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FAIROG

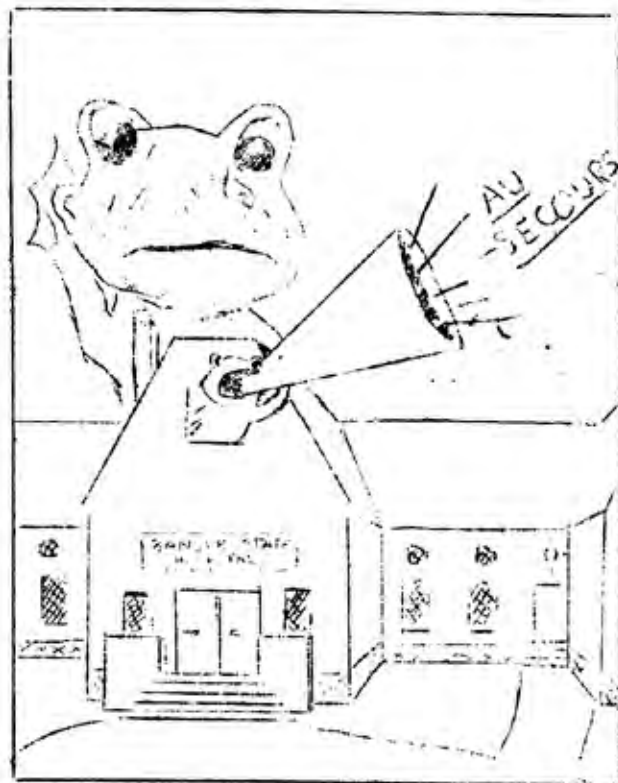
FORUM

Vol. II No. 4

Tuesday, November 6, 1974

MENTAL HEALTH

THE CASE FOR BILINGUAL SERVICES AT BANFOR MENTAL HEALTH INSTITUTE



The life experiences to which Franco-American patients are subjected to at Banfor Mental Health Institute are inhuman. Why? The following are some of the inadequacies which I as a former employee of the Institute have struggled with: (1) A patient advocate who neither speaks nor understands French; (2) No bilingual physicians to deal with medical problems; (3) No bilingual psychiatrists to deal with psychiatric problems; (4) No bilingual psychiatric aides or mental health workers; (5) Inadequate number of bilingual nursing care staff.

There are approximately 100 patients of Banfor Mental Health Institute (B.M.H.I.) who are of a Franco-American cultural/linguistic background. This is 21% of the total population. All of these patients need French in varying amounts as an integral part of their therapy. In every aspect of its care and treatment this state funded, state operated institution has few persons who either speak or understand French.

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Then each new patient is admitted to the Institute, the patient advocate takes charge of making sure that none of his/her rights are violated. The first step is for this non French speaking advocate to inform the patient of all his/her legal rights. This is done in English. The very person who is charged with representing the patient cannot communicate with them.

The institute has no bilingual physicians to provide the necessary medical care which the resident can understand. When a primarily French speaking patient is afflicted with an illness, an interpreter must be sought to inform the doctor of the location of the pain, the symptoms, etc. In many cases, when time is crucial, death or severe physical impairment could occur before such a person is located. In instances where surgery is necessary it has almost always been the case that surgery is performed on the patient without first explaining to the patient adequately in his/her language what is to be done and the importance of what is to be done.

The Institute has no fully bilingual psychiatrist. These persons oversee all clinical treatment in their assigned area of the Institute and they often administer drugs. Due to the fact that they cannot speak the language of their patients, they are unable to consult with them. Psychiatric aides, who do most of the therapy at the Institute, mediate between patients and the psychiatrist. The only information psychiatrists have to go on is in the first place second-hand information, and in the second place, possibly erroneous information due to linguistic/cultural barriers.

The results of a survey which I devised and administered in the summer of 1973 showed that out of a total staff of 618 employees only one psychiatric aide, a bilingual Franco-American male, administered therapy. Therefore information forwarded to psychiatrists by aides is in most instances given by a person who neither speaks nor understands French.

The psychiatric aides are not aware of the culture specific behavior of his/her patient. If there are cultural/linguistic differences in normal individuals then it follows that the mental illness



in these same individuals, characterized by particular discordant behaviors, manifests itself within the parameters of that culture and language, especially at the emotional level. It therefore follows that the treatment should be within the bounds of that person's language, taking into account his/her culture.

The Institute also had in its employ two Franco-American bilingual nurses. Both of these individuals worked on the same ward. Their skills and services as nurses are in such constant demand that they have little time for therapy with Franco-American patients. The Catholic chaplain speaks a form of standard French. This is the extent to which the Institute has gone to provide for the particular communications needs of the 21% of its population.

Our state institutions hold themselves out to be equally accessible to all of its citizens. This institution delivers grossly inadequate services by not meeting the needs of the people it purports to serve.

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MENTAL HEALTH
(CON'T FROM PAGE 3)

The 1970 census of the counties served by B.M.H.I. shows a population of which 11% is of a French mother tongue. The Institute houses 21% who are Franco-American. This is two times as many Franco-Americans as should be there. Why does the Institute not reflect the communities which it serves?

According to the 1973 survey, the patients found to have language communications problems have as their average length of hospitalization: 23 years. So B.M.H.I. not only has within its walls more Franco-Americans than should be there, they also stay a very long time. Can we say that these people are getting adequate care and treatment?

Let us consider an example: A person living in a Franco-American community develops a severe mental problem. This person is hospitalized in a totally English community and given treatment solely in English. Most often English is the secondary language of the patient, but sometimes the patient does not know English at all (this is especially true of older patients at the Institute). Is it reasonable to assume that this person will ever be able to return home cured? The percentage of staff who are in direct contact with these residents, and who also possess the language and cultural skills to be of assistance are nearly nonexistent. No knowledgeable attention is given to these problems.

If the patient speaks only or mostly French, and the psychiatric staff speaks only English, nothing can be done for them. The patient gives out a multitude of culture specific messages which are neither seen, heard nor understood by the unilingual/unicultural psychiatric aides. The emotional code of communication remains unbroken.

Why have these patients remained here for such an extended period of time -- on locked wards? What kind of treatment programs are they on? If not, why are they on a behavior modification program if it is virtually impossible to communicate with them in English? What guarantees have we that these patients are being given the best possible care and help, and that they are being prepared to leave this institution?

Let us entertain another (true) situation: Let us suppose that a certain

patient, a devout Catholic, attends Mass every Sunday. He is from a French community and is accustomed to attending French church services, moreover he has a severe communications difficulty in English. So while at this hospital, he attends Mass, but he talks to himself in French all throughout Mass. This is considered by psychiatric staff, inappropriate behavior to be modified. No account is being made of the fact that this person does not understand English enough to comprehend what is taking place. If speaking in French holds the only key to unlocking his mental problems, should not this behavior be reinforced?

Our state institutions are there to serve us. B.M.H.I. has a responsibility to the Franco-American population of Maine. This responsibility encompasses not only the traditional aspects of any state hospital, but it also includes a mandate to understand and incorporate in the treatment of Franco-American patients linguistic and cultural expertise. This means hiring a certain proportion of its staff (for example, a minimum of one person on each ward on each shift) who are culturally and linguistically equipped to work with Franco-American patients.

The Franco-Americans have been prisoners in our state institutions subjected to these inhuman life experiences for over 100 years. Still the Mental Health Hospital officials choose to ignore us. Such a situation is a waste of human lives and of whatever medical/psychiatric assistance available.

Our other state institutions, for example our Universities, must also become aware of these problems. They have no other financial resources to allocate to these present and future persons to state and federal agencies and mental health programs. In the next few years these entities will explore how our state institutions can create a broad product which will begin to meet these needs.

Cécile Collin

(SEE PAGE 5 FOR BACKGROUND INFORMATION)

(MENTAL HEALTH: Background Information)

Cécile Collin was the former director of the Franco-American Program at B.M.H.I., a program of supervised psychological intervention done bilingually under the supervision of a staff psychologist. The survey was designed and implemented by Cécile Collin in consultation with staff psychologists at the Institute. The survey may be requested from the Superintendent of Bangor Mental Health Institute, Bangor, Maine.

U.M.O.: SPRING COURSES

SEVERAL DEPARTMENTS ON CAMPUS WILL BE OFFERING A NUMBER OF NEW AND INTERESTING COURSES WITH A FRANCO-AMERICAN ORIENTATION FOR THE SPRING SEMESTER OF 1975. INCLUDED ARE:

PRACTICAL FRENCH (FOR BUSINESS)

French 8, Practical French (for Business)
Credits: 3
Maximum and minimum number of students: 15 to 25
Prerequisites: French 4, or permission.
Instructor: James J. Herlian

An introduction to the study of business terminology in French. Special attention will be given to the writing of business letters, as well as the general vocabulary of commerce and advertising. Discussions will include Franco-American and Franco-Canadian business terms and will cover the economy of Québec.

ELEMENTARY AND SECONDARY EDUCATION

Edx-162/172: Workshop in Elementary and Secondary Education
Credits: 3
Limited to 15-20 students
Prerequisites: None
Instructor: Yvon A. Labbé
Time and Place: Thursday, 4:30-7:00 p.m.
207 Shibles

The purpose of these combined courses are: to explore and discover the meaning of one's ethnicity; to identify processes which will lead to a better understanding of the multicultural child; to apply the awareness concretely through the identification or use of outside human resources. The course will utilize the "Supermarket Format." We will show around for resources and bring them to us.

EH 1: COLLEGE COMPOSITION (F.A.)

Une division spéciale de Eh 1, "College Composition," sera offerte le semestre prochain (Spring 1975). Le cours s'occupera de la vie et culture franco-américaine du Maine, et les étudiants (Franco ou non) auront l'occasion d'écrire sur la vie familiale, sociale, religieuse, politique, commerciale, artistique, et intellectuelle des communautés Franco afin d'examiner leur propre rôle et sentiments envers cette culture "minorité" dans la société Anglo. Le professeur du cours sera Asst. Prof. H. O. Gendreau.

Cette division de Eh 1 ne diffère des autres divisions que dans son thème et sujets principaux. Le but du cours c'est toujours "intensive practice in expository writing" en anglais, mais avec attention continue aux expériences, talents, et problèmes des personnes d'origines bilingues. C'est un cours préliminaire du niveau collégial, comme les autres divisions de Eh 1, et non pas remède. Non seulement les "Freshmen" mais aussi d'autres étudiants qui veulent développer leur habileté d'écrire seraient bienvenus dans le cours.

"15 DAY TERM"

The Department of Foreign Languages on the U.M.O. campus is developing a French program for the 1975 "15 Day Term." Tentative plans call for a 15-day program of total immersion in French language and culture. The course will also be very "practical" in that most of it will be conducted in real-life situations in the community rather than in the class-room. Each participant will promise to speak French only, and those who successfully complete the course will gain three credit hours at U.M.O.

Because of rapidly increasing costs of overseas travel, the project will be held close to Maine, in the world's largest French province -- Québec. It is felt, moreover, that with Maine's significant Franco-American population a program held in Québec may be more culturally and historically relevant.

People interested in obtaining more information may write to:

James J. Herlan
Dept. of Foreign Languages and Classics
University of Maine
Orono, Maine 04473

LABOR EDUCATION



Within the state of Maine, there have been and still exist a number of labor unions with a large majority of Franco-Americans in such geographic areas as Lewiston, Biddeford and Northern Maine. Most of the unions are affiliated with the textile mills and the pulp and paper industries.

A few years ago in Madawaska, several complaints were expressed concerning union meetings and the French language: Since the union consisted almost entirely of Franco-Americans and since the union leadership was also Franco-American, why weren't the union meetings held in French.

Recently, I spoke with John Hanson of the UO Bureau of Labor Education. He has been aware of this ambiguous issue for some time now. He personally finds it very difficult to understand complicated labor laws and he can therefore understand the difficulty that a French-speaking person must have trying to read and comprehend such complex laws in a

second language.

For some people it obviously might be more helpful to learn about the law and worker's rights in their native language.

This is not just a local issue. The understanding of civil rights and labor law is a problem for any member of an ethnic group working in the U.S. and in a foreign language.

The UO Bureau of Labor Education is making a serious attempt through its labor education programs to get information to Franco-American workers in Maine.

In March of 1973, the Bureau of Labor Education received Title I funds of the Higher Education Act to publish a manual entitled: A Worker's Guide to Labor Law. This manual was published in February of 1974 in English and since that time has been translated into French. The French edition is expected to appear some time in December.

The Worker's Guide to Labor Law will be used in conjunction with a series of 12-hour courses to be taught in French to workers around the state of Maine. The course is free and open to any worker. The manual is not available without participation in the course, since it would be easy to misinterpret or misunderstand the limitations of the book, which is a guide to labor law and not an in-depth analysis of the law itself.

The function of the Bureau of Labor Education is to serve all of Maine's workers. If the Bureau can demonstrate a real need for bilingual programs, they can justify following-up on this project with other programs for Maine's bilingual and ethnic groups.

You can address your inquiries and support for this project by writing:

Bureau of Labor Education
128 College Ave.
Orono, Maine 04473

Céleste Roberge

THE HARVEST

DU COMMENCEMENT A LA FIN

D'une seconde, une minute, heure, journée, semaine, etc. Oui, ça faisait ainque une seraine qu'on nê dans les patates lâ. Mais ça fillait comme ça fessait un an.

Ça me fessait pensée à une ice cream sandwich. Les deux tranches de chocolat, ni l'ice cream enteur.

En s'levant à cinq heure, c'était aussi pire que s'levé pour étudié pour un orelin. Pi je disait, "Ah que ça serais si beau si que je pourrais dormir encore un ti peu." Le père montais me levô. "Ove tué! Ove tué!" "Oui ji va lâ! Lésé moé tranquille!" On se levait a dernier minute, juste pour l'faire en temps.

En arrivant et en commencement dans l'cham, c'était comme qu'on était dans une chambre sans lumière, mais nlein de monde. Chaque personne alluait leur allumette. Les allumettes on duré une demi-heure.

On commençait a fillé l'ice cream venir. Je regardait entour de moé ni je pouvait voir un multi-colored rug. Un rug qui vivait avec le vent. Les couleurs sont étais vraitent vibrant. Pi sont étais dans different shades. Pi au font de a'rup la y n'avait un autre. Brun, mais lui too y avait different shades. Mais autravers ce rug la y avait eu des fils qui on avait été haller nar du monde. Ça fessait comme des chemins.

La ont pouvais sentir que l'ice cream étais venu. Vatch la table! Faisse la table de la bas pi lève l'autre! Une ti peu moins de parlage ni plus de ramassape! Holy! Vous aller tros vite! Maudit que c'est gardeu! C'est pas ramassable! Hey! On travaille tu pour il diable nous autre?! Vatch les roches, lève les quinne!

Pas de roches autravers les natates, ça les bruisse. Laisse pas les patates nourri ni les roches aller dans truck. Travailler un peu! Le truck a besoin du oil! Maudit de maudit, haller vous le derrière! Si vous anneller pas ça frette vous autre je vas rançer ron casse. Même le rançer est frette. On ainque une demi heure pour rançer. Je vous disait que faut qu'on médailait. Vers la fin on se trouvait encore rendu dans chambre noire. Les allumettes brulait encore.

En sortant de la chambre on rencontra des chats de toutes sorte de couleurs. Y on avait deux pairs de yeux chaque. Deux jaune ni deux roupe. Mais en arrivant arras la morte, les allumettes quiescent morte. Y se reposait pour commencer une autre sandwich demain.

Maxine Michaud
St. Apathe

CROYANCES POPULAIRES

Au pays des "Amish"

Nous avons tous entendu parler de la vie traditionnelle et frugale que mènent les fameux "Pennsylvania Dutch." J'ai effectué tout récemment un voyage en Pennsylvanie, — Lancaster County, le coeur du pays des "Amish." A cette occasion, j'ai fait l'acquisition d'un tout petit livre de Monroe Aurand (Superstitions of the Pennsylvania Germans, Aurand Press, Lancaster, Pa.) traitant des superstitions des "Pennsylvania Dutch." En feuilletant ce bouquin, je me suis vite rendu compte qu'entre les "Amish" et les "Franco-Américains," il existe certaines affinités, et ceci, dans le domaine des superstitions. Depuis plusieurs mois, j'essaie de recueillir

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INTERESTED?

We have changed our distribution policy. We are now mailing the FOP-U! to all self-declared Franco-Americans on Campus, and to people off campus who have already voiced an interest in receiving the FOP-U!

If you are not included on that mailing list, and would like to receive the FOP-U FOPU!, please send us your name and address and you will be added to the mailing list.

et d'inscrire sur les croyances populaires des Franco de ma région. D'après mes cueillettes et le livre de Monroé Aurand, voici quelques similitudes en matière de superstitions entre les "Amish" et les Franco-Américains.

Prenons, par exemple, les effets du nez. Les "Amish" croient que si le nez vous démange, vous allez vous faire embrasser ou vous allez recevoir une lettre. Un nombre de Franco disent que si le nez vous pique, vous allez embrasser un fou ou vous allez recevoir une lettre. D'autre part, les "Amish" croient que laissant échapper du sel à terre présage une querelle. Combien de Franco disent que si la salière vous échappe, c'est signe d'une chicane... Les "Amish" croient que tuer une araignée porte malheur. Les Franco, à leur tour, disent que tuer une araignée le matin porte chagrin, le midi, souci, le soir, désespoir. Les "Amish" croient que rêver à un enterrement annonce un mariage. Il en est ainsi chez les Franco. Les "Amish" croient que porter une pomme de terre sur sa personne porte chance. Les vieux "Franco" disent que porter une "patate crue" dans sa poche puéril l'arthrite.

En effet, il ne faut pas prétendre que les "Amish" sont de proches parents avec les "Franco-Américains" du point de vue pénelogique. Mais, toutefois, il y a des parallèles qu'on l'avoue ou non. Il est fort probable, bien entendu, que les superstitions en question dans cet article soient des superstitions plutôt universelles. Peu importe, la conclusion en est que le monde est très net et que les hommes, de façon générale, se ressemblent terriblement...

Brian Monty
West-Narvik, N.I.

REFLECTIONS CANDIDES:

I have so much to say about so many things that are important to me that it would take forever to write.

The more I study the ways and attitudes of my people, the more I believe

that apathy is what I should fight, but with BUREAUCRACY in mind.

Faced with reality at last, I begin to wonder what caused apathy amongst my fellow Franco Americans in this community. Bureaucracy and Apathy are hand buddies!

As I recalled, in the early 30's there was but one family on Public Assistance. How can I forget? My parents were forbidding us to associate with their boys because our parents were bigots. My mother used to say "like father, like son," and actually, she was right.

Of course, as we grew older, we all went to work in a different State. That family stayed. Out of four boys and four girls, only one girl was never dependent on public assistance. Now their children are all dependent on the State.

The father loved to hunt and fish, and during winter months he worked as a lumberjack to support his family, until the Health and Welfare, got a hold of him. Health and Welfare was a newly created bureau, looking for victims to give the agency a name "do gooders."

Then the Health and Welfare began it was composed of do-gooders. College graduates (in those days they were few and far apart) felt sorry for the lonely guide and the lumberjack who fished, hunted and cut wood to support the family. They said: "Let us help that poor man. We will give you a monthly pay so that you won't have to leave your wife and children for months at a time." "Lord!" said the man. "I can still fish, hunt and cut wood and stay with my family and get paid beside. I'd be crazy to refuse such an offer." And so, "r. care free" became a life member in the books of the bureaucrats.

As the years went by the one family on Welfare multiplied to 65% of the present population of this village, in an unorganized territory.

There is a song that goes "Take the world go away, take it off my shoulders." This is the attitude of the leaders of my community. Here in this village, we have our own Watergate headed by one of the State agencies.

Every thing is covered up from collusion to collusion.

To prove collusion is another thing, but proving pollution was easy.

Once in a while a member of the Apathy compound breaks out and starts yelling. With some help the noise got bigger, until the so called leader of the Community had to stick his head out. The noise grew so loud that it could not be ignored. The Health and Welfare said: "Come children. We will clean your boobos for you and make the pain go away."

Once again, with the help of the

bureaucrats, apathy crawled in. For three years, the covered up boobos festored. Now that the tumor has perforated the colon, I wonder if the apathy of the people will let it be covered up again.

It isn't difficult to blame the State agencies for one's anathy. It is easier than to fight for one's own rights.

By: A concerned Franco-American

POÉSIE

J'AI'VE REVE'

Hier mon rêve me portait à Manchester
jeunesse franco-américaine
elle était là
séduisante,
pleine de vie,
incertaine,
curieuse,
brûlante,
pauvre,
iconoclaste
je l'ai aimée
en quelle langue? fermeture éclair ou zipper?

Son guru, donald dugas, lui dit
"je ne veux pas mourir, je ne veux pas perdre mon essence"
"Motadzi"
elle rit
on parle en public comme on parle en privé
un mot du moulin, d'la choushoppa, du chankier
prononcé devant des soeurs, des professeurs, des prêtres, des québécois
un atelier du onzième congrès des franco-américains
on travaille,
ça marche

"Motadzi, Motadzi, Motadzi,"
elle rit
elle s'en réjouit
elle s'enivre,
une petite victoire,
pas de cauchemar

Silence
c'est le penseur-professeur richard santerre
terrien,
il lit bien
il puise chez les oronois

il trouve jeune naïve courtoise
 métamorphosée,
 elle ne sacrifie pas sa "more daring than most"
 l'évolution d'une culture enfante

Il trouve des jeunes
 "ils ne veulent pas s'associer à une culture qui ne représente pour eux
 que des valeurs négatives et désuètes"
 tombé dans l'abandon par le défaut de pratique ou d'application
 nouveau Larousse illustré
 mais, ça, ce n'est pas moi, moi,
 je parle,
 j'écoute,
 je participe,
 je suis ici,
 je m'associe

"non, ce n'est pas toi, il parle des autres, de tous les autres"
 on me console, on me soulage
 "cœur de maman"

Mais voilà que la lumière se fit
 pas seule
 deux lumières,
 deux halles lumineuses bleues,
 les deux yeux de radio-québec
 fanfare
 on est de la cobaye, de la cobaye, de la cobaye
 on nous dirige à la claire fontaine
 le feu dans les yeux,
 le micro sous le nez,
 la scène au cœur
 Avec leurs yeux bleus, les québécois
 sont là
 une fois conquis,
 "c'ta mon tour"
 l'expert en linguistique:
 la schizophrénie
 la franco-ontarienne:
 pas schizophrène
 bravo
 il parle le français, l'anglais, l'allemand
 bravo, bravo
 Georges-Henri Dagneau
 "handle with care, this side up" ce bilinguisme
 barbe vénérable

30 minutes, 35 minutes, 40 minutes, 45 minutes
 blast off
 nous revenons en franco-américaine

"There are no free hunters in the midwest"
 céleste doit se lever
 il nous faut des histoires en anglais
 mary had a little lamb
 nos livres d'histoire parlent pas de nous
 its fleece was white as snow
 partout des péhachedés, partout des péhachedés

L'image d'une culture inférieure
 "La semaine franco-américaine à Lowell"
 St-Jean-Baptiste décapité une autre fois
 le voici l'agneau si doux
 le vrai pain des anges
 "je parle comme prêtre"
 partout des péhachedés, partout des péhachedés

"Je suis américaine"
 pas grave
 elle n'a que 22 ans
 problème de maturation
 "où sont les travailleurs" demande claire,
 labor organizer
 yvon se pense jeune
 journaliste,
 je prends des notes pour le forum
 en français ou en anglais?
 "en français
 c'est un québécois
 assis près de moi
 on va l'impressionner"
 les maudzits anglicismes
 où sont les péhachedés, où sont les péhachedés?

Nous babelisons tour à tour
 c'est le temps de lancer des solutions
 allons à la recherche des chefs jeunes, des jeunes chefs
 faisons un film franco-américain
 plus de congrès à \$25 pour manger, à \$20 pour dormir
 un projet "franco-américain is fun"
 hell no, it's a pain in the ass
 un corps de cadet
 costumes
 le bicentenaire du grand pays
 où sont les péhachedés, où sont les péhachedés?

"Où'est-ce que les jeunes vont faire pendant la messe?"
 auteur inconnu
 point de réponses
 le cœur à la bonne place
 beaucoup de résolutions mais peu de priorités
 un comité, un comité, un comité
 mais quand se rencontrer?
 "pendant la messe"
 auteur inconnu
 "that isn't funny"
 on parle anglais quand on est insulté
 le français, c'est trop raffiné

Se housculant au buffet
 un bon bénédictin
 St-Benoît-du-lac
 c'est bien beau
 un lycée français à New York
 il n'aime pas qu'on mange avec la femme d'autrui

A la table ronde
 des moins jeunes
 à new bedford
 paroisse canadienne
 une messe en français
 "comme ci c'était la clef"
 santerre
 auteur inconnu

Les jeunes,
 les oronois surtout,
 pauvres,
 beaudoinisés,
 martineausés,
 partagent le même pain,
 dehors
 un picnic
 fête champêtre
 première scène
 toujours dehors
 ego sum nauper, nihil habeo, et nihil dabo
 le son du canon

On atèle, on atèle
 économie sans chiffres
 économie sans nauvres
 "môé, j'ai travaillé toute ma vie pour faire éduquer mes enfants"
 bravo, bravo, bravo
 radio-québec, where are you?

Pendant la messe
 on chante pour le micro
 ça sonne comme des cantiques
 maudzit franco-américanisme
 c'est la faute du bénédictine
 au ciel, au ciel, au ciel
 pour j-henri pœuen
 ramona sourit pour la caméra
 ite missa est, benny's got the dominoes

A la table ronde
 du vin en ascenseur
 les professeurs de biddeford
 encore des pêhachedés
 alicé lemeux-lèvesque, poétesse
 "pourquoi deux noms?"
 auteur inconnu
 elle n'est pas une outain
 monseigneur posselin, tranquille
 une double table d'honneur
 le conseil de la vie française en Amérique
 il est tranquille
 on le remplace?

Pas de temps pour le dessert
 il faut partir pour lewiston
 dans la pluie une femme enceinte m'attend

le rêve est déjà trop long
 aren, ma bédaine est pleine pour le reste de la semaine
 fait le plein, excuse me, fill 'er up.

par: Paul Paré
 Lewiston, Maine

OTHER CAMPUSES CENTER FOR FRANCOPHONE STUDIES

F.A.R.O.G. at Farmington

F.A.R.O.G. at Farmington is going to have to locate a larger Lilypad at which to congregate. Our thanks to M. Philip G. Mondville who is the manager of the Dining Hall for his great interest and cooperation in letting us use a large round table as our meeting place. Last week (October 9th) Dona Sinclair, a Senior from Lewiston, Linda Arsensault, a Freshman from Rumford, Debbie Tanquay, a Sophomore from Auburn and Luise Bernier, a Freshman from Lewiston stopped by to see what was going on. This week (October 16th) we had a lot of visitors inquiring.

Carol Gulton, a Sophomore from Cumberland, Della Bouchard and Janice Babin from Fort Kent, Susan Paley from Sharon, Conn. all Freshmen, Jane Philbrook and Roxanne Lindahl, both Sophomores from Owl's Head and Spruce Head respectively, Lisa Deshaies, a Freshman from Liverick, Charlene Collette, a Junior from Biddeford, Clair Angers, a Freshman from Lewiston, Lucille Blais, a Junior from Lewiston, Steve Lurette, a Freshman from Hollowell, Ray Swift, a Sophomore from Farmingdale, Dany Goldammer, a Freshman from Kennebunk, Kathy Connatser, a Sophomore from Waterville and Karen Stadar, a Sophomore from St. George, all stopped by at the Lilypad to read the FORUM (or try to). They are all from diverse backgrounds and have varying degrees of interest in extending, maintaining or acquainting themselves with the Franco heritage. Not all are Francos but, some, realizing that they will be working with Franco students in their respective fields, have reached out for the first-hand experience. Let's hope the first hand they reach out to, reaches out, in friendship and trust, and provides both with a warming experience.

Roy E. Knudsen

Saint Francis College, in Biddeford, Maine, has initiated a Three-Facets-Program in Francophone Studies. The three programs are:

- 1) French: A Living Language
- 2) Franco-American Studies
- 3) Francophone Cultural Studies

The Center for Francophone Studies is under the guidance of:

Dr. Norman E. Beaupré, Director
 Professor Robert Parenteau
 Mr. Hervé Poissant, Adjunct Professor

This Three-Facets-Program gives you an unusual opportunity to develop skills in language, the Franco-American heritage and Francophone Culture. Whether you choose to major in French or use the resources of the Center to complement another major field, you can prepare yourself for a more rewarding future in a world which needs more people who understand cultures other than their own.

For further information, write to the Director of Financial Aid, Saint Francis College, Biddeford, Maine 04005.

Sandra Fongémie

STAFF

F.A.R.O.G. FORUM

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 Resource Opportunity Group

LETTERS

TO THE FORUM:

I am a student at the University of Massachusetts, Amherst, and am trying to study my heritage here, and am having a somewhat difficult time because of the lack of resources the further one gets from Canada.

My advisor, Prof. Don Dupas, (a Rhode Island French Canadian) showed me a copy of the PAROG newsletter, and I wonder if I could begin a correspondence with you? I would like to share what I find here with you, and stay in touch with other "frogs" who are into the same. There is a wealth of our history here in the Connecticut Valley, if one can dig for it. Right here in Amherst, on the walls of a local restaurant hang the original maps of Acadia. The Quebecois settlers led raids down the river, and the English settlers of this region were perhaps most vicious attackers because of that.

Many of the mill towns around here have a sizeable French-speaking population, and I am interested in a history of labor in these towns.

I would be interested in sharing results of my research with F.A.R.O.G. and would greatly appreciate it if you could send me a syllabus of courses and seminars on the Canayen people from UNO. Hopefully, I could attend a conference or two. At least, I could use your ideas in the formation of my own curriculum down here.

Also, are there any students up there with the last name "Matteau?" I am thinking (dreaming) of doing a "Family history" because there seem to be no Matteaux outside my immediate cousins.

Merci bien!!!

Denise Matteau

Belchertown, Mass.

TO THE FORUM:

I think the newsletter is good, but how about a few more stimulating motivating articles maybe with colorful titles to attract non-Frogs' participation. As a frog I would like more personal stuff, maybe a more colorful format.

Paulette A. Bouchard

UNO

TO THE FORUM:

Je trouve l'article de Maxine Michaud très amusant. Je ne connais pas grand chose à la récolte des patates, mais ça n'a pas l'air d'un cadeau. Mark Violette écrit son article, aussi sur les patates et son adresse est Québec, Canada. Est-ce le même que je connais, celui du Maine?

Mme Donat Labbé
10 Kennebec St.
Madison, Maine 04950

TO THE FORUM:

I think it's wonderful, down to earth, and it's written so it can be read easily and the topics really hit home.

Jeannine Dubay
UNO

ADDRESS YOUR LETTERS TO:
PAROG FORUM, 208 Fernald Hall
University of Maine, Orono, Maine
04473

REMERCIEMENTS

On voudrait remercier chaleureusement tout ceux qui ont contribué à notre effort journalistique.

Un grand merci à vous tous:

Robert R. Bisailon
Rev. Clarence J. D'Entremont
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Alexandre LeRoy
Candice C. Desrosier
Madeleine Giguère
Marcel A. Labbé
Napoléon J. Grinyas
Simone Lanierre
Marie B. Labbé

MAGNETIC NORTH

and then:
swiftly back north
on
sleek crow's
wings
for you my aching heart.



VOTRE QUOTIENT D'INTELLECTUEL CULTUREL
FRANCOPHONE

1. Un grément
 - a. se dit de la personne qui agit de bon gré
 - b. épice utilisée dans la cuisine franco-américaine
 - c. ce que l'on trouve dans les champs de patates de la Vallée St. Jean
2. Grand gouïne
 - a. appellation pour jeune fille
 - b. outil à scier le bois
 - c. vent d'hiver qui vient du nord
3. Ne pas être barré à quarante
 - a. fermeture éclair de la même longueur
 - b. une personne qui n'a pas "frette au yeux"
 - c. jeûne qui fait maigrir
4. Le lendemain de la veille
 - a. chagrins entraînés par un déboire
 - b. débauche d'une femme d'un certain âge
 - c. renouvellement de vœu de chasteté chez les bonnes soeurs âgées
5. Rose nanane sucé longtemps
 - a. ce qui donne de l'appétit
 - b. les mamelles de ma grand-mère
 - c. ce qui a l'aspect d'ancienne nourriture de couvent
6. Avoir mal au coeur
 - a. résultat de gourmandise
 - b. être amoureux
 - c. faire de l'angine
7. Une créature
 - a. une "wo...man"
 - b. sculpture de bois
 - c. poisson imaginaire dans un conte de fée franco-américain
8. Le Congrès Franco-Américain de Manchester
 - a. réunion "bi-décadaire" des Dieux Franco-Américains
 - b. réunion habituelle en retraite fermée du concile oecuménique franco-américain
 - c. musée franco-américain ambulante avec vestibule pour les jeunes
 - d. tous les mentionnés ci-dessus

Réponses au test culturel du 23 octobre: 1,b - 2,a - 3,h - 4,c
5,b - 6,a - 7,a - 8,c

RÉSULTATS DE VOTRE EXAMEN CULTURO-
MÉTRIQUE ET QUELQUES CONSEILS EN
PASSANT POUR FAVORISER UN PLUS
GRAND SUCCÈS LA PROCHAINE FOIS.

Nombre de réponses correctes sur huit et conseils appropriés

- 8 sur 8 - Félicitations! Vous êtes assuré d'une place au couvent ou au séminaire.
- 7 sur 8 - Faites attention! Mais si vous parlez bien anglais, pas de problèmes.
- 6 sur 8 - Possibilité d'amélioration. Vous pouvez encore vous inscrire à l'école paroissiale.
- 5 sur 8 - Est-ce que votre maman est Irlandaise? Si oui, fréquentez plus souvent votre papa.
- 4 sur 8 - On vous a "bavassé" à l'école publique. Vous avez besoin d'un programme d'entraînement à l'affirmation culturelle.
- 3 sur 8 - Vous commencez à faiblir. Mais, "à coeur vaillant, rien d'impossible."
- 2 sur 8 - Un éveil culturel vous est conseillé pour assurer le plein fonctionnement de votre esprit.
- 1 sur 8 - Vous faites "dur" sur les bords, mais ne vous découragez pas, le moule est encore intacte.
- 0 sur 8 - Vous devriez rendre visite à vos grands-parents pour quinze jours un après-midi. Consultez vos ancêtres. Vous serez sans regrets. Amen!

CORRECTION:

We sincerely apologize for the inconvenience caused in the last issue. Due to technical difficulties, several columns were arbitrarily sliced off by the Machine. We are realigning and hoping that the problem will not recur.

ED.