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LE F.A.R.O.G.
FORUM

Vol. 3 No. 4 "Un Journal Bilingue" décembre 1975



BOAÑE ET HEUREUSE ANNÉE
et le Paradis à la fin
de vos jours!

FRONTIÈRES SANS DOUANES

What's new at BMHI:

During the last month, we've been pretty busy with the last of our Psychodrama Workshops, a workshop by Normand Dubé and some discussion.

Normand 'turned everybody on', and the thought and discussion he has sparked is continuing with a lot of energy!

We've been studying with a new eye the culture and customs which have formed us, and have come up with some rather interesting observations. In trying to help (really help) our clients at the hospital, most of us feel as helpless as Fern who said "I don't know what I can really do". So, it seems to help to look at our own culture, and at the assumptions we seem to share with all Francos.

Everytime we talk, GUILT comes up. This factor may not be unique to the Franco, but it sure exists, and all of us know something about it... It seems to us, too, that the Franco will withdraw from conflict when he or she is not sure of the outcome... And of course, as mentioned earlier, it is amply clear that many of the young Franco women admitted are here for reasons that are uniquely cultural. We've decided to have rap sessions with all the women who are admitted as soon as possible, to let them know: "Hey, it's not all you!" There may be factors based in culture and society that are not helping you maintain a healthy outlook..."

We are discussing whether the Franco may have a different time/space orientation as suggested by some research: Early research says that the Franco American may be less oriented to the future than the Anglo American, the French speaker may be less goal oriented and more interested in how you solve the problem, not just in the solution... These suggestions have implications for all of us in the human services...



FORUM Photo

Pendant les Fêtes, au moment où nos familles se réunissent, il est peut être bon de parler du rôle important que joue nos familles pour nous- les Franco-Américains. Il est certain que sans les familles Franco Américaines, la langue et la culture Franco n'existeraient pas à Lowell, Lewiston, Fort Kent ou ... à Bangor.

Même les chercheurs comme le Docteur P. Woolfson à l'Université du Vermont se plaisent à nous dire ce que nous savons très bien déjà: "que la vie familiale est d'une importance primordiale pour les Franco-Américains". Merci, Dr. Woolfson. Moi, j'aimerais bien en savoir plus long... Qu'est-ce que ça veut dire que nous avons un profond sens de "famille"? En quoi ça nous forme? Qu'est-ce qui se passe en 1975 dans nos familles? Etc?

Je regarde autour de moi au bureau, à l'hôpital psychiatrique, chez-nous et je vois:

1. Que la famille est toujours très importante pour les Francos.

2. Que les jeunes aiment et respectent leurs parents et leur parenté. Que les jeunes étudiants à l'Université sont très conscients des désirs de leurs parents; qu'ils veulent leur faire plaisir, qu'ils veulent mériter le respect et l'admiration de leurs parents...

3. Que les jeunes envisagent ici des situations et des idées qui sont parfois très difficiles à réconcilier avec les idées de chez-nous... et parfois ces idées font de la peine à Maman et Papa. Ceci rend la vie difficile pour les jeunes, car ils/elles doivent garder les deux cotés de l'histoire pour eux mêmes, et souvent ne peuvent pas demander conseils de leurs parents. Donc ils ont une époque morale autour de la tête! En plus,

elles/ils sont sous pressions académiques et économiques: ils veulent finir leurs études pour pouvoir gagner leur vie.

4. Je vois que les étudiants Francos sont fiers de leur langue, leur culture, leur religion... mais d'une façon différente que leurs parents. Ici, sur le campus, les Francos vont à la Messe plus que les autres groupes - ce n'est pas là la question... La question paraît être que les étudiants veulent approfondir le christianisme de leur enfance. On demande Pourquoi? Comment? Les questions ont tendance à énerver nos parents, qui n'ont pas eu le temps de les poser. Mais faut dire que la vie est plus simple sans questions... n'est-ce pas? Je crois que les jeunes soutiennent le plus fort des conflits dans notre société Franco et Américaine. Pour cette raison, je les considère un peu comme des vétérans de la guerre

entre le passé et l'avenir. C'est touchant que leur solution aux problèmes soit souvent de se mettre au service des autres: les moins chanceux.

5. Et que dire de la femme? Dans son rôle de transmettrice de la culture et des moeurs, elle n'est pas à envier. Quelle culture transmettre, quand sa fille se divorce? Quelle culture garder quand les MacDonaldis remplacent les repas chauds de soupe aux pois et tourtières? Il arrive aussi que la mère de famille se déplace l'esprit pour comprendre et pardonner ses enfants, mais que le père de famille reste intransigeant sur ses principes.

La mère se trouve donc dans le rôle de porte-messages et de conciliatrice. Em même temps, cette mère entend les discours du mouvement pour la libération de la femme: je vous laisse deviner le désarroi que tout ça cause dans une âme autrefois bien à l'ordre.

6. Je vois que nos pères ont eu de la misère cette année - La vie n'est pas plus facile pour les gars d'bois, pour personne.

Même en face de tout ça, je vois les familles Francos en pleine préparation pour les Fêtes - Les jeunes dépensent leurs derniers sous pour un cadeau pour Maman (un gros secret) les Mamans préparent les mets préférés de tout l'monde et Papa s'occupe de l'arbre. A toutes les familles Francos, telles qu'elles sont, en pleine transition, nous souhaitons de JOYEUSES FÊTES! Voeux aux familles Nadeau, Thibodeau, Chassé, Violette, Leclerc, Bolduc, Cyr, Ouellette, Michaud, Pinette, Collin, Paradis, Guérette, Labbé, Marquis, Albert - enfin - tout l'monde!

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

TITLE I Calendar

November:

November 4th: Psychodrama Workshop
November 18 : Rosemary Cafferella
November 25 : Psychodrama Workshop
November 25 : Ste. Catherine's

December:

December 9th: Normand Dubé
December 2nd: Psychodrama Wkshop
December 16th: Claire
December 31st: Mid-Term Report

Plans for January are a trip to a bilingual psychiatric hospital in Montréal for staff members from the ward; and the beginning of a new course in the Foreign Language Department, taught by James Herlan on French Psychological and Behavioral Terms. The course is an exciting venture for all of us who are involved.

If you are interested in our activities, call us at 581-7082 or at 947-6981.

GERONTOLOGY

PROGRAM

Dear Farog Forum:

In your first issue you told your readers to watch for details of an exciting new gerontology program in your next issue. Two issues have appeared since, with no news of the program. It gives me the space I need to tell you what's so exciting about this program in Presque Isle.

First, let me tell you what the program is and how it came about. The Franco-American Gerontology Program (FAGP) is a one year (28 credit hours) certificate program in Human Services based at Bangor Community College. The program is designed to train Franco-Americans to work with elderly Franco-Americans in different types of human service agencies and/or programs. The program is funded by Part J of the Office of Education, Division of Vocational and Technical Education, and has three sites: Bangor Community College, York County Community College and the University of Maine at Presque Isle. Michel Beaudoin, Project Director and his Administrative Assistant, Brenda Picheloup, are at the BCC site. Cécile Collin is Project Coordinator at the YCC site and I am Project Coordinator at the UMPI site.

I started work in Presque Isle in late August, not knowing exactly what I was getting into. I recruited by way of newspapers, radio, television, church bulletins and flyers. I can tell you exactly how big Aroostook County is ----it's big! In early September, two work-study students, Carol and Kathy, joined me on the staff of FAGP at UMPI and we got busy mailing flyers to all the French named people in Presque Isle and the surrounding towns, using the telephone directory. The response from the flyers and other publicity was the first exciting event of FAGP at UMPI. We received an average of 15-30 phone calls a day--people very interested in the program---people who called and spoke French ---people who responded to "Françoise" as if they knew it was a name and not a foreign thing---people, Franco-Americans, who wanted to take advantage of a unique opportunity -- Franco-Americans, who wanted to express their sincere appreciation and support of the program. In between phone calls, I did a lot of head and leg work trying to create a viable bilingual program to meet the needs of the population I was trying to reach. I ran to all social service agencies soliciting their support and help in the teaching and in practicum placements. I truly intended to involve the entire community in this project. It was a big 'bébête' to face but the reaction and cooperation is incredibly encouraging and supportive.

We started classes on October 14 (after potato harvest) with 29 full-time and 2 part time bilingual/bicultural Franco American students. Many of the students have never

graduated from high school -- and that's another exciting thing about the program---students did not need to be High School graduates. Three of the students are male and the remainder female. The majority are over 45 years old, and we are very honored to have Monsieur et Madame Michaud, who are our very own Seniors and who have been adopted by some students as their own mémère and pépère. Ten of the students travel all the way from the St. John Valley twice a week to attend classes. Other students come from Limestone, Caribou and Presque Isle. Students do twelve hours a week of field work in their own home areas in addition to 2 full days of classes at UMPI. We started on October 14th. The first class was Bilingual Oral Communication taught by Professor Guy Gallagher. We started off with coffee and donuts and a lot of nervous chatter -- no one really knowing what they were getting into, including Guy Gallagher and myself. Well, the coffee loosened us up, and we spoke French for a while--then I was asked to leave so they could get on with their class.



FORUM Photo

A GROUP OF STUDENTS IN THE FRANCO AMERICAN GERONTOLOGY PROGRAM AT THE PRESQUE ISLE SITE

This was the second exciting thing about FAGP at UMPI -- the students are eager to learn; there is 'good times' but there is no nonsense.

The other courses this semester are Introduction to Gerontology and Introduction to Human Services. Peter Albert teaches the Gerontology Course and I teach the Human Services Course, drawing heavily on resource people from various agencies. All three of us teach bilingually --that's the third and most exciting thing about FAGP at UMPI. Everyone is bilingual --students, instructors and most resource people.

are just as credible as the knowledge espoused by professors. We are also working together to validate the notion that a bilingual classroom is essential for the education and growth of bilingual people. The classes are explosive--ideas are never stifled, for we have two languages to draw from to get the ideas out and to explore, digest, accept or reject them. We are never at a loss for words--if the French word is too strong, we can use its more gentle English form and vice versa.

After six weeks of classes and 26 students left in the program I for one have found what it really is that I got myself into --it's called bilingual education and it's called equal education opportunity for a group that has for a long time not had its needs fulfilled by the educational institutions of the State.

For me, exciting things are things that are not easy -- they are things that challenge me and force me to grow. And let me tell you, that it is quite a challenge to face over 25 students in a classroom and try to relate to them in French, which should be the most natural way for us to relate to each other since we are all of French mother tongue. But somehow the classroom is not the appropriate place --bullshit, we are saying! The difficult thing for me is that I have learned everything I am charged to teach these students in the English language, so I am constantly translating and looking for French words that are just not in my repertoire. The difficult thing for the students at first was to deal with three stubborn instructors who claimed we could not teach them everything and to be bilingual students, for like myself and all other Francos, their formal education has been monolingual. We insisted that they had to learn from themselves and from each other, as well as from the

Another exciting thing about FAGP at UMPI is the activities we have indulged in. We did a two-hour radio show--it is a woman's show put on by the National Organization for Women on a weekly basis. They wanted to dedicate an entire show to Franco-American women in celebration of International Women's Year --well, we took right over and put together a fantastic show of French music, Franco American poetry, Franco American news, book review, panel discussions, etc, (all woman oriented). Another thing we did was to put on an "Après Midi" for the Advisory Committee members. Students chipped in for wine and goodies. They served cheese, crackers, plogues, cretons, home-made breads, pickles, wine, etc. etc. It was fantastic - we made WAGM news! Our last activity was a cultural field trip as part of the Bilingual Oral Communication course. Professor Guy Gallagher took the students to the St. John Valley to visit Tante Blanche Museum where they learned more about

con't on p.7

AU RÉDACTEUR:

Dear Marc Emile,

Very much appreciated your sketch of Christine Labelle. It was so refreshing to fall into the centerfold and follow its poetic lay-out of words, pictures, spaces. The more so in the midst of this noisy city with its convoluted language. Pass my compliments on to the photographer and lay-out designer.

La poésie, la terre. More of the same is essential if any of us are going to endure the political struggle. It is like spring water breaking through hot cinders for a new beginning.

Just read about the first Maine woman fiction writer (in the Lewiston Sun): Madame Wood, née Sally Barrel, though not a Franco she was born in Maine, kidnapped by Indians, brought to Canada, raised in a Québec convent by nuns, returned home, married several times and was always called "Madame".

Encore!

Love,
Celeste

(Celeste is former editor of FORUM)

Cher ami,

Merci du dernier numéro de FAROG FORUM qui m'a beaucoup intéressé (et pas seulement pour votre allusion à notre visite). Dites à Marc Violette que j'ai beaucoup aimé son article sur Christine LaBelle.

Amical souvenir,
Alain Grenier
(Consul de France)
Boston

Dear Mark,

Yes, the copies of FORUM and photos arrived here okay. A really beautiful job, and I am pleased with them.

Mark, I find FORUM very interesting indeed. Is there any way that one can be put on the mailing list, etc? I would especially be interested to know if there is any response, good or bad to me and/or my poetry, of course. It seems that FORUM is also very much wanted here at UMF, also as Mr. Burnham at Mantor Library seemed quite anxious about it. I understood him to say that no copies had been received yet. Thought I'd mention it to you, in case.

Well, now back to a couple of poems that I have in the 'fire'.
Again my thanks. Until later.

All good,
Christine
(LaBelle)

Réponses: 1,c - 2, a - 3,b - 4,a -
5,c - 6,a - 7,c - 8,a - 9,b - 10,abc

PAPINO

J'ai poursuivi le présent projet pour un cours de français à l'Université du Maine à Presque Isle. Mes recherches, faites dans la région de Fort Kent, concernant les contes du temps passé, ces petites histoires qui font partie du Folklore de la Vallée et qui ont été racontées génération après génération.

J'ai eu des entrevues avec trois groupes de personnes. Un groupe de

l'âge de 10 à 25, l'autre de 25 à 55 et un dernier groupe au dessus de l'âge de 55 ans. Mes collaborateurs venaient de Soldier Pond, Daigle, Fort Kent, St. John, St. Francis, et New Canada.

J'ai voulu découvrir si les traditions se perdent ou si, au contraire, les gens de la vallée, les jeunes et les moins jeunes, continuent à s'intéresser aux histoires traditionnelles. Dans les prochains numéros, je parlerai des "lutins", de "Mazahuit avec sa barouette", du "bonhomme sept heure" et des "avertissements" mais dans ce premier article je vais vous rappeler la fameuse histoire de "Papino". Chaque génération le voit différemment.

Pour le premier groupe (les gens de 10 à 25 ans) Papino était un espèce de Vagabond ou tramp. Il allait par toutes les maisons. D'après une personne, on le trouvait souvent ivre dans le fossé. Dans les maisons qu'il fréquentait, on le trouvait assez souvent couché derrière le poêle. Pour les gens de ce groupe, Papino est entré dans la légende.

Pour les gens du deuxième groupe (25 à 55 ans) l'histoire de Papino est bien connue. Une personne m'a dit: "Papino attendait que les parents étaient dans les champs 'à travailler' et les enfants étaient seuls à la maison et Papino venait. Ils disaient que Papino attaquaient les petites filles." Elle ne sait pas où Papino demeurait.

Il restait partout dans la vallée où il pouvait se trouver dans un petit "shack".

Cette personne avait vu des photos de Papino. "Il était pas trop beau. Il regardait comme un vagabond, un tramp, un clown."

Pour les jeunes gens l'histoire de "Papino" est seulement un conte; pour les plus vieux ce n'est pas seulement une histoire. Ma mère m'a raconté ceci: "Papino passait par les maisons. Tout le monde avait peur de lui (surtout les enfants). Il venait chez nous et essayait de nous faire peur. Nos parents disaient qu'il n'était pas épeurant. Il venait manger chez nous. Il s'en allait chez le voisin et mangeait encore. Une fois Pa avait été à messe avec les engagers.

Papino avait venu et voulait se coucher dans la grange. Maman lui a dit: 'Donne moé toutes tes allumettes et ta pipe' (Il fumait beaucoup). Il se couche sur le fanie (hayloft)". Après la messe l'engager est venu dans la grange pour soigner les chevaux. Comme il était pour prendre du foin il pique Papino avec sa fourche. L'engager était enragé contre grandmère parce qu'il avait peur de Papino. Ma mère continue en disant: "un printemps il avait venu par le lac quand mon oncle est mort. Il disait qu'il allait revenir le lendemain pour le service à mon oncle. Man avait peur de lui puis lui a dit: 'vien pas me faire peur là'. Le lendemain elle l'a vu passer dans le large et il calait dans la neige." Au service quand il pria au corps un petit feu a pris dans sa poche. Il a continué à prier. Les hommes autour de lui ont tué le feu.

J'ai entendu cette histoire souvent parmi les gens de cet âge. C'est à peu près toute la même affaire. Ils disaient tous que Papino était épeurant. Il n'était pas trop beau. Peut-être c'est parce qu'il était différent que le monde riait de lui. Les gens de la génération de ma grandmère le comprennent plus. Je crois que c'est parce qu'ils étaient pieux. Dans ce temps là si tu étais religieux, tu étais "sur leur côté". Papino faisait peur aux enfants. Peut-être c'est la raison que les gens de 25 à 55 ans ont tous peur de lui ou bien qu'il disent des choses négatives de lui.

A la prochaine fois, mes amis.

Diane Clavette

"We all love to be addressed 'en la langua que mamamos' (in the language we suckled)" G. Sanchez, 1972.

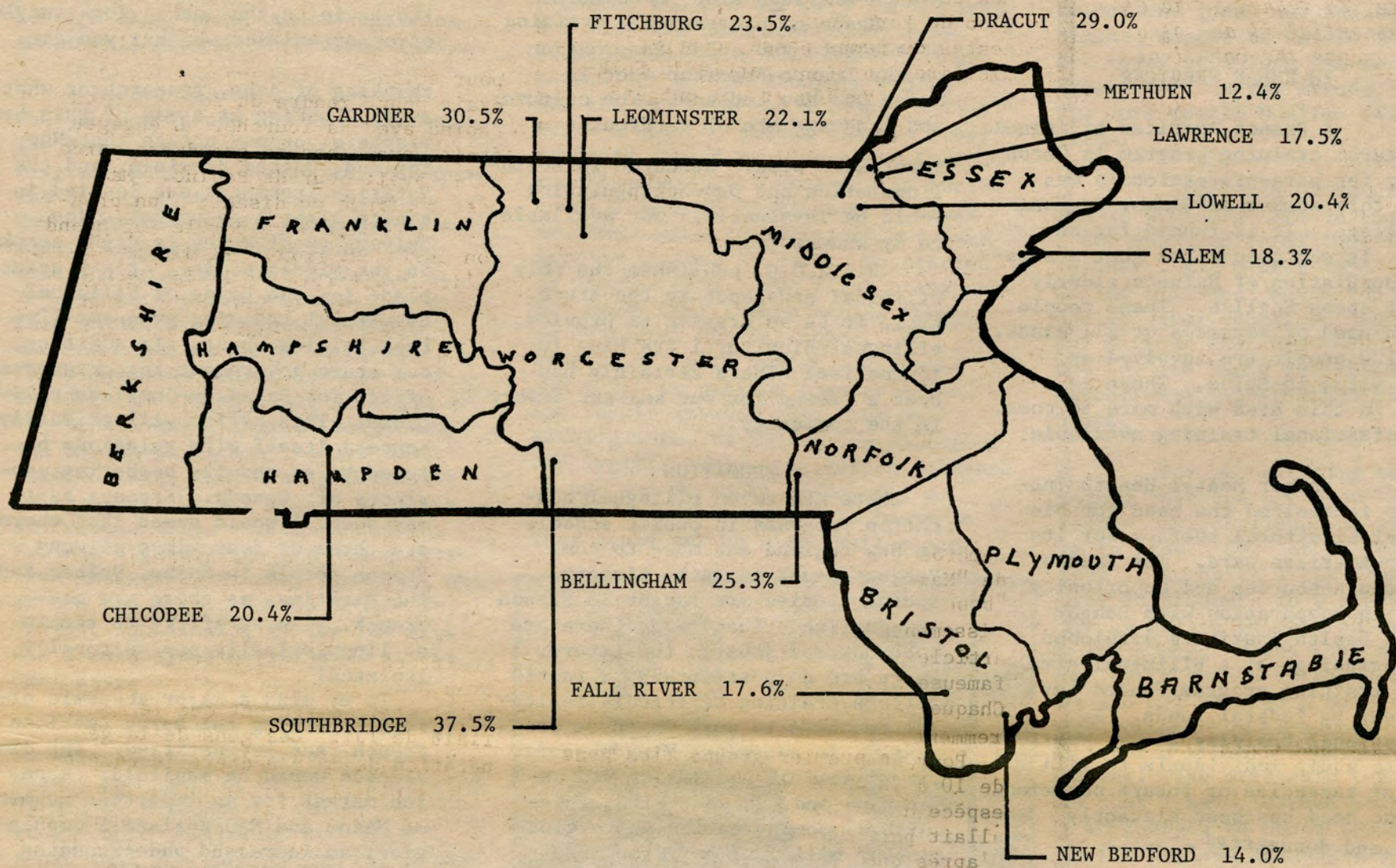
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Du Nord Au Sud: LES FRANCOIS

MASSACHUSETTS



COUNTIES

	TOTAL POPULATION	Fr. Mo. Tongue	%Fr. Mo. Tongue
STATE (TOTAL)	5,688,903	367,194	6.5
BARNSTABLE	96,656	2,414	2.5
BERKSHIRE	149,402	9,962	6.7
BRISTOL	444,036	55,813	12.6
DUKES	6,117	133	2.2
ESSEX	637,887	49,953	7.8
FRANKLIN	59,210	3,489	5.9
HAMPDEN	459,050	49,666	10.8
HAMPSHIRE	123,981	11,071	8.9
MIDDLESEX	1,397,267	69,893	5.0
NANTUCKET	3,774	118	3.1
NORFOLK	605,051	13,946	2.3
PLYMOUTH	333,314	8,758	2.6
SUFFOLK	735,189	12,244	1.7
WORESTER	637,969	79,734	12.5

TOWNS 50,000 or More

	TOTAL POPULATION	Fr. Mo. Tongue	%Fr. Mo. Tongue
Chicopee	66,676	13,589	20.4
Fall River	96,976	17,115	17.6
Lawrence	66,915	11,695	17.5
Lowell	94,280	19,187	20.4
New Bedford	101,527	14,260	14.0
Springfield	163,916	15,330	7.8

TOWNS 10,000-50,000

	TOTAL POPULATION	Fr. Mo. Tongue	%Fr. Mo. Tongue
Bellingham	13,967	3,531	25.3
Dracut	18,214	5,280	29.0
Fitchburg	43,343	10,195	23.5
Gardner	19,748	6,023	30.5
Leominster	32,939	7,291	22.1
Methuen	35,456	4,406	12.4
Northbridge	11,795	2,550	21.6
Salem	40,543	7,414	18.3
Southbridge Center	14,261	5,350	37.5
Southbridge Town	17,057	6,078	35.6
Swansea	12,594	2,239	17.8
Webster Center	12,435	1,891	15.2
Webster Town	14,917	2,371	15.9

Source: U.S. Bureau of Census, 1970 Census of Population, General Social and Economic Characteristics, Massachusetts.

Percentages computed by Madeleine Giguère University of Maine at Portland-Gorham.

Quoi Ca Donne L'Instruction?

" UN COUP D'OEIL SUR FAROG "

(par Yvon Labbé)

THIS IS PART II OF A LOOK AT THE
BILINGUAL-BICULTURAL JOBMARKET AS
IT CONCERNS FRANCO-AMERICANS.

IN HUMAN SERVICES

A Franco American bilingual bicultural training program in Gerontology for para-professionals was begun this summer at Bangor Community College. It is funded for one year. It was documented that a sizeable population of Maine's elderly do not speak English. These people are in need of services of all kinds. Over 100 people are involved at three sites in Maine. There is a start in this area with more to come. No professional training available.

Bangor Mental Health Institute recognized the need for bilingual-bicultural therapy for its Franco-American ward. The Franco American Resources and Opportunity Group in cooperation with Bangor Mental Health Institute developed the beginnings of a bilingual-bicultural training program funded for one year by federal funds. No professional training is yet available to equip individuals to fill present vacancies or future positions. Yet the need has been blatantly felt, and documented.

The Community Mental Health Centers located in major concentrations of Franco American populations have not yet received professional training to meet the needs of their bilingual-bicultural populations. Are traditional mental health concepts adequate for this population? My experience with Bangor Mental Health Institute tells me absolutely not. Does this population of French mother tongue manifest its mental health or physical illnesses in French, in Franco cultural concepts? Are the emotional and physical concepts culture-specific? Where are the bilingual-bicultural psychiatrists, psychologists, counselors, nurses, doctors? How have centers of learning prepared their consumers of education to understand and work with this population of over one million in New England?

The Cooperative Extension Service at the University of Maine at Orono certainly would be providing a great service if its staff were able to provide written information and bilingual-bicultural services to its Franco American clientele.

IN THE MEDIA

The Franco-American Children's television project at M P B N was funded last year, and needed staff of four Franco bilingual-bicultural

persons. Two bilingual interns were also hired. They could not find a professionally bilingual secretary.

La Machine Maquique is also a children's television program in French emanating from M P B N to Franco-American kids in Maine.

Again no professional training or adequate and solid information on the Franco-American fact in Maine and New England. The culture and language are of particular

importance here. Research in sociolinguistics and psycholinguistics would be invaluable. Not available to my knowledge.

F.A.R.O.G. publishes the only bilingual newspaper in the state. Would it be so drastic to provide bilingual-bicultural training in journalism? There certainly has been a demand for our amateur effort in the community.

EDUCATION

There are seven bilingual education programs in public schools in New England and more to come. Subjects such as math, history, social studies are taught in French and English. That means there are jobs now and jobs in the future. There are no post-secondary institutions training bilingual-bicultural teachers to work in these programs. In addition, many schools are in need of counselors who understand and can deal with cross-cultural communication and evaluation of bilingual children. No training is available.

A bilingual-bicultural center has been developed at U.M.F.K. headed by a Franco-American professional. There is much activity at the University of Vermont and the University of Massachusetts regarding Francos in their respective areas.

Recently Le Centre d'Héritage Franco-Américain in Lewiston advertised for a bilingual-bicultural Franco-American professional to be Director of the Center.

Last summer M. Pearley Lachance of Waterville, a machinist presented himself as a bilingual-bicultural resource to the Sylvania Corporation who in turn hired him to go to Algeria and teach his trade to Algerians. He is presently there with his family, all expenses paid and a fat salary to boot.

Last year a major company making industrial machines for industry was looking for bilingual Franco-Americans to represent the company in New England, Québec, and the Maritimes.

The Federal Government in its wisdom has funded a National Resource Center for Portuguese-Americans and Franco-Americans. It is located in Bedford, N.H. and staffed with half a dozen bilingual-bicultural professionals.

The Maine State Library has done some research in relationship to its bookmobile clientele. The report shows that the Library is not meeting the informational and

intellectual needs of its bilingual clientele. Again they have no trained professional staff equipped to look at the Franco Fact for the purpose of delivering adequate and appropriate services.

The Canadian-American Center at U.M.O. recently appointed a Bilingual - bicultural Franco-American to its French section. It is hoped that this effort will produce scholarly research, information and programs concerning the North American French. There are about 10 million French-speaking people in our corner of the world. If you have the training, that makes for a world of opportunities whether you are

thinking of jobs, research or whatever. Looking at a map of this hemisphere you may notice that New England, Québec Province, and the Maritime Provinces are located in a nice tight huge pocket. The University of Maine is right smack in the middle of it. It's a natural place for the kinds of bilingual-bicultural training programs I've been talking about. In addition, our state government has created an office for Canadian-American relations. This office will primarily concern itself with relations between Maine and its bordering provinces of Canada. Strange as it may seem, I would guess that there are three or four times as many French people in Maine, Québec and the Maritimes as there are non-French. Can we afford to remain so linguistically and culturally isolated?

In my mind a major academic effort regarding the North American French fact is justified. The dividends would be manifold: a new job market for an important segment of Maine and New England's population; an increased understanding of our human environment; a new richness brought to our society. There are vast territories to explore involving history, language, (psycholinguistics, sociolinguistics) cultural anthropology, bilingual education, cross-cultural communication, economics, industry, and most of all the intellectual and creative output of this unique population. It could happen here within the University of Maine system.

You as Franco-American students have, in my opinion, a vested interest in seeing that it begins to happen. Your own self-knowledge depends on it. "La mise en valeur" of your language, your culture, your history depends on it. The opening of new job markets for bilingual/bicultural Franco-Americans depends on it. To ignore this segment of our society is to ignore a part of ourselves. Think about it.

I would very much appreciate your reactions, student or non-student, to the direction I have postulated. If you are interested in following up on what can be done, what is possible or where to start, write or drop in at FAROG. I will be happy to set up a group discussion where we could take a closer look at our raw materials and resources and how they could be used to our own benefit and the benefit of others.

VOTRE QUOTIENT CULTUREL FRANCOPHONE

Direction: Rattacher chaque mot ou phrase, précédé d'un chiffre au mot ou phrase de votre choix précédé d'une lettre.

1. venite adoremus
 - a. j'adore la vanité
 - b. ma mère adore la mousse
 - c. v'nez tout l'monde, y est arrivé
2. regarde la crèche, maman
 - a. celui qui a été conçu sans péché
 - b. il y a de la salive sur le trottoir
 - c. se rapporte à la conception immatriculée
3. le borleau
 - a. ramasse toé les runneurs
 - b. se rapporte aux gorleaux
 - c. voiture dans laquelle voyageait le nouveau né
4. le bonhomme sept heures
 - a. il a la poche au dos
 - b. il est si fin lui, il est toujours à temps
 - c. il est agé de sept heures
5. on va revenir après les Rois
 - a. à la fin décembre
 - b. on est pas si important qu'on pensait
 - c. à la fin de janvier
6. les Mages
 - a. ils étaient si fou qu'ils suivaient les étoiles
 - b. le boeuf, l'âne et la vache qui ont assisté à la naissance dans cet étable
 - c. hôtel de Bethlèem qui avait "no vacancy" à sa porte
7. j'ai hâte d'avoir mes étrennes
 - a. j'ai envie d'aller à la toilette
 - b. résultats de neuvaines
 - c. j'ai hâte qu'y s'couchent
8. j'entends encore les gorleaux
 - a. souvenir nostalgique des Noël's d'antan
 - b. y a trop ramassé de patates
 - c. bruit d'hiver mystérieux
9. la bénédiction
 - a. se donne le soir de la Dindesgiving
 - b. je m'agenouille devant toi mon père qui est plus sage que moi
 - c. remède populaire contre les malédictions
10. bonne et heureuse année
 - a. et le paradis à la fin de vos jours
 - b. et tout ce que vous désirez
 - c. et que vos rêves soient réalisés

Poésie

(par MARK VIOLETTE)

Mary's Other Children Too

Crazy ladies
seeing sunsets in the rain
Mad, mad women
keeping scorecards on their men

I know they don't try
But it's such a lie

Foolish sisters
grow up hating half the world
Poor, poor mothers
who bring up these girls

I know they don't try
But it's such a lie

Heartless lovers
weeping in their dreams
Desperate hustlers
on the corner with new schemes

I know they don't try
But it's all such a lie

Crazy ladies . . .

(lyric to song - July 1974)

Cry for the Trees (crying for me)

went back to the hill to see
nothing left but rock and rain
to find the shadow of a ghost i knew
that i hadn't seen in such a long long time

on the hill where the kite-birds flew
just a city left to keep the wind
a black-eyed susan standing in the rain
and shadow steps slipping to the stream

tell me boy
how do you feel today
getting back from such a long long way
weren't you never told to stay away

because all you'd find
were the ending lines
of a song that would never rhyme

sat beneath the old waiting tree
with the cold and crying sky
they wonder why i'd left and changed myself
and nearly passed over to the grave

tell us friend
how are you today
coming home from such a long long stay
didn't we whisper not to stray away

because all you found
were the ending lines
of a song that would never rhyme

(lyric to a song - Feb. 1975)

GERONTOLOGY (cont.)

Acadian heritage. We then met at one of the student's home and warmed up with coffee, donuts, piano, song and time!

So that's what's exciting about the Franco American Gerontology Program at the University of Maine at Presque Isle--there's French, there's English, there's learning, there's growth, there's mémère and pèpère, there's music, there's laughter, there's tears, there's Guy, Peter, Cathy, Carol, 26 devoted Franco students and there's me...

Françoise

We are looking forward to winter session and spring semester and to the exciting bilingual people who will be teaching the courses. I'm sure you will hear from us again.

FRANCO-AMERICAN TUTOR NEEDED TO
HELP WITH BASIC FRENCH READING
AND VOCABULARY. SOME RECOM-
PENSATION AVAILABLE. FOR FURTHER
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Orono, Maine 04473

Adresse:

FORUM QUESTIONNAIRE ???

QUE PENSEZ-VOUS DE NOTRE TRAVAIL?

At the halfway mark for this academic year, we would very much like your evaluation of the FORUM and its content. We are trying to find out who reads the FORUM, why and how it can be improved within our resources.

Please take the time to respond. It will help is to better serve you.

NAME _____

ADDRESS: _____

Franco-American yes _____ no _____

Read French yes _____ no _____

Please circle the item(s) which apply to you:

Occupation:

At a University or College: Faculty, Administrator, Classified Employee, Student, Other _____

UMO, BCC, UMPI, UMF, UMPG, UMM, UMA, UMFK, YCC, Bowdoin, Bates, Colby, Other _____

In the community: House manager, business person, mill worker, woods worker, retail employee, state employee, other _____

Where _____

Whom do you think the FORUM should speak to?

If you were the editor, how would you improve the FORUM?

What articles have you most enjoyed? Why?

What articles have you disagreed with, or disliked? Why?

Would you be willing to contribute an article? If yes, what?

Which of the following regular and irregular columns or items do you like? dislike?

- a. Frontières sans Douanes by Bolduc
- b. Du Nord au Sud: Les Francos by Chassé
- c. Women and Mental Health
- d. Un Coup d'Oeil sur FAROG by Labbé
- e. Chère Maman by "Emile"
- f. Votre Quotient Culturel Franco-Phone
- g. Le Dégel by R. Violette
- h. Literary articles by Marc Violette
- i. Job Openings by Staff
- j. Other _____

By placing a check mark over one of the numbers, please rate the FORUM from 1 (negative) to 5 (positive) on the following items (1:No, 2: a little 3:adequate, 4:a lot, 5:very much)

The FORUM is:

- | | | | | | |
|------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 1. informational | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. entertaining | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. valuable | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 4. interesting | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 5. useful | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 6. bilingual | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 7. bicultural | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 8. intelligent | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 9. aggressive | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 10. radical | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 11. serious | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 12. friendly | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 13. humorous | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 14. harmful | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 15. appealing | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 16. responsible | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 17. solid | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |