IN RETROSPECT

During the past nine months, we have evolved into a real newspaper, with pictures no less. In the process we have tried to provide a source of information about Franco-Americans in the 1970's. We have hoped to create the beginnings of a communication network within our diverse Franco-American community. And, we have tried to exchange ideas for the benefit of all those involved, by blood, marriage, or love, with Franco-American life.

Our achievements have perhaps fallen short of our objectives, but the intention persists and the struggle goes on. Oddly enough we have a poster in the office which reads: "F.A.R.O.G. is an underdeveloped program as defined by the gap between its aspirations and its resources."

We haven't been immune to criticism either - especially with regards to the use and abuses of language. As I look back over the year, I believe that the only way to cope with that criticism is to compromise. The FORUM doesn't have a unilateral image and probably never will as long as the Franco-American discontent effervesces into action. The FORUM is an open journal, willing to treat (almost) any perspective on Franco-Americanism, in (almost) any language. But realistically, some articles have to be edited and some priorities have to be set.

We have received many letters asking for more of a variety of articles from the Franco-American community at large. We agree with enthusiasm. You send them; we'll publish them. O.K.?

Personally, with this final issue, I am terminating my student career, and my editorial responsibilities at the F.A.R.O.G. FORUM. I am confident that someone will (at least the idea, if not the format, of a bilingual/bicultural journal worthy of the time and effort necessary to producing one.

I've enjoyed the year and especially your letters, but not without periodic discouragement. This last issue has been the most exciting because of the medium which has offered a thousand times more possibilities than the usual mimeographed version.

As you will read in the lead story, the focus of this issue is on Cultural Identity and some subjective impressions of being. It seems like an appropriate note to end on since our intention all along has been to bring to the surface some here to fore unmentionables.

-Celeste Robenge
Editor

INSIDE: CULTURE ET IDENTITÉ BILINGUAL EDUCATION POÉSIE QUOTIENT CULTUREL WORKSHOPS
"I guess if I have visions or fantasies, it's to do what I can to open up awareness for people to do what they want to do.

But if I had a fantasy, I would want the College of Education at the University of Maine... I'd love this place to be a center in the U.S. for Franco-American education, curriculum development, etc. I would like to see a series of offices, like a center, an institute...

If I could go out tomorrow and find some source of funding, I'd say, okay, I'll take it, but I want to hire a Franco-American to run it. I'd do it right now—the director wants 15 minutes— 5 minutes. If I could find some source of funding...

-Dean of the College of Education at UNO

That was James Nuno's response eight months ago to a question of vision put to him by the FORUM. We wanted to see how far the fantasy stretched and how close it can come to reality with time and perseverance.

So last week, I returned with a similar question: "How close have you come to your fantasy, Mr. Nuno?" Predictably, the fantasy has traveled and now straddles two worlds.

James Nuno is a lot more optimistic now than he was last October, even though he has gotten discouraged by the number of foundations who have responded negatively or not at all.

The proposal he wrote last Spring has been rewritten and resubmitted, hopefully destined to survive the rigorous competition of the foundation superworld.

The Rockefeller Foundation has expressed interest in the concept and hopes are high since their Division of Humanities has funded other ethnic studies programs in the past.

With that kind of encouragement, Nuno went personally to the Rockefeller Foundation in New York to discuss the proposal with Joel Colton. The Rockefeller Foundation indicated that they’d be willing to donate some monies but want their funding combined with some other institution’s.

The proposal, "Center For Franco-American Cultural Heritage Studies at UNO," includes two basic objectives: 1) To develop bilingual/bicultures materials and to filter them into the public school system. 2) To develop courses in Teacher Training to be taught at UNO to help persons using on preparing to use the developed curricular materials.

Above and beyond these objectives, according to Nuno, we need a spokesperson (women?) to help the issue of biculturalism get into the value system at the university. We need a staff member who could be a spokesperson for the issue, to publicize it and to bridge the gap between community and university. If Nuno’s proposal is funded, his first priority would be to hire someone, a Franco-American, as soon as possible.

But if, by awful chance, the proposal is not funded the consequence will not be the death of a fantasy. There are alternate plans in the making: Two courses in counseling will be taught in French this Summer in the College of Education. (See article below by James Nuno.)

-Celeste Roberge
POESIE

RINCE TA GUENILLE

En lavant ton plancher
tout un hiver te revient en flash-back.

Tache par tache,
as petite épouée passe sous ta guenille.
Que de gestes, petits et grands,
que de va-et-vient, de petits et de grands,
on laisse leurs pintes,
on tracé une carte de famille.

Des faits souvent insignifiants,
superflus, oubliés, des bagatelles,
des histoires de cuisine, d’étuves évanouies
lorsqu’on a le nez au plancher.
Toute une saison va ne délayer
sous ta chaudière d’eau tiède et de Mister Clean.

Le chatte a renversé son lait,
rince ta guenille,
des perles roses de sirop d’enfants aux rhumes éternels,
rince ta guenille,
une sauce de spaghetti éparpillée,
rince ta guenille,
un pots vert écrasé,
rince ta guenille,
d’une bouse d’avril qui ne sait pas vivre,
rince ta guenille,
quelque chose endurctie, sans identité,
qui ne veut pas partir, entêté,
rince ta guenille,
frotte plus fort,
rince ta guenille,
frotte encore,
change ton eau,
t’as mal au dos.

Sans tristesse, tu vois les moites s’écouler,
sans tristesse, tu fais couler ta toilette.

Ta chaudière remplie d’une nouvelle eau,
encore une fois sur les genoux,
des souvenirs,
un confessionnal,
une peinture,
t’as pas fait tes Pâques,
rince ta guenille,
frotte plus fort,
rince ta guenille,
frotte encore.

Paul Paré
18 avril, 1975

WORKSHOP

PLANNING ETHNIC, BILINGUAL
AND RURAL CULTURAL PROGRAMS
FOR FRANCO-AMERICANS

The University of Massachusetts, Amherst, will offer two special two-week workshops on the Franco-American during the summer session, 1975.

The workshop will focus on historical, cultural, sociological, linguistic, psychological, and philosophical issues relevant to a clearer understanding of the Franco-American fact.

Participants will examine past and current problems designed for Franco-Americans with a view toward designing outlines of possible programs which they could run in their own towns. Information on government funding and guidelines will also be examined.

This workshop will be the first in a series of courses that the University of Massachusetts intends to offer on the Franco-American. Related courses, dealing with French-Canadians, are already part of the regular program at the university.

The workshop will be led by Professor Donald Dugas of the Department of French and Italian.

An additional Franco-American who has worked extensively with Franco-Americans in New England during the last seven years.

The first workshop will run from June 12 through July 4, and the second from July 13 through July 25. Each workshop is a three-credit course.

Everyone must register via the Registrar’s Office, Whitney Hall, University of Massachusetts, Amherst, Mass. 01002. Also please send a note indicating that you have registered to Professor Donald Dugas, Whitney Hall 336, University of Massachusetts, Amherst, Mass. 01002.

RALLY

RALLY FOR JOBS

MAY 16
CAPITOL PARK, AUGUSTA

The Citizen’s Committee on the Maine Economy is planning a rally to take place in Augusta on May 16. The purpose is to put the Governor and the State Legislators on notice that it is their responsibility to assure a decent job for every willing and able worker.

The Citizen’s Committee is a voluntary group open to any interested Maine citizen. For information, write Citizen’s Committee on the Maine Economy, P.O. Box 1065, Augusta, Maine 04330. Or call 622-2931 in Augusta; Bangor: 942-0727; Lewiston: 786-1864; Brunswick: 725-7835; Portland: 772-2933.

"OH EST JAMAIS DE TROP."
COUNSELING

Last semester I talked to a few people in school counseling about my French background and interest in bilingual education. They had a course in issues and trends in Counseling this semester when they remembered that I had expressed a few distinct opinions earlier. One woman asked if she could present me as a short speaker in her own seminar. She felt since her background was mainly Spanish, I may be able to contribute something fresh to the subject.

Her main concern was the role of the counselor in bilingual education, as well as the potential of using a psychological approach to educational settings. I was able to contribute some fresh ideas on the subject.

I feel that I may have taken advantage of the situation and monopolize the presentation (as we are accustomed to doing when we have a captive audience, right?)

One thing that I may be able to do for you is a quite interesting note that came out of the presentation. When dealing with bilingual people a verbal or cognitive-oriented approach does very little good. There is often a need to get down to the root of the problem by a "doing" type of approach.

We feel that Gestalt Therapy (à la Paris) is, by far, the most effective road to take. I find this especially applicable to the Francos.

It seems that they are emotional people but tend to talk about their emotions without becoming aware of them. Sometimes just talking will bring good therapy, but in the case of the French, he often is not in touch with the experience of the "emotion" enough to utilize programs. This lack of awareness comes from his learning to allow himself to be emotional without really experiencing it. Yelling, screaming, loving, and being guilty aren't necessarily related to the self-exact what is happening at that moment.

Most other cultures are a foot behind this, keeping some feelings to themselves, at least we can express ourselves.

Steve Leclair
Doctoral candidate in Counseling
Iowa City, Iowa

READING: CONTINUED FROM PAGE 9

can make extensive use of cultural advantages by using the ideological contexts of the same culture, and it places the task of learning to read in the language most familiar to the child.

The main argument against this approach is that it frequently involves great expense to develop materials and train professional personnel. I doubt, however, if these issues are that great for the Franco-American Programs in Maine, as resources for such materials are easily available from Canada, and we have a high proportion of bilingual teachers who have already developed the professional expertise necessary for these programs. Also, our Title VII Program offers the necessary context for these approaches.

Such activities as the development of a French basal reader geared to the local French dialect, teaching English as a foreign language for speakers of Acadian, and the development of a French reading program for grades K-3 that was relevant to the values and needs of the children of the St. John Valley were among the most original proposals for the Title VII Program in the north of Maine. The resulting products have given the school systems of the St. John Valley valuable resources upon which to build a sound program for reading in French and English at a later date. This rationale and the above experiences offer a sound basis for my third premise, that native professionals can be used in the programs, as they are the best equipped to meet the needs of the children they teach.

One observation made by Lambert in his bilingual study of a few years ago pointed to the fact that the children in his study did not effectively well in standardized testing of reading and led him to speculate that reading skills acquired in a non-native language could not be transferred very rapidly to the native language.

Several programs are being, or have been, used to develop reading competency. The Leakey Co., Florida had one called "LITE" in 1959. It was designed to lead from Spanish to English through means of a nine-step sequential program.

The Los Anikes, N.M. Public Schools from 1959-1971 launched a two-track curriculum, one to meet the needs of Puerto Rican youngsters, the other to meet the needs of English speakers.

The San Antonio Bilingual Language Research Project integrated the Spanish language into classroom activities in social studies, thus developing content-area vocabulary and concepts in the code-tongue while contrasting it with a similar English approach.

What these programs have done, or are doing, for us is pointing out that there are many different ways of introducing Franco-American children to classroom instruction in their other language, French, and enhancing the self-esteem of the process. We need to extend the advances made in this realm over a much wider area and try to meet the demands made on our schools today in such a way that we do not increase frustration of children who are compelled to learn a language that they do not fully understand. Smaller and less fortunate countries elsewhere have not come to such a challenge. Aren't we the United States doing it a try?

Earl Bradford
"Quand le Mystère est trop grand, on n'ose pas désobéir"

"J'ai ainsi vécu seul, sans personne avec qui parler verbalement, jusqu'à une panne dans le désert Saudi, il y a six ans. Quelque chose s'est cassé dans mon mot. Et comme je n'avais pas de quoi m'entraîner, je m'enlaidissais, je me préparais à essayer de réussir tout seul sous une réputation difficile. C'était peut-être une question de vie ou de mort. J'arrivais à penser que l'eau a besoin pour moi de..."

(St. Exupéry)

N'était l'état d'esprit qui planait dans notre petite troupe depuis le début et jusqu'au moment où nous avons entamé ce, Ed 162-172, Workshops in Elementary and Secondary Education: The Multicultural Child; the Case of the Franco-American. Les buts de ce cours qui a eu lieu pour la première fois le semestre dernier, étaient: d'explorer et de découvrir ce que signifie l'identité francophone-américaine (la culture et la langue); de développer des procédés par lesquels une compréhension plus profonde des réalités culturelles de l'enfant multiculturel pourrait être réalisée; d'utiliser nos expériences, nos connaissances et nos ressources personnelles (puisqu'il en existe très peu ailleurs) afin d'arriver aux buts énumérés ci-dessus.

Nous sommes très vite rendus compte qu'il y avait dans notre existence biculturelle et bilinéaire, certaines mystères qui s'étaient jusqu'ici opposés au dévoilement. C'est alors que les étudiants francos-amiénciens dans ce cours se sont engagés à examiner et à faire l'expérience de leur langue, leur culture, leurs valeurs, leurs croyances, en vue de réaliser un projet de fin de semestre selon leurs perspectives personnelles. Il faut admettre que nous avons comme hypothèse le sou-développement de la langue et la culture francophone-américaine. Qu'en

n'avait pu à nos besoins linguistiques et culturels. Qu'on avait entamé une tâche respectable de conflits. Qu'il fallait absolument arriver à se poser des questions sérieuses et d'en communiquer les résultats afin de diminuer pour nous la grandeur du mystère, c'est-à-dire en tant que francophone-américain, que suis-je ? Il est à espérer que nos désœuvrisses portent des fruits pour nous ainsi que pour vous. Nous sommes une très grande collectivité et nous ne voulons plus vivre seul sans nous connaître et sans être connus.

"On ne connaît les choses que l'on apprivoise" (St. Exupéry). Nous nous sommes mis à l'œuvre en rencontrant nos voisins et en cultivant nos fleurs. Nous voulons remercier celles qui sont venues à notre concert et qui ont bien voulu participer et nous assister dans nos débats. Un grand merci à Claire, Ron, Madeleine, Normand.

Auditing the class during the semester was a non Franco-American. Her presence brought a very different and contrasting point of view to the discussions.

The following articles are excerpts from papers written for Edx 162-172, a course in the College of Education at UMO.

-Yvon A. Labbé

RESISTANCE SQUARED

Our own classroom process of gaining personal, cultural, self-awareness and understanding this semester was a dynamic process which is not unlike our home life cultural experiences. Whenever a group of Franco-Americans get together in the same room, some composite force, bigger than all the individuals in that room is at play. This force can best be described by myself in terms of feelings. Whenever in that situation, my feelings, actions, reactions are flavored in likenesses. My inner life threads are, it seems, automatically affected.

Everytime I contemplate writing this paper, or sit down with the self-engaged task of actually writing it, I run into resistance. All things, it seems, run interference in the face of the simple academic task. The risks taken on monumental proportions. I am no longer secure, able to reveal, create, let it be, for others to scrutinize. I judge, I find fault with all data on Franco-Americans which I find. All descriptions of us are set down in print (by others) for intellectual digestion. I feel inadequate for the task of filling in with the vast gaps of knowledge on Franco-Americans. All with the facts I look at seem to become so small and therefore irrelevant. Yet to do the whole picture is for me too vast.

I sit down, wishing to utilize myself as a cultural entity to provide the meat and potatoes for this meal, with supporting evidence from Franco and Anglo written sources, who could provide some color, support and accent to my repas — Is it that I fear being devoured, so I devour myself before anyone else gets to me? My body feels uncomfortable at this task, much seems to be at stake. My stomach feels tense, caught up — in a posture of resistance. What should be such a simple task now demands so much energy.

I make judgments. I feel inhibited. I feel shy and inhibited under the scrutinizing eye. My mother, and all cultural forces around me used to play this role for me. In their absence I play resistance — a cultural role — when I attempt to describe my cultural self-identity — all I become is RESISTANCE — which I learned so well.

So I am forced to admit that one of the very forceful, powerful aspects of my own personal cultural self-identity as a Franco-American is resistance. This is so much so that it becomes hard to distinguish those things within myself and from without which should resist, as opposed to those which I should not.

Our history is one of resistance... Anglo laws, Anglo institutions, the protestant ethic on which is based all public schooling, our own catholic church, always being forced to change, become better, more successful, learn the correct way to speak, think, express ourselves.

We are a watchful, resistant people who have given in "p'tir par p'etit." It is as if we are slipping away, all the while holding on.

At this point my cultural statement begins to get set and in attempting to come up with a definition of my cultural self-identity, I resist — perfect acting out. I feel an urgency about reversing the tide for much that I no longer offer my life up in sacrifice for.

The cultural being that I am is in part resisting forces that acted upon me while growing up which I have found not to be true for myself. My reactions within myself are an act of survival no different than for example marring a Franco-American to preserve the culture. I wish to preserve my culture and simultaneously to live within it as I am becoming.

In order to arrive at a dynamic, love living awareness and definition of Franco-American cultural self-identity, I must get beyond this resistance. To redefine it so I can live off, have enjoyment and space to grow. In this time of accepting and rejecting certain cultural and personal acts of myself it becomes very painful to put my process out here on paper for all to scrutinize — because I am full of discomfort. I cannot as of yet compose a neat package free of ambivalence, chaos, joy, anger, at a past that I have not yet been able to make adequately serve me, that often has not in my own mind's eye had the space to foster my struggle.

In my attempts to come to grips with writing this paper, my resistance reminds me of a passage in The Sibyl and the Bull by T. Hall: "Culture controls behavior to deep and penetrating ways many of which are outside of awareness and therefore beyond conscious control of the individual." The experience of this course has been one of trying to bring some of my behaviors, automatic reactions into conscious awareness and thereby gain the ability to view myself as a cultural entity. This has been an attempt to discover more of the hidden rules which govern me/us as Franco-Americans.

After this long introduction, I feel ready to go on and trace what I feel may be manifestations of Resistance as a cultural phenomenon. I wish to posit that resistance is a Franco-American cultural trait.

Resistance is defined in Laroouze as: "Qualité d'un corps qui réagit contre l'action d'un autre corps. Opposition, refus de soumission aux volontés d'un autre.

CONTINUED PAGE 11
Gospel According to Mark

and all those words I’d uttered about living for the day they come flying back to haunt me as Peter alas the gates here I am...

I’ve passed beyond the rubicon I’m sweating in its glow there are people here beside me they’re all people that have known here I am... surrounded and yet all alone

I did my years in cassock behind altars made of stone I prayed to all the idols and forgot them as I’d grown here I am... face to face with all of them

who has time for god when you’re twenty-one and young there’s no time to think of dying too much living to be done here I am...

forgive me friends and lovers for the worries that I gave it was never my intention to request this from the grave here I am... gift-bonded for eternity face to face with all of them surrounded and yet all alone

Sept 24, 1974
Quebec

Pickers’ Blues

it’s potato pickin’ time in the frozen harvest gold it’s five in the morn’ i’m just gettin’ up an’ it’s so damned cold i don’t really understand i’m too young, I’m only eight years old.

it’s a month long grind and we’re at it seven days a week from six until sunset it’s a wonder I’m still on my feet eating lunches out of boxes when I’m starvin’ for some good hot meal.

well it’s late september and I’m in the saint john valley it’s snowing I’m crouched behind this barrel tryin’ to hide from this wind that’s blowin’ with my bonnet to my ears and my long-johns down to my toes.

now I ask why we’re still pickin’ and they tell me the prices haven’t been too high if things don’t get better well the farmers they’re all gonna die so I bend back to the field as the snow falls from the sky.

Sept 10, 1974
Quebec

FREEZE FRAMES

In doing this project, I have chosen not to define, describe, or in any way analyze Franco-American culture. I’ve chosen, instead, to be very personal and subjective. What I present here, is an exhibit, not an analysis; a display rather than a description; a journey through in place of a definition of Franco-American culture.

I give you these FREEZE FRAMES, thirteen songs that I chose because I believe they are firmly rooted in the culture.

The songs were written over the last fourteen months in five different places. From Van Buren to Stillwater to Quebec, they were written as they happened to me. Each song is a captured moment of my life, a photograph, a piece of the puzzle, a still-life. Each song is a FREEZE FRAME.

I offer them to you with the hope that you may see some part of yourself in them.

I have to thank Norm Dube for giving me the inspiration to put this together. To thank Denise Carrier go my thanks for doing the inside illustration. Finally, I thank myself for giving me the space I needed to do this.

Mark Violette

NOTE: Unfortunately we are unable to reprint all thirteen songs written and recorded by Mark Violette.

Démasquing of a Seminarian - 1968

Born March 3, 1933

I come onto the Nazarene road.

I saw with rotors dangling in my eyes

What happened to me back then?

Why are my carpets always running bare?

How come the roof keeps caving in?

Who put me in this God-awful place?

What’s been going on this time?

Went to bed so late last night

woke up three weeks from now.

Angels and devils dancing on my face

What did I do this time?

Contact with reality getting thin

the man selling maps is dead.

Now who is that pulling on my strings?

What’s been going down this time?

This bed’s such an exhausting place.

Who is this woman in my pants?

Why is the sun always turning green?

What’s gonna save me this time?

June 18, 1974
Stillwater
CULTURAL AMORPHISM

After considerable search and self-analysis, I have reached the conclusion that I am one of a relatively large number of Americans who have no specific identification with any cultural, linguistic, ethnic, religious, racial or social group. Members of this group, while frequently sharing certain characteristics, could only with difficulty be considered to form a cultural group which have a specific cultural identity.

I say that those people do not have reference to any single definable group as one with which they identify and from which they have evolved. The primary identifying characteristic of this group is that they typically have moved through various cultural and economic situations, and these moves have occurred with sufficient frequency to prevent strong affiliation or identification to form.

Perhaps the cultural identity of these people in general could best be presented as the combination of the inputs from various groups in which they participated up to and including the present. Considering myself as a specific example of this group, those personal and cultural characteristics which I now recognize in (or attribute to) myself are simply those which were present more often or longer in different reference groups.

For example, identification with the lower classes might stem from not only my upbringing within that economic group, but also the fact that my association with that group continued far into my adult years — almost through graduate school, to be specific.

As a member of this amorphous undefined group, I find it exceedingly difficult to specify those portions of my present identity which are the result of cultural influences and those which are the result of innate and individual preferences, tendencies, or inclinations.

For example, I have always identified strongly with the Bohemian approach to life. I could question whether this identification stems from my exposure to that cultural sub-group for an extended period of time, the depth or intensity of my involvement during that time, the possibility that that time itself may have been a particularly impressionable one in my life, or that the experience itself had a responsive note within what, if anything, is the essential Jill Bottrell.

Jill Diane Bottrell

INTERACTION PATTERNS
OF FRANCO-AMERICANS

In attempting to describe or define the Franco-American culture, I find it appropriate to focus on the interaction patterns of the people of the culture. Interaction is the focus of the ten Primary Message Systems (PMS) which E. R. Hall uses to study culture. It is the only PMS which involves language, and it is involved in every element of behavior that we do. As Hall put it, "Interaction lies at the hub of the universe of culture and everything grows from it."

In this context, if we understand the interaction patterns of Franco-Americans, we can describe the culture and understand the dynamics of its growth.

"Interaction," as I am using it here, refers to the way people communicate with each other within their culture and with people outside the culture. It is my observation and experience that Franco-Americans have two sets of interaction patterns: one used within the Franco culture and one used when dealing with.

If I were to claim allegiance to any particular cultural body, it would be to the cultural, slightly educated, relatively poor farm workers who form my extended family in the middle of Illinois. It is unfortunately difficult to seriously consider this subset of the American population as a definitive cultural or ethnic grouping. It is, rather, the poor group with reference to which I evaluated myself for the largest proportion of my life. This identification continued despite having left the group at the age of six for the beginning of a series of moves through lower, lower-middle, and middle class housing and society.

For culturally amorphous persons such as myself, the primary other-directed identity may stem primarily from interaction with various social interest groups, and the individuals forming them form the backdrop against which old values are compared and new ones develop. Again it should be stressed that these groups do not represent cultural (in the sense of ethnic) groups, although they do represent a culture, or in some cases a counter-culture.

Jill Diane Bottrell

CONTINUED ON PAGE 11
READING AND BILINGUAL PROGRAMS: A Position Paper

My first premise (or more properly, hypothesis) stems from the many discussions of the Ed X 163 class over the past semester. We have delved deeply into what makes an individual a Franco-American. Indeed, we have not assumed competence as conclusively as we would have liked, but many of our hypotheses seem to have some credibility and deserve further interrogation. One that I see as important in the role of learning to read is the predominance of the cognitive domain over cognitive learning among the Franco-Americans. It seems that the Franco-American is prone to the productive bent of the cognitive domain, but works out of an affective domain that stresses a more processive and situation-oriented approach to living. The strong emphasis toward skill development and reproduction of these skills does not seem to fit in with the affective understanding. Rather than immediate reproduction, it would seem that modeling would provide a sounder approach.

A second premise that I perceive in that instruction in reading should take place in French rather than in English, if French is the primary language spoken in the child's home. This implies radical change in the curriculum of many school systems that are involved with the education of Franco-American children. A whole program of materials in French, from Reading Readiness workbooks to reading books (either based in French or storybooks in French) that provide a reflection of the child's environment. It would seem that a curriculum materials project that gathered stories composed through language experience would form the basis for texts in the child's language. It is important that these materials provide vocabulary and settings that are of a familiar nature so as to best develop the available resources that are within the child.

A third premise I would like to voice is also a necessary consideration, and that is who the teacher of reading for these children should be. I do not feel that a person trained as a teacher of foreign languages is adequately prepared, in most cases, to serve as a Reading specialist. What is needed are teachers who are Franco-Americans themselves and are bilingual, having grown up in a Franco-American atmosphere, and are acquainted with the learning style and needs of the children they teach, just as persons should possess the requisite certification to meet the demands of the State of Maine to teach on the given level (elementary or secondary) and also be able to articulate their thoughts and the past semester. Their academic preparation should have prepared them to undertake the duties of their area of specialization, and they should be familiar with the resources available in the realm of Franco-American education.

For me, these three premises constitute the basics of a plausible approach to reading instruction among children who come from an atmosphere wherein French is the dominant language. These thoughts are offered as a basis for experimentation and research. I will now attempt to develop some background information of activity in the area of bilingual education and reading in the hope of grounding the above speculation in reality.

Most of the literature I have encountered either assumes that the child in this situation speaks a dialect of English, or that the goal of bilingual education is to produce an immediate fluency in English in the schools of the United States. However, in other nations, the approach to educating a child in his native language has received strong encouragement over the past few years. Richard L. Venesky, in a recent article on the topic, notes that many European countries are implementing an approach that stems from a UNESCO publication of several years ago (UNESCO, The Use of Vernacular Languages in Education, Monograph on Fundamental Education, No. 8, Paris, 1953) wherein a single method toward reading instruction is outlined. The first step is to teach literacy in the native language, followed by the teaching of the national language orally (or simultaneously with reading in the native language) followed by teaching reading in the national language.

This approach has met with mixed reactions, and the general consensus has been that more research is needed before a final evaluation is made. No longer does the belief hold that a child can learn to speak and read a language simultaneously and enjoy success. The innovative approach obviates this difficulty and offers the following advantages: it offers an earlier approach to reading instruction, as instruction in the native language does not precede it.
As a WASP foreigner to Maine, it is very helpful to read articles and educational articles on your website. I am an American citizen and I am interested in learning about the culture and history of Maine. I have recently visited the state and was impressed by the beautiful scenery and friendly people.

The article on the French-American community was particularly informative and interesting. I am interested in learning more about the French language and culture, especially in relation to Maine. I would like to learn more about the history and traditions of the French-American community, and how it has shaped the culture of Maine.

I appreciate the efforts of the forum to promote cultural diversity and understanding. It is important to recognize and celebrate the contributions of all communities to our society.

Thank you for providing such valuable information and resources.

Sincerely,
[Name]
[City, State]
Much of our history is one of resistance and reaction to Anglo institutions. I believe that due to the immennities of the war, the stress upon us forcing us toward assimilation, we have assumed resistance personalities, which will now pass on to our children in as many different forms as part of every child's enculturation.

Historically, from the time of the two generations of our parents, the Anglos were forced to lose their homes, roots, to foreign soils, resistance must have been or at least, was a personal, individual, person. From those early times our people surrounded by each other for community support, had to fight develop many different ways to cope with forces hearing down on it to change and become assimilated. One such way was to form educational achievement and isolation. For Franco-Americans to become successful, either or who must be able to understand that they were being forced to assimilate, change at each stage, speaking a new language. The power of the language, to retain the French language, to retain a profound joy and enjoyment of life in the face of these odds demands resistance.

The Franco-American as a group had to develop many different ways to cope with forces bearing down on it to change and become assimilated. One such way was to form educational achievement and isolation. For Franco-Americans to become successful, either or who must be able to understand that they were being forced to assimilate, change at each stage, speaking a new language. The power of the language, to retain the French language, to retain a profound joy and enjoyment of life in the face of these odds demands resistance.

The Franco-American as a group had to develop many different ways to cope with forces bearing down on it to change and become assimilated. One such way was to form educational achievement and isolation. For Franco-Americans to become successful, either or who must be able to understand that they were being forced to assimilate, change at each stage, speaking a new language. The power of the language, to retain the French language, to retain a profound joy and enjoyment of life in the face of these odds demands resistance.

The Franco-American as a group had to develop many different ways to cope with forces bearing down on it to change and become assimilated. One such way was to form educational achievement and isolation. For Franco-Americans to become successful, either or who must be able to understand that they were being forced to assimilate, change at each stage, speaking a new language. The power of the language, to retain the French language, to retain a profound joy and enjoyment of life in the face of these odds demands resistance.

Many Franco-Americans no longer regularly attend church, for our parochial schools no longer operate, and many Franco-Americans no longer marry other Franco-Americans. For this very reason, my thesis is that because we are no longer surrounded by and protected by these super structures, we as individuals are compensating through internalizing this process of resistance. Our own personal, where we react to violations, again as a tool for survival.

In my youth, the forces acting upon me were very subtle. For example, the public elementary school a rule was made which stated that any student who was caught speaking French in school or anywhere outside of school grounds would be punished. On Mondays all students were given twenty slips of which each one was to be taken away. Students with few or no slips on Friday were punished. The enforcer of this rule was teachers and mostly fellow Francos. Any student with more than twenty slips of paper was punished. Our weapon of resistance was to enter into pacts with each other starting that we would speak French all we desired and we would not demand slips of each other.

As conditions in our world change so rapidly, it becomes increasingly difficult for individuals to maintain and foster the growth of our culture. Our language becomes more difficult to retain and also serves us less adequately in our daily tasks of working in an Anglo community. The culturally unique aspects of us are not valued. The process of interaction is always on us to change and therefore become better.

Countless times the resistant personality is the appropriate reaction to attempts imposing upon us.

NOTE: Footnotes have been omitted.

Nicole Civille Collins

INTERACTION: CONTINUED FROM PAGE 8

Peer Groups

The peer groups of Franco-Americans include friends, classmates, some family members and cousins of the same age bracket and the same social class. Among peers, Franco-Americans interact collectively and on a personal level. With non-Franco peers our interactions are more individually oriented and are more topic-centered.

Once a Franco peer group is formed, it is very difficult for another Franco to join it, and it is impossible for a non-Franco to become fully accepted by the group. Those who "pay their dues" to be accepted by an existing group; Anglos cannot pay their dues as they do not share the same mode of interaction. While Anglos are accepted by Franco in individual relationships, they are rarely accepted as part of the group. This is evidenced by the small number of Anglos who are members of formal Franco-American organizations as well as the small numbers of Anglos who live in Franco-American communities or who participate in Franco-American festivities and activities.

Franco-Americans also tend not to join Anglo-dominated groups and formal organizations. However, this is becoming less true as Franco become assimilated into the dominant society. It is easier for a Franco to be accepted by an Anglo group because we can interact in the same mode as Anglos since we had to learn it in order to survive in the Anglo-dominant society.

When a Franco-American joins an Anglo-American group, it is for pragmatic purpose academic or professional but not for an interpersonal or social purpose, therefore the interaction is more topic-oriented and goal-oriented. We do not share our thoughts and experiences with the group, nor do we criticize. We do not assert ourselves - we concern ourselves with the process of interaction rather than with the end result or the goal itself.

I have attempted to show in this paper the two patterns of interaction that I see in Franco-American culture: group-orientation when interacting with other Francos and an individualistic-orientation when interacting with non-Francos. I have only scratched the surface of what could be an in-depth study of the evolution and growth of our Franco-American culture. It was my intention to present my conclusions as a description of the culture, but rather as a possible point to start looking at it.

NOTE: Footnotes have been omitted.

Francoise E. Paradis
"Polly French." To date a friendly sound of a name - a warm physical presence - a slow comprehensive spread of a smile a flattering, calling listener... My impressions are those of one who is not a member of the university community, so I am ignorant of Dr. French.

Recently appointed Chair - man of the Foreign Languages Department, she has been Assistant to the Vice-President for Academic Affairs for three years. In addition, rumor has it that she is an exciting, just teacher. This is Doctor French.

Where is she from? Well, from....Franco-American mother, English father in the Foreign Service. Pauline's first language is Spanish; second language is French, learned at age six; third language is English...The family, rooted in New Hampshire lived in Latin America, the West Indies and the Orient. Culture shock? What else? College at Colby here in Maine. President of the Student Government: a solid experience in administration which lingers. Le Prix Hachette for a French essay; a year in France...Graduate study at the University of Maryland, the University of Colorado & a PhD in Comparative Literature. Finally the University of Maine in 1969.

O.K. This is part of the outline. The question is "Who is this woman, and how can I write about her?" Clearly she is an extraordinarily rich person who moves gently into and out of a multiplicity of "I'd." So, she can't be described - and all I can capture is the sense of movement; a series of impressions, like a photograph made with a stroboscope. No matter how many moments you manage to freeze, there are still gaps between them...

Pauline shared the need (and perhaps the temptation) she has for solitude; she shares an experience which elicited from her the depth of her feeling for the ocean. Within seconds, she recalls time spent as a volunteer teaching English to migrant workers, and time in Mexico as a health volunteer. Then, also, she was once a tennis coach...

Pauline is well known on and off campus for the seriousness of her commitment to "women's issues." Sympathy (in the sense of appreciation and love for her are expressed by all kinds of women. Every woman I speak to wishes her well... What about herself? Surely Dr. French's credentials can be favorably compared with anyone's. What is it like being a woman in the academic world? Are there any "knots?"

Well, there are no easy places for a woman to be. Nothing is free. The only response which allows integrity is to heal wounds - to heal the self, to heal the wounds of others, to refrain from creating new wounds and to accept the real without being resigned and fatalistic. All new demands on human tolerance are threatening... and yet it is a coup to be Chairman of a Department at thirty-three years of age... I ask her whether she has found differences between Franco-American and Anglo students. Dr. French believes that the response and performance of students grow out of the attitudes and expectations of the instructor... The Franco American has an advantage as a student of Foreign Languages - it should be developed. Much of the student's academic development revolves around the question of self-confidence, and the instructor must take some responsibility here.

What kinds of things interest Dr. French about the Franco-American Fact? Psycholinguistics, native languages, research in bilingualism and biculturalism...exploitation... These are not idle questions from a person who has seven languages with which to say it... I mention that other languages seem to be allowed variations; Spanish approached from Castile and from Latin America; German from Austria and from Frankfurt... why not French from France and from Quebec? We both enjoy that idea, far from snobism and reaching for some kind of universality...

I ask her how she came to Maine, having lived in so many parts of the country... although she could live anywhere. She is thinking now of living in the country. A "genteel lady farmer?"

She plans a file on European women authors - is writing proposals - is making the transition between jobs - is wearing red shoes for spring.

She is a Gemini - the paradox of the Zodiac... This does not explain, however, the extent to which she has taken responsibility for all the facets of her self... and is competently in command of her ships...

I salute you, your person, your work, your kindness. I congratulate you on your new position, and look forward to the effects of your rich presence in the Department of Foreign Languages.

-Claire R. Belzuce