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LE F.A.R.O.G.

FORUM

Vol. 3 No. 3 "Un Journal Bilingue" Novembre 1975



BILINGUAL

BOOKMOBILE ?

In the towns visited by Bookmobile no. 3, 36.67% of the population is French Mother Tongue. This Northern Aroostook population is literate in French. They patronize the local French language newspaper "Le Madawaska". There are a radio station and a television booster "Ckrt" which both operate in the French Language.

Part of this area, including towns (Frenchville, St. Agatha) which are scheduled stops for Bookmobile no. 3 are involved in the St. John Valley Bilingual Education Program, in which classes are conducted in a mixture of both French and English. Not only are French-speaking children becoming more literate in French, as well as literate and fluent in English, but English-speaking children are equally becoming literate and fluent in French.

The number of French-speakers in the towns which are scheduled stops of Bookmobile no. 3 is 5,825. (Again, this is 36.67% of those towns' total population of 15,886).

Yet this great number of people have not been served, and their needs blatantly ignored ever since Bookmobile no. 3 began operations (there have even been Librarians on this Bookmobile who could neither speak nor understand French). This discrimination against the French-Americans is being practiced this very day. Only 0.728% of Bookmobile no. 3's books are in the French language. 151 French (Bilingual Bookmobile con't on page 9)

Quoi Ca Donne L'Instruction?

" UN COUP D'OEIL SUR FAROG "

AUX ÉTUDIANTS FRANCO-AMÉRICAINS DE L'UNIVERSITÉ DU MAINE

Le consul de France à Boston, M. Alain Grenier est venu nous voir le 12 et le 13 novembre. C'est toujours un plaisir de le recevoir ainsi que sa femme Elizabeth. Ils sont venus plutôt comme M. et Mme Grenier pour faire l'expérience de la région, des Franco-Américains et de F.A.R.O.G. tel que nous sommes. N'empêche qu'étant donné mes 7 années comme professeur de français dans les écoles publiques il revient cette tendance de parler en "cul de poule". Tendance qui est pour moi très fatigante et pas très naturelle. Eh bien c'est un peu à cause de ça que je vais vous parler en anglais cette fois-ci. En plus il me manque un peu de vocabulaire pour discuter des choses importantes.

.....this is the time it takes me to move to the English part of my head. Having said that, it brings up a subject which in my opinion you should be interested in, the coexistence of these two parts in personal life and in particular in your professional life to be. In short bilingual-bicultural training

FRANCO-AMERICAN STUDENTS WANTED

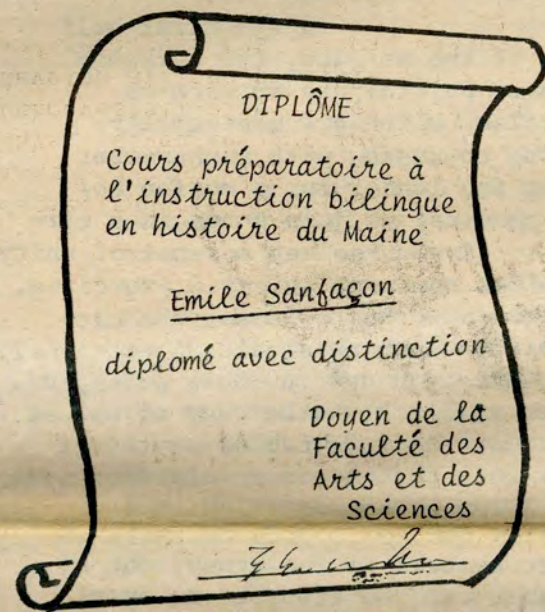
The Maine Public Broadcasting Network seeks to identify Franco American students on the Orono-Bangor campus who are interested in training to be puppeteers for the upcoming Franco-American Children's Television Series. Female voices will be especially considered.

Applicants should speak and read French. Theater experience is desirable, but not necessary.

Application Deadline: December 2

Contact: James H. Bisson
or
Nelson A. Pepin
Project FACTS
MPBN, Alumni Hall

Tel: 866-4493



My interaction with Franco-American students in the University of Maine system tells me that the priority for you is getting a degree and then getting a job. That may sound like a luxury these days. Given the job market it behooves all of us to examine and develop all the possible skills and resources that we may possess. If the necessary training does not presently exist at this institution to develop these skills, then it behooves all of us to ask for it, to demand it even. I am referring to our very precious bilingual-bicultural resources. We obviously cannot all be French teachers or work as interpreters at the U.N. (the United Nations) but we do have a raw resource which is in increasing demand in other professional and paraprofessional areas.

These are about three million persons in the United States whose mother tongue is French. Most of them live in New England. And about 150,000 live in Maine. I would imagine that these same people want to lead effective, creative and successful lives and that they also might want to develop all their skills and resources. The development potential of this bilingual bicultural resource depends very much on the product presently being processed here at the University of Maine and the ability of that product in meeting the needs

(Quoi ça donne con't on page 12)

FRONTIÈRES SANS DOUANES

Report on Psychodrama

Last September, as part of the Title I Project, we embarked on a series of Psychodrama Workshops. As the coordinator of the Project, I was there to meet Dr. Allen on the first morning, as she was to lead all the workshops. "Dr. Allen" sounds so intimidatating, and doesn't at all describe the person: blond, sparkling eyes, vivacious, soft-spoken, lively are words that apply far better.

From reading, I knew that Psychodrama is a technique by which we act out, through physical motion and verbal expression whatever we want. Nothing had really prepared me for what the technique can be for ordinary folks like me.

In the first half hour of the session, the workshop members participate in warm-up exercises which are essentially moving to music, with each member being the leader for a motion he/she chooses; we join hands in a circle to give ourselves a sense of unity; or other movement oriented exercises. It really works to loosen the circulation (both physical and emotional) and wakes you up! At this point, Dr. Allen will ask whether any of us has a drama. A drama can be anything: a dilemma that needs resolution; some situation or person which is a problem for now. With the help of other members of the group, one of us acts out the troublesome event, and in this way discovers alternative ways of reacting which might be more satisfying. Some of the dramas have involved work situations, for example how to deal with a co-worker or colleague who is interested in running all over you...or so it seems. The re-enactment offers no final answers, only viable alternatives. Sometimes just the sound of my own voice, talking about my "problem" is enough to give me new insight and some possible new ways of 'getting at it'.

"Too often morality interferes with our ability to accept love."
-Beukenkamp

Sounds so simple! And in a way it really is: a second chance at the same hassle; insight into its source, and clear alternatives. I must add here some of the factors that Dr. Allen puts into action: first, the group acts in an accepting loving way towards all members of the group, and this is so important. Man and woman are not born into a vacuum, we are born into the human group, and we are all influenced and shaped by our interactions with this human group. It is only after being accepted somehow by other human beings that we can go on to other business.



The atmosphere created has been described elsewhere, but this quote from Cornelius Beukenkamp will illustrate what I mean: "Love and understanding, in an atmosphere which attempted to bring meaning out of confusion, forms the basis..." I underlined the word meaning because that is different from order. And that is what Dr. Allen strives to create in the group: a sense of meaning. The group is important too because none of us live our lives as total hermits, and increasingly we jostle our fellows at close quarters. We need to 'make it' with these fellows, not just with ourselves at three a.m. talking to ourselves...

Working a problem out with the help of a group gives it extra meaning, and although it does not change you overnight into a glowing picture of mental health, it does let you see sound reasons for hope.

The drama you act out can be as simple or as complex as you care to make it. Try it sometime, when you've come upon a problem which sends you in circles. Act it out and see whether you get new ideas and feelings on it.

After the dramas, we discuss what has happened. Usually through everyone's participation, we get a feeling of resolution and new possibilities. Dr. Allen uses movement a great deal, and believes even in simple acts like walking while you explore something. It is indeed effective, for somehow, physical movement brings along emotional and mental movement.

In our last session, during a discussion of honestly finding something to like in an aggravating person, Dr. Allen resisted suggestions that one should be

a hypocrite in front of a disagreeable person, but rather that we should seek the valid ways in which they are likeable. She added as a gentle afterthought: "Well, after all, you have to think of the kind of trail you are leaving behind you."

I guess Dr. Allen would be surprised at my hearing this, but I did, and it renewed my own commitment to leaving a trail that looks like me, and at the same time roomy enough for all my friends.

"Man is a cosmic being. He is more than a psychologic, social or biologic being. Reducing man's responsibility to the psychologic, social or biologic department of living makes him an outcast. Man is co-responsible for the whole universe...There is no guarantee for his existence unless the existence of the universe is guaranteed." J.L. Moreno, founder of Psychodrama.

The issue is that, when human beings need to find their way, kindness and tolerance are more helpful than rules, regulations, or references to good and evil.

Cette page est rendue possible par les fonds du Projet de Santé Mentale Bilingue, subventionné par Title I, Higher Education Act.

Nous voilà au début des FETES... Je vous les souhaite heureuses, mais de grâce, ne travaillez pas trop fort....C'est pour vous, ça Man!

ATTENTION!!!!!!

Experienced college graduate from France (University of Lille) available to teach any level of French grammar or literature. Lessons by hour-day can be arranged (1 or 2 hours 2 day a week). For more information contact:

Pierre Lavalard
208 Fernald Hall
University of Maine
Orono, Maine

Home tel: 948-2166

FRONTIÈRES SANS DOUANES cont...



(FORUM Photo)

Dear FAROG FORUM:

Since reading the last issue of the FORUM, I've been having a lot of thoughts and feelings that I want to share with you all and your readers. I want to address the issue of Franco-American women, but first I would like to comment about FAROG FORUM.

First let me say that I am very impressed with the FORUM's looks and its content. At first glance, the last issue kind of discouraged me because a lot of it was written in French. But my stubbornness, my curiosity and my dedication to you FAROG's at UMO, pushed me to take a deep breath and start reading. To my surprise I could understand all the French (well most of it -- words like "épanouissement" and some other biggies were hard to take in, no less try to digest them). Anyways, I found that I'm getting better and faster at devouring the FORUM. I like it -- I like Emile's letters home, the statistical information, the 'dégel', the Frontières sans douanes', et. etc. But (and I hate to have a but following the glory) but I am worried. The messages you give are so beautiful and so precious; everyone who has any association, interest and/or compassion for Francos, whether they are Franco or non-Franco, could benefit from these words. But I'm worried that they are losing out because of a language barrier. At the same time I would not discourage you from writing in French - it's so beautiful. Again, Francos caught in the dilemma of two cultures, two languages. On gagne pas toujours, c'est certain!

Now, let me talk about Franco American women. This strikes me in a tender spot, for I am one of those Franco-American women who has suffered much. I was lucky enough not to be

locked up at times when I was flipping out. I had a man who, although he did not know how to deal with my confused mind and mangled emotions, was able to endure and allow me the time I needed to heal my own soul. It is a lonely trip, healing myself. For a while, it made me a very bitter angry woman, hating men who define love, it seems, with less depth of emotion than I do, men who cannot acknowledge or recognize the tenderness of the mother within them, men who, at the expense of their loved ones and of themselves, maintain that "fortitude" that comes to them as part of their male identity. But I don't blame them for their impenetrable strength, their dry eyes, their deafening silence, their immeasurable successes, and their inflated egos. It does not come from them individually; it comes from a society that has forced men to go against their natural dispositions. At this point, who is to blame is irrelevant. What is relevant is the fact that men too are unhappy in the way they have been socialized.

Well, I sure got carried away-- I was going to talk about Franco-American women! Anyways, what I'm getting at is coming soon! And it's all related! Men are beginning to recognize their tenderness, and I think they really want to develop it and express it to the ones they love. However, it's a long hard journey; they need help and time. But we women cannot wait - obviously. We need someone to hold us together when we flip out, when we get depressed, when we find ourselves unable to be creative, when we become worthless. We need someone to stimulate us, to help us recognize our worth, to inspire our imagination, and allow us to create. We need someone to support us emotionally as well for we are so 'mauditement' emotional.

We have not been able to count on men to do this, and it will be a while before we can. We need to get ourselves together and help each other. We need to accept each other and counsel each other. We need to speak out and tell the men, the culture, what it is we need and what it is what we want. We need to get together and be creative together; to sing, to dance to laugh. For some reason I feel compelled to stop-- Am I going too far? Is it really possible for Franco American women to get together for our own selves? We are brought up to think of ourselves last; to make sacrifices to keep our men happy; to dedicate our lives to negating our selves---for we are nothing without a husband and children. Can we have both without feeling guilty?

I think we have reached a point in the growth of Franco American culture where we must have both--we must have our families and we must have our lives separate from the families. How can we do that? We can do it independently by going to work; to school; or whatever - outside the home. My most enthusiastic

suggestion is for us to get together and start using our talents. Let's have soirées, après-midis, concerts, dances, dinners, radio shows even television. My suggestions are all social activities, right? That's what Franco American women need!

Claire, help me finish, I got stuck!

Françoise



Françoise,

I hear you. I love your getting stuck - it is so much like us to have real, important flights, only to get stuck 'cause...(here is my secret answer) there is no response. We have definitely been trained to work from the responses we get; in fact we need responses to go on - responses feed the next thing we "were going to say". I think that's what I read when you say "Am I going too far?" May I change the punctuation mark to a hug at that point?

You stir up all kinds of issues, and I'd like to give you the other end of the conversation. (you and I are getting good that way.)

The language issue sometimes feels like a plaie d'Egypte; and I can only say: yeah, it's a dilemma. The language is crucial to the message conveyed though; and I'm sure that the reason our readers like things like the Cultural IQ is that somehow, the FORUM is RETURNING rich, bright, familiar images to the rightful owners: Franco-Americans. To me returning images is an important reason for the FORUM to exist. (I think that process is happening to you!)

Hm. I guess I really think the language is important. Each person seems to re-create language for him/her self; even vocabulary is a highly personalized matter. Take the vocabulary differences between you and me; we also recreate the meanings of the words we use, according to our needs... 'Maudit' is a good example... Anyways (pour dire comme toi), it seems like our French offers a particularly rich way of sharing myself in all my personalized recreation of language: the pictures I conjure up, the tone of voice, etc. etc. Mais, I'm not so original, after all, 'cause often during a conversation with a Franco, he/she will say "Mon Dieu, ça fait longtemps que j'ai pas entendu ça. Ma mère disait ça," or something like that - So I'm back to my first remark: we are returning images to their rightful owners....You.

Your comment about women is great! Really. The only place I wanted to argue was when you said (Letter to Françoise con't on page 5)

AU RÉDACTEUR:

FAROG:

Je veux vous remercier pour m'avoir envoyé un numéro du FORUM. Alors j'envoie \$5. pour m'abonner à votre papier.

Je me demande si vous pourriez me donner de l'information ou des choses à lire disponibles à la bibliothèque locale concernant l'histoire des Franco Américains (dans la Nouvelle Angleterre ou Québec) ou des livres sur leur culture.

Je regrette ne pas avoir eu la chance de prendre des cours sur les Franco-Américains quand j'étais à UMO. Peut-être si je pourrais obtenir de la littérature d'une librairie je pourrais essayer de m'éduquer un peu sur mon histoire.

Je veux vous dire que je suis bien contente que vous existez. Continuez la bonne ouvrage. Je voudrais bien me trouver là pour travailler dans le domaine qui m'intéresse le plus!

Another Frog,
Nicole Morin Scribner

FORUM Editor,
Dear Dan,

I have just finished reading the first issue of this year's FORUM. Congratulations to you and your staff on your excellent work.

Sincerely yours,

John L. Martin,
Speaker of the House

Cher Editeur,

Pour débiter je tiens à féliciter Céleste Roberge pour un dévouement à FAROG et sa graduation.

Je suis incarcéré (prison fédérale) mais quand même j'ai pu obtenir de faire un mandat de poste de cinq dollars pour ma contribution et souscription à FORUM que je trouve formidable. Le mandat-poste doit être fait lundi le 27...tiens, c'est fête lundi...et bien le garde en charge des souscriptions va avoir ma visite mardi pour que je sois sûr que ça sortira malle mardi sans faute.

Longue vie à votre journal, votre staff de travailleurs social et merci pour quelques exemplaires que Céleste a été si gentille de me faire parvenir et qui m'a fait connaître FORUM. Comme beaucoup de Montréalais ou Québécois je ne savais même pas qu'il y avait tant de Franco Américains dans l'Etat du Maine et surtout à savoir avec preuves à l'appui du mouvement qui fait tant pour la culture Québécoise.

Un gros merci
Mes amitiés et respect

André
Albert A. Gelderbloom

A VITAL NEED:

CONTINUING THE OFFICE OF WOMEN'S PROGRAMS AND SERVICES



In November 1974 Linda Monko was named Coordinator of Women's Programs and Services at the University of Maine at Orono. She was hired under the CETA (Comprehensive Education and Training Act) program for approximately a year's duration. It was a general understanding that the university had thus established some kind of a commitment to women's programs and services and that the university would become primarily responsible for maintaining the office after CETA funds were terminated. This does not appear to be the case. Either because of lack of funds or lack of commitment or a combination of both the Office of Women's Programs could possibly disappear at the end of Dec. 1975. It is essential that members of the university community, particularly women, who have and continue to be served by this office, be apprised of this situation. It is also important for concerned university members to protest a possible axing of a needed service.

The Office of Women's Programs and Services performs four vital functions which fills in the gap for what the university leaves undone in regard to serving the interests and needs of women students. The office serves as a resource and referral agency. As a resource agency it fills in for women in educational fields where studies do not reflect their own culture. For example, several departments do not have women faculty. This effectively deprives women of role models and gives women a distorted picture of culture and living as male oriented. The Office of Women's Programs attempts to restore balance and perspective by providing women with information on women's contributions in various specialized fields of study.

As a referral agency it provides information on exactly where women can go to solve a particular problem or meet a particular need.

A further function of the Women's Office is to sponsor educational programs, such as workshops, special speakers, to provide supplemental educational opportunities for women as a cultural minority. The office, often in conjunction with other departments, has sponsored a variety of programs

and workshops in 1974-75 such as: Exploring Social Roles of Men and Women, a film on the exploration of sexuality myths and taboos, a leadership training workshop, a women's theatre, rape program.

A third function of the Women's Office is to provide information to women in both the university community and the community at large on what's available in services and opportunities in their area. Its organ of communication is the Women's Programs and Services Newsletter which provides this kind of information to women and which also serves as an outlet for artistic and literary talent for the women who contribute to its pages.

Finally and probably most importantly, the Office of Women's Programs, through its existence alone, communicates a message of commitment and serious attention paid to women's concerns. Ms. Monko takes very seriously her role as advocate or representative of women's concerns before administrative officials. Were the office to suddenly disappear one would also have to question the continued existence of the commitment to women's concerns which created the office to carry out the university's pledge.

It must also be emphasized that the Office of Women's Programs and Services has in the past and present been very supportive of the Franco-American Office's programs and pursuits. Those involved in both offices share a common understanding: that both women and Franco-Americans are cultural minorities in need of much exploratory space to find and firmly build their own identities so as to cooperate and integrate on equal ground with the culture(s) that surround them.

But for university women in general to be adequately served the Office of Women's Programs and Services must be able to persist in performing its functions. It is hoped that concerned students, faculty, staff of UMO-Bangor who wish to support the continuation of the office of Women's Programs and Services will make their voices heard.

Bene Simano

REPONSES CORRECTES:

1,c - 2, b. - 3,a - 4,c -
5,b - 6, b - 7,a - 8,a -
9,b - 10, c

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Du Nord Au Sud: LES FRANCOIS

VERMONT

COUNTIES

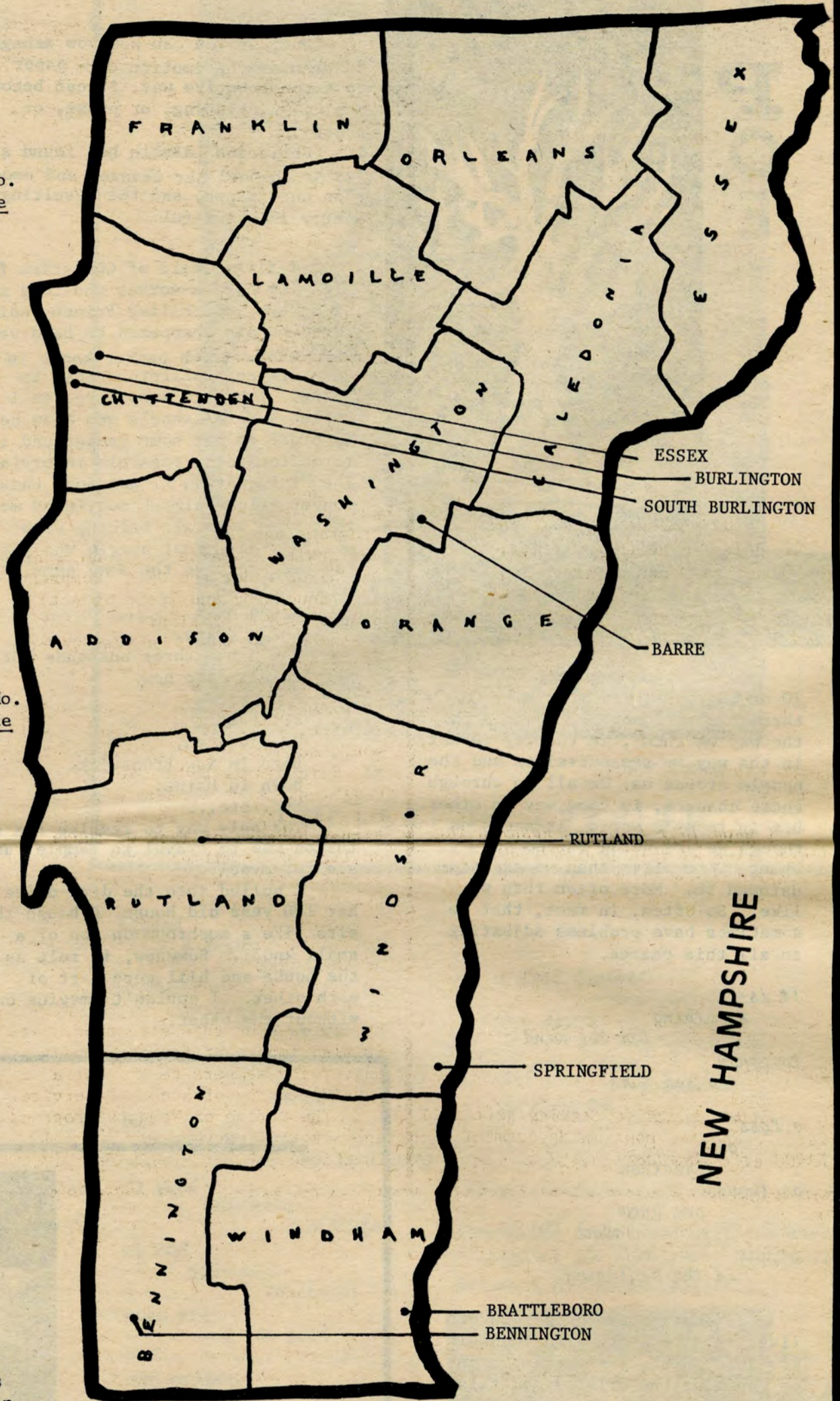
	Total Population	Fr. Mo. Tongue	%Fr. Mo. Tongue
State	444,330	42,193	9.5
Addison	24,266	1,721	7.1
Bennington	29,282	1,304	4.5
Caledonia	22,789	2,707	11.9
Chittenden	99,131	12,735	12.8
Essex	5,416	1,400	25.8
Franklin	31,282	5,515	17.6
Grand Isle	3,574	567	15.9
Lamoille	13,309	1,111	8.3
Orange	17,676	845	4.8
Orleans	20,153	4,997	24.8
Rutland	52,637	2,006	3.8
Washington	47,659	4,063	8.5
Windham	33,074	1,262	3.8
Windsor	44,082	1,960	4.4

CITIES (10,000-50,000)

	Total Population	Fr. Mo. Tongue	%Fr. Mo. Tongue
Barre	10,209	1,608	15.8
Bennington	14,586	825	5.7
Brattleboro	12,494	690	5.5
Burlington	38,633	4,622	12.0
Essex	10,951	1,140	10.4
Rutland	19,293	1,025	5.3
South Burlington	10,032	1,136	11.3
Springfield	10,063	460	4.6

	Fr. Mo. Tongue	%Fr. Mo. Tongue
Total	42,193	100.0
Urbanized Areas	16,417	38.9
Total		
Central Cities		
Urban Fringe		
Other Places of:		
10,000 or more	7,255	17.2
2,500 to 10,000	9,162	21.7
Rural: Total	25,776	61.1
Nonfarm	20,901	49.5
Farm	4,875	11.6

SOURCE: U.S. Bureau of Census, 1970 Census of Population, General Social and Economic Characteristics, Vermont



NEW HAMPSHIRE

(par Daniel S. Chassé)

FRONTIERES SANS DOUANES (Cont.)

we are 'mauditement' emotional. I don't for one minute think that women are more emotional than men. Au contraire, ma chère... But I sure agree that it's asking too much of us to ask that we wait until the emotional constipation of men is past. On the other hand, we women who have been expressive emotionally could probably learn and relearn afresh some of our real emotions: for example, I have had a tendency to hide anger and frustration behind tears. In other words, I usually cry rather than yell or clearly

state my frustration. What a man, who is in the process of learning how to express emotions could do for me is that he could bring the freshness of his discoveries and help me stop hiding behind my usual patterns of expression. I don't know if that makes sense; but I don't think that just because I've been crying and simpering for 29 years, I have an angle on knowing just what my emotions are. I do know my patterns of expression, but sometimes I don't think I really know all that much about what I really want or really need. I have an idea of the shrewd, devious ways

I have used to get short term satisfactions...but my real needs; I sure as hell am not that sure of that. So I guess I'd be interested in what a growing man has to say about his emotions. T'sais, j'sais comment brailer, mais j'sais pas tou'le temps comment m'enligner pour avoir ce que je veux. J'sais 'ienque brailer des fois. C'est pas d'avance, bin bin. En tous cas. On Franco women getting together: let's do it. And the way you describe it is very appealing to me. Now, I'm stuck, Cécile, help me finish this!
Claire

LA BELLE

A P O E T E S S E



As we go through our lives of 70 or 80 years, we invariably go through some changes. Changes in the way we think, in the way we act, in the way we see ourselves and the people around us. We all go through these changes, in some way or other. But in today's world, it seems as though we are being forced to change more often than we are accustomed to. More often than we like. So often, in fact, that we sometimes have problems adjusting to all this change.

It is something for the wind to carry a sad turn or a loss of direction as though one knew what it was in the beginning.

Somehow, these crises in our lives must be dealt with, each in its turn. But, just as important as handling the crisis, something must be done with the residues of energy and emotion that aren't burned up in the constant process of changing. If you keep all this emotion bottled up inside you, it may well lead to ulcers, heart attack, and/or high blood pressure. If, on the other hand, you give vent to your feelings by hitting out and brutalizing people and objects; that's violence and it is not looked upon with favor in this society. On the other hand, if you keep yourself stopped up to the point where your fears and anger control your day-day life; you are probably insane. Something else that is not condoned in our society.

But, if you can somehow manage to channel the emotion onto paper in a constructive way, it can become music, or painting, or prose, or poetry.

Christine LaBelle has found a way to channel her changes and emotion onto paper, and the resulting poetry is beautiful.

I first heard of Christine from a fellow office-worker who told me of a very interesting French-Indian lady who also happened to be a very good poet. (much better known in New York and California than in Maine) I had to know more, so I called several people who knew her in order to get some background information for a possible interview. The "information" I got from those conversations almost convinced me that they were all talking about entirely different people who just happened to have the same name.

- She's 65.
- She's 32.
- She's crazy.
- She's had three husbands but they're all dead now.
- A mystic.
- Primitive.
- Un-educated.
- Born in New Brunswick.
- Born in Maine.
- Etc. etc...

The only way to resolve the confusion was to travel to Temple and see for myself.

I pulled into the dirt drive of her 100 year old house. A house that sits like a mushroom on top of a small knoll. Somehow, it felt as if the house and hill were part of each other. I couldn't imagine one without the other.

No sooner had I gotten out of the car with my tape-recorder, notes and camera than I saw two brown eyes walking towards me from the house.

"Hi Mark, glad you could make it. Let's go in and talk. Are you hungry?"

That is Christine LaBelle.

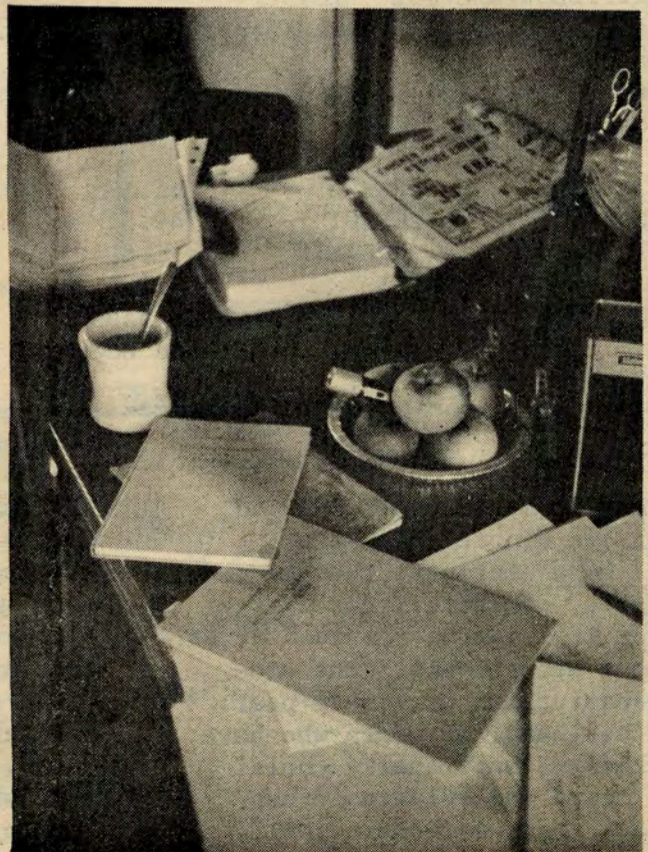
I'm not a poet, nor have I studied poetry. So I'm in no position to critically review her work. But, I do know what I like, and I like a lot of Christine's poetry.

... one of a select handful on the cutting edge ...

Her style, her words, her choice of subjects, all these are reflections of her life. Christine's French-Indian heritage has given her deep love and respect for the land. In the earth are all good things. And if we have the right kind of eyes, we can see the solutions to our day to day problems in the things of nature.

The day breaks and just over the darkened edge of the mountain a star moves carefully away from the sun.

worktable



FORUM Photo

She left school in the eighth grade preferring to fish and go play with her dog than to sit behind a book reading about the Crimean War.

And although she has been writing since nine or ten she has only been published in the last seven or eight years. Which brings us to the question of age. And for those whose passion it is to pinpoint people in time, Christine will be a disappointment. "Just say that I'm coping with middle age" That's fine by me.

Although she is much better known outside Maine, Christine is one of a select handful of poets who are on the cutting edge of the Neo-Impressionist style of writing.

In an age so often marked (marred) by increasing complexity it is marvelously refreshing to find poetry as straight-forward, simple and meaningful as Christine's.

It is
 not
 without
 hope that I try
 to see
 what lies
 beyond
 or
 around
 the corner
 where
 it is
 possible
 for you
 to be.
 To look
 back
 would be
 not
 to find you
 because
 it is
 doubtful
 that
 I ever
 left you
 there.

It isn't necessary to be an English PhD to enjoy Christine's work. She says what she means. You don't have to be an expert onion peeler to get to the heart of her poetry.

Living on her little knoll with Tanya (her daughter), a cat, and a somewhat crazed dog, Christine continues to write her poetry - for herself. It's good therapy. It's an outlet, a vehicle to defuse whatever emotional ghosts that may be floating around. If what she writes pleases other people, that's all to the good.

But whatever happens, she just keeps on going - because that's Christine.



FORUM Photo

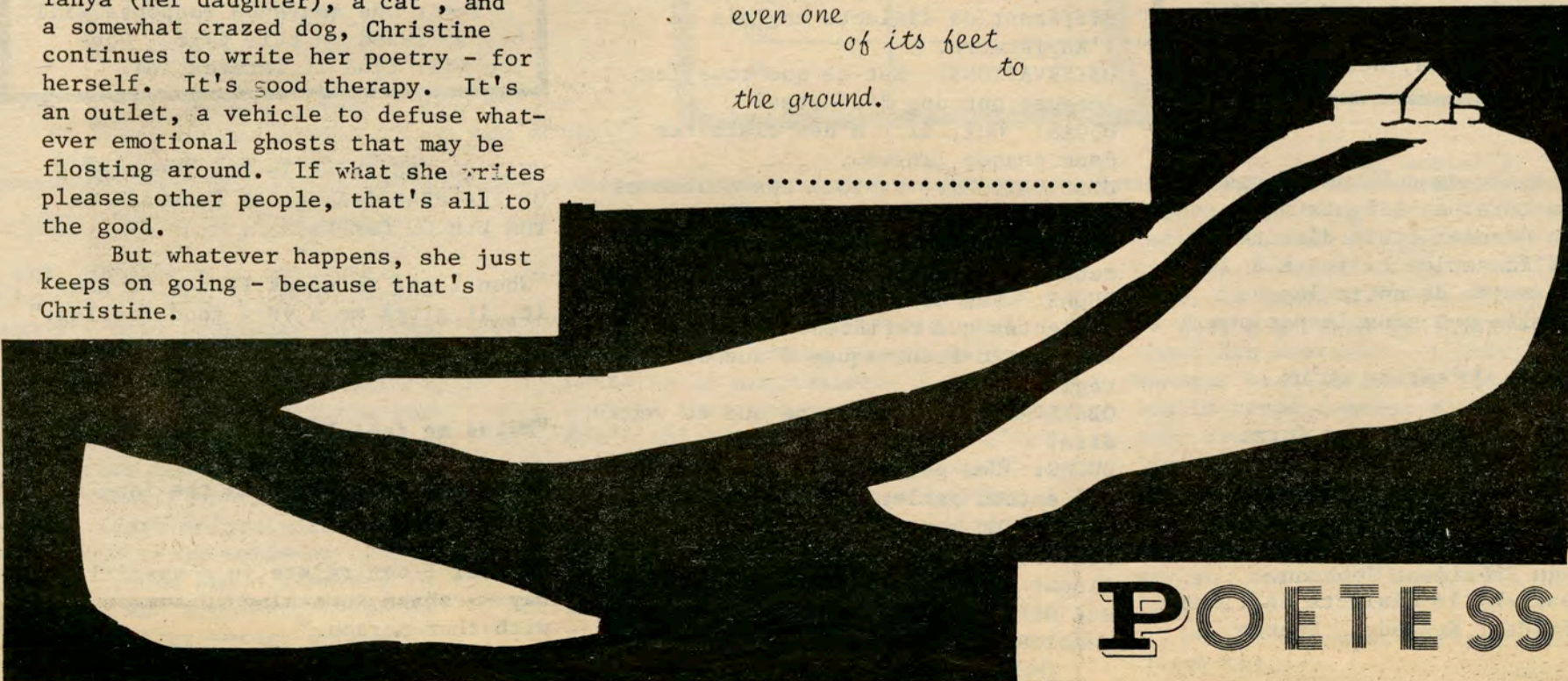
Christine LaBelle

Beyond
 a light
 green
 shadow
 of glass
 I watch
 the quick
 motion
 made
 by
 the small bird
 who is trying
 to find
 something
 suitable
 to eat
 without
 touching
 even one
 of its feet
 to
 the ground.

a lost feather
 does not halt
 the flight of
 homing pigeons
 or cause them
 to follow it
 to earth.

(Poems are reproduced with the kind permission of the Authoress: C. LaBelle.)

Art work by Denise Carrier



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POETESSE

Généalogies

COUTURE: Guillaume Couture, né le en 1617, mort en 1702, venu au nouveau monde en 1640, il était le fils de Guillaume et Madeleine Malet de Saint-Godard, Rouen. France. Il était défricheur. Il était aussi un brave interprète pour les missionnaires Jésuites de la Nouvelle France. Il épousa le 16 novembre 1649, Anne Aymart, née 1629, mort le 18 juin 1700, fille de Jean et Marie Bureau de Niort, France.

GRAVEL: Joseph-Marc Gravel, né à Dunan, Britany, France en 1616. Il est arrivé à Québec en 1641 où il s'est marié le premier mai 1644 avec Marguerite Tavernier, âgée de 17 ans, de Randonnay en Perche. Ils s'installèrent à Château-Richer, P.Q., où il est mort en avril 1686. Marguerite était la fille de Eloi et Marguerite Gagnon. Joseph-Mace fut inhumé à Château-Richer le 28 avril 1686 et sa femme le 12 janvier 1697.

SIMONNEAU: Simon-René Simonneau, soldat dans la compagnie de St.-Martin, fils de René et Marguerite LaPraye, de l'Isle de Bouin, Diocèse de Nantes, épousa à St. Laurent, Islè de Orléans, le 23 novembre 1699, Jeanne Moreau, veuve de Jean Daleret, et fille de Jean Moreau dit Lagrange et Anne Couture, née à St. Famille le 29 janvier 1676. Jean Simonneau fut inhumé à St. Nicolas, à l'âge de 80 ans, le 7 juillet 1744 et Jeanne Moreau à St. Thomas le 26 avril 1740.

Soupe aux Pois

Nettoyez les pois
Laissez tremper toute la nuit
Mijotez les pois dans la même eau
Ajoutez un os de jambon avec la viande ou du lard salé
2 oignons, sel, poivre, marjoram
2 carottes pelées, faites bouillir lentement
Choux à la Crème

Portez à ébullition:
1/2 tasse de beurre ou de margarine
1 tasse d'eau bouillante
Ajoutez d'un sel coup:
1 tasse de farine tout usage
1/4 cuillères à thé de sel
Battez vigoureusement jusqu'à ce que la pâte se détache du bord de la casserole
Retirez du feu et laissez refroidir un peu

REMEDES POPULAIRES

Toux

Miel, beurre, et jus de citron
1 tasse de lait
1 cuillère à thé de gingembre
1 cuillère à thé de miel
Chauffez et buvez
Mélasse et gingembre
Faites bouillir du vinaigre et coulez

Fièvre

Prenez de l'huile de ricine, et suivez avec du miel.

Ajoutez, l'un après l'autre:
4 oeufs non battus

Battez après chaque oeuf, jusqu'à ce que la pâte redevienne homogène. Après l'addition du dernier oeuf, battez jusqu'à la pâte soit satinée.

Déposez à la cuillère au moins 2" d'intervalle sur des plaques graissées, et tournez la pâte en spirale au moment de la laisser.

Faites cuire au four préchauffé à 375°F. pendant 30-40 minutes, ou jusqu'à ce que les choux soient secs et légers.

Laissez refroidir lentement, à l'abri des courants d'air.
Remplissez de crème fouettée ou de crème patissière.
Saupoudrez de sucre à glacer.
Servez très froid.
Quantité: 18 choux moyens.

Appliquez de la teinture d'iode au dessous des pieds
Des bains d'alcool
Buvez du thé de camomille
Faites une tisane en faisant bouillir de l'herbedaine et du sucre
Faites une tisane d'eau et du gingembre
Faites tremper l'herbe à chat comme du thé et buvez

Mal d'estomac

De la moutarde et du saindoux sur un morceau de flanelle; appliquez sur le mal.

Bobbie Violette

PARLONS-NOUS UN FRANCAIS VALABLE?

This article appeared in the Lewiston bilingual newspaper "Observations" three years ago.

Dr. Dugas is presently working with National Resource Center for Franco-Americans and Portuguese-Americans in Bedford, New Hampshire.

Une interview avec Donald Dugas qui a un doctorat en linguistique et qui l'an dernier était directeur du projet d'éducation bilingue à Lewiston au sujet de notre langue française telle que nous la parlons à Lewiston:

OBSERVATIONS: Qu'est-ce qu'un dialecte?

DUGAS: Un dialecte est une forme particulière prise par une langue dans une région donnée. Par exemple, aux Etats-Unis, il y a des gens qui parlent un dialecte du sud, tel que celui du Président Johnson. D'autres parlent le dialecte de l'est, tel le Président Kennedy. Encore

d'autres, près de la côte de l'état du Maine, parlent le dialecte de "Yankee". Il y a aussi beaucoup de dialectes de l'anglais parlés en Angleterre. En général, l'on peut dire que le dialecte américain est différent de dialecte anglais de l'Angleterre.

OBSERVATIONS: Est-ce que tous les langues ont des dialectes?

DUGAS: Oui, il y a des dialectes dans chaque langue.

OBSERVATIONS: Et tous ces dialectes sont des variations d'une même langue d'après les régions différentes où l'on parle cette langue?

DUGAS: Pas tous. Il y a aussi des dialectes qui reflètent: les niveaux socio-économiques d'une seule région.

OBSERVATIONS: Qu'est-ce que tu veux dire?

DUGAS: Une personne de New York qui entend parler d'abord un ouvrier et puis un banquier de Lewiston se rend compte que tous les deux utilisent un registre linguistique qui est différent du sien. Ils se ressemblent beaucoup, il y a aussi des

(Parlons-nous, con't on page 11)

Question of the Month

Each month I will seek a reaction from 5-10 Franco-American students on campus to a question concerning the Franco-Fact.

Their one sentence response will be published on this page. Hope you will find it interesting.

WHAT DO YOU THINK IS THE IMPORTANCE OF THE FRANCO-AMERICAN LANGUAGE ON THE U.M.O. CAMPUS?

"When I get to speak French or hear it, it gives me a very good feeling."

"It lets me be me!"

"Makes me feel like I'm back home."

"Power of the images in the language."

"I feel I can relate in a special way -- share something in common with that person."

Bilingual Bookmobile (cont.)

books for 5,825 French-speaking people to share.

99.267% of Bookmobile no. 3's books are in the English language. Only 63% of the population in towns served by Bookmobile no. 3 are English Mother Tongue, yet virtually all of the books are for them. 20,596 English books for 10,061 English-speaking people to share.

SUGGESTIONS AND RECOMMENDATIONS

- A written book selection policy which will require that a certain percentage of Bookmobile no. 3's total holdings be in the French language (I suggest between 25% and 37%)
- That these books should cover all reading levels.
- Emphasis, at first, should be placed on fiction, but without neglecting non-fiction in the long run. This advice was recently given by Richard Gross of Lewiston Public Library to Linda Thompson of Lithgow Library, which is starting a programme to reach the French population of Augusta through French-language materials.
- That magazines, newspapers, and possibly recordings in the French language be made available.
- That a deadline be set and met for the achievement of the desired percentage of French-language books on Bookmobile no. 3.
- That we look into the possibilities of cooperation with the St.

John Valley Bilingual Education Program in serving the needs of both the Programs' rural schools, and of the rural population in general in Bookmobile no. 3's area. (Bookmobile no. 3 already visits two of the towns involved in the Program: Frenchville and St. Agatha. It stops at the Town Office in Frenchville, and at the Montfort School in St. Agatha).

- That an active programme be begun when appropriate, to truly reach the French-speaking population, by advertising the availability of French-language materials, in both French and English, through local radio, and local newspapers (i.e., "Le Madawaska" and "St. John Valley Times"). That we require that Bookmobile no. 3's Librarian (and preferably its Driver) be bilingual (in French and English).
- Service: 16.4% of the total population of Area rural towns are not served at all; 18.5% are not served year-round. We should look into the possibility and feasibility of serving the following rural towns, which are not presently served: Winterville Plt. (pop. 164, not served in winter); New Canada Plt. (pop. 300); Cyr Plt. (pop. 155); Nashville Plt. (pop. 50); Garfield Plt. (pop. 104); Ashland (pop. 1,761); ~~Coolidge Hill (pop. 317)~~ Wade (pop. 255); E. Plt. (pop. 18); Guerette (T17 R5, pop. 240, not served in summer). Population of these totally rural areas is 3566, or 18.5% of total population of Area rural

towns. Minus Winterville and Guerette, which are each served six months of the year, the total would be 3162, or 16.4%.

- To maintain the present number of English-language holdings (N= 20,596) and Spanish-language holdings (N= 1), we would have to add 11,949 new French-language titles (making a total of 12,100 French language holdings) to achieve the 37% mark. The new figure for total holdings would then be 32,697, or 2.06 books for each person in towns presently served by Bookmobile no. 3. This may be entirely justifiable, and perhaps the phrase "the more, the better" applies here. But unless, under a similar program, French language books are added to the other seven Bookmobiles, there will be a great discrepancy from the statewide average of 0.93 books per person for towns served. This figure for Bookmobiles no. 1, 2, and 3, respectively, is 1.21, 1.28, and 1.31. Bookmobile no. 3 already has the highest figure of any Bookmobile.

If we deem it desirable not to drastically increase the total holdings of Bookmobile no. 3, we should consider then an active programme of weeding the English-language collection, and replacing the withdrawn English-language books with books to be added. At the same time, this hopefully would help improve the overall quality of the English-language collection.

by Steve Robbins, with the cooperation of Joan Manning and Richard Arnold.

VOTRE QUOTIENT CULTUREL FRANCOPHONE

(Réponses correctes à la page 4)

- | | |
|--|---|
| <p>1. faire le train
a. faire de la vapeur
b. construire un chemin de rails
c. faire le ménage (à l'étable ou à la maison)</p> <p>2. une gidoune
a. avoir la baboune
b. une catin
c. l'affaire à bâzwelle</p> <p>3. être dans les patates
a. aller à la confesse, ne pas recevoir l'absolution
b. être dans les pommes de terre
c. être dans les pommes de route</p> <p>4. c'est pas les chars
a. un 747
b. le Concorde
c. le bazou à mon grand-père</p> <p>5. bâdrer
a. se rapporte au sommeil
b. être de trop
c. naviguer un bateau contre courant</p> | <p>6. une partie de fesse
a. tomber dans les bleus
b. taponnage générale
c. une quartier de boeuf</p> <p>7. un écornifleux
a. un senteux
b. un peureux
c. le mâle de l'unicorne</p> <p>8. être mal amancher
a. avoir la pinotte équerre
b. beau, grand et noir
c. fais le, toi, tu parles bien l'anglais</p> <p>9. un gnochon
a. tête de fromage
b. tête de pioche
c. tête de choux</p> <p>10. être en crise
a. être en Suisse
b. être enceinte
c. être en maudit</p> |
|--|---|

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BILINGUAL EDUCATION: A FRENCH/ENGLISH PROGRAM IN NEW ENGLAND

by Omer Picard, Director
St. John Valley Bilingual
Education Program
P.O. Box 210
Madawaska, Maine 04756

Note: The following was presented on March 30, 1974 at the North American Symposium on French in the Americas, held at the Indiana University, Bloomington, Indiana.

Bilingual Education in New England, as in any other region of the United States, presents many questions that often times supersede the singular concept of language instruction. In the past, learning a language was often a concentration of the teaching of a new language with follow-up experience in the literature of that particular language. This was evident in the FLES concept. NDEA expanded somewhat on that particular thinking by incorporating current cultural experiences in its philosophy.

Education via bilingual experiences, however, implies the totality of personal growth incorporated in a philosophy involving the use of two languages. ~~the mental, emotional, and physical orientations~~ of a student are the avenues towards increasing his/her bilingual abilities. Language in this sense becomes more than an abstract concept of semantics and literary knowledge. It becomes, in essence, an audible and perceptive tool applicable in identifying self-reality with respect to the environments of self. This does not disregard the abstractism of language but rather incorporates it into an expanded sphere of communication. In other words, learning a language is to know about that language and to be able to utilize it clearly and explicitly in one's everyday life circumstances.

"To teach language for the sake of teaching language is a far cry from using language as a learning tool for personal growth."

One of the most often-raised questions when discussing the possibility of a bilingual program is a result of the perception, "It's unamerican to speak anything but English." The perception is one that has to be dealt with by each and every individual involved in making a decision concerning bilingual education. It implies that language determines nationality. It implies that conformity in the selection of a language is a determinant to social acceptability.

It implies politicizing educational programs. In my mind, when such a perception exists, then the direction of any program will concern itself with development of a second language program rather than bilingual education.

Second language instruction must not be confused or thought of as bilingual instruction. To teach language for the sake of teaching language is a far cry from using language as a learning tool for personal growth. The philosophy FLES, as identified by its content and techniques, did not lend itself to an atmosphere of feeling the emotionalism of language but rather the noun, the verb, the preposition, the object, etc., relationship of language structure. The involvement of Culture (with a capital C) in NDEA programs still did not come much closer to the concept of bilingualism as Lovas and Fishman¹ have defined it.

Bilingual education, as it is becoming a concept of education, is expanding the second language concept to the fact of individual growth through personal relationships. It is a concept of life that involves

"Their language resource, and that of their children have yet to be realized as an asset rather than a handicap."

culture with a small c as well as meaningful communication with people representing the languages and cultures that are being experienced by an individual. It involves a very strong resistance to providing answers to an individual's questions. However, it permits that individual to find answers, and to accept them in the context of cultural differences and similarities. It promotes many anxieties within an educational system due to its non-commitment to the cultural advantages of one group over an other.

One may be wondering what this has to do with "bilingual education". Let us take a closer look at this concept of bilingual education recently introduced in various ethnic educational programs in the United States. I use the United States because there seems to be a phenomenon occurring here that is not similar to language experience in other countries. In some regions language may be a sign of power (Canada) or a sign of intellectual freedom (Europe). The United States, even though it claims to be the industrial leader of the world, is probably in last place when it comes to developing, or encouraging the development of its

national language resources for any reason.

This conference, for instance, as important as it is, does not seem to focus on language as a resource but on language as an intellectual measurement. If you can speak "standard French" then you are automatically recognized as a "connaisseur" of French Culture, notwithstanding Americans who happen to speak French. It tends to identify with the needs of the mother country (in this case, France). Conferences of this nature usually disregard the various contributions that are received from "Franco-Americans". They stress the progress that is being made towards the various literary and cultural experiences that typify France.

I am not denouncing the existence of France but merely pronouncing the existence of Franco-Americans in the United States. It is with this thought in mind that I will attempt to make a case for bilingual education in New England for people who are French speaking and want to retain something that makes them unique while providing the opportunity to grow as individuals in the future U.S. society.

There are, in Maine alone, over 141,000 people who indicated in the 1970 census that they spoke French. These people cover the whole range of the socio-economic ladder. Their language resource, and that of their children has yet to be realized as an asset rather than a handicap. These students know two languages as they enter school, however, only one is used for "educational" purposes. The conceptual knowledge that they have which relies upon the "other" language is never tapped. Even when these students take French as a course in Junior or Senior High it does nothing much except to look at grammar and literature. Unless a student has leanings towards the structure of French, the usual courses of study tends to promote a dispassionate feeling about this third language, "standard French". In most of his learning experiences the French language that he knows does not have any validity as a tool to

"To achieve full bilingualism, a school system must involve the total community."

be used for growth. It has been disregarded for eight years of education and then the confusion of standardizing what, to the student is a useless problem, is thrown at him in his Freshman year of High School. The questions raised in his mind deal with, "Why waste time learning something that I already know and has been a mark against me since I started school."

PARLONS-NOUS UN FRANCAIS VALABLE ? (CONT.)

différences. L'ouvrier utilise une parlure plutôt populaire et le banquier une parlure bourgeoise.

OBSERVATIONS: Comment les dialectes diffèrent-ils?

DUGAS: Ce sont des différences de sons et de mots utilisés. Parfois il y a des différences de règles de grammaire. Toutes ces différences forment un système très net. Par exemple, les Franco-Américains suivent une règle qui dit que l'on prononce "t" comme s'il était écrit "ts" devant les sons "u" et "i" mais pas devant les autres. Aussi "d" se prononce "dz" devant "u" et "i" mais pas devant les autres voyelles.

OBSERVATIONS: Tu peux me donner une règle de grammaire qui est Franco-Américaine?

DUGAS: Bien sur. Les Franco-Américains emploient le verbe avoir où d'autres emploient le verbe être. Par exemple, on dit "il a tombé" là où dans d'autres dialectes on dirait "il est tombé".

OBSERVATIONS: Alors, pourquoi est-ce que certains professeurs de français à Lewiston High School et dans d'autres écoles secondaires enlèvent-ils des points à nos jeunes Franco-Américains parce qu'ils "parlent mal"?

DUGAS: Je ne sais pas ce qu'ils veulent dire par cela. Peut-être est-ce que parce que les étudiants ne parlent pas le dialecte de Paris qu'on leur enlève des points. Pourtant ils demeurent à Lewiston,

Maine, et ils resteront sans doute à Lewiston.

OBSERVATIONS: Y a-t-il des recherches que la meilleure façon d'enseigner un dialecte est de punir les étudiants qui utilisent autre chose?

DUGAS: Non, aucune. Je ne sais pas pourquoi on fait ça. On m'a dit que ces professeurs ne se servent pas de textes destinés aux Franco-Américains mais de textes écrits pour des Anglophones qui n'ont jamais parlé le français de leur vie. C'est dommage. Ça ne communique aucun respect pour le dialecte et la culture locale.

OBSERVATIONS: Est-ce qu'il y a de différents dialectes en France?

DUGAS: Oui, certainement.

OBSERVATIONS: Pourquoi est-ce que certains professeurs veulent que l'on parle le dialecte de Paris?

DUGAS: Parce que les gens ne leur posent jamais cette question. Aussi parce que leurs professeurs leur ont dit d'utiliser le dialecte de Paris.

OBSERVATIONS: Mais y a-t-il de bonnes raisons pour enseigner le dialecte de Paris?

DUGAS: Bien sûr qu'on peut en trouver. Si tu veux devenir professeur de français, il serait utile de savoir employer le dialecte de Paris à certaines occasions. Aussi, si on veut devenir interprète aux Nations Unies. Mais il ne

faut pas oublier que plusieurs Franco-Américains qui ne parlent pas le dialecte parisien sont devenus interprètes pour l'armée américaine.

OBSERVATIONS: Y a-t-il d'autres raisons pour apprendre le dialecte de Paris?

DUGAS: Oui, si on veut faire du théâtre français. Si on veut devenir marchand ou homme politique de réputation internationale. Mais si on veut devenir marchand d'autos à Lewiston, il serait préférable de parler le français local. La même chose est valable si on compte travailler dans un magasin de la région ou dans nos industries.

OBSERVATIONS: Alors, penses-tu qu'on devrait enseigner le dialecte de Paris dans les écoles de Lewiston?

DUGAS: Je pense que les étudiants devraient avoir le choix d'apprendre le dialecte de Paris s'ils le désirent, mais pas aux dépens du dialecte de leurs ancêtres, de leurs familles. Après tout, on n'exige pas que nos Anglophones parlent le dialecte de Londres. Alors pourquoi ces exigences spéciales pour les Franco-américains? J'aimerais bien savoir ce que les lecteurs en pensent de cela....

\$

Bien que cet article fut écrit, il y a déjà trois ans, nous et le Docteur Dugas voudrions bien savoir vos pensées sur ce sujet aujourd'hui.

BILINGUAL ED. (cont.)

To overcome this language dilemma, the educational experience must concentrate on meaningful communication with the two languages from the very beginning. This is the concept of bilingual education, the involvement of the students' languages in his learning experiences. Bilingual Education provides the opportunity for students to develop their language skills through the use of language. Content areas such as math, science, art, music, etc., become the medium of language expression. Concentration is on the concepts within the content area, but the only way we can find out what the student is learning is through his use of language. There are no places that I know that rely on anything but language to measure or determine student knowledge. It can be written or oral but it is still a language. A system of education utilized the bilingual approach to have all content areas learned via the two languages. This provides the student the ability to use more than one language outside of the "language class". Language then becomes a tool or the means rather than the end. Through this approach learning about the language is more credible due to its validity in other aspects of education.

We, in the St. John Valley, have taken that direction. In our in-service programs we concentrate on the integration of language, whether it be French or English, into other content area. Our philosophy deals with language through language use in meaningful experiences. We concentrate on the students' environment, his home, his community, his

school. In the third year (2nd grade) more emphasis is placed on cultural aspects that can be defined as, maple syrup time, potato harvesting, etc. In the fourth year the concentration is on surrounding communities and the various lifestyles found in the St. John Valley. Then in the fifth year an expansion into various geographic areas is emphasized. New England, Québec, and Louisiana are the main avenues for the students to learn science, math, geography, etc., in French as well as English.

This approach to language learning is in tune with developing a programmatic process for full bilingualism. Other approaches may deal with transitional bilingualism, having students learn in their native language until they are capable to continue in English; monoliterate bilingualism, a maintenance of the second language but no skills development in reading and writing in the second language; partial bilingualism, having the students learn their language in the traditional sense (such as FLES) and some input on the culture and history represented by that language (Fishman and Lovas, TESOL, 1970).

To achieve full bilingualism a school system must involve the total community. The parents, lay community, teachers and administration have to coordinate their efforts and cooperate, in order to arrive at a consensus that is acceptable to each group. This is no different that the process that should be followed when any

new program is being introduced. The decisions to be made and accepted include answers to questions such as, Which grade level do we start with? When and how do we expect students to speak and understand "standard" French? Do we have the resources such as teachers and materials? What costs are involved? Why do we want bilingualism for the students? What will we evaluate and how will we evaluate, and on and on?

The answers to these and other similar questions will provide the directions that should be undertaken. Once the direction has been indicated and the resources identified a school system is prepared to introduce the concept within the classroom. The efforts following this step deal with teacher training, goal setting, and student evaluation with respect to the objectives determined by the total community.

The establishment of such a program cannot be achieved if the nationalistic supersfition mentioned earlier prevails. If it does, then the bilingual process will become a language learning process and cannot be noted as bilingual instruction.

¹ Joshua Fishman and John Lovas, Bilingual Education in Sociolinguistic Perspective, presented at TESOL, 1970 conference.

QUOI CA DONNE L'INSTRUCTION? (cont.)

of this population. You undoubtedly already know that the Franco-American population in New England and Louisiana has become much more visible in recent years. Witness the "coronation" of the first Franco-American bishop ever in Maine on the 12th of November 1975 (71% of all Maine Catholics are Franco American).

Louisiana is officially bilingual and has survived. There are many Franco American bilingual-bicultural efforts and programs which have recently seen the light of day. Although most of them are operating on soft monies (federal funds) for a limited period of time, all of them make clearly visible a need or a multitude of needs. There are institutions and agencies which would like to have the capacity to deliver bilingual-bicultural services but cannot find people adequately trained or enough information and research

The Administration of Justice and Ethnic groups in Maine will be the object of a study in the coming year. There is a need for legal interpreters, court interpreters of language and cultural concepts in order to ensure equitable dispensation of justice to consumers. The raw resources are plentiful but have yet to be exploited.

A la prochaine,

Yvon
Yvon

WATCH FOR PART II OF "QUOI CA DONNE L'INSTRUCTION" IN THE NEXT ISSUE OF THE FORUM!

défaut: ce sont nos idéales et les jugements que nous protons sur nos actes. Je cite Antonio Poulin "La pensée, c'est tout."

Les psychologues d'aujourd'hui nous disent clairement que la qualité morale la plus importante pour assurer la santé mentale est la flexibilité; c'est à dire, un manque de rigidité, une capacité d'adaptation. Ce qui nous faisait en 1940 peut nous servir très mal en 1975. Par exemple, si on avait résisté l'invention de l'auto, on serait à pied... (ce serait peut-être une bonne chose!) Au contraire, l'auto est un fait de vie très important pour nous tous. Alors pourquoi tant résister les autres inventions: surtout dans le domaine de la psychologie. Je crois que la santé mentale devient de plus en plus importante, donné que les temps changent si vite pour nous tous, jeunes et vieux. C'est à en perdre haleine.

Adresse:

abonnement

Au secours!

Help!

J'inclus __ dollars pour __ abonnements

Nom _____

Adresse _____

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Orono, Maine 04473

to inform themselves and much less the clientele they are serving. So in short, there is a need, there is a limited job market at the present and a great potential for future bilingual-bicultural career opportunities. Here's why:

LEGAL SERVICES AND CIVIL RIGHTS

Pine Tree Legal, the Human Rights Commission, the University of Maine at Orono legal services have all acknowledged in one way or another the need for bilingual staff and the bilingual-bicultural delivery of legal services to their Franco-American consumers.

The Civil Rights Commission has a Franco-American section working in Maine. It is slowly acquiring data and information which will show the need for action in the areas (and others) mentioned herein.

You might be interested in obtaining the U.S. Commission on Civil Rights Report published in May of 1975 entitled, "A Better Chance to Learn: Bilingual-Bicultural Education," publication 51, the address is:

U. S. Commission on Civil Rights
Washington, D. C. 20425
Ask for U. S. Commission on Civil Rights Clearinghouse publication 51 and the title mentioned above.

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FRONTIERES SANS DOUANES, CON'T.

Dans les derniers paragraphes de mon article le mois passé, je fis allusion aux services de psychiatres et de 'counselors' qui nous sont rendus disponibles surtout par les Community Mental Health Centers. Ce mois ci, je voudrais répondre à la question: "Pourquoi aurait-on besoin d'un psychiatre si on est pas 'fou dangereux'?"

Quand nos idéales peu réalistiques, d'ailleurs, ne nous servent pas, il faudrait savoir se donner une deuxième chance, ou même une troisième. Par "deuxième chance, j'entends, "que je suis une personne valable et précieuse, même avec défauts."

Qu'est-ce-qu'un Counselor peut faire? Il/elle peut nous aider à fouiller dans le tas d'idées que nous avons sur la vie, sur nous-mêmes et faire un peu d'ordre dans tout ça: choisir ce qui est valable et mettre de coté pour tout bon ce qui nous aide pas. On peu donc retrouver l'énergie et la curiosité et le bien être de notre enfance. Très souvent, ce n'est pas la personne ni la situation qui fait

Addresses:

Bath-Brunswick Area Mental Health
764 High Street
Bath, Maine - 443-9793
Directeur: Richard King

The Counseling Center
43 Illinois Avenue
Bangor - 947-0366
Directeur: James F. Clark

York County Counseling Services
200 Main Street
Saco - 282-5976
Directeur: Thomas Kane

Diocesan Bureau of Human Relations
Mental Health Services
Rev. David P. Coté
519 Ocean Avenue
Portland - 774-9873

Diocesan Bureau of Human Relations
15 Vaughn Street
Caribou - 498-2576
Directeur: Peter Albert (Dee Dee)

Diocesan Bureau of Human Relations
1180 Lisbon Street
Lewiston - 784-0157
Directrice: Sr. Elizabeth Cyr

Diocesan Bureau of Human Relations
44 Main Street
Waterville - 873-1146
Directeur: John Pronovost