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PENTAGOËT REDISCOVERED: A DRAMATIC ARCHAEOLOGICAL FIND IN ACADIAN MAINE

by Alaric Faulkner
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Early this summer, a team of archaeologists from the University of Maine at Orono began test excavations at a major French site dating from the early 1600's, located on the Maine coast. The site, which was exposed by erosion, now stands in peril of destruction by continued wave action. With basic funding from the Maine Historic Preservation Commission, a group of five trained graduate and undergraduate students under my direction began the unpromising task of assessing what might be left of the "Old French Fort" of Pentagoët. Our success was immediate, as we found that far more of the site was left than we anticipated, and that the remains of the site and its associated artifacts were preserved, with little modern disturbance.

This is the first in a series of discussions on this important site. It is also a plea for financial support, to help us raise the \$150,000 needed to construct a protective bulkhead around the site and fund three more seasons of excavation and analysis. In these days of limited public funding for archaeology it is important that we raise funds from the private individuals as well, so that the most important archaeological resources can be preserved and studied. In the case of Pentagoët, known to be of critical importance to the understanding of Acadian culture, it is imperative for us

... this is the only Acadian site in Maine ever to be excavated scientifically, and may well be the only one of its kind to survive ... it is our best first-hand record of early Acadian material culture.

to see that it is not swept away from us before we have had a chance to examine it thoroughly.

The back lawn of the small Catholic church in Castine, Maine seems to be an unlikely piece of real estate for European powers to have fought over, but through most of the 1600's it was repeatedly contested by the French and English, and at one time even by the Dutch. The remains discovered this summer are of a fortified settlement constructed at considerable expense by the French in 1635 or shortly thereafter. The remarkably well-preserved remains give us our first direct look at the material culture of the early Acadians.

Few people have Maine in mind when they think of Acadia, but it is true indeed that virtually half of the inhabited Maine coast, from the Penobscot river northward, was once an integral part of Acadia. This region remained Acadian from the periods of earliest settlement until the Treaty of Utrecht in 1713, when it was turned over for the last time to the English. This is not to say that the French claim to the area went unchallenged. The English, in particular, were actively interested in the cod fishery, fur trade, and lumbering offered by this region, and of course were also concerned for the safety of their colonies to the south. At the same time they were none too eager to have Catholics with their Indian converts as neighbors. As early as 1613, Samuel Argall was sent from the fledgling settlement at Jamestown, Virginia to evict the French settlers and missionaries from the northeast coast, which he nearly accomplished in his destruction of several settlements including the Habitation at Port Royal in modern Nova Scotia. From time to time thereafter, the French periodically lost political control of the area to the English or the Dutch, but regardless of the seat of power, the principal European inhabitants of the northeast coast of Maine were the French Acadians.



Erosion of the site of Fort Pentagoët, in Castine, Maine. The rubble from a slate wall of the fort can be seen in the foreground, together with the shell from an Indian midden which pre-dates the fort. Further erosion could rapidly destroy this important 17th century French outpost.

It was because the French wished to assert and maintain their control of the Penobscot that they settled at Pentagoët. The site in Castine which is currently being excavated may well have evidence of other important occupations, including a trading post operated by the Plymouth colonists in the early 1630's. But the principal archaeological remains that survive are from a much more ambitious construction, a stone fort built at considerable expense by the French, most likely under the

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LE F.A.R.O.G.

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II Renaissance des Années 70

On a écrit que pour les Américains, les années 60 furent les plus troublantes depuis la Guerre de Sécession. La campagne des droits civils pour les Noirs, les assassinats du Président John-F. Kennedy, de son frère Robert Kennedy et de Martin-Luther King, les émeutes dans les ghettos des grandes villes, la division au sujet du Vietnam et les débuts du scandale du siècle, le Watergate, sont parmi les événements qui ont bouleversé le peuple américain. Plusieurs ont dit que ces événements suivis par les dénouements du Watergate au début des années 70 ont ébranlé la fondation même de l'esprit américain. Les résultats: une recherche fiévreuse d'une identité individuelle ou de petit groupe et un engouement pour un passé plus simple et plus naturel.

Au début des années 70, la pensée publique à travers tout le pays favorise une mise en valeur des différentes cultures dont l'existence et la vitalité sont accueillies comme

par Paul Paré
Secrétaire ActFA

témoignage que la philosophie du "melting pot" américain a fait banqueroute. Ça devient chic d'être ethnique. Mais plus que ça, il existe un sentiment général et authentique qui regrette les pertes causées au bien national par une politique qui avait voulu assimiler à tout prix.

A l'opinion publique s'ajoute l'appui, l'encouragement même, des gouvernements à Washington et dans chaque état de la Nouvelle-Angleterre. Faisant suite aux lois sur les droits civils passées pendant l'administration du Président Lyndon-B. Johnson, le Congrès approuve à partir de 1968 des lois qui engagent le gouvernement dans la voie du bilinguisme et du biculturalisme. Le Titre VII du Elementary and Secondary Education Act (ESEA) adopté en 1968, renouvelé et libéralisé en 1974 et en 1978; le Titre IX de la même loi passé en 1972 et le Titre VII du Emergency School Aid Act (ESAA) de 1972 sont les principales lois qui permettront la mise en oeuvre de plusieurs projets pour les Franco-Américains dans le domaine de l'éducation. D'autres projets, dans les services sociaux, les médias, la santé mentale, les arts, le folklore, sont entrepris pendant les années 70 grâce aux octrois de différentes agences du gouvernement fédéral. A leur tour, les gou-

vernements de certains états légifèrent dans ce domaine, soit en encourageant les commissions scolaires à ouvrir des cours bilingues, en créant des commissions d'échanges culturelles francophones, ou en simplement proclamant la semaine, le mois, l'année du français.

— En mars 1980 l'Assemblée des Franco-Américains/Association of Franco-Americans est organisée pour donner au groupe plus de visibilité et pour agir comme porte-parole du groupe, toujours sur le plan national.

Pendant cette période, certains organismes font preuve d'un nouvel élan. La Fédération Féminine Franco-Américaine organise des Festivals de la Jeunesse et des Vacances ethniques avec un grand succès. Le mouvement Richelieu fond de nouveaux clubs et certains sont plus actifs que jamais. L'Union St-Jean-Baptiste et l'Association Canado-Américaine participent pleinement aux célébrations du Bicentenaire et jouent un rôle dans les nombreuses manifestations populaires. La Société Historique franco-américaine continue à réunir une vieille élite laïque et religieuse pour ses banquets et ses collations tandis que le Comité de Vie franco-américaine fait un effort pour s'ouvrir à plus de gens. Quelques communautés se renouvellent comme Fall River, Mass., par l'entremise de l'Association francophone de Fall River; Lewiston, Me., avec l'Unité franco-américaine; Manchester, N.H. avec le Conseil franco-américain du New Hampshire; Biddeford, Me., avec sa Fédération franco-américaine, Burlington, Vt., par sa Société des Deux Mondes et certaines villes du Connecticut avec l'Union des Franco-Américains du Connecticut. Mais, la majorité des animateurs sont des gens qui travaillent soit à l'extérieur des institutions franco-américaines traditionnelles.

— Le Comité de Vie franco-américaine organise son Onzième Congrès en 1974 à Manchester, N.H. Congrès, un des mieux réussis, permet à des centaines de délégués de tous les coins de la Nouvelle-Angleterre de faire le bilan. Il y règne un optimisme surprenant mais malheureusement le congrès ne connaît pas de lendemains et ce sera peut-être le dernier congrès organisé par le Comité de Vie.

— Comme par miracle, les Franco-Américains reçoivent trois évêques de leur nationalité: Mgr Louis Gelineau, nommé évêque de Providence (R.I.) en 1972; Mgr Odore

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LA THÈSE MESSIANIQUE ET LES FRANCO-AMÉRICAINS

ANDRÉ SÉNÉCAL
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Dès le tournant du siècle, pour certains, la question n'était plus celle du triomphe éventuel des Canadiens français dans l'Est des États-Unis mais bien celle des structures géopolitiques qui allaient réunir la nation. «La nation», «le pays», «le peuple», John Hare a déjà souligné l'imprécision de ces concepts dans la bouche des hommes politiques et des idéologues québécois du siècle dernier¹⁰. Dans son article, «Apogée et déclin de l'idéologie ultramontaine à travers le journal *Le Nouveau Monde*»¹¹, Gérard Bouchard a bien précisé qu'aux yeux des ultramontains de 1890 ou de 1900, la notion de nationalité ne découlait pas de structures géopolitiques, mais d'une essence spirituelle manifestée dans l'Histoire, qui révélait le jeu de la Providence dans le destin des peuples. La race et la nationalité ne coïncidaient donc pas avec les limites géographiques du Québec; le pays n'avait pas de frontières. On peut noter toute l'ambiguïté des notions de «pays» et de «nation» dans l'emploi qu'en fait le sénateur canadien Joseph Tassé:

Si les deux branches de la famille canadienne [celle du Canada et celle des États-Unis] sont appelées à des destinées politiques différentes, il est du moins une union étroite que nous pouvons former, c'est l'union des coeurs, des volontés, des aspirations nationales [nous soulignons]. Cette union peut être indestructible comme l'idée qui l'inspire, car elle repose sur un sentiment qui résiste à l'action du temps, à l'éloignement, aux circonstances les plus adverses; elle repose, dis-je, sur cet amour sacré que ressent tout homme pour son pays.¹²

Ces mots, «aspirations nationales», «amour sacré [...] pour son pays», l'éditeur anti-annexioniste de *La Minerve* les adressait à un auditoire franco-américain de Boston.

Les porte-parole d'Ottawa n'étaient pas les seuls à couvrir d'ambiguïté des concepts comme «pays» et «nation». Tout en leur conseillant d'abandonner toute mentalité d'exilés, Henri Bourassa rappelait aux Franco-Américains qu'ils appartenaient à un peuple distinct et que leur tâche était de prolonger en Amérique l'effort de la France chrétienne. Il ajoutait:

Cette tâche, ne l'oublions pas, nous sommes seuls à pouvoir la remplir en Amérique. Les Canadiens français et les Franco-Américains constituent le seul groupe important, le seul peuple de race et de langue françaises, en dehors de l'Europe.¹³

Chez d'autres nationalistes, les notions de pays et de peuple n'étaient pas moins sources d'intégration, mais elles évoquaient des frontières moins floues. Dans son texte messianique publié en 1896, *L'Avenir du peuple canadien-français*, Edmond de Nevers préconisa l'annexion du Canada aux États-Unis et la survivance des Canadiens français et des Franco-Américains dans un «état contractuel» qui n'exclurait «nullement les liens antérieurs et la nationalité»¹⁴. De Nevers découpait l'immense territoire en créant une «petite Allemagne» dans le Nord central du continent et en octroyant le Québec et la Nouvelle-Angleterre aux descendants des Français. L'écrivain constatait que «les émigrés n'ont pas quitté la patrie, ils l'ont agrandie»¹⁵, et il concluait:

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de l'Amérique française (1970)

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Entre nos frères devenus citoyens américains et nous, une union plus intime qu'entre les Français de France, les Suisses et les Belges de langue française, devra régner, car, en outre de la communauté de la langue, de la religion et des souvenirs, qui nous lie, nous avons toute raison de croire qu'un même avenir politique nous attend. Nous ne sommes que momentanément séparés.¹⁶

Il est évident que les voix nationalistes perspicaces ne succombèrent jamais à de tels phantasmes et qu'elles surent découvrir l'envers du rêve. De tels observateurs mesurèrent le progrès lent mais inéluctable des forces de l'assimilation. Plusieurs, comme les abbés Desrosiers et Fournet, s'appliquèrent à tempérer l'espoir mal fondé des âmes les plus enthousiastes. Dans *La Race française en Amérique*, les deux prêtres concluaient laconiquement:

On a voulu voir dans cet exode le commencement de la conquête prochaine de cette partie de l'Union américaine devenue sur certains points un prolongement du pays français du Saint-Laurent. Ces prévisions sont assurément optimistes.¹⁷

Le «rêve trop beau» n'allait pas se réaliser. Le travail sourd des forces assimilatrices se révéla brutalement au grand jour vers la fin de la première grande guerre. La propagande raciste du gouvernement Wilson contre les «Huns» ne fut qu'un signe avant-coureur. Une fois la croisade terminée, on ne chercha pas à endiguer le courant d'intolérance qui s'abattit sur les groupes ethniques non-anglophones. Par exemple, dans tous les États de la Nouvelle-Angleterre, on présenta, et parfois on adopta, des projets de loi visant à proscrire toute langue autre que l'anglais dans l'enseignement public ou confessionnel. Ces attaques visaient surtout les écoles paroissiales franco-américaines. Au niveau national, une association de gouverneurs d'État se prononça pour la suppression des journaux en langue étrangère. Des organismes comme la *National Education Association*, l'Institut Carnegie, le *New York Times* se firent les champions du mouvement «un drapeau, une langue». Les campagnes de *public safety* furent accompagnées de menées fanatiques contre tout ce qui était «étranger» à l'éthos américain et à la langue anglaise.

La flamme xénophobe couvait depuis longtemps. Tout le long de la deuxième moitié du 19e siècle, les *knownothings* avaient fait valoir les prétentions anglo-saxonnes et protestantes à une supériorité innée. À la fin du siècle, les instincts les plus racistes fermentaient dans les écrits d'une *intelligentsia* qui s'était emparée des impostures pseudo-scientifiques de Gobineau pour alerter les siens contre la marée de nouveaux immigrants qui fuyaient les ghettos de la Russie, les quartiers fétides de Naples ou la Chine mandchoue. D'éminents savants et des chefs politiques et religieux pontifièrent sur l'infériorité raciale des Latins, des Juifs et des Orientaux. En 1890, on vilipenda les Franco-Américains du Massachusetts en les appelant «the Chinese of the Eastern States». Vers 1920, cette méfiance à l'égard du «stock» non nordique restait une foi scientifique. Nombre d'ouvrages, en particulier, *The Passing of the Great Race* (1916) de Madison Grant, le rapport de l'Institut Carnegie (1923) rédigé par Harry Laughlin, «expert eugenic agent», ainsi que le volumineux rapport de la commission fédérale Dillingham (1910-1923) conclurent que les derniers venus, les Latins, les Slaves, les Chinois, etc., sapient le système démocratique, ruinaient l'entreprise capitaliste et semaient la violence, la prostitution et la maladie mentale.

Au niveau national, les forces qui tentèrent d'extirper la lan-

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ETHNIC MINORITY EDUCATION: THE LEGAL ISSUES

Media coverage of statements concerning discrimination against language minorities by politicians and educators has served to confuse the general public and many educators as well. The following brief explanation of developments of federal and state anti-discriminatory laws is offered to help clarify those issues implicated in the news recently, especially with regard to Secretary of Education T. H. Bell's statements on language bias in education.

The 1964 Civil Rights Act prohibits discrimination on the basis of race, education, color or national origin in federally-assisted programs. In May of 1979, an interpretative memorandum was released by the Department of Health, Education and Welfare (HEW), which attempted to redress past discrimination practices by interpreting the principle that national origin language minority students have a right to specialized instruction in English and other educational programs designed to correct past discriminatory practices against them.

In 1974, the United States Supreme Court upheld these directives in its landmark *LAU v NICHOLS* decision. This affirmed the need for school districts to design appropriate programs for provision of equal opportunities to children whose language is other than English.

In 1974, the Congress passed the *Equal Educational Opportunities Act*, which supported the "LAU" principles and expanded the rights of students. Thus, students who are not proficient in English are entitled to equal

educational benefits under the law, and schools are required by law to provide appropriate instructional programs to meet their needs.

To assist school districts in complying with the legislative mandates and the "LAU" Supreme Court decision, the Office for Civil Rights (OCR), in 1975, prepared and issued guidelines to assist districts in developing appropriate programs to provide equal educational opportunities in education to limited English proficient students.

These served two primary purposes:

1. To determine whether school districts were in

compliance with the law.

2. To provide guidance in the development of appropriate and adequate educational plans and programs to correct civil rights violations.

The "LAU REMEDIES" never appeared in the *Federal Register* as regulations, and their legality was challenged several times. In *Clintron v Brentwood Unified School District* (1978), the U.S. District Court for Eastern New York held that "LAU" required bilingual instruction in accord with the HEW/LAU guidelines. In *Northwest Arctic v Department of Health, Education and Welfare* (1979), a consent decree committed HEW's Office for Civil Rights (and later the newly created Department of Education,) to the publication for public comment of official Title VI regulations. In August of

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Teacher Training for Franco-Americans

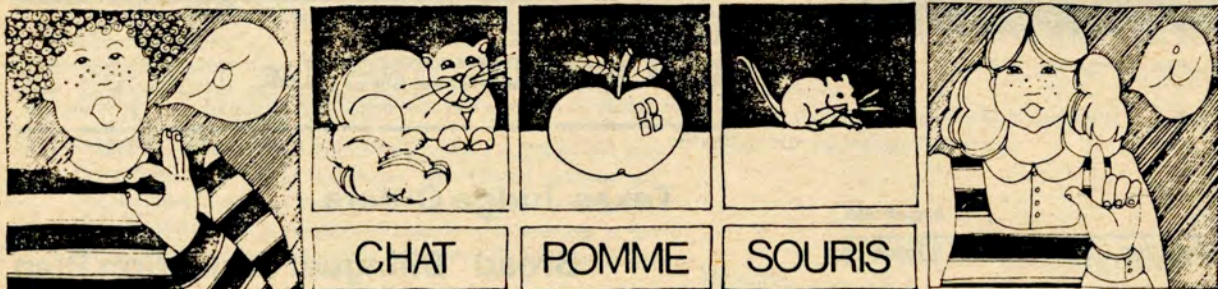
Boston State College, which has presently merged with the University of Massachusetts at Boston, is a unique institution geared to serving the education and training needs of the community. To that end, Boston State College was the first institution of higher education in Massachusetts to develop a training program to prepare bilingual professionals to effectively address a myriad of educational needs of the bilingual population. In view of the newly identified needs, the bilingual training program at Boston State College has expanded to include greater participation of the Franco-American community.

Boston State College has recently been awarded a Title VII grant which provides training to Franco-American teachers. The most fundamental objective of

the Franco-American component is to provide training to students leading to a B.S. or a M.Ed. with a strong concentration in Franco-American language and culture.

SCHOLARSHIPS — There are a number of Title VII Scholarships/Stipends available. For further information regarding the Program and Scholarships please contact:

Dr. Richard Newman
Bilingual Education Program
Boston State College
625 Huntington Ave.
Boston, MA 02115
Tel: (617) 731-3300 Ext. 403



L'Education de Nos Jeunes

Vie pédagogique 13, juin 1981

L'enfant en difficulté: perspectives

américaine et française

L'Enjeu Est Important

par Robert Lavers

Suite du Mois de Septembre

Une aide adéquate

Ayant précisé le problème, on est en mesure de choisir les formules pédagogiques qui conviennent à l'enfant. Premièrement, cette faiblesse d'une fonction psychologique ne se «guérit pas». La recherche indique que même si la mémoire automatique s'améliore avec l'âge, elle ne peut pas se développer par les exercices de mémoire. Cependant, il y a des stratégies qui peuvent faciliter la mémorisation. En général, tout ce qui donne une structure et un sens à ce qui doit être retenu augmente la capacité de mémoire. En minimisant le rôle de la mémoire automatique et en donnant un sens à ce qui doit être mémorisé («s» ressemble à un serpent et les serpents disent «sssssss»), on peut s'appuyer sur les «points forts» des enfants. Voici quelques trucs qui peuvent aider les enfants.

1. Profiter autant que possible de la bonne capacité visuelle. Utiliser des associations visuelles plutôt que des associations visuelles-auditives. Par exemple, enseigner des mots globaux en les associant avec des images plutôt qu'avec le mot oral. L'enfant peut faire un dictionnaire visuel avec les mots et les images qu'il découpe lui-même.

2. Les associations gestuelles telles que recommandées par la méthode Borel-Maisonny peuvent être très efficaces pour ces enfants car elles créent un lien entre les lettres et les sons.
3. Le sens devrait avoir une priorité avec ces enfants car ils peuvent le saisir et en bénéficier pour compenser leur difficulté de mémoire automatique. Un enfant qui ne pouvait pas lire le mot «rat» a dit à son institutrice: «Je ne sais pas quelle sorte d'animal c'est». En fait, il avait à peu près le sens du mot visuel, mais ne pouvait pas donner le mot oral. Pour cette raison, on ne devrait pas exiger la précision en lecture orale; on doit viser plutôt la compréhension. La lecture des syllabes dépourvues de sens (par exemple, «chapi») qui est exigée dans plusieurs programmes est contre-indiquée pour ces enfants. Les mots que les enfants ne connaissent pas (obole, zibeline) le sont également.
4. Malgré les recommandations qui précèdent (l'association visuelle-visuelle, l'accent sur le sens), la méthode phonétique est absolument essentielle pour ces enfants. Avec la méthode globale, il y a un nombre infini d'associations visuelles-auditives à apprendre tandis qu'avec

- la méthode phonétique leur nombre est limité. Mais en même temps, l'aspect automatique est très important et le sens est secondaire. Donc, la méthode phonétique sera problématique aussi pour ces enfants: ils auront des problèmes avec toutes les méthodes, mais c'est la méthode phonétique qui sera la plus efficace à long terme.
5. L'anticipation linguistique devrait être encouragée chez tous les enfants mais surtout chez ceux qui ont beaucoup de difficulté avec le déchiffrement. Quand ils ne savent pas un mot ou quand ils font une erreur on devrait poser des questions comme: «Est-ce que c'est français?», «Quel mot pourrait aller là?» ou «Est-ce que tu peux deviner ce que ce pourrait être?»
6. En mathématiques, on devrait favoriser le développement de la compréhension et on devrait exploiter leur aptitude pour le raisonnement abstrait. Je crois qu'on devrait permettre à ces enfants de travailler avec des calculatrices ou avec des tables d'addition et de multiplication. Des méthodes actives qui font vivre les mathématiques à l'enfant sont très efficaces.
7. Autant que possible, on devrait trouver des moyens de démontrer

à l'enfant que, même s'il a de la difficulté avec certaines tâches, il doit garder confiance parce qu'il est intelligent et peut réussir.

Examen d'un cas particulier

Il serait intéressant de donner l'exemple d'un vrai cas pour démontrer que la réalité n'est jamais aussi claire et simple que la théorie, mais que la théorie peut être appliquée sur plusieurs plans.

Daniel, âgé de huit ans et demi, était presque totalement illettré. À l'âge de six ans, lorsqu'il devait apprendre à lire, sa sœur est morte dans un accident d'auto. Sa famille a été abattue par cette épreuve et à l'époque où je commençais à travailler avec Daniel, sa mère a tenté de se suicider parce que Daniel lui avait dit: «Il faut être mort pour être aimé dans cette famille». À cause de l'évidence manifeste d'une famille perturbée, l'école attribuait le refus d'apprendre à lire chez Daniel à des facteurs affectifs. On a référé la famille à un psychothérapeute mais ce traitement a été abandonné après quelques séances. Daniel a été placé dans une classe de «récupération» où il faisait peu de progrès et où il voyait régulièrement la psychologue qui discutait de ses problèmes familiaux.

En examinant le profil sur un test d'intelligence (WISC), j'ai constaté que Daniel souffrait d'une déficience en mémoire auditive. Il était au-dessus de la moyenne sur tous les tests qui ne touchaient pas la mémoire automatique. En le voyant, il était en effet très clair qu'il avait cette faiblesse, entre autres. Il adorait les animaux et connaissait leurs habitudes mais ne se rappelait pas leurs noms. Il ne savait pas le nom de son institutrice. Il ne savait que quelques sons de lettres et ceci à l'aide des gestes. Il confondait souvent les noms qu'il connaissait («phoque» pour «castor»). Il omettait quelques phonèmes dans son langage oral («choual» pour «cheval») et

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All Frenchmen Come From Canada

"What is your name young man?"
 "Peter," he replied.
 "Peter who?" I continued.
 "Peter Arsenault."
 "That's a good name," I said,
 "A good Acadian name."
 "A what?"
 "A good Acadian name."

The young man smiled, obviously amused, and said, "Is that good or bad?" The term Acadian, an unknown entity to him.

"Hasn't your father ever told you about the Acadians?" I asked him. He shook his head slowly indicating he hadn't.

"Where'd your father come from?" I continued.
 "From Rumford. Where else? He's always lived here. Works on the paper machines over there," he said, pointing toward a large complex of buildings and smoke stacks across the river.

"And your grandfather?"

"You mean his name?"

"Yes," I said.

"Joe Arsenault. I called him Pèpère. He liked that."

"Where did he come from?"

"Canada, I guess."

"What do you mean, guess? Aren't you sure?"

"He never said too much about it. Canada is all he ever said. Didn't want to talk about it, I suppose. Besides, what difference does it make? All Frenchmen come from Canada."

Peter thanked me for my interest, turned and walked away.

"All Frenchmen Come From Canada," he said,

"All Frenchmen Come From Canada," "From Canada."

J. E. Martin, M.D.
 North Rumford, Maine

Francophone Culture in Canada and New England

by Professor James Herlian, U.M.O.

REGIONAL CONFERENCE OF THE CANADIAN/FRANCO-AMERICAN STUDIES PROJECT

Central Connecticut State College, New Britain, Connecticut
 April 3, 1981

Conclusion

All of which brings us back to the francophone community in New England. I hope that our quick look at the situation in Canada will have given you a broader perspective in which to put the Franco-American. At the same time, I suspect that all that I've said so far may be somewhat depressing for those who are working within the Franco-American community in New England. Two of my colleagues at the University of Maine, Marci Sorg and Yvon Labbé, told me that I should strive for optimism when I described the situation of francophones on this side of the border. I assured them that I would do my best, but on the other hand I don't think that false optimism would serve their cause very well either. I shall try to offer you an honest appraisal of conditions as I see them; ultimately I hope to conclude on a relatively optimistic note, but I believe that we must confront some serious problems that are present in our region.

First, it is clear that the Franco-American, unlike his counterpart in Canada, cannot receive many services in French; bilingual education is available only on a very limited basis; and of course the Franco-American cannot use French in the marketplace. Beyond that, it seems clear that he can no longer count on the federal government for financial support. Although the immediate effect of this change appears to be disastrous, it is

possible that in the long run the Franco-American community will benefit from many of the changes that are currently affecting our political climate. Let us examine some of these changes more closely.

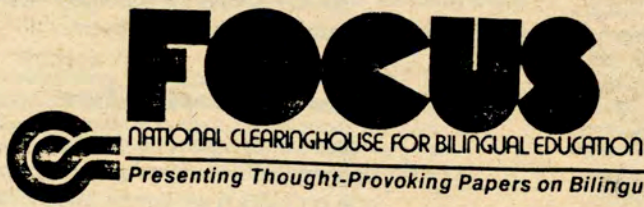
The sweeping Republican victory last fall suggests that a political shift to the right has occurred in the United States. While such a change may have broad implications, it seems obvious that one effect is relevant to our discussions today; that is, the question of ethnic minorities and their place in the wider American society. Clearly the current administration favors the traditional view of America as the great melting pot. Instead of treasuring differences among ethnic groups, we will be asked to minimize these differences and to stress the common bonds that all of us share as Americans. Whether

If you want to become an American, you must forget about your past; if you want to be a good citizen, you must learn to speak English . . .

er we like it or not, that attitude seems to prevail at the moment, and to deny its presence might comfort us, but would not help us. If you have doubts about the strength of such traditional sentiments, I suggest that you remember the recent vote in Florida, where voters soundly defeated bilingual programs that had been in place; or listen to the President when he speaks out strongly against bilingual education. While the turn to the right may not be an attractive prospect for many of us in this room, I'm afraid that we must face the facts.

Continued on page 5

Taken From



August 1980
Number 3

The Two Faces of Bilingual Education

Wallace E. Lambert*

The current form of bilingual education we see in the United States has evolved as a response to inequities that fall to non-English-speaking children when they are placed at a disadvantage in schools and in occupations that presume native competence in English (Grant and Goldsmith, 1979). The size and swiftness of the response is a magnificent testimony to the democratic ideals of the people of the United States, those who made the laws as well as those who believe in them. But it is not surprising that programs prepared in enthusiasm and haste would have inadequacies, and I am of the opinion that certain inadequacies are serious and detrimental, in particular (1) the fact that most current bilingual education programs have, in their preoccupation with the "bilingual" feature, lost sight of the importance of "education," and (2) that the bilingual feature itself is designed only for the ethnolinguistic minority child.

My purpose here is to suggest a better balance, one that incorporates a second face of bilingual education which seems to have been neglected in the rush to make things better and fairer for the ethnolinguistic minority child. It is my contention that a one-sided emphasis on the bilingual education of the non-English-speaking child, to the neglect of the "mainstream" English-speaking child, has hampered bilingual education and has actually worked against the minority child. Perhaps this is an opportune time—as the federal government is beginning to broaden the scope of bilingual education to include majority or mainstream as well as ethnolinguistic minority groups of young people.

Let me illustrate my argument with examples from comparable Canadian experiences that were also directed at making society fairer for both of Canada's two founding "peoples"—the French speaking and the English speaking. Although Canadian in content, these examples are pertinent to United States society because the same social processes run their course in both settings; it is just that Canada was forced, because of signs of disunity, to act more quickly than the United States, thus making the processes more visible. It's easy to see the Canadian/U.S. parallels.

French-speaking Canadians have had a long history of finding themselves in the role of second-class citizens in a social world which reinforced Anglo-American values and

the English language. The second-class status showed itself in the form of French Canadians playing subordinate roles to English Canadians, the dominant subgroup in Canadian society, and the equivalent of the mainstreamer in the United States. The dynamics of ethnic group relations are complex here. It is not that the English Canadians are necessarily the villains in this social drama. Rather it is the psychology of dominance and subordination and the associated feelings and perceptions. Not only have French Canadians been grossly

About the Author

Wallace E. Lambert is a professor of psychology at McGill University, a fellow in the Canadian Royal Society, a member of the National Academy of Education, and an associate of the National Clearinghouse for Bilingual Education. He received his training at Brown University, Colgate University, the University of North Carolina, and, for short periods, Cambridge University and l'Université de Paris. He has been a visiting professor at numerous universities in the United States as well as in France, the Philippines, and Thailand.

Wallace Lambert's interests in social and experimental psychology, cross-national studies, psycholinguistics, and sociolinguistics are reflected in his publications, which include the following titles: *Social Psychology*, a textbook written in collaboration with his brother, William W. Lambert; *Children's Views of Foreign Peoples: A Cross-National Study*, written with Otto Klineberg; three titles written in collaboration with G. Richard Tucker, *Bilingual Education of Children: The St. Lambert Experiment*, *French Speaker's Skill with Grammatical Gender: An Example of Rule-Governed Behavior*, and *Tu, Vous, Usted: A Social Psychology of Forms of Address; Attitudes and Motivation in Second Language Learning*, written in collaboration with Robert C. Gardner; and *Language, Psychology and Culture: Essays by W. E. Lambert*, edited by A. S. Dill. His most recent work, written with J. Hamers and N. Frasure Smith, is *Child Rearing Values: A Cross-National Study* (New York: Praeger Publishers, June 1979).

fairer, more equitable society. The better too are the chances of improving the self-views of ethnolinguistic minority children who are heartened and complimented when they realize that mainstream children are making sincere gestures to learn

Continued on page 18

*The author is grateful to N. Sidoti, D.M. Taylor, and F. Gouesse for substantive suggestions in the preparation of this paper.

CENTER for LAW and EDUCATION, Inc. NEWSNOTES
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No. 20
May-June, 1981

Texas Judge Orders

Broad Bilingual Education Plan

The state of Texas has been ordered to implement a remedial bilingual education plan that stands to benefit as many as 400,000 Mexican-American schoolchildren. The ruling was issued in April under a final remedial order by the United States District Court for the Eastern District of Texas. The case, *United States v. Texas*, is the first state-wide bilingual education case in the country.

The court's order followed its January, 1981 finding of state liability for widespread discrimination, because it had failed to provide appropriate educational services to Mexican-American students.

The plaintiff-intervenors are Mexican-American organizations and parents, represented by the Center for Law and Education and the Mexican American Legal Defense and Educational Fund (MALDEF). They had argued that the state's three-year bilingual program was inadequate, and fell far short of meeting the needs of children at all grade levels in the educational system. The state had argued that the program was sufficient and that no other program was feasible at this time.

In his twenty-two page order the trial judge made it clear that inclusion in bilingual education programs was mandated for all students of limited English language proficiency. The court ordered a six year phase-in period by grades, in order to expand the program from grade three through high school. (The state currently mandates and funds bilingual instruction only through third grade.)

In addition, the court has required that teachers in bilingual education programs are, at a minimum, participating in appropriate academic programs leading to certification of competence in bilingual education. Teacher recruitment and training requirements form a critical part of the court order. The state has until October 1, 1981 to develop a thorough recruitment and training plan.

In other provisions of the order, the court sets forth standards for identification and classification of students, and points of entry and exit from bilingual programs. The order also requires local school districts to offer summer school courses in English language development, sets forth standards for program monitoring, and requires the formation of parent councils in every district with fifty or more students who use Spanish as their primary language.

The next step in *U.S. v. Texas* is up to the state, which has issued public announcements of an intention to appeal the case and request a motion for a stay of the court's order.

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Campus Observations

Rédacteur/Rédactrice Etudiant/Etudiante Marc Morin, Elizabeth Cash

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How did this center come about? In the past, Hannibal Hamlin Hall has had the reputation of a trouble dorm. Dr. Thomas Aceto, Vice President of Student Affairs, described it as, "... a pocket of rebelliousness and problems." He added that as a result of this intolerable situation, "We decided that it was time to do something creative. ... We put out a call for proposals: 'What do you think we ought to do with this place?'" After considering the many responses, the Residential Life Committee decided on the Multicultural idea that recognized the "multiethnic flavor of Maine and might also introduce the international flavor." This proposal

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The main objectives of the program are to stimulate students' interest and knowledge in the areas aforementioned, providing opportunities for student participation and enriching experiences within the center, and the development of a group identity. It is also an offering to other students, staff and faculty. Among the various activities planned for the upcoming year are socials, workshops on cultural themes, speakers, films, seminars and performances with an ethnic flavor, not only for the residents of Hannibal Hamlin, but the entire University community.

New programs are rarely launched without some controversy, however, and the Multicultural Exchange Center is no exception. Members of both the Franco-American and Native American Offices feel that the center should above all serve the various cultural groups of Maine, not only Francos and Native Americans, but also the Vietnamese, Ukrainians, Blacks, Italians and various other ethnic groups represented in the state. In fact, the center was so named "Multicultural"

only as a result of the efforts of Mr. Ted Mitchell and M. Yvon Labbé, Directors of the Native American Program and L'Office Franco-Américain, respectively. At this writing both Mr. Mitchell and M. Labbé were not available for comment. However M. Steffan Duplessis, Assistant Director of L'Office Franco-Américain, stated, "The idea is good. Ten years ago something like this would have been inconceivable. I would like to see something similar to what is scheduled for the Ram's Horn (a campus coffeehouse): cultural evenings with folksingers, traditional foods, folkdancers, and whenever possible, interpretations of ethnic poetry."

Whether or not this will come about remains to be seen. Right now the longevity of the center is an important factor. "It's a very small effort," said Dr. Aceto, "when you look at the number of students who will be directly involved ... but look at what Jesus did with 12 disciples. We have to start somewhere. ... Over time it will have an impact on over hundreds and hundreds of students." Bonne Chance!

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I am also positive that, although not everyone here can speak French fluently, the French language will become an integrated part of our personae.

You may notice that there is more of an emphasis upon researched articles this year. We hope that this continues. The title of these pages is *Campus Observations* and that is what we want to do, observe and comment on what is going on across this *CAMPUS*. There are many things happening on this campus that have a very direct bearing upon you (us) as students and upon you (us) as Franco-Americans. If you take issue with anything we say don't just crawl up into a corner and pout about it. Speak up! Nothing will be done if you don't and if you do there stands the chance of having something done. Let us know how you like the papers dropped off in the dorms, instead of mailing them. If you want to see an issue explored, write us, telephone us, let us know. We can't read minds! These are your pages and we want to know what you would like to see in them.

Most of all, thank you. Thank you for reading this paper. By doing so show that you care about who we are and about who you are. Three cheers for all of us!

Brian

Marc



Multicultural Dinner, September 1981
Photo Par Brian Morin

was a joint effort of the Department of Foreign Language, Political Science, History, Philosophy and Economics, along with Ruth Barry of the International Office, Yvon Labbé, Director of the Franco-American Program, and Ted Mitchell, Coordinator of Native-American Programming. Students already living in the dorm were relocated, the building was totally renovated and reoccupied by voluntary residents requesting the program.

Only a Few Phrases

Hi, my name is Brian Morin. I am a freshman this year, majoring in zoology (pre-med), with hopes of someday becoming a doctor.

I live in Old Town with two of my brothers while going to UMO, but my real home is in Belgrade, Maine. Living in Belgrade, I attended and graduated from Messalonskee High School in Oakland, where I was involved in a number of activities. I was an active member of my high school's band and chorus, and am playing my trombone up here this year. I was a member of my cross-country and track teams, but because of a foot injury I cannot run any more.

Although I have Franco-American ancestry, I did not get very involved in any Franco programs in high

school. Because of scheduling problems, I was only able to take two years of French at Messalonskee and I can only speak a few phrases. We had a "French Club," but it didn't have much to do with Francos, their culture, or any other aspect of them, so I didn't get involved. That is one of the reasons why I'm working here. I figure that if I work here, then hopefully I'll be able to learn some more of the language and the culture.

Hopefully, with any luck, I will be writing more articles on personal experiences, along with articles of general interest. Along with that I'll be a photographer, layout artist, and everything else that we all do around here.

Good-bye for now. You'll be hearing from me again SOON!

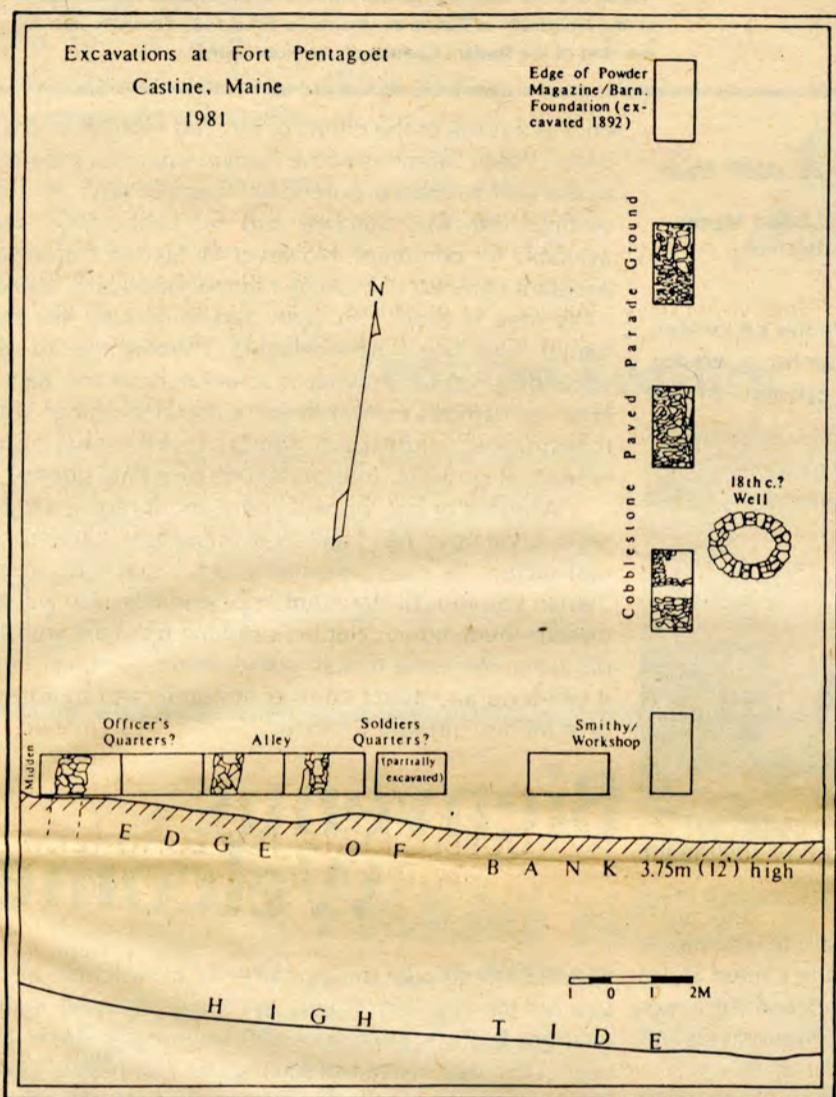
• Pentagoët Rediscovered . . .

continued from page 1

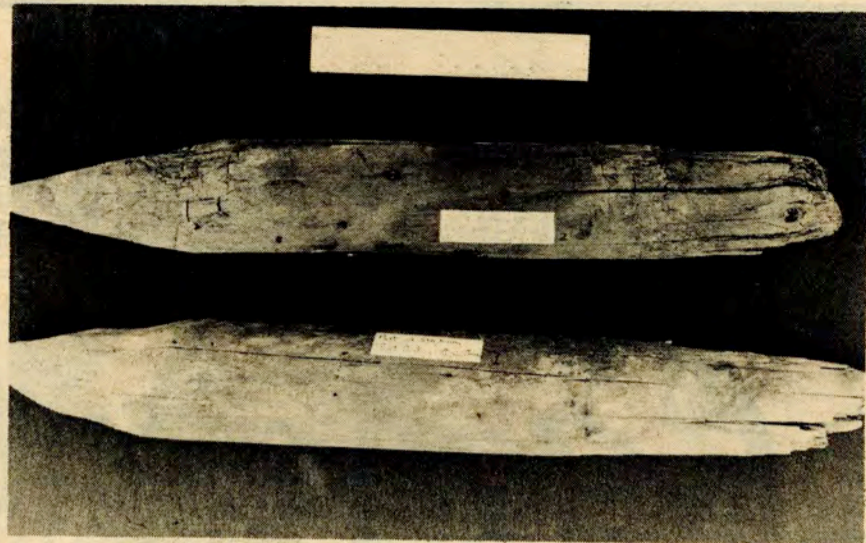
direction of Charles d'Aulnay, who, with his rival Charles de la Tour, held political control of Acadia. It is this structure, a small-star shaped fortification with massive stone walls which came to light in this past summer's excavation.

The documented history of Fort Pentagoët is too complex to cover here. Suffice it to say that the fort came under English control in 1655 and apparently was not returned to the French until 1670 as a consequence of the Treaty of Breda. It met its demise in 1674 when it was burned and levelled by the Dutch and subsequently scavenged by English settlers from the nearby settlement of Pemaquid. Fort Pentagoët was succeeded by other French settlements which carried on the trade with

. . . regardless of the seat of power, the principal European inhabitants of the northeast coast of Maine were the French Acadians.



. . . we came across a number of pottery fragments of a particular green glazed earthenware I recognized as similar to those known from the Fortress of Louisbourg and said to come from the St. Onge region of France.



Remains of two pilings believed to be part of a stockade which ran about the outer fortification. These pieces were recovered nearly 100 years ago from the bank, and are now preserved in the collections of the Wilson Museum in Castine. (Courtesy Eleanor Doudiet)

the Indians and indeed with the New England settlers as well. But the fortification at the original site of Pentagoët was apparently never rebuilt.

The location of Fort Pentagoët has been preserved in maps and plans drawn in the 17th century, so we can not claim to have "discovered" that which was never lost. But prior to this summer's excavation, there was little reason to hope to find any of the site intact. The ravages of coastal erosion and modern land use, it seemed, must have swept away or greatly disturbed most of the evidence of early occupation. A house and barn were built on the site in the 1850's, their cellars penetrating well into the site. Furthermore, former residents had allowed several amateur excavations on the site between 1863 and 1904, and I held little hope that anything of consequence could have been left undisturbed. From the single record of these excavations, a highly schematic plan drawing of the site, it was apparent that they had dug crude, irregular "pot holes" throughout much of the site, and had found scattered remnants of stone foundations and cobblestone paving. It was equally clear

. . . virtually half of the inhabited Maine coast, from the Penobscot river northward, was once an integral part of Acadia. This region remained Acadian from the periods of earliest settlement until the Treaty of Utrecht in 1713, when it was turned over for the last time to the English.

that they understood very little about what they had found, and had left us with no means of reinterpreting their work. Worst of all, I was told, the area had been levelled with a bulldozer. In the 1950's, long after the house had been converted into the present church of Our Lady of Hope, the priest in charge had landscaped the property to even out the area over the ruins. To launch a major investigation under these circumstances seemed to be a waste of time.

The first hint that there might still be something left of scientific value at Pentagoët came in the spring of 1980, when Mary Hooper, a student at the University of Maine assigned to research the archaeological potential of the site, noticed an unusual slate wall protruding from the steep bank along the shore. A thick lens of charcoal beside it suggested that this was a building with the charred remains of its superstructure fallen into its cellar. Together we came across a number of pottery fragments of a particular green glazed earthenware I recognized as similar to those known from the Fortress of Louisbourg and said to come from the St. Onge region of France. Clay pipe fragments were also found eroding from the bank, pipes whose forms could only have been made around the third quarter of the 17th century. At last, a chance to examine an early French colonial site in Maine!

*Look to future issues of FAROG for continuing reports on the progress of research at Pentagoët.

UN POINT TOURNANT DE L'HISTOIRE DU QUEBEC : L'EPISODE DES "CHINESE OF THE EASTERN STATES" DE 1881

LE CANADO-AMERICAIN

par Pierre Ancil

(Institut québécois de recherche sur la culture, Montréal)

Cette année marque le centième anniversaire de publication d'un court commentaire sur l'émigration québécoise aux Etats-Unis qui allait laisser des traces profondes sur l'idéologie et la littérature journalistique franco-américaine. En janvier 1881, le *Massachusetts Bureau of Statistics of Labor* remettait son douzième rapport annuel à la législature de cet Etat, sous forme d'un document officiel de plus de cinq cents pages touchant toutes sortes d'aspects de la production manufacturière dans la région. A l'intérieur de cet ouvrage, en pages 469 et 470, s'étalait sur trois paragraphes et apparemment sans avertissement préalable le plus sévère jugement social jamais émis à l'endroit des travailleurs québécois émigrés en Nouvelle-Angleterre. Son auteur, le docteur Carroll D. Wright, chef du *Bureau of Statistics of Labor*, entamait le sujet par la condamnation suivante: "With some exceptions the Canadian French are the Chinese of the Eastern States. They care nothing for our institutions, civil, political or educational." (*Massachusetts Department of Labor and Industries*, 1881: 469)

Un siècle plus tard, maintenant que les paroles du Dr Wright ont perdu une bonne part de leur charge émotive et qu'au Québec du moins elles ont été totalement oubliées,

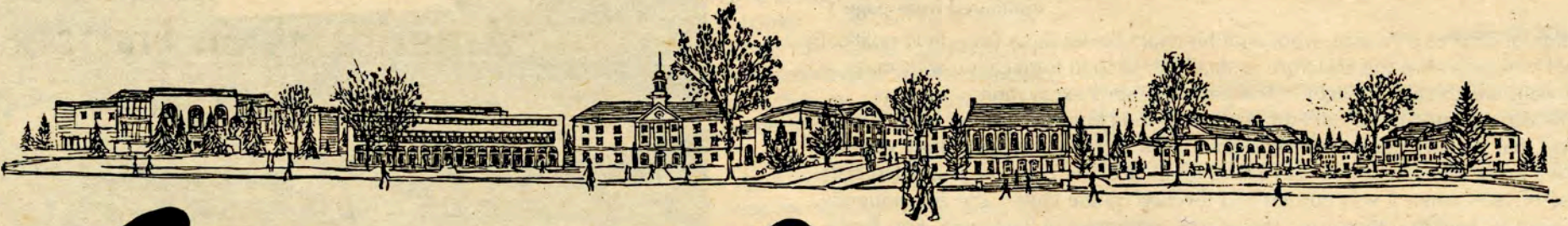
son rapport de 1881 nous livre un enseignement très précieux sur l'état de la classe ouvrière québécoise telle qu'elle avait commencé à prendre forme aux Etats-Unis, surtout depuis la fin de la guerre civile américaine de 1861-1865. En fait, la publication du douzième rapport du *Massachusetts Bureau of Statistics of Labor* eut à l'époque un tel impact sur la conscience que les Franco-américains avaient d'eux-mêmes, précisément parce qu'il constituait le premier d'une longue série de réflexions et de commentaires issus à leur adresse du milieu anglo-saxon américain. La brutalité des termes employés par le Dr Wright et l'impression saisissante qu'il nous a laissée du comportement des émigrants québécois face aux lois et coutumes américaines mérite qu'on cite son texte en entier:

With some exceptions the Canadian French are the Chinese of the Eastern States. They care nothing for our institutions, civil, political, or educational. They do not come to make a home among us, to dwell with us as citizens, and so become a part of us; but their purpose is merely to sojourn a few years as aliens, touching us only at a single point, that of work, and, when they have gathered out of us what will satisfy their ends, to get them away to whence

they came, and bestow it there. They are a horde of industrial invaders, not a stream of stable settlers. Voting, with all that it implies, they care nothing about. Rarely does one of them become naturalized. They will not send their children to school if they can help it, but endeavor to crowd them into the mills at the earliest possible age. To do this they deceive about the age of their children with brazen effrontery. They deceive also about their schooling, declaring that they have been to school the legal time, when they know they have not, and do not intend that they shall. And when at length they are cornered by the school officers, and there is no other escape, often they scabble together what few things they have, and move away to some other place where they are unknown, and where they hope by a repetition of the same deceptions to escape the schools entirely, and keep the children at work right on in the mills. And when, as is indeed sometimes the case, any of them are so situated that they cannot escape at all, then the stolid indifference of the children wears out the teacher with what seems to be an idle task.

These people have one good trait. They are indefatigable workers, and docile. All they ask is to be set to work, and they care little who rules them or how they are ruled. To earn all they can by no matter how many hours of toil, to live in the most beggarly way so that out of their earnings they may spend as little for living as possible, and

suite à la page 14



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Most of all, thank you. Thank you for reading this paper. By doing so you show that you care about who we are and about who you are. Three cheers for all of us!

Marc

Potato Harvest

Je manque ça... ainque un peu!

I just found out that potato picking started the 19th of September. That's just last weekend. Holy cow! It's crazy isn't it? I'm so disoriented to the goings on up in the valley. I missed the strawberry picking season. The raspberries were ready a week and a half after I left. College started the 1st of September while Valley started Schools the 17th of August. 17th of August... how early?

Y'know, Van Buren and Aroostook County have been talked about in some of my classes this semester! In Social Welfare class, we spent half an hour talking about Van Buren and how some towns don't change in many years. I defend V.B. by saying we don't want to change (once a V.B.'er, always a V.B.'er). We have industry. We have people. We have potatoes. We have good schools. We have Summer. We have six feet of snow. We have clean air to breathe. We have our language, our history, ourselves and we have no fear of walking the streets after dark. Granted, we don't all have Trans Ams, mink coats or huge diamond rings, but we live. We exist!

Aroostook County was discussed in my Guidance Counseling course. The instructor pointed out that every other county in Maine starts school about the middle of September while Aroostook starts the middle of August. Why? For the potato season, which sends me back up there. I had missed the season my first two years of college, but I did go up for a weekend my junior year solely to go picking. Well, my first task was to get Tina, my youngest sister, prepared for the field. She finally decided to go. But getting up at 5:15, going to the field, being cold, bending over, lifting heavy bas-

kets (not allowing myself to get on my knees: I had an image to uphold), eating cold lunch, getting mud on my gloves, 55 cents a barrel (20 cents better than many years ago) and getting all dirty, it's a rough row to hoe!

What happened? The article I wrote two years ago was filled with much more enthusiasm than this one. Have I grown older or more sarcastic? Where is the young, fun-loving youth of yesteryear? (Probably stuck under some textbooks and notebooks.) I realize that



Après la Recotte...

photo par M. Violette

potato picking isn't as much fun, or as glamorous nowadays. For everyone who doesn't realize it... potato picking is hard work. That's right... WORK! Sometimes we work from sunup til sundown. Sometimes in 65° weather, sometimes in the snow. Realizing all this, I take my gloves off to anyone who goes potato picking... FOR MORE THAN 3 DAYS!

Kevin Duplissis

The Canadian Franco-American Learning Disabled College Student at the University of Maine at Orono

Presented to:

The Exceptional Bilingual Child
Council for Exceptional Children
Conference, February 20, 1981
Hyatt Regency Hotel,
New Orleans, Louisiana

Presented by:

Lenore Higgins Worcester, Ph.D.
Associate Research Professor
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Part I

The Non-Franco-American Learning Disabled Student

Background

Learning Disabilities as an area of specialization began less than two decades ago. The Division of Children with Learning Disabilities of the Council for Exceptional Children adopted the following definition:

Persons with special learning disabilities exhibit a disorder in one or more of the basic psychological processes involved in understanding or using spoken or written languages. These may be manifested in disorders of listening, thinking, talking, reading, writing, spelling or arithmetic. They include conditions which have been referred to as perceptual handicaps, brain injury, minimal brain dysfunction, dyslexia, developmental aphasia, etc. They do not include learning problems which are due primarily to visual, hearing or motor handicaps, to mental retardation, emotional disturbance, or to environmental disadvantage.

While there is growing agreement of the definition of the learning disabled there remains considerable controversy over appropriate identification procedures. Most of the work in this regard has focused on the young (Anderson 1970; Schloss 1971). Results of a few exceptional studies have helped delineate specific characteristics of the adolescent learning disabled student (Deshler 1974; 1975). While attempts have been made to determine the incidence in general, there have been no known studies undertaken specifically at the secondary level (Mann, Goodman, Weiderholt 1978). In addition, there are no known studies on either the characteristics or the incidence level of the secondary/post-secondary Franco-American learning disabled student.

During the initial phase (1975-80) of this research at

the University of Maine at Orono (UMO), this investigator explored the characteristics of that University's non-Franco-American learning disabled population. Concurrently, the capacity of that institution to effectively educate this group of students was explored.

Objectives

1. To explore the appropriateness of a self-referral model to identify the college learning disabled student.
2. To explore the predominant characteristics of the self-referred learning disabled undergraduate students.
3. To examine the degree to which existing programs at a university can meet the learning needs of these students.
4. To determine the degree of need for additional remedial programs to deal with the learning disabled college students.

The University has a full-time undergraduate enrollment of roughly 10,000 students. From January of 1976 to December of 1980 over two hundred students sought and received services in varying degrees in an unofficial, non-advertised self-referral program for learning disabled students. Three significant conclusions (i.e., for the purposes of this study) were:

1. Most faculty members are unaware of the student with learning disabilities.
2. An informal self-referral system appears to generate the "hardworking" — "I want to learn" bright learning disabled students.
3. Learning disabled students are under a considerable degree of stress.

The major weaknesses of these students as a group are in the following categories: visual memory, deductive reasoning, reading comprehension, written expres-

Deux jeunes Franco-Américains en France

Envoyer par:

MAINE-CANADIAN LEGISLATIVE
ADVISORY OFFICE
STATE HOUSE-STATION
AUGUSTA, MAINE 04333 289-3401

Mlle Anréa Beudet de Cape Elizabeth et M. Daniel Rodrigue de Lewiston sont parmi les 50 stagiaires venant de divers pays qui participent à une session d'études au Centre d'Etudes Françaises et d'Education Populaire à Antibes, France du 7 septembre au 10 octobre.

Ce stage organisé pour la 13e année consécutive à la demande du Ministère des Affaires Etrangères et le Ministère de la Jeunesse, des Sports et des Loisirs est avant tout pour débutants de langue française qui travaillent dans le domaine de la jeunesse et de l'éducation populaire.

Le Centre d'Etudes Françaises et d'Education Populaire offre aux participants des cours d'apprentissage ou de perfectionnement de langue française ainsi que des cours de civilisation française. Des excursions culturelles et touristiques permettront aux participants de voyager à Cannes, Monaco, et autres sites sur la Côte d'Azur et de visiter les musées exposant les oeuvres de grands artistes tels que Picasso, Léger, Matisse et Chagall. Chaque stagiaire aura aussi l'occasion de faire un présentation sur son pays de sorte que chacun pourra bénéficier pleinement de cette unique expérience internationale.

C'est donc une occasion idéale pour faire connaître la Franco-américain aux autres collectivités francophones et un moyen efficace de réanimer les participants et de les encourager à poursuivre leurs intérêts culturels.

Les services culturels du gouvernement français à Boston et à New York étaient responsables pour organiser la participation des Etats-Unis. Donat B. Boisvert, le directeur de l'office Législatif des affaires canadiennes à Augusta leur a fourni une liste de candidats franco-américains du Maine de laquelle on a choisi Mlle Beudet et M. Rodrigue.

Selon M. Boisvert une des raisons que ces deux candidats ont été choisis par le gouvernement français est l'intérêt que ces jeunes gens ont manifesté envers les activités culturelles de leurs régions.

La candidature de M. Rodrigue a été proposée à M. Boisvert par Madame Connie Côté, coordinatrice du Festival Franco-Américain de Lewiston. M. Rodrigue a servi comme adjoint à Mme Côté pendant les dernières années. Mlle Beudet originaire de la région de Rumford-Mexico, a un diplôme en musique et participe aux activités de la Société Acadienne de Rumford-Mexico.

sion, spelling, sequencing, cause and effect relationships, study skills and feelings of self-worth. The major strengths of these students as a group are in the following areas: coping skills, auditory memory, social awareness perception, willingness to learn, and, perhaps surprisingly, better than average grade point averages.

Part II

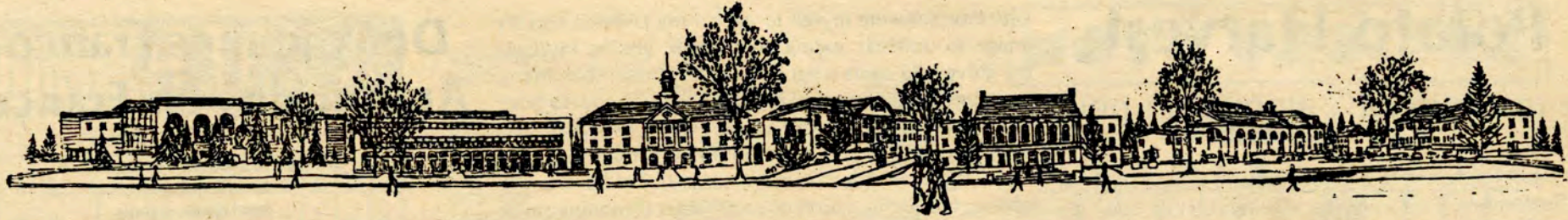
The Franco-American Learning Disabled College Student

Background

During the Summer of 1978 the University of Maine at Orono received a grant by the National Endowment for the Humanities. This investigator's proposal entitled "An Investigation of the Perceived Learning Problems of the Franco-American Student at UMO" and subsequent case studies are an outgrowth of this grant.

It is necessary to share with the reader at this time pertinent statistics of Maine's Franco-American population before exploring the characteristics of UMO's Franco-American Learning Disabled Students.

Franco-Americans make up approximately 35% of the state of Maine's population. "In 1974, 63 of the 85 dropouts in the Biddeford, Maine schools where French speakers make up 61.4% of the population (1970 Census), were Franco-Americans. In Lewiston, Maine's (1970 Census, 59.9% French speaking) public schools, thirty-three percent of the Franco-American students never complete their schooling. In addition, 98% of the general, non-college track is made up of Franco-Americans although only 68% of the school population



EDITORIAL

FOREIGN A WORD FOR CARS ONLY!

Multicultural or International

do these words imply the same meaning? Do they invoke the same response in you? They strike two distinctly different chords in this office. BUT these two words apparently hold the same meaning as far as the Hannibal Hamlin Multicultural Exchange Center is concerned. Starting with the first brochure advertising the center, one finds these two ideas somehow entwined. While this brochure does state that, "Both U.S. and international students . . . will be housed in this facility", the emphasis throughout the brochure appears to be international in nature. Are all multicultural activities international? (Pas pour nous-autres!)

The brochure further points out various unique learning experiences. Among those listed are: international affairs and foreign languages. Are subjects such as these going to interest Franco-Americans, Native Americans, Polish Americans, Russian Americans, *et cetera*, whose native languages are not English and indeed not foreign? (Maudit, la langue Française n'est pas une langue étrangère!)

The brochure lists among its special activities events such as dinners and dances with international themes. Why not dinners and dances that might focus and reflect upon the various cultures present right here in

our own state? (Nous-aussi, nous aimons à manger et danser!)

While not suggesting that there should be no place for international students, what is suggested is that we take a good, long, hard look at ourselves. We, as a multicultural society, have much to choose from. We have Franco-American food, song and dance. We have the heritage and culture of the Native Americans (Penobscot, Passamaquoddy, Malécite, etc.) as well as numerous other ethnic groups that live and thrive right here in the state of Maine—even in UMO's own back yard.

Perhaps the adage "A prophet is without honor in his own country" is confirmed once again. How many people, from this state, visit either of the two Indian reservations—one right in our own back yard in Old Town. Yet some people travel thousands of miles just to experience what these reservations have to offer. Do we have to wait until the Native Americans, the Franco-Americans, etc., are completely wiped out as distinct ethnic groups, before we pay any attention to them? For the sake of *the People*, whom these groups represent, one hopes not.

Maybe in the future, when a "Multi-Cultural" event is proposed, we can first look at what we, the people of Maine, have to offer, concentrate on that, and then look at what lies outside our borders. This is a first step in understanding that *outside*—à notre avis!

Une p'tite Franco-Américaine . . . A Sherbrooke . . .

• Franco-American Learning Disabled . . .

continued from page

is Franco-American." A report prepared for the Maine Department of Educational and Cultural Services concludes that:

Children from families who speak some other language besides English in the home are fairly consistent in performing below the children of parents who speak only English. These differences should not be interpreted as meaning that bilingual homes have detrimental effects on the children's performance. A more likely interpretation relates to the fact that many bilingual homes are also more likely to have less reading material available and have parents at lower educational and occupational levels.

In November of 1973, then Congressman now Senator William S. Cohen of Maine, stated in the House of Representatives:

In my state . . . in one area surveyed, where the concentration of pupils who speak French is 96%, only 2% ever enter college. In the state as a whole, 51% go to college.

The UMO campus shows (1979-80) a 7-8% Franco-American enrollment in a state where the Franco-American population is estimated at between 30 and 40%.*

From 1978 to present, the total self-referred Franco-American learning disabled population (N=10) was studied as a subpopulation of the two hundred self-referred non-Franco-American learning disabled population at UMO.

For the purposes of this investigation, Franco-American means: (1) self-recognition as Franco-Americans, (2) having a French surname, (3) having one parent who converses in French in the home.

*Thankful acknowledgment is given to Raymond Pelletier, Director of Canadian Franco-American Project for the State of Maine and UMO Franco-American data.

Objectives

1. To explore the predominant characteristics of

"Les années se suivent mais ne se ressemblent pas". C'est une expression que je revoie à chaque automne à l'entrée scolaire et qui me fait réfléchir. Dire qu'il y a un an, j'allais à l'Université du Maine, je travaillais au F.A.R.O.G., et je voyais rien d'extraordinaire dans mon avenir proche. Et tout d'un coup, grâce à quelques gens de F.A.R.O.G., mon été devient une aventure excitante à chanter de Lewiston à Madawaska devant des foules francophones, qui, il y a un an, m'aurait fait peur à en mourir. C'est pas croyable ce qu'un peu de support et d'encouragement peut faire pour la confiance. Oui, c'est vrai; les étés ne se ressemblent vraiment pas.

Mais, ce n'est pas seulement l'été qui a changé. J'ai changé d'école cet automne, et je me trouve maintenant au Québec à l'Université de Sherbrooke. C'est une décision qui a été très vite faite, et j'espère de ne pas la regretter, mais je vais prendre la chance pour un an.

En arrivant j'étais vraiment pas certaine d'aimer ça car je connaissais aucune personne sur le campus, et en plus, *tout le monde* parlait français! Des français québécois, des français de la France, et tout les *cours*, en français! J'ai commencé à m'inquiéter quand le "prof" parlait des

"relâches des activités pédagogiques", et une heure plus tard je réalise que c'est tout simplement "Fall Recess" et "Spring Break"! En tout cas, si j'améliore pas mon français ici, je ne l'améliorerai jamais.

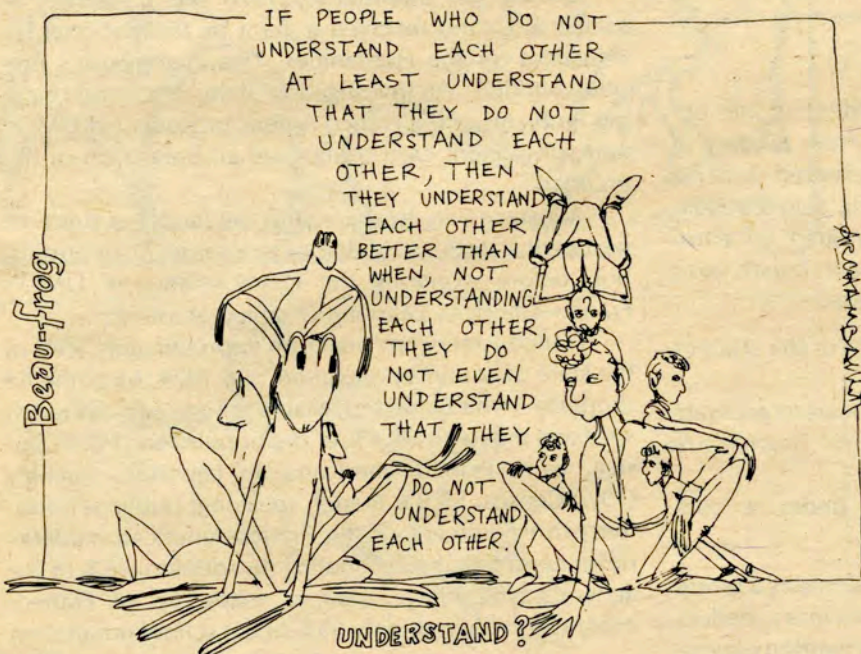
Il y a beaucoup de choses à découvrir et à explorer, et j'ai tout le temps qu'il me faut pour apprendre. Mes seuls handicaps sont que je lis moins vite en français qu'en anglais, et que je ne connais personne, mais ça va venir tranquillement. Je m'aperçois qu'il y a une petite différence de mentalité entre les américains et les québécois, mais c'est difficile de dire exactement quoi. A mon idée, ici ils sont plus individualiste ou indépendant que nous autres au Maine, mais ça dépend peut-être de mon entourage. De toute façon, on va leur montrer qu'une franco-américaine "fits right in" et je laisserai pas un petit complexe de français m'empêcher d'être "chez nous".

Alors, à la prochaine et bonne chance au nouveaux F.A.R.O.G.ers; j'ai hâte de vous connaître. Liz, you better still be there when I get back. Gisèle et Suzanne, si vous lisez ceci, bonne chance à Montréal; we'll have to get together soon. . . .

Josée Vachon
10-21b Nouvelles Residences
Université de Sherbrooke
Sherbrooke, Québec
J1K 2R1

If you want to be a real seeker after truth, it is necessary that at least once in your life you doubt, as far as possible, all things.

Réné Descartes



• L'enfant en difficulté . . .

Suite de la page 3

mélangeait la séquence dans d'autres («sacheur» pour «chasseur»). Ajouter à ceci, un problème d'attention et un besoin de manipuler son entourage.

Pourtant cet enfant avait des aptitudes intéressantes. Sa mémoire pour le sens était prodigieuse. Il se rappelait très bien, par exemple, une histoire qu'on lui avait lue deux ans auparavant. En mathématiques, il pouvait très bien estimer les réponses et il avait un système pour faire des calculs assez difficiles avec ses doigts. Sur le plan visuel, et visuel-moteur, il n'avait aucun problème.

On a suggéré pour Daniel un programme qui tenait compte des recommandations mentionnées précédemment. On travaillait avec lui individuellement trois heures par semaine. Il avait une très bonne relation avec moi parce que j'étais le seul modèle masculin dans sa vie scolaire et parce qu'il savait que j'avais des animaux chez moi. Pour ne pas

tomber dans le piège de la manipulation, on lui donnait la liberté de choisir les activités qu'il voulait faire



après avoir terminé la leçon. Pour exploiter sa bonne perception autre qu'auditive et pour renforcer des

associations, on utilisait la méthode Fernald. Cette méthode exige que l'enfant trace les mots en les lisant. On travaillait d'abord sur l'aspect phonétique, mais aussitôt qu'il avait maîtrisé un nombre minimal de sons, on introduisait les mots et le sens. Au cours des leçons, on a observé une chose intéressante: Daniel était le seul enfant, de mon expérience, qui pouvait écrire mieux qu'il ne pouvait lire. Il avait plus de facilité à écrire un mot entendu qu'à lire le même mot écrit. On a même remarqué que s'il avait de la difficulté à lire un mot, il l'écrivait avec son doigt dans l'air et cet acte facilitait la lecture. La méthode Fernald était donc bien choisie.

Après quelques mois, Daniel pouvait lire assez bien et on a pu envisager de le placer dans une classe ordinaire avec le soutien d'une personne ressource, l'année suivante.

Je crois que le succès dans ce cas était dû à plusieurs facteurs. Premièrement, on a pu préciser son problème cognitif et créer un programme qui lui convenait.

Ensuite, on a pu régler son comportement et réduire sa résistance. Le simple fait que nous croyions qu'il pouvait apprendre à lire, quand lui-même en désespérait, était très important. Enfin, et c'est le plus important, je crois que la relation entre Daniel et moi était fondamentale. Nos leçons sont devenues une forme d'intimité structurée et sécurisante. On a donc pu joindre la technologie cognitive de l'approche américaine à l'étude relationnelle qu'on favorise en France. Voilà, si l'on veut, un résultat heureux, au Québec, de la fusion de deux influences culturelles importantes.

• Franco Learning Disabled . . .

Franco-American self-referred learning disabled undergraduate students at UMO.

2. To explore the perceived academic problems of the Franco-American learning disabled student at UMO.
3. To explore the perceived social/emotional well being of the Franco-American learning disabled student at UMO.
4. To explore the perceived family characteristics and relationships of the Franco-American learning disabled student.

Procedure

An informal self-referral system was initiated during Spring, 1976 semester. Briefly this process consists of talking to various groups and departments on campus about the characteristics of the adult with learning disabilities. It was and continues to be stated as this investigator's area of research interest. The student is evaluated, informed of his strengths and weaknesses, counseled, and tutored. The evaluation process is a minimum of ten one hour sessions. The final evaluation session is an analysis of all the formal and informal data gleaned from the evaluation tools and the interviews themselves. At this stage, the student may:

- (1) accept the evaluation and recommendations;
- (2) reject the evaluation and recommendations;
- (3) accept and follow the evaluation and recommendations;
- (4) remain in contact with the investigator for such purposes as a friendly chat, sounding board and/or escape valve.

From September, 1978 to December, 1980, each Franco-American learning disabled student (N=10) initiated a minimum of thirty contacts and a maximum of sixty-eight contacts with the investigator. This was in addition to the evaluation sessions.

Results

1. The characteristics of the Franco-American learning disabled student are very similar to the characteristics of the non-Franco-American learning disabled student previously described in this paper. However, there are two differences which are more of degree than of type: (1) The range of the reading comprehension scores of the Franco-Americans is 2.5 to 3.5 grade equivalency while the range of scores for the non-Franco-American learning disabled group is 3.5 to 5.5. (2) The grade point average (GPA) of the Franco-American is 3.0 to 3.6 (4.0 system) while that of the non-Franco-American learning disabled group is 2.5 to 3.7.
2. All ten Franco-Americans expressed perceived continuous antagonism, hostility, frustration and/or indifference on the part of their university instructors to themselves as Franco-Americans.
3. All ten Franco-Americans were under observable stressful conditions during a majority of their sessions. Stress was recorded by observed physical mannerisms (i.e., tics, red eyes, bleeding finger-

nails, etc), general physical health (i.e., long-term colds, long-term coughs, etc.), and topic focus of the students' conversations.

4. Each Franco-American (N=10):
 - a. is the first in entire family to receive a college education.
 - b. is financially supporting himself through the university.
 - c. is in an expressed negative-hostile relationship with either one or both parents.
 - d. is not bilingual.
 - e. is not emotionally supported by family.
 - f. is no longer living at home (i.e., vacations).

Discussion

The case study format and the non-structured interview was used to collect data on ten Franco-American learning disabled students. The project took place at the University of Maine at Orono from 1978 to 1980. While the sample of students is small, the number of time each student was in contact with the investigator is large. The large number of sessions seem to give some consistencies across the group. Generalizations should not be made from this project. However, the project does raise issues which should be investigated with larger numbers of Franco-American learning disabled students. Some questions raised which seem to be worthy of further research:

1. What are the factors which encourage some Franco-Americans from non-formally educated families to pursue a college education?
2. What are the personality, educational, and intellectual factors of Franco-American college students with lower than 3.0 G.E. in reading comprehension who academically succeed in a university setting?
3. What are the characteristics, teaching style and perceptions of non-Franco-American college instructors towards Franco-American students enrolled in their classes?
4. What can be done to alleviate stress of the non-majority (in this case, learning disabled) college students?
5. What happens to academically successful Franco-American learning disabled college students after graduation, on the job, social-relationships, etc.?

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Photo of the Month



Photo par Brian Morin

At the Multicultural Center, U.M.O.

. . . the FORUM focusses on Commonalities as well as differences . . .

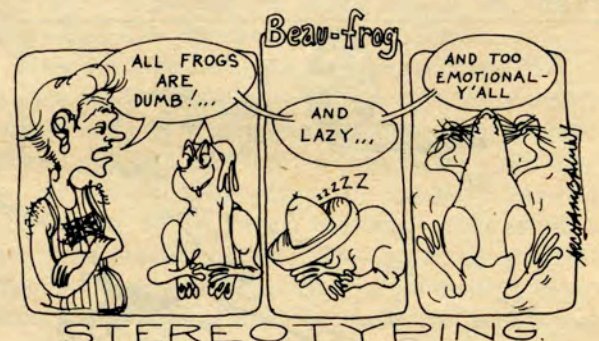
• Chinese of the East . . .

Suite de la page 14

du textile, surtout le coton. En 1880, en Nouvelle-Angleterre, l'industrie de la fibre cotonnière occupait une place de choix au sein du domaine manufacturier en tant que secteur de pointe et principal employeur de main-d'oeuvre émigrée. L'imposition de la règle des dix heures dans cette branche de l'économie dès 1880 aurait en effet entraîné des changements sociaux considérables, et plus particulièrement au sein de la population féminine et juvénile qui représentait plus de 50 p.c. des employés du textile.

Après s'être déclaré dans sa conclusion hautement favorable à la généralisation de la journée de dix heures partout en Nouvelle-Angleterre et dans l'Etat de New York, le Dr Wright apportait trois objections fréquemment citées par ses sources quant à l'opportunité d'une telle mesure. D'abord, de petites manufactures, déjà rendues non compétitives par du matériel désuet et une échelle de production trop réduite, risquaient d'être acculées à la faillite par la règle des dix heures. Ensuite, dans une veine paternaliste typique au contexte industriel de l'époque, les propriétaires d'usines se souciaient beaucoup de l'usage social que leurs employés feraient de ces heures supplémentaires retranchées de leur temps de travail: "The second objection may be stated in three words: Whiskey, Tobacco, Loafing. These three words, or rather what they mean, were almost daily urged against ten hours." (*Massachusetts Department of Labor and Industries*, 1881: 467). Puisqu'ils se sentaient responsables de l'ordre moral de leur communauté, les propriétaires craignaient généralement les conséquences d'un relâchement éventuel des moeurs ouvrières, surtout s'il devait advenir que leurs employés échappent pendant trop d'heures à la discipline rigoureuse d'un type de production hautement mécanisé. En fait, en 1880, toute tentative en vue de prolonger le temps consacré au loisir dans les villes et villages industriels frappait l'imagination des manufacturiers par son caractère foncièrement révolutionnaire: jamais auparavant les ouvriers du textile n'avaient bénéficié durant la semaine d'une période quelconque "d'inactivité".

à suivre



STEREOTYPING.

MOTS CACHES

9 lettres cachées

P	P	A	R	L	E	R	E	T	A	T	S	N	O	G
T	N	E	M	E	R	U	E	I	R	E	T	S	O	P
R	T	N	E	M	E	S	S	I	T	N	A	N	O	A
A	R	I	N	O	I	T	A	S	N	E	S	S	G	R
I	O	M	R	N	R	I	O	R	I	T	S	I	O	L
N	N	P	I	R	E	U	A	A	I	E	S	G	A	O
E	C	A	V	E	F	C	F	T	D	S	N	T	L	I
R	N	I	I	F	E	O	U	E	E	E	I	R	M	R
S	P	R	R	S	I	T	M	M	R	T	E	A	E	R
R	A	I	U	E	I	E	E	E	U	I	R	M	E	I
I	R	E	S	O	S	N	R	D	D	O	E	E	R	T
O	I	D	N	O	T	E	E	E	E	T	S	E	S	E
V	V	N	A	S	S	E	C	R	U	O	S	S	E	R
A	E	O	N	R	E	I	L	B	U	O	O	T	R	E
L	T	R	I	N	E	V	E	R	P	R	B	E	T	E

JASPER, Canada's Safety Bear



- Agissements
almée
- Bête
bosse
- Cave
constater
constitutionnel
cote
- Foie
fumer
- Impair
irriter
- Latitude
lavoir
lois
- Nain
- Réponse du no.
- nasse
nier
nantissement
note
- Oublier
- Pari
parler
parloir
pire
poser
possède
postérieurement
prévenir
- Races
rate
ressources
rivet
rogner
ronde
- rude
- Sensation
souffrir
- Tiroir
toit
tourne
trafner
trame
très
tronc
- Virus

HORIZONTALEMENT

- 1-Plaisant, ridicule. - Facilité.
- 2-Température qui menace d'orage. - Dans ancien.
- 3-Loge grillée. - Dire.
- 4-Petit outil pour ouvrir ou fermer. - Pron. pers. - Fl. de Russie.
- 5-Roi d'un tout petit Etat.
- 6-A deux voix. - Foyer de la cheminée (pl.). - Symb. chim.
- 7-Langue de terre resserrée entre deux mers. - Lavande dont on extrait une huile odorante.
- 8-Camp, armée (vx). - Dieu de l'Amour.
- 9-Ch.-l de c. (Orne). - Cela. - Viande rôtie.
- 10-Malpropre. - Sentier.
- 11-Mêlée d'iode.
- 12-Chiffre. - Matière épaisse et légère tirée de l'écorce de certains arbres.

VERTICALEMENT

- 1-Maladie grave du lapin.
- 2-De bouche. - Château de la vallée de la Loire. - Ville de

Jeux Choisi et Compilés
Par Stefanie Duplessis 7 ans
Steffan Duplessis 31 ans

MOTS CROISES

PROBLEME 3642

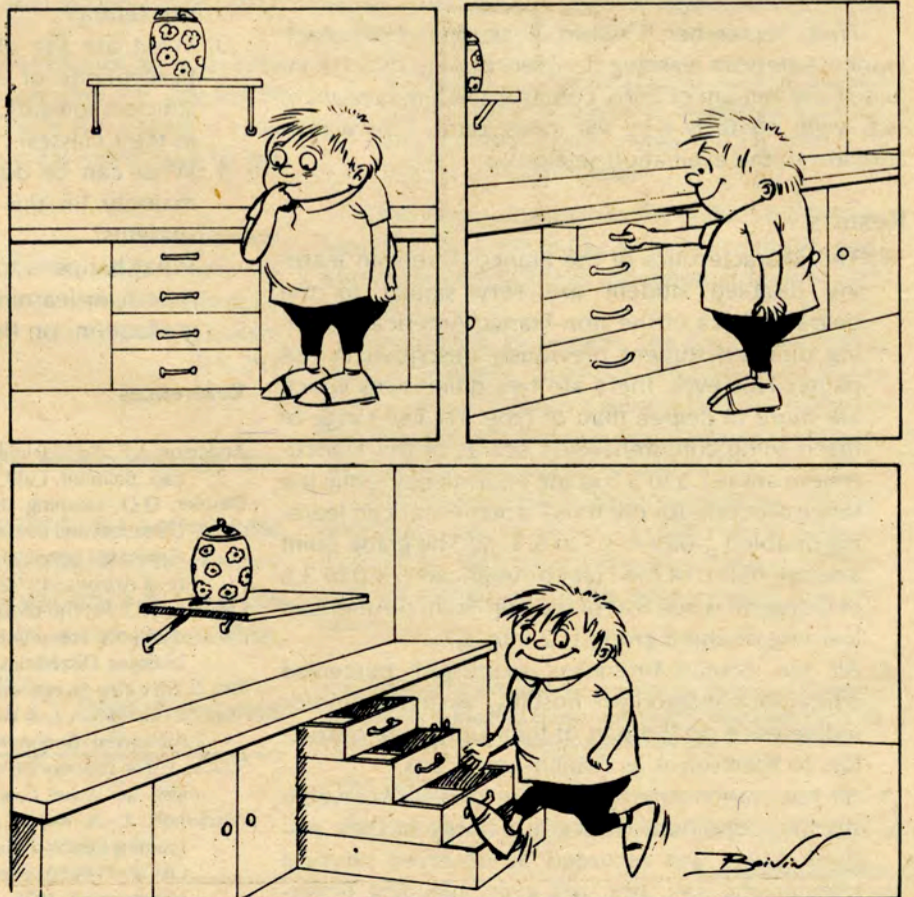
1	2	3	4	5	6	7	8	9	10	11	12
1											
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- Chaldée.
- 3-Forme en osier pour faire égoutter les fromages (pl.).
- 4-Nombre des années. - Sain d'esprit.
- 5-Pro.a. pers. - Sorte de jeu de quilles (pl.). - Dép. de France.
- 6-Un peu acide. - Abandonné.
- 7-Dans la rose des vents. - Terminaison de verbe. - Particule.
- 8-Maison d'enseignement (pl.). - Condiment
- 9-Inattendu.
- 10-Tesson. - Moquerie.
- 11-Gens, inversé. - Romancier écossais.
- 12-Broyé. - Pour s'asseoir.

Solutions à la page 13

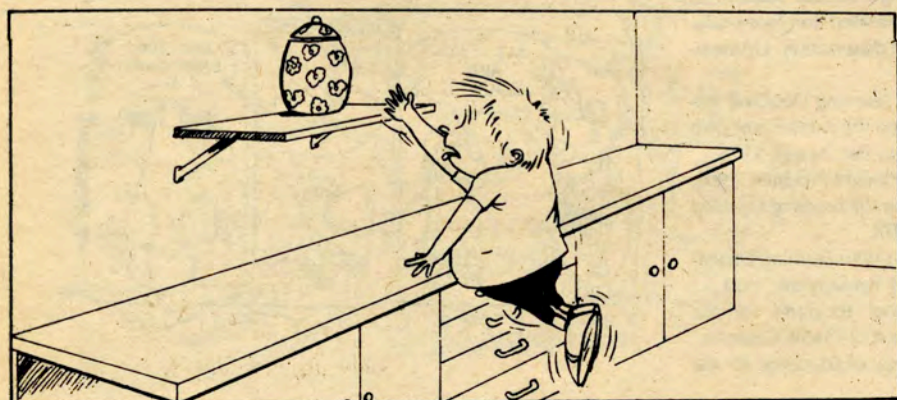
PLAQUE AU JEUNES

ROFFE



JEU à POINTS

RELIE LES CHIFFRES DE 1 À 30, ET ÔTE-MOI ÇA DE LÀ!!



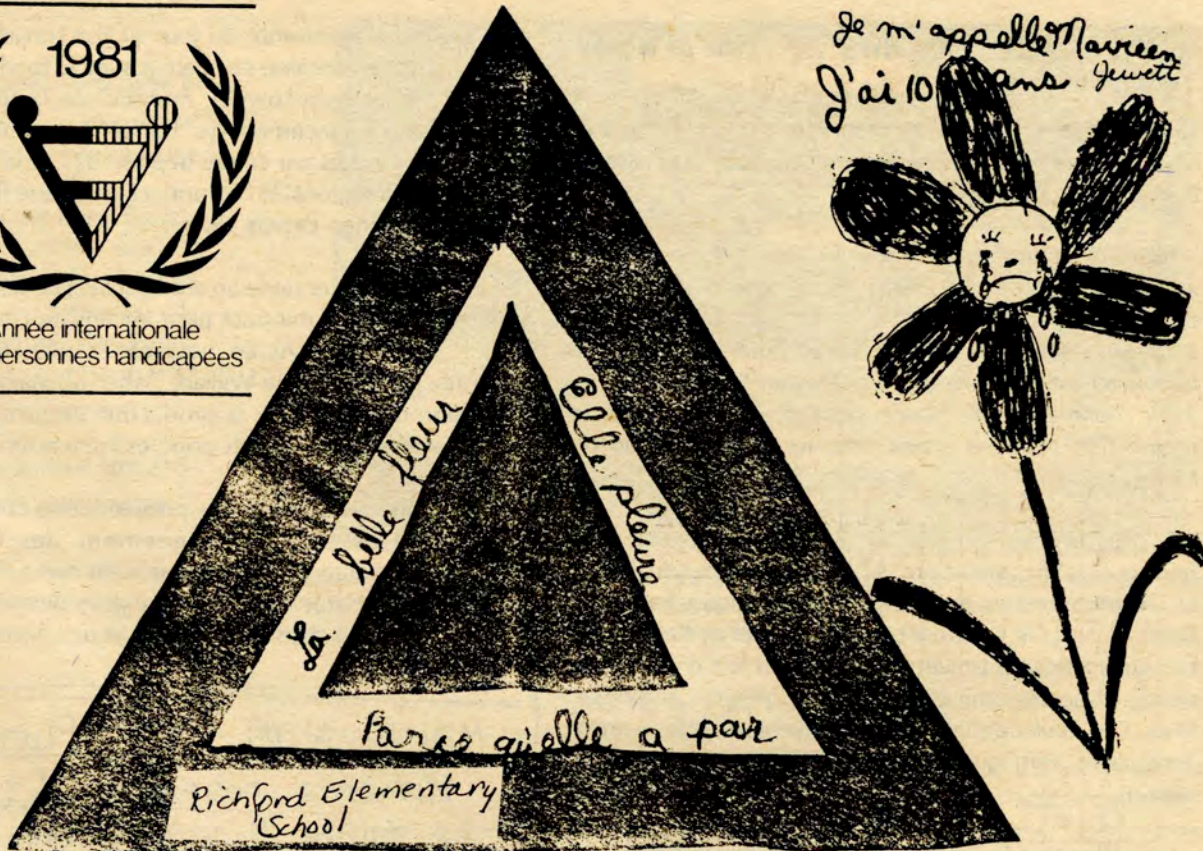
LA LUNE

La lune est pleine.
 Et les nuages qui l'entourent
 Servent comme gardes
 Contre le soleil qui
 L'appelle à s'en aller.
 Pendant que je guette, le vent secourit
 Le jour et souffle les
 Nuages au loin,
 Et la lune est seule
 Avec les étoiles
 A faire face au soleil
 Et éclairer la nuit.
 Cependant, comme elle résiste,
 Les étoiles diminuent
 Et la lune est seule,
 Seule à faire combat contre le jour
 Et assombrir la lumière.

par: Suzanne Barabé
 Berkshire, VT



1981
 Année internationale
 des personnes handicapées



Teacher Feature

Ce mois-ci, je suis très heureuse de vous introduire Mme. Thérèse Sturgeon qui est la maîtresse bilingue de l'école de Richford, Vermont. Terry nous est venue en 1978 du programme bilingue à Canaan, Vermont où elle a passé trois ans. Elle a fait ses études à l'Université du Vermont et à l'Université de Caen.

Elle veut partager avec vous une idée pour développer les sons, l'écriture et la lecture.

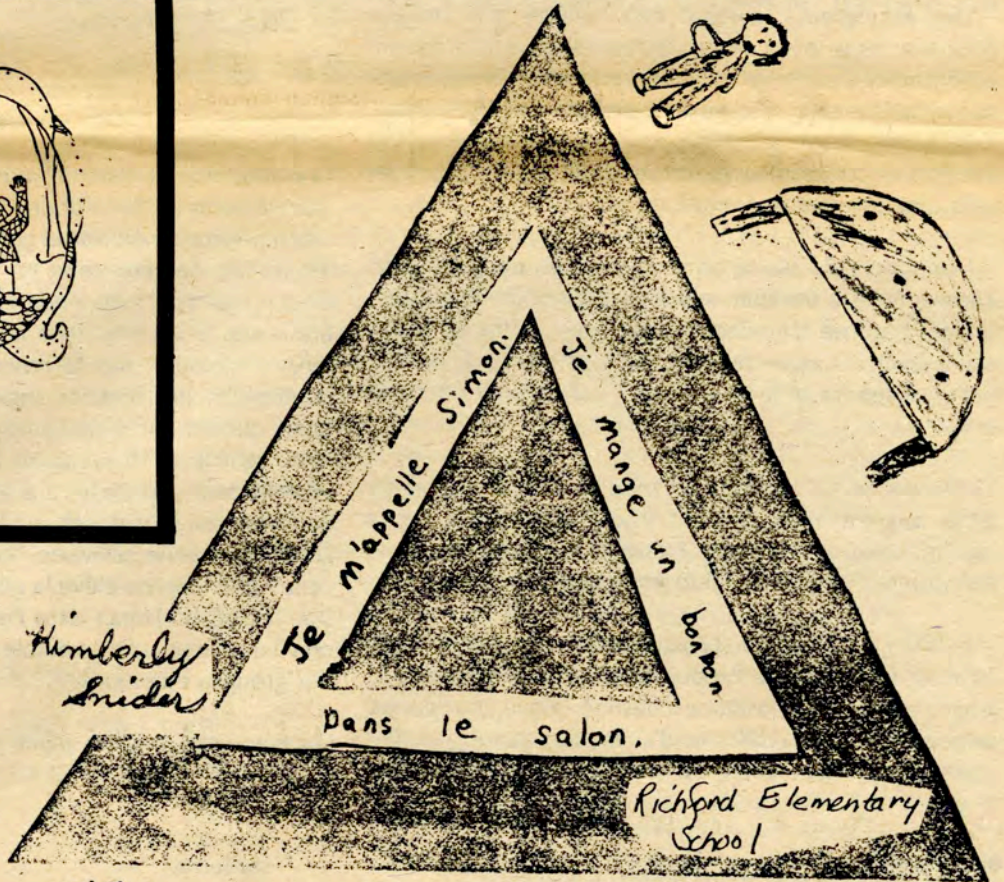
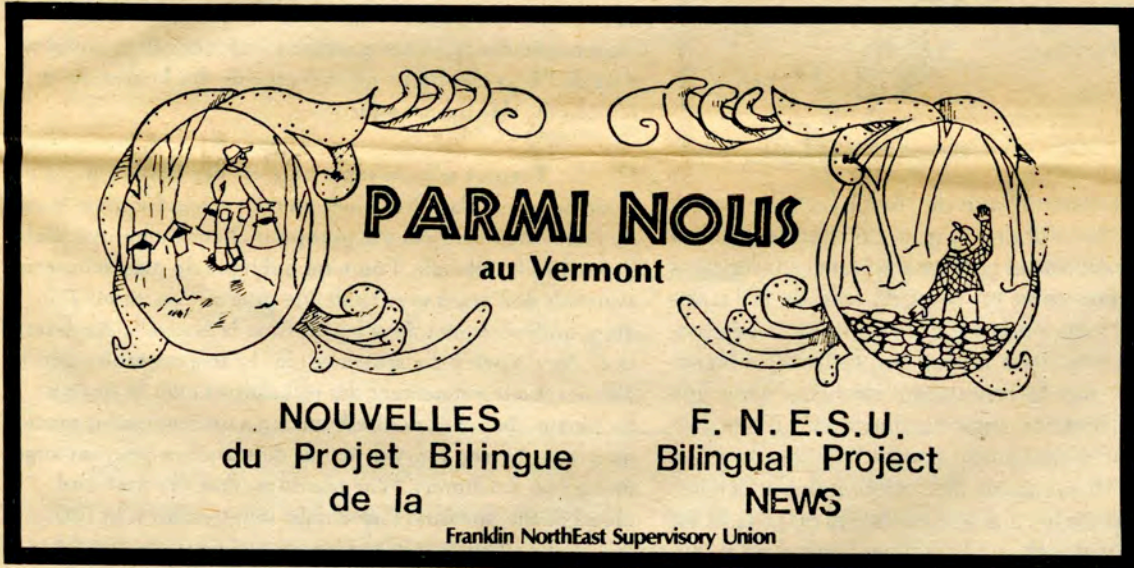
Paul Bouchard Johnson
 Title VII Director
 Richford, Vermont

October 6, 1981

C't'Année

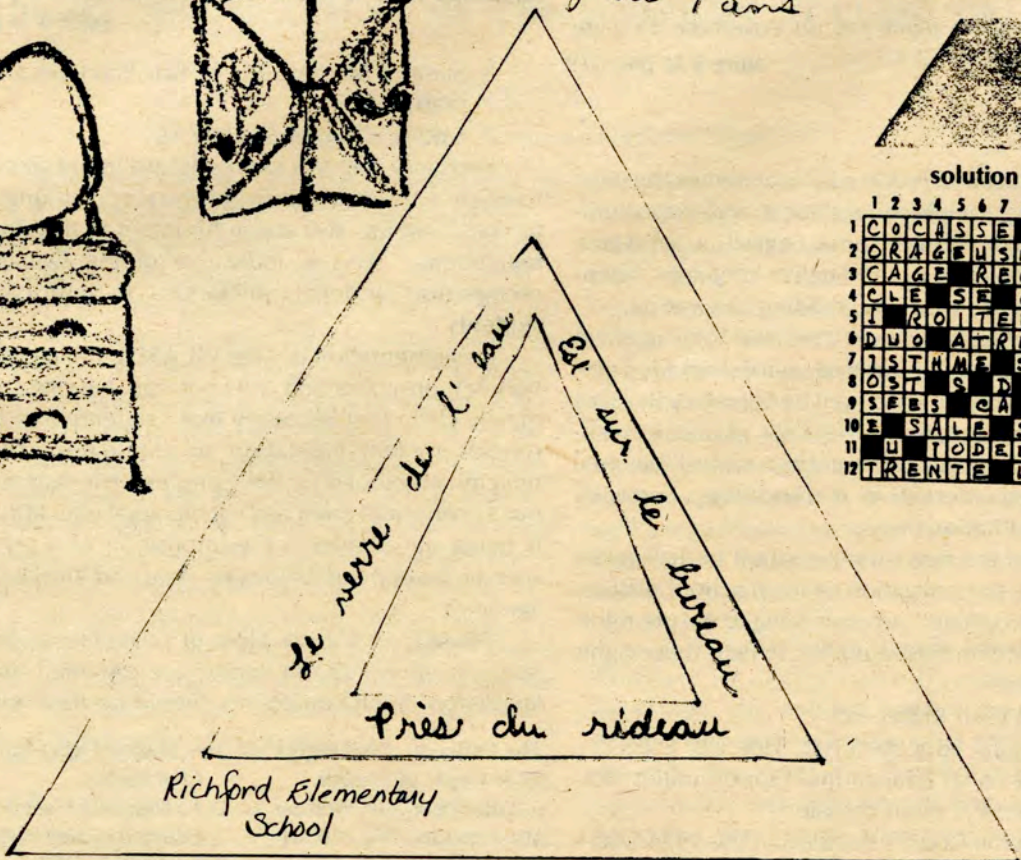
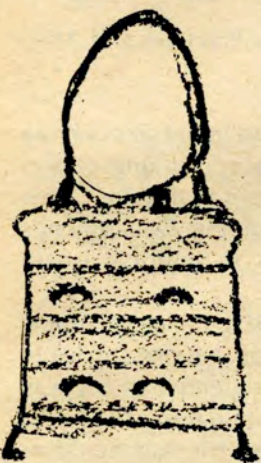
Cette année avance très bien pour nous à Richford. La quatrième année s'amuse à étudier et à identifier les feuilles. Nos enfants de la cinquième et sixième année étudient le corps et ses organes. En plus d'apprendre le français on apprend beaucoup de science.

We are planning several creative writing activities this year. Each week we study a new sound such as "ou" or "on" or "oi". Afterwards, we brainstorm and think of as many "on" words as we can remember. The words are then used in oral sentences. The children are then given a



Je m'appelle Janine
 J'ai 9 ans
 Parons

Je m'appelle Kimberly
 J'ai 9 ans
 Sniders



solution

1	C	O	C	A	S	S	E	A	I	S	E
2	O	R	A	G	E	U	S	E	N	C	E
3	C	A	G	E	R	E	C	I	T	E	R
4	C	L	E	S	E	O	N	E	G	A	
5	I	R	O	T	T	E	L	E	T	S	
6	D	U	O	A	T	R	E	S	S	E	
7	I	S	T	M	M	E	S	P	I	C	
8	O	S	T	S	D	E	R	O	S		
9	S	E	E	S	C	A	R	O	T	T	
10	E	S	A	L	A	S	E	N	T	E	
11	U	T	O	D	E	T	G				
12	T	R	E	N	T	E	L	I	E	G	

dictation to help them learn the spelling of the words. As an additional activity to encourage creative writing the students are periodically asked to write triangular triplets using the sound of the week. A triangular triplet is a three lined poem that rhymes.

The students were divided into groups of two or three. They each wrote as many "on" words as they could remember. Using these words they worked together to write a poem of three lines that rhymed. When the group was satisfied with their poem they each wrote the poem in a triangle cut out of construction paper. When you read the poem it does not matter where you begin because the poem will make sense no matter where you choose to begin reading.

Quelques poèmes sont inclus dans cette section. Nous souhaitons que vous les aimerez. En les écrivant les enfants se sont bien amusés et ils espèrent écrire beaucoup plus cette année.

Terry Sturgeon
 Bilingual Specialist
 Richford, Elementary School

• Plus Que Voisins . . . suite de la page 1

Gendron, sacré évêque de Manchester (N.H.) en 1974 et Mgr Amédée Proulx, élevé au rang d'évêque auxiliaire de Portland (Me.) en 1975.

— Une subvention obtenue sous le Titre IX du Elementary and Secondary Education Act (ESEA) permet au Collège de l'Assomption à Worcester, Mass., de disséminer des textes au sujet des Franco-Américains dans 80 écoles de la Nouvelle-Angleterre et 25 écoles au Middle-West. En 1979, l'Université du Maine obtient un octroi sous le même titre pour un projet dans les écoles du sud du Maine.

— En renouvelant le Titre VII (ESEA), le gouvernement permet l'établissement en 1975 du Centre national pour le Développement de Matériel pédagogique français à Bedford, N.H., le Centre d'Entraînement et de Ressources bilingues à Boston University en 1976 et le Centre d'Evaluation et de Dissémination à Leslie College, Cambridge, Mass. Ces deux derniers centres doivent servir les Franco-Américains ainsi que plusieurs groupes ethniques de la région.

— Un colloque à Bedford, N.H. organisé par le Centre national et subventionné par le Centre et le gouvernement français donne l'occasion en 1976 d'effectuer pour la première fois un rapprochement, aussi délicat soit-il, entre les "jeunes" et la "vieille garde" parmi les leaders franco-américains.

— Le Titre VII du Emergency School Aid Act (ESAA) subventionne deux séries de télévision pour jeunes Franco-Américains: "La Bonne Aventure" en 1974, faite par le Maine Public Broadcasting Network et "The Franco File" en 1978, une production du New Hampshire Public Television Network. Ces programmes seront diffusés à travers les Etats-Unis.

— Des éducateurs, surtout ceux affiliés aux projets fédéraux, organisent des conférences annuelles franco-américaines à partir de 1978 qui alternent entre la Louisiane et la Nouvelle-Angleterre (Lafayette, La. 1978; Providence, R.I., 1979; Lafayette, La., 1980; Burlington, Vt., 1981). Ces conférences pourront jouer le rôle des Congrès organisés par le Comité de Vie.

— L'Université du Maine obtient un octroi de la National Endowment for the Humanities en 1978 pour développer un programme d'études canadiennes et franco-américaines, surtout au secondaire, dans les écoles de la Nouvelle-Angleterre et le New York. C'est un projet de trois ans.

— L'American Civil Liberties Union lance une étude de deux ans en 1978 qui fait enquête au sujet de la discrimination envers les Franco-Américains du New Hampshire en matière d'éducation et de travail.

— En 1979, le Collège de l'Assomption à Worcester fonde l'Institut français avec l'appui de plusieurs groupements franco-américains. L'Institut est destiné à devenir un centre important de recherches et d'animation et son premier Colloque, en mars 1980, est un véritable succès.

• Ethnic Education . . .

continued from page 2

1980, a set of rules was proposed. It was hoped that these were to be finalized as statements by the end of 1980. Resistance to them led Congress to halt publication of the regulations until summer of 1981 by the newly-appointed Secretary of Education, T.H. Bell.

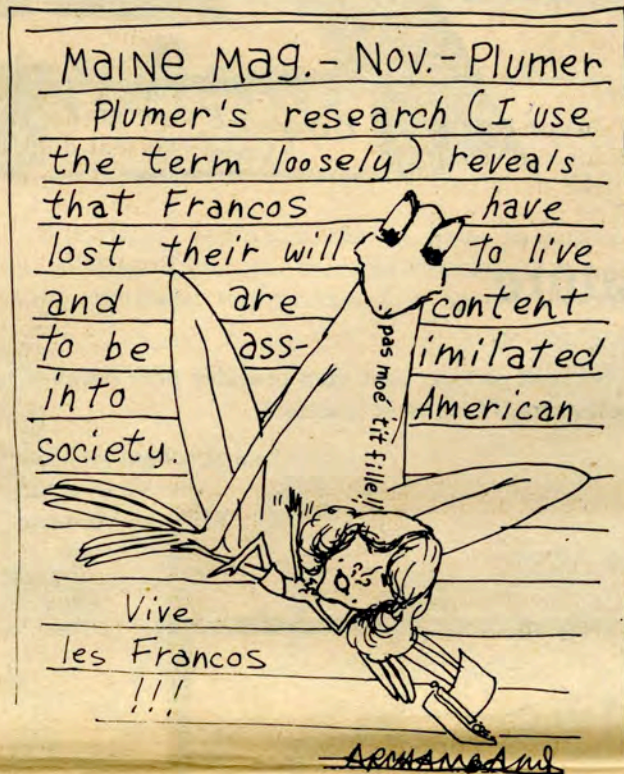
The point of clarification to be made here concerns the misuse of terminology:

- Secretary Bell addressed the language minority anti-discrimination laws and the proposed Title VI regulations.
- Bilingual Education is but one method to correct education discrimination practices against language minority students.
- "Bilingual regulations" are uncontested guidelines applied to all programs of Title VII of the Elementary and Secondary Education Act, Bilingual Education. Several hundred such programs are in operation nationally. Over 125 new programs will be funded in the coming year. Bilingual program applications are competitive nationwide and may be applied by local districts to redress language discrimination practices against national origin

— Malgré la fin agonisante du journal "Le Travailleur", la presse franco-américaine se rajeunit avec la fondation en 1974 du "Journal de Lowell", mensuel de la région de Lowell, Mass.; le lancement de "l'Unité" qui paraît à Lewiston, Me., cinq fois par année depuis 1977 et la publication du journal régional le "Forum" à l'Université du Maine huit fois par année depuis 1973.

— Le Président Carter signe un acte qui déclare les Franco-Américains comme minorité pour les fins du Emergency School Aid Act (ESAA) en novembre 1979. Cette loi présentée par le Sénateur William Cohen du Maine facilite l'obtention d'octrois pour la production de programmes de télévision et dans les arts pour les Franco-Américains.

— Une Commission d'enquête présidentielle conclut au début de 1980 que l'enseignement des langues étrangères aux Etats-Unis est baissé à un niveau "scandaleux" et propose que l'étude des langues devienne obligatoire à nouveau dans les collèges et universités.



La célébration du Bicentenaire de l'Indépendance américaine à partir de 1975 donne le goût de l'histoire à toute une nouvelle génération et permet aux Franco-Américains de profiter de cette mise en relief du rôle de la France dans la Guerre d'Indépendance qui ressort de la célébration d'une façon très claire. Chose surprenante, le Bicentenaire n'étouffe pas le renouveau ethnique dans une glorification des origines anglo-saxonnes des treize colonies qui ont fait la révolution contre l'Angleterre il y a deux cent ans. Au contraire, les célébrations officielles veulent faire ressortir le caractère pluraliste du pays. C'est ce climat qui sans doute rend possible l'immense popularité de la série télévisée "Roots". Cette série vite devenue phénomène élève la généalogie au niveau de passion nationale. Jamais dans l'histoire des Etats-Unis avait-on vu un climat aussi favorable au développement culturel des groupes ethniques.

Les Franco-Américains n'ont pas pu s'exempter de vivre **suite à la page 19**

students. Bilingual education is one way (sometimes the most efficient way) to provide equal educational opportunities to students who do not speak English, or who lack proficiency in the skills of the English language, listening comprehension, speaking, reading, or writing. The 1975 "LAU guidelines" continue to be in effect until new regulations are drafted, published for comment, and adopted. The statement by Secretary Bell was more of a political statement against regulations imposed by the federal government than against bilingual education as an alternative methodology currently widely practiced nationally. The intent of the new administration to deregulate does not relieve the obligation of local school districts to provide "appropriate" programming to ensure rights of national origin minority students. In fact, these rights are supported by:

1. The 1964 Civil Rights Act
2. The Bilingual Education Act, Title VII, ESEA
3. The 1974 Equal Educational Opportunities Act
4. Several federal court decisions
5. The Supreme Court's decision in the 1974 LAU v NICHOLS case

• Chinese of the East . . .

suite de la page 7

to carry out of the country what they can thus save: this is the aim of the Canadian French in our factory districts. Incidentally they must have some amusements; and, so far as the males are concerned, drinking and smoking and lounging constitute the sum of these.

Now, it is not strange that so sordid and low a people should awaken corresponding feelings in the managers, and that these should feel that, the longer the hours for such people, the better, and that to work them to the uttermost is about the only good use they can be put to. Nor is it strange that this impression is so strong, that the managers overlook for the time being all the rest of the operatives, and think that everything should be shaped to these lowest ones. Yet the same principle which we have stated as showing the right way of conduct in the former case should direct here also. Society should be shaped to the better portion of the people; and where the case requires it the laws should be so amended and enforced that these people will either be coerced to conform to our established ways, or else go where the already established ways of the country do please them. (Massachusetts Department of Labor and Industries, 1881: 469-70)

Malgré l'allure apparemment pamphlétaire de ses observations sur les "Canadian French", cette portion du rapport Wright de 1881 s'inscrit à l'intérieur d'une enquête très rigoureuse sur les conditions de travail dans les usines de la Nouvelle-Angleterre et de l'Etat de New York, qui leur donne une crédibilité indéniable. Au printemps de 1880, la législature de l'Etat du Massachusetts avait chargé son Bureau of Statistics of Labor d'entreprendre la collecte de données quantifiables et de témoignages oraux, autant auprès d'employeurs que d'employés, afin d'éclairer une décision imminente au sujet d'un projet de loi visant à uniformiser les heures de travail légales dans les sept Etats américains plus haut mentionnés. A cette époque, seul le Massachusetts avait ratifié des règlements visant à imposer aux manufacturiers de l'Etat une limite quotidienne de dix heures sur le temps ouvrable des travailleurs.

Partout ailleurs sur la côte est des Etats-Unis, la période de travail dans les usines pouvait atteindre onze, douze ou même treize heures par jour pour chaque employé. Relativement plus libérale, l'opinion publique du Massachusetts avait mis de l'avant vers 1880 une proposition visant à réduire uniformément dans les Etats de la Nouvelle-Angleterre et de New York à dix seulement les heures ouvrables quotidiennes. Le raisonnement des réformistes était le suivant: un ouvrier de par sa nature humaine a un rendement maximum que de trop longues heures de travail ne peuvent augmenter ou améliorer: "The reason is, that the flesh and blood of the operatives have only so much work in them, and it was all got out in ten hours, and no more could be got out in twelve." (Massachusetts Department of Labor and Industries, 1881: 461)

La grande majorité des établissements visités par les enquêteurs du Bureau of Statistics of Labor avaient été des usines textiles ou de transformation des sous-produits **suite à la page 11**

6. State of Maine Code of Fair Practices and Affirmative Action
 7. MRSA, Chapter 5, §102.16
- Secretary Bell has expressed his intent to continue to enforce the law to provide equal educational opportunities, and has also stated his intent to develop "new regulations." This is indicative of the Department's recognition of legal obligations to national origin students.
- Implementation of Title VII, ESEA, (Bilingual Education Act) programming will continue. No one can legitimately claim that Secretary Bell's statement in any way repeals current legislation or eliminates established policies developed by the Congress. His statement was not a pronouncement against bilingual education. What is being questioned is the imposition of a set of very specific federal regulations on state and local education agencies.
- Procedures for the filing of possible complaints of racial or ethnic discrimination are provided under the legislation. Such complaints should be filed with:
- The Office for Civil Rights or The Boston Office for U.S. Dept. of Health, Education and Welfare, Washington, D.C. 20201** **Civil Rights U.S. Dept. of Health, Education and Welfare Tel. 617-223-6397**

● The Two Faces of Bilingual Education
continued from page 4

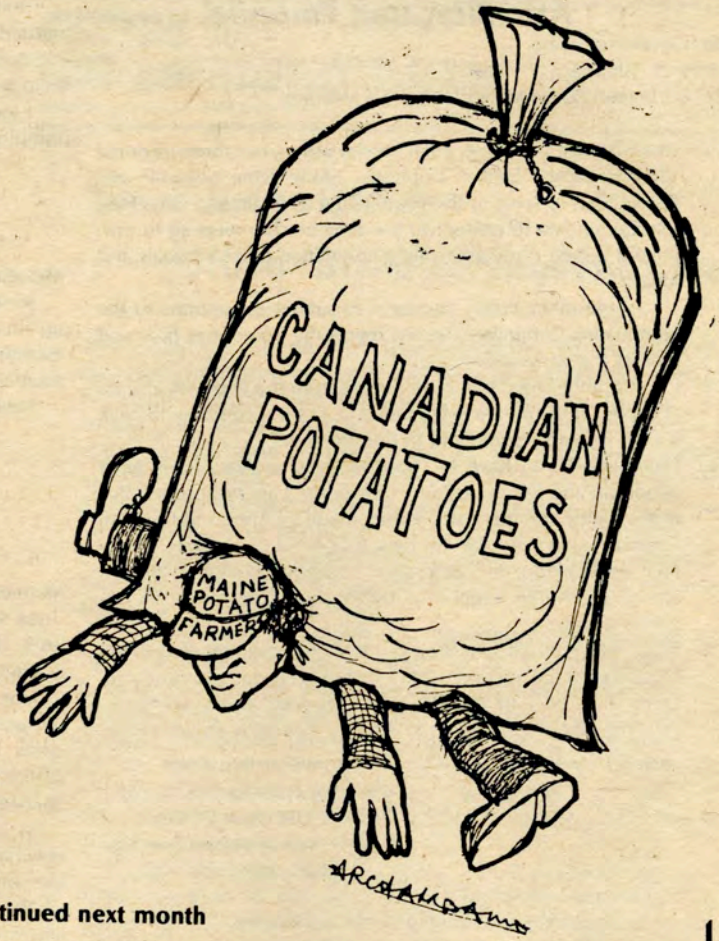
about them, their ways of life, and their language. For Canada this means that in time younger generations of French Canadians may be able to escape the defensiveness and the social paranoia that marked their parents and find a very likable and appreciative generation of bilingual Anglo-Canadians to associate with.

Additive vs. Subtractive Bilingualism

We have referred to this process of developing bilingual and bicultural skills among English-speaking children in Canada or the U.S. as an "additive" form of bilingualism, implying that these children, with no fear of ethnic/linguistic erosion, can add one or more foreign languages to their accumulating skills and profit immensely—in psychological, social, and even economic domains—from the experience (see Lambert, 1978). Mainstream parents, incidentally, realize these advantages and are generally very anxious to have their children enroll in immersion programs or variants thereof. They want something more for their children than the programs that they followed which failed to develop real competence.

We draw a very sharp contrast between the "additive" form of bilingualism described above and the "subtractive" form which constitutes a totally different ball game, having different outcomes, different potential hazards, and different means-to-ends demands. The hyphenated American child, like the French-Canadian child, embarks on a "subtractive" bilingual route as soon as he/she enters a school where a high prestige, socially powerful, dominant language like English is introduced either as a language of instruction or as a subject matter. Perceptive members of ethnolinguistic minority groups have good grounds for worry and concern about the steamroller effect of a powerful dominant language; it can

make foreign home languages and cultures seem "homely" in contrast, ghosts in the closet to be eradicated and suppressed. But, just as French is too precious to be subtracted out of Canadian society, so too are the multitude of "foreign" languages and cultures extant in America too precious to be eradicated from that society. Education's responsibility then becomes one of transforming subtractive forms of bilingualism to additive ones for the benefit of the ethnolinguistic minority groups involved. Community experiments that attempt to implement such transformations, although few in number so far, are now underway (see Lambert, 1978). Basically this calls for immersion schooling conducted in the likely-to-be-neglected home language of the ethnolinguistic minority child, starting at kindergarten or Grade 1 and continuing until it is certain that that language is strongly rooted and able to flourish on its own. This might take the first three or four years of primary education. By then the switch to a bilingual (with separate teachers) or all-English instruction could safely take place. Only then will the society at large underrepresented in the upper levels of Canada-wide status hierarchies, but even in the Province of Quebec, where they constitute some 80 percent of the population, French Canadians have not advanced occupationally or economically, and their style of life has been ignored, ridiculed, and blamed as the cause of their social and economic plight. The trouble is that this type of thinking has been contagious, and over time even members of the marked minority group begin to believe they are inferior and blame themselves for their inferiority. It takes much reflection in frustrating situations of this sort to see through the sophistry and realize that one's ethnic or social-class group is in no way inherently inferior, but simply that those with the power advantages have learned well how to keep the advantages and that their social-class cushion makes that relatively easy for them. Stereotyping or otherwise marking minority groups—people they really know very little about—becomes an effective way for the majority group to keep others out of the power sphere.



continued next month

Evaluation "OUELLETTE" RATINGS

Reflets et Lumière II

11) Le caractère audio de cette émission était ...
THE AUDIO QUALITY OF THIS PROGRAM WAS ...
1 2 3 4 5 6 7 8 9 10
inférieur bon supérieur
POOR GOOD EXCELLENT

12) Dans cette émission, l'usage de la langue française par l'intervieweur était ...
THE INTERVIEWER'S USE OF FRENCH IN THIS PROGRAM WAS ...
1 2 3 4 5 6 7 8 9 10
mal à propos contestable bien à propos
INAPPROPRIATE QUESTIONABLE MOST APPROPRIATE

13) Dans cette émission, la manière d'interviewer était ...
THE INTERVIEWING TECHNIQUES IN THIS PROGRAM WERE ...
1 2 3 4 5 6 7 8 9 10
mauvaise bonne excellente
POOR GOOD EXCELLENT

14) L'usage de sous-titres dans cette émission était ...
THE USE OF SUBTITLES IN THIS PROGRAM WAS ...
1 2 3 4 5 6 7 8 9 10
nuisible utile nécessaire
A HINDRANCE HELPFUL NECESSARY
à la compréhension du contenu de l'émission.
TO THE UNDERSTANDING OF PROGRAM CONTENT.

15) Dans l'ensemble, l'écoulement et l'allure de cette émission était ...
THE OVERALL FLOW AND PACE OF THIS PROGRAM WAS ...
1 2 3 4 5 6 7 8 9 10
mauvais bon excellent
POOR GOOD EXCELLENT

16) Les modes d'évaluation utilisés dans cette émission sont:
THE METHODS UTILIZED IN EVALUATING THIS PROGRAM ARE:

a) Le questionnaire
QUESTIONNAIRE
1 2 3 4 5 6 7 8 9 10
mal à propos à propos
INAPPROPRIATE APPROPRIATE

b) Les rôles des marionnettes
PUPPET ROLES
1 2 3 4 5 6 7 8 9 10
mal à propos à propos
INAPPROPRIATE APPROPRIATE

c) La mise en scène des marionnettes
PUPPET SETTING
1 2 3 4 5 6 7 8 9 10
mal à propos à propos
INAPPROPRIATE APPROPRIATE

d) Le scénario des marionnettes
PUPPET SCRIPT
1 2 3 4 5 6 7 8 9 10
mal à propos à propos
INAPPROPRIATE APPROPRIATE

17) Le contenu du segment évaluateur ...
THE CONTENT OF THE EVALUATION SEGMENT IS ...
1 2 3 4 5 6 7 8 9 10
est dénué de sens a un peu de sens est plein de sens
MEANINGLESS SOMEWHAT MEANINGFUL MEANINGFUL

18) Le segment évaluateur à la fin de cette émission est ...
THE EVALUATION SEGMENT AT THE END OF THE PROGRAM IS ...
1 2 3 4 5 6 7 8 9 10
inutile utile nécessaire
USELESS USEFUL NECESSARY

19) A part de Reflets et Lumière II, les autres émissions franco-américaines que j'ai vues au Réseau
Publique de Télédiffusion pour le Maine étaient ...
ASIDE FROM REFLETS ET LUMIERE II, OTHER FRANCO-AMERICAN PROGRAMS I HAVE SEEN ON THE
MAINE PUBLIC BROADCASTING NETWORK WERE ...
titre de l'émission No. 1 _____
TITLE OF PROGRAM
cette émission était ...
THIS PROGRAM WAS ...
1 2 3 4 5 6 7 8 9 10
sans valeur de faible valeur de valeur
WORTHLESS MEDIOCRE VALUABLE
titre de l'émission No. 2 _____
TITLE OF PROGRAM
cette émission était ...
THIS PROGRAM WAS ...
1 2 3 4 5 6 7 8 9 10
sans valeur de faible valeur de valeur
WORTHLESS MEDIOCRE VALUABLE
titre de l'émission No. 3 _____
TITLE OF PROGRAM
cette émission était ...
THIS PROGRAM WAS ...
1 2 3 4 5 6 7 8 9 10
sans valeur de faible valeur de valeur
WORTHLESS MEDIOCRE VALUABLE

20) De toutes les émissions franco-américaines que j'ai eues l'occasion de voir au Réseau Public de
Télédiffusion pour le Maine, je préfère ...
OF ALL THE FRANCO-AMERICAN PROGRAMS I HAVE SEEN ON THE MAINE PUBLIC BROADCASTING
NETWORK, I PREFER ...
titre de l'émission _____
TITLE OF PROGRAM

Autres Commentaires:
Additional Comments:

• Plus Que Voisin . . . suite de la page 14

cette période troublante des années 60 et ils en sont sortis, comme plusieurs autres groupes ethniques aux Etats-Unis, avec tous les ingrédients nécessaires pour effectuer une renaissance culturelle et linguistique pendant la décennie 1970-1980.

Il s'agit de dresser rapidement une liste même incomplète des événements pendant ces années pour constater le nombre de facteurs qui ont facilité une vraie renaissance chez les Franco-Américains du Nord-Est.

—Le Massachusetts crée en 1968 une "American and Canadian French Cultural Exchange Commission" avec le mandat d'établir des liens avec le Canada français et la France et de stimuler la vie culturelle chez les Franco-Américains de cet état. Les cinq autres états de la Nouvelle-Angleterre suivront l'exemple du Massachusetts sous peu.

—Le gouvernement du Québec établit une délégation à Boston en 1970 et y fournit une équipe énergique et intéressée aux Franco-Américains.

—Grâce aux octrois de la nouvelle loi, le Titre VII du Elementary and Secondary Education Act (ESEA), des commissions scolaires ouvrent trois projets bilingues français-anglais à Greenville, N.H., Newport, Vt., et Madawaska, Me., tous en 1970. Dans les prochaines années on va inaugurer des projets semblables à Lewiston et Caribou dans le Maine, à Berlin, N.H. et à Richford et Canaan au Vermont.

—A partir de 1972, la télévision de langue française du Québec pénètre en Nouvelle-Angleterre par le câble, dans les états du Nord au début et par la suite dans le Massachusetts jusqu'en banlieue de Boston. Huit ans plus tard, un total de 370 000 foyers dans la Nouvelle-

Angleterre et le New York recevront un, même deux, postes de télévision du Québec.

—Un groupe de jeunes Franco-Américains, étudiants de l'Université du Maine à Orono, forment un groupe d'entraide en 1972. Bientôt le groupe est reconnu officiellement et subventionné par l'Université. Connue sous le nom de F.A.R.O.G., l'Office franco-américain devient un centre d'animation qui dépasse le campus et qui est reconnu pour un activisme rarement vu chez les Franco-Américains.

—Des manifestations populaires apparaissent sur la scène dans plusieurs centres franco-américains en commençant par la Semaine franco-américaine à Lowell, Mass., en 1970; le Festival franco-américain à Lewiston, Maine, en 1976; les Journées Acadiennes à Madawaska, Maine en 1978. Celles-ci se répètent chaque année avec plus de succès tandis que le Festival des Deux Mondes, commencé en 1977 à Burlington, Vt., fait des tournées dans les états du Nord pendant trois ans.

—Des éducateurs fondent en 1973 le CODOFINE (Council for the Development of French in New England) modelé sur le CODOFIL de la Louisiane. Cet organisme, après des débuts prometteurs, tombe dans une période d'inaction, mais pas sans avoir fait reconnaître aux anciens le rôle que pourraient jouer les éducateurs.

—La généalogie et l'histoire s'implantent officiellement en Franco-Américanie avec les fondations du Centre d'Héritage franco-américain à Lewiston, Me., en 1970; de la American-Canadian Genealogical Society au New Hampshire en 1973; du Village Acadien à Madawaska, Me., en 1976; de la American-French Genealogical Society au Rhode Island en 1978 et la Acadian Genealogical and Historical Association of New England en 1980. Le centenaire de certaines anciennes paroisses franco-américaines donne l'occasion de se pencher sur l'histoire des différents centres franco-américains.



• Monsieur Le Curé . . .

suite de la page 5

pendance du Québec, c'est qu'elle nous donnera le droit à l'échec" — "Pierre, toé avec ton nex en l'air on commet tous des erreurs!" — "Quoi-cé?" — "T'as pas fait une erreur dans tes examens en droit?" Curé Aubert "Toi avec ton nez en l'air, avec ton français parisien, arrête donc pour l'amour du Bon Dieu j'agir comme un petit morveux!" Curé Parent "Pierre, t'as vraiment d'besoin d'un cours en histoire québécoise — ou Canayenne — comme tu le veux." — "Je vais te procurez un liste de livres l'històere. Ensuite on va te donner un bon examen à la fin de ces jours de pèlerinage et de réflexion." — "Y est 'tough' tu sait Pierre!" — "Maintenant méditez pour 20 minutes sur le chapitre que ton Moniteur vient juste de te guider à travers." — "Oui, Pierre c'est à la page 68!" — "T'es tu donc 'smart'?" — "Yn vrai savant!" — 20 minutes — "Maintenant lève toé, étire tes bras vers le ciel, prends un bon gros respire et crie fort!" — "Oui à l'Indépendance du Québec!" — "Ca s'en vient lentement Pierre."

à suivre

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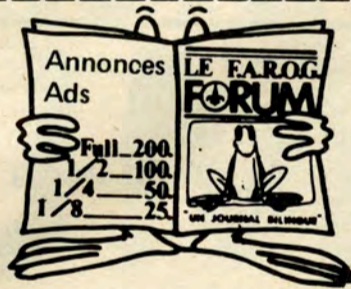
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lecture et écrivez-nous.



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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.

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

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

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


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PERSPECTIVES


**BRAVO
THUMBS UP**


**BOO
THUMBS DOWN**


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

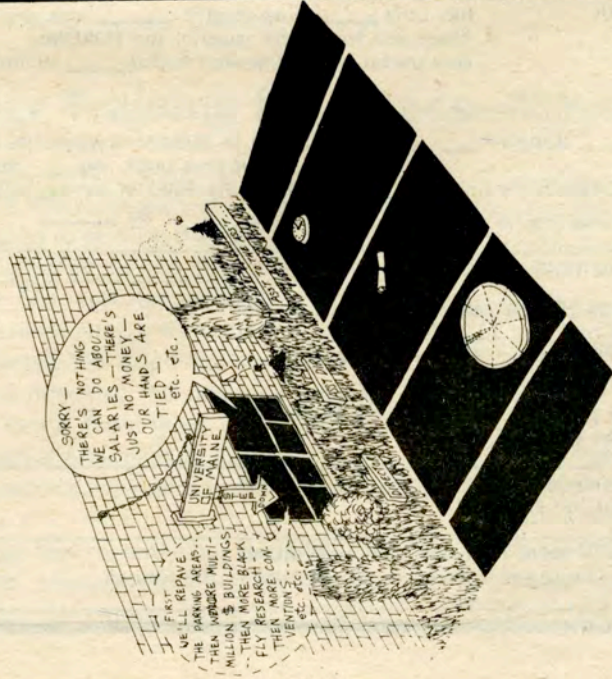
 au Prof. Alaric Faulkner et son exploration archéologique de Pentagoët, notre site historique Acadien sur la cote du Maine — et ça en Nouvelle Angleterre!


 aux pages étudiants du FAROG FORUM. Ça vaut la peine d'être lus.


 to the Ram's Horn staff for the Franco-American Evening planned for November 7th. We understand that Josée Vachon will sing; Julien Olivier will tell stories; and Don Cyr will dog while we dine on pea soup, plogues, tontienne and torte au sucre. Tickets \$4.00 in advance through Forum office.


 à AFA et les coordonnateurs de la conférence nationale des Franco-Américains à Burlington. On sait que c'était pas facile d'organiser cette patente cette année.


 à Jackie Beaudoin, journaliste qui écrit pour le *Portland Press Herald*. On appuie ton travail, tes chroniques sur les Franco-Américains.



 to an extremely short summer.

 à un été trop court.

 aux assassins de Monsieur Sadat — pour ce que ça vaut.

 à Debbie, Suzanne, Gisèle et Josée qui défendent en ce moment le fait Franco-Américain du Maine un peu partout dans le Nord-Est de l'Amérique du Nord. — Debbie à Brunswick, Me.; Suzanne et Gisèle à l'université McGill et Josée à l'université de Sherbrooke.

S.V.P. ABONNEZ-VOUS SUBSCRIBE S.V.P.

The Franco-American Program

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

FAROG

In conjunction with the student organization, FAROG (the Franco-American Resource Opportunity Group), the Franco-American office publishes a monthly (8 per year) bilingual socio-cultural journal. The FAROG-FORUM (cir. 8,000) as 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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À L'INTÉRIEUR

"Chinese of the Eastern States"...

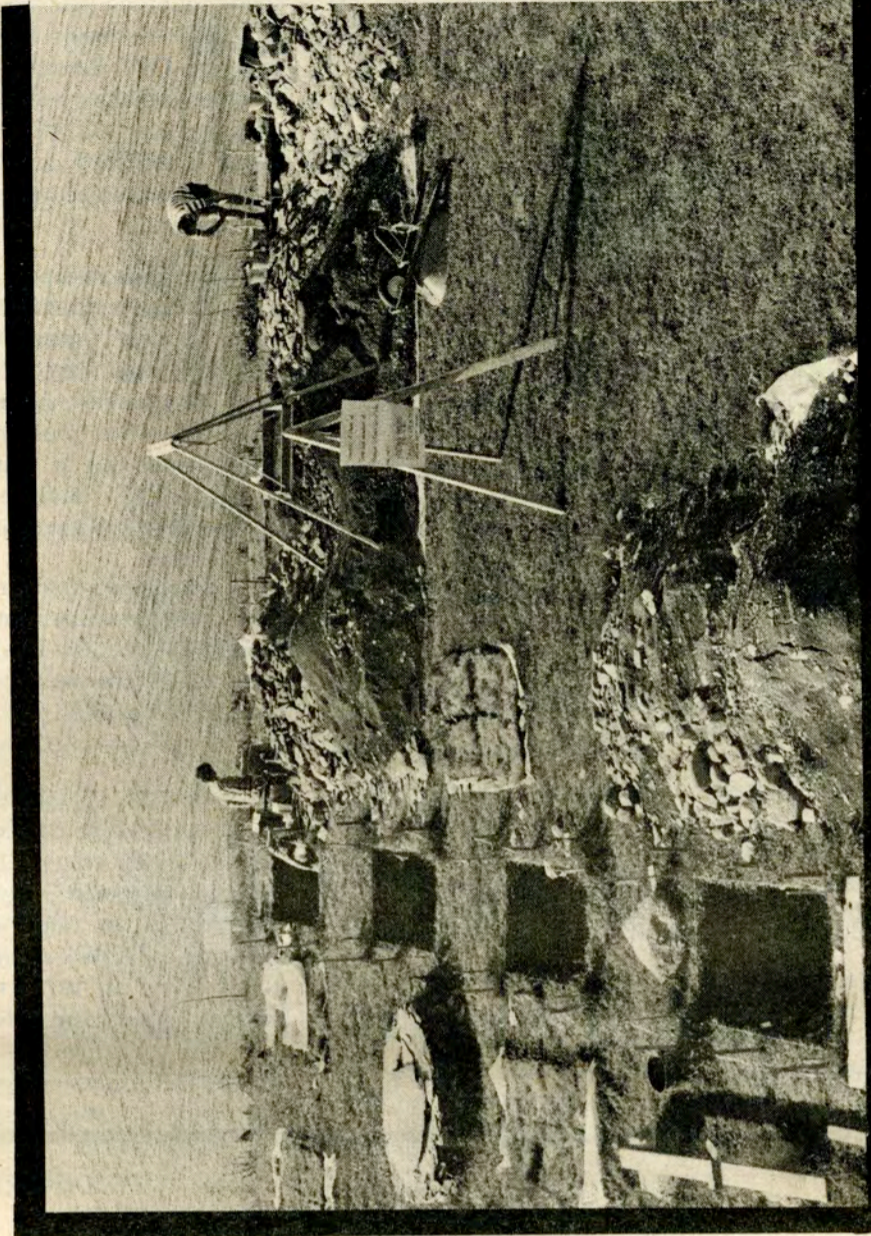
Plus Que Voisins

Franophone Culture...

La Thèse Messianique...

Pentagoët: L'Acadie dans

I e M A I N E



The 1981 excavations. The well exposed to the left of the main trench is also thought to be of Acadian construction, and dates to a later phase of the site's occupation, around 1700.