

For the Lewiston Sun Journal

September 29, 1999

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Following an invitation by Rex Rhoades of the Lewiston Sun Journal to write a piece for the Journal's Millennium - the Christian one - Millennium project, I thought and rethought my tackling the daunting task of weaving a picture of the events which have shaped Franco-American identity, and thereby facets of Maine identity.

The Journal's invitation called for "experts" in various fields to communicate their perspective in two to three thousand words. Experts in Academia are legion. But all, including me, have not the necessary tools of restraint to adhere to the limits on verbiage. There is one important difference, I make no pretense to objectivity, or being dispassionate. The subject is replete with historical denial, repression, colonization, anger, hostility, imitation, and more. All states of being fraught with potential eruption, or retreat, as capped volcanoes.

So the key to my accepting this task I found in the words of the invitation, "to even speculate on how the past will shape Maine's future," in this case the presence of the Franco-American community in Maine, a story yet not part of the public place and public institutions.

I begin, as many do, with a disclaimer as I proceed to claim. While I am director of the University of Maine Franco-American Centre, my words in no way represent the University of Maine or any Franco-American organization. I am speaking for myself as I express what I have learned and experienced during the past 30 years as an advocate of Franco-American identity in Maine and the United States. This, in the early 70's, having begun with advocacy for my culture in all its colors along with my native language, which by the way did not emerge from the base of the Eiffel Tower, and my name, Joseph Yvon Albert Labbé, which is the manifestation of those colors — North American colors.

I have added a glossary of terms that are much used, but seldom defined. This glossary was developed and hammered out piece by piece in the 80's over a period of many months by a group made up of Francos, Penobscots and Passamaquoddies. Cultural groups struggling with equity and equality regarding social and health issues, and Maine cultural identities.

Arrival on the scene

Allow me to set the scene, that is our arrival to this continent, and our migration everywhere in quest of elsewhere. We all vaguely know that the French have been in this region since colonial times when the European super powers warred and struggled over real estate on this continent not their own. In fact, for more than a century, the newly arrived French immigrants to Turtle Island referred to this region of the continent, including what is now Maine, as la Nouvelle France. As the English succeeded in dominating the continent region by region, the French retreated, and eventually by 1760, surrendered. In 1755, Acadians were deported from their settlements in Nova Scotia, and some, having escaped North for a generation to what is now Fredericton, were displaced in 1783 by Loyalists fleeing the successful revolution to the South. The former ended up dispersed all over the hemisphere, including the tip of South America. But we may know them best for their settlement of the bayou region of what is today Louisiana, and Le Madawaska, a region of the Northern Maine/N.B.

region. During the Grand Dérangement of the 1750's, the Acadians were gathered and herded on ships, many of which barely floated. They were then dispersed, families separated, dispossessed and exiled far from their homes.

Their cousins, the French in Québec, having given up the territory to the English following their defeat on the Plaines d'Abraham in 1759, were dealt with differently. Their numbers being greater than the Acadians(and greater than the English for that matter), and having developed both, an urban and agricultural society with a panoply of institutions controlled by the Catholic church; these "fidèles" were ripe for absentee management by English authorities, which made good use of the Church institutions as an instrument for crowd control. A control which was implemented very successfully and was in full operation for more than two centuries. Until , of course, the Révolution Tranquille of the 1960's and 1970's in Québec.

I find it ironical and paradoxical that the 17th century super power, France, which was well on its way to colonizing the whole continent and its aboriginals, found its newly arrived settlers the object of colonization by the English by the second half of the 18th century. Following the French defeat in Québec, a deal had been made with the English with the result that if the Church kept its flock under control, it would be allowed its religious institutions and the French language. France then soon forgot its conquered and exiled settlers in its Nouveau Monde. It emerged from this amnesia some 200 years later. Specifically and very publically in 1967 with the very loud "Vive le Québec Libre", uttered by the then Président de la France, le Général De Gaulle.

Out of this historical fabric woven between the arrival of Champlain and the 1850's, a great migration of French Canadian cheap labor, at the invitation of the textile industrialists to the South, started a tidal wave of Québec workers from the farm to the mills of the US Northeast. During the latter part of the 19th century, more than half the population of Québec sought greener pastures in the US. More than one million uprooted themselves for the trek South. Many with the thought of returning to "la patrie" someday. This represented a massive exodus for French Canada, and a threatening influx for Maine and regional authorities.

It should not be forgotten that French missionaries had already established themselves in what is now New England as it was then known, for 150 years, la Nouvelle France. The door having been opened by Jacques Cartier and Samuel de Champlain, the latter having founded the first European settlement on Turtle Island in 1603, on an island he named Sainte Croix. Oblivious to the fate reserved for them and succeeding generations of their French flock, missionaries proceeded with the colonizing(see glossary) of aboriginals, eroding or replacing, to various degrees, traditional ways which had evolved over thousands of years. The French of then, and Francos of today, were not immunized against arrogance, prejudice, and even racism. Even in denial of our own cultural and language inheritance.

Having touched briefly and profanely on some of the economic and political upheavals that brought the French to Maine and the region, I want to jump to the present with some observations on the current state of Franconess, the Maine French identity. I will later come back to the meat, i.e., what happened in between the beginning and the now.

Who are we now?

Franco currently make up about 30% to 40% of the state's population. About one hundred thousand remain French speakers. We are of Québec and Acadian heritage, identities forged on this

continent - initially as invaders and colonizers. We are the product of generations of those who fueled the Maine economic engine as invited cheap labor during the latter part of the 19th century. Our forebears — Lafayette, Rochambeau, Paul Revere (a.k.a. Paul Rivoire, son of Gascon Rivoire) — participated in and made possible the birth of this democracy. Our forebears also fought for the North during the Civil War as other French Canadians worked on production lines for this defining event. Even more answered the call, or volunteered since. Yet, as I write this, Francos have felt the need to prove their patriotism, or have allowed it to be questioned, as if being French and manifesting our brand of “frenchness” was unpatriotic.

Yet, despite our rich contribution to the building of this state, ours have yet to reach the top managerial levels of government. Never, being 30% to 40% of Maine’s population, has there been elected a Maine governor of Franco heritage. Never has a congressional seat been filled by a Mainer with this identity. And never has one of us occupied the post of full Bishop of the Portland diocese. Never! Auxilliary, yes. Full, no! Even though over 70% of the Catholics in Maine are of French heritage. But we were elected to fight in wars where many of us paid the ultimate price. And while the Francos have been absent from the Catholic top post in Portland, the diocese has for generations taken the cream of our young people, and for generations has sent them elsewhere in the world to colonize other people. This as our communities sank into invisibility.

The current invisibility is so well ingrained that the Maine media recently touted the presence in Maine of the first American Indian Bishop – Bishop not of Maine but the South West. One might have audaciously expected the recognition that Bishop Pelotte, who originated from Waterville, was born of a Franco mother and a father of Franco and Abenaki heritage. This is an eminent example of two colonized identities(see glossary). And the public has yet to be informed or educated by its institutions, particularly the media, thereby perpetuating the myth of racial, and possibly worse, spiritual purity. The 4th state has yet to ask and pursue how, at the end of this century; such a large segment of Maine's population is still largely invisible and unknown. To me that explains in part the recent press articles and television segment which pushed their ignorance an accommodating public... an American Indian Bishop, who from my perspective is between one half to three quarters French. Are we so politically and culturally emasculated that we don't know the difference? What is it that shaped such muteness? Such acquiescence to being defined by others, and such dependency on an identity not our own? One might query “official” Maine historians and our public education system, the “lower one” as well as the “higher one”, as to how they get away with publishing Maine histories and disseminating knowledge which leaves out nearly half of Maine’s population.

There has been a cost to this “official” invisibility. The current state of Maine Franco identity is the result of accommodation, cultural invisibility, and historical derision. Until recently, dumb frogs jokes were heard in classrooms and in the public place — in higher and lower education. Check the schools texts in Maine public, “ higher and lower” education, and try to find our history, our literature, our language. Ask teachers in your community about the Franco contributions to the building of the state and its institutions. Higher education has yet to produce them.

In the 80's a video on lumbering in Maine, "From Stump to Ship", was aired and perceived as representing Maine lumbering history. My father and most men in my family worked in the Maine woods most of their lives. My father worked the river drives for years. He and other Francos were not there in that video.

We have been told that we don't have a real culture, nor a real language. We have generally grown to believe it as we continue to live and work within our depressed and shame based identity, with our borrowed names, with faces not our own... the makings of political eunuchs as clearly manifested in our lack of political success. And more politely, the makings of a minority psychology

with its attendant co-dependancy. We wanted to be accepted, to improve our economic and social condition. We wanted something better for our children. We wanted to belong. But there was a price. We were asked to give up crucial pieces of our selves. These pieces have thus far limited our access to full self realization, and full expression in all human activity - social, governmental, economic, and educational. It may very well be, as many have told me over the years, that Maine Francos have a higher toll of mental health issues, and problems with self destructing behaviors — alcohol, tobacco, and other substance abuse s. There is already plentiful literature which has examined and studied the consequences and impact of colonization, prejudice, and repression on conquered and devalued cultural communities in the region.

Over the last 10 years, our public institutions have been piously organizing diversity initiatives mostly based on skin pigmentation. And in Maine, where the population is already perceived as “diversity-less” and homogeneous, homogenized and "macdonalized", leaders have not the eyes to see us, nor the knowledge to value us. A disappearing generation is leaving with our history, our folklore, our music, and our language. Until recently, UMaine academicians were oblivious to our presence and our numbers. A continuation of what we have known since the foundation of the institution in 1865. A university and a system Francos have been supporting and depending on to fulfill a public mandate - the generation and dissemination of knowledge about Maine people - all of them. Barring few exceptions, higher education in Maine currently is ignorant about nearly one half of the state's population. The token initiatives to date do not produce higher education graduates able to convey to the current generation of young Francos and others, what our generations have contributed and produced. Maine higher education had yet to produce a history of Maine people that integrates the rich diversity of Maine peoples.

Our labor history (and we were mostly working class) generally still rots in the mill cellars of major Franco communities, or fallow in local budding unfunded historical initiatives. Such is the fallout of historical prejudice... low ceiling, stunted and ailing expression, closet creativity, shame and fear of discovery and exposure, hesitant as we try to claim and use our cultural and language inheritance, our bilingual skills while avoiding public denigration and rejection. The price of our Franco story remaining uncollected, untold, our collective voice mute.

It is of no help that our North American cultural heritage dates to the pre-French revolutionary period, giving us a more than healthy respect for what we perceive for what we perceive as duly constituted authority: the company foreman, the teacher, the priest, or the Pope, all have domain over us. They all have rights over our identity. In Québec and Acadia, social hierarchies had expressions for it - *c'est pas du monde de not' classe ça! C'est pas not' place!* These migrated with us as rationale for immobility.

While the socio-political space allotted the Franco identity was restricted and small, relegated essentially to the Franco parish and the Little Canada - Franco gave themselves the illusion of power - however little - by accepting and accommodating to their lot as outsiders, temporaries.

What happened between the arrival and the present

Well! What happened between then and now to reduce to such low standing a culture and a language honed and transmitted over a thousand years?

What happened to the cultural tools of self and community management, the moral compass fired by a belief system attached to land, faith, and fierce pride? What happened to the genius of our culture, its capacity to invent and innovate? What happened to the language, ours, which expressed *notre vécu*, our living reality and experience?

As the French in Québec embraced their fate following *la conquête* - with the able assistance of church authorities - a sense of fatality and futility began to ingrain itself in the culture, then manifested in the language.

Fond of proverbs and adages which explain and expressed socioeconomic and cultural ceilings, a saying was fashioned which has dogged the French in North America to this day.

"On est né pour être petit pain, on ne peut pas s'attendre à la boulangerie". (We are born to be little breads; we cannot expect the bakery).

This incapacitating mind set and the consequent predisposition made it easier for the bigotry and prejudice to take a foothold as Francos established themselves in Maine, among those who seemed to have divine right in this budding democracy. The aboriginals had already been divided and decimated. And the new hordes of immigrants from across the oceans, and overland migrants from the North were the next challenge in the last half of the nineteenth century. The welcome mat was not out.

A land grant university was founded in the midst of that migration with a mission that was primarily to meet the agricultural needs of that state. This should have been of interest to Francos who believed in education. But the new university established its community network using the Grange system that did not welcome Francos or Catholics. And this ignorance relative to Maine Francos persevered until it was breached in recent years.

We came from Acadia, from Eastern and Western Québec. In Maine, we settled on farms, worked in the woods, and by the tens of thousands, we settled along the Maine rivers to work in the textile mills.

Having experienced English Protestant style conquest and exile in Québec and Acadia for generations, they came, whole villages, families, recruited by mill Maine and New England mill agents. They moved into mill housing. They set up schools, built churches, hospitals. In fact, Francos built a whole socio-cultural support system in order to ensure survival within their identity. Their schools became bilingual and provided an education through college for their children - and many children there were. Enough to please mill authorities as they were put to work, and enough to scare the same authorities as these children grew and continued to add the Franco ranks.

The ignorance propagated by the Maine public education system was not accidental. The goal was to assimilate us and melt us. But into what? Would we be better citizens as retreaded anglos? Not by a long shot. If we were lacking in worth - having no history, no real culture and no real language - it became easier for the preferred model to dispossess and disenfranchise Francos. The erosion was causing us to be complicit in our own devaluation.

A series of actions and events at the turn of the century started the process of cultural sterilization. The Francos reacted by circling the wagons and creating societies and associations for mutual support. I remember reading demeaning descriptions in municipal reports of Franco workers, descriptions just barely above the level of animals.

As the U.S. Catholic high clergy became politically threatened because its flock made up largely of European Catholic immigrants spoke a diversity of languages, it sought remedy to that troubling diversity. In our case, the Bishop of the Diocese of Portland proceeded to assign anglophone priest to Franco national parishes. Francos and their leaders eventually gathered their courage and refused, and further, they embarked on a 10-year struggle to keep control of their parish properties and funds. The Bishop claimed that he alone owned and had the legal right to all parish properties and monies. Thus the name: The Corporation Controversy. Francos and their leaders to no avail sought legislative redress. They then took their issue up the church hierarchy, and eventually to the Pope. The Franco leaders came back from Rome with orders to cease and desist or they would all be excommunicated. They continued the struggle, and they were excommunicated. Francos lost a major political battle that struck at the center of their culture. Franco community leaders from Biddeford, Lewiston, and Waterville were excommunicated. The punishment and consequence - loss of salvation - were preached from pulpits all over the region. Burial in consecrated ground was refused unless the "sinner" recanted while alive.

These excommunications inaugurated decades of shame that lowered the ceilings on Franco identity. This high clergy and local Franco parish struggles was repeated in Rhode Island in the 1920's with similar results and more guilt and shame.

In fact with the entry into the 20th century, Franco identity was assaulted by a series of attacks and events which pushed them back into their neighborhood, their Little Canadas, and the safety of their kitchens.

Beginning with the 1920's and for the next 50 years, the KKK found Franco Catholics to be an easy target for their bigotry. In the 1920's, an anti language bill found fertile ground in the legislature and with a governor who was a KKK sympathizer. The law was on the books until 1976 when Franco legislators, led by Elmer Violette and Emilien Lévesque, were able to persuade their colleagues to see the light and smell freedom.

This law prohibited the teaching of subject matter in any other language than English in our public schools. Public school authorities invented means to discourage French from being spoken on school grounds, or in school corridors. Being moved to the end of lunch lines, writing hundreds of times on the blackboard that no French will be spoken, and other shame based inventions fashioned from ignorance. French could be spoken in the classroom where it was taught as a foreign language by teachers who had received teaching certificates from institutions who had chosen to ignore our presence. Research over the last 20 years has clearly demonstrated that learning and using two languages simultaneously is beneficial to both languages, and moreover, beneficial to the learner.

The anti language law, given the size of the Franco population in Maine, was essentially an anti French law. It further demeaned and diminished the public voice of Francos. It added another ceiling of prejudice which created further invisibility for our community as they sought to keep succeeding generations out of harms way, out of reach of psychological assaults on Franco identity. We accommodated.

We changed our names. Boileau for some became unrecognizable. So did Vaillancourt, Boisvert, Savoy, as so many others. Looks somewhat like identity cleansing, if not ethnic cleansing.

The attributes of our identity - our culture and language - were further undermined by wars and the Great depression, a period of time when Francos would have produced leaders who would be successful in the political arena, and with that, eliminate the negative socio-political forces which were keeping us as "petits pains". During the first fifty years of this century, Francos should have

taken their place as managers of the "bakery" - la boulangerie. At least once in a while. It did not happen. Names such as Bérubé, Béliveau, Dutremble, Violette were candidates for the post of Governor and Congressperson. No success! A Proulx came close to occupying the post of full Bishop. No success there either.

Unable to obtain acceptance in the public place, Francos retreated further into protected environments - their parishes, their parochial bilingual schools, and their societies. They founded dozens of newspapers, and even more societies. Both of these became places where political and cultural expression was supported.

Then with the onset of the Great depression and World War II, Francos were unable to support two systems of education out of working class wages. By the 1960's, their schools had, for the most part, disappeared. Their societies, for the most part, became moribund, and worse, drinking clubs. I believe those societies serving as ramparts, eventually became cages without exits.

Francos were by the 1960's experiencing another conquest, another exile. Another identity, another face than their own was being imposed. Ignorant of our contributions, our literature, and folklore, our history, our cultural and language assets, the public education system has nearly succeeded in erasing us from the public place. As the 1960's marched in, we were nearly invisible, and mostly silent.

A shame based education and socialization fed the silent invisibility with an indifferent university content in its 100 plus years of ignorance regarding this community making up 30% to 40% of Maine's population. It is then understandable that books published, following Franco stirrings of the early seventies, wore names that reflected the state of Maine identity. Titles such as "Quiet Presence", "The Chinese of the East" and "Les Nègres Blancs d'Amérique" were about us — unflattering as it was.

Also in the early 70's, and out of the ignorance Maine educational institutions had delivered to its students - Franco and non-Franco - for generations, a publication entitled "Le Farog FORUM" emerged from a student and community group at UMaine. The group challenged traditional attitudes engrained in the faculty and the Franco community. More recently, Maine History and Maine literature texts were published by university professors. Neither recognized the 30% - 40% of the state that is Franco. No wonder that in the same period; some Franco community groups were discussing class action suits for institutional discrimination. There have been changes for the better since with the installation of more enlightened administrations. The proof will be in the eating of the pudding? Will it taste like us, or will we be served another cultural uniform?

How has Maine been shaped by Franco-Americans?

Aside from having been an ample source of cheap labor, this community had shaped Maine more by its absence, its silence, its invisibility, and by the Franco story yet uncollected, yet untold.

The systematic and multiple assaults on our language and culture, directly by the catholic church, and indirectly by a public education system which chose to ignore us for more than a century, drove the French identity and its expression underground, or behind the safety of walls— psychological and physical. Our identity has been colonized (see glossary) again. In our own state. Our tools of self-understanding and self-expression having been ridiculed, we adopted the uniform imposed... but only in public. We accepted being shaped and became hardened in our impotence as co-participants in shaping Democracy, as practiced in Maine, had failed us. Ignorance prevailed. The younger generation yearning for identity and rootedness is waiting.

We were taught French as a foreign language while our own tongue, central to our identity, was reviled. So much that some discouraged their children from French at home, thereby ensuring limitations of self expression, and self knowledge. Almost to a one in Maine and New England, a Franco faced with a person from France, or person speaking book French, will apologize for his/her accent, and become mute, shame ridden, impotent. Does this happen relative to American English and British English speakers? Keeping Francos out of the market place of ideas worked. As an ill informed community —about ourselves in particular — we accommodated to second class citizenship without full access to the political and educational processes. We have been consistently underrepresented at all public levels of activity: higher education faculties, state cabinet posts, school boards, and administrative posts of all sorts.

Renowned Acadian writer, Antonine Maillet, tells us that it takes a thousand years to kill a culture, a hundred years to kill a word. *On est pas fort, mais on est pas mort!* In spite of my words, there is yet hope to be. Un réveil has to take place, responsibility for ourselves, has to be assumed, and must participate within our identity. It's the only one we have. And if we continue to wear another 's identity, we can never hope to be as magnificent in it as the real owners. We must reclaim our history, our culture and its language., rid ourselves of the shame based masks. Then will we be able to take our place , with our identity, with full appartenance and participation in this democracy.

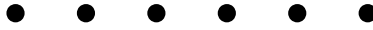
The latest assault on our identity by English Only advocates was repulsed by Francos successfully last year. We are openly finding and reconnecting with our cultural backbone where we really live and create. Only preferred models need apply or speak up will no longer be our manacles.

And regarding language, Madame Maillet says that we have but one authentic choice, and that is, *"de parler avec la langue qu'on a dans la bouche"*. Prior to meeting Antonine Maillet, "Le FAROG FORUM" had already chosen its motto: *Afin d'être en pleine possession de ses moyens*. An inspired choice. That motto was the beginning of our seeing ourselves as shapers of our environment and not as "petits pains". That motto is the beginning of our being perceived as an important resource having, and an important cultural and language capital. Our current governor and University System Chancellor have understood that Maine Franco-American culture and language are assets to be developed and used for economic development of the state. We may yet have a part in shaping Maine and its future in a proactive manner. It is vastly superior to the cultural uniforms and the "macdonaldization" - millions served looking and tasting all the same - which had been tailored for us.

I believe that within our Franco identity, we will make the highest quality contribution to our community and our society. There are currently a number of Franco related initiatives underway at Maine colleges and universities. As these purportedly deal with our language and culture, it is important that community Francos maintain a constant dialogue with these same initiatives. As the owners, the least we can expect is that these Franco-American initiatives reflect authentically who we are, and not who they are.

In conclusion, as Franco-Americans shed the "petits pains" mindset, rebuild a shame based identity into one that is creative, productive, and useful; breakthrough the historically prescribed ceilings and their impoverishing limits, decolonize ourselves and access the highest levels of institutions which touch our lives, put to work cultural tools and a belief system honed over more than a thousand years; then will our historical invisibility cease to loom as a shadow over Maine. It is also then that future generations will have access to the accumulated wisdom of this community, reclaim ancestry and our full participation in this democracy within our identity. We deserve it, and Maine deserves us. We, Franco-Americans, also love and want our full measure of life, liberty, and the pursuit of happiness - within our identity of course.

EXCUSEZ-LÀ!



Suggested operational definitions of culture with a glossary of related terms dealing with culture

CULTURE:

Culture is the accumulated wisdom of a collectivity which is passed from one generation to the next. Behavior is a manifestation of culture, it is not culture. Culture is a problem-solving device; that is a means for coping with reality, it provides a way of thinking about and understanding the world (e.g., via religion, folklore, science, etc.). It also organizes our emotional experiences as well as our cognitive. Culture has both positive and negative aspects, thus, on the one hand, culture gives support and reassurance in dealing with reality, but on the other, it may also be a source of uncertainty or insecurity through threatening of frightening beliefs (e.g., ghosts, witchcraft, racial, ethnic, and religious bigotry).

Glossaire/Glossary

BILINGUAL

Early bilingual: A person who in early childhood development acquired two community languages sharing the same brain center .

Late bilingual: A person who acquired a second community language later in childhood or later life generally functioning in two brain centers.

BICULTURAL

A person who possesses two distinct dynamically interacting cultural heritages—generally the first acquired through enculturation and the second through acculturation.

NON-MONO-LINGUAL

A bilingual/bicultural person who has difficulty expressing her/him self in either a first or a second language due to community and institutional biases against and neglect of the first language.

RACISM

The exercise of power—with institutionalized support—to deny, to limit access, to exclude based on one's prejudices based in ignorance and fear.

PREJUDICE

Feelings, attitudes, preconceived ideas and biases about people and communities based in ignorance about those people and communities.

MULTICULTURAL

Denoting the coexistence of at least several cultures in a society, a region and /or in a community. Also an abstract concept of cultural diversity driven by federal/state dollars which is not community based, emanates from and tends to support the status quo.

SHAME-BASED CULTURAL IDENTITY

An identity whose manifested characteristics—color, language, beliefs, comportments—has been institutionally ignored and historically deprecated with the results that the personal tools, effectiveness, power and wellness of the inheritors and owners are diminished and access to full self realization is not available.

PLURALISM

A concept of diversity which emphasises form over substance, abstracted image over reality.

CULTURAL COMMUNITY

A collectivity of persons who share a common history, language, ethnicity, customs, beliefs, religion etc.

COMMUNITY

A collectivity of persons living in some sort of proximity to each other and sharing social, education, economic and governmental support systems etc.

COMMUNITY BASED

Organization whose self concept, services, products and goals are driven by the local community; which is a cross section of educators, farmers, mill workers, ect., not only the professional class who tend to dominate.

UNDERSERVED/ILL SERVED

Persons and communities who historically have lacked equal and appropriate access to health, education and other services

SOCIAL STRATIFICATION

A vertical layering of society—those at the top reserving to themselves status, dominance and exercise of authority and influence over substrata—in accordance to historical norms defined by accumulated economic power, established cultural pecking order based on preferred/non-preferred identities: Cultural, racial, class, linguistic, religious, gender, sexual orientation, etc.

HEALTH PROMOTION

Culturally defined short and long term strategies and activities which promote wellness such as: ActFANE, *Le FAROG Forum*, ACA, eating low cholesterol/low fat “tourtières,” cretons and ployes, identifying culture specific healing processes and wellness support systems and other activities.

EDUCATION—HEALTH, CAREER etc.

Specific client oriented goals which communicate a body of knowledge appropriate to and in concert with the client’s culture.

MINORITY

Those denied and/or having less access to societal resources and benefits for reasons beyond their control and due to historical and institutional racism/prejudice.

MINORITIES

A collectivity of groups sharing denial or lack of access to wellness and benefits available to other cultural/racial groups

RURAL

A community of 20 thousand or less with 20 miles to a community of 20 thousand or more.

CULTURE SPECIFIC SUPPORT SYSTEMS

Cultural mechanisms—conscious and unconscious— family systems, folk medicine, beliefs, customs ect.—which are an integral part of a person’s wellness concept and healing process and when intact render possible equal access to health services, learning & education within bicultural/bilingual identities.

CULTURAL SENSITIVITY

Awareness based in the knowledge and appreciation of one’s own culture—history, belief system.

MONOCULTURAL CLIMATE/ENVIRONMENT

An environment created and maintained by policy makers and implementors who have little or no awareness of their own cultural makeup and who have little or no awareness and sensitivity to regional/societal cultural equity and diversity.

FIELD SENSITIVE — FIELD INDEPENDENT

Culturally defined strategies which determine cognitive and affective styles of learning, personal boundaries, limits, perceptions, self expression and processes of interaction with one’s social/institutional environment.

Field sensitive is characterized by informality, expression of feelings, group and process orientation, collaborative interaction, cooperative effort need for adapt learning to personal experiences etc. Ex: *Sesame Street, Electric Company*.

Field independent is characterized by formality, individual effort, individual achievement, task/goal orientation, competitiveness, need for formulas, appreciation for the factual details etc. Ex: *Modern School Math: Structure and Use*.

MÉTIS

A person of mixed racial/cultural heritage—generally applied to Native American and French American “métissage” of race and culture.

STRUCTURAL DISCRIMINATION

Institutional biases and prejudices emanating from monocultural policy and decision making processes, hiring and acculturation patterns which impose prejudices in direct proportion to the cultural self ignorance of the managers who implement the institutional objectives; and excludes according to the ignorance of cultural/linguistic characteristics which threaten and/or do not conform to the institution or organization.

COLONIZED IDENTITY

An identity whose culture and language, along with its tools of self expression and self management, have been eroded and undermined with an accompanying process of domination and occupation of that identity, so as to control it and subjugate it.

FRANCO-AMERICAN

United States residents of French heritage and culture (more than 10 million) having full or partial expression of the North American French language and reflecting at least two distinct historical experiences:

-Acadian roots: History, folklore, culture and language marked by the maritime—Nova Scotia, New Brunswick and Prince Edward Island—historical home of their forebears and the Acadian dispersion of 1755 and 1785. In the North East they are found mostly in Maine’s St John Valley with smaller settlements elsewhere in Maine, in Massachusetts, Connecticut etc.

-Québec roots: History, folklore, culture and language marked by the Québec rural farm depopulation of the latter part of the 19th century and first half of the 20th century and their “overnight” settling in urban textile manufacturing areas of the North East with smaller numbers in the wood cutting and farming economy.