

3-21-1975

F.A.R.O.G. FORUM, Vol. 2 No. 9

Céleste Roberge, Editor

Denise Carrier, Editor

Yvon A. Labbé

Robert J. Pelletier

Paul Collette

See next page for additional authors

Follow this and additional works at: https://digitalcommons.library.umaine.edu/francoamericain_forum

Recommended Citation

Roberge, Editor, Céleste; Carrier, Editor, Denise; Labbé, Yvon A.; Pelletier, Robert J.; Collette, Paul; Martel, Lorraine; Kay, Karen; Dugas, Don; Michaud, Maxine; CLAUDE; Gallagher, Guy; Armstrong, Robert; and Boucher, David, "F.A.R.O.G. FORUM, Vol. 2 No. 9" (1975). *Le FORUM Journal*. 9.

https://digitalcommons.library.umaine.edu/francoamericain_forum/9

This Book is brought to you for free and open access by DigitalCommons@UMaine. It has been accepted for inclusion in Le FORUM Journal by an authorized administrator of DigitalCommons@UMaine. For more information, please contact um.library.technical.services@maine.edu.

Authors

Céleste Roberge, Editor; Denise Carrier, Editor; Yvon A. Labbé; Robert J. Pelletier; Paul Collette; Lorraine Martel; Karen Kay; Don Dugas; Maxine Michaud; CLAUDE; Guy Gallagher; Robert Armstrong; and David Boucher

FAAROG

FORUM

Vol. II No. 29

Friday, March 21, 1975

L'AVENIR DES FRANCO-AMERICAINS

TEXTE D'UNE CONFERENCE SUR L'AVENIR DES FRANCO-AMERICAINS

Présenté le 4 juin, 1974, par Yvon A. Labbé, à Biddeford, Maine.

On m'a demandé de résumer en quelques minutes mes idées et mes pensées au sujet de l'avenir des Franco-Américains. Comme vous le savez c'est un de ces sujets qui n'a pas de fin.

En essayant de concevoir cet avenir, je me suis forcément choisi comme point de départ, et c'est avec toute humilité je m'empresse de vous le dire. Alors ça devient tout de suite très sérieux, non pas parce que je me crois l'idéal de ce qu'un Franco-Américain doit être, mais parce que je vois en moi ce que j'ai vu et ce que je vois dans beaucoup d'autres; c'est à dire, un désir mystérieux de s'absenter de sa culture et de sa langue, à vrai dire s'absenter de soi-même.

Par ailleurs s'il y a un moi bi-cultural et bilingue — ajoutons plus ou moins — et si c'est le seul moi que je



possède (et je vous assure que c'est très difficile d'en posséder un autre, j'ai essayé) et ce moi doit faire face à un monde d'une complexité affrayante; j'ose dire que je suis inspiré par un désir et surtout par le besoin de devenir tout

(CONT: PAGE 3)

(L'AVENIR, CONT. FROM PAGE 1)

ce que je suis, et tout ce que je peux être. Tous les outils, les ressources, les talents dont je dispose doivent être mis en valeur par leur utilisation dans ma croissance spirituelle, émotive, et intellectuelle.

Chacun de nous a besoin de savoir que l'on a une valeur personnelle, que l'on a de l'importance dans notre milieu dans la société. Il faut ressentir cette valeur, cette importance, jusqu'à la moëlle des os. C'est de là que nous nous rendons compte de la valeur, de l'importance de notre prochain. Et par là j'entends notre prochain Franco-Américain.

Chacun de nous a aussi une direction spirituelle, émotionnelle, intellectuelle dans le plus profond du gouffre intérieur qui veut l'intégration, la réunion, ou encore l'union de toutes nos expériences et nos connaissances. Notre atelier de travail est muni d'outils qui nous sont parvenus de nos ancêtres, des outils spirituels, émotifs, et culturels qui savent travailler et qui veulent se réaliser. Nous partageons en tant que Franco-Américains un vaste réservoir culturel plus ou moins camouflé, qui n'a pas encore trouvé son plein épanouissement dans le présent. Mais je suis convaincu qu'il est là, qu'il existe d'une façon latente, presque intacte. On l'a mis de côté parce qu'on vivait dans un milieu peu favorable à son évolution. On s'est éloigné de nos racines inférieures afin d'avoir la paix dans nos vies extérieures, dans notre vie quotidienne.

A mon avis il n'y a pas de paix extérieure sans paix intérieure.

La paix intérieure est ressentie quand on arrive à faire l'utilisation complète de nos facultés mentales, de nos connaissances, de nos ressources; en somme tout ce qui est nous. Si il y a quelque chose qui est en train de pourrir par faute d'usage, notre fonctionnement entier est influencé. On devient infirme et on prend des béquilles, au sens figuratif bien sur. Nous sommes un peuple sur béquilles qui attend la mort faute de confiance en la richesse de notre patrimoine. On est devenu un peuple pauvre. On ne sait plus se faire valoir, se mettre en avant, s'affirmer. D'un autre côté quand on attend la mort on a le temps de penser, de

réfléchir sérieusement à ce que nous sommes.

Puisque la théorie du "melting pot" n'est plus l'obstacle qu'elle a déjà été, et que notre situation économique est moins en danger, il est maintenant plus facile de se permettre de poser des questions, et d'autant plus facile si on peut entrevoir la possibilité d'agir.

Tout ça c'est un peu déprimant. Je suis au contraire un optimiste. On est un peuple fier. On n'aime pas être pauvre, ni à l'intérieur, ni à l'extérieur. On sait que l'on détient une richesse mais on ne sait pas encore l'exploiter et d'en obtenir les fruits. Il y a dans notre sang toute une puissance créatrice qui est encore dormante. Il faut reconnaître ce que nous avons trop longtemps ignoré.

Il nous faut un miroir. Il n'est pas loin. C'est moi, c'est vous, c'est nous. C'est à dire je me vois dans vous et j'apprends à aimer ce que je vois parce que ça fait aussi partie de moi. Pour arriver à se connaître il faut créer, découvrir, se révéler; et ça c'est un peu comme manger, dormir, et respirer. Le second produit un renouvellement du corps tandis que le premier engendre la remise en vigueur de l'esprit. Cependant, on a besoin du premier et du deuxième procédé pour se rendre compte que l'on est vivant, que l'on est différent, et qu'on est pas impuissant.

L'avenir des Franco-Américains ne dépend pas des autres. Ça commence avec moi, avec vous, avec nous. Afin de pouvoir réfléchir sur cet avenir, il faut bien sur s'inspirer du passé, mais il faut surtout voir comment l'on vit le présent. On doit faire l'inventaire de ce que nous sommes maintenant, ce qui sans doute fera de la lumière sur ce que nous pouvons être demain.

Dans mon cas, l'inventaire se fait avec difficulté quand je tiens compte de ma culture, mes langues (puisque j'en ai deux) et ma religion. Ce qui simplifie la chose c'est qu'on m'a appris rien à l'école, ou à l'université sur l'histoire, la culture, la langue franco-américaine.

L'inventaire se fait déjà maigre. Je peux tout de même aborder le problème par des questions. Comme vous le savez, ce n'est pas là que nous sommes dans notre plus fort. Ces questions peuvent sembler

(CONT: PAGE 4)

(L'AVENIR, CONT. FROM PAGE 3)

compliquées dans leur formulation, mais quand elles prennent forme elles ont une simplicité inattendue.

— Est-ce que l'on existe?

-- Ben oui, la preuve, c'est qu'on est ici.

-- Est-ce qu'on est plusieurs?

-- Assez! Plus d'un million en Nouvelle Angleterre et à peu près trois cents mille dans le Maine.

— Est-ce qu'on se ressemble?

-- Ça c'est plus difficile. Y a pas eu de recherche. Mais ça doit qu'on se ressemble. On vient presque tous de la même place.

-- Est-ce qu'on parle tous français?

-- Dans les écoles y vont vous dire que c'est pas vrai. Mais à mon point de vue on a tous la même culture avec les mêmes valeurs. Ce qui se passe c'est qu'avec certaines personnes ces valeurs culturelles se manifestent en anglais. Y disent "Go ahead, back up. Close the light." Et puis, y savent pas la différence entre I like you et I love you.

--Mais pourquoi est-ce qu'on est ici, qu'est-ce qu'on fait ici, qu'est-ce qu'on va devenir?

-- Je me sens mal!

Bien, c'est comme mon grand-père me disait:

"Ya une soixantaine d'années y avait rien à faire au Québec. On avait besoin d'exercice. Ça fait qu'on est venu aux États pour couper de la pitoune, pis ensuite on a décidé de rester par icitte. Pis pas longtemps après ça on a trouvé qu'on était pas assez smart. On avait besoin d'exercice pour le coco.

"Ça fait qu'on a fait venir des prêtres, pis des frères, pis les soeurs. Pis on a fait des écoles. Ça été pas mal ben pour une escousse. Mais y m'paraît qu'on a encore besoin d'exercice. J'parle à mon p'tit gars en français pis lui y m'répond en anglais. J'vas à la banque en anglais, pis j'travaille en français. Ce qui a de pire, j'é-oute la messe du dimanche en anglais, pi j'prie en français.

"Ça ben l'air qu'on a encore besoin d'exercice."

Y était pas fou mon grand-père!

Le Larousse définit le mot exercice de cette façon: c'est l'action de se donner du mouvement. Pourquoi de l'exercice? Parce que le défaut d'exercice nuit à la santé. Le peuple franco-américain n'est pas en bonne santé, c'est vrai.

Y est pas fort mais y est pas mort.

Je suis de l'avis qu'il est possible de savoir, de faire savoir ce qu'on a fait comme peuple pendant plus d'un siècle de présence. On a une langue, on a une culture, on a une histoire. On travaille ben fort pis on joue ben fort, ce qui fait tout de même un bel équilibre. De l'intelligence on en a en masse. Mais qu'est-ce qui manque? Rien, sauf de vivre au complet ce que l'on est, et d'être convaincu que notre présence active va contribuer au développement de notre société, ainsi qu'à l'évolution saine de notre peuple Franco-Américain. L'avenir c'est qu'il y a des gens comme vous et moi qui se posent des questions. Il y en a en plus qui trouvent les moyens d'agir. Je nous souhaite réussite.

STUDENT EXCHANGE

Eight students from St. Georges Quebec arrived on the Maine campus Monday, March 3rd. This marks the beginning of the student exchange program that was organized by the Franco-American Resource Opportunity Group and university students from St. Georges, P.Q.

The Canadian students visited the New England Atlantic Provinces Québec Center (NEAPQ). The center is responsible for many of the Canadian courses offered at UMO. They also have a broad range of activities associated with the flow of Canadian cultural information from New England to Canada. Due to the fact that the native language of these students is French, and since presently the NEAPQ has no French-speaking personnel, some of the students had difficulty expressing themselves in English. The students did, however, enjoy the visit.

During their stay, the Canadians will attend classes, movies, basketball games and many other activities. After speaking with them, I was pleased to know they enjoyed the social and academic atmosphere at UMO. As quoted by one of the Canadian students, "Students at UMO are very much open in expressing their feelings and attitudes, and I can almost feel a wave of involvement in the air." Others were amazed by the size of the campus and structures.

UMO students will have the opportunity to visit the St. Georges college during

(CONT: PAGE 5)

the spring break at the end of March and beginning of April. Eight students will be chosen for the F.A.R.O.G. sponsored trip on a first to sign-up basis. Any Franco-American or French speaking person is eligible for the trip.

Among the activities that will take place at St. Georges is a visit to the maple sugar farms, where students will have the opportunity to tap maple trees. For further information concerning the visit to St. Georges, contact Robert J. Pelletier at the F.A.R.O.G. office, 208 Fernald Hall, UMO, Robert J. Pelletier

There is a sizable population of French Canadian ancestry in this area and such a project involving their children would hopefully renew pride in their ancestry. Miss Lorraine Martel, Mod. Lang. Dept. 2615 Warwick Ave. Warwick, R.I. 02889

TO THE FORUM: Je suis une étudiante ici à l'Université de Massachussetts -- en train de faire des recherches pour un étude des franco-américains dans le Maine. Je vais me concentrer sur les villes de Waterville et Lewiston. Je veux montrer les raisons pour et les effets de l'assimilation des franco-canadiens. Avez-vous de l'information que vous pourriez m'envoyer au sujet du pourcentage de franco-américains dans la population, n'importe quel information statistique.

Our F.A.R.O.G. group down here is sort of floundering at the moment but we're working on getting our newsletter OFFSPRING together ... should it work out, we'll send a copy up to you.

Karen Kay
205 D Cashin, U. Mass.
Amherst, Mass. 01002

LETTERS

TO THE FORUM: Mr. Chassé also wanted to know what was going on in R.I. Well, I can tell you what is happening at our school. We developed two one semester French Appreciation Courses. One semester of Canada and one of France.

Bruce Rikard of the NEAPQ Center sent me a LAP on French Canada and we are going to use part of it in French Appreciation next year. We plan to keep the course content in constant change. This depends on the students and materials that we have to work with each year.

Could you ask your readers to send me anything that they come across that would help us, such as bibliographies, places where we can get information, old books that they no longer want, etc. I've had some success in obtaining information on Canada but not nearly enough. Your readers may come across sources that I've never heard of.

Another piece of information -- the Department of Health, Education, and Welfare are providing funding for an Ethnic Heritage Studies Program. We are applying for funds. It would enable us to involve several departments as well as the community in promoting ethnic study.

Paul Collette, Language Dept.
Woonsocket Senior High School
777 Cass Ave.
Woonsocket, R.I. 02895

TO THE FORUM: I am anxious to involve my students of French III and IV in a bi-centennial year project. If you have any suggestions I would be most grateful.

TO OUR READERS: For those of you living in Waterville or Lewiston, and with some information to share with a neighbor, please contact Ms. Kay at her Massachussetts address.



STAFF	
F.A.R.O.G. FORUM 208 Fernald Hall UMO Tel: 581-7082	
EDITOR	Céleste Roberge
GRAPHICS	Denise Carrier
TYPIST	Malcolm Taylor
DISTRIBUTORS	Erica Flourde Lucille Dubé
Thank you to all contributors. A publication of the Franco-American Resource Opportunity Group.	

LES NUAGES DANS MA TETE

par

Don Dugas

Oui, chérie,
 Il y a des nuages
 Dans ma tête
 Des fois j'es aime
 D'aut' fois
 J'es déteste.

Quand j'es aime
 c'tà cause que
 j'y sens
 un amour de soleil
 qui sourit
 sur un divin
 que je soupçonne
 en moi.

Quand j'es déteste
 mes nuages
 dans la tête,
 c'est à cause
 k'i m'font peur
 effrayant
 J'ai peur
 qu'un beau jour
 i m'annoncent
 la distance entre
 toi et moi.
 Et même pire,
 de la distance entre
 moi et moi.

Ecoute, chérie
 Ces nuages
 Dans ma tête
 Si t'font peur
 C'est correct
 de l'dire
 Et je comprends
 que si ça nous sépare
 Avec beaucoup de peine
 Ça nous diminue pas.
 Nous sommes toujours
 Des êtres dignes
 D'amour divin et de respect humain.
 I s'agit de le croire --
 (Au moins c'est ça
 k'i me disent.)

VENT

par

Maxine Michaud

Avez-vous déjà arrêté pour vous demander pourquoi sê pour?
 Apar que sê froid
 sêch
 sa move des affaires
 Avez-vous déjà watcher comment sa fait des affaires?
 Pourquoi sa change de bords?
 Pourquoi sa le fait des foits et pas d'autre foits?
 Je sais pas mē sē fun d'y penser
 Sa move des nuages
 voies
 des foits du monde
 bois
 papier
 aucune chose
 Sa refrashi l'air
 sa me fradi
 Me fait tremblé
 Sa seche la terre
 les almes
 la pluie
 la sueur
 Sa change de bord
 Regard comme le monde change le mood
 Le vent est bien humain
 Et-vous comme le vents?

15 février, 1975

PRINTEMPS

par

Claude

Toute chose à son temps
 J'ai hâte pour le mien
 Temps
 Tant d'hiver
 Tant d'printemps
 Vie
 Vivre l'espoir
 Vie
 Vivre l'amour

Pourtant?? Pourquoi.
 Pourquoi?? Pourtant.
 Tout'l'temps pourquoi
 Souvient pourtant
 A qui la croix
 A seul lui qui la faite
 Pourquoi la porter
 Pourquoi moi
 Pourquoi le printemps

OTHER CAMPUSES

UMPI ANNOUNCES A NEW FRENCH MAJOR OF ESPECIAL INTEREST TO FRANCO-AMERICANS

The University of Maine at Presque Isle has recently received approval for their B.S. and B.A. Majors in French.

The French Major at the University of Maine at Presque Isle has as its primary objective the facilitation of the language learning process. It is designed to develop in its students the greatest possible proficiency in the skills of reading, writing, speaking and understanding: that is, an ability in the language which is as close as possible to that of a native speaker.

This effort, abandoned in most institutions at the intermediate level in favor of the in-depth study of literature, (very often conducted in the English language) continues at UMPI with a wide range of courses divided along linguistic and cultural lines.

Since the language acquisition is the goal, a linguistic orientation would seem to be appropriate at all levels. Therefore, upper-division offerings feature such courses as stylistics, translation, phonetics, idiomatic expressions, conversation and grammar. However, the French language, like any other, is the constantly evolving product of dynamic social forces and, as such, cannot be taught in isolation from the culture which matures it.

If linguistics is the proper vehicle for language acquisition, culture is the natural medium and the student is constantly dealing with cultural material as he strives to become articulate in the target language. Specific civilization courses furnish the necessary insights into the culture from which the language derives, and at the same time provide the student with an opportunity to make meaningful use of his language skills.

Situated as we are in an area where French, for many thousands, is the mother tongue, and in consideration of our proximity to Quebec, the language department at UMPI places particular emphasis on the language and culture of the French in North America. In this way it hopes to make the language experience a more meaningful one for our Franco-Americans

LA, LE, LI, LU, LÉ, LÈ, LÊ,
BA, BE, BI, BO, BU, BÉ, BÈ, BÊ,
MA, ME, MI...



and to expose all of our students to a valuable linguistic resource at their very doorstep.

If we can assume that we learn by doing, it seems to follow that only by providing a situation in which the student is constantly dealing with his environment and his ideas, through the target language, can he hope to achieve anything like the native speaker's mastery of his own language. Sophistication in the use of any language is a very personal matter. To treat language learning as a purely intellectual problem is to subvert the process and preordain failure. The French Program at UMPI takes into account the individual nature of language learning, providing specific linguistic tools to deal with specific linguistic problems only when the student is prepared to make meaningful use of them. Since he deals with the target language with little or no reference to English, his thought and language patterns cease to be those of his native tongue. In short, he learns to think in French.

All classes at UMPI are conducted in French. The instructor is the facilitator of a process in which the student is directly involved. In beginning classes, once new material has been introduced by the instructor, the classes are divided into small conversation groups assigned to advanced students of the language. Here basic language patterns are reinforced by meaningful use and the emphasis is placed on the oral skill. Writing is introduced at an early stage and developed through programmed instruction. Laboratory work includes workbook activities, listening and responding to materials on tape, and slide presentations to which the student makes

oral and written response.

During the first semester of the intermediate level, students are still involved with the programmed learning of reading and writing skills. In addition, one half of the program now becomes individualized. In consultation with the instructor they contract for a number of projects designed to develop the understanding of speaking skills. They are encouraged to choose those projects which have the most meaning for them and which suit their particular needs. As an example, a student whose mother tongue is English may opt to conduct a series of taped interviews with a Franco-American, for which he must develop questions, spend several hours in conversation and discuss with the instructor, in French, an analysis of the interview. The psychological advantages to the student are apparent: he gains confidence in his ability and a readiness to make even greater use of his skill.

In his second semester, of the intermediate stage, the student is involved in a totally individualized program. Depending on his abilities and needs he will undertake programs designed to introduce him to upper level course material. These projects may take the form of taped dictations, slide presentations, conversations with a native speaker, listening exercises, written compositions, reading and re-telling of French stories or novels, mini-classes in phonetics, idiomatic expressions, and evaluated in consultation with the instructor.

At the upper division level the process becomes more deductive. The curriculum is divided among linguistic and cultural lines. Although the student is encouraged to take a more analytical view of the language, he is always involved with its use. Civilization classes do not primarily impart information. They encourage the student to make meaningful use of cultural material through the target language. Linguistics based courses do not concentrate on theory, they develop the more complicated language skills needed for dealing with cultural material in a sophisticated fashion. Through individualization, even civilization courses become language courses; grammatical and stylistic principles are introduced to the individual student when he is prepared to make meaningful use of

them.

A graduate of the program would be well qualified to enter into graduate degree programs in French.

Guy Gallagher
Robert Armstrong
UMPI, Presque Isle, Me.

MYSTERIOUS CAVE IN THE VALLEY

What I'm really writing to you about is of a certain cave along the St. John River. I want to say right now that all my information is second-hand and third-hand. I haven't had a chance to check any of it out.

It seems that an article in the Mars Hill newspaper, year 1902, mentions this cave.

The story is told by a woman who was kidnapped by Indians some years earlier. The Indians were bringing her to a settlement in the province of Québec where she was traded for a barrel of gunpowder or some such thing. On the trip to the province, she mentioned a certain cave where they spent the night. It was a "two storey" cave. It had a large chamber and in a far corner was a hole dropping six to eight feet into a second smaller chamber which was partially under the first chamber but also to the side and deeper back into the hill or mountain.

A few years back was a rumor saying that someone found a "two storey" cave which held remnants of articles said to be left by the Americans while they fled from the British. This rumor was never proven as far as I know.

Also a few years back (two or three years), Mr. Aaron Jackson of Allagash claimed he found a "two storey" cave and described it the same as in the Mars Hill newspaper article. He claimed it is on the St. John River southwest of Dickey, Maine. It is not directly on the river, but not far from it. Shortly after this claim, Mr. Jackson died at the age of 99 and without giving the exact location of the cave.

Since that time, a few explorer-geologists from New York have visited the

(CONT: PAGE 10)

(CAVE, CONT. FROM PAGE 9)

area. An Indian graveyard was found in St. John, Maine area revealing many relics but no cave was found. They have said that the land does not lend itself to having caves. One man claims that these explorers did not do a thorough job searching due to very bad roads in the area, also the fact that dams in repair in that area discouraged the explorers for some reason.

So it appears at the moment that no one knows exactly where this cave is. I think it will more likely contain Indian relics instead Acadian. There is no proof that it actually exists, though I think it probably does. I think it also possible that this cave may be under water now.

I know several people in the area who are interested in finding it, and as soon as winter leaves, they will begin searching.

I myself plan to talk to some of the "vieux bonhommes" in the Allagash area, though I know one can't believe anything they say. They are endless in their hilarious tall tales. But they just might know something.

Anyway, that's all I know for now. I have a lot of people to talk to and I may know more in a few weeks.

At the moment, I have two jobs and other things to work on (my plans for study in Paris) so spare time is rather rare.

David Boucher
Madawaska

SAVEZ-VOUS QUE ...

... is a new section being added to the FORUM to better inform the public of where Franco's stand in the U.S., New England, and in Maine. It will contain statistical as well as opinionated information, genealogies, and ethnic laws and rights.

Are we, Franco-Americans, considered a minority group or a deprived ethnic group? Evidence indicates that the Franco-Americans are the most disadvantaged of the larger groups of white ethnies in the U.S., with the exception of the Spanish surname groups. Later data on the disadvantaged position of the Franco-American can only be inferred since the Bureau of Census stopped distinguishing French-Canadian Origin from Other-Canadian

Origin with the 1950 Census. Thus the Francos are not only a "forgotten" but an "invisible" minority from the point of view of official statistics.

In 1960 of the U.S. cities of 25,000 or more inhabitants, only 10 cities had equivalent or lower educational levels than Lewiston.

Rosen, in his study of six north-eastern groups, found the French Canadian at the bottom in terms of "achievement training," "achievement orientation," and "educational aspiration." Overall F.A. were the least achievement oriented of the six groups, a characteristic of minority groups whose upward mobility has been blocked.

How many Franco-Americans are there in the U.S.? Six million people, or 3% of the U.S. population is Franco-American, with the major concentration in Louisiana (18.9%) and New England (). In Maine alone 35-45% of the population is Franco-American.

MINORITY OR DISADVANTAGED?

The terms "minority" and "disadvantaged ethnic group" are used when talking about or classifying the Franco-American. However, there are those who feel that minority is too strong a word, or that it doesn't even apply. On the other hand, there are those who definitely feel the tensions and pressures characteristic of most minority groups.

According to one professional sociologist, Madeleine Giguère, "disadvantaged ethnic group" is the appropriate terminology. She qualifies this by stating the following:

"Did you know that a smaller portion of the French labor force in Maine is employed by the State of Maine as compared to the remainder of Maine's labor force? This is also true of employment by the Federal government in Maine. But the difference is in the percentage of the employment of the two groups which is less (in regard to the French labor force of Maine), suggesting that educational preparation does not wholly explain the under employment of the Francos at that level." And ... "Did you know that the proportion of poor people among the French in Maine is about the same as for the population of the state as a whole, but that the proportion of higher income persons is less among the French as compared to the rest of the population?"

(CONT: PAGE 11)

(CONT. FROM PAGE 10)

This is another way of saying that there is greater income equality among Francos than among the remainder of the state population."

How do you feel about these statements? Do you think that "disadvantaged ethnic group" is appropriate in this case?

Other areas to which you might also address yourself in regard to your position as a Franco-American living in Maine are the following:

Relating to education are the needs of the bilingual Franco-American child met satisfactorily?

Within your community, do you feel that you have equal access and input in how the public institutions operate, the kinds of services they provide and how these services are provided?

Is your bilingual/bicultural background valued in your community, i.e., socially, politically, educationally, at work, etc.?

These are just a few questions to which we would appreciate your personal reactions and feelings as Franco-Americans living in the state of Maine.

How do you feel ... "Minority" or Disadvantaged ethnic group?"

census percentage for French-American population.



FRANCO-AM. POPULATION DISTRIBUTION

1. Madawaska	89%
2. Van Buren	94%
3. Centinou	25%
4. Augusta	29%
5. Waterville	30%
6. Lewiston	60%
7. Auburn	29%
8. Biddeford	61%
9. Saco	28%

Information:
STAFF, F.A.R.O.G.

As previously noted, Maine's location and economy have resulted in a large number of French speaking citizens who have come here, and continue to immigrate, from the surrounding provinces of Canada. The estimates of this population range from 15% (1970 census) to over 25%, but it suffices to say that on a state-wide basis, French-Americans represent a substantial minority.

The geographic distribution of this population, also previously referred to can be identified as three distinct areas: (note map).

-- The St. John River Valley Villages such as Van Buren and Madawaska (approximately 75% French-American-Acadian descent).

-- The Lewiston-Auburn and Augusta-Waterville areas of Central Maine (lumbering and paper mills).

-- The Biddeford area of southern Maine (mill towns of historic importance).

The map indicates a number of sample communities in each area with a 1970

REMERCIEMENTS

On voudrait exprimer chaleureusement tout notre profond reconnaissance à notre effable président :

- Irene ...
- Clotilde ...
- A. ...
- B. ...
- C. ...
- Notre ...
- et le Conseil de ...

VOTRE QUOTIENT CULTUREL FRANCOPHONE

1. La wangan
 - a. petit wagon à une roue
 - b. orage de neige dans le nord du Maine
 - c. company store
2. Avoir ses règles
 - a. se faire taper les doigts par la maîtresse
 - b. avoir sa tante
 - c. trophée que l'on reçoit dans un syndicat de menuisiers
3. A la job
 - a. un gros besoin
 - b. le contraire d'un swampear
 - c. faire du salon
4. Amarrer
 - a. Sanford
 - b. Lewiston
 - c. Madawaska
5. Le ding
 - a. se rapporte à "Frère Jacques"
 - b. ...
 - c. le ... cloche qui a perdue la ... battant
6. Faire son ... à la main
 - a. ... propre, à
 - b. ...
 - c. ... soi-même
7. Y ...
 - a. ... agir
 - b. ...
 - c. ...
8. Er ...
 - a. ... d'après
 - b. ...
 - c. ...

MAY TERM IN QUEBEC

Applications for the French May Term in Québec must be received by March 28th, 1975. Admission will be announced by April 14th. A \$50.00 deposit payable to May Term/Québec Program will be required by April 21, 1975.

Three academic credits will be given, hence, tuition at \$75.00. A registration fee of \$5.00, and \$50.00 room and board fee (breakfast) for the duration of the course (2 weeks).

Contact Mr. James J. Herlan, Foreign Language Dept., Little Hall, UMO 04473.

NEEDED: PUPPETEERS

Project F.A.C.T.S. at the Maine Public Broadcasting Network are in search of Bilinguals to be used in a puppet production for two pilot programs in the month of April, 1975. Needed are 3 male French voices and 2 female French voices. Applicants must have some feeling for puppets and a sense of theater. You will be trained by professionals and are needed as soon as possible.

If interested, please contact Mr. Nelson ... Project F.A.C.T.S., MPBN, Albert ... UMO, Orono, Maine. Tel.: 554-4193.

Réponses envoyées à ... cult-
 tés ... a - 5, b -
 6, c -