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## F.A.R.O.G. FORUM, Vol. 8 No. 7-8

Yvon A. Labbé, Rédacteur en chef

Steffan T. Duplessis, Rédacteur Adjoint

James Violette, Rédacteur Etudiant

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# UN RETOUR AUX SOURCES; UN RETOUR AUX GENS

Normand R. Beaupré  
Biddeford, Maine

Notre voyage d'études en France, il y a trois mois, fut non seulement un retour aux sources, mais surtout un retour aux gens. Par gens, je veux dire les Bretons. Plusieurs de nos ancêtres dans notre coin de la francophonie (surtout pour les Acadiens) viennent de la Bretagne. Aussi, la côte de la Bretagne ressemble beaucoup à la côte du Maine. En plus, les Bretons bretonnants et gallos résentent des aspects et posent certains problèmes culturels semblables à ceux des Franco-Américains. C'est pour cela que nous avons choisi cette province pour notre étude de localité.

Je dis notre étude et notre voyage puisque ce fut, en premier lieu, un voyage d'études conçu par Claire Quintal, directrice de l'Institut Français au collège de l'Assomption à Worcester, en collaboration avec M. Jean Cuisenier, Conservateur en Chef du Musée National des Arts et Traditions Populaires à Paris (l'A.T.P.). Le voyage fut organisé sous les auspices des Services Culturels et Scientifiques du Consulat de France à Boston. Mes compagnons de ce voyage furent Michelle Cotnoir et Robert Perreault. Michelle, professeur de français et sous-directrice de l'Institut, représentait, en quelque sorte, le Massachusetts, Robert Perreault, bibliothécaire de l'Association Canado-Américaine, le New Hampshire, et moi-même, directeur du Centre Francophone à University of New England et président de la Fédération Franco-Américaine de Biddeford, le Maine. Le but de notre voyage fut l'étude de la méthodologie et des localités du folklore en France, ayant comme visée plus précise l'A.T.P. et la Bretagne.

Notre vol Air-France nous mena de New York à Roissy où nous attendait notre accompagnatrice, Mme de Grancey. Après une brève rencontre avec Mlle de Polignac au Ministère des Affaires Etrangères et après avoir défilé nos bagages à l'Hotel Select avec une vitesse

remarquable, on nous a mis au travail à l'A.T.P.

Notre deuxième journée à l'A.T.P. commence par une visite des galeries avec Mme Marie-France Noël. C'est vraiment étonnant de voir là rassemblé sous le même toit dans plusieurs passages le résultat d'une immense collecte d'objets qui rendent témoignage aux pratiques culturelles et aux traditions populaires de la France pré-industrielle. Il y a des instruments de musique, des meubles, des costumes, des instruments de travail, des jouets, des oeuvres d'art folklorique comme l'Arbre à Sabots, etc. Chaque département reflète un environnement, un petit univers qui fait partie d'un plus grand univers. L'ensemble est mené dans une direction ethnographique (une branche des sciences humaines qui étudie les groupements d'individus de même culture) plutôt qu'historique. On essaie de faire revivre des modes de vie qui ont disparu ou qui risquent de disparaître. C'est une réalisation captivante pour ceux qui s'intéressent à la culture de la France car elle contient plusieurs éléments variés.

Dans l'après-midi du sept, nous discutons le mobilier de diverses provinces avec Mme Dumont suivi d'un entretien avec Mme Tenèze dont la spécialité est le conte oral. Celle-ci nous apprend qu'une Canadienne-Française, Viviane Labrie-Bouthiller, vient de recevoir un doctorat de l'Université de Paris pour un travail suivi d'une thèse se portant sur la tradition du conte populaire au Canada français. Ce domaine folklorique m'intéresse beaucoup puisqu'il y a sans doute chez nous un trésor de contes oraux logés dans la tête et le coeur de nos vieux et qui attendent notre découverte. Le soir, ayant reçu une invitation de Mme Dumont, Michelle et moi, nous nous dirigeons vers la rue Lagrange où habitent les Dumont. C'est un couple sympathique qui anticipe un séjour à Washington au printemps. M. Dumont est connu pour ses travaux d'anthropologie sociale. On discute différents sujets tout en partageant de la galette des rois.

Le lendemain à l'A.T.P. nous nous entretenons avec

Mme Marcel-Dubois et son équipe qui étudie la musique dite "populaire". La portée des recherches, le laboratoire de musique, et l'étude approfondie des mélodies m'assurent le niveau de raffinement qui existe là. Nous passons l'après-midi discutant des éléments folkloriques qui portent sur l'agriculture et l'architecture rurale. Vendredi, nous recevons des renseignements à propos de la conservation et la restauration des objets reçus par l'A.T.P. Par exemple, on reçoit un vieux costume; on le nettoie, on le repasse, on le raccommode. C'est un travail qui exige une patience et une dextérité extraordinaires. Ensuite, au courant de l'après-midi, nous nous entretenons avec Martine Segalen, chargé de recherche, dont la spécialité est la parenté et les liens nuptiaux. Mme Segalen est l'amie de Tamara Hareven, l'auteur de Amoskeag. (Ce travail traite la question des immigrés à Manchester qui ont travaillé dans cette filature/moulin. Une grande partie de ces travailleurs furent des Francos et plusieurs furent interviewés par Robert Perreault qui leur parla en français, leur langue maternelle). Finalement, notre dernier entretien a lieu dans le bureau de M. Cuisenier où nous faisons le bilan de nos rencontres et formulons des projets pour l'avenir.

Dimanche. Nous nous rendons à la Gare Montparnasse où nous prenons le train pour Rennes, la capitale de la Bretagne. Cette ville de 700.000 habitants est située dans la haute Bretagne, la partie linguistique où l'on entend parler le gallo (un français proche du latin). L'autre partie linguistique de cette province, la base Bretagne, est connue sous l'appellation de la Bretagne bretonnante où l'on retrouve la langue du pays qui est la langue bretonne d'origine celtique.

A Rennes, au Ministère de la Jeunesse, des Sports et des Loisirs, nous nous entretenons avec le Directeur régional et les associés. Notre accompagnateur est M. Jackie Pincet dont l'intérêt et la spécialité est l'expression musicale celtique. Cet homme travaille avec les jeunes

suite page 18

Chères/Chers vous autres; Dear you all,  
Deux choses; two things!

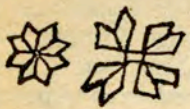
D'abord; vous avez entre les mains les deux derniers numéros du FAROG pour cette année scolaire. C'est pourquoi il est si gras— it contient avril et mai. Toujours question d'argent, mais ça passe pareil.

L'autre chose, c'est que ces deux numéros du FAROG se veulent un peu porte bannière pour le pluralisme culturel aux Etats-Unis. On ne peut pas avancer seul. We are not alone. Best wishes to the Maine Multicultural Conference on May 1-2-3 at Fort Kent.

La Rédaction

## Eggs at Easter

by Richard H. Willard  
Wiscasset, Maine



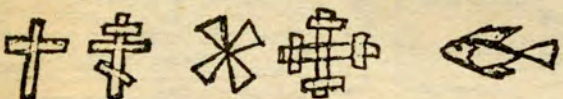
Eggs are an important symbol of Easter. In all Indo-European cultures, eggs have symbolized the universe. They are considered the symbol of re-birth from the darkness of winter into the bright promise of spring.

Just as not all the French in the great American melting pot have not forgotten their ancestral heritage, so too many Ukrainian immigrants to the new world have preserved theirs. At Easter time, the Ukrainian art of pysanky (egg writing) is very much alive in Ukrainian families. The traditions surrounding pysanky are estimated to be more than 6,000 years old.

The Hutzuly of the Western Ukraine have a legend that the fate of the world depends on pysanky. They say that an evil monster lies chained at the bottom of the Carpathian Mountains. Each Easter, the monster's servants travel throughout the world, counting the number of pysanky being made.

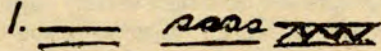
When there are few pysanky being made, the monster's chains loosen, allowing evil to flow more easily into the world. When many are made, the chains tighten, allowing love to conquer evil.

Christianity's arrival into the Ukraine in the tenth century came into conflict with the then pagan art of pysanky. At one time the custom was banned by the church. Eventually, the church gave way and adopted the folklore surrounding it into Christian traditions.



The art of PYSANKY dates from approximately 2,500 B.C. to 5,000 B.C., as a pagan art. The pagans celebrated the rebirth of Spring and the joyous spring cycle. Adopted by the Christian Church in 988 A.D., it was adapted to symbolize the rebirth of Christ and the spiritual rebirth of man. Here are some of the symbolic meanings.

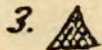
1. Ribbon on belt, either around egg or lengthwise means the endless line of eternity.



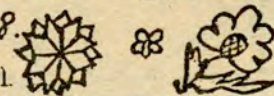
2. Little sieve or net suggests fishing for men.



3. Little baskets or triangles symbolizes the Holy Trinity.



4. Geometric rose or flower suggests love, life and growth.



Each color has a symbol.

Red...Love	Blue...Health
White...Purity	Pink...Success
Orange...Attraction	Violet...Power
Green...Growth	Black...Happiness
Yellow...Spirituality	
Brown...Remembrance	

Just as they have always done, mothers today pass the tradition to their daughters. The self-denial of Lent is made brighter by telling children the stories associated with pysanky.

One tells of a peddler on his way to market with a basket of eggs. He came upon a crowd mocking a man on his way to be crucified. The peddler left his basket and tried to help the man. When he returned, Simon of Cyrena found that Christ's love had transformed his eggs into beautiful pysanky.

The Hutzuly tell several stories associated with the Blessed Virgin Mary. When she knelt before Pontius Pilate to plead for Jesus, the eggs in her apron rolled out and kept rolling until they went to all the nations of the world. This is how the tradition of the Easter egg roll began.

All the colors and symbols on pysanky have a special significance. Red symbolized love and beauty. Plain girls dip red eggs into rain-water then use this water to wash away their plainness. This is why there are so many pretty Ukrainian girls.

The first red eggs are attributed to the crucifixion. The Virgin Mary carried a basket of eggs to soldiers and left it at the foot of the cross. They were stained red from the Blood of Christ flowing over them. Today, Ukrainian children are reminded of the love and beauty of Christ when they see red pysanky.

Patrons of Oksana's Slavic-American Restaurant, 263 Water Street, Gardiner, can see examples of this Ukrainian folk art on display. Owner Billie Willard learned it from her mother-in-law, Oksana Tabashnik Willard. Billie Willard has been giving pysanky classes in Maine for the past five years and has made many devotees to the art.

She says when the evil monster's servants count the pysanky being made in Maine, they will be astonished. If the spread of pysanky in Maine is any indication, the flow of evil into the world will definitely be reduced this year.

# LE F.A.R.O.G.

# FORUM

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# Multiculturalism in the Classroom THE CALUMET JOURNAL

Vol. 2, No. 1 July, 1980

By Sheryl Santos

Bilingual education is not a new phenomenon in American education. Many native-born and immigrant groups representing a variety of linguistic heritages have participated in bilingual instruction throughout United States history. What is new, however, is the extent of financial and political support federal and state governments are giving to the present bilingual education movement, and the purposes and rationales underlying it.

Bicultural education teacher Henry Casso refers to the growth of the bilingual movement as "...a renaissance, one of the most important, dynamic, and dramatic reform movements in the history of American public education." Whereas bilingual education was once characterized by a desire of immigrant groups to preserve their languages and cultures, it has now taken on additional functions and interpretations. For example, the federal government, pursuant to Title VI of the Civil Rights Act of 1964, seeks to assure, "...that students of a particular race, colour, or national-origin are not denied the opportunity to obtain the education generally obtained by other students in the system." The government interprets bilingual education as a program to ensure social justice, to ensure that children who do not dominate the English language are not excluded from meaningful educational experiences. This, however, is not the only interpretation of bilingual education.

At present, bilingual education can be described as being in an evolutionary state. What is perceived and defined by the federal government as an educational alternative for children of limited English is now also being championed as the vehicle for the fulfillment of cultural pluralism in America. As Maria Medina Swanson, past president of the National Association for Bilingual Education (U.S. Senate Hearings 1978: 842), stated quite eloquently:

It is important to broaden the basis for participation in bilingual education to facilitate more sharing and more understanding among students, and to assist the growing number of school districts not just to cope with multilingual/multiethnic realities, but to utilize them as resources for a better education for all students...Because we believe that bilingual education can help English-proficient children in another language, and because of today's interdependence in the world, we strongly support that bilingual education should be available as an alternative for all American children.

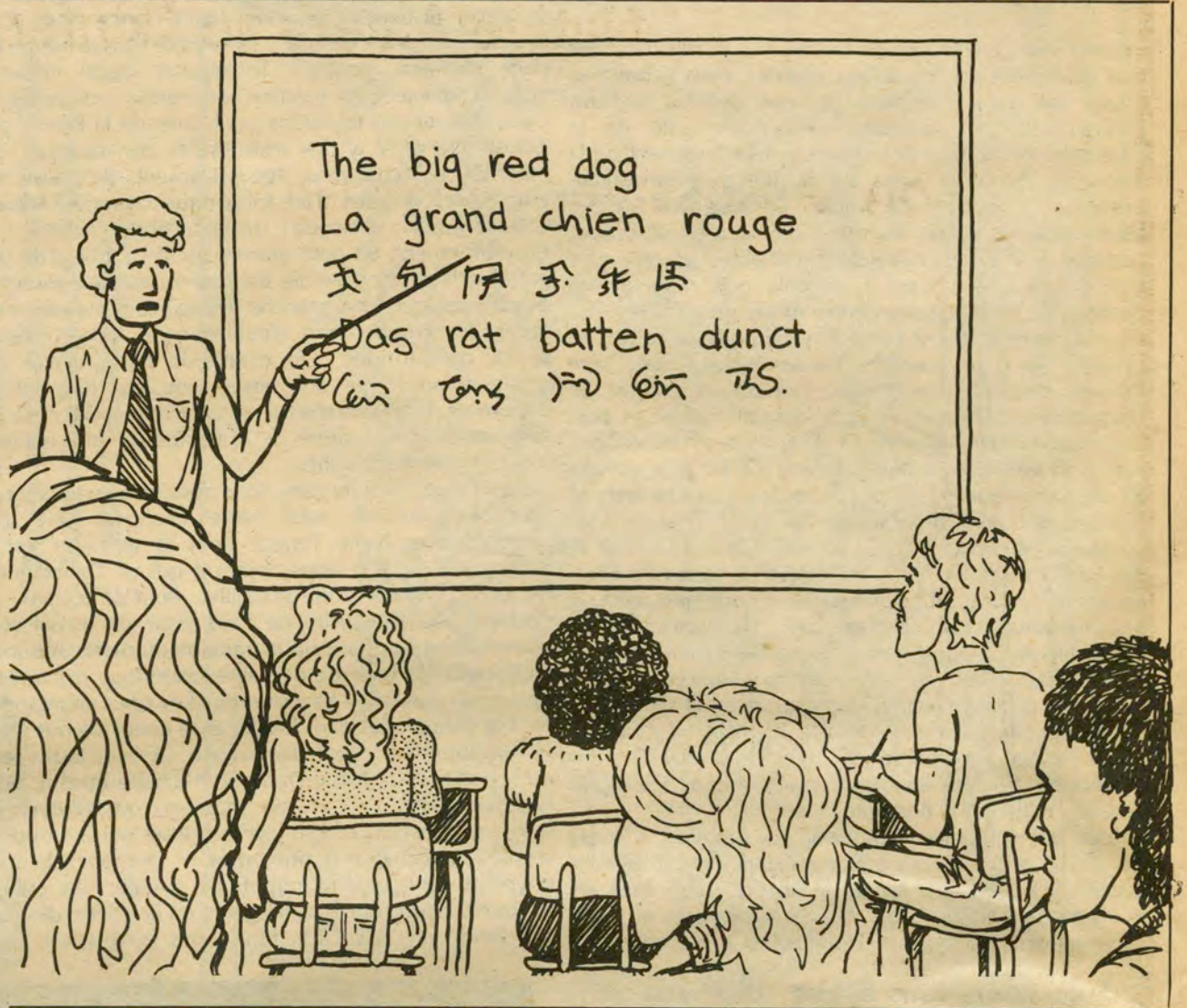
Bilingual education has begun to extend its appeal further than the linguistic minorities it originally intended to serve. Two programs designed for English-speaking children are the Bilingual Alternative Program in Cincinnati, and the Dade County, Florida, Spanish Immersion Program. The goal of both of these programs is to produce functioning bilinguals. The Cincinnati-based program operated totally on school funds, and services monolingual English-speaking children who live in predominantly Anglo communities. The parents are consulted prior to their child's placement and have the option of choosing French, German, or Spanish as the second language. Speaking for this program Myriam Met, in an article on bilingual education, states: "We believe bilingual education is for everyone, that learning to communicate with diverse ethnic groups is the best way to develop positive multicultural values. And we are putting our beliefs into practice."

In summary, to the United States government bilingual education means social justice; to the linguistic minorities it means the maintenance of their cultural and linguistic heritages; to the monolingual English-speakers it means a chance to broaden their knowledge-base and their awareness of their fellow Americans, or perhaps it will afford them advantages in the job market; and for the idealists, it can even come to mean the fulfillment of the dream, the dream that Dr. Martin Luther King Jr. (1963) so dynamically verbalized on the steps of the Lincoln Memorial in Washington, D.C. Although Dr. King spoke specifically of racial and religious problems, the spirit of his message embodies a much broader scope:

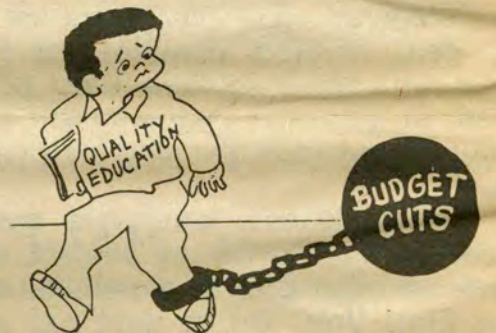
I have a dream...It is a dream deeply rooted in the American dream. I have a dream that one day this nation will rise up and live out the true meaning of its creed...when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing the words of the old Negro spiritual, "Free at Last!"

Although bilingual education programs are growing in number throughout the United States, the majority of these programs continue to be government funded compensatory in nature. If the bilingual education movement is to flourish, evolve, and reach its full potential, there are at least two prerequisites for its growth: (1) the broadening of its application to include maintenance and enrichment models; and (2) the assumption of fiscal responsibility by local education agencies. For such an evolution to take place, the benefits of expanded participation in bilingual education programs must be empirically demonstrated to the American public.

cont. page 17



Despite the need, teaching young children to appreciate and accept cultural diversity within our society has not been a high priority of public education. It is important for society-at-large to realize that simply bringing children of different cultural backgrounds together in a school room is not enough to ensure that positive intercultural attitudes will develop. For example, in many schools where desegregation has already taken place, one notes that besides the close physical proximity among the children, often little or nothing is being done to free their minds about each other's linguistic and other cultural differences. Therefore, it is imperative that we create educational innovations and



## Regional Cultures in France — An Historical Overview

Béatrice CRAIG  
Veazie, Maine

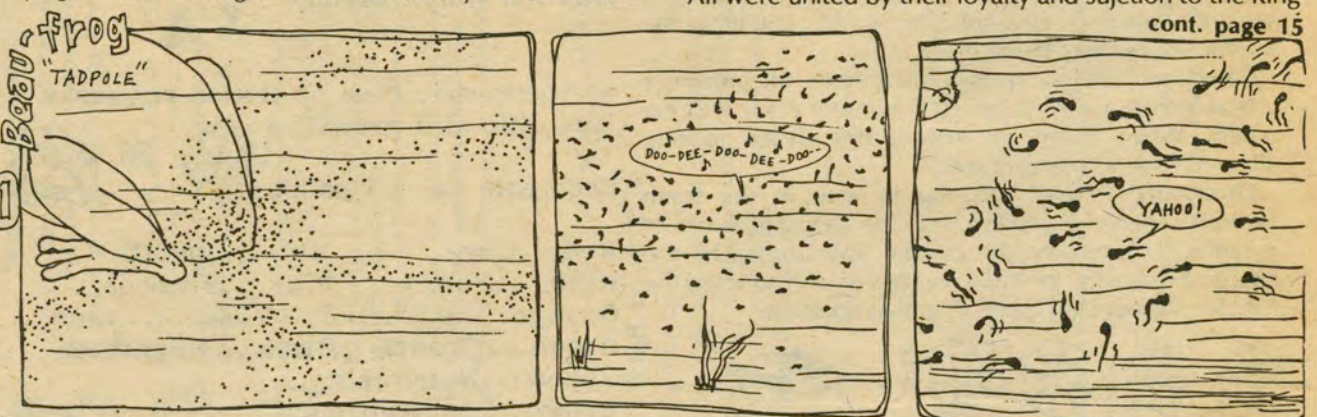
Cultural minorities have a wide variety of status, according to the state within which boundaries they happen to be found. In some, such as Sweden, a fairly satisfactory equilibrium seems to have been reached. In other, there is a bitter, but open power struggle, as in Canada. In some other cases, cultural minorities have historically been denied any legitimacy: the U.S. of the Melting Pot & Jacobine France are cases in point. But the absence of an official recognition doesn't mean the disappearance of a phenomenon, and both France and the U.S. had to admit, more or less grudgingly, that cultural minorities still exist after 200 years of centralization or assimilating policies, and that those minorities are not willing to commit cultural suicide to fit into the picture the dominant society happens to have of itself. The official French response to the resurrection of cultural minorities has been passivity when those groups are non violent, repression otherwise. The defenders of regional cultures are themselves a very varied lot. Some advocate terrorism, and some are satisfied with linguistic clubs. Some lobby for a modification of the public school curriculum and some include it in a broader movement, trying to resuscitate grain root democracy. All share one

thing in common: they sink their roots in an ancient past, older than France itself.

The history of cultural minorities in France can be broadly viewed as having gone through 2 phases, with the French Revolution as the turning point. Before, under the Ancien Régime, they were tolerated, even respected. After all, they were not "minorities" yet, only regional cultures, and the French culture centered around Paris was but another regional one, and a late comer at that. But it was also the one of the kings who made France. Pre-revolution France was not a monolith, but a conglomerate of very diverse regions annexated by the kings at various times in history. When they fell under the power of the King of Paris, they were not asked to adopt the language, culture and way of life of the French State, as there was no such a thing as a language, culture and way of life shared by all. Each province, however small, had its own language or dialect, its customs, its laws, its government, its units of measurement, its own taxes, and its own privileges or "franchises". There were even custom barriers between many of them.

All were united by their loyalty and sujection to the King

cont. page 15



## Native American Conference

### on Assessment & Stereotyping in Maine Schools

Conference is open to all Educators who work with one or more Native American children.

Participants will receive information concerning:

- 1] assessment options in testing Native American children.
- 2] development of curriculum for Native American children.
- 3] avoidance of stereotyping and bias in curriculum test book selection, etc.

The Department of Education will absorb travel and lodging costs for those attending the conference.

Presenters:

**Betty L. McLaughlin**  
Consultant in Education & Guidance  
State Department of Education

**Joseph Stewart**  
Maine Indian Education

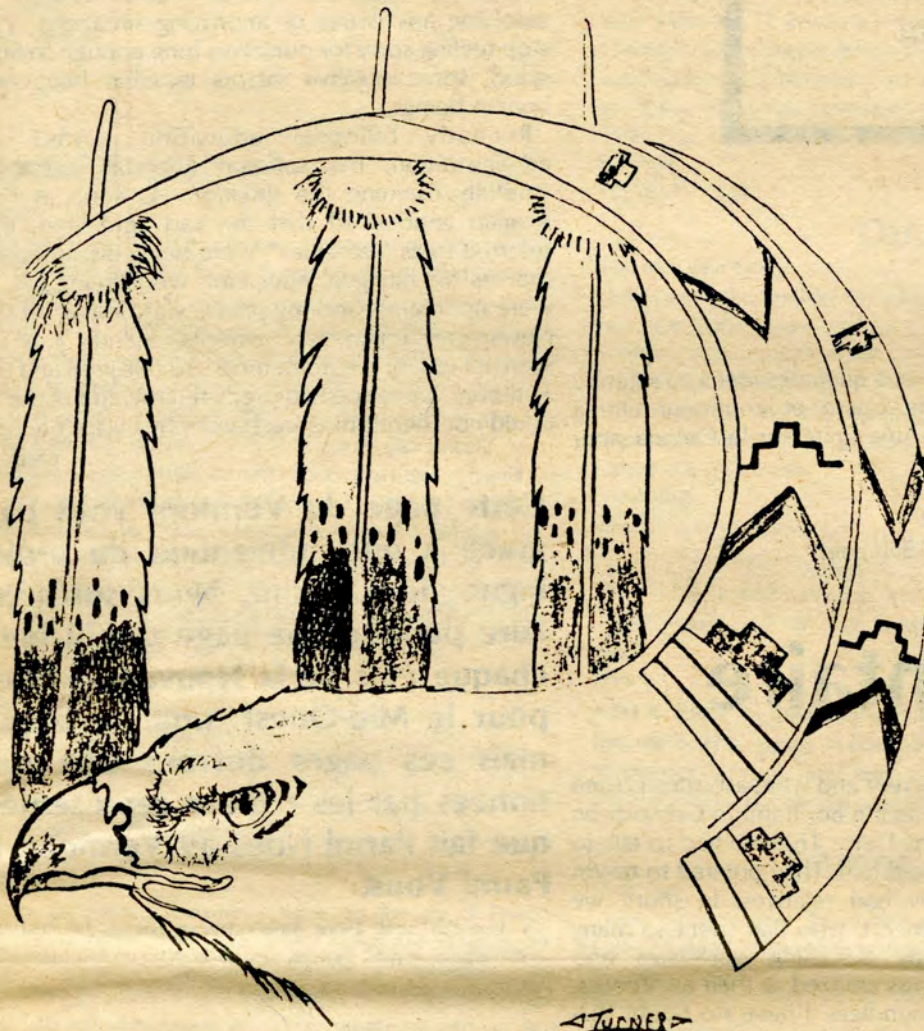
**Robert Leavitt, Past Director**  
Wabanaki Bilingual Education Project

**Gary Innis**  
Native American Educator

For further information contact:

**Barney Berube**  
State Department of  
Educational and Cultural Services

Station 23  
Augusta, Maine 04333



National Advisory Council on Indian Education

Washington, D.C.

## CHIPS FROM MY CHISEL

ANTHONY I. WERNER  
Box 1242  
Southbride, MA.

The title of this little volume seems appropriate for the digression of a mechanic into the realm of literature. For this collection of verse is merely the result of the author's efforts at versifying during his spare time; the chips thrown off from the sterner—and more substantial—duties of his vocation. Chips they are—wastage, perhaps—rough and shapeless and promiscuous enough to resemble the bits of metal that curl from the edge of a cold chisel.

But these rhyming chips, the reader will find, fly far outside of the factory. Some even penetrate the veil of the past, in an effort to pay tribute to characters and incidents almost forgotten in the history of Massachusetts, the dearly beloved state of the writer.

In these historical deviations he has tried to adhere to the facts, although allowing free play to his imagination in presenting the same. In one instance, however, he has tampered with chronology of events. In *Mary Parson; the Witch of Springfield*, he has deliberately placed that sad incident among the calamitous events of 1692, whereas the Springfield case occurred some two score years earlier. By so doing as opportunity is given to present a picture of the great witchcraft delusion.

The word *Wellsworth* is the trade name of the American Optical Company, and will be found in some of the shop verses.

### COUSIN EMILE VISITS SOUTHBRIDGE

My cousin Pete she write to me one mont' from now, I guess; "Why don' you come to weddin' o' my daughter, Lizzie Bess? She marry wit' a feller dat is some wort' while o' catch; We's lak you visit Southbride for to celebrate de match. You aint been call on us since when yo did't come before, so pack you bag an' leave for once your home

down Canadaw!"

Dat touch me beeg; I tole ma femme: "Ole Woman, dis is true; We ought to see, before we die, dat Southbride, me an' you. She's one good feller, Pete, he is, an' been my cousin most for fifty seven year, I t'ink, an' dat's someth'ing for boast!" An's o I fix it wit' my fren' for fifty cent a day to milk dem cow an' feed dat hen an' g vie dose horse her hay. We buy one map; be gosh we find no Southbride, Mass., she's dere. But Manchester an' Nashua an's uch place ev'ewhere. Den Rose she say: Dat Southbride, Mass., is down Connecticut!" She's great for hittin' head on nail—dey call it "One beeg nut!" What for we care; we climb dose train, her boss he come around an' as beeg bunch o' question—where we go an' where we bound? So den he sell us tickette an' a leetle smile he give; "Dat's beau village, M'sieur," said he, "you'd lak it dere to live." I kick my wife wit' my helbow; "Dis garcon looks for tip; If Southbride, Mass., ain't on dat map she can't be wort' one chip! I specks she's leetle one hoss town, wit' maybe couple store, An' two-cent church an' movin' show, an' shop dat's two-by-four.

We'll show dem Yankee fellers an' our cousins, maybe, too, dat we is use to som'ting down de province o' P.Q." By Gosh, we reach to Southbride, Mass. an' Cousin Pete he cry. So glad he was to see us after so much year go by. We meet his woman, too, of course, an' pretty Lizzie Bess, an' Joe, an' Blanche, an' Amedee, an' Ida an' de res'; so much o' fambily he have I'm half ashame o' mine, to t'ink my cousin beated me, for I rose only nine! Ma femme she give me leetle pinch as we go up la rue; we see right quick she's bigger town dan Poissonville, P.Q. Dere's wide, wide street an' great beeg crowd an' mos' one t'ousan' store—

So many yet ma famme an' me we never seed before! By Gosh, our heye pop out some more when Pete brought us hees place; I show dat map to all dose folks, dey laff red in dere face. "Ha! Ha! Bonhomme," dey say to me, "dat map ain't wort' one soul! She's only beeg's New Hampshire, where is not locate chez-nous!"

Eh, well, we make dat weddin' in a church what is so tall I don't believe dere's one lak dat outside o' Montreal. We make grand tam I tole you, for we dance an' heat all day; Dose Yankee an' dose Hirish don't have fun de Frenchman's way.

Before we kiss heem all goodbye we look inside dat town; Dey make so much o' harticles I couldn't wrote it down. But dere's one shop what make em specs you wear in front your heye—

She's half as beeg as twice my farm, an' I don't tole you lie. I read it on de paper dey make hondred millyen pair, An' send 'em all aroun' de world, an' almost ev'ewhere. Dose folks ain't sittin' round no stove—dey've pep, —dat's what dey say; if I was younger feller you would see me down dat way. I tole you now, if t'ings keep up, just took from me dis hint; You'll find de name o' Southbride, Mass. on ev're map dat's print!



## Teacher Feature

Ce mois-ci, je suis très heureuse de vous introduire Mlle Jill Stevens qui est la maîtresse bilingue de l'école élémentaire de Enosburg Falls, Vermont.

Jill nous est venue en 1978 de New Jersey. Elle a fait ses études à l'Université de Nice, France et à l'Université du Vermont.

Elle veut partager avec vous quelques idées au sujet du Canada pour la salle de classe et comment elle a commencé à développer une unité sur le Canada pour ses élèves.

Amicalement,  
Paula Bouchard Johnson  
Directrice du Programme Bilingue

# Le Canada à l'Elémentaire

by Jill Stevens

Last spring, as I made the 20-mile drive to my job in Enosburg Falls, Vermont, I became fascinated by CBC radio coverage of the referendum campaign in Québec. As voting day approached, the debates became increasingly heated and terms like "Parti Québécois", "beige paper", and "MP" became part of my working vocabulary. I was moved significantly the night of May 20 as I listened first to René Lévesque, then Claude Ryan appeal to the hearts and minds of their countrymen.

I am a flatlander. That is, I grew up several hundred miles to the south of the Vermont town where I now live. Where I come from, Canada is a foreign country. But here in northern Vermont, where the border is often literally a stone's throw away, the Canadian presence permeates our daily lives. The referendum served as an impetus to satisfy my curiosity about this foreign country that was now my neighbor.

What is more, I am a teacher in an elementary school bilingual education program and a large proportion of my students have roots which extend beyond the Vermont/Québec border. My fourth grade classes had already studied their own community, their state and nation in preceding years. A study of Canada seemed a logical next step in this progression in light of the fact that Canada loomed large in both their heritage and their present day lives. I also considered it my responsibility to discover more fully exactly why and what I should teach them and to share my discoveries with them.

What I discovered was that Canada was not my bailiwick. My exposure to points north was appallingly limited to Montreal and environs. Fortunately, the remedy to this shocking situation presented itself in the form of a Canadian studies course at a nearby university last summer. The course was short but intensive and just enough to whet my appetite. One of the requirements was to develop a teaching unit about some aspect of Canada. This was no small task. I somehow had to whittle away at the wealth of erudite information in my notebooks to make it appropriate for my fourth-grade classes. And I had the added problem of incorporating French language structure and vocabulary to make the unit bilingual. I pondered and fretted and worried. Was fourth grade too early? Should I stick to something more familiar? What could they possibly appreciate about the Yukon Territory or the Grand Banks? After the initial panic, I set about writing my language and awareness-development objectives. Then I visited my local library where I began unearthing resources. The ideas began flowing and growing out of one another and a country I had for the most part never seen came alive. As I compiled materials, I eagerly anticipated imparting my new-found knowledge to 45 nine-year-olds.

It didn't work out exactly that way. While I could provide them with facts and figures, stories, books, and new vocabulary words, I was unprepared for what they could offer to me and to each other. They excitedly brought me maps and magazines and items made in Canada. They explained to me how paper is made, the

effects of the Labrador current and what asbestos is used for. They told me about seeing Bonhomme Carnaval on the evening news and why Pierre Trudeau had to talk to President Reagan about acid rain. They pointed to towns on the map where they had relatives. In short, we discovered Canada together. I, who had spent so many harried hours righteously designing objectives and materials on their level, was amazed at their awareness. My worries had been groundless. I have no doubt that they taught me more than I could ever hope to teach them.

Here are some ideas that we tried and enjoyed. They are adaptable to mono- or bilingual classrooms and you can plug them into your social studies, language, even math and science objectives. Amusez-vous bien!

1. Brainstorm. Launch a unit by finding out how familiar elementary students are with Canada. Ask such questions as "Where is Canada?" "Do you know anyone who lives there?" "What happens when you cross the border?" "What signs of Canada do we see every day?" (Possible answers: money, license plates, TV programs, people speaking French, road signs, sporting events).
2. Have students color-code a map delineating provinces, territories and major bodies of water.
3. Set up a display table and/or bulletin board including maps, books, posters, money, mineral samples, student work.
4. Show films, slides and filmstrips to launch discussions.
5. Introduce students to favorite folklore and literature. The story of "Evangeline" is easily condensed and simplified. Illustrate it with simple drawings at the felt board. Paul Bunyan is another attention-getter.
6. Make a crossword puzzle (see Place aux Jeunes).
7. Read **Paddle-to-the-Sea**, by Holling C. Holling. This is an exciting, informative story with lovely illustrations. Trace Paddle's route on an enlarged map of the Great Lakes. There is also a film available from the National Film Board of Canada. It is well worth the \$30.00 rental fee.
8. Make a cardboard puzzle of provinces and territories. Cover each piece with differently patterned wallpaper or fabric samples and invent identification or categorization games.
9. Make picture flashcards and have students identify regions (prairies, seacoasts, etc.)
10. Listen to and discuss Gordon Lightfoot's song "The Wreck of the Edmund Fitzgerald". It is full of references to Great Lakes geography.
11. Learn traditional Canadian folksongs. "Les raftsmen", "L'arbre est dans ses feuilles", and "La poulette grise" are popular.
12. Take a "trip" across Canada. Mark your route on a map with yarn, then measure the distance "traveled" in kilometers.
13. Discuss time zones and make a 24-hour clock.

## Bilingual Education— Does it have any future in New England?

I was moved to write this article after I had grown weary of reading and listening to people complaining about the recent pronouncements regarding bilingual education. If these people really understood what was happening, reactions would be very different.

Unless we begin to look at situations realistically and objectively, we will never move forward toward resolving any issues or improving situations. We must stop feeling sorry for ourselves long enough to find some good, some positive factors in what happens to us human beings.

Recently bilingual education, under a new administration, has suffered financial cutbacks. Let's carefully examine the situation. As soon as President Reagan announced that the Lau guidelines, ironically referred to as "remedies", were being discarded and that monies for bilingual education were being cut, people were up in arms and my phone was ringing off the wall. Newspaper columnists, parents, friends and relatives were all calling me, to bemoan, to question and to worry as though someone had predicted the end of the world. I could not therefore understand why I wasn't reacting the

cont. page 5

**Cette page du Vermont vous parvient grâce à une subvention du projet Bilingue de Richford. Nous souhaiterions faire paraître une page semblable pour chaque état de la Nouvelle Angleterre, pour le Mid-Ouest, pour la Louisiane—mais ces pages devons être subventionnées par les régions représentées tel que fait Parmi Nous au Vermont. Merci Parmi Vous!**

14. Use the book **Entre Amis/Between Friends** to illustrate new or unfamiliar concepts: prairies, seacoasts, Niagara Falls, Canadian Shield, etc.

15. Do some small-scale genealogy research. Find out which students have or had family in Canada and locate their towns on a map.

16. Discuss the pros and cons of the annual seal hunt. Write letters in support of or in opposition to the practice.

For the stout-hearted and energetic:

1-Have a mini-Carnaval. Make masks, have a parade, learn snow sculpture.

2-Visit a Customs and Immigration station or have an employee speak to your class.

3-Have an exchange with a Canadian school.

The following resources and addresses may be helpful to supplement your collection of Canada materials:

a. Canadian Consulate General  
Fifth Floor

500 Boylston St.  
Boston, MA 02116 tel. (617) 262-3760 for posters, pins, flags, maps, charts, film and literature catalogue at little or no charge.

b. Commissaire aux Langues Officielles

Ottawa, Ontario K1A 0T8  
for a kit called Oh! Canada. The kit contains a board game, comic book, activity book and record. No charge.

c. National Film Board of Canada

16th Floor  
1251 Avenue of the Americas  
New York, NY 10020 tel. (212) 586-2400  
Write for catalog.

d. Editeur Officiel du Québec

Offices in Sherbrooke, Montréal, Québec.

e. Contact your state Department of Education or the Canadian Studies department at your state university. They may let you borrow curriculum materials.

f. Check the juvenile section of your local and college libraries. Besides the titles mentioned above, you might like **Québec Je t'Aime/I love you**, by Miryuki Tanobe; **Mary of Mile 18**, by Ann Blades; **Tikta' Likta, an Eskimo Legend**, by James Houston; **The Canadian Story**, by May McNeer.

## Future for Bilingual Education...?

from page 4

same way or why when a local newspaper called I calmly responded, "I'm not worried".

As Director of a Title VII Bilingual Program my next statement may seem blasphemous to some but let's face facts; bilingual education was designed to fail on the federal level. Had bilingual education been meant to succeed it would never have been organized(?) in the way that it was. The best thing that could happen to bilingual education is that it be taken out from under the wing of the federal government.

Bilingual education is as personal and unique a form of education as the individuals it is educating and to have the federal government mandate one set of regulations for an entire bilingual population is absurd not to mention costly, impractical and self-defeating. The Lau remedies would have mandated that just such a practice occur. This would have meant that programs, such as mine, be completely revamped and redesigned in order to comply when we already have a **successful working** program. The federal government's notion of bilingual education is based on one of urban inner-city Spanish-speaking classrooms. Though the majority of programs fit this picture there are still many rural isolated programs in need of bilingual education as well that do not and cannot operate in the same mode. By relegating to the State and local districts the power to determine what bilingual realities exist for them and to allow them to deal with it is finally designing bilingual education to succeed.

The other plus factor inherent in this decision to make the SEA's responsible for the type of bilingual education needed is a group of people more powerful than the federal government called "parents", who will have more power at the state and local districts. Parents will have a

better opportunity now when they say to their local school districts and/or to their State Board of Education, "I want my child to have bilingual education" or "I want my child to be taught ESL", to see something done. They should exercise this control. No one in the new administration has said they are throwing out or are against bilingual education or foreign language teaching nor is anyone being denied their heritage. They simply are leaving that decision to the state and local levels.

Yes, it is true, monies to state and local levels for bilingual education will not be in league with what they were when bilingual education was at the Federal level but lets deal with this fact positively as well. What you lose in money can be made up for in attitude. We all have causes we believe in and want to fight for but once we start fighting for a cause for the sake of fighting rather than the cause itself, we automatically put ourselves in a vacuum. Putting on blinders so we don't see the fire is not the way to approach issues that concern us. if you want bilingual education or ESL for your children then there is no reason why you can't have it. There is no question that we have become lazy, that we have sat back and allowed the federal government to do for us time and time again while at the same time we've complained about inflation. Let's stop complaining and panicking and channel all such wasted energies toward a positive product, that being that it is possible to still have and maintain successful bilingual or ESL programs for those students in need.

Paula Bouchard  
Title VII Director  
Richford, Vt.

## \$25,000 accordé à MPBN

Octroi de \$25,000 accordé à MPBN pour la réalisation de "Reflets et Lumière II"

La série d'émissions intitulée "Reflets et Lumière" qui à l'heure actuelle passe au quatre stations de télévision du Réseau Publique de Télédiffusion pour le Maine (MPBN) connaîtra une prolongation de sept autres émissions grâce à l'octroi de \$25,000 accordé au MPBN par le Conseil de l'Etat du Maine pour les Humanités et l'Intérêt Public (CEMHIP) et la Fondation Nationale pour les Humanités (FNH). Cet octroi assurera la continuation de la programmation franco-américaine, selon MPBN.

Ludger H. Duplessis, réalisateur/animateur de la première série d'émission se joindra à Steffan T.



S. Duplessis, L. Duplessis et J. Greenman

Duplessis à titre de co-directeurs de ce projet qui subventionnera la prochaine série d'émissions. Ils ont déclaré que "cet octroi permettra l'examen en profondeur la communauté franco-américaine et, avec l'utilisation de sous-titres en anglais et en français, fournira la plus grande étendue d'information possible à l'égard de ce groupe ethnique, le plus nombreux de l'état du Maine. Les co-directeurs ont ajouté qu'ils avaient été dès le début "à la recherche d'une subvention qui faciliterait une recherche plus approfondie de cette communauté ainsi que le défrayement des voyages dans les communautés franco-américaines à travers le Maine. En plus, cette subvention aurait pour but d'améliorer la qualité technique des émissions."

John Greenman, producteur en chef de la série "Reflets et Lumière" depuis son début il y a deux ans, a déclaré "qu'une commission d'humanistes fera partie de la mise en oeuvre du projet et s'occupera d'élargir la perspective de la série d'émissions en assurant une planification bien pesée, en s'impliquant dans la réalisation et le découpage de chaque émission. La commission d'humanistes comprend: Marcella H. Sorg, Prof., Département d'Anthropologie à l'U.M.O.; Bernard R. Yvon, Prof., Département d'Education à l'U.M.O.; Eugène J. Paradis, Représentant à la Législature de l'Etat; Raymond J. Pelletier, Prof., Centre d'Etudes Canadiennes/Franco-Américaines; et Yvon A. Labbé, Directeur, L'Office Franco-Américain à l'U.M.O.

La première de cette nouvelle série d'émissions paraîtra au début du mois de septembre 1981 et sera intitulée, "Reflets et Lumière II: Porte Ouverte Sur . . ." "On se propose," a ajouté animateur Duplessis, "de mettre en relief à chaque émission un aspect de ce fait franco-américain, cette complexité ethnique si mal connue." Un éventail considérable de sujets sera abordé dans cette nouvelle série d'émissions afin de mettre à jour les efforts que fait cette communauté franco-américaine pour sauvegarder et enrichir sa culture.

La série en cours de "Reflets et Lumière" paraît aux stations MPBN à Calais (13), à Presqu'Isle (10), à Orono (12), et à Biddeford (26). Les signaux de MPBN sont aussi captés par moyen de Cablovision à travers le Maine ainsi que dans les Maritimes.



## VERMONT PUBLISHES BOOK OF RURAL ANECDOTES

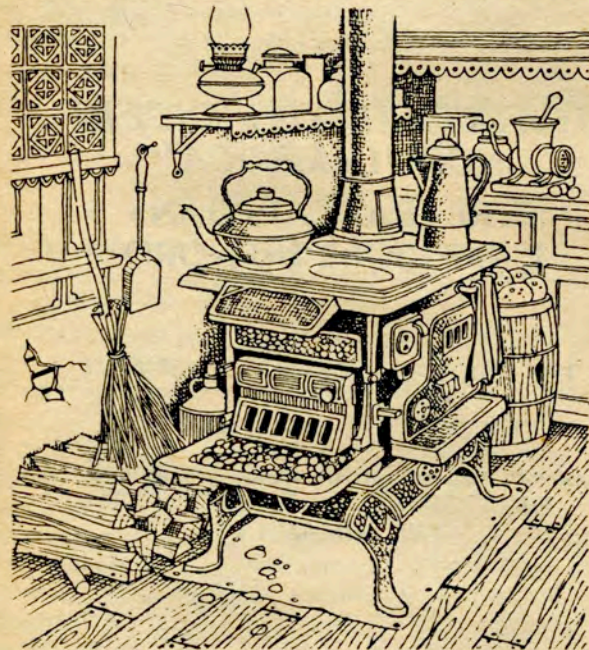
The publication of a collection of rural Vermont anecdotes has been announced by Outermost Press, a small publishing house located in Shutesbury, Massachusetts. The stories, entitled **COME SET IN THE WARM: TWENTY-OR-SO ANECDOTES OF RURAL VERMONT**, were originally recorded on tapes by Leonard A. Mason, a native Vermonter who grew up on his grandfather's and father's farms in Albany, Vermont, in the early part of the 20th century. Mason, now 70, is presently residing in Easthampton, Massachusetts.

Mason lived for thirty years. Vermont is the most rural state in the U.S., and the **Northeast Kingdom has a large French-Canadian population. No surprise, then, that the characters in the stories are from rural French backgrounds.** Their various ways of expressing themselves and the interesting French-Yankee version of English which they have created have been retained by his daughter Jeanne Masson-Douglas, who transcribed the stories. Jeanne explains, "Their word combinations and sentence organization often result in a wealth of meaning more powerful than would have been possible with traditional standard English." Her favorite example is this answer to the question from Keith Jennison's little book about Vermont, 'how much did you get for the pigs you sold?' The reply: "Not as much as I figured I might, but I never thought I would."

Many of the stories reflect the family's love of practical jokes and merry-making, their belief in psychic phenomena, or their unusual sensitivity for the tragic. Others offer a bit of social commentary or a view of rural justice. All are reminiscences of Mr. Mason's childhood and young manhood in the Northeast Kingdom.

Because the book is almost entirely hand-made, Jeanne was able to keep production costs low enough so that she can sell the **88-page collection for \$4.25.** "And that's with me paying the handling costs and the postage," she adds, "which isn't bad for a first effort." The book can be ordered from the **Press at Box 95, Shutesbury, MA 01072.** Jeanne especially wants to publish the work of previously unpublished writers. She is presently working on a cookbook for the Shutesbury Food Co-op. and a collection of Franco-American recipes.

### COME SET in the WARM



### Twenty-or-so Anecdotes of Rural Vermont

by Leonard A. Mason

The stories are set in Vermont's Northeast Kingdom (Caledonia, Essex, and Orleans Counties) where Mr.





THE FRENCH EXPERIENCE  
IN NORTH AMERICA  
ETRE FRANCAIS  
DANS L'AMERIQUE DU NORD

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Please indicate your interests/Veuillez indiquer les séances qui vous intéressent:

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Registration fee \$45 (\$25 full-time student\*) includes dinner on 8/11, lunches, coffee, copies of both volumes of the Curriculum Handbook. Other dinners must be reserved. Vegetarian option is available.

Frais d'inscription \$45 (\$25 étudiants à temps plein\*) comprennent le dîner du 11/8, les pauses-café, les déjeuners, un exemplaire des deux volumes du Curriculum Handbook. Il faut réserver sa place aux autres dîners. Plats végétariens sur demande.

Opening banquet 8/10 \$7 (Vegetarian option \$7)  
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Demande de renseignements sur l'hébergement dans une maison d'étudiants pour \_\_\_\_\_ personnes.  
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Signature of Academic Advisor/Signature du conseiller scolaire

August 10-13 août, 1981  
University of Maine at Orono

\*To be held in conjunction with the Canadian-American Librarianship Conference.

PARTIAL LIST OF PRESENTERS/  
LISTE PARTIELLE DES CONFERENCIERS

Plenary Sessions	Séances Plénières
ANTONINE MAILLET Acadian author and recipient of the Prix Goncourt for Pélagie-la-Charrette.	Acadienne, écrivain et titulaire du Prix Goncourt pour Pélagie-la-Charrette.
REID LEWIS Elgin, Illinois High School teacher, director and organiser of La Salle: Expedition II.	Professeur de français, directeur du programme La Salle: Expedition II.
DAVID WOLFE Professor of Foreign Language Education at Temple University and researcher in innovative approaches to second language learning.	Professeur de l'enseignement des langues étrangères et chercheur dans le domaine des nouvelles méthodes pour l'enseignement des langues.

Symposia	Colloques
HISTORY/HISTOIRE: Richard Sorrell, History, Brookdale Community College; Gary Gerstle, History, Harvard.	
LANGUAGE/LANGUE: Jean Darbelnet, Faculté des Lettres, Laval; Hans Runte, French, Dalhousie; Irène Mailhot-Bernard, French, Mount St. Vincent; Esther Lowy, Yeshiva.	
LITERATURE/LITTÉRATURE: Paula Gilbert Lewis, French, Howard; Ronald Sutherland, Faculté des Arts, Sherbrooke; Armand Chartier, Modern Languages, Rhode Island.	
SOCIAL SCIENCE/SOCIOLOGIE-ANTHROPOLOGIE: Gerald Gold, Anthropology, York; Madeleine Giguère, Sociology, Southern Maine.	
LANGUAGE POLICY/LA POLITIQUE DE L'ENSEIGNEMENT DES LANGUES: Normand Dubé, National Materials Development Center, Bedford, N.H.; Gabriel Jacobs, Four Corners Elementary School, Silver Spring, Md.; Barry Lydon, New Brunswick Department of Education, Fredericton; Normand Frenette, Franco-Ontarian Centre, Toronto.	

THE FRENCH EXPERIENCE IN  
NORTH AMERICA \*  
ETRE FRANCAIS DANS  
L'AMERIQUE DU NORD

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THE NATIONAL ENDOWMENT FOR  
THE HUMANITIES

Workshops	Ateliers
Curriculum Development/Programmes d'Etudes: Reid Lewis, Elgin, Ill.	
Evaluation/Evaluation: Michael Beaudoin, St. Joseph College.	
Genealogy/Généalogie: Director to be announced/Le Président reste à être nommé.	

# The Acadians of Belle-Ile-en-Mer

by Naomi E.S. Griffiths  
photographs by Henri Bancaud

from the February issue...

The Acadians who settled on Belle-Ile were at least able to negotiate a temporary exemption from the French taxes, but they suffered a variety of other unfamiliar constraints. There were restrictions on hunting, on fishing, on moving about without passports. French court records of the time report the prosecution of Acadians found in ports and cities other than those to which they had been assigned and without the documents of identification that the French officials wished them to carry. Even the stiff official prose of the records cannot disguise the challenge that these second-, third-, and in some cases, fourth-generation North Americans made to the conventions of the France of Louis XV and Madame de Pompadour.

By 1772 three-quarters of the more than four hundred Acadians who had come to settle on Belle-Ile had left the island. Homeless once again, they tended to follow one of three routes. Some continued to wander, searching for a secure home in the Falklands, Santo Domingo, or Corsica, but all of their efforts failed to establish a central community for the refugees. A number of the Acadian families from Belle-Ile settled in other parts of France, slowly becoming absorbed in the life of the villages where their fortunes had led them: their descendants would be French, having perhaps a more romantic past than most of their neighbors. But the route by far most traveled by the newly displaced Acadians led back to the New World.

In 1783 a group of Acadian refugees living in the ports of Brittany sent a petition to Louis XVI, which read in part: "After twenty-eight years, after the loss of our property, we find ourselves in poverty and misery. The landlords daily refuse to house us, and without His Majesty's pay we cannot live. We are grieved that we are a burden." At this point, circumstances brought forward a sympathetic Frenchman, Peyroux de la Coudrenière. Peyroux had spent seven years in Louisiana, which was still a Spanish colony, and he had met the few Acadians who had settled there after passing through the British possessions in North America. He suggested that the Acadians remaining in France could also prove useful in Louisiana, a place where they might be much happier.

With considerable effort, Peyroux convinced the Acadians, the French officials, and the representatives of

the Spanish government to adopt his plan. In need of settlers, the Spanish government agreed not only to pay the Acadians' transportation costs but also to subsidize them during the early years of their resettlement. Finally, in 1785, seven "Acadian expeditions" set sail from Nantes for New Orleans to join those Acadian

succeeded in adapting to the new life, eventually becoming *bellilois*. A census of the Acadians of Belle-Ile taken during the French Revolution identified 285 Acadians, 197 of whom had been born on the island. René Daligaut, the local antiquarian who in 1964 established a newsletter about the history of Belle-Ile, is

*The majority of the 400 Acadians who settled on Belle-Ile in 1765 left within a few years, discouraged by natural calamities and by the burdens of French rule. Those who remained, however, were absorbed into the island's population, becoming bellilois.*



*The Acadian heritage of Belle-Ile links the island's people to surviving Acadian communities in Canada and to the related Cajun population of Louisiana. In recent years, friendships have been established across the Atlantic as Acadians have traced their genealogical ties.*

refugees who had already settled in the parishes of Saint-Landry des Openousas, Saint-Gabriel d'Iberville, Saint-Louis de la Nouvelle-Orléans, and Saint-Martin des Atakapas. About 2,000 Acadians landed in Louisiana, and it is largely from this group that the distinctive Cajun population found there today developed. Although other immigrants also helped to form this people, the name "Cajun" emphasizes this Acadian origin.

The minority of Acadian families that remained on Belle-Ile after 1772, despite the initial setbacks,

convinced that there is no island family today that cannot claim an Acadian ancestor.

Today the Acadian communities of the Maritime Provinces of Canada, as well as the Cajun population of Louisiana, show an ever growing interest in the history of Belle-Ile-en-Mer. During the last thirty years delegations have crossed the Atlantic in both directions as Acadians have sought to trace genealogies and to establish friendly relations. The legacy of the Acadian refugees remains sufficiently vibrant for Belle-Ile-en-Mer to have held a festival

celebrating the bicentennial of their arrival. Their sojourn is commemorated by a bronze plaque affixed to the archway of the town gate of Le Palais. And in the cemetery of Sauzon, weathered, lopsided headstones bring the names of Nova Scotia and New Brunswick to the eye. □

Vieux vin, nouvelles outres.  
Le Psaltery lance son premier disque,

## "Un Canadien Errant."

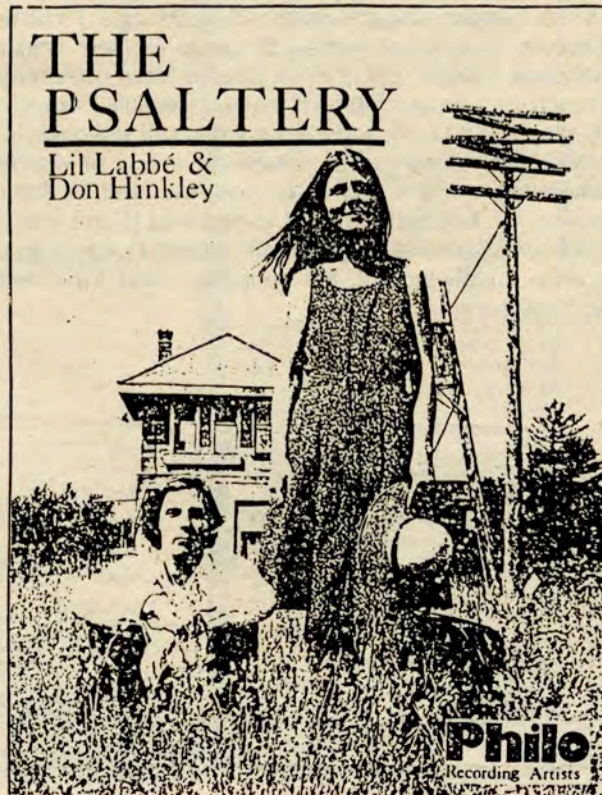
JULIEN OLIVIER

Question: Qu'est-ce qu'il y a de meilleur qu'un concert du Psaltery?

Réponse: Deux concerts—ou trois ou quatre, à volonté. Soit encore Lilianne Labbé harmonisant avec elle-même et Don Hinkley qui joue plusieurs instruments à la fois.

Ah! dira-t-on, c'est une belle idée, mais impossible! Hier, oui. Aujourd'hui, non plus. Grâce à l'enthousiasme et à l'ingéniosité de nos deux artistes, et au travail technique de la compagnie **Philo Recording Artists**, on n'aura plus à attendre une visite annuelle de Lil et de Don. Certes, aucun disque ne peut remplacer l'électricité d'un concert à vive voix: sous la tente, sur le campus, dans la salle de concert ou dans l'intimité du **coffeehouse**, c'est là que le **Psaltery** a d'abord été entendu et apprécié. Mais comme la devinette le suggérait déjà, il y a quand même des avantages qu'un enregistrement seul peut fournir.

L'album s'intitule "Un Canadien Errant." Il porte la dédicace très juste: "A ma mère Marie Rose Labbé de qui



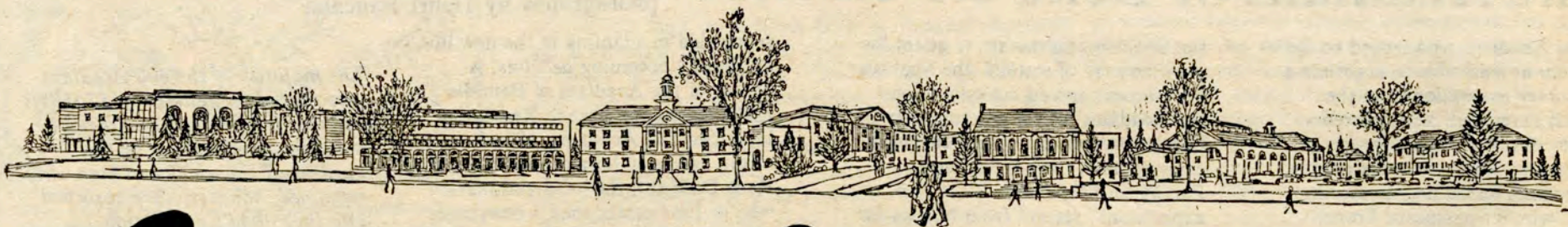
j'ai appris ces chansons et à la mémoire de mon père, Donat Labbé." Car c'est bien de la musique passée d'une génération à l'autre qu'il s'agit. Non pas le "genre folklorique" que nous avons vu s'accroître depuis une vingtaine d'années, mais les vieilles chansons elles-mêmes, vivant de leur propre vie populaire et orale et trouvant une incarnation nouvelle grâce au monde électronique 1981.

Tout comme le pèlerin exilé et errant dont chantaient plaintivement nos ancêtres au siècle dernier (chant qui a donné son nom à tout l'album), nous les auditeurs de ce disque, nous sommes transportés à travers dix chansons dans le temps et dans l'espace. Maintenant nous nous retrouvons en France, une ancienne France d'il y a quatre siècles, à bord un navire qui part pour le Nouveau Monde. Un prochain refrain encourage les bras lourds qui manoeuvrent aviron ou hache dans la forêt profonde, tandis qu'à l'instant la musique anime une soirée, égaie un réveillon ou essuie une larme de l'enfant qui s'endort près du foyer. C'est l'histoire d'un peuple que Lilianne et Don nous ont ici livrée.

Mais une histoire personnelle et intime aussi. Comment est-ce que j'écouterai "A la claire fontaine" sans me souvenir de la mère dont c'était le chant préféré? Si la cuisine était remplie de la mélodie mélancolique, nous savions que tout était bien dans la maisonnée...

Lilianne n'est pas la seule à les avoir ainsi apprises, ces





# Campus Observations

Rédacteur Etudiant: 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.

## The Good, The Bad, and The . . .

You know (well maybe you don't but hopefully you will have a better understanding of it when I'm done) Quebec was really fun. I don't know if it was because I needed a break from school or because I was with good people or because I was in Quebec that made it such a good time. School was getting to me and I guess I needed to clear all the books away from me for a while to 'clear my head' as the saying goes. But the group that went was a really good group. There was Jim (Liz, you can't say anything like that for the whole trip), Jack (Hi, guy), Liz (Jim, let me say it just once), Gisele (I want a cane), Josée (for a good time, call...), Renée (or is it Jean?), Steffan (sorry we're late), Paula (Mes pieds son frete), and myself (No Jim, I'll drive). We were all joyful for the most part. The thing we all hated was we had to wait for someone here and there.

We roamed the streets of Quebec, saw the snow sculptures (the ice castle was nice but a little disappointing because there were hoards of people waiting to see it and then we climbed it and it was so...simple if that's the word I want to use. There weren't any torture chambers or dungeons or anything of the sort), the parades were colorful with many different floats, many different people dancing in the streets, seeing other groups from Orono & even a group from Van Buren yaaaahhhh). People were

speaking french, signs were bilingual, Liz-Jack & Renée tried speaking french and they were doing it also. Restaurants with crepes, wine, fish, steak, picnic in the car (aren't you guys glad I had my knife with me?). It was all very good and no one even got lost. It was also very nice to stay in someones house rather than stay in a hotel. Thank you Dean Louder and family.

Yes it was nice to be french in a french province. But trouble was brew ing for us back in the states. At Orono there was a day at the university for businessmen to come over and try to find workers for the summer. I happened to drop by the Bangor International Airport table because I had heard they needed people to work this summer. Well, when the balding, paunchy man in his wrinkled, smoke-smelling three-piece-suit heard I was from the County, he spoke up and told me that my french wasn't what he was looking for. Mind you, he told me my french was probably good for my area but that it wasn't the kind that would suit his needs. How did he know what my french was like; he never gave me a chance to utter a solitary word in french.

I could feel my top starting to blow. The thing that really flipped me out was that he was going on an assumption that was probably wrong. Sure, the french-speakers of the valley have a hard time with some words in french and they do in english but then again, everyone does. He never asked me how much french I've had in school (9 years) or what I've done with my french (the paper and the office, plays in Maine, on MPBN television, a radio show on WMEB) or how well I speak. Mais-by-de-wholly-geesm-rice, my dad used to say instead of swearing. How

can he sit there and tell me my french isn't good enough? How can he tell me I'M NOT GOOD ENOUGH?

I realize fully well that I wasn't the best dressed student there (my jeans, t-shirt and book bag over my shoulder) and I didn't properly introduce myself. I realize I wasn't the greatest looking student there. But does he realize what he did? He knocked me down just because I said I was from Aroostook County. I had psyched myself up, I mustered all the inner strength I could find to go and apply for a job that the only requisite was that I had to speak french. And that chance was just taken away. I fell into the depths of sorrow, frustration, humiliation and despair. A hole that very few successfully climb out of. (An even rarer event is for someone to climb out of it and try again for a job like this.) Maybe if I had spoken some french to him and then he put me down, maybe I would have felt like I was given a fair chance. But then again, he wouldn't know if I'd have said MANGE DE LA MERDE or COMMENT CA VA? But I'm a crawler. That's right, a crawler. A night-and-day-crawler. He forgot to put a lid on that hole he dropped me into. I have some tools behind me. I've got a backing of 7000 readers, an office, understanding fellow workers, my family, my town and my county and by golly, this fellow and all those like him won't keep us down if we've a mind to get back up. They can push and shove all they want. They can kick my feet out but I'll walk on my hands. Because we have a right to be here and speak out languages. No one can keep me down if I want to stand. And by golly, stand I will.

*Stemmi*

## Pourquoi Pas?

Almost seven months have passed since classes began last September. That long ago? It's really hard to believe. So many things have happened, so much going on, so many changes in myself and my outlook on my world. I suppose that's inevitable, the predictable freshman culture shock. "Welcome to the real world"? No, not yet. College still shelters me (oh, really?) and I'm the first to admit that I need it, for a while yet. I've got plenty of time to let loose on the outside world.

During this time warp, I've made a few Campus Observations of my own ("So that's what you've been leading up to!) Number One: Most jokes, stories, and short-term conversations have a sexual overtone to them. Nothing too chocking, no one gets bent out of shape over them (most of them are pretty good) and no, Mom, there aren't any Friday night orgies (at least, I'm not invited to many). Number Two: Studying just ain't easy, and there's really no way out of it unless you take drastic measures and drop out of school or something. The energy put in equals the energy put out (that vaguely resembles some basic physics law). Despite all the long, tedious nights, the papers and projects started at the last possible second, and the numerous self-doubts ("What am I doing here?"), I'm going to stick it out. Number Three: Cafeteria food leaves much to be desired and I hate doing laundry. I don't think I need to elaborate any further. Number Four: A typical occurrence:

"Where do you work?"  
"Farog."  
"What's that?"

Explain, explain, explain...

"Oh, then you must be French (synonomous with Canadian)."

"No, I'm not."  
"Then WHY...?"

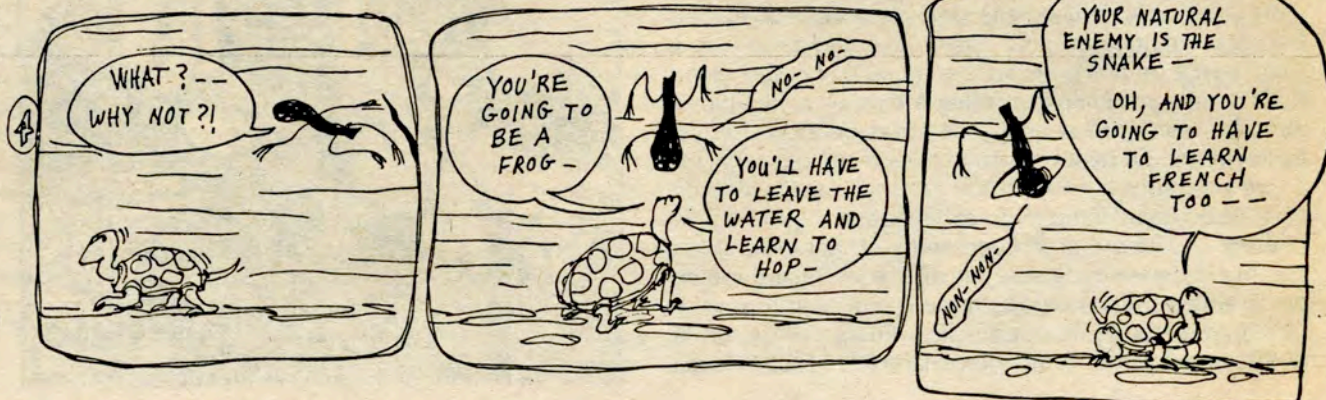
Why not? People study abroad to learn of others' culture and heritage, to learn to USE a second language. Why not learn of a subculture in our own country? Not just French, but Spanish, Chinese and other languages. Since there are few courses in this, I'm studying and learning (boy, am I learning!) about Franco-Americans. When I began taking French six years ago, I chose it because it was a common language in New England, although I didn't realize how little I'd learn of American French, or how much time it would take. Still, I struggle at it, speaking it rarely and haltingly (I'm still self-conscious, afraid that I'll pronounce something wrong or won't be understood, or that my vocab's too restricted, or that the person I'm talking to will go so fast that I'll get lost...). I really don't know if I'll ever really have the chance to use it once I really learn it, but I enjoy it, I find it interesting and I'm going to continue.

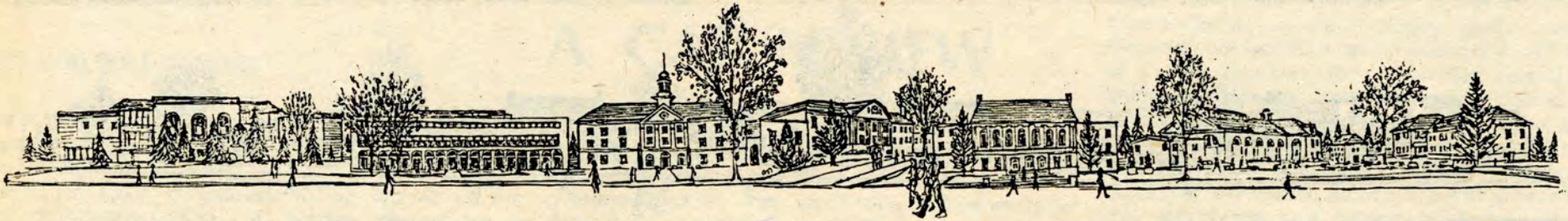
"Well, that's nice (i.e. Big Deal!)"

Maybe if more monolingual people take the time to learn just a little time to find out about their neighbors (you don't have to get nosey, just ask), or maybe learn another language (bilingualism is chic, and always a tool), maybe we can come to a better understanding of each other. You know, another step to world peace, better foreign and domestic relations between cultures (maybe a better understanding of your own).

Before I begin to sound like an ad for the Peace Corps or AFS, I just want to say a few more little things: J'avais voulu écrire en français, mais c'est difficile pour moi, et je n'avais pas eu beaucoup de temps. Cependant, je vraiment parle français de mon coeur et pas de mon cerveau (c'est peut-être pourquoi je n'en parle pas bien...). Merci à Russ, qui m'a prêté son typewriter, bonjour à tous de 1 Nord, et je dois aller au lab de la physiques.

A plus tard,  
*Liz*





K. Duplisse

Y s'ronge les dolts...

## COMMENT ÇA MARCHE CHEZ MOE

It has been quite some time since I have had an article in here. The basic reason is that nothing has happened to me that has been worth writing about. Nothing that is until the vacation we just had. From reading this column you probably already know about how I want to become a priest. On and off, for the past eight years, I have been writing to the vocations office in Portland. I have been looking for some type of moral support, I wanted to know that they were indeed interested in me and my vocation. And for eight years I have not received any moral support from them. There have been at least a half dozen religious orders in constant touch with me, wanting me to join their particular order. But I have been putting them all on hold (so to speak) because I really wanted to stay with the diocese.

Well, after eight years of being practically ignored I was beginning to become a bit discouraged. I have only one more year here at UMO and I would like to know what I will be doing after I graduate from here. Around last June I, like Gideon in the Bible, put a test out for God. I told

God that if He wanted me to stay with the diocese He was to get the ball rolling before this May; also if He wanted me to join a religious order, He had the same amount of time to get that ball rolling. I wrote a letter to the diocesan vocations director telling him of this decision and expected some sort of reply. In August we were finally able to meet but it was still more or less resolved that "we will wait a bit longer".

Which brings me to Ash Wednesday. I had written a letter to the Oblate House in Augusta asking them if I could come and spend a few days with them so I could see what living in a religious order would be like. Fr. Sirois said yes and dates were arranged. What he didn't tell me was that he had forwarded my letter to the vocations director for the Oblates, Fr. Bolduc. As soon as Fr. Bolduc got my letter (Ash Wednesday) he called me and invited me to attend a retreat for those interested in the priesthood. The retreat was to be held in Willimantic Connecticut and I had no way to get there. He offered to buy me my bus ticket down and back as well as pay half the retreat cost (I am very broke). I took this to be the sign that I asked for from the Lord and accepted his invitation. As it turned out Fr. Sirois was going to Massachusetts the Wednesday prior to the retreat and offered to take me to Lowell, where Fr. Bolduc lives. From Lowell I went to Boston and spent three days at the house where the people, who wish to become Oblates,

live while finishing college and prior to their novitiate. By the time I had left that house the Lord had told me that I too was destined to become an Oblate of Mary Immaculate.

Those of you in the Augusta or Lowell areas probably have had contact with the Oblates. The Oblates is a mission society. They are sent to wherever there is a need. They are known for their work for and with the poor. In the St. Jean Baptist Province the Oblates' original mission was to work with the Franco-Americans. The francos were (and still are) poor people and do not fit in easily in the traditional "rich peoples' " church so the Oblates came to them on their own level (e.g. speaking their language). Wherever you find the poor you will most likely also find the Oblates ministering to them and their needs.

I thank God for directing me to the Oblates --it gives me a sense of completion, after eight years I finally know where I am going. I feel bad for the diocese. The diocese is screaming for priests but what are they doing to get them? As far as I can see, practically nothing. And that is too bad, because with a little bit of encouragement--I do not mean financial so much as moral--and if they went out to the people instead of waiting for the people to come to them, I am sure that they would have all the priests that they could handle.

Shalom,

*Jim V.*

*Moe*

## \*\*\*\*\*EDITORIAL\*\*\*\*\*

### But ... Injustice Again?

"...from Aroostook County."

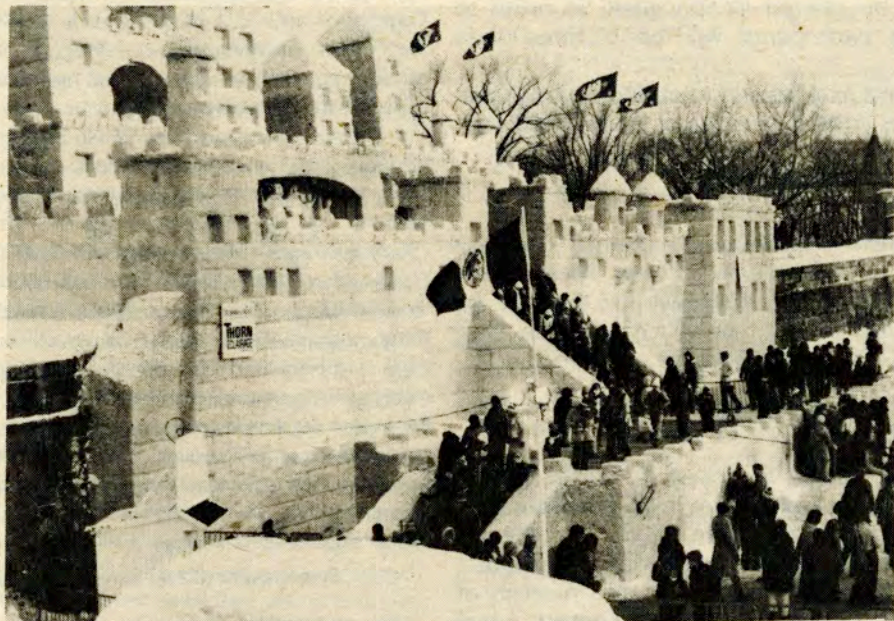
It was at this point where a job recruiter for translators from Bangor International Airport, like many others ignorant of American French, began to discriminate. He said that the County French was not what he was looking for -- that it was probably good enough for that area, but not good enough for the "real" (?) French. (spoken by Europeans).

Then what are they looking for? Grammar Book Parisien? Granted, County French is a dialect, but what language doesn't have dialects? British English differs from American English, but it's still English! There is a similar comparison between American and European French. Le français, c'est le français. And as English has many different accents (southern drawl, midwest twang, Damn Yankee), so has French (County, Québécois, Cajun, Normandy...) However, the gross generalization that American French is "slang" causes discrimination.

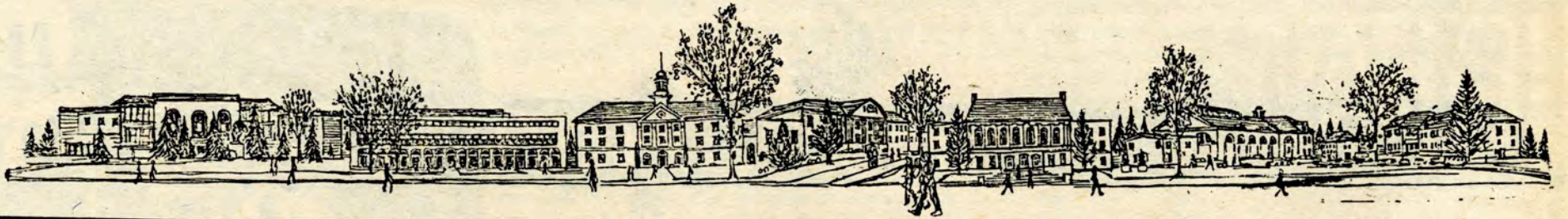
Incidentally, the young Franco applying for a translating job has spoken French all of his life, has had 8 years of formal schooling, and has worked on French newspapers, radio and television programs. Yet, he was not even asked for qualifications or practical experience! And to add insult to injury, this particular job recruiter was of French-Canadian heritage!

What can be done? Until anglophones realize that American French is a bonafide language, this

discrimination will continue. We must, and we can change this, through bilingual education, cultural programs, and heritage pride--perhaps the most important of all.



K. Duplisse



## De Tout--Pour Tous

Moi! Moi? --Oui, toi!

Eh bien, c'est le grand temps que j'y pense à moi, et à qu'est-ce que je veux dans ce monde. Je me demandais à quelle sujet que je vais écrire mon article ce moi ici, eh bien je pense que vu qu'il y a longtemps que j'écris de tous-pour tous, c'est le temps d'écrire mes pensées et de les partager (share) avec vous.

Peut-être que je devrais commencer avec mes difficultés à faire des décisions. Il me semble que chaque jour que je me lève, il y a toujours des décisions à faire. Des fois ce sont des petites mais récemment il me semble que j'ai trop des plus grande décisions à faire.

J'ai seulement un an d'études à faire avant que je reçoive mon degré de B.A. J'avais toujours l'idée que graduer du college c'était si loin dans la future. Ça ce n'est plus vrai. Aujourd'hui je réalise que dans un an d'ici je va être tous seule à faire quoi je désire dans la vie. Ça fait presque dix-sept années que je vas à l'école (depuis l'âge de 5 ans) et maintenant je suis à un stage de ma vie que je n'ai jamais été. Je me pose la grande question:

"Qu'est-ce que je vais faire après que je vais être graduer du collège?"

Après avoir pensée à mes affaires, je suis venu à la conclusion que je ne peux pas dire juste quoi je vais faire. Alors, je vais essayer faire quoi je désire si tant-travailler dans le théâtre.

Il y a d'autre p'tite choses par exemple: "Qu'est-ce que je vais faire cet été?" et "Où je vais travailler?"

C'est drôle de dire mais dans le fond du coeur, faire des décisions chaque jours me donne de la confiance et le pouvoir de continuer dans la vie et accomplir un peu chaque jours. Alors, ce sont eux mes pensées de mon article.

C'est le temps de souhaiter une très belle été à tous nos lecteurs de F.A.R.O.G. --les étudiants de l'université et à tous le monde.

Bonne chance--et à l'automne prochaine.

Amicalement,

*Mary Ann Cyr*  
Mary Ann Cyr



F.A.R.O.G. a Québec...

K. Duplisse

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

(Franco-American Community Events in New England)

### Here and There

#### Franco-American Folk Songs by the Psaltery

Philo Records (N. Ferrisburg, VT) announces the release of a new album of Franco-American folk songs entitled "Un Canadien Errant." This is a first album for the duo team of Lilianne Labbé and Don Hinkley. Well known and appreciated in coffeehouses, on campuses and on concert stages throughout New England (with appearances in Texas, New Brunswick, Québec and, soon, in France), **The Psaltery** has been winning wide audience approval for both French and English performances.

For their first album, Lil and Don have chosen to interpret songs which Lil acknowledges she first learned from her mother. These are the melodies of our ancestors, brought over from the Continent, sung by raftsmen, **coureurs-de-bois** and **habitants**, repeated around kitchen stoves on cold winters' nights, accompanied by spinning wheels, hand looms and cradles through the years. And, within the last century, these are the songs inherited by Franco-American mill workers and their children.

Young and old alike will delight in this new and vibrant rendition of ancient lullabies ("A la claire fontaine") and dances ("Ah! si mon moine voulait danser"). Teachers and parents will find here the music to which they've been wanting to expose their children. Truly and root experience for all!

(PHILO RECORDING ARTISTS, N. Ferrisburg, VT 05473 802/425-2111--or--Lil Labbé 75 Mill St., Orono, ME 04473, 207/866-4885), or FAROG Forum.

### Here and There

#### N.H.-France Cultural Exchange On-going and Growing

The Project: A Tale of Two Regions continues, according to schedule, to bring a complete exhibit of historic, French photographs to communities around this state. Sponsored by the New Hampshire Franco-American Council, the Project continues to be funded by private and public grants from the N.H. Charitable Fund, the N.H. Commission on the Arts, the N.H. American and Canadian French Cultural Exchange Commission and the U. of N.H. Already there have been showings at the Festival Arts/Artisanat (No., 1980) and in the communities of Nashua, Greenville, Somersworth and Laconia. Coming up are exhibits in Berlin (April), Claremont (May) and Manchester (June).

If other towns/cities are interested in hosting the Le Creusot Exhibit once the official tour is complete, contact persons should get in touch with a Project team member (Julien Olivier, Robert Perreault or Gary Samson).

Truly a two-way street, the Tale of Two Regions has also provided France with a touring exhibit of N.H. Franco-American immigration and work, which opened in Dijon on March 7. Plans now call for exhibiting the photographs in Le Creusot, Firminy, Mulhouse and Paris. Moreover, there is a literary side to this exchange: as a result of the French amazement at finding a thriving Franco-American community in New England, the Maison des Arts et Loisirs de Le Creusot has just published a book entitled, appropriately enough, "Les Franco-Américains de la Nouvelle-Angleterre." An anthology with an historical introduction, the book summarized 100 years of Franco-American history and goes on to publish selected literary pieces of the same period.

#### Somersworth to Fête International Youth Festival

Although June 20 is the big day earmarked for Somersworth's gala celebration of ethnic heritage and pride, preparations and initial activities are already well under way. In this city of 10,300, an ethnic

celebration has to mean the Greek, Irish and Franco-American communities.

Already teams of teachers, community persons and students are working to prepare what is expected to be the event of the season. Teacher workshops in Franco-American history and literature have already begun; the French, Canadian and Québécois governments have been contacted and are responding enthusiastically.

March 23 marked the official kick-off of events as some 900 balloons were launched from the city's schools.

To each lighter-than-air sphere was attached a note written by a student, asking for the recipient to answer in writing, thus initiating a penpal correspondence. (Do helium balloons make it to Québec, Ireland, France and Greece?)

**Mrs. Henriette St. Pierre**, who has resided in Manchester, N.H., for most of her long life, will celebrate a birthday April 1. An event hardly worth noticing perhaps--were this not her 105th birthday! Mrs. St. Pierre, who rises between 5 and 6 each morning, dresses and has her two eggs and toasts before washing her dishes. "I remember," says she, "when my mother used to bring me to the mill. She was a weaver. She would sit me on the window sill, and sometimes the boss would come by and give me something to eat."

**Communities participating in the Le Creusot Exhibit** continue to host a lecture during the photo exhibit. Reflections on the Industrial Age, in both France and New England, are made very concrete as citizens share memories and experiences as mill hands, employers and owners of the textile mills which used to be found along our major rivers.

### GENEALOGICAL CONFERENCE ON MAY 2-3, 1981

The American-Canadian Genealogical Society of New Hampshire and the American-French Genealogical Society of Rhode Island will co-sponsor a Genealogical conference on the weekend of May 2nd, 1981. The two-day conference will be devoted totally to **Genealogical Research in France** and the available resources. The program will be designed to bring together the foremost experts on French genealogical research from Canada, France and the United States with professional and amateur researchers to discuss and exchange information on matters of common interest.

The conference will take place at "La Maison Française", located on the campus of Assumption College in Worcester, Mass. For further information, interested persons should contact the **French Genealogical Conference**, ACGS/AFGS, P.O. Box 668, Manchester, N.H. 03105.

### UN PROGRAMME DE BOURSES DESTINEES AUX CHERCHEURS AMERICAINS

Le ministère des Affaires intergouvernementales du Québec est heureux d'annoncer la création d'un programme de bourses à l'intention des chercheurs et des universitaires américains dont les études ou les recherches impliquent un séjour au Québec afin d'y compléter leurs travaux. Une bourse de 400.00 par mois sera accordée aux chercheurs dont les projets auront été jugés acceptables par un jury mis sur pied par le ministère des Affaires intergouvernementales. Dépendant de l'ampleur du projet, la bourse pourra s'échelonner sur une période de un à cinq mois. Les personnes intéressées sont priées d'entrer en contact avec une des délégations du Québec aux Etats-Unis.

## La recherche généalogique en France

**La recherche généalogique en France** sera le sujet d'une conférence offerte conjointement, au printemps de 1981, par la Société de Généalogie Américaine-Canadienne du New Hampshire et la société de Généalogie Américaine-Française du Rhode Island.

Le but de cette conférence sera pour fournir aux Franco-Américains autant de renseignements que possibles dans l'enquête qu'ils font sur leurs ancêtres français. Le programme comprendra d'une série de conférenciers des experts sur la recherche généalogique française de la France, Le Canada et les Etats-Unis.

Les présidents des deux Sociétés Généalogiques M. Richard L. Fortin et M. Robert J. Quintin on annoncer que la conférence aura lieu sur le fin de semaine du 2 et 3 mai avec l'appui enthousiaste du bureau des services culturels de l'ambassade française à New York. L'endroit de la conférence sera à "La Maison Française" situé sur le campus du College de l'Assomption à Worcester, Massachusetts.

Pour d'autres renseignements, prier d'adresser "La Conférence Généalogique Française," C.P. 668, Manchester, N.H. 03105.

### Course in Franco-American/French Canadian

#### Literature-Culture

to be offered at the University of Massachusetts as part of the community service extension program, fall semester, September, 1981.

The course to be offered in Springfield in order to encourage more participants will be a three-credit course.

Interested persons may register as auditors, non-credit. Early registration is advised because of limited class size.

#### Description

A study of our rich Franco-American/French Canadian history, heritage, and literature in New England and Western Massachusetts. The course will also examine the role of the Franco-American presence today in New England: where we are and where we are going.

#### Instructor

The course will be taught by Ernest B. Guillet, author **French Ethnic Literature and Culture in an American City**, **Le journalisme franco-américain** and **Un théâtre francophone dans un milieu franco-américain**. He holds a Ph.D. in Franco-American literature from the University of Massachusetts. For further information, contact Angel Ramirez, Coordinator, Division of Continuing Education. (413) 545-0530.

# PLACE AUX

## THE BEES

### SPRING

It is spring,  
It is spring!  
I can hear  
the bees humm,  
only if it's spring.  
I can see  
butterflies,  
only if it's spring.  
The green grass  
is soft  
only if it is spring.  
by: Melanie Baker  
Grade 2, Age 8  
Franco, F.K.E.S.

## April Showers Bring

### L'ESPRIT DE LA SAGESSE

L'esprit de la sagesse.  
ont peu Tous l'avoir  
Sans le Savoir,

La sagesse est un don  
merveilleux mais par  
Fois Dangereux.

Comme le vieil homme est  
reconu pour être sage,  
Le loup est reconu pour  
Sa rage.

by: Vicky Corriveau 7A  
Wisdom High School

### L'ESPRIT DE LA SAGESSE

L'esprit de la sagesse,  
Chacun peut L'avoir.  
Il sagit que sans cesse,  
Nous osons y croire.  
Mettons tout notre coeur,  
Et n'ayons pas peur.

Meme si rien nous enchante,  
Gardons la bonne entente.  
Soyons toujours joyeux,  
Et faisons des heureux.

by: Steve Collins 8B (4)  
Wisdom High School

### L'ESPRIT DE LA SAGESSE

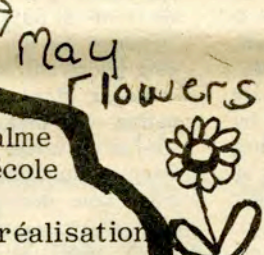
L'Esprit est très intellignet et calme  
La Sagesse est le nom de notre école

L'Esprit c'est la sensation de la réalisation  
La Sagesse est l'école des talents

L'Esprit c'est avoir les principes de la vie  
La Sagesse c'est d'avoir l'habilité de l'intelligence

L'Esprit c'est D'avoir l'animation en soi-même  
La Sagesse c'est très sage

by: Paul M. Morin 8A (2)  
Wisdom High School

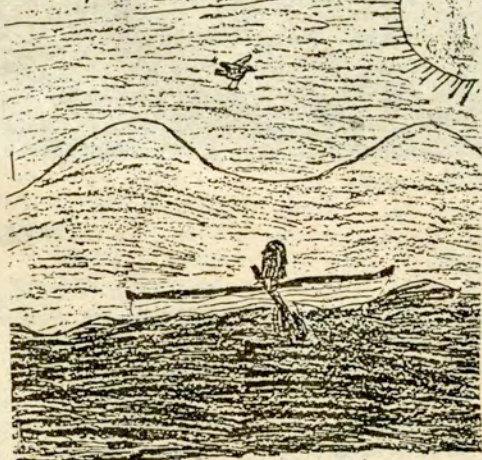


### Programme Du Carnaval



mercredi le 18 mars 1981  
ENOSBURG FALLS Vt

### Programme Du Carnaval



MERCREDI LE 18 MARS 1981

### PROGRAMME DU CARNAVAL

mercredi le 18 mars 1981

Couronnement de la reine et du roi

Grand défilé en masques

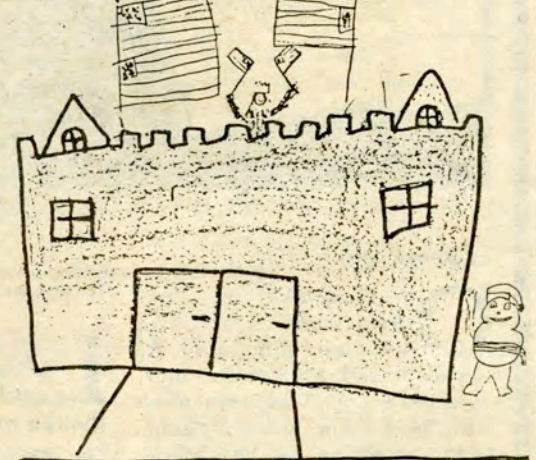
Cuisine au sirop d'érable

Grand spectacle diapositif

Venez célébrer avec nous!

Les classes de Mme Desrosier  
et Mlle Barfoot - 4ème année  
Enosburg Elementary School  
Enosburg Falls, Vermont

### PROGRAMME DU CARNAVAL



mercredi le 18 mars 1981

Scott Machia

### Clubhouses

Clubhouses are fun.  
Just don't wait till it's done  
Tell me how big.  
Tell me how wide.  
Tell me how high.

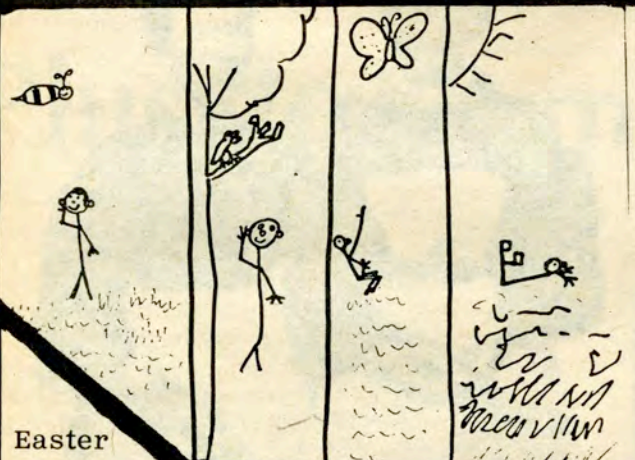
by: Roderick Charette  
Franco American, Age 7  
F.K.E.S.

### Sports

Sports are lots of fun  
especially soccer.  
We kick the ball and run.  
Whoever kicks the ball in the  
net  
Is the winner.

by: Andrew Cyr  
Grade 2, Age 7  
Franco, F.K.E.S.

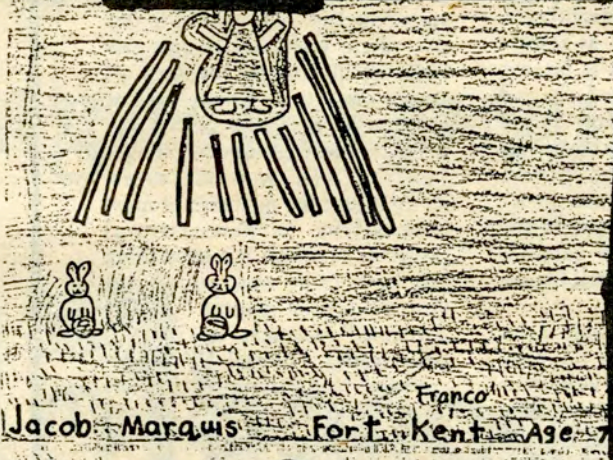
Mary Cyr, Kevin Duplissie, and I (Janice Charette) would like to say a big THANK YOU to the following schools that helped make this Childrens page a success: Wisdom High School of St. Agatha, ME; Enosburg Falls Elementary School of Vermont; and Fort Kent Elementary School. (We regret that some of the material will have to be put in the next issue.)



### Easter

Easter comes when spring comes.  
The sunshines, the flowers bloom.  
The Easter bunnies are making eggs,  
jellybeans and chocolate bunnies.  
Nobody can wait for the holiday.  
It finally comes!  
Even the little grompet looks in his basket.  
After it is gone,  
Everybody is sad.  
But don't worry. It will come again.

by: Darey Lise Collings  
Franco, Age 8  
Grade 2 F.K.E.S.



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|----------|----------------|
| LABRADOR | ST. LAWRENCE   |
| TRUDEAU  | YUKON          |
| SHIELD   | YELLOWKNIFE    |
| MANITOBA | PRIME MINISTER |
| OTTAWA   | VICTORIA       |
| PRARIES  | FRONTIÈRE      |
| HURON    | TERRITIORE     |
| INUIT    | OCEAN          |

CANADA

P A D D R S Y E L L O W K N I F E  
R R D O C E U N W C A L S U A R R  
A G I V U O K S É J A Z E I S O I  
I C X M K A O A R W L G R L D N O  
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W N I T A O R A V W T O I N W K W  
T A T S N D P I U F N E Q E M A I  
R M I M U R C S T L A W R E N C E

# Living memory

## Lowell's history is still in the making



Peggy McMahon

Gloss on the mills: the Acre is not on the tour.

by Renee Loth

On November 18, the American City Corporation announced it intends to sink \$106 million into downtown Lowell between now and 1985. The gritty, aging factory town on the Merrimack River is experiencing a spectacular rebirth, and American City, the same folks who brought us Quincy Market, see gold in Lowell's red bricks. The development plan includes an \$18 million hotel, three parking garages, luxury condominiums priced from \$48,000 to \$120,000, and waterfront townhouses at \$150,000 apiece. The average Lowell worker, however, made \$10,300 in 1978, and isn't likely to be taking up occupancy in any of these opulent units.

The average Lowell citizen is more likely to live in one of the city's tight little ethnic communities, with fellow descendants of Greek or French-Canadian or Irish immigrants. And chances are his neighborhood is getting lost in the shuffle. If he's really unlucky, though, his neighborhood is getting plenty of attention — from investors and land speculators who see the houses and stores there as little more than pieces in a game of real-life Monopoly.

Boosters of Lowell's economic boom — and there are many of these — dismiss this problem as a simple case of growing pains. But Lowell isn't just growing, it's coming back from the depths — and it's resurfacing so fast the whole city has a case of the bends.

Much of the renewed economic interest in Lowell can be traced to a single catalyst: the opening, in 1978, of the \$40 million National Historical Park. Conceived by local visionaries and nurtured by Lowell native and US Senator Paul Tsongas, the park attracted 132,000 visitors this summer, who came to tour the city's refurbished cotton mills and see the birthplace of America's Industrial Revolution. Before this relatively small federal appropriation set off the spiral of private investment Lowell now enjoys, the last boom years for the city were just before the Civil War, when the country's first planned industrial city was producing millions of yards of textiles. Now it is the memory of cotton looms and spinning wheels that weave a strange tapestry for Lowell's rebirth. It is beautiful to look at, but

it isn't quite real.

Like a man in an absurdist nightmare, Charlie Gargiulo awoke one morning to find that he was living in a museum.

The wooden three-decker he once called home had been singled out by uniformed tour guides as a fine example of "an immigrant tenement house." Tourists sight their cameras at his old bedroom window. The downtown streets along the muddy industrial canals he swam in as a boy are now peopled with men and women in period dress, re-creating an era he had hoped his ancestors left behind. Family restaurants and small businesses are being transformed into pricy brass-and-leather "eating places" advertising "dining in the mill era." Reporters from all over the country are gushing about unlovely Lowell, hailing "a new American Venice."

Meanwhile, on the fringes of Lowell's historical district, a neighborhood called the Acre is slowly burning. On one street alone in the last four years there have been 22 fires, 19 of them considered "suspicious" by the city fire department. Speculation is rampant in the Acre, as at least one local businessman is buying up glass-strewn lots and charred shells of buildings for future development plans so far kept secret from the residents. Gargiulo worries that "the plan" involves clearing the Acre of the Greek and Hispanic families there, "to make it sanitized for the tourists."

Gargiulo worries about a lot these days. He worries the park will teach his children a version of their heritage that doesn't jibe with the oral histories he's heard from his own relatives. He's concerned that the Park Service tours of the famed cotton mills glorify the entrepreneurs and industrialists, while virtually ignoring previous generations of Gargiulos. He thinks the "community stew" ethnic festivals the park holds every summer for the tourists are condescending; he says they are "like spitting on the grave of your ancestors." Mostly, though, Gargiulo worries that the promised "trickle-down effects" of Lowell's economic revitalization will never reach most of the city's 92,000 residents, and will benefit instead a new class of young professionals working in

THE BOSTON PHOENIX, DECEMBER 9, 1980

the high-technology centers springing up around Route 495. Wang Laboratories alone, for example, expects to add 10,000 new employees to its Lowell plant in the next five years.

Even the *New York Times* brings him disquieting news. A *Times* story this summer anticipated the restoration of an abandoned, five-story mill on downtown Market Street into a cobblestoned shopping mall. "Already across the street," Michael Knight wrote, "there are restaurants and pubs, marked by exposed beams and hanging plants that cater to long lines of young people with money in their pockets. Less than a decade ago, they would have taken their lunch to work in a black metal box, if they went to work at all." Somehow, Gargiulo doubts that his neighbors in the metal-lunch-box set have been "upgraded" along with the buildings, or that they are suddenly eating quiche for lunch. "Sure there's a ripple effect," he says, "but to who? And where?"

Senator Tsongas is, perhaps understandably, defensive about such criticism. "From 1912 to this day, there was literally one new building in Lowell," he says. "I would think there would be some joy that we're finally out of that damned deterioration." Tsongas thinks Lowell will not necessarily repeat the mistakes of more insensitive urban-renewal projects. "I think it's something you have to be watchful of, but you just cannot assume the same dynamic." Tsongas has a proposal called "Lowell II" to encourage construction of new housing for people who already live in the neighborhoods, like the Acre, that ring the downtown. "We are trying to make sure that what is done there provides not only a mix of housing in terms of income, but is consistent architecturally." But Tsongas admits Lowell II has been "put on the back burner" while he concentrates on the American City Corporation's efforts to locate a major hotel downtown.

Tsongas met with residents of the Acre in October, to assure them there were no concrete plans for large-scale development there. Local supermarket magnate Telemachus "Mike" Demoulas, whose empire began years ago with a small grocery in the Acre,

bought and demolished a store and two tenements there this spring, and in August razed two century-old rooming houses. Fred Faust, executive director of the federally funded Lowell National Historic Preservation Commission, tried unsuccessfully to persuade Demoulas to save the historic properties. "I think gentrification is all right as long as there is a balance," he says. "Change (in the Acre) is occurring by default now."

Roger Boulanger, a Lowell native who owns and lives in a six-family house ("with six different nationalities") in the Acre, may have done more to snag Demoulas's master plan than the whole neighborhood combined. Earlier this summer, Boulanger outbid Demoulas for a vacant lot behind his house that he planned to use for tenant parking. But Demoulas needed the empty lot — and the land under Boulanger's house, for that matter — to complete his development map.

Boulanger says that he first petitioned the city for the vacant property two years ago, and that at the time the city council offered to sell it to him for \$1500. But when "another party" expressed an interest in the property, it went up for auction instead. Boulanger, who had an idea who the "other party" might be, bid \$15,000 and beat out Demoulas, making him something of a guerrilla hero in the Acre.

Now, Boulanger has offered to sell both properties to Demoulas at greatly inflated prices. City Manager Joseph Tully, one of Demoulas's staunchest supporters, has intervened to try to negotiate a lower price; in the process, Tully has made public statements attacking Boulanger, who works in the post office, as a common usurer. A story in the November 4 *Lowell Sun* about the furor was headlined, "Tully says Demoulas won't pay blackmail." Boulanger says he just wants to be paid what the lot is worth. "I really didn't buy the property to hold up Mr. Demoulas," he said, "but he is trying to buy something for nothing."

Boulanger's reasons for holding onto his property may not be as coldly calculating as they seem. In 1966, his parents were forced out of their home of 22 years in Little Canada, an ethnic neighborhood in Lowell that experienced "urban removal" at its worst. When the wood-frame houses there were bulldozed and replaced with cement complexes, his parents moved to nearby Salem Street. But they were evicted from Salem Street when St. Joseph's Hospital decided to convert the building into a residential treatment center for addicts. So they moved again — to Lagrange Street, in the Acre. But Lagrange Street suffered 15 fires in the last two years alone, and five buildings have been burned and demolished since 1977. Boulanger persuaded his parents to move in with him, on Cross Street. "My mom and dad are 77 years old," he says. "They can't be moving all the time."

Sister Pauline Leblanc, a pastoral assistant in the bishop's office in Lowell, lived in the Acre for 19 years, and taught school there. She says, "Here we are bragging about an urban park and we are witnessing the de-

cont. page 13



Mill girls: can we trust the "structures"?

## Lowell's Living Memory...

struction of a neighborhood. If we're going to talk about urban park, we must remember that urban means people, not just businesses." The popular Mill and Canal Tour, offered by the Park Service several times a day, neatly skirts the Acre, although the area is visible from many points along the route. The Park Service "rangers," who wear the same uniforms in Lowell that they do in Yellowstone, rarely mention the historic, or present-day, significance of the Acre's "community stew."

Lowell was named, of course, for the Boston entrepreneur Francis Cabot Lowell, who in 1814 memorized the intricate workings of English and Scottish power looms and then re-created them in America, using the water power from the 32-foot drop that occurs naturally in the Merrimack River at what was then Chelmsford. Lowell and other prominent businessmen of the day, including the Lawrence brothers, carefully planned the city's factories and canals (which brought the necessary water to the mills) to ensure an orderly production of textiles that would, in turn, enhance their own fortunes. In the Lowell Museum, there are larger-than-life oil portraits of a white-wigged Lowell and of Kirk Boott, agent for the Merrimack Company, which ran the city's first textile mill.

The boarding houses attached to the cotton mills were the trademark of the Lowell experiment. In them lived the daughters of Yankee farmers, who came to work in the mills in order to collect a dowry, or to put an older brother through school. The mill owners were paternalistic employers and to "establish moral

purity" they required church attendance and conformance to the strictest "proper" behavior. But the mill girls had more independence than they could ever have had on the farm; at night they attended mill-sponsored lectures given by Dickens and Emerson, and they got into their heads some very independent ideas indeed.

Sarah Bagley was one mill girl, and one of America's first feminists. In 1840, she wrote an essay in the mill girls' newsletter, the *Lowell Offering*, called "The Pleasures of Factory Life." Touted by mill owners throughout New England as testimony to the success of the Lowell experiment, "Pleasures" reads more like satire than like sincerity. In describing the deafening noise in the mills, for example, Bagley wrote: "To be sure it is not so convenient to converse in the mills with those unaccustomed to them... but where can you find a more pleasant place for contemplation? Having but one kind of labor to perform, we need not give all our thoughts to that, but leave them measurably free for reflection on other matters."

In 1846, Bagley founded the Lowell Female Labor Reform Association, and began to organize for a 10-hour day, the abolition of slavery, and women's suffrage. She bought the printing presses and became editor of *The Voice of Industry*, and for three years, until the paper folded, she published increasingly feminist tracts, calling for equal pay for women and attacking the institution of marriage. At no point during the museum tour is this remarkable woman even mentioned; the discerning tourist can find out about her only by taking the infrequently offered, one-

hour walking tour that explains, ever so gingerly, the birth of America's labor movement when the Lowell experiment went bad.

Bagley and the Yankee mill girls failed to improve working conditions in Lowell; by 1841 the work day was longer than it had been in 1829. Paternalism was replaced by the "premium system," under which supervisors were paid more if their workers produced more. Wages were cut and production increased; the Yankee girls returned to the farm. In their place came immigrants, mostly Irish at first, who worked 14-hour days in factories with the windows nailed shut because the cotton needed high humidity. In the summer, temperatures indoors reached 125 degrees.

Little of this is explained on the most popular park tours, and virtually nothing is said about the presence in Lowell of the Industrial Workers of the World or the frequent strikes of the early 1900s. Mary Blewett, a history professor at the University of Lowell, says the tip-off that the park was not going to address "the tough issues" of the Industrial Revolution came when she was invited to a planning meeting and found that the park people intended to end their "universe" of Lowell's history with the Civil War. "The Park Service does not hire historical consultants," she says. "They take people straight from Yellowstone and send them to Lowell. I think their training is very shallow."

Blewett has a theory about what is wrong with the park's interpretation of Lowell's history; she calls it "the tyranny of structures." Because all the park tours show off buildings instead of people, she says, chapters in Lowell's history without "struc-

tures" to go with them are often forgotten. The mills still stand but the boarding houses are gone; the tours tend to emphasize the mill owners and not the immigrant workers who slept four to a single bed.

This view of Lowell's history isn't offensive to everyone, naturally. In fact, it is argued in some quarters that the average Lowellian has a bad self-image spawned by years of economic and social decline, and that to emphasize the positive aspects of a city's heritage is to help instill a new confidence in its people. Pat Mogan, Lowell's superintendent of schools, is the dreamer generally credited with the original inspiration for the national urban park. As a public-school principal, he says, he came to believe that environment has more to do with a child's learning than does the classroom or the subjects taught.

"The history books refer to the strikes and the economic exploitation of the people," he said recently, "but there is a whole untold story of how people coped with their conditions." Mogan wants the National Historical Park to help tell that story, and to instill a new pride in Lowell's people, even if it means smoothing over the rough spots of history.

Fred Faust, who was an aide to Tsongas during the time the Lowell park legislation was drafted, admits that "in trying to react against the negatives that have kept Lowell down for so long, you do end up with more boosterism for Lowell than telling the tourists the true story." The Historical Preservation Commission, which Faust directs, will be busy in the next several years setting up space within the historical district for local cul-

tural activities. And, Faust says, the Massachusetts State Labor Council has already assigned a staff person to help develop a program or exhibit partially funded through the park, so that labor can tell its own story directly.

For his part, Tsongas doesn't have much truck with the theory that a city's perception of its past helps shape its future. "My view is that people's sense of their own worth is a function of what they see in front of them," he says, "and if you live in a city that's in its ascendancy, irrespective of what the past is, you're going to feel good about it." Tsongas uses as an analogy the plight of a Boston Bruins fan: "It does you no good to know that you won championships last year if you're not winning them this year, and the fact that you're winning them this year makes not winning them last year irrelevant."

Not surprisingly, Charlie Gargiulo is one of those who thinks the full story of Lowell's past should be told, so the city's children can "see what they rose from." Gargiulo asks, "What's wrong with a little anger, if it helps you learn the lessons of history?"

Another reason Gargiulo wants full disclosure may be that it represents the only chance his ancestors have to be a part of "the Lowell experience." As it's now constituted, the park makes little of the role the Gargiulos of Lowell played in the city's past, sort of leaving them without their place in history. If the candy-coated history the National Park Service presents excludes working-class people from the city's past, the accelerating gentrification threatens also to leave them out of Lowell's future. It will leave them with nothing to do but wonder whatever happened to the poor side of town.

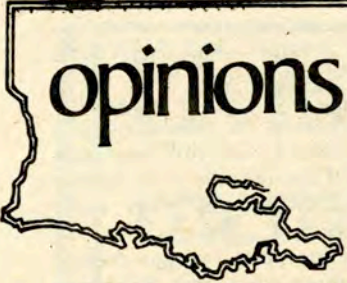
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"J'ai la passion de la Louisiane, cette enfant prodigue de la francophonie. Qu'elle revienne vite au sein de la famille!"

Louisiana is a French-speaking country. *La Louisiane est un pays francophone.* Now, before you dismiss this idea as ridiculous, hear me out. This is not a pipe dream. It is a fact. Here is the family of French-speaking (francophone) nations to which Louisiana belongs: Algeria, Belgium, Benin, Burundi, Cameroon, Central African Republic, Chad, Comoro Islands, Congo, Djibouti, Dominica, France, Gabon, Guinea, Haiti, Ivory Coast, Lebanon, Luxembourg, Madagascar, Mali, Mauritania, Mauritius, Morocco, Niger, Rwanda, Senegal, Seychelles Islands, Switzerland, Togo, Tunisia, Upper Volta, and Zaire. The preceding countries are all independent. However, there are a number of governmental units which are less than sovereign nations but which are also very active in the francophone world. Quebec, for example, is a Canadian province, and yet is prominent in international francophone organizations. Other similar "countries" are New Brunswick, Ontario, Manitoba, and the principalities of Andorra and Monaco.

The first thing that one has to understand about the French language is its use as an international language for communication between countries and ethnic groups which do not have French as a first language. To be a French-speaking country does not mean that all, or even a majority, of the inhabitants of that country speak French. In fact, of all of the 38 countries listed above, France, Quebec and Monaco are probably the only ones in which a clear majority of the population speaks French. In the other countries French has an official status, but is spoken only by an educated minority. The majority speak Flemish, English, German, Creole, Arabic or African dialects.

French is one of only two working languages in the United Nations. Look on a U.S. passport. It is written in only two languages — French and English.

Louisiana easily participates in international francophone organizations because it has a sizable francophone minority and French has an official status in our state. But until the founding of CODOFIL in 1968 we forgot that we were members of this international family. And the family forgot us also.

Since 1968, Louisiana has played a growing role in the francophone world. CODOFIL acts as a sort of international State Department for Louisiana and, along with the State Department of Education, deals directly with the highest levels of foreign governments. Through exchange programs thousands of French teachers have been brought to Louisiana and thousands of Louisianians have studied in other countries. Louisiana has played host to the most distinguished foreign officials from the President of France and the Prime Minister of Quebec on down. Delegations of Louisiana officials have been well received by these government officials in their own countries.

# La Passion de la Louisiane

## La Louisiane et le reste de la francophonie

To be a member of an organization of francophone countries, one does not have to have complete autonomy. Thus Louisiana has been able to join such organizations as the Agency for Cultural and Technical Cooperation, the International Association of French-speaking Legislators, the International Institute of Law practiced in French, and others. Louisiana sends its representatives to meetings of these organizations in Canada, France, Belgium, Senegal, Tunisia, Mauritius and elsewhere. Often non-francophone countries such as the People's Republic of China also send observers.

Since Louisiana came out of its shell in 1968, it has become well known in the francophone world. Recently several international bestsellers have been written in French about Louisiana, documentaries about us have toured francophone countries and dozens of radio and television programs about Louisiana have been broadcast around the world. Several Louisiana Cajun songs such as "Lâche pas la patate," "Travailler, c'est trop dur," and "L'arbre est dans ses feuilles" have become international hits. Thousands of newspaper articles about Louisiana have been published in francophone countries. Numerous direct broadcasts from Louisiana to the French national radio network have been produced with interviews of local people.

As you can see, Louisiana's French movement has produced millions of dollars of free publicity for our state and added both to the prestige of Louisiana and to its tourist industry.

Louisiana does not play any similar role in organizations of anglophone countries. Very few television crews come from England or Australia to do documentaries about our state.

The result of all the international publicity that Louisiana has received is that our state's unique status as a francophone country is better known to the average citizen of Paris, Brussels or Montreal than to many government and education officials here. This is probably the reason why Louisiana is a very strange francophone country from several points of view:

1) Louisiana is the only francophone country which has a school system which is hostile to the teaching of French. Everyone knows that not many years ago children were beaten for speaking French on the school grounds. This resulted in a francophone population which is almost completely illiterate. We have so few citizens who have had the opportunity to study French that Louisiana, alone among francophone nations, is often obliged to send representatives to learned international conferences, such as legal conferences, who cannot read and write the language in which the conference will be held. And yet our schools are still trying to stamp out the last vestiges of French, even as a spoken language. Many of our most francophone towns offer no opportunity to learn French and three of our most francophone parishes — Allen, Vermillion and Evangeline — are presently intending to abolish even the very inadequate French programs they now have. Suffice it to say that our overall program of French instruction would be considered vastly inadequate not only by every

francophone country in the world but also by most countries with no pretensions of being francophone, such as Russia or Germany. Our program of second language instruction is among the worst in the world. In almost every other country of earth, at least four years of serious study of a second language is required for high school graduation. Louisiana has no second language requirements and fewer than 10 percent of our high school students study a second language for even one year.

The CODOFIL French program reaches fewer than 10 percent of the state's elementary school children and even in the CODOFIL program, French is taught only as "cultural enrichment" rather than as a serious subject — to the dismay of the teachers.

2) Louisiana is the only western industrialized nation which has to go begging to other francophone countries to provide us with services which we should provide for ourselves. The other francophone countries of Europe and North America send teachers to Africa as a sort of Peace Corps. Louisiana has very few qualified elementary school French teachers, and our school boards won't hire those that we do have. Therefore we have to line up along side of Upper Volta and Senegal to ask that France, Quebec and Belgium send us teachers — largely paid by the countries sending them.

And we are, moreover, the only western industrialized nation which actually goes to the impoverished nations of Africa to ask them for foreign

aid. Yes, Tunisia sends us French teachers for our Catholic schools. Because of our avowed poverty, these teachers are asked to teach for almost no pay at all.

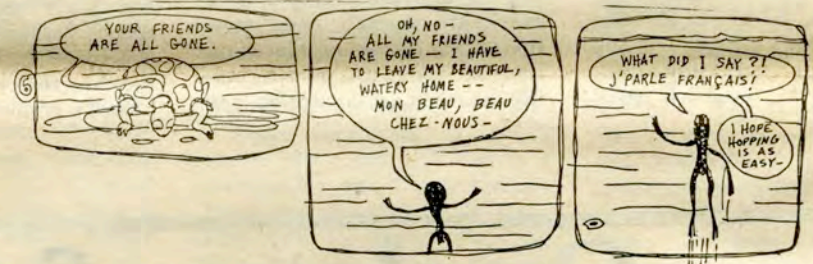
And when Louisiana sends her delegates to represent her at international conferences around the world, our delegates' expenses are not paid by Louisiana. No, rather they are paid by the dues paid to these organizations. Needless to say, our state does not play a very influential role in their activities.

3) Louisiana is the only francophone country with a public television network which does essentially no local French production.

National television networks in France, Canada and Belgium have broadcast hundreds of interviews in French with Louisianians. Louisiana also has a public broadcasting network — LPB. In spite of the fact that there are over 600,000 francophones in Louisiana, in the five years that LPB has been broadcasting, it has yet to broadcast a single interview in French with a Louisianian. And it remains infinitely easier for a Cajun band to get on the national television network in France or Canada than to appear on LPB.

Yes, Louisiana is a francophone country. But we devote only an infinitesimal portion of our state budget to the teaching of French and the promotion of our cultural heritage. **Nous-autres Louisianais, on devrait en avoir honte.**

David Emile Marcantel



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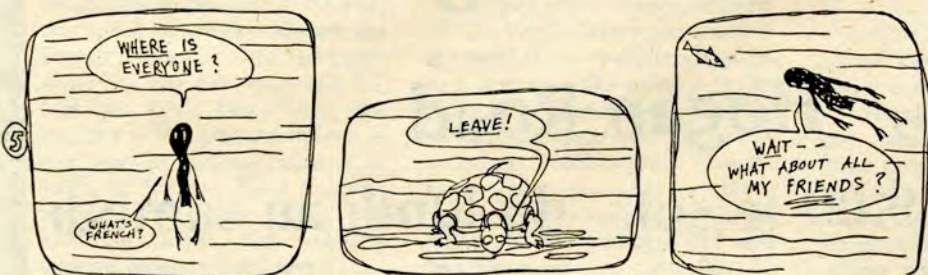
\* Can./per capita \*\* comprenant 3 repas par jour

#### Demande de remboursement

Date limite: 5 juin 1981

Les paiements des frais d'inscription et des réservations de chambre doivent être faits en deux chèques séparés ou deux mandats-postes. Le nombre de participants à ce colloque est contingenté; la date limite d'inscription est le 1er juin 1981 (à moins de circonstances exceptionnelles).

Nom \_\_\_\_\_  
Adresse professionnelle \_\_\_\_\_  
\_\_\_\_\_



# QUEBEC INDEPENDENCE— A CAJUN VIEW

BY: WALTER J. LANDRY\*

Most editorial opinion in the United States came out against independence for Quebec in connection with the referendum on that subject last year. No one particularly asked the Cajun of Louisiana for his opinion on the matter. Cajuns—persons of Acadian descent—are a predominant majority in the 22-parish cultural region of Louisiana known as Acadiana, which has a population of over a million people. As a fellow Francophone, the writer presents the views of at least one Cajun on the subject.

American editorial opinion attempted to draw a home lesson from Quebec: keep America monolingual, stop bilingual education, or we will have Quebec-type problems—or Belgium-type problems. No one ever mentions that we will have Swiss-type problems because the Swiss do not have language problems, only language solutions. What is the difference? Is a so-called Swiss-type answer the solution to the so-called Quebec-type problem?

Switzerland has some 23 odd cantons each of which determines its own language policy. In general French-speaking cantons are adjacent to France, German-speaking cantons adjacent to Germany, and Italian-speaking cantons adjacent to Italy. The languages of the cantons are reinforced by the languages of their larger neighbors. Quebec, on the other hand, is surrounded by an English-speaking sea.

Without independence and a strong policy of maintaining, fostering, and developing French, many Québécois leaders fear the gradual loss of French, Québécois cultural values and, finally, assimilation into the English-speaking sea.

The Québécois can point with some justification to Acadiana where, despite the efforts of the French Renaissance movement and bilingual programs, the Louisiana Cajun is rapidly becoming linguistically assimilated.

These issues raise several questions which call for answers 1) Is multi-lingualism desirable for North America?, 2) What benefits would come from Quebec independence, and 3) What is the proper basis for independence?

The arguments for monolingualism are that it makes for unity, mass merchandising and uniformity, and that these

attributes are desirable. Whether they are desirable or not really goes to one's view of man and the state. As one who values freedom and diversity, the writer questions policies that tend toward conformity of thought. Two people who speak different languages tend to think at least a little bit differently. Each language carries certain habits of mind and even thought processes. The United States rose to greatness prior to World War I as a result of the interaction of a hundred speech communities within its bounds. It was a period of inventiveness and creativity. To the extent that we have become a melting pot—to that extent we have seen a decline in diversity, creativity, and productivity. Variety is truly the spice of life. Mass merchandising can only improve the quality of life to a certain extent. Some 232 different kinds of cheese—a la France—also helps. Four thousand languages may be a bit much in a shrinking interdependent world, but surely maintenance and development of four hundred will stimulate thought processes, creativity, and variety in an increasingly monotonous world.

Besides the virtue of variety, what other benefits can there be from an independent French-speaking Québec? Canada has never really cut its apron strings to Britain. It is a North Atlantic rather than an American Hemisphere Community. Quebec, on the other hand, had its apron strings forceably cut from France over 200 years ago. It is firmly implanted in this hemisphere.

An independent Quebec would immediately join the Organization of American States and participate in the affairs of this hemisphere. It may not join NATO but so what. The European Economic community is now some 10 to 20% more powerful economically than the United States. NATO may have outlived its usefulness and even if it has not, Quebec would hardly make a significant difference one way or the other.

Quebec would make a difference in this hemisphere. The United States has a communications problem with its southern neighbors. Quebec, Latin but industrialized, could become the conciliator, the conflict restrainer, the harmonizer of the hemisphere. Canada itself has always been too Anglophone and European to perform this increasingly necessary role. Canada is a Western Hemisphere non-entity; Quebec would be a big asset.

## Regional cultures in France--A historical overview

from page 2

of Paris, who at any rate had the ultimate say in matter of government anywhere in his kingdom. The French Revolution came, the king went. To hold the mosaic together, the Revolutionaries substituted loyalty to the French 'nation', to its constitution and to the Republic to loyalty to the Crown. But the "French Nation" had to be made almost from scratch. So, the provinces disappeared from the official map, to be replaced by the 'départements', artificial diversions without any historical bases whatsoever, and usually named after a geographical feature. At the same time, laws, systems of government, taxes were uniformized. Cities, towns, and provinces like aristocrats and commoners found themselves on an equal footing—no more privileges. And the old dialects, "patois" as they were called, were meant to disappear... For most revolutionaries, they were an obstacle to communication between the central government and the people, they were the reason why the population was steeped in "superstitions". They were the instruments through which the emigrés were trying to sabotage the Revolution. By maintaining local particularisms, the dialects prevented the development of a feeling of community among all the "Frenchmen". Some plans for a compulsory public education, patriotic and "French" were drawn. Wars and internal power struggles prevented them from being enacted. But the spirit remained. When the Bourbons returned to power, they didn't try to restore the old provincial diversity.

When school attendance was declared compulsory for all children 6 to 12 in 1881, the last assault upon vernacular languages was given. Public schools taught patriotism and republicanism besides the 3 R's. There was French History, which taught what a blessing integration to the French Kingdom had been. There was French geography, which taught the names of all the **Départements**, their **Prefectures** and **Sous Prefectures**, and ignored the old provinces. The curriculum was steeped in student patriotism. Non-French cultures outside were definitely inferior. France was the Greatest, even foreigners admitted it. Those who didn't were evil, enemies. There was obviously no room for local dialects and cultures in those temples of the nationalist cult. Clinging to local customs and dialects was a sign of backwardness at best, tantamount to treason at worse.

Children who mastered the official language, "le bon

français" were rewarded, with scholarships to attend secondary schools and universities. Paris offered them some well paid, high status jobs. Civil service was attracting them, too. They were decently paid, enjoyed job security, and could retire with a pension. It didn't take long for the folks back home to catch up, and when the school punished their children for using another language than French on the school ground, they backed the school. Linguistic traditionalism was equated with economic and social stagnation.

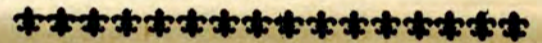
One would have thought that all those factors combined would have meant the death of regional languages. And for a while, it seemed as if that was happening. During WWII, my father, touring around the farms of the French Flanders back country, looking for potatoes, discovered that the grandparent generation (those grown up before the school laws) could not speak or understand French. The parent generation was actively bilingual, speaking Flemish to the elders and French to everybody else. The children generation was parsively bilingual of there were any elderly relatives around. The next generation, mire, never heard any Flemish in the home. But some, once in college, took up Dutch. Most of my classmates in Dutch I had a grandmother or grandfather on whom to try their new linguistic knowledge. The phenomenon is not limited to the French Flanders. All over the country, there are young people suddenly rediscovering grandad's culture and language. Speaking a vernacular used to be old hat; it is now almost chic. And this is all the more surprising as the in-between generation shows little interest in the matter.

What happened? First of all, Patriotism met its fate on the battlefields of WWII. People realized that the "my country right or wrong" kind of attitude, the conviction one was better than one's neighbours, were doors open to trouble. It took 2 world wars and a few side squirmishes, millions of deads, a Hitler and its concentration camp, and a Europe so devastated that the mere concepts of "winners" and "losers" had lost all significance to get the message through, but though it finally went. The word "patriotism" simply doesn't exist in European vocabularies anymore. Not that those countries are immune from linguistic place up. But patriotism is no longer part of the collective psychology. And if nation-worshipping is now outdated, the need for

Last year Quebec called its referendum under the slogan "Sovereignty-Association". It was thought at the time to be a very clever slogan. Quebec would be sovereign but would remain in association with the rest of Canada. Actually, the slogan had several glaring defects. Sovereignty, as the term was coined by the French philosopher Jean Bodin means "the absolute power of command". This is hardly the time to be talking about an all-powerful state. Sovereignty has a chilling dictatorial connotation about it, and it must have had just that connotation to a majority in Quebec. The word "Association", implying continued association with the rest of Canada, was nothing new, nothing creative—it was virtually a none thing. Hence the slogan was not as good as it was cracked up to be and hardly clever by half.

There are advantages to Quebec independence and a new effort toward it should be made. It should be on a somewhat different basis with a different slogan. Rather than "sovereignty" the new effort should emphasize freedom. Perhaps a Declaration of Rights of the people of Quebec could be promised in the referendum to be included in a Constitution for Quebec. Rather than just a continued association with Canada, there should be a commitment to work toward participation in a Western Hemisphere Community. Independence for Quebec must be based on a broader vision than the present narrow vision of Canada. A slogan for the next independence referendum might well be "Free Community" thereby emphasizing the rights of the people of Quebec and their willingness to join in a broad hemispheric community.

Finally, Quebec should make language policy more of a local issue. Let each local government decide its own language policy as Switzerland does. An independent Quebec would be big enough to maintain French in the North American English sea. Variety of language policy by local governments would be healthy in arriving at appropriate local solutions. Local governments near English-speaking Canada would have the interior of Quebec for reinforcement of French. Such a policy might even save one or two of the more important Indian languages from extinction. It would also make it easier for New Brunswick to have a local option for its French-speaking communities. A referendum based on more liberty, not less, for the people of Quebec coupled with independence to preserve, foster, and develop a Quebec identity should pass. It would usher in an independent Quebec, good for both the people of Quebec and all of the peoples of this hemisphere.



a monolithic culture defined by the central government is far less obvious. Vernacular languages do not undermine the strength of the country, and even if they did, it wouldn't matter too much, as they have all become 2nd rank states. There is a link between imperialism outside and imperialism inside. It wouldn't be possible now to tell the young Bretons to stop speaking the local dialect, because it makes use of 'ya' like the German. The contemporary young Bretons would probably answer 'So what?'

The first consequence of that new state of mind was the Deixonne law, passed in 1951, which allowed the teaching of vernaculars in public schools, fi the parents so wished and if the teacher could do it. Alscian, Flemish

## Les mouvements régionalistes

- L'UNION DEMOCRATIQUE BRETONNE (U.D.B.), parti socialiste et autonomiste, a présenté dix-sept candidats aux élections législatives en Bretagne. Créée il y a quatorze ans, elle est sortie de son isolement à l'occasion des élections municipales de mars 1977.
- L'U.D.B. a rendu public, le mardi 13 septembre 1977, « un programme démocratique breton » résolument situé dans la perspective d'une victoire de la gauche. Le travail qu'elle a effectué depuis sa création pour faire reconnaître la particularité du problème breton par la gauche traditionnelle a commencé à porter ses fruits. Toutefois, les nouvelles options de ses partenaires pourraient, à terme, remettre en cause son existence. L'U.D.B. a toujours dénoncé les attentats commis par certains membres des deux branches du Front de libération de la Bretagne (F.L.B.), l'Armée républicaine bretonne et le groupe Trawalc'h de la résistance nationaliste bretonne.
- LE MOUVEMENT SOCIALISTE OCCITAN VOLÉMI-VIURE AL PAIS (V.V.A.P.), né en 1974, est représenté dans une trentaine de départements du Midi. Son but est de « définir une alternative socialiste occitane ». Il a constaté une convergence de vues avec les forces socialistes traditionnelles sans envisager avec elles, toutefois, une union électorale. V.V.A.P. a présenté plusieurs candidats, en association avec Lutte occitane et, parfois, les organisations écologistes.
- LUTTE OCCITANE (L. Occ.), proche des organisations d'extrême gauche, combat pour « la construction d'une Occitanie socialiste » en insistant notamment sur les revendications culturelles des régionalistes.
- LE PARTI NATIONALISTE OCCITAN (P.N.O.), créé en 1959, anti-fédéraliste et anti-européen, a appelé à voter, aux élections législatives pour les « forces progressistes », en particulier le P.C., la « gauche du P.S. » ainsi que pour les gaullistes de gauche et les candidats régionalistes et autonomistes en prononçant clairement « contre l'intégration européenne et atlantique et pour le soutien à la gauche ».
- POBLE D'OCC, qui se réclame du socialisme libertaire et autogestionnaire, est favorable à la formation d'un Front de libération de l'Occitanie.

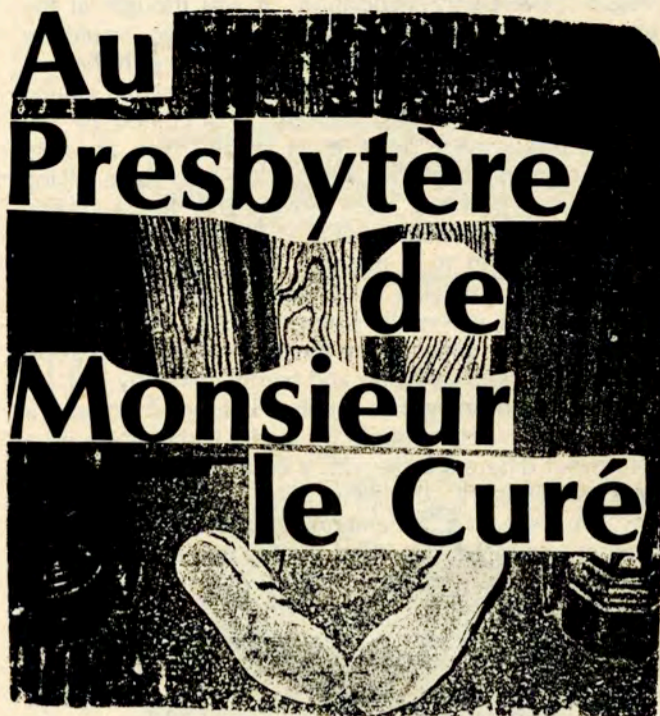
LES ELECTIONS LEGISLATIVES DE MARS 1978 — 21

and Corsican as "varieties" of foreign languages were excluded from the scope of the law. This one didn't do much good until 1966, because although it had been duly voted, it was not officially enacted until that date.

The 60's with their psychological mutation, marked another turning point in the history of regional cultures. Society lost most of its inclinations towards conformity during the decade, and cultural and linguistic conformity became less coercive, too. The renaissance of regional cultures was not an isolated phenomenon either, but part

cont. page 19





**A) Leçon de Catéchisme pour le carême:**

Les Trois Colombes déf. Le triumvirat de la Rataouille Collaborationniste.(1)

1. Pierre Elliott Oréo-le Grand Concierge(2) lui-même. Le pautin du Premier Ministre William Davis.
2. Marc Lalonde-Ministre de l'Energie de l'Ontario: Voici le chef du ministère en charge "d'enfirouâpper" l'Ouest Canadien et de s'emparer de leurs ressources pour garder l'Ontario la plus riche per capita des "provinces".
3. Jean Le Chrétien-Ministre de la Justice Ontarienne et chef du comité pour le dossier constitutionnel. Cette grenouille professionnelle est l'auteur sous l'inspiration du Grand Concierge de "Le Québec, un Gros Nouveau Brunswick." Viens t'en donc te confesser à ma paroisse Jean!

**Revue de Catéchisme**

Le "Canada," avec des lettres blanches 12 pieds de hauteur, c'est l'Ontario et l'Ontario, avec des lettres rouges 6 pieds de hauteur c'est le "Canada." Espèce de Grossier! On vous attend patiemment sur la 15 ième marche Pierre! Ou êtes vous allé te cacher? Votre moniteur n'était pas capable de vous trouver durant la veillée.

Ah on t'a trouvé encore après manger des biscuits avec du "frosting" blanc dans le centre!

**Méditations:**

Ouvrez le rideau à la résidence du pantin de M. William Davis à minuit suivant sa journée de pèlerinage à l'Oratoire. N.B. assemblée à huit clos à Ottawa, Ontario.

**Pierre Elliott Oréo:** "Merci Monsieur le Premier Ministre Davis d'avoir pris le temps pour venir ici à minuit pour discuter l'avenir du "Canada."

**William Davis:** "Thank you Peter for your kind invitation. We of the nation of Ontario only wish that anglosaxon human rights in this nation be scrupulously defended from the Atlantic to the Pacific. Why are you dressed as a monk? And what is that foot mark on the back of your cassock?"

**Traduction:** "Merci, Peter, pour votre accueil chaleureux. Nous de la nation de l'Ontario désirons seulement que les droits individuels anglosaxons dans cette nation soient défendu scrupuleusement de l'Atlantique jusqu'au Pacifique. Mais pourquoi êtes vous habillé avec ce capuchon et qu'est ce que cette marque sur votre derrière?"

**Pierre Elliott Oréo:** Avec un beau gros sourire, une face rouge, et en courbant sa tête pour 30 secondes par crainte de perdre l'appui de son "boss" dans ces puix de coulisses:

"Comme vous pouvez le constater j'ai pris un petit sommeil dans ces vêtements. Car de cette façon je me suis tenu chaud durant cette nuit froide. Peut-être j'ai laissé ces vêtements sur mes claques hier. Monsieur le Premier Ministre Davis je desire seulement offrir mes

services comme intellectuel et comme avocat à vous et à l'Ontario. Je suis complètement disponible au monde anglosaxon."

**William Davis:** "Peter Elliott I'm deeply-touched. As you can surmise I only wish to offer as an anglosaxon gentleman from Ontario, a nation known to be more English than England itself, the privilege and the material rewards that follow the process of anglicisation to all those misguided people of that province of Quebec and to all their relatives outside of that province including three of the nation of Ontario."

**Traduction:** "Peter Elliott, je suis profondément ému. Comme tu es capable de deviner, moi, comme un "gentleman" anglosaxon de l'Ontario une nation reconnue d'être plus anglaise que l'Angleterre elle même, je désire d'offrir l'auguste privilège et les retombées matérielles du processus d'anglicisation à tous les égarés de cette province là du Québec et à toutes leurs familles habitant hors du Québec y inclus celles de la nation de l'Ontario."

**Pierre Elliott Oréo:** "Merci, merci et oui merci Monsieur le Premier Ministre Davis. Je vous offre mes services comme l'avocat le plus reconnu et le plus dévoué à l'Ontario. Comme vous le savez très bien je suis gradué de l'Université de Montréal le premier de ma classe en droit."

**William Davis:** "I'm most impressed. Unfortunately you were not blessed with a degree in law from the University of McGill or from the University of Toronto. However, I congratulate you on your supreme efforts to mitigate that imperfection."

**Traduction:** "Je suis profondément ébloui. Malheureusement, Peter, tu n'a pas été béni avec un brevet en droit de l'Université de McGill ou de l'Université de Toronto. Quand même je vous félicite à propos de tes efforts suprême d'améliorer cette imperfection."

**Pierre Elliott Oréo:** "Je suis en train de faire des efforts herculéens dans cette direction là. c'est pour cela que je suis en train de travailler jour et nuit à huit clos avec divers comités pour le repatriement de la Constitution afin d'essayer d'enfirouâpper tout l'monde. C'est pour cela que je suis en train de mener cette campagne d'une façon 'tendancieuse'."

**William Davis:** "Your work is worthy of the highest praise and will be looked upon as the culmination of the anglicising process in the Western World. Democracy at its pinnacle will then be synonymous with anglicisation."

**Traduction:** "Ton travail, Peter, est digne des plus grands éloges et honneurs et va être prévu comme le sommet du processus d'anglicisation dans l'Ouest. Donc la démocratie va être synonyme avec anglicisation."

**Pierre Elliott Oréo:** "Merci, merci, et oui merci! C'est pour cela que l'Ontario, c'est à dire le "Canada" va être exempt du processus du bilinguisme officiel."

Et en courbant sa tête en signe du plus haut respect envers ce personnage de l'Ontario "Car, Monsieur le Premier Ministre Davis, vous avez presque acquirit le sommet de la perfection avec la loi ontarienne de 1917 interdisant l'usage du français. Donc l'Ontario--le "Canada" va être doué avec plus de bebelles materielles et bien plus civilisé et dans l'avant garde pour avoir montré le chemin comment se débarrasser de gangrène du Bill 101."

**William Davis:** "That is why Peter we must not lower ourselves and endanger the high degree of civilization achieved in Ontario by accepting bill 133. We must progressively deny to the francophones of Ontario the use of the French language in order to guide them onto the marvelous path of the english civilization and thus avoid a reaction of righteous indignation on the part of our highly cultured english people of the nation of Ontario."

**Traduction:** "Cela est la raison pourquoi, Peter, nous ne pouvons pas s'humilier et de mettre en danger cette civilization très avancée que nous avons construit en Ontario en acceptant Bill 133. Il est donc nécessaire de

progressivement nier aux francophones de l'Ontario l'usage de la langue française avec le but de les guider sur la bonne voie de la civilization anglaise et de cette manière d'éviter une reaction guidé par la moralité la plus pure au monde de la part du peuple anglais de la nation de l'Ontario."

**Pierre Elliott Oréo:** en chuchotant et en parlant très très bas:

"C'est pour cela que j'ai personnellement suggéré à la GRC en 1970 d'infiltrer les cellules du FLQ. Donc en un seul coup j'avais presque étouffé dans l'oeuf la gangrène du séparatisme en ordonnant à la GRC de suggérer aux membres des cellules de faire ce qu'ils ont fait. De cette manière nous avons espéré de réduire le séparatisme à l'absurde."

**William Davis:** "Do not talk so loud Peter! Someone might overhear you."

**Traduction:** "Ne parlez pas si fort, Peter! Quelqu'un pourrait vous entendre et me soupçonner."

**Pierre Elliott Oréo:** "C'est le premier ministre de l'Ontario qui m'a suggéré en 1970 que cela était la meilleur manière de diserediter le séparatisme du Québec et de cette manière bouche de mettre en train l'anglicisation de cette province récacitrante."

**William Davis:** "Do not talk so loud Elliott! I know that you are an anglophile and a francophobe. As you know so well we must at all costs surreptiously get that constitution with that well known bilingual Troja Horse amendment from London, then advance human rights in that province of Québec by imporing bilingualism there, and thus protect those poor poor english gentlemen from Westmount from the ill effects of Bill 101. As you know as the fine lawyer that you are that Bill 101 is unconstitutional!"

**Traduction:** "Ne parlez pas si fort Elliott! Je sais que t'est un anglophile et un francophobe. Comme vous le savez très bien nous devons à tout prix et d'une façon **louche** obtenir cette constitution de Londres et de cette manière avancer les droits individuels dans cette province là du Québec en imposant le bilinguisme là. De cette façon nous pourrons protéger ces pauvres "english gentlemen" de Westmount des effets néfantes du Bill 101. Comme l'avocat par excellence vous savez que Bill 101 est inconstitutionnel."

**Pierre Elliott Oréo:** "Comme l'avocat que je suis je me mets à votre service en déclarant que le Bill 101 est inconstitutionnel. Je veux seulement montrer la bonne voie vers l'anglicisation à mes frères égarés." **à suivre**

**SUMMER HOMESTAY PROGRAMME**

AREA COORDINATOR  
**Claudette O. Kydd**  
 RFD 2 Box 404  
 Orrington, Me. 04474  
 (702) 825-3339

**Foreign Diplomacy—Families Can Do Their Part**

A dream trip to the United States for a young person in France can become a reality when local families participate in the North Atlantic Cultural Exchange League (NACEL) Summer Homestay Program. Last year over 3,500 students from France spent four weeks living with American families and experienced the "American way of life" first hand. The boys and girls, aged 13 through 19, all of whom have studied the English language, acted as goodwill ambassadors of their homeland, substantially contributing towards better international understanding.

The area coordinator for NACEL is Mrs. Claudette Kidd, RFD 2, Box 404, Orrington, Maine 04474. She has announced that applications are now being accepted from Maine families interested in sharing their everyday lives with a student from France. It is not too early to apply for the August 1 - 29 program. "Preparing for the exchange involves a considerable amount of time", states Mrs. Kydd. As coordinator, she makes an effort to visit with prospective families to learn of their interests. She is then responsible for cross-matching the French student and an American family, taking into consideration compatability and special requests.

At this time, hundreds of teenagers in France have already filled out applications and are preparing for the exchange. If you would like more information on how you can have a personal ambassador from France live with your family, contact Mrs. Kydd at the address above or telephone 825-3339.



# THE PSALTERY

Lil Labbé & Don Hinkley

chansons. (Elles ne m'en voudra pas pour le dire.) Et pour certains—comme moi—les échos feront le grand attrait de l'album.

Ces mélodies vénérables ont été accompagnées à travers les âges par des "instruments" encore plus divers que ceux utilisés par Don dans "Un Canadien Errant." Aviron et hache, pelle et rouet, métier, aiguille et berceau ont fourni à travers les âges un accompagnement sympathique au diapason des labeurs et des sentiments du chantre.

Reprises et perpétuées sur disque aujourd'hui, ces mêmes mélodies s'entendent dans le cadre d'un son nouveau, un accompagnement d'instruments à cordes, de piano et même de cet "accord des pieds" encore populaire il n'y a pas tellement longtemps. C'est un vieux vin versé délicatement dans de nouvelles outres sans les faire éclater.

La première fois qu'on écoute l'album, on est peut-être capté par les chansons, leurs mélodies et leurs paroles. Et cela est bien. Si l'accompagnement attirait l'attention sur lui-même, il aurait manqué son coup. Mais à force d'écouter (et c'est bien un disque qu'on fera tourner et retourner), on admire une variation ici, une introduction là, la tournure tout à fait "moderne" de telle autre mélodie, vieille comme la poussière sur la malle bombée d'un ancêtre oublié, dans le grenier de me-mère.

Après avoir savouré le goût de ce bon vieux jus fermenté, et ayant apprécié la technique instrumentale et vocale dans lequel il est servi, certains voudront s'intéresser d'avantage à l'historique des chansons qu'ils écoutent. Pour eux, il y a la pochette avec ses notes bilingues, qui de façon intéressante et succincte, pourront encourager d'autres recherches... ou satisfaire à une curiosité de dimanche après-midi.

On savait peut-être que ce "Canadien Errant," par exemple, avait été composé après la révolte de 1837-38 en mémoire des patriotes québécois pendus ou exilés pour complicité avec Papineau; mais est-ce qu'on avait compris que Gérin-Lajoie était encore étudiant au collège quand il mit sur papier les vers qui allaient s'attacher au coeurs de milliers de "Canadiens-Français"? Et avait-on déjà entendu que la mélodie elle-même, connue d'antan sous le titre "Si tu te mets aiguille," avait déjà fait son immigration en Nouvelle-France bien des années avant? C'est donc dans l'histoire de notre passé et dans le grand monde de la nature qui est notre héritage commun que Lil et Don ont voulu nous balader pour leur premier enregistrement. Ils nous mènent dans les bois, à travers les prés et par les eaux, oui les eaux et surtout les eaux:

fontaine, étang, rivière, mer—lieux choisis de notre folklore. Comment se peut-il que l'époque de la communication rapide des vols transatlantiques et des autoroutes s'intéresse encore au père qui envoie sa fille "sur la mer" ou aux "raftsmans" qui font "Youpe, Youpe sur la rivière"?

Parce que, comme toute grande littérature, orale ou écrite, ces thèmes nous touchent encore aujourd'hui comme hier. L'âge de la cybernétique et de l'ordinateur connaît lui aussi les peines d'amour, de séparation, de guerre, de mort; tout comme il apprécie lui aussi la joie, la danse et les jeux de mots.

Les personnes du troisième âge trouveront dans "Un Canadien Errant" des souvenirs, des images et même une larme d'hier. Les jeunes de mon âge (la quarantaine, ce n'est plus vieux!) écouteront de près pour entendre et apprendre peut-être les paroles de chansons qu'on fredonne encore de temps à autre et qui reviendront comme dans un déjà-vu. Et les jeunes tout court feront toute sortes de découvertes dans leur quête aux "racines"; ils apprécieront aussi, du moins ceux à l'oreille plus attentive, une musique qui sans être "synthétisée" a pu quand même s'épousseter.

Et—si on me permet encore une autre prognostique déplacée—les institutrices et les instituteurs raffoleront peut-être le plus de tous au sujet du disque, une fois qu'ils l'auront découvert. (Ca prend du temps à ce que les bonnes choses entrent dans les écoles.) Mais, mesdames et messieurs, c'est justement ce que vous cherchez depuis des années pour utiliser avec vos élèves!

A-t-on parlé de la voix forte et claire de Lilianne? et de ces petites variations qui nous surprennent et qui jouent ici et là des tours à nos oreilles paresseuses? Ce sera à chacun de faire des découvertes.

Une critique quand même ne vaut pas son sirop d'érables à moins d'avoir sa note quelque peu négative. Ce qu'il manque au "Canadien Errant" du Psaltery, c'est un auditoire! A la fin d'une chanson, j'attends non pas le silence, mais les applaudissements d'une foule enthousiasmée. Eh bien, on ne peut pas tout avoir à la fois. Mais ce serait un bon coup pour une autre fois.

Et tandis qu'on y est, il n'est pas inconnu que Don écrit des chansons qui sont ensuite interprétées par le duo. Pourrait-on s'attendre que dans un proche avenir le Psaltery nous livre un vin original et inédit tiré peut-être des anciennes vignes de notre culture.

"Un Canadien Errant" nous a donné l'appétit. Nous attendrons maintenant avec impatience un vin nouveau.

\$7.50 each (includes postage and handling)

Maine residents add 30 cents sales tax

Send to: Lil Labbé—75 Mill St., Orono, Me. 04473, or FAROG Forum.

# Multiculturalism... from page 2

alternatives which will promote the concept of cultural pluralism as a positive force in American society.

The present study was therefore based on the rationale that a bilingual/multicultural curriculum offered to every child in a racially and linguistically integrated classroom would serve as a catalyst for r improving intercultural attitudes, enhancing the self-concept of minority children, increasing all students' knowledge about one another's cultures, and raising the status of languages other than English. Such outcomes would be beneficial for all students, would be in keeping with the spirit of desegregation, and would expand the definition and application of bilingual education in America.

The purpose of the study was to investigate the effects of an experimental bilingual/multicultural curriculum on the self-concept, intercultural attitudes, and intercultural knowledge of fourth-, fifth-, and sixth-grade pupils in an integrated classroom setting.

The hypothesis taken for this study consists of three major areas: That there will be a significant difference in self-concept between the control and the experimental groups according to ethnicity; that there will be a difference in intercultural attitudes between control and experimental groups; and there will be a difference in intercultural knowledge between the two groups.

The children used in this study were 67 randomly selected fourth, fifth and sixth grade students at a midwest elementary school. There was a good mix of sexes and ages, and all children were U.S. military dependents at the time of study and were born in various states of the U.S. or abroad.

The experimental group received a seven-week treatment designed to enrich the school curriculum by providing the students with activities and experiences to promote and develop awareness, sensitivity, and appreciation towards cultural and linguistic pluralism in the United States.

The experimental sessions lasted 40 minutes per day, five days per week, and the goals of the treatment were to develop an understanding of the concepts and vocabulary related to culture and cultural pluralism; to instill pride in one's own cultural heritage and learn respect for others; to acquaint the students with the Spanish language and sensitize them to the diversity of linguistic expression; and to increase the factual knowledge of the historical contribution and cultural manifestations of minority cultures in America.

Three instruments were administered in this study to measure the dependent variables: self-concept, intercultural attitudes, and intercultural knowledge. These instruments were the Piers-Harris Children's Self Concept Scale; the Personal Attribute Inventory for Children; and the Santos Measure of Intercultural Knowledge.

The Piers-Harris is an accepted measure of self-concept for children in the third through twelfth grades. It consists of 80 self-descriptive declarative statements to which respondents agree or disagree by circling either yes or no. The Personal Attribute Inventory for Children is administered by asking respondents to tread through an alphabetical listing of 24 positive and 24 negative adjectives and then place an X in a box beside the 15 words which best describe a specified ethnic group. The Santos Measure of Intercultural Knowledge is a 40-item multiple choice instrument developed from a representative sample of the total universe of objectives of the bilingual/multicultural experimental treatment.

The results of the Piers Harris self-concept measure for the 67 children who participated in the study were that the experimental group scored higher (56.47/80) than the control group (48.84/80).

In the PAIC test, which measured students' attitudes towards five separate ethnic groups: Anglo, Black, Hispanic, Asian and Native-American, showed that Hispanics were the preferred group, and the researcher believes that the study of the Spanish language exerted a stronger influence on attitude development than did other types of activities requiring less empathy or personal involvement. Again, the experimental group fared better on the measure than the control group, (24.89 for the experimental group, compared to 27.52 for the control group, where the lower score was considered more positive.) Although this score does not indicate a significant difference between the groups, it displays a trend in the desired direction, and perhaps a larger sample might have been revealed more statistically significant differences.

The scores on the Santos Measure of Intercultural Knowledge were much more positive. The mean for the control was only 13.36 as compared to 29.56 for the experimental group. There were no significant differences among the grade levels either, indicating that the activities were on the appropriate instructional level.

The bilingual/multicultural curriculum had a strong impact on students' intercultural knowledge. With respect to self-concept, there was a significant interaction between ethnicity, grade level, and treatment; this is due, in part, to the higher academic achievement levels of the non-Anglo

continued page 18



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**Année 1981 internationale des personnes handicapées**

Information - numero 53 - Janvier 1981

L'assemblée générale des Nations Unies a proclamé 1981, Année Internationale des personnes handicapées. Le thème de l'année est «Plaine participation et égalité». L'Année vise à permettre aux personnes handicapées de jouir des mêmes droits et privilèges que les autres membres de la société.

L'emblème officiel, adopté par les Nations Unies, symbolise deux personnes qui, placées sur un pied d'égalité, se tiennent les mains en signe de solidarité et de soutien mutuel.

Cet emblème est tiré d'un dessin original présenté par la Commission française de l'A.I.P.H. Les feuillets qui l'entourent représentent une partie de l'emblème de l'organisation des Nations Unies.



informeq — numéro 53 — janvier 1981

À l'aube de l'année 1981 que l'Organisation des Nations Unies a proclamée Année internationale des personnes handicapées, je souhaite qu'en chacune et chacun s'allument les réverbères de la compréhension et de l'accueil.

Pour amorcer ma réflexion sur le sujet, je me suis intéressée à certains aspects du mot **handicapé**.

Du point de vue graphique, on remarque que ce mot, emprunté à l'anglais au XIX<sup>e</sup> siècle, commence par un h d'origine germanique<sup>1</sup>, signe qui a pour conséquence phonétique de maintenir un hiatus en empêchant la liaison et l'élision. Ainsi il n'y a pas d'élision entre l'article défini singulier et les mots handicapé et handicapée: on écrit **le handicapé, la handicapée**, et l'on doit prononcer les deux phonèmes de l'article. On ne fait pas la liaison entre un mot se terminant par une consonne et ces mots: on prononce les /handicapés, un /handicapé.

Le substantif **handicapé** est un terme administratif<sup>2</sup> qui s'est répandu dans la seconde moitié de ce siècle pour désigner les infirmes. Ce dernier terme, même s'il n'est pas tombé en désuétude, revient de moins en moins souvent dans les textes.

«Les demi-voyants et les aveugles, qui sont devenus des **handicapés visuels**, désirent occuper leur place de membre à part entière dans la société. Le sport doit aussi s'adresser aux **handicapés physiques**».

Comme adjectif, **handicapé** se dit d'un être atteint d'une infirmité ou d'une déficience quelconque qui l'empêche de vaquer à ses activités normales. Il n'y a pas très longtemps, on aurait songé à **invalidé**, mot qui figure dans tous les dictionnaires, mais qui s'en va lui aussi vers son troisième âge.

**Handicapé** a pris de l'extension: il peut signifier «défavorisé sur un plan quelconque».

«On assimile parfois les personnes âgées<sup>3</sup> aux personnes handicapées parce que, dans notre société, l'âge devient souvent un handicap. Il existe, en effet, des cours ou des sessions pour apprendre à se réconcilier avec son âge, et à s'adapter aux conditions de son âge. Les orphelins seraient aussi handicapés sur les plans affectif et matériel.»

Dans notre système scolaire, on a regroupé sous l'expression **enfance en difficulté d'adaptation et d'apprentissage** «une population d'âge scolaire dont le trait commun est de requérir des mesures appropriées d'éducation, de rééducation ou de réadaptation»<sup>4</sup>.

Qu'il s'agisse de graves handicaps physiques, visuels ou auditifs, de déficiences intellectuelles, de mésadaptations socio-affectives, etc., l'école doit tenter de satisfaire les besoins particuliers des élèves en difficulté d'adaptation et d'apprentissage<sup>5</sup>, dans le cadre le plus normal possible, c'est-à-dire dans les **classes ordinaires ou normales** d'une école libre de barrières architecturales, mais surtout psychologiques.

Le monde adulte ne devrait plus hésiter devant cet autre monde — celui des handicapés — qui a aussi visage d'homme.

1. En français contemporain, c'est abusivement qu'on parle du h aspiré. Ce son n'existe pas (sauf dans quelques exclamations, ex.: hum!) Le h d'origine latine (ex.: habileté, latin: habilitudo) ou purement graphique (huile pour éviter la lecture vite à une époque où l'on n'avait pas encore distingué u et v): est muet en français et commande l'élision et la liaison.

2. On peut s'interroger sur ce terme administratif qui est peut-être aussi un euphémisme (c'est-à-dire une manière atténuée ou adoucie d'exprimer certains faits ou certaines idées dont l'expression directe aurait quelque chose de déplaisant ou de blessant), mais tel n'est pas mon propos.

3. Au Québec, la Loi assurant l'exercice des droits des personnes handicapées a été sanctionnée le 23 juin 1978. Les termes consacrés par la Loi sont **handicapé** et **personne handicapée** définis ainsi: toute personne limitée dans l'accomplissement d'activités normales et qui, de façon significative et persistante, est atteinte d'une déficience physique ou mentale ou qui utilise régulièrement une orthèse, une prothèse ou tout autre moyen pour pallier son handicap.

4. L'École québécoise — Énoncé de politique et plan d'action — L'Enfance en difficulté d'adaptation et d'apprentissage, p. 11.

5. En français, un enfant exceptionnel est exceptionnellement doué. Parler d'un «élève exceptionnel» pour désigner un élève en difficulté d'adaptation et d'apprentissage, c'est commettre un anglicisme.

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

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pupils, and possibly to the integrated military setting in which the study took place. Intercultural attitudes were not significantly affected by the treatment as only one significant difference in attitude between control and experimental subjects was revealed on the Hispanic PAIC. However, there was a definite trend in the desired direction with regard to intercultural attitudes.

The overall results of this study seem to indicate that there is great untapped potential in pursuing innovative models for bilingual education. Although this study was of short duration and limited to a small population, the results were optimistic.

\*Piers, Ellen V. 1969. *The Piers-Harris Children's Self-Concept Scale*. Nashville: Counselor Recordings and Tests; Parish T., and J. Taylor. 1978. *The Personal Attribute Inventory for Children: a report of its validity and reliability as a self-concept scale*. Educational and Psychological Measurement, 38:565-569; Santos measure by the author of this article.

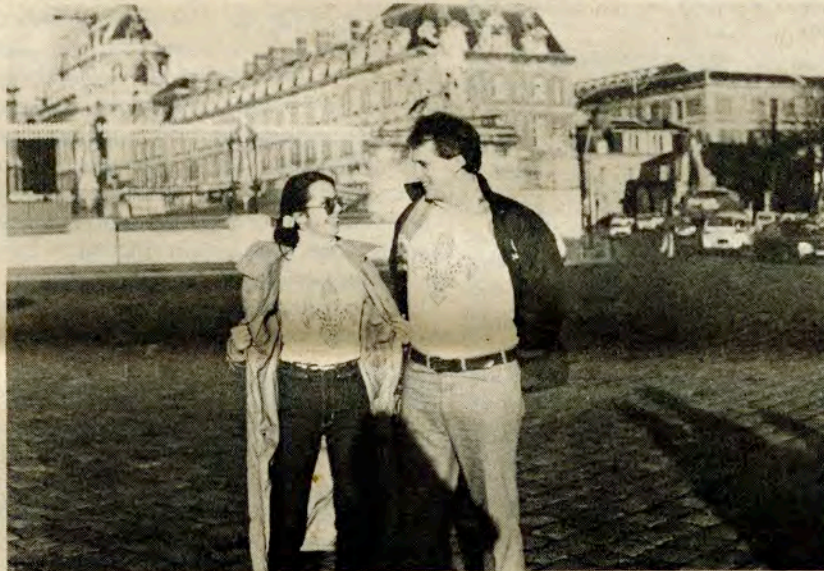
This article was adapted and excerpted from a study conducted by Sheryl Santos of East Texas State University, Department of Elementary Education. It was originally presented at the *Ethnoperspectives Forum on Bilingual Education Research* and will be published in December in its entirety. This can be obtained by writing Dr. Raymond V. Padilla, Bilingual-Bicultural program, 106 Ford Hall, Eastern Michigan University, Ypsilanti, Michigan 48197, U.S.A.

## Un Retour aux Source...

suite de la page 1

afin de leur faire apprendre et aimer la musique populaire de la Bretagne. Le lundi soir nous assistons à un cours de musique traditionnelle au Club Léo Lagrange où nous entendons, pour la première fois, la bombarde et le béniou, la première, une sorte de petite flûte, et le second, une petite cornemuse. Nous apprenons donc que cette musique a des liens culturels assez étroits avec la musique de l'Écosse et de l'Irlande. Il y a chaque année des échanges musicaux entre la Bretagne et ces deux pays. A la fin de la veillée, un petit groupe de jeunes gens joue de l'accordéon pour nous puisque cet instrument de musique fait aussi partie (ainsi que la vieille, **hurdy-gurdy**) du répertoire musical breton. Le lendemain soir nous participons à une séance de danses folkloriques, entre autres **la gavotte**, et Michelle démontre son énergie de bonne Franco en se joignant aux danseurs.

Notre départ pour St. Vincent sur l'Oust et le Centre Culturel Ti Kendal'c'h a lieu mercredi matin. Ce centre sert de centre d'accueil et les responsables mettent tout leur enthousiasme et leur bonne volonté à faire vivre la culture bretonne. On nous sert le déjeuner et je discute avec deux ou trois jeunes hommes les paroles de quelques vieilles chansons canadiennes/franco-américaines que j'ai apportées avec moi. Vers la fin de l'après-midi nous nous dirigeons vers Quimper, en plein pays bigouden. M. Bernard de Parades, un véritable source d'énergie bretonne, qui, selon toutes indications perçues, se démène pour la diffusion et l'appréciation de la culture bretonne, est notre accompagnateur pour les trois derniers jours passé en Bretagne. C'est un homme qui sait sur le bout du doigt plusieurs détails de sa propre culture et qui connaît un tas de gens (c'est lui qui a su nous conduire chez une crêperie non-touristique).



FAROG y'était en esprit...

Puisque notre intérêt pour les coiffes bretonnes est piqué, M. de Parades nous mène aux halles de Pont l'Abbé afin de voir là, non comme simple décoration, mais en réalité quotidienne, quelques vieilles dames portant la haute coiffe bigoudenne. Ensuite, c'est un petit village, Ste. Marie en Combrit, et un entretien avec Bernard Cadoret, Président de l'Association du Patrimoine Maritime.

A mon avis, la plus belle surprise de la journée est notre rencontre avec l'auteur du **Cheval d'Orgueil**, M. Pierre Jakes Hélias à Quimper. On nous dit que ses mémoires ont fait fureur en France. Elles viennent d'être traduites en anglais aux E.U. L'auteur, un breton du pays bigouden, a premièrement écrit ses mémoires en celto-breton et ensuite les a traduites en français, sa deuxième langue. Je trouve que ce M. Hélias est un homme qui donne l'allure d'un esprit pratique, une personne ouverte et intéressante pour ses connaissances et son amabilité pour nous qui partageons des liens francophones avec lui et les gens de son pays. Il me plaît beaucoup. Et, je ressens en ces moments intimes chez lui dans son appartement une joie, une fierté d'avoir la langue française comme **ma** langue maternelle.

Jeudi soir, nous jouissons d'un dîner-rencontre avec les membres et leurs épouses du Club Rotary Quimper-Odet. C'était le désir de M. de Parades que nous partagions avec ces gens le «phénomène» franco-américain. C'est un fait assez remarquable, surtout pour nous Francos, que les Français ne nous connaissent pas, ou presque pas. Bien sûr, ils savent qu'il existe des Louisianais francophones et des Canadien-Français au Québec, mais des Franco-Américains! Des Américains de la Nouvelle-Angleterre qui parlent couramment le français! J'ai trouvé lors de mes deux séjours en France que ce «phénomène» n'était pas seulement une révélation, mais aussi une occasion pour un certain renouveau de fierté culturelle chez les Français avec lesquels je me suis entretenu.

Alors que nous nous dirigeons vers Brest, notre itinéraire nous permet de visiter le Parc d'Armorique: Menez Meur et Moulin de Kérouat (Ecomusée). Il y a là transplantés dans un immense parc un moulin à eau et de vieilles maisons de pierres dont l'une date de 1869. C'est

un véritable retour à un passé provincial avec lits clos, les armoires, et les façences bretonnes. Ensuite, tout en suivant les petits détours en voiture de M. de Parades, qui connaît, sans doute, ce pays comme sa main, nous prenons connaissance de première part de quelques enclos paroissiaux tels que Sizun, La Martyre, et La Roche Maurice. Ces enclos comprennent une église, un calvaire, un petit cimetière, et un ossuaire. Ils représentent un petit domaine où est concrétisé le cycle de la vie et de la mort.

Arrivés à Brest, nous discutons avec M. Armand Keravel, Conseiller régional et secrétaire général d'Emgleo Breiz (l'Entente de Bretagne) son travail pour le maintien de la langue traditionnelle du pays, la basse Bretagne. M. Keravel est l'auteur de quelques ouvrages pour les jeunes et qui portent sur la langue bretonne. Aussi, il nous apprend qu'il y a 600.000 à 800.000 bretonnants dans la province. Il signale que l'Alsace, la Corse, et la Bretagne partagent des problèmes et des intérêts vis-à-vis de la langue et des traditions dite «populaires». Peut-être il y aura dans un futur indéterminé une chartre des droits de minorités européennes. On en parle.

Dans la bruine du samedi matin nous partons pour Guingamp où nous rencontrons Patrick Malrieu, le Président de Dastum. Dastum est une organisation qui se voue à préserver et à promouvoir la culture bretonne orale. M. Malrieu avoue que le travail est fait par des bénévoles, ce qui me fait dire que si nous Francos voulons préserver et promouvoir notre culture, il ne faut pas attendre que les octrois, les dons, et le St. Esprit nous tombent dans les mains. Il faut se débrouiller avec enthousiasme et détermination.

Les Malrieu nous accueillent chez eux, rue Lyser; la petite famille qui inclut deux enfants est gaie et compaisante. Mme. Malrieu nous prépare un déjeuner provincial superbe. Elle nous sert un plat qui s'appelle Kig Ahac Fars (mode de Léon) avec crêpes farcies comme dessert. Voilà un autre geste de la part des Bretons que nous avons rencontrés qui indique leur hospitalité, leur prévenance, et leur fierté culturelle. Dans l'après-midi, nous nous dirigeons vers St. Brieuc dans le pays gallo où nous discutons avec M. Gilles Morin, Président des Amis du Parler Gallo, le travail de cette organisation qui essaie de mettre en valeur la fierté d'être gallo-breton et de préserver le dialecte du pays. C'est intéressant de remarquer, tout en faisant des comparaisons entre le parler gallo et le parler franco-américain, que le gallo a des ressemblances linguistiques avec notre dialecte. Par exemple: itou, patate, et le dicton «ne pas avoir de porte de derrière».

Après un séjour très mouvementé en Bretagne nous prenons le train pour Paris. Tout en faisant le bilan de notre stage nous nous rendons compte que ce séjour en a valu la peine. Nous retournerons chez nous la tête remplie de nouvelles connaissances et le coeur content d'avoir pu partager un mode de vie et une culture qui sont différents, mais certainement pas étrangers. Rien ne semble tellement étranger lorsqu'on a une âme franco dans un milieu français. Aussi, la France a ses différences culturelles, ses particularités ethnologiques. La France n'est ni une seule ville, ni une seule province. C'est une mosaïque où l'on retrouve une richesse culturelle précisément dans toute sa diversité sous l'égide de la nation. La France, comme les Etats-Unis, devra non seulement reconnaître cette diversité très humaine, mais aussi seconder les efforts sincères de tous ses citoyens qui persévèrent dans la pratique de leur diversité, car là subsistent sa fécondité et son patrimoine en tant que patrie.

Alors que le train arrive en gare à Paris, j'anticipe déjà ma visite de Rouen et mon séjour en Belgique chez un ami que je me suis fait lors de mon premier stage à Marly-le-Roi. Les liens francophones s'épanouissent. Le petit Franco de Biddeford n'est plus tellement «niaiseux». Il a su se déniaiser.

S. Duplessis

**Regional cultures in France—A historical overview**

from page 15

of a larger movement. The foil is a dehumanized, arch industrialized and arch-standardized society. The overall state of mind was summarized by a fairly sympathetic government member.

"Bien des signes montent que les jeunes sont sensibles à la résurgence et à l'enrichissement des cultures locales, non point pour se tourner vers la contemplation bornée du passé, mais pour trouver dans ce passé comme dans le présent un renforcement de l'homme face à une société industrielle et urbaine qui risque en uniformisant les modes de vie, d'écraser les cultures et finalement l'épanouissement personnel."

Those who want to preserve local languages and cultures are often those who demonstrate against nuclear power, who fight against pollution, and against the state monopoly over the broadcasting media, and who support political movements advocating a return to grass root democracy, the shape of town meetings, school board, and participation into the decision making process in industry. They usually call themselves "socialist" which in French is a catch all term for anybody ideologically between the communists and the government coalition.

What is the future of those movements? It is hard to say. The bulk of their followers are fairly young people, (late teens, early twenties) who tend to be fierce idealist while involved, but drop altogether out of activism when they get a job and a few children. On the other hand, those groups, by their uncompromising stand on matter of principles, are almost certain to keep on recruiting young people looking for a way to "get involved". May be the best test would be to see what the ex-militant of the linguistic movement will do when their children reach school age. Will they insist that the vernacular languages and cultures be taught, or will they have become indifferent to the whole issue?

**Regional cultures in France: The contemporary situation**

France can be divided into 8 distinct linguistic zones. In one, the language is so old that linguists can't even explain its origins. All they know is that it is not an Indo European language, that means it doesn't belong to the family of languages spoken in Europe, Russia and India. It could therefore be a remains from a very primitive age—this language is Basque and it is spoken in France and in Spain. The next language in chronological order, is Breton. It is a variety of Celtic, the language spoken in France, the British Isles and maybe other places before the Roman invasions. The other Celtic languages still alive today are found on the other side of the channel: Gaelic in Ireland, Welsh and Scot Cornish died out in the 17th. All those languages are mutually understandable.

The Roman gave us Latin, and Latin became Catalan (also spoken in Spain), Corsican (very close to Italian), Occitan or langue d'oc, itself subdivided into several dialects, and the langues d'oïl (oc and oïl are ancient forms of yes). One of the langues d'oïl succeeded into imposing itself to the whole of France—it is French. The langues d'oïl are more removed from Latin than the others as they have assimilated more Germanic and Celtic terms. Two other langues d'oïl were very flourishing for a long while: one in Northern France, Picard, one in what is now Belgium; Wallon. For a while, Picard was even a more developed and sophisticated language than French. Both Picard and Wallon are still spoken, although

most people are under the assumption it is a corrupted version of French, and therefore, not worth preserving.

The two last languages belong to the Germanic family: Flemish and Alsatian. The Flemish spoken in northern France was one of the innumerable dialects of the lowland area expanding from the Aa to the Frisian Islands. Alsatian is one of the equally innumerable Germanic dialects spoken between Rhine and Elbe. Neither is a corrupted version of anything. Dutch is a synthesis of local Flemish dialects, including the French one, used in schools and in the administration. Similarly, German is a synthesis of German dialects, made for literary purposes.



The extent to which vernacular languages are used varies greatly. Only Alsatian can be considered as a "first language" for a majority of the group concerned. Alsations are more often than not trilingual. It is assumed that 100% of the 10-40 age group can speak French, that 4 out of 5 can use the dialect, and 3 out of 5 are fluent in German. Alsatian is the language of the home, the street and the shops. French of school, administration, of some of the media. German is taught from grade school on, and German broadcasting stations can be picked up. The language of the work place varies. Those who work in Germany work in German; in France they do it in French, and/or Alsatian.

At the other extreme, Flemish is almost dead in France, and only the toponymy reveals that there was once an area where no other language was heard. 90% of the place names North of Lille are unmistakably Flemish: Leffrincocke, Ochtezele, Godewaersverde, Outterstoene, or the more familiar Dunkerque-Dunkirk, the church in the dunes. People's names also betray them. I had some classmates and students called Vanhaecker, Van Poperingue, Van cooste noble or Handshowerker. None knew a word of Flemish, and the last named didn't even know the meaning of his name. In between, the other vernacular languages, none of which seems to be the primary language of the majority of the people living in the area, with maybe the exception of the Basques. People may be fluent, but not commonly use the language.

**A Canadian Matriarch**

Monica Corneau

- Rather tall and well-built, with an aristocratic manner;
- Dark haired and square-faced with piercing brown eyes that quickly cut you to size;
- A ruler of the roost who ran her household with an iron hand;
- A financial wizard who made ends meet with little means;
- A strict disciplinarian- her children didn't dare disobey!
- A healer of hurts- she tenderly gathered her children into her arms or carefully counselled a bewildered adult;
- A source of strength- her energy vitalized her patients and her powerful hands brought hundreds of children into the world; her instinctive intuition saved many a life;
- A teacher of talents- she skillfully developed her children's abilities so that they became proficient in many fields;
- A faithful follower of Christ- she instilled in her children a great love of God and the Catholic religion.
- What an extra-ordinary woman- my mother.

Monica Corneau  
Knickerbocker, NY.

She was born Alexandrine Amiot de Villeneuve in St. Eustache, P.Q. and immigrated to the States about 1875. One of eight girls she started working in the cotton mills

when 12 years of age. The family seemed to move about quite a lot- perhaps looking for work for all these girls- for they lived in Cohoes, N.Y., then South Shaftsbury, Vt., North Adams, Mass., and finally in North Pownal, Vt.

Her tales about working in the mills enthralled her grandchildren, especially when she told of running to the mill down the railroad track in the snow in her bare feet! And how when the trains came they had the alternative of jumping into the river (which was shallow) or laying down on the track and letting the train run over them! Picture a line of 20 girls standing still from 6:00 a.m. to 6:00 p.m. watching the spindles spinning- Yes, they got into mischief many times and the Boss gave them a good licking. Or they got their hands or hair caught into the machinery and were maimed for life.

Her stunning beauty made her the belle of the town. She had so much savoir faire that it amazed me to hear her tell of the time a "rich" young man finally persuaded her to go to North Adams on the train and have dinner at a hotel! While he asked her again and again for a date, she never went because when she sat down to dinner at the table in the hotel, she was completely bewildered by the array of dishes and cutlery and embarrassed to tears throughout the whole dinner!

It must have been a lively home in North Pownal with eight girls and all their friends- my grandmother was a

cont. page 23

**Commentary**

ST. JOHN VALLEY TIMES, Madawaska, Maine 04756

**These Acadians**

by David Wylie

With the Acadian Festival Week's preliminary activities already underway, I am getting prepared for that time of year in the St. John Valley. That is I'm growing nervous.

The reason is simple, and yet extraordinarily complex. I haven't the faintest idea who these Acadians are, even though I've apparently lived in their midst for the better part of my life.

Who are these people anyway? The only way to answer this question is to stumble through and look behind to see what trips me up.

Having made a somewhat unsuccessful try at writing historical vignettes about the Acadians-in-transition in the St. John Valley circa the early 1900's, I gathered a few tidbits about the Acadians. Their earlier history is said to be known to practically every resident in the area. However, things blur when every community along the river claims they landed on their shores first. Which brings out one fact, or near fact, about the Acadians and their descendents. The first Acadians apparently agreed that it was a good idea to escape to the St. John Valley region. BUT, the moment they landed, they ceased to agree about anything. If you have ever attended a town meeting in Madawaska, Van Buren or Frenchville, you will know what I am talking about.

From the time the first Acadians arrived, their history has blurred and is becoming more and more indistinct.

Oh yes, the Acadians speak French. That is because, initially, they came from France. That is what some Acadians say. Others say they had always lived an idyllic existence in Grand Pre, Nova Scotia, until the English came and forced them out. There is no verifiable explanation on how these particular aborigines learned to speak a dialect of French, but some say the Devil landed in America thousands of years ago and taught them to speak a virtually incomprehensible form of the language. It is said that he did it to confound the true French who would land on Canada's shores several millennia hence. Others say the Acadians were adept at a kind of "monkey-see, monkey-do" such that when the French arrived, they mimicked them well enough to make the French think they spoke their language. Before that, the Acadians had no language of their own. That is what I have heard, though there are other opinions.

Another fact, or near fact, about the Acadians, is that they seem to like to pull people's legs. That is, to have a bit of a joke at someone else's expense.

I finished reading the National Geographic magazine special on the Madawaska Acadians for the umpteenth time, and boy, were those Anglais taken for a ride. The Acadians who escorted them around must have had the darndest time keeping their guffaws to a tasteful snigger. I got the impression that a lot of behind the scenes manoeuvring and manipulating took place. Like: "Hey Anglais, you take my picture wit me han my hold horse, eh by cripes jiminy dare." Click, goes the shutter. "Jaw haw," go the Acadians, up their sleeves. Because, not two hundred feet away from where the scene is being photographed, is the Acadian's brand new \$30,000 skidder or \$15,000 Cadillac.

What else could I say about Acadians, by way of answering my question on who they are?

Ah, they have very strange culinary tastes. Their food kills elephants, but leaves them unharmed. For example, have you ever noticed their "cretonne". It is flavored lard. And their most popular delicacy, ployes? They are flavorless pancakes made out of buckwheat and bleached inner tubes. The Acadians lead outsiders on to believe that cretonne and ployes are all they eat, which is not true. Only the visitors are forced to eat them.

I am part Scots, and we Scots have a foul and execrable concoction of chopped meat, oatmeal, and sheep's guts which we boil and ritually feed to the visiting English. So, the Acadians can't fool me about their food.

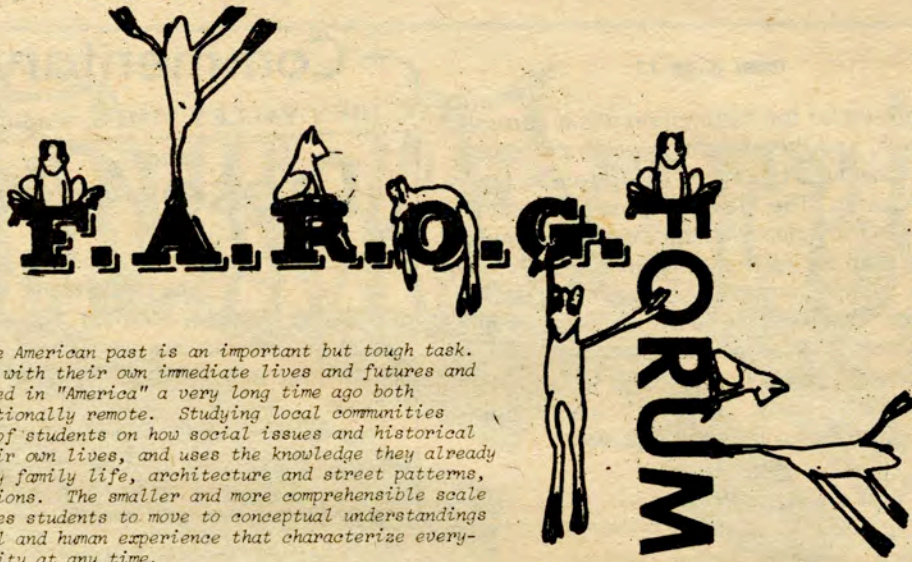
On second thought, they did once with a chopped meat pie they call "tortiere". I should have been somewhat alerted by the name, but wasn't, and ate some. It tastes fairly good at first. But, once in the lower gastrointestinal tract where nothing can be done about it, tortiere goes to work. On the main, I would have preferred to be in Borneo with malaria and the squitters.

Oh, for the life of me, I can't figure these Acadians out. There seems to be only one true fact about them, and that is that there are no known discernible facts about Acadians.

That is why, among other reasons, that during Acadian Festival Week, I shall go fishing.

Voir notre pouce page 24

Dear



Teaching about the American past is an important but tough task. Students are concerned with their own immediate lives and futures and often find what happened in "America" a very long time ago both intellectually and emotionally remote. Studying local communities focuses the attention of students on how social issues and historical change have shaped their own lives, and uses the knowledge they already have about contemporary family life, architecture and street patterns, and community institutions. The smaller and more comprehensible scale of local studies invites students to move to conceptual understandings through the rich detail and human experience that characterize everyday life in any community at any time.

--Joan Seidl

We believe that the implementation of multiculturalism demands both quality and quantity in classroom materials. Although teacher ownership requires that teachers be actively involved in the development and evaluation of classroom materials, we believe that some materials should be provided both as a model for teacher-made materials and to prevent slowing the implementation of Multicultural Education until teachers have time or adequate knowledge to develop their own. Thus, to eliminate the disadvantages of inadequate teacher preparation, lack of time, and uncertainty regarding appropriateness, materials should be developed by representatives of different cultures and racial groups to assure accuracy and be made readily available to teachers. Using these as a basis, teachers can begin to examine, develop and evaluate other materials for use in their classrooms.

--Carl A. Grant and Gloria W. Grant

Message reçu

Cher Yvon,

Je proteste vigoureusement contre l'article de Roger Lacerte qui a paru dans la dernière édition de F.A.R.O.G. Forum.

Comment as-tu pu consentir à reproduire ceci sur la première page? Comme je disais dans une lettre de protestation que je viens d'adresser à Roger Lacerte, la langue française est beaucoup trop belle pour la constituer de cette manière.

J'apprécie toujours le dévouement que tu déploies depuis plusieurs années pour promouvoir notre langue et notre culture dans nos milieux.

Je suis sûr que dorénavant tu éviteras de reproduire des balivernes de ce genre.

Bien à toi,  
Louis-Israël Martel  
Manchester, N.H.

...reçu

Monsieur,

RE: Article "Comptines et Chansons Grivoises" par Roger Lacerte.

Quel déchets! Tachons donc de faire pimprer le beau, de s'élever, au lieu de s'abaisser dans la boue.

W. J. Francoeur  
Lowell, Mass.

From Yankee land

Dear Sir or Ms.,

Could you please send me a copy of a recent F.A.R.O.G. Forum for my son who is doing a Maine History Project on the Franco-Americans in Maine. We'll be glad to pay whatever the cost. I used to have access to them while on campus occasionally but no longer am able to see them. There are very few of us here on the coast and very little literature.

Thank you,  
Suzanne Chabot  
SR Box 25A  
Prospect Hbr., Maine 04669

QUOTES TAKEN FROM: IN PRAISE OF DIVERSITY: Multicultural Classroom Applications  
Gloria Grant, Editor

reçu

Yvon,

Je me permets de vous dire que vos êtes un sal cochon!! Roger Lacerte est également un cochon. Quel manque de respect envers nos religieux. Soyez sur monsieur, que je ne renouvellerai pas mon abonnement l'an prochain. Je n'ose pas signer car vous auriez assez de culot de publier ces quelques mots. Je vous pardonne aussi car vous êtes, sans doute, très mal élevé.

CHOQUER A LEWISTON!!!

QUOI!?!?

Cher Yvon,

I just loved the first page article in the last issue of the F.A.R.O.G. FORUM "Comptines et Chansons Grivoises." I was sitting in the doctor's office and I just burst out laughing when I read,

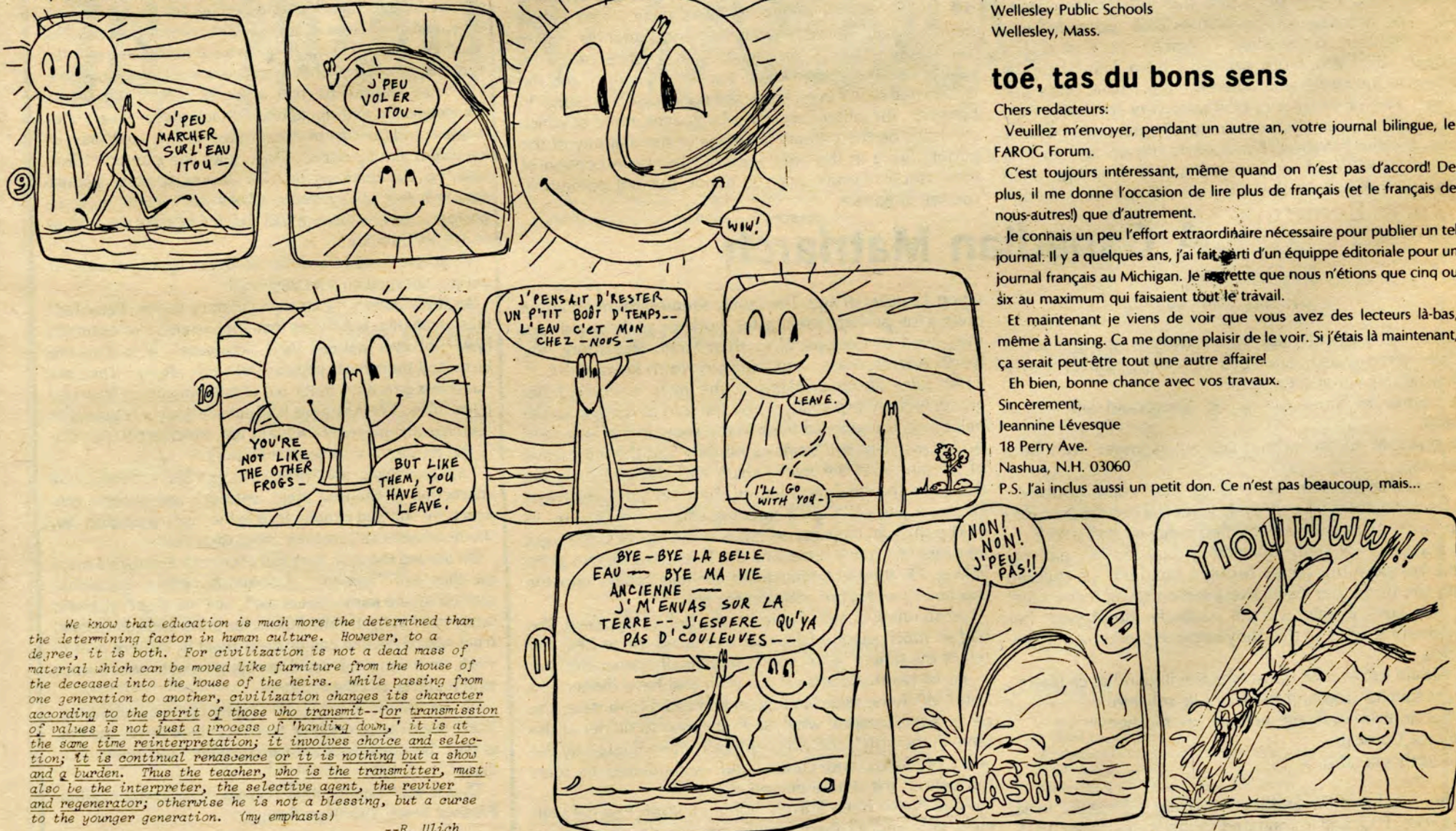
"Je vous salut Marie pleine de grace,  
Troue du chu pris dans vase..."

It reminded me of my childhood in parochial schools. The children (we kids) always made up funny rhymes for the reverent things the nuns would tell us.

We also used to play with our names and make up funny sayings. My name was Gloria Gilbert so the kids would say to me, "Gloria Gilbert les fesses à l'aire." My friend's name was Marie Pomerleau so she was called, "Marie Pomerleau les fesses à l'eau." Another friend was called, "Jeanne Pepin la crotte de chien."

I hadn't had such a laughing spell since I was a kid. I couldn't wait to get home and read the article to my husband. When reading it aloud, I had another laughing spell. I think it's wonderful that you are printing articles which truly reflect the Franco-American ethnic humor. Encore!

Encore!  
Gloria Lachance  
Consultant  
MDECC  
Augusta, Maine



We know that education is much more the determined than the determining factor in human culture. However, to a degree, it is both. For civilization is not a dead mass of material which can be moved like furniture from the house of the deceased into the house of the heirs. While passing from one generation to another, civilization changes its character according to the spirit of those who transmit--for transmission of values is not just a process of handing down, it is at the same time reinterpretation; it involves choice and selection; it is continual renaissance or it is nothing but a show and a burden. Thus the teacher, who is the transmitter, must also be the interpreter, the selective agent, the reviver and regenerator; otherwise he is not a blessing, but a curse to the younger generation. (my emphasis)

--R. Ulich

Envol de Scrabble

Salut Yvon!

J'suis ben content d'avoir jase avec vous il y a une quinzaine de jours. J'aimerais mettre une annonce dans votre Forum. Je suis membre de deux clubs de Scrabble à Montréal, et j'aimerais jouer contre ceux ou celles qui s'y intéressent. On peut jouer en Duplicate (très en vogue dans le monde français) ou en partie libre (un contre un.) Pour ceux qui voudraient jouer, vous êtes priés de me téléphoner à 965-3971.

Amicalement,  
Bill Sawtell  
Box 272  
Brownville, Maine 04414  
N.B. J'ai un jeu, un dictionnaire, et une chronomètre.

On a raté??

Monsieur,

Je trouve votre Journal très intéressant, vive la grande famille Franco-Américaine! A tout parent qui ont surtout combattu pour conservé leur langue, parlons le Français partout et parlons le bien toujours. Bonne Chance.

Laurent Rathé  
348 Main St.  
Winooski, Vermont 05404

Merci Raymond

Salut, Yvon!

Merci pour l'abonnement au FAROG Forum qui ne manque jamais d'arriver bien que je ne sois pas toujours sûr de l'avoir envoyé de l'argent.

En tout cas, voici six dollars, et bon courage dans ton entreprise. Je garde toujours un bon souvenir de ton séjour parmi nous et j'espère que tu penses de temps en temps à nous.

Le Forum me plaît énormément.  
Mille amitiés,  
Raymond J. Cafer, Director  
Wellesley Public Schools  
Wellesley, Mass.

toé, tas du bons sens

Chers redacteurs:

Veillez m'envoyer, pendant un autre an, votre journal bilingue, le FAROG Forum.

C'est toujours intéressant, même quand on n'est pas d'accord! De plus, il me donne l'occasion de lire plus de français (et le français de nous-autres!) que d'autrement.

Je connais un peu l'effort extraordinaire nécessaire pour publier un tel journal. Il y a quelques ans, j'ai fait parti d'un équipe éditoriale pour un journal français au Michigan. Je regrette que nous n'étions que cinq ou six au maximum qui faisaient tout le travail.

Et maintenant je viens de voir que vous avez des lecteurs là-bas, même à Lansing. Ca me donne plaisir de le voir. Si j'étais là maintenant, ça serait peut-être tout une autre affaire!

Eh bien, bonne chance avec vos travaux.

Sincèrement,  
Jeannine Lévesque  
18 Perry Ave.  
Nashua, N.H. 03060

P.S. J'ai inclus aussi un petit don. Ce n'est pas beaucoup, mais...

## American Wanted

Dear Sir,

I am a College graduate from Quebec City and I would like to correspond seriously with, and later meet an American from Maine. Can you publish the following message in your newspaper?

"22-year-old French Canadian girl wishes to correspond seriously with, and later meet an American, whatever his race or nationality. Write to: Louise Therrien, 65, Tessier, Beauport, Québec G1C 2Y4".

When you answer my letter, tell me how much you charge me for this publication and I will send you a postal order. I would appreciate an answer as soon as possible.

Sincerely,

Louise Therrien  
65, rue Tessier  
Beauport, Québec  
G1C 2Y4  
Canada

## Roger Voir Sacré

Cher Roger,

J'ai été très content de "re"faire ta connaissance l'autre jour. Je lis aujourd'hui dans le dernier **F.A.R.O.G. Forum** les comptines et chansons grivoises que tu y publies: elles sont savoureuses, diablement bien tournées! de la vraie poésie de Nouvelle Angleterre—tu vois ou je veux en venir: ça ferait grand plaisir de consacrer une de mes prochaines livraisons de **Nouvelle de la Poésie en N.A.** à les petits chefs d'oeuvres—mais en possèdes-tu d'autres en dehors de celles-ci que je découvre chez le **F.A.R.O.G.**? je l'espère (même s'il s'agit de plus salées!).

Les dimensions de ma feuille ne permettraient pas que tu fasses une teste de présentation comme tu as fait pour le **F.A.R.O.G.** Mais bien sûr je ne manquerais pas de signaler cette publication du **F.A.R.O.G.** et ton activité pour sauver, garder et nous faire goûter ces trésors.

J'espère vraiment que tu as d'autres de ces comptines et ritournelles dans tes tiroirs: ça ferait un chouette numéro des **Nouvelles!**

A te lire,  
Amicalement à vous deux,  
James Sacré  
92 Maynard road  
Northampton, Mass. 01060

## C'est fait...J'crois?

Dear Sirs:

I am following Michael Guignard's series on "History of Franco-American Immigration to New England" with great interest since I am working on the Franco-American experience in Manchester, N.H. However, I note that several critical footnotes are missing from your reprint—no. 1-19 and 80-88—would you kindly supply me with the citations or, forward this note to Mr. Guignard for same—I would very much appreciate them!

Thank You,  
Eileen Kanzler  
212 Ivanhoe Way  
Bloomington, Illinois 61701

*Multicultural education is education which values cultural pluralism. Multicultural education rejects the view that schools should seek to melt away cultural differences or the view that schools should merely tolerate cultural pluralism. Instead, multicultural education affirms that schools should be oriented toward the cultural enrichment of all children and youth through programs rooted to the preservation and extension of cultural alternatives. Multicultural education recognizes cultural diversity as a fact of life in American society, and it affirms that this cultural diversity is a valuable resource that should be preserved and extended. It affirms that major education institutions should strive to preserve and enhance cultural pluralism.*

--AACTE Multicultural Commission

## Merci Beaucoup Madame

Dear Sir:

We receive 2 copies of Le FAROG Forum presently and really don't know who is responsible.

Yes, my husband and I would like to continue receiving your wonderful and informative newspaper.

My husband, Dr. Edward Wynne, reads and speaks French fluently and as the wife; I understand many of the words but cannot speak French well. We are both very active in the Lafayette Chapter of Codofil (Mr. Nolan Rebouché of 220 Venus Dr. in Lafayette, La. 70501) is the president. I am the secretary. Dr. Wynne's mother was a Dayries from New Roads, La. and his father was from Temple, Texas who worked for the Southern Pacific Railroad until he retired. Both are now deceased.

I read in the recent issue that Walter Landry wrote an article and also the article concerning the cookbook printed and compiled by Trent Angers "Cajun Cooking". I truly laughed when I saw the cartoon at the bottom of this page. I own one of his cookbooks.

My husband as a physician examines and treats many of the children of French speaking parents. Phillipe Gustin and his wife, Mary will have a reception for his mother on Friday, March 6th who is visiting from Belgium. I have wrapped a small gift for her (cadeau) a sterling silver Evangeline demitasse or coffee spoon with a descriptive card written in French.

Enclosed is \$6.00 so that we may continue receiving this wonderful paper.

Sincerely,  
Dr. & Mrs. Edward W. Wynne  
1620 Myrtle Place  
Lafayette, La. 70506

## One of our many Cultures

Dear Yvon,

Michola Arkas asked me to write an article on some aspect of Ukrainian culture for publication in Le F.A.R.O.G. Forum. It is enclosed.

For additional information on the symbols on pysanky, the chart is also enclosed.

Feel free to edit to meet your needs.

Sincerely,  
R. Willard  
Wiscasset, Me. 04578

## Un Lewistonais satisfait

Cher Amies,

Je vous envoie \$6.00 pour un an d'abonnement. J'ai été introduit à votre papier en '77 quand j'ai pris un cours à Auburn.

J'aimerais bien votre papier et je le lisait d'un bout à l'autre. I got a kick out of the writers articles half French and half English! I also like reading about student's life on campus and their background.

Thank you,  
B. Tardiff  
Lewiston, Maine

## Oui

Dear Monsieur Labbé:

Will you please consider the enclosed article for publication in the next issue of the Forum? I have also enclosed a jacket from the book which the article describes; you may print the jacket illustration with the article if you wish to do so.

Thank you for your consideration. My father (author of the book described) is French-Canadian and will be so proud if his name is in print in the F.A.R.O.G. Forum.

Respectfully,

Jeane Masson-Douglas

P.S. As a subscriber of the Forum, I am dismayed to learn from your S.O.S. in the février issue that its fate is uncertain. If there is any way that a person like myself can help, please let me know.

merci,  
Jeanne

**N.D.L.R. While we are happy to comply with your wish, our wish—in fact, our need—is for you to consider your wish as an ad with resulting consequences which would tend to ameliorate "our" uncertain fate". See Parmi Nous au Vermont page for article and ad.**

## Amen

Cher Yvon,

Vive Yvongélisations! Tu as bien écrit au sujet de notre séjour en France. J'attends la deuxième partie de cet article avec plaisir.

Amitiés,  
"Carmen"  
Paula Bouchard  
Richford, VT.

## Any Francos at BMHI?

Ladies and Gentlemen:

We have been receiving Farog Forum for some years and appreciate the courtesy.

We no longer have a Franco-American unit, so the copies are going to the Library. I am told they are not being read, so until such time as we again have a unit or a Franco-American popular interested in today's world, please discontinue the paper.

I will feel free to write again should the need for the Forum arise.

Sincerely,  
Anna McCloskey  
Director  
Volunteer Dept.  
Bangor Mental Health Institute

## Merci

Gentlemen:

I have recently come across a book of poems written in 1926 by a native of Southbridge, Anthony I. Werner.

I have enclosed the introduction and one of his poems, that I thought might be of interest to you.

I know that Mr. Werner has since deceased, but I do not know if any of his relatives are still alive, or whether the 1926 copywrite is still in effect.

The introduction speaks for itself, and the poem depicts some of the attitudes toward Southbridge and the American Optical back in the days when the Optical Business was active in New England.

I sincerely hope you enjoy the poem, as other people around Southbridge have.

Sincerely,  
J. Y. Dupuis  
93 North Street  
Southbridge, MA 01550

## Allô à Biddeford

Dear Steffan,

I do want to thank you again for taking the time in giving me ideas for what I hope will be a successful Franco-American column soon.

After our conversation, I picked up a copy of the FAROG Forum to discover that you're the assistant editor. Well—luck must have been with me on St. Patrick's day—rest assured that I'll be bothering you again, and hopefully this will, perhaps be of some benefit to you also.

If the Portland Press Herald can ever be of assistance, do let me know.  
Jackie Beaudoin  
Biddeford, Maine

## Attention tout l'monde

To the Editor:

The Association of Franco-Americans is deeply concerned about the murders of black children in Atlanta, and by the frustration felt by the Atlanta police department in their need for more money to promote the apprehension of the murderer.

Although the Association of Franco-Americans is an organization for Franco-Americans, we encourage the betterment of society through cooperation and brotherhood between all people. The Atlanta murders are an abominable example of what befalls a society when these values fail to be upheld. What is happening in Atlanta today could happen in any community to any ethnic group, and we believe it is our responsibility either as individuals or as persons identified with a specific group, to help stop this tragic assault on human life everywhere.

Your contribution, to the Atlanta police department, is urgently needed. Please send your check or money order to:

Bureau of Police Services  
175 Decatur Street SW  
Atlanta, GA 30335

(All contributions should be accompanied by a notation which reads: "Black Children Murders-AFA").

Thank you,  
The Association of Franco-Americans  
University of Rhode Island  
Kingston, RI 02881

## Absolument Madame

Dear Friends at FAROG,

Regarding subscription: I want to receive Le FAROG, but can't afford to pay the total \$8.00 now.

Can I pay six months at a time?

Sincerely,  
Judith Escoffier Politte  
Rt. 1 Box 345-A  
Brown Hollow  
Old Mines, MO 63630

*A truly pluralistic society where all peoples (men and women) of the world would be viewed and appreciated for being different, for contributing, and for being equal is not reserved for the millennium. It is an achievable goal within this generation. The challenge lies in bringing it about or causing it to happen.*

--William L. Smith

## Poisson de Pâques

Cher Monsieur Labbé,

Tout d'abord je viens vous féliciter d'avoir pris l'initiative de publier le journal "Le F.A.R.O.G. Forum."

Ce journal devrait faire revivre chez les Franco-Américains le devoir de continuer à parler la langue Française qui est la plus mélodieuse de toutes, si elle est parlée correctement.

Malheureusement quelques articles "Au Presbytère de Monsieur le Curé" aussi que quelques lettres écrites sans trop de réflexion ont été en maquette dans votre journal.

Ces gens semblent vouloir amoindrir le mérite des Franco-Américains. Je n'ose pas croire que parmi nos compatriotes il s'y trouve des gens assez bonnes pour écrire des balivernes de la sorte.

Le langage vulgaire dénote de l'ignorance crasse. Il faut tout de même se rendre compte que un grand nombre de vos Franco-Américains ont su se perfectionner et dans leurs manières et dans leur langage impeccable ce qui fait la force et la fierté de la race.

Il ne faut jamais oublier que "Noblesse oblige". Le devoir est de donner l'exemple à la nouvelle génération, afin que le Français soit parlé sans l'écorcher, alors le dévouement et les efforts de vos ancêtres n'auront pas été en vain.

Veuillez publier cette lettre dans le "F.A.R.O.G. Forum".

Je vous en suis reconnaissante. Ci-inclus \$1.00 pour le numéro dans lequel sera publié cette lettre. Veuillez croire à mon intérêt bien sincère.  
Cécile P. Boucher  
Woonsocket

## Mais Oui!

Gentlemen:

Please send me Le F.A.R.O.G. Forum. I would like my name put on your mailing list and to receive the issues at my home mailing address rather than the school. My home address is written below my name.

Thank you,  
Mrs. Rose Womack  
603 Alice Drive  
Lafayette, La. 70503

## Voilà!

Dear Mr. Morin,

Enclosed is my subscription to the Farog Forum.

At the suggestion of Eloise Brière with whom I am taking the course—French in the Capitol District in Cohoes, N.Y., enclosed is an article I wrote.

The poem was written several years ago when attending a Creative Writing course at Nazareth College as part of a Senior seminar one summer. The professor was quite impressed with the poem and suggested then that it should be published.

You may use it, change it in any way, or else!

Writing has been an avocation for me all my life and now I am in the process of compiling my genealogy and family history which is turning out to be quite a project.

Very truly yours,  
Monica Corneau  
Stotia, N.Y.

## On est d'accorde Mme

Cher Yvon,

Avec plaisir je vous envoie mon abonnement au Farog Forum. je regrette d'être en retard. Assurément que je ne voudrais pas la discontinuation de ce fameux journal un, des rares journaux pour nos franco-américains. S'il y avait plus de canadiens qui recevraient ce journal, notre français augmenterait plutôt que de disparaître. De la manière que ça, va actuellement, on se demande si notre race "Nos Franco-Américains" ont encore du respect pour nos ancêtres, notre langue et notre foi.

Preuve évidente que nos églises et nos écoles catholiques ne font pas trop d'efforts pour la conservation de notre langue. "Qui perd sa langue, perd sa foi," a dit un Monseigneur...et nous en avons toute la preuve aujourd'hui, même s'il ya en a, parmi les autorités religieuses, qui remet cette chose si évidente.

Le français est une richesse pour le futur de nos jeunes. Ces derniers, avant trop longtemps, reprocheront amèrement à leurs parents ce manque d'éducation bilingue si nécessaire à leur avenir.

Ensembles continuons à travailler courageusement pour cette noble cause.

Sincèrement,

Marie Jeanne Lebel

Lewiston,

P.S. Même nos sociétés franco-américaines ont trop laissé l'anglais s'introduire.

*Some educators speak of minority ethnic groups as though the crux of the problem lay in their numerical size. Has the educational achievement of black and Spanish speaking children improved dramatically in such cities as New York, Newark, Philadelphia, Chicago, and Washington as these children have become the overwhelming majority of the public school population? Let's face it. The problem is not one of being the "majority" or the "minority" but rather of one of prejudice and its effect on race relations and education. . . .*

*Multicultural education is the public schools' response to a revitalized cultural pluralism which has become a predominant value in the American social fabric. Needless to say, the teacher is the key person in developing a program and curriculum which will meet the goals of multicultural education. In this, as in all other situations, the teacher is crucial to the success of what the schools attempt to accomplish with children.*

*--Harry H. Ripkin and Milton J. ...*

## C'est Etour dissant

Chers responsables,

Un bref coup d'oeil au Farog ce matin m'annonce le décès de la "colonne" du Curé. Alleluia! L'on a certainement pas besoin de son esprit séparatiste après être enfin parvenus à s'accorder avec nos frères catholiques de langue anglaise.

Il semble difficile cependant pour Farog de ne pas agacer les sensibilités religieuses de la vie. En première page, les tetons des religieuses etc. Il y a des pages de notre histoire qui feraient bien d'être enfouies: toute vérité n'est pas nécessairement bonne à dire. Notre repertoire d'humour ne doit pas être si pauvre qu'il faille recourir au grivois.

\*\*\*

Michael Guignard, a-t-il publié son histoire des franco-américains? Je connais personnellement Michael. J'aimerais me procurer son texte.

\*\*\*

L'Editorial m'agace un peu. Le bilinguisme est parfait mais l'on se doit de donner priorité à la langue du pays qui nous recoit.

\*\*\*

Qu'est-ce que F.N.E.S.U. et où est Enosburg? Au Vermont ou N.Y? Pas loin de Farnham sans doute, mais alors où est Farnham au juste?

\*\*\*

Beau diable, où est-il professeur cet Armand Chartier à plume si facile? Comment s'inscrit-on à son Assemblée? Quel numéro du National Geographic?

Humblement qu'est-ce qu'un dossier mensuel de presse?

S'agit-il d'un "clipping service", d'un projet d'amasser en un service mensuel que vous vous échangeriez, tout ce qui pourrait avoir trait aux franco-Canado-américains?

\*\*\*

Domage qu'en Louisiane il faut prescrire au travail le non-parler anglais.

L'on penserait que ces gens feraient effort de parler anglais en de telles circonstances. Avec les Romains l'on agit primordialement en Romain.

Je tiens à recevoir FAROG...

tant que le coin du Curé le gardera là!

Bon courage!

Gérard C. Doyon, ptre 55 ans

Waterville, Maine

## S.O.S. à l'envers

Dear Sirs:

I am enclosing an S.O.S. requesting you to discontinue sending me the "Farog Forum". You have sent it without charge for several years for which I thank you. My views on Franco-Americanism are well expressed in the article "New Vitality for Lewiston" by Gloria Hutchinson in the DownEast '81 Annual Maine Today. I grew up in Lewiston and accordingly am familiar with the background and attitudes described. As expressed in the article, I believe it demeaning to take pride in speaking or writing poorly in any language. Few if any French persons that I knew ever did. I also object to associating frogs with the French people. This is a slur which no intelligent person can accept.

In closing, thank you again for your thoughtfulness in the past.

Sincerely,

G.L. Simard

Jenness Hall, UMO

## C'est plus fort que n'autres

Dear Sir,

Your newspaper recently requested a response from those that were no longer interested in receiving Farog.

I wrote to you asking that you discontinue sending me the publication.

Kindly comply with my original wishes. No Farog!

Thank you,

Paul Matton

## Nous Autres!! Quiet??

Dear Yvon Labbé,

I have just finished reading "The Quiet Presence" and I am interested in knowing more about FAROG and the newspaper-Forum. If you have past issues, I would like some.

I have been trying to learn French for some time but as yet do not. Perhaps through this there will be a break through for me--or other good stuff. Thank you.

Arline Bernier

Upton, Maine 04261

*No person knows his own culture who knows only his own culture. A child who grows up to believe that the sun rises and sets on his own in-group, and who views foreigners as strange beings from the outer darkness, is a child lacking perspective on the conditions of his own life. He will never see the American way for what it is--one of many alternative patterns of living that men have invented for their needs. Without intercultural information obtained at school a child cannot acquire this perspective, for most children come from homes and neighborhoods where they have no opportunity to learn about out-groups in an objective way.*

--Gordon W. Allport

## Tiens, Tiens! Des vrais Français qui nous défendent

A Yvon Labbé et à ses amis du FAROG et à tous ceux et celles qui se battent pour la défense de la culture acadienne,

"Un long voyage".

Le hasard a voulu que nous soyons pris en stop, Moella, mon amie et moi, par un gars sur l'autoroute allant vers le Nord, vers la frontière canadienne qui nous proposait la visite de l'université d'Orono. "Vous verrez, c'est très chouette". C'est là qu'il avait fait ses études et tout se passait comme si il voulait revivre quelques moments de son passé universitaire tout en nous le transmettant. Nous étions ravis. Nous fûmes rapidement introduits auprès de toi, Yvon, au local du F.A.R.O.G. En moi-même, je me disais--encore quelqu'un qui lutte pour une course perdue". On a le droit d'être parfois résigné. Cela existe aussi en Europe, cette chose-là. Mais, bien vite, la "chaleur" qui se dégageait de ce local, de ces gens, me faisait comprendre le sérieux du problème: "Tu connais ça toi, la défense de la culture franco-américaine!"

C'était il y a 2 mois, et depuis ce temps-là, je ne cesse de ruminez dans ma tête comme si j'avais quelque chose à exprimer au F.A.R.O.G. et à son journal. En parlant avec toi, Yvon et tes amis de ce grave problème de l'identité culturelle des Acadiens, cela évoquait pour moi des souvenirs en tant que français. Je revoyais des images d'enfance scolaire défiler dans ma tête. A l'époque, j'avais un copain de classe qui rentrerait comme moi à la "grande école", le lycée. Seulement, lui, ne parlait pas le français; il parlait la langue populaire de la région des mines du Nord (Houdain). On dit aussi le patois.

Quelques années plus tard, j'ai compris pourquoi mon copain avait été écarté du cycle scolaire normal. Il ne pouvait pas suivre étant donné la difficulté d'élocution et de compréhension en français. Pourtant, je parlais sa langue tous les jours. Ceci se passait en France il y a 15 années dans une de ses nombreuses régions où les traditions populaires existent encore, fort heureusement. Combien sont-ils ces jeunes adolescents très vite rejetés du circuit scolaire classique parce que leurs parents parlent la langue populaire ou le patois? Nombreux, je peux le dire. On s'aperçoit que environ 50 pourcent des enfants de milieux ouvriers et agricoles, donc modestes, sont écartés de ce processus dès l'âge de 14 ans. (Ce fait est confirmé par les études de Bouzdieu, sociologue français). Le hasard existe-t-il en sociologie? J'ai doute fort.

Moella, mon amie qui est d'origine bretonne, m'a souvent parlé de la vie à la campagne chez ses grands-parents qui avaient décidé de ne plus parler la langue bretonne pour que leurs enfants puissent suivre le programme scolaire français de l'école "privée" (catholique). Il restait donc de "parlé" seulement quelques expressions typiques de la langue bretonne. Quel est le pas qui a été effectué par le maintien de la langue? Le "Breton" est enseigné aujourd'hui dans certains lycées de Bretagne et l'on peut prendre cette langue comme option au Baccalauréat. \* Il est également enseigné à l'université de Rennes. Quelle chance! On aurait pu croire que l'implantation profonde des structures de notre société où le profit est devenu l'unique fin, gommerait à jamais le quotidien traditionnel, fruit de centaines de générations. Des traditions populaires, il restait quelque chose et même je dirais que nombreux sont ceux qui essaient de montrer aux populations de régions de France lousisais pour compte par le centralisme bureaucratique de notre société, qu'elles ont quelque chose à voir avec une tradition. Nombreux sont aussi, ceux qui le savent. Mais, l'exoderural a provoqué en partie l'abandon de cette réalité culturelle et linguistique régionale.

## On est pas "real"?

Too many of your contributions simply murder the real French language. The best article published in your paper in recent years was the one on excellency written on real French by a young woman native of Breançom (?) on the history of Breançom.

Try to keep up the real French (Parisien) language.

Horace C. Masse

Thomaston. Ct.

## On veut le deuxième million

Dear Steffan,

Enclosed you will find \$6.00 for the t-shirt we used for the door prize at Le Club in Winooski, but I wanted to let you know that it will be coming your way at the end of its journey through the official passages of the general fund.

Many thanks for your help at the workshop. I was only able to take a fleeting glance at the Forum display, but it looked grand as usual.

just received the latest Forum today. I do want to receive the Forum, and I promise to pay as soon as I am able. (I am about to enter the real estate field, and so I will soon be a millionaire, or at least solvent.)

Hello to Yvon for me. Thanks again!

Dan Clore Winooski, Vt.

*There are about 20 million Americans in the United States who are subsumed under the East European ethnic label. They and their ancestors have profoundly affected American life. Yet unfortunately, we know very little about them or their former homelands.*

--Richard J. Krickus

Aussi, peut-on parler de monoculture envahissante accompagnant le développement économique. Avec ces souvenirs qui n'étaient pas si vagues que cela, je compris l'importance du paradoxe vécu par tous(tes) les Acadiens (iennes) de la Nouvelle Angleterre. J'avais moi-même des points de repère dans mon vécu qui me donnait la possibilité d'une prise de conscience de la situation.

Ainsi, mon voyage entrepris depuis New York et qui s'arrêtait pour un moment à Orono, me permit de découvrir en moi l'ignorance de l'existence d'une culture acadienne profonde. Avant mon voyage, l'image que j'avais de l'Acadie était celle d'un folklore musical, celle du fermier jouant de l'accordéon ou du violon. Je fantasmais plus qu'autre chose. La situation paradoxale des Acadiens face à une culture américaine qui n'étaient pas la leur et qui n'est pas la leur, la lutte menée par le F.A.R.O.G., par la société généalogique et historique des franco-américains; tout ceci je ne connaissais pas.

Mes fantasmes transformés en réalité, je sentais monter en moi le sentiment de solidarité. Ainsi, par ces quelques lignes, je veux apporter mon soutien moral à toutes celles et tous ceux qui défendent la tradition Acadienne, non par chauvinisme français, mais parce qu'il est urgent que l'on montre au plein jour les injustices sociales connues d'un peuple étant dans une situation bloquée où l'impossibilité de s'exprimer avec sa langue, son coeur, ses sentiments d'Acadien, est un élément majeur de sa vie.

Les questions que dès maintenant, je me pose, sont les suivantes: Pourquoi ne pas saisir l'occasion légale qui est "donnée" par la Cour Suprême des Etats-Unis depuis 1974? Pourquoi les responsables de l'éducation des Etats de la Nouvelle Angleterre ne se décideraient-ils pas à concevoir un programme spécial d'éducation (avec l'aide des Acadiens eux-mêmes), même bilingue nécessaire dans chaque système scolaire où se trouvent au moins 20 enfants dont la langue du foyer est française? Que signifie cette non-reconnaissance de la culture Acadienne?

C'est la continuation de l'exploitation d'un peuple, ni plus, ni moins. Alors, puisque les Etats-Unis sont un pays défendant la "liberté" et la démocratie libérale, ce laxisme structionnel ne pourrait-il pas cesser un jour et laissez sa place à la prise en considération des réalités culturelles du peuple Acadien?

Ainsi, il faut laisser la chance et donner le droit à toute la population Acadienne d'entreprendre un long voyage loin des discours et des fantasmes:

-celui de se plonger dans son passé, celui de ses parents et grands-parents ceux à qu'on interdisait le français-parlé à l'école.

-celui de combattre les empêcheurs de tourner en rond, les troubleurs de faits, ceux qui interdisent aux Acadiens consciemment et/ou inconsciemment une expression culturelle acadienne.

Ce long voyage, je l'appellerai la libre auto-détermination des acadiens ou encore le droit à la différence. Il est temps dès à présent d'en finir avec la colonisation culturelle et linguistique.

Au plaisir de vous lire bientôt.

Salut. Je vous envoie le grand bonjour de Pascal et Moella

*. . . I find I am more effective when I can listen acceptantly to myself, and can be myself . . . I have found it of enormous value when I can permit myself to understand another person . . . . In my relationships with persons I have found that it does not help, in the long run, to act as though I were something that I am not.*

--Carl A. Rogers

# Un Saut d' FAROG...

Dear Steffan and Jim,

Here are some of the reactions of the students you spoke to at Mt. Ararat School, Topsham, Maine. I say its only some because a lot of the people didn't take the time to write something out but instead told me their feelings.

Most expressed that they like the program: "I feel that it was good that they came and talked to the kids in our school because there are a lot of Franco-Americans in our community but there are a lot of people who are not, and the talk helped all to understand just how Franco-Americans feel." The students now realize that the Franco-American people aren't trying to be pushy, they just feel a need to establish their place in society.

I myself have noticed that French jokes are not as welcome with the students as they were before your speech.

The favorite of all the students I asked about your speech was the T-shirts you showed them. Many want to buy one, Most, especially the French students, like the Forum.

That kind of sums up the basic feeling of most of the students and myself. I haven't said other feelings because the enclosed notes express them. All the students at Mt. Ararat School say "Thank You" for spending some time with us and we are looking forward to hearing from you in the future.

Michael Bouchard  
Topsham, Maine

Well, I thought that the F.A.R.O.G. was good to know about because I have about 100 relatives up north and some of which I don't know, but have heard of from my grandmother and great grandmother might live around that area. My great grandmother and great grandfather came down from Quebec to settle in the U.S. and now she lives in Ashland. I thought it was interesting that the acadian can change so much and that there is still is some French speaking community left in the state. My great grandmother speaks half and half. It was good to know what my name Potvin really meant, and I thank you for taking the time to tell me. And I hope in the future that your cooperation does good in saving the French speaking in the state.

Mark  
Mt. Ararat H. School

Dear Steffan and Jim,

Here are reactions from some of my students who were present at your talk the last period of the day. They were all impressed and I got positive feelings from them. Not everybody wrote a note to you because they lacked imagination "I don't know what to say" so I said they didn't have to write anything.

It is interesting that since your presentation, my one "problem" student I mentioned to you has been doing better in class and seems to be trying to succeed. How long this lasts?? Coincidence?? Qui sait? But I'm sure you helped him out tremendously. If you haven't viewed **SOIREE FRANCO-AMERICAINE** video tapes yet, you might like to. The program was a natural sequence to your presentation. (page 97 in **Instructional Television Schedule and Videotape Library Catalog**, 80-81).

How much do bumper stickers cost and can students just send \$6.00 for a T-shirt?

Again, many thanks,  
Jeanne Brooks

Very interesting. I loved the newspaper and Beau Frog. I loved the T-shirts and bumper stickers, too.

I liked hearing about the way you lived. I always wanted to be brought up in a bilingual society, but unluckily I never had the chance.

I hope that when I have children, I will know French well enough to have my children grow up bilingual.  
A Student

I really liked listening to Steffan and Jim speak to us. I already knew most of the history, being an Acadian myself, but no I don't feel so alone in that heritage, and I'm glad to know there are so many Franco-American people in the U.S. Je vais apprendre à parler en Français!

I really liked listening to Steffan and Jim speak to us. I already knew most of the history, being an Acadian myself, but no I don't feel so alone in that heritage, and I'm glad to know there are so many Franco-American people in the U.S. Je vais apprendre à parler en Français!

Cathy Comeau  
Topsham, Me.

# Matriarch

from page 19

charming person. The young men would come from far and near and many a Saturday night three or four of them would be lodged on a feather tick on the parlor floor. Sometimes they went to dances in nearby towns and she told of walking home one night and getting in at 5:00 a.m. Her daughters were never allowed such privileges!

Mother married at 18 to a tall blond young man of 25 from St. Dominique, P.Q. and lived for several years in Hoosick Falls, where father was a bricklayer. Three little girls were born here but died shortly after birth. Then the booming town of Cohoes, N.Y. beckoned them to join the French colony there. Here eight more children were born and raised.

Mother must have inherited from her Canadian ancestors her tremendous energy and her ability to do and make do. The home in Cohoes was a very happy one according to my older sisters. When there was something mother wanted, she could always go out to work. She was in demand as a mid-wife and nurse. When the doctors had a difficult case, they came for mother. She had that certain something that inspired confidence in her patients and several doctors told me that when a case puzzled them, mother would find the answers and pull a person through to health.

Because of her common sense and strength of character, people sought her out for advice. As a child, it seemed to me she was "Father Confessor" to the whole neighborhood. Some poor troubled person was forever being taken in and set on the right path.

A strong character- an energetic woman- she lived to be 97 years old and at the age of 85, she was still doing her own housework, mowing the lawn, and keeping a large garden! At 90 she had her first stroke and the doctor said she would never walk again. Within a year she was walking! But gradually she failed but her mind remained active to the end and at 95 she could better discuss world politics than any of her children. Yes, she was an extraordinary woman.

cont. page 24

## LE F.A.R.O.G. FORUM

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

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Merci beaucoup, bonne

lecture et écrivez-nous.



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

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

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

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

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- Etes-vous bilingue (français-anglais)?  
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Je lis \_\_\_\_\_ I read \_\_\_\_\_  
Je parle \_\_\_\_\_ I speak \_\_\_\_\_  
J'écris \_\_\_\_\_ I write \_\_\_\_\_
- Aimeriez-vous plus de français \_\_\_\_\_, d'anglais \_\_\_\_\_  
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# PERSPECTIVES

BRavo

BOO

THUMBS UP

THUMBS DOWN

Editeurs Responsables: Yvon A. Labbé  
et Steffan I. Duplessis

à David Wylie du St. John Valley Times. Qu'un déluge de cretons (sans n e), de plogues, et même de tortière déferle sur votre "fishing hole" dans votre lit, vos rêves, et vos enfants. Ça pourrait être pire. Vous pourriez être ACADIEN comme nous-autres-sans histoire, sans culture, sans langue et sans savoir vivre. Etes-vous sur que vous ne l'êtes pas?

Following considerable deliberation and not without equally considerable apprehension, the F.A.R.O.G. staff has voted unanimously to confer upon you honorary ACADIAN citizenship for 1982 with all the privileges and rights appertaining thereunto.

### HOW'S YOUR FRENCH???

to ActFA (Action pour les Franco-Américain), FACU (Franco American Committee at UMO) ---action pour ou contre les Franco???

C'est à voir!!!!???

to the readers and users of LE FORUM.

Thanks for your support, nous vous sommes reconnaissant. On espère vraiment vous avoir offert un FORUM, un forum pour tout le monde!?!?!? MERCI et à l'automne.

au vol. 7(1)du Canado-Américain, publication de l'Association Canado-Américain de Manchester, N.H. On a surtout apprécié les esquisses biographiques, votre éditorial et les articles, "In the Beginning," "Jack Kerouac and Grace Metalious as Franco-Americans." Merci!

to Québec for a unique touch in creative law: Québec law prohibits television ads aimed at children under 13.....! BRAVO QUEBEC!!

BONNE FETE LISA MARQUIS! Le 18 mai

### Un Saut d'FAROG

Dear Steffan and Jim,

Your presentation was well organized and interesting. I learned a lot about the French which includes my own ancestors. I really liked your shirts and I wanted one. I would not mind seeing you again doing another presentation again.

Yours truly,

A. Morace (spelling unsure)

Dear Steffan and Jim,

Sorry I'm so late with this note--pressures of school and a baby to come at home, in a few weeks. We certainly appreciated your talks at Mt. Ararat--it made for an interesting afternoon that, I think, touched home for some kids. A frustration all teachers share is that we seldom can tell the impact we have on our students--sometimes a casual word will have a greater effect than a careful lecture, but in any cases I think your discussion provided a lot of stimulation in ways we may not necessarily see. I set Mike Bouchard to the task of collecting feedback from kids and presume he has reported back to you by now.

Thanks again, and I hope I get to see you again. I had a really interesting time myself.

Yours,  
Jeff Fisher

# LE F.A.R.O.G. FORUM



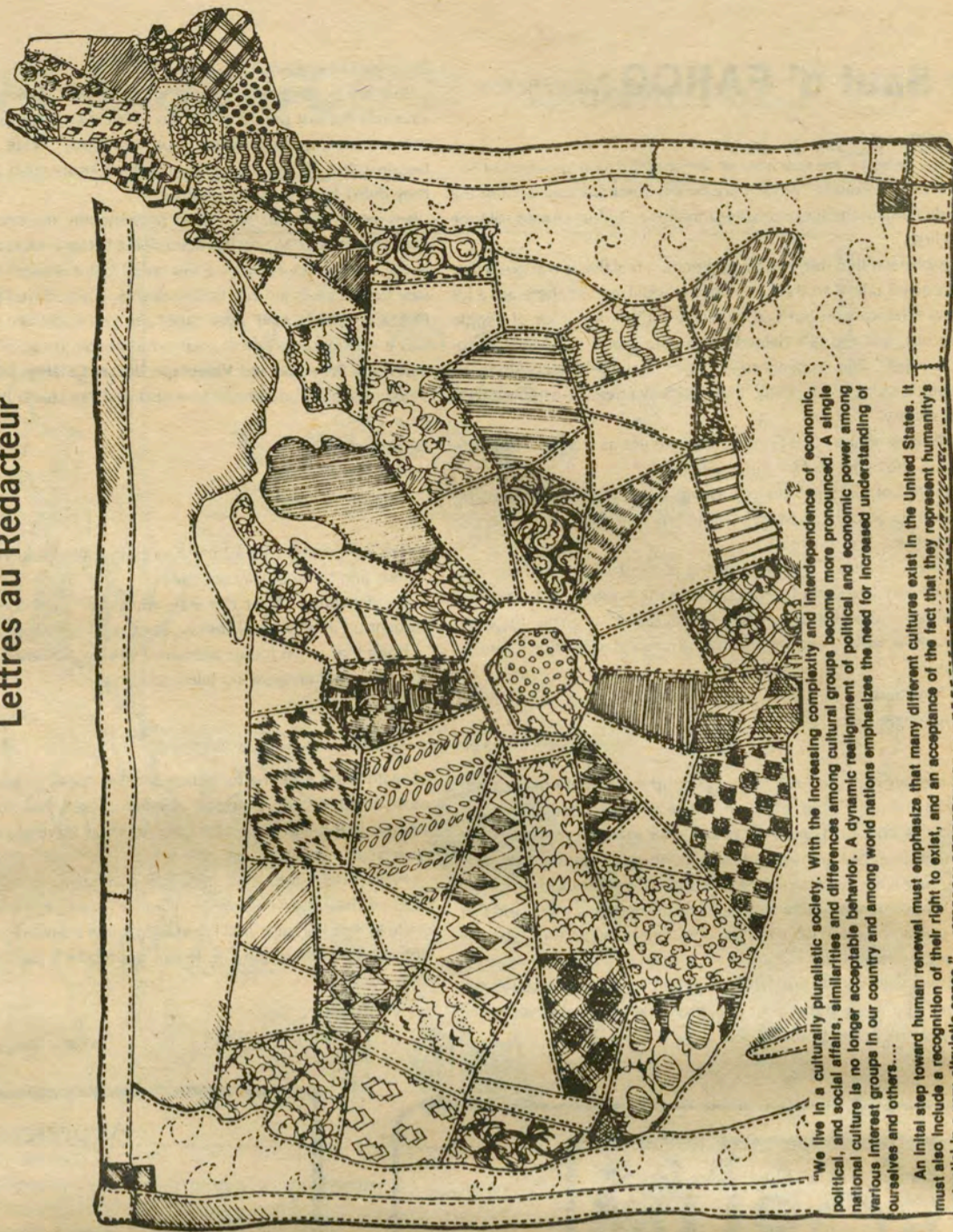
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AVRIL—MAI 1981

## À L'INTÉRIEUR—

Eggs at Easter  
Retour aux Source...Retour aux Gens  
Multiculturalism in the Classroom  
Lettres au Rédacteur



"We live in a culturally pluralistic society. With the increasing complexity and interdependence of economic, political, and social affairs, similarities and differences among cultural groups become more pronounced. A single national culture is no longer acceptable behavior. A dynamic realignment of political and economic power among various interest groups in our country and among world nations emphasizes the need for increased understanding of ourselves and others...."

An initial step toward human renewal must emphasize that many different cultures exist in the United States. It must also include a recognition of their right to exist, and an acceptance of the fact that they represent humanity's potential in a very altruistic sense."

U.S. Mosaic: In Praise of Diversity Gloria Grant, Editor Maine Mosaic: Peter "Beau Frog" Archambault

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

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We thank you all.

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