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LE F.A.R.O.G.

FORUM

Vol. 3 No. 7 "Un Journal Bilingue"

avril 1976

Bilingual - Bicultural Job Opportunities

A little known and often overlooked fact is that in the State of Maine and all around New England, there is a real job market for the bilingual-bicultural worker. From the entire population of New England there are around one million people who possess the valuable asset of knowing two languages and two cultures, and who are able to share with others their special knowledge in giving our society a more efficient running board. Since the beginning of February until now, I have been doing research on the need and opportunities for primarily Franco-American people around the New England region and have found that there is definitely a need and that some possibilities for employment do exist.

Bilingualism and biculturalism is something one should be proud and happy to possess. One should be aware of the careers open to bilinguals in all fields of business. In the area of health and public services for instance, there is a need for legal and medical secretaries right in our St. John Valley. Everywhere one hears of the need for bilingual telephone operators, interpreters, pilots and stewardesses and one should not overlook the need for writers, researchers, and policemen who deal with bilingual clientele on a regular basis in our own Franco-American society. One should be aware of his/her potential and fill it as far as possible.

Some job opportunities that are existing range from Nurse's Aids to teaching school- non-professional to professional. For example, there are existing openings now in Canaan, Vermont for a Librarian-Teacher for grades K-12, two elementary teachers; one for grades 1-3 and one for grades 1-6, a Home Economics teacher for grades 7-12, a music teacher for grades K-12, and a Business Ed teacher. All positions insist upon a French-speaking requirement because they deal in bilingual education.

So, as one can see, there are quite a few unexplored possibilities which require bilingualism and/or biculturalism in our area. If anyone is interested in any of the information we have on hand, please feel free to come to the FAROG office anytime and look through our folder or write us here.

Ann Hayden

UN

JOYEUX

PRINTEMPS

À

VOUS

TOUS!

JIM

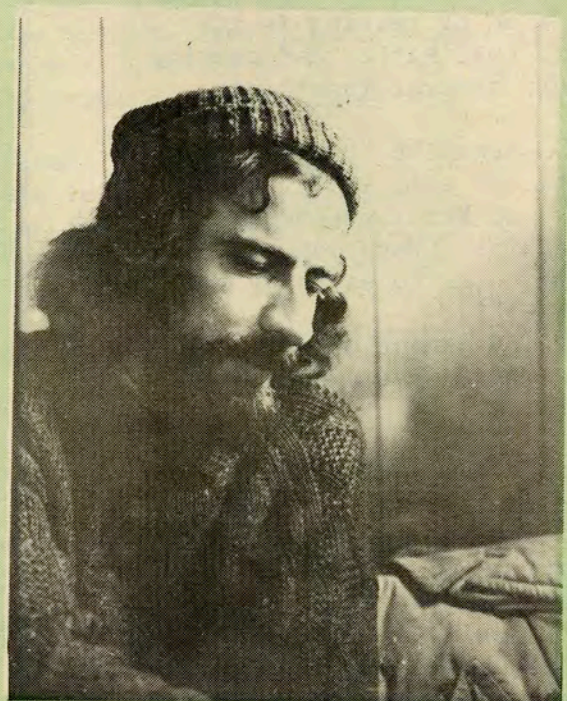
BISHOP

It's 1976. And it seems that more than ever, people are scrambling around with the sole goal of making a financial go of their lives. Everything has been reduced to a giant cost/benefit ratio. How much is in it for me? What will I get out of this? Is it worth it? What will be the return on my initial investment?

On campuses words like career, making it, success, non-partisan and security are fast replacing the outmoded and currently naïve vocabulary of freedom, basic rights, happiness, pride, and individual worth.

So, in the midst of this new scramble for a piece of the American pie, I was doubly surprised and pleased to run into a Jim Bishop. 37 years old, college educated in history and political science, a teacher, he suddenly stops dead in his tracks. He packs his bags, and turns his back on the halls of UMO, to pursue the muse. To become a practicing artist in a field that has about the slimmest chances of success of any I now -- poetry.

CONTINUED ON PG. 5



FORUM photo



FRONTIÈRES SANS DOUANES

Once upon a time, a person I loved familiarly removed herself from my life abruptly and tragically. In the unspeakable pain that overwhelmed me, I made a decision: to go abroad. So I dropped myself into the home of dear, dear friends in Glasgow, Scotland. Their loving intuition allowed me to sleep for two weeks - and then to eat for two weeks - and finally I was fit to be let out into the streets of Glasgow. I was still shattered, but "mending" as they say.

So, I walked around the town, eavesdropping...listened to that delicious English...and within a week - j'étais chez-moi. Not because the Scots speak French. No.

Listen:

"Aye, that lad. He's as contrary as a wee un's backside."

Translation:

"Lui? Il est contraireux comme le derrière d'un bébé."

I won't carry on with boring examples - I heard the Scots' delight with words - the sensual pleasure of rolling a word through that soft brogue and letting the meaning of it explode gloriously in the hearer's face. Also, I heard banter - in bars, on streets, in school classrooms, in homes. Somehow, these sounds were healing me. Somehow these sounds were familiar...So I mentioned it to my friends and they laughed: "Yer like that, yerself, you silly goose!"

Was that it? So I tried to remember my family, my town..... Sure enough. If all the sociologists will step back for a moment.....

Humor and joking are clearly very important in the Franco American family and in our individual personalities.

Well, have you ever been to a Franco party where there was NO teasing, no jokes? All right. What kind of teasing is it? I submit that banter and teasing perform several functions:

1. test the "teasee" (Qui est-ce qui est, lui?)
2. to bring everyone to a level of equality (Have you ever been brought back to earth by a simple "VOYONS!")
3. to cement on-going relationships (On dirait toujours que t'arrives!)

Bon. Je vous suggère, chers lecteurs, que ces plaisanteries sont très importantes - elles nous permettent de dire de grandes vérités sans blesser les gens... (Car l'humour est très proche du gros feu de la vérité) Une habitude comme la nôtre, de chercher ce qu'il

y a d'amusant dans le quotidien nous permet souvent d'arriver sur le "bobo" avec vitesse - Et le BOBO? Eh bien, on le taille, on le descend par un peu d'humour - on le brasse- puis on le résoud.

Admettons que le taquinage est parfois cruel. Ceci dit, assez dit. Passons tout de suite à autre chose. O.K.?

Moi, je suis toujours enchantée par les Franco Américains qui jouent avec des mots, des images, des... pour enfin présenter un point de vue original - unique et lumineux. Oui, lumineux parce que le ton rieur illumine la vérité telle qu'elle est perçue. Je ne dis PAS que tout Franco est comme ça, ou que nous sommes toujours rieurs. Non. Je dis qu'il y a peut être - dans la culture - une légère prédisposition envers le taquinage et l'échange de plaisanteries. Et moi, toute simplette, je trouve ça sain. Ces images, ces mots, ces sons me sont très chers.

Exemples (pour les fins finos qui veulent contraindre):

Pour une personne lente (à l'ordinaire quelqu'un qui est dans la lune):

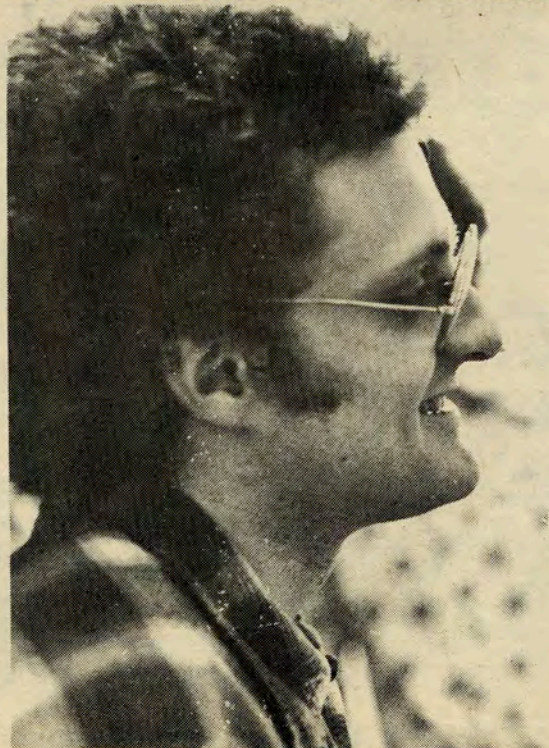
1. "Déclutch!"
2. "T'es donc ben barré à quarante"
3. "Décolle!"

Ces choses là nous font rire - mais ça nous fait décoller aussi.

Pour une personne énervée (à l'ordinaire un enfant qui est parti en virant)

1. "prends sur toi, ou moi, j'vais prendre sur toi."
 2. "retrouve le Nord au plus vite"
- Ca nous fait rire, et ça nous arrête.

Vous pouvez sûrement m'en donner d'autres. Mais vous saisissez ce que je veux dire: nous avons la possibilité de communiquer sans trop insulter - et sans perdre trop detemps. Ces "bon mots" sont, en somme, un contact instantané avec l'autre...et ceci fait, on reprend contact avec soi-même.



Vous avez peut-être remarqué, comme moi, ce qui arrive quand un étranger se présente à la maison: Le pauvre se fait recevoir par une série de blagues ou de bons mots pour les premiers moments de sa visite. Après, il est accepté ou rejeté par la famille d'après ce 'test'. Car, c'est ça que nous faisons: Ces blagues masquent une grande curiosité, et les blagues nous permettent de "situer" cet étranger sans lui demander des questions directes. Ça du bon sens, hein? Moi même, avec des gens qui ne sont pas Franco, je me permets d'échanger quelques plaisanteries avant la discussion sérieuse..et la réponse donnée pendant cet échange me donne une idée de ce que sera la discussion SERIEUSE. Mais, il me faut passer à travers les blagues.

Certains de mes amis me disent que les Franco Américains ne font que ça: des blagues. Je tente de leur expliquer que les blagues sont très sérieuses, et qu'après on peut parler SERIEUX. Ils ne me croient pas. Terrible, hein? Mais c'est parce qu'ils ont perdu l'habitude, c'est tout.

Déménageons le décor à l'Hôpital où je travaille: l'Institut Psychiatrique de Bangor, sur le plancher bilingue. Etes-vous tous arrivés? O.K.?

Voyez, il y a une dame qui se promène en faisant des gestes bizarres. Que faire? Lui demander ce qu'elle fait? On le voit très bien. Lui demander pourquoi? On y serait pour des années. Lui dire qu'elle est jolie aujourd'hui? On peu faire tout ça...mais si nous savons qu'elle est Franco-Américaine, pourquoi ne pas user quelque chose qu'elle connaît: un peu d'humour? Comme, "Hé, la Mère, c'est ta fête, quoi?" A ce moment là, regardez: elle s'arrête, nous reconnaît, et reprend "ses mires". On lui a donné le cadeau du contact. Elle se rend compte de ses actions- et le bizarre disparaît. Au tout moins, c'est mon expérience.

Savez, dans la vie quotidienne, on se conte des menteries: on dit à une amie que sa coiffure lui va à merveille...quand elle a l'air terrible. Le mal de ça n'est pas qu'on lui a épargné une blessure, mais qu'on lui a refusé notre perception unique et personnelle. Elle peut très bien nous refuser, mais moi je trouve que ça vaut la peine de dire - ou plutôt - de donner à mes amis la seule chose qui soit vraiment la mienne: la manière dont je vois les choses. Je n'ai ni plus ni moins raison qu'un autre- mais j'ai ma vie, mes yeux et mes expériences uniques...

Voyez pourquoi c'est un cadeau? C'est parce que c'est MOI...ma façon de voir.

CONTINUED ON PG.12

MIKE BLIER, TEAM LEADER ON THE FRANCO-AMERICAN WARD.

The Multicultural Child

by Cécile Forgues,
Jackman, Maine

Attempting to create a viable profile or a real to life list of characteristics of the multicultural child I feel is near to impossible. Even though they may have certain essential traits in common, each individual is unique and his own environment definitely has a bearing on his development. There always seems to be more to add or even things to alter in the outline. A "satisfactory" product would probably entail years and years of research and an enormous amount of field work.

Where does one begin when the task being tackled is something which cannot be touched and analysed but only observed and interpreted. When dealing with a multicultural child, an integral part of a cultural environment, most people will take the easiest "out" ... language. Yes, language is an important part of any person's human development, after all what kind of communication process would we have if language were not a means. Whether it be by signs or whatever, we as humans need to communicate. I feel there has been nevertheless, too much emphasis placed on language in itself, as something we do not as something we are.

Maybe we haven't looked at language in its proper perspective, as the root of many ills or problematic situations if you will, on one hand and as a means to express the feelings that actions cannot describe, on the other. We must explore what kinds of problems language has created as far as self-concept, personal needs, cultural conflicts, awareness and creativity, are concerned, and also what kinds of roles it plays in the richness of culture. Many of these aspects which either enhance or stunt growth do create differences, major differences in the growing process of any child.

In order to create an environment free of cultural bias, there exists a necessity to explore further into our own ethnicity, whatever it may be, and also to cease making assumptions and judgements and take immediate action. Throughout this course I have felt this need for action to help the people of my own cultural background, the Franco-Americans and I think that in this state alone there have been many attempts and programs aimed at helping the Franco find his own sense of identity and we can see many of them at work.

In my project I tried to establish a few facts about my home town where 47.6% of the population is French and French is their mother tongue. I prepared 5 questionnaires sampling four different cycles of development, (two of the questionnaires were for the parents) kindergarten (answered by the kindergarten teacher), 5th and 6th grades,

high school, and parents. One of the questionnaires, for the parents, was in French because some parents could not fully comprehend the English questions. My main goal was to (with the children), get answers to questions dealing with self-expression, self-perception, self-evaluation in relation to their peers and different concepts which aid or hinder socializing and developing friendships. As far as the kindergarten was concerned I wanted to know if there were any visible or subtle problems mainly dealing with communication and "getting along" with the other kids. The questionnaire directed at the parents was one of recognition so to speak. I asked questions dealing with awareness, personal feelings and specific questions considering the advantages and disadvantages of belonging to a "minority culture" and also having to do with Jackman in particular as to its educational system in relation to what it is doing for the Franco-American child in its midst.

Beginning with the youngest children, age five, I asked their teacher to fill out as completely as she could a questionnaire having to do with her observations and experiences. There happens to be more than 12 Francos (the exact number not know) in her class who as far as she knows speak French within the home. She feels that there are no communication barriers as such but the children do have some pronunciation problems. (th, h, ou, sounds mainly) None of these problems are "serious enough" to cause alarm or anything to be "overly concerned" about.

Children are graded on progress and evaluation sessions held in the presence of the parents. There are no letter grades. So the teacher must in order to evaluate fairly, get to know every student on a one to one basis. Well, under these circumstances I felt justified in asking her if she sensed or perceived any difficulties concerning trust, tools of self-expression or creativity which were possibly caused by any communication problem they might have. Her answer was no that she felt they seemed to be developing these and other skills, such as feelings of security, integrity and sharing, at an equal rate, as compared to the monocultural child.

Although she herself does not speak French and had not become aware of any crucial problems, she thought that some sort of bilingual program would be helpful. She stressed the fact concerning the short time in which she comes in contact with the children (half a day) and that the integration of such a program would be difficult.

The interesting thing was that she placed a time limit of 1-3 hours per week minimum for some children. In her opinion as a teacher she said she thought it would "certainly not hinder" some of the students but help them a great deal.

During this crucial time awareness children are very easily influenced. Children from Franco-American families have some advantages as far as being multicultural is concerned but from day one they are placed into a conforming English (foreign to them) system and in years to come it becomes evident whether they sank or swam.

This is why I chose to conduct a survey 5th and 6th graders:

- 65% were French speakers and had parents who spoke French.
- 10% understood what was being said, somewhat.
- 16% non-French speakers, no comprehension whatsoever.
- 5% one parent spoke French they didn't
- 4% no response.

Where there was no French spoken in the home very few children seemed to have French-speaking friends, the click syndrome. If there was a need for help, the first person to consult was in 60% of the cases a friend. Out of the children as a whole, only two were undecided in regard to what "they wanted to be when they grew up", or a future career. Basically all these children chose such things as astronaut, nurses, doctors, secretaries, plumbers, etc. more or less careers that involved concrete jobs. They seemed willing to make friends and felt they could easily make new friends. 12% wanted nothing to do with leadership and associated school with boredom. I felt that a great deal could be learned through having the children draw their impression of their first day in school. Prevalent in their drawing were frowns, clocks indicating the slow passage of time, groups situations such as sports, rules - "be quiet, sit down, no chewing gum, too much homework, greetings and smiles. Favorite subjects were mainly gym, letterature, reading, art, social studies and 'recess'.

On the other hand French speakers who were a major part of the survey, came up with many different answers. Perhaps it would be easier to record the results in this case:

- Friends who speak French 70%
- Ease in socializing situation, making new friends 45%
- Didn't want to be involved in a new situation 52%
- no response 3%
- Future roles -- varied examples: mechanics, iceskaters, truck drivers, stunt men, artists, singers, teachers, snowmobile racers, pro sports players to name a few
- Leadership roles no way... 75%
yes..... 14%

CONTINUED ON PG. 8

LE DEGEL

Did You Know...

...Michel Guignard of Biddeford, Maine is Vice-Consul of the United States of America in Montréal, Canada?

...le guerre pour l'Indépendance américaine coûta le Trésor français la somme totale de \$772,000,000?

...lorsque Georges Washington traversa la rivière Delaware avec 2,500 Américains, 5,500 Français l'accompagnaient également?

...lors de la bataille de Yorktown, la France avait plus de 33,000 hommes se battant, sur mer ou sur terre, pour la cause américaine, alors que les forces américaines n'étaient que d'environ 9,800?

...Pierre l'Enfant était l'auteur du plan de construction de la ville de Washington, D.C.?

...there is a list in 101 Fernald Hall, U.M.O., giving 129 positions in 15 areas where bilingual or multilingual fluency can be a distinct asset to be emphasized in seeking employment?

...there are more Franco-American English majors at U.M.O. than Franco-American French majors?

Preventive Medicine

COLDS, LUNGS, AND THROAT PROBLEMS

Bronchitis

1. Mustard poultice
2. Cow manure poultice.

Coughing

1. Onion syrup. Chopped or minced with honey or sugar.
2. Three drops of eucalyptus extract on one teaspoon of sugar. Follow with a glass of water.

Chest cold

1. One teaspoon turpentine mixed with one teaspoon honey. Take two hours later if necessary. No more than two teaspoons allowed.
2. Lemon juice and honey mixture.
3. Mustard poultice.
4. Flaxseed poultice.
5. Cow manure poultice
6. Camphor rubbed on the chest.

Common cold

1. Savoyenne (an herb), boiled with 40 ounces of John DeKyper Gin and a jar of honey. Take a few ounces as needed.
2. Lemon juice, honey, and gin.
3. Brandy, milk, and honey.
4. Gin, ginger ale, honey. This is a hot drink, which causes sweating, so you should go to bed and cover warmly after taking.
5. Catnip tea.
6. Yarrow tea.
7. Cow manure poultice.
8. Soak feet in hot water with mustard.
9. Carry a packet of camphor to prevent colds.

Head Cold

1. Orange juice and baking soda.

Diphtheria

1. Ice on throat; isolate

Pneumonia

1. Oxygen from fresh air. If winter time, cover patient well to keep warm, open windows wide.
2. Flaxseed poultice. Put soda in it to make it light.

Sore Throat

1. Wear a dirty stocking around throat until better.
2. Suck on alum rocks. They shrink the swollen throat.
3. Rub throat with iodine.

ERUPTIVE DISEASES

Measles

1. Keep quiet. Stay in dark room.

Scarlet Fever

Call the doctor.

Smallpox

Call the doctor.

Hives

Call the doctor.

INFLAMMATIONS · BOILS, ETC.

Boils.

1. Spruce gum, melted and applied to the boil.
2. Pork rind, taped on to the boil.
3. Flaxseed poultice. It brings the boil to a head.
4. IODEX (a commercial product)
5. Half an empty eggshell. Cover the boil with the shell so it is sealed and tape it on. Next morning the eggshell will be filled with mucus and the boil will be gone. The vacuum created by the eggshell causes the boil to erupt.
6. Melted rosum applied to the boil.
7. A slice of onion taped on the boil.
8. A bottle heated by filling with hot water. Empty the hot water and apply the opening of the bottle to the boil to create a seal. Now pull the bottle and the boil should erupt and drain itself in the bottle.



Généalogies

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

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

DUPUIS

Paul Dupuis, Lord of Ile-aux-Oies, Procurator for the King, Ensign in a Company, Officer in the Regiment of Carignan, son of Simon and of Suzanne Brusquet, of Notre-Dame du Pommier, Diocese of Arles. At the time of his death in Québec on 21 December 1713, he was Lieutenant-General, of the Québec Police. He married at Québec on 22 October 1668 to Jeanne Couillard, daughter of Louis and of Geneviève Despres.

GAGNE

Louis Gagné of St-Cosme-de-Vair, Sarthe in 1605, and Ige in 1610. He had married to Marie Launay, died on 9 April 1640 and buried in the Church of St-Cosme. Of their marriage there were: Pierre, born 2 January 1610, Louis, born 13 September 1612. Pierre Gagné married in 1639 to Marguerite Rouzée, daughter of Jehan and of Catherine Le Barbier. He came to Canada in 1643 with his wife and his son, Jacques. He died of slow fever and was buried at Québec on 1 May 1656. His brother, Louis, married in 1638 to Marie Michel, daughter of Pierre and of Louise Gory, of the Parish of St-Martin-du-Vieux-Belleme, in Orne. He came to Canada in 1643 and died in 1662.

JAIBERT

Mathurin Gerbet, or Gerbert, then Jalbert, dit Lafontaine, born in 1631, son of Jean and of Perrine Pellet, of St.-Pierre of Nantes, Married at Québec on 4 August 1659, to Isabelle or Elizabeth Targer, daughter of Danier, a mariner, and of Louise Martin, and widow of Simon Piat, of La Rochelle. He married for a second time in 1671 to Jeanne LeTellier. Mathurin Gerbet was buried at Sainte-Famille, I.O. on 19 December 1687.

VOTRE QUOTIENT CULTUREL FRANCOPHONE

1. le ballant
 - a. les foufounes à ma tante lui servent comme équilibre.
 - b. grande danse franco-américaine de Lewiston.
 - c. on en a plus après deux ou trois bonnes ponces.
2. être une bonne botte
 - a. petite chaussure imperméable avec petit cheval rouge que l'on reçoit comme cadeau de Noël
 - b. je suis fier de mes talents
 - c. être vierge
3. se batcher
 - a. être en fête
 - b. bien s'adonner avec la p'tite mère
 - c. manger ben mal
4. une couette
 - a. oiseau de basse cours dans la Vallée St. Jean
 - b. un aspect de la tête qui est rebelle
 - c. bateau minuscule utilisé par les draveurs
5. se faire passer un sapin
 - a. expérience émotionnelle rude
 - b. action d'un bûcheron qui vend du bois à une compagnie
 - c. on a pas eu assez de sapin à Noël, il a fallu en emprunter chez le voisin
6. il a perdu sa josepheté
 - a. il a perdu son nom
 - b. il a été sévré
 - c. il a fait une grande découverte
7. tomber dans l'oeil
 - a. a l'est à mon gout
 - b. accident de travail pour lequel il n'y a pas d'assurance
 - c. lutteur salaud
8. atchoum
 - a. je suis allergique à ta présence
 - b. casque que porte un arabe pendant la circoncision
 - c. bruit que Dollard des Ormeaux a fait quand on lui a jeté de la poudre au nez
9. parler en termes
 - a. résultat de ne pas aller assez souvent à l'église
 - b. parler en cul de poule (un franco-américain); ou je parle si bien que je parle mal.
 - c. façon de parler attribuée aux gens qui demeurent dans les "petits Canadas".
10. de la mosselles
 - a. fruits de labour
 - b. fruits de mer
 - c. fruits de Pâques

REPONSES A LA PAGE 10

Maine Historical Time Line

1800- The Penobscot Tribe met Father Cheverus at Damariscotta.

1801- Father Cheverus was arrested for marrying a Catholic couple in Newcastle.

St. Pathick's Church, Newcastle, was established.

James Kavanagh and Matthew Cottrill petitioned the Massachusetts General Court for relief from paying the Ministerial Tax support of the Protestant minister.

1803- Bishop Carroll, who had come to Boston for the dedication of Holy Cross Church, visited Damariscotta (Newcastle) in the company of Fathers Matignon and Cheverus.

1808-1832- Early Québec migrants to the U.S.

1815- At the request of the Bishop of Baltimore, the Bishop of Québec administers confirmation at Passamaquoddy

1837-1838- Rebellion in Lower Canada (Québec) leads to immigration to the U.S.

1840s-1850s- Growing immigration of French-Canadians to New England and New York

1842-Webster-Ashburton Treaty; sets northern boundary of Maine

1848- Establishment of the first fraternal organization, Société de Jacques Cartier

1850- First French national parish established in Burlington, Vermont.

1861-1864- French-Canadians recruited for the Union Army

1870- Establishment of two national

parishes in Maine: St. Joseph's Biddeford; St. Peter's, Lewiston.

1878- Grey Nuns arrive in Lewiston Opening of the first bilingual school in Maine, the third in New England, in Lewiston, Maine

1888- First group of Ursuline Sisters come from Three Rivers, Québec, to Waterville

1892- Opening of orphan asylum in Lewiston, named after Bishop Healev. the Negro Bishop of Portland.

1894- the Congregation of Sisters of the Presentation of Mary come from St. Hyacinth, Québec, to Westbrook.

1899- the Congregation of the Sisters of Our Lady of the Holy Rosary come from Rimouski, Québec to Frenchville.

Semaine FrancoAméricaine

La Semaine Franco-Américaine a été officiellement lancée le 19 mars à une assemblée du Bureau de Direction de l'Unité. Déjà on peut voir que ce sera une semaine pleine, une semaine très variée et peut-être la plus grande manifestation publique de vie francophone jamais vue dans le Maine. Voici les activités pour la semaine du 2 au 8 mai:

Dimanche après-midi à partir de 5h:00 Messe en plein air au Lewiston Athletic Park, suivie d'un "Souper de Famille" au Manège Militaire et par un "Feu de Joie" (bonfire) avec chants La soirée se terminera par un feu d'artifice.

Lundi après-midi, à partir de 1h:00, exposition d'art qui durera toute la semaine; le soir, à 7h:00, film français au théâtre Empire et à 8h:30, danse populaire, stationnement municipale, rue Park.

Mardi: dans la journée, tournée historique; le soir, à 7h:30, danse populaire au Petit Canada et à 8h:00 "Soirée Canadienne" avec nos propres artistes, Lewiston Junior High School Auditorium.

Mercredi: midi, dîner avec mets canadiens au club de l'Age d'Or, Multipurpose Center, suivi d'un concert français par la chorale du club; le soir à 7h:30, danse populaire au terrain de stationnement Bonneau, Grand Banquet pour les Sociétés.

Jeudi soir, "Salon du Vin et du Fromage" de 5h:00 à 8h:00 avec mini-concert par Lillian Labbé de Bangor, notre chanssonnière invitée.

Vendredi: "Journée Jeunesse" activités dans les écoles, musique, films, expositions, concours, etc; le soir, danse pour les jeunes à partir de 7h:00 au Multi-Purpose Center, spectacle par Lillian Labbé au "Cellar Door".

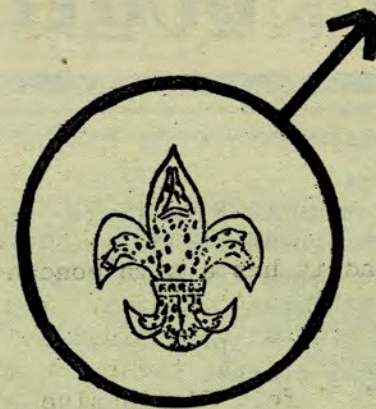
Samedi: après-midi, partie de baseball Français-Irlandais au Lewiston Athletic Park avec démonstration musicale par les Pine Tree Warriors; le soir, spectacle par Lillian Labbé au "Warehouse", et le "Grand Bal Blanc" au Manège Militaire, danse avec orchestre, buffet plein de mets canadiens, artistes invités.

D'autres activités sont à l'étude.

LIVRES PARLANTS

Cynthia Arnold of the Maine State Library announces a program of free library services for those "unable to read conversational print because of a visual or physical handicap." There is a high percentage of French speaking people in Maine and many of these are eligible for talking books. The program now has 22 titles available a good start but not nearly enough to serve the population which requires French language material. With a \$2,000. grant from the Maine Sight Association, the State Library will be able to set up a recording booth and recruit qualified volunteers to record, monitor and review French materials as well as other items of local interest. The State Library has a toll-free WATS line and the staff is willing to take messages, fill requests, make referrals and help in any way. The number: 1-800-452-8793.

Focus On men



If American society is a baseball game, then I, as a Franco American male, am a goalie. Having found your bathroom, Yvon, I think I'll let that metaphor rest for a while and try to expand on some thoughts and feelings that came to me as I read your article.

American society is a game-playing one. At a certain age, usually somewhere in that time called adolescence (for lack of a better term for the disease), the American male gradually leaves behind his youthful games to pursue more "adult" games. By the time he reaches "manhood", the adult games predominate. In reality, however, nothing changes. Instead of swapping baseball cards, he swaps stocks and bonds; the sand-lot football team becomes his production team at work. The goals change, the means do not. And the American male's adult games, i.e. the various jobs he uses to fill up the rest of his life, are as unimportant to society as were the games of his youth. There is no job that is basically indispensable to society. There is no position occupied by a male that is essential to the existence of mankind. How can we justify the existence of the male in society?

In American society, the answer is to artificially inflate the importance of the adult male games, (and even their children's games. Professional sports is a big business) to somehow convince the male that his job is essential to society and that he plays an important role in life. I first realized this when I answered a blind Help Wanted ad in a newspaper. I ended up sitting in a room with about 20 other men who, by the end of the evening, were convinced that selling aluminum pots and pans was the answer to all the world's problems. This benign conspiracy permeates the society at all levels. The birth of a male child is, for some unknown reason, given more importance than that of a female child. The male child's accomplishments are usually emphasized much more than the female's. Until recently, men were usually paid more for doing the same work as women. Men got better jobs, more raises and were promoted faster than women. All this to fill the terrible void that would have resulted from the realization of their basic uselessness.

Now, how does the Franco male fit into this whole situation? Not very well. For the Franco the world of



Greg Chabot, renowned goalie, in a moment of rest...Note the intelligent hand gesture.

games and the world of reality are very different. He can play games but usually cannot transfer the same means to his adult life. His job is usually just that: a job, and not the justification for his existence simply because he realizes that there is no justification to be found there. This brings the Franco male to an early confrontation with his basic uselessness that Anglo males often experience in their 50's. This confrontation could have a very positive outcome. As a Franco - rather than seeking fulfillment on a professional level, I can seek it on a human level, in my relationships with my wife, my children, my friends. I can be aware of their needs rather than those of my job. I can love them instead of my job. And my life can be devoted to their welfare and growth as humans, rather than to increasing my company's production level or selling more automated combination electric potato peeler-vacuum cleaners. Because of this, I have the potential for establishing excellent egalitarian relationships with those around me.

BUT, there is a negative side. Society does not easily tolerate an attitude like the one described above which refuses to accept the validity of its most cherished institutions. It pressures me constantly to accept its set of values. And the pressure is intense. I am outnumbered by Anglo males who can talk about their jobs for an entire evening, who reel off sales and production figures,

who display their entire array of importance-builders...And by the women who lose sight of their own basic indispensability by exaggerating the importance of the male's accomplishments.

So I choose to play the game. As a Franco, I play it badly, I go overboard, I become a 'trinket' Franco, filling my life with more useless clutter than any Anglo ever would. The poor Franco woman has to inflate my ego even more to make up for my ineptness. I change a light bulb - she declares a national holiday. I work like hell to try to be a "success" but the commitment isn't there. I do all the wrong things at the wrong time. Like the goalie playing left field, I stand there, in front of my little goal. Pi y a pas une maudite puck qui va rentrer ici, je t'assure! Balls fly over my head, bounce on all sides of me, I look around and I'm happy. They haven't scored a goal on me yet! But occasionally I start to feel out of it. I feel that I somehow don't belong. Sometimes, I want to forget the whole thing, get off the field, prendre une p'tite bière avec ma femme. But then, a fly ball accidentally falls into my goaltender's glove. I hear a cheer. I don't really know what I've done, but I smile...and I stay.

Bon, ben, quo c'est que j'essaie de dire avec toutes ces histoires là? C'est ben simple. On a besoin d'aide, les boys! Help from each other to see and emphasize the positive aspect of our way of living and thinking, help from women to encourage us to develop this aspect to its fullest. We need to let each other live, we need to interact as humans - judging each other as humans and not in terms of norms arbitrarily imposed by a part of society trying to justify its own uselessness. I am not saying that we shouldn't play the games, simply that we should have the freedom not to make these games the most important parts of our lives, to decide for ourselves, without being made to feel incompetent or lazy, to emphasize the means, rather than the goal in what we do.

Ben là, j'ai la tête complètement embrouillée. Bon pour moé! The next step is to start babbling incomprehensibly. (Maybe that's already happened.) Goalies of New England, unite!!! I want to hear from you.

Grégoire Chabot

Grégoire Chabot

"I NEVER WANTED TO BE A POET"

French Island is a neighborhood in Old Town, Maine. It is easily distinguishable from other Old Town areas -- it is an island in the Penobscot, and it has a high concentration of Franco-Americans. Jim Bishop was born on the island and lived there the first twenty or so years of his life. Jim is also Franco. Before he was born, his father changed the family name from Lévesque to Bishop. It's the old ethnic success formula of trying to be more American than the Americans. If you want to be a success in the states, you have to be a "good American". Changing your name is as good a place as any to start.

I got together with Jim, and expressed interest in doing a story on him. Instant cooperation. We both hit on the idea of going back to French Island to do the interview. And since Old Town is just a few miles from Orono it was no sooner said than done.

On marche ensemble, entourer de phantômes. Là, un homme qu'il a connu quand il avait 7 ans. A gauche, la maison de sa grandmère. Du côté droit, une gang de gars qui ressemblent aux amis qu'il avait 25 ans passé. Plus loin, les arbres qu'il grimpeait. Et toujours, la rivière. Elle était là quand il est venu au monde. Elle est là encore, et elle sera là longtemps après lui.

Sitting in the Shuffle Inn under a cloud of cigarette smoke, surrounded by beers and hot dogs, he slowly tells the story of Jim Bishop, poet. He talks freely, with his hands, with his eyes, using the flaming tip of an ever-present Marlboro to drive home a point.

He is currently in a happy/sad frame of mind. Mother Tongue, his first book of poems is due off the press in Portland any day. He is obviously excited about the appearance of the book. It is the culmination of five years of writing. Finally, these poems

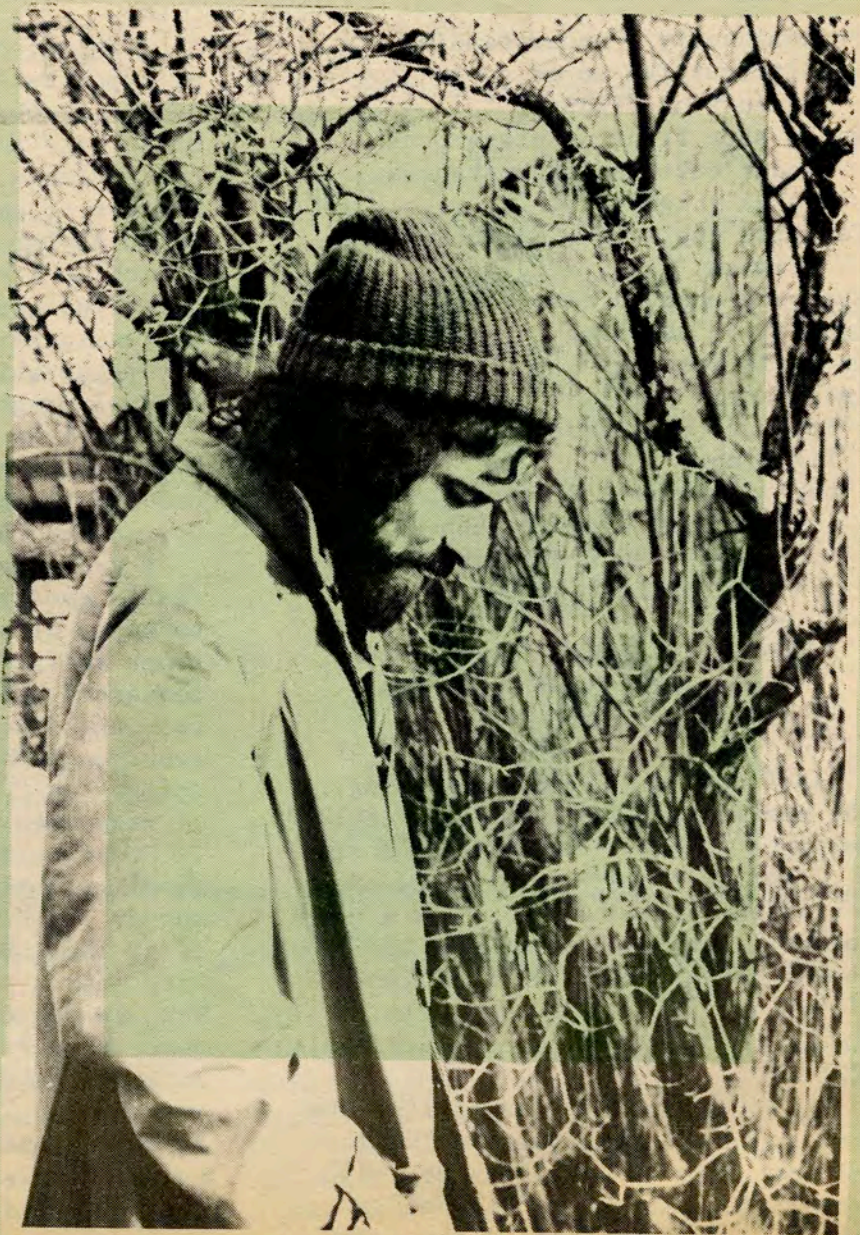
it is autumn
I dream
the tree had turned
to words

the smell of apples
rotting in the grass
drifts up to me
as rhyme
heard once
in another field

before my eyes
the world turns
red
turns
gold

the sun is
getting in
the next to last word
of the dream

JIM BISHOP on FRENCH ISLAND



FORUM photo

have found a good, permanent home of their own. The book also marks the end of a chapter in the life of Jim Bishop. The thoughts, words and emotion of the time spent in Europe, Maine, the states, and the periods of isolation on Penobscot Point have been safely tucked away between the covers of Mother Tongue.

Happy about the book, and somewhat sad because it is time now to push out into new areas. And, as yet, no new doors are in sight. So Jim finds himself in a suspended state, in flux, keeping loose and ready for whatever might pop around the next corner.

I want to go back to the original problem, why did Jim get into poetry? He answers that it was totally unintentional, completely by accident. "I didn't want to be a poet." Late in his college years, he discovered himself full of energy. Thoughts and words, emotion and fantasy were bouncing around inside. Bells rang, lights flashed, life was resembling a giant pinball game. Trying to work it out by putting the thoughts on paper just didn't work - everything was coming out in verse. Yech. "I didn't want to be a poet. So I just left it all alone and didn't deal with it for a few years."

Jan. 5,
in the woods of Maine:

hunting for kindling
for the fireplace

i come across
a small forgotten pile of wood
already cut in lengths

what
luck

i lift i start
to lift one
from the pile

it won't give

frozen tight

i give it a kick
with my boot

it explodes

like the inside of a long-
dead stump
when kicked

burns(up)

at the kick
of a boot

of
my boot

CONTINUED ON PG.11

THE MULTICULTURAL CHILD (CON'T)

Predominantly - understanding difficulties would go to parents or teachers
 Would shop fight on playground under certain circumstances.
 Totally ignore it 13%
 Favorite subjects - in this order: science, math, art, gym.
 Everyone enjoyed making clay models, drawing or anything creative.
 In their drawings I notices some interesting points:
 "Not very many group situations.
 "fighting
 "boredom evident (frowns, some indicated disgust such as refering to school as 'jail', 'that place', homework 'yuk' etc.
 "Authority (teacher standing over them represented by a huge figure in most cases.)

As I was reading and recording the results of this survey, I couldn't help but remember the days of conformity and difficulty that I had experienced at that age. It is a period of transition where they are no longer babies and almost in junior high. Yet their attitudes about school are negative, on the average, why?

I thought it very interesting that they preferred introvert activities and that they also held a very high respect for parents and authority figures. I couldn't find any overt signs of inferiority because of language or the label of "minority culture" and no apparent disadvantage attributed to being multicultural. following up to high school I found that:

French speakers	37%
Parents speak French.....	45%
Non-speakers	18%
Identified w/ Franco-American culture (very interesting)..	62%
Felt they were losing their French.....	13%
Furthering education.....	54%
(surprisingly low)	
Felt frustration when unable to understand what was being said.....	16%
felt anger	26%
preferred to walk away..	20%
felt inferior	28%
no response	1%
impressed, saw it as a sign of intelligence..	9%
Verbal expressions of anger... chose a "French or Franco expression", ex. "Tabanak" "Maudit".	53%

Some students wrote that they felt there should be more help available to Franco-Americans, these students were mostly seniors. They were not sure of any method but they seemed to think that help was needed in reading and verbal skills in particular, which is being "ignored by the system". The Francos in this particular survey, indicated eagerness and cooperation by stating that they enjoyed working in group situations and also aimed for the answer to self-needs and evaluation.

I think, and this survey confirmed my hypothesis, that this particular school is obsessed with the idea of conformity and passive obedience from the students, to the point of being unaware of certain problems which exist as far as Francos are concerned. French is considered a "foreign language" not something which is fact is a great part of a culture. If in the future anything is done, such as a bilingual program, I really wonder if the previous and traditional stereotyped roles and concepts will be secondary to the student, I don't think so, in any case it remains to be seen.

I was expecting to see in the parent's questionnaire some indication perhaps, of built-up or pent-up emotions as far as Franco-Americans were concerned and feelings of sympathy from the non-Francos. Instead on the average, I found a gap filled with apathy and "what is it to me" kinds of responses.

To be perfectly honest I really wasn't surprised with the parent-survey in which only two people out of 50 knew about Title VII or even knew what a bilingual program was. Even though 63% of the people were aware that 47.6% of the population of Jackman was Franco-American, they overwhelmingly said there was "no evident problem" whatsoever as far as Francos were concerned. Some of the interesting results were as follows:

(Do you feel...)
 Franco-Americans are attaining graduation at slower rate...yes.20%
no 71%
 .. no resp. 9%
 Belonging to a seperate culture
 advantage..56%
 disadvantage..32%
 English as the 'key' to success
 yes..... 87%
 definately not 6%
 necessarily
 Jackman has a Franco-American identity.....
 yes..... 53%
 no..... 23%
 Would you be willing to help organize a bilingual program or any special program for Franco-Americans in Jackman
 not relevant..... 21%
 no need..... 49%
 yes..... 14%

Some of the results I received could be translated into apathy. Being aware but remaining closed-minded can only stunt the development of the multicultural child, especially in this case, unless there is an extreme amount of effort on the part of the parents.

This feeling was not universal however. Some parents expressed concern and asked how they could help. Several questionnaires had notes on them asking if the French-speaking parents had been given a similar survey, so they in turn could also exhibit their concern, this showing some effort on the part of a few parents in helping develop the possibility of a helping hand being extended to the Francos.

Well, I did ask French speaking parents questions also and here are some results:

Speak French in the home
 (always)..... 60%
 (from time to time). 25%
 There was absolutely no familiarity with Title VII
 Jackman - Franco identity? yes. 51%
 no.. 34%
 didn't know.. 15%
 French speaking friends
 absolutely..... 59%
 some do, some don't.. 30%
 no response 11%
 Felt it an advantage in being bicultural..... 100%
 Attend P.T.A. meetings.....
 yes..... 26%
 no..... 74%
 the reason for not attending was because of lack of understanding;
 Would like to see more French taught in school 100%
 Felt English was key to success
 yes..... 63%
 no..... 29%
 couldn't say for sure.. 8%
 Ease with the English language-- most stated that they could communicate 'better' in French. ("On se comprend mieux en français")

When these people, of which 57% are naturalized Americans, came to the U.S. speaking French to their young children, they were aware of the fact that their children would be totally immersed in a language which was basically foreign and unfamiliar to them. Yet I'm sure these parents had serious doubts but they probably were going to stand behind the educational system because they had no means to challenge it with. Unlike most parents they felt the need to conform if they were to become a part of this culture. Thus many precious aspects of the Franco-culture have died only to be revived momentarily on special occasions, robbing the children of their life blood.

In order to maintain a culture there must be no unchallengeable forces acting against it. I think the case in Jackman is such that the people have been challenged and for loss of strength to fight for their right to cultural expression the Francos are conforming. I'm actually surprised that over half of the people said that Jackman had a true Franco-American identity. Yes, there are traces but the functional identity in my opinion does not exist, we are a minority. Slowly but surely the French language is being lost in families where the parents associate the language as a nightmare in their learning experience and their past.

A town so close to the Canadian border (16 miles) can't help but overlap and become influenced by different "Canadian aspects of life". Yet our educational establishment fails to act in helping Francos who have come here searching perhaps for work and a new way of life. In other words

CONTINUED ON PG.11

AU RÉDACTEUR:

February 22, 1976

Dear Danny and Mark:

This will be just a quick note to personally thank you and the staff of the FORUM for the many hours you have given me with your delightful and thought-provoking issues. I know you are not receiving as much credit as you duly deserve, but for whatever my praise is worth take it and "keep on truckin'!"

Now that I have expressed rather humbly my thanks, I'd like to move on to another area. Your presentation in Presque Isle yesterday was done well. Did you realize that in the whole day's various contributions, yours was the only one that managed to pep it up a little? (Of course, this may be a bit biased on my part!) At any rate, you managed to touch upon "values" - you'll catch the audience's attention with this any time! Well done!

Now may I offer a bit of criticism? Too bad - you're going to get it anyway! Seriously though - this may help you - so take it for what it's worth - OK? After you finished your "talk" with the audience we were under the impression that we would be seeing slides concerning the bi-lingual education --(or something like that anyway) Momentarily it led to some confusion on my part and a few others--

Maybe Mark and Dan you could have a stronger tie between your oral presentation and your slide demonstration -- maybe saying something like "Now we'd like to show to what extent the Franco-American culture exists -- the influence of the French Catholicism, the homes, agriculture, schools, factories, etc.,... and with this done -- say something like "look at the influence all over the State of Maine! Why do we have to push so hard for what rightly belongs to us -- a proud recognition and our rights!"

Now, I don't know if I've reached you in any way - I guess what I'm saying is tie in your oral with your slide show - connect the two or you'll lose in many ways what you've accomplished at the onstart.

Please excuse me if I sound a bit presumptuous - I want so much for you to acquire the recognition you deserve and the momentum to start doing things --

If I've only managed to confuse you -- let me know and I'll attempt once again to "unconfuse" you -- OK?

Hey guys - thanks a million for everything you have done for me--

A Copain In Thought
Rachel L. Ouellette

Cher Yvon,

Merci, tu a tout dit...Coming out of your article "Focus on Men", I feel like I have ascended into the heart of man, and I see myself in the mirror.

I am reminded of Claire's statement in an earlier article, "We have definitely been trained to work from responses we get, in fact we need responses to go on... to feed the next thing we are

going to say." Surfacing from your article, I feel I have been fed. Un bon repas de tourtières, plogues, du bon beurre, du café noir, pi de la pudding au riz. I am ready to go on.

I must confess I was rather nervous after my article. I very much wanted a response from you - and from other men in general. However, I do not want to take the FOCUS away from woman. Now I am excited, is it possible we can have both a FOCUS on WOMAN and a FOCUS on MEN???

Nancy Whitman, I heard that you had many reactions to my article. What is it like to be a woman?

Amicalement,
Cécile Collin

Dear Claire:

As you might expect, I read FAROG FORUM and have been interested in the material published on genealogy. At the Maine Historical Society there has been an increasing demand for material on French Canadian and Franco American genealogical material. The inquirers seem to be young people who want to know more about their ancestors, how they lived and why they came to Maine, and where they settled in Maine. It might be helpful for people to know what material the Maine Historical Society Library has. Enclosed are two pages of photo copies of catalogue cards. I hope that these two pages do not give the impression that they represent all the material available. I did not want to make too long a list and so selected titles I thought would be most useful.

Perhaps the most important genealogical reference is the seven-volume Tanguay Genealogical Dictionary. This is not to underrate the late Mr. Olivier's Genealogy. He published several works and was most helpful to the Society. We miss his sound advice.

I suggest that your readers will find this list helpful if you have space to print it.

Roger B. Ray
(Mr. Ray is well known in Maine history circles, both for his Presidency of the Maine Historical Society and for his interest in areas of history which interested no one until recently.)

Dear Yvon,

I "feel good" for you. You did it, you put it down into words.. on (in) paper -- "What does it feel like to be a Franco American male?" And that took courage. Of special interest was the insight you gave me on your views of emotion equals guilt and how men relate to men. (Zero, really?) A couple of your dream/thoughts threw me into a fit of laughter, but how painfully true. Too often we hear someone simply say, "I can't" before even trying. It was a moving and informative piece. Thanks for sharing.

Susan Duncan
Florence, Ma.

NEWS BRIEFS

Notre-Dame Unit of Webber Hospital Association in Biddeford held a Franco-American soirée for their patients on Friday, March 26, 1976. The soirée consisted of singing old Franco American songs such as "Youppe! Youppe! Youppe! sur la Rivière", "Youkaidi! Youkaida!", "C'est l'Aviron qui nous mène en haut", "Au fond des Campagnes" and many others. Some of the musical participants from Saint Joseph Parish were Rev. Paul Plante, Rose Danfort, Michele Micheline, Madone, Marie, Linda, Rita Beaulieu, Sr. Vézina and Sr. Claire Moses of Notre Dame Unit. Volunteers from the Franco American Gerontology Program at York County Community College and friends of Notre Dame also helped.

FRANCO AMERICAN LITERATURE: PAST TO PRESENT

Lecture by

Sr. Mary Carmel Therriault,
Author of La Littérature Française de la Nouvelle Angleterre.

Thursday, April 29 at 4:00 p.m.

Alumni Assoc. Center Lounge

A long time ago, before the new Woman's Movement, and before the new Liberations of various kinds, I had a teacher who influenced above all others. This teacher is a woman - but more than any label can encompass - a person, full blown, developed, genteel and intelligent.

I remember Sr. Carmel in her office (she was President of the College I attended) books in iron of her, papers stacked neatly, taking a moment to smell some favorite flowers - yellow roses; or taking the time to speak with her kitten: the formidable Princess; or taking the time to introduce me to the novels of Marie-Claire Blais. On other occasions she had the unpleasant tasks of notifying me of a family accident, or of telling me to clean up my act. This is the same Sr. Carmel who put together a fine Woman's College and held it together during its first ten years of life.

Business woman, literary figure, teacher, disciplinarian, friend, a religious, most of all - a kindly, intelligent presence who infused the college with gentleness and a kind of "peasant" wisdom. (I hesitate to use the word peasant for a woman who has her Doctorate from Laval University...) Yet, it's true. Sr. Carmel is from Lille - une Acadienne qui me parlait de la Vallée, qui me parlait français, qui me parlait personne à personne...même quand j'avais fait un coup.

So, it is with a combination of respect and love that I set the announcement of Sr. Carmel's lecture, and I invite you to come meet her and share the joy of having her on campus.

My father always said: "Sr. Carmel? C'est QUELQU'UN!" Come meet this quelqu'un.

Claire

UN COUP D'OEIL SUR FAROG

Aux étudiants:

Le mois passé, je vous ai promis que ce mois-ci je vous mettrais au courant de ce que les étudiants (Franco Américain) de l'Université du Maine à Orono pensent de leur bilinguisme. Je me rapporte à la dernière question d'une étude que Denise Carrier a faite auprès de vous le semestre dernier.

La question en question nécessitait une réponse verbale écrite. Voici d'abord la question et ensuite quelques réactions des étudiants Franco Américains à UMO. (For an explanation of the study, please check this column in the last issue of the FORUM.)

QUESTION: How do you feel about bilingualism in general? For example, is it a good thing to have? Do you feel that it would help you get a job later on? Please explain.

Réponses:

"Bilingualism is a definite asset in an area like my hometown-Biddeford - or in an area where I'd enjoy working - Canada. It is obvious that bilingualism enables one to communicate effectively with a greater number of people. The high concentration of Franco Americans in this region makes the comprehension of both languages a near necessity for anyone dealing with the general public - a possible overreaction, but understanding both French and English can't hurt."

"It could be very valuable, especially in Maine where Canada is so close. In an occupation you are likely to meet French-speaking people and need to communicate with them."

"I only wish that my parents (who are bilingual) had taught me French. Instead, they used it at home only when they didn't want the children to understand what they were discussing."

"To be able to speak both French and English I would consider an asset. In Lewiston many of the older people (50 and more) have never mastered English to any great extent and have trouble expressing themselves in any language but French. I would have an advantage over the next guy who would be lost in French."

"Bilingualism is very important. Savoir les deux langues m'a aidé beaucoup à avoir une position avec les compagnies papétières."

"I consider myself fortunate for being bilingual. It probably will not help me find a specific job however, because college does not really train you to function in a bilingual situation. My major is business administration and especially in this area, no attempt is even made to incorporate a person's bilingualism in his education..."

"...My father is a Forest Ranger and he got a promotion as District Ranger because he could speak French - his district is near the Canadian border and he needs both languages for his job."

"...and I think that if I knew one language and very well, I could do much better in school."

"...I feel comfortable with both French and English speaking people but especially with those who speak the Franco-French."

"Bilingualism is one of the best things that ever happened to me. It will help me in everything I undertake except - Verbal tests for GRE or SAT etc. During these tests I find my first spoken language (French) a drawback in almost every aspect."



"Bilingualism is good. But it will not help in getting a job in the future."

"...A bilingual is as good as two men!"

"I feel being a bilingual puts an individual a notch above an individual limited to but one language. The reasons for this being that a bilingual has usually experienced two types of socializing, speaking, thinking and also view points."

"It is definitely an asset to me. Although I've been subjected to many "Frenchmen" jokes, I always get the impression I am envied for my bilingual capability."

"I feel that bilingualism is a good thing to have. Already it has helped me get a job in a place where it is necessary for workers to both speak and understand French and English."

"There are no real real disadvantages to being bilingual. All the crap FAROG says about discriminating against french people is pure BULLSHIT. It certainly can't hurt your chances of getting a job. (At least not in my experience.)"

J'espère que ces réactions n'ont pas été trop nombreuses. J'ai essayé d'inclure un peu de tout. J'aimerais bien savoir vos réactions à la même question. Qu'est-ce que vous pensez?

Je voudrais terminer aujourd'hui avec quelques petites annonces, des félicitations et des remerciements.



If you have any communications to send to us, please do it soon. There will be one more issue after this one and FAROG will close shop for the summer. We will return in September of course assuming that no financial catastrophes occur.

Nous envoyons nos plus sincères félicitations à Paul Paré de Lewiston. Nous avons fait l'expérience de sa première émission sur les bûcherons dans le Maine. Pendant les prochaines onze semaines, Paul sera l'animateur d'un programme d'une demie-heure en français (notre français) aux canaux 10 et 12 (WGBB et WMBB) à 8:30 le mardi. Les prochaines émissions traiteront les divers aspects de l'expérience franco-américaine dans notre état. Encore une fois, nos félicitations Beau travail. Bon courage. Et vous, chers téléspectateurs, prenez plume en main et communiquez vos sentiments à Paul Paré, WGBB, Lewiston.

Voici une lettre de Michel Guignard, Vice-Consul au Consulat Général des Etats-Unis à Montréal. Lui, y en défonce des portes - (pour vrai là).

Dear Yvon,

I've noticed in the last few issues of the FAROG FORUM that your own articles have been focusing on the job opportunities which are open to bilingual Francos.

You may already have mentioned the many kinds of positions opened for people with language capabilities in the federal government - notably the State and Defense Departments. While, in some cases a facility with languages is not a controlling factor in the hiring policy, it is crucial for assignments and promotions.

The foreign service has long employed French-speaking U.S. citizens including those with French Canadian backgrounds. At the turn of the century François X. Bellan (of Lewiston) and Urbain J. Ledoux (of Biddeford) served as principal officers at our consulate in Trois-Rivières. Here in Montréal, two sections of the Consulate General are headed by Francos.

CONTINUED ON PG. 11

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

JIM BISHOP CONT.

Things changed in Jim's life over the next few years. He left his graduate assistantship at UMO. He suddenly found himself free, responsible only to himself. He also had a new perspective on life. New priorities, new goals. "So I decided to take whatever time I needed to see if there was anything in my poetry."

I remember
nothing

no
thing
written

I
know no line
of Whitman

he is as a friend

did I ever know
the color of his eyes

I know him

Cavafy
who slings nothing

should I remember
a word

I know how he would be
here

what he would think
of Dylan

on the phonograph
whose lines

I am always

forgetting

Apparently there was, and is. Mother Tongue is a three dimensional testament to the art of Jim Bishop. It is solid, contradictory evidence that speaks against his old, now discarded wish not to be a poet.

I think a good way to sum it all up and to end this story is to close with a final quote. When asked what he wanted his life to be, Jim took a long drag from his cigarette and said, "I'd really like my life to be a poem, you know, just like a poem."

Mark Violette

(the poems included in this story are taken from the book Mother Tongue, Contraband Press, Portland, Maine. They are reprinted here with the kind permission of Jim Bishop.)

The Multicultural Child (Cn't)

they are being shunned, told the rules of the game and led to graduation, given a diploma signifying completion of 12 years of hard work, and told to go their merry way when a good number of them barely reached 8th grade reading level.

Where did we go wrong? What could possibly be done? As workable solutions may be simple to use in other instances, I feel there are only hypotheses which could be utilized here. There must be a re-evaluation of what exactly our education is preparing us for. If our goal is to educate the greatest number in best possible way, than I feel it is failing us as far as the people who make up the Franco-American culture in Jackman is concerned. More effort should be placed on saving the culture instead of causing its disappearance and/or immersion into "Americanism". This effort must come from the heart, free of ambiguity and aimed in a direction which relates to and enhances the development and safeguarding of the multicultural child.

Cécile Forgues was a student in EdX 162-172, a Course developed and taught by the FAROG office.)

au redacteur

St. Agatha, Me.
April 20, 1976

Dear Friends:

I think its so beautiful of you young people to bare your souls and emotions in Farog. Today I cried after reading Yvon's letter, it was so beautiful and so much what most men feel but cannot express.

How I wish that I could air out my feelings with such simplicity. I think no one can fully comprehend the innermost us, but you Cécile, Françoise, Claire, Yvon, have sure made a big dent in our armor.

So often I am touched to tears (but more often laughter) by the things I read in Farog. I have wanted to write to you for so long, but always kept putting it off, but just now after reading you Yvon, (I did not even finish reading the rest of Farog) I just had to write this very minute and tell you lovely people to keep up the good work and to congratulate all of you for the fine work you are doing. Maybe in time you just might get a letter about the frustrations and hopes and fears of a middle-aged Franco.

Thank you again for the sharing of yourselves. Love ya all,

Sincerely,

Bea Chamberland

PS. Don't worry, Yvon, next time you will make it with less and less trips to the bathroom, its just so frightening to begin opening ourselves, but as in all, practice makes

.....

"Our purpose must be to tame the savageness of man, and make gentle the life of the world."

Aeschylus

FAROG (con't)

For you poor unilinguals who have deep, secret, hidden wishes to become bilinguals, this may be the answer. A center for linguistic immersion has been developed in St. Georges, P.Q. Canada. This little city is situated between Jackman and Québec City. It is completely French speaking and culturally intact. There is a variety of possible programs offered - living with a family or in a dorm. Persons from the United States are welcomed and for further information should address themselves to:

M. Charles Auguste Roy
Tel: 1-418-228-7015

ou

Mme Sylvie Bourque
Tel: 1-418-228-5442

ou

Le Centre d'Immersion de Beauce
Séminaire St. Georges
St. Georges, P.Q. CANADA

Pour terminer je mets de coté le coin le plus chaud de mon coeur pour La Candide. Merci de ta lettre, Candide. Tu as très bien compris ce qui m'a passé par la tête dans FOCUS on Men. Tu as vécu.

A la prochaine,

Yvon
Yvon A. Labbé

le 9 février, 1976

Cher F.A.R.O.G.,

Ci-inclus est mon prix d'abonnement à votre publication.

Je suis tellement fière de cette jeunesse à Orono, qui se cultive dans son talent naturel de Canadien-français: l'émotion qui s'éprend de causes importantes à sa continuation, et l'intellecte qui connaît l'importance de se développer à cette fin.

Donc, mille voeux de reconnaissance. et de succès dans votre but.

Cécile Giguère Plaud
Instructrice de français
à la retraite
Ancienne présidente,
Fédération féminine
franco-américaine.



MOTHER TONGUE

New collection of poetry by
Jim Bishop

Available at FAROG office or at
the University bookstore
Contraband Press \$1.50

FRONTIÈRES

Si en plus, j'ai reçu de ma culture l'habitude de pouvoir rire, de pouvoir présenter ce que je vois avec le baume d'une blague, c'est alors un double cadeau, car nous pouvons rire ensemble...et ça c'est doux.

Pour moi, les grandes sagesses sont toujours dans le parler simple et les yeux rieurs d'une personne qui a vécu pleinement et en sait long...et qui sait surtout que ça ne sert à rien de tout dire; qui savent raconter une bonne histoire - et qui savent que les moments de la vie ne sont rien sans nous - sans notre regard unique. Il y a des gens qui peuvent transformer les moments de leurs vies en moments joyeux et sains...Ça, j'aime ça.

J'ai un ami, un bon vieux de la vieille, qui dit toujours "C'est pas drôle!" En disant ça, il pouffe de rire. C'est ce que le poète Yeats disait dans son poème "Lapis Lazuli". Les sages rient. Pas fort, pas énervés, mais doucement...et ça guérit.

Alors, quand on me demande "Que faire dans le domaine de santé mental bilingue, biculturelle?" Je répondrai: "Apprenez nos blagues, nos images, nos mots riches et le son de notre rire, le son et la musique de notre taquinage, les vérités de nos plaisanteries. Ecoutez-moi pas avec vos grandes théories sérieuses." (C'est bon d'en savoir, mais mettons les au service de nos personnalités, et de notre culture, pas le contraire.)

L'humour est un phénomène très compliqué, très délicat, et très utile. La romancière Virginia Woolf l'a remarqué dans ce qu'elle lisait: Elle dit " ...Thus humour is the first of the gifts to perish in a foreign tongue...To laugh instantly, it is almost necessary to laugh in English". Elle était anglaise. Je me demandes si nous perdons beaucoup en anglais, nous qui sommes d'expression française. Je sais (par expérience) que mes jokes ne 'marchent' jamais en anglais. Sont pas drôles! Mais, à part ça, on doit perdre un peu de notre oeil: c'est à dire, puisque l'on voit le monde un peu à travers les mots que nous savons, si nous savons plus de mots français, et qu'on est dans un milieu anglais, qu'est-ce que nous pouvons exprimer de ce que nous voyons? Est-ce pour ça que les français sont parfois si silencieux dans une groupe anglais? J'sais pas, mais ça a de l'allure. C'est si sérieux en anglais...des fois.

Jusqu'ici, je n'ai pas mentionné un autre aspect des blagues. C'est ce qu'a remarqué Desmond Morris, dans son livre The Naked Ape: que le rire est très proche des pleurs, et de la peur. On rit parce qu'on se rend compte qu'il n'y a pas de danger. Aussi on ridiculise ce

dont on a peur...Ce qui nous amène au sujet des femmes...Se peut-il que toutes les blagues démontrent un peu de peur avec le rire? J'sais pas, mais je m'en doute, disons. Moi, ça m'énerve quand il y a un gars qui n'a pas d'autres histoires que des histoires sur les femmes. Il me semble.. qu'il pourrait trouver autre chose à dire...et puis, quand on est une femme on se sent toujours un peu visée, hein...ça c'est dull. Est-ce vrai que les hommes ont peur des femmes? J'sais pas. Est-ce que les hommes n'aiment pas les femmes, et que c'est ça la raison de toutes les histoires qui ridiculisent les femmes? J'sais pas. En tous cas, donnez-moi- ou Yvon vos opinions sur ce sujet. O.K.?

A la prochaine. J'espère que le printemps vous est doux.

Claire

LIBRARIES AND THE FRANCO AMERICANS: AN UNMET NEED

What Resources will help us fill the Void?

Special Guest: Irène Simano
Lewiston Public Library
Wednesday, April 28, 1976
Coffee 9:30 - 10:00
Program 10:00 - 3:00

M. Simano is a historian, a writer and researcher - native of Lowell, Mass.

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April 22: Irène Simano - an all day workshop on history, women and self esteem.

April 29: Normand Clavett, Dir. of the Psycho-Social Clinic in Edmundston - an all day workshop on mental health services and directions in New Brunswick.

May 13: Jeanine Corbeil, LPs. an all day workshop, conducted bilingually on the techniques of Gestalt. M. Corbeil, trained in Cleveland, now works in Montréal.

JOBS

FACULTY POSITION AVAILABLE
EDUCATION- Teach elementary, secondary, bilingual reading, and supervise elementary school student teachers. Starts September 20, 1976. Doctorate degree preferred and successful teaching experience in public or private schools at elementary and secondary school levels. Apply before May 21, 1976 to:

Dr. Walter P. Schroeder
Head, Education Department
California Polytechnic State University
San Luis Obispo, CA. 93407
(805) 546-2584
Salary: \$13,368-\$15,480

A vacancy exists with the Canadian Exchange Commission for an individual with public relations, business and tourism experience, who has some knowledge of Franco American culture, and is fluent in the English and French Canadian languages.

Appointment to be made by the Governor, upon approval by the Commission.

Salary: to be determined

Résumés may be sent to:

Robert Couturier, Chman
Canadian Exchange Comm.
70 Pine Street
Lewiston, Maine 04240

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