

Franco American Portal Project

Building a discovery tool for Franco American collections

White Paper: Search Strategies for Franco American Content

UMaine Franco American Programs

Fall 2019

Jacob Albert

Program Manager, Franco American Programs

Susan Pinette, Ph.D

Director, Franco American Programs

Project Advisory Board:

Doris Belisle-Bonneau - University of Southern Maine Lewiston-Auburn College

Keith Chevalier - St. Anselm College

Leslie Choquette, Ph.D - Assumption College

Libby Lipin - Assumption College

David Nutty - University of Southern Maine

Lise Pelletier - University of Maine at Fort Kent

Mary Rice-DeFosse, Ph.D - Bates College



Table of Contents

Project Background.....	2
Purpose: Search Strategy.....	3
A Note on Vocabulary.....	5
Historical Context: Francos and Franco Archives.....	6
Search Strategies for Franco American Content.....	11
References.....	22
Appendices	

Project Background

The Franco American Portal Project (<https://francoamericanportal.org/>) is a five-university collaboration to build a discovery tool for Franco American collections. Our project addresses the need for comprehensive online access to Franco American cultural history by: locating and identifying archival materials that concern French-Canadian, Québécois(e), and Acadian diaspora communities in the US Northeast—wherever these materials have been collected in the USA, Canada, and around the world; bringing together information about these collections and their contents in an organized, searchable, and culturally conscientious way; and making these collections accessible by directing the public toward their digital presence and the institutions that collect and preserve them. This project is funded by the University of Maine and is a collaboration between the Franco American Programs at the University of Maine, the Franco-American Collection at the University of Southern Maine Lewiston-Auburn College, the Acadian Archives/Archives acadiennes at the University of Maine at Fort Kent, the Msgr. Wilfrid H. Paradis Archives & Special Collections at St. Anselm College, and the French Institute/Institut français at Assumption College.

Purpose: Search Strategy

Many Franco American primary and secondary source materials are difficult to find, even for seasoned researchers in Franco American Studies and its intersecting fields: history, sociology, literary studies, Francophone studies, folklore, language. In some cases this difficulty is a consequence of these materials being held privately by individuals or small, non-holding institutions where they have not been stewarded for public use. In other cases, these materials lay dormant in the repositories where they have been transferred and have not yet been inventoried or cataloged. In still other cases, even when these materials have been catalogued and digitized, they sometimes remain undiscoverable because they have not been described in ways that signal their specific relevance to Franco American research. To put it differently: many Franco American materials are not described as being “Franco American,” so they are not discoverable by those terms.

Barriers to the description and discoverability of many Franco American materials are sometimes the product of a lack of knowledge: about the context of these materials, their potential research significance, the communities they concern, or how they might best be described within standards of descriptive practice. One objective of the Franco American Portal Project is to increase the discoverability of Franco American materials, in particular Franco American primary sources, by collocating their access points and by describing them in ways that are conscientious of their cultural relevance. In order to do this, however, it is necessary first to discover these materials wherever they are stored and however they are described.

As scholars, activists, and members of this cultural community, the Franco American Portal Project team can often identify the cultural signifiers that mark this community’s archival materials: surnames, place names, occupations, parishes, the confluence of certain of these markers, and other specially identifiable language, tendencies, or factors whose frequency among Franco Americans and their records are indicative of cultural relevance. Indeed, our respective institutions’ collections bear out these indications and connections at length; working with these collections makes these thematic relationships plain. Any culturally embedded subject specialist could make a similar argument toward second-nature, instinctive capacities to identify materials, and make theoretical claims based upon their experience and recognition of materials of the scope in which they work, or of the communities of which they are a part.¹

Our project team might argue that what makes records “Franco American” is that they are undeniably “Franco American,” and we can see that. The question is: **how?**

We recognize that cultural signifiers in Franco American materials are not often obvious to scholars, information professionals, and the general public who may not be familiar with Franco American communities and their historic records. We attribute this not simply to a lack of expertise, but also to ambiguities unique to our subject area, and to a number of other specific, interrelated factors that we will describe below. We also recognize that our project’s discretion regarding what are or are not to be

¹ In her essay, “Inventing New Archival Imaginaries...,” Michelle Caswell makes a similar argument (2014). Caswell privileges the community “insider” and the knowledge she acquires from “lived experience” that, in turn, allows her to substantiate claims about the communities in which she works and the records they produce.

considered “Franco American” materials has not, to-date, been articulated in a coherent, logical, algorithmic way. Instead of relying upon an objective measure or stiff definition to determine whether materials are in our subject scope, we often rely upon culturally-embedded ways of knowing that inform and underpin our sense of who is and who is not a member of our communities, or what has and what has not been a common aspect of Franco American experience. Ironically, the output of this somewhat subjective process aims at providing an aggregate of materials that purport to represent scholarly objectivity. It is this bridge between subjective identification and objective representation that is itself representative of questions of discovery and recognition that our project aims to explore out in the open:

How can our team translate its subject expertise, culturally-embedded knowledge, and familiarity with the characteristics of Franco American collections into a transferable strategy for other scholars, information professionals, and the general public, in order for them to discover and describe Franco American materials that are not described as such? In other words, how can we help facilitate cultural discovery and recognition?

This white paper will outline the research strategy that the Franco American Portal Project has developed in order to identify Franco American content, and describe the collaborative methods for Franco American content description our team is developing to help form an accessible and transferable knowledge base for making Franco American materials more readily available to the public.

This paper will also share some Franco American historical context and chronicle certain developments in the field of Franco American Studies. In doing so, in sum, our paper will work toward a metrics that supports a new sort of subject-specific materials assessment tool that standardizes criteria for retrieving relevant materials from across disparate sources on subjects related to Franco American culture and history, and that provides guidance in describing Franco American materials. This tool would address the underlying skills and knowledge set needed to perform the first aspect of our project described in the project background above: locating and identifying archival materials that concern French-Canadian, Québécois(e), and Acadian diaspora communities in the US Northeast– wherever these materials have been collected in the USA, Canada, and around the world.

A Note on Vocabulary

For the purposes of this paper, it should be obvious that our usage of the phrase “Franco American” is specific. Our intention in using this phrase follow certain traditions of cultural identification in the United States, as well as certain efforts at political identification. On the one hand, immigrant, ethnic, and language communities occupying space in the United States have often come to self-identify or be identified by their cultural heritage in a dual or hyphenated phrase that also specifies their country of citizenship. Terms like “African American,” “Italian American,” “Mexican American,” “Native American,” and others, are commonly understood in the United States. Their multiple meanings, though sometimes contested by observers who refuse to hold two descriptions of a similar category in tandem, are also more or less commonly understood in a USA context (Deaux, 2008). The Library of Congress authority file for compound phrases such as those listed above is a good barometer for assessing the acceptance of these terms in general usage in the United States (2019). “Franco American” follows in the tradition of these phrases: it claims a national identity while, at once, asserting a specific cultural one. It is worth noting that by 2008, the Library of Congress authority file recognized the particularity of the phrase, “Franco-Americans,” in its application to American groups of French-Canadian and Acadian heritage (2019). (See Appendix A: “‘Franco-American’ is now an official Library of Congress search term!”) It is also worth noting that though the LOC term includes a hyphen, in practice the term “Franco-American” is used interchangeably with or without a hyphen, depending on the user’s preference.

On the other hand, we understand there may still be confusion around the phrase “Franco(-)American”; indeed, this is one of the issues this white paper will attempt to address. In an implicit acknowledgement of this confusion, both our project team’s online introduction to our project (Franco American Portal Project), as well as the “Project Background” written above, clarify what our team means by “Franco American.” Variations of “Franco American” historically have been used to describe one or more distinct entities or states of being that are not the subject of our research: a named corporation specializing in canned goods, USA/France diplomacy, French nationals present in the United States, and more. Nevertheless, its persistence from the late nineteenth century to the present day in identifying and self-identifying individuals of French-Canadian and Acadian cultural communities in the US Northeast has somewhat calcified this term’s usage not only in academic circles, but in civic life. That this usage might possess a regional particularity does not negate its definition, but simply makes its usage in wider contexts less fluid and more in need of clarification. It is this latter fact that moves our team to make a public clarification of the term; the Franco American Portal Project aspires to national and international usage, outside of spheres where “Franco American” is generally understood in our particular context.

Historical Context: Francos and Franco Archives²

Franco Americans³ can trace their origins in North America to Samuel de Champlain's French colonial settlements of the early 1600s. Today comprised of rural settlements of Acadians in Northern Maine that date back to the eighteenth century, border communities that extend from Maine's border with New Brunswick to New York's with Ontario, and urban communities of French Canadians and Acadians who migrated to industrial towns throughout New England in the nineteenth century, Franco Americans account for roughly 6% to 25% of state populations in New England. They also constitute one of the largest concentrations of French speakers in the United States: French is the most common language spoken after English in Maine and Vermont, and it remains the sixth most spoken language in the US.⁴

Little of these communities is known, however, outside of the communities themselves and some academic circles. In the late nineteenth and early twentieth centuries, borders were extremely fluid between the US Northeast and Eastern Canada, and citizenship remained a contested category within migrant populations for years: between one third and one half of French-Canadian emigrants to the United States did not choose to settle there. French Canada saw itself at the heart of a French-speaking North American diaspora, formulating as part of its own national agenda ties to newly established Franco-American communities in places like Woonsocket, Rhode Island; Lowell, Massachusetts; Manchester, New Hampshire; Biddeford, Maine; and other industrial centers whose textile and paper manufacturing corporations depended heavily upon French-Canadian labor. Many French-Canadian migrants in communities like these based their cultural identity on ongoing links to institutions and patterns of life in Quebec. Franco-American elites, for example, sent their children to Quebec schools well into the 1950s; Roman Catholic religious orders served parishes on both sides of the USA/Quebec border; large French-Canadian clans possessing deep family ties communicated across borders with chronicled regularity, some sending their US-earned income north to support their Canadian families; farmers and agricultural laborers in French Canada traveled to perform industrial labor south of the border in the winter months. More proximal border communities in places like northern Maine, New Hampshire, and Vermont continue to see the hardened USA/Canada boundary as something to be regularly crossed, a barrier between themselves and their kin who are still very much a living presence in Eastern Canada.

Calling up similarities to more recent accusations leveled against Mexican and Central American migrant laborers in the United States,⁵ Franco Americans often faced deep-seated antagonism due to their willingness to accept low wages for industrial work, their Catholic religion, their language, or their purported disloyalty to their adoptive country.⁶ Carroll D. Wright, Massachusetts Commissioner of the Bureau of Statistics of Labor, directed a famously reductive tirade at French-Canadian migrants in his 1881 annual report, referring to them as "so low and sordid a people," "the Chinese of the Eastern

² Much of this section also appears in a grant proposal drafted and submitted by the Franco American Portal Project to the National Endowment of the Humanities, Summer 2019.

³ An historical outline of the relevant published use of this term appears in [*Contemporary Attitudes of Maine's Franco Americans*](#) (Orono, ME: Franco American Centre, 2013), pp.80-85.

⁴ See US Census Bureau, "Detailed Languages Spoken at Home and Ability to Speak English...2009-2013."

⁵ See for example David Frum, "If liberals won't enforce borders, fascists will," *The Atlantic*, April 2019.

⁶ See for example "Canadians in New-England," *The New York Times*, 23 September 1885.

States...a horde of industrial invaders, not a stream of stable settlers,” and an implicit argument for why labor hours should not be restricted to ten per day.⁷ By the end of the 1930s, nearly one million French speakers from Quebec--roughly one third of the province--had relocated to the United States, a visible and audible ethnic presence that some in the anglophone majority reacted to vociferously. In fact, Franco Americans were a major target of such anti-Catholic organizations as the American Protective Association in the 1880s and 1890s and the Ku Klux Klan in New England in the 1920s,⁸ and “English only” laws that tacitly targeted francophones remained in place in the state of Maine until 1969. Despite local hostility and a seemingly persistent northward gaze toward French Canada, Franco Americans built a large network of francophone enclaves and parishes in New England that at once preserved ethnic culture and helped parishioners to integrate into their local societies. Questions of assimilation and acculturation of this transnational community, including questions of French language loss and preservation, are therefore complex, and remain so even today.

The Franco American community’s negotiation of identity⁹ from its eighteenth-century inception in the United States through the present day therefore represents an untapped, rich case study of our country’s changing cultural landscape over the past two centuries: in language, labor and industrialism, post-industrialism, government, religion, the arts and education, acculturation and assimilation, transnational movement, migration, and community building. The five institutions of our portal project’s collaborative team--UMaine, University of Southern Maine, University of Maine at Fort Kent, Assumption College, and St. Anselm College--are some of the foremost archival stewards and the academic, institutional core of Franco America in the United States. Together we hold some of the most significant collections for research on this cultural community, its transnational evolution, and its impact on American life more broadly. Our letters, photographs, scrapbooks, clipfiles, family and corporate records, audio, video, rare books, and more chronicle Franco American life from its origins to the present day.

The challenges we share regarding these collections, and the mutual opportunities they represent, are best addressed by identifying and implementing joint solutions and responses.

Different types of records of Franco American individuals, families, and institutions bear out the diversity and complexity of this cultural community at various points over the past two centuries and, placed side-by-side, help widen our shared understanding of the American experience. For the purposes of this white paper, they also begin to define some characteristics of a scope of discovery for Franco American content--geographic, thematic, linguistic--that contribute to a search strategy for other materials that are produced by or represent Franco American cultural communities and their particular American experience.

⁷ See Massachusetts Bureau of Statistics of Labor, *Twelfth Annual Report of the...*, 1881.

⁸ See Mark Richard, *Not a Catholic Nation: The Ku Klux Klan Confronts New England in the 1920s* (UMass, 2015).

⁹ See Mark Richard, *Loyal but French: The Negotiation of Identity by French-Canadian Descendants in the United States* (East Lansing MI: MSU Press, 2008).

Assumption College, founded in 1904 as the Catholic college for Franco Americans, hosts the French Institute which commingles rich transnational, bilingual correspondence with scores of manuscript collections, parish histories, oral interviews, and photographs of organizations and individuals in distinct Franco communities like Worcester and Southbridge, Massachusetts, and Woonsocket, Rhode Island. The French Institute's Jobin Collection, in particular, contains one middle-class family's correspondence between New England and Quebec from 1890 to the present day, chronicling the evolution of family fabric, French language use, and otherwise mundane rhythms of daily life across time and transnational space. In these letters we read early twentieth-century French Canadian perspectives on American city life, and can identify patterns of social mobility among immigrants to the US over the course of a century.

The history of ethnic civic organizations also finds a presence at the French Institute in the records of the Union St. Jean Baptiste d'Amérique (USJB), as well as those of the Association-Canado-Américaine (ACA), a mutual aid society founded in 1896. Many of ACA's corporate records, ephemera, video recordings, rare books, and clipfiles we can also find further north in the Paradis Archives at St. Anselm College in Manchester, New Hampshire. St. Anselm's decades of ACA records represent the evolution of this social organization and others like it whose purpose was to promote "la survivance" - preserving French heritage, French language, Roman Catholicism - and the sort of economic security and civic representation that working-class francophone Americans of the early twentieth century did not come by easily. Not unlike those of similar Franco organizations, these records also represent highly idiosyncratic strategies in collecting, arranging, and organizing clippings and other print materials, in an apparent effort by the ACA to curate the heritage that it also aimed to promote. Clipfiles and clippings are not often mentioned in archival literature and when they are, it is in an off-hand manner. Yet we find these clipfiles at all of our institutions and understand them to be a culturally-embedded way of organizing knowledge. While the actual organization of these clipfiles is specific to our ethnic communities, the act of curating clipfiles is ubiquitous. One of the tasks of our portal will be to communicate these organizational categories virtually. A portal solution to this under-theorized, under-acknowledged aspect of cultural knowledge production will offer guidance to subsequent portal builders whose communities also may have culturally specific ways of understanding and organizing information.

The Amoskeag Manufacturing Company Collection, containing records of Manchester's major textile manufacturer beginning in 1831, provides the industrial backdrop to this city's laboring ethnic community even through its industrial decline and the company's liquidation in 1936. These records--held not at St. Anselm, but at Harvard Business School's Baker Library--depict labor organization, employee committees, grievances, complaints, petitions, and strikes of a majority woman workforce, and suggest an agency among Manchester's working-class women that qualifies certain perceptions of nineteenth- and early twentieth-century gender roles. Indeed this fact runs up against the male leadership of the ACA, reflecting a gender dynamic that will become more apparent through our portal as we place records from multiple institutions in dialogue. Other collections at Harvard like those of Lowell's Hamilton Manufacturing, Great Falls Manufacturing of New Hampshire, or Maine's Pepperell Manufacturing also shed light upon the late Industrial Period in the United States in a Franco context and help give background to economic and labor forces at play in the early twentieth century.

Folkways and the musical arts of Franco communities throughout the US Northeast show up in

rare book collections at St. Anselm, as well as fiddle music collections of the Vermont Historical Society, the rich collections of French-language folklore at Laval University and the Bibliothèque et archives nationales du Québec, and elsewhere. Amidst its wide-ranging collection of paper, photograph, and rare genealogical records of the borderland community in northern Maine's St. John River Valley, the Acadian Archives in Fort Kent, Maine, preserves hundreds of local oral history recordings whose interviewees on the US/Canada border straddle lived-in linguistic territory between English and French. Other story contributions come from St. Anselm's Lambert Collection, and lead us into considering the literary arts and major Franco public figures like Jack Kerouac and Annie Proulx whose manuscripts and papers are spread throughout the United States, perhaps most concertedly at the New York Public Library and the University of Texas. To read these writers' papers through the lens of their ethnic self-identification is to discover the linguistic, religious, or other cultural underpinnings that give their creative work another dimension, and that in turn influence the wider anglophone reading public.

Elsewhere in Maine, the comprehensive Franco-American Collection at USM represents the history of a majority ethnic city: Lewiston. Here we can locate the particular influence of the Catholic Church through written and photographed evidence of Quebec, France, and local religious orders shaping the course of community life. Institutional parish and parochial school materials live also alongside small business collections, family scrapbooks, political and legal records, musical recordings, clipfiles, three-dimensional objects, and other materials that together present a comprehensive portrait of a Franco community very much emblematic of the American acculturation of an ethnic community more generally in the twentieth century. More radical cultural and political activity of the latter twentieth century shows up in the organizational records, photographs, and political art preserved by the Franco American Centre at UMaine. In many instances, Franco student activism in the US leaned on the energies of the Civil Rights Movement but was funded in part by Quebec government entities, suggesting that even long after the flow of immigration from Canada, Quebec maintained an interest in supporting the francophone presence in New England. UMaine documents these intersections perhaps most richly in a collection of over 500 line drawings and political cartoons by Maine and New Brunswick artist Peter Archambault.

Other repositories and resources throughout the Northeast Region, in addition to some of those laid out above, are contextualized by Franco American scholar, Claire Quintal, in her 2005 article on Franco archives. Quintal reinforces the significance of Franco institutions--"churches, schools, societies, newspapers, and even...credit unions"--to the preservation of Quebec and Acadia diaspora group records in their New England enclaves, before exploring some richer collections in detail and providing an overview of the diverse types of institutions that now steward them in the USA and Canada for researchers (39). "If it is possible to ensure that archives are places of memory, and that their worth not be under-estimated," Quintal writes, "then we must know where to find them and be able to use them. Knowledge of the places where our predecessors' memory is buried is a step towards a deeper understanding of the history of a group" (48). Her article is supplemented with an eight-page list of lesser known archival repositories significant in their Franco collections: organized first by type (mutual aid societies, public libraries, universities, etc.) and then by geography. What underlies the whole of this article is the understanding that these basic discoveries were 1) an accumulation of her knowledge over time, and 2) the result of work that should, in the future, be much easier to undertake, if we are committed to improving knowledge about Franco collections and basic access to them.

Our proposed portal will also bring, in addition to these lesser known gems, already widely known records into new context. In addition to its other in-scope collections, the Library of Congress's rich array of WPA folklife interviews, as well as its photographs collected by the Farm Security Administration in the 1930s and 1940s, capture aspects of Franco American life throughout New England not recorded anywhere else. To place materials like these alongside primary sources at other North American repositories will provide relief to all of the materials and their subject matter in a way that does not yet exist, and create new platforms for wider or more comparative research across institutional and disciplinary boundaries.

As mentioned in the introduction to this white paper, scholars working with Franco American materials know well the challenges of finding primary sources when so many of these materials are not catalogued in relevant ways or with metadata that would make them easily findable. Indeed, C. Stewart Doty, a foremost scholar of Franco American history from the University of Maine, remarked in a 1991 article that "'archival surprises' describes better than any other term what I have found in my work on Franco-Americans. They have come so frequently that they seem to be the very stuff of Franco-American history" (Doty, 166). Nevertheless, records at the core of Franco American documentary heritage have long been the basis of research on American history at large. Gary Gerstle's *Working Class Americanism* examining the patriotism of the Franco American working class community in the Rhode Island textile mills, Evelyn Savidge Sterne's *Ballots and Bibles: Ethnic Politics and the Catholic Church in Providence* exploring the role of the Catholic Church in ethnic working-class activism, and Thomas Dublin's lifelong work on the role of women in industrialized labor and the ethnic shift that occurred in that labor force with migrations of the late nineteenth and early twentieth centuries all use Franco American primary sources to make larger claims about American history. Scholars who focus more directly on the Franco American communities themselves also delve deeply into the materials we are looking to include in our portal, showing the relevance of this material to larger debates and scholarship: Mark Richard's *Not a Catholic Nation* examines the early Klu Klux Klan in New England; Bruno Ramirez explores the chain migrations of both English and French speaking Canadians in *Crossing the 49th Parallel*; Beatrice Craig's *The Land in Between* documents North American rural societies; and Hassan Melehy examines the role of Jack Kerouac's bilingualism in the development of his poetics in *Kerouac: Language, Poetics and Territory*. These resources are also relevant to the large number of genealogists and family historians in the Franco American community. Parish histories, for example, are a key source of information for genealogists and social historians alike. We expect that our portal, by reducing barriers to discoverability and highlighting connections among disparate collections, will increase the use of these materials in scope and purpose. The particular richness of Franco archival collections, when brought together in open conversation with one another, will allow scholars to pinpoint places, times, individuals, families, and organizations along the spectrum of American acculturation and French-heritage survivance.

The collocation of access points to these identifiably Franco materials will also create, in juxtaposition and in sum, a complex range of criteria by which researchers, scholars, information professionals, and the general public can begin to understand Franco Americans as a diverse cultural group, as well as those characteristics that set individual, regional groups apart from one another. It is this fact that helps us begin to articulate a legitimate, transferable search strategy for Franco American content.

Search Strategies for Franco American Content

The original project proposal for the Franco American Portal Project identifies in two different ways what a “search strategy” for Franco American content might be:

- 1) *develop and execute a comprehensive **search strategy** for retrieving relevant metadata from across disparate sources on subjects related to Franco American culture and history; and*
- 2) *establish a **search strategy** (for example: how we will handle bilingual search terms or search terms that are not directly related to Franco Americans but provide context – like industrialization or migration)*

These two “search strategies” represent two distinct but interrelated deliverables for our project. The former represents an aspect of our team’s research as a precursor to the construction of a portal: it requires that the project team designate a process to seek out and discover content within the scope of Franco American culture and history--content outside of our own institutions--in order for that content to be included within the portal. The latter “search strategy” represents an aspect of the portal itself: it requires that the project team establish solutions for the design and functionality of the portal, that linked content be conscientiously arranged and described within the portal in order to facilitate its searchability, its access, and its use. This latter strategy incorporates concerns about the portal’s digital architecture as well as about the specific schema and vocabularies that are used to describe contents in ways that expose these contents to researchers in the most effective and culturally appropriate ways.

This section will discuss both connotations of “search strategy” outlined above; indeed, the former leads naturally to the latter. This section will begin by describing our portal team’s research process for seeking out and discovering Franco American primary sources outside of our institutions, and conclude with the functional requirements for searchability that our team has so far identified for the portal itself.

Our hope is that describing this comprehensive, two-pronged search strategy will, as mentioned earlier in this white paper, increase material discoverability and improve material descriptions. Moreover, we argue that the searchability issues we aim to tackle within the portal itself are issues that, however particular to Franco American content, might be recognizable to scholars in other fields; our work aims to ameliorate content discoverability within the context of our own discovery tool for Franco American content, but also to provide a model for wider adoption.

Discovering Content for the Portal

Discovery of Franco American content for our portal begins naturally from the contents of our project team’s own repositories, whose historic materials are produced by or explicitly represent members of French-Canadian and Acadian diaspora communities in the US Northeast. Many of these collections are described in this white paper’s historical context section above, and relate directly to similar collections held at other institutions--Library of Congress, Vermont Historical Society, and others--whose relevance to our project is indisputable. The basic introduction to these collections above is meant to provide an overview of the sorts of subjects and geographies that appear within Franco American collections. It is also meant to provide an illustration of the specific material types that will be included within our portal, as decided upon by our project team: all primary sources, select out-of-copyright secondary sources (i.e., rare books), and collection finding aids.

Discovering Franco American content in other repositories outside of our institutions and their historically Franco communities, however, has proven to be a much more difficult and more time intensive process. For many of the reasons described above on page three of this white paper, to search for “Franco American” content outside of specialized institutions like ours requires various and nuanced approaches. Access points to these materials are not often created with their specific cultural context in mind. This remains the case at over 50 of the institutions we have inventoried that possess Franco American primary sources in their repositories. One of these institutions in particular, the Smithsonian Institution’s Archives of American Art, represents a fine case study in what it means to seek out and discover Franco American content indirectly. A description of the research process our team undertook at the digital repository for the Archives of American Art (AAA) provides a foundation and structure for articulating our overall search strategy for Franco American content.

Our team visited the AAA online database (<https://aaa.si.edu>) to explore their materials for content relevant to our portal. Our knowledge and awareness of prolific Franco American artists whose work has entered the mainstream culture--Celeste Roberge, Bernard Langlais, and others--suggested that we might find records related to these and other self-identified Franco American artists whose lives and work fall within the scope of materials to make available for researchers of Franco American culture.

A brief scan of the AAA front page informed us of a variety of curated exhibits or prioritized online entry points to collections contained within the Archives, including but not limited to: keyword search option for the entire repository; options to browse the repository by creator name or by organized item type (full collection, oral history, or digitized items); options to browse names, occupations, topics, and themes, or to filter by one or more of these categories; or suggested exhibits of popular materials related to Frida Kahlo, Edward Hopper, Alma Thomas, and other significant figures in the art world. None of these entry points related immediately to individuals or communities within the subject scope of our portal; nor did the LCSH-adopted phrase “Franco-Americans” appear in any of the offered filter vocabularies. None of the repository’s highlights linked us directly to Franco American content--a fact that is true for most if not all of the abovementioned 50-plus other repositories with relevant materials. Nevertheless, we had a suspicion that the Archives did indeed contain such content, and began a search process.

We first performed a keyword search for the phrase, “Franco American” (“franco american,” “Franco-American,” “franco-american”). In terms of a general search strategy, this is often (and obviously) the first basic step, and sometimes yields results containing one of the two elements of the compound phrase: “American” producing obvious other results, and “Franco” sometimes yielding materials related to the notorious Spanish dictator, Francisco Franco Bahamonde. But from the AAA’s 6,098 collections, 2,397 oral histories, and 17,925 digitized items featured in its online repository, this keyword search for “Franco American” produced only one result: the Alexander Stoller Papers, 1919-1996 (2019). We clicked through to see more information about the Alexander Stoller Papers, and to learn more about Alexander Stoller. The collection’s brief overview informed us that Alexander Stoller was a sculptor who lived in Housatonic, Massachusetts, between 1902 and 1994. A summary of the collection reads as follows [emphasis mine]:

Sketchbooks; portfolio of works of art on paper and one on canvas; slides (many by Don Victor) and photographs of Stoller and of his works of art (including one by Man Ray); address book; scrapbooks; newspaper clippings; printed material; price lists and receipts; advertisements and project files. Project Files include Stoller's John F. Kennedy bust at the Museum of *Franco-American* Friendship; The Alfred B. Maclay State Gardens; "The Torso" at the Williams College Museum of Art; "Samothece in Paris, 1944" at the U.S. Embassy in Paris; The Saratoga

Racetrack; and the Williamsville Inn and Sculpture Garden. Also included is a file on Stoller's wife, Brier Wright Stoller, aka Lily Paget, and a two-part video of an interview with Brier (Pt. I) and footage of Stoller's works narrated by Brier (Pt. II). Approximately 15 documents received with this collection are microfilmed on AAA microfilm reel 1182.

The appearance of the term “Franco-American” occurs in this summary as a reference to a specific location, the Museum of Franco-American Friendship, otherwise known as the Chateau de Blerancourt, an historical museum in northern France. Alexander Stoller sculpted a bust of President John F. Kennedy that is on display in this museum. In this context, “Franco-American” refers to the relationship between France and the United States. The museum pays homage to this international relationship, and in particular how it was cultivated during and in the aftermath of the First World War (<https://en.museefrancoamericain.fr/du-chateau-au-musee/anne-morgan-and-world-war-i>). The

This national relationship undoubtedly bears special meaning for any citizen of both countries, and perhaps extra special meaning for French heritage communities in the United States who acknowledge connections between their place of ancestral origin and their home country, particularly in the context of the First World War. At the same time, definitionally, the use of the term “Franco-American” here represents something different than the use of the term “Franco-American” as defined for the specific cultural communities in the US Northeast whose materials represent the scope of this portal project. (See section, “A Note on Vocabulary” above.)

The fact that a keyword search for “Franco-American” yielded text contained within a summary description of Alexander Stoller’s papers raises significant points that our portal’s search strategy for Franco American content must address. Based on further research, though he did spend time in France, Stoller was not himself a Franco-American. According to the 2017 US Census Bureau’s American Community Survey, Stoller’s hometown of Housatonic, Massachusetts, does have a small number of self-identified French-ancestry residents, however none of its residents identify as having French-Canadian heritage, and Housatonic is not otherwise known in secondary literature to have been a major Franco-American population center. Other indications made by the Archives of American Art for the Alexander Stoller papers make no suggestion that this individual is connected to French-Canadian or Acadian diaspora communities, or that the contents of his papers somehow elucidate any aspect of these communities. These basic metrics--geographical and biographical--helped us rule out the inclusion of the Stoller Papers in our inventory of Franco materials.

Our next keyword search within the AAA online database was for the term, “French Canadian.” As with the term “Franco American,” however, results generally yielded by the phrase “French Canadian” in a keyword search are also highly context dependant. For example, the phrase “French Canadian” in Canada generally implies a (noun) Canadian national of French heritage, in some cases outside of the province of Quebec, or a (adjective) specific Canadian cultural characteristic, while the phrase “French Canadian” in the United States can either imply a (noun) Canadian national of French heritage, a (adjective) specific Canadian cultural characteristic, or (noun or adjective) a descriptor of a certain Canadian immigrant or immigrant heritage community in the United States (ie., Franco American).

In the case of AAA, this initial search for “French Canadian” was however somewhat more productive than that for “Franco American,” yielding four total results: one collection and three oral histories. We knew immediately, based on the titles of these results, that at least one was within the scope of our project: Bernard Langlais papers, 1950-2010. Langlais, the famed Skowhegan School sculptor, hailed from Old Town, Maine, which is home to a large community of French-Canadian and Acadian people.

The artist's surname, "Langlais," is also a common one among other Franco Americans dispersed geographically throughout New England. His collection was returned in our keyword search for "French Canadian" because, in the collection overview, the artist is described as being "a French-Canadian and Indian native of Maine" - not "Franco-American."

The three other keyword search results were oral history interviews conducted with three different artists: Edouard du Buron (1993), Michael James (2003), and Michelle Holzapfel (2008). None of the individuals were immediately recognizable by our team as Franco American artists, and none of their surnames here--like "Langlais"--were immediately recognizable as common Franco surnames, though "du Buron" was noticeably French. Nevertheless, each of the three interview summaries described the artists as being members of "French-Canadian" heritage families in US Northeast communities:

- du Buron summary: "Du Buron discusses his childhood in Worcester, Massachusetts in a poor family with an abusive father and his rearing in various Catholic orphanages; his loss of religion in his youth and growing up as a French-Canadian in New England..."
- James summary: "James speaks of his childhood in New Bedford, Massachusetts, in a large Catholic French-Canadian family; his parochial school experience; the early influence of French language and textiles; his undergraduate studies at Southeastern Massachusetts University and graduate studies at Rochester Institute of Technology in painting and printmaking; his first exposure to the craft world; transitioning from painting to quilts while starting a family; his first teaching jobs and shift to self employment; he discusses his books *Quiltmaker's Handbook I and II*; being male in the women's world of quilting; he comments on the importance of fiber as a means of expression..."
- Holzapfel summary: "Holzapfel speaks of her childhood in Rhode Island; her large extended family and their French-Canadian heritage; working with her father in his machine shop..."

Specific biographical and geographical facts in each of these summaries suggest, at first glance, their collections' topical relevance to our team's portal project. Each of the interview's full-text transcripts contain terms that expose the interviews to full-text keyword searching for "French" and "French-Canadian," indicating that the artists in each case felt compelled to raise the subject of their familial heritage. The interviews also include content that roots these descriptors in very distinct and recognizable cultural contexts, including elements that are very consistent with generally recognized tropes of Franco American culture:

- du Buron: colloquial French usage and pronunciation (ie., "Mon dieu, mon dieu;" "Bolgique" [for Bolduc]); mother and sister visit Canada; discussion of distinction between Canadian French language and Parisian French language; Worcester, Massachusetts; St. Albans, Vermont; Catholicism; etc.
- James: New Bedford, Massachusetts; Catholicism; working-class; tenement housing; multi-generational families; immigration from Canada; French-English bilingual schooling; assimilation; shame of using French language in anglophone society; relationship to textiles; etc.
- Holzapfel: immigration from Quebec; Woonsocket, Rhode Island; Vermont; various French surnames; Catholicism; working-class; rural living; relationship to French language; etc.

In other words, these artists' interviews contained information that is generally understood within the Franco American cultural milieu, representative of aspects of a collective cultural experience recognizable within Franco American communities, and with a handful of specific markers. These markers, in conjunction with the appearance of the specific phrase, "French Canadian," within the object itself or the object's catalog description, indicate that these materials almost certainly fall within the scope of Franco American content for the portal.

Lastly, further keyword searches in the AAA online repository--for the terms, "Acadian," "Quebec," and others--produced little to no item or collection results. One exception was discovered in one instance of the phrase, "Acadian songs and dance," with no related context, scribbled within the margins of the papers of artist Joseph Cornell. The keyword "Acadian" here pointed us to a scanned image of Cornell's notes where we saw the phrase written, with no other context indicating that these materials were relevant to our research.

Over the next weeks, our team began the next phase of its search strategy: a manual inventory of the entire online contents of the online repository of the Archives of American Art. We browsed each digital collection, digital item, and their descriptions, to see if any more materials might have fallen within scope but not have been described using one of the above keyword phrases ("Franco American," "French Canadian," or "Acadian"). After all, as mentioned above, the intersection of cultural elements that extend beyond these few keywords can be a major factor in determining the relevance of materials to our research scope. In fact, through the manual browse process, in addition to the four in-scope results listed above, we discovered six other items or collections whose contents definitely related to our communities of concern, as well as sixteen other items or collections that needed further review for verification. (See Appendix B: Inventory - Archives of American Art).

This manual process was much more labor and time intensive than simple keyword searches. Browsing the entirety of AAA's online collections took between 8 and 10 hours and incorporated scrolling through and reading all of the content titles, as well as descriptions for content where these titles were indicative of potentially relevant content. This process was, undoubtedly, subject to human error: visually scanning titles and descriptions could have led to missed collections; the discretion exercised by our team in terms of what did or did not fall into scope could have also blinded us to collections whose titles or descriptions were not immediately perceived as relevant. More work will need to be done. However, we were in fact able to place eyes on every object within this particular repository. In doing so our resultant discoveries for this initial manual inventory confirmed our suspicion that, in the case of the AAA digital repository, not all relevant materials were discoverable through major keyword headings. Indeed, **this is one of the central problems that our portal project aims to remedy.**

The levels of certainty with which we measured materials being in-scope or not in-scope follow along a stratification of recognizable characteristics. Each level of this stratification includes a range and combination of the elements enumerated above: geographical, biographical, and cultural. In sum, our search strategy extends beyond keywords, subject headings, and major topics or themes to incorporate the deployment of a particular knowledge about Franco American communities and characteristics that often pertain to their cultural materials.

It is important to remember that this stratification represents general guidelines, or guideposts, for determining whether or not materials may be within the scope of Franco American research; it does not represent rules or a definition of that scope. Certain heretofore undiscovered materials will no doubt

expand or complicate this scope and, therefore, our search strategy and metrics for materials discovery. Indeed, we hope this will be the case. But at present, the levels of certainty that our team deploys for measuring the relevance of content to Franco American research can be roughly identified as follows:

- **Top Level - highest certainty**
Materials are described and/or self-identified with the phrase “Franco-American” in a specific geographic and historical context--US Northeast, between 1880 and the present day; bear family names consistent with major Franco American population centers; possess multiple cultural markers that might suggest their relevance: **language usage**, references to **Catholicism**, references to the **French language**, references to **industrial manufacturing** or **labor**, or references to **Canadian emigration**; materials occur in English, French, or both languages.
- **Upper Middle Level - high certainty**
Materials are described and/or self-identified with the phrase “French Canadian” or “Acadian” in a specific geographic and historical context--US Northeast, between 1880 and the present day; may bear family names consistent with major Franco American population centers; may possess multiple cultural markers that might suggest their relevance: **language usage**, references to **Catholicism**, references to the **French language**, references to **industrial manufacturing** or **labor**, or references to **Canadian emigration**; materials occur in English, French, or both languages.
- **Lower Middle Level - high certainty**
Materials are not described and/or self-identified with the phrase “Franco American,” “French Canadian,” or “Acadian,” but occur within a specific geographic and historical context--US Northeast, between 1880 and the present day; may bear family names consistent with major Franco American population centers; may possess one or more cultural markers that might suggest their relevance: **language usage**, references to **Catholicism**, references to the **French language**, references to **industrial manufacturing** or **labor**, or references to **Canadian emigration**; materials occur in English, French, or both languages.
- **Lower Level - moderate certainty**
Materials are not described and/or self-identified with the phrase “Franco American,” “French Canadian,” or “Acadian,” nor do they occur within a specific geographic and historical context--US Northeast, between 1880 and the present day--but bear family names consistent with major Franco American population centers, and may possess one or more cultural markers that might suggest their relevance: **language usage**, references to **Catholicism**, references to the **French language**, references to **industrial manufacturing** or **labor**, or references to **Canadian emigration**; materials occur in English, French, or both languages.
- **Bottom Level - little to no certainty**
Materials are not described and/or self-identified with the phrase “Franco American,” “French Canadian,” or “Acadian,” nor do they occur within a specific geographic and historical context--US Northeast, between 1880 and the present day; do not bear family names consistent with major Franco American population centers. However, they may possess one or more cultural markers that might suggest their relevance: **language usage**, references to **Catholicism**, references to the **French language**, references to **industrial manufacturing** or **labor**, or references to **Canadian emigration**; materials occur in English, French, or both languages.

One other aspect of materials that our team measures is implied in the above scheme: the significance of ethnicity to the experience of the concerned entities. As the scheme moves from top level to bottom level, this significance ostensibly diminishes. Our team must remain conscious of the degree to which materials that are produced by or concern Franco American individuals or entities relate to the ethnicity of those individuals or entities, or to aspects of their cultural experience. Our team, therefore, makes case-by-case decisions as to whether certain materials that meet certain of the above criteria do or do not, in fact, relate to ethnicity or cultural identity. In other words, simply because an item or collection may possess a common Franco American family name within a particular geographic context does not mean that its contents are within the scope of our project.

Finally, it is helpful to acknowledge that our approach to discovering and selecting portal content falls squarely within a spectrum of strategies of at least two other public humanities aggregator projects: *Umbra Search African American History* (<https://www.umbrasearch.org/>) from the University of Minnesota, and *Digital Transgender Archive* (<https://www.digitaltransgenderarchive.net/>) from the College of the Holy Cross. Both projects help to illustrate the range of discretion within which falls our own team's strategy for determining in-scope content for our portal:

- On the one hand, *Umbra Search*'s harvest strategies, as indicated on the project's main page, have lent to a very large pool of materials: as of this document's writing, *Umbra Search* provides access to over 685,000 items. As with any mass harvest strategy, the possibility of yielding false positive search results based on a list of relevant keywords becomes higher with the greater number of items discovered. At the same time, the total number of true positive materials also becomes much higher. Weeding out false positives may require manual labor in addition to the labor required to clean or supplement metadata appropriately for the shape and needs of the discovery tool itself. Generating African American historical materials results based on a keyword search for the term "segregation," for example, indeed generates results where this term is used for descriptions of African American experiences, but also includes other experiences where this term is used: at least one item in *Umbra Search* corresponds instead to Japanese-American internment camps (<https://www.umbrasearch.org/catalog/eadf3b1bb8947d312d6039d93165fce34b922588>).
- On the other hand, *Digital Transgender Archives*' highly manual process of curating content related to transgender history has produced a much smaller, more tightly knit group of materials: as of this document's writing, *Digital Transgender Archive* provides access to roughly 8,300 digital objects. This project chooses to spend time with each of its included records and, in doing so, elaborates descriptions and a logic for inclusion of each item within their highly curated project. Naturally, this process is highly labor intensive and may have the effect of leaving out materials that could be collected with a more systematic, wide-lens keyword search. It is, however, highly intentional, and ensures that the project in sum maintains the shape of the choices of its project team.

Describing Content within the Portal

Our research process and search strategy in practice inform how we will enable our portal to function. In other words, they inform how we will structure a search strategy for content within the portal itself, and how users will be able to discover portal contents.

Our portal project aims to transform the complicated process of discovering Franco American content into a simple process: providing clear, basic, and multiple access points to Franco American materials through a portal environment.

To conclude this white paper, we share the following functional requirements for our online project. These requirements aim to address how certain aspects of the proposed portal tool itself, as well as certain metadata standards for describing portal materials, will improve materials searchability: **multilingual support, faceted searching, and controlled vocabulary.**

- ***Multilingual support***

The Franco American Portal Project is distinctive in that the records, collections, and materials that will comprise the searchable content of the portal occur in English, in French, or in both languages. The design of the portal therefore must accommodate and support the display of French, English, and bilingual content. Because the portal will not host these records and collections as complete digital objects themselves, but will simply link out to these objects and to the digital repositories where they are hosted, this means that the “searchable content” representing each item or collection in the portal will be catalog records or finding aids of these linguistically diverse materials.

At baseline, our discussions of accommodating French and English content have included the potential of cataloging item and collection metadata into the portal in the language in which that material occurs. For example, an item summary of a letter written in French would occur in French; the title of a book written in English would occur in English; etc. In other words, the content of metadata fields would be represented from the item itself, and not translated from its original language. Naturally, due to the linguistic variations in the materials that the portal will include--especially when items occur in both languages, when items occur in no language (like some photographs), or when items have corresponding translations--this approach may not be universally adequate. Nevertheless, we know at the very least that we are committed to accommodating the linguistic needs of French, English, and bilingual materials in order that their appearance in the portal 1)makes them more accessible to the wider public, and 2)does not impact the manner in which their original language gives them meaning and helps shape their material identity or cultural context.

At the same time, because of the types of materials it will include, this project would benefit from addressing the needs of audiences that read only English, only French, or both. Certain design elements of the portal would therefore improve user experience if they were able to be adjusted linguistically, depending on the linguistic needs or preferences of each individual user, without altering the shape of the portal’s contents. This means that certain language included in the structure of the portal, depending on the language selection of the user, could appear in either English or French. These language areas would likely include metadata field headers, portal navigation tabs, search facets, and all narrative language on static pages describing one or another aspect of the portal itself. These language areas would also likely include Library of Congress Subject Headings (LCSH), whose French translations can be made available to information professionals (insert citation here); and topics, subjects, themes, or other culturally-specific terms developed within the portal’s controlled vocabulary. In terms of design, we see this type of multilingual support mechanism often in the form of small flags at the top of a user’s screen (USA or UK

representing English; France representing French; etc.), or a two-letter alpha code (EN representing English; FR representing French), or a “Language” dropdown, where a user’s selection determines the language of the site’s interface.

To extend this approach, the language areas just described could also go so far as to include the metadata itself, the “searchable content,” for items and collections. In this case, for example, a letter written in French could be described both in English and in French, or an English item’s title could be translated into French, with the user’s interface language selection determining the language in which any individual user’s content display will appear. These language areas will likely not include, however: geographic place names, author/creator names, and other proper nouns; or dates. Keeping in mind the precautions described above in service of maintaining cultural context, if this type of language presentation takes place, it would be essential to indicate the original language of the item or collection, where applicable, so as not to disappear its language of origin.

Certain other issues will arise in working to provide multilingual support for this portal. For example, the portal’s search tool will have to accommodate the occurrence of accent marks on letters in French. In this case, it would be important to ensure that one searching the word “ecole” (“school,” in English) would yield results including the word, “école,” whose first “e” includes an accent mark.

- ***Faceted searching***

Faceted searching has become a standard feature of OPACs, digital libraries, and other online databases, not to mention popular e-commerce outlets like Etsy, Target, Amazon, and others. Facets (sometimes called “limiters”) allow users to refine one’s initial search query visibly. A common use of facets in libraries, for example, is when a user performs a simple keyword search (ie., “science”), and is directed to a large list of results that the user can then narrow by one or more categories that are applicable to the listed results (ie., “date,” “theme,” “subject,” “media type,” “creator/author”). Facets also often display a numerical indication of the frequency of a result within a certain category, and allow a user to drill down within their macro search results based on particular choices within these categories. In supplementing traditional boolean search strategies, facets make database research an activity that is much simpler, more intuitive and, therefore, more accessible to audiences of diverse levels of familiarity with online databases. Online commerce has popularized facets in ways that make manipulating them second-nature to online consumers and so, too, to many online library users.

The Franco American Portal Project team’s discussions about facets have been less about whether to include them in the portal’s design--which we unanimously agree upon--and more about how to include them: what categories they should contain, what they should look like, and how they should be structured.

One approach to the structure of facets would be to list all metadata categories as faceted categories, depending on the project’s metadata profile. But some categories for facets that have been discussed specifically for inclusion are those that relate to the nature of Franco materials. Some of these are relatively standard: **item type**; **item language**; **date**. Because of the nature of our project as “portal,” an essential category would also be **institution** or **repository**, in order for a user to narrow a search by the physical place where certain materials are held. Other categories that have been discussed and are also

somewhat common, but may be adjusted to reflect the particular needs of our portal are: **location**, which for example might include not only LCSH city and state or province, but neighborhood or parish identifier, or historical Canadian region of origin; **occupation**, or a refined LCSH, which includes information about job types or popular forms of employment; **family name** or **surname**, which may be different from the name(s) reflected in other metadata fields for one object or another; **theme**; **historic event**; and others . Some of these latter categories would require the development of controlled vocabularies particular to Franco American materials and, arguably, particular to this project. It is the team's full intention to develop this vocabulary in order to improve and increase the number of access points to the materials within the portal, as well as to ameliorate one's search processes by standardized sets of common search vocabulary.

Our team has also discussed the structure of facets. Certain databases restrict facet hierarchy to a single level. This means, for example, that beneath the facet heading, "Subject," would be a list of subjects one could choose from. A multilevel facet hierarchy would allow for individual category items to have subheadings. This may be useful, for example, in thinking about items geographically: beneath a "Location" facet heading, a list of states might be expanded to include sublists of cities; cities might be expanded to include sublists of parishes or neighborhoods; and so on. We recognize the value in establishing a sort of hierarchical facet structure, however we have yet to determine if it would best suit our project and, if so, what form this might take.

It is also worth noting that certain softwares and software stacks include faceted searching natively; others do not. Omeka, for example, a popular open source software for archives and collections, and the software selection for our beta portal, does not include faceted searching within its basic install; Omeka requires applications or other backend work around facets in order for this feature to be included in public display. [See an example of an Omeka tool with facets here: <http://discovery.civilwargovernors.org/> (Kentucky Historical Society, 2019).]

- ***Controlled vocabulary***

One or more controlled vocabularies developed and/or implemented for our portal will help in the organization and discovery of portal contents.

At the very least, our portal project team is committed to using Library of Congress Subject Headings (LCSH) to describe materials featured in the portal. LCSH will assure not only that materials are described with detail, but that their descriptions adhere to certain nationally recognized standards. We are also committed to activating the French translation of all English-language LCSH headings for use in our portal's French-language interface.

We also aim to include other standard vocabulary in other metadata fields that occur within our Metadata Application Profile as adapted from DPLA and Dublin Core. For example, the "Item Type" field would be filled with one of several standard item types; the date field with common and recognizable numerical forms; etc.

We also recognize the simultaneous difficulty of describing Franco American materials completely and accurately by using only LCSH and other standard means of description. As we have noted elsewhere in the pursuit of a Franco American portal, the Library of Congress did not designate the subject heading “Franco-Americans” to apply to Americans of Acadian and French Canadian descent until 2008, and remains deficient in other categories for signalling idiosyncrasies. Certainly other means of describing our community are more accurate and representative of that community than LCSH terms, which are often meant to encompass broad categories. Nevertheless, the use of both LCSH and a controlled vocabulary will enable us to both participate within national standards while in our own way, supplementing those descriptive practices with a vocabulary that is unique to our project. This is a crucial aspect of the portal: making materials available by terms that are particular to those materials and to Franco American communities.

What might these controlled vocabularies include? We have already acknowledged a handful of categories whose diversity and complexity will command our attention to developing sets of standard language--for keyword searchability, on the one hand, and for standard facet manipulation, on the other. These categories are **occupation, surname, theme, and historic event**. In each of these categories, our team will generate, grow, develop, and control a list of terms and phrases that enrich our portal users’ search results, and that clarify these results’ relevance to the search intentions of that user.

In terms of design, the appearance of controlled vocabulary in the portal would occur in facets, and so would depend very much on design decisions relating to the structure and appearance of those facets. Controlled vocabulary could also be the basis for exhibits, or other curated groupings of materials, which could occur adjacent to the main function of the portal and highlight segments of the portal’s contents.

References

- Albert, Jacob et al. *Contemporary Attitudes of Maine's Franco Americans*. Orono, ME: Franco American Centre, 2013, pp.80-85.
- Alexander Stoller papers, 1919-1996. Archives of American Art, Smithsonian Institution. <https://www.aaa.si.edu/collections/alexander-stoller-papers-13485>. Accessed November 2019.
- “Baseball game.” *Umbra Search African American History*. <https://www.umbrasearch.org/catalog/eadf3b1bb8947d312d6039d93165fce34b922588> . Accessed November 2019.
- Bernard Langlais papers, 1950-2010. Archives of American Art, Smithsonian Institution. <https://www.aaa.si.edu/collections/bernard-langlais-papers-7856> . Accessed November 2019.
- “Canadians in New-England,” *The New York Times*, 23 September 1885.
- Caswell, Michelle. “Inventing New Archival Imaginaries: Theoretical Foundations for Identity-Based Community Archives.” *Identity Palimpsests: Archiving Ethnicity in the U.S. and Canada*. Dominique Daniel and Amalia Levi, eds. Sacramento CA: Litwin, 2014.
- Craig, Beatrice. *The Land in Between*. Gardiner, ME: Tilbury House, 2009.
- Deaux, Kay. “To Be An American: Immigration, Hyphenation, and Incorporation.” *Journal of Social Issues*, 64 (4), 2008. Pp.925-943. <https://rdcu.be/bW7us> . Accessed November 2019. Web.
- “Detailed Languages Spoken at Home and Ability to Speak English for the Population 5 years and Over: 2009-2013.” *2009-2013 American Community Survey*, United States Census Bureau, 2015, <https://www.census.gov/data/tables/2013/demo/2009-2013-lang-tables.html> . Accessed November 2019.
- Digital Transgender Archive*. <https://www.digitaltransgenderarchive.net> . Accessed November 2019.
- Doty, C. Stewart. “Franco-American History Projects in the State of Maine: Oral History, Historic Photographs, and Archival Surprises.” *Le Quebec et les francophones de la Nouvelle-Angleterre*. Edited by Dean Louder and La culture d’expression francaise en Amerique du Nord. Quebec, QC: Universite Laval, 1991, pp.165-174.
- Frum, David. “If liberals won’t enforce borders, fascists will.” *The Atlantic*, April 2019.
- “Franco-American.” Archives of American Art, Smithsonian Institution. https://www.aaa.si.edu/search/collections?edan_q=%2522franco-american%2522 . Accessed November 2019.
- Franco American Portal Project. [Various pages]. *Franco American Portal Project*. <https://francoamericanportal.org> . Accessed November 2019. Web.

- Gerstle, Gary. *Working Class Americanism*. Princeton: Princeton University Press, 2001.
- Kentucky Historical Society. *Civil War Governors of Kentucky: Digital Documentary Edition*. <http://discovery.civilwargovernors.org/>. Accessed November 2019. Web.
- Library of Congress. "Franco-Americans." *Library of Congress*. <http://id.loc.gov/authorities/subjects/sh2007009810.html> . Accessed November 2019. Web.
- Library of Congress. "LC Linked Data Service: Authorities and Vocabularies." *Library of Congress*. <https://id.loc.gov>. Accessed November 2019. Web
- Massachusetts Bureau of Statistics of Labor. *Twelfth Annual Report of the Bureau of Statistics of Labor*. Commonwealth of Massachusetts, January 1881, pp.469-475.
- Melehy, Hassan. *Kerouac: Language, Poetics and Territory*. London: Bloomsbury, 2017.
- Quintal, Claire. "Les archives des Franco-Américains et des Acadiens de la Nouvelle-Angleterre." *Archives*, vol. 36., no. 2, 2004-2005, pp.39-57.
- Ramirez, Bruno. *Crossing the 49th Parallel*. New York: Cornell, 2001.
- Richard, Mark. *Loyal but French: The Negotiation of Identity by French-Canadian Descendants in the United States*. East Lansing, MI: MSU Press, 2008.
- Richard, Mark Paul. *Not a Catholic Nation: The Ku Klux Klan Confronts New England in the 1920s*. Amherst: UMass, 2015.
- Sterne, Evelyn Savidge. *Ballots and Bibles: Ethnic Politics and the Catholic Church in Providence*. New York: Cornell, 2003.
- Umbra Search African American History. [Various pages]. *Umbra Search African American History*. <https://umbrasearch.org> . Accessed November 2019.
- U.S. Census Bureau. "DP02: Selected Social Characteristics in the United States: Housatonic CDP, Massachusetts." *U.S. Census Bureau, 2013-2017 American Community Survey 5-Year Estimates*. https://factfinder.census.gov/bkmk/table/1.0/en/ACS/17_5YR/DP02/1600000US2531295 . Accessed November 2019.