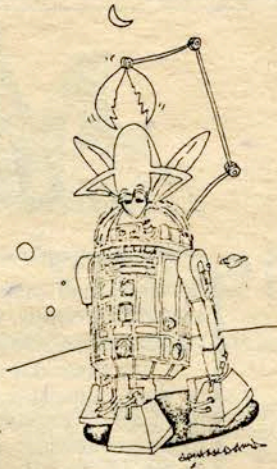


## Bibliography--Cappell

from page 10

Ms. Cappel was one of the founders of *La Gazette des Acadiens*, a publication whose stated purpose is "to maintain and preserve the Cajun culture." *La Gazette* is published in Lafayette.

In New Orleans, Ms. Cappel has two partners with whom she does renovations of old houses. She is a practicing hypnotist. She came to Cox in 1980 because she "sought a job to use knowledge of other cultures and the many uses of the French language." She is hostess of "Rendez-Vous" and oversees French News production for telecast in Jefferson, in Québec, and in France through Antenne 2.



## Bastille Day Celebration

A Bastille Day celebration which included a traditional Cajun dance was presented to the public at LSU Monday evening (July 14)

The 7 to 11 p.m. event in the Union Ballroom was in connection with a proclamation by Chancellor Paul W. Murrill of July 14 as "Bastille Day at Louisiana State University."

Joining with the community in the celebration were many of the 50 Québec teachers now attending a summer institute in English at LSU, said Québec coordinator Celine Mercier.



**BASTILLE DAY AT LSU**—Some 50 Quebec school teachers, represented by lovely Celine Mercier of Quebec, center helped LSU celebrate Bastille Day with a traditional Cajun dance involving the whole community. She is flanked by Randall P. Whatley, left, Cajun French teacher at LSU and coordinator of the event, and Dr. Donald G. Tarver, assistant to the LSU Chancellor.

Dance Music was by Joe Bertrand and the Eunice Cajuns. The free celebration was sponsored by the LSU Division of continuing Education, International Committee and Union Pop Entertainment Committee.

Randall P. Whatley, Cajun French teacher at LSU and event Coordinator, in a speech to those in attendance, pleaded to the French speakers to "teach your children and grandchildren French."

In proclaiming Bastille Day at LSU Chancellor Murrill said: "Louisiana is unique among the states in its debt to French culture and has retained its cultural heritage within an American framework; and... the State of Louisiana is officially committed by legislative and executive acts to preserve its French cultural heritage through the Council for the Development of French in Louisiana; and the further enrichment of our culture is facilitated through our contacts with the French speaking peoples in Canada..."

## Quoi ce qui se brasse?

Ce projet ambitieux avait pris forme, il y a déjà quelques années, avec la présentation de quelques pièces dans plusieurs villes et villages de Louisiane. On n'a qu'à se rappeler: Jean l'Ours et la fille du roi; Martin Webb et les marais boueux; Mille Misères; et plus récemment, Grand-ma's Fine, pour sentir vibrer les coeurs.

C'est un théâtre pour la population louisianaise qui aime retracer certains épisodes de son histoire culturelle.

C'est aussi un théâtre qui, progressivement, tentera de s'organiser sur une base permanente pour que chaque année, voir même deux fois

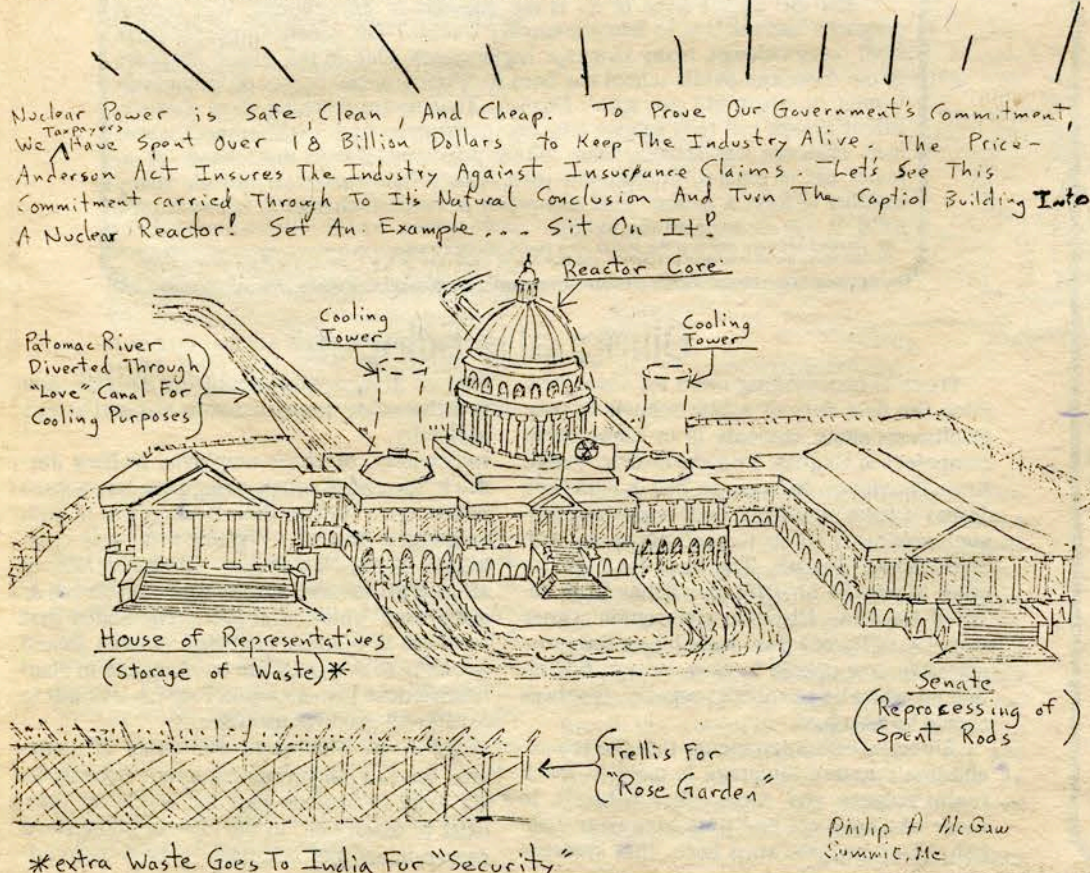
l'an, une tournée soit organisée dans toute la Louisiane française.

Un groupe de volontaires cadjins prépare déjà la prochaine tournée qui devrait se mettre en marche au début de l'année 1981. Vous recevrez dans quelques temps plus d'informations quant au choix de la pièce et des endroits où elle sera présentée.

Si vous avez envie de participer à l'organisation de cette tournée, n'hésitez pas à vous joindre à nous. L'évolution de cette troupe de théâtre cadjin qui se veut une réalisation pour et par des Cadjins vaut la peine d'être suivie!

Pour plus d'informations, contactez Mlle. Amanda LaFleur, directrice du projet, au (318) 394-4509.

**NDLR: Allô Mandy, viens nous voir et amène nous des écrevisses.**



## Landry Statement

from page 18

It is proposed that a new section 100.54 be added to the proposed rules to read as follows:

### 100.54 How do these rules relate to 45CFR123--Bilingual Education?

These rules are designed to prohibit discrimination on the part of recipients by requiring recipients to provide instruction to children in a language they understand. 45CFR123--Bilingual Education remains in force. Its grants for bilingual education shall continue to be provided for programs that exceed the minimal requirements under these rules. Its not the intent of these rules to limit or discourage the beneficia' effects of education of linguistic minorities in their respective linguistic and cultural heritages. Comment. Many people are concerned that these proposed Lau Rules will have the effect of eliminating ongoing bilingual programs sponsored by the Department of Education. The proposed new rule, if adopted, would go a long way towards quelling the concerns of many persons dealing with bilingual education.

Mr. Chairman, thank you for this opportunity to appear before you. I would be happy to answer any questions you may have or to discuss more fully the comments I have made on the proposed rules.

## La grammaire vs. le coeur

Le Lieutenant-Gouverneur de l'Etat de Louisiane, M. Bobby Freeman, a choisi de s'exprimer en français pour annoncer les 51 votes louisianais à la Convention du parti démocrate qui s'est tenue à New York le mois dernier.

On peut penser que c'est magnifique de sa part de manifester ainsi son intérêt personnel et professionnel envers le "fait français" en Louisiane. Pourtant, certains l'ont critiqué en raison de son français mal prononcé, notamment un professeur de l'université de la Nouvelle Orléans, Dr. Ed Lazzerini.

D'après M. Lazzerini, le petit discours du lieutenant-gouverneur était "le pire français que j'aie jamais entendu".

Peut-être M. Lazzerini a-t-il raison. Mais, après tout, M. Freeman est un homme politique, pas un enseignant. Et, surtout, ce n'est pas un francophone!

Ma réponse à M. Lazzerini et à tous ceux qui ont critiqué le lieutenant-gouverneur, la voici: "Quand un homme expose son coeur, on ne doit pas corriger sa grammaire," (René Plante).

Pour nous, francophones, c'est trop facile de nous moquer de l'accent français d'autres personnes, anglophones surtout. C'est également facile de se moquer d'un homme politique.

Par son discours en français, M. Freeman a démontré son intérêt pour la langue et la culture franco-louisianaises. Pour une fois qu'un politicien se soucie de parler français en-dehors d'une période d'élection, ça fait bien plaisir!

PRESS RELEASE

## "RENDEZ-VOUS" MAKES FORMAL DEBUT IN JEFFERSON Cox Cable Television Inaugurates First Local French Culture Program Of Its Kind

Jefferson Parish cable television subscribers will be able to be transported to France, Haiti, Quebec, and other favorite spots of francophiles without leaving their living rooms beginning August 24. That Sunday at 4:00 p.m., Cox Cable Television of Jefferson will inaugurate "Rendez-Vous", a two-hour program in which bilingual hostess Vicki Cappel explores French culture and tradition, including that found in Louisiana's own backyard.

The format is unprecedented in television. The two-hour show, which will be repeated Thursdays at 7:30 p.m. and Tuesdays at 10:00 a.m., is divided into three general parts. First, a one-hour episode of a French tape is shown -- in French. Some tapes run as single units, while others may be as lengthy as a six-show series. Produced by Antenne 2, a national French network, the tapes are made available to Cox by the French Cultural Services, with the assistance of television agent Adam Steg and Cultural Attache Joel Rateau. Many of the tapes have subtitles; those that do not are given lengthy explanations by hostess Cappel.

The tape segment segues into an interview or feature by Ms. Cappel on a related subject. A tape set in Haiti precipitates an interview with two local voodoo aficionados; a tape about a retarded child is followed by a local feature on handicapped persons.

The final segment of "Rendez-Vous" is called "Variété." During this portion of the program, entertainment clips bring popular French singers and other performers to the Jefferson viewing audience.

"Our format allows the Jefferson viewer to see the close connection between our Louisiana culture and that of France," comments Ms. Cappel. "We can encourage input from local artists in preserving all facets of French culture. In that way, we can fulfill our purpose as a community service-oriented program."





## Where We Stand

by Albert Shanker President United Federation of Teachers

*Will Education Department Defy Congress?*

### Bilingual Controversy Heating Up Again

**B**ilingual education has been a controversial program. That controversy is about to heat up again as the new Department of Education issues new regulations. The conflict will not be over the basic idea behind bilingual education, which is sound: that children who enter our schools without being able to read, write, speak or understand English cannot just be treated like all other children in the school. They need special help. Almost all children are frightened when they first leave the comforts of home to go to school, but for the child who does not communicate in English, the experience can be terrifying. Children who don't speak English need someone in school who speaks their language. They should be able to learn some of their subjects in their native language while they are busy learning English. Also, while insisting that they do learn English, bilingual programs can get across the idea that these children should be proud of their origins rather than filled with the shame of being "different," as many children once were.

Unfortunately, these basic aims frequently have been distorted. Some proponents of bilingual education have argued that the United States should become a multilingual country and recognize languages other than English as official. Some have argued that children should continue to learn in their first language throughout their school years. Others have also argued that the major reason for the program is to maintain ethnic pride and solidarity, and some have called for "bilingual-bicultural" education. These are not representative views, but even though they are held by a small minority within each of the ethnic communities, they are pursued aggressively and have made an impact.

It was precisely because of this that Congress took action. When it re-enacted the Bilingual Education Law, it clearly adopted the policy that the use of the child's original language was to be a transition to English and not a program of maintaining instruction in the native tongue. The fight was hard and bitter, but Congress modified the original legislation to say that:

- Teachers must be competent in English as well as in the native language in which the children are to be taught;
- Children must be re-evaluated every two years in a bilingual program to see if there is still need for continuing the services, and
- Children are defined as needing the services if they "have sufficient difficulty speaking, reading, writing or understanding the English language to deny such individuals the opportunity to learn successfully in classrooms where the language of instruction is English."

But the Bilingual Education Law only applies to a limited number of school districts which receive government moneys for these programs. The regulations the Education Department is writing on the 1974 *Lau* Supreme Court decision will apply to many more school districts—in fact, to all districts with 20 or more students in need of help. The regulations have not yet been issued, but there have been a number of troubling reports. One is that the new "regs" will not require teachers in the program to know any English at all. Instead, the teacher will have to be "trained" in bilingual education and be fluent in the child's native language. A second report says that the new regs will have no requirement for re-evaluation after two years—a clear signal that it's okay to keep the child learning in his native language throughout his school career.

But most disturbing, if the reports are accurate, is that under the new regs, schools would be forced to take many children who *can* read, write, speak and understand English out of their English-speaking programs and put them back into instruction in their native language. Under the reported new rule, any child who is below average in reading English (and by definition under the standardized, norm-referenced tests used, one-half of all the children in the country read below average!) would be compelled to receive instruction in his original language. If these children, who already do speak and read English but are below average, need anything, it is more *English* instruction—not more in their original language, which they already know.

Under the proposed new rules, then, large numbers of children who are already functioning in English would be taught in their original language, and most would never leave these bilingual programs, for they would be required to receive instruction in their native language until such time as their ability to read English scored in the top half for all children of their age in the country.

If these new rules are adopted, it will be an act of defiance of the Congress by the Administration. In 1978 the Congress rejected these very same proposals which were offered by the Administration. Now the Administration is trying to establish by regulation what it was unable to get through as law. It wants to take a program which Congress intended as a temporary transition from native language into English and turn it into a permanent program of foreign language instruction for all foreign-surnamed students who read below their grade level.

There is no research evidence which indicates that children need such permanent programs. In fact, existing research seems to indicate that children who continue to get instruction in languages other than English do not do as well as they would in a regular program of instruction. The Administration's proposals must be based on the assumption that it doesn't matter whether these children ever function well in their use of English. This is a terrible mistake. Our country is English-speaking and will continue to be. Those who do not learn the language of the land are and will be at a great disadvantage. If the Administration wants to recognize other languages as official, it should do so by law—not by education regulations which will cripple millions of American children whose first language is not English. Neither the Congress nor the Supreme Court in its *Lau* decision supports such action.

*Ed Department Knows Best—Without Any Evidence*

### Can U.S. Force Schools To Go Bilingual?

**T**he new Department of Education has issued a set of proposed regulations on the education of children whose original language was not English. The proposal is an unmitigated disaster. It threatens the fabric of American education and the future of our country. The public should bring pressure on President Carter and Secretary of Education Shirley Hufstедler so that the plan is abandoned.

Back in 1974 the Supreme Court decided in *Lau v. Nichols* that it was not enough for a school district to provide the same education for a child who could

## L'encre des autres...

not understand English as it provided for children who do. The decision deserved support. Obviously, when a child who speaks and reads no English is put into a regular class, the child cannot be expected to understand or to learn.

The Court did not say what should be done. It just ordered that something be done, something which recognized the special needs and problems of the non-English-speaking child. The Court suggested some approaches: "Teaching English to students of Chinese ancestry who do not speak the language is one choice. Giving instruction in Chinese is another. There may be others."

While the Court demanded that something special be done, it left open the question of the specific program to be used. It was to be left to educators to decide on just what is the best educational method . . . and to local school boards, elected by the people in their communities to oversee the schools. It was appropriate for the federal government to state and define the law, right for qualified professional educators to find the best educational methods and within the political province of local school boards to adapt programs to local conditions and needs.

Furthermore, there is no evidence that any given method of teaching children who do not speak English is better than another. Were there overwhelming evidence that one approach was successful while others were not, it might make sense to mandate the successful program. Where no such evidence exists, it makes sense to allow for professional and local choice . . . and for widespread experimentation so that better programs can be developed.

Now, despite the lack of evidence that one program is better than another, the Administration proposes to mandate one program for the majority of other-language children, whether or not that is the choice of the teacher, the principal, or the local school district. That program is bilingual education, instruction in the child's original language while the child is learning English.

Under the new rules, children from other countries with a different native language will be instructed in English if their English is superior to their use of their native language. Such children are few in number. Those who are superior in their native language—almost all—and whose English ability is at a level with 40% of all the students in the same grade nationally or statewide must be taught in both languages. In other words, unless an immigrant child is nearly at or above the average for native-born children, the child must be taught in both languages.

School districts will have to comply or face federal prosecution. They will need thousands of bilingual teachers—who are not available. They will be required to retrain their existing staff to become bilingual—a noble goal but one which is difficult and expensive and adds to the great burdens already faced by the classroom teacher. But also, while the existing teachers are learning to speak a second language, the regulations require that, " . . . other bilingual individuals . . . provide services in the interim." In other words, instruction will be given by individuals not licensed or certified to teach. The Administration has determined—without any empirical evidence—that children from Spanish, Chinese, Italian, Vietnamese and many other backgrounds will learn more if taught in both languages by someone other than a teacher than if they are taught intensively to learn English by a regular teacher.

Still another section of the regulations sounds good but, in light of the previous conflicts on this issue, it may have ominous consequences. The regulations require educational programs and activities to be "operated with respect for the culture and cultural heritage of the . . . limited-English-proficient students." Does this mean just what it says? If so, there can be no argument. But it may mean much more. If a Puerto Rican teacher is employed to teach Mexican American children, could this be viewed as a lack of respect for the Mexican culture and heritage? Will this section be used to enforce the notion that only teachers of the same ethnic origins can teach their own?

The issues raised by the proposed federal regulations are huge. Should the U.S. government impose particular educational programs? Can it mandate programs which are still experimental and whose superiority has not been demonstrated? Can it override professional judgment and local control? And, should it impose huge new costs on hard-pressed local school districts? The government estimates the cost at between \$180 million and \$591 million, but that is like its estimate of the cost of educating the handicapped and of other programs. It will be much, much more, and with money in short supply, it will be taken from other current educational programs. Money that could be used to teach English intensively to these very children will be used for testing, placement and teacher language training.

But the biggest issue of all is the question of bilingualism. Will federal programs lead the U.S. to become another Quebec? The American people come from many cultures, many language backgrounds. One of the major purposes of the American public school has been to "Americanize" waves of immigrants—most of whom did not speak English. That meant teaching them English. Ethnic groups had their foreign language newspapers and neighborhoods where their language was spoken, their culture preserved. But in the schools, as in public life in general, English was used. This policy worked. It brought many together to forge a nation. This new policy is a radical change. It is bad for the child. It will do harm to the nation.

Mr. Shanker's comments appear in this section every Sunday. Reader correspondence is invited. Address your letters to Mr. Shanker at United Federation of Teachers, 260 Park Avenue South, New York, N.Y. 10010. © 1980 by Albert Shanker.

### Bilingual is bilingual

There is encouraging news for those who think the first duty of public schools to non-English-speaking students is to make them competent in English. Federal District Judge Anne Thompson, in Trenton, has upheld New Jersey's rules requiring instructors in bilingual programs to show proficiency in both Spanish and English. The need for such facility should be obvious, but it has been resisted by some Hispanic spokesmen. Other states would profit from insisting on the same principle now upheld in New Jersey. For bilingual education to work properly, teachers should be bilingual.

Bilingual education means that the school-children's native language is used to teach math, science and some other subjects to those who have not had time to master English. There are two aims here: that students

lose ground while acquiring English, and that their native tongue not be stigmatized as unworthy.

Sensibly, teachers employed in New Jersey's Spanish-English programs have been tested since 1976 on their proficiency in both languages. But this requirement was challenged by the New Jersey Education Association, a professional group that also serves as a teachers' union. The group contended that teachers in Spanish-language classes should not have to demonstrate competence in English because instruction in English was left to a different group of teachers.

As Judge Thompson was quick to recognize, this is a dangerous argument. Schools do not exist to provide jobs for teachers; they exist to teach and, in the case of youngsters reared in another language, to help them ad-





# Franco-American 'vignettes'

**Bookmarks**  
By Bob Neal

Bangor Daily News, Sat. - Sun., August 2-3, 1980

**QUIET PRESENCE**, by Dyke Hendrickson. Guy Gannett Publishing Co., 266 pp., \$6.95.

"I stayed away from being a Franco-American. I guess it was everything, the behavior I saw, like the Saturday night brawls, the wife-beating, the foul language, the rotten kind of sex, the vulgarity that made me feel that way." Most interviewers hearing those words about one's heritage would zero in for details, perhaps to discover the causes behind this poor self-image and certainly to learn whether it was widely held. Not so Dyke Hendrickson, who let that and many other meaty quotations slide unnoticed into his tape recorder and onto the pages of "Quiet Presence," his book about Franco-Americans in New England, especially in Maine.

The book, subtitled "Histoires de Franco-Américains en New England," grew out of a 1977 series Hendrickson wrote for the Maine Sunday Telegram. Its newspaper beginning provided both strength and weakness, but more weakness.

"Quiet Presence" gains from the journalist's penchant for interviewing. Hendrickson has included 27 "vignettes" presumably culled from scores of interviews. The strength of Hendrickson's work is in letting the speakers tell their own stories, frequently in their own words.

But here also is a weakness, for Hendrickson has shown no pursuit of interesting or important subjects. Several speakers, for example, said young Franco-Americans are falling away from the culture and several lamented the inability of most young Francos to speak French.

Yet, Hendrickson included no interviews with college-age Francos and made no attempt to square the loss of language with what so many perceive as a new interest in bilingualism, the "third-generation effect" historians and sociologists have found in the melting pot.

Hendrickson has studied history, so he should be able to find patterns and probe for their causes, the activities whose sum makes history both good and interesting. He not only fails to seek causes, he doesn't know French-Canadian history very well.

"Quiet Presence" gives us no sense of the stranglehold the church had on the Quebecois, or how this gave power to the English-speaking merchants over the francophones in their own house.

Nor does it tell us of the "revenge of the cradle," the often-noted attitude that accounted for the astronomical French-Canadian birth rate that persisted long after the Francos were settled here and no longer needed several pairs of strong young hands for farm work.

Hendrickson writes that farming—the vocation of the ancestors of most Francos—was nearly impossible in Quebec's bad soil. But the Eastern Townships and the St. Lawrence Lowlands of Quebec have excellent farming soil. The problem was the inheritance system that divided ever smaller farms among what seemed like evermore sons, giving each generation less land to work until finally younger sons had to leave rural Quebec. The province's cities, dominated in the mid-1800s by the English merchants, offered little, but New England's mill towns offered a little more.

And, as Quebecoise author Gabrielle

Roy has said, the history of Canada and Quebec would be vastly different if the francophones had been as welcome in Manitoba as they were in New England's mills.

Hendrickson treats the rebellion of 1837 as an inconsequential series of skirmishes, ignoring the rebellion's spread to Ontario and the response of Mother England. Today, "Papineau's rebellion" is part of the mythology of Quebec.

In trying to establish in the first 78 pages the context of the migration, Hendrickson comes back again and again to the unexamined stereotype of the French-Canadian—the victimized, honest, simple, not very intelligent but always hard-working habitant. He equates, for example, low education with low intelligence, although the interviews offer ample contrary evidence. One would never know from this book that a dishonest or lazy Franco had ever lived.

If the substance suffers for its journalistic approach, the book ought to be at least carefully and well crafted. It is not. The author feels the need to tell us something again and again. For example, that 2.5 million Francos are among the 12 million New Englanders. Once ought to be enough.

He has failed to go beyond the simplest notion of ethnicity, counting as Francos only those with French surnames. Yet in Quebec, through mixing of the French with Scotch and others, thousands of unilingual francophones carry such family names as Burns and Johnson. Maybe none of these English-named French ever emigrated.

Finally, Hendrickson uses the language badly. He writes such pap as, "There is much to say for verbal history." No doubt he meant oral history, since virtually all history is recorded verbally. Even if he uses correct terms, a sentence such as this approaches meaninglessness. More than occasionally, Hendrickson hurls at us a sentence that comes up empty, like a sports announcer's "analysis," as soon as the reader examines it.

The author and his editors ought to have examined the sentences and substance more carefully before asking the rest of us to pay \$6.95 to do so.

**Bob Neal, a NEWS staffer working as a copy editor, was a newspaperman in Montreal for five years.**



just to an English-speaking society

If a child's teachers speak English poorly, the child is not likely to learn much English in school or even recognize the necessity of learning English well. Even a teacher providing excellent math instruction in Spanish should be able to answer a child's inevitable query, "How do you say that in English?" Moreover, the teacher should want the child to ask that question. Teachers also should be able to handle school responsibilities outside the classroom, in English. And they should themselves represent successful adjustment to an English-speaking society.

A series of articles in The Times on Hispanic New Yorkers, by David Vidal, records a passionate desire among many Spanish-speaking Americans to retain their native customs and language. But it is one thing for any group to choose to lead a bilingual life, quite another for it to try to turn America into a bilingual society. Bilingual education, like all education, should equip children to function in the American economy, to be able to hold jobs and therefore to read, write and speak with most of their fellow citizens. An educational practice that detracts from that mission detracts from education.

The New York Times

# U.S. Plan on Bilingual Education Facing Criticism Over Approach

THE NEW YORK TIMES, SUNDAY, SEPTEMBER 21, 1980

By GENE I. MAEROFF  
Special to The New York Times

CHICAGO, Sept. 18 — The last in a round of hearings on proposed Federal regulations for the teaching of bilingual education ended here today after two weeks of testimony in six cities.

Education Department officials must now sift tens of thousands of pages of transcripts and supporting data to try to figure out how to resolve a controversy around which the new agency has decided to wage its first major battle.

Judging by the differences of opinion voiced at the hearings, echoes of the debate are destined to reverberate for a long time, no matter what form the final regulations take.

The likelihood of litigation over the regulations was underscored in testimony here by S. John Davis, the Superintendent of Public Instruction in Virginia, who called the proposal "an abuse by the U.S. Department of Education of the states' responsibilities to make decisions that best suit their particular circumstances." Mr. Davis submitted a letter from the Attorney General of Virginia charging that the proposed regulations exceeded the intent of the Civil Rights Act of 1964. Language in the act banning discrimination on the ground of national origin is the basis upon which the Education Department formulated the regulations.

### Dispute Is Over Remedy

Despite the conflict over the proposed remedy, educators and public officials seem generally to agree with Federal officials that some type of special attention is not only legally required but also desirable for students who do not have English-language backgrounds. Few organized groups or school districts still maintain that such students should be assigned to classes without regard for their language difficulties, as was the practice in many schools until the last decade.

Even in Virginia and other areas where strong criticism of the proposed regulations has been voiced, the argument is not over whether something should be done but over how it should be done.

The plight of young people who have received insufficient help in reaching profi-

ciency in English was described by Esperanza Villarreal of Chicago's 18th Street Development Corporation. The federally financed project trains youths, most of them Mexican-Americans raised in Spanish-speaking homes, for construction trades.

Though all had to complete the 10th grade in order to be eligible for the program, 21 of the 45 young people in a recent group scored at the sixth-grade level or lower on a standardized reading test.

"As a job developer and counsellor for the past four years," Miss Villarreal said, "I have seen many capable and intelligent people turned away from jobs because of the lack of their fluency in English."

### 'Linguistic Prejudice' Seen

John C. Maxwell, deputy director of the National Council of Teachers of English, told a hearing here that bilingual programs alone were not enough to deal with the "linguistic prejudice" of teachers whom students will encounter when they enter the regular curriculum.

Mr. Maxwell called for a huge effort to educate teachers at all grade levels so that they would be more sensitive to the language and cultural heritage of students who had undergone bilingual education.

Such a costly proposal as training mainstream teachers to be more sensitive, however, is regarded as a luxury at a time when school districts are already complaining that it will cause severe financial strain for them to comply with the current proposal.

The position of the Chicago Board of Education was typical of school boards around the country when it challenged the Federal Government to provide appropriations to back up its mandate.

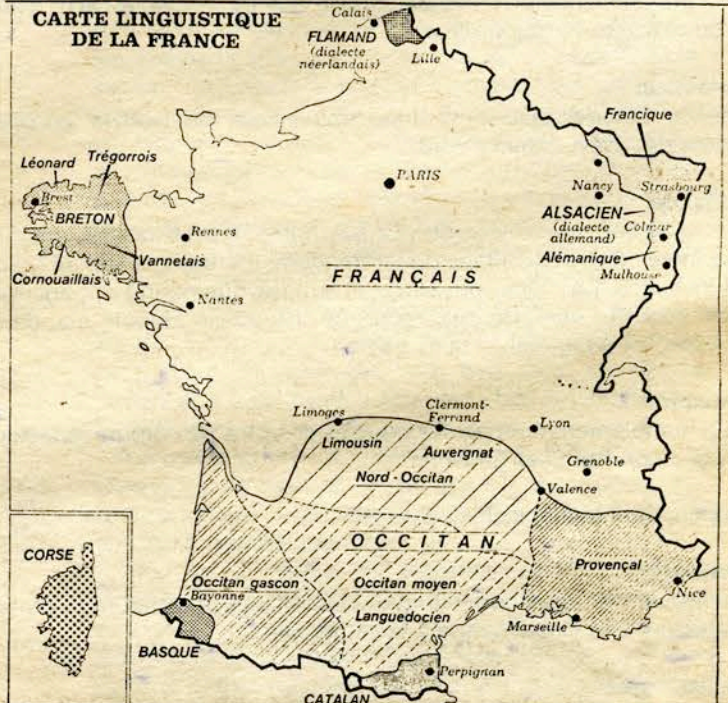
"What is the cost of complying with the proposed rules' identification procedures in a city with a student population composed of over 90,000 pupils from a non-English-language background, representing 139 distinct languages?" Martha Jantho, a member of the Chicago Board of Education, asked Federal officials at the hearing.

## Langues « régionales » et langues « allogènes »

En « reconnaissant » officiellement l'enseignement du breton, du basque, du catalan et de l'occitan, la loi Deixonne faisait une distinction entre les « langues régionales », qui sont des parlers propres à des régions françaises, et les langues « allogènes » qui sont des variétés de langues étrangères. Dans cette deuxième catégorie figuraient l'alsacien (dialecte de l'allemand), le flamand (dialecte du néerlandais), et le corse (dialecte italien).

Mais, en fait, cette distinction ne manque pas d'ambiguïté. Ainsi le corse a vu son statut linguistique changé en 1974 par la vertu d'un décret ministériel qui le transformait soudain en langue régionale et le faisait bénéficier des dispositions de la loi Deixonne. En revanche, le basque et le catalan, pourtant considérés comme langues « régionales », sont largement parlés hors de France. Mais il n'y a pas d'état basque, ni d'état catalan... Si l'alsacien et le flamand se voient exclus des dispositions de la loi Deixonne, c'est pour des raisons essentiellement politiques : étant apparentés à des langues nationales d'états étrangers, ils doivent être traités comme des langues étrangères...

LE MONDE DE L'ÉDUCATION — 5





# Au Presbytère



## de Monsieur le Curé

### Quatrième Leçon de Catéchisme:

**Le joul déf:** le patois qu'il faut ressusciter afin de se débarrasser de notre complexe d'infériorité vis-à-vis le français "parisien."

**Le bon langage:** le beau complexe d'infériorité.

**Campagne du bon parler français:** du non-sens.

**Séparatiste déf:** Terme inventé par les anglosaxons d'Ottawa, Ontario en collaboration avec le département de science politique de l'Université McGill afin de calomnier les canadiens qui ne savent pas prendre (ou accepter) leur propre place-je comme esclaves. On influence les milieux du pouvoir aux Etats-Unis en plaçant des cinquièmes colonnes à la Monsieur Zbigniew Brezezinski, fils de Westmount-Curriculum Vitae: Université de McGill-coup de téléphone, Harvard-lettre de recommandation n'était pas nécessaire-du "lichage des pattes" des Messieurs à la Kissinger, Président Johnson, et Président Nixon: et voilà un coup de génie et un coup d'intellectuel, Conseiller en chef pour la Sécurité Nationale des Etats-Unis!

**"Free Press" déf:** terme anglosaxon pour promouvoir le bien fondé de la "supériorité" anglosaxonne et pour essayer de nier ou de mater par le contrôle des leviers de cette "presse", télé, et du radio de n'importe quelle opinion qui soit néfaste ou qui met en question cette hégémonie anglosaxonne. Ex. On donne la libre expression aux hommes "de bonne volonté" comme Monsieur John D. Harbron, "British North American" dans le Providence Journal-journal néfaste pour les canadiens du Rhode Island et néfaste pour la francophonie mondiale-la France même est calomnié par ce journal anglosaxon-et dans le Wall St. Journal "Mind Those PQs" Nov. 29, 1976. Cependant pour démontrer la supériorité de la belle moralité anglosaxonne et capitaliste on donne la "permission" de mettre un "rubber stamp" sur cette belle moralité chrétienne et anglosaxonne à des concierges dans la Nouvelle Angleterre ie. à des "Unhyphenated Americans!"

**Revue de Catéchisme:** Le "Canada" c'est l'Ontario et l'Ontario c'est le "Canada".

**Méditations:** Pierre Elliott Oreo couronne P'tit Claude le Chef de La Peur au Québec le 20 mai, 1980.

#### Scène II

Dimanche suivant à neuf heures du matin à un p'tit déjeuner à la résidence du Cardinal Maurice Roy.

Entrez Son Eminence Maurice et Son Excellence Albertus.

**P'tit Claude arrive:**

"Ah! Votre Eminence et Votre Excellence que c'est donc un acte d'humilité de votre part de m'inviter ici aujourd'hui".

**S.E. Maurice:**

"Richelieu Claude! Que c'est donc merveilleux de trouver encore en 1980 des modèles du Christ comme vous."

**P'tit Claude:**

"Que c'est donc merveilleux de voir que notre Eglise a montré tant de sagesse de ne pas se mêler dans cette affaire du référendum. J'ai toujours admiré les oeuvres du Cardinal Richelieu. J'ai même pris sa vie et son dévouement à nos ancêtres en Nouvelle France comme sujet de ma thèse en Théologie durant ma dernière année à l'Université de Montréal."

**S.E. Maurice:**

"Je suis humblement ému par les oeuvres de votre vie comme rédacteur de Le Devoir et ensuite comme Chef du Non."

Entrez un autre invité, Richelieu André.

**S.E. Maurice:**

"Richelieu André! Quel honneur que vous daigniez accepter mon invitation et ensuite de participer à la Grand-Messe à la cathédrale."

**Richelieu André:**

"Je le fais avec plaisir Votre Eminence," et se tournant vers P'tit Claude "Richelieu

Claude, j'espère que vous daigniez trouver mon travail sur le Comité Canada en collaboration avec le président du Richelieu International, Richelieu Clément comme du travail digne de vrai Richelieu."

**P'tit Claude:**

"Richelieu André, comme vous le savez le but de **vrai Richelieu** c'est de travailler pour les p'tits."

**Richelieu André:**

"C'est pour cela que je suis membre du Comité Canada comme notre illustre président du Richelieu International."

**P'tit Claude:**

"Vous avez eu raison d'avoir appuyé le Comité pour le Non. Maintenant avec le secteur privé, c'est à dire le capitalisme anglosaxon, et notre cher Magister nous allons tous faire du travail efficace pour les petits."

**Richelieu André:**

"Tout se déroule en bon ordre maintenant. Nous n'avons pas besoin de brasseurs de marmite et de faiseurs de trouble. Imaginez, j'ai attendu la thèse séparatiste des deux peuples fondateurs lorsque j'étais à Woonsocket au mois de mai!"

**P'tit Claude:**

"J'espère que vous avez mâté cette affaire."

**Richelieu André:**

"Assurément! Comme vrai Richelieu il faut demander permission. J'ai fortement recommandé au Club Richelieu de Woonsocket durant la Fête du Richelieu au mois de mai de ne pas accepter un certain invité comme membre du Richelieu International."

**P'tit Claude:**

"Evidemment, c'est évident!"

**Richelieu André:**

"Car cet individu est un brasseur de marmite et un faiseur de trouble. Il a eu l'audace de prendre contrôle de l'assemblée et refusa de s'asseoir lorsque son parain était allé chercher un drapeau Québécois."

**P'tit Claude:**

"Quel audace!"

**S.E. Maurice:**

"Impertinent!"

**S.E. Albertus:**

"D'accord!"

**Richelieu André:**

"Ensuite son parain Richelieu-pas un vrai Richelieu!-a palcé ce drapeau Québécois sur le mur juste en arrière de mon siège!"

**S.E. Maurice:**

"Quoi?"

**Richelieu André:**

"Ce n'était pas nécessaire car il y avait déjà un drapeau des Etats-Unis au centre, un drapeau de la France à gauche et un beau beau drapeau du Canada-je Ontarien-à droite. Ce drapeau Québécois fut placé juste en arrière de moi sur le mur. Sans permission!"

**P'tit Claude:**

"Woonsocket? On croyait que tout se déroulait en bon ordre depuis janvier 1929 lorsque mon prestigieux prédécesseur, M. Henri Bourassa, a accompli Le Devoir avec Fiat Lux."

**Richelieu André:**

"Je croyais qu'on demandait permission depuis 1929 comme de bons dévoués, de vrais Richelieux."

**P'tit Claude:**

"Vous croyez que cet invité ne serait jamais un vrai Richelieu?"

**Richelieu André:**

"Comme un autre de ce type, un certain Docteur T. qu'on a refusé pour la même raison, je vous assure qu'il ne serait jamais un Richelieu. On travaille pour les petits comme de vrais chrétiens."

**P'tit Claude:**

"Dans la paix et fraternité."

**Richelieu André:**

"Tous Richelieux aiment notre beau beau drapeau-Ontarien-avec la belle feuille d'érable. Ce Richelieu qui a placé le drapeau Québécois juste en arrière de moi n'est pas un vrai Richelieu!"

Entrez le Premier Ministre du "Canada" qui est en ville pour la fin de la semaine.

**S.E. Maurice:**

"Que la paix, le calme, et la raison dominant. Quel bonheur de vous rencontrer ici ce matin afin de casser du pain ensemble. Premier Ministre Oreo."

**S.E. Albertus:**

"Félicitations Premier Ministre Oreo à propos de votre victoire digne de notre démocratie".

**S.E. Maurice:**

"Félicitations à propos de votre travail intellectuel monumental, digne d'un disciple des Jésuites, vous qui avez reçu un A dans tous vos cours spécialement dans la logique. Est-ce que vous avez reçu le prix en philosophie à Jean de Bréboeuf?"



**Pierre Elliott Oreo:**

"Merci Votre Eminence et votre Excellence mais ce n'est rien. Mes félicitations sont réservé spécialement pour P'tit Claude, disciple par excellence du Magister, lui qui a appris son métier de l'illustre Henri Bourassa. P'tit Claude je crois que vous êtes expert en Fiat Lux?"

**P'tit Claude:**

"Oui, Premier Ministre Oreo."

**Pierre Elliott Oreo:**

"Et du beau travail démocratique, P'tit Claude, pour avoir persuader les 36 pourcent des juifs qui ont passé du temps dans les camps de concentration d'opter pour le Non."

**P'tit Claude:**

"J'ai qualifié ce sale séparatiste comme fasciste afin de persuader les juifs de se ranger dans le camp du bon sens."

**Pierre Elliott Oreo:**

"Coup de genie! Coup d'intellectuel! Quel beau coup pour la belle démocratie du "Canada!"

**P'tit Claude:**

C'est vous l'Intellectuel en Chef, Premier Ministre Oreo." et se tournant vers Son Eminence, "Mes félicitations à Son Eminence pour son travail au service du catholicisme durant les années 1959-63."

**S.E. Maurice:**

J'accepte dans un esprit d'humilité."

**Pierre Elliott Oreo:**

"Mes félicitations sur votre travail et le travail de vos illustres confrères du Magister d'il y a 20 ans, Votre Eminence. Comme gardien de la moralité, c'est à dire du capitalisme, dans cette belle démocratie du "Canada" je vous félicite tous d'avoir qualifié en charre ce sale séparatiste-- avec son non-uns de la thèse des deux nations--du slogan dont il était digne René le Rouge."

**S.E. Maurice:**

"On a essayé de protéger les compagnies d'électricité juré par tous les moyens disponibles au Magister. Afin de vivre dans la paix et avec fraternité je déclare inspiré par La Lumière qu'on ne devrait pas se livrer dans ces brassages de marmite qui met en question l'ordre établi au Québec ie le Jansénisme." et S.E. Maurice se tournant vers Pierre E. Oreo: "Premier Ministre Oreo, j'ai obtenu pour vous une audience avec Sa Sainteté Jean Paul II lorsque vous allez vous rendre à Rome au mois de juin pour la conférence économique des Septs."

**Pierre Elliott Oreo:**

"J'accepte cet honneur dans un esprit d'humilité. Un beau coup pour l'ordre établie."

**S.E. Maurice:**

"Allez en paix! Continue vos oeuvres remplis de prudence et responsabilité."

**Pierre Elliott Oreo:**

"La thèse des deux peuples fondateurs et égaux. Quel non-sens! L'homogénéité anglosaxonne et ontarienne est 100 fois préférable."

**P'tit Claude:**

"Premier Ministre Oreo c'est vraiment à vous comme "Grand Congierge(1)" de Monsieur Davis d'accomplir ces oeuvres monumentales constitutionnelles afin de promouvoir le catholicisme et de protéger la "Canada" pour la chrétieneté et le sectun privé pour les Noranda Mines, les Asbestos Corp, et la Toronto Dominion contre les sales séparatistes et communistes!"

**S.E. Maurice:**

"Bien exprimé! La Lumière du Magister rayonne sur vous."

**P'tit Claude:**

"Durant ma jeunesse j'ai étudié la vie d'Elie Vézina et d'Henri Bourassa. Je l'ai tous les deux pris comme modèle par excellence du Catholicisme."

Tous se préparent pour aller célébrer la Grand-Messe. S.E. Maurice, S.E. Albertus, et P'tit Claude passent encore quelques minutes ensemble.

**S.E. Albertus:**

"Que c'est émouvant d'être écouté ici, Votre Eminence comme parmi les nôtres dans la Nouvelle Angleterre."

**S.E. Maurice:**

"Vous avez passé du temps à Southbridge durant votre jeunesse n'est-ce pas Votre Excellence?"

**S.E. Albertus:**

"J'y retourne de temps en temps comme pour parler des oeuvres de La Lumière à l'Assomption en 1953. Que j'ai donc reçu un chaleureux accueil! Honorius Causa(2)!"

**S.E. Maurice:**

"Ils sont dans la bonne voie là-bas! Ils viennent juste de donner des degrés Honorius Causa(3) à trois de nos illustres confrères du Magister dans la Nouvelle Angleterre."

**S.E. Albertus:**

"Je viens juste de parler à Son Excellence Monseigneur Proulx à propos du brassage de marmite dans le Madawaska. Il fut conféré la tâche de modérer les esprits échauffés par Son Excellence Monseigneur Healy, Evêque de Portland."

**S.E. Maurice:**

"Encore aujourd'hui quelques, seulement quelques, esprits échauffés veulent leur propre Eglise et paroisse canadienne."

**S.E. Albertus:**

"Tout est maintenant réglé grâce aux travaux de Son Excellence Monseigneur Proulx".

**S.E. Maurice:**

"Tout est réglé dans la paix et avec modération et responsabilité."

**S.E. Albertus:**

"Que La Lumière soit loué! Depuis que les miens sont retourné dans la bonne voie après 1929 c'est presque complètement tranquille par là-bas. Et des Eglises remplis! Des aumônes même aujourd'hui!"

**S.E. Maurice:**

"Cela est grâce à un niveau d'éducation de huit grades. Dévouement est synonyme avec une éducation limitée à un niveau de huit grades! Votre Excellence, vous vous êtes rendu à Boston en automne 1976 comme conférencier à une assemblée franco-américaine n'est-ce pas?"

**S.E. Albertus:**

"Oui, Votre Eminence. Mon discours était intitulé 'Maintenant Franco-Américains que vous occupez une place enviable dans toutes les activités publiques dans la Nouvelle Angleterre!'"

**S.E. Maurice:**

"Bon médicament opiacé. Le dévouement, la voix infaillible du Magister, l'extase, et la soumission."

**P'tit Claude:**

"Votre Eminence et Votre Excellence je suis ébloui!"

**S.E. Maurice:**

"Maintenant allons célébrer le Grand Mystère!"

Conclusion Scène III  
La Grand-Messe à la Cathédrale

P'tit Claude à la balustrade ce dimanche matin à la fin de la grand-messe.

**S.E. Maurice:**

"Corps du C--, Corps du Christ--, Le Corps du Christ!-- Corps du Christ--, Corps du C--"

**P'tit Claude retournant à son banc:**

"La paix, la raison, et la responsabilité. Que c'est merveilleux d'avoir la certitude morale d'être dans la bonne voie éclairé par La Lumière de notre Eglise."

Guérison pour chasser cette mentalité de La Grande Moirceur s'effectue en répétant comme prière chaque matin et soir Souverainiste et Sentinelliste(4) c'est numéro 1! Monsieur le Curé  
Paroisse de Notre Dame

Footnotes:

1. Petit Manuel d'Histoire du Québec, page 243, ligne 6; Léandre Bergeron, Editions Québécoises.
2. FAROG FORUM page 1 avril 1980
3. FAROG FORUM page 1 avril 1980
4. "ie Excommunié c'est numéro 1"

## STATEMENT BY WALTER J. LANDRY LAU HEARINGS NEW ORLEANS, LOUISIANA

Mr. Antonio J. Califa  
Office for Civil Rights  
Department of Education  
Box 8240  
Washington, D.C. 20024

Dear Mr. Califa:

Attached are my comments on the proposed Rules to Prohibit National Origin (Linguistic) Discrimination in Elementary and Secondary Education. I plan to present an oral statement along the line of the written statement I am submitting to you at the Lau Hearings in New Orleans, Louisiana on September 15, 1980. Please insert my written statement into your records of comments on the proposed Rules.

Yours sincerely,  
Walter J. Landry

Mr. Chairperson and members of the Panel:

My name is Walter Landry. I am a parent of two children in a bilingual program in elementary school in Lafayette, Louisiana. I am an attorney and I have some expertise in the area of human rights having been a member of the U.S. Delegation that negotiated the American Convention on Human Rights in San Jose, Costa Rica in 1969. I was also senior researcher and counsel to the Bill of Rights Committee of the Louisiana Constitutional Convention that drafted the 1974 Louisiana Constitution.

In reviewing various documents in preparation for this hearing, I noted with interest the letter of July 24, 1980 to the Secretary of Education from various state school offices, state and local school boards, teachers, principals, and curriculum authorities. These persons and organizations asserted that there was no legal justification for the proposed Lau Regulations. I would like to begin by taking issue with their position.

Title VI of the Civil Rights Act of 1964 inacted a broad prohibition against discrimination which included discrimination on the basis of national origin. In **Lau v. Nichols**, 414 U.S. 563 (1974), the United States Supreme Court unanimously held that teaching children only in English, a language they did not understand, deprived them of equal educational opportunities and constituted discrimination on the basis of national



# CAN / FRAM NOTES

Raymond J. Pelletier

As we enter into the final year of the Canadian/Franco-American Studies Project grant, a look back at what was accomplished last year will hopefully give the Forum readership a sense of our goals and objectives and invite additional participation of the Franco-American community in the activities scheduled from 1980-1981.

## Can/Fram 1979-1980

The grant sponsored two major activities in the spring of 1980. The first, which was held at UMO, was the reconvening of the Franco-American Seminars. Papers presented focused on social science approaches to Franco-American studies, on the religious culture of Franco-Americans, on Louisiana French culture and on occupational and educational patterns among Franco-Americans. As part of the seminars, a two-day symposium on the French language in North America was presented in cooperation with the Boston University Bilingual and Resource Training Center and the Ministry of Intergovernmental Affairs of the Government of Quebec. The symposium sought to develop a greater appreciation for the language spoken by the Franco-Americans of New England and that spoken in Quebec and a better understanding of the potential for its survival on both sides of the border.

In May, the Canadian/Franco-American Studies Conference was held in Manchester, New Hampshire. The reunion of the teams that participated in the UMO summer institute of 1979 served as a showcase for the teaching materials that had been developed during the academic year. Registrants who attended that portion of the conference were impressed by the quality of the team presentations, which is a clear indication that a solid core of material is being established to promote the teaching of Canadian and Franco-American content in high school and elementary school subjects.

In addition to the work that each team member is devoting to his/her community in the area of curricular materials development, faculty workshops, library development and community outreach, the following individual efforts should be recognized for their contributions to the project in 1979-1980:

Robert Fournier (N.H.), Bernard Bérubé (Me.) and Sister Cécile Brassard (Vt.) for organizing the Tri-State Can/Fram Coalition conference in Durham, New Hampshire last fall.

The Bristol (Conn.) and Brockton (Mass.) teams for their presentations at the 11th Annual Northeast Regional Conference for Social Studies. Anne Kempers of the Waterville (Me.) team for assembling **Franco-American Studies: A Resource Guide** (See the order form on this page).

The French River (Mass.) and Bristol (Conn.) Teacher Center for their series of workshops on Canadian/Franco-American studies.

The French Departments of Franklin and Winnisquam (N.H.) Regional High Schools for presenting an evening of French music to their communities.

The Fitchburg (Mass.) team for the program on "The Heritage of Canada" and "Franco-American Culture of New England" presented at the Fitchburg Public Library.

At UMO, Marcella Sorg's new course on "French-Canadian Migration and Community Change: From French Canadian to Franco-American," Stewart Doty's new course on the "History of French Canada and Franco-Americans" and Robert Rioux' course on the "French Language in North America." May I also mention my new course on "Bilingualism and Biculturalism"?

Needless to say, this is but a sampling of the activities that were undertaken last year and does not represent an exhaustive list. The Can/Fram staff would like to take this opportunity to thank its associates for their hard work during the 1979-1980 academic year.

## Can/Fram 1980-1981

Three major activities are scheduled for the last year of the project:

1. **Regional Workshops** will be held by Can/Fram team members, UMO staff and invited speakers at five sites in New England. The workshops will be hosted by participating school systems and teacher centers. All interested teachers and community representatives in a designated region are invited to attend. The sites and

programs for the workshops will be announced in the Forum as plans become more concrete.

2. The publication of a **Curriculum handbook** containing teaching materials that will facilitate the introduction of Canadian and Franco-American topics into regular courses and promote the development of interest among teachers in the further study of one of these areas will be published in the summer of 1981.

3. The **1981 International conference of the Canadian/Franco-American Studies Project**, scheduled for August 10-14, 1981, will be the concluding activity. With the theme of "The French in North America," the conference will bring to Orono Canadian and American scholars and creative artists as the presenters at the general sessions. Group meetings will also provide members of several academic disciplines to come together, present papers and promote discussion of the main theme.

## What Can/Fram means to you...

**...as a teacher:** The Can/Fram participants listed below have been accumulating and developing teaching materials for the study of Canada and Franco-Americans for over a year. In most cases, these materials have been made available to school libraries and to colleagues within designated school systems. Every teacher is a resource in helping you track down material that you may need for your classes.

**...as a parent:** Should you be interested in having your school offer a course or a portion of a course on Canada or Franco-Americans, you may wish to approach your child's language, social studies, history or elementary school teacher and suggest that he/she get in touch with a Can/Fram teacher in your area or with the Can/Fram project staff at UMO for information on What teaching materials are available.

## Can/Fram Participants

### Connecticut:

Janice Chartier, St. Ann Elementary School, Bristol

# the Culturally Different

from page 2

interview. Four females who had completed the mental health training program and who showed high levels of empathy, positive regard and genuineness and who were of different race and social class were the counselors in the study. The patients were 16 female schizophrenics: 4' upper-class white, 4 upper-class Negro, 4 lower-class white, 4 lower-class Negro. There were no significant differences between patients' age and years of institutionalization. All the subjects (counselors & patients) were females and Southerners. Each counselor saw each patient for one-hour interviews that were taped. Effects of order and counselor fatigue were controlled. Each interview was started in an open-ended fashion. Six 4-minute excerpts were randomly selected for rating from each of the 64 recorded interviews. The two raters were experienced in rating patient self-exploration. Intrarater reliabilities over 1 week of .80 and .88 were obtained with Pearson correlations. Interrater reliability was .78. A five-point scale was used for rating. The study showed a significant effect of race and social class of therapist and patient on level of self-exploration. Those with different race and social class showed the least level of self-exploration.

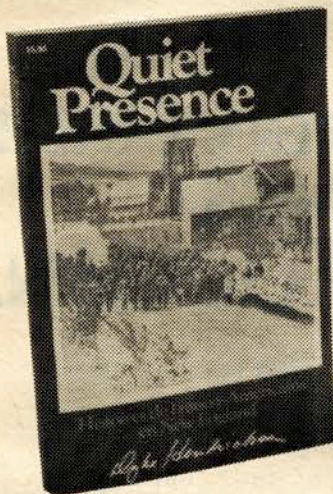
Erwing, Thomas N. "Racial Similarity of Client and Counselor and Client Satisfaction With Counseling." *Journal of Counseling Psychology*, 1974, 21 (5), 446-449.

This study was conducted to determine (1) whether clients react to counseling interviews more favorably when the counselor is of the same rather than of a different racial background and (2) whether counselors differ in their effectiveness in counseling students of a different racial background as compared with their effectiveness in counseling students in general. Students to enter the university in the fall were given a self-counseling manual during the spring or summer. They were interviewed by counseling psychologists in the fall to interpret test scores, curriculum planning, reading and study problems, scholastic and personal problems. Students were randomly assigned to the counselors. The students filled out a one-page evaluation after the interview. Black students rated black counselors and white counselors more favorably than did white students. White students rated white counselors more favorably than they did black counselors. More Black students indicated that they would return to see a white counselor than did white students. There is no significant effect of therapist race upon their effectiveness nor upon their being favored by clients of the same racial background.

Gilsdorf, Dale L. "Minority Counselors: Are They Really Needed?" Paper presented at the Annual Convention of the American Personnel and Guidance Association (31st, New York, N.Y., March 23-26, 1975).

This study was conducted to determine whether community junior college male students would pick a counselor of their own ethnic background for either personal problems or administrative problems. A stratified random sample of all the males at the school yielded 20 Mexican Americans, 20 whites and 20 blacks. Photographs of male counselors (2 from each ethnic group) were presented and the subjects had to choose which counselor they would pick for each problem situation. Analysis of Variance were performed for both the personal and administrative problems. For the personal problems all the groups had a significantly high mean preference for a counselor of their own ethnic background. For the administrative problems, only Mexican-American student had a significantly high mean preference for a Mexican-

## Exciting New Book



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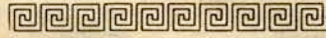
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**(L'Héritage Franco-américain à Waterville-Winslow) Une Classe qui nous a vraiment lancés!**

En 1973, le professeur Donald Dugas (maintenant à l'Université de Massachusetts à Amherst, Mass.) a offert un cours sous le titre "Your Franco-American Heritage" dans le programme "Adult Education" à Waterville High School. On était un groupe d'environ une douzaine: avocats, professeurs, religieuses, étudiants, ouvriers et même une grand'mère. L'enthousiasme que cette classe a inspiré a produit des résultats qui continuent jusqu'au présent. Parmi les "anciens élèves" du cours, il y a, par exemple:

(a) Anne Kempers, professeur de français à Waterville High School, qui poursuit toujours ses études du fait franco-américain. L'année passée, elle a fait partie de l'Institut des Etudes Canadiennes-Franco-américaines à l'Université du Maine à Orono, une expérience qui l'a mené à la rédaction d'une bibliographie annotée des matériaux franco-américains, publiée au printemps 1980, par l'Université du Maine. (**A Franco-American Resource Guide**). Cette année scolaire, elle offre à ses élèves de la quatrième année de français un programme de dix semaines d'études du fait franco-américain.

(b) Pearley LaChance, qui a continué, lui aussi, ses études des "Franco" et puis, à la suite d'un séjour de travail en Algérie (où il parlait et travaillait toujours en français), s'est décidé de chercher son diplôme universitaire, qu'il a reçu à peu près au même temps que sa fille aînée a reçu le sien. Actuellement, il est Directeur Adjoint de la Formation chez Ingersoll Rand (de North Carolina) et il se charge d'un programme dont les dépenses montent dans les millions de dollars.

(c) Blanche Pouliotte, qui a décidé, aussi, de continuer

**African Connection**

from page 3

d'origine franco-américaine jouaient un rôle non-négligeable sur ce continent. Et au Cameroun, nous avons vu l'étonnement non seulement des Camerounais, mais aussi des Français-nombreux à être restés dans ce pays depuis l'indépendance - devant ce professeur Fulbright américain qui, dans ses cours d'histoire à l'Université de Yaoundé, débitait un français impeccable, appris à l'école paroissiale de sa ville natale au Rhode Island. Cette prouesse - facile à comprendre pour ceux du milieu franco-américain - ne cessait d'émerveiller les autres: "On ne savait pas que les Américains se débrouillaient si bien en français!"

Ainsi, si les paroissiens de l'église Saint Joseph de Cohoes accueillent le Père Nyacko parce qu'il possède leur langue, pourquoi l'inverse ne serait-il pas vrai? L'Afrique et l'Indochine ainsi que la France n'accueilleraient-elles pas plus volontiers des Américains francophones précisément parce qu'ils possèdent cette commune richesse, le français? C'est une tactique fort bien comprise du Gouvernement Fédéral Canadien qui se fait représenter par ses diplomates, enseignants et experts techniques québécois dans les 42 pays francophones du monde.

Quant comprendrons-nous que notre pays a grandement besoin de nos capacités particulières? Il ne faut pas cependant attendre que l'Oncle Sam vienne frapper à nos portes, car ce jour venu il sera déjà trop tard. Nous devons nous mêmes prendre la parole en cessant d'être un peuple invisible et muet. Si un Pierre Salinger et une Jacqueline Onassis ont pu mettre à profit leur héritage français, pourquoi les Franco-Américains n'en feraient-ils pas autant? Peut-être verrons-nous alors le jour où l'Ambassadeur des Etats-Unis en France sera... franco-américain.



ses études supérieures après cette classe avec Don Dugas, et, déjà grandmère, s'est inscrit à l'université comme étudiante à plein temps. Elle aussi, elle a gagné son diplôme. Cet automne c'est elle qui offrira un cours sur les Franco-américains dans le programme "Adult Education" à Waterville High School!

Dans les trois cas, ce sont l'intérêt et l'inspiration élevés dans cette première classe qui nous ont poussés à apprendre d'avantage et à chercher de nouvelles expériences.

American counselor.

Jackson, Gerald G. and Kirschner, Samuel A. "Racial Self-Designation and Preference For a Counselor." *Journal of Counseling Psychology*, 1973, 20 (6), 560-564.

This study was conducted to determine whether people of African descent referring to themselves as black or Afro-American will prefer assistance from someone of their own race to a higher degree than someone referring to himself as Negro or colored. Subjects were 391 black freshmen who were selected at random (144 males, 247 females) and administered a counselor preference questionnaire. Chi-square analysis were performed for three groups: Negro, Black and Afro-American. Results are as follows: Black and Afro-American groups preferred counselors of the same race significantly more than negro group. All three groups showed no significant preference for same-sex counselor. All groups preferred counselor from same socio-economic background but chi-square analysis showed no significant difference among groups. Racial self-designation did effect preference for a counselor of the same racial background.

Wolkon, George H., Moriwaki, Sharon and Williams, Karen J. "Race and Social Class as Factors in the Orientation toward Psychotherapy." *Journal of Counseling Psychology*, 1973, 20 (4), 312-316.

This study was conducted to determine the influence of race and social class on attitudes toward psychotherapy and therapists, self-disclosure, and self-reports of treatment outcomes. The subjects were 69 females: 24 lower-class black, 20 middle-class black, 25 middle-class white. There were no lower-class white subjects. Subjects were administered a fixed-alternative questionnaire by a member of their own race. The questionnaire consisted of demographic information, scale of attitudes toward seeking professional help, level of self-disclosure, and actual experiences with counseling and preferences for counselor. Results indicated that there was no significant difference between the 3 groups in attitude toward seeking professional help. Whites showed significantly higher levels of self-disclosure than did both black groups. Blacks preferred black counselors: 75 percent of the lower-class and 70 percent of the middle class groups. Only 28 percent of whites preferred white counselors; 72 percent indicated no preference.

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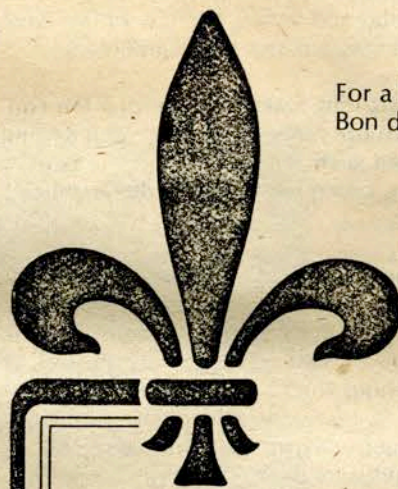
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## Landry Statement

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origin.

The U.S. Department of Education has authority to make rules in accordance with 42 U.S.C. 2000D-1. The argument that has been made that in adopting the Department of Education Act, the department could not exercise any direction, supervision or control over curriculum, has an exception in that it provides "except to the extent authorized by the law..." Since these rules are expressly authorized by law, I believe the arguments of the school officials are ill-founded.

I believe the proposed regulations are both very important and desirable. I would like to stress their importance and suggest some constructive changes in the proposed regulations with a certain historical perspective in mind.

Since the founding of our country, there have been five great emancipatory movements. The first dealt with class in which we abolished titles of nobility and attempted to establish a general principal of common citizenry. Secondly, we established freedom of religion. At the time of the American Civil War and culminating in the 1960's, we have sought to eliminate discrimination based on race. The Women's Suffrage Movement which culminated in the Women's Liberation Movement of the 1970's sought to eliminate discrimination based on sex. In large measure, each of these emancipatory movements has achieved their purposes. A fifth emancipatory movement, that of eliminating discrimination based on language does not yet have popular acceptance.

Each of the emancipatory movements had particular aspects. Eliminating discrimination by class involved integrating all citizens into a common society. Freedom of religion involved respect for differences, letting each religion develop as it saw fit, and providing each with a tax exempt status. Eliminating discrimination on the basis of race and sex involved integrating blacks and women into the common society. Eliminating discrimination on the basis of language has particularly difficult aspects. We must respect and permit differences but at the same time there must be positive public action in order to respect different languages. It is not quite like religion which could be left out of public actions. Discrimination based on language furthermore is a fairly popular concept with a large number of people. When we entered World War I, there was popular demand for the suppression of the teaching of German and other foreign languages in our schools. Language requirements for teachers was dropped. A special doctorate for teachers the Ed. D was developed so that teachers would not have to learn any language in order to get a doctorate. To many people, using a language other than English is somehow unAmerican.

This attitude is particularly rampant in the teaching profession since teachers now are generally ignorant of languages other than English. This is one of the many reasons why these rules are so important. As Secretary Hufstetler has stated "a child can not learn subjects taught in a language he or she can not understand". The essential requirement that these rules should stress in order to achieve equal educational opportunity is that a child will be taught in a language he or she can understand.

In the advertisements for these hearings, I noted with interest that they were titled "Proposed Civil Rights Language Minority Regulations". These rules are supposed to deal with discrimination based on language. My first general comment is that they should be restricted to that subject. Discrimination based on race should not be mixed up in these rules. They should be subject to other rules since the elimination of discrimination based on race is a different problem requiring different solutions than is elimination of discrimination based on language.

Before I get into specific comments with respect to the proposed rules, I would like to call the attention of the panel to another obligation of the United States Government with respect to discrimination based on language. I refer specifically to the 1975 Helsinki Agreement which is a U.S. treaty obligation and hence, the law of the land. The following is a treaty obligation of the United States under that Agreement:

**National minorities or regional cultures. The participating States, recognizing the contribution that national minorities or regional culture can make to co-operation among them in various fields of education, intend, when such minorities or cultures exist within their territory, to facilitate this contribution, taking into account the legitimate interests of their members.**

To facilitate the contribution of minorities in the United States, it is necessary that they preserve and develop their historic languages. In this connection, I believe that French and Spanish have a special claim in the United States. When Louisiana and parts of northern Maine were incorporated into the United States, French was the official language and the people were incorporated without their consent. Similarly, large parts of the southern and southwestern United States were incorporated into the United States with Spanish as the official language without the consent of the inhabitants. Hence, French and Spanish are native languages of the United States and are entitled to special consideration in the light of the Helsinki Agreement.

With that aside, I will now go into specific comments on the proposed Lau Rules.

The title of Subpart B should be Linguistic Discrimination rather than National Origin Discrimination. Comment. This Subpart deals with discrimination based on language. Presumably other parts will deal with discrimination based on race and the title of this part should clearly indicate that we are dealing with language in this part. These hearings were advertised as proposed civil rights language minority regulations. The title of this subpart should contain the word language or linguistic in discussing discrimination. Rule 100.33, the definition of bilingual education should be clarified by adding after the words bilingual education the following words, "for the purposes of this subpart". Comment. Bilingual education per se does not require English, hence, the clarified words, "for the purposes of this subpart". The definition of a "minority" should be changed to a "linguistic minority", and the term linguistic minority should be defined as follows:

"Linguistic Minority" refers to students--

(a) Who are ordinarily identified by others, or who identify themselves with a linguistic heritage other than English, i.e., Hispanic, Franco, Navaho, etc.

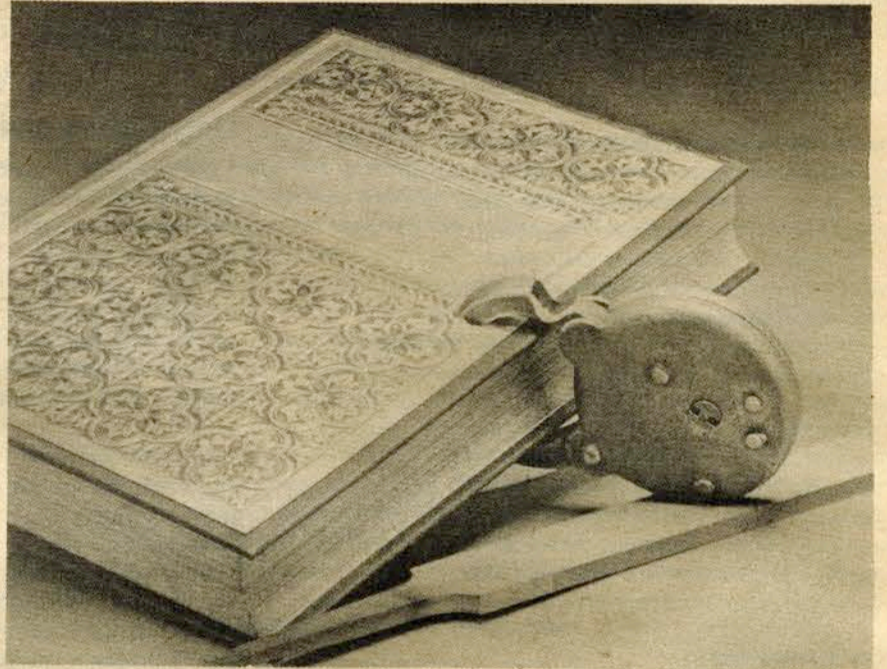
(b) Who have a primary language other than English.

Comment. These rules deal with linguistic minorities not racial minorities. Let us make this very clear. Let us deal with racial minorities in other rules or regulations, not in these.

100.39 (c) The entire format of this proposed rule should be changed to read as follows:

(c) What services must be provided to primary-language-superior students?

Instruction in required subjects must be provided through their primary language to primary-language-superior students. Such instruction may also be provided through English.



Comment. 100.39 (c) as proposed is improper. To require the teaching of every required subject from kindergarten on in English which is foreign to the student may hamper his ability to grasp basic skills. There is evidence that a second language may best be introduced at about the third grade. Recipients should have discretion as to when the second language (English) is introduced. The Court in the Lau Decision said that teaching English is one choice and giving instruction in the primary language is another choice. The recipient may best decide when and how to mix the two choices. The proposed rule is unduly restrictive.

100.41 (b) should be revised to read as follows:

(b) **Improving English language skill.** A recipient that has commenced instruction in required subjects in English may stop providing assistance in improving English language skills described in 100.39 (b) to a student who meets any of the following criteria:

Comment. A school should not be required to commence instruction in English at any particular time but the time limit for continuing instruction should only start from the time that English begins.

100.41 (b)(3) should read as follows:

(b) (3) The student has received the services for 5 years and his primary language is the primary language of less than 1/4th of the students in his school.

Comment. When a large proportion of students have a particular primary language, instruction in the language should continue until the student is no longer limited-English-proficient.

100.43 (b) and (d) are strongly objectionable. To accomplish freedom from discrimination on the basis of language it is desirable to group students so that they can learn in the language they know and understand. 100.43 (b) and (d) would tend to prohibit the **most desirable** method of preventing discrimination based on language. They should definitely be deleted and the subject covered in other rules and regulations dealing with race. Linguistically different students need more time for basic skills. To permit them to learn in their own language for only one half of their classes, especially at the K-3 levels, is rank discrimination based on language which is merely disguised as promotion of racial integration. This subpart should be designed to prohibit linguistic discrimination which is now a far more serious problem than racial discrimination. Different problems call for different solutions.

100.45 (b) delete "race or national origin" and substitute "language".

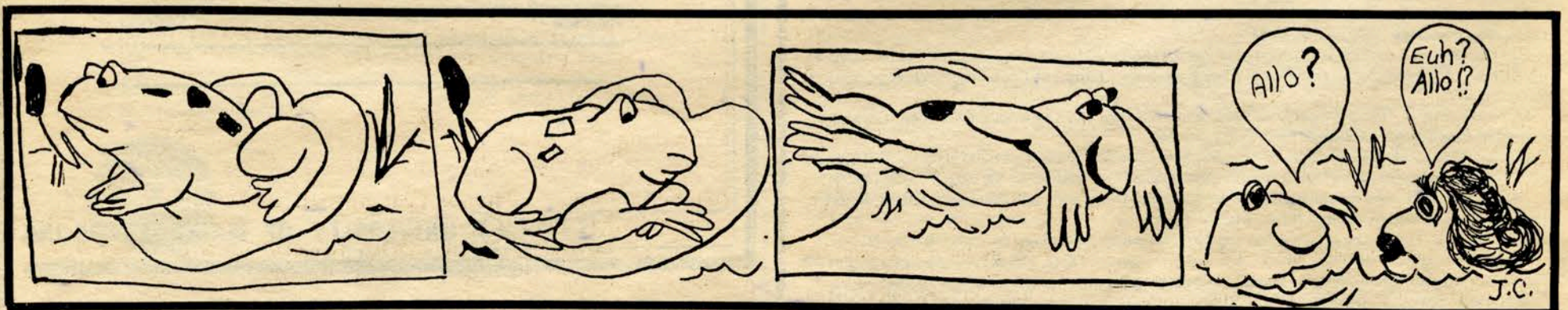
Comment. See previous comments. Race should be covered by other rules and regulations and not mixed up in these rules which are designed to prohibit discrimination based on language.

100.53 (a) and (b) should be revised to read as follows:

(a) A recipient may use a language other than English as the primary language of instruction in the classroom.

(b) In the case of such a recipient, the primary language the recipient uses in the classroom to provide instruction shall be deemed substituted for "English" wherever the word is used in this subpart.

Comment. The rules do not make it clear that a recipient may use a primary language other than English as the primary language of instruction in the classroom. These rules should not dictate what primary language will be used at the local school level. The proposed change would clarify this.





# Current Franco Research

To All Contributors:

Franco-Americans and Québécois have long fascinated me, and I have ties to both groups. With this in mind, John Pearce, M.D., a respected researcher and writer, has asked me to write a chapter in a forthcoming text (January 1981) on Ethnic Groups and Family Therapy. Concentrating on the Franco experience with therapy has been enlightening but also frustrating, for the "experts" and documented materials are few and far between. So, I am appealing to all of you (10!) to add your expertise and experience.

So far, NOTHING has been written in the journals, books, or on walls about Psychotherapy with Franco-Americans. There are a lot of rumors, but nothing documented. A lot of us work with this population in one way or another and are enthusiastic about sharing an understanding of such a large ethnic group. I've spoken personally to some of you on the phone and have received names of others from people in the field. I am asking for your collaboration by answering the enclosed questionnaire and returning it within seven days. My deadline is October 15 for completion of the entire chapter.

Should you have questions, give me a call. The basic procedure is to read the question, use a blank sheet of paper, number your response, and answer as fully as possible.

Some of you have expressed an interest to meet over a weekend for an informal conference on Francos, and if this interests you, please let me know.

Both I and my wife are practicing Psychologists here, and we've only recently moved from Quebec to the Boston area. We would enjoy hearing from you and are most grateful for your assistance!

I look forward to the results. Thank you.

Régis Langelier, Ph.D.  
Counseling Psychologist and  
Associate Professor, Laval University, Quebec  
18 Colby Road  
Wellesley, Massachusetts 02181

## Psychotherapy and Therapeutic Approaches With a Franco-American Population

1. Do F/A's accept therapy or counseling as a viable alternative to problematic situations?
2. Following the initial interview, do F/A's leave a general impression distinct in an ethnic or psycho-social sense?
3. List common reasons cited by F/A's for family therapy and then list common reasons for the same according to the therapist.
4. What are the most frequently occurring neuroses seen in F/A's? Be specific...such as Anxiety neurosis or a behavioral description.
5. Is psychosis easily seen in family of origins? Is the incidence rate higher, lower or the same in this population based on your experience?
6. Do F/A's see help or referrals for marital problems as favorable? Do they value self/referral and therapy?
7. Delineate the response pattern, in general, for an adult F/A to marital, family or personal problems? Is PET or other child-management approaches effective in long-term behavior change?
8. Do F/A's prefer insight or behavior-oriented therapy? Or both?
9. Specifically, what are the most common defense mechanisms employed? Projection; rationalization; reaction formation; identification; denial; idealization; sublimation; or others?
10. With this population how early can change, in any sense, be predicted? Within the first 8 weeks (for what problems); first 20 weeks; first 6 months; etc.
11. Comment on the nature of the client-therapist relationship. Cite as many variables as possible depending on your own bias towards what is a good(value) working relationship.
12. Is sexual bias evident in therapist choice?
13. What target areas are most frequently emphasized in the F/A population? Unconscious; motivation; insight; behavior change; nonverbal; emotional expressiveness; etc?
14. In your opinion which approach to therapy or orientation is most effective with this population and why? Name the school and give an operationalized description such as RET- using the 10 irrational myths step by step with the client for low self-esteem."
15. Enumerate taboo areas in family or therapeutic encounters? Such as incest, sex dysfunction, god, state, homosexuality, Playboy, etc.

## General Franco-American Family Patterns

1. Characterize family dynamics and process within sessions- or make comments on what you've observed in comparison to say the Irish families.

Who has the overt and covert powers in the family? With whom does final decision-making lie? What keeps the family homeostatic?

2. What rituals are incorporated in family patterns? And how important is history of injustice or cultural discrimination?
3. Is ethnic identity sublimated or not? Clarify?
4. Children are raised by what dictum? Comment on discipline, trust, aggression, core values.
5. What part does religion play in response to problems and treatment suggestions in such areas as sexual dysfunction or divorce or abortion?
6. In what sense is familial aggression vented? In what sense are feelings of intimacy and attachment expressed?
7. Characterize the socializing patterns of the F/A family within and between systems.

Mother to relatives; mother to friends; mother to groups in community, etc.  
8. Families are complex-comment on important areas not highlighted that in your experience are critical to comprehending the Franco-American.

Some have said that the core values of F/A's are duty and work, warmth and support... and that in therapy inner conflicts manifest acting-out and rigidity and a preferred therapeutic approach is emotional education (Pearce, 1980 Cambridge). Others have strongly hypothesized that Franco-Americans are very dissimilar from their neighboring cousins the Quebecois in both levels of self-esteem, self-actualization, pride in heritage, core values, and risk-taking (Langelier, 1980, Wellesley).

Please comment on these hypotheses and include some of your own-at this point your ideas are as valid as the above ones.

Thank You-Merci Beaucoup!

## "R'Ouvre Toé La Geule..."

How infinitely simpler it is to make a comment with someone else's words than to sit down and say something meaningful yourself. It seems we have to literally pull the words up from some dark cavern within ourselves-I know that it feels that way for me and I have talked with others who find writing so difficult that they won't even carry a pen-stylophobia? But I know I can make a statement without writing a word for, as I have found out in the past year working with F.A.R.O.G., the placement of an article on this page or that, the presence or absence of a picture, the use of a cartoon, the size of a caption or heading, etc. can make a statement that no amount of words could get across. This kind of editorializing can be accomplished within the protective walls of L'Office Franco-Américain where one can work alone, without immediate risk, without someone constantly looking over your shoulder to make sure you are not criticizing too loudly or stepping on too many toes, and if the editorializing-which invites response and sometimes creates controversy-has its desired effect, then those same walls can protect you again. Then there are sometimes when things get so bad that you have to take that risk and write a few words yourself.

Y en a qui disent qu'on devrait pas faire ça, qu'on devrait parler de les belles choses Franco-Américaines, mais des fois (non, souvent) c'est jus pas possible d'appeler quelque chose une rose quand c'est vraiment un p'tit tas marde. P'y'en a tu donc gros d'ça ces p'tit tas marde là chez les franco! J'le sais pas si que c'est seulement cet été que j'ai commencé à m'ouvrir les yeux mais j'les ai vu ces p'tit tas là partout.

Une église au nord du Maine se trouve fermée parce que l'Evêque Irlandais dit que y'a pas assez d'argent pour la garder ouverte. Premier p'tit tas! Au même temps il empoche \$30,000 piastres franco-américaine de cette paroisse. Deuxième p'tit tas! La plupart des gens se mettre à genoux et prient le bon dieux pour r'ouvrir l'église. Kris! C'est pas lui qu'à fermé l'église c'est son ambassadeur sur la terre qui est supposé de vous protéger et de protéger nos droits. Des fois il faut arrêter d'prier et faire quelque chose pour nous autres même!

A well qualified and dedicated Franco-American teacher of French (Haiye, y'en a pas beaucoup de s'autres à l'entour y faut les protéger) is fired (1) because she can't teach men's soccer, (2) her husband also teaches at the same school, and (3) because she is active in the community and local Teacher's Association. Troisième p'tit tas! An anglo Superintendent fires her because of a 2 percent reduction in a school budget which he has asked for. Maudit sa sen la marde ça! Faut tu y gouter nous autres même s'ta marde la avant qu'on fassent quelque chose pour s'en débarrasser!

Un festival Franco-Américain est organisé par des anglophones p'y la seul chose qu'on voit là qui a aucune semblance franco, c'est une bonne soupe au pois. Oui, y'avait d'la bière pour neyer une demi douzaine fraternité et du rock-n-roll pour réveiller mémère pi pépère qu'on a enterré il y'a trois ans... Quatrième p'tit tas.

And now it really hits the fan! Seven out of eight educational and cultural programs which would greatly benefit the Franco community are either not approved for funding or their funding is terminated. Là on en mange à deux mains! "It's a political year," we keep hearing," and the Hispanics have the CLOUT!" What I want to know is when the francos are going to be issued their own MASTER CARDS, or better yet DEMAND them and start using their CLOUT en masse! The 2 and one half million of us in New England and the more than 5 MILLION of us nationwide now have a tool-a national tool-in the form of L'Assemblée des Franco-Américains which we should make use of. L'Assemblée could issue a statement of complaint against what has happened in the past and continues to happen today. Five million people should have a voice and should be able to influence politicians and their own destiny in a positive way. Time is way overdue for our piece of the pie!

We could do what the elderly people from The Valley are doing and keep praying, for prayer in times of distress can provide solace, but consolation is not always the best thing for us. Being comforted is nice in the short run, but it won't provide us what we need further down the road. What we need is to get so mad that we finally reach for political power through lobbying efforts and collective determination. Prayer simple.

cont. page 9

Vote  
November 4th

ELECT  **Matt  
Smyth**

STATE REPRESENTATIVE

It's time for a change

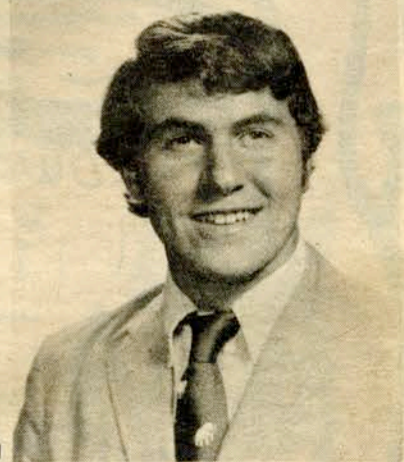
°Governing Board of the Organization  
of Honors Students °Student Senate

ORONO District 77

°Senior Council

°Junior Year Abroad, Sorbonne, Paris

C'est le temps pour un changement





# Place aux Jeux

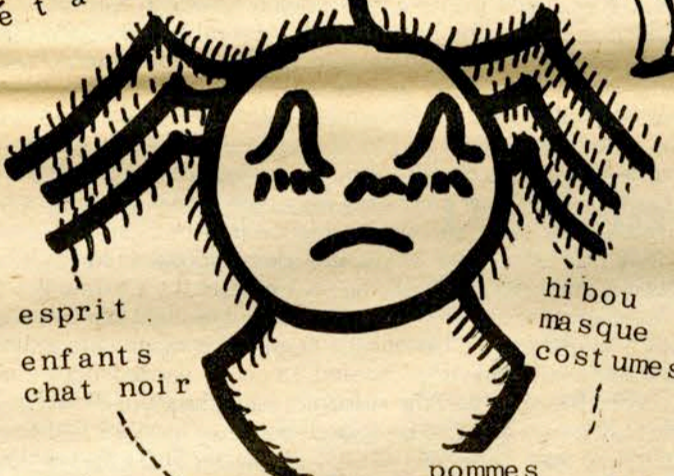
**OCTOBRE**  
 O - is for OWLS  
 C - is for CANDY  
 T - is for TRICK or Treat  
 O - is for ORANGES  
 B - is for Bags of goodies  
 R - is for rolling in the leaves  
 E - is for EVENINGS of  
 HAWK EER  
 FUN!

allô, moé  
 j'mappelle  
 Mary. Ta tu  
 ou ca page  
 icite? Ya toute sortes  
 de choses de fun  
 a faire!!!!

Moé, j'mappelle  
 KÉVIDI.  
 Dui, il y a  
 toute sorte de  
 choses a faire.  
 Des cherche mots,  
 des puzzles, et  
 des games, des  
 designs à voire.  
 Je l'aime beaucoup

youpeell  
 c'est  
 h'fun!

cherche mots  
 citrouille  
 hibou  
 esprit  
 enfants  
 chat noir  
 bonbons  
 citrouille  
 lune  
 hibou  
 masque  
 costumes  
 pommes  
 mais éclaté  
 caramel



**POÈME D'AMITIÉ**  
 As the month goes on  
 the cold sets in  
 And the leaves turn color  
 Orange, Red, & Yellow

But the things  
 I like best  
 About October  
 Is that there  
 Is LOVE  
 TO S-P-R-E-A-D  
 the world over



Unscramble  
 the  
 letters

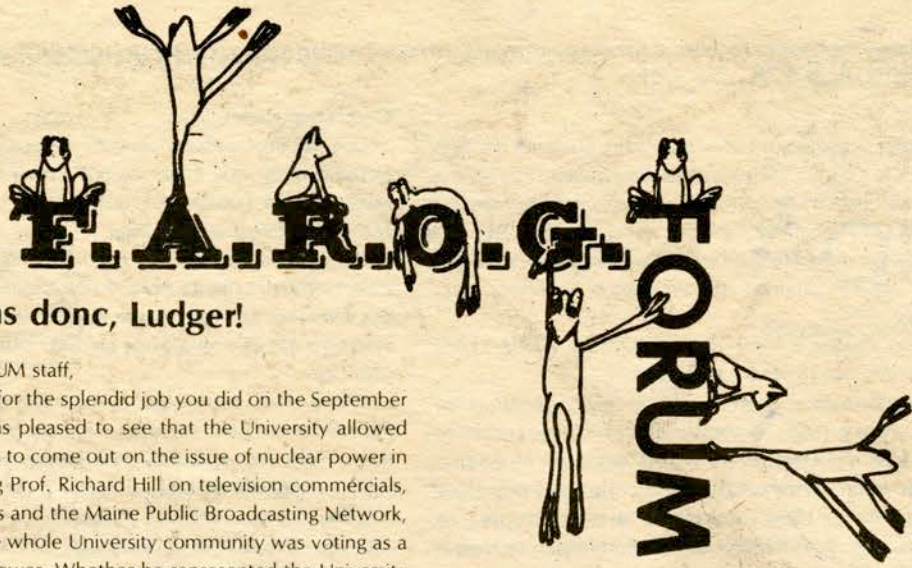
HAPPY  
 HALLOWEEN

PPHYA  
 WNEHVEDA

ANSWER IS IN POT



Dear



### Voyons donc, Ludger!

Cher Yvon and the FORUM staff,

I want to thank you all for the splendid job you did on the September issue of the Forum. I was pleased to see that the University allowed other of its organizations to come out on the issue of nuclear power in Maine. What with seeing Prof. Richard Hill on television commercials, talk shows, and the news and the Maine Public Broadcasting Network, one would think that the whole University community was voting as a solid block for nuclear power. Whether he represented the University or not, the fact that he was always mentioned as being from the University made it seem like he was the only one from the University that was speaking out. Of course we all know that UMO students and faculty were not in agreement and that YES proponents were very active on campus. I think it was just great that you all had the insight to state your case as well. BRAVO!

Ludger H. Duplessis  
34 Sincok St.  
Caribou, ME 04736

### Hill of Beans!

Dear Forum,

Professor Richard Hill says, "We simply can't shut down Maine Yankee." I say we can. Professor Richard Hill says, "As a solar energy research engineer, I can assure you that we cannot replace the Maine Yankee plant with solar energy today." I say, "So what?" Professor Hill went on to say, "hopefully someday we can get our energy from the sun but that won't be tomorrow or 10 years from tomorrow or decades from tomorrow." I say, "Bullshit"

Professor Richard Hill is a solar expert. I am a political expert. I see the professor professing the same old tired excuses for centralized nuclear power that we've been hearing all along. The "dependance on foreign oil" argument ignores the fact that uranium is also in short supply. I could write page after page of facts & figures. So could Professor Richard Hill. I could quote sources and specific cases of grotesque cancers caused by radiation; the victims unable to collect any compensation. I suppose the "Professor" could quote these away as well.

What it all comes down to is who do you believe? Most people still believe the "experts" that say we cannot do without nuclear power; but a very large minority has seen through the smokescreen of lies and we are growing. We are learning the fact for ourselves. We do not rely on the Daily News for the truth. Due to the Freedom of Information Act, we have found that we have been lied to by the nuclear industry all along. We believe that they are only concerned with profits and that nuclear power maximizes their profits. No other energy source has needed. 18 BILLION dollars in OUR TAX MONEY just to keep alive. No other energy source is so alive. No other energy source is so centralized, profitable, and therefore powerful over the lives of citizens.

Ask yourself why the industry was so concerned about the recent referendum. They were scaring us with threatened rate hikes if we shut down Maine Yankee. That sounds like a genuine concern at first, but why do they ask for rate hikes every time we turn around? If they're so concerned for our pocketbook, why do they still charge us a rate base that INCLUDES money to maintain the 30% of our hydro-power that they've shut down?

Centralized power means more control. More control means more profits. More profits means lies to the public, disregard for public safety, and more nuclear power.

I see big bucks bullying and blackmailing us with bullshit. Professor, to me your statement don't amount to a Hill of beans.

Philip A. McGaw  
Summit, Maine 04417

**N.D.L.R.--What can we say but quote our columnist Paul Grégoire of Solon: "...there's nothing less profitable than healthy, free, and self-supporting people; people who've applied their native ingenuity to meet their own needs; people who've found that it pays to conserve energy; who've found that existing technology and a little imagination can allow them to unplug the giant corporations; people who won't allow themselves to be manipulated; people who won't allow their children to be poisoned for the sake of profit; people with a will to work for cleaner, safer, more abundant employment."**

### Outhouse for Nukes

To the editors and readers of the F.A.R.O.G. Forum

The last issue of the Forum encourages me to relate these personal experiences. A couple years ago while hitching north from Bangor I got a ride with an interesting fellow who was going to Greenbush--about 20 miles north of the University at Orono. In the course of on the road hitcher-driver raps I discovered that the driver was not a native of Maine, was stationed in Bangor in the service, was a nuclear technician and that whether there were nuclear warheads in Bangor was classified information.--That's interesting!--Earlier during the war torn years while attending the University I had heard there was nuclear parphenalia near Bangor. I had let all this slide until the recent flurry of discussion on nuclear power in Maine revived my curiosity in the nuclear trips going on in Maine. These questions emerged from my land-settled mind: What nuclear experiments are festering at the University in Orono? What does the University do with its radioactive garbage? Is there really a nuclear-radioactive waste dump in Greenbush, as the local rumors have it? And who's kidding whom about possible Maine sites for a nuclear waste dump? I live in a small community that went 7-0 in favor of the nuclear referendum and all the small rural towns around went

Yes also. We are concerned! The Federal government has had geologists and ground water specialists in our area for five weeks looking for...?--a good site for a nuclear waste dump perhaps?

Encouragingly the talk about nuclear power has fueled enthusiasm for modest neighborhood initiative projects for hydro and wind generators--a further loosening of our clenched-toothed sucking on Bangor Nuclear Electric Co.'s tit.

Thanks for allowing me space in this vast re-education process that we are all going through.

Sincerely,  
Steve Armstrong  
Burlington, Maine

N.D.L.R. Steve is a charter organizer of F.A.R.O.G....

### Nukes can wipe out heritage

Dear Yvon:

It was disappointing to see and read the contents of your September issue which dwelt so long and so one-sided on a quasi-political issue which I feel was unwarranted, unnecessary and in complete opposition to the purpose of le FAROG Forum. It seemed to foment an intent that ALL Franco-Americans were in a supporting role.

Had the issue dwelt with the opposing faction or even on an "equal space" approach I would still be the first in line to complain that the Journal does not and should not be used in causes or crusades by special groups. I found the articles as well as the cartoons in very bad taste as having no relation to the Franco-American cause or heritage.

I have grown up with "Le Beau Frog" and have always supported this approach. The Franco-American language, in itself, is most unique and I see no reason to promote its disuse. Especially when you get an opportunity to visit your ancestral country such as the Charente River Valley in Southwest France, I was pleasantly surprised when a local "cousin" of mine in Villejésus said: "Mon Dhieu! Ghai assé hâte d'aller mahngée..." I thought I was back home! This is heritage and part of our culture and we have retained much of it. In this vein, we should be proud and unashamed when someone doesn't speak the "very good french"...at least he tries!

In retrospect, you have done wonders to achieve recognition for the Francos in our state at all levels. It would be a shame to lose this prestige by expousing subjects foreign to your stated goals... "d'expression pour vous tous les Franco-Américains et ceux qui s'intéressent à nous..."

Sincerely,  
Maurice Violette  
P.O. Box 934  
Augusta, Maine

### Attention collectionneurs!

Dear Mr. Labbé,

I am writing to you on behalf of my friend, Marie Claude Lindner. She is currently living in Holland, but is a native of the isle of Mauritius. She has recently come into possession of several very old books concerning the history of the French in Mauritius--including the Mauritius Almanac dating back to 1871 and containing the whole history of the island until 1941--a large number of volumes. She would like to sell these books. If you think they are of any interest, perhaps you could mention them in FAROG Forum. Mrs. Lindner's address is:

Marie Claude Lindner  
M.V. Cambeelaan 88  
3971 BH  
Driebergen, Netherlands

Mrs. Lindner speaks and writes French--her first language. Or, I would be willing to forward any inquiries to her.

Thank you,  
Faith Bailey  
Box 77A Pipeline Rd.  
Raymond, Maine 04071

### Bonjour et Merci M. & Mme Grégoire

Cher Mr. Labbé:

Mercie pour les copies que vous nous avez envoyer. Paul nous a dit qu'il va nous abonnée. C'est bien beau a lire.

Bonjour,  
Mr. and Mrs. A. Grégoire  
Northern Ave.  
Augusta, Maine 04330  
P.S. On espère que Paul continue a travailler avec vous.

### On est en maudit aussi!

Dear colleague:

It is with a deep sense of regret that the staff of the Boston University Bilingual Resource and Training Center must inform you that bilingual services will no longer be forthcoming from this source due to termination of Title VII funding. As you are probably aware, only one Bilingual Education Service Center (BESC) for the New England area was to be funded for the next funding cycle. Consequently, all future requests for bilingual teacher training and technical assistance should be addressed to:

Adeline Becker  
Director at (401) 456-9297.

Over the past four years we have developed deep professional associations and personal friendships with all of you in the five state region which we hope you found as mutually satisfying. Your professionalism and sincere dedication to the educational welfare of bilingual children has been inspiring. Be assured that our continued interest will follow you in all your endeavors.

Sincerely,  
Gilman Hébert

### S.V.P., envoyer cassette

Cher Monsieur Labbé,

Lors d'une récente visite chez ma mère, à Suncook, New Hampshire, j'ai eu la bonne occasion de découvrir votre très intéressante émission à la télévision.

Je me permets d'entrer en contact avec vous, d'abord parce que je voudrais bien recevoir des informations concernant le travail que vous faites dans le Maine; secondement parce que je suis heureux de vous faire savoir que moi aussi je contribue personnellement et activement à la conservation de la culture française dans le New Hampshire et le Connecticut.

Etant diplômé de Yale Université (B.M. et Masters degree en Piano) ensuite de la Sorbonne-Middlebury (Masters en Français) ainsi que diplômés de cours d'été à Laval (Québec) puis l'Université de Caen (Normandie), j'ai pu acquérir une formation me permettant une profession intéressante dans ces domaines. Je compose des chansons typiques, franco-américaines, parmi d'autres, qui passent à la radio, à l'heure Française, le dimanche matin à Manchester, New Hampshire. Je présente également des conférences pour les Alliances Françaises de la région, ainsi que pour les Clubs Richelieu. Mes chansons franco-américaine, traitent des sujets concernant l'âme canadien-français à travers nos ancêtres (j'ai travaillé notre généalogie, jusqu'en France où j'ai vécu pendant un ans et demi puis pendant de nombreux étés.) (Je me plaît de vous dire que ma mère est née Maria Labbé, à East Angus, P.Q.)

Enfin, peut-être pourrais-je, un de ces jours, vous rendre service, si cela vous ferait plaisir d'entendre mes chansons franco-américaine, je pourrais vous faire parvenir une cassette enregistrée stéréo.

Dans l'attente d'une réponse favorable, je vous adresse l'expression de mes meilleurs sentiments.

Gérald LeTendre  
Chairman of Foreign Language Dept.  
The Taft School  
Watertown, Conn. 06795

### On vous entend!

Dear Yvon:

Congratulations for successfully doing Gov. Baxter School for the Deaf's first Franco-American workshop.

The cultural awareness exercise was a great opener. The program raised many questions and has generated some continued discussion among staff members. Your reply that "there are responses, but no answers, to some of these questions," demonstrates your understanding of the complexities involved in the unique situation here with deaf children as well as throws the ball back to us.

The topic of Franco-Americans has been opened and remains open. Increased awareness was certainly a benefit of the day. It remains to be seen what follows awareness. I will let you know what develops, if anything.

Thank you for your offer of further assistance and the materials you donated to our library. (The Forum? Here!) We now have the beginnings of a good Franco-File.

You've been receptive and enthusiastic about this workshop from the beginning. You were instrumental in its materialization; and I thank you, not only for your part in last Friday's workshop, but also for your interest in our school.

Sincerely,  
Leona Jendrasko  
Gov. Baxter School for the Deaf  
P.O. Box 799  
Portland, Maine 04104

### Qui sait la réponse??

Cher FAROG,

P.S. Auriez vous aussi par hasard quelque brochure ou documentation sur les activités de l'Office Franco-Américain de l'Université du Maine? Merci d'avance!

Bonjour aux Beaucerons du Maine,

Il est en Beauce, on travaille à plein pour faire avancer notre livre. On essaie de répondre à toutes les questions qui se posent tout au long des circuits de notre Itinéraire Culturel qui prend forme de jour en jour.

Parmi celles-ci, il y en a quelques-unes auxquelles vous vous êtes sûrement intéressé de près à la FAROG. Entres autres, le phénomène de l'émigration des Beaucerons dans le Maine; avez-vous des statistiques par exemple, des données géographiques, historiques, politiques, sociales, économiques etc.? Ces renseignements, s'ils existent, pour-



raient sans aucun doute, enrichir notre banque d'information sur la région. Te souviens-tu aussi de la question de l'origine du nom Maine? Y a-t-il un rapport avec la région du Maine en France contigue à la Beauce d'outre-mer? Pourquoi le Maine s'appelle-t-il le Maine? Si vous le savez, ce serait gentil à vous de nous faire partager vos connaissances. On est toujours à l'affût de renseignements utiles.

Comme tu vois Yvon, on vous oublie pas pis on est encore intéressés à connaître vos activités, vos projets, vos découvertes

En espérant que notre travail pourra aussi vous être utile un jour, bientôt...

pour le groupe,  
Richard Léonard  
G.I.D.P.Q.  
c.p. 101 Couvcelles  
Beauce-Sud, Québec  
Canada G0M 1C0

### Love to you, too!

Cher Yvon:

I missed you this year at the Festival! Paul was only here one day and I did not see him either. But, I did see you both in the film! I loved the imagery in Daniel Louis' film of the circle, the wheel...the self. I sat with Donat Boisvert and Denis LeDoux and understood very little of the French. But by dealing only with the visual I was filled with a sadness. I returned to the park but couldn't stay. The only high point was seeing Clair in the lobby. She was so vibrant in the film, defying the 21 frames per second to capture her motion.

Has anyone offered to do a book review of Quiet Presence? Would you like me to?

I wrote the enclosed poem a few days ago. It must seem to you that your little friend who is generally happy has slipped into depression. Not, so! But I find it sad that there seems to be an increasing awareness of heritage and yet it goes unchanneled here...as if no creative outlet exists. So that is why the poem!

My company goes well and I work all the time! I'm teaching at University of Southern Maine, a ten week course in Special Programs. Advertising and Marketing-what else!

Love to you,  
Joan LaFlamme Dow  
92 rue Main  
Boite de Poste 648  
Auburn, Maine 04210

### De l'université Perdue

Dear Mr. Labbé,

I recently read in the ADFL Bulletin that introductory copies of the FAROG Forum were available upon request. I would appreciate your sending me a copy at the above address.

Sincerely,  
Aurèle J. Violette  
Chairman

Indiana University-Perdue University  
2101 Coliseum Boulevard East  
Fort Wayne, Indiana 46805

### Allô Daniel!

Bonjour Yvon!

J'espère que tout va bien de ton côté de la clôture. Je t'envoie ci-joint un "velox" qui peut être utilisé dans le FORUM pour annoncer mon film. Je t'envoie également deux certificats, un du gouvernement canadien, l'autre du gouvernement américain, qui servent à faciliter la circulation de copies 16mm et vidéocassettes de mon film entre le Canada et les Etats-Unis. Si jamais tu expédies ta copie vidéo outre-frontière, insères toujours une copie de chacun de ces documents dans la boîte.

J'ai enfin refais un transfert sur vidéocassette de mon film qui, cette fois-ci, est de bonne qualité. Si cela t'intéresse, envoie-moi ta vidéocassette et je la ferai refaire. Ça ne coutera pas beaucoup plus cher.

Donne-moi de tes nouvelles. Salut!  
Daniel Louis  
2497, rue Coursol  
Montréal, Québec  
Canada H3J 1C9  
tel. (514) 932-3521

### Argent comptant, on descend!

Cher M. Labbé,

Je suis toujours contente de recevoir votre journal qui m'aide à faire des découvertes sur la francophonie en Amérique.

Vous trouverez ci-joint un communiqué de presse expliquant "Rendez-Vous" une émission française, que je présente pour Cox Cable T.V. à Jefferson. Les films sont en français avec une explication précédent un anglais. Les films sont suivis par un entretien avec quelqu'un de votre région sur la francophonie. J'aimerais le savoir si quelqu'un de chez vous qui est connaissant en ce sujet descendra en Louisiane.

J'espère vous voir publier quelque chose sur ces émissions en français ("Rendez-Vous" et les Nouvelles.) C'est peut-être un moyen d'informer des gens qu'ils aussi peuvent demander de la programmation en français.

Yvon, j'espère vous voir à nouveau en Louisiane, même si le congrès des francophones ne se donnera pas ici l'année prochaine. Les auto-colants que vous avez vendus ne résistent pas à l'humidité Louisianaise, malheureusement.

Lachez-Pas  
Vicki Cappel  
Chargée de la Programmatron Franise  
250 Plaque St.  
P.O. Box 23202  
New Orleans, Louisiana 70183

### S.A.S.F.A.-tu ça?

Salut Yvon!

Après de multiples péripéties, un déménagement, quelques déboires et quelques écrits, je t'envoie enfin les livres que tu avais réservés lors de la Foire internationale du livre et du disque d'expression française tenue à l'occasion des Rencontres francophones de Québec. En fait, il en manque un. Il s'agit du numéro spécial de Vie française sur le colloque de l'institut de l'Assomption, de Worcester. Toutefois, je te l'envoierai sous peu.

Ce sera donc un chèque à l'ordre de la SASFA Inc. et de 33,60\$ (monnaie canadienne) que j'attendrai de ta part.

Par ailleurs, je me permets de t'envoyer des nouvelles dont trois ont été écrites récemment à savoir Nicole, Violette et Yvette. Les autres sont intitulées: Odile et L'Oeuf. Je les ai déjà envoyées à certaines revues au Québec et en France et j'espère tirer de celles-ci quelque 500\$ pour chacune d'entre elles. Toute-fois, je ne m'attends pas à en tirer un profit pécuniaire du FORUM et ça m'importe peu si ce n'est le plaisir d'avoir des lecteurs parmi les vôtres. Si ces textes t'intéressent ou intéressent Ludger (N'est-il pas toujours le responsable du Forum littéraire?), je compte t'en expédier un chaque mois. En contrepartie, si possible, j'aimerais bien recevoir trois exemplaires de la brochure du projet F.A.R.I.N.E. et obtenir trois exemplaires du FAROG FORUM tous les mois.

Paul Rivard  
Société d'Action Pour la Solidarité des Francophones d'Amérique (SASFA) Inc.  
220 Grande-Allée est  
Bureau 100  
Québec G1R 2J1  
"Impossible n'est pas français!"

### Excuse-toi Amédée!

Cher Monsieur Steffan Duplessis,

J'ai répondu juin le 11 à votre bonne lettre du 2 janvier, vos bons souhaits de Bonne Année etc., et aussi à la lettre de Mgr. Proulx qui répondait à la mienne et qui avait paru dans le Farog et ma beaucoup bouleversée. Ça été la raison pourquoi que je ne vous avais pas écrits plus tôt.

En même temps, je vous envoyais un chèque au montant de neuf dollars pour payer l'intéressant petit livret "Je Me Souviens" que vous aviez eu la gentillesse de m'envoyer et six dollars pour le renouvellement de mon abonnement au FAROG Forum. Mon chèque n'est pas revenu à la banque et je me demande si vous l'avez reçu.

Peut-être que le collège était fermé et il a été perdu. Je voudrais savoir si vous l'avez reçu avant d'arrêter le paiement à la banque.

Merci et beaucoup de succès pour votre bon travail.  
Sincèrement,  
Jeanne Duval (Mrs. Adolphe Duval)  
Brunswick, Maine 04011

### Production inédite veut être dites

Monsieur,

La présente lettre, bien que vous étant adressée, concerne plus particulièrement la personne qui, dans votre établissement, dirige la section de littérature francophone récente et actuelle. Elle a pour but de porter à votre connaissance mon oeuvre, encore inédite, en vue de son éventuelle publication, au moins partielle.

En 1971, alors que, revenant d'un long séjour dans le Pacifique Sud, je résidais de nouveau à Paris, ma ville natale, j'ai été nommé à un poste d'expert linguiste dans le fonction publique internationale, et, plus précisément, dans une grande organisation dont le siège se trouve dans le District of Columbia. J'ai alors apporté avec moi les très nombreux manuscrits littéraires que j'avais accumulés depuis le début de mes activités créatrices, soit une production qui a commencé vers 1950. Depuis mon arrivée ici, quantité d'oeuvres nouvelles l'ont enrichie.

L'an dernier, mon fils a entrepris de dactylographier la totalité de mes oeuvres de fiction poétique (auxquelles s'ajoute un journal personnel couvrant la plus grande partie de mes années.), qui composent une demie douzaine de grands recueils de format 8 1/2 -11 inches, dont j'ai naturellement un double. La plupart de mes oeuvres d'imagination (en dehors de mes poèmes et de mon théâtre) sont de courts récits poétiques, fantastiques, des fragments, des poèmes en prose. Plusieurs d'entre eux ont fait l'objet d'une lecture publique dans un cercle artistique cosmopolite, jadis, avant mon départ pour l'Afrique équatoriale; le public fut des plus intéressés, comme l'ont été toutes les personnes qui ont lu un choix de mes oeuvres, -qu'il s'agisse de professionnels des lettres, ou, simplement, de gens qui aiment la fiction poétiques (j'ai même eu certaines réactions enthousiastes, et des commentaires écrits hautement élogieux, notamment de critiques.)

Installé ici depuis près de neuf ans, loin de France, il me serait difficile, incommode et coûteux de chercher à faire connaître mes oeuvres aux éditeurs parisiens, qui, de toutes façons, ne veulent entendre parler que de romans ou soit-disant tels; un de mes amis m'a conseillé de prendre contact avec quelques universités américaines choisies, dont la vôtre, pour le cas où l'une d'entre elles aimerait s'intéresser à mon oeuvre au point de vue de la publication.

Faute de vous intéresser vous-mêmes à la publication de cette oeuvre inédite, mais qui a déjà reçu un accueil très favorable d'un certain nombre de connaisseurs, peut-être y a-t-il, parmi vos connaissances, quelque autre institution ou personne susceptible de s'y intéresser. Dans ce cas, je vous serais obligé de lui communiquer cette lettre.

En vous remerciant à l'avance, je vous prie d'agréer, Monsieur, l'expression de mes sentiments distingués.  
F. Doni  
5236 Toll House Rd.  
Annandale, Va. 22003

### Excusez-la et BONNE CHANCE

Chers amis, chères amies:

Nous, les homosexuels(-elles) du nord du Maine, du Québec et du Nouveau-Brunswick, étions ravi(e)s d'avoir lu un de nos articles réimprimé dans le FORUM. Et comme vous, nous regrettons beaucoup l'échec du référendum nucléaire.

Mais nous regrettons aussi que vous n'avez pas mentionné ce que c'est, Northern Lambda Nord. Il nous semble que ceux qui se posent des questions sur leur propre sexualité aient besoin de l'appui des autres qui ont déjà "quitté leur placard," surtout dans un milieu rural et catholique.

En bref, nous sommes une cinquantaine de gai(e)s qui se réunissent mensuellement pour partager nos idées, nos objectifs et nos frustrations, dans une ambiance non-menaçante. De plus, nous avons régulièrement des activités culturelles, sportives et sociales, souvent avec des organisations homologues, telles que "Frederection Lesbians and Gays" (F.L.A.G.) et le Groupe gai de l'Université Laval à Québec.

En outre Northern Lambda Nord est unique en Nouvelle-Angleterre et au Canada parce que nous respectons les droits linguistiques de tous nos adhérents. Les réunions et circulaires sont bilingues, et même les procès-verbaux sont publiés alternativement français et en anglais.

Tous les intéressés sont invités à nous écrire à l'adresse suivante:  
C.P./ Box 990  
Caribou, Maine  
04736 USA  
Amitiés sincères,  
Northern Lambda Nord

### Le FORUM, c'est aussi pour nous-autres

Dear Ludger and Yvon,

I want to thank you so much for your time yesterday. Speaking with you has really added a different perspective to my whole study. You were among the first Franco-Americans I have met who were open about the way you feel about being a part of that ethnic group, and what you desire to achieve in your work towards informing others about who you are.

I have learned a tremendous amount in the past 8 months and am beginning to understand just a bit more about Franco-Americans everyday. However, I realize I realize I have a long way to go. It often happens that when I think I have understood a person's way of thinking, a new question will arise which challenges it-and I become confused. For example, today I was talking to a Franco-American acquaintance in Lewiston about your newspaper and its many clever subtleties.(i.e. the possible multiple meanings of "Caveat emptor! C'est un tas de mentries" in reference to the BMHI story, etc.) I have asked him if he realized it could have more than one meaning and he did not know. (I probably wouldn't have realized it if Ludger hadn't pointed it out to me.) When he thought about that example in addition to other exaggerated material (i.e. the festival drawing), he questioned why you have chosen to express yourselves in such a manner. You are obviously talented writers, well-educated, and extremely clever. But, if you take a look at the Franco-American population, specifically in Lewiston where the majority has not had a comparable education and would probably not pick up on the subtleties independently, why use so many (or at all?) For whom is the paper intended in actuality? All Franco-Americans, Francophones, Francophiles-or just some?

I feel these questions are valid and I know my understanding is lacking in some respects. I guess the real question is, why be so round about in the way many of your ideas and feelings are communicated? Especially if they are intended for such a diverse group. I would greatly appreciate it if you could write back and explain it to me.

Anyway...once again I want to thank you for your time on Wednesday. Ludger, thanks for devoting your entire afternoon to speaking with me and for dinner at your house. Yvon, thanks foar arriving before I made it out the door...I really didn't want to miss meeting you. It was truly a pleasure for me to spend so much time with both of you and meeting the other staff members.

Yours most sincerely,  
Sharon Halperin  
Amherst, Mass. 01002

### De Grace, OUI!

Cher Yvon,

Ci-inclus, tu trouveras une lettre de François Roche, directeur de la Maison des Arts et Loisirs au Creusot, France. Il prépare une anthologie de textes (contes, poèmes, courtes pièces de théâtre,etc.) écrits par des Francophones hors France.

Déjà, il a reçu du matériel de moi-même et de Julien Olivier, mais il en cherche ailleurs aussi. Normand Dubé, Greg Chabot, Pierre-Paul Parent et Paul Paré vont tous contribuer quelque chose. De plus, je dois contacter Claire Quintal à ce propos.

Voudrais-tu lui passer quelque chose à Roche, soit de toi-même ou de tes amis du Maine? Roche cherche surtout des jeunes qui écrivent en français, que ça soit du français standard ou du bon français de chez nous, peu importe. Moi, je lui ai envoyé un conte écrit en joul franco-américain, qu'il a beaucoup apprécié. Donc, si ça te tente, ou si ça tente quelqu'un là-bas au FAROG, allez-y! Il faut que Roche ait les textes en main pas plus tard que le mois d'octobre.

En passant, j'ai interviewé le père de Grace DeRepentigny-Metalious récemment à Boothbay Harbor, où il passe l'été chez son neveu. Si ça t'intéresse, je pourrais peut-être t'envoyer mes impressions de tout ça pour le Forum littéraire. Laisse-moi savoir.

Amitiés,  
Robert B. Perreault  
Bibliothécaire, ACA  
Association Canado-Américaine  
Manchester, N.H. 03101



**On est fin, hein?**

FAROG FORUM,

Je viens de lire deux copies de votre journal, celles de mars et d'avril que j'ai reçues à la Convention de l'AATF à Québec. Mes félicitations pour cet excellent journal. Je m'empresse de m'abonner. Je vous envoie \$6. pour l'année et je voudrais bien recevoir les numéros 8 Vol. 7 (mai) et ceux qui ont déjà parus dans le Vol. 8.

Votre journal m'a aidé à reprendre contacte avec mes racines. (Je suis née à Biddeford, Maine.) J'espère organiser une réunion pour la région Nouvelle Angleterre au mois de mars, à Assumption, sous les auspices de l'AATF. Le thème sera la culture franco-américaine et québécoise. Vous pourriez peut-être l'annoncer dans votre journal? (More later on this)

Mon but comme professeur a toujours été de faire apprécier aux étudiants leur héritage que se soit franco, juif, italien, polonais, etc.

J'attends les autres copies avec impatience,  
Yolande L. Pétrin  
Regional Representative  
American Association of Teachers of French  
20 Burnham Hollow  
Avon, Ct 06001

**Etes-vous parent avec Reagan?**

Dear Sir:

Would it be too difficult for you to have your records checked to see whether you received a renewal from me and a request to send copies of a particular edition to several people? I failed to make a carbon and the pencil memo has been misplaced.

The reason for asking that copies of the particular edition be directed to my brother, a cousin and to a friend was that the family GENEST (my brother and cousin) was mentioned while in another article the name of Placide Gaudet appeared. I do not recall the date of the particular issue, sad to relate, but I received it about two months ago and assumed it could have been the last issue before summer vacation.

My stepfather was born in Québec, but the Genest family migrated to Fall River, Mass. The cousin now lives in Prospect, Conn.

I should appreciate hearing from you and I do wish to renew my subscription. Thank you.

Mrs. Jessie L. Bush  
2227 Richmond Avenue  
Houston, Texas 7709

**L'été va être en retard!**

Cher M. Steffan Duplessis,

Nous étions heureux de faire votre connaissance en Août-dernier, ici à Rumford. Et comme Madame Bolduc me supplie d'écrire certains articles en français pour Farog, je m'acquiesce de ce devoir, tant bien que mal; et un peu à la course.

Je me hâte de vous l'envoyer, vu que mon article décrit la fin de l'Eté! Puissent les lecteurs partager mes sentiments de cette belle saison qui s'enfuit à vue d'oeil. Rien d'épatant, cet article, mais s'il peut contribuer en aucune façon à votre journal, je l'envoie avec plaisir.

Bien à vous,  
Gay Violette  
RFD 1  
Rumford, Maine 04276

**Do you have a "FROG" kind of club?**

Dear Mr. Labbé:

I recently received from Mr. Barney Berubé of Augusta, Maine the **Human Resource Inventory**. I thought your agency might be the one good resource to assist me in the formation of a French club this coming school year. Basically my main objective is to stimulate a greater interest from my students to join the French program and club and make it work.

Materials, which I feel would be helpful for such are as follows: catalog of French-related films of filmstrips, a composite of French songs, an annual Franco-American and/or French T.V. programming schedule (Maine T.V. of course), a list of tourist attractions and/or scheduled festivals especially within the state and/or Québec, and last of all, a theatrical activity schedule preferably for the secondary level and within the state.

I would truly appreciate your assistance. Thank you. I hope to hear from you soon.

A Bientôt,  
Ms. Anne Carmichael  
French-English Teacher  
East Grand High School  
Danforth, Maine 04424

**Roger Paradis, U. of M. à Fort Kent**

Chers Amis:

Je suis française, en résidence aux USA et désirerais m'abonner au FAROG FORUM. Le numéro d'Octobre 1979 que j'ai indiqué que

l'abonnement d'un an est de \$6.00. Néanmoins, les prix ont sans doute augmenté entre temps. Veuillez trouver ci-joint un chèque de \$6.00 et simplement me dire la somme complémentaire que je dois vous envoyer, s'il en est. Un autre question: je prépare un Doctorat en Folklore à l'Université de Harvard et m'intéresse à démarrer un projet sur le folklore des groupes franco-américains de Nouvelle Angleterre.

Sauriez-vous par hasard si quelqu'un poursuit des activités de recherche dans ce domaine à l'Université du Maine ou autre et comment je pourrais contacter cette (ou ces) personnes. S'il existe une réponse à cette question, la solution la plus simple est sans doute de la marquer sur cette lettre que vous pouvez me renvoyer annotée. Ci-joint un timbre pour votre réponse éventuelle. Merci d'avance! Bien cordialement à vous,

Brigitte D. Lane  
55 Sacramento Apt. 6  
Cambridge, MA 02138  
876-0299 (tel.)

**MERCI M. Dagneau!**

Cher monsieur,

Je viens de recevoir la série des FAROG-FORUM de 1979-80: je vous en remercie infiniment.

Même si je ne peux pas vous faire croire que je les ai tous lus, de la première à la dernière ligne, je tiens, en revanche, à vous assurer que je les ai soigneusement parcourus. Je les ai tous feuilletés, un par un et ils me paraissent fort intéressants.

Par suite de la documentation que j'ai accumulée sur la question des relations entre Irlandais catholiques et Franco-Américains catholiques, j'ai regardé avec attention le texte du Dr. Georges André Lussier publié en pages 10 and 11 du numéro de mai 1980 sous le titre "L'agitation sentimentale au Rhode Island." Tout autre document de ce genre ne peut que contribuer à la connaissance de l'histoire des Franco-Américains.

Et, par eux, de celle de bien d'autres groupes francophones aux Etats-Unis-il suffit de songer à la Louisiane-et au Canada: Acadiens, Franco-Ontariens, Franco-Manitobains...

De nouveau, je vous félicite et vous remercie et en attendant le plaisir de vous revoir, je vous salue cordialement et sincèrement.

G.H. Dagneau  
854 rue de Lauzon  
Ste-Foy, Québec

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Adresse \_\_\_\_\_

Métier/Occupation Ce qui vous intéressé le plus dans le FORUM section which interests you the most: \_\_\_\_\_

Je voudrais contribuer un article au FORUM au sujet de: I would like to contribute an article to the FORUM about: \_\_\_\_\_

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 Merci beaucoup, bonne lecture et écrivez-nous.



**Que pensez-vous du LE FAROG FORUM? What do you think of it?**

On a bon espoir que vous trouverez plaisir à lire ce numéro du FORUM. Afin d'améliorer le numéro suivant, on apprécierait bien un coup de main. Veuillez répondre aux questions ci-dessous et nous faire parvenir le tout par la poste s.v.p. Merci.

We hope you enjoy this issue of the FORUM. To make the next one better, we'd appreciate your help. Just fill in below and drop it in the mail s.v.p. Thanks.

Village-Ville \_\_\_\_\_ Etat-Province \_\_\_\_\_ Pays \_\_\_\_\_ Métier \_\_\_\_\_ Age \_\_\_\_\_ Sexe \_\_\_\_\_

Town-City \_\_\_\_\_ State-Province \_\_\_\_\_ Country \_\_\_\_\_ Occupation \_\_\_\_\_ Age \_\_\_\_\_ Sex \_\_\_\_\_

- Etes-vous bilingue (français-anglais)?  
1. Are you bilingual (French-English)?  
Le français \_\_\_\_\_ English \_\_\_\_\_  
Je lis \_\_\_\_\_ I read \_\_\_\_\_  
Je parle \_\_\_\_\_ I speak \_\_\_\_\_  
J'écris \_\_\_\_\_ I write \_\_\_\_\_
- Aimeriez-vous plus de français \_\_\_\_\_, d'anglais \_\_\_\_\_  
2. Would you like more:  
French \_\_\_\_\_ English \_\_\_\_\_ in the FORUM? It's fine \_\_\_\_\_
- Quelle partie du FORUM vous intéresse le plus?  
3. What is your favorite section of the FORUM? \_\_\_\_\_
- Si vous voyez un autre numéro du FORUM, allez-vous vouloir le lire?  
oui \_\_\_\_\_ non \_\_\_\_\_ ça m'fait rien \_\_\_\_\_  
4. If you see another issue of the FORUM will you want to read it?  
yes \_\_\_\_\_ no \_\_\_\_\_ don't really care \_\_\_\_\_
- Garderez-vous le FORUM à portée de la main afin d'y revenir plus tard? oui \_\_\_\_\_ non \_\_\_\_\_  
5. Will you keep the FORUM for future reference?  
yes \_\_\_\_\_ no \_\_\_\_\_
- Qu'est-ce qui vous a intéressé le plus dans ce numéro du FORUM?  
7. What did you like most about the FORUM? \_\_\_\_\_
- Qu'est-ce qui vous a intéressé le moins dans ce numéro du FORUM?  
8. What did you like the least about the FORUM? \_\_\_\_\_
- De quels sujets aimeriez-vous qu'on traite à l'avenir dans le FORUM?  
9. What kinds of topics would you like to see covered in the FORUM in the future? \_\_\_\_\_



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Tous les textes soumis doivent parvenir à-Forward all submitted texts to: Yvon A. Labbé, Rédacteur: Le FAROG-FORUM 208 Fernald Hall, University of Maine, Orono, Me. 04469, U.S., au plus tard quatre semaines précédant le mois de publication-at the latest four weeks prior to the month of publication.

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 the FORUM can be a vehicle of expression for you Franco-Americans and those who are interested in us.

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# PERSPECTIVES

**BRAVO THUMBS UP** **BOO THUMBS DOWN**

to Shogun. FAROG is now trilingual, French, English, Japanese and quadrilingual if you count Latin. What do you think of that Kazuko OHTA, our friend from Japan.

à Uncle Sam. Si t'arrêtes pas de nuire à nos projets bilingues, on t'aimera pu. pis on va t'dire à Ma Tante à part de ça.

à nous-autres. We have a new Franco-American Committee here at the University. Should we call it University of Maine at Orono Franco-American Committee (UMOFAC), University Franco-American Committee (UFAC), Franco-American Committee at the University of Maine at Orono (FACUMO), Franco-American Committee at the University (FACU), or 2nd the Franco-American Committee at the University (FACU II). Or better yet maybe the Franco-American Committee of Maine (FACME). Or even better yet maybe the Franco-American Committee of the University of this state (FACUS). Faut pas s'prendre trop au sérieux!

to Régis Langelier, Ph.D. Your letter and request on page 19 of this issue explores a critical area related to a fundamental need which we Francos experience in our growth within Anglo institutions. If you can help us understand ourselves, we will "croak" for you. Mais si tu vas faire de la recherche sur nous-autres, c'est pas à Wellesley que tu vas nous trouver.

to UMEK for its job announcements which call for Franco-American background and/or qualifications as well as fluency in North-American French for the counseling positions: Director, of a program for development of special services development skills for disadvantaged students and Counselor, experienced in working with disadvantaged students and fluent in North American French. Nous vous félicitons du fond de vos petits coeurs de Franco.

to "Honor thy student's heritage or he will disinherit you." by Dr. Constance H. Carlson, **Sociolinguistics: An Insight into Your Student's Language 1969**. C'est encore important aujourd'hui.

We cannot overestimate our condemnation of the following: City of Lewiston, Maine/Affirmative Action Plan/July 1979-June 1980

**Policy Statement:** The City of Lewiston, through the Board of Mayor and Aldermen, Board of Finance and the several municipal Boards and Commissions, have voluntarily undertaken the responsibility to initiate an **Affirmative Action Plan** and requires compliance to employment practices which conform to Federal, State, and Local laws and particularly Executive Order 11246.

The City is committed to insuring equal employment to all qualified or qualified employees or applicants by prohibiting discrimination of race, color, creed, sex, marital status, physical or mental handicap, age, ancestry, or national origin unless based upon a bona fide occupational qualification with respect to employment, upgrading, demotions, transfers, recruitment, recruitment advertising, layoffs, terminations, rates of pay and other forms of compensation, and selection for training (including apprenticeship)...

This plan will not include any hiring goals and timetables for the Franco-Americans as is generally required by the Maine Human Rights Commission because of the already existing high concentration of Franco-Americans within our labor force...

Signed  
Lilian Caron, Mayor

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The Franco-American Program

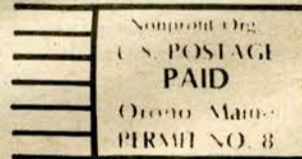
The Franco-American Program is an advocate of the Franco-American Fact at UMO. This office stimulates the development of academic and program offerings at UMO relevant to the history and life experience of this ethnic group in Maine and New England. In addition the program provides bilingual and bicultural work experiences, for UMO-BCC students; maintains a readily available library of materials and information and has established a network of resources in Maine and New England to assist students, faculty, administrators and agencies with their special research and programming needs.

### FAROG

In conjunction with the student organization, FAROG (the Franco-American Resource Opportunity Group), the Franco-American office publishes a monthly (8 per year) bilingual socio-cultural journal. The FAROG-FORUM (cir. 6500) has become a major voice for Franco-Americans in Maine and New England as well as a unique vehicle for the dissemination of works and information by and about Franco-Americans (300,000 in Maine-over 2 million in New England).

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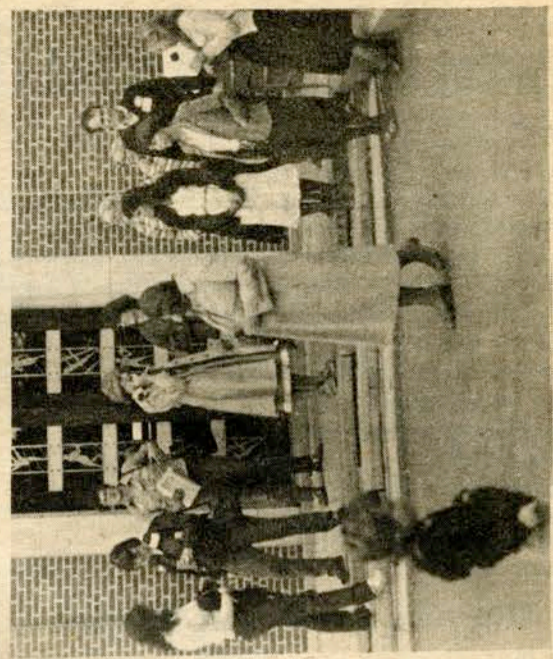
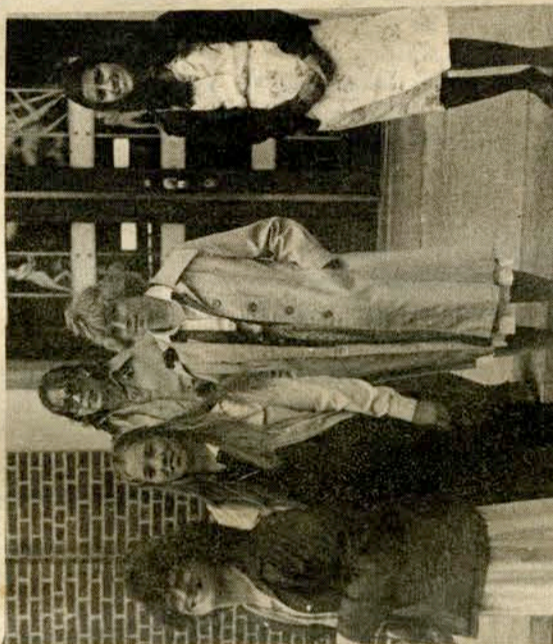
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OCTOBRE 1980

## À L'INTÉRIEUR—

Fais Toé S'en Pas, Pitou  
Ethnicity in America  
Monsieur Le Curé  
Franco-American Immigration



Nos Amies de l'Ecole Gouverneur Baxter pour les Sourds, les Enfants sur le Campus, et Nous Autres au Bureau. [Voir, "De Tous — Pour Tous" page 6.]