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# Bilingual Education and Code-Switching In Maine

Linguistic Reporter  
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(The following article is abstracted from the author's 1979 Georgetown University dissertation, *Goal-Oriented Interaction in the French-speaking St. John River Valley of Northern Maine: A Sociolinguistic and Ethnomethodological Study of the Use of the Verbal Strategies by Professional Community Members Living in a Bilingual Society with a French-English Speech Continuum*. Schweda is currently teaching at the University of Delaware, Newark.)

In northern Maine the St. John River forms a natural boundary between the United States and Canada. The small American border towns under investigation in this study, namely Madawaska, Fort Kent, and Frenchville, all within a 19 mile radius, share a unique linguistic personality. The proximity of French speakers and the settlement patterns of the region contribute to the use of several varieties of English and French. In fact, a French-English pidgin has grown out of the very close contact between a locally spoken archaic dialect of the French, which has been handed down orally since the 1600's, and English, as it is spoken in the United States.

## The St. John River Valley Bilingual Education Program (SJVBE)

The St. John Valley Bilingual Education Program was implemented in 1970 to serve this bilingual education/bicultural region. The SJVBE is one of the best bilingual education programs in the United States, as determined by HEW evaluation criteria. In essence, the French language (French, in the context of this article, refers to the Local French Dialect) is an instructional tool in grades K-5; beginning in the sixth grade the language focus changes and students enroll in French courses and study the language as an academic subject.

The program has written French textbooks specific to

Envoyé par Marcel Labbé de St. Jean, Québec, Mercil

the St. John Valley. Standard French textbooks, meaning those that are used in most French courses in the United States, importing the culture of France as well as its language variety, are so far removed from the world of the St. John Valley child that they are neither practical nor interesting for the students. One teacher said of the SJVBE materials: "When teaching a child to read, they have Jacques and Jeanne out in the potato fields...It's their life, their background. They understand it more clearly."

A major goal of the SJVBE, expressed to me during interviews with directors, administrative personnel, and teachers, is to foster positive attitudes in students toward their language and culture. Only recently the Local French was not acceptable to the educational system. Interviewees remember how it was when they spoke French in school even ten years ago. If a student spoke French, one reported, their grades were lowered; it was considered their punishment. Another recalled posters on the school walls that read: 'Speak English-Not French' and 'It is forbidden to Speak French in this School.' Still another remembered being spied on: "There used to be people on guard duty listening and jotting down names of students that spoke French." 'Frenchmen are all dumb because they can't speak English' is an attitude most residents perceived as they were growing up.

As a result of the oppression of Local French in the schools, people felt (and some still feel) their heritage and language background to be inferior. It is the cultural biases and negative feelings that the Program is attempting to eradicate. It is most concerned with preventing the perpetuation of prejudice toward those of French heritage and with changing the negative attitudes Franco-Americans have toward themselves.

## Student Survey

In connection with my interviews of people affiliated with the SJVBE, I administered a 'French/English Language Use Survey.' The Survey contains 42 questions that deal with language use, attitudes, cultural identification, and code-switching. It was completed by 86 seventh, ninth, and eleventh grade students participating in the SJVBE at Madawaska High School in Madawaska, Maine. The **Statistical Package for the Social Sciences (SPSS)** was used to analyze the data. Some selected results follow.

According to 93% of the students responding, courses like science and history should be taught in English, not in French. In general, our hypothesis that young people are more English- than French-oriented (which has also been supported in other areas of this project) proved to be true. Survey results show that students have a strong tendency to speak only English with their friends. As far as 'liking' a language, overall student preference indicates they 'like' to speak English more than French. Of our respondents, 68% enjoy learning about their language and culture, while 27% have ambivalent feelings, and 5% don't like it at all.

Responses to questions dealing with code-switching were quite stratified, yet survey results show that the students are aware of situational appropriateness and the critical nature of the status of one's partner in conversation. Moreover, most students believe that mixing two or more languages in a **single sentence** is questionable or entirely unacceptable but, on the other hand, that mixing two or more languages during a **conversation** is acceptable.

## Interviews of Professionals

Sixty-two percent of the 59 professional community members interviewed as part of the study said they believe

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## "Crapote En Vie"

par Paul Grégoire Solon, Maine

Bien oui, j'étais supposé écrire pour le numéro du mois d'Octobre, pi j'lai pas faite. C'est très malheureux une manque de discipline comme ça, anh? Mais j'vous tannera pas avec des excuses. Très simplement, j'mai faite frappé en pleine face avec la maladie que Stefani a baptisé l'mois passé: le stylophobia. Mais au moins j'peu m'amuser avec la pensée que si qui en avait du monde qui étaient contents de mon absence, là, j'vas pourvoir les irrités un peu avec mon revenir. Mais vraiment, là, asteur que j'y pense, ça serait une bonne chose de vous tanné avec des excuses: ça vas'm faire filé mieux (car vous sachez que la misère n'aime pas être seule) épui mon article sera alongée.

J'peu pas écrire aujourd'hui, j'peu pas travaillé sur mon article, parce que: Il faut fendre du bois; il faut arrosé les plantes; pi après ça il faut allé en ville, pour acheté des cahiers et des stylos; j'file pas pour; c'est essentiel que j'finissent bâtir ma cheminée; il fait trop beau en dehors pour être dans maison; y'ai l'encore de bonne heure, j'commencerai un peu plus tard, après qu'j'ai lavé la char (mais tu lave jamais la char-je'l sais, c'est pour ça que j'faut la lavé); j'ai encore en masse du temps avant la deadline; j'ai encore assez d'temps; j'ai encore une compelle de journées; ah, là, y'ai trop tard 'anyway' parce que la 'deadline' est passé; les enfants veulent allés au movies; j'veu allé jouer la volley-ball; il faut qu'on fasse du soupé; j'ai faim; j'ai soif; j'aime pas commencé d'quoi dans l'après-midi; à matin j'va préparé l'jardin pour l'hiver; j'su trop fatigué à soir, j'ai travaillé avec la 'chain-saw' toute l'après-midi; il faut arrangé la char; j'ai faim; j'm'endor (mais tu't couche jamais à 7:30-je'l sais, c'est pour ça que j' suis si endormi); j'file pas pour; y'a encore du temps; j'ai peur (non, non, j'ai pas peur mais j'veut pas me révéler); j'sais pas quoi dire; sa sonne pas bon; c'est terrible; il vont rire de moé; l'monde l'aimera pas; il faut que j' balaye'l planché; c'est plus important d'aidé mes amis avec leurs poêle; ah, ça veut rien dire, toute ces mots; l'monde veulent pas m'entendre; j'ai rien à dire; j'ai faim; j'ai soif; y'ai trop d'bonne heure; y'ai trop tard; j'veut joué avec mon petit gars; il faut mouoé la glacière; c'est trop pompeux, sa sonne comme un professeur que j'avais une fois, y's qui était haïssable, lui; c'est trop personnelle, pourquoi se révéler comme ça; il fait trop beau dehors; y'a pas de café; j'veu m'couché; on vas mangé, là; et le reste, et le reste, et le reste, pi moé un espèce de 'cowboy' sur cette maudite 'merry-go-round' là, j'te dit, mon chôme; c'est étourdissant! Mais, enfin, j'ai débarqué. J'ai figuré que, 'If a Frog doesn't speak, he might just croak'-Right, folks?

Bon! Dans l'issue de septembre, j'ai dit que dès l'temps que j'ai entré en "high school", le phénomène qu'on appel 'l'assimilation' avait déjà commencé a m'affecté plus ou moin sérieusement, malgré l'fait que j'avais été bien

élevé en français. Et j'ai suggéré qu'il y avait des forces spécifiques qui causaient ça: Premièrement, un silence ténébreux dans nos écoles, vis-à-vis notre propre langue, culture, et histoire, comme descendants de Beaucerons, de Québécois, d'Acadiens, comme émigrés, comme Franco-Américains. Deuxièmement, y avait le matérialisme qui avait ses racines modernes dans la révolution industrielle et qui s'faisait nourrir régulièrement, aussi bien qu'aujourd'hui, avec un mélange puissant de propagande, promesses, et supplications émotionnelles, par les gros pétards qui en profitaient. J'vas assayé de continuer avec toute ça cette fois cite, mais ayez patience avec moé, s'il-vous-plait: Je suis en frais de découvrir que c'est bien plus facile de jouer le grand philosophe en parlant avec des amis, avec une coupelle de bières, là, que c'est d'écrire ça, (pensées profondes et sages!), dans une façon qui sera intéressante, ou au moins intelligible!

Mon père nous racontait que, dans Beauce, lui, il avait un oncle, et cet oncle-là avait une terre pareil comme la celle de mes grandparents: si rocheuse qu'on pouvaient pas en faire de profit. Eux-autres ont entendu l'appel de la



Nouvelle-Angleterre, mais mon-oncle a été chanceux et a réussi à vendre cette terre-là et en acheté une autre, à vingt ou trente milles de plus loins. La nouvelle terre en était une bonne, et puis mon oncle a pu gagné sa vie pas mal heureusement, sans être l'esclave des roches. "Mais", dit mon père, "lui, mon oncle, avait jamais goûter la vie

aux Etats-Unis." Ça, s'a-n'en-dit, anh? Pour mon oncle, s'a été possible d'être **satisfait**, après qu'il a pu atteindre un certain niveau de subsistance qui était pas très différent, j'imagerais, de celui de plusieurs générations de fermiers, de paysans, qui avait venu avant lui. Tandis que s'il aurait vécu aux Etats pendant quelques années, "l'idée du plus" l'aurait mordu lui aussi, et cette belle satisfaction aurait évaporé sans trace. Parce qu'aux états, y'en a toujours plus. Plus de nourriture, plus d'argent, plus de vêtements, plus de bateaux, plus de pistoles, plus de Chèvrolets, plus de 'movinnes', plus de meubles, plus d'animaux, plus de fer, plus d'écoles, plus de bijouterie, plus d'usines, plus d'huile, plus d'avions, plus de toilettes, plus de bottes, plus d'outils, plus de sécurité, plus de grosses 'banques', plus de moulins, plus d'assurance, plus de radios, plus de piscines, plus de maisons, plus d'alcoolisme, plus de tapis Oriental, plus de Cadillacs, plus de progrès, plus de pouvoir, plus d'aliénation, plus de marchants, plus de cigares, plus de "cuff-links", plus de bisons, plus de 'cowboys', plus d'électricité, plus de tarte-dans-le-ciel, plus d'aucune maudite chôme, j'te dit, il y en a **en masse!** On peut très bien satisfaire nos **besoins** fondamentaux, et ça c'est une très bonne chôme; mais bien mieux qu'ça, là, aux états, on peut voir des gens qui satisfaisaient leurs **désires**, aussi bien: Eux-autres, y'ont des beaux gros ventres, des belles grosses chars, deux, trois maisons, des domestiques, des porte-feuilles en cuir d'alligator... Bien oui, moé aussi, j'n'en veut d'ça. Pour une bonne fois être capable de m'acheté une paire de culottes quand j'l **veut**, ainque pour être à mode, au lieu d'attendre jusqu'aux temps que la paire q'j'ai soit en guenilles, ça sa serait d'quoi...Vas'd'y, d'abord, travaille aux usines, assaye d'pas trop boire, travaillefort, vieilli, travaille, si pas toé, peut-être tes enfants, unh? Laisse-les croire q'ça fait aucune miète de différence si leur chapeau sur le dimanche de Pâcques en est un nouveau ou celui de l'année passé. Croit-ça toé-même...Ouais, ouais! Dit moé s'en pas, ôte toé d'dans mes jambes, j'y vas...Il vas falloir que tu aprenne a parler en anglais tu

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# The History of Franco-American Immigration into New England

by Michael Guignard

Continued From November Issue

New England had no nationalistic spirit, but it is a fact that many emigrants from Quebec were recent immigrants to Canada themselves.

Today, provincial ethos has gained such momentum that a small but vocal minority is advocating the secession of Quebec from the Dominion of Canada. The recent crisis there only serves to accentuate this increased ethnocentrism.

Emigration from Quebec will never again reach the heights attained in the last quarter of the 19th century. A new law which went into effect in 1969 will limit Canada's emigration to a quota of 20,000 a year. Thus a colorful, if little known, phase of U.S. immigration history is gone forever.

Noted sociologist James Vander Zanden, in his book *American Minority Relations*, gives us several criteria concerning immigration by which to judge the rate of assimilation.<sup>(42)</sup> He makes the following propositions:

- (1) the larger the ratio of the incoming group to the resident population, the slower the rate of assimilation
- (2) the more rapid the influx of the incoming groups, the slower the rate of assimilation
- (3) the greater the concentration of the incoming group in the same area, the slower the rate of assimilation
- (4) the smaller the predisposition of the incoming group to change, the less rapid the rate of assimilation
- (5) the greater the proximity and access to the homeland, the slower the rate of assimilation
- (6) the greater the degree of economic competition between the native and incoming group, the slower the rate of assimilation

I will now show how these conditions apply to the French-Canadian migration. As regards the first hypothesis, Leon Truesdell states that the French-Canadians settled rather thickly in small areas. In 1930, more than half of the Canadian-born were living in 23 counties and more than three-fourths in 91 counties.<sup>(43)</sup> Seventy-five percent of New England's Franco-American population are urban, and most of these are concentrated in the mill towns of the area. Although many other ethnic groups came to this country in larger numbers, many settled in large urban centers, such as New York and Boston. The French-Canadians, on the other hand, settled in the smaller New England towns and cities. As early as 1885, over 23% of Fall River, Massachusetts' population was French-Canadian.<sup>(45)</sup> By 1880, Lewiston, Maine had 5,000 French-Canadians. Its own population then was only 19,083.<sup>(46)</sup> By 1883, Lewiston had 7,000 French-Canadians; by 1886, both Biddeford and Lewiston had 7,000 French; Lowell had 12,510; Manchester 12,800. By 1890 Fall River had 17,000; Woonsocket 9,200; Lowell 16,000; Manchester 16,000; Lewiston 9,250; and Biddeford 8,150. These figures constituted a large portion of the population of each of these cities (between 35 and 50%) and in the two Maine cities the proportion ran as high as 75%.<sup>(47)</sup> Thus while the immigrant Pole worked in big city construction gangs with his Italian and Greek counterparts, the Franco-Americans who labored in the textile mills were relatively isolated from contact with foreign cultures and were better able to maintain their own distinct identity.

Cities with a large Franco-American population grew at a fantastic rate during the peak years of Franco-American migration. Manchester, New Hampshire, which according to Jacques Ducharme is one of the two leading Franco-American centers in the country (Lewiston is the other),<sup>(48)</sup> has had a growth rate which shows an amazing correlation with trends in Franco-American migration. When the exodus started in the 1830's Manchester contained only 877 people. By 1860 it had 20,107. During the next decade, in which large scale migration was halted because of the Civil War, the population grew by only 3,000 inhabitants. But in the next 40 years, Manchester grew at a phenomenal rate of 300%. Its population rose from 23,320 in 1870 to 70,063 in 1910.<sup>(49)</sup> From 1870 to 1910 Fall River's population soared from 26,766 to 119,295.

## Can Universities Adapt to Ethnic Minority Students' Needs?

Marianne Maynard

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An examination of the social system of universities is needed to understand the impact of the system on ethnic minority students. This article addresses some issues concerning the adaptability of universities in meeting the needs of ethnic minority students and suggests program strategies that are beneficial for both students and the university milieu.

Universities must be relevant in today's and in future societies by continually evolving and adapting to the changing needs of our multicultural population. According to Gonzales and Zuniga (1977), the 1970 U.S. Census reported that 33.2 million Americans, or 16% of the population, spoke a language other than English as a native tongue. Spanish, German, and Italian, in this order, are the most frequent spoken of the other languages. In 1973 Spanish-origin persons (South/Central Americans, Cubans, Puerto Ricans, and Chicanos) numbered more than nine million nationwide and presently constitute the fastest growing minority group in the U.S., approximately 4.4% of the total American population. The population of Asian Americans and newly arriving Asian immigrants (e.g., Chinese, Japanese, Koreans, Filipinos, Vietnamese, Pacific Islanders, and East Indians) is also rapidly growing in the U.S.

Urban universities are usually strategically located in a geographic area having high concentrations of ethnic minorities, including Afro-Americans, Asian Americans,

and Native Americans. Metropolitan areas are reported having the largest concentrations of Arabic-speaking population in North America: one such is Detroit. Many metropolitan public schools and colleges have students who are non-English speaking or who have limited English. One local school district in the midwest reported 23 languages represented among its students, with most students speaking Arabic, Japanese, or Spanish.

Many of these ethnic groups retain their cultural patterns through close-knit family ties and strong community cultural orientation. Behavioral similarities can be observed among students of the same social class who represent different ethnic groups, as they can among those of the same ethnic group but different social class. Billingley (1968) has described the Afro-American community as an ethnic subsociety. Members as in other ethnic groups, vary as to social class, rural, urban, and regional residency. These characteristics all have direct influence on behavioral expectations and opportunity outcomes.

As more representatives of these ethnic minorities seek higher educational opportunities, their impact will be visibly observed in the "complexion" of university campuses. Predominantly white, middle/upper class university constituencies will increasingly blend with students of "color" and diverse cultural and communication patterns. Many universities barely survived the stress and strain of meeting the demands of civil rights, minority, and other activist student groups of the late 1960's and early 1970's. The question now is, Will the universities survive the next wave of internal and external pressure from ethnic minority students and community pressure groups?

### THE SOCIAL PROCESSING OF STUDENTS

New Bedford's grew from 21,320 to 96,562 during the same period.<sup>(5)</sup> Lewiston's nearly doubled in the 1870-1910 period; it grew from 13,600 to 26,247. Biddeford shows a comparable growth rate. In four decades its population rose from 10,083 (1880) to 18,008 (1920).<sup>(51)</sup> Since only a small part of the phenomenal increase described above can be ascribed to natural increase, migration was probably the paramount factor in explaining the increase. This allegation becomes more cogent when you consider that after 1930, when migration stabilized somewhat, the population of the above cities remained relatively constant.<sup>(52)</sup> Since these cities have a sizeable number of French-Canadian stock, I would assume that the new arrivals were largely French-Canadian immigration to these areas. The migration into New England as a whole was also characterized by a rapid influx. Over 500,000 immigrants crossed the border into the U.S. from 1865 to 1900. Approximately 300,000 came between 1880 and 1900.<sup>(53)</sup>

Closely connected with Vander Zanden's first criteria is his proposition concerning the concentration of the incoming group. To understand the extent of this concentration, let us look at the population of French Canadian stock in leading Franco-American Communities. In 1930 Lewiston had 19,253 people of French Canadian stock—almost 58% of the city's population. Biddeford had 9,124—almost 52% of the population. Manchester, Fall River, and New Bedford had totals of 26,845 (39.6%); 25,899 (23.7%); and 20,384 (19.9%) respectively.<sup>(54)</sup> Haverhill, Lawrence, Lowell, Fitchburgh, Mass., Berlin, Nashua, N.H.; and West Warwick, R.I. all had close to a 20% Franco-American population.<sup>(55)</sup>

Conditions four, five and six cited by Vander Zanden, also apply to French-Canadian migration. Because many of the new migrants hoped to return to the homeland, they were not interested in becoming citizens or learning the language. Census figures show that among all significant groups of immigrants, it took the French-Canadians a longer time to become naturalized—16.4 years. Wessel observes that as late as 1925 only half of Woonsocket's French-Canadian were naturalized.<sup>(56)</sup> Consequently, their rate of assimilation and acculturation was very slow. Their frequent visits back home served to reinforce old ties and facilitated the retention of language and culture. Cole estimates that half of Lawrence's Franco-Americans had visited the homeland since their arrival. The percentages for the large Franco-American centers in New England are probably significantly higher, for assimilation in them was lower than in Lawrence, as Cole indicates.<sup>(57)</sup>

The anti-strike and anti-union bias of the French Canadians made them ready targets of invective and discrimination from the Irish and long-time resident Yankee population. Many were to bear the brunt of physical abuse from those whose jobs were endangered by these French-speaking foreigners. The Irish, especially were not averse to showing their distaste for newcomers through violence. There were also instances of discrimination; laws curbing the teaching of French in schools, unfair competition in business, favoritism in the mills, and the arrogant attitude of the Irish clergy toward their new parishioners.<sup>(58)</sup> The Yankees were also antagonistic and often called the French-Canadian "Chinois de l'Est" and treated him as such.<sup>(59)</sup> In Lawrence, both the Irish and the Yankees believed the French-Canadian to be unclean and a spreader of disease. This differential and categorical treatment no doubt slowed assimilation. The new French migrant sought security from the dominant elements of his adopted community through association with his own kind. Moreover, in the 1920s the Ku Klux Klan was an active antagonist of the Franco-Americans who had concentrated in the mill towns. It was not bad enough that the Franco-Americans tenaciously clung to a foreign language and culture, but in addition, they were Roman Catholic and voted Democratic. A firm opponent of The Catholic minority in Maine, Rolph Owen Brewster, with Klan help, was elected governor in 1924. He became a rigid adversary

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Wheeler (1966) considers schools and universities examples of what might be called "developmental socialization systems" where the formal purpose is training, education, or more generally the further socialization of students passing through the system.

Using Getzel and Thelen's (1971) framework to examine the adaptability of universities, we find a social system, such as a university, has certain imperative functions that are to be carried out in established ways. Such functions as "educating" can become "institutionalized," and the schools carrying out these institutionalized functions may be termed "institutions." Roles, the most important unit of institutions, are the dynamic aspects of the positions and statutes in an institution and define the behavior of the role incumbents.

Roles, defined by role-expectations, carry with them certain privileges, obligations, and responsibilities. Role expectations not only define for students what are acceptable behaviors but are interdependent with other, related roles in the system (e.g., the role of a teacher and student cannot be defined or implemented except in relation to each other).

In university systems we also observe ethnic minority students, with their unique personalities and sociocultural need dispositions, reacting to the expectations of a university environment. Consideration must be given not only to these students' academic needs but also to their sociocultural adaptability to the system.

### ATTEMPTS AT NEGOTIATING THE SYSTEM

Universities have clearly defined methods of entry that in some cases screen out many ethnic minority members seeking admission. Once admitted to the system, students are expected to pass through predesignated stages in the curriculum that lead to a defined point of exit from the system in a reasonable time frame. Students who make it through the system are expected to be dif-

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# "Un Noël Chabotant"

par Grégoire Chabot

C'était en 1954. J'avais alors 10 ans. Ce n'était pas mon premier Noël. Ce n'était pas la première fois non plus que je participais au grand rite familial qui entourait la célébration de la fête de Noël. Mais c'était une des dernières fois. Oh, le rite s'est perpétué pour une dizaine d'années encore. Il n'arrivait pas à changer, mais moi je changeais, je perdais peu à peu cette naïveté, cette bonne volonté qui est si nécessaire pour apprécier, pour célébrer la saison de Noël. J'entrais dans l'adolescence. J'allais bientôt attraper cette maladie qui frappe tout le monde à cet âge, le teen-agerisme. Heureusement, cette plaie est rarement fatale, mais elle altère profondément notre vision de la réalité. Pour une des dernières fois, donc, j'allais participer pleinement à une célébration Franco-américaine de Noël.

Le rite commençait la veille de Noël. La famille de ma mère habitait trop loin, dans la Vallée de la rivière St. Jean, tout au nord du Maine. On avait pris la coutume, donc, de célébrer la fête avec la famille de mon père à Lewiston, ville industrielle au centre de l'état. Ça nous faisait un voyage d'une heure.

Mon père et ma mère arrivaient tard la veille de Noël. Ils étaient nettoyeurs de vêtements. La saison de Noël était une des plus occupées. Tout le monde voulait leur linge pour la messe de minuit. Mon père finissait le délivrage vers 8 heures. Entre 8 h. et 10 h. et demie donc, la confusion régnait. Mange, bain, cirer chaussures, fard, peigne, rouge, habit de dimanche nettoyé, presser, manger, une bouteille de pepsi, t'a une jambe pus longue que l'autre, chapeau, gants, regard ça! J'ai les cheveux comme mon voyage de foin changé par les enfants. Enfin, préparatifs finis, on quittait Waterville pour le grand voyage à Lewiston. On était en retard. Fallait arriver pour la messe à minuit. Ma mère était fatiguée. Mon père pi moé, on avait du fun. On chantait des cantiques de Noël qu'il y avait à la radio. On savait qu'un vrai carnaval nous attendait. On allait avoir du fonne.

En arrivant à Lewiston, on se dirigeait vers le presbytère Ste. Marie. On était pas une famille comme les autres, nous autres. On avait notre propre prêtre. Mon oncle Armand était le curé de cette paroisse au beau milieu du "petit Canada", la section la plus franco-américaine et la plus pauvre de la ville. Pour ce qui semblait une éternité, on passait devant des gros blocs, des appartements d'ouvriers chauffés par un petit poêle où la famille se préparait à mettre pour la centième fois, l'habit trop usé du dimanche. Mais c'était Noël, et j'avais dix ans. Je ne pouvais pas encore regarder plus loin que les chandelles rouges, bleues, vertes, blanches qu'il y avait dans les fenêtres. Je ne remarquait même pas l'odeur malsaine, étouffante du canal qui séparait le presbytère et l'église de la manufacture de coton où travaillaient la plupart des paroissiens. Avec ma perception juvénile, je transformais ce tandis en royaume magique, c'était un arc-en-ciel et à la fin, il y avait les cadeaux.

De coutume, on arrivait cinq minutes avant la messe de minuit. Alors c'était encore la confusion. Toute la famille y était. Mille saluts, mille baisers qui laissent le goût d'un rouge à lèvres appliqué avec un peu trop d'ardeur. Ma tante Jeanne, qui était aussi la ménagère de mon oncle Armand ne pouvait s'empêcher de nous dire combien de personnes avaient téléphoné ce soir-là pour demander à quelle heure était la messe de minuit. Rire général. On entrait à l'église par la sacristie. Nos places étaient réservés. La famille Chabot occupait, pour la messe de minuit, les 10 premières rangées, côté gauche, section centre de l'Eglise Ste. Marie. C'était, je crois, notre récompense pour leur avoir fourni un curé. Le carillon sonnait minuit, un tenor entourait les premières notes du minuit chrétien. Une procession de petits servants de messe sur vi de mon oncle se dirigeait vers le maître autel. La partie principale du rite venait de commencer.

Pour un petit gars de dix ans, une grande messe, c'est long. C'est encore plus long la veille de Noël. Mais on peut la supporter. C'est quand on y mène un sermon interminable que les sentiments religieux, déjà affaiblis par la vision des plaisirs à venir, disparaissent tout à fait. Or, après l'Evangile, l'inquiétude parmi les jeunes de la famille grandissait perceptiblement. Mon oncle Armand ne donnait jamais le sermon. Il était trop gêné. Le père Cournoyer, lui, pouvait parler pendant dix minutes au maximum. Après ça, c'était la répétition, les "comme j'ai déjà dit", les "euh", les silences trop longs entre les phrases et enfin une conclusion assez maladroite. Mais le père Corbeil, c'était une autre histoire. Après l'Evangile, le père Cournoyer n'avait qu'à se diriger vers le lecturn-rejouissance général parmi les jeunes. Mais qu'on aperçoive le père Corbeil faire de même ou savait qu'on en avait pour une bonne demi-heure, trois quarts d'heure. Alors c'était le découragement total. L'horloge s'arrêtait, refusait de bouger. On s'impatientait et notre malaise après un certain temps, était contagieuse. On se regardait les uns les autres. On commençait-regarder autour de nous. Tante Alice, assise à côté, commençait à nous poser un tas de petites questions. Les tousses commençaient leur concert. D'abord des petits toux étouffés ici et là. Ensuite, les toux creux desumeurs auxquels se joignaient peu à peu celles des gorges sèches, et des enrhumés pour aboutir enfin au fortissimo de tous ces instruments humains quelques moments avant la fin du sermon interminable. Bon! Le pire était passé. Credo, Sanctus, Agnus Dei, Missa est, tout allait comme une éclair. On sortait enfin. On avait satisfait le côté religieux de l'être. Maintenant pour le côté séculier.

Le contraste entre le quartier près de la rivière à Lewiston où se célébrait la messe et le quartier haut-bourgeois sur la côte à Auburn, de l'autre côté de cette même rivière où avait lieu le réveillon est pour moi, aujourd'hui, ce qu'il y a de plus frappant dans l'environnement de la veille de Noël. A dix ans, au sein d'une famille large et sympathique, je ne remarquais rien. Mon oncle Bertrand, dentiste, avait une maison énorme. C'était chez lui que toute la famille se réunissait après la messe.

Il est difficile de décrire avec justice la scène qui se présentait à nous dès notre arrivé. D'un côté, il y avait une table énorme où plus tard se trouverait une dinde, un rôti de boeuf, du homard, les tourtières, au moins dix différents desserts et toutes sortes de plats complémentaires. Mais pour le moment, c'était le salon qui nous intéressait car le long du mur, de fond autour d'un sapin énorme, s'étalait tous les cadeaux pour la famille. Si vous considérez qu'à cette époque, la famille comptait à peu près 50 membres et que parmi eux, il y avait une vingtaine d'enfants, vous comprendrez l'entendu de cette pile de rubans colorés, de papier reluisant, de petites fiches sur lesquelles se trouvaient les noms qu'on essayait fébrilement de déchiffrer en passant. Même quand je considère cete scène avec mes yeux d'arbitre, je reste émerveillé. Les enfants s'impatientaient de nouveau mais il fallait attendre l'arrivé de mon oncle Armand. C'était lui qui devait distribué les cadeaux, c'était lui, le curé gène de Ste. Marie qui devenait le père Noël. Enfin, il arrivait. Les enfants se mettaient en ligne. Mon oncle Armand lisait le nom sur la petite fiche et les enfants, avec ça que je considère aujourd'hui un sang-froid étonnant, apportait le cadeau à celui qu'on avait indiqué. Quand un enfant recevait un cadeau, il avait le droit de l'ouvrir, de voir ce que c'était, mais pas de jouer avec pour le moment. Il fallait retourner au travail de la distribution. Tous les enfants connaissait cette règle et y obéissait. Pas question de jouer avant que tous les cadeaux soient dans les mains de leurs nouveaux propriétaires. Quelque fois

l'heure, le sommeil, le monde, la fumée, et surtout l'excitement gagnait un de nos petits travailleurs. Alors soudain, le bras d'une mère apparaissait. On disait quelques mots pour calmer le petit dont le teint avait pris peu à peu un aspect verdâtre et on le renvoyait un peu moins "énervé", rejoindre les autres. Après la distribution qui pouvait bien durer une bonne heure, c'était pas encore le temps de jouer. C'était d'abord les merci ma tante, merci mon oncle, les petites questions, les réponses. Ce n'est qu'après tout ça que le jouage commençait. Autour de nous on mangeait, on buvait on riait et quelque fois on pleurait. Nous, les enfants, on jouait pour un certain temps mais l'atmosphère qui pénétrait toute la maison nous envahissait. Alors on allait voir mon oncle Emilio qui racontait les histoires drôles. On parlait de sport avec mon oncle Bertrand, mon oncle Fernand, ou avec quelques cousins plus agés. Après le repas, ou quelque fois pendant, mon oncle Emilio jouait du piano et chaque membre de la famille chantait "sa" chanson accompagné dans une harmonie plus ou moins sur par les autres. Pour les adultes c'était le fonne. Pour les enfants aussi. Mais pour nous, c'était en plus, la sécurité, la confiance, la chaleur, l'amour. La soirée se terminait vers cinq heures du matin. Mon père, ma mère et moi couchions chez les deux tantes restés vieilles filles qui habitaient encore la vieille maison paternelle. Là, je dormais plus ou moins bien. J'avais peur de me réveiller le lendemain pour découvrir que la veille n'avait été qu'un rêve.

Mon oncle Bertrand fut le premier à mourir. Il n'était pas vieux. Il n'avait que 56 ans.. On a vendu la grande maison avec son grand sapin et aussi, j'ai bien peur, avec tous les cadeaux qui l'entourait. Mon oncle Armand est mort aussi. En vieillissant, les autres ont peu à peu abandonner le rite, la célébration. Ils ne l'ont pas oublié. Il reste encore à quelque part, dans les souvenirs, dans ce qu'on appelle simplement et usuellement, "le passé". Chez moi, c'est la même chose. En un sens, c'est du bagage inutile, quelque chose que je ne pourrai jamais utiliser. Mais je n'oublierai jamais ces oncles et ces tantes, ces cousins, ces parents, cette famille qui au cours de ces Noël franco-américains, m'ont enseigné ce que voulait dire l'amour.

Au cours de cette émission, vous avez entendu d'abord "Soleil, Soleil" de Julie Arel, "Jean-Jacques" de Maneige, 23 décembre" de Beau Dommage et enfin "Toutt éto bout" de Raoul Duguay.

Dans chaque jeune franco-américain, il y a deux êtres. Le premier a été enseigné par la société franco-américaine qui l'entourait de définir constamment le présent en termes du passé. L'idéal était même d'imposer le passé sur le présent, de ne pas changer, de maintenir. Mais dans le monde moderne où les institutions qui appuyaient cette attitude disparaissent de plus en plus, le jeune franco-américain ne peut plus se nourrir complètement du passé. Il est fortement attiré par du présent, le nouveau. Hélas, on ne lui a jamais appris comment vivre au présent. Il doit l'apprendre par lui-même. Et c'est dur. Pour lui, le passé et le présent restent deux éléments distincts et irréconciliables. Il ne peut pas intégrer le passé au présent. Comment il doit rejeter ou l'un ou l'autre. Il doit oublier une partie essentielle de sa vie qui, en dépit de tous ses efforts, réapparait constamment et devient une source de chagrin. Ou, il doit se résigner à vivre dans un système surannée où sa jeunesse s'étouffe peu à peu. La musique moderne de Maneige, de Beau Dommage, de Raoul Duguay est choquante parmi les souvenirs d'enfance d'un Noël franco-américain. Mais la dualité irréconciliable qui hante le jeune franco-américain aujourd'hui est encore plus choquante. La génération de nos pères s'identifiait volontiers à la chanson d'exil des Canadiens-français, Un Canadien Errant. Aujourd'hui, la lutte acharnée entre le passé et le présent qui se passe à l'intérieur des jeunes a donné une génération de Franco-américains errants qui non seulement ne peuvent jamais retrouver leur pays, mais qui en plus se trouvent dans l'impossibilité de se trouver eux-mêmes.

Ici, Grégoire Chabot, Joyeux Noël, Bonne et heureuse année de la part de la Soirée F.A.e de tout en français.

## Jean-Paul Poulain en concert la chanson française



Jean-Paul Poulain est un exécutif d'une association de banque à Augusta. C'est un franco-américain bilingue qui porte un vif intérêt à la culture française et aux moyens de la communiquer. C'est un membre actif du Club Calumet et de L'Alliance Française à Portland, Maine.

Né à Augusta, il est le huitième d'une famille de quatorze enfants. Il a débuté sur scène à l'âge de cinq ans et chante exclusivement dans les lieux franco-américains du Maine. C'est un chanteur dans la tradition européenne qui communique surtout l'influence de Piaf, d'Aznavor et de Barrière.

Roger Establie, Consul Général de France à Boston, a dit: "Jean-Paul est un franco-américain dont les affinités et les dispositions artistiques sont typiquement françaises." "Il ne doit rien à l'artifice ni à la mode. Son style est dépouillé. . . c'est-à-dire . . . il est tout simplement en noir. . . il est le chanteur français dans toute sa vérité."

"La chanson est mon premier amour," dit Jean-Paul. "C'est vraiment la seule chose qui m'est nécessaire pour communiquer avec mon univers."

For information on the performer's concert availability contact L'Agence, Box 648, Auburn, Me. 04210 Tel. (207) 784-2489.

# "Rouvrir toé la guele..." La France... première apperçu...

We have been back in the States for three days now and I have been back in the office for two, but part of me is still walking the streets of Paris, climbing the stairs of Le Centre Internationale des Etudes Pédagogique, discussing the steps being taken to preserve the Breton language in Brittany, gazing in awe at Manets' "Dejeuner Sur l'Herbe," and pic-nic-ing in the rain at 9:00 in the evening through the streets of Montparnasse. Yes, we are back home and continuing our work in the office and with Le FORUM, but part of me is still in France and it will be several months before I have processed all of the experiences and can put the entire three week trip into perspective.

I guess I have put the cart before the horse and that many of you haven't quite understood what I am writing about so let me explain. Yvon and I and eight other persons representing five of the New England states recently spent two weeks in France at the invitation of the French Ministry of Education and the Attaché Culturelle in Boston. The group met at Boston's Logan airport at 5:00 p.m. Thursday, November 20th and took the 6:00 shuttle to New York's Laguardia Airport; was bussed over to Kennedy Airport; and finally boarded Air France Flight 22 for l'airport Charles De Gaulle in Roissy France. At 1:00 the following morning we landed safely in France. The next 13 days were filled with meetings with educational inspectors, educators, program developers, students, newspaper workers and journalists at 'Le Monde'; and we managed some sightseeing in Brittany and Normandy-not to mention Paris by day and night.

Much of what I saw and heard is still ricocheting off the walls of my mind and I don't have a very good handle on it, but there are some very strong impressions that stand out and I'd like to share them with you. But now where to start?!

Quand j'y pense je peux pas le croire que le p'tit gars de Van Buren qui sait pas même parler 'le bon français' est aller en France pour deux semaines pour descuter avec les gens du pays. Penser y bien qu'à l'age de guatorze-quinze ans c'est moi qu'à même pas passer mon examen dans Français II. Je sais pas combien d'fois que le Professeur m'a dit que je pouvais pas parler Français et que je ferais jamais rien de bien à l'école. Il faut le dire que je commençait à le croire moi-même et que j'étais sûr que je quitterais jamais Van Buren et les champs de patate que je détestais si tant. Mais j'y suis aller et j'ai compris tous ce que les Inspecteurs Généraux, les Professeurs, les journalistes, et nos guides avaient à nous dire. Par fois c'était difficile à poser mes questions ou à répondre, mais c'est encore une affaire de confiance avec la langue-ma langue maternelle. Un bon jour ça va être bien différent! Maintenant je sais que je peux la comprendre et la parler et que cette langue peut-être mon amie et peut maïder. Une langue que m'a nuie pour si longtemps! Quelle belle expérience d'enfin devenir son ami, qu'elle devient mon amie!

Yes, there was a lot of lecturing in French and much conversation. Though at times it was difficult for me to get my point accross I still made the effort and was not intimidated like those young students at la Rencontre de la Jeunesse in Québec this past summer. I was more confident and secure in my person and at times was even a little cocky. I still remember an exchange with one of our bus drivers who tried to correct my pronunciation of the word 'engourdit'. As I walked off the bus in Dinan in Brittany I commented,

Moi: Ah, non ma jambe est engourdzie!

Le Chauffeur: Mais monsieur c'est engourdit.

Moi: Non chez nous on dzi engourdzie. Cest bon assez pour nous.

Le Chauffeur: Oui, bien on peut le dire ici aussi. 'Engourdzie. Engourdzie.'

Moi: Vous l'avez monsieur.

You might say that this is making too much of the language, but it isn't for me. You see France was always presented to us (myself and several thousand other young French speaking students of the St. John Valley) as the center of French culture and language which we could only aspire to, but certainly would never see or understand. We were told and accepted that we spoke an inferior bastard French and it followed by association that we were inferior ourselves. For a long time I believed this about myself, but that has been slowly fading and my trip to France did a lot to dispel those myths and feelings.

And do you know what? There is a group of people in Brittany-Les Bretons- who are facing very much the same situations the Franco-American people of New England must deal with. They too are trying to preserve and maintain a language, culture, and traditions that are being overpowered by a dominant language. The New England Franco's must deal with the English language while 'les Bretons' must deal with Standard French. I puzzled over and felt very uncomfortable about being in Brittany with these crusaders for their language and culture-their identity as a people, because I was there as an invited guest, at the expense of the French government (the French people) only because I am concerned about losing my maternal tongue- French. The trip was like a reward for the work I am doing to promote and preserve French at home in New England-BUT the people of Brittany (as well as the people from other sections of France) are being denied their particular language and tradition. Yes there is much being done in Brittany to preserve 'le Breton', for there is a Language Charter guaranteeing certain fundamental rights to language and culture, but Breton is taught for but one hour a day in some schools and not at all in others. In no school can you study only in Breton and it is impossible to major in Breton at the University level. Asteur dites moé comment ces gens là vont faire pour préserver une langue et culture si elle n'est pas enseignée à l'école. C'est comme asseyer de gardez une boule de neige jusqu'au mois juin. Ca se fait pas!

A very important part of the trip for me was to meet with, share of myself, and touch the people- the workers- les ouvriers. That was very difficult to do when you consider that we were treated as important invited guests who were shown the best and the most efficient. I had the feeling at times that I was seeing only one side of the country. We were taken to the Lyceé Internationale to visit classes and meet professors and students, but we got very little time to exchange with students on a one to one basis. The meeting with students was a controlled situation with teachers supervisors, and M. Le Provisieur (Superintendent-Principal) present. Contolled!

We also visited an elementary (Primaire) school, Le College Jean Jaress, and had the opportunity to meet some children in the first and second grades who know very little English and were awed by our presence. The French system seems to be very disciplined and rigid compared to ours with the teacher totally in control. This is not to say that the America teachers are not in control, for they certainly are also, but not to the extent of the teachers in the French System. It seemed to me that these teachers controlled when the students spoke, who they spoke to, and how they communicated their message. Maybe this is a function of a highly centralized system of education? But what ever it is- in whichever system- I just know I don't like it. It seems to me to stifle creativity-the most important product of education. I did not want to act like or be seen as an American counterpart in the educational system so I didn't act

like a teacher and stand in the front of a class to ask questions or give directions. I got on my knees or sat down on a chair next to a few students and I talked with them about their work and their families. They thought I sounded funny and they wanted to know where I was from so I tried to explain as best I could. It was a good experience for me for it made me all the more determined not to be sucked into by such a rigid system. When we left the school in the midafternoon the children were at recess so they came running up to me and two little girls who I had chatted with earlier grabbed me around the knees. As I bent down to talk with them they kissed me on the cheeks and asked me to please come visit them again. I was overwhelmed. A peice of my heart stayed in the school yard.

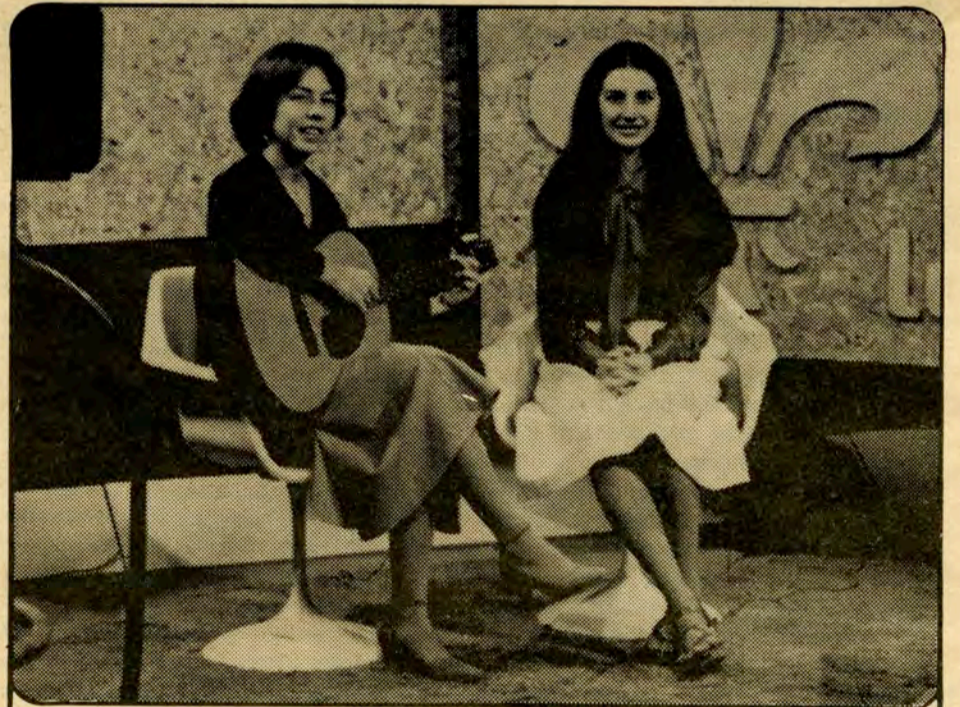
What a great experience it was to also go visit the newspaper Le Monde. Though they still make use of the lead typesetting process (since replaced by computers and phototype process in most major newspapers) it was fascinating to walk through the entire process from typesetting to printing. The exchange at Le Monde was down to earth, personal, and comfortable. We were all more at ease and we were able to talk with the workers and supervisors without any cumbersome titles and positions. The workers seemed eager to explain and demonstrate what they were doing and they seemed genuinely pleased and interested with passing on some information to us.

I guess that is my overall reaction to the trip. I wish we had taken more time to see classes in operation; been able to talk to students, workers, professors, people in general on a one-on-one basis. It was time consuming and frustrating to sit in a group lecture concerning the French educational system when it would have been infinitely more interesting and profitable to see the system in operation. If we had questions the school personnel could not answer then we could have picked the brains of an inspector general.

During our trip to Brittany and Normandy it would have been infinitely more satisfying and enjoyable to stay with local people and farm families to really get a full picture of French life. I would have enjoyed the possibility of learning a few Breton words from an evening spent with people who were born, raised, and lived in Brittany. Likewise, I would have welcomed the opportunity to discuss WWII and D-Day invasion with the residents of the Normandy coast. As it was, we visited the American Cemetary, a war museum, and strolled on the beach at Arromanche. It left a very definite impression on me. When we arrived I was eager to take a few pictures and to walk through the cemetary. After the tour through the museum I stood on the beach as the brisk wind whipped through my hair. The waves endlessly rushing to shore contining to erase all traces of those days and memories found me in tears of loneliness and helplessness. Normandy has taken on an altogether new significance for me. A part of me (and all of us) is still there listening to the winds and remembering.

There is a lot to remember about my recent trip. I am very thankful to the many people who made it possible; the French Ministry of Education, the Boston Corisulate, Yvon Labbé, who suggested that I go, but especially to the people of France who in the end paid for my trip. I also want to thank all the people (too numerous to name here) who spent time with us in France trying to give us a perspective of the French system. Merci pour tout ce que vous avez partager avec nous. C'est tellement apprecier.

Steffan T. Duplessis  
FAROG



## REFLETS ET LUMIÈRE

THIS MONTH: Josée Vachon and Ann Marie Martin perform "leurs meilleurs." Et on visite avec deux Sculpteurs sur bois dans la Vallée.

MONDAY, JAN. 5 AT 7:30 PM

"Reflets et Lumière" can be seen on the first Monday of each month (le premier lundi du mois à) at 7:30 p.m.

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## Can Universities Adapt...

ferent from when they entered: educated, mature, responsible and acculturated.

The system has norms for student behavior as well as standards for judging behavior. Emphasis is placed on conformity in dress, life-style, and communication patterns. Those who differ from the majority are considered different, difficult, or even defiant. Many ethnic minority students cannot easily fit into these norms of behavior. Those who live in campus housing find they must change their life-styles to conform. If not, they are asked to leave. Such stressful conditions certainly can affect academic performance.

Minority students are often overwhelmed and lost on large, predominantly white university campuses. They must be well motivated, determined, assertive, responsible, and articulate to negotiate the system.

Misunderstandings are common between university personnel and minority students as both attempt to perceive and define expectations for their roles and behavior in relation to each other. Conflicts develop around cultural values, and the expression of a student's individuality may be contrary to university values. Students are frequently placed in conflict when required to conform simultaneously to university standards and to family and cultural peer group expectations. Such expectations can be contradictory, so adjustment to one set of requirements makes adjustment to the other more difficult.

Webster, Sedlacek, and Miyores (1979) compared problems as perceived by minority students (Hispanic, American Indian, Asian American, and Black American) and white American students and found that (a) Hispanics had more serious problems with finding scholarship and other financial aid than other groups; (b) white students expressed more serious problems of sexual adjustment than Black students; and (c) Black students expressed more serious problems in feeling victims of racism and discrimination because of race. All students, however, identified serious problems involving vocational decisions, managing, studying, and negotiating the university system.

These problem areas, along with the inability of many universities to respond to the special academic, sociocultural, and economic needs of minority students, all contribute to minority students' high attrition rate.

In formulating strategies to improve university milieu, importance must be given to mutual trust, openness, involvement, and feelings of security and belonging among members of the university community. All resources of the university should be geared toward bringing about a

continued from page 2

positive climate for the appreciation of cultural diversity. This goal can be accomplished when the university makes a sincere and strong effort to:

1. employ ethnic minorities at all levels of university positions. Such individuals can provide diversity to the complexion of the campus, serve as role models for all students, and foster multicultural sensitization in campus curriculums and activities.

2. provide in-service education to all levels of university personnel to equip them with the skills necessary to become aware of and to respond appropriately to cultural-related expectations and behaviors.

3. assimilate the cultural resources of the larger ethnic minority community into the educational process of the university through shared activities and experiences and through the exchange of human and material resources.

The following strategies are suggested for those students who, on the basis of available information (e.g., socioeconomic status, race ethnic origin, and cultural differences), are likely to have more academic, sociocultural, or financial problems than the typical student:

1. **Preventive programs.** These programs can immediately reach students before they become lost in the university bureaucracy or before problems become too serious; for example, setting up an information and referral system with a designated telephone number and open office hours that will enable students to drop in or call with quick follow-up to their problems. This system should be geared to cut through the delays and red tape in helping students with special needs.

2. **Individualized skill laboratories.** These provide a climate where students can function in a self-directive manner using a multi-sensory approach with perceptual cues in learning. The laboratory can provide opportunities to practice and repractice cognitive and manipulative skills according to students' learning needs. Along with this, the laboratory can provide students with the opportunity to apply principles and procedures in a less threatening environment. The laboratory is based on the assumption that each student has his or her own style of learning; therefore, a variety of methods need to be used to assist the student to learn.

3. **Group sessions.** In these sessions, students learn to identify and develop values, interests and skills related to their life and career goals with emphasis on providing self-esteem by integrating cultural orientation in career and developing professional roles.

4. **Developmental programs.** Developmental programs include student assessment services (e.g., a review of academic performance, career goals, financial aid needs, and study habits), along with diagnostic and vocational

tests and counseling, a program that leads to a mutual (staff/student) action plan. The plan may include information on financial resources, remedial work, deceleration of course progression, individualized and/or group sessions. The assessment should also report on the student's interaction with the learning environment and the outcome providing consultation with faculty and/or student.

### SUMMARY

The suggested program strategies can benefit the ethnic minority students and enhance the university milieu for all members. Emphasis is placed on creating a climate that is conducive for mutual student/staff respect, openness, trust, and motivation for learning. The procedure involves the student and staff together in diagnosing student's academic problems, formulating specific objectives for problem solution, planning and activating sequential learning activities, and evaluating the success of a learning experience. The learning experience must be geared to where the student is, in background, level of experience, perspective, and interest. Helping students to be responsible for the fulfillment of a learning agreement requires constant feedback about progress toward their goals. Concentration is placed on competencies needed to succeed in life and in one's chosen career by assessing present levels of development of competencies in the areas of knowledge, understanding, skill, attitudes, values, interest, and work. The learning experience should be structured to concentrate first on students' weakest competencies by providing (a) continuity of experiences that will help to reinforce the development of competencies, (b) sequence of experience by movement from basic to increased complexity of competencies, and (c) integration of experiences (academic, communicative, socioeconomic, and cultural) that uses the total capacities of the students in their life-career development.

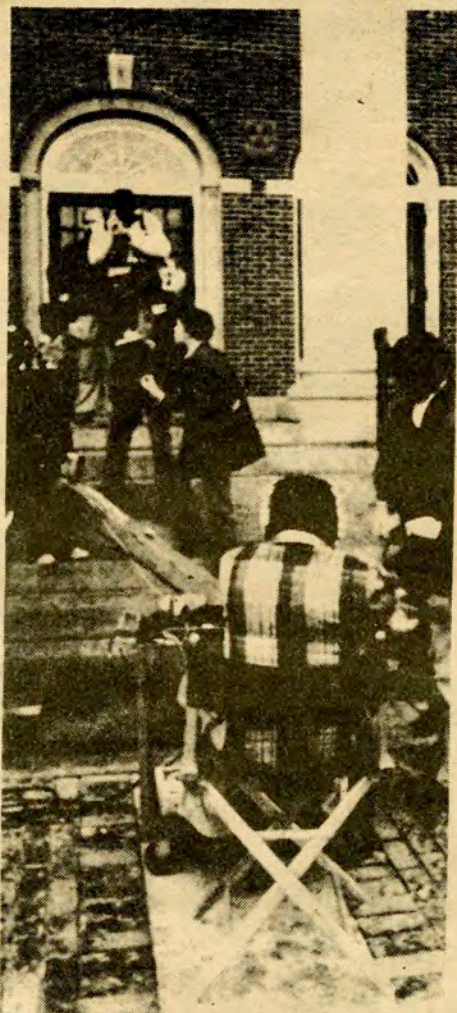
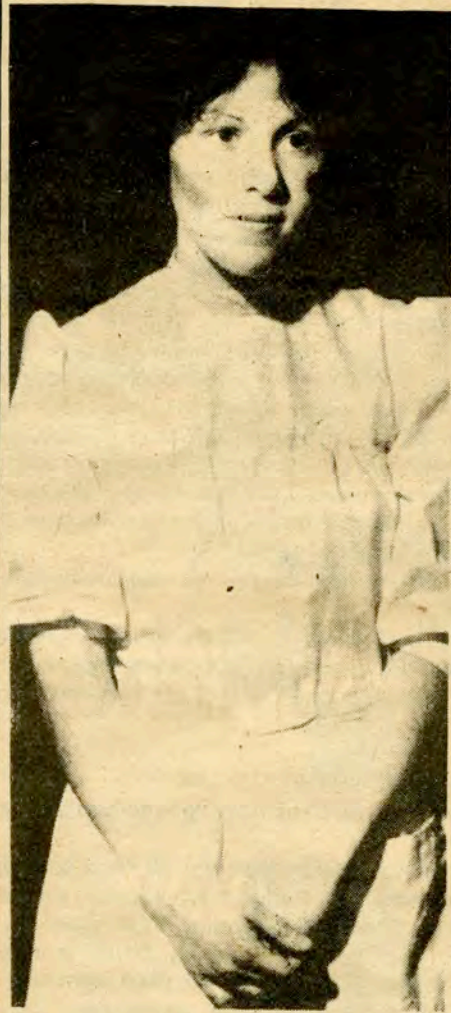
Universities must provide the best programs possible for all students, along with giving consideration to each student's unique personality, needs, and sociocultural disposition. In doing so, universities must constantly remain vigilant against internal forces that attempt to keep the status quo and place constraint on the system's adaptability to meet the changing needs of the population it serves.

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# Emmy Channel 11 makes it 4 in a row

By DON BURNETT  
Democrat Staff Writer



DURHAM — New Hampshire Public Television has done it again.

For the fourth time in as many years, Channel 11 has won an Emmy from the New England Chapter of the National Academy of Television Arts and Sciences — this time for its production of "The Franco File."

The 10-part series, which takes a different look at Franco-Americans and their heritage, is the highest-rated children's program in public broadcasting.

Producer-director Alan Foster of Dover and project director and Executive Producer Claude Ouelette of Manchester were on hand Saturday at the Boston Sheraton to accept the honor. "This belongs to the 2.5 million of us (Franco-Americans) in New England," said Ouelette upon receiving the coveted Emmy.

The Emmy is Foster's first in the 10 years he has been in television. "I think it's very exciting and gratifying for me personally. It's also a reward for the hard work of the cast and crew," Foster said.

"Where the Memories Live," the episode selected from the series for consideration, was filmed in Dover. The Coheco Mills complex, Henry Law Park and City Hall served as backdrops for the program.

The winning episode is the first part of a two-part story about a community's fight to prevent the demolition of an abandoned mill which the community sees as a monument to Franco-Americans.

All episodes of "The Franco File" were set in a fictional New England

mill town called Millville. The series follows events in the life of book-seller Mrs. Beausoleil, a talkative bird puppet and some Franco-American children who learn about the culture and values of the old man.

Foster described Millville as typical of the Somersworth or Newmarket of 75 years ago.

The film was financed by a grant from the federal Department of Health, Education and Welfare.

The station surmounted tremendous odds in winning an Emmy. Boston television stations WVCB-TV (Channel 5), WBZ-TV (Channel 4), WNAC-TV (Channel 7) and WGBH-TV (Channel 2) captured 37 of the 44 regional awards.

In the outstanding children's programming category, "The Franco File" was favored over WBZ-TV's "Get Off Your Back" by Gail Levin and WCVB-TV's "The Body Works," produced by William Brennan.

Also from "The Franco File," Ruland "Landy" Hardy of Sacramento, Calif., was nominated for outstanding individual achievement in cinematography. The station's "People of the Dawn," an instructional program produced by Michael Gowell of Kittery Point in the series "Our New Hampshire," failed in a bid for best instructional programming.

"People of the Dawn" went up against WBZ-TV's "Changing Places" also produced by Ms. Levin, and WGBH-TV's "This Old House," produced by Russell Morash.

Among those accompanying Ouelette and Foster to the awards ceremony were Keith Nighbert, former station manager; Alton Hotaling, acting general manager and director of programming; Sam Price, production director; David Raynes, project engineer; Norman Boucher, writer; and Paul Pare, assistant project director.

Cecile Poulin of Berlin is cast as Therese, one of the "memories" discovered by Franco-American children in an old mill about to be torn down in "Where the Memories Live" on Channel 11's "The Franco File." A crew (right) does the filming for one of the episodes in April 1979 on the steps of Dover City Hall.

Reprinted From: Fosters Daily Democrat  
Monday December 8



# Campus Observations

Rédacteur Étudiant: James Violette

"Campus Observations" is partially funded by the Student Government at the University of Maine at Orono. Le F.A.R.O.G. Forum is also a member of the Student Community Services Board.



Mark au Bureau

Photo (J. Charette)

Here I am, in the New Edition Office running off articles and mine isn't even done yet. Well, I might as well write one now and hope for the best. But what should I write about? I was going to write about the questionnaire that Gisele, Mary and Josée were supposed to do. However, I can't since it's not done (I know it's not your faults girls I'm just kidding). I know what I'll do, I'll write about my family. Well here it goes...

For those reader's who don't know me, my name is Jim Violette. I was born in Van Buren, Maine and am the fourth child out of nine. My father's name is **Raymond**. He is a hard working man, who has worked on the Bangor and Aroostook Railroad for 36 years. He is a quiet, gentle man who tries to teach you the rights and wrongs of life. He may be harsh at times, but you always know after awhile that he is just trying to help you grow up.

My mother's name is **Carmen**. She is the Activities Director for the Borderview Nursing Home in Van Buren.

## Christmas Spirit

She really loves working for the Borderview, it's probably because she loves the old people so much. Sometimes I feel that mom wasn't strict enough with us kids but I guess it's because she loves us so much.

**Don** and **Dave** are my two oldest brothers. Being 7 and 6 years older than me, I've never really gotten to know them that well. You see, Don has been in the Air Force for eight years and I was only 12 when he left. (Will he be surprised when he sees me because I've gained 55 lbs. and have grown 3 inches since the last time he saw me) However, it's another story with Dave. Dave's lived in town ever since he graduated in 1973. Therefore, I've really gotten to know him in these last 4 years. I'm really glad Dave and I are so close because I know when Don comes home I'll get to know him just as well.

Then there's my oldest sister **Lena**. Being the only other Violette in college, she has been able to help me adjust to college life. She always keeps telling me not to worry and that everything will turn out all right. I love her for that. She's great.

Next in line is **Rona**. Rona graduated from high school in 1980, but wasn't sure what to do for a living. After a summer of fun Rona decided to find a job. She has and is working really hard. I know if she put's her mind to it she'll be able to go a long way in life.

**Gina** is the "sweetypie" of the family. Gina is a sophomore in high school, and like all high school students, is in love. The unlucky guy is Greg Cyr. Greg is a

really nice guy, it's just that I don't know how he chose my sister for a girlfriend. (I'm just kidding Gina) Truthfully, Gina is a smart girl and a very pretty one at that.

The "tomboy" of the family is **Myra**. With five girls and four boys in the family, Myra makes it four and a half to four and a half. However, Myra is turning into a beautiful young lady. She might just make it five girls to four boys again.

**Raymonde** (alias Nicky) is the youngest girl in the house. Nicky is only nine years old, but very smart for her age. When I go home during school breaks, I always seem to find Nicky studying somewhere. Even when it's summertime you can probably catch her studying sometimes. How she does it I don't know? Maybe I should ask her how she does it? Who knows it might help me in my college studies.

Finally, there's **Baby Paul**. You couldn't imagine how much I love this little rascal, sometimes I don't even know.

I really don't know why I told you all of this. Maybe, it's because I've got the Christmas Spirit in me. And all I wanted to do was to share a little bit with you the one's I love. Anyways, I hope that all of you have a Very Merry Christmas. I know I will, because I'll be with the one's I love.

## CHEZ-MOI

For some months I have been imagining my past Christmas celebrations and living in anticipation for this holidays return. I love reliving my youthful temperaments and anxieties. I am sorrowful, though, because I won't be able to share in the excitement of preparing but am pretty excited, everything considered. When I was young I use to revel in the excitement of opening presents. Now I imagine being home with the whole family there and enjoying their presence and the meaning behind this holiday. Therefore I've written a condensed account of my past Christmas celebrations.

Tuesday, December 23

Cold rain after the snow of Monday. Winter has pulled forward into complete existence. Many people seem to be planning on activities and food they will be eating. Much excitement, many shoppers, much work.

This was a motivating day for me. Mainly because we went to Madawaska to do last minute shopping and plans for Christmas day. Again, my body worked wonders by holding me up. As usual when I finished shopping I had trouble finding either Gloria or Sue who had the keys for the car. We could get into the car, but we had to wait for one of my sisters who was still in the store trying to figure out where the rest of us were. The end result was one of my sisters had to go look for my other missing sister before we could go home. I felt especially relaxed on the ride back home. (Prices can really discourage a person from even shopping.)

Tonight is one of those nights where I do some wrapping while my sisters have to do chores. Love it!

Wednesday, December 24

No snow.  
It was hard, steady work all day long.  
The rhythm of today was even and familiar with cook-

ing and cleaning. We had to stop cooking sometimes because mom forgot the nutmeg or eggs. There is a lot of variety and pungent aromas that I seldom feel this pre-Christmas routine can ever be hated. (Sometimes I notice mothers who hate the mess and cooking but with sweet husbands or children who could ever hate this holiday). Well, maybe the dishes. Clean up the bread pans and dishes at the end of the day gets dull though; I'd happily skip that if I could. But even in that there is a small element of suspense: The question each time is "How far can I get finished before one of my sisters comes in with a dirty dish because she wanted to taste the pie." We don't worry about that anymore, though, because you have to expect that with a family of seven.

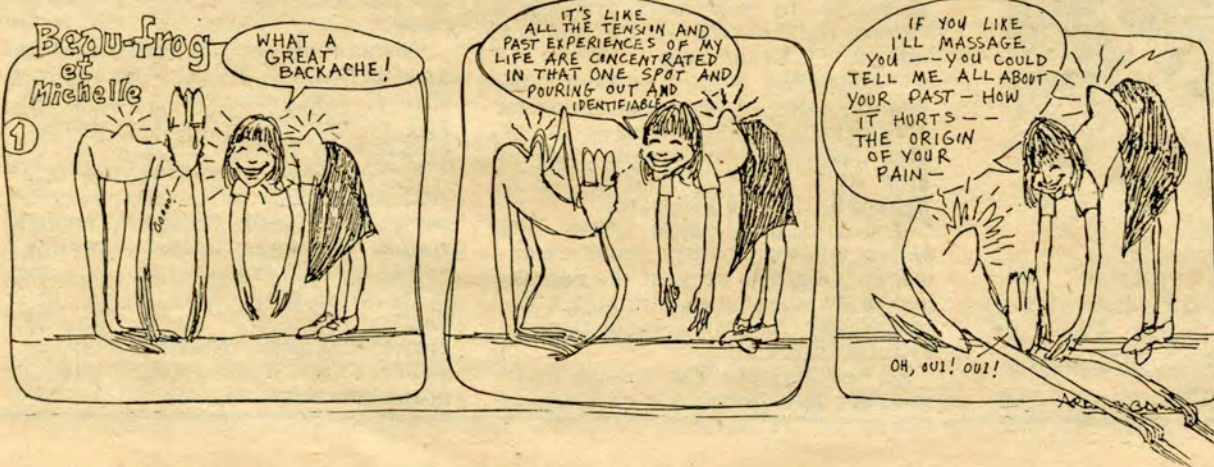
Well, I'll close off to watch the repeat "The Grinch Who Stole Christmas".

I almost forgot that it is Norma's birthday so tonight she gets to open one of her presents. Of course that usually means that we can each open one of our presents, too. (Right, Mom?)

Thursday, Christmas

Snow has covered everything. Silence is golden, as they say.

The movement now begins but we all have to hold back our excitement till after mass. It is a tradition that we attend mass on Christmas morning then open our presents. Often on returning home the house is in it's morning array, messy. We usually clean then wait for dad to sit in his chair before we begin distribution. Impatience, restlessness, blithe and satisfaction are all words that describe the next moments while poor Gloria struggles in giving everyone their gifts since she is our nominated "gift-caller". After this exciting turmoil, the



# To Be Or Not To Be... French

As soon as I was able to speak, the first words that I spoke were not English, but French. As I grew, speaking French was the only way that I could express myself. That was fine because my household and community were mostly French-speaking. I quickly realized that it wasn't all that fine. Throughout school, teachers continually harassed me, telling me that the French that I spoke was wrong, and that I was not to speak it anymore. Not to speak French in the St. John Valley, where 90% of the people are French?

Van Buren, Madawaska, and Fort Kent are all located in northern Aroostook county in a region known as the St. John Valley. Only the St. John River separates these towns from its Canadian neighbors. Acadia, the area of which the St. John Valley is part, was mentioned as early as 1524, by Jean Verrazano. Early figures describing Acadian territory extended from Philadelphia to Fredericton, New Brunswick. It included present-day Nova Scotia, Prince Edward Island, parts of New Brunswick, Maine, and the province of Québec.

From the beginning to the end of the 17th century, there was strife between France and England over the Acadian Territory. As a consequence, the Acadians were shuffled back and forth between the two countries for over a hundred years.

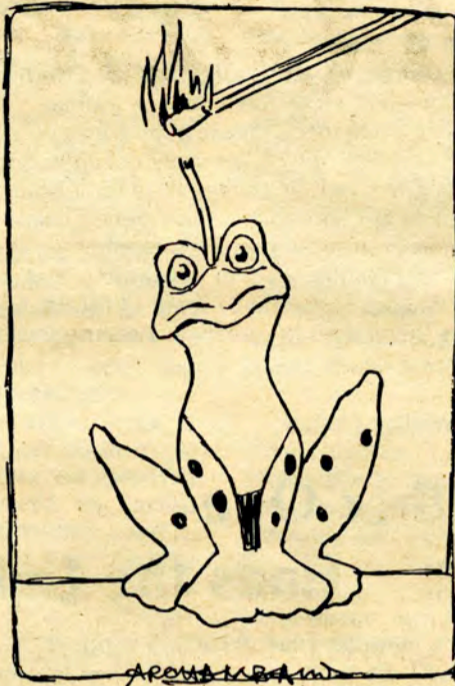
The 18th century in Acadian history is characterized by constant harassment and destruction on the part of the British.

At the beginning of the 19th century, the Americans suddenly realized that the British had this valuable Acadian territory. Disputes between Americans and English ensued, with the Acadians once again caught in the middle. The area in question was the St. John River Valley up to Moncton, New Brunswick. The disputes over the boundary put the French in a very precarious position. The end result of this boundary dispute was settled by the enactment of the Webster-Ashburton Treaty.

The implication of this decision was that, for the Acadians on the right bank (Canada) of the St. John River,

there had to be a change of nationality, since they were in the domain of England. The French population was then divided between two English-speaking countries.

Toward the middle of the 19th century, a large group of immigrants from Québec joined the settlements in the St. John Valley. By 1940, an estimated 138,000 French-speaking people inhabited this region. So naturally the language taught in the schools was French. Instructors were encouraged to use French at the elementary level, for the purpose of being understood by those children who still had not acquired the English language. Within 15 years, French was banned from the Valley schools. The war against the French language reached its goal when students and teachers alike were no longer permitted to speak French, even during recreation period.



The day finally came when it was time for me to start school. I remember vividly how the teachers told us that we were no longer allowed to speak French while we were in school. A good example of how discriminating the teachers were toward the French-speaking children is that whenever one of the children wanted to go to the bathroom he or she had to ask the teacher in correct

English. Many French-speaking kids who were not able to ask in English were not allowed to go. You can't imagine how frustrating this was. In order to relieve ourselves we had to learn a new language.

So we learned and we learned; we had no choice. We were so young that we didn't think that there was anything wrong with teachers telling us that we couldn't speak French.

After the completion of grammar school, we entered junior high. While there, we were offered a French course. We thought that by taking such a course we were sure to get an A for a grade. But what we didn't expect was that during the first few weeks of class, the instructor kept telling us that the French we spoke was **wrong**. He told us that the way we pronounced certain French words was incorrect, and out of context, when all we were doing was speaking the language that had been spoken in the St. John Valley for over 150 years. As a result, kids who never spoke or understood French were getting A's, and the kids who had been speaking French all of their lives were getting B's, C's, or even D's!

When I got to high school, I just took the minimum requirement of 2 years of French. Being in a rebellious stage of life, I just didn't want any more hassles from teachers telling me that the French that I spoke was wrong.

Now that I am in college, I see where the root of this major problem stems from. The foreign language professors of many universities have tried to and succeeded in instilling in their students the misconception that the French that is spoken in the St. John Valley is wrong. Subsequently, these students that graduate with degrees in French will inevitably end up teaching in the St. John Valley. They, too, will try to instill these same educational philosophies and attitudes acquired at college to the young of our community.

This same continuous cycle seems to reappear every generation, with no hope of it ever changing. In 20 years people have changed, just as the Valley had changed.

Children who start school all know how to speak English, in fact they know little or no French at all. French is no longer the predominant language it once was in the Valley, but one can only hope that it would once again be as it was. When French was something to be proud of, it was more than just another language. It is our heritage-my heritage.

Mark Rossignol

## Bonjour

Bonjour et Hello. You probably don't know me, I've only recently become involved with the FAROG Forum and I'm new to the Franco-American Culture. I'd just like to introduce myself, my name is Jack Chaput and I'm a freshman at UMO from Weymouth, Mass.

I'm of French-Canadian descent, as my last name will prove, but until recently that hasn't been of any major importance to me. Where I grew in suburban Boston there was a wide variety of backgrounds among the people, so no strong feelings of heritage were present. The fact that I was French was a little piece of trivia usually brought up in conversations along with "Hobbies" and "Favorite Colors", it just didn't seem to matter.

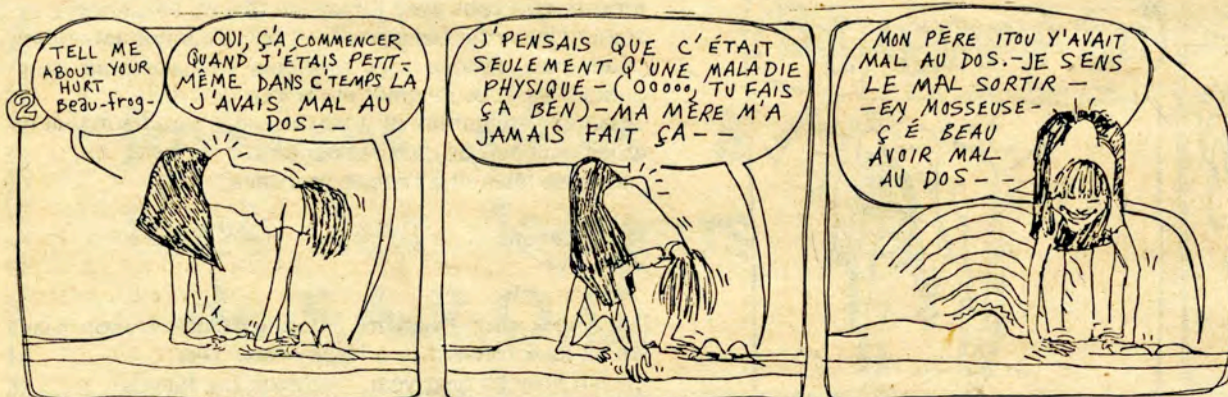
I decided to take French in High School mainly because I liked the sound of it and because everybody else was taking Spanish. So I slowly, and far from fully, learned the language of French-Parisian French, and from an American teacher who learned just that-Parisian French. This system is typical of most schools that teach languages, to teach the pure and usually not the common form of the language. Anyway, from this system I learned all of the "Important" facets of French Culture. Today I can tell you everything you'll ever want to know about the Eiffel Tower or which type of wine to serve who on what occasion. I can even recite several dialogues between Jean-Claude and Michelle Dupont who grew up in the Alps and summered on the Riviera and were "Typically French." I took all this in as being corny but informative and figured that everything important

was well covered. I had no idea I was being deprived of learning of the most interesting of the French people-the Franco-Americans. My only exposure to them throughout my education was in games of dialect playing "can you tell the differences between French and Canadians.

I decided to continue French in college and it was at this point when I began to realize there was more to French than I thought. People in my class had grown up speaking the local version of the language. I became aware that here in Maine French is more than just a language, it is a deep-rooted heritage.

I first saw a copy of the Forum on a table in the library. I glanced at it, saw a few pictures of frogs and just passed it off as a typical "French Club" deal. You know the type-word searches, crossword puzzles, entertaining for rainy days. It wasn't until asking for a job at the Forum did I get an idea of the paper's purpose. After talking with Mr. Labbé and reading the "Quiet Presence" (A book dealing with the history and culture of the Franco-Americans) I began to get the feeling of the heritage myself. Since then I've learned much more about the French and myself. I know there is much to learn, but I have the time and I'll be exposed to it all while working on an index for the Forum's back issue. Well, I guess I'm running out of time and space for now. Anyways, I have dialogues to memorize...

Jack Chaput



## Ma Place De Rêves

It's cold outside and the wind cuts through my jacket, I shiver as it penetrates my sweater. Ahh... how peaceful and content I feel being here - on the beach, just me and the ocean, the gulls, the cold wind blowing... everything let be, problems aside - too content with being here to care...

It's here that my thoughts can run free... flowing in and out, fading, connecting, jumping from this to that. Ocean all around me, now cold and grey - salty air, jagged rocks covered with vegetation from the sea, gulls above me soaring, soaring... Wind - take my problems, Ocean - swallow my fears, your beauty sets me free!! Thoughts of times past, feelings - hurt, anger, frustration, fear dissolve from existence. All within me is peaceful for now, inner tranquility restored... Ocean - you are my medicine and keeper of my sanity!

Suzanne

## Folklore

Hello,

My name is Mark Laplante. I am currently studying Anthropology, here at the university. My main purpose on the staff, here at F.A.R.O.G. will be to contribute a column every issue. This column is a new idea, an effort to present Franco-American folklore to the readers. I'm mostly going to take excerpts from folklore books but if some readers send me stories, or songs, I will certainly consider them for my column.

You may wonder exactly what is folklore? Well, it's folksongs, ballads and stories, riddles and other verbally candor. There's plenty of Franco-folklore. I'm mostly interested in old stories of Maine and Maritime origin, that have some meaning behind them. Many stories are good and deserve to be heard, so if you know one that you think is good, send it to:

Mark Laplante  
F.A.R.O.G. Forum  
Fernald Hall  
University of Maine  
Orono, Maine 04469

Mark Laplante



## Now and Forever

Hmmm, my first Christmas in my apartment. Let's see; I've got the cards mailed to my family and friends. I hope they all have a beautiful Christmas. I've got the presents that I wanted to get for my family and friends (especially the nieces and nephews). I guess I've got a lot to be thankful for this Christmas. I'm in my own apartment and it is going pretty well. I'm learning more in school this year and I think I have a better idea of what I want to do in terms of a career. I'm understanding more about myself and others. I've got enough spare time and money to do some of the things that I wanted to do and not enough so that I become lazy and spoiled. I've got a beautiful family that I really love a lot. I'm seeing a girl that is a really beautiful person that I care for greatly. I guess I have a lot to be thankful for.

Well, I'm going to decorate my apartment. I'll start with the tree. I've got the base. The base I'll call friendship because without friendship, tout le monde est foutu. Yes, I think friendship is a good base.

For the tree itself I'll just have a branch. It matters not what kind of branch I use. I need a branch because I love nature and it is so beautiful when we stop and take notice of its beauty and presence.



Suzanne et Gisele à l'Office Photo (J. Charette)

Garland. Yes, I've got to have garland on this tree. Love will be my garland, to spread from leaf to leaf to person to country to people. Every tree should have this garland, not just the twenty-fifth but every minute of every day of every year.

Something else to hang on my tree. Stringed popcorn. Yes, except this time I'll use an idea for every kernel because without ideas we would be as useless as firehydrants in the sahara desert.

Balls to hang will be memories, memories of beautiful things that have happened to all of us. But not just the beautiful things because if we just remember those, we might be swayed into thinking that life is always easy, and we know it isn't.

And for the lights, I shall use hope, the hope that everyone has. The hope for love, happiness and freedom. And it is this hope that continues to be our light for a better life.

And this is my Christmas tree. Now that it is complete, I would like to wish all my friends and relatives, the people at F.A.R.O.G., and you, our readers, a Very Merry Christmas and a Very Happy New Year, now and forever.

*Stéphanie*

## Christmas

Christmas? Noël? Qu'est-ce que c'est? Nous pouvons tous avoir une réponse pour cette question là, mais est-ce que c'est la réponse correcte ou bien que c'est nos idées personnels?

Naturellement, on peut tous dire les belles choses qu'on recoit pour Noël. Je me rapelle même de ma jeunesse où je comptait si ma soeur avait eu un ou deux cadeaux de plus que moi. Si oui, je n'étais pas contente. Mais comme on grandit tous, j'ai venue à réaliser que ça n'était pas combien de cadeaux que j'avait mais qui est-ce qui me l'avait donné, et seulement l'idée que j'étais très priviliger d'en avoir. Bien souvent nos parents nous disait de remercier le bon Dieu si on en avait. Aujourd'hui je

réalise qu'ils avaient raison de dire ce qu'ils disaient.

Mais comme tous qui change graduellement, mes vues de Noël changent aussi.

Chacques années, je me demande si je vais être avec tous les membres de ma famille, mes parents, mes amis et tous ceux qui dans mon coeur sont très speciales. Quand une personne donne une parti de son coeur a toi-soi peu ou beaucoup ça c'est un cadeaux qui ne peut pas être acheter dans un magasin comme tous les cadeaux de Noël qu'on reçoit.

Mais Noël n'est pas seulement pour ceux qui sont très près de vous en coeur mais tous le monde tous ceux que vous avez fait acquaintance durant l'année, ceux que



## CHEZ-MOI cont. from page 6

family usually pitches in the cleaning process (but mom has to remind us a few times) and then spend the rest of the day enjoying the gifts (with Christmas music in the background which has probably been playing since the end of November into the whole of December (called one of Sue's original traditions). Then of course our excellent supper (thanks mom for that excellent food again!).

Last year I took a walk with my oldest sister. This was a new tradition that I hope will be shared in the future. People can only realize the real meaning of Christmas by being with their family.

November 17, 1980

I gave a concentrated account of all my Christmas into one in an article I wrote today for the journal

I am feeling a bug that is injecting me with a venom called "home sickness" which is mainly occuring because I am spending this year at college instead of home. I can hardly wait to get home for a short period called X-mas vacation mainly because I miss my family.

I failed to mention also in my article that I hope everyone without someone to share Christmas goes out and enjoys themselves in some way because this holiday is birth, not a death.

Janice Charette

## Another One Finds the Lights

Excitement. Surprise. Fear. What will happen?

No, I didn't go see a horror movie. This is what I felt when I went to see the Maine Junior Miss Pageant in Lewiston on November 29 and saw Miss Colleen Eva DuPlissie win the title of the 1981 Junior Miss Maine. Yes, it was quite an event. There she was, up on stage with seventeen other girls from around the state, some of which weren't that bad looking. They all had to prepare an outfit for the pageant and a talent. Colleen did a dance to the title song from the Broadway Play/Movie "New York, New York". It was pretty good. There was also a ballet, a few tap dances (which probably could have used a little(?) more practice), a puppet that sang (cute), a monologue or two and some singers. One performance that I really liked was a gymnastics routine performed by Miss Gina Fortunato of Lewiston, which by the way, just happened to win the talent award.

The first runner up was Miss Carolyn A. Dolan of Fort Kent. Second runner up was Cecilia A. Cureton of Wilton. Third and fourth runners up were Laurel Guston of Greene and Heidi S. Nadeau of Buckfield.

Colleen will travel to Mobile, Alabama in the spring to participate in the U.S.A. Junior Miss Pageant, hosted by Michael Landon. I'd like to wish Colleen the best and say BRAVO to a performance well done.

Kevin L. Duplissie

# FACENE

(Franco-American Community Events in New England)



## Bourse Archibald-Lemieux

Le Conseil de la vie française est à recherche de candidats de la bourse Lemieux.

Cette bourse de \$1000 est destinée à un Franco-Américain désirant poursuivre des études supérieures en français à des fins d'enseignement du français (grammaire, littérature, écriture, etc.).

Les exigences du Conseil sont: d'avoir complété au moins dix années d'études et de pouvoir écrire et parler correctement le français.

Le candidat devra fournir: son curriculum vitae, un dossier académique des deux pages (500 mots) exposant les raisons motivant sa demande d'une bourse et ses projets d'avenir. Il devra adresser le tout au Conseil de la vie française en Amérique, 59, rue d'Anteuil, Québec G1R 4C2 avant le 1er mai 1981

### Art

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### Theater

ALL THAT GLITTERS

A movie based on *l'Avare* by Molière.  
Next Move Theatre, 1 Boylston Place, Boston, MA. Through January 4. 536-6769.

### Music

PRO ARTE CHAMBER ORCHESTRA  
Christmas extravaganza; Charpentier Messe (de minuit pour Noël. Dec. 21, Church of the Covenant, 67 Newbury St., Boston, MA.

Information: 536-4658

### Radio

TELETHEQUE

French Cultural Services in Boston now has its own téléthèque. We are accepting groups of 10 people to screenings of French film and video. By appointment only.

Do contact us for details: 266-1680.

PUBLISHED BY THE FRENCH CULTURAL SERVICES IN BOSTON

Consulat Général de France, 3 Commonwealth Avenue, Boston, Massachusetts 02116.

No. 14 DECEMBER 1980

vous travaillez avec pour une étudiant-tous vos amis que vous riez avec dans les moments de joies et tous ceux que vous pleurez avec dans les temps d'exams-surtout "finals week" et croyez le oui ou non, étudiants-tous nos profeseurs qui de temps en temps nous donne l'impression qu'on ne va jamais les pardonner pour les examens qu'ils nous donnent, et finalement-tous ceux qu'on n'aime pas. C'est pourquoi que Noël c'est un temps de célébration, de joie, et de faire des amis avec nos enemies. Peut-être qu'une fois que vous faite leur connaissance, vous allez être de meilleurs amis pour le reste de votre vie. Je sais que pour vous c'est peut-être incroyables, mais croyez moi, "Take it from someone who has experienced the feeling", ça va être les meilleurs sentiments que vous avez j'amaie eu. J'ai eu l'expérience et aujourd'hui cette personne-là et moi s'adonne très bien. J'aimerais donnée mes meilleurs souhaits pour tous durant les fêtes de Noël et du jour de l'An.

Essayons de garder dans nos pensées tous les heureux et les malheureux dans le monde.  
Joyeuse fêtes et à l'année prochaine.

Amicalement  
Mary Cyr

P.S. A very sincere wish for a Happy Holiday Season. May we all look forward to a Happy New Year.

From now till next year, "Aurevoir my friends".

# WHERE FRENCH IS NOT A FOREIGN LANGUAGE:

## Franco-Americans and The State and University of Maine

By Robert Carroll  
Professor, UMO

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of Foreign Languages  
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Recently, an additional Franco-American resource was created by another Canada-oriented program, called the Canadian Studies/Franco-American Studies Curriculum Development Project (CANFRAM) and funded by UMO and the National Endowment for the Humanities (10). It supports a new position, filled by a Franco-American scholar who has a Ph.D. in French and whose mother tongue is French as well. His duties include developing further Franco-American curricula for secondary and elementary schools in conjunction with the College of Education. One of the initial tasks of the program was the organization of a seminar for faculty in spring 1979 on French-Canadian and Franco-American studies. A series of academic speakers from both Canada and the United States presented a state-of-the-art report on research in this field to an interdisciplinary faculty audience representing UMO, Bangor Community College, and Colby College. The university also provided funds to support new faculty research with the intent of creating a nucleus of interest around Franco-American questions. Five grants were awarded on a competitive basis.

The major CANFRAM effort in the summer of 1979 was an institute for teachers from New England. Fifty participants, including elementary and secondary school teachers, school librarians, and counselors, studied intensively about Canada and the French in New England. New curriculum materials were designed at these institutes for inclusion in elementary and secondary courses with Canadian, Québec, and Franco-American content. Moreover, Orono's Franco-American library resources, as well as new courses for the undergraduate Franco-American curriculum, are being expanded as a result of the program.

The core of the North American French major at the University of Maine revolves around the four faculty positions described, two from the French department, one from the Canadian-American Center, and one from CANFRAM. Franco-American activity on campus,



Professor Robert C. Carroll

however, extends far beyond the curriculum. Other programs and offices contribute to our offerings and create the important opportunity for our students to write and speak French outside the classroom, and occasionally to do so for credit.

The French M.A. and M.A.T.-degree programs at UMO also contain a North American component based, conservatively, on a continental core. Students are beginning to declare for specialties in the area of Québec literature. One graduate student is presently preparing a master's thesis on Franco-American poetry published in French in the United States. Serving on her committee as an outside expert is the francophone New Hampshire poet Normand C. Dubé, who was formally introduced to our department last spring when he was invited to teach a course in creative writing in French for our graduate French summer school.(11).

Administrative changes in our master's program allow us to take advantage of scholars elsewhere in the state and to broaden our North American studies resources. Decentralization has enabled the French faculty from other campuses of the University of Maine System, together with the French faculty from the private colleges, to contribute directly to our program. Their specialties are available during the school year to our residential summer students, many of whom are working Maine teachers who live far from our campus. Through independent-study programs, part-time or summer master's candidates can now continue studies with professors at institutions located relatively near the students' homes. Moreover, some of these professors, prompted by geography and regional interest, teach in Canadian

and Franco-American studies or in bilingual education programs. They add to our base of expertise and contribute to the development of collegial relationships among the campuses of Maine. Decentralization thus offers part-time graduates a greater choice in faculty and makes available at relatively short distances from their homes high-quality courses and independent-study directors.

A very visible office on campus since 1972 has been the Franco-American Resource Opportunity Group, otherwise known as FAROG, which is an arm of Students Affairs. Its director, Yvon Labbé, who took a master's degree in French from Orono in 1970, has personally led his group to the forefront of ethnic consciousness in Maine and New England. Not without controversy, but clearly without compromise, the FAROG office has provided a cultural space for Franco-American students to learn about their heritage, to seek counseling, to interact with other Francos, and to coordinate activities of special cultural interest.

One of the exceptional activities of the FAROG office is the monthly publication of a bilingual French-English newspaper. The FAROG Forum(12) fills a radical gap created by the recent demise of the last traditional New England French newspaper, *Le Travailleur* of Worcester, Massachusetts. Since 1780, from Detroit, Michigan, east throughout New England, over 250 French-language newspapers, many of them dailies, have been published.(13) The Forum receives ten percent of its funding from the university; the rest is from paid French or bilingual advertising obtained by the editor, along with students and members of the editorial board, from Franco-American support groups or the Franco-American business community.

During its five years of publication the Forum, which now has a circulation of 6,500 throughout the nation and Europe, has been a major organ in the development of the Franco-American movement in New England. On the one hand, with its bent for grass-roots consciousness raising and its support of bilingual education, the paper is not without detractors either on or off campus as it occasionally takes a shot at the residual bigotry that, sadly, still confronts the French-speaking population of New England. On the other hand, it has loyal friends here and in France, where a group named Les Amitiés Acadiennes communicates regularly with the Forum. Material is exchanged with the French society, and Forum articles on Acadian history have been reprinted in France. Finally, the paper invites French and English articles from its readership.

The populist ideology of the paper is clear; it publishes material without editorial attention on journalistic style or language, a fact that often frustrates French professors and "elitist" readers. Some community members who write for the paper have had little schooling in French and thus often spell phonetically or write in a conversational mode. Among the regular columnists, for example, are two women-both mothers of large families (one with ten children)-who labored in factories and in the field most of their lives and who write to represent the interests of the two different Franco traditions: the Acadian, usually northern and rural, and the French-Canadian, associated primarily with the industrial cities.

A regular columnist from Louisiana, a Ph.D. candidate at the University of Montreal, features the Cajun point of view, and her writing reveals Southern French characteristics. Numerous playwrights, poets and raconteurs submit creative writing and archival testimonies from Franco-American folklore. Graduate and undergraduate students in our French department have been and continue to be associated with the paper, and professors regularly contribute to its pages as well.

As Orono undergraduate and graduate programs in arts and sciences and education gear up for an increased emphasis on bilingual instruction, we look to our northernmost campus, the University of Maine, Fort Kent, in the St. John Valley. Here most students are native French speakers, and traditions and folklore have not diminished under the pressures of assimilation as they have in the cities to the south. We envision teacher practicums with this undergraduate college and an exchange of students

Continued from November Issue

and possibly professors.

On the more practical level of service, the Bangor Community College, one of the seven colleges of Orono, has acquired several grants over the last ten years to prepare students to provide bilingual-bicultural services for the community. A Franco-American gerontology program, for example, has placed into public service practitioners capable of delivering French-language health-service care to older citizens who have little or no English and who respond much more positively to a Francophone voice than they do to an English one. Anglophone nurses or aides for elderly French speakers, it was found, would often evoke the toughest cultural obstacles in the life of an individual rather than offer the comfort required in old age. As a result of this finding, Orono students have entered the field of health sciences with special capabilities and sensitivities to the emotional and cultural exigencies of minorities. Among students in this program can be counted some who have acquired French in college.(14)

Television has proved to be an extraordinary resource, but extraordinarily expensive. Several programs have now issued from Orono, where the studios from the Maine Public Broadcasting Network (MPBN) are located. Past programs have been oriented toward children. *La Bonne Aventure* featured Franco-American puppets, in various stages of assimilation, acting out problems encountered in society among francophones and anglophones. *La Machine Magique* broadcast news and interviews for children. The emphasis in television programs was on the valorization of Maine French as it is spoken in the home,(15) and the emphasis remains the same today.

In the summer of 1979 a brief series of programs called *Nos Trente Sous* (16) featured interviews in French with prominent Franco-Americans. *Reflets et Lumières*, a new program begun in the fall of 1979, offers a magazine format with the focus primarily on the Franco-American adult. Topics discussed include religion, politics, work (e.g., the potato harvest), illness, and institutional services such as education and health care. The population interviewed is French-speaking, as are the producers of the program, whose director and host is a Franco-American student in history. The other producers are a teacher, a paralegal, and a housewife-mother. Student interns may obtain field study and cooperative-education credits from the broadcast journalism and foreign language departments for specially contracted assignments with this project. These productions are educational enterprises with strong grass roots; they are not the exclusive territory of professionals.

All but a couple of Maine's French radio programs have gone the way of the American-French press, but television color filming on location, rather than in the studio, creates a far better sense than radio can of the workaday reality of the French fact in Maine. Television is convincing, and by highlighting the French presence it discloses the other citizens' historical refusal to acknowledge the French fact in Maine this powerful medium aided by the enthusiastic support of the MPBN leadership, may reverse history and stimulate a positive climate for Francophones in Maine.

The French reality in New England, on the Orono campus, at the FAROG office, and at the Fort Kent campus both surprises and fascinates the attachés of the French Consulate in Boston who visit the university. The continental Frenchmen's fascination with the French fact has resulted in friendship with Maine Franco-American students and support for their efforts to obtain respectful recognition for their language and traditions.

The Office of the Chancellor of the University of Maine System has developed a multicultural task force to prepare a system-wide approach to the goal of serving minority populations. The state education commissions of Vermont, New Hampshire and Maine-the northern tier of New England-have jointly developed a tri-state multicultural conference. Both these measures have increased acceptance, in the resistant quarters of the university and in the population at large of the inherent values of the surviving ethnic cultures and have heightened recognition of the systematic discrimination that has

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# AN ETHNIC ANALYSIS OF AMERICAN POLITICS, 1980 AND 1984

By Walter J. Landry  
Lafayette, Louisiana

"Chairman Lafayette Parish Democratic Party"

Why did President Carter and the Democratic Party lose the 1980 Presidential Election? Who supported him four years ago and failed to do so this year? Many reasons have been suggested including the timing of the election, lack of leadership, the difficulty of the problems encountered by the President, etc. This article will present a different view point, an ethnic approach to analyzing the causes of President Carter's defeat.

The Democratic coalition created or recreated fifty years ago by Franklin D. Roosevelt has been successful most of the time since then in keeping the democratic party in power. It has consisted of organized labor, the Irish, Jews, Blacks, major linguistic groups such as the Hispanics, Francos, Italians, and Polish Americans, and the South as a traditional region. In 1976 all of these groups supported President Carter and he won with 51% of the vote.

In 1980, the South had come of age under Carter and Southerners no longer have a feeling of being a put upon minority. As a result, the Democratic Party lost its special Southern appeal; and it lost the South.

In addition, the Irish failed to rally to the Democratic Party in large numbers as they have in the past. Linguistic

ethnic groups had less overwhelming Democratic support than in the past. Labor support also fell off substantially. Only blacks stood strongly with the Democratic Party.

Many are saying that the Democratic coalition is dead or mortally wounded for the next twenty or thirty years. I simply do not believe this to be the case. It is only shifting in emphasis just as it has shifted in the past.

The elements in the Democratic Party that are weak are labor, the South, and the Irish. With general prosperity, some of organized labor can afford to vote Republican. The successful election of Jimmy Carter in 1976 has resulted in the South being emotionally integrated into the Union. As a result, it will no longer be a place of special advantage to Democrats over any other region. The Irish are losing their cultural identity and are becoming more and more imitation-Anglo in their outlook. As a result, the Democratic hold on the Irish is slipping. The elements in the Democratic Party that are more and more becoming the mainstays of the Party are linguistic ethnic groups, blacks, Jews, and the poor.

The population of the United States in 1980, about 225 million, can be roughly divided into three groups of

roughly equal size, (1) the English and other Germanic groups, (2) the non-linguistic heritage groups and (3) the linguistic heritage groups.

The English and other Germanic groups constitute the descendants of the original colonists and other Germanic settlers who identify with them culturally to a large extent. They are roughly 75 million people and now constitute the mainstay of the Republican Party.

By non-linguistic heritage groups, I mean those Americans who do not identify strongly with their previous linguistic heritage and are generally assimilated linguistically. These include blacks, about 27 million; Irish, about 21 million; Jews, about 7 million; and about 20 million other Americans with little or no sense of ethnic identity. Of the four, only the blacks and Jews can still be considered mainstays of the Democratic Party. The Irish and those with no sense of ethnic heritage are up for grabs.

The linguistic heritage groups number over 100 in the United States, the largest being Hispanics, 25 million; Francos, 10 million; Polish, 7 million; and all others, 23 million, for a total of roughly 75 million. Hispanics includes Mexicans, Central and South Americans, Cubans, Puerto Ricans, and others from Spanish-speaking countries. Francos include Acadians, French, Cajuns, Québécois, Walloons, and French Swiss. Virtually all of these groups are expected to stay in the Democratic Party. Acadiana, for example, which is the twenty-two parish French cultural region of Louisiana, voted Democratic in 1980, even though the other three regions of the state went Republican.

Historically, the poor have constituted a majority of a country's population. In the United States, however, they are less than 20% and declining. In addition, they can be found mainly among blacks and linguistic heritage groups. Hence they are already largely counted with the latter two.

For the 1980's then, political party constituencies may be grouped as follows:

Tending Democratic	
Blacks	27
Jews	7
Linguistic Heritage Groups	75
<b>Total</b>	<b>105 million</b>

Tending Republican	
English and other Germanic groups	75
<b>Total</b>	<b>75 million</b>

Uncertain Future Allegiance	
Irish	21
No sense of ethnic heritage	20
<b>Total</b>	<b>41 million</b>

This analysis might suggest to some that an Irish politician should be the next Democratic presidential candidate to insure the support of the uncertain Irish. The problem with this is the growing revolt of the linguistic heritage groups against the Irish. The Irish are blamed for attempting to destroy their respective linguistic heritages through their historic roles in the Democratic Party and the U.S. Catholic Church. Spanish, French, Polish, Italian, and other languages have been snuffed out under Irish dominance. Linguistic heritage groups are no longer willing to accept the Irish as their religious and political leaders. They want their own leaders and they will only support a leader that will respect their linguistic heritages.

This means that someone from a linguistic heritage group is likely to be the next Democratic candidate for President. Two that come to mind are Secretary of State Ed Muskie, of Polish descent, and former two-term Governor Edwin Edwards, the French-speaking Cajun who is expected to be reelected governor of Louisiana easily in 1983.

Such a candidate would require strong black and Jewish support and would have to have some measure of acceptability among the Irish. He would also have to have some foreign affairs experience (which Edwards lacks at this moment) and a toughness (which Muskie may not have) to endure the rigors of a Presidential campaign. I leave it to the reader to visualize other candidates which may or may not be more viable.



## FRANCE FLEURS DE COINS 1980 (Brilliant Uncirculated)

- Five legal tender coins, including the 50 Francs, can only be purchased by the public as Fleurs de Coins
- This is the final year of mintage for the 50 Francs piece
- Numismatic demand for the Fleurs de Coins is strong in France.

On a recent trip to France, French Mint officials gave us personally some most important information on the 1980 Fleurs de Coins and the numismatic issues of France in general.

**The 1979 Fleur de Coin set issued at 220 Francs (\$53) is now sold for 500 Francs (\$120)**

Demand for numismatic issues continues to be very strong. Last year, both Piefort sets and Fleur de Coin sets were sold out at the Mint; deliveries to the successful (and fortunate) subscribers took months. The 125 per cent increase in one year for the 1979 issue is reflected in this survey of French coin dealers done recently by the French Mint. (1)

**Average Prices of Fleur de Coin sets, From Seven Leading French Dealers**

(1 Franc = \$ 24)

Year	Mintage	Set Issue Price	Average Selling Price
1973	79,000	\$12.20	\$84.00
1974	98,800	31.20	67.00
1975	52,000	35.00	70.00
1976	35,700	35.00	88.00
1977	25,000	36.00	102.00
1978	24,000	39.00	108.00
1979	40,500	55.00	120.00

Demand for the 1980 subscription for the Fleur de Coin sets is equal to last year, according to the French Mint officials. Mintage for the 1980 set will not be released until after December 31, 1980, last day of the subscription. However, it will not be over 50,000 according to an order from the French Treasury. Many collectors were disappointed last year when they failed to order in time or when the sets were sold out. A similar shortage of supply occurred with Pieforts. (2)

**An important year: the last year for the silver 50 Francs**

The 50 Francs in silver was legal tender until February 19, 1980. It was withdrawn on that date, and 1980 is the last year for this beautiful coin. As occurred with U.S. silver coins, the bullion value during the last months of circulation was 50 per cent above the face value of 50 Francs. Although more than 12 millions 50 Francs coins were minted in 1979, demand has remained very high in France.

(1) We also recommend the independent survey of Fleurs de Coins by ANA member David Wittenberg, P.O. Box 1374, Montpelier, VT 05602.

(2) IGTC will have a detailed report on Pieforts available shortly.



Many collectors will want to buy this coin to complete their set, and the only way is to subscribe to a Fleur de Coin set.

**There are five coins that can only be found in the Fleur de Coin set; 50 Francs, 5 Francs, 1 Franc, 1/2 Franc and 1 centime**

The French Mint confirms that five out of ten legal tender 1980 coins can now only be found in the Fleur de Coin set. The 1979 Fleur de Coin set has been subject to great demand, largely because four of the ten coins were minted for general circulation in very small quantities (10,000 each). Collectors wishing to complete their sets of these coins have sought to purchase the Fleur de Coin sets, which has driven up the market price. The 1980 Fleur de Coin set will face similar market pressure. The same four coins plus the fifty Francs will have extremely limited availability.

This information, it should be noted, has not to our knowledge been published anywhere as of the time of this writing.

**Buy below the French issue price**

The issue price of the French Mint is 400 Francs (about \$96). French law forbids any French dealer selling at a higher price until December 31, 1980.

No Fleur de Coin sets will be sold by the French Mint after that date. Dealers will be free to set market prices then; in recent years, French retailers have increased prices after December 31.

• We can however offer Fleur de Coin sets at \$85, below the French issue price. We are not bound by French law fixing prices. We are authorized issuing agents for coin issues of the French Mint in the USA and benefit from an overseas "Revendeur agréé" discount ("authorized issuing agent" discount). This discount is reflected in our price to you.

• Subscriptions will be accepted on a first come, first served basis within the limits of supplies from the French Mint. We invite you to place your order now to avoid disappointment. No telephone orders will be accepted to guarantee equal treatment to all subscribers. The date of postmark will determine order of acceptance of subscription.

• Prices are guaranteed until delivery for all orders paid before December 31, 1980.

• Confirmation of orders or refunds will be sent during the first two weeks of January 1981.

• Shipments will take place within ten weeks of the date of this publication. We thank subscribers for understanding and patience.

### IMPORTANT

**Even if you are not interested in Fleur de Coin sets, send your name and address for future information on our numismatic issues.**  
IGTC, 575 Madison Avenue,  
New York, NY 10022

### SUBSCRIPTION VOUCHER

International Government Trading Corporation, Dept. F 1,  
575 Madison Avenue, New York, NY 10022

Please send me the complete 1980 Fleur de Coin set of France. I understand delivery will take up to ten weeks and that all orders are subject to availability of supplies. I understand that I may return the set by insured mail for any reason within 30 days for a refund of the full purchase price and return postage.

Name \_\_\_\_\_  
Street \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

I want  sets at \$85 each plus \$4 for postage and handling. New York City residents please enclose eight percent sales tax. New York State residents please enclose four percent sales tax. Enclosed is my remittance for \$ \_\_\_\_\_

IGTC is not affiliated with the United States Mint or any US government agency. It is an authorized issuing agent for all French Mint coin issues.



## Franco Immigration...

of Franco-American interests.(60)

Another interesting point is that the French-Canadian migration was one of families-not of individuals. Truesdell found that between 1900 and 1930 (data for French Canadian born population were not available by sex until 1900), females constituted about 1/2 of the total immigration into the United States.(61) The Franco-American women stayed in the homes and took care of the children. They were not subject to the assimilationist forces of society. They probably did not even have the occasion to hear English spoken all day if their mobility was limited to the immediate neighborhood. In 1930, three times as many females than males did not speak English. Only 74% of Maine Franco-American women spoke English by 1930.(62) The figure was higher for migrants in Massachusetts and Rhode Island, but most mothers still used French in the home. In addition, the lack of assimilation of the mother undoubtedly affected the family's children.

"Because of their devotion to the French language, the Franco-American erected a barrier to complete communication with the non-French speaking natives of New England."(63) One's communication channels are crucial in determining one's level of assimilation.(64) This factor has made Franco-American resistance to loss of group identity more potent. It was estimated as late as 1962 that in Lewiston, Maine, 94% of the first generation immigrants, and an amazing 75% of the third generation Franco-Americans still speak French.(65) Although I do not have any comparable statistics for Biddeford, I would surmise from my experience there, that the percentages are even higher. They are probably comparable in other Franco-American urban centers also. Bessie Wessel was amazed that 90% of the native born could still speak French in Woonsocket. Even the third generation continued to speak French.(66) Franco-Americans are also characterized by strong family cohesiveness. This is due, according to W. Lloyd Warner, basically to a carry-over of the traditional family pattern of rural Quebec. "The basic motif in the pattern of rural social organization of French-Canada is the family unit, and the basic "drive" is to retain unimpaired the family's identification with its...customary way of life."

The Franco-Americans have always had very high fertility rates and low economic status. Donald Cole's and Iris Podea's vivid descriptions of the slums, misery, sickness, and poverty in mill towns at the turn of the century easily serve to drive home this point. Both traits tend to reduce assimilation.(68) The fact of large families among Franco-Americans has increased the significance of the extended family and has led to almost exclusive social interaction among relatives. "The French-Canadians still expect highly personalized social relations and strongly focus their social life upon their near and distant kinsmen."(69) Unlike the Poles, Irish, Italians, and Germans, whose income levels (and, hence, their rate of assimilation) have risen steadily, the Franco-Americans are still concentrated in low-income textile and shoe industries. Social mobility has also been curtailed because in the past

## "Crapote en vie..."

sais... Très bien, j'y parlerai! Sa fera-pas mal, ça, et, mes enfants, ils pourront l'parlé bien mieux q'moé!

Pi y'ont venu, les gens, y'ont travaillé fort comme'l diable, épui 'the American Dream' a devenu une réalité pour beaucoup parmi eux; S'a pas coûté grand chose, ainque la perte de leur langue, ainque la disparition lente de leur culture, ainque l'éparpillement de leur communauté.

"C'est pas vrai!" dites-vous? Je vous d'mande, chers lecteurs, vous qui avez 50, 60, 70, 80, 90 ans, vos petits-enfants y parlent-tu bien en français? Et vos petits-petits-enfants? Et vous-autres, les plus jeunes, qui avez 25, 35, 45 ans, vos enfants y parlent-tu bien en français? Parlez-vous en français vous-mêmes? J'aime pas l'dire, mais j'sais qui en a pas trop parmi vous qui peuvent dire oui. Moé-même, c'est presque par hasard que j'ai pas perdu mon français, épui mes enfants parlent pas en français du tout. J'trouve que c'est d'veleur, ça. Sa file comme une grosse perte, une perte importante, une perte dans l'coeur. Mon plus vieux veut l'apprendre, je suis content de ça, j'vas assayer autant qu'j' peu. Epui s'il n'était pas intéressé? Si le plus jeune veut pas n'en attendre? Peut-être si 'Sesame Street' serait télévisé en français comme il est en espagnol dans autres endroits, anh? Peut-être si les écoles assayeraient pas de leur faire filé inférieure parce qu'ils parlent en joual chez-eux, anh? Peut-être si les églises auraient été plus intéressé dans l'intégrité culturel de leurs charges, anh? On commence à attendre que c'est remarquable que la culture francophone a duré dans l'mitain du culture anglais dans l'Amérique du Nord pour ces 500 ans. C'est le temps de réalisé qu'ici aux Etats-Unis, certainement, et peut-être même à Québec, on verra pas 600 ans si on s'éveille pas un peu.

Dans'l huitième grade, comme-de-bel, moé pi mes amis

continued from page 2

Franco-Americans "jealously watched each other's advancement and frequently held a member down if he seemed to be making too much progress"(70) Social censure often enhanced the conformity of the group.

A final point is very relevant to our discussion—that there was never any type of immigration restriction from Canada. Lunatics, paupers, and contract laborers were allowed to migrate even after they had been barred by statute.(71) Much more important, however, was the fact that, unlike Europe, migration from Canada was not limited by the immigration laws of the early twenties. "In the 1920s almost a million Canadians crossed the border, (many were) French-Canadians (seeking) work in New England's mills.(72) From 1930 to 1965 approximately 720,000 migrants came from Canada. Perhaps as many as one-half of the total came from French-Canada.(73) The stream of new French blood which picked up in the third decade of this century kept old ties alive and served as another barrier to easy assimilation and loss of culture.

The history of Franco-American migration into New England would be incomplete without a description of the institutions set up by them upon their arrival. They built hundreds of churches, schools, orphanages, convents, hospitals, and old-folks' homes. They formed dozens of associations and printed over 200 French



newspapers. I will deal here only with the churches, schools, associations and newspapers, for it is they that have had the greatest effect in reducing assimilation among the Franco-Americans.

### The Church

Those who left the rural province of Quebec faced a new and often hostile world in New England, and this, in turn, helped them to maintain their sense of solidarity. Most came to factory towns and cities and had to learn new occupations.(74) One industrial survey during the 1907-1910 period found that the French-Canadians were among the least prepared to earn a livelihood in America's cities. Only 6% of those working in textile mills had similar jobs prior to entry into the United States.(75)

Antagonism between the Irish and the Franco-American (described above) in the economic and social spheres, saw its parallel in the religious.(76) The clash was not bas-

continued from page 1

parlaient déjà très bien en anglais, mais on s'parlaient, on s'jasaient en français pareille. Un de notre groupe de chômes, lui, avait été à l'école, publique cet année là, parce-que c'était la première année qu'on faulaient s'habillés dans les maudites uniformes bleus (et les cravates écoeurantes, quel merde!) dans l'école Catholique. Nous-autres, les éminences grises dans'l huitième grade, on étaient toutes indignés à propos de cette évènement, et lui, mon chôme, avaient réussi à convaincre ses parents qu'il ne pouvaient simplement pas subir ça, cette insulte. Epui il a appris vite. J'm'en rappelle qu'on a été à un spectacle à Cony High cette année-là, le 'Chizzle-Wiggle Show', et mon ami était très nerveux. Il voulait pas qu'on parle en français. Il voulait pas qu'on parle fort, à cause de notre accent. Quand on a rie de lui et on a commencé à parlé fort, en français (en joual) il était vraiment enragé, et mortifié. Vois-tu, on voulait toute être, plus qu'aucune autre chose, on voulait être 'cool'! And it was definitely **not** 'cool' to speak French, never mind in a public place, for God's sake! Pour'l reste de la soirée on a parlé en anglais, pour garder la paix.

L'année suivante, j'm'ai trouvé dans 'high school', j'voulais encore être 'cool', plus que jamais, et moé et mes amis on apprît à apprécier l'fait que parmi l'échelon supérieur des gens 'cool', y'avait pas de langage en français, et que notre accent était considéré comme un signe d'infériorité sociale. Les seules qui avaient du bon sens on dit, 'Mangez de la merde, Américains, avec vos airs! Mais les insoumis, les dissatisfaits, ceux qui rêvaient d'être invité à apparaître sur 'American Bandstand' à cause de leur haut niveau de 'coolness', ont décidé de monter l'échelle sociale, en cultivant les plus amicals parmi les Américains, et en se débarrassant de leur accent haïssable.

ed on theological viewpoint; it was simply a question of control of church finances. The new immigrants were accustomed to local control of their parish funds, and come to New England to find a different system in operation—one in which the pastor was directly responsible to the bishop in financial matters. The French-Canadians were also disturbed because of the higher bench rentals and English sermons. With the growing Franco-American communities in New England, the French parishioners began petitioning the bishop to send them French clergy. Missionary priests from Quebec had been coming for many years to administer to the spiritual needs of their people. But with the growing French Catholic community, only permanent priests could do an adequate job. The search for priests brought clerics from Quebec and even France, where political friction had exiled most of its clergy.(77) In 1875, Bishop Healy of the Portland Diocese even sent out an urgent request for priests of religious orders and congregations to help care for French parishes. The appeal was answered and to Lewiston came the Dominican and Marist Brothers and to Van Buren the Marist Fathers.(78) The first immigrant French-Canadian parish was St. Joseph's of Burlington, Vermont, founded in 1850. There were a total of 10 "paroisie nationales" by 1861.(79)

Some 86 French parishes were founded in the six state area during the 1865-1890 period. By 1911 there were 138 Franco-American parishes. By 1935 they had organized 300 parishes.(80) Manchester, New Hampshire led the list with eight Franco-American parishes; New Bedford had seven; Fall River, six; Woonsocket, six.(81) By 1949, according to a Franco-American publication, Franco-American parishes in Maine contained 159,000 parishioners which constituted 76.7% of the state's Catholics.(83)

**The French parish took on a special significance because the French Canadian religion is closely tied with language and tradition. "A mystic bond existed between the language and religion of the Franco-Americans."(84) La foi, la langue, et les moeurs—to the Franco-American these three indispensable components of ethnocentrism were inseparable from each other. As Hansen notes:**

"The folkways which sharply distinguished them from other North Americans were exactly the characteristics to which the French-Canadians clung. The French language and the Catholic faith were part of the nationalism which they had preserved for over a century against the politically dominant Anglo-Americans and, although there were those who said that they preferred being Americanized to being Anglicized, few, if any, had any intention of giving up what they considered sacred."(85)

Oscar Handlin has written that religion became a paramount force in the life of the new immigrant primarily because it served to connect him with the past and helped him to retain some of his old customs.(86)

Thus the Church has assumed more than just a religious function. It became the center for the preservation of the

to be continued

Moé, j'ai faite une décision consciente, et dans l'espace d'une année j'ai complètement enterré mon accent français, j'ai gardé un ou deux bon amis franco qui avaient faites la même chose, et notre 'crowd', nos amis c'étaient les cliques Américains, c'est-à-dire, ceux-là qui étaient 'cool'. Et j'ai passé la 'high school' comme ça. J'm'ai assimilé moé-même, presque. Même aujourd'hui j'ai pas une trace d'accent. Mon identité Franco—ça c'est un secret que personne connaît, si j leur dit pas. A l'entour d'icite il y en a beaucoup qui m' connaissent pour 5 ans, 4 ans, 6 ans, qui était complètement surpris quand j leur ai dit que j'écrivait pour le F.A.R.O.G. Mon dernier nom leur a pas dit rien, il fait croire, ou ils ont présumé que la langue m'était perdu. Ma fierté d'être français, le fait que j'aimais ça être pouvoir parler en français, s'a été caché, toute ça. J'ai jamais décidé, j'ai jamais cru que j'étais plus bon que les autres Francos comme personne, ou que j'étais plus fin, mais sa devaient regardé comme ça; c'était pas ça du tout, c'était que j'me considérais choisi à être 'cool', a questionné l'autorité, a fumé des cigarettes dans une certaine manière 'cool', a m'installé dans l'mitain des Américains, avec leur culture supérieure, a être accepté par la classe dirigeante. Sa coute pas cher être accepté par ceux qui savent parler (une coupelle parmi eux) le propre français des Parisiens: Ainque l'enterrement de son identité culturel; ainque le rabaissement de sa langue; ainque la perte de communication avec les autres membres de son groupe ethnique.

Yvon, je veut te remercié pour m'avoir encouragé d'écrire au niveau personnel, c'est ça qui m'a sauvé l'cou cette fois icite. Aussi, j'veut remercié les gens qui ont pris le temps de m'envoyé les mots d'encouragement. Cette belle énergie positif n'a aidé a combattre le stylophobal Carol, j'm'en viens, j't'ai pas oublié, j'vas t'écrire une lettre bientôt. A prochaine fois, mes amis.

Paul Grégoire

# "LES FRANCO-AMERICAINS, ET LE RECENSEMENT 1980"

## La Législation sur le Bilinguisme et le Bilculturalisme

suite du mois de novembre

présentée par **PAUL M. PARÉ, N.H.**

jeudi, le 3 juillet 1980, dans les cadres des Rencontres Francophones de Québec, section "La Rencontre des Compagnons" du 2 au 6 juillet 1980.

Ici, permettez-moi de payer un hommage respectueux aux religieuses de ces écoles paroissiales. En puisant dans mon expérience personnelle, je peux témoigner des bienfaits d'une éducation bilingue aux mains de ces religieuses, bien avant que Washington s'y intéresse. Etant le produit de parents beaucerons émigrés dans les années 1920, j'ai été élevé en français exclusivement et vivant dans une communauté franco-américaine, je ne connaissais que le français lorsque je suis entré à l'école. Heureusement, les bonnes soeurs étaient bilingues et elles ont eu la sagesse de vouloir me faire apprendre l'anglais sans me faire perdre mon français. Malgré un matériel français très limité, elles ont même voulu m'enseigner à lire et à écrire le français. C'est ainsi qu'à la fin de ma première année, j'avais suivi entièrement un programme anglais et en même temps j'avais appris à lire d'un couvert à l'autre une douzaine d'annales de la Bonne Sainte-Anne. Est-ce que ça aurait pu influencer ma décision dix ans plus tard d'entrer au séminaire? j'en sais rien.

Le Titre VII du Elementary and Secondary Education Act a aussi permis l'ouverture en 1975 du Centre national pour le développement de matériel pédagogique en français à Bedford, N.H. Depuis cinq ans ce centre publie un matériel authentiquement franco-américain et en même temps encourage toute une nouvelle génération de chercheurs et d'écrivains. Il faut aussi mentionner le Centre d'entraînement et de ressources à Boston University et le Projet Viable à l'Université du Vermont, tous deux subventionnés sous cette loi et qui donnent un entraînement bilingue à nos enseignants.

Il existe sous le Titre IX de cette même loi, adoptée en 1972, la possibilité de créer du matériel et un curriculum culturels au sujet des groupes ethniques. Deux projets ont été subventionnés sous cette loi pour les Franco-Américains, un au Collège de l'Assomption à Worcester, Massachusetts et l'autre à l'Université du Maine à Biddeford et Sanford.

Une autre loi, le Titre VII du Emergency School Aid Act, adoptée elle aussi en 1972, permet la production de programmes de télévision bilingues ou biculturels pour les enfants de différents groupes ethniques. Deux de ces séries ont été subventionnées pour les Francos, "La Bonne Aventure" en 1974 et "The Franco File" en 1978, les deux réalisées par la chaîne de télévision publique américaine. C'est sous cette loi que les Franco-Américains sont reconnus comme minorité officielle depuis novembre dernier grâce à un amendement présenté par le Sénateur William Cohen du Maine. Ce statut de minorité officielle n'a pas pour les Franco-Américains les ramifications que certains prétendent. Il s'agit de reconnaître les Francos pour les fins de cette loi seulement, ce qui veut dire qu'il sera plus facile dorénavant d'obtenir des octrois pour faire de la télévision pour enfants franco-américains. Cela n'a certainement pas la même force que les déclarations de minorité officielle du Civil Rights Act de 1964 qui a permis tant de progrès pour les noirs, les amérindiens, les hispanophones et les asiatiques dans

tous les domaines.

Il existe cependant une décision de la Cour suprême des Etats-Unis qui touche les Franco-Américains avec autant de force que le Civil Rights Act, mais encore seulement dans le domaine de l'éducation. Il s'agit de la décision Lau contre Nichols de 1974. Cette décision a été rendue par la cour en faveur de la communauté chinoise de San Francisco qui s'était plainte que les écoles de cette ville n'offraient aucune instruction pour les enfants dont la langue maternelle était le chinois. La cour a jugé qu'à l'avenir dans tout système scolaire où on trouve au moins 20 enfants dont la langue du foyer est autre que l'anglais, on doit offrir un programme spécial d'éducation, même bilingue si nécessaire.

Malheureusement, on n'a pas encore appliqué cette décision au cas des Franco-Américains. Non pas parce qu'il n'existent pas d'occasions. Les responsables du Centre d'entraînement de Boston University ont déterminé qu'il y a 38 communautés dans le Maine, 27 au New Hampshire et 22 au Vermont qui, selon le recensement de 1970 et les nouveaux règlements du titre VII qui offrent une interprétation encore plus libérale de la loi, un total donc de 87 communautés qui pourraient, qui devraient offrir des programmes d'éducation bilingue pour Franco-Américains et qui ne le font pas. Dans ces communautés, et dans combien d'autres dans le restant de la Nouvelle-Angleterre, les parents ne sont pas au courant, ou bien ne veulent pas demander des programmes bilingues pour leurs enfants.

Comment expliquer cela? On dirait que les parents franco-américains, après avoir dépensé toutes leurs énergies et leurs argents dans la construction d'un système scolaire paroissial bilingue, se voient sans pouvoir sur le système scolaire publique qu'ils ont pourtant supporté comme contribuables depuis des générations. C'est peut-être l'existence même de ces deux systèmes scolaires parallèles dans les plus grands centres franco-américains qui a créé cette mentalité, cette fausse mentalité que les écoles paroissiales prenaient soin des Francos et que les écoles publiques prenaient soin de tous les autres. Cette mentalité, souvent partagée par les administrateurs des écoles publiques, existe encore même si la majorité des écoles paroissiales ont fermé leurs portes depuis quelques temps. Les Franco croient que les écoles publiques, ça ne leur appartient pas, et les administrateurs, eux, croient que les écoles publiques, ce n'est pas pour faire du special, surtout pas pour les Franco-Américains. Avec de telles opinions, ce n'est pas surprenant qu'il existent seulement cinq programmes bilingues en Nouvelle-Angleterre et 18 en Louisiane pour servir les besoins des Franco-Américains, et ceci sur les 600 programmes bilingues dans tous le pays; ce n'est pas surprenant non plus que dans nos centres franco-américains on ne s'intéresse pas ou très peu à l'éducation bilingue. Pas encore. Et c'est selon moi, notre tâche pour les années 80: faire le rapprochement nécessaire entre la communauté franco-américaine et la législation qui existe déjà.

Avec le recensement et la législation, nous avons les outils nécessaires à notre survie, il s'agit maintenant de former des ouvriers.

Merci!

### Création de l'Association des juristes d'expression française de l'Ontario

## Les avocats veulent le bilinguisme officiel en Ontario

Tiré de "Le Temps" 10 décembre 1980

OTTAWA - Environ deux cent juristes francophones de la province se réunissaient dans la capitale nationale, les 15 et 16 novembre dernier, pour fonder l'Association des juristes d'expression française de l'Ontario.

Les buts principaux de cette nouvelle association seront de promouvoir la disponibilité des services juridiques destinés aux francophones et de doter les avocats des outils de travail (code de procédure, lexique des termes juridiques, etc.) nécessaires pour pratiquer efficacement le droit en français en Ontario.

Selon Me Robert Paris, élu premier président du nouvel organisme, l'Association aura comme

priorités immédiates d'insister davantage auprès des clients sur la tenue de procès en langue française et d'amorcer un inventaire du patrimoine juridique des francophones.

#### CONSTITUTION

Au cours de ce congrès inaugural, les membres de l'Association ont posé un audacieux geste politique en adoptant, presque à l'unanimité, une résolution revendiquant le bilinguisme officiel en Ontario.

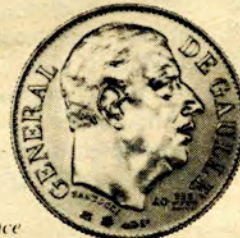
Cette résolution fait état de la nécessité que la Constitution "reconnaisse le statut égal du français et de l'anglais dans la promulgation des lois, la procédure parlementaire et l'administration de la justice en Ontario." Le

texte de cette résolution a été envoyé aux procureurs généraux de l'Ontario et du Canada.

Deux délégués seulement se sont abstenus de voter en faveur de la résolution, l'un d'entre eux étant nul autre que M. Etienne St-Aubin, le coordonnateur des services en langue française au ministère du procureur général de l'Ontario, qui a affirmé ne pas avoir la liberté d'appuyer une telle résolution en vertu de son statut de fonctionnaire.

Enfin, le droit d'adhésion à l'Association ne sera pas restreint aux seuls avocats, mais inclura toute la gamme des professions juridiques et para-juridiques, y compris les linguistes et traducteurs oeuvrant dans ce domaine.

### OUVERTURE DE LA SOUSCRIPTION 1980



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  - 90<sup>e</sup> anniversaire de sa naissance
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  - 1<sup>ère</sup> année d'émission du DE GAULLE

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# Fox rejette les "deux peuples fondateurs"

Pour un Canada multiculturel et bilingue

Tiré de "Le Temps" 15 octobre 1980

par Roch Tassé

OTTAWA - Un Canada avec un seul peuple, composé de plusieurs origines ethniques, et deux langues officielles, soit le français et l'anglais, voilà la vision de la réalité canadienne du gouvernement libéral de Pierre Elliot Trudeau telle que décrite par M. Francis Fox devant les délégués à la XXXIe assemblée générale de l'ACFO.

Le Secrétaire d'Etat, M. Francis Fox, a en effet profité de la tribune que lui offrait l'association, pour annoncer à tous les francophones du Canada le rejet, de la part du gouvernement Trudeau, de la notion des "deux peuples fondateurs" et réaffirmer la politique du multiculturalisme et du bilinguisme qu'il entend promouvoir.

Affirmant que la reconnaissance du fait français n'entraînait pas nécessairement "...à faire des retours continuels à l'histoire, à agiter des symboles ou encore, à s'accrocher à des notions théoriques", M. Fox a déclaré qu'il n'était pas

intéressé à gagner "...des victoires symboliques dont l'enjeu échapperait de toute façon à la compréhension d'un grand nombre de nos compatriotes."

"Je suggère carrément qu'on abandonne ces slogans et ces constructions de l'esprit, qu'on relâche un peu les mailles de ce folklore tricoté serré du passé", ajouta le secrétaire d'Etat, dans une sortie à peine voilée contre certains éléments de la F.F.H.Q. et de ses associations membres qui, depuis toujours, ont basé leurs revendications sur cette théorie des "deux peuples fondateurs."

C'est la deuxième fois en moins d'un an qu'un homme politique utilise une tribune offerte par des Franco-Ontariens pour venir bafouer les fondements mêmes de leurs aspirations et vanter les mérites du multiculturalisme. On se souviendra en effet que lors de l'ouverture de l'école l'Essor à Windsor, en octobre dernier, M. Thomas Wells, ministre

des Affaires intergouvernementales de l'Ontario, avait tenu des propos semblables à ceux de M. Fox.

Limitant les aspirations des francophones à la seule question des droits linguistiques, M. Fox a fait un rappel des luttes menées dans le passé par l'ACFO en faveur de la reconnaissance de ces droits pour ensuite inciter celle-ci à appuyer le gouvernement fédéral, en outre contre le Québec, dans ses efforts de voir inscrits les droits linguistiques dans une nouvelle constitution.

"Votre action a été et demeure un appui et un complément indispensable à l'efficacité de l'action gouvernementale. Aussi... je voudrais vous exprimer mon souhait personnel de voir la FFHQ réclamer avec encore plus d'insistance qu'elle l'a fait jusqu'à présent la protection constitutionnelle des droits linguistiques de la langue française au Canada et nous appuyer dans cette revendication auprès des gouvernements provinciaux et notamment

auprès du gouvernement du Québec" a déclaré le conférencier.

## REACTIONS

Dans une entrevue accordée à un journaliste de la presse canadienne, M. Donald Cyr, directeur général de la FFHQ, a déclaré que si on abandonnait le principe des "deux peuples fondateurs" pour faire des Canadiens français un groupe ethnique comme les autres, "... nous serions responsables du génocide de ce peuple."

Celui-ci a souligné que la constitution doit reconnaître le concept des "deux peuples fondateurs" afin que toutes les facettes de la vie canadienne-française, et pas uniquement la langue, soient protégées.

Quant au nouveau président de l'ACFO, M. Yves Saint-Denis, il s'est dit en désaccord avec la position énoncée par M. Fox et a manifesté son intention de rencontrer ce dernier afin de discuter de ce différend.

## ABONNEMENT DE SOUTIEN

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## Season Greetings "Joyeux Noël et Bonne Heureuse Année"

à notre clientèle francophones de la to all our French-speaking patrons from the part de la direction du Bangor Mall. management and employees of the Bangor Mall.

Joyeuses Fêtes à tous les lecteurs du F.A.R.O.G.



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# "Parmi Nous au Vermont"

We have had a few months to reflect upon the outcome of Title VII funding for Franco-Americans this year aside from the innumerable implications (political, educational etc.) inherent in the results, there exists many personal sentiments as well.

For myself, it is a very lonely feeling being the only federally funded basic program in Northern New England, My neighbor to the right (Canaan, Vt.) was denied funds to simply maintain bilingual aides in the school. My neighbor to the left (Swanton, Vt.) was denied funds to begin a basic program where there is a genuine need for bilingual instruction.

If ever there has been a need for Franco-Americans to come together in a unified front, this is it! We are all significant parts of an intricate machine and unless we come together we cannot produce.

To that end, I would like to devote a section of every issue of the Forum to share with you news about the Franklin Northeast Supervisory Union Bilingual Program, ideas for developing curriculum related materials/ activities for the bilingual classroom and information regarding activities within our community.

It is not too soon to be thinking about how we together can make it a better New Year for Franco-Americans.

Amitiés  
 Paula Bouchard Johnson  
 Title VII Director  
 Franklin Northeast Supervisory Union  
 Richford, VT

## Bilingual Education Program

### Richford, Vermont Education, Bilingue

#### Our Communities

The Bilingual Education Program is presently operating in three northern Vermont rural communities near the Canadian border. The population of Richford, Berkshire and Enosburg Falls is approximately 43 percent French-Canadian descent. Dairy farming is the principal occupation of the area. Our communities are located between Burlington to the south and Montreal to the north.

Le Programme Bilingue opère dans trois communautés rurales au nord de l'état du Vermont, tout près de la fron-

tière canadienne. La population des villes de Richford, de Berkshire and d'Enosburg Falls est à 43 percent d'origine canadienne-française. L'agriculture est l'industrie principale de la région. Nos communautés se trouvent au nord de la ville américaine de Burlington et au sud de la ville québécoise de Montréal.

#### Educational Program

The Bilingual Program is federally-funded under Title VII of the Elementary and Secondary Education Act. We are adapting the model program known as "Project Savoir" (originally developed in the St. John Valley, Maine, public schools). Our objectives are:

- to help students develop proficiency in both the English and the French languages;
- to enable students with knowledge of both French and English to succeed in an English-speaking society;
- to give a stronger base for the development of "basic competency" skills;
- to help students better understand and appreciate their Franco-American cultural heritage.

Our program is available to all interested students in grades K-5 during the present year. One grade is added to the program each succeeding year. In addition, we also offer a unique home-based preschool bilingual program for 4 year olds on a three times weekly basis, with additional group activity sessions scheduled on a monthly basis.

Classroom instructions in French parallels the English-language district-wide curriculum. Our performance objectives for the elementary grades include the subject areas of reading/language arts, mathematics, social studies, art, music and physical education.

Le Programme Bilingue est subventionné par le gouvernement fédéral, sous le Titre VII de l'Elementary and Secondary Education Act. Notre programme est une adaptation du "Projet Savoir" (développé dans la Vallée St. Jean, dans le Maine). Nos objectifs sont:

- le développement chez nos étudiants de leurs habilités en langues anglaise et française;
- le succès futur de nos étudiants bilingues dans une société anglophone;
- le développement chez nos étudiants des "compétences de base";
- l'appréciation de l'héritage franco-américain.

Nous offrons notre programme à tous les élèves intéressés des niveaux M-5 pendant l'année 1980-81. Chaque année succédente voit l'addition du prochain niveau à notre programme. Nous offrons en plus un programme bilingue préscolaire à domicile pour les enfants de 4 ans (cet aspect de notre programme est unique parmi les programmes bilingues.)

Notre programme en langue française est coordonné avec le programme du district. Nos objectifs pour les niveaux élémentaires comprennent des activités dans les domaines de la lecture/des arts du langage; des

mathématiques; des études sociales; de l'art; de la musique et de l'éducation physique.

#### Inservice Training

Our Program emphasizes inservice training for all our staff and cooperating classroom teachers. We provide credit courses in the areas of bilingual education and elementary education, workshops in specialized areas, and consultants when necessary. In addition, we offer a popular course in "French for Teachers" in order to prepare classroom teachers to deal more effectively with our bilingual students. Our classes are available to parents and other interested community members.

Notre Programme offre la possibilité à notre staff et aux maîtresses du district de participer à leur formation professionnelle continue. Nous offrons des cours universitaires à crédit, des ateliers spécialisés et des experts quand nécessaire. Nous offrons également un cours "Le français pour les maîtresses" pour aider à préparer le staff du district à enseigner dans un milieu bilingue. Nos classes sont ouvertes aux parents et aux autres intéressés de la communauté.


#### Parent Council

The Parent Advisory Council meets during each semester. During 1978-79 the council sponsored the official Project newsletter ("Parmi Nous"), a crafts workshop for parents, the school workshops and community evening performance of a French-Canadian folkdance troupe, and a family educational field trip to Montreal. During 1979-80 the Council will sponsor the appearance of the Festival des Deux Mondes, a mini-workshop series for parents, and another family educational field trip in Canada.

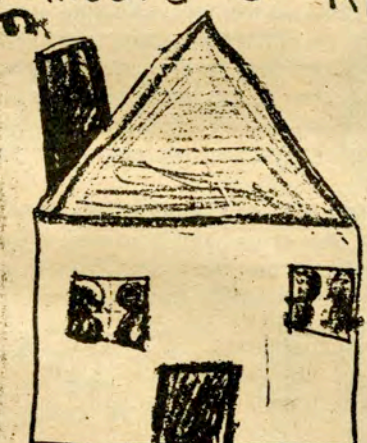
Le Conseil Consultatif des Parents se réunit chaque semestre. Pendant 1978-79, le Conseil a subventionné le bulletin officiel du Projet ("Parmi Nous"), un atelier d'artisanat pour les parents, les ateliers scolaires et le spectacle public d'une troupe de danse folklorique canadienne-française, et une excursion familiale et

suite page 14

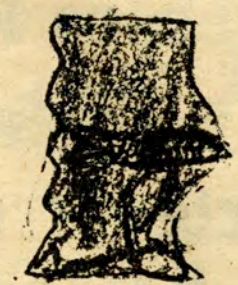
Je m'appelle Kelly Thompson



Je demeure à Richford



Je demeure au Vermont



Ma Maison Par Stephanie

Ma famille et moi on habite dans ma maison. Ma famille aime la maison. Ma maison est rose et noire. Ma maison a la porte noire, la fenêtre noire, les lucarnes noires et oranges et un toit rouge. Ma maison est dans Québec.

Stephanie Lavelly  
 Grade 4  
 Berkshire School

---

Ma Maison est verte et brune. Il ya les fleurs et les arbres. La maison est construite en bois.

PAR Tim  
 Timmy Tardiff  
 Grade 4  
 Berkshire School

Je m'appelle Matthew McCann  
 Grade 2



Je demeure à Richford.



Je demeure au Vermont.





# Au Presbytère de Monsieur le Curé Leçon de Catéchisme pour Noël

**Indulgence Plénière:** Oui à l'Indépendance du Québec!

**Psychopathologie déf:** Le Jansénisme. ex. "Un homme commet un péché lorsqu'il regarde non seulement à une femme avec concupiscence mais aussi lorsqu'il regarde à sa propre femme avec concupiscence".  
**Commentaire:** Votre Sainteté, pour Noël nous allons faire un sacrifice et vous envoyer un abonnement pour une année à Playboy Magazine. De cette manière nous espérons de vous aider de vous débarrasser de votre propre psychopathologie. Nous désirons éviter de peupler les "Crises Wards" dans les hopitaux. Avec de tels prononcements le Magister est responsable d'une bonne partie de la psychopathologie dans le village planétaire. Et le Jansénisme parmi les canayens! On invente des péchés mortels afin de nous garder en état d'esclavage perpétuel.

**"Geunilles Professionnelles" dans la Nouvelle Angleterre**  
 A. Son Excellence Monseigneur Proulx "Honorius Causa"(1) pour son beau travail de concierge de l'Evêque

## Bilingual Education and Code-Switching in Maine

code-switching is acceptable. (Professionals were selected because of their day-to-day interaction with people who possess varied linguistic capabilities.) Seventy percent said they, themselves, code-switch. They view code-switching as a tool to facilitate communication and understanding throughout their region.

Situational appropriateness is very much a factor in code-switching. Interviewees were asked which language they would be most likely to choose when meeting someone for the first time in a business or professional capacity and whether a person's age would have an effect on their language choice. An examination of their comments revealed the strategic value of code-switching.

The data show that the age of the person they are meeting would be important to about half (58%) the sample. To them, older people have more of a tendency to speak Local French and prefer it, whereas younger people (up to age 30, approximately) prefer English. One respondent volunteered: "I find that the young kids born and brought up within the Franco-American culture here in Maine have a tendency to speak only English."

Forty-two percent of the respondents said that age does not affect their choice of language. They greet everyone in English and can tell immediately during the opening remarks whether the person is most at ease in French or English. They take their cues from certain obvious characteristics: a strong French accent, response in broken English, or a confused look on the person's face. In these instances, they said they would switch directly to French.

A number of the interviewees answered this question with no mention of the hypothetical conversational partner's age, rather they emphasized the formal business situation. Many said they wait until the person speaks first; then, they continue in the language in which they have been addressed. Some also expressed sentiments similar to those of the following: "I would start out speaking English with somebody I don't know. I would be able to tell by their response whether they're French-speaking or English-speaking and take it from there."

One resident uses both languages initially, and cont

Irlandais de Portland. Avec un beau sourire et en signe de respect ce concierge présenta personnellement comme aumône un chèque pour le montant de 30,000 piastres au diocèse de Portland. L'Evêque irlandais, Monseigneur O'Leary, ensuite assura Monseigneur Proulx que son travail va lui valoir beaucoup de mérites pour le ciel à la fin de ses jours. Et des médailles et des honneurs ici bas!

B. Son Excellence le feu Monseigneur Guertin ancien Evêque de Manchester pour son travail de concierge des anglosaxons et des intérêts irlandais durant L'Agitation Sentinelliste. Le bon Monseigneur Guertin avait ordonné à l'abbé Verrette et à l'abbé Vachon de faire pénitence pour "leurs crimes" d'avoir appuyer le prolétariat canayen durant cette lutte contre l'oppression anglosaxonne. Notez bien que le silence du Magister à propos de ces sujets est supérieur à celui des Traffistes d'Oka où ces deux prêtres avaié été envoyé pour faire pénitence.—C'est à dire pour les museler!

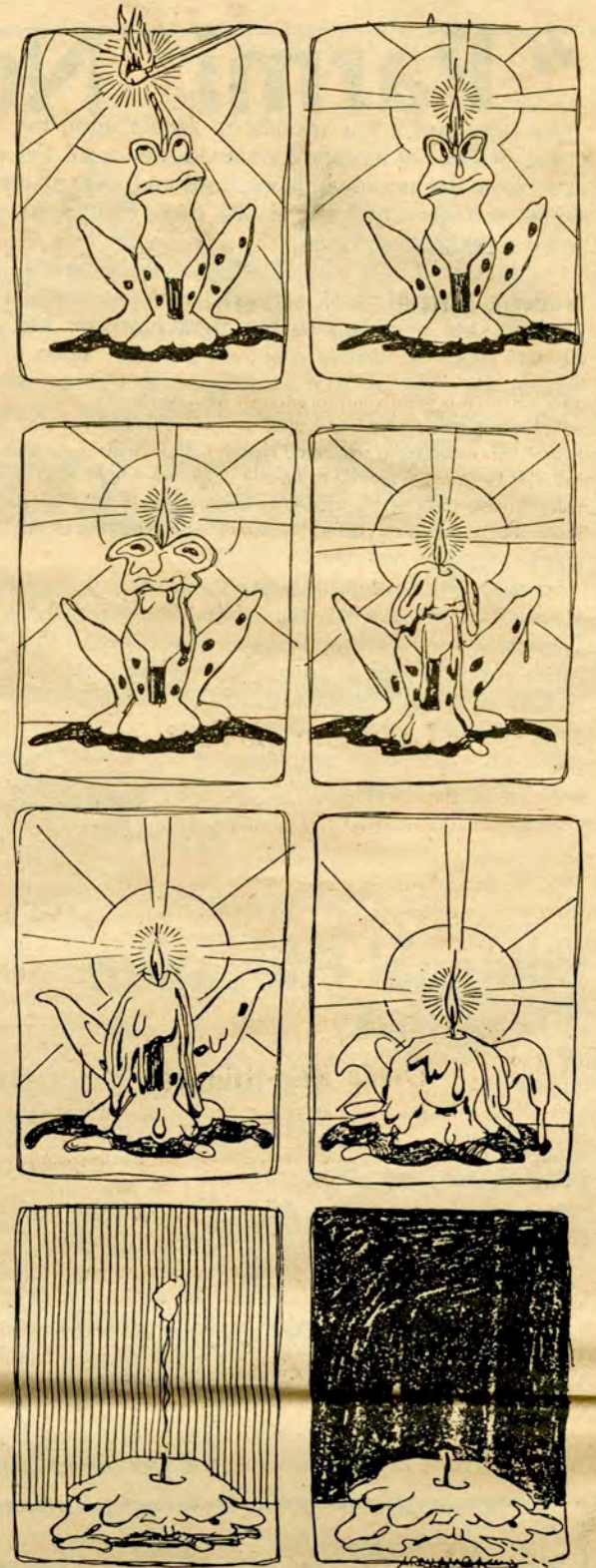
### Méditations:

C'est très évident que l'Eglise Catholique—ie l'Eglise Irlandaise—aux Etats Unis et leurs complices au Vatican devraient être poursuivis en cour par La Collectivité Franco-Américaine dans un Class Action suit à cause de la psychopathologie que le Magister a engendré ici dans la Nouvelle Angleterre et à cause des dégâts qui sont très évident parmi les Québécois Ethniques et les Acadiens Ethniques de la Nouvelle Angleterre spécialement au Rhode Island. Commençons par une poursuite pour le montant de 10 milliards de dollars Etats Uniens et une confession publique de la part du Magister pour ses crimes contre la collectivité Franco-Américaine—Vols de fonds de nos paroisses, calomnies, et de multiples ex-communications. Il est donc très évident que l'Eglise Irlandaise aux Etats Unis a commis des offenses criminelles contre l'esprit de la constitution de ce pays en reniant les droits fondamentaux des canayens, le droit à leurs propres écoles, en les volant, en les exploitant, en méprisant d'une façon honteuse les droits de la famille—pourquoi tant de dégâts dans la famille aux Etats Unis?—et avec l'effronterie de nous dire que l'Episcopat Irlandais est en possession de La Totalité de La Vérité—et de notre argent! Maudit de Salauds! Cardinal Irlandais et Evêque Irlandais c'est synonyme avec de La Rapace!

Méditations Prochaines: Un coup de cochon raté par le feu Monseigneur Hickey.

Monsieur le Curé  
 Paroisse de Notre Dame  
 Ste Aile, P'tit Québec

(1) FAROG FORUM, p. 1, avril, 1980.



continued from page 1

inues the conversation in one; "Often times, I just don't know what to do, so I quickly say something in French and then something in English to see their response, and then I tell them I speak both French and English, and we'll proceed in whichever way is most comfortable for them."

In addition to the data presented above, in which age and a formal business situation were factors in language variety choice I asked the interviewees how they would react at a relaxed social gathering—which language they would use when meeting someone new (a peer, a friend of a friend) at a party. Fifty-six percent said they would automatically speak in English. They stated that English is more universal in the area. Others explained that the majority of people who move into the region are strictly English-speaking, which leaves them no choice but to speak English. One interviewee said, "A lot of people speak French here, but you don't just go up to a stranger and address them in French."

A large proportion, 38%, said their choice would depend on certain variables. The one most often mentioned was the location of the party or gathering. Some said, in general terms, if the party were on the American side of the border, they would speak English, whereas if it were in Canada, they would speak French. Others said it would depend on the particular city on the American side: in Frenchville, it would definitely be French; in Madawaska, it could be French or English but, most probably, French; and, in Ft. Kent, it would almost always be English. Still others said they considered the type of affair it was, whether formal (where they would be most likely to speak English) or informal (where they would probably select French). Some said the general ambiance would determine their choice of language, no matter where it was. From these brief examples, it is evident that language use is relative to many factors inherent to the particular situation

The extensive influence of English in the St. John Valley became apparent in this study. The present state of Language use in this area is one in which speakers' stratified capabilities are employed depending on a number of factors in each unique situation. The very

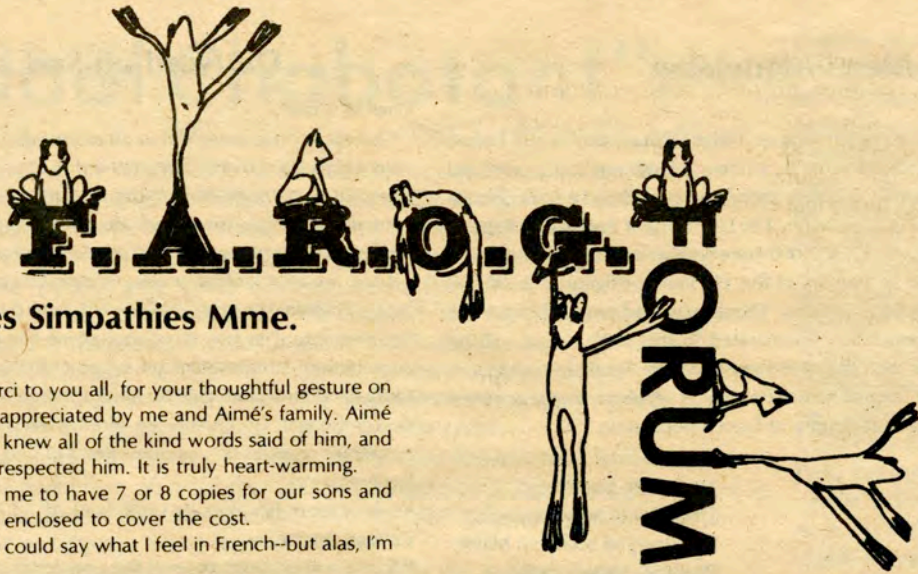
fact that many possess different abilities within even one language (i.e., Standard French, Local French, and or the French-English Pidgin), indicates that code-switching and situationally determined language use will continue in the communities' everyday interactions. As long as many residents have different linguistic ranges in their personal speech repertoires, the common practice of alternating one's language will probably prevail. Moreover, many of the people encountered in the St. John Valley are coordinate bilinguals; this also tends to reinforce the preservation of present language use. Because most coordinate bilinguals often do not know how to express their ideas completely in either language, both languages may be preserved; sometimes it is not by choice that they code-switch, but rather out of necessity. Fluency problems in French and in English may require people to switch to express themselves fully in numerous situations.

It cannot be said conclusively that code-switching stabilizes the languages involved, because the Local French is becoming more anglicized every day. This, of course, is evidenced by the prominent pidgin language. That English is the common language spoken in the United States indicates that its use in the region will definitely be maintained. It is simply a question of how strong an influence English will continue to exert.

## Joyeuses Fêtes

à tous les  
lecteurs du  
**F.A.R.O.G.**

Dear



**Nos Sincères Simpathies Mme.**

Dear Yvon  
It is with a very large merci to you all, for your thoughtful gesture on Aimé's behalf. It is greatly appreciated by me and Aimé's family. Aimé should be so pleased if he knew all of the kind words said of him, and the many who loved and respected him. It is truly heart-warming.  
Would it be possible for me to have 7 or 8 copies for our sons and families? Please find check enclosed to cover the cost.  
Thank you again, I wish I could say what I feel in French--but alas, I'm unable to.

Sincerely,  
Mrs. Aimé (Catherine) Gauvin  
Box 272  
Main Road  
Kenduskeag, ME 04450

**Tu 'mean' pas ça?**

Yvon,  
If I've missed the November issue perhaps you should consider me retired as well as unreliable. I feel at this point I should either put up or shut up.  
J'ai vu ta p'tite note à mes parents. Il faut que je remarque que tu es 'a master of old-world elegance.' Inclus est mon cheque pour leur abonnement. Merci bien.

Paul Grégoire  
Solon, Maine

**De la République!**

Cher Yvon,  
Thought you would appreciate the look of a classroom wall. Classroom scene from Mrs. Alphaena Ayotte's class, Grade 3.



**On est Partiel**

Messieurs,  
Pourriez-vous m'envoyer, à titre documentaire, un exemplaire du FAROG Forum? Je me propose d'organiser en décembre une exposition sur le thème de la 'Présence française aux Etats-Unis,' et je voudrais y faire figurer le plus possible de publications américaines rédigées entièrement ou partiellement en français.  
Espérant qu'il vous sera possible de donner à ma demande une réponse favorable, je vous en remercie et vous adresse mes meilleurs sentiments.

Renée Linkhorn  
Associate Professor of French  
(Dept. of Foreign Languages)  
Youngstown State University  
Youngstown, Ohio 44555

**Send us your Ad**

Dear Yvon Labbé  
I have a four-month old daughter who I would like to be able to spend some time in a French-speaking home. Would it be possible to place an ad in your publication?  
It would be a wonderful opportunity to learn French and be familiar with another culture. I had envisioned an arrangement in which she could begin spending about 2 hours once or twice a week in a home where there are other children when she is about six months old. I expect to pay for this service. I work in Augusta and could easily manage this with a family that lived in that area, but I am open to any other possibilities.

Sincerely,  
Mary Bradford  
R.F.D. 2  
Union, ME 04862

**Ca se vend Dyke!**

Mr. Labbé,  
I recently purchased a book entitled **Quiet Presence** by Dyke Hendrickson, and it is about 'Franco-Americans in New England.' You have a chapter in said book entitled 'Wave of the Future?' in which a Franco-American newspaper is mentioned: **Le FAROG Forum**.  
I would like to become a subscriber.

Wilfred Paul Bernier  
20 Cedar Street  
Derry, NH 03038

P.S. My grandfather settled in Fall River Mass. in 1882. He came from 'La Baie des Saibles.'

**Plus ça change.....**

Cher Yvon,  
Comment ça va? Long time no see. Do you still have any lectures or programs at UMO at night where I might get a little exposure to the French Language? (J'en ai besoin, c'est évident.) I really enjoyed the several sessions I attended last year!

S.V.P., R.S.V.P. OK?  
Amitiés,  
Richard Gay  
P.O. Box 68  
Millbridge, Maine 04658

P.S. What's new chez vous?

**Astray? Nous-autres?**

Dear Sirs:  
This is in regard to my recent subscription to the FAROG Forum publication. It was sent Oct. 22, 1980 from Portland, ME. As this journal has formerly been sent to William Tremblay of 19 Cresent St., Portland, I thought my copy may have gone astray. I live at 19 Ellsworth St., Portland, and so does William T. now.  
Will you kindly check out this matter as I am looking forward to receiving and enjoying this unique bilingual journal.

En vous remerciant,  
Je suis  
Rene A. Tremblay  
19 Ellsworth St.  
Portland, ME 04102

**Joyeux Noël Mme. Broulette**

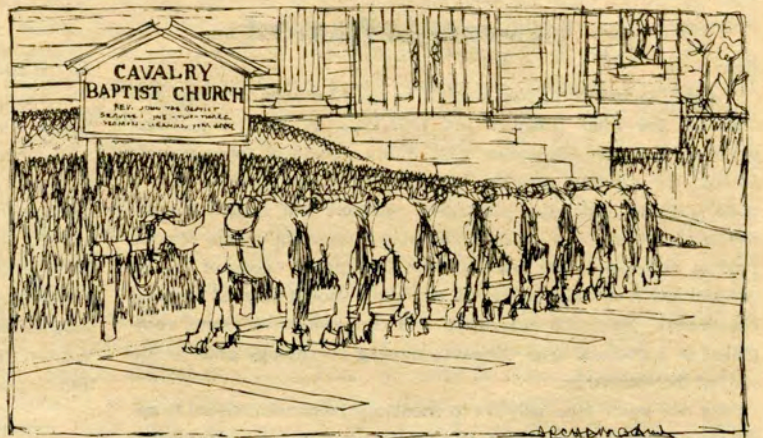
Cher Yvon:  
Ci inclus-chèque pour \$6.00-abonnement pour un an. Envoyez à: M. Mme Albert Broulette  
19 Vaine Street  
Winchendon, Mass. 01475  
Ceci est un cadeau de Noël. Veuillez leur envoyer le dernier numéro- Nov. 1980-aussitôt que possible.

Merci,  
Ernest Guillet  
Box 715  
Southwich, Mass.

**Vous êtes bien gentille Mme.**

Cher Yvon,  
Je m'excuse d'avoir tant retardé à payer mon réabonnement à votre journal, dont je me plais beaucoup à lire.  
J'ai essayé d'encourager chez mon beau frère et belle soeur de la Floride à s'abonner, car ils avaient l'aire intéressé. Je crois qu'il va falloir leur renouveler la mémoire. Ils demeurent ici à N.B. cinq ou six mois et le reste de l'année à Hollywood, Fla. Ils ont bien aimés le numéro de l'été, ont bien rigollés.  
Je vous crois bien courageux de persister à tenir votre langue. Tout aussi bien que les Louisianais.  
Je fais partis de la société La Fédération Féminine Franco-Américaine, dont le docteur Claire Quintal est notre présidente. Une présidente exemplaire, dans son savoir faire, parlé et dévouement. Nous tenons grandement à notre parlé, à nos coutumes mais surtout à nous améliorer. Domage qu'il n'y a pas assez de jeunes pour participer à cette richesse que nous possédons; pour continuer le travail que nous nous effaçons à tenir.  
Que Dieu soit toujours votre guide et votre soutien, et que les fêtes qui avancent à grand pas vous soient heureuses.

Mme. Thérèse D. Charbonneau



**Du pays des Reagan**

Bonjour à tous au FAROG,  
C'est un grand plaisir de pouvoir vous dire que vous faites tous une 'job' impossible. J'ai eu la bonne chance de recevoir cinq issues de FAROG dans la 'mail' aujourd'hui. Quelle joie de lire ce charmant papier et d'avoir mes pensées avec le monde chez nous. Ici c'est pas tous les jours que j'ai l'occasion de parler avec un franco-américain--je manque cela beaucoup. Mais, c'est le choix que j'ai fait de vivre à Los Angeles.  
J'espère que vous soyez pas trop fâchés, mais j'ai passé une copie du FAROG à mon mari pour montrer aux étudiants de USC (Université de Southern California). Ils étaient très impressionnés de votre ouvrages. Je crois cela leur à donné quelque chose à pensé. Il y a beaucoup de mondes de différentes races ici qui pourrait faire la même chose que vous autres.  
En fermant, je peux vous dire que vous êtes uniques car il y en a pas beaucoup de Franco-Américains à part au Maine.  
Un gros merci à ma petite soeur Mary Ann pour les issues du FAROG--comme notre mère nous a toujours dit: 'A la vie ou à la mort, il faut faire des efforts.'

Toujours,  
Pat Fournier  
Los Angeles, California

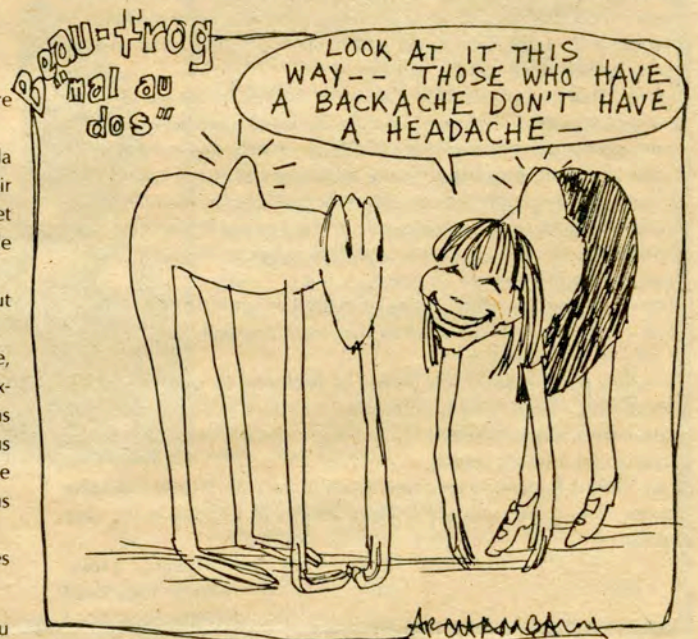
**Pouvoir au Cadjien!**

Dear Mr. Labbé:  
Since you printed the editorial from the September issue of *Louisiane* ("USL: Potential Unused?") in the October issue of *Le F.A.R.O.G. Forum*, perhaps you would be interested in the University's response to *Louisiane*. I am enclosing a copy of it as it appeared in their October issue. Very truly yours,  
R.E. Chandler, Head  
Department of Foreign Languages  
NDLR As far as we can see what you are producing is not really different from what the University of Maine has been producing traditionally. The native French speaking community of both states does not have easy access to educational services which reflect it-particularly from the FOREIGN Language Dept

**Photo ne touchée**

Mon Cher Yvon  
Seulement un petit mot afin de t'informer que j'ai vu ma belle photo dans ton journal--maudit, que je suis beau--et je t'en remercie.  
J'ai reçu également de Ray Pelletier un exemplaire du nouveau Franco-American Studies: A Resource Guide par Anne Kempers qui me paraît très bien. Il est évident que le CANFRAM Program a bien réussi à Waterville--Félicitations.

A bientôt  
Amitiés québéco-louisianaises  
Le Délégué  
Marc T. Boucher  
Délégation du Québec  
Québec Government Office  
Louisiane



### Etes-vous là Francos?

Dear Yvon:

I would like to inform your readers of our 12-month, full-time, pre-doctoral internship program for 1981-1982 in counseling/clinical psychology starting September 1981 with a stipend of approximately \$8,200. The program provides intensive supervised experience in a wide range of traditional, preventive, outreach and consultative activities carried on by a dynamic university counseling center. Specific training experiences are selected with the special needs of the individual intern in mind. Interested applicants should have all required coursework, practicum experience and comprehensive exams completed in a doctoral level clinical/counseling psychology prior to the start of the internship.

Yvon, we would especially like to encourage Franco-Americans to apply for our internship program. We believe not only will a prospective applicant find a very high quality and meaningful internship experience, but will also discover that the social environment in Maine and the opportunity for peer support and sharing is of the highest priority at our University. We look forward to hearing from any interested applicant and I will be pleased to send additional information and an application to such individuals.

Sincerely,  
Alan C. Butler, Ph.D.  
Training Director  
Fernald Hall  
University of Maine  
Orono, Maine 04469

### Encore un autre Dyke?

Dear Sir,

Recently, I read about your Franco-American Resources Opportunity Group in the book **Quiet Presence** by Dyke Hendrickson. This newspaper looks very interesting and I possibly would subscribe. I would greatly appreciate receiving a complimentary issue for review. Thank you.

Sincerely,  
Mary Bernier Gerber  
RFD 4 Box 4051  
Brunswick, Maine 04011

### Belle lettre Daniel!

Salut Yvon,

Merci pour les deux articles sur mon film **Bien Des Mots Ont Changé...** dans le Forum de septembre 1980. Pourrais-tu, s'il te plaît, m'envoyer environ cinq exemplaires de ce numéro pour mes dossiers.

Je t'envoie ci-joint la facture pour la videocassette que tu as de mon film. Si jamais tu veux que je refasse un transfert de meilleur qualité, n'hésite pas à me le demander.

Amitiés,  
Daniel Louis  
2497, rue Coursol  
Montréal, Québec  
(514) 932-3521

### Maximes de Maxine

Bonjour Yvon!

Félicitations à FAROG et à tous ceux qui ont contribué aux éditions récentes du FORUM! Vous avez trouvé une bonne recette qui parle à l'ensemble Francophone du Maine!

The articles on ethnicity and cultural values were of special importance to me. Let me explain, but first, please include a "Thumbs-Ups" plaudit for Dr. Guy Gallagher in your next edition; he has had the insight and the sensitivity to appreciate the extent of the problems and needs of French-American students on the UMPI campus and has subsequently introduced two new courses this fall: Acadiana (History) and Intermediate French for Francos.

The latter is a course which he asked me to design and teach, and which focuses on the cultures and languages of French-Americans in Maine. It has been an exciting experience from day 1, beginning with a general survey of ethnicity and some of its related social problems, as well as the more positive aspects of collective and individual ethnic identity within the broad Franco-American framework.

We've actually been going through a "process" which is designed to help us face the truth (positive and negative) about ourselves, from the vantage points of history, sociology, economics and linguistics. We are learning how to make rational choices through Values Clarification and incidental counseling, and we're providing for one another the kinds of personal and intellectual support which will hopefully lead to creative (versus preservative) cultural expression.

More "Thumbs-Up" for Guy Gallagher; he has proposed a Comparative Language Course which would analyse the similarities and differences among the various forms which the French language has taken on this continent, focusing primarily on Maine and New England.

Encore des applaudissements pour notre "Cousin Irlandais": The establishment of these new courses in the French Department constitutes step no. 1 in his plan to establish a Franco-American Studies Minor on the Presque Isle Campus!

This is just the beginning! We're so excited about it that I wanted to share it with you and let you know that we're decidedly alive and well up here in the North Country.

In addition, I am taking the liberty of enclosing an original musical composition. I would deeply appreciate your opinion and perhaps you might have a suggestion as to how I might get this and other works published (at a profit, please).

I am looking forward to your next issues of the FORUM and anticipate drawing from more culturally relevant articles to be used in my class discussions.

Bonjour à tous,  
Maxine Robichaud  
8 Home Farm Road  
Caribou, ME 04736

### Merci Madeleine

To the Editor:

In speaking of the French Mother Tongue Population of the United States, it is to be noted that the data refers to language background and NOT language learned and thus cannot be considered a francophone or a French-speaking population. The U.S. **Current Population Reports** did publish the figure of 1,457,000 French-speaking persons in the U.S. in 1975, this is fifty-six percent of the 1970 census figure of 2,598,000 French Mother Tongue persons. These facts lead one to believe the French-speaking population enumerated in the 1980 census will be substantially lower than the 1970 French Mother Tongue population. We can, however, expect somewhat higher levels of language retention in areas of greatest density of French population.

Sincerely,  
Madeleine Giguère  
Professor of Sociology  
University of Southern Maine  
Portland, Maine 04103

### Du Nord au Sud.....

Cher M. Labbé:

Ceci est la cinquième édition du journal de Lambda Nord, dont nous vous avons fait parvenir gratuitement.

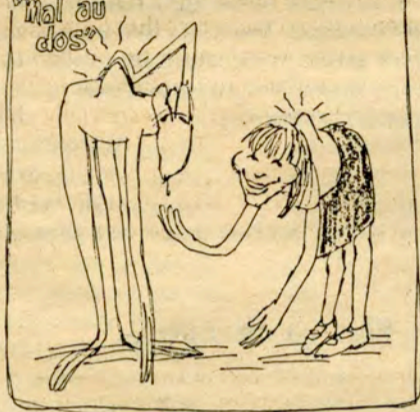
Le coût d'une carte de membre de Lambda est seulement \$5; ce qui vous donne douze exemplaire de notre journal et 'tous les droits et privilèges de notre association' pendant une année complète.

Aussi, regrettablement, si nous ne recevons pas un don (tout montant est accepté) de votre part, très bientôt, nous devrons enlever votre nom de notre liste d'envoi. Nous souhaitons que vous considérez votre contribution comme étant un support valable et justifiable. En effet, toute la communauté gaie du nord-ouest du N-B, du nord du Maine et du Témiscouata au Québec en sera bénéficiaire.

Espérant recevoir de vos nouvelles d'ici peu.

Sincèrement,  
les femmes et hommes de Lambda Nord  
Caribou, Maine  
P.S. We will continue to send the newsletter on an exchange basis for return copies of le FAROG Forum. Merci beaucoup.

Beau-frog et Michelle



DEAR JOSÉE,  
I WAS REALLY THRILLED WHEN I SAW YOUR LETTER TO ME IN THE 'FAROG'. IT'S GOOD TO HAVE CONTACT WITH THE OFFICE AGAIN. SINCE I'VE MOVED TO CANADA WITH MY FAMILY, I'VE BEEN BUSY WITH ALL KINDS OF THINGS RELATED TO A NEW HOME, JOBS AND SCHOOLS. WE LEFT MAINE IN JULY AND I STARTED GETTING LONELY FOR YOU ALL AND MAINE, AROUND OCTOBER, I HAD A CHANCE TO VISIT DOWN THERE RECENTLY BUT DIDN'T END UP SEEING YOU. I WISH I HAD.  
YOUR STORIES ABOUT THE RUMFOLD TRIP REMIND ME OF THE SUMMER BEFORE LAST WHEN WE TRAVELLED AROUND N.E. I CAN SEE M. BOLDUC IN THE DOORWAY NOW. ALSO, I CAN HEAR YOU SINGING RIGHT NOW LIKE I REMEMBER - BEAUTIFUL. I CAN HEAR YVON TOO, AND THE MUSIC, AND I CAN FEEL THE SPIRIT. PLEASE TELL SKY (SKY?!) I SAID HELLO.  
I'VE MET A LOT OF REALLY NICE PEOPLE HERE AND I'M GLAD TO BE BACK IN THE ST. JOHN VALLEY. IT'S BEEN 20 YRS. SINCE I'VE LEFT HERE AND COMING BACK IS ALLOWING ME TO SEE HOW ACCURATE, OR INACCURATE, MY MEMORIES WERE AND WHAT CHANGES HAVE TAKEN PLACE. IN MADAWASKA AND EDMUNDSTON, THE PRESENCE OF THE FRASER MILL IS ABSOLUTELY OVERWHELMING. THE 24 HOUR POLLUTION OF THE AIR AND WATER IS INCREDIBLE! - AND OPPRESSIVE AND DEPRESSING.

IN EDMUNDSTON, THE PEOPLE ARE NOT BILINGUAL LIKE IN MADAWASKA AND GRAND FALLS, BUT SNOBISHLY FRENCH. WHERE MY KIDS WERE LOOKED ON AS FRENCH IN ORONO, THEY'RE LOOKED ON AS ENGLISH HERE! I THINK THERE'S A MIXING OF THE OLD CANADIAN/AMERICAN RIVALRY IN THERE. THE EDMUNDSTONITES ARE NOT OPEN TO ENGLISH AND ARE NOT INCLINED TO TRY IT OR EVEN LISTEN TO IT.

THE PAPER IS REALLY LOOKING GOOD THIS YEAR - AGAIN. MY CONGRATULATIONS TO THE STAFF. STEFF IS DOING REAL GOOD AS ASS'T EDITOR. THE LAYOUT IS THOUGHTFUL, WORKING WELL AND OCCASIONALLY VISUALLY EXCITING! JIM ISN'T VERY VISUAL SO FAR BUT HIS PRESENCE IS GROWING. ALLÔ MARIE! ALLÔ KEVIN! ALLÔ MARC! YOUR WRITING IS EVEN BETTER THIS YEAR! IS LUDGER AROUND? I MET LIZ AND J.C. AND SUZANNE WHEN I WAS THERE AND THE OFFICE WAS VIBRANT AND INTERESTING AND RECEPTIVE. I LIKE J.C.'S ARTWORK AND I LIKE THE USE OF PHOTOGRAPHS IN THE PAPER. LIZ'S EXCITEMENT AND J.C.'S INNER STRENGTH ARE WELCOME. I DIDN'T MEET THE MICHAELS OR GISELE - YET. LE FAROG FORUM EST TRÈS BON. MERCI POUR LA LETTRE JOSÉE.

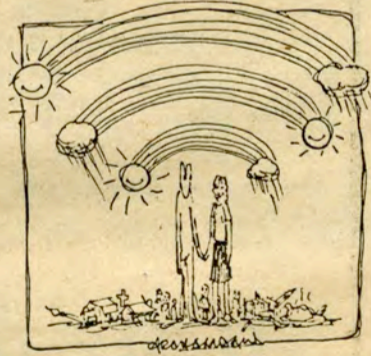
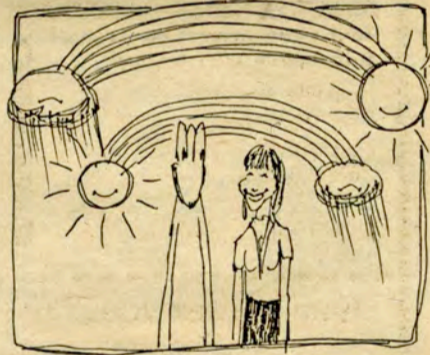
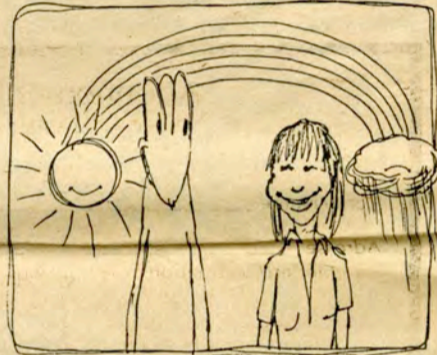
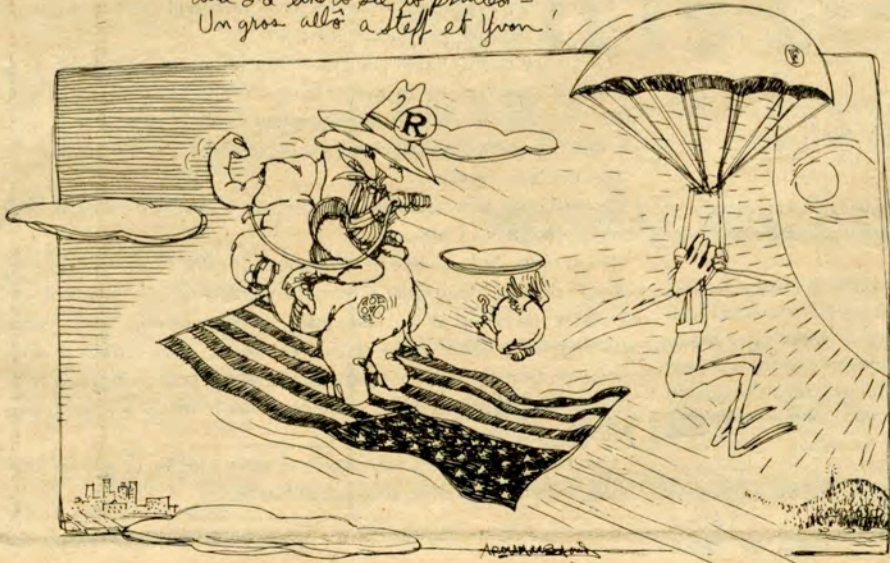
JE RETOURNE TON EMBRASSE,



c'est vrais que j'ai une barbe -

Beau-frog

J.C.'s drawing of Kevin (the real Kevin) is great and I'd like to see it printed - Um gros allô a Steff et Yvon!



le français,  
je le parle par  
♥

**Merci Richford!**

Cher Steffan,  
Please find enclosed herewith an article introducing my "Parmi Nous" column, a blurb on the program, copies of letters of support for the Franco-American situation from a Vermont senator & congressman and some material for the children's page.

Sincerely  
Paula Bouchard Johnson  
Title VII Director  
Franklin Northeast Supervisory Union  
Programme d'Education Bilingue



**A FOREIGN LANGUAGE.....**

existed overtly in the day-to-day operation of our society and our profession.

Discrimination against North American French nonetheless persists among university professors and citizens alike. While the Franco-American and Québécois cultural assertiveness of recent years has increased understanding and acceptance of the historical, cultural, and social origins of these groups, people forget that Americans speak French as a native language, and professional attitudes still need significant reshaping. The failure among many American university professors, especially surprising among those who began teaching in the 1960's, to accept the context of cultural pluralism and to critique their own class consciousness clearly translates into a disappointing defense of the status quo behind a facade of professionalism.

A further result is that students who come from the slighted heritage often suffer an arbitrary demeaning attitude because they absorb the teacher's negative representation. When these students, as the next generation of teachers, carry into the classroom the acquired disdain for their own heritage, they transmit their hurt in an aggravated mode to children of the same background. Thus the university professor must be pushed to realize the quantum effect that any attitudinal rigidity whatsoever has on the lives of children, especially children of minority cultures.

These obstacles aside, things are looking up in the Northeast for the growth and "préservation du fait français." It appears that history is being made, if not written, from the bottom up.

**NOTES**

10. The project administrator is Stanley Freeman, Jr., College of Education, UMO. The coordinator of Franco-American studies is Raymond Pelletier, who also serves the College of Arts and Sciences, particularly the Department of Foreign Languages, in developing library resources and organizing symposia on North American French language and literature.

11. The Foreign Languages and Classics Department at Orono, in addition to the residential master's program in French, sponsors a three-

**CONTINUED FROM PAGE 9**

summer M.A./M.A.T. program. Students can earn up to nine credits each summer, with the opportunity to take independent-readings courses during the school year. A three-year course rotation schedules intensive courses in language, Quebec studies, French civilization and literature, and pedagogy. Students may transfer a limited number of credits from other universities or take credits in related disciplines. The faculty encourages breadth and self-design in all programs.

12. For introductory copies of the **Forum** write Yvon A. Labbé, Rédacteur en chef, Office Franco-Américain, Université du Maine, Orono 04469.

13. See Paul Paré, "A History of Franco-American Journalism," in **Franco-American Overview**, I, 23760. Paré gives 1839 as the date of the first truly American French-language newspaper, **Le Patriote Canadien**, of Burlington, Vt. Robert Perreault (p.25) cites the earliest French-language newspapers, as **Le Gazette Français**, 1780, of Newport, R.I.; **Le Detroit Gazette**, 1817, of Detroit Mich.; and **La Gazette Française**, 1825, also of Detroit. He agrees with Paré, however, that these were not truly American in nature or popular with the masses or long-lived.

14. Lucille J. Honig and Richard I. Brod, "Foreign Languages and Careers," **Modern Language Journal**, 58 (April 1974), 157-85. The indications in this article that foreign language students can be useful in the health-services field cannot be overemphasized. Two problems, however, must be faced. First, institutions often only reluctantly admit that second-languages communications are a necessary part of their service; sometimes they deny the need outright or, if they admit it, use various pressures to discourage bilingual service. Second, the language spoken by the staff person must be culturally familiar to the client. For example, a person who speaks French like Charles de Gaulle will be of little comfort to a Franco-American mental-health patient. The opportunity here is particularly great for the person coming from the second-language culture to provide bilingual services. See also the article by Lawrence Diondi and the one by Nancy Levy in this issue of the **ADFL Bulletin**.

15. **La Bonne Adventure** is available for broadcast free of charge from the Great Plains National Instructional Television Library, Box 80669, Lincoln, NE 68501; telephone (402) 467-2502 (collect calls will be accepted). It is presently being aired in a Franco-American community in Minnesota, where the francophone culture has been maintained under conditions far less nurturing than those of Maine. A few segments of **La Machine magique** still exist and can be rented from the Maine State Library, Augusta, ME 04033.

16. The expression "trente sous" has been used for generations in reference to the 25-cent coin in American or Canadian currency. Although the numbers do not correspond, the expression resembles the American idiom of the quarter: two bits.

**Special thanks to Yvon Labbé, who urged that this piece be written and who contributed focus and background during the drafting process.**

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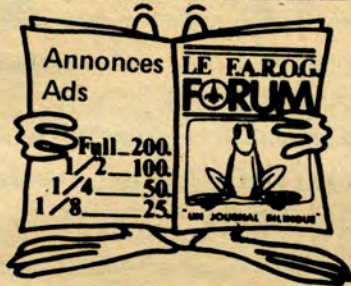
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**Que pensez-vous du LE FAROG FORUM? What do you think of it?**

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 \_\_\_\_\_

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- 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 \_\_\_\_\_  
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THUMBS UP**

**BOO  
THUMBS DOWN**

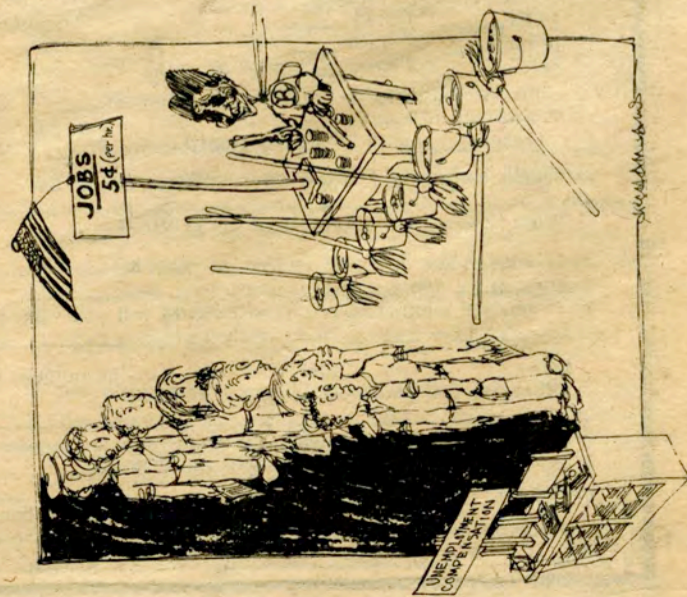
au gens de Châtelleraut en Poitou, France, et en particulier à Mme. Paulette Cousot et Mme. Renée Mary pour l'accueil chaleureux et toutes les gentillesse qui nous ont été accordés lors de notre visite il y a quelques jours, ceci de la part de Steffan et Yvon, vos deux invités reconnaissants.

au Bretons et leurs amis qui asseyent de maintenir et préserver une langue, culture et traditions. Bonne chance!

to our hosts in Sevrès, and all the people responsible for making our recent trip to France and our stay at Le Centre Internationale des Etudes Pédagogiques an experience we will long remember and cherish. Merci du fond de nos cœurs!

to the Franco-American group members who recently visited France at the invitation of the Boston Consulate, for not being two-persons-in-one in order to meet the heavy demands of our schedule and to stay at table 4-5 hours a day. Que est-ce-que t'en pense de ça M. LaPoubelle?

to Santa Claus. Where are you when we need you?



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