BILINGUAL, BICULTURAL PROGRAMS—An Avenue Toward Cross-Cultural Awareness

(by Dr. Michael Beaudoins)

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

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

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

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

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

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

continued on pg. 9
Généalogies

For the benefit of those of you who are interested in your heritage and don'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 Tree" 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 1560.

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.

ALAIN

TALLAIRE

Jean-Alain Tallaire, born 1634, son of Sebastien Tallaire and of Perrine Fleurtanne, of St. Philibert-du-Port-Charrault, Vendee in Poitou. Jean arrived at Quebec with his brother, Charles, on the sailing ship "Le Toueube" on the 6th August 1638. He pioneered on a farm on 22 June 1657 at the Parish of Ste. Anne de Beaupre. His son, John Tallaire, was buried on the third of Sainte-Famille, I.O. Jean married at Quebec on 12 December 1632 to Perrine, daughter of Andre and of Marguerite Le Bourdy, of La Rochelle. Charles married at Quebec on 10 November 1663 to Catherine Piere, daughter of Pieter and of Jacquette Dussat that came from St. Andre de Nort (Potters).

ALARD

Francois Alard, born 1637, died October 1676, son of Jacques and of Jacqueline Fresot, married at Quebec on 1 November 1661 to Jeanne Anguille, born 1647, daughter of Michel and of Isabelle Tachouin, of Armainville, near the city of Douvres. She passed away at Charlestown on 12 March 1711.

ANCIL

D'ETIENNE-JEO

Jean Ancis, son of Louis and of Jeanne Fontaine of Armande, in Normandy, France, married at Monmoussart on 25 November 1738 to Marguerite Lequeve, daughter of Francois Robert Lequeve.

ARCHAMBAULT

Jacques Archambault, born 1604, died 15 February 1669 at Montreal, in Charente Maritime, France arrived in Quebec in 1645 with his wife, Françoise Toureaux, born 1600, died 9 December 1663, and their six children. He settled at Montreal and remained there a few years later in 1688 at the age of 84. In 1629, at La Renville, parish of Dompierre, Jacques Archambaul, son of Antoine and of Berthe, married to Françoise Toureaux. Jacques remarried on 6 June 1666 at Trois-Rivieres to Marie Devin, daughter of Hélène and of Marguerite de la Font.

RESEZ

ETRE COMMUN

une piquet d'Genebra

une chaudière d'eau

2 tasses de son (blé)

1 tasse de sel

1 tasse de sucre

1 tasse de sucre

1 tasse de lait

1 tasse de moutarde

fraises et laisser fermenter

Ketchup Noir

37 citrons verts tranchés

1 qt d'huile d'olive tranchée

2 tasses de sucre

2 tasses de sucre

2 tasses de sucre

2 tasses de moutarde

fraises et laisser fermenter

Verses dans des pots.

New England French Historical Time Line

INTRODUCTION:
Most people don't really know all that much about how the French people turned up in Maine, New England, Québec, and the Maritime Provinces of Canada. So we thought it would be interesting to print some of this for you. By compiling dates and facts from all sorts of different sources, we have come up with this "Time Line" in order to show you what we have discovered about our French history with you. In this issue, we will be dealing with how it all began, in the 1600's and 1610's. In subsequent issues, we will be looking at the 1700's through to the present day. We hope you find it as interesting as we have.

Dentie Carrier
Lisa Digioia

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

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

1606- Champlain establishes Port Royal on the eastern shore of the Bay of Fundy.

1609- Sieur de Monts relinquished his rights in favor of John de Biencourt, Sieur de Menilcourt.

1607- The first permanent European settlement on the Atlantic Coast was established by Champlain at Port Royal.

1610- Champlain went on to explore New England, the St Lawrence River, and to find the city of Quebec.

1615- The first permanent French settlement in North America was established at Quebec by Samuel de Champlain. Also, Fathers Peter Klard, S.J., and Eunome Massé, S.J., were named to work with the Indians.

1613- Antoine de Ponce, Marchioness of Guerccheville was not satisfied with Pourtreal's treatment of the missionaries.

1615- The Recollects come to Canada.

1617- Louis Hébert, his wife and three children arrive - the first family to immigrate.

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

1630's- the French went to settle eastern Canada in what was known then to be New France. These people were mostly commoners who grabbed at the chance of acquiring new land. This was a small group - at its peak, possibly 1,000 people.

1635- November 27, Cardinal Barbarino ordered that Catholic missionaries (Capuchins) be sent to New England.

1652- Richelieu allotted Nova Scotia and Maine to the Capuchins.

1635- Two hundred settlers came to Acadia; very slight immigration afterwards.

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

1662- Maisonneuve founded the city of Montreal for the king of France, Louis XIV.

1666- the Indians of the Kennebec Valley went to Quebec and asked for a priest.
UN Coup D'OEIL SUR FAROG

(PAR YVON LABBE)

Aux Etudiants:

Last month I bent your ears (enfin!) concerning the exacting job market and the growing job potential for bilingual-bicultural Franco-American.

While we find ourselves in a chronic unemployment bind in Maine and the nation you didn't exactly overwhelm H

A former UN student from New York, out of work for

many months this past year, found a job in one of these towns because he was bilingual. I mentioned last month that a Waterville machinist

is having the experience of his life in Algiers, Algeria. He is bilingual. Neither of these two

people went to school to be bilingual.

It is part of the unique cultural baggage they received while growing up and which they use at home or in their hometown. There are at least one million individuals in New England with similar cultural and linguistic baggages. And it still seems to be thought of as extra baggage. Unnecessary extra baggage.

Useless? I have experienced Franco-Americans searching for their native language (it definitely happens here at FAROG) on pl'ttj "calibre" or a pl'ttj "trove" of temps en temps. Have you heard of a more useful tool to clear the chutes and unload the heart? There are even basketball cheers: "S.O.E.K., pl'ttj all the way, in there and fight!

Thousands of people have needs, intense needs which they can express best in their French. When they are sick, they're sick in French; when they pray, they pray in French, and so on. You there's a career! And they always need new employees. You all know that all

aux noices, au nocer, don't mean quite the same thing as going to a reception. I have usually sensed basic differences (there's that they word again) in that particular area.

Do you suppose there's a way to get connected in French?

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

That keeps vital parts of our technology due to lack of use. C'est d'être fier de ce que l'on a si on ne sait pas quoi faire avec. Dans temps là, la fréterie est bien manque. There are a number of Frances here at D.U.M. and B.C.G. who are putting their better half to work (Project P.A.C.T.S., P.B.N.A.F. E.G. Gerontology, B.C.G., F.A.R.O.G., Fernand Hall) The French involved have unique contributions to make and not too surprisingly, very interesting aspects of themselves are being developed. It just pays off in many ways. It is evident from a little study done at D.U.M. and B.C.G., that some of you Frances are aware of your cultural and linguistic assets. But quite evidently the emerging link between these assets and the world of work.

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

A la prochaine,

Yvon A. Labbe

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

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INVASION:

(PAR CLAIRE BOLDUC)

Another example is the invasion which occurs inside institutions: to guarantee and protect the life of an institution demands that persons approaching it be accepted as it is. This seems like an invasion; a condition of helplessness. I remember a story where a young woman and her two children were refused entry to a clinic because they were not accepted as it is. This simple concept seems very important to me at the individual level.

Our very close relatives are filled with situations where we are invaded and expected to welcome the invasion. Well, in television and television advertising, even more so. I mean, really, all the resources are available to us to do that. To do that, whether it's sex life, my kitchen and even my wallet. That is invasion and I don't buy into it, and I don't want to do that either. I don't want to do that either. I don't know what is the invasion and I don't welcome it. I don't want to accept it.

During the holidays, I had an occasion to witness and experience another kind of invasion: the kind of invasion that is put through. To me, this is an invasion: no one asks a woman if she wants to be treated as an object of consumerism. Furthermore, we want to know whether she wants this kind of treatment or not. We don't want to know whether she wants this kind of treatment or not.

Back to invasion - with the invaded living in. The invaders: the advertiser, the institution, the selling medium, has a sense of its own rightness that we cannot ignore. The invaders: the consumer, the woman, who are not asked this sense of rightness is, if the invasion is valid, the invaded is helpless,8 and finally inviolate (Pascal in Leclerc says "inauthentic"). Usually the invaded formulate no questions about WHY. No time. Mostly no energy.

Some of the real human tragedies in our communities seem to be the result of invasion - on both sides of the equation: the student who is poor or of "questionable" adjustment is eventually an orphan in his/her community invaded daily by "light thinking" people (Santre "les bien-pensants") On the other side is a teacher, a policeman, a bureaucrat who has gradually stepped out of the invading world and that little trip into invasion is very much about. Et surtout, d' vous l' dire. Voilà.

Bon c'est que nous avons arrêté à nous arrêter. Le France, enfin, je pense que ça nous fait mal. Bon, c'est dit, je continue.

It seems to me, and only to me, that as a people with a different cultural background.
Culture and language, we’ve been pretty good and docile about becoming un-French. I don’t mean that we’ve turned into English speakers entirely, but you know, we didn’t argue too much (in my generation) when it was illegal to speak French in the schools or speak it at home in the foreign language classroom. Remember?

And I think we all listened to those English jokes, no calls. I think we’ve seen our grandparents, who have to speak to their grandchildren through a translator, don’t you? Ca, c’est pas mal plate.

En tout cas, j’suis presque que ça a laissé bercer par l’idée qu’il faut savoir seulement l’Anglais pour respirer, l’Anglais est la langue qui sert à défendre à la France, si tu reste dans la Vallée, mais ça donne rien s’ils veux.

Moi, je l’imprime pas d’où vient cette idée.

Une langue, une culture c’est important pas seulement dans la Vallée mais partout, parce qu’il est dans le fond de la personne elle-même, et que la personne est formée autour de sa langue, pas que par ses parents...n’est-ce pas?

Alors, si un Franco est à Paris c’est important qu’il soit Français du Dauphiné, et s’il est à New York, ça l’est aussi...et pour les mêmes raisons. Une personne sincère solide est une personne qui est au contrôle de son destin avec ce qu’elle a de ressources et de talent. Il ne semble qu’on ne fait rien en étant "pas autre". Même dans les rencontres ordinaires on dit souvent: "Cette personne l’est pas elle même...elle est..." Ca, c’est nous autres.

Un point tout c’est.

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

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

Nous avons une culture. Un point tout c’est. Nous avons une façon de voir les choses...dim, explique-moi pourquoi tout le monde n’arrive pas comme à la maison...Pourquoi nos droleries (les vrais French jokes) sont si connues pour nous?

Ca me dépassè.

Bon, O.K. Vous allez me dire: "Qu’oiéééééé, qu’vo veux faire?", ben, je voulais vous dire un peu ce que ça fait aux personnes qui ne peuvent pas jongler là-dedans facilement.

Let’s go back to the idea of invasion. Cultural invasion can be seen as the process where a culture "penetrates the cultural context of another group, in disregard of the latter’s potentialities; impose their own view of the world upon those invaded and hide the creative activity of the invaded by curving their expression." For me, this has happened to the French: Corbiniut express their activity is what occurs when people can’t use their own language. If you can’t say what you see with your mind’s eye, you can’t be too creative for sure.

The other trick to cultural invasion is that the invaded have to be convinced of their own basic inferiority. Boy, we ever have a damn of that! How many times have I heard Franco Americans tell me that "On est pas grand choixe, on est langue des p’tit pauvres, on sait pas bien parler—ni l’Anglais, ni l’Français..."

Moi, donc tanné d’entendre ça. Qui nous a dit qu’on n’était pas grand choixe? On ne parle pas "The Good French"? Everybody believe in it...etc.

C’est pas drôle parce que si y a des gens qui ne peuvent pas se déjouer, et qui perdent contact avec ce qu’on appelle la réalité, (Ouais) c’est méchant, quand la réalité est celle qu’on a. Dans tout ça, personne ne demande le grand Pourquoi de Tonia. Pourquoi? Pour dire comme une de mes grandes amies: "Ca c’est d’être coco, n’importe." Je vous entends déjà: "C’est pas si pire que ça, voyons." Ben ça, l’est si pire que ça. Je suis en contact avec les gens que vous ne voyez pas tous les jours, et je vous assure que si vous parlez que vous êtes p’tit pain, eux le pensent tout le monde. Et moi je suis là pour vous aider. Moi, le personnel de l’hôpital disent que les Francos ont un "lower self concept" que les autres. Ce peut est qu’ils/elles font une dépression nerveuse, ça prend plus de temps à se guérir...La guérison demande une base de personnalité qui soutient la personne: la base serait de se sentir au sérieux, de se croire capable.

En médecine, c’est un peu pareil. On entends souvent que le Dr. Untel a passé à travers toute grosse maladie, seulement par la force de son volonté...n’est-ce pas? C’est de même pour la morale: On faut se prendre au sérieux assez pour se croire capable. Si on a une partance de mysticisme ou de bonnesaller, ça n’aide pas.

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

Claire

Ces pages vous sont présentées par le projet de Title I sur la Santé Mentale bilingue et biculturelle. (Higher Education Act)
Du Nord au Sud: Les Francos

du CONNECTICUT

par DANIEL CHASSE
### Statistics on Connecticut

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<td>State (Total)</td>
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<td>Fairfield</td>
<td>792,631</td>
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<td>Hartford</td>
<td>816,737</td>
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**Distribution of French Mother Tongue by Urban and Rural Resident**

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<td>Urbanized Areas</td>
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<td>Urban Fringe</td>
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<td>Other Places of:</td>
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<tr>
<td>10,000 or More</td>
<td>9,169</td>
<td>6.5</td>
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<tr>
<td>2,500 to 10,000</td>
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<tr>
<td>Rural</td>
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<td>Nonfarm</td>
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<tr>
<td>Farm</td>
<td>2,661</td>
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**French Mother Tongue for Cities and Towns**

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<td>Plainfield</td>
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<td>Plainville</td>
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<td>Willimantic</td>
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**Cities of 250,000 or More**

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<tr>
<td>Hartford</td>
<td>663,945</td>
<td>40,900</td>
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<tr>
<td>New Haven</td>
<td>355,621</td>
<td>4,476</td>
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**Percentage of French Mother Tongue for Urban and Rural Residence**

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<th></th>
<th>Total</th>
<th>Fr. No.</th>
<th>Enfr. No.</th>
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</thead>
<tbody>
<tr>
<td>State (Total)</td>
<td>3,031,705</td>
<td>142,118</td>
<td>4.7</td>
</tr>
<tr>
<td>Urban</td>
<td>2,346,697</td>
<td>108,181</td>
<td>4.6</td>
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<tr>
<td>Rural Nonfarm</td>
<td>426,989</td>
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<td>Rural Farm</td>
<td>50,019</td>
<td>2,581</td>
<td>5.4</td>
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Dear Claire,

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

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

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

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

Francoise, I think that often when we flip out, we need someone to hold us. If someone (our man) holds us—we can then have the energy to get ourselves together. Flipping out, I feel is an expression of utter frustration. We try less dramatic means first, to get our needs met. We are "experts" on emotions. But yes, Claire, we do not express our emotions as they are. We do not ask to be held—loved, etc. We do something else, all the while, du fond de notre coeur on pense "if he loved me he would see what I need and take care of me". Yet, we never really say this. We expect the other person to know this about us. The reason we do this is because we ourselves are expert readers of other persons' emotions. We see through surface reactions, with uncanny accuracy. We scare people away with our intensity—we want our name to see the same in us. We have been taught not to ask for things we need. I believe that we women must learn how to ask. We also must learn not to disguise our emotions (when we disguise them—we complicate them. Repeated often enough without resolution—a cycle is started.) Our feelings build, we become more frustrated—until the only thing left to do is flip out.

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

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

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

I too am very upset that so many women my age are up at Ranger Mental Health Institute. Also an important point to add is that most if not all of the older women at the hospital first were there when they were our age. After a woman's first admission, if she is lucky enough to leave, when her emotions boil again, she will quickly be shipped back to the Institute. Let them get out of character and they are crazy. No thought is given in the home and community as to how these women recurrently get this way. What a right nold we Franco-American women have to live in. Too much stress...it seems to me the Franco-American woman is involved in a delicate balancing act between the church/husband-child world and lastly self. She becomes a mere spectator and conductor of the energy of others. Permanent vehicle to be used for the betterment of others. We have learned this so well that in living out our lives we seek out solutions where we can become a person filling these functions! We search out our balancing act.

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

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

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

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

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

Yuck.

Claire

The FOROS FORUM is a monthly journal of the Franco-American community in Maine and New England. Printed by EASTERN MAINE PRINTERS, Bangor, Maine.
Votre Garantie au Traitement Égal

A noter:
Ceci est inclus dans notre journal pour votre information, concernant vos droits humains dans l’État du Maine. Cette information a été traduite par le Human Rights Commission.

Denise

L’ACTE DES DROITS HUMAINS DU MAINE

L’Acte des Droits Humains du Maine est votre garantie publique et légale pour le logement, l’emploi, l’extension des services publics ou l’extériorisation du crédit. C’est une loi qui est écrite pour assurer votre droit à la vie avec dignité.

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

Pour exécuter cette politique, la Commission des Droits Humains du Maine a été formée. La Commission se compose de cinq membres qui sont nommés avec l’accord et le consentement du Comité Exécutif. Le bureau de la Commission est situé à Concord, New Hampshire, et entre en fonction dans le cas des plaintes du logement. La Commission interprète le préavis financier d’aider à la cour.

L’Acte des Droits Humains du Maine a été mis en place par le Maine State Legislature en 1972 et est devenu effectif le 1er juillet, 1972. Le passage de l’Acte a été soutenu par une grande majorité des membres de la Commission, qui a été formée après ces lois ont été passées.

Si vous avez été traité injustement en achetant une maison ou en louant un appartement, un procès-verbal du tribunal, de la police ou d’un magistrat, en obtenant une carte dans un hôpital ou dans un bureau, ou en étant décrit dans un restaurant ou dans une autre place publique, vous pouvez le faire lire et voir si vous avez le droit à un redressement.

Quand une telle situation se présente, téléphonez au bureau de la Commission ou à un des bureaux de police ou des organismes communautaires. Vous pouvez trouver des informations utiles dans les pages blanches de votre annuaire ou en demandant au gouvernement.

Si vous renoncez à la loi, un investigateur sera assigné pour examiner les deux côtés de la plainte. La Commission interprète la personne ou les personnes contre qui vous avez fait une plainte qu’elles ne sont pas permises de prendre aucune action de représailles à cause de la plainte.

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

Premièrement, l’affaire peut être traitée comme une plainte. Vous pouvez en demander une enquête par la Commission et elle sera ouverte. L’enquête est écrite et tous les-défenseurs peuvent y avoir accès. Si la Commission trouve que vous avez été traité injustement, elle peut vous donner des conseils pour demander une enquête officielle et elle peut donner une aide pour recouvrer les frais de justice.

Deuxièmement, l’affaire peut être traitée comme un litige. Si la Commission trouve que vous avez été traité injustement, elle peut vous donner une aide pour recouvrer les frais de justice.

En cooperation avec l’université de Maine à Presque Isle, et York Community College, le Collège du Maine à Saco, wire le programme de formation humains et de travail dans le cadre de la commission. Cette bilingue humains services training, des services a nombreux, de la manière optimiste et de la manière optimiste, de la manière optimiste et de la manière optimiste, de la manière optimiste et de la manière optimiste.

This initial group of Franco American students has now successfully completed its first semester with a remarkably low attrition rate. Nearly all of them notably exhibit more positive attitudes toward themselves and their ethnic heritage, self-confidence, ethnic pride.

Bilingual language support, encouragement for learning and optimism in facing more productive and satisfying roles helping others already in their community. The results of their training is also being revealed in dramatic ways. Franco American residents of nursing homes, for example, have been allowed to talk in French their English speaking staff. The results of their training is also being revealed in dramatic ways.

While this, and other recent events in New Brunswick, Maine and elsewhere in New England, have now begun to generate useful data and materials, little has been done to document these and other resources for utilization elsewhere. It should also be noted that existent bilingual programs suffer from a lack of readily available materials relevant to bilingual cultural instruction and training. Although the number of bilingual educators and trainers throughout the region is growing, they are not fully engaged in their own programs and too little effort is made to share ideas and successes across program lines. As a consequence, there are still too many potential projects are likely to proceed largely on their own, unaware of other resources that could very well strengthen their activity.

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

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

This new movement, however, is a quiet, non-confrontational approach to fostering new cultural awareness and acceptance into the social and cultural milieu of New England life that will benefit all citizens at the expense of none.

One bilingual, bicultural program will be documented here as illustrative of a process and product that will hopefully be replicated in other community and institutional settings as the result of such activity and gain recognition. Presently, some seventy Franco Americans, from their early 20’s through their 80’s, are enrolled in a one-year, credit bearing level "Bilingual Cultural Human Services Training Program" funded for one year by the U.S. Office of Education, and sponsored by Range Community College, in cooperation with the University of Maine at Presque Isle, and York Community College, Collège du Maine at Saco, where classes are also held. The program's primary objective is to provide unemployed or underemployed Franco-American adults with training in the field of Cultural Awareness. With this bilingual human services training, graduates will be eligible for paid employment in various community programs and agencies providing services to the elderly, particularly to older Franco-Americans. The program continues to emphasize the primary language in the home and the community.
Dear Farog Forum,

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

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

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

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

Sincerely,
Simone Lapierre

Van Buren, Maine

Dear Editor,

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

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

Je suis beaucoup de fois, et je pense, "mais j'étais capable d'écrire quelque mots, ça serait si plaisant." Thank you for the Farog Forum and this opportunity to write you.

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

Fort Kent

Dear Farog Forum,

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

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

Best wishes and continued success!

Sincerely,
Dr. Guy R. Michaud

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

Greenfield, Mass.

Bonjour Yvon,

Tous de Greenfield. Ils ont bien aimé le lire et ils aiment beaucoup les articles écrits en français. Merci encore une fois, et vaut mieux rendre visite de temps en temps.

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

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

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

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

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

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

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

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

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

Time Line

1648 - Father Drouilllet erects the chapel of the Jesuits in August
1656 - From this time, Drouilllettes was among the 260 families and 3000 that had migrated to this territory in the last 30 years
1657 - The Capuchin mission at Petitot was broken up by an expedition sent by Cromwell
1656-1693 - Population of New France, 3,215
1657 - Jean Talon, Intendant, encourages immigration
1667 - Petitot return to France by the Marquis de Breda and Catholic worship was restored
1668 - Father James Bigot built a plantation near the town of Anse aux Pins
1675 - Population, 7,933 Little or no immigration after this date
1677 - Massachusetts purchased interest in Cogges in the Province of Maine
1683 - From 1687 to 1689, the Bishop of Quebec journeyed to Canada, for the mission on the lower Penobscot River
1688 - Reverend Louis P. M. But built the Church of the Holy Name of St. Paul
1691 - Revere French of the Holy Name of St. Paul
1694 - The French of the Holy Name of St. Paul
1698 - Venue built for the religious services
1700 - The French of the Holy Name of St. Paul
1704 - The French of the Holy Name of St. Paul
1707 - The French of the Holy Name of St. Paul
1711 - The French of the Holy Name of St. Paul
1715 - The French of the Holy Name of St. Paul
1720 - The French of the Holy Name of St. Paul
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1785 - The French of the Holy Name of St. Paul
1790 - The French of the Holy Name of St. Paul
1795 - The French of the Holy Name of St. Paul
1800 - The French of the Holy Name of St. Paul

Social Services to Francos
(by John McNablin)

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

Given these difficulties we were fortunate to have Vivian Fortney, a student in the Franco-American Gerontology Program, join our staff for her practicum experience. Vivian established a French-American Club composed of our French speaking clients. She has provided these individuals with a comfortable forum in which to express their needs and most importantly, she is assisting clients in bridging the gap between the ways of the French-American community and the larger community.

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

The need for paraprofessionals to provide both direct social service and for the development of the existing services for the French-American community is clear. The need for programs such as the current Franco-American Gerontology Program is clearly overdue.
VOTRE QUOTIENT CULTUREL FRANCOPHONE

1. Du chicac
a. ce que produit un cheval de tabac
b. appellation populaire pour le parfum des gens de Shédiac
c. apparence d’un bûcheron qui a fait une renne de cinq mois dans le bois

2. Papier hygiénique
a. utilisé en photographie
b. utilisé en laboratoire de chimie
c. utilisé à la toilette en France

3. Bandage
a. ce qui est arrivé après les ex-

ploit de Madeline de Vercheres
b. ce que l'on met aux pattes d'un osselet pour l'empecher de s'en
voler
c. deux fois inhabiles d'une fille de joie

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

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

6. Une potion
a. appule transversale dans une
   grange
b. petite brille

c. non-portatif

7. Le baraches
a. appareil avec lequel on fait du
   beurre
b. petit pot élevé à la crème
c. petit pot naturel

La critique
a. Se rapporte à l'eau
b. se rapporte à la volute
c. se rapporte à la femelle du
grillon

9. Pros'Américain
a. se dit parmi les Acadiens
b. se dit parmi les Canadiens-
   Français
c. se dit parmi les Franco-Amé-
   ricains

10. Crampé râlé
a. à la dernière étape de l'évresse
b. requié par une dure travail

   c. crampé due à une crise de met-

   voyage

Réponse à la page 10.

... Je suis très sincère et pré-
occupée en ce qui concerne l’avenir
de ma famille, des autres Franco,
de mes ambitions et de mes droits; je
continuerai à lutter même si je succom-
be, car la vie est trop importante
pour être à moi accablée. Un
jour je briserai sûrement le bateau
qui m’a portée dans le doux et la
misère pour quelques années. Alors,
à la, je deviendrai une fine maîtresse
pour cette contrée, et ma culture et
mon langage renaîtront dans le
but d’en faire profer à tout mon
environnement...”

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