

French-Heritage Resonance Sites and the Shaping of America: Opportunities for Service Learning and Advocacy

by Frances Chevalier

French-heritage resonance sites in North America offer exciting service-learning opportunities for professors, students, communities, and programs of French. This article illustrates the value of creating for your courses a service-learning component which focuses on French heritage and its impact on America. The article also describes some of the service-learning activities I designed at Norwich University which were successful in my French courses, and it offers suggestions for identifying French-heritage resonance sites in your region.

I use the term “French-heritage resonance site” to refer to a geographical site or structure with French, French-Canadian, or Creole historical or cultural resonance, such as the Champlain Lighthouse Memorial in Crown Point, NY, which was erected as an outcome of the 1909 Tercentenary Celebration of Samuel de Champlain’s exploration of the area and his first encounter with the Iroquois (Haudenosaunee) on behalf of his Algonquian allies (Champlain 218-32).¹ French-heritage resonance sites offer advantages in four service-learning areas: community needs, academic objectives, opportunities for faculty research, and promotion of French language.

First, regarding community needs, the development of service-learning components in French courses which address French-heritage resonance sites can provide a useful service for the local community and involve the international Francophone community as well. Such projects create awareness and a better appreciation of the French heritage of America. By identifying and researching French-heritage resonance sites in America, these projects educate the community about its roots and heritage, and the legacy of those before us. Importantly, they can also provide French-language and heritage resources to schools, agencies in your region, state, and beyond. Through partnerships or the internet, the ability to reach readers in Francophone communities outside of the United States also helps demonstrate the usefulness of knowing the French language.

Second, service learning which promotes awareness of French-heritage in America offers excellent advantages academically. It promotes use of the French language in class discussions, reading, research, and presentations. The study of French heritage in America offers the possibility to fill in the gap for aspects of American history often neglected in U.S. history books, e.g., the vast, territorial expanse of *Nouvelle France*, the contributions made by the French in exploration, cartography, the study of Native-American culture and language, the role of the French in the American Revolution, the influence of French ideas and art on America’s democratic, scientific, architectural and artistic institutions, and the impact of the French and Franco-Canadians on the development of the Far West. It seamlessly incorporates the study of French culture and civilization into the course, and invites making connections with other disciplines, such as history, political or social science, diplomacy, the arts and sciences, and the study of literature. Comparison of cultures

is a logical outcome of the study of the contributions made by the French, Franco-Canadians, Creoles, and other Francophone ethnicities to American history and culture.

Third, the identification of a suitable French-heritage resonance site or object and the preparation of course materials for the development of a service-learning course may involve a significant amount of research on the part of the professor. The origins or significance of these sites or artifacts may have fallen into near oblivion and been overlooked or misrepresented by the dominant Anglo-centric community. To uncover the French connection and the story behind the ghostlike remnant visible to us today will require considerable research and some sleuthing. This can also make the project, from the scholar's point of view, quite intriguing. In addition, retracing origins provides opportunities to pursue research on both sides of the border or the Atlantic and to network with professionals outside and within academia.

Finally, this type of service learning also demonstrates the practicality of the French language to pursue fascinating connections to learn more about who we are as Americans by communicating directly with those beyond our borders to research archives, trace ancestors, and create educational exchanges of information leading to mutual appreciation and goodwill. The French are also interested in learning more about our historical and cultural interconnectedness. Augeron and Guillemet's *Champlain ou les portes du Nouveau Monde: Cinq siècles d'échanges entre le Centre-Ouest français et l'Amérique du Nord*, Havard and Vidal's *Histoire de l'Amérique française*, and Havard's *The Great Peace of Montreal of 1701: French-Native Diplomacy in the Seventeenth Century* are three examples of recent French publications which illustrate this interest.

America has been shaped by a wide array of contributions made by the rich diversity of the peoples who have inhabited this land. This is not a new concept. However, contributions made by the French, French-Canadians or Franco-Americans to the shaping of America do not appear to be well known to the general public. In some cases, the Franco-American or French heritage contributions may have been displaced, forgotten, or rewritten solely from the perspective of the dominant Anglo-centric culture. More research from French-language sources to identify and provide in-depth context for the explorations, discoveries, inventions, trade, labor, settlements, architectural design and construction, made by those of the Franco or French ethnic group, whether temporary or permanent, would be helpful to demonstrate how this ethnic group has had significant impact on America's cartography, topography, form of government, economy, and cultural values.

Developed over a period of years, the service-learning component I designed for students in my advanced French composition, conversation and translation course showcased the French heritage of the Champlain Valley region at the first annual Festival of Nations of the New York State Crown Point Historic Site. Impressive in its early days, the Champlain Lighthouse Memorial at Crown Point featured a bronze by Rodin, *La France*, which I had been researching. This particular bronze was a gift, selected by dignitaries from France, to honor the people of Vermont and New York States for their remembrance of Champlain (Chevalier, "Many Faces" 216). As Gabriel Hanotaux, former Foreign Minister of France, explained at the time of the dedication in May 1910: "A French delegation has come to thank the constructors of this magnificent monument and to seal upon its base, as a sign of gratitude, an image of France. [France] . . . thanks those who remember. To the friendships and smiles that are offered her, she replies by a smile and a sincere and faithful friendship" (New York [State] Lake Champlain Tercentenary Commission 74-75). By 2004, the Champlain Memorial at Crown Point had fallen into disrepair, was hidden from view by

overgrown trees, and was abutted by RV's in what had become a state park. Its historical significance and artistic merit were long forgotten and overlooked. With the four-hundredth anniversary fast approaching, I thought that researching the story behind the image would be a timely project for my students of French and me. It would contribute to creating an appreciation of the value of this symbol of positive relations between France and America which was readily accessible to members of the community and logically led to a renewed awareness of the importance of French ancestry in the area. In consequence, with visibility and restorative work, it appeared that this site could also become a focus for future, local French-heritage cultural events.

Other opportunities were identified. At one time, Crown Point (or *Pointe à la chevelure*, site of Fort St-Frédéric, 1737-58) and the area northward were part of *La Nouvelle France*, yet local schools and the community did not seem to know too much about that period from the French point of view, i.e. by means of French-language resources. Most of the information at the site focused on the British control of the area (post 1758), limited mostly to English sources. Providing bilingual, educational materials about the early French presence in the region using French-language resources would provide a service to the museum, which was operating on a tight budget. After meetings with supportive local historians and agency experts, Charles Vandrei, NY State Historic Preservation Officer, Thomas Hughes, Crown Point Forts Manager, and Suzanne Maye, Director of the Crown Point Visitor Center, it was agreed that my third- and fourth-year French students would stage a variety of activities to represent the French-heritage component at the first annual Festival of Nations at the Crown Point State Historic Site and also give tours of the Champlain Lighthouse Memorial. The audience would be made up of area middle- and high-school students and their parents.

All the students prepared service-learning activities for the festival which involved reading historical texts and consulting French and Canadian archival resources on the web, the translation of programs and two early French folksongs into English for distribution to the community, the preparation of educational, visual materials for presentation (two students were assigned to each topic), the performance of French folksongs and dances, and the preparation of one basic, beginning French lesson for school children (two students prepared to deliver the lesson and two prepared accompanying visuals).

This service-learning course component was successful in several ways. The quality of the results exceeded our goals 1) academically, based on the quality of written and oral work, efforts at accurate translation, overall participation, and in-class testing; 2) in service, based on active audience participation, the quality and number of the interactions, and community feedback, and 3) in student satisfaction, based on the comments in the students' reflection papers. See Appendices B and C. Students at times worked in pairs, other times in groups, and also overtime outside of class to make the deadline set by the community members in charge of the Festival. Students brainstormed to come up with activities which were appropriate to the task at hand, thereby also developing a sense of discovery and ownership. These preparations of activities for the Festival enabled students to bond with each other and work as a team, which in turn facilitated student class participation and conversation in French. The need to communicate exceeded the fear of speaking up. At the site, the middle- and high-school students enjoyed the attention and mentorship of both our civilian college students and those from our Corps of Cadets, who participated in uniform. They interacted with the public school students and their parents at many levels by presenting and discussing historical information they had prepared on colorful bilingual posters at display stations,

providing three sessions of basic French lessons, providing bilingual song sheets they had designed so all could join in at the chorus of traditional French folk songs, demonstrating and dancing with members of the audience two traditional folk dances, acting as tour guides of the Champlain monument, and judging students' artistic representations of the Champlain monument. As it turned out, many who attended had a French ancestry connection and were very engaged in the presentations, including our preparation of a brief genealogical overview of local French-heritage surnames. They enthusiastically joined in to sing and dance to French folk tunes with our students.

This type of service-learning project can be beneficial to the service-providing institution and the professor's professional interests in other ways as well. In this case for example, a local television station interviewed me and showed images of our students interacting with members of the community on the evening news. A similar image was featured in a promotional brochure prepared by the NY State Office of Parks, Recreation and Historic Preservation. As a result of my interest and research about this local history and ethnic group, I was appointed to the Vermont Lake Champlain Quadricentennial Commission by Governor Douglas, gave several talks in Vermont and Boston about the French-heritage of the region and the historical significance of the Champlain Lighthouse Memorial, was able to initiate the creation of a French-American heritage committee for the Quad celebration, and participated in the Comité Champlain sponsored by the Quebec Delegation in Boston. Furthermore, research of local archives and texts led me to pursue additional research of primary sources and to network with curators and archivists in France at the Musée Rodin and the Association France-Amériques in Paris, the Archives départementales de Charente-Maritime in Brouage and the Archives municipales de Honfleur. In support of my research and project, Reine-Marie Paris, author and grand niece of Camille Claudel, and Philippe Cressent, editor of *Camille Claudel retrouvée: Catalogue raisonné* (2004) graciously provided images, copyright permission and the rights to reproduce those images without fee. I thought involving the French government would generate goodwill and approached French Consul General François Gauthier of Boston in 2006 about the historical and political significance of the Memorial, suggesting that the French government might wish to play a role in the Quadricentennial celebration at that site. As a result, in 2009 the French government with the French Heritage Society of Boston and the Society for Colonial Wars funded the restorative cleaning of *La France*, the bronze by Rodin, which had attracted my scholarly interest to begin with.

Many other related service-learning opportunities have presented themselves, including the opportunity to partner with local historical societies to research French-language sources and augment or clarify existing holdings and their documentation. In 2009 I designed a new course, "L'Amérique Française and French Heritage in Vermont," which included a service-learning component for students to participate in the Lake Champlain Quadricentennial celebration at Crown Point. The history of New France and the contributions of Champlain were the main focus of the activities at that event.

It is very likely that there is a French-heritage resonance site or object of interest near you. If a monument or historical site is not readily accessible in your region, French toponyms (or place names), architectural influence, art objects or artifacts and their location, such as a museum, residence, or other site could also offer opportunities to explore meaning, using French-language sources and connections. Such sites and objects have the potential to resonate cultural richness and variety and evoke a positive response in the local and wider community. Researching historical records, memorabilia and personal accounts to retrace connections to Quebec or France contribute

an international dimension to the work of the professor and the students. It is important to identify and bring to light the shapers of America with French heritage whose positive contributions have been overlooked, forgotten, or misrepresented.

In the twenty-first century, especially after France expressed her stand against a pre-emptive strike on Iraq, the American media has been keen to focus on or exaggerate negative aspects of the French, seemingly misrepresenting the facts to make gross generalizations. Not only have journalists such as Thomas Friedman of *The New York Times* portrayed France as an enemy of the United States, but as Edward Knox explains in his recent article on the subject, “American France-bashers see her actions as the result—and the proof—of defects in the national character (weak, untrustworthy, self-indulgent, arrogant)” (290). Despite the many positive contributions of French-heritage descendants to the shaping of the America we know today, too often the story of these historical and courageous figures, builders, workers, designers, architects, cultural “enrichers” and their Francophile admirers and philanthropists remains untold or overshadowed by the dominant Anglo culture. Raising local and regional awareness of the French heritage inherent in America’s rich history may also contribute to a more balanced national appreciation of our common history and connectedness to the French and the practicality of the French language.

Taking Vermont as an example, the silence surrounding the Franco-American history of that state is striking. Vermont continues to historicize and market itself as primarily “Yankee” (i.e., Anglo-Saxon Protestant), yet French/French-Canadian ancestry comprises the largest single ethnic group in Vermont (Senécal 68 n.1). For years, *Vermont Life Magazine* and the *Vermont Book of Days* have propagated the image of Vermont as primarily Yankee (Senécal 67).² However, the Vermont Commissioner of Tourism and Marketing, Bruce Hyde, stated in 2009 at the time of the Champlain Quadricentennial that approximately forty percent of Vermonters have a French-heritage connection. Perhaps the silence is an outcome of early expressed fears that this group and the influx of more foreigners might negatively impact Vermont’s “Yankee” values. These concerns were strongly made evident when a eugenics survey was spearheaded in the late 1920s and early 1930s by Henry F. Perkins, professor of zoology at the University of Vermont. He tried to gain support for the sterilization of defective individuals to improve Vermont stock and for his contention that certain ethnic groups (Franco-Canadian, Native Americans and Catholics) were genetically inferior (Gallagher 95-9). In the 1920s, the Ku Klux Klan was active for a brief period in Vermont. Cross-burnings were reported, for example, on the lawn of Saint Augustine’s Roman Catholic Church in Central Vermont (St. Augustine Parish). In 1923 the Imperial Wizard of the Ku Klux Klan saw Franco-Americans as a threat because they “speak the French language, support parochial schools and breed like rabbits” (qtd. in Roby 238). Notably, a number of Catholic churches in Vermont, whose congregations were predominantly French-Canadian American, were assigned Irish-American priests as pastors.

When researching and selecting texts for classroom use, it is important to select sources carefully, and whenever possible, consult primary sources written in French, for comparative purposes. This is important to clarify any previous misinformation which may have reflected the prejudices and intolerance of past generations and presented them as fact. By using French-language resources and cultural connections, you and your students can elucidate for your community the story behind a French-heritage ethnic group in your state, French historical figures and events which impacted America, French place names in your area, and French art or artifacts on display in your locality. Depending on your area of inquiry, filling in the gaps and providing

bilingual information for brochures and web pages of state or local historical agencies provide the opportunity to debunk stereotypes, focus on unknown or forgotten contributions and accomplishments of Franco communities and use genealogy to assist opening a dialogue with those from a country or region of origin (i.e., Quebec, Charentes, Poitou, Normandy). Researching French-language resources and correspondence may reveal new information about a French/French Canadian historical figure or event which impacted your community. Tracing the original significance of a French toponym that was selected for use in your region involves local as well as international research, thus facilitating cross-cultural and linguistic connections. Every state has a collection or object of French art or an artifact on display, but are the details of its provenance, or how its benefactor came to acquire it, clear? Consulting original documents written in French can add a new dimension to what is already known about the work and demonstrate the benefits of French-language proficiency to your audience. Other service-learning activities which lend themselves well to these areas of inquiry include bilingual performance involving the community (e.g., traditional folksongs), presentations to school children, representation of French heritage at a local festival or community event using posters, power points, or other media.

In conclusion, French-heritage resonance sites afford opportunities for using the French language and French-language resources for the benefit of students, faculty, and the community, leading to connections with the wider world. These resonance sites provide a medium to explore multiple perspectives regarding the legacy and contribution of the French, Franco-Canadians, Creoles, and other Francophone ethnicities to America's rich and vibrant culture and history. Such service-learning components in French courses generate excitement for learning, create cultural awareness, and present a more accurate picture of the French-heritage contributions to the making and enriching of America.

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Notes

¹ Considerable misinformation has been circulating about Samuel de Champlain, in part due to the misinterpretation of terms in Champlain's journals which were translated into English without full regard for the historical context. One example is the translation of the term *les nôtres* as 'men.' Champlain referred to his Native American allies as *les nôtres*. This was not to be read as "Frenchmen." When I heard some members of the VT Quadricentennial Commission express concern that Champlain had come to the Lake Champlain region with an "army" of Frenchmen, I was astounded. Champlain had, in fact, only two Frenchmen with him. The "sixty" (i.e., *les nôtres*) were the Native peoples he had promised to assist in their struggle against the Iroquois, who, in this encounter, were reported to number two hundred (Champlain 217-18, 228-30). Service-learning projects can identify and help clarify this type of misinformation. See Chevalier, "400th Anniversary."

² The *Vermont Book of Days: Your Guide to This Day in Vermont History* is a radio broadcast with a book version available which claims to be "your guide to this day in Vermont history... a day by day diary of Vermont's history and heritage" (Web). As part of a project, in spring of 2009 one of my students researched its archives for the previous four-year period and could not find mention of any significant contribution made by a Vermonter with Franco-American heritage.

Appendix A. Sources to Help Identify French-Heritage Sites and Figures throughout the United States

1. Augeron, Mickaël et Dominique Guillemet, eds. *Champlain ou les portes du Nouveau Monde: Cinq siècles d'échanges entre le Centre-Ouest français et l'Amérique du Nord*. La Crèche: Geste éditions, 2004. 414 pp.
[Provides a wealth of information about the relationship between the French of the Poitou-Charente Maritimes region and North America from the 16th century to the present. Articles address historical, economic, iconographic, and educational aspects. Rich bibliography and a great resource for researching service-learning or educational exchange opportunities.]
2. Coolidge, Guy Omeron and Alexander D Gibson. *The French Occupation of the Champlain Valley*. Proceedings of the Vermont Historical Society. New series 6 (3, 1938). Reprint with notes and intro. by Gibson. Barre: VT Historical Society, 1985.
[Focuses on the early French presence in upstate NY and VT.]
3. Havard, Gilles and Cécile Vidal. *Histoire de l'Amérique française*. Paris: Flammarion, 2003.
4. Department of Foreign Affairs and International Trade (Canada), Direction des Archives de France, Library and Archives (Canada), Ministère de la Culture et de la Communication (France). *Nouvelle France — Horizons Nouveaux: Histoire d'une terre française en Amérique / New France — New Horizons: On French Soil in America*. Web. 1 September 2010.
[Bilingual website richly illustrated with archival documents and images.]
5. Havard, Gilles. *Empire et métissages: Indiens et Français dans le Pays d'en Haut, 1660-1715*. Sillery, Québec : Septentrion, 2003. 858 pp.
[Includes maps. Provides a history of French exploration and settlement in the Upper Great Lakes Region and studies the nature of the relationship between the French and Native peoples from first contact until 1715.]
6. Heidenreich, Conrad E. and Edward Dahl. *The French Mapping of North America, 1700-1760*. Map Collector Special Publication. [1982? n.d.] Reprinted with additions from: "The French Mapping of North America in the Seventeenth Century," *Map Collector* 13 (December 1980): 2-11; and "The French Mapping of North America, 1700-1760." *Map Collector* 19 (June 1982). 20 pp.
7. Katz, Ron, ed. *French America: French Architecture from Colonization to the Birth of a Nation*. Paris and Singapore: French Heritage Society and Editions Didier Millet, 2004. 225 pp.
[Richly illustrated with photographs by Arielle de La Tour d'Auvergne. Presents a helpful historical overview (1524 – 1803) of the French presence in the Northeast and coastal region, the Mississippi Valley and Great Lakes areas, and the Gulf Coast, from its origins to the American Revolutionary period, and explores with detail the rich French architecture and artisanal techniques which influenced American architecture and style. Provides story behind French toponyms. It includes information about contributions made by the French to the American Revolution. Illustrates and discusses French influence on buildings and landmarks in the states of Alabama, Arkansas, Illinois, Louisiana, Massachusetts, Michigan, Mississippi, Missouri, New York, Pennsylvania, Rhode Island, Texas, Virginia, Wisconsin, with a special section on Washington, DC. Identifies projects slated for preservation of French-heritage landmarks for sites located in Arizona, California, Maryland, and South Carolina.]
8. Jouve, Daniel. *Paris: Birthplace of the U.S.A.: A Walking Guide for the American Patriot*. Paris: Gründ, 1997. 103 pp.

- [Presents twenty-three historical sites in Paris which relate to French involvement in the American Revolution. Provides useful commentary for each site and a brief description of the role of the main players (French and American) who shaped policy and planning of French financial, military, and moral support of the American cause. Lists French names which became American toponyms, e.g., Louisville, Marietta (for Marie-Antoinette), Vergennes, and La Fayette (44 cities, 37 counties). Bibliography of French and American resources dealing with this period of history provides a useful pedagogical resource (94-7).]
9. Laflèche, Guy. *Bibliographie littéraire de la Nouvelle-France*. Laval: Singulier, 2000. 252pp.
[Provides a list of reference works from the early Jesuits and explorers of *Nouvelle France* (Canada or early Northeastern America) to scholars of today.]
 10. Larouche, Georges Gauthier, ed. *450 noms de lieux français en Amérique du Nord : Premier congrès international sur la toponymie française dans l'Amérique du Nord*, Québec. 11 – 15 juillet 1984. Québec: Commission de Toponymie, 1986. Also available as Web publication. 1 September 2010.
[Includes a series of articles by scholars on French place names in the New England, the Ohio and Mississippi Valleys, the Wabash (*Ouabache*) Valley), the Pacific Northwest and the States of California, Florida, Idaho, Illinois, Indiana, Kansas, Louisiana, Maine, Nevada, Oregon. See pp. 397 – 532.]
 11. Library of Congress and La Bibliothèque Nationale de France. *France in America / La France en Amérique*. Web. 1 September 2010.
[A bilingual website with links to maps, historical and archival materials]
 12. Litalien Raymonde and Denis Vaugeois, eds. *Champlain: la Naissance de l'Amérique française*. Paris: Septentrion / Sillery, Québec: Nouveau Monde, 2004.
- - -. *Champlain : The Birth of French America*. Trans. Käthe Roth. Montréal: McGill-Queen's University Press, 2004.
[Lavishly illustrated text available in French or English presents a variety of perspectives from over thirty scholars on Champlain's life, work, and legacy. Includes Christian Morrissoneau's article, "La toponymie de Champlain."]
 13. Mathieu, Jacques. *La Nouvelle-France. Les Français en Amérique du Nord: XVIe-XVIIIe siècle*. Quebec: PULaval, 2001.
[Appropriate for advanced French classes.]
 14. Miller, Lynn H. and Annette H. Emgarth. *Philadelphie à la française: La présence culturelle et historique des Français dans la vallée de la Delaware*. Wayne, PA: Beach Lloyd, 2006. 148 pp.
[Identifies historic sites within Philadelphia and the surrounding area which reflect French cultural and political influence from the 18th to the 20th centuries. Includes maps, a bibliography, and list of French-American organizations in Philadelphia.]
 15. Murphy, Lawrence R., John Dishon McDermott, Janet Lecompte, et al. *French Fur Traders and Voyageurs in the American West*. Ed. LeRoy R. Hafen. Lincoln and London: U Nebraska Press, 1995; 1997 Bison Books reprint.
[Introduction discusses how the French played a major role in the fur industry of the United States in the far west during the nineteenth century and how that role and the French influence have often been downplayed and inaccurately represented. Written by fifteen scholars. Presents twenty-two short biographies of French, Creole, and French-Canadian fur traders and voyageurs who helped shape America from the Mississippi to the Pacific.]
 16. Walthall, John A., et al. *French Colonial Archaeology*. Ed. John A. Whitehall. Urbana and Chicago: U Illinois P, 1991. 290 pp.

[Includes a bibliography (267-287) and a collection of 15 articles dealing with the archaeological study of French colonial sites in Illinois, the Mississippi Valley and the Great Lakes.]

Appendix B. Brief Guide for Preparing a Syllabus

Consider: What are your academic goals for the course? How does the service-learning component facilitate reaching those goals?

Goal: design a service-learning course that meets course objectives, stimulates and challenges students, and produces positive results

Is the proposed SL project conducive to meeting those goals? Will it:

Maximize student participation

Use the French language in oral and written form in class and with the community

Develop approaches to translation that increase accuracy in language expression

Develop confidence and accuracy in language expression when working with a variety of topics

Continue development of cultural competence and knowledge of Francophone / French-heritage history with reflection on its impact on current events

Explore cultural diversity in the region

Integrate these goals in the syllabus through the course objectives statement:

Sample: The objective of this course is to have you interact with each other, the professor and members of the community, using the French language so that you will continue perfecting both your written and oral French and increase your knowledge of French culture and heritage in North America. Combining written, oral, research and translation skills in French, the class will also prepare a service-learning project during the term. Grammar, reading, and research assignments are designed to stimulate group discussion and develop further your knowledge of French culture as well as to develop more fluidity in your own French-language expression. Your perspective and insights count, so be sure to carefully prepare the assigned materials before coming to each class. To master vocabulary it is essential to organize new words and expressions in a clear, retrievable format. Students are expected to prepare an active database of useful vocabulary and expressions learned during this course.

List specific activities for the service-learning component that students can relate to:

Sample: The service-learning project is designed to assist the following area community:

The Festival of Nations celebration held at Crown Point, NY. Activities for this project include:

- a. Researching French-language resources to learn about the establishment of New France in the Champlain Valley region, the contributions of Samuel de Champlain, the life style of the early French settlers, the interaction of the early French explorers and settlers with the Native American tribes in the area, and other aspects of French-heritage of the region. (All students)
- b. Preparing English to French translations to create a bilingual program. (All students)
- c. Preparing word lists and offering basic French lessons for middle-school and high school students at the Festival of Nations. (Two students)

- d. Greeting visitors in French and providing historical information about Champlaine and *La Nouvelle France* at the Festival of Nations. (Four students)
- e. Performing French traditional folk songs and dances with audience participation. (All students); creating bilingual handouts for audience participation (Four students)
- f. Preparing educational visual materials on the following topics: local French surnames and genealogical resources, maps of *La Nouvelle France*, biography and contributions of Samuel de Champlaine, voyages of Champlaine. (Four students)
- g. Judging children's artistic impressions of the Champlaine Lighthouse Memorial. (Three students)

Appendix C. Sample Reflection Questions

Service Learning / Apprendre en s'engageant : la Fête des Nations

1. Qu'est-ce que vous avez fait pour préparer votre participation à la Fête des Nations? / What did you do to prepare for your participation in the Festival of Nations?
2. Décrivez vos activités à la Fête. / Describe your activities at the Festival.
3. Qu'est-ce que vous avez appris de nouveau à propos de la traduction à cause de ce projet? / What new things have you learned about translation as a result of this project?
4. Pour quelle communauté avez-vous fait ce projet? Qui sont les personnes avec qui vous avez communiqué? / Which community was served by this project? With whom did you interact?
5. Quelle a été la réaction de la communauté envers votre travail et votre participation? / What was the reaction of the community toward your work and participation?
6. Quelle activité vous a paru la plus mémorable? Pourquoi? / Which activity seemed the most memorable to you? Why?
7. Selon vous, pourquoi est-il important que les gens de cette communauté apprennent l'histoire de cette région? / Why do you think is it important for the community to learn the history of this region?
8. Qu'est-ce qui contribue au succès d'un projet de ce genre? / What contributes to the success of a project of this type?
9. Avez-vous remarqué comment on pourrait améliorer notre participation à ce genre de fête? / Have you any suggestions about how we could improve participation in this type of festival?
10. Si vous pouviez refaire ce projet, qu'est-ce que vous feriez de différent? / If you could do this project over again, what would you do differently?
11. Qu'est-ce que vous avez appris de nouveau à cause de ce projet? / What new things have you learned as a result of this project?

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