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Le F.A.R.O.G. Forum Journal Featuring Madeleine Giguère

Le F.A.R.O.G. Forum Journal

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

JOURNAL

"Afin d'être en pleine possession de ses moyens"

BILINGUE

OCTOBRE 1986

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MADELEINE
GIGUERE



"La" Femme de Lewiston

Remarks Prepared for the Occasion of 1986 Franco-American Recognition Dinner

By Madeleine Giguère
University of Southern Maine

Thank you all for coming here on this September Sunday to raise money for the Franco-American Office at Orono and to recognize my contributions to Franco-American Studies.

When the representatives of ACTFANE told me last spring that ACTION FOR FRANCO-AMERICANS OF THE NORTHEAST wanted to honor my work of documentation, I was very surprised and very pleased. Surprised because the work of documentation is not very well known. It is done in private with books, a computer and a pencil. It provides background information on employment, education, housing and marketing for use by government and private agencies.

Early in the seventies I was interested in the women's movement but soon I recognized that there were many workers in women's studies but no one in the Franco-American movement doing the type of research that I knew that I could do. I believe that my tracking of the French in the U.S. census has been and is important for the Franco's as a group. I am delighted to have this importance recognized by my compatriots.

I want to thank everyone involved in the organization of today's dinner. I thank the directors of ACTFANE for having selected me. I thank all of those who agreed to serve as honorary chairs as well as the members of the Steering Committee. I thank the members of all the local groups: Le Centre d'Heritage, le Festival Franco-American, Le Richelieu, la Survivance Francaise and l'Union St. Jean Baptiste who worked hard in arranging today's banquet under the leadership of Adrien Lamontagne of the Association Canado-Americain. I wish to thank everyone who has spoken and performed today.

Thank you Georgette Berube for your graciousness in being Mistress of Ceremonies and for brightening our Sunday mornings with French music.

Thank you Claire Bolduc for all the very nice things you said about me and my work. Also my thanks go to JoAnne Lapointe who served as my personal representative as to the Organizing Committee.

I also wish to thank organizations who helped me along my documentary path. At the University of Maine at Orono, the Canadian Studies Center, the bilingual education program, members of the Foreign Language Department and Franco-American Office

listened to and were supportive of me as were the Federation Feminine Franco-Americaine and the French Institute at Assumption College. Rhode Island College recognized my work at their Rochambeau Convocation.

At my own campus, the University of Southern Maine granted me two sabbaticals, one of which I used specifically for the studies honored here today. The University several times awarded me research grants for Franco-American projects. At all times the University provided computer access, secretarial services and a telephone to receive calls—very important in my role as a provider of information on Franco-Americans to governmental officials and researchers from Maine and from all over the United States and Canada. All of this support contributed to the effectiveness of my efforts.

In tracking the Franco's in the United States Census, I compile what has been published and I generate new information from the Census material. It is interesting to note that in their 1980 volumes the Census has published data for all ethnic groups similar to what I developed in the 1970's for the Franco's.

I think numbers are important. It makes a difference in how we are treated and how we feel about ourselves to know, for instance, that one quarter of the population of Maine is of French ancestry, or that French ancestry persons in Maine have incomes similar to that of persons of English ancestry. However, if the Census doesn't ask the question "What is your ancestry" in the 1990 Census, we won't know this information in the future. In my judgment, if we want the ancestry question included in the 1990 census we have to fight for it right now. Congress will review the topics for inclusion in the 1990 census by next April. Now is the time to sensitize the members of Congress about the importance of the topic of ancestry. If you don't know the size of your group and its breakdown by age, education, income, etc., the government and other large organizations will not be very responsive to your needs.

En terminant, je veux dire un mot au sujet de l'office franco-américain. Ce n'est que depuis quinze ans qu'il y a une présence franco-américaine organisée sur le campus d'Orono de l'Université. Depuis le début Yvon Labbé et ses collaborateurs ont fait un paquet de choses enfin d'aider les étudiants franco-américains, à prendre pleine possession de leur héritage. L'Office franco-américain, anciennement connu sous le nom de FAROG--Franco-American Resource Opportunity Group--est un centre d'accueil et d'information. L'Office a rehaussée et affermie la présence franco-américaine à l'Université, par des jours d'études, des programmes culturels, et une collaboration avec bien de groupes à Orono et à l'extérieur. Le Forum, un journal bilingue, est un canal d'information et d'échange d'idées pur tout le peuple franco-américain. Je crois que le travail de l'Office élargit et soutient l'identité franco-américaine parmi les étudiants et parmi nous tous. Je me suis toujours fait un grand plaisir d'appuyer les efforts de l'Office Franco-Américain. Je suis heureuse que ce banquet soit au bénéfice de bourses de recherches qui seront administrées par l'Office.

The Franco-American office at Orono is doing a splendid job as a center of information and cultural programs for students, the Université and the general population. I am delighted that this banquet will provide funds for research scholarships to be administered by the Franco-American Office at Orono.

Thank you very much.
Merci.

Sponsored By Action for Franco-Americans of the Northeast for the Benefit of programs of research scholarships to be administered by the Franco-American Office of the University of Maine

après longue réflexion le rôle que nous vous donnons c'est le rôle de marraine. De tradition la marraine surveille au développement spirituel de l'enfant. Madeleine a surveillé et guidé les démarches faites par les Franco-Américains pour utiliser, faire valoriser et faire croître leur langue et leur culture.

More on Madeleine Giguère on Page 3



A Rose For Our Godmother

By Claire R. Bolduc

Family is a metaphor for what we are--our family connection.

It is only pleasure to participate in this event honoring Madeleine. Most of us owe her more than we can ever hope to repay. She probably does not remember the three visitors she had in winter 1971. Cécile Collin, Celest Roberge and I were working at the very new F.A.R.O.G. office. We were vaguely aware of the Franco-American communities beyond our hometowns, but we wanted "numbers." Our assumptions were being challenged and we needed "numbers." I had met Prof. Giguère while I was in college and I knew she was in Sociology. I don't need to tell you that Madeleine received us handsomely, and took us seriously.

Since that day, Madeleine has shared her work with the same gracious generosity. Her work provided the 'numbers' for hundreds of projects in education and social services.

Now these numbers represent years of careful research and work. For most of us this research is tedious, unglamorous and singularly lacking in public recognition. That is just what Madeleine has done over the years: provided the foundation for the renewed efforts in bilingual education and cultural evolution. Not glamorous, but solid. For this foundation, we thank you.

Madeleine's dedication to her people has given us scholarly works that range from Studies in Assimilation, to studies on the cultural life of Mill Towns to her current work on language maintenance. Her publications and lectures and course materials all testify to her competence, her dedication and her creative ability to combine personal inclinations with socially useful research.

I've been present at many of her presentations, mais la fois qui ma rendu la plus fière, c'est la fois qu'elle a parlé en Français à Presque Isle, en 1976 pour un cours de recyclage en travail social. Les étudiants étaient des femmes franco-américaines qui furent inspirés de son exemple, et en ont parlé longtemps.

Mais, ce n'était ni la première ni la dernière fois que Madeleine nous a tracé le chemin pour les femmes. Il est évident que chez Madeleine il n'y pas d'écart entre sa vie et son oeuvre. Elle exige d'elle même une intégrité, une franchise, une loyauté, et un niveau de service qui nous inspirent. Pour moi, ce que j'ai plus remarqué chez elle, ce fut son esprit collaborateur. Elle ne refusait jamais d'aider à quelqu'un qui voulait être de service au Franco-Américains. Et ce elle le faisait de bonne humeur et sans jalousie.

Perhaps the next quality we notice in Madeleine's work is the high level of integration she brings to every task. Who else better expresses the values of our culture and heritage—and uses the tools of scholarship and technology to serve that same culture and heritage?

My formation is in Social Sciences and I can tell you that when Madeleine chose to become a sociologist, the science was very new, and its legitimacy as a discipline was not established by any means. How like her, to plunge into something new and use it to the benefit of her people? Her openness and spirit of adventure continue to this day, and I'm sure the profession boasts of her contributions to the advancement of their discipline.

The Franco-American renewal of the last decade also boasts of her contributions to all its endeavors. She is the Godmother of such diverse programs that she at times must be grateful not to be the Natural Mother.

And a fine godmother she's been--supportive, loving, firm and steady. We her goddaughters are especially mindful for her quiet feminism, her support and appreciation of women's work, her insistence on equality everywhere. In our time, this is a crucial model--She says to us: Get down to it, do the work and take your rightful place.

De tous les rôles qu'on pourrait offrir à Madeleine, on a pensé au rôle de Tante, mais la Tante est trop alliée aux parents et donc susceptible à avoir leurs attitudes. Le rôle de grande soeur ne lui va pas non plus puisque c'est un rôle de médiation plus que d'action. Non,

Culturally Relevant Curricula

By Barney Bérubé, Ph.D.

**Note: This article is an abridgement of a dissertation whose publication is pending; not for citation.*

Introduction

Cultural diversity in Maine schools may be a relevant consideration in the design of appropriate educational programs for Franco-Americans. Culture-related attitudes of citizens in Franco-American concentrated communities is one vehicle for predicting the behavior of those citizens. In addition, a distinction between the attitudes of Franco-Americans (FA's) and non-Franco-Americans (NFA's) in those communities regarding native French language vitality and FA civic status is an indicator of the extent to which particular minority education initiatives can be achieved. The result may be a foundation on which educators and the citizenry can together determine the level of effort needed to promote bilingualism and biculturalism in Maine's system of public education. A stratified sample of 845 subjects participated in a study of attitudes of Maine's FA minority communities regarding FA minority status, including language vitality and public school policy on native French educational programs. Grassroots support for such programming has been historically difficult to attain largely because of the public's lack of clarity, mixed perceptions and emotionalism surrounding the use of minority languages in public school instruction. A review of the results of this research should help address these concerns for educators and for FA advocacy group.

Procedure

Participants in the study were parents of school-age children from grades three, seven and eleven in nine Maine communities. Those communities have in common a native FA ancestry base and were designated as either high incidence FA communities (HIFAC) or low incidence Franco-American communities (LOFAC). HIFACs were those wherein 31 percent to 84 percent of the town's total 1980 U.S. Census population claimed full French ancestry. LOFACs were those wherein 18 percent to 25 percent claimed full French ancestry. The nine towns were: Lewiston, Fort Kent, Presque Isle, Van Buren, Augusta, Jackman, Saco, Sanford and Winslow. (See map.)

Participants were asked to respond via a Likert-type scale to twenty questions relating to attitudes about native French language and FA culture in schools. The survey, which was hand-carried home by the participants' children, was prepared in French and in English. Included in the survey were items assessing respondents' minority background for comparison with attitudinal measures on civic status and culturally-relevant education.

Results

The findings of this research, through chi square, of each survey item, confirmed the following hypothesis: There is a significant difference between attitudes held in high incidence FA communities and low incidence FA communities, as well as between FA's and NFA's regarding native French language vitality and FA civic status.

Other findings revealed that: 1. There was no significant difference based on length of residence and attitude of respondents, though there were significant differences in attitudes found according to the grade of the respondents' children. 2. Use of a Scheffé test showed that the attitude scores differed significantly between grade-three parents and grade-seven parents, where the former were significantly more positive on overall attitudes toward native French vitality and FA civic status. However, that significant difference did not surface for parents of children in grade eleven.

Discussion

Differences by years of residence and children's grade level were examined. The findings, using analysis of variance, support the conclusions that: (1) There is no significant differences in attitudes based on length of residence; (2) There is a significant difference in attitudes according to the grade of the child of the respondent. Parents of older children were more demonstrably positive on the attitudes surveyed overall, than were parents of younger children.

Many of the findings from this research support those of previous studies. For example, Fishman (1977) suggested that New England French usage was becoming more acceptable. Lambert's study (1975) of ten-year-olds in Maine's St. John Valley suggested that that age group preferred the social status associated with the European French variant. New England French usage is indeed becoming more acceptable according to the results of this study. This proved true among all categories of respondents. The European variant of French was least preferred while the French of French Canada was most preferred among the three variants in all respondent categories.

Fishman's (1966) conclusion that the anglophone majority is needed for support of bilingual education was confirmed by this study. Respondents from all nine communities support the use of French for FA's who are limited-English proficient. However, the incidence of non-support for this viewpoint is far greater among FA's compared to NFA in these communities. Similarly, fewer FA's agreed that "Bilingual education is deserving of community support." In fact, FA's overwhelmingly did not support bilingual education as phrased in that statement. What little support for bilingual education that did surface was from NFA's. While it is true that FA support for bilingual education was less than that from NFA's, it must also be noted that, overall, all nine communities studied did not demonstrate support for bilingual education. Fishman's conclusions, then, still hold at least somewhat true. Albeit weak, some support for bilingual education, it seems, continues to come from anglophone NFA's.

Lambert (1975) found that FA's who were more proficient in English were more negative about French and

decades ago in the state's parochial schools;

2. Transitional bilingual education as defined in the federal rules under the Bilingual Education Act

3. Developmental bilingual education as a native language maintenance program where two languages are used in instruction without phasing out either one;

4. Traditional foreign language instruction;

5 English as a second language;

6. Other approaches to second language learning Implicit in the phrasing of Question A, "French should be the language of instruction for school subjects for FA children who don't know English well" was a program of transitional bilingual education (E.S.E.A. Title VII, 1984) without specifically using the phrase, "bilingual education." In contrast to that survey question, the nomenclature used in Question B ("Bilingual education is deserving of community support") does not seem to have been well-understood by many respondents.

A compression of the data from this research reveals a lack of similarity in the way the respondents answered those two questions:

Question: A Percentage of Respondents Who Answered This Question

Support bilingual education as phrased in Question A, 54.5;

Neutral/Unsure for bilingual education as phrased in Question A, 26.1;

Do not support bilingual education as phrased in Question A, 19.5;

Support bilingual education as phrased in Question B, 11.6;

Neutral/Unsure for bilingual education as phrased in Question B, 18.7;

Do not support bilingual education as phrased in Question B, 69.8.

The results suggest that these respondents were expressing differing opinions about each of the above items, though the intention was for both questions to be essentially the same in content. From this, the bilingual educator may surmise that misinformation or a lack of information may become the foundation for public disenchantment with this controversial issue.

Lambert (1975) found that FA's who were more proficient in English were more negative about French and were anxious about their English competence.

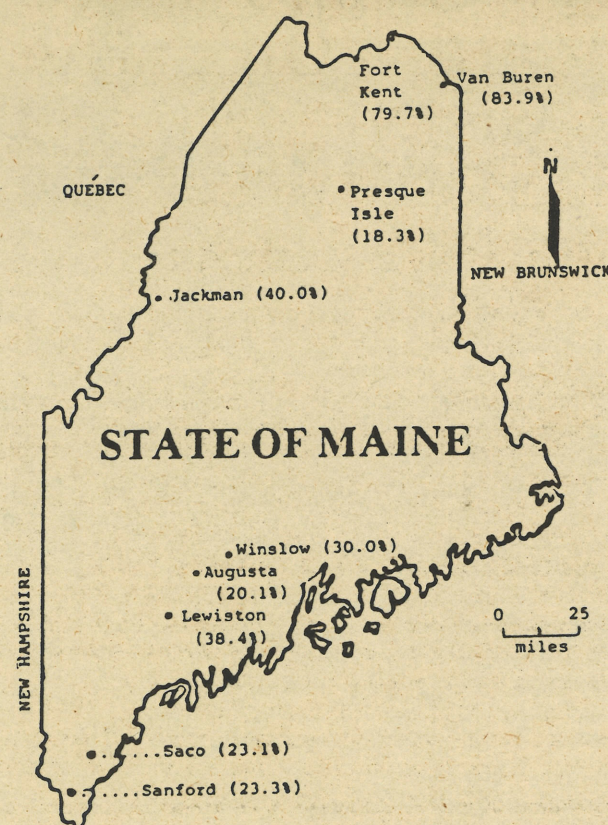
Implications

The public's image of bilingual education has been unflattering. Programs of bilingual education, however they are defined, suggest to some the maintenance of minority languages and cultures in the taxpayers' arena. The Hispanic politicization of bilingual education, despite its influence in the passage of the 1984 reauthorization of the Bilingual Education Act, appears to have had little positive impact on northern New England. Federal programs of bilingual education were designed to teach minorities English more quickly, but the impression has remained that French-dominant children who enroll in such programs will not learn English. Furthermore, it was perceived that if those children did learn English through such programs, they would become victims of language remediation, a notion against which FA's have struggled for several decades.

The irony is that, for the first time ever, Maine law resulting from the Education Reform Act of 1984 permits bilingual education as an acceptable pedagogical medium toward becoming fluent in two languages. No community in Maine to date has taken advantage of this new liberal provision under the state law. With the expiration of the national model in developmental bilingual education in Maine's St. John Valley in 1978, there has been no replication or continuation of such programs in any of the state's FA communities. How, then, can there be support for either bilingual education or for the very survival of North American French within public educational policy? The parental responses described in this research for the survey statement "Bilingual education is deserving of community support" reinforces that assessment.

On the one hand, bilingual education programs in Maine have made FA's English proficient; that is positive. On the other hand, the fact that FA's have become anglophone monoliterates seems paradoxically a

MAINE COMMUNITIES SELECTED FOR RESEARCH
ACCORDING TO FRANCO-AMERICAN INCIDENCE
1980 U.S. Census



were anxious about their English competence. Therefore, the results of Lambert's studies on FA anxieties about their English competence are consistent with this study.

A lack of clarity among parents about bilingual education is consistent with the findings of Aguirre (1984). These results also show that the mixed perceptions and levels of support for bilingual education by minority groups other than FA's is consistent with several research findings. (Churchill, 1979; Lewis, 1975; Cole, 1984) Survey questions designed to establish the respondents' level of understanding of bilingual education also helped ascertain their attitudes about bilingual education as well as their consistency in expressing those attitudes. The results provide evidence of uncertainty about what bilingual education is. Several respondent interpretations of the nomenclature bilingual education were possible. These could have included at least the following:

1. One-half day of English-only instruction, balanced by one-half day of French-only instruction as practiced

More on Culturally Relevant Curricula

less positive result than a program of "bilingual" education. To arrest French usage is to discourage instruction at all in French. Such was the view of the majority of respondents who did not support French teaching, especially at the elementary level.

The language of the marketplace is still English. The casual observer may not witness statewide or regional discrimination or segregation occasioned by national origin. Yet, evidence of the effects of historical discrimination against FA's is omnipresent (e.g., disproportionate representation of FA's in state government, the labor hierarchy, school dropouts, truancy, special education enrollments, college entrants) . Attitudes that many FA's demonstrate about their ancestry are ostensibly unflattering. Much of this attitude may stem from being historically victims of poverty, religious obsequiousness, unskilled labor and minimal educational achievement. Maine natives are well aware of the FA as the frequent object of popular ridicule, particularly as the butt of ethnic slur. The French/English accent of FA's reared in French is frequently ridiculed as well.

The majority culture, too, has slowed down "la

survivance de la langue" (language survival). Among those developments thrust on a minority group no longer able to isolate itself from the power of an anglophone society is the decline in recent decades in the interest or value of home usage of French as suggested by Fishman (1977). This phenomenon is coupled with a corresponding increase among FA's of an English monolingual upbringing. This is evident in the fewer numbers of French Catholic schools and churches, more cross-cultural marriages, near annihilation of the French press and the popular impact of television, both commercial and cable.

Maine shares in this country's continual pursuit of linguistic and cultural pluralism. Its citizens can see cause for some optimism in the state's cultural mosaic dominated by many supportive FA's as well as NFA's: that there is, indeed, potential for a linguistic and cultural renaissance for them. So, Naisbitt's (1984) prognosis for American minorities may be somewhat appropriate for Maine, where "...the Swedes will become Swedish, the Chinese more Chinese (sic).. and the French, God help us, more French."

Results of a t-test suggest that FA's have a more positive perception of French language usage and FA civic status than do NFA's. Similarly, HIFACs hold a positive perception of French language vitality and FA civic status compared to LOFACs.

RESULTS OF ATTITUDE DIFFERENCES BY FA/NFA AND HIFAC/LOFAC

Population Variable	N	Mean	Standard Deviation
Franco-American	474	50.973	10.668
Non-Franco-American	367	45.297	9.553
High Incidence Franco-American Community	396	49.475	11.177
Low Incidence Franco-American Community	445	47.625	9.936

*P .05

Last Chance To Be Heard On The Inclusion Of The Subject Of Ancestry In The 1990 Census

On April 1, 1987, the list of subjects to be included in the 1990 Census will be sent to Congress. Once Congress agrees, no change is possible in the list of subjects. There are two subjects in which we can be interested as Franco-Americans--ancestry and language spoken at home. Because of the bilingual programs all over the country, I believe the subject of language will be included in the census. But there seems to be no highly vocal constituency calling for the subject of ancestry. The question seems to have only shaky support from the Bureau of Census itself.

If we do not have an ancestry question we will be seen as a much smaller group based on our French language speaking. In Maine in 1980 we had 266,000 persons who reported they were of at least partial French ancestry, compared to 95,000 persons who said they spoke French at home. The percentage differences will be even greater for the other states. If you agree with me that the ancestry question is important you can write to:

Census Users Service Division
Bureau of the Census
Washington, D.C. 20233

or to the members of your Congressional Delegation listed below.

Madeleine Giguere
Lewiston, Maine

New England Congressional Delegations

Maine

Senate
William S. Cohen
George J. Mitchell

House
John R. McKernan, Jr.(1st)
Olympia J. Snowe(2nd)

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New Hampshire

Senate
Gordon J. Humphrey
Warren Rudman

House
Robert C. Smith(1st)
Judd Gregg(2nd)

Rhode Island

Senate
Claiborne Pell
John H. Chafee

House
Fernand J. St. Germain(1st)
Claudine Schneider(2nd)

Vermont

Senate
Robert T. Stafford
Patrick J. Leahy

House
James M. Jeffords

Massachusetts

Senate Edward M. Kennedy
John F. Kerry

House
Silvio O. Conte(1st)
Edward P. Boland(2nd)
Joseph D. Early(3rd)
Barney Frank(4th)
Chester G. Atkins(5th)
Nicholas Mavroules(6th)
Edward J. Markey(7th)
Thomas P. O'Neill Jr.(8th)
Joe Moakley(9th)
Gerry E. Studds (10th)
Brian J. Donnelly(11th)

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Senate
Lowell P. Weicker
Christopher J. Dodd

House
Barbara B. Kennelly(1st)
Sam Gejdenson(2nd)
Bruce A. Morrison(3rd)
Stewart B. McKinney(4th)
John G. Rowland(5th)
Nancy L. Johnson(6th)

More on Madeleine Giguère from Page 1

Adrien Lamontagne, Chairman
The 1986 Franco-American Recognition Dinner
21 Wilson St.
Lewiston, ME 04240

Dear Mr. Lamontagne:

I am unable to attend the recognition dinner for Madeleine D. Giguere, but I want to pay some kind of tribute to her and her accomplishments on behalf of Franco-American studies.

Of the occasions where I have heard her speak, the one I will remember most was hearing her speak to a group of CAN/ FRAM institute participants. It seems so long ago. Was it 1979 or 1980? They had just finished a long bus ride from Maine, and they were sitting, bleary-eyed and tired in a Universite Laval dormitory lounge. As Madelaine began to speak, you could just see the tiredness fall away as she opened up that world of Franco-Americans to them. Surely, for some of them, it was the first anyone had told them that Franco-Americans were worthy of serious study.

As a matter of fact, Madeleine is one of the pioneers who led me and so many others to understand that Franco-Americans were worthy of serious study. I cannot imagine how much farther behind I would be in my work if she had not shared the Franco-American Overview with me before its publication. That work continues to be the starting point for all work on Franco-Americans. We historians start there. Then, of course, we bring the story up to the present, again thanks to Madeleine, through her work on the recent censuses.

So, make certain that Madeleine enjoys her party. She already enjoys our recognition every time we teach or write about Franco- Americans. It is, however, a pleasure to tell her so.

Amitiés,

C. Stewart Doty
Professor and Chairperson

The First Franco-Americans

by C. Stewart Doty

Taken from Afterwood:

Rich as these life history narratives are in revealing the human condition of the earliest Franco-Americans, they are also significant historical documents. Their individual and concrete outlook accelerates the development of a new kind of Franco-American history, oriented to ordinary people and not to elite institutions. For too long we have relied on that monopoly of the written work held by newspapermen and priests, without also remembering that priests had careers to make and many a francophone journalist hoped to advance to a large-circulation Quebec daily newspaper. It is clear from these narratives, however, that ordinary Franco-Americans did not always think and behave as their leaders desired. Father Ouellette admitted that his Old Town parishioners did not emulate his reading of the French language press. Nor do Henry Boucher's mill town memories of male/female relationships indicate that Franco-American young people always followed their priests' advice when it came to relating to one another. Rather, the discovery and publication of these life-history narratives, the earliest ones available to us, give us an opportunity to re-examine what we already know of the Franco-American experience. In particular, these personal life-histories allow us to substantiate, from the bottom up, what historians have discovered thus far about Franco-American life. Their memories and viewpoints also suggest answers to currently unanswered questions about the Franco-American past and provide signposts for the direction new research might take.

One theme of these life-history narratives is an ambivalence toward the French Canada left behind. In some narratives, there was no regret for leaving what the narrators remembered as unrelieved poverty and backwardness. That memory is most vivid in the account of the Ovide Morins of Old Town. They recalled deep snows requiring three weeks to dig out of and snowshoeing to church, children going barefoot even in winter, diets of bread and pork, and low wages. Worst of all, however, were the mean spiritedness and despair. Certainly, "conditions were very bad up there" and pay was low, but what galled Ovide Morin most was his employer's effort to get him to "do two days' work in one" in storing potatoes in the cellar until midnight after having harvested them from 4:00 A.M. until 6:00 P.M. Or, again, the \$2.00 annual salary of the middle-aged housekeeper was bad enough. Even worse was the hopelessness of having only one hat, "put so carefully in a tall hat box, and only one hat box," and only one pair of old-fashioned shoes that "she wanted to keep as long as she lived." As they recalled experiences such as those, most Franco-Americans in the 1930s would have agreed with Vital Martin of Old Town. "Yes, sir," he told the interviewer, "the world has improved very much since I lived in Canada." For people such as these, the break with Canada was irrevocable. It was not a place to go back to.

Not all immigrants made such a clean break with Canada. Many came to "the States" temporarily. With their mill earnings they would return to the rural Canadian environment they preferred to the mill towns. The Manchester narratives, especially, show this coming and going between French Canada and French New England before settling down. The Manchester grandmother delighted in returning to the Quebec farms of uncles and aunts in the summers "when the mills were so hot that it was almost impossible to breathe inside them." She clearly loved and missed the farm animals and "Oh! the thick, yellow cream, the small, sweet strawberries of the fields, the raspberries, blueberries we had there." What a pleasure it was for her to learn household arts like catalogue-making. For people like her, the mills of Manchester held little appeal. One of Philippe Lemay's friends, like so many Franco-Americans that historians have spoken of, returned to Quebec to be a storekeeper, found a wife there, and returned to Manchester's mills.

Of course, the Canada so badly remembered was no more backward or poor than many other places in late nineteenth century North America. The numerous abandoned farms of Yankee northern New England bear testimony to that. After fondly recalling his New

Brunswick childhood, unemployed Old Town weaver Steve Comeau concluded that while people did not have the plumbing and electrical appliances of the 1930s when he was a boy, "we enjoyed ourselves just as much as people do now." And of course, had Comeau spent his boyhood in Old Town he probably would not have had such plumbing and electrical appliances either.

While the lure of a better standard of living in the United States caused them to tear up their Canadian roots, leaving Canada was not always easy nor was it done without opposition. The long speech to the Manchester grandmother's father by the local Quebec storekeeper on the merits of not emigrating must have been repeated over and over again in nineteenth century Quebec. But leave they did, because "they were looking for a better place to live," as Steve Comeau put it, and there were not that many opportunities at home.

In describing their journeys from Canada to "the States," they substantiate and make concrete what we have learned from the studeis on "chain migration." Mike Pelletier's family came to Old Town from Riviere-du-Loup by covered wagon. The Morin family made the same journey by rail through Montreal and Danville Junction, Maine, to take over a farm owned by a cousin who had come earlier from Quebec. Nor are we surprised that Morin family members went on to Salem Massachusetts, if we have read Ralph Vicero's research that the Salem population was increased by Quebecois from the Riviere-du-Loup region. The Morins could be met at the Salem train station by relatives and friends from "home." And, when Henry Boucher tells us that his parents were born in the Richelieu valley, we nod knowingly if we have read any of the studies on Woonsocket. That was where most Woonsocket Franco-American originated. There, too, the later immigrants were met at the train stations by friends and relatives who had immigrated earlier.

One after another, the narratives tell of similar journeys. Having carried a boatload of hay and grain from the St. Lawrence to Lake Champlain in 1881,

One theme of these life history narratives is an ambivalence toward the French Canada left behind. In some narratives, there was no regret for leaving what the narrator remembered as unrelieved poverty and backwardness.

Henri Lemay gave up his ambition to become a pilote branche and took the train to Manchester where he knew he could find work at higher pay in the mills. Alcide Savoie left Iberville, Quebec, to build summer cottages on Lake Champlain before moving on to a stonevutter's life in Barre, Vermont. The Lachance family was lured to Barre for the same reason from a failed farm in Chambly, not so far from Iberville, and at least one more Chambly neighbor joined them as a strikebreaker in 1922. Steve Comeau's train took him from New Brunswick to Greenville, Maine, for work in the woods before he moved on to the mills of Waterville and Old Town. In 1864, it took Philippe Lemay's family four days to go by train from St. Ephrem d'Upton, near Montreal, to Lowell, Massachusetts, with overnight lodgings in Sherbrooke, Island Pond, Vermont, Portland, and Boston. Even then, his mother was delayed several more days to give birth to another Lemay at Island Pond. Philippe Lemay may have been one of the first to come to Manchester from the Montreal region, but because of "chain migration" he would be far from the last.

Just as most Franco-Americans came through "chain migration" to towns already inhabited by friends or relatives, most got jobs through a kind of "chain employment" in mills employing those same friends and relatives. "My older brother found a job for me in the card room of the Lippitt mill," admitted Henry Boucher in what was the typical experience of Franco-Americans. When he could not find the "left-handed monkey-wrench" during his first day on the job, that same brother explained the joke to him. Philippe Lemay may have gotten a job on his own at Manchester, but he found work in the mills for his son who, doubtless through his

father's help, rose to be an overseer. Nor was the inability to speak English a handicap in this process of "chain employment." Even though he was bilingual, David Morin and the others found French to be the language of the workplace. When asked by a non-Francophone Salem foreman to bawls out a worker in French, he spoke in French all right, but he only pretended to reprimand her. He and other Old Town Franco-Americans highly regarded a local English lumberman, Gene Mann, who used French with his workers.

In the new land, some found success. The two biggest events in his life, as Phillippe Lemay recalled, were to become Manchester's first French spinner in 1875 and, in 1901, the city's first French first overseer. When he applied for the overseer position, the superintendent looked "as if he had been struck by thunder and lightning. What! A Frenchman had the crust to think he could be an overseer." When Lemay got the job, the "Irish were mad clean through." They, it seemed, "were afraid that we had come to take their jobs away from them in the mills." "I, a Frenchman, had jumped over the heads of others who thought themselves the only ones entitled to the job of overseer. Here was a sin that could not be forgiven, and what was the world coming to, anyway?" In the 1880's Henri Lemay left those same Manchester mills where he worked with his brothers, sisters, and parents, to become a clockmaker and jeweler. In Old Town, Ovide Morin advanced from failed farmer, to woods worker, to bricklayer and contractor. His sons became prosperous candy merchants.

Others had less success. Like Woonsocket's Henry Boucher, many Old Town Franco-Americans survived the Great Depression on relief or by working for the WPA. One reads these interviews wondering if anyone lived in Barre, Vermont, except those dying of silicosis, those about to get it, and the widows of earlier victims. Only Alcide Savoie struck an optimistic note when he reflected on his decision to become a stonecutter. "I can't say I'm sorry—not yet." The "yet" had long since passed for the widow Lachance, whose stonecutter husband died of silicosis. Having raised three daughters by running a boarding house, she worried that her youngest daughter would suffer a similar fate because her young man was sickly.

He's a fine boy...but I can't help but wish that it was someone else. Someone strong and well. I'd hate to think of her losing her husband as I did. Usually they are sick for a long time, months of sorrow and heartache. And afterwards, to be left alone with your children...Sometimes I have wanted to speak to her, but then I think: she knows the story as well as I do. It will do no good. She will do what she wants, and it is her life to live.

Another Barre French-Canadian stonecutter, dying of silicosis, postponed his inevitable hospitalization for fear of missing his son's graduation from high school.

Whether they succeeded or failed, all participated in that basic conflict of whether to assimilate into anglophone America or to remain French in the tightly-knit ethnic communities of the Petits Canadas. Henry Boucher grew up speaking French at home, in school, and in the workplace. At the party on the eve of his departure for World War I, he and his friends from Woonsocket's Social District sang "the French songs of old Canada." "We French people kept together and made our own good times," remembered Manchester's Henri Lemay. Philippe Lemay recalled in great detail Manchester's numerous and varied veillées canadiennes with dances accompanied by fiddle and accordion, games such as l'assiette tournante and chansons à répondre. He hastened to add that in Canada "these home dances weren't allowed because our people believed that the devil himself was present as a cavalier wherever people danced. Stories of tragic happenings were told and made you shiver. Here, we...weren't afraid of the devil being in our homes if we conducted ourselves as decent people should." Having "lived in several rooming houses," an unmarried Barre stonecutter "noticed that in the French houses the children are made to speak their native language more than in Italian homes." Old Town's David Morin made sure his children grew up speaking French as well as English, but that made him wonder if they were "French, or Americans, or Yankees? What is a Yankee, anyway?... Have the descendants of the English any more right to be called Yankees than the descendants of the French?"

Others took a different route. The Manchester grandmother struggled to learn English and use it in the home with her children because "it is of the greatest importance for a human being to adapt himself so as to be an integral part of the country where he lives his days." She recognized, however, her immigrant father's "feeling of loneliness, of being a stranger, of being nothing but an obscure cog in a gigantic machine" and that her mother's homesickness caused her to live "her life watching for the postman" bringing letters from Quebec. Father Ouellette, the unquestioned leader of Old Town's French community, subscribed to Montreal's Le

cont. on page 11

AFA Newsletter of October 1986

REPORT OF PRESIDENT. WALTER J. LANDRY

In February 1986, new officers of AFA were elected at the annual convention held at Houma, Louisiana. The national officers elected were: President Walter J. Landry of Louisiana, Vice-President Real Gilbert of New Hampshire, Secretary Elmo Authement of Louisiana, and Treasurer Monica P. Landry of Louisiana. Regional officers elected were: Midwest Estelle Mitch of Michigan, Northeast Girard Janelle of Maine, South Jean Paul Lauzier of Florida, and West Yolande Cote of California. Since no one from the east was elected, Henri St. Laurent of New Jersey was named by the President to fill that post. In addition, Yvon Labbe' of Maine was named editor of the newsletter, David Marcantel of Louisiana was named legal counsel, Ronald Gagne was named Ways and Means Director and former Congressman Norman D'Amours of Washington, D.C. and New Hampshire was named Executive Director with offices in Washington, D.C.

The counsel for the development of French in Louisiana(CODOFIL) named Donald Lemieux of Louisiana as its appointee on the Board of AFA and action for Franco-Americans of the northeast(ACTFANE) named Eugene Lemieux of New Hampshire as its representative.

The first Board Meeting following the February convention was held in June in Chicago in an attempt to get the aliance of Franco-Americans of the midwest to join AFA. An open invitation was extended to the group to join AFA but as of this writing they have declined to do so.

In July 1986, your President attended a meeting of the Secretariat Permanent des Peuples Francophone(STPF) in Quebec City. Pending the meeting were various representatives of Francophone organizations in Canada and in the United States. There was much discussion of how the various Francophone organizations can work together especially in the light of the upcoming Sommit of Heads of State of French-speaking countries.

English--Love It or Leave...Alone

*Taken from The Ukrainian Weekly.
By Myron B. Kuropas*

An idea whose time hasn't come--and hopefully never will--is currently being pushed by an organization which calls itself U.S. English.

Led by a former Republican senator, S.I. Hayakawa, a Japanese-American semanticist, the 90,000-member activist group is lobbying hard for an amendment that would make English the official language in the United States.

Specifically, the amendment provides that "neither the United states nor any state shall require by law, ordinance, regulation, order, decree, program, or policy, the use in the United States of any language other than English.

The proposal has elicited a vigorous national debate, with proponents and opponents all over the nation. "Many Americans now feel like aliens in their own country," said Sen. Steve Symms (R-Idaho) recently, reflecting growing concern with America's language explosion.

"I believe," declared Rep. Norman Shumwah (R-Calif.) "that the primacy of English acknowledged only by custom, must now be given legal protection."

"I think its really silly to reiterate that English is our basic language," says Maryland State Sen. Margaret Schwienhart. "Who ever said it wasn't?"

The idea, unfortunately, seems to be gaining support. Six states--Indiana, Illinois, Kentucky, Nebraska, Virginia, and Maryland--Have made English their official language. Campaigns are under way in 14 other states.

The language question is as old as our nation. Over 200 years ago, the continintal congress issued tracts and other publications in the German language becaus Germans represented America's largest non-English linguistic group. When efforts were made to make German a second federal language, the measure was defeated by a narrow margin.

It was decided to have another meeting in September 1986, inviting representatives of virtually all Franco-American organizations in Canada and the United States. The September meeting was at the invitation of the Secretariat Permanent des Peuples Francophone, the Assemblée Des Franco-Américains, and the Federation of des Francophones Hour Quebec (FFHQ). At that meeting, it was announced that the Francophone Sommit would be held in Quebec City during the first week of September 1987. The meeting adjourned without a definite list of which organizations would serve as a working committee to assist the Quebec government in its planning for the Sommit but there was general agreement that the SPPF, AFA, and FFHQ should be three of the principal organizations involved.

There was informal discussion at the meeting as to whether the Governors of individual states with large Francophone populations of the United States should be invited to the Sommit. Louisiana, for example, is one-third (1/3) Frantcophone and has a French-speaking Governor. New Hampshire and Vermont are also about one-third(1/3) Francophone and California, Florida, and New York have large Francophone populations.

FUTURE MEETINGS OF AFA

A tenatively scheduled Board Meeting of AFA for October 1986, in New York City has been postponed to a later date in order for plans for the 1987 convention of AFA and the Sommit of French-speaking Heads of State can be more fully developed.

The 1987 conference of AFA is tenatively scheduled for the first week of October in New Hampshire at the same time as a regional meeting of teachers of French will be held. We are hoping to have several Presidential Candidates in attendance at our Convention since this will be during the heavy Presidential Primary season in New Hampshire. It will be a good opportunity for our organization to get some national attention and to call the attention of the media to the fact that one-third of the population of New Hampshire is Francophone.

Today, 20 million Hispanics represent the second largest non-English language group in America. Why shouldn't there be English-Spanish ballots and other bilingual publications to enhance Hispanic-American participation in the political process of this nation, especially in Florida and the Southwest? Have we forgotten that those areas were incorporated into the United States by conquest and treaty without the consent of the Spanish-speaking inhabitants?

I believe that beneath the concern for "preserving the English language" is a much deeper fear. It is related to the centuries-old, nativist-Americans phobia that ethnic and linguistic diversity somehow undermine our nation's political cohesiveness. I also believe that the same anxiety is at the heart of recent attacks against bilingual education.

Sen. Hayakawa tipped his hand recently when he declared: "American society is a melting pot, so one public language makes people unite. But in the past several years the idea of a melting pot has been changed...some people say we should think of it (the U.S.) as a salad bowl."

Where has Hayakawa been these past 20 years when ethnic Americans were burying the melting pot and polishing the salad bowl?

"The promise of America," wrote George Will in Newsweek, "is bound up with the virtues and achievements of 'Anglo culture' which is bound up with English." Americans should therefore affirm their "Anglo culture."

Too bad Thaddeus Kosciusko, Albert Einstein, Ihor Sikorsky, Enrico Fermi, and Wernher von Braun couldn't affirm their "Anglo-culture." They "might have amounted to something" in America.

There are many reasons the U.S. English amendment is a bad idea.

In the first place, there is no truth to the contention, as Sen. Walter D. Huddleston (D-Ky.) recently declared, that continuing along the path towards multilingualism "will do irreparable damage to the fragile

Bulletin de l'



Assemblée des
Franco-Américains

Association of
Franco-Americans

Newsletter

PAY YOUR AFA DUES

The dues for members of AFA are now due for 1986-87 and should be mailed in to our Treasurer, Monica P. Landry, 119 1/2 Cedar Crest, Lafayette, Louisiana, 70501, on the attached form below. Persons eligible to join AFA are every resident of the United States of French linguistic heritage and others who have assimilated to Franco-American culture by marriage or residence in a Franco-American cultural area. Dues are \$5.00 and include a subscription to the Faroq Forum for one year.

I wish to joint AFA

NAME _____ STREET _____
ADDRESS _____
CITY _____ STATE _____ ZIP _____
CODE _____

My dues of \$5.00 are enclosed.

American organizations that support the maintenance or development of the French language and/or Franco-American culture are eligible to join AFA as member organizations with a due structure of .25 cents per member up to a maximum of \$100.00 per organization. In addition, persons who are not residents of the United States and other organizations supportive of the goals of AFA are eligible to join AFA as associate members with a \$5.00 dues for individuals and the same dues structure as member organizations for associate member organizations.

unity that our common language has helped to preserve for 200 years." American unity is not fragile. And multilingualism does not lead to chaos. Switzerland is officially trilingual and its government is the most stable in the world.

Secondly, I shudder every time I think of some bureaucrat someday having to decide what constitutes "official" English or, worse yet, some judge ruling on the "constitutionality" of a U.S. meeting where the major language was Spanish, Greek, or Ukrainian. Knowing how some monolingual American minds think, it is not inconceivable to me that once English becomes the "official" language, children growing up in non-English speaking homes could be labeled "un-American."

And finally, there is no foundation to the canard that bilingualism impedes intellectual progress. On the contrary. As Dr. Manoly Lupul, former director of the Canadian Institute of Ukrainian Studies, has pointed out consistently: "Bilingualism, it is now clear, increases intellectual potential and is beneficial to concept formation."

Fortunately, not all Americans favor the U.S. English idea. USAToday editorialized against it on April 10, 1985, and again on July 25, 1985, calling the proposal "a cockamamie scheme that would do more harm than good."

A group of ethnic Americans (including Ukrainians) have established the Federation of American and Cultural Language Communities (FACLC) to provide an alternative to U.S. English. Led by Walter J. Landry, a Franco-American living in Louisiana, the group has proposed its own constitutional amendment that reads: "The right of the people to preserve, foster and promote their respective historical, linguistic and cultural origins is recognized. No person shall be denied the equal protection of the laws becaus of culture or language."

Now there's an idea whose time has truly come!

Autopsie d'un Journal...

By Yves Brousseau
Université Laval

Le Contenu du Journal Chapitre IV

A L'instar de son personnel qui comme nous l'avons déjà mentionné est en perpétuel changement depuis le tout début, le contenu du journal n'a pas fait preuve d'une grande régularité.

Sans doute victime d'un va-et-vient continuuel au sein de son personnel et de sa jeunesse impulsive, le F.A.R.O.G. FORUM se distingue par la grande vicissitude de son contenu. Journal d'éveil et de combat, il s'ouvre à toutes les tendances, ce qui a pour effet de rendre encore plus complexe l'évaluation de son contenu. A la fois acteur et spectateur, il participe fervement à la lutte pour la survivance.

Suite à la compilation et à l'examen des données recueillies au cours de notre analyse, il ressort toujours cette particularité qu'a le F.A.R.O.G. FORUM de présenter un produit au contenu des plus bigarré. Il n'est pas rare de constater que d'un volume à l'autre et parfois même, d'un numéro à un autre, le menu du journal soit tout à fait différent. Qu'il soit question de langue, de publicité ou des différents types de sujets traités, nous observons des écarts allant parfois jusqu'à 25% et plus en ce qui a trait à l'espace occupé par un même sujet entre deux numéros produits par une même équipe.

Au fil de notre recherche, nous avons découvert, un journal très ouvert à la création, dans la pure tradition des journaux franco-américains, 23.5% du contenu du F.A.R.O.G. FORUM y est consacré. Un journal qui n'est point encombré par la publicité (moins de 4% de la surface totale), un F.A.R.O.G. FORUM ouvert à ses lecteurs (768 lettres de lecteurs y ont été publiées), et conscient de la réalité québécoise "La Mère Patrie".

L'utilisation de la langue, la publicité, les différents sujets, ainsi que la surface respective qu'ils occupent font l'objet du présent chapitre et visent essentiellement à tracer le profil du F.A.R.O.G. FORUM.

LA LANGUE

Le F.A.R.O.G. FORUM étant un journal produit par et pour un groupe linguistique distinct, le choix de la langue revêt un intérêt particulier. A cet égard, il se distingue des autres mensuels du même genre par l'emploi qu'il fait de quatre "formes d'expression écrite":** L'anglais, français, bilingue et franglais.

"Les articles où contributions ont été écrites (sic) dans la langue naturelle des auteurs".

CELESTE ROBERGE, F.A.R.O.G. FORUM V-2, NO. 1, P. 1 septembre 1974.

Cette politique instaurée dès 1974 par la rédactrice en chef du journal demeure inchangée à nos jours. Les textes, lettres, articles soumis au F.A.R.O.G. FORUM, sont reproduits intégralement dans ses pages, sans omissions ni coupure, ni correction orthographique. Ainsi, les auteurs se manifestent à leur choix dans l'une ou l'autre de ces formes d'expression.

Anglais:

Si on en juge par les résultats obtenus à la suite de notre analyse, l'anglais est "la langue naturelle" de la majorité des auteurs. (Figure II).

Au total des 11 volumes étudiés 54.8% de la surface écrite du F.A.R.O.G. FORUM est en anglais, contre 23.7% en français. Suivant une courbe très irrégulière, la figure III démontre de larges fluctuations qui oscillent entre 40% et 70% de la surface par volume. Certains numéros comptent plus de 80% d'anglais V2 #7: 85.9%, V3 #8: 84.1%, V9 #4: 81.6%) alors que deux seulement ont un pourcentage inférieur à 35% (V2 #2: 12.7%, V11 #1: 30.8%).

Français:

Le français représente 23.7% de la surface totale des textes. Résultat plutôt inquiétant si l'on considère que le journal est issu d'un milieu "francophone".

Un seul des 80 numéros du F.A.R.O.G. FORUM compte plus de 45% de texte en français (V-2 #2: 68.7%), ce qui n'a rien de bien signifiant, puisque le numéro suivant offre moins de 1% de français.

Bien que entre 1978 et 1981, le volume de français se soit maintenu autour des 25%, la figure III ne démontre aucune progression ou régression significative.

Bilingue:

En plus de publier des articles en anglais et en français, bon nombre de textes sont présentés dans les deux langues. Utilisé de deux façons: soit par la traduction mot à mot, d'un même article ou en alternant le français et l'anglais dans le but de bien se faire comprendre. Les textes bilingues représentent 9.7% du contenu du journal.

Franglais:

L'utilisation d'un français souvent approximatif est probablement unique au F.A.R.O.G. FORUM.

Dans le but de donner à un plus grand nombre d'intéressés la possibilité de s'exprimer librement sur le sujet de leur choix et ce dans les mots qu'ils comprennent, aucune correction ou modification des textes n'est effectuée.

Ainsi, 7.3% des textes sont publiés dans un mélange de français et d'anglais qui donne parfois beaucoup de couleur aux textes.

L'important c'est d'être compris!

De façon générale, il n'y a eu aucune évolution notable dans l'utilisation des langues au cours des douze premières années du F.A.R.O.G. FORUM. La figure III nous présente plutôt une progression en "dents de scie".

Cependant, il ne faut surtout pas s'étonner et crier au scandale devant cette situation en apparence contradictoire. Le profil linguistique du F.A.R.O.G. FORUM, n'est que le "miroir" de la société franco-américaine pour laquelle il est produit. L'assimilation à l'anglais est proverbiale en Franco-américanie. On estime que seulement 21% de la population totale d'ascendance française en Nouvelle-Angleterre parle français au foyer(1). De plus, il faut tenir compte d'une part que si on parle le français, il y a de fortes chances pour qu'on ne lit ni n'écrit pas le français et que d'autre part, le français du Franco-Américain moyen est cousu d'anglicismes et laisse souvent à désirer.

Si le F.A.R.O.G. FORUM ne peut se vanter de faire lire le français à ses gens, il peut certainement se targuer de donner la chance à chacun de comprendre ce qu'il lit.

LA PUBLICITE

Le moins qu'on puisse dire, c'est que la publicité n'encombre pas les pages du F.A.R.O.G. FORUM. Au total des 80 numéros analysés, cette dernière ne représente guère plus de 4% de la surface totale. Depuis les tout débuts du F.A.R.O.G. FORUM, seulement trois numéros comptaient plus de 10% de publicité, alors que le maximum observé pour un même volume est de 6%.

SERVICES PUBLICQUES

Dès ses premiers jours, le F.A.R.O.G. FORUM, se donnait pour mission d'informer la population franco-américaine des possibilités qui existent au sein de la communauté. Qu'il soit question de cours, de réunions culturelles, d'activités spéciales, de bibliothèques spécialisées, de librairies francophones, de cinéma..., le F.A.R.O.G. FORUM, s'est depuis toujours efforcé de renseigner ses lecteurs de toutes activités et services offerts à la collectivité. A ce chapitre, soulignons entre autres la chronique "Job openings" qui parue entre 1975 et 1976, dans laquelle on offrait quelques menus travaux pour des individus possédant la maîtrise des deux langues (anglais, français).

Au fil des ans, les services publics ont occupé près de 10% du contenu du F.A.R.O.G. FORUM, avec une pointe de 27% entre 1974-75.

CREATION

Fidèle à la tradition journalistique franco-américaine, le F.A.R.O.G. FORUM a depuis ses tous premiers jours, accordé une place de choix aux auteurs locaux.

Qu'ils soient poète, écrivain, romancier, conteur, essayiste, dramaturge, nouvelliste et même caricaturiste, ils ont toujours bénéficié de ce médium pour propager leurs oeuvres. A cette fin, le F.A.R.O.G. FORUM a à plusieurs reprises présenté un supplément littéraire (subventionné en partie par la Maine Commission on the Arts and Humanities) dans lequel on analysait la carrière de certains auteurs franco-américains, reproduisait des textes et sensibilisait le lecteur face à l'existence d'une littérature franco-américaine. Ainsi, le volume cinq (5) 1977-1978 et le volume six (6) de 1978-79, y consacraient respectivement 32.6% et 33.1% de leur surface totale. Notre analyse des onze premiers volumes du F.A.R.O.G. FORUM, révèle que 23.5% de la surface du journal est occupée par un contenu à caractère créatif, dont 75.5% sont de oeuvres écrites, le reste se composant de caricatures (20.8%), de dessins (1.2%) et de photographies (2.5%).

Sans doute, le F.A.R.O.G. FORUM s'inscrit dans la pure tradition de la presse franco-américaine, qui depuis près d'un siècle a toujours offert un havre à ses écrivains, tradition que Madame Claire Quintal ne manque pas de souligner en préface d'un numéro spécial de la revue Vie Française.

... "Ajoutons que ces journaux (La Tribune de

Woonsocket 1895 à 1934 et Le Messenger de Lewiston 1880 à 1968) ont aussi publié les vers, les essais et les romans de leurs collaborateurs ainsi que de leurs compatriotes". QUINTAL, 1984: 3

Elle fait aussi mention de l'oeuvre de Wilfrid Beaulieu qui, par son accueil favorable allait poursuivre jusqu'à notre époque cette tradition en ouvrant les portes de son journal (Le Travailleur de Worcester 1931 à 1979) à un grand nombre d'écrivains franco-américains.

Nous croyons que, le F.A.R.O.G. FORUM poursuit cette "coutume", en publiant à pleine page, les textes d'auteurs d'aujourd'hui tels: Maxime Michaud, Denis Ledoux, Grégoire Chabot, Pierre Anctil, Normand C. Dubé, Raymond Gagnon... Mais plus encore, le F.A.R.O.G. FORUM a ouvert ses portes à toute une pléiade d'artistes jeunes et moins jeunes dont le talent est gage d'avenir pour la société franco-américaine: Josée Vachon, Peter Archambault, Lilianne Labbé, Don Hinkley, Céleste Roberge et bien d'autres encore dont la soif de dire, écrire et chanter, contribue à tenir éveillé l'idée française au pays de l'Oncle Sam.

ACTUALITE

L'actualité n'a jamais tenue une place très importante au F.A.R.O.G. FORUM. En effet, avant l'année scolaire 1979-1980, cette dernière n'a guère représenté plus de 9% du contenu.

Cette catégorie de nouvelles ne semble pas préoccuper vraiment les rédacteurs, car selon toute vraisemblance, d'autres journaux s'en occupent. Qui plus est, le caractère actuel d'un événement serait pour le moins dérisoire lorsque l'on ne publie qu'une fois par mois et plus encore lorsque le journal ne paraît que huit (8) fois l'an.

Au total 14.4% de la surface totale du journal est occupée par cette catégorie d'articles.

Toutefois, il y a une exception. Depuis 1976, le F.A.R.O.G. FORUM s'intéresse de près à l'actualité québécoise et s'efforce de donner l'heure juste à sa clientèle sur les événements politiques et sociaux qui bouleversent le Québec. Cette question sera d'ailleurs traitée plus à fond au chapitre suivant.

ACADEMIQUE

Pour les besoins de notre recherche, nous avons regroupé sous un même titre, tous les articles ayant un lien avec une discipline "académique". Bien que plusieurs domaines de recherches furent explorés, la majorité des sujets traités relèvent des sciences humaines: histoire, linguistique, démographie, généalogie, éducation... Ainsi, nous avons recensé entre 1972 et 1984, deux-cent-soixante-quatorze (274) articles à caractère académique, soit un peu plus de 17% du contenu du journal.

Malgré que le F.A.R.O.G. FORUM soit ouvert à tous les sujets, nous sommes à même de constater que l'histoire et les disciplines connexes ont beaucoup plus de succès. En effet, plus de 39% du contenu académique se rapporte à l'histoire, alors que 9.5% se range du côté de la critique littéraire, 8.6% la généalogie et 8.4% pour la démographie.

Cet intérêt marqué pour l'histoire et particulièrement pour la généalogie n'est pas chose du hasard. Depuis 1973, pas moins de cinq sociétés vouées à la recherche, à la rédaction et à la mise à jour des histoires familiales ont vu le jour en Franco-Américanie, attirant l'attention de nombreux adeptes.

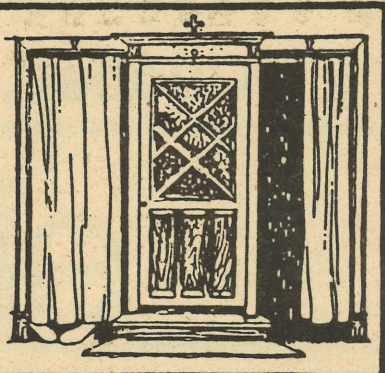
L'analyse du F.A.R.O.G. FORUM, indique qu'il a participé à cet engouement pour le passé. Dès 1974, il publiait une première chronique généalogique, avec la collaboration de Monsieur Daniel Chassé, où l'on retraçait les racines de trois familles Beaulieu et une famille Michaud.

Il y a eu ensuite le projet Franco-American Gerontology Program, qui vit le jour en 1975 et qui a reçu un accueil très favorable. L'initiative des étudiants formés à l'Université du Maine pour venir en aide aux aînés franco-américains, notamment ceux qui vivent en foyer donne lieu à une série d'articles et débouche finalement sur l'une des grandes chroniques du journal: "Le Patrimoine", en octobre 1975. Cette chronique qui dure toujours malgré une période creuse entre 1979 et 1983, relate la vie des premiers colons, trace le portrait de ces gens, traite de folklore, de généalogie, de culture, mais aussi nous livre des témoignages de ces aînés qui ont migré aux Etats-Unis pour y travailler souvent dans des conditions difficiles.

suite page 7

Au Presbytère de Monsieur le Curé

par G.A. Lussier
Rhode Island



Leçon de Catéchisme pour le mois de septembre 1986

Définition:

Contumace: déf-cette définition est dans la gueule du porte parole d'Achille Ratti-un individu advenant du Fumier Romain.

Questions de Catéchisme:

Revue-1. Qui est le Révérand Hormidas de l'Histoire Béland?

Canayeme Acayenne:

2. Qui est le Révérend Antonio Prince?
3. Qui est le Cardinal B
4. Qui est Son Excellence Mosniew Charbonneau?

Méditations:

A. Nos contacts avec les Français d'outremer .
Nous laissent tu donc avec un gout amer.
Ces Français là se créent tu donc intelligent.
Lorsque vraiment leur travail intellectuel est au niveau de vrais fénéants.

Or nous constatons une usine Renault en Ontario.

Et au Foyer National depuis plus que 225 ans un gros zéro!

Remercions nos chers cousins d'outremer de appu spirituel et culturel.

C'est-à-dire pour l'exportation de gens ben cultivés et bens wels.

Donc nous voyons sortir d'la Porte st. Honoré.

Des Français prononçant leurs beau gros mots correctement aven un diction impeccable et à leur gré.

Regardons les sur nos écrans.

Ces beau modèles d'la francophonie mondiale, Ces beau individus advenant d'la Seine pollué et ben sale.

Amen,

Monseigneur Des Grosseillierr
Paroisse Notre Dame
1 ave. Montcalm
Ste. Aile, Pitit Québec

Liste des Références

1. l'Arch coquerelle Fumasoni-Biondi.
2. Ans= Four Super Frogs!

Une pièce à suivre! Je me souviens d'Achille le Rat.

Journal

suite de la page 6

CONTENU DIVERS

Si cette classe de sujet ne se réfère à aucun thème en particulier et constitue pour ainsi dire, un fourretout, elle en est pas moins importante. C'est d'ailleurs, après le contenu à caractère créatif, la classe la plus importante en terme de volume d'écrits: 20.8%.

Sous ce titre, très peu révélateur, ont été regroupés: les opinions diverses, des témoignages, des portraits, etc... Somme toute, une amalgame de sujets et de titres qui nous semblaient inutile de classer séparément.

Toutefois, il ne faudrait pas négliger l'importance de ces articles, qui font à notre avis, du F.A.R.O.G. FORUM, un journal différent des autres. Depuis 1972, nous avons recensé plus d'une centaine de témoignages de gens relatant leurs expériences, leurs angoisses, leurs satisfactions, leurs frustrations au sein de la communauté franco-américaine. Des témoignages d'appui et de solidarité envers la cause francophone. Le F.A.R.O.G. FORUM a laissé la parole aux gens qui forment la communauté, à ceux et celles qui sont demeurés trop longtemps muets, de crainte d'être ridiculisés parce que leur français était cousu d'anglicismes ou encore que l'anglais soit devenu la seule langue qu'ils comprennent.

Le F.A.R.O.G. FORUM a aussi produit, depuis 1977, au-delà de 70 portraits de personnes qui par leur engagement social et leur détermination ont marqué le passé, mais aussi des portraits de gens qui sont toujours actifs et qui contribuent à garder éveillé l'idée française.

CORRESPONDANCE

Instauré dès 1974, le courrier du lecteur a toujours occupé une place de choix au F.A.R.O.G. FORUM. Répondant à un appel de la rédactrice en chef (Céleste Roberge), qui invitait la communauté étudiante et celle des environs à contribuer au journal en y adressant leurs réactions et impressions, les premières lettres publiées parurent en octobre 1974.

Depuis, le F.A.R.O.G. FORUM en a reproduit près de huit cents. Chaque année, des dizaines de lettres paraissent dans la chronique "Dear F.A.R.O.G.", ce qui représente au total 8.2% de la surface écrite du journal.

Commentaires de tous genres, messages de félicitations, d'encouragements et critiques parfois virulentes, le F.A.R.O.G. FORUM a la réputation de publier tout ce qu'il reçoit. De ce fait, la qualité, voir même l'intérêt de certaines de ses lettres sont souvent sans aucune valeur. Cependant, au-delà du message outre les motifs qui engendrent cette abondante correspondance entre le journal et ses lecteurs, nous y avons puisé des renseignements d'une grande utilité.

Près de 90% de ces lettres de lecteurs sont accompagnées de leur lieu d'origine (ville, village, comté), ainsi que d'une indication temporelle (date de publication). Elles représentent donc pour nous une source d'information additionnelle et non négligeable en ce qui a trait à la diffusion du F.A.R.O.G. FORUM sur le territoire américain ainsi que sur l'évolution de cette diffusion au cours des dix dernières années.

La liste des gens recevant le journal à la maison nous informe sur la diffusion du F.A.R.O.G. FORUM et permet d'exprimer (Carte I), statiquement les points forts de sa distribution. Toutefois, les informations recueillies ici, ont une dimension beaucoup plus dynamique et révèle davantage l'importance de ce petit journal. L'envoi d'une lettre au journal étant une action volontaire et délibérée de la part de l'expéditeur, elle démontre d'une part une implication et d'autre par un intérêt significatif pour ce qui est écrit dans les pages du F.A.R.O.G. FORUM. (Carte II).

Une expansion rapide...

Un bref coup d'oeil sur ces statistiques, auront tôt fait de nous convaincre de la formidable expansion qu'a connu le F.A.R.O.G. FORUM en une décennie. (Figure IV)

Si au cours des deux premières années de publication, la majorité de la correspondance provenait de l'état du Maine (65.6% en 1974-75 et 70.6% en 1975-76), il en est tout autre aujourd'hui. Déjà, à sa 3ème année de parution (1976-77) la majorité des lettres originaient de l'extérieur (55.2%), et exception faite de l'année 1978-79, cette tendance s'est maintenue, pour atteindre le sommet des 8.4% en 1983-84.

...qui déborde la Nouvelle-Angleterre.

Un phénomène encore plus étonnant du fait que cette diffusion à l'extérieur de l'état hôte, ne s'est pas limitée à la Nouvelle-Angleterre, mais plutôt elle s'est étendue à l'ensemble de la diaspora franco-américaine.

Curieusement, si on se fie au tableau ci-dessus, le F.A.R.O.G. FORUM serait encore plus populaire à l'extérieur de la Nouvelle-Angleterre. En effet, le pourcentage de lettres provenant de la Nouvelle-Angleterre excède à deux reprises seulement celui des autres régions (1977-78 et 1982-83). Au total; 32.7% des lettres proviennent des autres régions: 22.7% de la Nouvelle-Angleterre et 44.8% du Maine.

Dans un premier temps, donc, le F.A.R.O.G. FORUM a attiré l'attention de la population du nord-est du Maine. Progressivement, sa diffusion s'est étendue à la

totalité de la Nouvelle-Angleterre pour finalement atteindre les régions les plus éloignées. Carte 1 à 5.

DES SIGNES DE MATURITE:

Si l'instabilité semble être la marque de commerce du F.A.R.O.G. FORUM, nous pouvons sans doute l'imputer à sa jeunesse et sa fougue. Depuis dix ans, il a toujours été imprévisible, et bien malin est celui qui aurait su prévoir avec certitude ce qu'il allait trouver dans le prochain numéro.

Toutefois, notre étude des dix premiers numéros démontre qu'il a tendance à se stabiliser. Il est peut-être un peu tôt pour parler de maturité, mais nous pouvons avancer qu'il achève sa "crise d'adolescence".

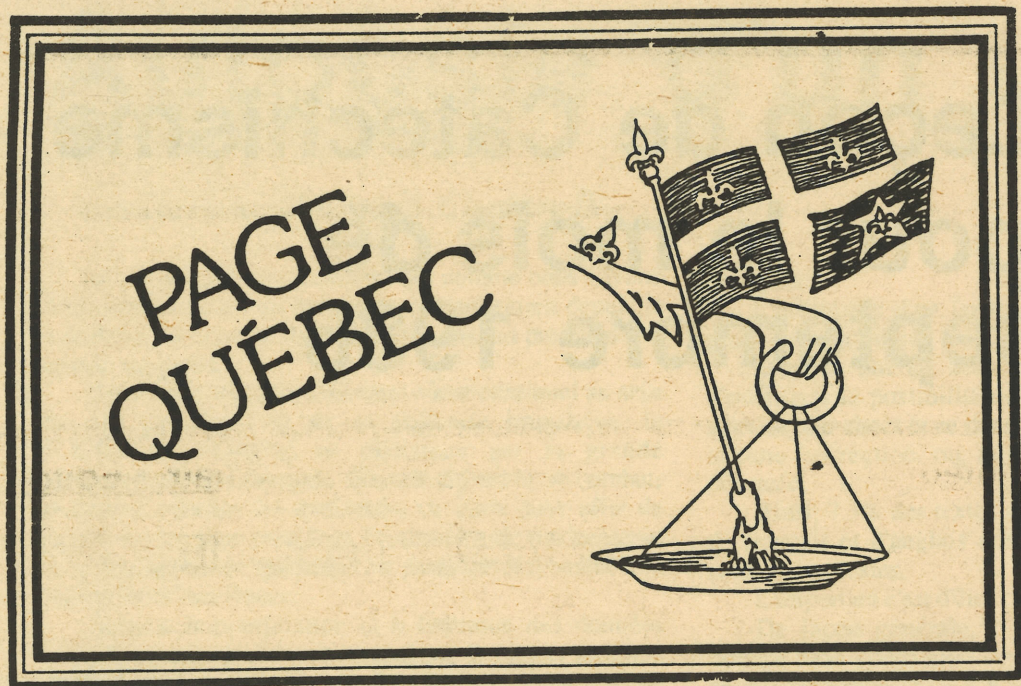
La compilation en pourcentage: des surfaces occupées par chacun des types de sujets pour l'ensemble de la période étudiée (figure V) démontre que pour la première fois en 1983-84, la moyenne annuelle de chacune des catégories d'articles se rapproche sensiblement de la moyenne générale, exception faite du contenu divers.

D'autre part, nous remarquons que suite à une progression rapide de la surface écrite du F.A.R.O.G. FORUM entre 1974 et 1978-79, celle-ci tente de se stabiliser autour de la moyenne générale de 16 487 cm. environ, (Figure VI). Cela ne signifie pas pour autant que le F.A.R.O.G. FORUM s'est stabilisé définitivement, il faudrait sans doute pousser notre étude plus loin. Le F.A.R.O.G. FORUM étant d'abord et avant tout un journal d'éveil et de combat. Une tribune libre, ouverte à tous ceux et celles qui désirent exprimer sans contrainte le sujet de leur choix, il est peu vraisemblable, voir même souhaitable qu'il demeure imprévisible.

*Tel que nous l'avons explicité au chapitre II du présent travail, le centimètre carré (cm²) a été retenu comme unité de mesure pour comparer les articles entre eux. Les pourcentages exprimés ici sont donc le résultat du rapport existant entre la surface occupée par un article et la surface totale du numéro dans lequel il a été recensé. Cette pratique permet une meilleure appréciation de la place qu'occupe chacun des thèmes et rend possible la comparaison des différents numéros entre eux.

**Nous utilisons ici "forme d'expression écrite" pour souligner le fait que si l'anglais et le français sont des langues proprement dites, les textes bilingues ainsi que le "franglais" ne peuvent être considérés comme tel.

(1) Giguère, 1984: 137



By: Louis Dupont
Québec, Canada

A QUÉBEC

UN SECRETARIAT

Drôle de titre direz-vous? On peut s'attendre à tout avec une telle succession de mots. En effet, puisque la ville de Québec constitue la capitale du Québec et, d'une autre façon, la ville capitale nostalgique des personnes d'origine canadienne-française en Amérique du Nord, il n'est pas surprenant qu'on y trouve un ou des secrétariats quelconques. Mais de toute évidence, il semble que c'est d'un secrétariat bien précis qu'il sera question dans ces colonnes. Lequel? Le SECRETARIAT PERMANENT DES PEUPLES FRANCOPHONES, ou plus facilement le SPPF, qui revêt un intérêt particulier francophone hors du Québec. J'en conviens, le nom "Sec...." n'est pas des plus coulants, aussi vaut-il mieux s'en tenir à l'abréviation SPPF et plutôt parler du Secrétariat que de son nom.

L'âge est un élément trompeur pour qui veut bien connaître une personne ou un organisme. Il fournit cependant des repères qui permettent généralement d'en saisir certaines caractéristiques. Prenons par exemple le simple nombre; le SPPF a cinq ans, ce qui tout compte fait est jeune dans l'histoire de l'Amérique francophone. Ce petit nombre d'années place le SPPF dans une perspective particulière: le sol de ses racines est le présent - le présent de Québec et des communautés francophones - et il regarde résolument vers l'avenir à partir cette situation.

Pour les plus vieux militants franco-américains, la jeunesse relative du Secrétariat peut d'abord paraître suspecte; l'expérience des descendants des pionniers français est longue en Amérique! Toutefois, une longue histoire n'est pas en soi une garantie de succès pour l'avenir. Prenons l'Amérique elle-même: d'un oeil européen, elle est jeune et sans histoire ou presque, caractéristique qui ne l'empêche pas d'être dynamique, mieux branchée sur la réalité contemporaine et plus souple face à l'avenir. En réalité, comme pour beaucoup de Franco-Américains aujourd'hui, il s'agit avec le SPPF de mieux connaître et comprendre le passé, non pas pour le perpétuer, mais pour mieux affronter l'avenir dans le maximum de son potentiel. C'est dans cet esprit que le SPPF s'est donné comme tâche de "faire connaître l'Amérique francophone: son passé, par son histoire et son façonnement, son présent par ses institutions, sa littérature et ses activités culturelles et son avenir dans le monde contemporain" (Document du SPPF, 1985).

Mais à qui veut-il parler de la francophonie nord-américaine? Le SPPF, qui célèbre en octobre 1986 son cinquième anniversaire, ne s'en cache pas: il est une création québécoise issue du Québec contemporain. C'est dire qu'il parle aux Québécois de l'Amérique francophone, qui d'ailleurs fait partie intégrante de leur histoire. Dans la foulée des mouvements d'affirmation et de modernisation des années soixante, les Québécois, tout comme les autres communautés francophones, se sont distancés d'un modèle culturel et social identifié au monde canadien-français. Au Québec, cette affirmation a amené un oubli, une amnésie disent certains, des communautés francophones situées hors de son territoire. De même, en quittant les réseaux traditionnels de communication qu'étaient la famille et la paroisse, les possibilités de dialogue s'amenuisaient entre les communautés. C'est en voulant palier à ces manquements que le SPPF, organisme à but non lucratif, a été créé par le gouvernement du

Québec. Du coup, la base du dialogue changeait: le respect de la différence des expériences dans un monde moderne prenait le pas sur les anciennes conceptions. Les interlocuteurs n'étaient plus exactement les mêmes non plus, si on considère que toutes les communautés se donnaient également de nouvelles institutions tel, l'AFA, l'ACFANE, la FEFANY, l'AFAM et bien d'autres qui n'existaient pas il y a dix ans.

Dans cet ordre d'idées, un des événements qui illustre très bien cette nouvelle situation fut la création du Parc de l'Amérique française à Québec, dont le FAROG a rapporté l'événement à l'automne 1985. L'inauguration de ce Parc, qui se veut un hommage aux communautés francophones, a aussi fait la manchette dans les médias québécois. Il fallait voir et entendre Me Couturier du New Hampshire, au bulletin de nouvelles de Radio-Canada et de Télé-Capitale, pour comprendre les efforts du SPPF pour mettre en valeur au Québec les communautés francophones. Bien articulé, Me Couturier n'a pas hésité à parler de l'amnésie des Québécois envers les millions de Franco-Américains. De même, les lecteurs du FAROG ont sûrement apprécié la dynamique poignée de main de Paul Paré, directeur de l'ACFANE, avec la ministre française de la Francophonie, prise sur le vif en photo dans les locaux du SPPF en mai dernier.

Ne prétendant pas parler au nom de l'Amérique francophone, mais parlant de cette réalité, le SPPF s'acquitte d'autant mieux de sa tâche qu'il est conseillé par une Commission consultative de programmation. Se réunissant une fois l'an à l'invitation et aux frais du Secrétariat, cette commission est composée de représentants de l'ensemble des milieux francophones en Amérique du Nord. En ce qui a trait aux Etats-Unis, l'AFA, l'ACFANE, le CODOFIL et l'AFAM y délèguent de représentants. Sur la base d'une communication ouverte, l'existence du SPPF au Québec se comprend dans la convergence d'intérêts communs et particuliers; chacun étant nécessaire à l'autre, qui pour la survie, qui pour l'affirmation, qui pour la protection. Que le Québec ait des intérêts dans la promotion des communautés d'origine francophone n'empêche pas ces dernières de faire valoir les leurs. L'ère de l'altruisme appartient au passé dans le monde francophone.

Dans ce créneau, le SPPF possède une impressionnante feuille de route. Il abrite diverses associations populaires (créées sous son égide) actives dans le milieu de la francophonie: l'Association internationale des aînés - qui se réunissait cette année à Durham, New Hampshire -, l'Association Québec-Louisiane, l'Association Québec-Acadie, l'Alliance Ontarioise de Québec, le Club Jack Kérouac, l'Association Québec-Wallonie-Bruxelle. De même, l'Association québécoise pour le tourisme socio-culturel, organisme indépendant, y délègue un représentant permanent depuis peu. Le Directeur du SPPF, M. Louis Dussault, voit dans ces associations un excellent moyen d'échanges et de communication entre les francophones. M. Dussault est également fier d'avoir pu rassembler des milliers de personnes d'Europe, d'Amérique et d'Afrique aux Rencontres francophones de Québec depuis 1981. À ce sujet, la prochaine rencontre en 1987 revêt un caractère particulier puisque les chefs d'état des pays francophones

se réuniront à Québec pour le second Sommet de la francophonie mondiale. Déjà, les membres de la Commission consultative ont décidé de se réunir à leurs frais en octobre pour préparer leur participation au Sommet.

Le SPPF tient également en permanence dans ses locaux tous les journaux et revues sur la francophonie en Amérique du Nord et plusieurs d'Europe et d'Afrique. Des documents variés, publications, posters, cartes sont disponibles gratuitement ou à un coût minime. Au cours des ans, une douzaine d'expositions ont été présentées à intervalles réguliers dans les locaux du Secrétariat. On compte parmi elles: "Ulric Bourgeois, 1874-1963, photographe du Québec et de la Nouvelle-Angleterre", "Les Cajuns d'Astors"-photographies de la Louisiane actuelle, "La Mouissance continentale des Québécois", "Légendes de l'Amérique française".

La liste des activités est encore longue, aussi ne m'attarderai-je qu'au plus récent projet du SPPF, qui risque fort d'intéresser plus d'un Franco-Américain. Il s'agit d'une Rencontre internationale sur Jack Kérouac à l'occasion du 30e anniversaire de la publication de "On the Road". Tout en célébrant ce grand écrivain mondialement connu, la rencontre vise à creuser plus en profondeur les racines franco-américaines et canadiennes-françaises dans sa vie et son oeuvre. Exposés, témoignages, films, soirées, de poésie, musiques, présentés par des invités de divers pays seront au programme. Profitant déjà d'une aide financière du conseil des Arts du Canada, le projet est en marche sous la coordination de M. Eric Waddell et d'une adjointe, Mme Francine Adam.

En somme, le meilleur moyen de connaître le SPPF et ses activités est de s'y rendre ou d'écrire à une des personnes responsables. "Le /secrétariat des peuples francophones est déjà bien connu, malgré sa courte existence, pour son hospitalité aux individus et aux groupes issus de la francophonie nord-américaine et à ceux qui s'y intéressent" (ibid, 1985). Que vous vous rendiez à Québec seul et surtout si vous le faites par l'entremise d'un voyage organisé par votre communauté franco-américaine, n'hésitez pas à demander un arrêt au 129, Côte de la Montagne (G1K 4E6) à Québec. En contactant Nicole Paquin (418-692-5177), Attachée de presse au SPPF, vous serez assurés d'un accueil chaleureux par le directeur et par tout le personnel du SPPF > "

Rétro (circa 1976)

October poem

It's early for cold snaps & freezing
and we're never really ready for cold.
The falling leaves indicate the time
as the Seasons, one by one, fall away from our lives
in perfect, continuing, God-dictated order.

And our Time is divided into seasons,
our Land is divided in countries,
our Eyes are divided in space,
our Hearts divided in fear,
our Souls are divided in purpose
and our Lives divided in plan --
and I need you against the Cold.

ARCHAMBAULT

Rafale

Rafale

Rafale

Volume 2 Number 1

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Richard Belair, Editor

FIELD TRIP HOME

this is the oppressor's language
yet I need it to talk to you
--Adrienne Rich

there are only back roads to my past
going back I think I know the way
from Bondsville to Thorndike
Sturbridge to Southbridge
and disregard the map
bank the van into curves like a bobsledder
forget everything
but half-remembered dips in the road
then I skid across the bridge
there is always a bridge
and I'm on Main

the duplexes and three deckers
perched on the sides of fierce little hills
still want paint and repair rotting
crooked balustrades fall out like teeth
mud puddles and bicycles sprawl where grass never stood
a chance rain gutters sag still,
that peculiar defiance houses here imply
pale green clapboard raised on the edge of a riverbed
choked with granite smokestacks
and steeples jut up against the hills

hushed, we mount the stairs
in this industrial light
worn sandstone steps muffle our school shoes
as we spiral up the brick turret
our thoughts and voices are taken away
to be sorted and dyed by click, whir, and clack
we become all eyes in this din
we watch rags soak in vats
then see scummy pulp dried and pressed
into egg cartons
by men with corrugated brows
women with skin grey as the canal below
but their eyes and hands dance in a quadrille
the machines call but can't catch
spin patterns in and out of stainless steel
as they weave in and out of the deal
in lunch-hour whist
sometimes they lose bets
sometimes they lose fingers

docile, they make good hands never strike
vote Republican mind their curé supply the shift
with another fiis Raymond another fille Renée
docile students, we've been herded here
another field trip to study what we'll never know

yet I know more than I understand about this place
the curves in this road and staircase
I'm not a Feeney nor a Smith
these are my people we're gawking at
I'm their petit-fils, neveu
their lips taught me English
(click, whir, and clack)
au lieu de français
a tune I often still can't catch

Je désire de vous entendre comprenez-vous?
forget the grammar books and the maps
for now there are only back roads to our past

by Steven Riel

Steven Riel, a graduate of Georgetown and currently working on an Master Of Library Science at Simmons, has published poetry in Antigonish Review nd Amherst Review in addition to other periodicals, and in Men Talk, an anthology published by Pacific House Books. He lives in Waltham, Mass. and works at Harvard's Widener Library.



The Birthday Party

A serpent-shaped horde of children zigzagged through the maze of alleys created by tenement structures in Bateston's Little Canada. At the corner of Elm and Pine, the alleys' end and the beginning of the middle-class residential sections, where up-and-coming French, Irish and Greek people coexisted begrudgingly, the gathering of children merged forward as one tumultuous mass from the narrow alley opening, as if being popped out from an enormous overturned jack-in-the-box.

"Tata's party's not gonna be a big-big thing like mine next year," said a brown-haired child.

"Liar liar," said another brown-haired child.

"You can both mange la merde," said a third.

"My mama says that's not nice to say," said a fourth

The children moved ahead, adapting themselves to the shape and width of the sidewalks: rows of four, except the one with Gros Lala LeBlanc, a row of one. Petticoats peeked out from faded, smocked dresses of the girls, and short pant-legs emphasized the scruff of once-black shoes belonging to the boys.

In Row Two, a boy was pushing at the elbow of another boy, trying to knock him from the rim of the sidewalk he had been carefully tight-ropeing.

"Ay, ay, ay," Row Three shouted in unison.

"Arrêt de fessé mon frère," a boy in Row Five yelled, "or I will give you a good coup d'point!"

The guilty boy put his hands in his pockets; the throng of brown head bobbed toward the nice house of Tata O'Kane.

"Oh, Lord, no," said Tata's father, as he pulled aside the plastic curtain and took in the advancing file.

"RITA!"

A little strawberry-blond girl entered the room. Mr. O'Kane pointed to the outside. The girl looked down at her Mary-Janes.

"Did you ask all those, Rita?" Mr. O'Kane queried, incredulous.

The girl looked up at her father.

"Well, I asked two," she hesitated.

"TWO!" he howled. "There's at least TWENTY!"

"See Papa," Tata began, "they all asked each other, and..."

"AND!" shouted her father, "JEANNE!"

A thin woman wearing an apron and a tired expression came into the room. Mr. O'Kane pointed outside.

"I know," Mrs. O'Kane said, without looking. "I figured. I'm prepared." She left the room.

Mr. O'Kane stood erect and examined his quaint living room. He began moving about, gathering ashtrays and figurines. He put them all up on the imitation-brick mantelpiece. He heard a shower of forceful knocks at the front door.

He moved to the door and opened it to a tiny slit, barring the living room with his body; he opened his mouth to utter a warning, but to no avail, for the pink-cheeked, wide-eyed mob burst into the room in a cheerful search for Tata and her Party.

"Hi Tata!" the children called all

together, and the little blond girl soon vanished in a sea of noise and commotion.

Mr. O'Kane left the room and returned a moment later carrying a vinyl-seated dinette chair from the kitchen. He set it in the center of the living room and stood on it. The children watched him curiously and became quiet.

"You can only play in the living room, here," he announced. "No going into other rooms, okay kids?"

Somewhere some children were talking.

"Did everyone hear me?" he shouted as one by one the little heads began to turn and resume their roar.

"AY, LOOK! A JELLY BEAN!" a child howled. He ran to the window sill and gobbled the bean in one bite. A tidal wave of children surged to the window after him.

"A GREEN ONE HERE!" another child shrieked, reaching down to a section of baseboard to claim his prize. The wave of children turned and hurried to where the second boy stood.

'NO, NO!' THAT'S FOR LATER!" Mr. O'Kane shouted.

A few children looked vaguely over at him, then resumed the search;

Mr. O'Kane left the room and returned a moment later carrying a vinyl-seated dinette chair from the kitchen. He set it in the center of the living room and stood on it.

swarming over the room, the group felt and prodded every inch of wall, floor and furniture, covering their own and one another's tracks again and again.

"Jesus Christ, " a child heard Mr. O'Kane say.

He left the room and went into the kitchen, where the din was only partially muffled by a closed door.

Mrs. O'Kane looked at her husband.

"Oh, let them be Ernest," she said.

"I was the same way. They're poor."

"That's not MY fault," Mr. O'Kane said in an offended voice. "Those damn French kids. I can't control them."

"Tata's part French," his wife admonished him in a voice just above a whisper.

"Okay, FINE," said Mr. O'Kane, throwing up his hands. Mrs. O'Kane pushed past him. She walked into the living room, carrying the Cake. There was a collective gasp, then a complete hush. Each child studied It.

"Eh, maudit," Gros Lala said softly. It was big, bigger than any of them had ever seen. Decorated, but with more than candles. A clown's head on the tip-top was made like this: huge mound of pure frosting for the head, gumdrop eyes, a red-hot nose, licorice mouth and a sugar-cone hat.

As twenty-odd sets of eyes followed, the clown-head was turned upside-down and carried like a torch to Tata's waiting plate. The children watched carefully as she bit into the glorious head.

Gros Lala LeBlanc wanted the frosting cone so desperately he felt like weeping. His big sister saw his expression and pinched his thigh.

Mr. O'Kane looked proudly at his daughter, surrounded by the large brood of quiet children. He smiled at his wife; she averted her eyes.

"All right," she sang to the children. "Come get yours."

The children formed an orderly line.

"I'm taking my dish home," a little girl said to Mrs. O'Kane after examining the gay circus scene gracing the small paper plate she carried. "Put it here," she ordered the woman, steering the slice of cake clear of the happy elephant face at the center of the plate.

Carrying her cake before her cautiously, the girl sat by the window and soon became engrossed by its sweet flavor.

Mr. O'Kane watched the children and beamed. "Okay!" he called when Gros Lala had finished his third piece of cake. "Pin the Tail!"

The children rose and moved around the room; the noisiness resumed as twelve hands mutually grabbed the white-rag blindfold.

"IF YOU'RE GOOD BOYS AND GIRLS," he added.

"Qu'est-ce que c'est, ca?" Therese Morin asked, emptying the paper bag her daughter had brought in.

"It's my DISH," the girl said.

"Garde-ça, Mama." She held up the plate for the woman to see. A human-eyed elephant led a cheerful parade consisting of clowns, a lion-tamer, lions, scantily-clad rope-walkers and a strong man. Each of the characters wore a bright outfit and a happy smile.

"It's the circus, Mama," The girl said, nodding and pointing to the CIRCUS banner floating above the entourage.

"I like it," Mrs. Morin said. "Wipe it off good and you can hang it up in your room."

Mr. O'Kane and his daughter Rita were gone for a walk. Mrs. O'Kane was cleaning the living room. She rearranged the mantelpiece and found a precariously-tipped, smudged plate.

"Voyons, Tata didn't finish all her goodies," she muttered. "It looks like she hardly ate anything."

She walked into the kitchen, looked down briefly at the plate and then dumped the clown-head into the trash. Hearing her husband's and daughter's footsteps at the front doorway, she rose, threw her head back, and returned to the living room.

by Jacquie Fuller

Jacquie Fuller's stories have appeared in F.A.R.O.G. Forum and Chapeau. She is currently working on a novel which attracted favorable response from an editor in the "Maine Writers Contest." Jacquie lives in Gorham Maine.

Dénise--continued from Page II

He jumped to his feet.

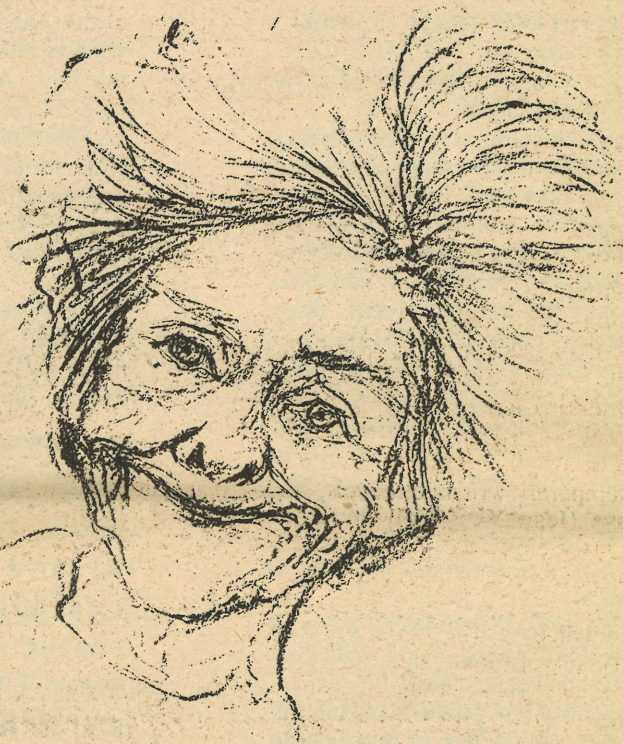
"In any event, be calm. Give things a chance to grow and move and advance and develop. I'll have to think myself more about this redemption idea. I'm an optimist, Mademoiselle, and I grew to become one from the despairs that assail all of us mostly from little things...."

"Thank you, mon père."

"If your man is cynical about redemption," he said, "he probably would turn out to be a hell of a husband, forgive my language. I'm late, but it's not for a devotion service. It's the Ladies of Notre Dame. Gossip, Mademoiselle, and back biting, and perhaps, with luck, money for a new high school. And now I rush out. Bon courage, Mademoiselle!"

by Gerard Robichaud

Gerard Robichaud gave us permission to reprint this chapter from The Apple of His Eye, a novel published by Doubleday. We think this sample of Robichaud warmth and wit might alert some readers to another work less widely mentioned than his novel, Papa Martel. Now writing full time, he lives in New York City.



playing all the cards -
this woman was a great comic -
laughed at herself and us
in the process -
beautiful victim -
she looked at this drawing
and screeched Aaaaaagh!
Phylace Diller!!

Archambault

Attention Writers

RAFALE, Supplément Littéraire, is looking for short stories, poetry, personal essays of literary quality for a wide readership. Its purpose is to stimulate and recognize creative expression among Franco-Americans. We will seriously consider works in English or French by beginners and provide comment, if time permits.

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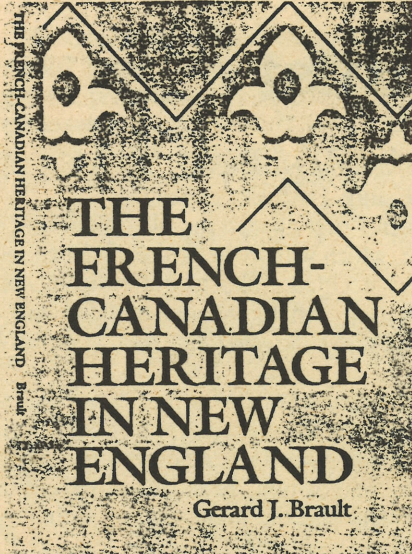
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La Rédaction

L'Atulu?



Entretiens Québécois, Volume I.

by Mel B. Yoken

(Montreal: Cercle du Livre de France, 1986. Pp. 187)

Critique by Joseph Vinci
Professor of Spanish
S.E. Mass. University

Unlike Spanish-American literature which is researched in American universities and recognized by our reading public, French-Canadian literature does not yet enjoy full academic acknowledgment or popular acceptance in the United States. To remedy this gap in literary communication, Dr. Mel B. Yoken has published *Entretiens Québécois*, the first volume in a series of four, which systematically introduces the reader to 12 contemporary writers of novels, stories, plays, poems and essays (Jean Yves Collette, Roger Fournier, Jacques Godbout, Philippe Haecck, Claude Jasmin, Gustave Lamarche, Rina Lasnier, Claire Martin, Fernand Ouellette, Alice Parizeau, Jacques Poulin and Normand RousseauS). As noted by the academician Jean Cleo Godin of the University of Montreal in the "avant-propos," this book is indeed the first - certainly the most novel - attempt to pay homage to many deserving Quebec writers by an American, via the interview.

At the beginning of each conversation or entretien, there is a photograph of the person interviewed, a pithy biographical sketch and an excellent up-to-date bibliography that should prove invaluable to the undergraduate and graduate student alike. A most interesting and unrehearsed dialogue between Dr. Yoken and the interviewee follows, in which the reader feels totally involved and participating. The questions are pertinent and suggestive enough to precipitate a spontaneous flow of related and fascinating thoughts. The interviewee is most candid and generally volunteers more information than what is asked.

These Quebec authors are most certainly well read in the classics and contemporary world literature. Having traveled extensively, most are equally at home in the United States and Europe. Consequently, their works in general are sophisticated, cosmopolitan and secular, dealing with everyday problems. Theirs is a forward-looking literature that leaves behind the tradition and sentiments of Maria Chapdelaine. Moreover, their literature is not necessarily rooted in the history of the French-Canadian people, who, leaderless after their defeat by the British in the eighteenth century, were misruled and even persecuted for their language and religion.

Although the 12 authors share a common heritage, a fervent love for Quebec and the French language, they are independent of one another. They admit to contemporary influences, but in their search for identity, the prospect of forming a "school" or of emulating their counterparts in other countries is virtually non-existent at this time. The esteem for their works and that of their compatriots is one of guarded optimism. The consensus seems to be that

French-Canadian literature is nearing its maturity and plenitude through hard work and soul-searching. Dr Yoken captures the passion and ferment of their creative process as they describe the formation of their favorite works from concept through publication. *Entretiens Québécois, Volume I* is an excellent work and should have a definite impact on the scholar and the reading public alike, and this reader looks forward to the publication of Dr. Yoken's second volume.

GERARD BRAULT *The Franco-Canadian Heritage in New England* (University Press of New England, Hanover, NH, 1986; 282 pp.)

François Weil

Dispersion ou médiocrité ont longtemps été l'apanage de l'historiographie des Franco-Américains de la Nouvelle-Angleterre: la deuxième moitié du XIX^{ème} siècle a vu la publication d'ouvrages québécois ou américains hostiles à la migration, ainsi que la création d'une littérature ethnique; les premiers travaux universitaires produits à partir des années 1920, dans la lignée des études de sociologie menées par les membres de l'Ecole de Chicago, renouvelèrent les approches, sans toutefois ouvrir la voie à une synthèse universitaire. C'est ainsi que, paradoxalement, on connaissait relativement bien les différentes communautés franco-américaines de Nouvelle-Angleterre—en particulier les plus étudiées, comme Lowell ou Woonsocket—mais les généralisations faisaient défaut; le livre de Gérard Brault, *The French-Canadian Heritage in New England*, vient combler ce vide.

Une introduction aux études franco-américaines

A vrai dire, ce travail ne propose pas une interprétation du fait franco-américain en Nouvelle-Angleterre: de l'aveu même de son auteur, il se veut "une introduction aux études franco-américaines" destinée au grand public et aux spécialistes de la question. Gérard Brault, qui souligne que les Francos n'ont pas toujours apprécié que des "outsiders" (entendez, des chercheurs qui ne sont pas franco-américains) s'intéressent à eux, et ont souvent favorisé des "interprétations marquées par le cléricalisme, l'élitisme et l'auto-satisfaction", a souhaité "laisser parler les faits" (Préface, p. XI).

D'où un livre qui propose un état de la question, un tableau. Ce trait se retrouve tout au long des cinq chapitres qui structurent l'ouvrage. Comme tout livre d'histoire, celui-ci commence avant que ne débute la période considérée. Après avoir présenté brièvement l'idéologie nationaliste qui domina le Québec au XIX^{ème} siècle, Brault décrit en détail la culture québécoise vers 1900: l'organisation sociale, le rôle de la famille, de la religion, la vie quotidienne, le folklore, la question de la langue, etc. Par petites touches, il dépeint une société enracinée dans ses traditions et au rebours de la modernité. Sans doute cette mosaïque aurait-elle gagné à être nuancée ici ou là, en tenant encore davantage compte des travaux récents d'histoire sociale sur le Québec. Mais l'essentiel du propos vise, et réussit à mettre en place les structures sociales et mentales qui précéderent et accompagnèrent l'émigration vers les Etats-Unis.

Suite chronologique des chapitres

Les premières décennies d'immigration sont les mieux connues, en raison de la multiplication des livres et thèses sur les conditions économiques et sociales qu'affrontèrent les nouveaux venus, les problèmes ouvriers, les enjeux politiques, religieux et culturels qui apparurent. Passant assez vite sur les causes de la migration elle-même, G.B. rappelle que les conditions de vie des migrants furent plus dures que ne le font croire un roman comme *Jeanne la Fileuse*, d'Honoré Beaugrand (1878) ou l'essai de père Edouard Hamon (1891); il s'appuie sur les thèses de

Philip Silvia et Peter Haebler pour faire justice des accusations de briseurs de grèves proférées à l'encontre des Franco-Américains (pp. 62-63). Il rappelle les conséquences ambiguës de l'idéologie de la Survivance, qui soulignait l'importance de la famille, de la langue française et de la foi catholique, mais fut perçue comme une menace par les élites protestantes de la Nouvelle-Angleterre ou les membres de la classe ouvrière, comme en témoigna le fameux rapport de C. Wright en 1881 sur "les Chinois des Etats de l'Est" (cf. p. 68). L'auteur analyse ensuite les structures des communautés: paroisses, écoles et organisations ethniques.

C'est le mérite de G. B. de n'avoir pas considéré que l'histoire des Francos s'arrêtait vers 1920, avec la mise en place des structures communautaires. Il s'attache à analyser en détail l'évolution des communautés franco-américaines à partir des années 1930: les structures traditionnelles connurent une certaine désaffection, en raison de "crises de différents types...(et de) l'incapacité des dirigeants du groupe à définir clairement la modernité de la culture franco-américaine et à fournir aux jeunes générations des programmes capables de retenir leur attention" (p. 86). G. B. rappelle l'affaire de la Sentinelle, ce conflit entre les Francos et la hiérarchie catholique qui devait séparer en deux la Franco-Américainie, souligne le passage de plus en plus fréquent des migrants dans les classes moyennes, analyse le contenu du système scolaire franco-américain, avant de présenter un reflet de la presse et de la littérature ethniques.

Le chapitre 4, "Pages from a Family History" (pp. 108-154), qui raconte l'histoire de la famille de l'auteur, est fondé sur deux convictions: la première est que la généalogie, dont on sait la vogue chez les Québécois et les Francos, peut éclairer l'image de la communauté; la seconde est que sa famille constitue un exemple particulièrement caractéristique de "gens ordinaires" (p. 108).

Enfin, G. B. présente les données du débat actuel sur le statut social des Francos par rapport à d'autres groupes ethniques (pp. 155-157), et analyse les indices du maintien et du renouveau de l'identité ethnique franco-américaine: perception ethnique désormais plus individuelle que collective, folklore et littérature, problèmes de l'enseignement et du développement du français, organisations et manifestations ethniques. Et il conclut en rappelant que "if the current revival in New England is to grow in momentum and scope—and I am confident that it will—Franco-Americans must continue to innovate without losing sight of what is tried and true in their heritage." (p. 184).

Un travail universitaire qui atteint ses objectifs

Ce livre se distingue par son caractère universitaire, illustré par trois appendices riches en données brutes et un appareil critique précieux, et parfaitement présenté: 40 pages de notes, une bibliographie extensive, et un indispensable index. Les esprits pointilleux regretteront que le père Hamon prénommé à juste titre Edouard dans la bibliographie, ait été baptisé Edmond dans l'index et à la page 58... Mais c'est là, sous bénéfice d'inventaire, le seul lapsus de l'ouvrage, par ailleurs d'une présentation impeccable.

Au total, *The French-Canadian Heritage* atteint parfaitement l'objectif que s'est fixé G.B.: présenter un tableau du fait franco-américain, rendu nécessaire par la dissémination des travaux entrepris, et inciter les chercheurs à développer analyses et interprétations. Travail d'universitaire, il tranche sur les livres qui existaient auparavant, comme *L'Histoire des Franco-Américains* de Robert Rumilly (1958), qui souffre des dons de polygraphe de son auteur. Sans doute pourrait-on s'interroger sur la présence, au cœur de l'ouvrage, du chapitre consacré à la famille de G. B., qui, pour être véritablement significatif, aurait gagné à être plus analytique. Tel quel, il semble quelque peu disproportionné par rapport aux chapitres qui l'entourent.

Mais que cette critique—et le fait que ça ou là le Franco-Américain l'emporte en G. B. sur l'historien—ne fasse pas oublier l'essentiel: ce livre marque une étape dans l'historiographie des Franco-Américains, et sera aussi utile aux chercheurs à venir qu'agréable à l'amateur, au curieux ou... au militant ethnique.

PLACE AUX FEMMES

Jean Lachance Woman Artist

Jeanne Lachance is a woman of our time, but through her art she speaks to and for all people, both men and women, with a universal voice that makes us stop and look again and question. She is a woman of our dedade: married young, had four children, divorced, then supported her family through hard times. It was during the hard times after a serious illness that her physician suggested she take up a hobby. She did and discovered at age 36 what was to become her life work. A small part of that work was exhibited in a one-person show at the Currier Gallery of Art in Manchester. It was an exhibit of a dozen drawings that, in a quiet gentle voice, asked questions without the benefit of answers.

It was surprising to find the issues of suicide, addiction, pain and the despair of empty lives drawn with the delicate touch one discovered in Lachance's art. While all of the drawings are beautiful, most are also disturbing. It is their beauty that invited you into the gallery, but their stories of broken dreams are what held you. The exhibit demanded more that a quick and cursory examination.

Lachance rediscovered art late. "I had drawn in high school and always said that one day I would paint, but I never took art classes." After her divorce at age 40, she studied at Notre Dame College and University of New Hampshire. In 1976, she was accepted in the New Hampshire Art Association. During those early years, Lachance sold her work, opened Studio 216 in downtown Manchester, and taught art to support her family. That has changed. She has moved her studio to her home, accepts fewer students and is no longer willing to create for the marketplace. By 1986, her list of state, regional, and national shows and awards is two pages long and many of her works are sold before she puts pencil to paper. After years of work and study, she enjoys the freedom to draw what she wants, what she must.

"I used to paint to sell so I could make money to support my kids," Lachance explained, "but no more. I now draw for me." Much of what she draws is a cathartic examination of issues common to women: "I have always felt the suffering of many people, women particularly. I have always loved the dried, the old, the twisted, the hurt and I have always loved dolls. It seemed to me I loved and was drawing two different themes, even though the dolls I did were neither pretty or new."

Both themes were used in the exhibit. Most of the works displayed were from two of Lachance's recent series of oil pencil (Prismacolor) drawing which asks questions through an uncommon juxtaposition of common objects: shattered dolls, shriveled leaves, and brittle branches; a Victorian blouse, barbed wire, and blood.

The women's clothing series began with "Hela's Hanging" which Lachance described during an interview the day of the opening. "She has a lot of graphite in her and is drab for a reason. It is about suicide. There was a time when women couldn't get out of situations, and they committed suicide. It is not a happy picture."

As she walked from drawing to drawing, Lachance referred to each as "she" and "her" as though it were a real person. "They are real to me," she said and explained how each woman's history unfolded line by line, color upon color as the drawing emerged from the artist's imagination.

"As I worked on Hela's Hanging, I became depressed. When I was halfway through, I left it and didn't touch it for three months. When I went back to it, I sat down and finished it quickly."

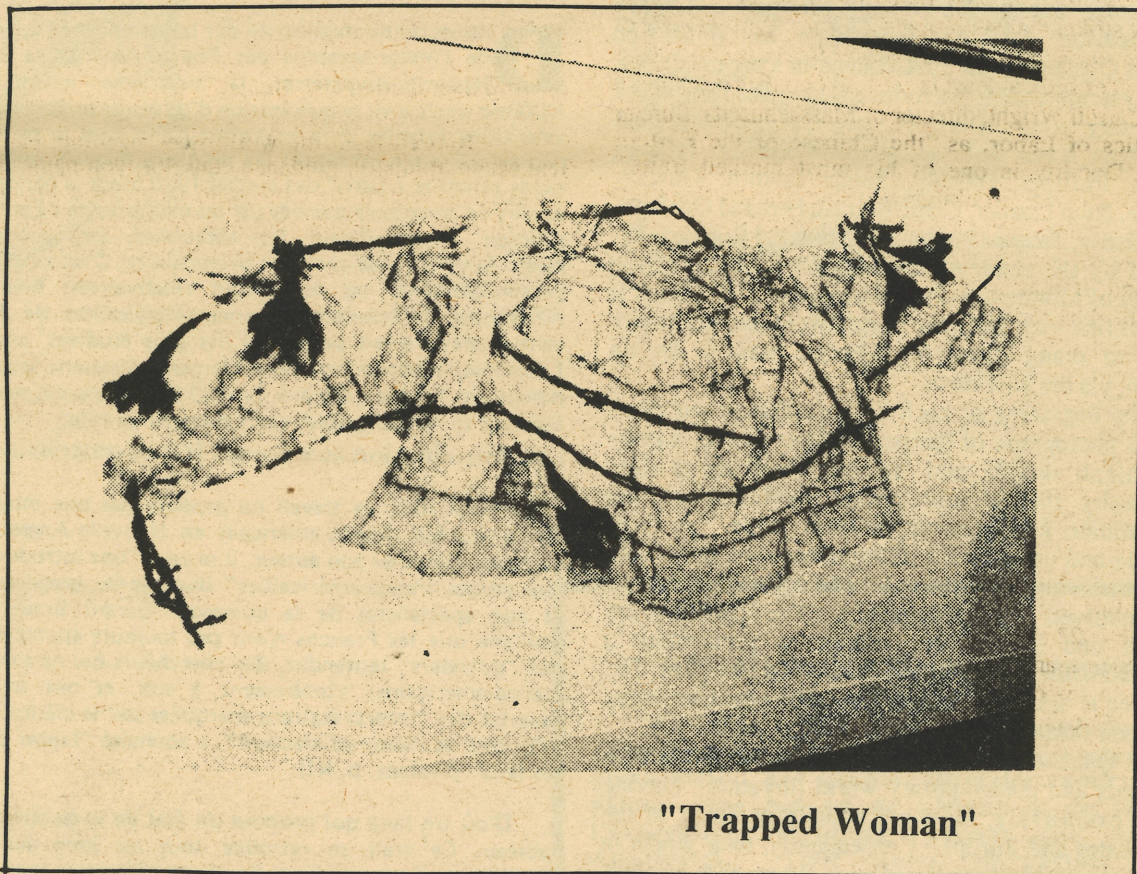
From an initial idea to the time she first puts pencil to paper, Lachance may spend months allowing the "woman's story" to unfold. One of the major works in the show is such a drawing. "It represents the "Trapped Woman" who could be any woman trapped in any situation, from rape to marriage," she said. The "Trapped Woman" hangs between the "Empty Woman" and the "Proud Woman," both of whose stories are told by upright, carefully buttoned blouses, stories suggested only by the subtle clues of outward apperarence. There is nothing subtle about the "Trapped Woman." Her blouse

is open to reveal old bloodstains. It was that inside that triggered the story, Lachance explained.

When I first opened the old blouse and saw that lovely ruffle, which was worn to make women look more voluptuous, I decided I had to draw the inside." And inside, with lace and blood and barbed wire and the lifeless, red petals of the amaryllis, the "Trapped Woman" tells her story.

Not every drawing in the show was as easily understood without the artist's explanation. "Drying Out" shows a cloth doll pinned upside down on a clothesline. It is simple in composition, beautiful in execution. It is about acclholism and the nightmare of withdrawal from addiction. One visitor to the show remarked that the drawing was one of her favorites, not because of the artist's intent but because to her the drawing told of a mother who loved her child enough to carefully wash and dry the child's favorite doll.

Each interpretation, Lachance believes, is valid. Although for the artist, each history is as real to her as her own, she believes the people viewing her work should interpret every drawing for themselves. "I'd like people to



"Trapped Woman"

look at my work and get whatever they want from it. It can mean something different for each of us." The variety of responses, however, does surprise her.

"I was surprised when a man looked at "Aphrodite's Anguish," which represents sexual harrassment and battered women, and said it was pretty. Another man looked at it and said it was disgusting. Later, a woman stared at it and cried. For you, it has to be whatever you see. I can't verbally express it, but when I work, I'm feeling the pain, and there is a lot of pain in my women's series. Pain is a pervading theme in my work because I feel deeply the pain women feel and the pain inherent in all life."

Not all of the exhibited drawings told of broken dreams and tragedy. Some were simply lovely exercises executed by a talented artist; they are, Lachance said, what you see, nothing more, nothing less.

All of the drawings of Jeanne Lachance are beautiful. Many are disturbing and ask questions without suggesting answers.

Women:

This your page. This is your place to tell our readers about yourself, your work, or your viewpoints. Send us your writings on a hand-printed, typewritten, computer printout or Macintosh disk and we will print it. Also, women photographers and artists, we need your input! Please submit your creativeness to:

Franco-American Center
126 College Avenue
Orono, Maine 04469

Doty

cont. from page 4

Devoir and Lewiston's Le Messenger, referred to French-language volumes in his library on French North America, and made sure that French was taught in the parish school. Yet, he recognized that his parishioners were "unfortunately losing many of their racial characteristics. . . America is the great melting pot. All races are poured into it to emerge as one." Some of his parishioners changed their names. Magloire ("Mike") Pelletier became Mitchell Pelkey, but his wife remained on the voter registration rolls as a Pelletier. Alex Lavoie became a Leavitt. William Green had found that Americans could not spell Grenier, and Frank Wedge had had the same trouble with Aucoin.

In their remembrances on the grinding poverty but sweet values of the French Canada left behind, of the varied paths of "chain migration," of the "chain employment" into the workplace, of success or failure, of acculturation or the retention of linguistic and ethnic loyalty, these life-history narratives make concrete the major themes of the Franco-American past as we now know it. At the same time, these narratives also suggest answers to those questions which continue to puzzle the historians of Franco-Americans: how do we explain the seeming slowness of Franco-Americans to participate in the trade union movement, and why was it that Franco-Americans have had less impact on New England politics than have such later arriving immigrants Italian Americans and Greek Americans?

An interview with an Italian American granite cutter in Barre suggests that Franco-American workers were every bit as opposed to trade unions as the historical literature has assumed. For this cutter, the French were as bad as the "crackers" he had worked with in Georgia. "You can't organize them, either. I tried it. I tried to show them how the union would increase their pay. They wouldn't listen. They're too scared—and stupid." He remembered that the strike of 1922 was broken by strikebreakers brought in from nearby Quebec. That is the stock view of anti-union Franco-Americans, a view that goes back at least to the 1881 characterization of them by Carroll Wright, director of Massachusetts' Bureau of Statistics of Labor, as "the Chinese of the Eastern States." Docility is one of his most marked traits," William MacDonald could write of the Franco-American in 1898. "He is not overenergetic or ambitious. His main concern is to make a living for himself and his family, and, if that seems to have been attained, he is little troubled by restless eagerness to be doing something higher than that at which he is at present engaged. Above all, he is reluctant, as compared to the Irish, to join labor unions and is loath to strike." Franco-Americans were, in short, docile workers. They followed their Church's lead in opposing, first, the Knights of Labor and, then, the American Federation of Labor. That reputation made them sought after by New England textile manufacturers of all sorts.

Yet, other Barre interviews indicate a different understanding of Franco-American views of trade unions. During the 1922 strike Mrs. Lachance's husband had been a good union man and had gone on strike. On the other hand one of his childhood friends from Chambly found work as a strikebreaker. "Can you blame him for accepting it?" asked widow Lachance. "I don't. He'd never worked in granite. . . He came for the work, for money to keep his family together. . . I don't blame him. . . But I know he's a union man now, and a good one." A Franco-American stonecutter, who also had followed his union out on strike, was equally tolerant. "The ones that stuck to the sheds and are still working feel different about [striking] now. I'll bet you couldn't get one of them to go now to some other granite area as a strikebreaker, not for twice the money they're earning. Lots of them are still ashamed of what they did. They don't even want to speak about it."

It would seem foolhardy to make too much of Barre as a model. Afterall, Barre was too small a city, its Franco-American population too small a minority, its industry too atypical of Franco-American communities, and the evidence too fragmentary to provide any generalizations for trade unionism in New England's textile centers, the more typical setting for Franco-American life. Yet, in someways, these very weaknesses suggest, in microcosm, answers to understanding that larger universe of the Franco-American trade union experience in the New England textile centers.

À suivre....

The "Maine" Assumption in Financial Planning

By Shirley A. Weaver, Ph.D.

Taken from the AHEC BULLETIN, Summer 1986. Shirley A. Weaver is the director of the AHEC Program at the University of New England.

The University of New England AHEC program, a new AHEC project in the first year of its two-year planning grant, proposes to develop an AHEC to serve the five northeastern counties of Maine. The proposed Katahdin Area Health Education Center (KAHEC) will serve a rural, multicultural population which includes Franco-Americans and four principal Indian tribes: Maliseet, Micmac, Passamaquoddy and Penobscot. It is premature to attempt to describe details of cost-sharing aspects of the future AHEC; however, it is reasonable to propose that multiple sources of funding will be sought and that programmatic cost sharing will necessarily be a key component of our financial plan.

In the initial proposal two sources of matching funds were identified; the grantee school, the University of New England, and the Community Health Center of the Indian Township Passamaquoddy Reservation. As the planning process has unfolded, five additional health programs and/or organizations have become active members of the KAHEC planning committee: the Central Maine Indian Association, Houlton Band of Maliseet Indians, the Pleasant Point Passamaquoddy Tribe, the Penobscot Indian Nation at Indian Island, and

the Franco-American Resource Opportunity Group (FAROG). Representatives of other regional and ethnic groups in the target area will be added to the KAHEC planning as they are identified. Each member of the committee bears significant costs in time, expenses and support services.

There are a number of potential sources of funding for educational programs, the primary source being contribution of staff time and facilities of participant agencies. Maine is a state in which sharing and networking is central to its citizens' way of life. There is a plethora of state coalitions, consortia, etc. variously funded by member fees, state and federal funds and other grants, which are concerned with health-related service and education. The programs and resources of these agencies may be available to the center at modest direct cost. Planning will also investigate the potential of acquiring grants from state, regional and federal agencies, tribal governments, and philanthropic organizations to provide educational programs for specific target populations within the center service area.

In sum, the KAHEC financial planning is predicated on a number of "maine" assumptions: that federal AHEC funding will be severely limited in subsequent years; agents within the AHEC service area have extensive expertise and interest in working together to resolve common issues; efficient use of existing resources can maximize center programming; state funding will be limited; state funding will be dependent on convincing evidence of program effectiveness.

Voluntarism in Retirement

by Gerard A. Dufour

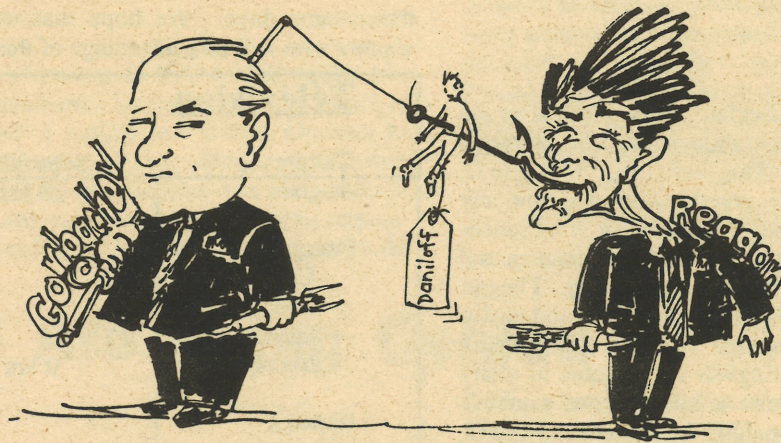
(Gerard lives in Rumford, Maine)

Retired from the workforce, teaching, banking, real estate, ministry, guidance counselor, you name it, the avenues opened up to those who have lived life to the fullest with its good and bad moments, who have experienced the joys, the sorrows, the ups and downs who in one way or another have drunk from the founts of knowledge, have a lot to offer and share with their fellow men. All this can and should contribute of the fruits of their experience, what they have learned in their day to day struggle with the realities that life placed in their paths throughout the years. Do you lock in a vault the treasures that were found on your numerous safaris thru the years,

or are you willing to unlock the vault so that others might also feast their eyes on the many artifacts that dazzled you and brought you pleasure?

The acquired wisdom and knowledge must be shared to bring greater enjoyment to others as well as to you. For the acquirement of knowledge is endless, a bottomless pit always ready to be explored to be re-examined, to be rediscovered, to be enjoyed and to be shared. What better way to do so that by volunteering? As I said previously, there are as many ways to do so as there are individuals. Just as "all roads lead to Rome," so all individual knowledge leads to the betterment of humanity in general.

So let's pool our resources and offer to any and all who would better themselves of the fruit of our labor and of our expertise. This will make for the enrichment of our own lives as well as those of others.



I'm an American
screaming of political greed
I'm an American
who continues to bleed
I'm an American
with a silent voice
I'm an American
betrayed of choice

I'm an American
my country tis of thee
I'm an American
taxed for weaponry
I'm an American
living in fear
I'm an American
whose on the run

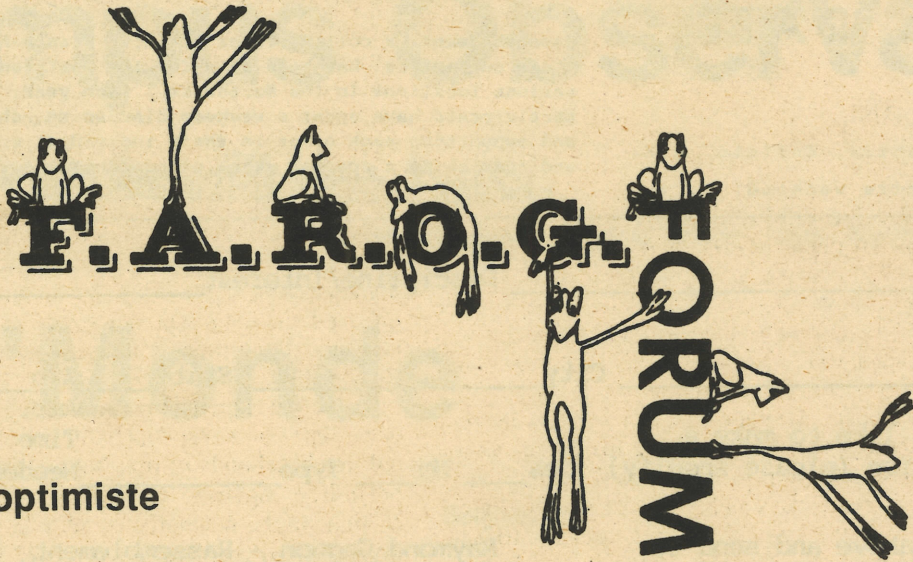
I'm an American

I'm an American
a lifeless son
I'm an American
who trusts no one
I'm an American
used for senseless death
I'm an American
whose country needs a rest

I'm an American
forced to change
I'm an American
disgracefully in pain
I'm an American
do you feel the same?

c. Ron Soucy

Dear



Un optimiste

Dear Editor:

I hope you can use this poem about the Franco-American Festival that is held each year in July in the city of Lewiston. Please send me a copy of your magazine. I would love to hear from you.

Sincerely yours,
Greg Zemlansky

THE FRANCO-AMERICAN FESTIVAL

There's a gala happening each year
Where people hail from far and near,
You needn't be poor or very rich
You needn't be Canadian or French,
To relish a week long gaiety celebration
On this special July festival occasion;
Where people eat, talk, sing, and learn
About the French heritage of Lewiston
and Auburn.

There's carnival rides for all the children
And even Bingo games for the senior citizen.
The festival attracts thousands of families
To the popular C'est Si Bon cafe activities.
More than just a place of cheerful celebration,
It's bringing together the French and American
tradition.

-Greg N. Zemlansky-

Du gros bon sens

Dear FAROG Forum:

Most interested in section on Bilingual Children of Maine and in several mentions of a stupid one language law proposed by some. Do they want to bring back the K.K.K. and stupid State Education Department of the 20's; that would send a teenager, who could speak only English, to teach forty-seven children in seven grades from French speaking homes? They wanted only English spoken in school or on the play ground, not even "Bon Jour" to kids, who had never been away from their own French speaking mothers, until their first day at school. One language only? Why not Passamaquoddy? They were here first. I enjoyed Le F.A.R.O.G. Journal Bilingue Avril 1986, which was shared with four other people. I wish to subscribe for eight copies.

Truly,
Dawn S. Moirs

Dawn S. Moirs is 80+ years old and lives in East Corinth, ME.

Lui, y est fin

Dear Editor,

As a Franco-American, I was intrigued by the write-up given to you by Paul Carrier and of the newspaper Le Farog which you represent. As a Franco-American who is proud of his ethnic origin, I commend you for your stand concerning the way French is spoken especially in the New England area, and in the North country as compared to that in Quebec for example. Curious by nature, I'm interested in obtaining your newspaper. Please let me know that I may become a subscriber as well as the cost of same. Kindly send information to the address given.

Gerard A. Dufour
(resides in Rumford)

Job demandée

To the Editor:

(To any potential employers among your readership)

I have held a Professional Officer position in the International Monetary Fund's Bureau of Language Services since 1971, and I am planning to take early retirement from the Fund in September 1987. In order to further my professional interests, I am exploring the possibility of serving other organizations either on a regular, temporary or free-lance basis. My background includes a degree from the Sorbonne corresponding to a Ph.D in the English-speaking education system and thirty years of professional work experience in the translation/interpretation field.

Throughout most of my career, I have been responsible for the translation of documents, reports, correspondence and publications covering a variety of issues and subjects with a heavy emphasis over the past 15 years in the area of economics, public finance, agriculture and development. I can translate into French, either from English or Spanish, with equal strength, and if need be, from Portuguese, marginally.

I would be very interested in discussing with you the possibilities of my being of service.

Sincerely yours,

François Raymond
8236 Tollhouse Rd.
Annandale, Va. 22003

L'encre d'un autre

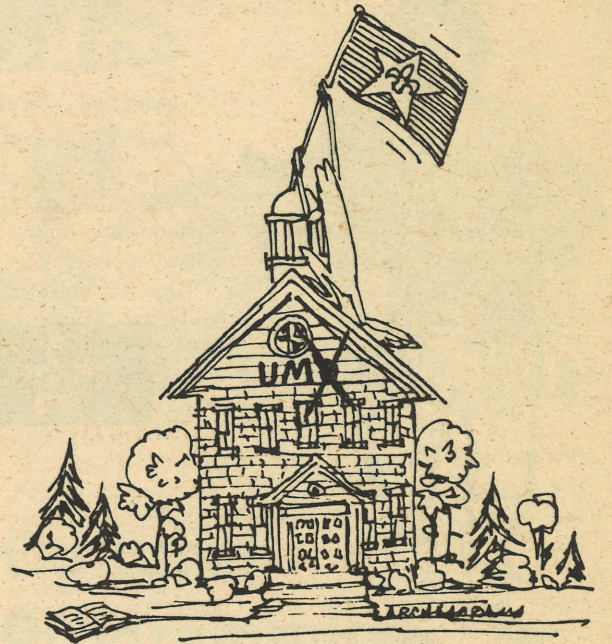
To the editor of BDN

The "sound and the fury" over the resignation of Chancellor Jack Freeman has reached the Heartland where I am engaged in the peaceful retirement occupation of raising feed grains and conducting a cow-calf operation. In my opinion, there are several points Maine voters should consider.

Prejudice against those who work in the woods (the French) shows through in your university. During my tenure at UMO, I thought that the oppression of the French-speaking students at UMO was the worst I had ever seen. The "common freshman year" was instituted by the College of Engineering about 1967-68 and was repealed in 1973-74 at my insistence. It was oppressive to the French-speaking students because they had very little chance of successfully taking a very heavy science and engineering load and improving their language scores at the same time.

Their mathematics scores were usually very good (in the French tradition) and when given a fighting chance, they made very good engineers. It is worthy of note that my successor, Dean Basil Myers, abolished the department that insisted on the common freshman year.

Eldred W. Hough
UMO Dean of Engineering
1969-74
Carrollton, ILL.



Félicitations au Président Lick

D'un Papa neuf

Cher Yvon,

De temps en temps je devrais t'écrire au regard de F.A.R.O.G.. Mais je pense que je pourrais m'exprimer mieux en anglais quand j'écris. Et alors...

1. Bravo! a nice colorful (literally) story on our illustrious FAROG spokesperson for Lewiston's Sunday paper. I think the story captures our themes well, but I think there's more to FAROG than meets the editorial ink of the Lewiston Sun Sunday. On the other hand, the coverage was far superior to that of its competitors or similar themes. Thumbs up!

2. Speaking of thumbs up, thanks for the pitch on the occasion of Ph. D. acquisition. Mais, Yvon, j'en n'ai pas des warts. Ou est-ce tu les a trouvés??

3. Irene Simoneau—a well versed writer who articulates well in French and English. Enjoyed her articles. A point or two about Maine textbooks-

a. Can we get her critiques over to Social Studies department chairpersons? Culturally insensitive types need not inquire.

b. A little critique of the Franco coverage in the Maine studies state curriculum would have been nice.

4. Don Dugas: Keep writing. We've been in the same places, minus the seminary. I am feeling compelled to share a story or two. Much remains unsaid.

5. Kevin Cassell: You know an extraordinary person when you see one. And you have the first-hand experience to realize it. Then we both know Gil Albert and we both know him to be at least all you say he is. Many Forum readers could and should add up to your testimony.

I know Gil in two contexts-personally and professionally. We roomed together at University of Maine while we did our doctoral course work. During that time my respect for and understanding of Gil flourished. He was a resourceful colleague and friend whose integrity, discretion, vigilance, and human decency are peerless. The same characteristics were found to be true in our coordinated ventures between University of Maine at Fort Kent and Maine Department of Educational and Cultural Services. Qualities, rare though they be, seem to matter little in politically motivated tenure decisions. It happens all the time. Gil is but another victim. Support letters on his behalf seem not to have been read at University of Maine at Fort Kent; the loss is University of Maine at Fort Kent's. Gil's market value can be measured only in gold.

Well, Yvon, c'est tous que j'avait a dire. Bonne chance pour Forum in 1986-1987. Tu fait une bonne service pour le Maine. Pi Yvongélizations n'est pas trop pire, non plus! Bonne été!

Barny Bérubé
Augusta, Maine

FAROG french curls hair

Not' français fait du boudin

Dear Colleague,

I have been planning to write to you and send you the enclosed statement for some months, but what finally has led me to do so is the article by Paul Carrier in the June 22 issue of Maine Living. My brother Robert sent it to me from Poland, Maine, where he summers. When you have read my enclosure, you will see what a great favor he did me.

In spite of my respect for Claire Quintal and my long career as a teacher of academic French, I am on your side on the question of the survival of North American French or whatever we call it. I can understand why academics like Professor Herlan contest your approach and why the Lewiston community won't warm up to you. (I am a Lewiston native, by the way.) Nevertheless I am definitely one of your boosters.

I haven't studied the Louisiana situation closely, but I have read that Cajun is almost dead. It was foolish to think that importing Quebecois an hexagonal French people was the answer to its decline. Your way of going at the preservation of (shall I call it Franco?) is the right one. I must admit that some of the French in FAROG curls my academic hair, but I agree that it would kill your correspondents' desire to write if their texts were edited from a high mucky muck point of view.

What our dissenting friends strangely do not realize is that they accept the judgement of technically incompetent evaluators of Franco as "bad" and all the equivalents and euphemisms for "bad". As I don't have to tell you, of all people, "bastard," "illegitimate" and the issue of legitimacy is not applicable to the description of a language. If we want people to save what they already have, we can't start by telling them: "what you speak is shameful. We are going to show you how to speak real French and then you can hold your head up."

I must go on. I wanted to tell you about some of the things I've done and hope to do.

After a few days at Mount Allison, I overcame my shyness and got to know the professor a little. J. Reid told me he had attended to the Franco-American meeting at Orono in 1981. (I still have the plastic serviette we were given, otherwise I would not be able to pinpoint the year.) I didn't know him at the time, just as I did not know Quintal and you. A summer or two later that must be when I sat with you and other writers at the Wallace School in Lewiston.

I owe a successful career, Middlebury MA, Harvard PhD, on the faculty of Kenyon College since 1948, to my knowledge of the French Quintal calls "blemished". I also owe it to the fact that I was taught by Dominican nuns and priests. By the time I went to Bates, about all my non-native teachers could teach me was to change my nasals and to make my past participles agree when I wrote. Even with high nasals, my French was very much more "native" sounding than that of my teachers. (My mother remembered being told by a high-school teacher of French that PAYS was pronounced as one syllable. She sounded it like "fart" in French!)

Although I do not practice my religion, I do not have the bitter memories of Don Dugas. I know very well what he is talking about; it just didn't traumatize me.

Photo Credits omitted in the last issue of Le FAROG Forum for the Soirée. Photos were done by:

Albert Pelletier
UM Photographer

Our survival as a culture is made much harder by the religious crisis. To put it briefly, it is already a lot to expect "Lewiston" to understand linguistics, to also expect the people to be less devoted to their Church is a great complication. My youngest brother, a retired professor of mathematics, basically abandoned his culture and Catholicism when he left Lewiston after graduating from Bates. He is an atheist. Brother Bob in effect never left "Lewiston", although the major part of his career as a textile executive caused him to live in New Jersey. He came to Lewiston on holidays and summer vacations. He is very devout. I am agnostic, but I attend various churches, including the Roman Catholic at times, especially if I can hear French.

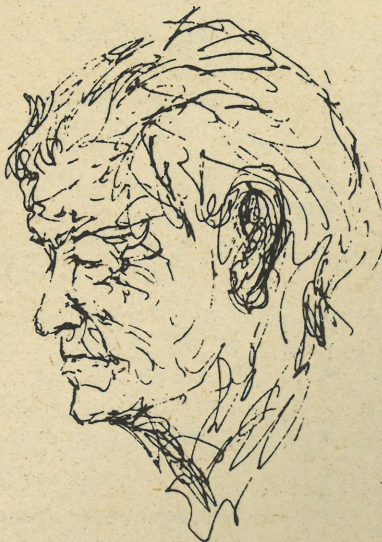
I hope I will be able to attend la Rencontre Internationale Francophone des Aînés, at UNH the 23rd to the 27th. The thème is of no particular interest to me (La Santé au Troisième âge), but the language of discussion is. Now that my mother has died, I seldom hear our language. I seldom am with my brothers, and their wives are anglos.

My eldest child (45 years old) lives in Fredericton, N.B. I did not teach her to speak French, but she has sent my grandson, 15 and granddaughter, almost 8, to a total immersion school and they are becoming fluent. It will be convenient to have Fredericton as a "home" base when I go to the University of Moncton (I am on the waiting list for an elder Postel in August), but the distances in the northeast daunt me. From Fredericton to Edmundston is almost 300 miles. Even if I went up in "straight line" from Friendship (it is 15 miles from Rockland), I'd be in for almost 300 also.

Somehow I have begun to receive Le Journal de Lowell. I have no memory of asking for it and no record of having sent a check for it, but I find it very interesting. I especially like Father Morrisettes dialogues. He captures the spirit and tone of our people very skillfully. As you probably know, he was a friend of Jack Kerouac, so he interests me on that score also. Assez de jaser je vous félicite très sincèrement de vos efforts.

Ed. Harvey
(Ed lives in Friendship, Maine)

Tête de Franco



Mes Collages continued from back page

My father insisted on two things from all of his children. He, who had had no more than a sixth grade education and survived in the mill by his sheer instincts and natural wit, demanded we become educated and never work in the mills because he despised the working conditions in the mills. (I believe strongly that something needs to be said and done about the health risks mill workers still endure.) Therefore, today, I can stand on the claim that by the literal sweat of the brows of my ancestors, I can enjoy the luxuries about which they dreamed and for which they strove so hard. In me and my brothers, lives their dreams of an educated and better chance at life.

We (I include my readership here), may have left or not left our roots, depending whether we have left the old neighborhoods or not, but we have not forgotten the prejudice against our peoples because of their bi-lingualism, mannerisms, address, relative poverty, or even their willingness to work hard from the bottom up. But who will remember for us? And how will we be remembered? Do we want to continue to be the unperceived minority? Or do we want to celebrate ourselves, discover ourselves, assert our personalities, with or without accents, and then reeducate and invite our compatriots into our circle of existence. I think we should.

How do we learn about ourselves? Go back to the old neighborhoods? What if the neighborhoods are gone, as well as, the parents? Then what? Who do we turn to tell the collective stories of ourselves? The common story, the workplace, the home life, the sorrow, the joys, and the extraordinary all need to be told with individual voices that is in each one of us. I believe we can be creative, innovative, and positive by using the talents we have celebrating our heritage and shaping a future of which we can be proud.

So in the very near future I hope to see something of yourselves in the pages of our journal. We need to expose authors, artists, and artisans and encourage new ones. We need to tell the story of the common man and woman and their lives in order to preserve them for those who follow our footsteps. And too, I hope to incorporate a woman's page, that would address the needs and concerns of women, and also write about women in their workplace or homes. I plan to have a page for the elderly and their special needs and a page for children. I'm open to suggestions and/or criticisms. I hope to be flooded with manuscripts, art work, and photography. In order for all of us to get to know one another better, let us hear from you!

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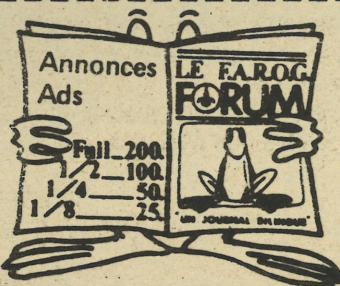
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Merci beaucoup, bonne

lecture et écrivez-nous.



MES COLLAGES

By way of introduction, I am Rhea J. (Côté) Robbins, Publication Coordinator and Managing Editor at F.A.R.O.G. Forum and the Franco-American Center. I came to this job by many avenues, some being a direct route and others, more round about. I consider myself a new-generation, Franco-American who is able to enjoy the fruits of the labor of my parents and my grandparents before me. From my mother's side, I have roots in the St. John Valley town of Wallagrass; from my father's side, I have roots in Montreal and as someone drily pointed out, I know the best of both world's—poyes and crêpes. That may be true.

My great-grandfather was a short, stooped-over man who would leave his wife and children in Montreal in the spring, walk and work his way to Waterville, Maine; planting in the spring, haying in mid-summer, and harvesting in the fall when he would return to winter with his family. My father told me he was an amazing sight to see while he worked a scythe; he was almost as fast as a modern mowing machine. My great-grandfather's treat to his grandchildren was a pocketful of Canada mints where they would reach in and often take one. This was a tradition my father kept for his own grandchildren. At some point my great-grandfather's family migrated to Waterville and took up farming, grandfather, son, and grandson, while also working in the mill. My grandfather worked for Hollingsworth and Whitney until he died of a heart attack at the age of forty-nine. My father worked on farms and for his father until he began his work at age seventeen for Hollingsworth and Whitney, which later became Scott Paper Co. He worked in the mill for thirty-eight years until he retired in 1972. The duality of farming and industrialization never left his life. Even though our land was within city limits in a section of Waterville called "The Plains," we lived as if we were in the country on several acres—keeping the old ways, merging it with the new by farming and tending animals.

Interestingly, when I branched out of my neighborhood in my adolescence, because previous to that time, everything my world needed was contained in a ten-block, quarter mile area, except for a year-long sojourn in Detroit, Maine, I found that my worth was measured by my address. There was a prejudice against the peoples who came from my neighborhood—A paralyzing kind of prejudice for some who saw it as an excuse for not changing their perceived situation, or, for some, as a challenge to stay in the area and do something for themselves to help change their perceived situation, and, for others, a vow to leave and never return. I admire the ones who stayed and fought for their integrity and demanded they be noticed on their own ground. I needed anonymity to grow and explore myself. I needed to shed the stigmatism of pre-prejudice, neighborhood, and heritage. Or so I thought when I left. I had seen all there was and needed to see more. I consciously married an Anglo and found out he had as deep, if not deeper, French roots than mine. I found out it doesn't do any good to run away from yourself because you are always brought full circle.

FAROC
In conjunction with the student organization, FAROC (the Franco-American Resource Opportunity Group), the Franco-American office publishes a monthly (a per year) bilingual socio-cultural journal. The FAROC-FORUM (cir. 4,500) has become a major voice for Franco-Americans in Maine and New England as well as a unique vehicle for the dissemination of works and information by and about Franco-Americans (300,000 in Maine over 2 million in New England).
Le FAROC FORUM is funded in part by the University of Maine at Orono Student Government. Other major sources of funding are subscribers, advertisers and the Franco-American Office at the University of Maine at Orono.

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.

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