

# FAIROOG

# FORUM

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## A WORKSHOP

ANYONE CAN TEACH

TOWARDS A GREATER SENSITIVITY  
FOR THE STUDENT WHOSE FIRST  
LANGUAGE IS NOT ENGLISH

Written by:

Jim Cyr  
Orono, Me.

### RAISON D'ETRE

La raison of this piece is to suggest a format that might be employed by any teacher in any school system for presenting a workshop to develop sensitivity for the problems faced by any student whose native tongue is not English. As I am from Maine and a member of its largest ethnic minority, I shall use the Franco-American as a specific, though I believe this program could be easily modified for any situation. Originally I had meant to discuss some of the philosophical and theoretical reasons for such a workshop, but, I believe the point will be gleaned from reading through the workshop. The only thing required of the reader or instructor of the workshop might be a bit of intelligence, sensitivity, and perception. A little empathy won't hurt either. Comme ça nous venons à...

### INTRODUCTION

To be effective, the introduction should be done in a language foreign to the majority of the group you are addressing. If you don't have a second language I suggest you revert to everyone's first language--gibberish. (Cont. Page 3)



Once you've decided on the proper tongue, address the group for a least five to ten minutes in the language covering all of the following points:

1. That a supposedly intelligent audience is sitting there listening to you, not understanding a word of what you are saying, and yet, not challenging you or attempting to ask for a translation. (They never do-no matter what level of education they've received.)
2. Ask how they would feel if this was their first day of school?
3. Ask how they felt on the first day of school when they were five?
4. Ask the class as a unit, if they are always so quiet, pause dramatically, and go on without explanation.
5. During the course of the lecture you might try wandering about the room asking certain individuals gibberish questions concerning their feelings about the way the discussion is proceeding, but, do not translate the questions for them--merely move on.
6. Imply that if they can't seem to understand your direct questions let alone your lecture, they are probably mentally inferior if not mentally deficient.

#### THE QUIZ

Following your lecture, revert to your group's native tongue, and announce that you are now going to have a quiz. The implication should be that the quiz is based on the preceding lecture materials, though, in actuality it is not. Do not explain any of the points raised in the lecture at this time, merely seem to assume they understood. If anyone challenges you at this point, explain that they should have asked questions before, and that now is too late. I suggest the following questions for the quiz:

1. What percentage of Maine's population is of at least partial French ancestry? (Approx. 40%)
2. How many types of Franco-American are there historically in Maine? (Two: French Canadian and Acadian)
3. Where does the Frenchman live in Maine? (Though you will probably get specific answers like the St. John Valley, Lewiston, and Sanford - there are no specific places. The point is that there are Franco-American families in every town and city in Maine and all may speak

French at home.)

4. How do Franco-Americans lose out religiously and politically? (Though 80% of the state's Roman Catholics are of French origin there has never been a French bishop in Maine. Earlier in this century there was a lot of controversy over this issue and the Vatican's solution was to send Maine a black bishop, the first in America. Politically most Franco-Americans are staunch Democrats in a predominantly Republican state. Legislation such as a 1920's statute forbidding use of French on the school grounds has sometimes been aimed directly at the Franco-American community.)
5. What are the primary means of livelihood in the Franco-American community? (Historically still mill worker in southern Maine and farmer in northern Maine. Most families are currently seeing the first generation of sons and daughters in college. Many have yet to aspire to that goal, being content to see their children graduate from high school as a major accomplishment.)

#### THE WALK

At this point, collect the papers, hand out blindfolds and have those without blindfolds take the "blind" for a walk. Instruct them to walk for five minutes, and then reverse roles returning to the classroom. Explain nothing of what has gone on in the class to this point and send them on their merry way. At this time correct and grade the papers you have just collected. Give numerical grades - a 40 or a 20 score is more humiliating than a simple F.

#### LA DISCUSSION

Upon their return, return their papers and have them arrange themselves in a circle for discussion purposes. Go over the quiz - the questions are meant to be trick questions and should in reviewing them generate some healthy discussion about some of the popular misconceptions (last name Cyr--he must be from Lewiston), and the hard realities (mill worker, farmer - those kids still speak French at home) concerning the Franco-American in Maine. This would be a good time for perhaps some of the teachers in your group to relate some of the problems they may have encountered (Cont. Page 4)

regarding students whose first language is not English and more importantly to explain how they handled them.

The purpose of the opening lecture can now be discussed and an analogy of how obedient they were about listening to the gibberish, taking the quiz and then being led about blindly might be drawn to the experiences of their students in the classroom who in their first years of school are also blindly led about without questioning the motive or purpose of the teacher. Even parents of Franco-American children, unlike their WASP counterparts, are hesitant to question the school system because they went through the same experience when they were in school. For many parents their only recourse was to wait until they reached the age of sixteen when they could legally leave school and they expect no more of their children.

Concerning quiz question No. 2 it would be advisable to do a brief rundown fo the two different histories and if that history is unknown to you you can obtain an excellent brief from the F.A. R.O.G. office.

THE APPITUDE TEST AND UNCLE GISELLE

After the game and the discussion that is sure to follow I believe you could steer the dialogue in another direction by utilizing a brief quiz. The questions are three:

1. You are an average Franco-American boy or girl - what do you plan to do after your graduation from high school next year? (Boy - join a branch of the military or go to work in a mill in Lewiston or Connecticut, Girl - become a secretary, a beautician or get married.)
2. What is the French word for elbow, knee, neck, foot and stomach? (The answers are irrelevant - the fact is that upon entering sub-primary, generations of Franco-Americans were classified in groups A, B, or C based upon their ability to say these words in English and generally stayed in the group for the rest of their education.
3. How long can you expect to see Mr. or Mrs. X teaching in your school system if you live in the St. John Valley? (One or two years, and X will probably be quite young and new to the teaching situation. One of the sad truths about education in the St. John Valley is that too many

teachers come up to get one or two years of teaching experience so that they can be hired in a downstate school. What does that tell the kids about the degree of respect they and their region enjoys in the eyes of outsiders?)

Following these three questions you might launch into several areas of discussion to which you may find no agreement or solution. The point is to develop a bit of understanding.

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# PROPOSALS

## TITLE I

Title I hearings were held in Waterville on Thursday, March 27th, 1975. Yvon A. Labbé and Cécile Collin defended a proposal to obtain Title I funds at this third screening.

The proposal is a request to make funds available to train Franco-American staff members on the bilingual ward at the Bangor Mental Health Institute. The objective of the training program is the professional use of the staff's bilingual and bicultural assets in working with the Franco-American clients at the Institute.

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## GERONTOLOGY

The University of Maine Gerontology Institute Planning Committee has submitted a proposal for funding entitled, Bilingual and Bicultural Human Service Delivery to Elderly Franco-Americans Through Vocational Education. (Phew, what a mouthful!)

This proposal is a request for funding for a one-year certificate program based at the Bangor Community College and a two-year program in gerontology to train aging specialists. Corps curriculum is to be brought to Franco-American areas through community colleges such as UMFK, UMPI, and the York County Community College.

The objectives of the proposal are two-fold: 1) To train 100 Franco-Americans to work in the fields of aging, 2) To provide more aging specialists who have a knowledge of the Franco-American elderly and their specific problems.



# LE DÉGEL

The following is an extract from a monograph by Heinz Kloss of Laval University, "Les Droits Linguistiques des Franco Américains aux Etats Unis", "aine section. Mr. Kloss traces the historical development of these rights in the St. John Valley. Mr. Kloss' book is but one example of the materials in our library file...

"A notre connaissance, le français ne fut jamais officiellement ni la langue d'enseignement, ni même une matière enseignée dans les territoires colonisés par les Français (du moins dans les écoles publiques). Par contre, les instituteurs étaient encouragés à recourir au français dans les classes élémentaires dans le but de se faire comprendre des écoliers qui ne possédaient pas encore l'anglais.

"C'est dans ce sens que s'explique la création en 1978 d'une école normale spéciale pour le territoire habité par les Français. Elle constitua longtemps la seule école normale officielle de ce type en dehors de l'école normale anglo-espagnole d'El Rito au Nouveau Mexique.

Il est permis de supposer que les instituteurs qui sortaient d'une telle école normale devaient avoir une connaissance approfondie ou au moins suffisante du français. Et de fait en 1920 on écrivait à propos de Van Buren que les écoles officielles n'y étaient que tout récemment passées de l'unilinguisme français au bilinguisme. Le français se maintint encore plus longtemps dans l'administration locale. Les assemblées de citoyens (town meetings) se tinrent en français dans la vallée du Saint-Jean, jusque vers 1950. Signalons aussi la disparition de l'unique école secondaire privée des Français du Madawaska, le collège

Ste. Marie de Van Buren, fondé vers 1885.

...D'autre part, le français fut graduellement banni des écoles de la vallée du St. Jean. Cette guerre contre le français atteignit son paroxysme quand professeurs et élèves ne purent même plus employer cette langue pendant les récréations. Cette mesure ne manqua pas de poser des problèmes moraux. Les enseignants admettaient d'ailleurs que les enfants retournaient au français quand ils étaient sous le coup d'une émotion forte. Cependant, les écoles paroissiales bilingues servirent de contrepoids en ce sens qu'elles enseignèrent le français...

"C'est pourquoi, pendant très longtemps le français alla de pair avec pauvreté et manque d'éducation. Certaines de ces écoles paroissiales sont maintenant devenues des écoles publiques; elles continuent cependant à employer un certain nombre de religieux et de religieuses. Ces derniers n'occupent toutefois plus, semble-t-il, des positions de direction. Toutefois en 1942 le français fut officiellement introduit comme matière dans les écoles élémentaires de Van Buren. En 1959-1960, environ 1,000 écoliers étudiaient cette langue."

Où en sommes nous aujourd'hui???????

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BIENVENUE TO OUR NEW SECTION!!

"Le Dégel" is a new informative section being added to the FORUM. Now, this section of the paper should be for both the staff and the reader. It will contain factual as well as "opinionated" information. The section could also be made up of your answered questions, but to make this possible, we're going to need feedback and questions from YOU, the reader. Let's see if we (you and I) can make this column a success!

Lucille E. Dubé  
Peggy H. Madore  
Information Editors

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# LEGISLATION

## THE ADULT EDUCATION ACT

New Regulations have recently been announced to implement the Education Amendments of the Adult Education Act. The following two regulations are of particular relevance to French-speaking people in this State:

- Special assistance to persons with limited English speaking ability by providing bilingual adult education programs in English and in the native language of the student.
- Authorization for States to use up to 20 percent of the total amount available for adult education for the teaching of institutionalized persons.

If these regulations are implemented, the ramifications in the field of bilingual adult education both in the communities and in our State institutions (such as Bangor Mental Health Institute) could prove very interesting.

## BILINGUALISM IN NEW HAMPSHIRE

Last week a Bill was presented to the New Hampshire legislature which if passed would require the provision of bilingual instruction to all public school pupils who desired such instruction.

The salient points of the bill are as follows:

"Each school board or district shall be required to provide in each of the schools under its jurisdiction a program of instruction in the French language and culture extending from the first grade through the twelfth grade in an ordered, progressive sequence leading to the complete mastery of the French language in reading, writing and speaking; except that any school board or district, upon request to the State Board of Education, may be excluded from this requirement and such request shall not be denied.

"In any school where the program described in Section 1 has been adopted, the parent or guardian of any child may make written request to the school board or district that said child be exempted from this program and such request shall

not be denied.

"If the school board or district so desires, other languages and cultures may be taught in addition to the French language and culture under the provisions described in Section 1."

This bill was submitted by the New Hampshire American and Canadian French Cultural Exchange Commission of which Louis-Israël Martel is chairman and Dr. Marron C. Fort is Secretary-Treasurer.

## BILINGUAL EDUCATION ACT

New guidelines to the Bilingual Education Act under Title VII have been released. These new guidelines include: 1) Funding for preservice and inservice training grants to provide traineeships (approx. 700) leading to a degree and/or credential to persons preparing to participate in bilingual education.

Preservice training includes the preparation of persons as teachers, teacher aides, or ancillary educational inservice training is designed to enable such persons to improve their qualifications while participating in a bilingual program.

2) Funding for not less than 300 Fellowships for advanced teacher training in bilingual education.

Applications for assistance may be submitted by a local educational agency or a combination of such agencies or an institution of higher education applying jointly with a local education agency.

It goes without saying that the importance of training bilingual educators has been seriously neglected in the past. The success of the bilingual programs depends upon the participation and understanding of capable bilingual teachers and teacher aides.

## VOCATIONAL EDUCATION

Also announced is an amendment to the Vocational Education Act of 1963 making available to eligible applicants funding for bilingual vocational training in order that persons in all communities of the U.S. whose language is other than English can have access to skilled occupations.

# TÉLÉ - FRANCO

La direction du Maine Public Broadcasting Network a le plaisir de vous faire part du choix des personnes suivantes qui ont été assigné un rôle dramatique dans la série de programmes télévisée pour les enfants franco-américains intitulée "La Bonne Aventure:"

Comédien:

Grand-père: M. Paul Rancourt  
Augusta, Me.

Grand-mère: Mme. Candide Desrosiers  
Sinclair, Me.

Petite-fille: Mlle. Marie Fortier  
Biddeford, Me.

Petit-fils: M. Louis Vourrassa  
Augusta, Me.

Marionnettiste:

Cou-Cou le hibou: M. Charles Boucher  
Lewiston, Me.

Roland le porc-épic:

M. Mark Boucher  
Lewiston, Me.

Lucie lapin: Mme. Linda (St. Pierre)  
Boucher

Lewiston, Me.

Vincent le vert: Mark Violette  
Van Buren, Me.

Simone la grenouille:

Mlle Denise Carrier  
Lewiston, Me.

Directrice Marionnettiste:

Mme. Joanne Forman



(Cont. From Col. 2)

Thanks to all the Franco-Americans who are giving of themselves to people who need them. Thanks to Cécile for working out the opportunity for some to give love to some who need love.

Françoise Paradis

# EDUCATION

A seminar designed to explore the cultural patterns of the French speaking peoples in New England with particular reference to the State of Vermont will be offered at the University of Vermont, Burlington. The course will run from May 19th to May 30th, from 8:00 to 12:15.

Entitled THE FRANCO-AMERICANS and taught by Peter Woolfson, the seminar begins with an examination of traditional French Canadian Society and Culture. Attention is paid to persistence and change of these institutions in New England. Each student is expected to develop a research project exploring some aspect of Franco-American culture in a nearby community in Vermont or other New England states as well as the Province of Québec.

The course is being offered through the Anthropology Department and is numbered ANTH 267A, for 3 credits.

# MENTAL HEALTH

I am excited...elated...thankful...grateful. Franco-American students at the University of Maine and Franco-Americans in the community are offering their time, energy, care and love to the Franco-American residents at the Bangor Mental Health Institute in response to our plea for volunteers.

A French Canadian incarcerated in an American federal prison writes:

"J'ai lut que toi et Cécile Collin demandez des volontaires pour visiter des résidents de l'institution de santé mentale de Bangor, Maine. C'est sure que je ne peux visité personne mais j'aimerais bien écrire à quelques patients s'il y en a parmit eux qui désire un correspondant. Pourrais tu demander à Cécile Collin si elle pourrait s'informer auprès des résidents pour m'obtenir un/une ou des correspondants."

A woman from Sinclair, Maine writes:

"I've been waiting for volunteers for the mental health program. I would be there every day, but I am too far away...hang in there."

(Cont. Col.1)

# POÉSIE

La pir affaire quanque ça fait mal...

Sé que ça nous tu pas  
On meure pas du mal mé  
on le suêtre bien souvent  
Juste pour tout finir ça  
Le mal qui fait plus de mal  
sé celui la qu'ont peu pas arrangé  
celui la qui déchire le barre  
de notre esprit  
Encause qui vien quand on né  
en santé  
En place de quand on né malade  
tedbien qu'ont assied  
de tranquilisé ce mal  
Ont le fait pour une ésecousse mé  
Ça vient back  
Ça va même en vacance avec nous  
Ça attend qu'ont né tranquile  
Pi après ça vent dans nos coeurs  
Quoi sé que sé la mal qui nous ture pas  
CETTE mal qui nous lesse pas tous seul  
Pi qui nous suivre si proche dans vie?  
Sé le mal d'être en vie.  
La pain de toujours avoir quèque chose de challanging  
La pain de vouloir ampli le mal de l'avoir trouvé  
Le mal de comensé encore quan qu'on file pas pour.  
Le tension de vraiment regardé cette vie  
qui é toujours après tremblé désou nos pieds.

Maxine Michaud  
St. Agathe

## PRIERE

O mon dieux sique tē lā  
use ta tête pi tau moé pas.  
J'sais pas même comment lire  
j'aimerais soire comment écrire.  
Mais j'ai pas d'chance avec mon luck  
maudit, christ de tabernacle.

Mark Viollette



# CHICKEN GUMBO

Courtesy of Mike Maher

A LONG RECIPE THAT'S COME A LONG WAY FROM CAJUN LAND

## INGREDIENTS

3 lbs of chicken (I use breast wing quart.)	1 cup oil
3-4 onions, chopped	3/4 cup flour (Pillsbury browns well.)
3-4 sticks of celery, chopped	1 gallon boiling water
4 cloves of garlic (optional)	Salt, red pepper, tabasco sauce, filé powder.
1 large or 2 small bell peppers, chopped	Options: smoked sausage, oysters, jalapeno peppers

**ROUX:** The base for stews, all gumbos and sauce piquants

Get as heavy a pot or skillet as possible and warm 1 cup cooking oil, then add 3/4 cup flour (sift it in, if possible) stirring constantly. Never stop stirring; the idea is to brown the flour in the oil until the mixture is about the color of peanut butter or a shade darker. If you stop stirring, the flour sticks to the bottom of the pot and burns, and you've bouréed and have to start over. Turn the heat up to medium hot and stir like —, scraping the bottom of the pot at all times. If it starts to burn, turn the heat down. You have to find the right Roux-browning temperature through experience. Without enough heat you'll stir your arm off and with too much it burns. It should be ready in 20-25 minutes, so sip some wine with your free arm.

**Options:** This is enough Roux for a 1-gallon gumbo. Some use only 3/4 cup of oil and 2/3 cup of flour, but most agree that a bit more oil than flour should be used. One cup of Crisco may be substituted for 1 cup of vegetable oil or salad oil, and it makes a nice even Roux. Three sticks of margarine can be mixed with 2/3 cup of flour for a Roux, but I haven't tried it yet.

When the Roux is brown, add your chicken and brown the outside evenly for about 5 minutes (keep stirring) then add (stir in) chopped onions, celery, and bell peppers. This will reduce the temperature of the mixture and you can relax on the constant stirring, but stir occasionally. When the onions and celery become soft, add 1 gallon boiling water.

**Options:** I do the reverse of the above. I brown the chicken then add it to the boiling water, then I cook up the onions, celery, and bell peppers in the Roux and add that to the water. (I use a heavy skillet for the Roux and a pot for the water.) Some add salt and chopped-up jalapeno pepper to the onion-celery mixture.

When everything is mixed, sit back and let it cook at a medium temperature for 2-3 hours. Usually when the onions are completely transparent, it's about done. Some oil will rise to the top of the Gumbo--skim most of it off. I de-bone the chicken meat once it's well cooked. A few (3-4) chicken bouillon cubes improve things, and of course salt, pepper (red pepper) and tabasco sauce are essential. For some ungodly reason, Gumbo is always better the second time you heat it up. Let it cool considerably after you're through cooking, then warm it up--it helps.

**Options:** Some add smoked sausage (chopped *comme ça* ) at the last hour of cooking. Some add oysters, parsley, and chopped green onion tops 1/2 hour before turning off the heat.

Gumbo filé powder is unobtainable in Maine, but it's good sprinkled on the Gumbo (actually filé powder is just powdered sassafras leaves.)

Serve Gumbo over steamed rice...soggy boiled rice is a sacrilège.

# LETTERS

THE FOLLOWING LETTER IS FROM A FRENCH-CANADIAN PERSON WHO IS AN INMATE IN AN AMERICAN FEDERAL PRISON, AND WHO HAS BEEN CORRESPONDING WITH F.A.R.O.G. FOR SOME TIME. WE THOUGHT IT WOULD BE OF VALUE TO OTHERS TO SHARE THIS MAN'S PERSONAL REACTIONS TO AND FEELINGS ABOUT THE AMERICAN PRISON SYSTEM. THE LETTER HAS BEEN EDITED.

Tu me demande de décrire mes réactions et sentiments pour Forum à ta question... "What is it like for a French speaking person to be incarcerated in an American prison?"

Sa me fais plaisir de vider mon sac même si je sais très bien que tu ne peut pas publié certaines choses même si c'est la vérité, la vérité n'est pas toujours bonne à dire, mais tu es libre de t'en servir ou se jetté au panier.

Ma première impression fut une désillusion amère. C'est une écoeurantrie que la réalité en la justice et en gents respecter qui gouvernement.

Les autorités se servent de moyens pire que criminel pour arriver a leur fin.

Des gents qui sont payé pour représenté la justice se servent de leur pouvoir pour empêcher un personne de s'en sortir avec les lois du code criminel.

Je crois sincèrement qu'il y a très d'hypocrisie des politiciens. Ils disent que la politique et la criminalité ne va pas ensemble pourtant les bases de toute a machine judiciaire est basé sur la politique directe.

Les politiciens nomme un ministre de la justice il est politicien, ils appointent des avocats (D.A.) qui sont aussi politicien. Les sheriffs sont aussi voté en politiciens. Et plusieurs jobs dans le gouvernement, d'Etat, ou de ville sont remplis à cause de connection politique.

La police arrête une personne pour suspicions d'avoir entravé une lois, il est avertit de ses droits de silence et son droit d'obtenir un avocat défenseur.

Aussitôt à la station ont le question s'il refuse de répondre pour ne point s'incrémenté ont use de violence pour le faire parler car en plus d'avoir toute la machine judiciaire contre lui pour obtenir une conviction, la police tien a se sauver l'ouvrage d'investigation

et surtout l'idée de ne pouvoir incriminé cette personne.

A la cour (de supposé justice) c'est la même chose, si une personne refuse de répondre ont le charge d'obstruction à la justice. Le D.A. et la court prend tout témoignage qui peut incriminé une personne et va même a donner amunitee a un témoin pour en incriminer un autre. (C'est ça la justice américains.)

Ils ne sont pas supposer de faire de promesses, deal, ou donner des faveurs mais la réalité est toute autre et ce n'est pas seulement aux Etats-Unis mais bien partout ou ont prêché justice bien haut dans un pays libre... Libre de quoi?

Tu travaille toute ta vie pour te payé une maison et elle ne t'appartien jamais, il te faut payé des taxes sur cette maison toute ta vie. Même si tu n'as pas d'enfants tu es forcé par leurs lois qu'ils passent sans demander l'opinion des électeurs de payé des taxes scolaire.

Tu n'es jamais maître de chez toi, la preuve sort de la douche et fait quelque pas pour aller chercher ton linge, si quelqu'un te voie par le fenêtre et appelle la police pour indécence tu auras a répondre a cette charge contre toi! Es tu "maître" chez toi? dutout!

Le politicien est le plus grand criminel du monde. Seulement pour un différent d'opinion il fait entretués des milliers d'humains et si une personne se défant contre un agresseur et le tue il est un criminel. Dans l'histoire du monde ses politicien font des apparence en public, ils sont fêté et reçu en héro, ils serrent des mains et sourissent avec leur peuples, se sont des mains de criminel qu'ils offrent, ils déclarent des guerres lorsqu'ils perdent la guerre ils sont reconnu criminel de guerre, s'ils gagne leur guerre ils sont des génit, des héro national et respecté, vénéré.

Le pire c'est lorsqu'ils s'exile après une défaite de leur pays qui est soumis a un autre esclavage. Ces politiciens eux vivent en rois ailleurs, ils se fout pas mal du peuple.

Ils ne mettent pas en pratique en réalité se qu'ils prêché de Pays libre, de justice, car les lois ne sont pas toujours justice. C'est ce qui me frappe le plus car je suis supposé être un hort la lois et pourtant j'ai connaissance de plus d'injustice par ceux qui représenté

(Cont. Page 13)

## VOTRE QUOTIENT CULTUREL FRANCOPHONE

Cette semaine nous avons le plaisir de remercier le Projet Bilingue à Madawaska pour le test culturel. Aussi nous répétons celui de la semaine dernière qui était illisible. Alors les réponses au bas de la page se réfère au FORUM No. 8.

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| <p>1. Ya les yeux plus gros que la panse</p> <ol style="list-style-type: none"> <li>avoir mal aux yeux</li> <li>un cheval qui a une difformité des yeux</li> <li>une personne qui a faim</li> <li>une personne qui se sert une portion (de manger) de surplus à ce qu'elle peut manger</li> </ol> <p>2. Va me chercher la cuillère à potte</p> <ol style="list-style-type: none"> <li>va me chercher la cuillère pour servir la confiture</li> <li>va me chercher la cuillère pour servir la soupe</li> <li>va me chercher la cuillère pour mesurer le sucre</li> </ol> <p>3.</p> <p>3. La viande est tirailleuse</p> <ol style="list-style-type: none"> <li>la viande est délicieuse</li> <li>la viande est trop cuite</li> <li>il y a beaucoup de nerfs dans la viande</li> <li>la viande est agée</li> </ol> <p>4. Y est bourré jusqu'aux ouïes</p> <ol style="list-style-type: none"> <li>il porte un foulard au cou</li> <li>il a mangé juste un petit peu</li> <li>il a dégusté son repas</li> <li>il a beaucoup mangé</li> </ol> <p>5. Mangé des nerfs de coq</p> <ol style="list-style-type: none"> <li>je n'ai pas de manger pout toi</li> <li>je m'en fiche de ce que tu penses</li> <li>un met spécial</li> </ol> <p>6. Manger dans l'armoire</p> <ol style="list-style-type: none"> <li>manger en pique-nique</li> <li>manger en famille</li> <li>manger dans la salle à manger</li> <li>se servir à manger au hasard</li> </ol> <p>7. Si t'aimes pas ça liche toé la patte</p> <ol style="list-style-type: none"> <li>il n'y a rien d'autre à manger</li> <li>prends autre chose</li> <li>qu'est-ce que je pourrais t'offrir à manger?</li> </ol> <p>8. Ya dédain de ça</p> <ol style="list-style-type: none"> <li>il aime ça à la folie</li> <li>il n'aime pas ça</li> <li>il désire du dessert</li> </ol> | <p>1. La wangan</p> <ol style="list-style-type: none"> <li>petit wagon à une roue</li> <li>orage de neige dans le nord du Maine</li> <li>company store</li> </ol> <p>2. Avoir ses règles</p> <ol style="list-style-type: none"> <li>se faire taper les doigts par la maîtresse</li> <li>avoir sa tante</li> <li>trophé que l'on reçoit dans un syndicat de menuisiers</li> </ol> <p>3. A la job</p> <ol style="list-style-type: none"> <li>un gros besoin</li> <li>le contraire d'un swampeur</li> <li>faire du salon</li> </ol> <p>4. Amarrer</p> <ol style="list-style-type: none"> <li>Sanford</li> <li>Lewiston</li> <li>Madawaska</li> </ol> <p>5. Le ding</p> <ol style="list-style-type: none"> <li>se rapporte à "Frère Jacques"</li> <li>la dépense</li> <li>le son d'une cloche qui a perdue la moitié de son battant</li> </ol> <p>6. Faire son lavage à la main</p> <ol style="list-style-type: none"> <li>"esprit propre ou corps propre, à chacun son gout"</li> <li>péter de la broue</li> <li>faire son petit bonheur soi-même</li> </ol> <p>7. Y a jomper</p> <ol style="list-style-type: none"> <li>se donner la permission d'agir par amour propre</li> <li>se faire ramoner</li> <li>sauter la cloture</li> </ol> <p>8. Enfirouâper</p> <ol style="list-style-type: none"> <li>en vue d'obtenir un peu d'amour</li> <li>se chamailler</li> <li>se faire serrer les ouïes</li> </ol> <p>Réponses correctes au dernier test culturel: 1,b 2,a 3,a 4,c 5,b 6,a 7,c 8,a,b,c,d</p> |
|--|---|

# ANNOUNCEMENTS

## POSITIONS WANTED

**SUMMER WORK:** I am seeking summer employment. Masters Degree in English. Presently a teaching assistant. Native of Lewiston, Maine. Presently living in Brewer, Me. Please call Susan Ouellette at 989-6257 for further information.

## A PROGRAM FOR YOUNG FRANCOPHONES OF NEW ENGLAND

Ten grants offered by the French Government to attend a summer program at the Université de Caen, designed to improve fluency in standard French at an advanced level and to acquaint participants with contemporary French civilization.

--From July 3 to 22, 1975 (not including travel)

--Covers trans-Atlantic flight to Paris, surface travel Paris-Caen, tuition and basic living expenses during academic program in Caen.

--Not a credit program.

--The first six grants will be awarded to a qualified candidate from each of the six New England States. The remaining four will give priority to qualified persons active in some form of French bilingual-bicultural education in New England.

--Please send: A personal letter from applicant explaining interest and need. Applicant's curriculum vitae and appropriate supporting academic documents. Two letters of reference.

--Deadline: April 15, 1975

--Address: Robert L. Paris, Dir.  
Service de Liaison des  
projets bilingues français-  
anglais aux Etats-Unis  
168 South River Road  
Bedford, N.H. 03102

--Notification of grant award will be sent out to chosen participants and alternates no later than April 22, 1975.

## COMPAGNIE DE DANSE

### "ENTRE - SIX"

Spectacle originaux de style québécois

**SPECTACLE:** Vendredi, 25 avril, 1975

8:00 P.M.

Memorial Union, DAMN YANKEE  
University of Maine-Orono

Réception après le spectacle

**ATELIER:** Samedi, 26 avril, 1975

9:00-11:00 A.M.

Lengyel Gymnasium

Présenté par: The Arthur R. Lord Fund  
et  
le club français

## STAFF

F.A.R.O.G. FORUM

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her time, typing, and suggestions.

(Cont. from page 11)

la justice que moi le criminel, -le révolté, le terroriste, etc. etc.

Je ne me dérange pas de l'étiquette qu'ont me donne. Je suis contre toute figures d'autorités car ils commettent au nom de la justice des écoeurenties que moi criminel n'oserait pas. Tout est bon pour arriver a leur fin enver et contre tout et toussent.

Mixon était seulement un qui c'est fait découvrir mais il y a plusieurs Nixon qui ne sont jamais découvert et cont continuent leur crimes, leur saletés, l'histoire est là pour le prouver.

C'est mon oppignon.

Albert A. Gelderblom

SPRING FEEDBACK

SINCE SEPTEMBER 1974 WE HAVE PUBLISHED 10 ISSUES OF THE F.A.R.O.G. FORUM.  
THE FINAL ISSUE OF THIS PUBLISHING SEASON WILL APPEAR IN EARLY 'MAY.  
IN AN ATTEMPT TO EVALUATE OUR WORK TO DATE, WE HOPE THAT YOU WILL REACT  
TO THE FOLLOWING ITEMS AND RETURN TO : F.A.R.O.G. FORUM  
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HOW WOULD YOU IMPROVE THE F.A.R.O.G. FORUM IF YOU WERE THE EDITOR?

S.V.P.

NAME:

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Merci Bien.