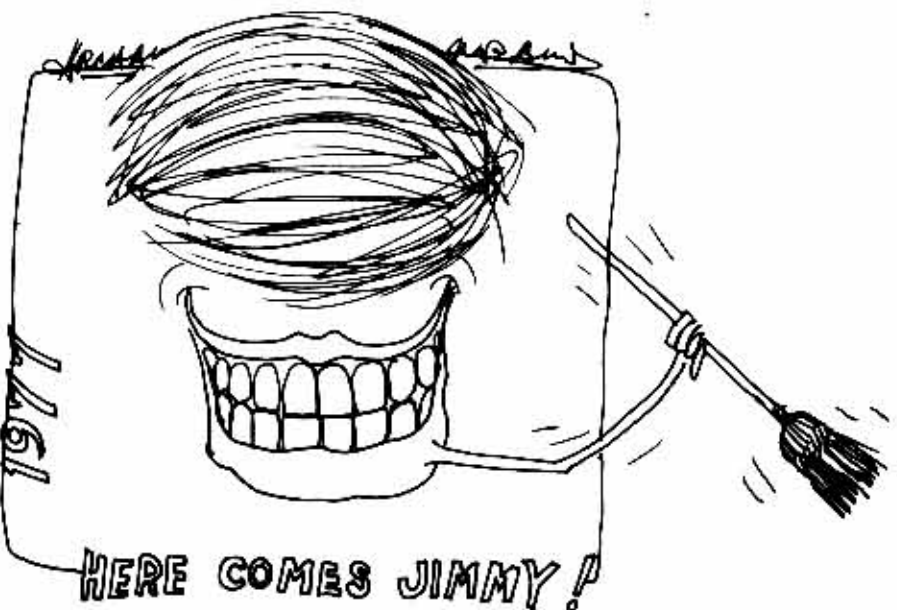


LE F.A.R.O.G. FORUM

JOURNAL BILINGUE



A SPECIAL REPORT

NH

ON ITS SCHOOLS

TURN TO PAGE ONE



Photo par Françoise Paré

En bref / IN BRIEF

RIVERSIDE, Calif. To South American killer bees and the great white shark, you can add one more menace -- the African clawed frog.

The clawed frog has been found in shallow inlets near Vail Lake, about 100 miles southeast of Los Angeles.

Riverside County is worried about the exotic creature and has voted \$4,018 to find out how to get rid of it. Experts say it breeds like the proverbial rabbit and will gobble up anything it can find, including young fish specially bred to eat mosquitos.

Officials say the frog menace could spread and threaten fish populations elsewhere.

VAN BUREN, Maine. Le Village Acadien ici a été accepté comme lieu historique par la Maine Historic Preservation Commission. Notre Héritage Vivant qui est parain du projet a été félicité pour son travail dans la préservation de l'héritage acadien dans le Maine.

LEWISTON, Maine. Le film Histoire d'Adèle H sera présenté le 30 janvier sous les auspices du LPL Plus et le Centre d'Héritage Franco-Américain.

MIDDLETOWN, Conn. There is one Franco-American among the 13 women selected

FAROG FORUM
FERNALD HALL
UNIVERSITY OF MAINE
ORONO, MAINE 04473
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as winners of Rhodes Scholarships for study at Oxford University in England. Among the names released by the Rhodes Scholarship Trust was Diane L. Coutu of West Warwick, R.I. who studies at Yale and Providence.

PARIS, France. Henry Miller, the author of "Tropic of Cancer" has written a book in French.

"I'm not Stupider than Anyone Else," Miller's first book in French is a 60-page monologue in which the writer takes a wide-ranging look at literature, war, the French language, and his memories.

Miller insisted his grammatical mistakes remain uncorrected and the style, like the title, is conversational and unconventional.

Miller has lived in Paris for 40 years.

ORONO, Maine. The F.A.R.O.G. FORUM has learned that "La Machine Magique" will likely be canned after the current school year. Major complaints against the children's TV show is that the French used is European with an English accent and therefore foreign to young Franco-Americans in Maine. "La Machine Magique" is produced by the Maine Public Broadcasting Network.

NORTH WINDHAM, Maine. Roger Gagné has been ranked No. 1 in men's singles by the Maine Tennis Association.

Voices are heard from Fort Kent to Biddeford: some rather new voices; some using poems, others tales, still others use their exam questions...all clearing their throats, and bearing witness to the big fires of their own truths.

Poems may be surprising on a page devoted to "Human Services", but we are convinced that we will serve humans well only when we speak from the core of our own truth...our Teacher said that the "truth will make you free", and that seems to make sense for human service workers - especially.

So, welcome to a concert for new voices: the voices of the students of the Franco-American Gerontology Project.

YONDER STAR

I sit and stare at yonder star
and think of you tonight.
Are you up there, in that star,
Helping make it bright?

We used to sit and, hand in hand,
In that dim yesterday,
We'd dream a bit, and laugh and plan,
And then you slipped away.

Now, as with all things that come and go,
I wait here for the dawn
until the robin says "hello"
And yonder star has gone.

"Eloi"
Student at the Bangor
site of FAGP

LA NOUVELLE ANNEE

Les cloches ont cessé de sonner.
La neige de dehors
Pétille dans le silence.
L'année est terminée.

On sait
Que l'espérance d'hier a disparu;
Les beaux comme les mauvais rêves
Ne sont plus.

Debout, l'homme est souvent humilié
De ce qui s'est passé.
Il prie pour le bonheur enfin.

Prions, cette année,
Pour que les guerres soient finies -
Que Dieu nous trouve
Sur la terre -
La paix.

Pat Frallachairdi
Etudiante à Fort Kent



Photo par Francoise Paradis

How do elderly Franco-Americans differ in their attitude toward aging from the "Yankee" New England type?

To me, it seems that most Franco-Americans want to live as long as possible. They seem satisfied with life.

They enjoy the Senior Citizens' Centers because they are attended to, and it doesn't cost much. Another factor is that they meet so many persons they have known for many years. Unlike the non-Francos, they can go to a Center and know that they will enjoy talking with others about things they can relate to. They can tell each other funny French stories and enjoy each other's company. Most Franco-Americans have always lived in Lewiston or came from Canada when they were very young. They need to be in contact with familiar places, people and things.

In the past, the Franco-American probably took care of his/her elderly parent. Now things have changed, the families are smaller, there is no extra room for grandma and grandpa. The wife very often works outside the home to help make ends meet. So the older Franco-American who cannot take care of him/her self has to go into a boarding home or a nursing home. To any older person, this can be

frightening.

Very few Franco-Americans own their own homes. Many 'rented' so they can accept moving into Meadowview or Blake Towers better than the homeowners. In a way they are easier to uproot but many are still anxious about change and the unknown.

An older Franco-American who lives alone may not prepare good meals for him/her self. If she/he has no teeth, he/she may live on liquids. Older Franco-Americans view eating out as an extravagance while others might take it to be a necessity, and not worry so much about the cost of eating out. (I'm only thinking here of some older people who could eat out sometimes.)

Many times I've heard older Francos reminiscing. Life was difficult, but still good. They have been through the Depression and are proud of the hard work which kept them on their feet. Many of these Francos have managed to send their children to high school and to them this is a big thing and they are proud.

Many older Franco-Americans started working when they were teenagers, and have very limited educations. Some

Franco-Americans enjoy their retirement because it is a relief from working so hard in the mills and shoe shops. Many have done piece-work in the past and find it rewarding not to be 'pushed'. Very few of them have pensions and some depend on a small security income.

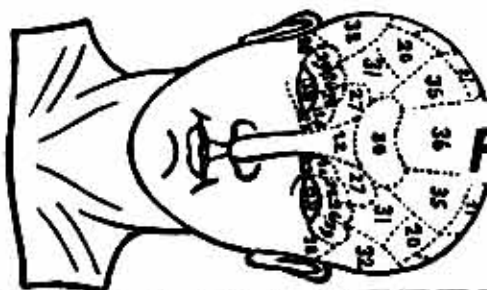
Older Franco-Americans are mostly Catholic and their religious belief makes their forthcoming death more acceptable. They believe in the continuance of the self after the death of the body. In this way they differ from the elderly who do not have these religious views... others have to deal directly with the question of self - death.

In times of trouble, the Franco-American will depend more on a priest than on a counselor. Other old persons will go to a counselor before the clergy.

the author is a student at the Lewiston site of FAGP

Cette page est subventionnée par les projets suivants: Le Projet de Ressources Bilingues et Biculturelles; le Projet "Prise de Conscience Culturelle" et le Programme de Gériologie, Michel Beaudoin, Dir.

Older Francos by Rita Tremblay



FORUM QUESTIONNAIRE

S.V.P. REMPLIR, DECOUPER, ENVOYER A FAROG-FORUM S.V.P.

QUE PENSEZ-VOUS DE NOTRE TRAVAIL?

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

Il nous est important aussi de savoir ce que vous pensez du nouveau FORUM depuis octobre dernier. C'est une amélioration ou non? Il faut le savoir et seuls, vous les lecteurs, pouvez nous le dire.

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

NAME _____

ADDRESS: _____

Franco-American yes _____ no _____

Read French yes _____ no _____

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

Occupation:

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

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

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

Whom do you think the FORUM should speak to?

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

What articles have you most enjoyed? Why?

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

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

Is there too much _____
just enough _____
or not enough _____
French in the FORUM?

Do you like the layouts and the visual aspect of the FORUM? How would you make it more attractive?

Does the FORUM look and read too slick, too stiff? Has it lost its spontaneity, its earthiness?

Is there anything in the "old" FORUM which you miss? Like the "Quotient culturel".

If you stopped receiving it, would you miss the FORUM?

Why haven't you subscribed? (If you haven't already.)

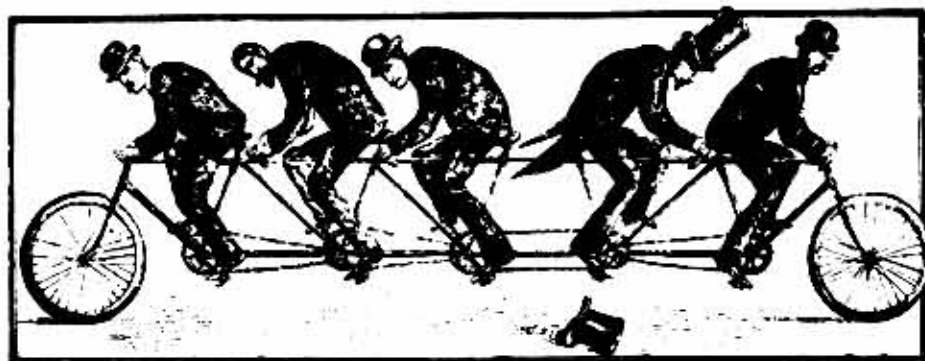
Mark the following features which you have liked and would like to see continued in the FORUM:

- ____ Archambault cartoons
- ____ Aimé Gauvin series
- ____ Place aux Femmes
- ____ Campus Observations
- ____ Normand Dubé's series
- ____ En bref
- ____ Human Services page
- ____ the October Media special
- ____ the Québec election special
- ____ the Ledoux articles
- ____ Other _____

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

The FORUM is:

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



*Notre
équipe*



FACES

OF

FAMOUS

PEOPLE

1



2



3



5



10



8



9



11



QUIZ

Match the face with the name by placing the numbers in the appropriate places.

___ Josaphat Benoit, mayor of Manchester, N.H., for many years, author of *L'Ame Franco-Américaine*.

___ Geneviève Bujold, internationally-known actress from Québec, star of *Kamouraska*, *Earthquake*, and *Ann of a Thousand Days*, now lives in Hollywood.

___ Alphonse Desjardins, founder of the cooperative movement in Canada, he came to Manchester, N.H. at the turn of the century to help start the first Credit Union in the United States.

___ Louise Forestier, Québec chansonnière, concert and recording artist.

___ Bernard Langlais, Maine sculptor, known throughout the world for his large wooden sculptures depicting animals.

___ Calixa Lavallée, author of "O Canada", the national anthem of Canada, he lived for many years in Boston and

Fall River, Mass.

___ Viola Léger, Massachusetts native, currently a hit on French-Canadian television in the title role in *"La Sagouine"* by Acadian playwright Antonine Maillet.

___ René Lévesque, leader of the Parti Québécois, he is the newly-elected prime minister of Québec and has pledged to seek independence for Québec.

___ Lise Payette, former host of a television talk show in Montréal, she was elected on the Parti Québécois ticket last November and is now a cabinet officer in the Lévesque administration.

___ Claire Quintal, widely-known educator, dean of the Graduate School at Assumption College in Worcester, Mass., and president of La Fédération Feminine Franco-Américaine.

___ Fernand St. Germain, U.S. Congressman from Rhode Island.

___ Pierre Elliot Trudeau, prime minister of Canada and advocate of a strong federal government.

___ Madeleine de Verchères, young maiden who became famous for her defense of a colonial outpost in La Nouvelle France of 1692.

Answers on page 10

On se d'mande souvent

On se d'mande souvent si y a encore des Franco-Américains dans l'sud du Maine. Ben oui y en a. Et pis y sont ben moins engourdis qu'y en a qui nous disent. A Biddeford, à Saco, à Old Orchard, à Sanford, à Westbrook, à Sanford, à Berwick, y a encore gros du monde qui parlent français, qui pensent en français, qui s'débrouillent en français et qui y a pas trop longtemps ont osé écrire c'qu'ils pensent. Pour quelques uns, c'est un français qui est encore un peu rouillé, mais ça s'comprend, ça fait si longtemps qu'on leur dit qu'y peuvent pas écrire en français. Quand on s'fait dire ça assez longtemps, on commence à l'croire. Voici trois exemples de ce que les Francos du sud du Maine peuvent faire quand on leur dit: "Envoye, t'es capable, écris." Ce sont des étudiants adultes qui suivent les cours au York Community College offerts par le Programme de Gêrontologie de l'Université du Maine. Lisez-les, vous allez voir que c'est pas pire, pas pire pantoute.

Vivre

La belle vie que j'ai plus voire.
Le firmament et blue et des
arbre d'or, des petite enfant avec
des figure bien heureux.
Des fleur brillant dans un
vase aimable.
Qui me fait entendre des douse
chançon.
Joli monde rire dans la rue
Qui me fait touché des petite
main' caressant dan les mienne et
les comprendre et frémire de joie
et douleur de peine:
La chaleur du soleil est luminité
de la pluie.
Qui mas donnez l'amour est qui
ma lessez donné.
Quil a dit merci bon Dieu de
ma belle vie

Pauline Desjardin

Un Histoire de Comédie

C'étais une journée au printemps, il pleuva, les enfants dans la maison parceque c'étais samedi, avec six enfants tous ensemble, la tête me tourna. J'ai décider d'aller magasiné et j'ai amener une de mais grande fille avec moi. On a fait le tour du grand magasin tranquillement, on a vu une gros piscine en plastiques en vente de bon marcher. S'en pensé a rien pour comment l'apporter chez nous on l'achete, on arrive dehors il pleuvas enchors, la piscine en plastiques ne faissa pas dans la char.

Comment veux t'il apporter chez nous? Ah ma fille a dit, baisse le top du convertible. Alors dans la pleui on baisse le top du convertible on mais la piscine sens dessus de nos tête, elle la tenu ferme et moi j'ai conduit la char a la maison. L'embarras, tous les personne nous regarde en éclate de rire de nous. J'ai jamais voulu arrivé chez nous d'autant plus que cette journée de pleui avec tous mes enfants dans la maison.

Claire Goudreau

Noël:

Dix-Neux Cent Soixante Sieze

Noël Dix-Neux Cent Soixante Sieze.
My shoes have holes, but are the right size
Pas d'temps pour des bebelles.
Nothing seems to fucken jell.

Quand tu est le garçon d'un Canuck
Demain est comme hier.
Le ciel n'est pas sur la terre.
Le "boss" vie sur la cote.

C'est pas ma faute,
Si peut pas acheter ma femme un new coat.
Dun dictionaire anglais a dix-huit ans,
C'est moée qu'il l'acheter, pas mon pa.

Mon pépère, que j'ai jamais connu
était un jack of all trades.
Quinze enfants à Lewiston
Ça c'étais gros du fun.

"Il y as enque les nègres
Qui traivaille plus fort!"
C'est l'âme qui conte, pas le corps.
Ont est né pour être mort.

Ont fait da bonne argent
Avec elle piecwork,
Dans les shoeshop et les moulins;
C'est pas comme faire le foin.

Un 'tit jardin en arriere de la maison;
Les tomates rouge ---sont si bons.
Si les maudi chiens les resteras tranquille!
Everything serais O.K.

Don Provencher



LES FOUILLES D'ETIENNE

with our own ferret
Steve Robbins

In fanning the few remaining embers of the French heritage which were smothered since grandfather Massé married into an English-speaking family, I've been ferreting all kinds of gems in the libraries of Maine.

This column is designed to present the results of that ferreting.

Here, to start, is how to get at

the French materials at the Maine State Library, regardless of where you live in the state:

BY MAIL - Write directly to the State Library, Augusta, Me. 04333, if your library is open less than five days a week, or if you have no public library, or if you live on any RFD. The only cost to you is the return postage (which is inexpensive because of the special Book Rate postage).

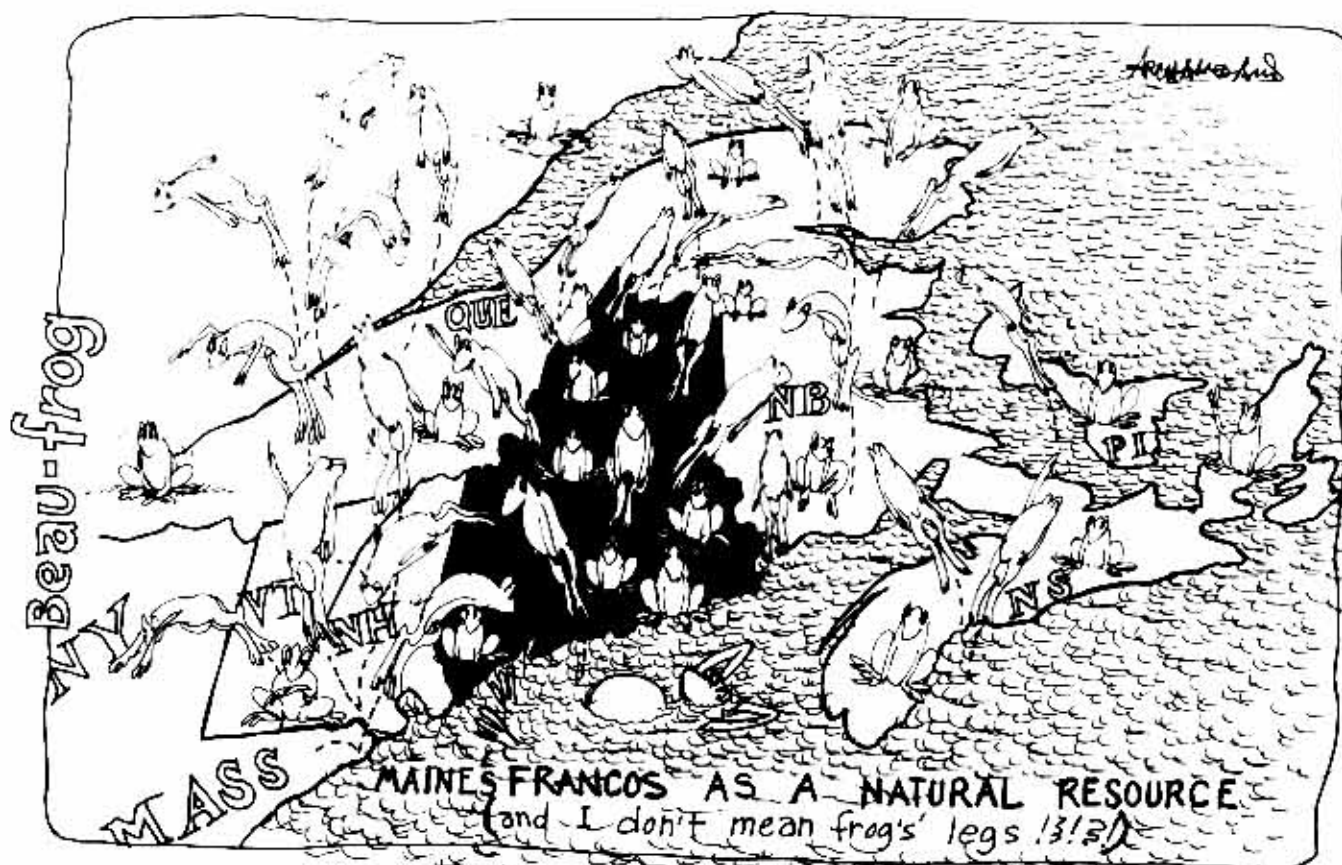
IN PERSON - Come to the State Library in Augusta.

BY PHONE - Call the State Library (289-3561) with your request.

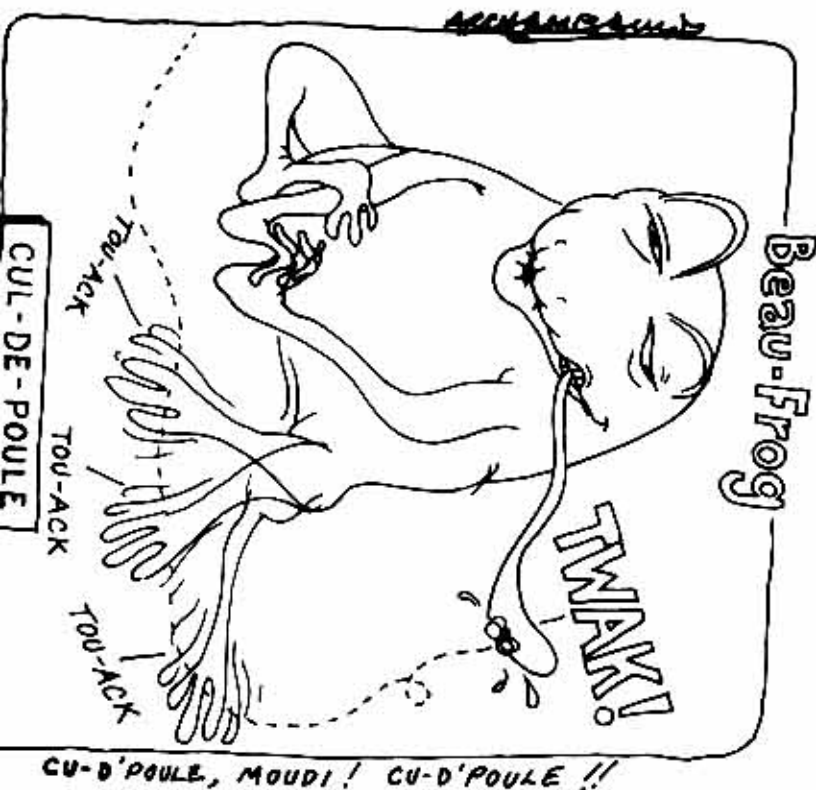
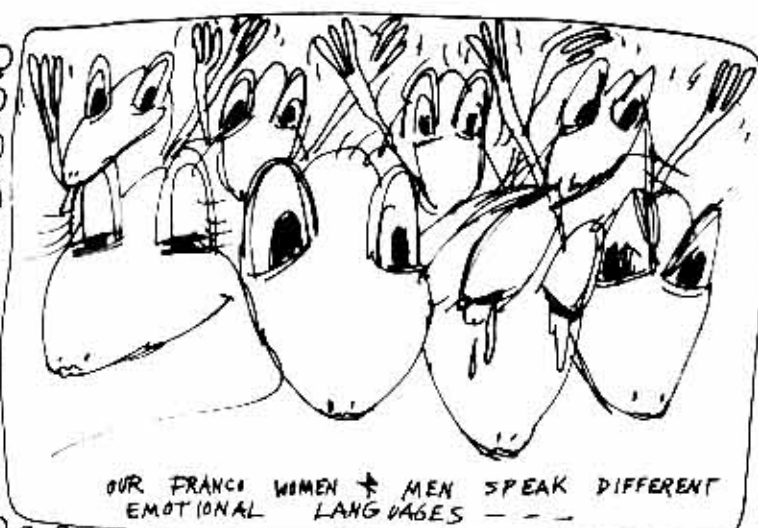
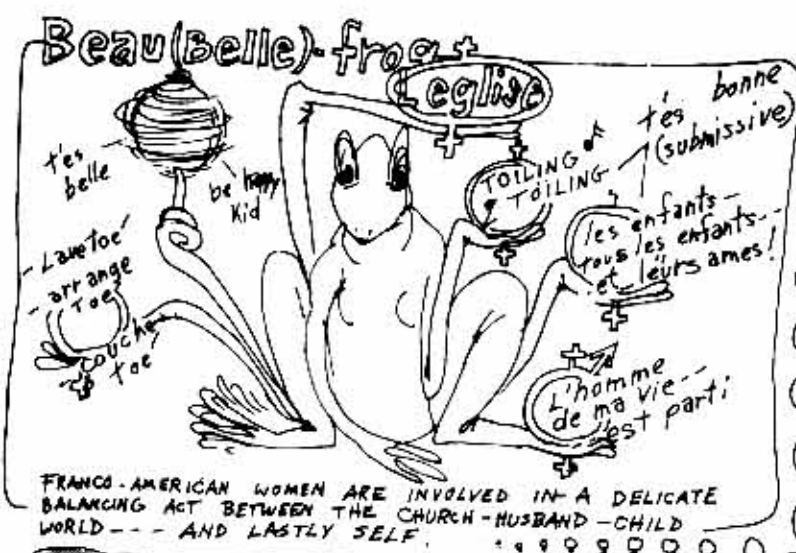
BY INTER-LIBRARY LOAN -- You may

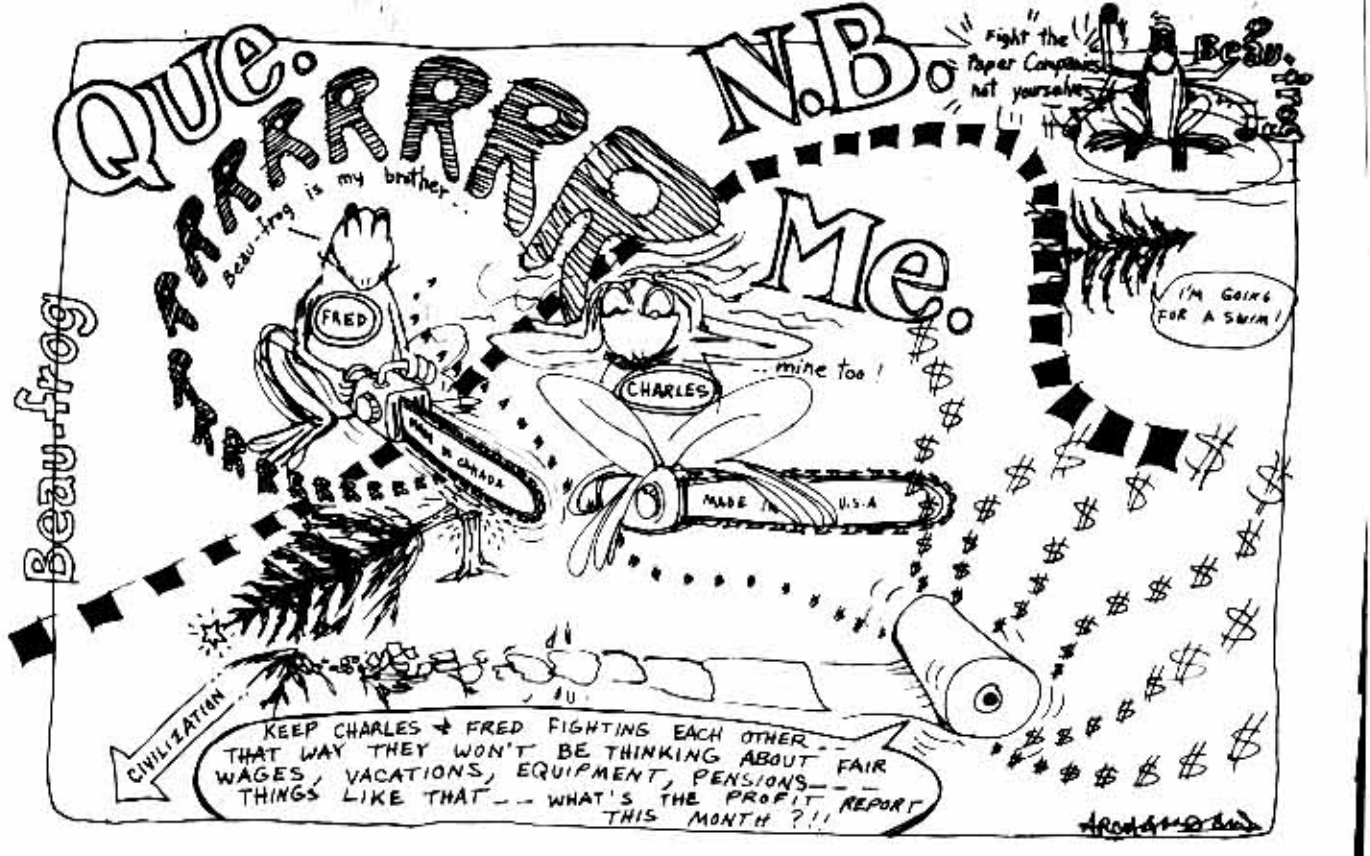
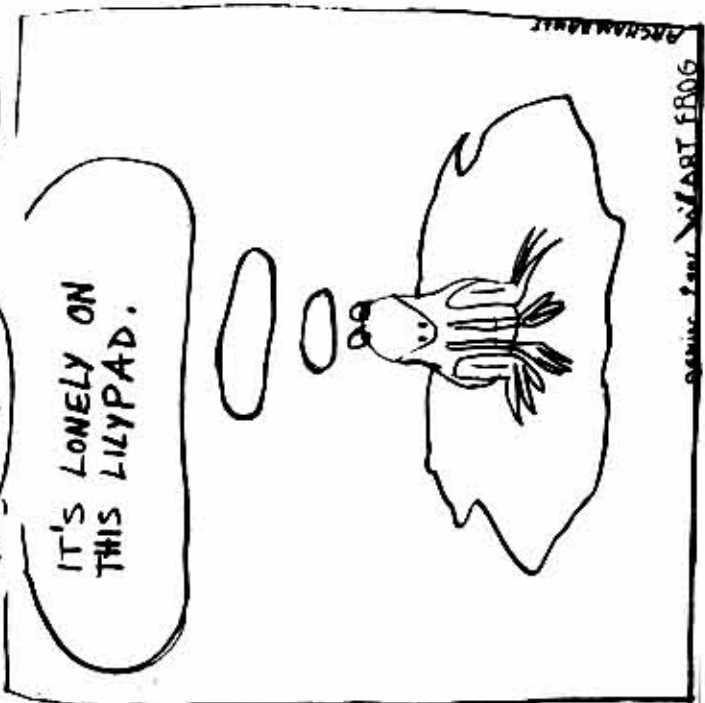
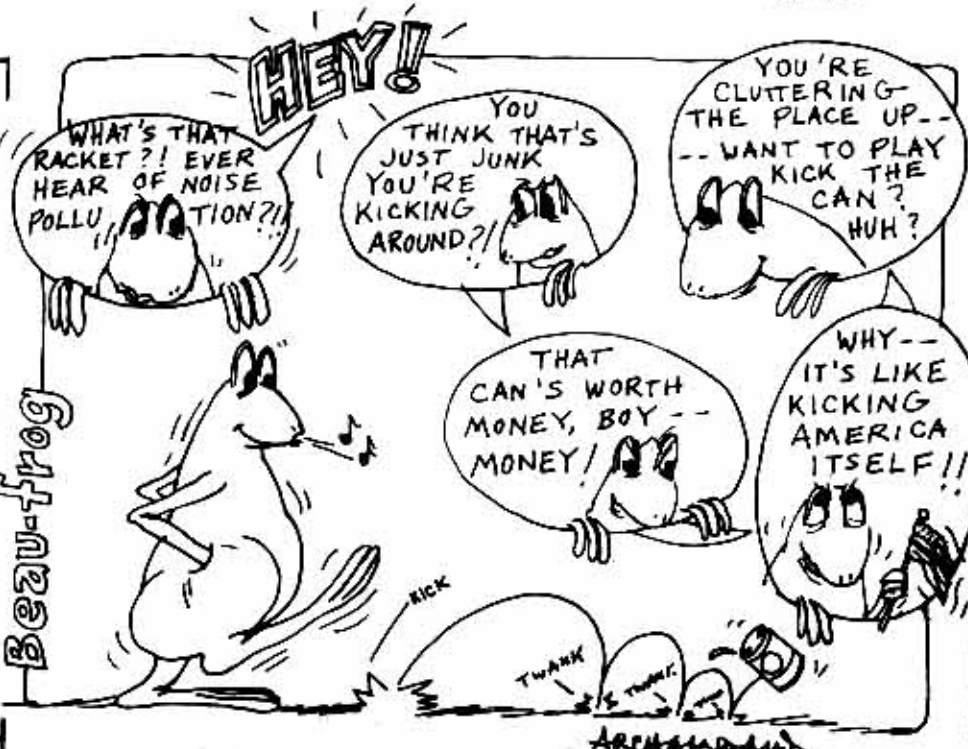
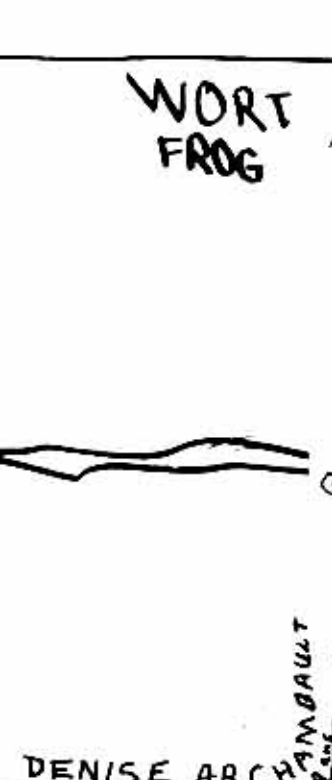
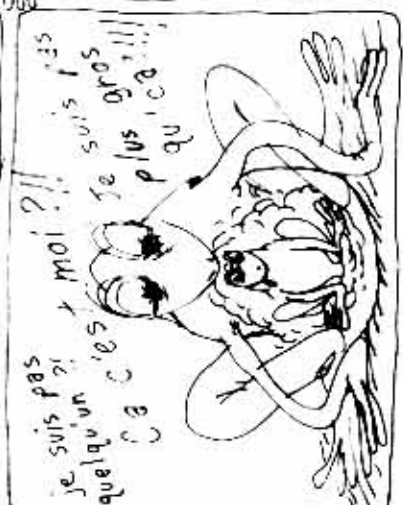
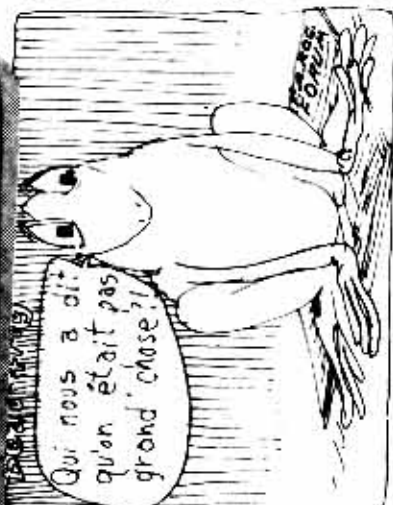
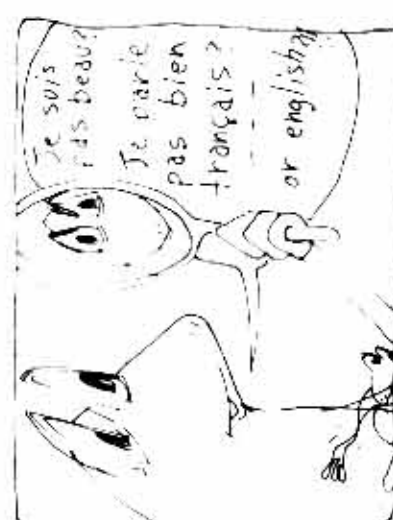
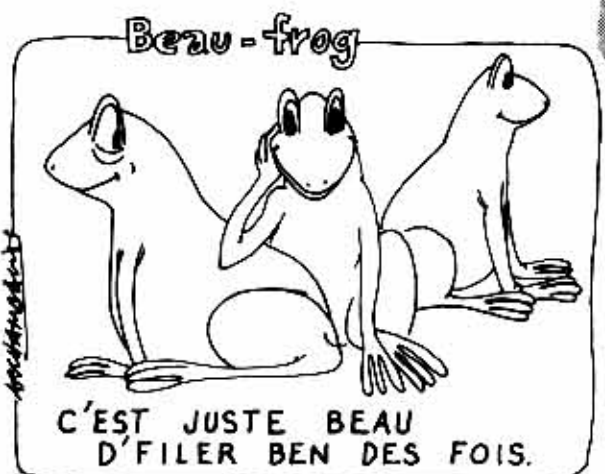
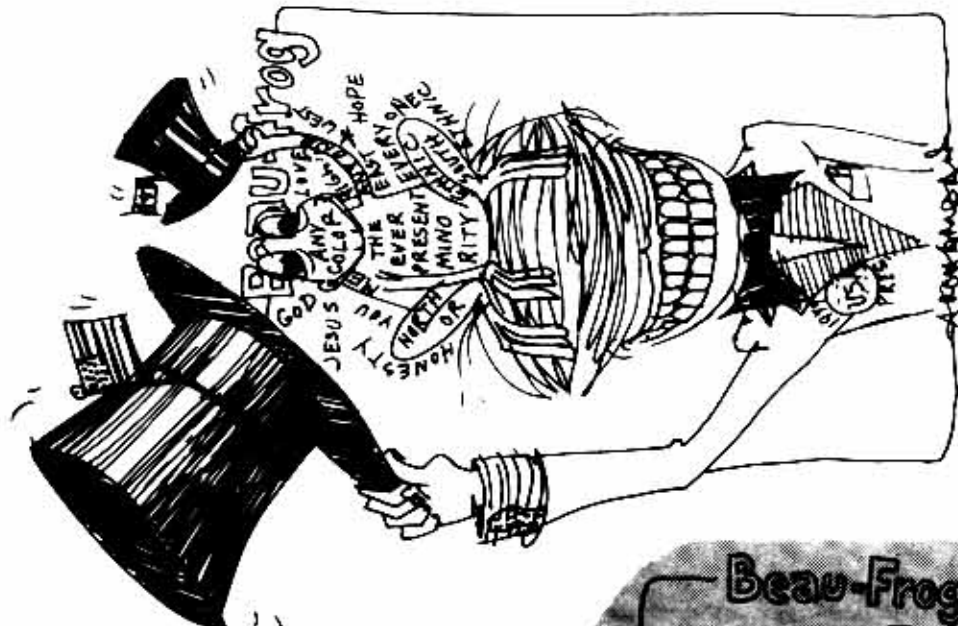
leave a request at your local public library or bookmobile, and ask them to forward it to the State Library.





en vedette!
BEAU-FROG
et ses ami/e/s
PAR ARCHAMBAULT ET FILLE







PLACE AUX FEMMES

Poésie

LA DECISION

Nancy L. Fisher

La femme de M. Fourbe n'est pas contente de sa vie. Souvent, elle est seule avec ses pensées, comme en ce moment. Elle attend son mari avec l'impatience d'une chatte qui attend une souris.

Elle marche au pas sur le parquet. Elle s'arrête pour jeter un regard dans le miroir. Pas de cheveux déplacés; mais personne n'est ici pour la voir. Seront-ils en retard pour la partie? Ils sont habituellement en retard pour les événements auxquels elle veut participer. L'impatience de la femme grandit à mesure que l'horloge avance.

Attention. . . Le voila, finalement!

* * * * *

Ils sont rentrés de la partie. Son mari, ivre comme d'habitude, s'est évanoui sur le sofa. C'est la meilleure place pour lui ce soir, pense-t-elle. Elle aura une nuit tranquille: pas de ronflements, pas d'odeur de liqueur éventée, pas d'avances faibles. Un bon sommeil.

* * * * *

C'est le matin. Elle se lève à contrecœur. Pas de petit déjeuner pour son mari. Il a une gueule, alors, pas d'appétit. Il va à son ouvrage. Elle peut se relaxer dans une tasse de café et ses rêveries.

Mais son esprit est troublé. Elle pense aux premiers jours de leur mariage. Ils semblaient être le couple parfait. Maintenant, ils sont comme deux étrangers.

suite à la page 10

de

pamela dugas
79 worcester st.
boston, mass. 02118

When Baby Comes

when baby comes
even now, as the cells
divide
divide
divide

will the tide change?
will the joy wash in?
finally, rooting itself
in rose-morning beach grass?

or will be,
mon petit, always
brackish swamps of despair?

Well

Axis of farm land, dry as stone,
Blackened, mud-caked, mortar-cracked,
We quit you, lacking what we lacked:
Life-blood, burbling screams to drones.

Pam Dugas
79 Worcester St.
Boston, Mass. 02118



IN QUEBEC

WISE heads will prevail

How realistic is the dream of an independent Québec? To achieve secession, the new rulers of Québec, the Péquistes, must gain the trust and respect of the majority of the voters in order to have them endorse the referendum question on independence coming up in a few years. An electoral victory recently was not a mandate for separation but rather a thrust toward good government at the provincial level. If the Parti Québécois is to succeed in its ultimate goal of total separation from the Confederation, it must attempt it with a minimum of risk to the material well-being of its people. The new government is keenly aware that it will be watched closely and judged severely by a constituency tired of bureaucratic irresponsibility. As René Lévesque said, "Nous n'avons pas le droit de nous tromper". This indicates humility and awe in the face of the enormity of the task ahead.

Some critics have claimed that in order to achieve total independence and become a sovereign state, that some freedoms may have to be sacrificed à la Chile or Cuba. Some again claim that total separatism would bring a government modeled on Scandinavian socialism. In an open society, a free society, the pros and cons must be analysed with great care, for proven security will have to be risked. On the plus side, Québec owns 23 per cent of all natural resources of Canada; it has the largest city and busiest seaports in terms of tonnage shipped; it is in closest proximity to European markets and yet, there is reticence among the Québécois in demanding total independence. The elitist minority, the educators and students, the theatrical talents may demand this freedom while the bank clerk, the merchant, the farmer insists on the status quo.

The new rulers of Québec, with about 70 seats out of

110, have promised a referendum on the question of secession. It would appear that the majority of the supporters of the Parti Québécois do not want total separatism. Their support should not be misinterpreted as such for if a referendum were held today, some ten percent only would opt for separation; it would be a serious setback for the Lévesque government and prod the opposition to demand new elections.

If separatism should however one day come to Québec, it could only function by demanding total involvement by the populace. It could not sustain itself merely by its real assets as these would not be sufficient to overcome the losses brought about by defection of industry investment, banking loans and capital, professional talent, federal support of allocations to families with education and health care benefits. Nationalization of industry would be insufficient to offset losses in other areas. It would still need the support of private capital and if these were not forthcoming without guarantees of repayment, it then could only turn toward the anti-capitalistic powers for support.

The people of Québec are not ready to make the material sacrifices which a separated country would demand.

They are not willing to forego their comfortable living in exchange for "la liberté totale" whatever that may mean, for what good is total freedom if it is followed by economic chaos.

As history tells us, less than total approval of this goal of independence by the people can only lead to civil strife. The ensuing construction can never be recovered.

Wise heads will prevail, the referendum will be defeated, and the Lévesque Parti Québécois can still continue to be a viable and effective governing body.

The writer is a Franco-American who has been closely tied to the business community and lived for a few years in Québec.

"CE PREMIER RESULTAT NOUS A FAIT FRANCHIR UN SEUIL. CE PEUT ETRE LE SEUIL DE L'AVENIR, MAIS IL NE FAUT PAS GASPILLER NOTRE VICTOIRE."

—RENE LEVESQUE

This French primary classroom program geared at promoting a deeper self-esteem for Franco-American children has been well received by young viewers throughout Central Maine. Using puppets as the backbone for its weekly presentation, the program has exposed children to varied and seasonal French-Canadian customs, picture-window sight-seeing of cultural spots, folksongs and stories.

Has the program succeeded in fulfilling its objectives?

As a primary teacher, I admit children are looking forward to this new and different weekly program. They are fascinated by its main characters Dorique and Dondaine, and the rest of the puppets' family. Folk songs also play a favorite part in the program. Stories (some quite scary — Bonhomme Sept-Heures) captivate their attention from beginning to end. The presentation is quick-paced, non-repetitious, (except for a few songs) inter-mixed with French and English conversation.

As my students speak very little French, understand a little more than they speak and are awakening to the fact that it is great to be able to speak two languages, I am not surprised at their reaction to, and accep-

A REVIEW

La Bonne Aventure

BY MARIE BADEAU

tance of the program.

Can the program's goals be improved by a different approach?

To a primary teacher, repetition is always a key word. If one of the program's goals is to increase a language, to me it should have more reinforcement built into each weekly presentation.

To a young child, structure is also very important. The program would

probably benefit the children more if it did not leave them with a sense of hopping along, here and there,

through something serious, something, mysterious, something gay, something looking for more...

The puppet approach as program presentation is very delightful and tremendously enjoyed by the children.

As success is often built on criticism, here's my share of suggestions:

Clearer enunciation.

More generalized dialect.

Structured reinforcement.

More folk songs.

Less bird's-eye-viewing of personalities children cannot and probably will not meet.

More detailed insight on different jobs, careers or professions Franco-Americans are involved in.

"La Bonne Aventure" can become an important tool in the teaching of a second language at the level which I believe such a language can be positively and successfully taught.

Most of all, it can instill in youngsters of Franco-American background a pride and desire to regain the language and customs that are undeniably their heritage.

Marie Badeau is a first grade teacher at the Multi-Purpose Center School in a heavily Franco-American neighborhood of Lewiston.

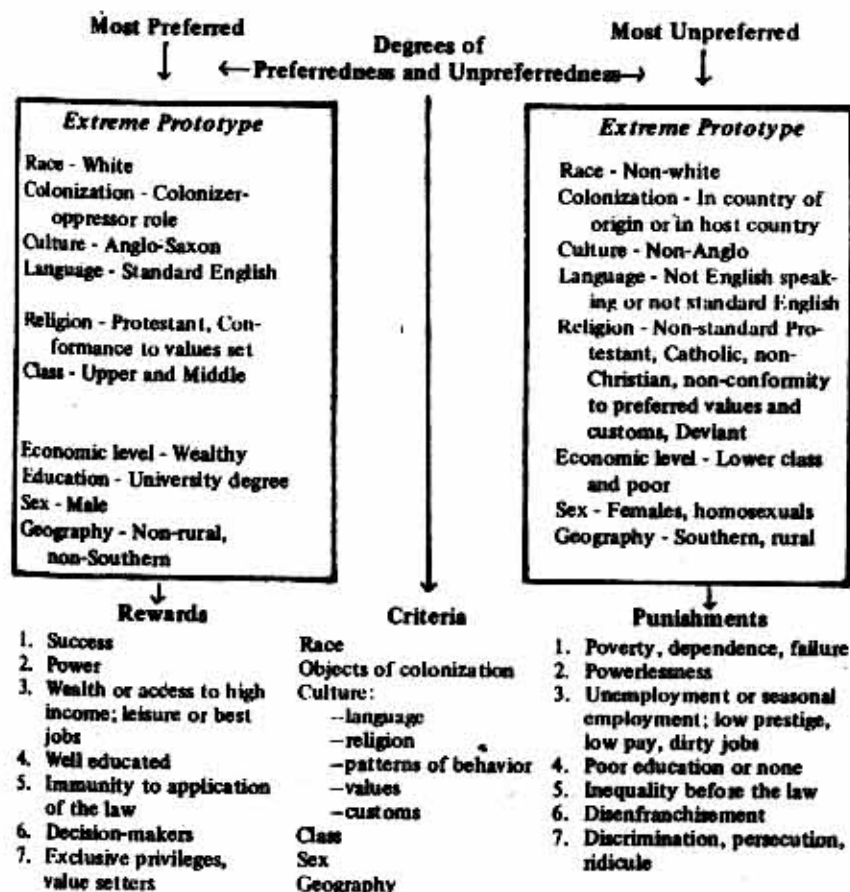
LA DECISION

suite de la page 8

Pourquoi leur mariage était-il devenu chose indifférente? Elle avait désiré un mariage heureux et durable. "Une telle chose a besoin de la coopération de tous les deux", se disait-elle. Elle a pensé à plusieurs occasions quand elle avait essayé de parler avec lui des choses mauvaises dans leur mariage. Ça n'avait jamais l'effet désiré. Ça l'irritait même. Les résultats, d'abord, avaient attristés la femme. Puis, elle hésitait de renoncer à son mariage.

Elle est plongée longuement dans ces pensées. Subitement, elle sursaute hors de ses rêveries. Elle regarde le vide autour d'elle et ne sent aucun mérite dans leur mariage. Comme un café froid et des cendres de cigarettes, leur union était finie.

Elle n'est pas une personne à gaspiller sa vie. Elle n'est pas inutile ". . . comme je me sens dans ce mariage. Je continuerais. Seul, peut-être. Mais je réussirais."

Model of Preferred-Unpreferred Americans
Taught and Promulgated by the School System

NEW HAMPSHIRE FRANCO AND NEW HAMPSHIRE SCHOOLS

continued from page one

"For many years students in the local schools whose parents spoke French had indicated achievement levels lower than those who had been raised in English-speaking homes." Perusal of the Greenville Report turns up a series of observations that one hopes are in the minds of educational planners:

-French in southwestern New Hampshire has been viewed traditionally by the non-French as a peculiarity. The children of Francophone parents quickly learned shame for their language, their culture and, one is led to assume, in some degree for their parents and grandparents.

-This shame results less in the child's rebellion than in his or her withdrawal into the family and the limitation of personal goals.

-In school, Anglophone teachers tended to expect less of their Franco-American pupils; it was generally assumed that they would not attend college. The schools tended to abandon these children to the mill and the shoe-shop, and their lack of achievement became a self-fulfilling prophesy. "If someone expects less of you, you expect less of yourself."

One should not miss visiting Manchester's West High School, which draws many of its students from Franco-American neighborhoods. Walking the corridors it may be possible to hear, as did a State Department of Education consultant in the Fall of 1975, the student vernacular for, "Hey, that's stupid." At Manchester West, such opprobrium is expressed, "Hey, that's French." To construe this as

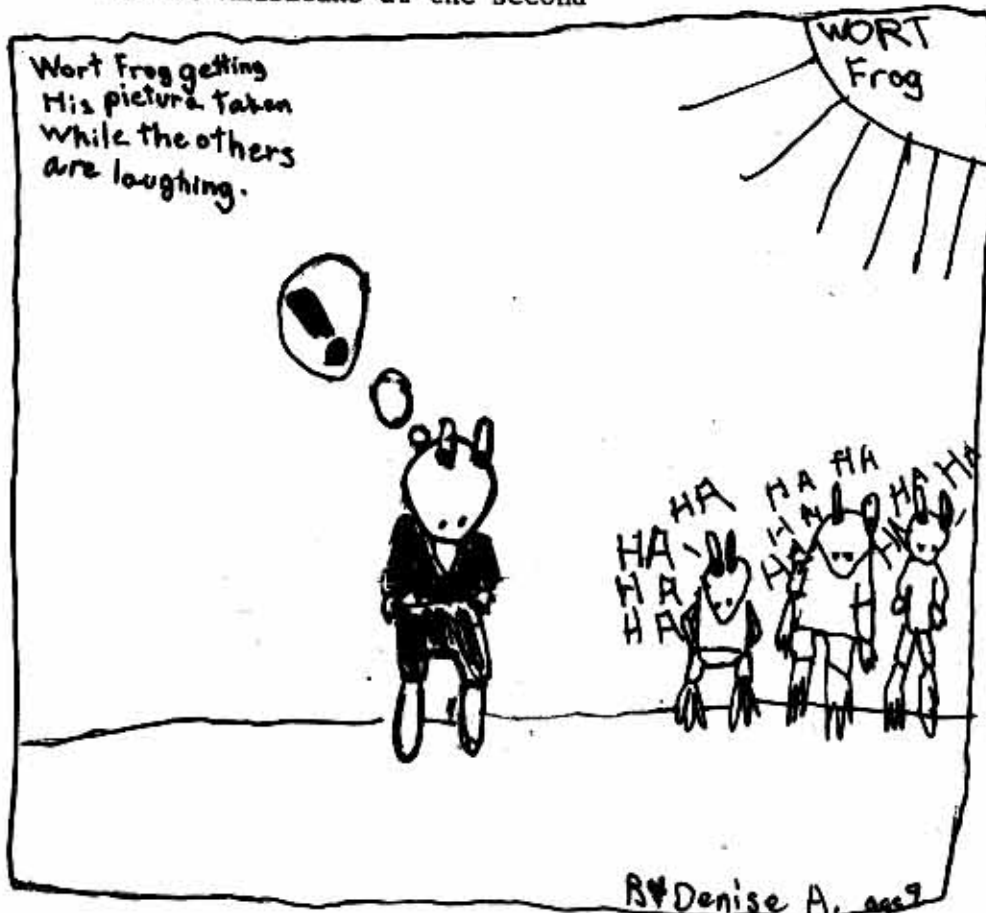
light-hearted humor would be an error. Can one deprecate a people's language without deprecating the people as well?

Dr. Fort, in his contribution to the Greenville Report, writes, "The problems of language, stereotype and discrimination discussed here are found not just in the Greenville area, but, at least to some extent, in every community in New England with a sizeable percentage of Franco-American citizens."

A study of attitudes toward minorities commissioned by the New Hampshire Department of Education in 1970-71, showed that 26% of the eleventh graders in the State's public schools said they were unwilling to accept Franco-Americans at the second

or "friendship" level of the Bogardus Social Distance Scale; about 7% of their teachers registered a similar level of prejudice.

In the past, Franco-Americans contributed a great deal of money and energy to the development of schools in a strong, New England-wide parochial system organized and controlled by the church. Today, because of economic and political conditions, many of these are closing their doors, and most have drastically curtailed their bilingual offerings. As a result, children with French linguistic and cultural backgrounds attend public schools, which provide no special services to meet the specific needs of this group ●



Réponses au test de la page 4:

Face No.1, Lise Payette; 2, Fernand St. Germain; 3, Claire Quintal; 4, Geneviève Bujold; 5, Calixa Lavallée; 6, Viola Léger; 7, Josaphat Benoit; 8, Bernard Langlais; 9, René Lévesque; 10, Madeleine de Verchères; 11, Louise Forestier; 12, Alphonse Desjardins; 13, Pierre Elliot Trudeau

R. Denise A. age 9

le courrier/the mail

Cher FORUM,

J'ai lu le Forum de Joyeux Noël - Bonne Année que vous m'avez envoyé et je l'ai trouvé très intéressant. Donc, vous trouverez ci-inclus un chèque au montant de \$10.00 pour deux abonnements à ce journal, le mien et le blanc de commande pour Madame Auguste Lebel. Merci pour me l'avoir envoyé.

Les émissions en français le dimanche soir me plaisent beaucoup aussi. J'en ai parlé à quelques uns de ma parenté et amis. Mais personne me semble intéressé. Nos Maristes ont tellement lavé la cervelle (brain-washed) de leurs paroissiens que je crois que le français est complètement mort dans Brunswick.

Le curé Guillemette nous a annoncé qu'on célébrera le centenaire de notre paroisse St. Jean Baptiste au mois de juin. Mme. Lebel et moi, nous nous demandons quelles sortes de fêtes nous aurons - tout en anglais je suppose - comme quand ils ont fêté le 150ième anniversaire de la fondation de leur ordre. Le banquet et les discours faient par Gerety et autres invités furent tous en anglais, pas un mot de français et dire que leur fondateur était le Père Jean Claude Colin de France. Traîtres à leur culture et leur langue. Excusez-moi de parler ainsi mais je souffre depuis le 1er Dimanche de l'Avant 1964 - 12 ans et je ne puis oublier cette trahison.

Un an passé j'ai envoyé deux lettres au Church World pour publication dans leur journal intitulées "Ashamed of

Heritage" et "Yes, an Ombudsman". Durant l'année bicentenaire on parlait beaucoup de Liberty and Justice for All et Ethnicity and Race. Personne a osé répondre à ces lettres, parceque tout ce que je mentionnais était toute la vérité.

Le commencement donnait l'histoire de notre paroisse fondée en 1877 par des pères français, jusqu'à la nouvelle liturgie quand elle est devenue complètement anglaise. Plus un seul mot français le dimanche et sur semaine. Les évêques de Portland eux aussi nous ont trahis. Après maints efforts des Vigilants, Mme. Lebel et moi, ils sont donnés pour raison que le vote illégale ordonné par Feeney et fait en sourdine était en faveur des messes anglaises. Le résultat est que nous avons qu'une seule petite messe en français à 7 heures le dimanche matin. Cela est très juste pour des vieux, surtout l'hiver au froid, dans la neige et la noirceur. Pas un mot de français sur semaine.

J'aimerais recevoir vos commentaires sur mes derniers paragraphes en anglais, que je leur avait écrits dans ma lettre "Ashamed of Heritage". Je crois que nous sommes pas plus américains que les canadiens au nord et les mexicains du sud. Seulement les indiens qui étaient ici avant nous méritent ce titre. Est-ce que vous croyez que je suis mal de penser ainsi?

Voici ces paragraphes:

"I was told at my St. Ann Sodality

meeting two years ago (we had just attended a Mass in English for our deceased members and we were all between 60 and 80 years old who knew French better than English) that we have to speak English because we are Americans.

"Really we do not deserve that title. The only true Americans are the Indians who were living in this country long before the English, French, Spaniards, Irish, etc., came to these shores, stole their lands and pushed them to some out-of-the-way places.

"The Mexicans south of the border and the Canadians up north are as much Americans as we are for they too live on this North American continent.

"We should be called United States citizens or Citizens of the United States and the different nationalities which comprise this country should not be made to lose their heritage.

"I admire the Irish people. They are proud of their heritage. The Franco-Americans of Brunswick are ashamed of their nationality, ashamed of their parents and ancestors."

No comments from Church World readers.

Sincèrement,

Jeanne Duval

Brunswick, Maine

P.S. Vos commentaires sur "Nos Cousins les Québécois" nous intéressent beaucoup. Ils ont plus de "guts" que nous à Brunswick.

Bonjour

Please rush me a sample copy of FAROG FORUM, as I may be interested in making several Christmas gift subscriptions.

Merci beaucoup!

M. Robert J. Fournier

Air France

New York City

Cher FORUM,

Voici un exemplaire d'une de mes brochures pour vos archives.

Bravo! pour votre travail dans le F.A.R.O.G. FORUM. Continuez. J'aime les écrits de Dubé et Gauvin entre autres.

Richard Santerre

Lowell, MA

Bonjour,

It's been great reading the F.A.R.O.G. FORUM. It looks like its been successful in reaching a lot of people -- and now the TV program for the kids! Chouette !! Let me pay the subscription and when it comes time to renew, bill me.

Pierre et Barbara

Hagerty,

Newtonville, Ma.

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LE FAROG FORUM

Un Journal Bilingue



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The importance of a firm and healthy self-image to a child's success in school and in later life is a commonly accepted educational principle, yet one often looks in vain for its application to the schooling of children of non-English speaking cultural backgrounds. There has been a variety of studies which, focusing on the Puerto Rican and Mexican American, indicate the direct relationship between respect for cultural diversity, opportunity for content learning in the home language, positive self-image, and decreased dropout rates.

Can the same be said concerning Franco-American children in the schools of New Hampshire? Unfortunately, there is not a great deal of research available. Nonetheless, the following observations, gleaned from a variety of sources, indicate that it would be reasonable to answer in the affirmative.

A 1973 Title VII (ESEA) proposal submitted jointly by the Superintendents of Schools in Colebrook, New Hampshire and Canaan, Vermont, includes this data:

"In the Canaan-Norton district, the dropout rate for Franco-Americans is in excess of 30%. The dropout rate for Anglos is less than two thirds of this amount. The Franco-American students' failure in dealing with the traditional educational system would appear obvious."

The same source, in discussing achievement levels, states,

"In both the public and non-

in NEW HAMPSHIRE

equal educational opportunities for francos STILL a DREAM

public schools, it has been documented that those children retained for one or more years in the same grade levels are from homes where the dominant language (often the only language) is French. They are also the majority of those children participating in the Title I Reading Program (below-grade reading levels)."

On December 6, 1973, the Superintendent of Schools in Colebrook, New Hampshire, addressed a letter to Dr. Newell J. Paire, Commissioner of Education, requesting technical assistance from the State Department of Education. This communication reads in part,

"The percentage of French speaking families in the Town of Stewartstown alone has increased the last four years from 48% to 62%. Standardized testing has indicated that under-achievement has been linked to cultural background. The percentage of dropouts in the local area is higher from non-English speaking families than from English speaking families."

A priest who spent many years in a parish in Berlin, New Hampshire, has spoken of his concern over the high numbers

of Franco-American girls and boys who, devaluing the role of formal education, have chosen to drop out of school to seek employment, generally with Brown Paper Company, or to marry. He relates this pattern to the relatively high wages paid at the mill, which dominates Berlin life, and to the failure of the schools to offer realistic alternatives for earning a livelihood and achieving upward mobility. This is not to suggest that such opportunities are to be found at Brown Paper Company, for he also observes that Franco-Americans have been strikingly absent from top management positions. Commenting on community values in general, he notes that a French-speaking background is often equated with ignorance by the dominant Anglo group.

The Greenville, New Hampshire, "Final Evaluation Report for the Five Years of Operation (1969-1974)" includes considerable insight into Franco-American culture and educational needs, and points out the loss incurred by the entire State as a result of the isolation of

what should be one of its richest educational assets. The background analysis, written by Dr. Marron Fort of the University of New Hampshire, offers eloquent and precise information on these topics. Perhaps the key sentence is this:

"The denial of equal educational opportunity to Franco-American children in the early grades has set the pattern for their lack of achievement as adults."

This point is reiterated by John Faust and Normand Fortin in the Greenville Report program description. Referring to the Mascenic Regional School District, which is comprised of Greenville, Mason and New Ipswich, they state:

continued on page 10

THIS WEEK SUPERINTENDENT OF SCHOOLS TASH OPENED TWO HALF-TIME SCHOOLS TO "RUN" WHEN THE MILLS ARE NOT RUNNING FOR THE BENEFIT OF THE CHILDREN WHO WORK IN THE MILLS. OVER A HUNDRED OF THESE HALF-TIME PUPILS ARE NOW ATTENDING SCHOOL ON LINCOLN STREET AND THEY TAKE TO BOOKS LIKE DUCKS TO WATER.

--Lewiston Evening Journal, Feb. 8, 1875

TOO OFTEN, AMERICA'S SCHOOL SYSTEMS PROMULGATE THE ERRONEOUS THEORY THAT SOME PEOPLE ARE BETTER THAN OTHERS - THAT HOMOGENEITY IS BETTER THAN HETEROGENEITY.

--Paul A. Olson in his introduction to Badges and Indicia of Slavery: Cultural Pluralism Redefined.