

## New Office... New Location

We have a new office...from St-Marc St. to St-François Xavier St...oh when the saints...a great location, in Old Montreal...above a Tunisian restaurant...come in, try our specialities...next door to the Centaur Theatre...hello Fennario...across from a disco club and Le Devoir...a three minute walk from the Place d'Armes metro station...the rent's cheaper...we share certain facilities with C.R.I., the media cooperative of which we are members...meeting Emile the elevator man is worth the effort to come over and have a look at the place...are you tired of jogging...how about helping us with the stapling of a few hundred of our pamphlets...the no. 1 bestseller in Canada today...our address is 445 St-François-Xavier, room 32...between St-Paul and Notre-Dame...the phone number is still 288-9826...but you can also try to reach me at 524-4113...I'll be pleased to meet you over at the office...for a chat...or for a bit of collating and stapling...

Jocelyn Campbell

This letter is published monthly by the Committee of Angliophones for Sovereignty-Association.

CASA

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## Open Executive Meetings

Open executive meetings will be held on every second Monday evening of the month, at 445 St-François-Xavier, second floor, at 7 p.m. All members are cordially invited to attend these meetings where they will have the opportunity to meet the executive and participate in a regular give and take session.

The first open executive meeting will be held on Monday, November 19th, at 7 p.m.; exceptionally this time, the meeting will take place on the 3rd floor.

We're planning our 2nd public assembly...for

late November...expected guest speaker, madame Lise Payette, Minister of State...we'll keep you informed...

# casa

NOV. 79

no. 2

news

## REPORT FROM THE EXECUTIVE

At our last general assembly, members of CASA determined the mandate and division of tasks among the various committees. Certain changes were made: the "pamphlet committee", and the "program committee" were transferred to the executive. Chairpersons of each committee were elected by the general assembly. As it now stands, three committees will be working actively throughout the coming months.

1) Research and Documentation Committee

The basic task of this committee is to prepare and coordinate the necessary materials and documentation to be used in the various programs. The committee might set up ad hoc subcommittees with specific mandates, e.g. a group to prepare audio-visual material suitable for presentation, etc...

Chairperson: Frank Remiggi.

2) Pre-Referendum Committee

Apart from recruiting new members, its prime task will be to organize the membership at regional and district level. It will set up working groups in each region where numbers warrant, and add to its own numbers individuals who will act as regional coordinators in each.

Chairperson: Randall Richmond

3) Newsletter Committee

Its responsibility consists in publishing and circulating the monthly newsletter. The press relation aspect of the committee's mandate will be assured by the executive working closely with C.R.I. (a media cooperative of which we are member).

Chairperson: Jocelyn Campbell

In addition to these committees, two projects have been set up: the first, the organization of "Québec Weeks" in Cegeps or universities (Jim Cooke), the second, the planning of a possible benefit evening for CASA in early spring (Bill Rue).

## KITCHEN MEETINGS... OFF TO A GOOD START!

As part of the general activities of the "pre-referendum committee", a series of informal neighborhood kitchen parties have recently taken place and several others are planned for the coming months. These meetings give CASA members and other interested people a chance to explore with the concept of sovereignty-association, to help develop effective ways of participating in the referendum debate and to become acquainted with CASA members in the local area.

Meetings have already been held in the NDG area, West-Island and the downtown area. Several formats have been used in NDG and downtown; Casa members discussed with resources persons specific aspects of sovereignty-association and up-coming referendum.

At a very successful gathering in the West Island local members were invited to a meeting which was followed by a party where interested friends, but not necessarily CASA members, had an opportunity to learn about the organization. The West Island group felt the kitchen party format gave them a sense of participation and allows CASA to be more member-oriented. The group expressed a desire to continue with these local meetings and is now in the process of organizing a larger public meeting to be held in the West Island area.

If you are interested in helping organize a kitchen party or in receiving information about meetings planned in your area, contact the CASA office at 288-9826 or Randall Richmond at 843-2886.



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# The Montreal Star and the anglophone community

by Dominique Clift

*The author was a political correspondent at La Presse during the sixties and at The Montreal Star from 1970 to 1977. He is co-author, with Sheila McLeod-Arnopoulos, of "Fait Anglais au Québec", which was recently published by Editions Libre Expression.*

Shortly before the outbreak of the printers' strike at the Montreal Star in 1978, management figured that within a year or two their rival, The Gazette, would be forced to close down. But the strike, which was permitted to drag on, deprived The Star of a large part of its readers and advertising revenue. It's The Star who closed down, the company no longer profitable due to overstaffing and too costly services. The end of The Star is now attributed to this error of judgement.

However, all is not explained by one mishap. The closing of The Star is the result of long years of incompetent management, and above all, a systematic refusal to react to changes occurring in the ambient society. In this regard, comprehension of the labour movement and the French milieu are two crucial factors.

The Star has a long history of failures. Twenty years ago, The Montreal Herald, a tabloid like *Montréal-Matin*, was sacrificed. A dozen years ago, it was the turn of the *Family Herald* a weekly aimed at a rural clientèle spread across Canada. *Weekend Magazine*, the counter-part of *Perspectives*, was founded by the Star's management; a few years ago, this publication had to move to Toronto, and finally, it was decreed that it would merge with its rival the Canadian. Now it's the Star itself that has succumbed. Management has let it all fall apart. Its as if the enterprise were struck by a curse.

One of the worst, and most significant, incidents in the last few years took place after the recruiting of several francophones journalists in 1968. Evelyn Dumas, Jean-V. Dufresne and Jean-Pierre Fournier came to the paper when it enjoyed an upswing in vigor. But an unpopular editorial on the authoritarian traditions of Quebec provoked the anger of the francophone journalists in the newsroom. Supported by many anglophone colleagues, they forced management to print a letter of protest. Management seemed to take it in stride. But, little by little, they began to show an almost pathological disregard for what could be called "the new French fact", a sentiment reinforced

by political events, such as Bill 22. The paper turned its back on the current ideas of social reform, ideas which seemed to have been well received at one time.

At that time, the daily's management concentrated all of its attention on the antinationalist fight, as if a victory would put an end to all the current socioeconomic problems of Quebec. This political obsession, which served to cultivate the readers' anguish, used up such a great part of the news room's resources that it hindered the renewing of political and social consciousness collectively accumulated by the journalists. This brought on a fatal reduction in the quality of the paper. When The Star finally reappeared after the 8 month long strike, it had nothing to offer but an overabundance of anti-nationalism. It was incapable to recapture its former part of the market.

One should note that both The Star and The Gazette have almost completely unilingual management, despite the numerous editorials advocating the merits of bilingualism. In addition, the ignorance manifested concerning French and French society was shown towards the English community and its needs as well. Management's paternalism did not account for the changes of mentality which had been taking place over the years among their own employees. Even if unionism was seen as a judicial reality, the spirit was not understood. The benefits were ignored and it was felt that the disadvantages could be taken care of.

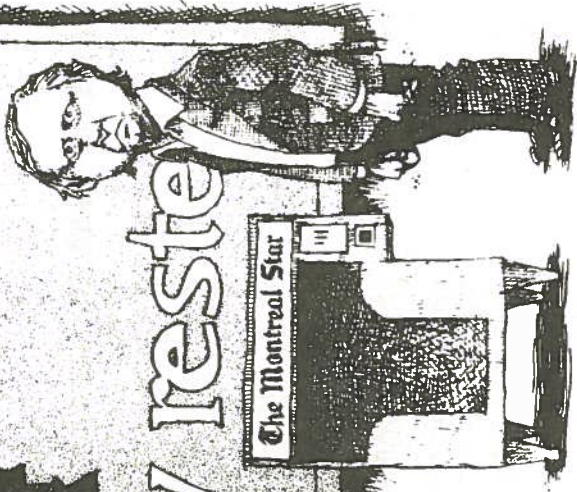
The fate of The Star is a hard blow to the Montreal anglophone community which will suffer a considerable loss. The heart of the matter is that the socio-cultural isolation of the paper's management repeats itself in countless anglophone enterprises of Montreal. The resistance to the double pressure of French and Quebec economic regionalism is often the source of unclear decisions going against the true interests of Montreal's two linguistic communities. It can be said that the well-being of a company is directly related to a good comprehension of the surrounding milieu. Ignorance is a form of incompetence.

The rigid and routine spirit which characterizes the Star's administration and several other Montreal corporations is partly due to the fact that anglophone businessmen never had to face the sort of conflict and new radical ideas in their own surroundings

# Le Canada



# J'y suis, j'y reste



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MONTREAL GAZETTE

which francophones had to deal with. The docility of the English-speaking population regarding its social and economic élites is quite a contrast to the turbulence of the French milieu or the opposition forces in a city like Toronto.

Is there hope for reform? None, if one goes by the Gazette, to whom the news brings fear. Thusly, the unexpected collapse of The Star was related with much more detail in The Toronto Globe and Mail and various CBC programs than in The Gazette which serves the English-speaking community of Montreal.



This article was published in *Le Devoir* on October 2nd 1979. Translation is by Jeff Brower.



## PRO-QUEBEC

As you've probably read in the news recently, La Fondation des québécois pour le "oui" (Foundation of Quebecers for a Yes) was formed in late October by a dozen of prominent Quebecers who will be attempting to raise \$800,000 to encourage others to vote "yes" in the spring referendum.

Their goal is to regroup all Quebecers who are in favor of sovereignty-association and who may or may not be supporters of the Parti Québécois on others matters.

The Foundation will set up regional committees for fundraising and will have its head office on Drummond St. in Montreal.

The group is headed by Fernand Paré, assisted by among others comedian Yvon Deschamps, writers Mia Riddez, Madeleine Ferron-Cliche and Pierre Vadeboncoeur, and Henry Milner, president of C.A.S.A.

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If any of these committees or projects appeal to your interests or specific talents, please don't hesitate in contacting the persons in charge.

It was decided that the next general assembly will take place in December or January. In the interval, members who would like to keep in touch with what's going on, will have the opportunity to take part in open executive meetings. These meetings will be held every 2nd Monday evening of the month, at 445 St-François Xavier, second floor, at 7 pm.



## CASA'S FINANCE CAMPAIGN

Never a popular item for discussion, finances constitute the disagreeable but absolutely essential element of any successful organization. Casa is no exception.

We can take pride in the fact that contributions from individuals have been our source of revenue until now. Our credibility vis-à-vis the public has greatly benefited from this independence. To maintain this credibility, however, and to insure itself of success CASA must once again ask for financial support.

As the pace picks up in the referendum campaign, CASA must also increase its activity. A significant contribution to these efforts could be made by a full-time secretary. There is a great deal of administrative and secretarial work which needs to be done. A secretary could take care of this work, as well as insure CASA a greater accessibility to other groups and to the public during the campaign.

Budget estimates reveal that employment of a full-time secretary, along with all our other expenses (office rent, telephone, news-letter, etc.) would require about \$1500. a month. CASA could meet this budget if 150 people pledged to contribute \$10. each month. We are thus asking our members and any other supporters to help us plan our referendum campaign by pledging \$10. a month until the referendum. This can be done by sending in post-dated cheques made out for the first of each month until april 1st 1980. Many members have already sent in their cheques, and others have promised to do so.

Once the "formal campaign" gets underway, (probably in May) CASA will be eligible for public funding to be provided under the Referendum Law. Until such time, however, please help us to plan an effective "pre-referendum campaign" by giving in your financial support

Randall Richmond  
vice-president of CASA

# Who are the Anglophones ?

In an article last April 14, James Stewart wrote that "no one can be very sure of anything much about English-speaking Quebecers just now, though visiting pundits from points west still sometimes assume they can wrap up the whole English bit in a couple of stereotyped paragraphs, after spending a couple of hours or days in Montreal". Despite the accuracy of this statement and many of his other observations, Mr. Stewart himself seemed to allude to some "ideal" and probably self-imposed, stereotyped image of the Anglo-Quebecer. There seemed surprise and confusion at the many disparate suggestions being addressed to Anglo-Quebecer by such individuals as Léon Dion and Camille Laurin and such organizations as the Group of 53 and the Positive Action Committee. Why? Why should the anglophone and allophone minorities of Quebec present and share a unified view of their social, cultural and political participation and integration in Quebec when the very composition of these minorities suggests a great heterogeneity rather than a homogeneity of view? It seems to me that many anglophones in Quebec have not yet come to a basic understanding of their own linguistic community.

Indeed, if I needed any proof of the general ignorance of most Quebecers on the definition of an anglophone, the past few months have provided me with a plethora of examples. I don't think I have been on one radio or television programme, or interviewed by a journalist (either French or English-speaking) without at least one person requesting that I justify my position on CASA. Why? Simply because my patronymic is Italian. As a person who was born and raised in Quebec, whose ancestors have been here for at least three generations, and as a person who has attended English-language school and universities in Montreal and Newfoundland since the age of six, I have been told, point blank, that my place is not with CASA. What I find interesting and more than amusing is that very frequently those anglophones who have questioned the legitimacy of my role in CASA are usually the very people who oppose Law 101, who advocate freedom of choice in education for all Quebecers, and who, until my open support for sovereignty-association, sought my backing for their stance BECAUSE my name is Italian! Does membership in Quebec-Anglophonia depend on one's political stance? Similarly, those francophones who have put in

doubt my association with CASA have tended to support Law 101 and the need for the francophone community to integrate those persons of non-French and non-British ethnic origin who have emigrated to Quebec throughout this century.

Clearly there is confusion: but the confusion belongs with those who have tried, and who continue to attempt, to oversimplify what is, in reality, a very complex society and an even more complex socio-political situation.

The terms "francophone", "anglophone" and "allophone" were introduced formally in the late sixties by the Gendron Commission. Basically, these three categories refer ONLY to linguistic groups and to language use. Thus, the term anglophone merely designates that segment of the Quebec population whose mother tongue and/or everyday language (langue d'usage) is English. Despite the clarity of this definition and despite the general agreement that anglophones only share a language and not necessarily their ethnic origin, culture, way of life, or region within Quebec, the term anglophone continues to be misused and misconstrued both in and outside Quebec.

I suspect that much of the confusion regarding Quebec anglophones results, in large part, from the interchangeability of the terms francophone, French Canadian and Québécois. For example, according to H. Charbonneau and R. Maheu (Les aspects démographiques de la question linguistique, Editeur officiel du Québec, 1973), 98.2% of all francophones in Québec (i.e. those persons whose mother tongue and/or everyday language is French) are of French ethnic origin. Moreover, the majority of these francophones can easily claim a common ancestry of about eight generations in Québec; they share a history, a geography, a culture and an identity that have developed and evolved in Québec over two centuries, at least. Thus, the francophone population of Québec constitutes, in historical, geographical and sociological terms, a real community - a highly homogeneous community, a nation.

Amongst Québec anglophones, such equations are impossible to make and inaccurate if they are attempted. Anglo-Québecers are not necessarily of British ethnic origin, nor are they all protestants, and they certainly do not share the same

roots in the history and evolution of Québec. According to the 1961 census, for example, for every 100 persons of British (i.e. English, Scottish, Irish and Welsh) ethnic origin, there were 123 persons whose mother tongue was English and as many as 131.4 persons who used English in their daily life. In fact, the percentage of persons of British ethnic origin in Québec has continued to decrease throughout the past century (from 20.4% in 1871 to 10.8% in 1961). On the other hand, the number of anglophones of non-British ethnic origin has increased from 5.3% in 1931 (the first time a federal census dealt with language and language use) to 26.7% in 1961. (All data from Charbonneau and Maheu)

Although anglophones have been present in Québec since 1760, very few English-speakers today can trace their origins here to that date. With the exception of rural anglophones in such places as the Lower North Shore and the Gaspé Peninsula, the majority of anglophones can rarely trace their roots in Québec beyond generations. (G. Caldwell, "L'Histoire des 'possédants' anglophones au Québec"; in Québec beyond four generations. (G. Caldwell, "L'Histoire des 'possédants' anglophones au Québec"; Anthropologie et sociétés, Volume 2, 1978) For example, in the 1971-72 academic year, only 44% of the parents of students enrolled in Québec's English-language high schools were Québec-born, compared to 88% of the parents of students enrolled in the French-language high schools. (A.S.O.P.E., Faculté des sciences de l'éducation, Université Laval et Département de sociologie, Université de Montréal, 1974) As Professor Caldwell has already demonstrated in many of his studies, the anglophone population of Québec has always been characterized by a very high "demographic turnover". The recent out-migration of Anglo-Québecers is not, therefore, a completely new phenomenon, and in more ways than one, it reflects the traditional mobility of the anglophone segment of Québec.

What do all these statistics imply? Quite simply, the anglophone "population" of Québec is made up of various ethnic and socio-economic "communities" which really only share their language - English. And while no one can, or will, deny the importance of language as the transmitter of culture and values, language alone is not sufficient to provide a common outlook on Québec society and politics.

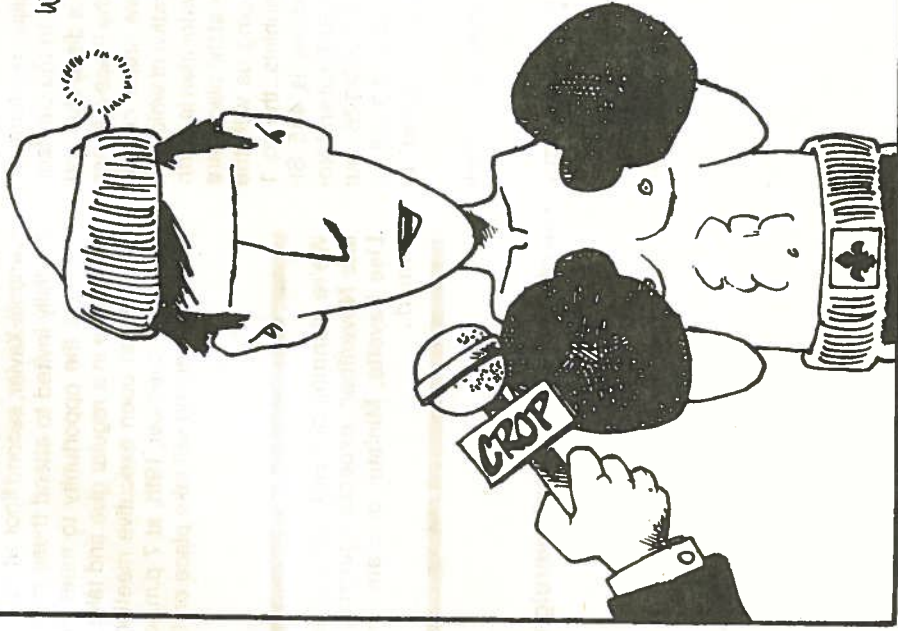
If one ignores the current political situation in Québec for just one moment, this cultural heterogeneity within a common language group should surely appeal to all anglophones, both in Québec and in all of Canada where so much has been made, in the past, of the

"Canadian Ethnic Mosaic" that makes us so different from the American "melting pot" to the south. If anglophones in Ontario and elsewhere in Canada can accept their cultural mosaic, why should there be a "real Anglo" in Québec, or, for that matter, a common anglophone position on the political options which we face? Similarly, if the Québec francophone community, which, as stated earlier, does represent a much more homogeneous group, can accept that its members will opt for different political positions ranging from the status quo to outright independence, why should the anglophone and allophone minorities, which are already so diverse, try to cultivate only one political option? Surely the concept of an anglophone separatist is no more far-fetched than the concept of a francophone federalist!

It is precisely this sort of viewpoint which prompted the members of C.A.S.A. to unite publicly a few months ago. As Québecers who happen to be English-speaking or who happen to work in the English-speaking milieu of Québec, we are tired of the attempts of many self-proclaimed anglophone leaders, including some members of the English-language media, who have tried to foster this unanimous anglophone position regarding Québec's political future.

The argument outlined above does not imply that the many anglophone communities do not share concerns and problems. Obviously they do. Because of the language barrier particularly, anglophones in the past have tended to live in almost total isolation from the French-speaking majority of Québec. There are therefore new problems of integration and participation for most Anglo-Québecers today, and in the coming months and years, attempts must be made to identify these problems clearly. It is equally essential, however, that we attempt to solve these problems in a more realistic and holistic framework that is not merely limited to language. For example, according to the 1971 census, 53% of the non-francophone population of Québec was made up of Catholic and Jews. If the latter wish to retain some sort of confessional school system, they might have much more in common with some of their francophone counterparts than with Anglo-Protestants who might be more inclined to promote a non-confessional public school system. On this matter of religious instruction, Anglo-Catholics and Jews, not to mention Anglo-Protestants, might also compare their rights to public funding with our neighbours in Ontario and elsewhere in Canada. Much has been said of the overt and veiled threats of coercion and assimilation contained in Law 101, but it is perhaps time for anglophones here to examine some of those rights they enjoy ONLY in Québec!

## ACCORDING TO LATEST POLLS:



Allophones might likewise gain a brighter outlook on their life in Québec if they took the time to consider programmes such as the unique and innovative pilot projects, recently instituted by the Québec Ministry of Education, which promote the teaching of Italian, Greek and Portuguese, as part of the regular curriculum, in some public elementary schools in Montréal where the numbers warrant it. Granted these pilot projects may not be perfect, but their very existence should help us to realize that integration in the mainstream of Québec society does not imply total assimilation.

In conclusion, I can only suggest that all Anglo-Québecers read (or re-read) the report of the Gendron Commission (especially volume 3 on the minorities).

Such reading, I am convinced, would help many to realize that the beauty of the anglophone minority in Québec is its cultural, religious, ethnic, social, and yes, even political, diversity. To attempt, at this point in our history, to promote a sense of socio-political homogeneity would only be detrimental, in the long-term, to the many English-speaking communities of Québec. Efforts to create this common front will only lead to greater polarization between French and English-speaking Québecers and will damage and retard the possible integration of anglophones in Québec society.

Frank W. Remaggi (professor,  
UQAM and McGill University)