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LE F.A.R.O.G.

FORUM

Vol. 3 No. 5 "Un Journal Bilingue"

février 1976

BILINGUAL, BICULTURAL

PROGRAMS-

An Avenue Toward

Cross-Cultural Awareness

(By Dr. Michael Beaudoin)

Despite many years of community, institutional and governmental pressure to enforce universal English language usage in Maine, (as exemplified by the punishment of children using their mother tongue within school environs) Franco Americans cultural and language patterns have persisted in the shadow of Maine's more popularized "Down East Yankee" image and life style.

Unlike the younger generation which was formally taught in public schools, much of the Franco adult population now 45 and over grew up with strong commitments to their language and cultural mores, inculcated over the decades by the Church and its parochial schools. Despite little or no academic training in English, the majority of these Franco Americans are able to communicate in English, yet they are likely to feel their speech is awkward and their habits are inappropriate to compete effectively for employment and education opportunities in Anglo-dominated fields.

Yet, although this ethnic population retains a strong bilingual and bicultural presence in much of New England, they remain an undesignated minority in equal employment programs and affirmative action plans. With few exceptions, bilingual and bicultural services for Franco Americans of any age have not been viewed as a priority in local, state and federal opportunity programs. Such attitudes disregard both the positive and negative implications of culture and language as significant factors in determining the social and economic status of Franco Americans.

While communities, social agencies, schools, other institutions and employers are naturally reluctant to publicly acknowledge the existence of social tensions in their midst brought about by ethnic differences, many administrators, teachers and social service workers will privately admit their frustrations at being unable to adequately respond to the diverse social, educational and economic needs created by the multi-ethnic character of their community, school or client group.

"...bilingual and bicultural services for FAs of any age have not been viewed as a priority..."

New attitudes and new programs are needed to promote and encourage biculturalism and bilingualism, fostering not only better education and employment opportunities for Francos, but also better communication and understanding between Francos and non-Francos as well. A promising beginning is currently gaining momentum, through the impetus of several federally-funded and locally sponsored efforts to make bicultural programs and services available to New England's Francos as well as non-Franco citizens. The purpose of these programs is not to anglicize Americans of French descent, nor is it to foist French culture and language on Anglos. What is reflected in

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GUIDE SUR LES LOIS DU TRAVAIL

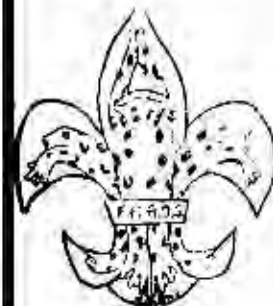


AUX CITOYENS D'EXPRESSION FRANCAISE
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Il nous fait plaisir de vous annoncer la disponibilité d'une nouvelle publication du Bureau de l'Education au Travail à l'Université du Maine. Dorénavant vous aurez le choix de vous informer sur les lois du travail en anglais ou en français selon votre besoin.

Nous remercions les auteurs de cet oeuvre qui ont bien voulu mettre à la disposition des citoyens du Maine ces renseignements sur les lois du travail.

Si vous voulez obtenir cette publication, veuillez nous envoyer .25 pour frais postaux ainsi que votre adresse à: Guide sur les Lois du Travail



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LE DEGEL

Généalogies

For the benefit of those of you who are interested in your heritage and can't speak or read French, we will be printing the genealogies in English this semester. We will be going through the book "Your Ancient Canadian Family Ties" by Reginald Olivier of Sanford. These tell you exactly from what part of France your ancestors come, the Archdioceses and dioceses they belonged to prior to 1650.

What you will have to do is trace your immediate history back as far as you can, and search from there. We would appreciate it if you have a specific name in mind to let us know so that others may also share.

ARGUIN

(HARDOUIN OR ARDOUIN)

Francois Hardouin settled at the manor of St-Gabriel, parish of Ancienne-Lorette, son of Francois Hardouin and of Cherre (Maine-et-Loire) Diocese of Anjou, married at Ste-Foy on 5 November 1736 to Helen Bellot, dit Larose, daughter of Jean-Baptiste and of Catherine Berthiaume. Francois came from Cherre, France and was born on 18 April 1706. His parents were married at Contigne, France on 31 May 1703.

ALLAIRE (DALLAIRE)

Jean-Allaire-Dallaire, born 1634, son of Sebastien Allaire and of Perrine Fleurisson, of Saint-Philibert-du-Pont-Charrault, Vendee in Poitou. Jean arrived at Quebec with his brother, Charles, on the sailing ship "Le Taureau" on 6 August 1658. He pioneered on a farm on 22 June 1667 at the Parish of Saint-Jean on the Isle of Orleans. He died in April 1673 and was buried on the third at Sainte-Famille, I.O. Jean married at Québec on 12 December 1662 to Perinne, daughter of Andre and of Marguerite Le Roussey, of La Rochelle. Charles married at Quebec on 10 November 1663 to Catherine Fievre, daughter of Fiacre and of Jacqueline Dusol that came from St-Andre-de-Nort(Poitou).

ALARD

Francois Alard, born 1637, died October 1726, son of Jacques and of Jacqueline Frerot, married at Quebec on 1 November 1671 to Jeanne Anguille, born 1647, daughter of Michel and of Eriennette Toucheraine, of Artaine, city of Tours. She passed away at Charlesbourg on 12 March 1711.

ANCTIL

(DIT ST-JEAN)

Jean Anctil, son of Louis and of Jeanne Fontaine of Avranches, in Normandy, France, married at Kamouraska on 25 November 1738 to Marguerite Leveque, daughter of Francois-Robert Leveque.

ARCHAMBAULT

Jacques Archambault, born 1604, died 15 February 1688 at Montreal, in Charente Maritime, France arrived in Quebec in 1645 with his wife, Francoise Tourault, born 1600, died 9 December 1663, and their six children. He settled on a farm near Montreal and died a few years later in 1688 at the age of 84. In 1620, at Larilliere, parish of Dompierre, Jacques Archambault, son of Antoine and of Renee Ouvrard, married to Francoise Toureau. Jacques remarried on 6 June 1666 at Trois-Rivieres to Marie DeNotre, daughter of Helia and of Marguerite de La Font.

RECETTES

Bière Commun

une poigner d'houblon
une chaudière d'eau
2 tasses de son (blé)
1 tasse melasse
1 tasse de levure
1 cuillère de gingandre

fermez et laisser fermenter

Ketchup Vert

12 qts de tomates vertes tranchées
1 qt d'oignons tranchés
2 tasses de sucre
1 tasse de sel
1 boîte de toute-épice
2 tasses de vinaigre
- faites tremper durant la nuit
- faites cuire jusqu'à ce que les ingrédients deviennent tendres.
Versez dans des pots.

New England French Historical Time Line

INTRODUCTION:

Most people don't really know all that much about how the French people turned up in Maine, New England, Québec, and the Maritime Provinces of Canada. So we thought it would be interesting to print some of this for you. By compiling dates and facts from all sorts of different sources, we have come up with this "Time Line" in order to be able to share a little more of ourselves and our history with you. In this issue, we will be dealing with how it all began, in the 1500's and 1600's. In subsequent issues, we will be looking at the 1700's through to the present day. We hope you find it as interesting as we have.

Denise Carrier
Lisa Daigle

The French presence in America dates back to 1504, at least, when French fishermen visited the New England coast. Note that this is only 12 years before Columbus "discovered" America. The name "America" was coined in 1507 by the villagers of St. Die, France.
1534- First of three voyages by Jacques Cartier.
1541- Jacques Cartier winters near present-day Québec.

1603- The first attempt to colonize and convert the Indians on St. Croix Island, within the territory of Maine, was Pierre du Guast, Sieur de Monts, 16 years before the Pilgrims came to this country.

1604- Samuel de Champlain and his settlers winter on Dochet Island in the mouth of St. Croix River

1604-1607- Champlain establishes Port Royal on the eastern shore of the Bay of Fundy.

1605- Sieurs de Monts relinquished his rights in favor of John de Biencourt, Sieur de Poutrincourt.

1607- The first permanent European settlement on the Atlantic Coast was the island of St. Croix, established by Champlain, a geographer and hariner. He is also responsible for the naming of several islands off the Maine coast - for example, Mt. Desert Island. Champlain went on to explore New England, the St. Lawrence River, and to found the city of Québec.

1608- First permanent French settlement in North America established at Québec by Samuel de Champlain. Also, Fathers Peter Biard, S.J., and Ennemund Massé, S.J., were named to work with the Indians.

1613- Antoinette de Pons, Marchioness de Guercheville was not satisfied with Poutrincourt's treatment of the missionaries.

1615- The Recollects came to Canada.
1617- Louis Hébert, his wife and three children arrive - the first family to immigrate.

1620's- the French fishermen would come in the summers to fish the Grand Banks near Nova Scotia, Prince Edward Island, New Foundland. More families came in prosperous, fishing continued to flourish.

1630's- the French went to settle eastern Canada in what was known then to be New France. These people were mostly commoners who grabbed at the chance of acquiring new land. This was a small group- at its peak, possibly 1,800 people.

1630- November 22, Cardinal Barbarino ordered that Catholic missionaries (Capuchins) be sent to New England

1632- Richelieu allotted Nova Scotia and Maine to the Capuchins

1632-1636- two hundred settlers came to Acadia: very slight immigration afterwards

1633- The Capuchins served missions from Port Royal, the center, as far as the Penobscot and the Kennebec.

1642- Maisonneuve founds the city of Montréal for the king of France, Louis XIII

1646- the Indians of the Kennebec Valley went to Québec and asked for a priest

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UN COUP D'OEIL SUR FAROG

(PAR YVON LABBÉ)

Aux Etudiants:

Last month I bent your ears (eyes!) concerning the existing job market and the growing job potential for bilingual-bicultural Franco-Americans. While we find ourselves in a chronic unemployment bind in Maine and the nation you didn't exactly overwhelm Ma Bell not the UMO postal service with your reactions.

Since patience is one of my most valued assets, here's the same message again in different words (last time I used the organized approach, this is called the rambling approach) If I hit you last time at square two, let me back up to square one and point out that there is a difference. I spent the holidays with my extended family. Les tantes, les oncles pis les cousins étaient là. J'en ai mangé d'la tourtière. Des patates jaunes. Du ragout au poulet pis du ragout au porc. Pis y avait des cretons, la messe de minuit, et le Divin Messie. J'ai pas manqué le gâteau aux noix, le gâteau au chocolat. Bien sûr avec de la crème et des confitures aux fraises dessus. Et pour faire le comble, du blanc à manger, mon caviar. Si y était rose, ben c'était du rose à manger.

A part de ça il y avait plusieurs modèles de chaques mets. Il va sans dire que j'ai goûté à toute, toute, toute! Aux tourtières à ma tante Alida, au gâteau au chocolat à ma tante Juliette (avec crème et confitures de fraises, bien entendu). Et pis encore aux tourtières à ma tante Thérèse sans manquer celles de ma tante Adrienne. Y avait le gin à mon oncle Benoit et la bière à mon oncle Jean-Paul et puis celle de Renald et puis celle de Michel. Il faut ajouter plusieurs randonnées vers le "rose à manger" de ma tante Alida (avec des confitures). J'ai passé à travers le premier gâteau aux noix à Maman (qui à son avis n'était pas bon) pour arriver au deuxième gâteau aux noix à Maman (qui à son avis était une réussite). Moi j'ai trouvé que le premier était aussi bon que le deuxième. C'est dûre d'être fier.

En parlant de fierté, ça me fait penser à mes p'tite jobs dont je parlais au début, avant le tiraillage d'estomac. Tiraillage très bien apprécié. J'en souffre encore pis ça fait un mois que c'est passé.

Well those are a few among the multitude of differences as I experience them. I almost forgot to tell you that at least half of my relatives live in the province of Québec. Do any of you share the same circumstances? Do any of you remember your parents or grandparents talking nostalgically about little towns such as St. Evariste, St. Ephrem, St. Georges, Ste. Rose, Frampton, Ste. Marie and others.

A former UMO student from Winslow, out of work for many months this past year, found a job in one of these towns because he was bilingual. I mentioned last month that a Waterville machinist is having the experience of his life in Algiers, Algeria. Because he is bilingual. Neither of these two people went to school to be bilingual. It is part of the unique cultural baggage they received while growing up and which they use at home or in their home town. There are at least one million individuals in New England with similar cultural and linguistic baggages. And it still seems to be thought of as extra baggage. Useless extra baggage.



Useless!! I have experiences Franco-Americans swearing in their native language (it definitely happens here at F.A.R.O.G.) Un p'tit "calvère" ou un p'tit "torvis" de temps en temps! Have you heard of a more useful tool to clear the throat and unload the heart? There are even basketball cheers: "S'to.K., s'tallright, stay in there and fight!!" Thousands of people have needs, intimate needs which they can express best in their French. When they are sick, they're sick in French; when they pray, they pray in French, and so on. Now there's a career!! And they always need new employees. You all know that aller

aux noces, ou nocer, doesn't mean quite the same thing as going to a reception. I have usually sensed basic differences (there's that word again) in that particular area. Do you suppose there's a way to get married in French?

Ceci dit je vois que je me suis éloigné de mes p'tites jobs. Mais en parlant de p'tites jobs ça me fait penser à la fierté. Pourquoi? Parce qu'il est difficile d'être fier quand on a pas d'job. La grande fierté, il me semble, serait pour nous bilingues et biculturels, de pouvoir trouver un travail dans lequel on pourrait utiliser toutes nos ressources et talents naturels.

That keeps vital parts from rotting due to lack of use. C'est dûre d'être fier de ce que l'on a si on ne sais pas quoi faire avec. Dans s'temps là, la fierté est ben mince. There are a number of Francos here at U.M.O. and B.C.C. who are putting their better half to work. (Project F.A.C.T.S., MPBN; F.A. Gerontology, B.C.C.; F.A.R.O.G., Fernald Hall) The Francos involved find that they have unique contributions to make and not too surprisingly, very interesting aspects of themselves are being developed. It just pays off in many ways. It is evident from a little study done at U.M.O. and B.C.C., that some of you Francos are aware of your cultural and linguistics assets. But most important is the emerging link between these assets and the world of work.

Next time I will include some of your reactions to this study of bilingual-bicultural assets and the job market.

A la prochaine,

Yvon

Yvon A. Labbé

P.S. How about a few reactions from you students, s'il vous plaît!!

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FRONTIERES SANS DOUANES

Title I Report:

During the month of January, Title I was involved in planning and in an exchange program.

The planning mainly concerned the renewal of the Title I Grant which Bangor Mental Health Institute wanted. In order to ensure the resources made available this year by Title I, we have written, with Mike Beaudoin, a grant which includes - but is not limited to - Bangor Mental Health Institute as a contractor. All parties seem comfortable with this, so I am too.

We've been planning, with Jim Herlan of the Foreign Languages Department, a Course in Terminology. However, since the ward staff felt they had other needs, we are now trying to rethink, with Jim going on the ward to participate in patient groups, etc. The planning in this case has meant the purchase of resource materials, reviewing French Canadian and Franco American literature, and reviewing role-playing as a possible technique. One of the goals had been to explore how to translate a psychological concept, e.g. depression into French, the French that is spoken at home so that the families of patients

could be part of the therapeutic process. As I said, nothing of the sort has happened yet, and we hope to put the course on the road soon.

We spent time planning upcoming activities such as a February 20th workshop on Gestalt; a March 2nd workshop by Normand Dubé and a two-day presentation of psychosynthesis on the 13th and 14th of March. Planning is strangely time consuming: out of vague leads, one has to create a concrete experience which meets everybody's needs. The phone calls, letters, financial arrangements and false leads make it more complicated than I would have thought.

The exchange visit to Douglas Hospital Centre in Montréal took months to plan, and yet it was all over in only three days. And then, not all the plans were viable.

We did visit a Psychiatric Hospital which has recently had to accept Francophone patients - in the last four years.

Naturally, I was interested in the French: What are the differences? What are the possible solutions to the specifically cultural problems

of the Francophone? Well, I didn't get too many answers to that. We did learn that because of their family structure, Francophones keep their disturbed relatives at home longer than Anglophone families, and that placement after psychiatric hospitalization is easier with Francophone patients - again because of this family strength. On the French ward I heard a nurse say "Aie, la Mère on s'lève!" and that felt good.

The Francophone unit had another point of interest: there was self government by the patients: a practice I would dearly have loved to explore.

Montréal always excites me, and although I didn't visit my friends, there is always a friendly feeling in the city for me - some sense of freedom. Somehow a city with such a variety of faces and races always reminds me that I am part of the Great race and face.

En somme, the exchange is not an unqualified success...and yet it offered a great deal. I should be receiving the results of some research done at Douglas, and I shall share that when I get it.

INVASION:

(PAR CLAIRE BOLDUC)

INVASION: entrance as if to take possession or overrun; infringement by intrusion. (Ame. College Diction)

I think we could all agree also that invasion implies that the invaded did not give permission or ask for the invasion. The invaded did not choose the invader.

Frontière sans Douanes. This month I suggest a look at the "sans Douanes". Douanes refers to the cost of bringing something into a foreign country and/or the cost of bringing something out of a foreign country. Somehow, we realize that moving between countries implies a certain cost, and we accept it. This simple concept seems really important to me at the individual level.

Our vies quotidiennes are filled with situations where we are invaded and expected to welcome the invader. That sounds abstract. Well, to me television is an invasion, and television advertising even more so. I mean, really, all those dudes in their loud voices and their hypes on what to do about my sex life, my kitchen and even my ethics. That is invasion and I don't buy into it, and do not acquiesce to calling it anything else.

Another example is the invasion which occurs inside institutions: to preserve and protect its life, an institutions demands that persons approaching it buy into certain assumptions. The cost is dear whether the person acquiesces to the demand or resists it. This seems like an invasion: a condition of choicelessness. I remember Tonio Poulin, lumber camp foreman, who surveyed the camp yard and then picked up his little daughter and said "Tsé, y a une question qui est la plus importante - c'est le Grand Pourquoi! Moé, depuis que j' demande pourquoi, ma vie a changé. Tsé, faut pas crêre toutte. Faut demander pourquoi."

I guess that nagging WHY is what makes him loved by his men. The WHY minimizes the chances that he and his men will be 'invaded'.

During the holidays, I had occasion to witness and experience another kind of invasion: the kind of sexual joking that women are put through. To me, this is an invasion: no one asks a women if she wants to be treated as an object of buffoonery. Further, it seems no one wants to know whether she wants these jokes (?) or not. No customs paid here.

Back to invasion - with the invaded buying in. The invader: the

advertiser, the institution, the joking males, has a sense of his own rightness that Mahomet would envy. The invaded: the consumer, the woman, do not share this sense of rightness - au contraire, the invaded feels helpless, denuded and finally invalid (Paolo Freire says "inauthentic"). Usually the invaded formulate no questions about WHY. No time. Mostly no energy.

Some of the real human tragedies in our communities seem to be the result of invasion - on both sides of the excursion: the student who is poor or of "questionable" adjustment is eventually an orphan in his/her community invaded daily by "right thinking" people (Sartre says "les bien-pensants") On the other side is a teacher, a policeman, a bureaucrat who has tragically stopped questioning and in self protection, becomes brutal. His/her nights are not much fun either. Well, by now you are wondering what this little trip into invasion is all about. Chu content' d'vous l'dire. Voilà.

Ben c'est que ça nous est arrivé à nous autres, les Franco, pi on a rien dit, pi j'pense que ça nous a fait mal. Bon. Ceci dit, je continue.

It seems to me, and only to me, that as a people with a differant
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INVASION cont.

culture and language, we've been pretty good and docile about becoming un-French. I don't mean that we've turned into English speakers entirely, but you know, we didn't argue too much (in my generation) when it was illegal to speak French in the schools outside the foreign language classroom. Remember?

And I think we've all listened to too many French jokes, so called. I think we've seen too many grandmothers who have to speak to their grandchildren through a translator, don't you? Ca, c'est pas mal plate.

En tous cas, j'pense qu'on s'est laissé bercer par l'idée qu'il faut savoir seulement l'Anglais pour réussir en business. Il y a encore des gens qui disent que "c't'allright parler Français si tu restes dans la Vallée, mais ça donne rien ailleurs". Moi, je ne comprends pas d'où vient cette idée.

Une langue, une culture c'est important pas seulement dans la Vallée - mais partout, puisque c'est dans le fond de la personne elle-même, et que la personne est formée autant par sa langue et sa culture que par ses parents...n'est-ce pas? Alors, si un Franco est à Paris - c'est important qu'il soit Français du Maine, et s'il est à Ohio, c'est important aussi...et pour les mêmes raisons. Une personne sincère - solide est une personne qui est au contrôle de son destin avec tout ce qu'elle a de ressources et de talents. Il me semble qu'on se nuit en étant "pas nous autres". Dans les rencontres ordinaires on dit souvent: "Cette personne là n'est pas elle-même, elle acte..." Ca, c'est nous autres. Un point c'est tout.

On fait semblant toutes sortes d'affaires. On fait semblant de parler le français en cu d' poule, on fait semblant de ne pas remarquer quand on entend "dumb Frenchman", on fait semblant d'être naïseux, et de s'attendre à être p'tit pain pour la vie. Ouais.

Ici, je ne parle pas d'être fier de notre culture, de nos racines: ça, c'est un autre histoire. Ici je parle du fait qu'on s'use mal. C'est pas mal sérieux.

Nous avons une culture. Un point, c'est tout. Nous avons une façon de voir les choses...Sinon, expliquez-moi pourquoi tout'l monde sourient quand on parle comme à la maison...Pourquoi nos drôleries (les vraies French jokes) sont si comiques pour nous?

Ca me dépasse.

Bon. O.K. Vous allez me dire: "Qu'oisé q'tu veux faire?" Ben, je voudrais vous dire un peu ce que ça fait aux personnes qui ne peuvent pas jongler là dedans facilement.

Let's go back to the idea of invasion, only this time cultural invasion. Cultural invasion can be seen as the process where one culture

"penetrates the cultural context of another group, in disrespect of the latter's potentialities; impose their own view of the world upon those invaded and inhibit the creativity of the invaded by curbing their expression." For me, this has happened to the Franco: Curbing their expression certainly is what occurs when people can't use their own language. If you can't say what you see with your mind's eye, you can't be too creative for sure.

The other trick to cultural invasion is that the invaded have to be convinced of their own basic inferiority. Boy, do we ever have a dose of that! How many times have I heard Franco Americans tell me that "On est pas grand chose, on est ienque des p'tits pains, on sait pas ben parler - ni l'Anglais, ni l'Français..." Chu donc tannée d'entendre ça. Qui nous a dit qu'on était pas



grand' chose? J'aimerais le rencontrer...mais je pense que c'est autre chose qui s'est produit: on a cru le premier qui l'a dit, pi on se l'est répété à plein. Ca c'est grave. Aujourd'hui, on en est convaincu. C'est beau, ça, hein?

Ca donne tout un tas de gens qui ont un low self concept... (Ca été prouvé par des researchers) Ca donne un tas de gens qui ne se prennent pas au sérieux...donc personne les prend au sérieux. C'est pas beau: des fois c'est à nous faire pleurer: une jeune femme intelligente, douée qui me dit "I can't do anything too hard, I can't, I can't, I can't." Wô.

Le pire, c'est que tout le monde la croit! Tout l'monde nous croit! On se dit naïseux: O.K. on l'est!

On ne parle pas "The Good French"? Everybody believes it...ETC.

C'est pas drôle parce que il y a des gens qui ne peuvent pas se défendre, et qui perdent contact avec ce qu'on appelle la réalité. (Ouais) J'comprends, quand la réalité est celle qu'on a. Dans tout ça, personne ne demande le grand Pourquoi de Tonio. Pourquoi? Pour dire comme une de mes grandes amies: "Ca c'est d'être cocu, pi content."

Je vous entend déjà: "C'est pas si pire que ça, voyons." Ben ça l'est si pire que ça. Je suis en contact avec les gens que vous ne voyez pas tous les jours, et je vous assure que si vous pensez que vous êtes p'tit pain, eux le pensent cent fois plus: pi tout'l monde leur dit en plus. Ouais. Même le personnel de l'hôpital disent que les Francos ont un "lower self concept" que les autres. Ca veut dire qu quand ils/elles font une dépression nerveuse, ça prend plus longtemps à se guérir...La guérison demande une base de personnalité qui soutient la personne: la base serait de se prendre au sérieux, de se croire capable.

En médecine, c'est un peu pareil. On entend souvent que Mr. Untel a passé à travers telle grosse maladie, seulement par la force de sa volonté...n'est-ce pas? C'est de même pour la morale: il faut se prendre au sérieux assez pour se croire capable. Si on a une partance de moutonnerie ou de bonnaserie, ça n'aide pas.

Moi, j'aimerais voir mes amies, mes chums, mes co-Francos se dire: "On est quelqu'un. On parle le bon Français, puisque c'est le nôtre, et nous, nous sommes bons. Nous pouvons - non seulement souffrir, mais aussi se guérir, et aussi créer: nous pouvons donner aux autres la richesse de notre expérience en tant que bilingues...et bilingues un peu spéciaux. On peut et on veut se servir de tout ce qu'on est, et de contribuer à un monde qui ne supportera plus des "French jokes et de Pollack jokes et des" C'est pas compliquée, l'affaire, et ça viderait les hôpitaux psychiatriques. Qu'est-ce que vous en pensez?

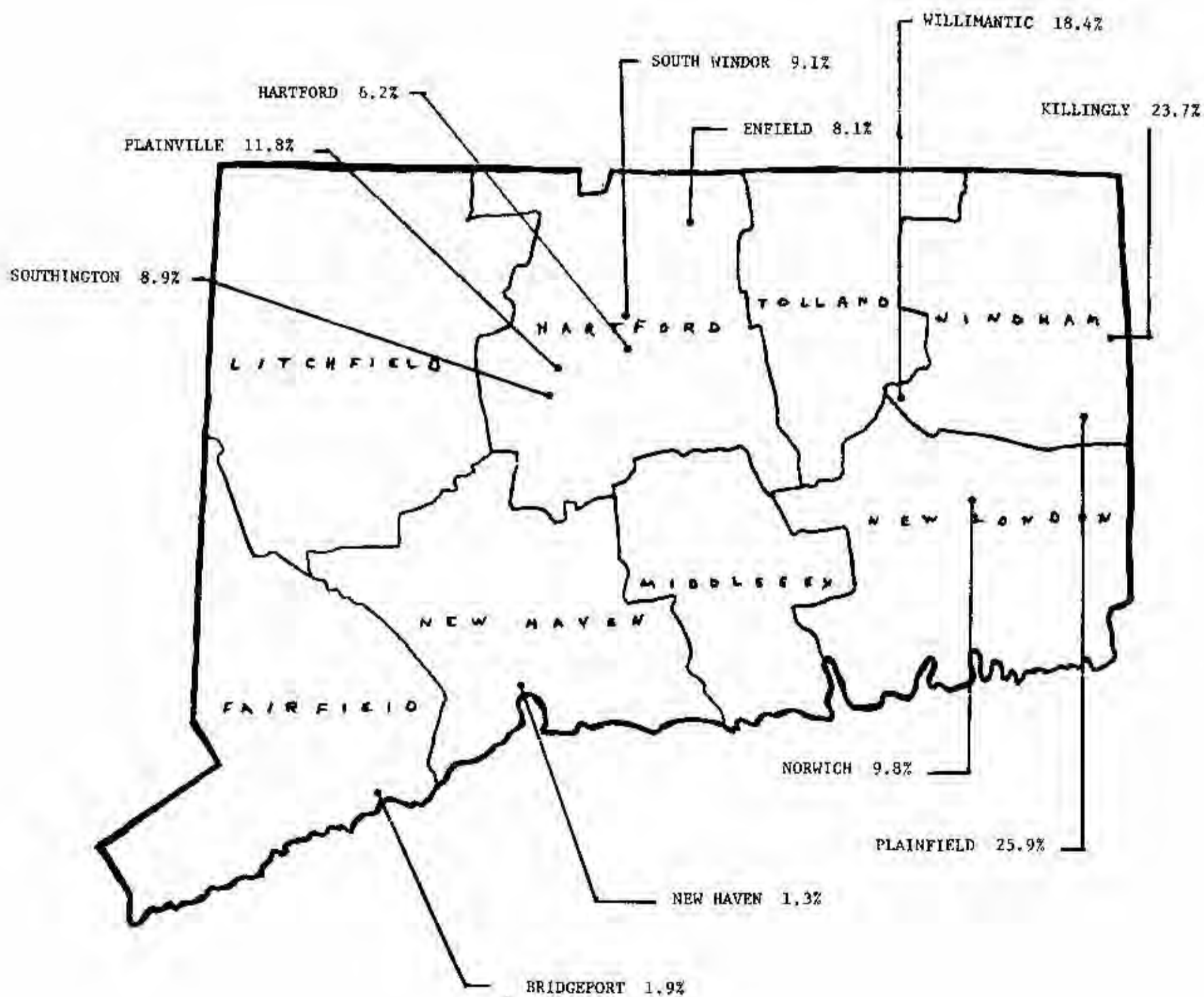
Clair



Ces pages vous sont présentées par le projet de Title I sur la Santé Mentale bilingue et biculturelle. (Higher Education Act)

Du Nord Au Sud: LES FRANCOIS

du CONNECTICUT



STATISTICS ON CONNECTICUT

	Total Population	Fr. Mo. Tongue	%Fr. Mo. Tongue
STATE (Total)	3,031,705	142,118	5.3
FAIRFIELD	792,811	14,658	1.8
HARTFORD	816,737	58,546	7.2
LITCHFIELD	144,091	6,634	4.6
MIDDLESEX	114,816	3,049	2.7
NEW HAVEN	744,947	22,788	3.1
NEW LONDON	230,348	12,394	5.4
TOLLAND	103,440	6,078	5.9
WINDHAM	84,515	17,971	21.3

DISTRIBUTION OF FRENCH MOTHER TONGUE BY COUNTIES

	Fr. Mo. Tongue	Percent
FAIRFIELD	14,658	10.3
HARTFORD	58,546	41.2
LITCHFIELD	6,634	4.7
MIDDLESEX	3,049	2.1
NEW HAVEN	22,788	16.0
NEW LONDON	12,394	8.7
TOLLAND	6,078	4.3
WINDHAM	17,971	12.6
TOTALS	142,118	100.0

FRENCH MOTHER TONGUE FOR CITIES AND TOWNS

	Total Population	Fr. Mo. Tongue	%Fr. Mo. Tongue
ENFIELD	46,214	3,760	8.1
KILLINGLY	13,809	3,276	23.7
NORWICH	41,443	4,067	9.8
PLAINFIELD	11,957	3,100	25.9
PLAINVILLE	16,733	1,975	11.8
SOUTHINGTON	30,946	2,739	8.9
SOUTH WINDSOR	15,553	1,408	9.1
WILLIMANTIC	14,402	2,652	18.4

CITIES OF 250,000 or MORE

BRIDGEPORT	390,022	7,543	1.9
HARTFORD	663,845	40,988	6.2
NEW HAVEN	355,621	4,476	1.3

DISTRIBUTION OF FRENCH MOTHER TONGUE BY URBAN AND RURAL RESIDENCE

	Fr. Mo. Tongue	%Fr. Mo. Tongue
TOTAL	142,118	100.0
URBAN: TOTAL	108,181	76.1
URBANIZED AREAS:		
TOTAL	89,563	63.0
CENTRAL CITIES	46,359	32.6
URBAN FRINGE	43,204	30.4
OTHER PLACES OF:		
10,000 or More	9,169	6.5
2,500 to 10,000	9,449	6.6
RURAL: TOTAL	33,937	23.9
NONFARM	31,256	22.0
FARM	2,681	1.9

PERCENT FRENCH MOTHER TONGUE FOR URBAN AND RURAL RESIDENCE

	Total Population	Fr. Mo. Tongue	%Fr. Mo. Tongue
TOTAL	3,031,705	142,118	4.7
URBAN	2,344,697	108,181	4.6
RURAL NONFARM	636,989	31,456	4.9
RURAL FARM	50,019	2,681	5.4

SOURCE: U.S. Bureau of Census, 1970 Census of Population, General Social and Economic Characteristics, Connecticut. Percentages computed by Franco-American Files, UMFG.

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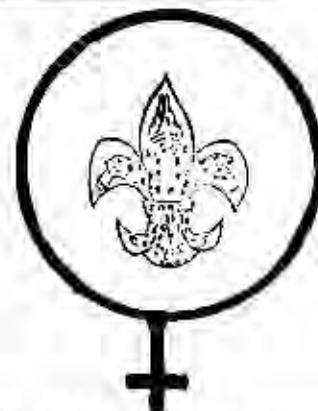
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Focus On Women



Dear Claire,

I think that we would be hard pressed to find many Francos who have not suffered much - men and women. It seems to me that this is an aspect of life which we are taught to expect and accept from the time we are babies. On offre nos souffrances au Bon Dieu. Much of our enculturation is focused on this issue. We are taught to accept Church dogma and our low place on the economic scale. Men and women are taught to accept their sexual roles in life. Much of our life is spent making sacrifices. Suffering and sacrifices seem to be closely connected to each other.

However, from my experiences, the sufferings of men and the sufferings of women are in different arenas of life. Our life roles have been compartmentalized. Each person more responsible than the other for different aspects of family life. This in itself, I believe has caused our Franco American men and women to outwardly speak different emotional languages.

It seems to me that in our culture the "Good Woman" is the one who is submissive. She is living totally for others. She toils - happily. She tries to make things perfect for her loved ones. She cooks all meals. She does the Monday morning laundry, mending, pressing. She keeps the house spotlessly clean. She will go without e.g. a new dress to buy something that will please her child.

Woman is responsible for the children and their souls. In our world of today this is increasingly difficult to do. If the woman fails at this task the eyes of our neighbors and God are upon her. When the children go wrong - it is the mother's fault say the men.

Françoise, I think that often when we flip out, we need someone to hold us. If someone (our man) holds us - we can then have the energy to get ourselves together. Flipping out, I feel is an expression of utter frustration. We try less dramatic means first, to get our needs met. We are "experts" on emotions. But yes, Claire, we do not express our emotions as they are. We do not ask to be held - loved, etc. We do something else, all the while, du fond de notre coeur on pense "if he loved me he would see what I need and "take care of me". Yet, we never really say this. We expect the other person to know this about us. The reason we do this is because we ourselves are expert readers of other persons' emotions. We see through surface reactions, with uncanny

accuracy. We scare people away with our intensity - we want our men to see the same in us. We have been taught not to ask for things we need. I believe that we women must learn how to ask. We also must learn not to disguise our emotions (when we disguise them - we complicate them. Repeated often enough without resolution - a cycle is started.) Our feelings build, we become more frustrated - until the only thing left to do is flip out.

Again I think that alot of our women flip out when they need most to be stopped - held - loved - reassured for a while. The utter frustration of Aloneness makes us act out - be hysterical, msuditement emotional. Hoping our man will read us, know what we want and need. We work ourselves into a bind - only to be rejected. The more we need - the more frustrated we get - the more we flip out - only to be rejected. It is at this point that many men see us as crazy.

Very often when the Franco American woman loses control, the man will not deal with her - it is too intense for him. Culturally, he may not have the tools to deal with it. (I would like a man's point of view - I invite comments, men?)

Back to my consideration of Franco American women. Just thinking about it my emotions (emotions again) swing in so many directions. We are so completely channeled - so manageable. Yet, when things get to be too much - on perd la boule. It becomes so much to handle everyone runs away from us. We cannot stand ourselves either. Yet all we need is very simple. A very long hug. Anything simple - wordless - caring. And we do not make it easy for others to give this to us.

I too am very upset that so many women my age end up at Bangor Mental Health Institute. Also an important point to add is that most if not all of the older women at the hospital first were there when they were our age. After a woman's first admission, if she is lucky enough to leave, when her emotions boil again, she will quickly be shipped back to the Institute. Let them get out of character and they are crazy. No thought is given in the home and community as to why these women recurrently get this way. What a tight mold we Franco American women have to live in. Too much stress...it seems to be the Franco American woman is involved in a delicate balancing act between the church-husband-child world and lastly self. She becomes

a mere spectator and conductor of the energy of others. Foremost a vehicle to be used for the betterment of others. We have learned this so well that in living out our lives we seek out solutions where we can become a person filling these functions! We search out our balancing act.

I think that it is high time that Franco American men and women search together for answers to this crucial problem.

Finally I wish to share with you some of my impressions concerning Franco American men. In our culture men are extremely hard working, usually involved in strenuous physical labor, working with their hands. Earlier I stated that men and women speak a different emotional language. Men, I believe are full of emotions. But our culture does not show men how to exteriorize their feelings. Most often their feelings find an outlet in their work.

Now it is my turn to feel stuck. Help Yvon! It is scary for me to describe to you what I feel a Franco American man is and how he fits into the things we have been discussing.

I would like men to get involved in this dialogue. I invite the reactions of Franco American men in the next issue of the FORUM. I have several questions which I will ask specifically to Yvon - but I hope all you Franco American men will write in and share with us your thoughts and feelings on this issue.

Yvon, I would very much like to know from a man what it is like to grow up a Franco American male? What are your mental images on the roles of men and women in our culture? What happens in your head when a woman "flips out"? Do you experience these emotions as too intense?

Yuck,
Claire



The FAROG FORUM is a monthly journal of the Franco-American community in Maine and New England. Printed at EASTERN MAINE PRINTERS, Brewer, Maine.

Votre Garantie au Traitement Egal

À noter:

Ceci est inclus dans notre journal pour votre information, concernant vos droits humains dans l'état du Maine. Cette article fut traduit par le Human Rights Commission.

Denise

L'ACTE DES DROITS HUMAINS DU MAINE

L'Acte des Droits Humains de Maine est votre garantie au traitement égal pour le logement, l'emploi, les accommodations publiques ou l'extension du crédit. C'est une loi qui est écrite pour assurer votre droit à la vie avec dignité.

L'Acte des Droits Humains du Maine énonce que c'est la politique de l'état du Maine d'empêcher la discrimination fondé sur la race, la couleur, le sexe, le désavantage physique, les ascendants, la religion ou la nation d'origine. Dans le cas de l'emploi, vous ne pouvez pas recevoir le traitement injuste à cause de votre âge.

Pour exécuter cette politique, la Commission des Droits Humains de Maine a été formé. La Commission se compose de cinq membres qui sont nommés avec l'avis et le consentement du Conseil Exécutif. Ce groupe établit la politique pour cet agence. Le travail de la Commission est effectué par un secrétaire exécutif assisté par des investigateurs, des avocats et des secrétaires.

Si, n'importe quand, vous trouvez que vous avez été traité injustement en achetant une maison ou en louant un appartement, en procurant du travail, de la paye ou une promotion, en obtenant une chambre dans un hôtel ou motel, en étant servi dans un restaurant ou dans une autre place publique, ou en obtenant un emprunt ou en établissant le crédit, la Commission des Droits Humains du Maine voudrait en entendre et voit si on peut vous aider.

Quand une telle situation se présente, téléphoner ou écrivez à la Commission au State Office Building, Augusta, Maine 04330, Tel. 289-2326. Un membre du personnel de la Commission vous enverra une forme de plainte avec des explications comment la remplir.

Quand vous renvoyez la forme, un investigateur sera assigné pour examiner les deux côtés de la plainte. La Commission informera la personne ou les personnes contre que vous avez faites la plainte qu'elles ne sont pas permises de prendre aucune action de représaille à cause de la plainte.

Si la Commission trouve que vous avez été traité injustement, il y a deux résultats possibles.

Premièrement, l'affaire peut être arrangé sans formalisme. Voilà ce qu'on appelle une conciliation. Ça veut dire qu'en employant des conférences et de la persuasion la Commission essayera avoir les deux côtés résoudre leurs différences par un accord general. Quand cette méthode informe est employée, toutes les choses qui sont dites ou faites ne seront pas publiques sans le consentement écrit de toutes les personnes impliquées, aussi ces choses ne seront pas employées en aucune actes d'un cour civile ou criminelle qui peut suivre.

La deuxième possibilité est l'action civile. Celle-ci a lieu quand c'est clair que vous avez été traité injustement et les efforts pour un arrangement informe ont failli. Alors, la Commission prendra l'affaire à la Cour Supérieure pour essayer vous obtenir le relief approprié. Ce relief peut comprendre la paye d'arrière, le rétablissement, les dommages personnels et la logement temporaire dans le cas des plaintes du logement. La Commission assumera le prix financier d'aller à la cour.

L'Acte des Droits Humains du Maine a été fait une loi par la 105th Legislature du Maine en 1971 et est devenu effectif le premier juillet, 1972. Le passage de l'Acte a été suggéré par plusieurs groupes et particulièrement par les minorités. Beaucoup d'autres états avaient déjà approuvé et mis en effet des lois similaires, et la Commission des Droits Humains du Maine a été modelée après ceux qui ont plus réussi.

BILINGUAL, BICULTURAL PROGRAMS- An Avenue toward Cross-Cultural Awareness (Cont. from pg. 1)

this new movement, however, is a quiet, no-nonsense approach at facilitating new cultural awareness and acceptance into the social and cultural milieu of New England life that will benefit all citizens at the expense of none.

One bilingual, bicultural program will be mentioned here as illustrative of a process and product that will hopefully be replicated in other community and institutional settings as the results of such activities gain recognition. Presently, some seventy Franco Americans, from their early 20's through their 60's, are enrolled in a one-year certificate level "Bilingual Bicultural Human Services Training Program" funded for one year by the U.S. Office of Education, and sponsored by Bangor Community College,

in cooperation with the University of Maine at Presque Isle, and York County Community College Services in Biddeford-Sanford, where classes are also held. The program's primary objective is to provide unemployed or underemployed Franco-American adults with training in the field of Gerontology. With this bilingual human services training, graduates will be uniquely qualified for employment in various community programs and agencies providing services to the elderly, particularly to older Maine citizens for whom French continues as the primary language in the home and the community.

This initial group of Franco American students has now successfully completed its first semester with a remarkably low attrition rate. Nearly all of them noticeably exhibit more positive attitudes toward themselves and their ethnic heritage. Self-confidence, ethnic pride, bilingual behavior, peer support, enthusiasm for learning and optimism in facing more productive and satisfying roles helping others is already in evidence. The results of their training is also being revealed in dramatic ways. Franco American residents of nursing homes, for example, who have had difficulty for years to communicate with staff in either French or English are now responding to the program's students as they gain practical bilingual experience in community agencies.

While this, and other recently established bilingual projects in Maine and elsewhere in New England have now begun to generate useful data and materials, little has been done to date to disseminate these resources for utilization elsewhere. It should also be noted that existing bilingual programs suffer from a lack of readily available materials relevant to bilingual bicultural instruction and training. Although the number of bilingual educators and trainers throughout the region is growing, most are heavily engaged in their own programs and too little effort is made to share ideas and successes across program lines. As a consequence, new projects are likely to proceed largely on their own, unaware of other resources that could very well strengthen their activity.

What is now needed is not only a proliferation of bilingual bicultural opportunities for Franco Americans of all ages, but also an effective mechanism for disseminating these resources to those who are providers of social and educational services to Franco Americans. A new cultural awareness must be developed amongst all citizens whether providers or consumers, before programs designed to benefit any ethnic minority can be successfully implemented.

Educational institutions or other organizations sponsoring bilingual, bicultural programs designed to increase educational and employment levels for Francos must be reminded, however, that their learning programs should be, in fact, bilingual, bicultural, and appropriate to the special needs that Francos may bring to the

continued on pg. 12

ON NOUS ECRIT. . .

Lincoln, R.I.

Dear Farog Forum,

After reading your last issue, especially the dialogue between Francoise and Claire, I feel compelled to contribute my own thoughts.

The language (French) gives me a certain comradeship and family tie with a certain group of people all my own. These people (my own people) should be all one big family with a sense of close companionship and cooperation. That's why it hurts me that we do not close ranks and help each other in social, political and economic spheres. What a powerful force we would be if we did, and in so doing, we would help ourselves. As it is, we are not considered. We should all cry out, "Franco's are Beautiful".

On another matter, Francoise in the glow and the accomplishments of the International Women's Year, your statement "For some reason I feel compelled to stop. Am I going too far?" stings like a bee. How could our culture and social attitudes stun us from developing into our full potential growth as an adult. Afraid to take our place as a responsible citizen. How can we not think of ourselves and develop our full horizons? Otherwise, we are inferior.

By all means get together in rap sessions and liberate ourselves. Educate and train for employment outside the role of wife and mother. If necessary, use day care facilities and equalize the household chores. After all, men are husbands and fathers with a full active life outside the home. The role of men and women must be equalized! Unequal relationships leads to tyranny, and that, we don't need.

Sincerely,
Simone Lapierre

Van Buren, Maine

Dear Dan,

We want to thank you and your staff for the copies of F.A.R.O.G. Forum you have been so generous to send us.

It is a fine paper, with relevant articles and an excellent layout.

Many people enjoy reading it, and the vignette "Before the Bus" by Mark Violette back in your Sept. issue provided many chuckles.

Keep up the good work. We look forward to future issues.

Sincerely yours,
Jean Miller,
Librarian

Kennebunk

Dear Editor,

Read your article Re: Human Services and the need for bi-lingual service practitioners who could meet the needs of French Canadians of the Northeast. I couldn't agree with you more because cultural background when they are different, can be a barrier to understanding between the practitioner in human services who provides the service and the client who receives it.

I am an M.S.W. Franco-American practicing in Sanford, who would like to offer more to the Francos in my area. My problem is that my ability to write and converse in French is terribly rusty and sometimes I feel inadequate to serve the Franco client. Wouldn't it be wonderful if there were some sort of exchange program available where persons interested could renew their Franco-American ties with the "mother country"? Since there isn't any, your paper helps fill in the gap and is much needed.

Beaucoup de fois, J'ai pensé, "si j'étais capable d'écrire quelques mots, ça serait si plaisant".

Thank you for the FAROG FORUM and this opportunity to write you.

Yours sincerely,
Richard A. Gagnon, M.S.W.

Fort Kent

Dear Dan,

I have just received my third copy of F.A.R.O.G. and as always have thoroughly enjoyed it. You people are doing a remarkable and most commendable job of publishing an informative and stimulating journal. Would that such effort had been exerted years ago by the many Francos who have matriculated in the University of Maine system!

I am enclosing a copy of an Ethnic Heritage Studies Program proposal submitted to the U. S. Office of Education which I think you will find interesting. I have taken the liberty of including your Du Nord au Sud map to delineate our Franco population in Maine.

Best wishes and continued success!

Sincerely,
Dr. Guy R. Michaud

Kenduskeag, Maine

Dear Friends,

Someone has kindly sent me the last issues of your lively and interesting paper. However, it seems unfair that I should be privileged to share your thoughts and accomplishments at no cost while others must pay. I am, therefore, enclosing my check for five dollars, pour un abonnement.

One comment: the instinct that impels you to cling to the basic elements of your native culture, even as you seek to adjust to functioning within the larger society which is also our heritage, is true and correct. I believe that the maintenance of cultural diversity is more important to the survival of that endangered species, humankind, than is generally realized today. In that respect, the very forces responsible for your present predicament have unwittingly done you a kindness by preserving you from the dullness of homogeneity.

I have been working for some time on a collection of essays I call, faute de mieux, "Memoirs of a Former Canuck." If you are interested in the observations of an elderly "assimilated" Franco who doesn't feel quite at home in either world, I'll be glad to send you a copy of one of the essays for use as a filler on a dull day.

My best wishes,
Aimé Gauvin

EDITOR'S NOTE: YES, WE WOULD BE VERY DELIGHTED IF YOU DID SEND US THE COLLECTION OF ESSAYS.

Greenfield Me.

Bonjour Yvon,

Je te remercie beaucoup pour m'avoir fait parvenir ces livres. Mon Jean - Guy est très intéressé. Aussi, je veux te faire parvenir quelques noms de personnes intéressées à votre Farog Forum.

Tous de Greenfield Me. Ils ont bien aimé le lire et ils aiment beaucoup les articles écrites en français. Merci encore une fois, et venez nous rendre visite de temps à autre.

Irène et Guy Poirier

Réponses Correctes:
1-b; 2-c; 3-a; 4-b; 5-a; 6-c;
7-c; 8-a; 9-b; 10-a.

SOCIAL CONFLICT SCORES: THE CASE OF THE U.M.O. FRANCO (Well, part of it, anyway)

Have you ever gotten the feeling that when you read the FORUM, there is hardly ever anything that relates to you directly as a student at U.M.O.? I know that sometimes when I paste the paper together, I get the feeling too. But for some reason, we never get any constructive feedback from the U.M.O. students. Where are you all hiding, anyway? So I decided to try some other ways to get to students, and to get things back.

Last semester I sent out 500 questionnaires to all self-declared Franco-American students at U.M.O. who hadn't had their names withheld via the Buckley Amendment, and to a few non-Franco students for purposes of comparison. The Questionnaire contained directions, one personal information sheet and Brownfain's Self-Rating Inventory. From the combination of these, it was possible to find out if there was a relationship between a person's level of fluency in both languages and his concept of himself personally and socially. I also asked the students how they felt about bilingualism in general. Answers to that question will be contained in Yvon Labbé's article in one of the succeeding issues of the FORUM.

To shorten my story a little, I figured that Franco students with a higher bilingualism level would have more problems in communications, and therefore more social and/or personal conflict. This trend was expected to continue throughout. A higher social conflict score would indicate that the person is "putting on an act" when dealing with other people and is not being his true self. The higher the personal conflict or stability score, the more unstable is the self-concept.

The results weren't quite what I expected. Sixty-two questionnaires were returned and the data was put together. In the social conflict test, it was found that Anglo-Americans, Franco-Americans who understand both French and English but speak only English, and Francos who speak French 75-100% of the time at home have the highest conflict scores. This last group alone qualifies my statement that if there is more French, there is more conflict.

In the personal conflict or stability test, non-French speaking Francos and Anglos scored the highest while person's speaking 25-50% French at home scored the lowest.

The number of people that I was working with was very small because of the low response from the students. When I separated people into groups, I ended up with as many as twenty-two in one group and as few as five in another. Therefore, I know that any results given here are definitely not entirely conclusive. But is it possible to take them as tendencies? I think so.

Now let me try to give to you some of my own feelings and possible reasons why the results came out the way they did. In talking about the social conflict scores, I mentioned three groups with the highest scores. In the Franco groups, the scores could be explained by the fact that in knowing both languages, thoughts can also be carried on in both of them. Vocabularies can become intermingled and it becomes difficult to say something in one language when you know what you want to say in another. In that situation, a person would try to get his ideas across in other ways - for example, overacting. This might cause a lot of problems both personally and socially. I have to admit that I was stumped when I saw where the Anglo scores came up -- at the head of everything. So I talked to different people about it, and it was mentioned to me that in American society today, it is almost natural to overact, and that it is generally accepted. People can bluff their way through just about anything these days, I guess.

So there you have it in a very very small nutshell. I have a whole report written up on what I've done so far with it... and I'm still working on it. (So, Dr. Abelson, if you want to do my stats...) When I'm finished with it, I'll probably be writing a small brief here in the FORUM to keep you up to date.

A bientôt,

Denise

Denise M.C. Carrier

P.S. If anyone is interested in talking to me about this, I would be happy to talk to you. Just let me know via F.A.R.O.G. That's where my second home is.

Time Line

con't

- 1648- Father Drouillettes build the Chapel of the Assumption in Augusta
- 1650- From this time, Drouillettes was among the Kennebecs and except for short annual visits at Québec persisted in his Kennebec mission until 1654
- 1657- the Capuchin mission at Pentagoet was broken up by an expedition sent by Cromwell
- 1666-1673- Population of New France, 3,215. Jean Talon, Intendant, encourages immigration.
- 1667- Pentagoet returned to France by Treaty of Breda and Catholic worship was restored
- 1668- Father James Bigot built a chapel at Norridgewock Maine
- 1675- Population, 7,833 - little or no immigration after this date
- 1677- Massachusetts purchased interest of Gorges in the Province of Maine
- 1687- From 1687 to 1689, the Bishop of Québec furnished Seminary Priests for the missions on the lower Penobscot River
- 1688- Reverend Louis P. Thury built the Church of St. Ann at Pananski (Old Town) which is the oldest parish in New England.

In the next issue, we will continue with our "Time Line", starting with the 1700's through the 1800's.

Social Services to Francos

(by John McLaughlin)

Soon after we started serving retarded adults here at the York County Training Center we encountered numerous obstacles to serving clients from the French-American community. We found some clients who were non-verbal and could only understand French, we found others who spoke a combination of French and English. Other clients displayed marked behavior changes when speaking in English rather than their customary French were unable to communicate personal matters in English. It was common to find clients who were sensitive about their cultural background even to the point of denying it. In many cases we found it difficult to determine the level of skill development of a non-English speaking client.

Given these difficulties we were fortunate to have Vivian Fortney, a student in the Franco-American Gerontology Program, join our staff for her practicum experience. Vivian established a Franco-American Club composed of our French speaking clients. She has provided these individuals with a comfortable forum

in which to express their needs and most importantly, she is assisting clients in bridging the gap between the ways of the French-American Community and the larger community.

Through discussion and activities, Vivian is helping clients to develop confidence in themselves through a greater cultural awareness and a clearer understanding of the larger community. She has also provided important services by communicating with families of French-American clients.

The need for paraprofessionals to provide both direct social service and or to bridge the gap between existing services for the French-American community is clear. The need for programs such as the current Franco-American Gerontology program is clearly overdue.

VOTRE QUOTIENT CULTUREL FRANCOPHONE

1. Du chiac
 - a. ce que produit un chiqueux de tabac
 - b. appellation populaire pour le parler des gens de Shédiac
 - c. apparence d'un bucheux qui a fait une ronne de cinq mois dans le bois
2. Papier hygiénique
 - a. utilisé en photographie
 - b. utilisé en laboratoire de chimie
 - c. utilisé à la toilette en France
3. Bandages
 - a. ce qui est arrivé après les exploits de Madeleine de Verchères
 - b. ce que l'on met aux pattes d'un oiseau pour l'empêcher de s'envoler
 - c. desseins inhabituels d'une fille de joie

4. Crigne
 - a. Met savoureux préparé autrefois dans le Royaume du Madawaska
 - b. poignée imaginaire que les mamans ont inventée afin de mieux prendre leurs enfants
 - c. outil inventé par un Franco de Manchester, NH pour faciliter l'acquisition de l'anglais

5. Slaque
 - a. Verbe transitif
 - b. verbe intransitif
 - c. interjection qui ne peut être qu'en apposition sauf au moment où il est suivi de toé

6. Une poutine
 - a. appuie transversale dans une grange
 - b. petite breille
 - c. non-portatif

7. Le barachois
 - a. appareil avec lequel on fait du beurre
 - b. petit porc élevé à la crème
 - c. petit port naturel

8. La crique
 - a. Se rapporte à l'eau
 - b. se rapporte à la voiture
 - c. se rapporte à la femelle du grillon

9. Presqu'américain
 - a. se dit parmi les Acadiens
 - b. se dit parmi les Canadiens-Français
 - c. se dit parmi les Franco-Américains

10. Crampé raide
 - a. à la dernière étape de l'ivresse
 - b. raqué par un dur travail
 - c. crampe due à une crise de nettoyage

Réponse à la page 10.

(CONT. FROM PG. 9)

program or classroom. To merely make existing opportunities more accessible to French-speaking adults who may have language, financial, logistical and other handicaps does little more than guarantee continued failure for people who have already experienced too much personal and institutional discrimination throughout their lives.

Perhaps a series of cultural awareness workshops conducted statewide would be a valuable prerequisite for any further bicultural programs. Such cross-cultural training should not be proffered to assist a minority group adapt to the dominant culture, but rather to assist everyone to recognize positive aspects within his or her own culture, so that one may feel secure enough in himself to view the differences of others objectively and see that all persons possess something of value to contribute to society.

Cultural awareness training and ethnic information would thus become vehicles by which Francos and non-Francos alike can acquire greater understanding and appreciation of a different cultural milieu. In particular, the Franco American can be seen positively as a member of a cultural group with specific behaviors, attributes and values common to that culture. The result could be increased flexibility and tolerance, plus a greater ability to make positive differentiations among peoples and cultures. In this way, Franco Americanism can become a recognized asset instead of a continuing liability for too many Americans of French descent.

The new vitality and meaning that well conceived bilingual bicultural programs can bring to the lives of Franco Americans can be captured no more powerfully nor more poignantly than in the words of one student in the Bilingual Gerontology Training Program:

..." Je suis très sincère et préoccupée en ce qui concerne l'avenir de ma famille, des autres Francos, de mes ambitions et de mes droits; je continuerai à lutter même si je succombe, car la vie est trop importante pour être à moitié accomplie. Un jour je briserai sûrement le bateau qui m'a portée dans le doute et la misère pour quelques années. Alors, là, je deviendrai une âme meilleure pour cette contrée, et ma culture et mon langage renaîtront dans le but d'en faire profiter à tout mon environnement."

Note: Dr. Beaudoin is currently Director of the Bilingual, Bicultural Human Services Training Program at Bangor Community College.

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