AU BOUT DU MONDE: AN INSTRUCTIONAL MODULE FOR IMPARTING CULTURAL INFORMATION, WITH SPECIFIC REFERENCE TO CAPE ST. GEORGE, NEWFOUNDLAND

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AU BOUT DU MONDE:

An Instructional Module for Imparting Cultural Information, with Specific Reference to Cape St. George, Newfoundland

by

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submitted to
Memorial University of Newfoundland
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CHAPTER I

INTRODUCTION

A. The Problem

One of the difficulties in the teaching of French in Newfoundland has always been the problem of arousing the interest of the student. A major reason for this difficulty, as identified by Dr. C. Brown (1972), is the lack of a French environment, which makes it extremely difficult to teach or maintain any competence in the French language. Because of this lack of a reinforcing milieu, students have no opportunity to practise their language skills outside of the classroom situation and they look upon French as a rather futile expenditure of time and effort.

The problem of the lack of motivation in studying French is also due in part, to the long sequential programs of teaching French currently used which are based on a rigid progression. Such complete and fully integrated programs, from the beginning to the end of a school language curriculum, make too little allowance for students' different learning styles, rates of progress and interests.

The acquisition of skill development in the cognitive domain is the primary objective of such programs. Consequently, the area of non-language skill development in the affective domain is considerably neglected. This affective domain is concerned with such factors as interests, enjoyment,

motivation and the development of positive attitudes towards the studying of French language and culture.

An efficacious way of tackling the problem of lack of motivation and of reaching individual students is to spend time approaching the study of the language by presenting interesting aspects of its customs, habits and traditions.

The purpose of this paper is to describe the development of a cultural module on Cape St. George, a francophone settlement on the Port-au-Port peninsula in western Newfoundland. The development of this module is based on the principle that language is best taught in a socio-cultural context. The module is designed to be used as a cultural supplement to a regular core French program.

B. The Module Approach

In recent years there has been a growing criticism and dissatisfaction with long sequential programs of teaching French, which are based on a rigid progression, for they make too little allowance for differences in students' learning styles, interests and rates of progress. The main emphasis of the module's approach to second language teaching has been a move away from the rigidity of such sequential materials to the provision of smaller, more manageable units readily available for the classroom.

Module-making projects deliberately select topics from among those aspects that are not sufficiently emphasized

by current programs, such as the lack of explicit cultural instruction. They open up new and valuable avenues for the learning of French as a second language. This healthly, independent approach to the "textbook" or program provides an alternative to the type of lengthy and strictly sequenced programs which are now in use.

C. Stages in Module Development

A module is a unit or kit, independent of existing programs, dealing with one specific aspect of learning a language. A module can present information on a given subject, especially culture, teach a linguistic feature, or provide practice in one or more of the language skills. Modules are flexible enough to be fitted into various levels and kinds of French teaching situations. They may appear in various formats, depending on their purpose. They can be addressed to a particular age and grade level or have application over a wide range. In practice, modules have been offered as small multimedia kits, some of which can be used in the classroom or designed for independent use.

Modules are not intended to be a program. Neither are they multimedia gimmicks. They are an attempt to introduce into second-language programs, worthwhile content of intrinsic interest, information of contemporary interest and current value for learners of French.

Because second language education is multifaceted, second language materials should be developed, not according

to one school of thought, but rather according to a number of principles. The principles which underlie the development of modules are:

1) Worthwhile content. This involves real communication in the second language and making the content of second language courses meaningful to learners. In addition to materials which stress the development of second language skills, there should be activity materials which encourage the students to make use of the second language and cultural materials which provide information.

2) Flexibility. Second language materials must consider student aims and be flexible enough to respond to the different learning styles with which learners approach language learning.

3) Systematic language build-up. Competence in a second language will be acquired more efficiently if the systematic features of the second language are made clear to the learner.

4) Meaningful units. Because of the seeming endlessness of present language programs, stages in the second language learning process need to be defined into meaningful

units for the learner, which allow him to realize the progress that he is making. Since the objectives for each unit or module will be made clear to the learner, he should then feel a sense of accomplishment upon completing the unit.

5) Varied components of the second language curriculum. Teaching language (phonology, grammar, lexis, semantics), teaching culture (artistic, musical, literary heritage and the overall life style of the target culture), and providing activities in which students use the second language in communicative situations should be included in a second language curriculum.

6) Learner characteristics. Because students may approach second language learning with different backgrounds and personal objectives, the following variables may affect the aims, content and organization of second language teaching, and consequently the content and presentation of second language materials.

   a) Individual level of development of the learner.

   b) Personal objectives:
      i) Proficiency in second language competence, performance, skills and language use.

ii) Knowledge about the language and the culture.

iii) Attitudes to the second language community and culture and also attitudes towards learning the second language.

iv) Transfer. This involves learning beyond the language given: insights into language and language study techniques, attitudes to language study, and to other countries and cultures in general.

The logic of this sixth principle of module development is that it advances from the most fundamental objective, language proficiency, to objectives which are more removed from the first objective but which may play a part in many types of curricula, e.g., transfer.

A module passes through six stages in its development. At Stage I, The Selection Stage, a topic is selected according to one of three broad content areas (e.g., language, culture or activity). Choice of a target audience is also made based on grounds of identified needs. At Stage II, Topical Research Stage, research is done into sources along with documentation and selection of information for the chosen topic.

The process of documenting a topic for module treatment varies with the topic and content research is a vital part of module development. The five ways of documenting a topic are: interviews, primary sources (which when available are the most reliable source of information), contact with persons and organizations in a position to supply information, use of secondary sources (in order to

offset the biases of one author and to obtain a total picture a large number of secondary sources need to be consulted), and the use of experts with special expertise.

In module preparation, very careful attention must also be given to linguistic aspects. It is important to marry students' developing skills in the second language with their sophisticated interests and points of view and to ensure that vocabulary and structures are not beyond their comprehension. In the modules, lexicons, and/or glosses and visuals are used to aid students' comprehension. For example, the module on René Levesque[1] contains a lexicon of socio-political terms, which were considered as presenting comprehension problems.

At Stage III, The Design Stage, the design of the module follows from a consideration of the objectives, the information to be conveyed, the linguistic problems that arose, and the age and level of French of the students for whom the module was being prepared.

For example, the design of the module De Chez Nous[2] (reading passages incorporated into a magazine) arose out of such considerations as how best to present reading material in an interesting format. Also the design of the module on René Levesque (filmstrip/tape presentation) was selected because pictures and narration could convey

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[1]Currently in preparation at the Ontario Institute for Studies in Education.

[2]Module prepared at the Ontario Institute for Studies in Education.

Levesque's personality and his ability to deal with large groups.

Since certain topics lend themselves to certain media, how best a topic can be conveyed is an important consideration in module design.

At Stage IV, Classroom Trials, the module is tried in actual classrooms. The draft module is pilot-tested in two or three classes in order to establish the level for which the module has been designed and to indicate the strengths and weaknesses of the material. After modifications, it is test-taught in approximately fifteen classes.

Stage V, Evaluation Stage, assesses the effects of the draft model and its contributions to language learning through observation and subsequent evaluation of learning.

Stage VI, Final Draft Stage. Here the final form of the module is prepared for publication after revisions following from (4) and (5).

The following topics are discussed in this paper.

Review of the Literature of the Need for Cultural Study.

Assessment of the Need for Curriculum Materials on French Canada and Especially the French Area in Newfoundland.

Characteristics of the Learners for Whom the Module is Intended.

Task Analysis - objectives and learning outcomes.

Rationale for Choice of Media - slide presentation and accompanying audio-tape, student booklet and accompanying activities.

Developmental Procedure - acquisition of content, assembling of materials, research and consultation with media specialists.

Summative Evaluation: Teacher's Evaluation Checklist and Checklist of Semantic Differential for Students - pretest and posttest.

CHAPTER II

REVIEW OF THE LITERATURE OF THE NEED FOR CULTURAL STUDY

The need for cultural study in the teaching of a second language is expressed by various authors. Rivers (1969) believes that teachers should not only teach grammatical structures but the development of understanding of the attitudes and ways of life of another people, for a language cannot be separated completely from the culture in which it is deeply embedded. Therefore, prominent among formulations of objectives in foreign language teaching should be efforts to increase international understanding by entering into the lives and thoughts of the people who speak the language.

According to Donoghue (1969) there is an imperative need for cultural instruction in order to give true definitions of the vocabulary and concepts presented in the target language. Otherwise, students would briskly supply connotations of their particular groups to the foreign environment.

House (1973) also expresses the need for explicit cultural instruction so that students do not impose their own culturally conditioned concepts onto the cultural material.

This idea of the inseparability of language and culture is supported by many authors in foreign language instruction. Brooks (1964) believes that if we teach language without teaching at the same time the culture in which it operates, we are teaching meaningless symbols or symbols to which the student attaches the wrong meaning. Brooks states that language is the most representative and central element in any culture, and the keystone to its structure.

Carroll (1955) contends that in the structural, lexical and semantic aspects of a language system there exist correlations with traits of the culture, either as it exists at any given moment or as it has existed at some previous time. The complete description of the semantic components of a language is only possible by reference to cultural facts.

Understanding a language then involves understanding people. The two cannot be separated. As indicated by Sommer (1974) inculturation takes place naturally with the acquisition of a new language. Since language is a vehicle of the culture of a people, it seems only natural that culture should be a part of foreign language teaching. "It is the correlation of language to the culture of a people that makes language learning easier, for a language comes alive and becomes meaningful if a learner can look beyond the symbols and grammatical points and discover what is behind the language" (Sommer, 1974).

House (1973) expresses the viewpoint that language and culture are inextricably interwined since both are primarily shared, socially inherited systems with language being a subset of culture.

Such a viewpoint is reinforced by Dietier (1970) who says that the mastery of the spoken and written word is the key to unlocking the cultural values of the country whose language is under study. He believes that peculiar customs and often odd-looking costumes can be appreciated through the new language, which acts as a door to another culture's heart and mind.

Finocchiaro (1969) asserts that the cultural and social situations in which features of language are normally used should be clarified and taught concomitantly with the features of language.

The development of appreciations, understandings, and social maturity are considered important as the aims and objectives of education for Newfoundland schools. These goals are of an affective nature and can be realized in the area of nonlanguage skill development in second language study. A student who is studying a second language generally develops a more mature attitude towards others, and to himself with respect to others. Such a student tends to become less ethnocentric and not only aware of, but more tolerant of, customs and ideas which differ from his. Such awareness and tolerance of other peoples are important ingredients for social maturity. This awareness and tolerance of other

peoples essentially constitutes cultural understanding, and it is in the development of this understanding that the area of cultural study in second language instruction really excels.

In order to function fully in our society, every person must be able to deal with diversity. The quality of life could be improved if people viewed diversity as enriching life rather than hindering it. Studying the culture of a second language can assist in helping students both to deal with diversity and to value it. Cultural understanding and appreciation through language study becomes a valuing of differences. If students never develop understandings and appreciations of cultural differences they will never learn to live with other human beings, which is considered as a very important educational need. It is the opinion of Johnston (1969) that the foreign language field is a "natural" for the cultivation of broad human understanding.

Dietier (1970) suggests that language teachers look beyond the mere assimilation of vocabulary and grammatical rules to something that will help their students to develop an awareness of themselves and their society by means of comparison and contrast to other societies.

This idea of self-awareness achieved through comparison and contrast to other societies is expressed in the following statement from Brown (1974), a communications specialist.

"To study another language in which people live out their lives and to study the literature

> that has expressed their dreams and the limits of their possibilities, is a way by contrast, to introduce the student to himself, as a stranger, and thus to sharpen his perception of himself and the human condition" (Brown, 1974).

Strasheim (1976) also expresses the belief that students' self-awareness can be developed through an awareness of cultural and ethnic differences brought about by cultural study.

House (1973) holds that cultural instruction in foreign language study plays a vital role in achieving the basic aim of a liberal education: a liberation of the mind from ignorance and its comparion, prejudice. This should help to cure the student of xenophobia, ethnocentrism and other forms of provincialism, making them more sympathetic, open-minded, tolerant and peace-loving.

> "We firmly believe that foreign language study can and should be one of the really humanizing influences in education, and that it provides a unique key to the understanding and appreciation of other cultures" (North-East Conference on the Teaching of Foreign Languages. Reports of the Working Committees, 1955).

Cultural study is also a very important motivating device for the development of an integrative motive toward the learning of a second language. An integrative, as distinct from an instrumental motive,[3] which reflects the practical value and advantages of learning a new language, reflects a sincere and personal interest in the people and

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[3]Gardner, R.C. and P.C. Smythe. Motivation and Second-Language Acquisition. In Canadian Modern Language Review, Vol. 31, No. 3, January 1975.

culture represented by the other group and a desire to identify with that group.

This integrative motive is what second-language teachers should be striving to instill in their students, and which can best be achieved through explicit cultural instruction. In the opinion of Dietier (1970) such study of the cultural background enhances the appeal of the language and stimulates motivation.

In order for French teachers to reap the most fruitful returns from cultural instruction, it is important that "culture" in its integrated and comprehensive sense be presented to students. In the opinion of Brooks (1964) this comprehensive view of the meaning of culture is inadequately presented in classrooms. Such a comprehensive view of culture would be the sum of all the learned and shared elements that characterize a societal group - its overall life style - and not just the absolute meaning of refinement nor of intellectual attainment as exemplified in the relics of artistic endeavors.

The narrow humanistic concept of culture comprises only the best that has ever found expression in any medium - an exclusive collection of a people's masterpieces in literature, music, painting, fine arts, philosophy and many others. In contrast, the concept of culture maintained by the social scientists means something much more comprehensive. It consists of many systems of learned and shared behavior patterns, e.g., language, social organization,

technology, religion and law.

The focal point of the presentation of culture to students should be the view of life as seen from within the new speech community. This does not mean that the idea of perfection entertained by humanistic scholars should be discarded, but rather should be assimilated into the integrated concept of culture. Here students should be presented with an accurate picture of the overall life style of the target group as well as the refinements of its cultural heritage.

Why then, with all the benefits that can be drawn from teaching culture, is this area so little emphasized? Valdes (1977) pinpoints the problem. She states that the second language teacher has a cultural goldmine in the language he is teaching, but is frustrated as a goldminer because although he knows how to strike, he has no tools to work with. Herein lies the basis of the problem: the tools to work with. How do teachers organize and present the riches stored in the cultural goldmine of a second language?

The author believes that a viable solution to this problem is the development of specific curriculum modules dealing with cultural aspects of a target culture.

CHAPTER III

DEVELOPMENTAL PROCEDURE

A. Needs Assessment and Selection Stage

The French texts that are currently used in schools are very much lacking in the area of explicit cultural instruction. As indicated by Weinrib's (1971) study there is a great need for curriculum materials on the culture and folklore of French Canada.

The modules project, which has been undertaken by the Ontario Institute for Studies in Education in Toronto, has recognized this need and has to date published several cultural modules dealing with Quebec, e.g., De Chez Nous, Bienvenue à Montréal and Le Temps des Fêtes.

Within the next few years further modules are planned for other French Canadian regions in western Canada and the Gaspésie but no reference is made to the francophone section in western Newfoundland. Because of the small population of this region, few people are even aware of its existence.

It is particularly important for Newfoundland students to be aware of the existing French culture in the Port-au-Port peninsula because it is part of Newfoundland's heritage and culture. A visit to Cape St. George was selected as the topic for this module as a means of introducing students to a place which has retained some aspects of French culture.

Because of this lack of existing curriculum materials on the culture of French Canada, a viable alternate solution is the production of specific French language cultural modules. The module Au Bout Du Monde which this paper reports upon, was developed to introduce to students the French culture which exists in Cape St. George.

B. Topical Research

The preliminary research for this paper on the principles involved in module development was done at the Ontario Institute for Studies in Education at Toronto during the fall of 1976. Consultation was made with the research officers and the media specialists involved in module development at the Institute. The production of the slide presentation and accompanying audio-tape, done at Memorial University, was under the direction of Dr. T. Braffet.

The research on the need for cultural study and on the village of Cape St. George was begun in Ottawa at the University of Ottawa and the National Archives.

The research was then continued in St. John's, Newfoundland, at the following places:

- Memorial University
  Newfoundland Room in Main Library
- Centre pour les études Franco-Terreneuviens
- Colonial Building

First hand information was obtained from a week's stay at the Cape from several personal interviews with the following people:

- The Primary and Elementary School Principals
- Several of the inhabitants of the settlement

At this time, all the pictures for the slide presentation (with the exception of six) were personally photographed at the Cape. These were then developed and mounted at Memorial University. The production of the teachers' guide, students' booklet, student activities and audio-tape was also accomplished at the University.

C. The Design Stage

1. Characteristics of the learners. Au Bout du Monde is designed for anglophone students who are studying French as a second language. Because of its flexibility in choice of student activities and the use of both English and French, the module can be used with students at the junior and senior high school levels.

The vocabulary and structures used in the module are appropriate to the linguistic ability of the basic oral-aural and reading skills required by the texts currently used in these grade levels. Material is presented in a similar form in the student booklet and on the tape in order to develop both aural and reading skills.

2. Task analysis. The primary objective of Au Bout du Monde is cultural, that is, the comprehensive view of culture maintained by the social scientists. This type of culture as opposed to the narrow humanistic model of

perfection and refinement means something more comprehensive. It is defined as the overall way of life of a group of people - its resources, population, ways of living and social life.

The intention of this module is to make known the existence of a small community of francophones on the western coast of Newfoundland and to present interesting aspects of its life, both past and present.

It is assumed that most students will have little or no prior knowledge of the existence of communities of French Newfoundlanders.

The intended learning outcomes for this module are affective behaviors. Because of the interesting approach of this type of curriculum material it is hoped that students will develop an interest in and appreciation of the French language and culture and enjoy the study of it. It is also hoped that students will develop an appreciation of and interest in the French inhabitants of Newfoundland.

The development of specific cognitive language skills (i.e., listening comprehension, reading and writing, and vocabulary acquisition) are secondary learning outcomes to the primary cultural objective and the development of behaviors in the affective domain.

3. Rationale for choice of media. The core of the module takes the form of a slide presentation with accompanying tape in both French and English. A teachers' guide and students' booklet, in both English and French, with a variety

of activities is included in the module. Because of the use of both English and French, the module provides flexibility according to the varying linguistic abilities of the students.

From a pedagogical point of view, the use of this type of curriculum material is sound because it provides a different and interesting approach to language and cultural study which should enhance students' motivation. The slide presentation in the form of a visit to Cape St. George was chosen as a means of introducing the students to a real community.

The various illustrations in the students' booklet should make it more interesting and appealing to them, as well as containing useful information.

The cost of production of the materials involved in the module is not considerable and reproduction can easily be made for availability in schools.

CHAPTER IV

EVALUATION

A. Formative Evaluation

As the module was in the course of preparation, consultations were held with representative teachers and students, as well as with a content and a media specialist, in order to determine the actual content, order, and format of the module.

B. Summative Evaluation

An evaluation checklist is enclosed in order to take into account the ideas and experiences of the teachers who have used the module, Au Bout du Monde.

A semantic differential checklist of a pretest and posttest for the students is also enclosed. Objectives for this module will be considered to be satisfactorily met with posttest results of at least seventy percent.

APPENDIX A

AU BOUT DU MONDE

EVALUATION CHECKLIST

The author would like to take into account your ideas and experiences after having used this module. It would be sincerely appreciated if you would return this questionnaire as well as the student pretest and posttest to:

Professor Joan Netten
Department of Curriculum and Instruction
Memorial University of Newfoundland
St. John's, Newfoundland

TEACHER _____

SCHOOL _____

NUMBER OF STUDENTS _____

GRADE _____

AVERAGE AGE _____

FRENCH PROGRAM CURRENTLY USED _____

A. GENERAL

What was the overall reaction of your students to Au Bout du Monde?

Very favorable ☐

Favorable ☐

Neutral ☐

Unfavorable ☐

B. SLIDE/TAPE PRESENTATION

1. Students' general reaction to presentation was:

Very favorable ☐

Favorable ☐

Neutral ☐

Unfavorable ☐

2. General comprehension was:

Very Good ☐

Good ☐

Satisfactory ☐

Poor ☐

3. The level of French vocabulary and structures was:

Too difficult ☐

Satisfactory ☐

Too easy ☐

4. Was student interest maintained throughout the presentation?

Yes ☐ No ☐

5. Were both the English and French tapes used?

Yes ☐

Just English ☐

Just French ☐

C. TEACHERS' MANUAL

Was the teachers' manual helpful in aiding your teaching of the module?

Very helpful ☐

Helpful ☐

Not helpful ☐

D. STUDENT ACTIVITIES

1. What were the students' reactions to the completion of the various activities?

Very favorable ☐

Favorable ☐

Neutral ☐

Unfavorable ☐

2. Were any of the activities not used at all? Please indicate which one, or ones, if any.

Maps ☐

Je L'ai ☐

Mots Croisés I ☐

Mots Croisés II ☐

Mots Mystères ☐

E. STUDENTS' BOOKLET

1. How did the students find the various topics that were covered in the booklet?

Very interesting ☐

Interesting ☐

Neutral ☐

Not interesting ☐

2. Were the sections read by the students in both English and French?

Yes ☐

Just English ☐

Just French ☐

3. Were the sections in French from point of view of vocabulary and grammatical structures:

Too difficult ☐

Satisfactory ☐

Too easy ☐

4. Were the lexicons at the back of each section of the booklet:

Very helpful ☐

Helpful ☐

Not helpful ☐

F. FILL-IN-THE-BLANKS QUIZZES

The vocabulary and structures used in the quizzes were:

Too difficult ☐

Satisfactory ☐

Too easy ☐

G. COMPREHENSION QUESTIONS

Were the comprehension questions used?

Yes ☐ No ☐

If so, were they used as an oral or written exercise?

Oral ☐

Written ☐

Both ☐

APPENDIX B

PRETEST

Section A

A. Do you know where the Port-au-Port peninsula is situated in Newfoundland?

Yes ☐ No ☐

If so, indicate location _____

B. Do you know where the village of Cape St. George is situated on the peninsula?

Yes ☐ No ☐

If so, indicate location _____

C. Are you aware of the existence of communities of French Newfoundlanders?

Yes ☐ No ☐

If so, indicate location of these communities _____

_____

D. Do you know the two distinct places of origins of the French in Newfoundland?

Yes ☐ No ☐

If so, indicate these places of origin _____

_____

E. Do you know the reasons for the dialectal form of French spoken at Cape St. George?

Yes ☐ No ☐

If so, indicate these reasons _____

_____

_____

F. Do you know the principal reason for the breakdown in traditional culture and the conformity to English customs of the people of Cape St. George and the period in which this happened?

Yes ☐ No ☐

If so, indicate this reason and period in time _____

_____

G. Are you aware of the existence of the organization, Association des Terreneuviens français?

Yes ☐ No ☐

If so, indicate the requirements for admittance to this organization _____

_____

H. Do you know the aims and activities of this Association?

Yes ☐ No ☐

If so, indicate these aims and activities _____

_____

I. Are you aware of any characteristics of the life style of the people of Cape St. George (i.e., economic and social)?

Yes ☐ No ☐

If so, indicate some of these characteristics _____

_____

J. Are you aware of the existence of a totally French immersion program in the primary school at Cape St. George?

Yes ☐ No ☐

If so, indicate the year in which this began and the politician who officially opened the program _____

Section B

A. Rate according to the following scale your attitude towards the study of the French language (e.g., vocabulary, grammar and the development of reading, listening and writing skills).

1. Very favorable ☐
2. Favorable ☐
3. Neutral ☐
4. Unfavorable ☐

B. Rate according to the following scale your attitude towards the study of the French culture (e.g., customs, traditions and life styles).

1. Very favorable ☐
2. Favorable ☐
3. Neutral ☐
4. Unfavorable ☐

C. Rate according to the following scale, your feelings concerning the importance of studying the culture of the French people.

1. Very important ☐
2. Important ☐
3. Neutral ☐
4. Not important ☐

D. Rate according to the following scale, your feelings concerning the importance especially for Newfoundland students to be aware of the existing French language and culture in our province.

1. Very important ☐
2. Important ☐
3. Not important ☐

E. Rate according to the following scale, your amount of interest in the study of the French language and culture.

1. Very high ☐
2. High ☐
3. Neutral ☐
4. Low ☐

F. Circle the letter which best describes your feelings in each of the following statements:

1. Studying French language and culture is

   a. boring
   b. not bad
   c. interesting
   d. most interesting

2. The French culture I am studying about is:

   a. unimportant
   b. of average interest
   c. interesting
   d. very interesting

3. Learning new vocabulary through memorization is:

   a. very boring
   b. not bad
   c. interesting
   d. most interesting

4. Language class is a place where:

   a. I am completely bored
   b. I survive
   c. I am interested
   d. I am very interested

G. Check the statements which most accurately reflect your feelings in French class:

____ I would welcome an alternate and more interesting approach to the teaching of the French language and culture.

____ Learning about the French language and about its culture is impossible for me.

___ Learning about the French language and culture is very interesting.

___ Hardly anything good and interesting happens in French class.

APPENDIX C

POSTTEST

Section A

A. Do you know where the Port-au-Port peninsula is situated in Newfoundland?

Yes ☐ No ☐

If so, indicate location _____

B. Do you know where the village of Cape St. George is situated on the peninsula?

Yes ☐ No ☐

If so, indicate location _____

C. Are you aware of the existence of communities of French Newfoundlanders?

Yes ☐ No ☐

If so, indicate the location of these communities _____

_____

D. Do you know the two distinct places of origins of the French in Newfoundland?

Yes ☐ No ☐

If so, indicate these places of origin _____

_____

E. Do you know the reasons for the dialectal form of French spoken at Cape St. George?

Yes ☐ No ☐

If so, indicate these reasons _____

_____

_____

F. Do you know the principal reason for the breakdown in traditional culture and the conformity to English customs of the people of Cape St. George and the period in which this happened?

Yes ☐ No ☐

If so, indicate this reason and period in time _____

_____

G. Are you aware of the existence of the organization, Association des Terreneuviens français?

Yes ☐ No ☐

If so, indicate the requirements for admittance to this organization _____

_____

H. Do you know the aims and activities of this Association?

Yes ☐ No ☐

If so, indicate these aims and activities _____

_____

I. Are you aware of any characteristics of the life style of the people of Cape St. George (i.e., economic and social)?

Yes ☐ No ☐

If so, indicate some of these characteristics _____

_____

J. Are you aware of the existence of a totally French immersion program in the primary school at Cape St. George?

Yes ☐ No ☐

If so, indicate the year in which this began and the politician who officially opened the program _____

Section B

A. Rate according to the following scale, your feelings about learning the French language (e.g., vocabulary, grammer and the development of reading, writing and listening skills) through this type of teaching technique (slide/tape presentation, student booklet and various activities).

1. Very favorable ☐
2. Favorable ☐
3. Neutral ☐
4. Unfavorable ☐

B. Rate according to the following scale, your attitude towards the study of the French culture (e.g., customs, traditions and life styles) through the use of this module, Au Bout du Monde.

1. Very favorable ☐
2. Favorable ☐
3. Neutral ☐
4. Unfavorable ☐

C. Rate according to the following scale, your feelings concerning the importance of studying the culture of the French people.

1. Very important ☐
2. Important ☐
3. Neutral ☐
4. Not important ☐

D. Rate according to the following scale, your feelings concerning the importance especially for Newfoundland students to be aware of the existing French language and culture in our province.

1. Very important ☐
2. Important ☐
3. Not important ☐

E. Rate according to the following scale, your amount of interest in the study of the French language and culture.

1. Very high ☐
2. High ☐
3. Neutral ☐
4. Low ☐

F. Circle the letter which best describes your feeling in each of the following statements:

1. Studying French language and culture is:

   a. boring
   b. not bad
   c. interesting
   d. most interesting

2. The French language and culture that I have just studied about is:

   a. unimportant
   b. of average interest
   c. interesting
   d. most interesting

3. Learning new vocabulary through games and activities as opposed to memorization is:

   a. very boring
   b. not bad
   c. interesting
   d. most interesting

4. In the language classes when this module has been used:

   a. I was completely bored
   b. I survived
   c. I was interested
   d. I was very interested

G. Check the statements which most accurately reflect your feelings in the French classes when this module was used.

____ I found this an alternate and more interesting approach to the teaching of the French language and culture.

____ Learning about the French language and culture of Cape St. George is very interesting.

____ I'm generally pleased with my progress in learning about the French language and culture through this module.

____ Learning about the French language and culture of Cape St. George is impossible for me.

____ Hardly anything good or interesting happened in the French classes when this module was used.

Section C

A. Rate according to the following scale, your overall reactions to this module, Au Bout du Monde.

1. Very favorable ☐
2. Favorable ☐
3. Neutral ☐
4. Unfavorable ☐

B. How did you find the various language activities included in the module? Rate according to the following scale.

1. Most interesting ☐
2. Interesting ☐
3. Neutral ☐
4. Boring ☐

C. Rate according to the following scale, your preference for the various language activities.

SCALE: 1 - most preferred
3 - somewhat preferred
5 - least preferred

You may indicate more than one number (e.g., if all activities were found interesting indicate (1). If all activities were found boring indicate (5)).

Mots Croisés I ☐

Mots Croisés II ☐

Je l'ai (bingo) ☐

Remplacez les tirets (fill in the blanks) ☐

Comprehension questions ☐

D. After studying this module, my attitudes and feelings about the study of the French language and culture

a. have been increased ☐

b. remained the same ☐

c. decreased ☐

E. I would like one day to visit Cape St. George and see its inhabitants if that were at all possible.

Yes ☐ No ☐

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TEACHERS' MANUAL

A. Introduction

In recent years there has been a growing criticism and dissatisfaction with long, sequential programs of teaching French that are based on a rigid progression. Such complete and fully integrated programs from the beginning to the end of a school language curriculum make too little allowance for students' different learning styles and different rates of progress. The teaching of French today requires a great need for varied teaching materials, which must be flexible enough to adapt to individual differences.

With these considerations in mind, the Ontario Institute for Studies in Education in Toronto has developed a new type of teaching material called the module. The main emphasis of the module approach to second language teaching has been a move away from the rigidity of sequential materials and the provision of smaller, more manageable units readily available for the classroom.

A module is a unit, or kit, independent of existing programs, dealing with one specific aspect of learning a language. A module can present information on a given subject, teach a linguistic feature, provide practice in one or more of the language skills or arouse interest in a topic. Modules are flexible enough to be fitted into various levels and various kinds of French teaching situations. They may appear in various formats depending on their purpose. They can be addressed to a particular age and grade level or have application over a wide range. In practice, modules

are usually offered as small multimedia kits, some of which can be used in the classroom or designed for independent use.

Modules are not intended to be definitive language programs. Neither are they multimedia gimmicks. They are attempts to introduce into second-language programs worthwhile content of intrinsic interest and information of current value for learning of French.

The modules project at the Ontario Institute for Studies in Education has recognized the need for cultural materials on French Canada and has to date published several cultural modules dealing with Quebec, e.g., De Chez Nous, Bienvenue à Montréal and Le Temps des Fêtes.

Within the next few years further modules are planned for other French Canadian regions in western Canada and the Gaspésie, but no reference is made to the Francophone section of western Newfoundland. Because of the small population of this region few people are even aware of its existence.

Au Bout du Monde has been developed in response to the need for additional classroom materials emphasizing cultural aspects of French Canada.

The core of the module takes the form of a tour of the settlement of Cape St. George via a slide presentation accompanied by an audio-tape commentary in French.

Objectives:

The primary objective of this module is cultural. That is, the comprehensive view

of culture maintained by the social scientists which describes a societal group's overall life styles. The module aims to make known the existence of this small community of French Newfoundlanders and introduce students to some interesting aspects of its life, both historical and present day.

A secondary objective is to increase students' listening comprehension.

Another secondary objective is to develop language awareness through understanding of dialect differences.

Target Audience:

Au Bout du Monde is designed for students from grade seven through grade eleven who have already mastered the basic aural/oral and reading skills required in present French programs.

Linguistic Content:

The level of vocabulary and structures used in the French script and sections of the students' booklet is intended to be straightforward and simple. Certain words and expressions which may be unfamiliar to the students are compiled in a lexicon at the back of each section of the students' booklet.

Module Components:

A teacher guide.

Students' booklet (in English and in French).

Slide/tape presentation.

Teacher evaluation checklist.

Student pretest and posttest.

B. Geography

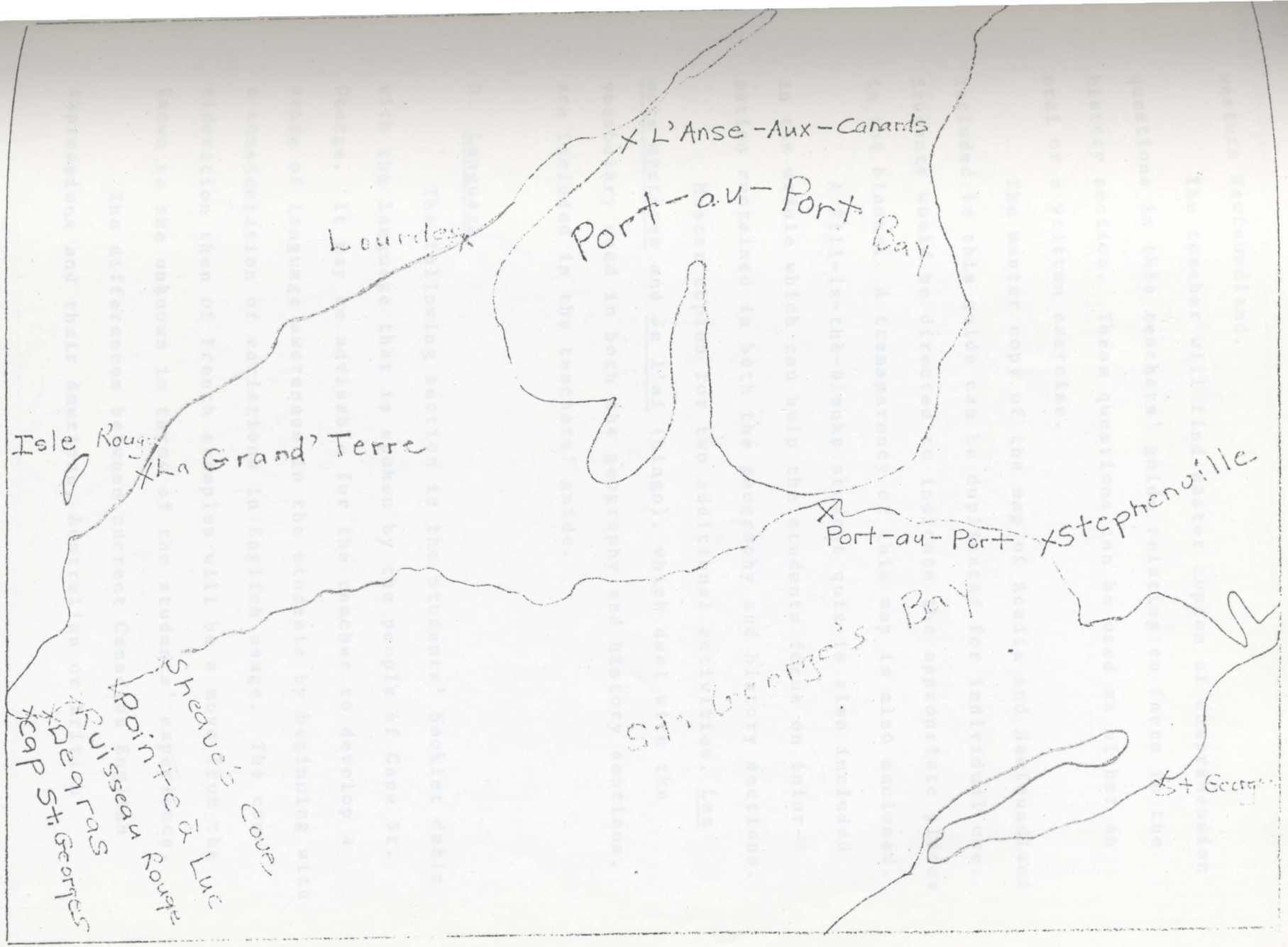
The first section of the students' booklet, dealing with geography, aims to familiarize the students with the location of the Port-au-Port peninsula, where the majority of insular Newfoundland's French population is to be found. The students should be able to identify various settlements on the peninsula and also Stephenville, the largest center closest to it.

A map of the Port-au-Port peninsula is shown in the students' booklet. The master copy of it included in this guide can be duplicated for individual use by the students. They would be directed to indicate the names of the settlements in the appropriate places. A transparency of this map is also enclosed.

As an additional activity, the teacher could suggest to the students to look for other place names of French origin on maps of Newfoundland and the former Acadian territories.

C. History

The next section in the students' booklet explains the history of the French on the west coast of Newfoundland. The students should be able to identify their distinct places of origin. Historical pictures of these places of origin, Brittany and Normandy in France, St. Pierre and Acadia are included in the booklet. Students should also be able to identify their major areas of settlement in


L'Anse-Aux-Canards
Port-au-Port Bay
Lourdes
Isle Rouge
La Grand' Terre
Port-au-Port
Stephenville
St. George's Bay
St George
Sheave's Cove
Pointe à Luc
Ruisseau Rouge
Degras
Cap St. Georges

western Newfoundland.

The teacher will find master copies of comprehension questions in this teachers' guide relating to facts in the history section. These questions can be used as either an oral or a written exercise.

The master copy of the map of Acadia and Newfoundland included in this guide can be duplicated for individual use. Students would be directed to indicate the appropriate places in the blanks. A transparency of this map is also enclosed.

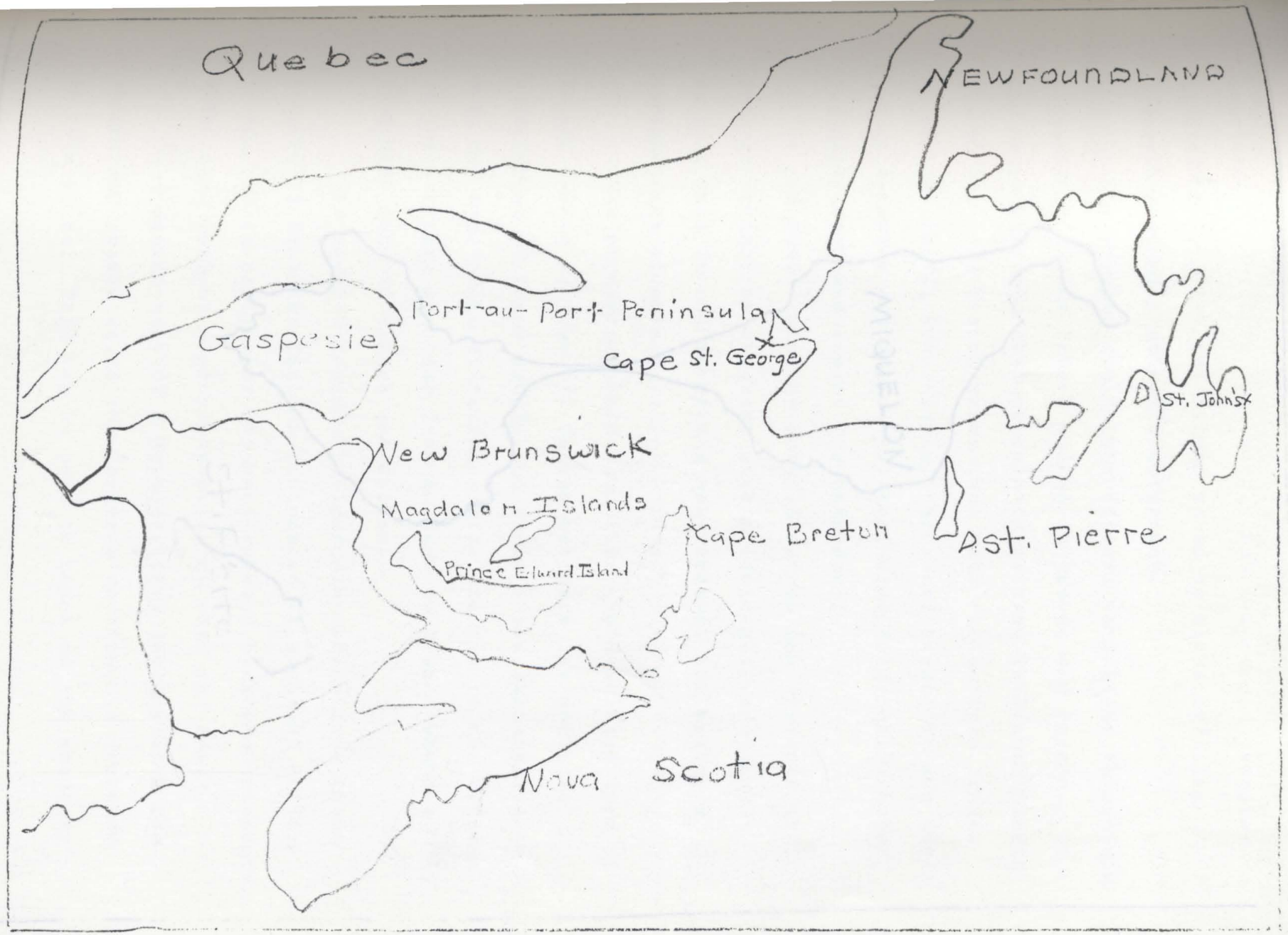
A Fill-in-the-Blanks student quiz is also included in the module which can help the students focus on information contained in both the geography and history sections.

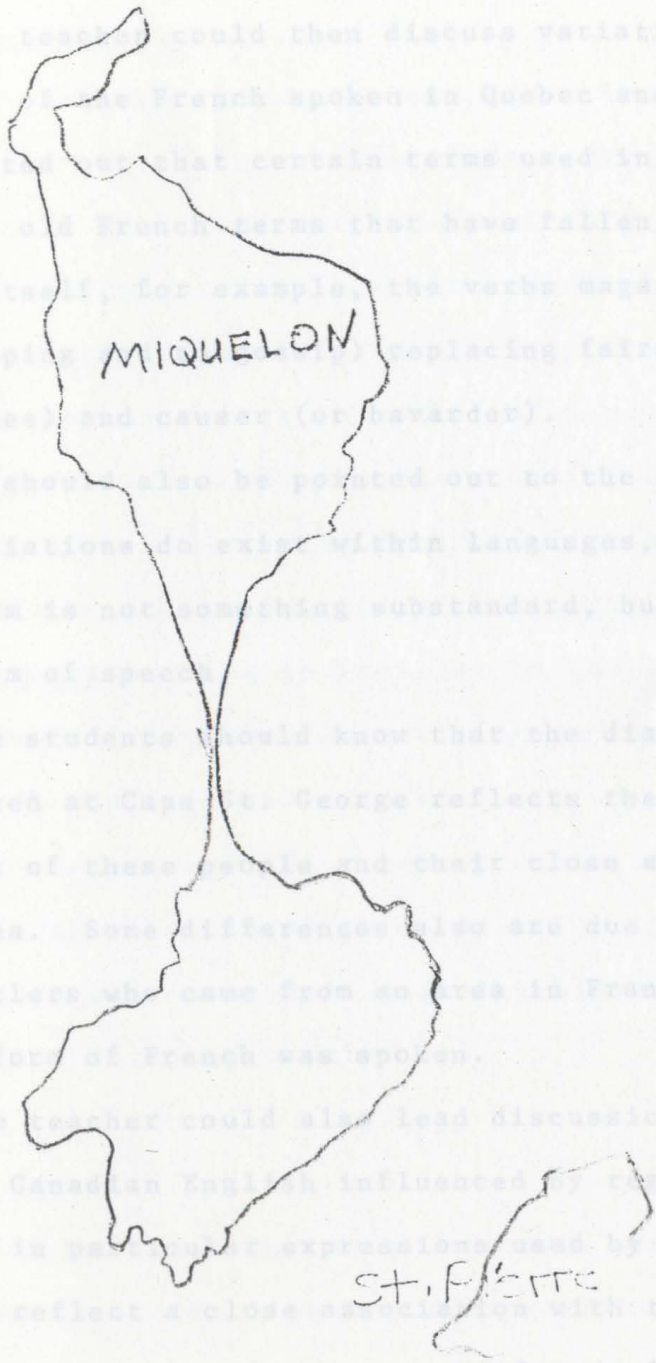
Master copies for two additional activities, Les mots mystères and Je l'ai (bingo), which deal with the vocabulary used in both the geography and history sections, are included in the teachers' guide.

D. Language

The following section in the students' booklet deals with the language that is spoken by the people of Cape St. George. It may be advisable for the teacher to develop a sense of language awareness in the students by beginning with a consideration of variations in English usage. The consideration then of French examples will be a move from the known to the unknown in terms of the students' experience.

The differences between current Canadian English expressions and their American, Australian or British


Quebec
NEWFOUNDLAND
Gaspesie
Port-au-Port Peninsula
Cape St. George
St. John's
New Brunswick
Magdalen Islands
Prince Edward Island
Cape Breton
St. Pierre
Nova Scotia


MIQUELON
St. Pierre

counterparts could be indicated. Several common examples of Canadian/British variations would be elevator/lift; sidewalk/pavement; subway/underground.

The teacher could then discuss variations in certain expressions of the French spoken in Quebec and France. It may be pointed out that certain terms used in French Canada are in fact old French terms that have fallen into disuse in France itself, for example, the verbs magasiner and jaser (to go shopping and to gossip) replacing faire des achats (or emplettes) and causer (or bavarder).

It should also be pointed out to the students that dialect variations do exist within languages, and that dialect form is not something substandard, but rather a variant form of speech.

The students should know that the dialectal form of French spoken at Cape St. George reflects the maritime environment of these people and their close association with the sea. Some differences also are due to the origins of the settlers who came from an area in France where a dialectal form of French was spoken.

The teacher could also lead discussion into those aspects of Canadian English influenced by regional differences, and in particular expressions used by Newfoundlanders which also reflect a close association with the sea.

A master copy of a Mots croisés, dealing with the vocabulary presented in the language section, is included in this guide. This can be used to check on the students'

comprehension of some representative items by an interesting activity.

E. Recent History

The next section in the students' booklet deals with the recent history of the people of Cape St. George. The students should know that the breakdown in traditional culture and the conformity to English customs began in the 1960's, especially with the advent of electricity. Important points to be emphasized include the influence of the opening of the American base at Stephenville during the war years and factors which contributed to anglicisation of the region.

The aims and activities of the Association des Terre-Neuviens français should be familiar to the students, because of this group's importance in reviving an interest and pride in the French language and culture.

The teacher will find master copies of comprehension questions in this teachers' guide relating to facts in the recent history section. A Fill-in-the-Blanks student quiz is also included in the module.

F. Life Today

The final section in the students' booklet aims to give the students a feeling for what everyday life is like at Cape St. George. The community's social organizations, social and economic life are among the aspects discussed.

A Mots croisés is included dealing with vocabulary presented in this section. An additional activity is provided by the filmstrip-tape presentation, which is the core of the module.

This presentation takes the form of an excursion through the village beginning at Land's End Park and continuing down the winding road.

The filmstrip key, in both English and French, is included in the teachers' guide.

G. Evaluation

The activities that have been designed for each section are a means in themselves of testing students' comprehension of the material and the vocabulary.

An assessment of the module with regard to its principal cultural objective can be made in reference to the three beginning stages in the affective taxonomy of behavioral objectives as classified by Valette and Disick.

By means of teacher observations and questioning these three stages of behavior can be assessed.

Stage I: Receptivity: Awareness and Attentiveness

Have the students developed an awareness of the existence of a French culture on the west coast of Newfoundland?

Have the students listened willingly in class to the teaching of this module and have they displayed care and attention in completion of the various activities?

Stage II: Responsiveness: Tolerance and Interest and Enjoyment

Have the students demonstrated an understanding of the desire of the people of Cape St. George to keep alive their cultural heritage and their language?

Have the students displayed some degree of enjoyment in learning about the people of Cape St. George?

Have the students shown an interest in learning more about the people of the Cape St. George area?

Stage III: Appreciation: Valuing

Have the students shown that they consider learning about the people of Cape St. George a worthwhile and valuable activity?

Do students hold the belief that knowledge of another language and culture contributes to the enrichment of one's own life?

Film Strip Key

Bienvenue au bout
du monde comme disent
les habitants de Cap St.-
Georges.

Cap St.-Georges est un
petit hameau francophone
situé à l'éxtremité de la
péninsule de Port-au-Port.

Voici la péninsule de Port-au-
Port situé sur la côte ouest
de Terre-Neuve.

Elle est rattachée au reste
de l'île par un isthme très
étroit et se dresse dans le golfe
du St.-Laurent.

Ici nous voyons l'entrée de
'Lands End Park' qui se trouve au
bout de Cap St.-Georges.

D'ici l'on peut voir clairement
l'Isle Rouge qui était l'ancienne
base des pêcheurs français pendant
le dix-neuvième siècle.

La première colonisation de Cap
St.-Georges s'est faite par les pêcheurs
qui avaient déserté les morutiers
en station à l'Isle Rouge.

Le village de Cap St.-Georges
s'étire le long d'un long
chemin plein de détours.

Sur un côté il y a une barrière
montagneuse qui isole les villages qui
seraient autrement à quelques pas.

Sur l'autre côté il y a la
mer étendue.

Les maisons sont éloignées
les unes des autres,

et sont toutes entourées
de clôtures,

qui sont absolument nécessaires
à cause de tous les animaux errants.

Ici nous voyons du bois entassé pour
sécher à côté d'un bâtiment.

On emploie les morceaux au sommet pour
bois d'allumage.

Dans les quelques anses qui servent
de point de départ on a aménagé des
groupes de magasins à poisson.

Il n'y a qu'un bureau de poste
qui est dirigé par Emmanuel
Simon.

Ici nous voyons Cape Ann l'une
des deux boîtes de nuit à Cap St.-Georges.

Ces Terre-Neuviens français sont très
musicaux.

Ils aiment aller danser chaque semaine
dans les boîtes.

L'association des Terre-Neuviens français
tient ses réunions dans cette vieille
école renouvelée.

Organisée en mille neuf cent
soixante-et-onze, cette association

vise à faire revivre le français
dans les années récentes
par des événements sociaux.

Ici se trouve l'école
secondaire.

Voici le laboratoire des
langues dans cette école.

Le centre de la paroisse est situé
à côté de l'école secondaire,
où ont lieu plusieurs événements
sociaux tel le bingo.

Un poste d'incendie se trouve
en face de l'école secondaire.

A côté du poste d'incendie il y a
l'édifice du conseil communautaire qui a été
construit par un projet d'initiative locale.

Voici la bibliothèque publique en face de l'école élémentaire.

Ici se trouve le presbytère du curé, le père Kelly, qui est un homme très respecté et admiré par les habitants de Cap St.-Georges.

Ici nous voyons l'intérieur de l'unique église à Cap St.-Georges.

Il y a toujours une ambulance devant l'église. Même les soeurs du couvent conduisent l'ambulance à tour de rôle.

Le nouveau médecin tient son bureau dans le sous-sol du couvent. Une infirmière y vient plusieurs fois par mois pour y tenir une clinique pour bébés.

L'école élémentaire s'appelle "Notre Dame du Cap."

Les cours d'immersion ont débuté dans cette école primaire en mille neuf cent soixante-quinze.

Ce qui a commencé comme un simple cours de maternelle

maintenant regroupe les classes de première année et de deuxième année.

La vie en général est peu exigeante, ni compliquée ni pressée.

La sérénité et la tranquilité de cette petite communauté sont très évidentes.

Simultanément on peut entendre le beuglement doux des vaches, le cri des mouettes et le murmure des ruisseaux.

en marchant d'un pas tranquille le long du chemin sinueux qui se déroule à travers la communauté.

La vie sociale consistent de danses, réceptions en plein air, de bingo et de jeu de cartes est comme celle des autres petites communautés à Terre-Neuve. Ils tiennent leurs réunions dans l'édifice des Terre-Neuviens français.

L'institut des femmes, le club de l'âge d'or, l'association des hommes jouent un rôle important dans la vie des habitants de Cap St.-Georges.

Il n'y a pas de magasins de vêtements à Cap St.-Georges, seulement deux petites épiceries.

Donc la plupart des gens font leurs emplettes à Stephenville, la ville la plus rapprochée de la péninsule de Port-au-Port.

Presque tout le monde à Cap St.-Georges a leur propre puits qui se dessèche de temps en temps.

Puis c'est nécessaire d'apporter de l'eau des ruisseaux avoisinants.

Pendant l'hiver on fait beaucoup de moto-neige dans les collines derrière les maisons.

Cette cabane de bois à mi-chemin sur une piste dégagée à La Grand-Terre, un village francophone sur l'autre côte de la montagne, a été construite par l'association des Terre-Neuviens français.

Elle est employée par ceux qui font de la moto-neige dans les collines, au cas d'urgence.

Ici nous voyons un traîneau employé souvent pour tirer le bois.

La communauté est patrouillée par la gendarmerie royale de Stephenville.

La plupart des familles cultive assez de légumes pour leurs besoins et plusieurs familles font de l'agriculture ensemble.

Presque chaque ménagère fait son
propre pain, son beurre et sa crème.

Ici nous voyons une femme filant la
laine et un homme la cardant.

On fait beaucoup de chasse au lapin
et à l'orignal.

On ne pêche plus beaucoup depuis
le déclin de la pêche,
ce qui s'est passé avec l'écroulement de
la culture traditionnelle.

Voici une femme et un homme arrachant
des plumes d'un oiseau de mer,
préparant pour le repas de soir.

Pour les habitants de Cap St.-Georges
la marée des va-et-vient
du monde est aussi
naturelle qui la mer qui les entoure.

Mais pour ces Terre-Neuviens français
les liens de parenté sont très
forts et leur foyer est toujours
le Cap.

Film Strip Key in English

Welcome to 'the end of
the world' as Cape St.
George is referred to
by its inhabitants.

Cape St. George is a little
French settlement situated
at the extremity of the Port-au-
Port peninsula.

Here is the Port-au-Port
peninsula situated on the west
coast of Newfoundland

It is attached to the rest of
the island by a very narrow isthmus
and lies in the gulf
of St. Lawrence.

Here we see the entrance to Land's
End Park which is situated at the
very end of Cape St. George.

From here one can clearly see
"l'Isle Rouge", which was the
former French fishing base during
the nineteenth century.

The first settlers at Cape
St. George were the fishermen
who deserted the cod fishing boats
stationed at l'Isle Rouge.

The village of Cape St.
George stretches along
a long winding road.

On one side there is a mountainous
barrier to the villages which other-
wise would just be a stone's throw
away.

On the other side there is the
expansive sea.

The houses are separated
from each other

and are all enclosed by well
kept fences

which are absolutely necessary
because of all the roaming
animals.

In the few coves
along the shore fish
stores have been established.

There is only one post office
which is run by Emmanuel Simon.

Here we see Cape Ann, one of
the two night clubs at Cape
St. George.

These French Newfoundlanders
are very musical and they love
the weekly dances held at the clubs.

The Association des Terreneuviens français
holds its meetings in this old renovated
school house.

Organized in 1971, this association

aims to keep the French language
alive through social events.

Here we see the high school.

This is the language lab
in this school.

Several social events including
bingo are held in the parish
center next to the high school.

The fire hall is located across
the street from the high school.

The community council building,
built by a local initiatives project,
adjoins the fire hall.

The public library is situated
across the courtyard from the
elementary school.

Here is the rectory of the
parish priest, Father Kelly, who
is very much respected and
admired by the people of
Cape St. George.

Here we see the interior
of the Church at Cape
St. George.

An ambulance is always located
in front of the church. Even the
sisters at the convent take their
turn in driving the ambulance.

The new doctor has his office in
the basement of the convent. A nurse
comes there several times a month in
order to hold baby clinics.

The elementary school is called
"Our Lady of the Cape."

The French immersion program
started in this primary school in 1975.

What began as a Kindergarten
immersion program
has now been extended into
the first and
second grades.

Life in general is very relaxed,
not complicated or hurried.

The serenity and tranquility
of this small community
are very apparent.

Simultaneously, one can hear
the soft mooing of cows, the cry
of seagulls, and the babbling
of brooks
while ambling down the main
winding road which stretches through
the community.

The social life of dances, garden
parties and bingo is similar to any
small community in Newfoundland.

The women's institute, senior citizens'
club, and men's guild play major
roles in maintaining the social
needs of the parish. They hold their
meetings in the Edifice des Terre-Neuviens
français.

There are no clothing stores at
the Cape, only two small grocery
stores.

Therefore, most everyone does
their shopping at Stephenville,
the nearest town to the Port-
au-Port peninsula.

Most of the people own
their own wells, which
periodically go dry,

so they have to carry water
from nearby brooks.

During the winter skidooing
is a favorite pasttime in the
hills behind the houses.

Halfway over the hill to La Grand'Terre
a log cabin was built by a local initiatives
project initiated by the Association des
Terre-Neuviens français. It is used in
case of emergency by those skidooing in
the hills.

Here we see a sled commonly
used in the winter for hauling wood.

The community is patrolled by the RCMP
from Stephenville.

Most families grow enough
vegetables for their own needs
and several families get together
to do farming.

Nearly all housewives make their
own bread, butter and cream.

Here we see a woman spinning
wool and a man carding it.

There is a lot of moose
and rabbit hunting done.

Here a couple, plucking feathers from
a sea bird, is preparing for the evening meal.

However, there is not as much
fishing done now as the
decline in fishing

has gone hand in hand with the
breakdown of traditional culture.

For the people of Cape
St. George the tide of
personal comings and goings
is as natural as the sea
which surrounds them

but as kinship ties are
very strong, home for these
French Newfoundlanders
is always the Cape.

KEY TO STUDENT ACTIVITIES

A. Questions on the History Section

1. In 1604 the first French settlement was begun at St. Pierre and Miquelon.

2. Real interest in colonization was begun in 1662 with the official establishment of Placentia.

3. The area designated to the French in Newfoundland became known as the French Shore.

4. The Treaty of Utrecht in 1713 gave the French exclusive rights to fishing but not the right to settle the coastline.

5. The Treaty of Versailles in 1783 established the permanent boundaries of the French Shore.

6. The French favoured the islands of St. Pierre and also Miquelon as their fishing bases.

7. The 'graviers' were the young lads who worked on shore cleaning and preparing the fish.

8. From the fishing base on Isle Rouge the French deserters crossed over to Mainland and Cape St. George.

9. The first deserter to establish himself at the Cape was Guillaume Robin from Roche-Derrien, Brittany.

10. The last deserter Yves Lemoins came around in 1895.

11. It was due to the marriage of French fishermen and primarily Acadian women that the settlement of Cape St. George was able to develop.

12. In 1755 England began her systematic expulsion of the French from Acadia-modern provinces of Nova Scotia, New Brunswick, and Prince Edward Island.

13. Acadian settlers came to Newfoundland as late as 1849 from the Magdalen Islands and Cape Breton.

14. Two distinct places of origin of the French in western Newfoundland are Acadia and Brittany (or St. Pierre).

15. Two distinct places of settlement of the French in western Newfoundland are the Port-au-Port peninsula, Stephenville, Stephenville Crossing, Kippens, or Codroy Valley.

B. Fill-in-the-Blank Questions on the Geography and History Sections

Remplacez les tirets par les mots corrects

Cap St.-Georges, un hameau francophone de 300 familles, n'est qu'un des établissements de la paroisse du même nom. Il est situé sur la côte ouest de Terre-Neuve à l'extrémité de l'isthme séparant la Baie Saint-Georges et la Baie de Port-au-Port. Les habitants l'appellent le bout du monde.

Ce village apparaît comme un établissement terreneuvien typique. Il s'étire le long d'une étroite banquette qui tombe sur la mer par une petite falaise.

Mais la population de Cap St.-Georges se distingue de celle de la majorité des villages terreneuviens par son ethnie française. La population y est entièrement française et cent pour cent Catholique. Ce village apparaît comme un petit Canada français.

Le fond de la population de Cap St.-Georges est composé de pêcheurs français et de leurs descendants. Leur établissement à Terre-Neuve est en relation avec l'histoire de la fameuse côte française avant l'abolition des droits qu'y avaient les français jusqu'en 1904.

Le premier peuplement de Cap St.-Georges était par les graviers qui desertaient les morutiers à l'Isle Rouge, à 2 milles de Cap St.-Georges. Pendant tout le dix-neuvième siècle, il y avait un petit courant de désertion parmi

les équipages morutiers qui peuplaient peu à peu Cap St.-Georges.

Les déserteurs du Cap St.-Georges ont épousé pour la plupart des jeunes filles acadiennes de Stephenville Crossing.

C'est donc grâce au mariage de pêcheurs français et de femmes principalement acadiennes qu'a pu se constituer le petit foyer de Terreneuviens-français de Cap St.-Georges.

La liste des mots for Fill-in-the-Blanks for Geography and History Section

ethnie	peuplement
terreneuvien	désertion
acadiennes	peuplaient
l'isthme	foyer
banquette	le bout du monde
graviers	côte française
hameau	pêcheurs

C. Jumble Words for Vocabulary Items Used in Geography and History Sections

Unscramble the words below to form good French words and then place the correct answers in the blocks at the right. The letters in the circles (from top to bottom) spell out "les mots mystères".

ennarepmce	p e r m a n e n (c) e
tneeamllre	m (a) t e r n e l l e
mouprvooir	(p) r o m o u v o i r
anceianss	n a i (s) s a n c e
acérniot	r é a c (t) i o n
licangasition	a n (g) l i c i s a t i o n
vitéer	(e) v i t e r
riroum	m (o) u r i r
eairmiilt	m i l i t a i (r) e
eârgc	(g) r â c e
eaâtbu	b â t (e) a u
ermmsiion	i m m e r (s) i o n

Les Mots Mystères

C	a	p	S	t	G	e	o	r	g	e	s

D. Bingo Game for Vocabulary Items in Geography and History Sections

Je l'ai

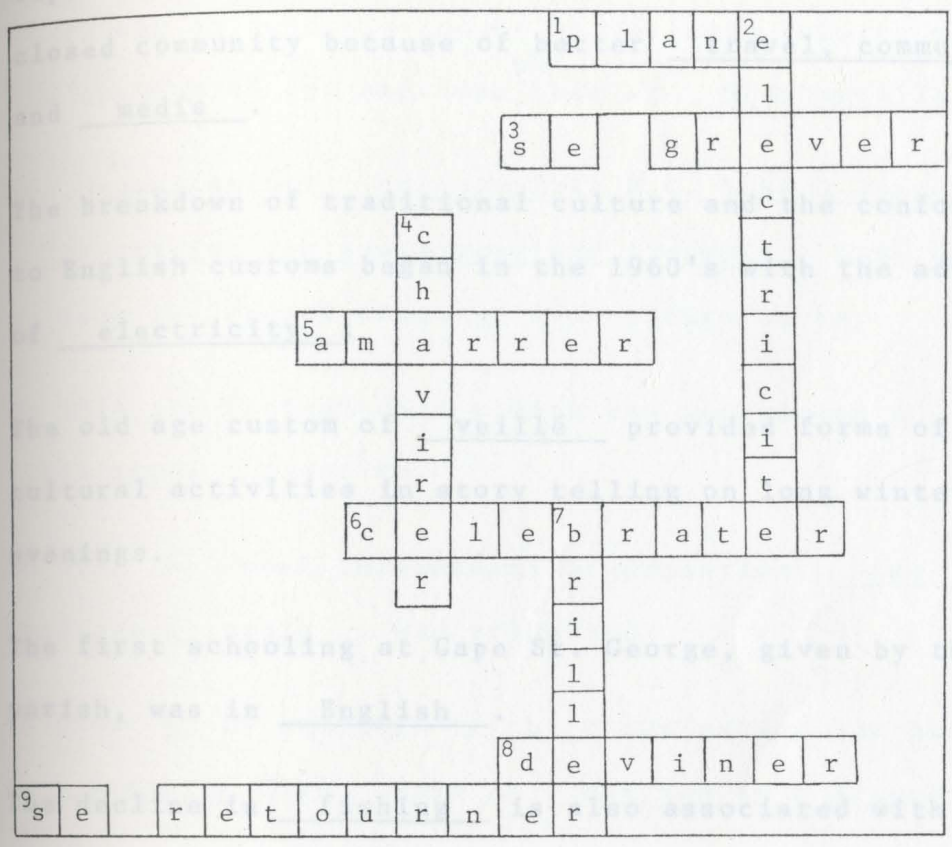
Playing bingo (Je l'ai) is enjoyed by most students using words instead of numbers. The version of the game described here can be played in the same way.

The words contained on the master copy can be listed on the board or duplicated and handed out to the students. The master copy of the game, included in this guide, can be duplicated and passed out to the students. The students would be directed to write the words in any order in the squares. The teacher then repeats the list of words in a different order. As each word is called out, the students cross off the appropriate square. The first student to complete a straight line cries "Je l'ai" and reads his card aloud for accuracy.

Word List for Bingo

hameau	équipages
côte française	mariage
graviers	foyer
terre neuvien	siècle
morutiers	isthme
pêcheurs	banquette
déserteurs	abolition
péninsule	histoire
isolement	étroite
habitants	falaise
ethnie	paroisse
peuplement	droits

E. Crossword for Language Section



Verticalement	Horizontalement
2. power	1. avion
4. renverser	3. s'habiller
7. shiner	5. to tie up
8. of	6. fêter
	8. guesser
	9. virer de bord

F. Questions on Recent History Section

1. Cape St. George has been losing characteristics of a closed community because of better travel, communications and media.

2. The breakdown of traditional culture and the conformity to English customs began in the 1960's with the advent of electricity.

3. The old age custom of veillé provided forms of cultural activities in story telling on long winter evenings.

4. The first schooling at Cape St. George, given by the parish, was in English.

5. The decline in fishing is also associated with the breakdown of traditional culture.

6. The principle fish that was caught was cod.

7. The women were the ones who played a vital role in splitting and cleaning the fish.

8. Increased education during recent years has contributed to the decline in fishing.

9. Union with Canada in 1949 created a fundamental problem of threat of cultural assimilation.

10. Linguistic influences such as school, church,

radio, and television, which were in English, contributed to anglicisation.

11. There was an economic incentive to learn English with the opening of the American Air base at Stephenville.

12. Two organisations Port-au-Port R.C. School Board and Association des terre-neuviens français have done much to keep the French language and culture alive.

13. In 1971 the Port-au-Port region was designated a bilingual district.

14. In 1971 the local independent organisation, Les Terre-Neuviens français, was organized.

15. In order to be admitted to the organisation one has to be from the Cape area or married to a francophone.

16. This Association holds their monthly meetings in an old school house which has been renovated for their use.

17. For five years now the Association des terre-neuviens français has been sending students to Miquelon for summer courses.

18. During the summer the Terre-Neuviens français Centre is used for French immersion classes.

19. The psychological encouragement of having the first

immersion school program in Newfoundland has contributed much to the rebirth of interest in the French language and culture.

20. In the primary French classes a television relays French programs from Moncton .

G. Fill-in-the-Blanks on Recent History Section

Remplacez les tirets par les mots corrects

Cap St.-Georges continue de perdre quelques caracteristiques d'une communauté fermée. Depuis l'introduction de l'éléctricité dans les années soixante il y a eu l'écroulement dans la culture traditionnelle et une conformité aux coutumes anglaises. Les valeurs traditionnelles one été de plus en plus remplacées par les valeurs acquises de la société urbaine. La vieille coutume de veillée a bientôt disparu et la célébration de la Saint Valentin et de la Saint Patrick a bientôt remplacé les coutumes de Fête-Dieu et la Bastille.

La première instruction à Cap St.-Georges, offerte par la paroisse était en anglais. L'idée de supprimer le français oral était une mésure économique plutôt qu'un désir de détruire la langue française.

L'éducation augmentée a contribué au déclin de la pêche parce qu'elle a privé les enfants de l'occasion d'apprendre la mode de vie de leurs pères pêcheurs.

L'union avec le Canada a augmenté un problème fondamental: la menace d'assimilation culturelle. Il y a plusieurs facteurs qui ont contribué à l'érosion de la langue et de la culture françaises pendant ce siècle. Les influences linguistiques de l'école, de l'église, de la radio, et de la télévision ont contribué à l'anglicisation.

Il y avait une motivation économique pour apprendre l'anglais avec l'ouverture de la base américaine à Stephenville. En ce temps-là beaucoup de personnes ont quitté Cap St.-Georges pour chercher du travail à la base. Beaucoup de jeunes filles de la Grand'Terre et Cap St.-Georges ont épousé les militaires américains et ont démenagé aux Etats-Unis.

La célébration des coutumes est importante et sert d'élément cohésif dans les vies des gens de Cap St.-Georges. Nöel, Le Nouvel An et Mardi Gras ont toujours été signalés comme les événements festivaux.

Dans le passé la pêche a joué un rôle majeur dans la survie des habitants de Cap St.-Georges. Le poisson principal était la morue. Les femmes ont joué le rôle vital de trancher et nettoyer le poisson. Pourtant il était nécessaire d'augmenter la pêche avec l'agriculture, à cause des limitations climatiques.

Depuis quelques années il y a eu un réveil d'un intérêt et d'une fierté intense parmi les terre-neuviens-français à leur langue, leur culture et leur héritage. Ceci combiné avec l'augmentation de la force féderale dans leur appui du bilinguisme a aidé à éliminer la tendance d'anglicisation. En mille neuf cent soixante-et-onze la région de Port-au-Port a été designée un district bilingue, et aussi l'organisation locale indépendente, les terre-neuviens-français était organisée.

Cette organisation a sa propre constitution qui a été rédigée par un avocat. Pour être admis dans l'organisation on doit être natif de la région ou être marié à un francophone parce qu'ils veulent maintenir l'association sur un plan local.

A travers les événements sociaux les terreneuviens-français se dévouent à faire vivre la langue et la culture françaises et ils encouragent l'usage du français au foyer. Ils ont reçu de l'argent pour plusieurs projets d'initiative locale. Un des projets était la construction d'une cabane à mi-chemin sur la piste dégagée à La Grand'Terre.

L'association tient ses réunions mensuelles dans une vieille école qui a été renouvelée pour leur usage. Pendant l'été le centre des terreneuviens-français est employé pour les classes d'immersion françaises qui sont enseignées par les étudiants bilinques de l'université et de l'école secondaire.

L'encouragement psychologique d'avoir le premier programme d'immersion à Terre-Neuve a beaucoup contribué à la renaissance de l'intérêt dans la langue et la culture françaises. Ce qui a commencé comme un simple cours de maternelle dans un vieux bâtiment d'école primaire, maintenant regroupe une classe de première année et de deuxième année.

La liste des mots for Fill-in-the-Blanks

on Recent History Section

remplacées	enseignées
renouvelée	Fête-Dieu
maternelle	communauté
l'écroulement	supprimer
détruire	motivation
la mode de vie	ont épousé
la menace	ont démenagé
linguistiques	événements
bilinque	la morue
renaissance	la tendance
fierté	maintenir
veillée	l'anglicisation
cohésif	Les Terre-Neuviens français
paroisse	piste
trancher	l'agriculture
psychologique	natif
constitution	un réveil
pêche	bâtiment
se dévouent	cabane
a augmenté	rédigée
appui	survie
initiative locale	foyer
facteurs	travail
les classes	renaissance
coutumes	maternelle

Crossword for Life Today Section

1 r	2 e	g	r	o	u	6 p	e								16 d			19 p
	s					a		9 m				2 a	n	c	i	e	n	n	e
	t			5 c		r		3 a	u	t	r	e							n
1 l				u		e		r				s	i	e	c	l	e		i
5 a	m	b	u	l	a	n	c	e											n
p				t		t		6 e	c	r	o	12 u	l	e	m	14 e	n	t	s
i			7 n	i		e					r				v				u
n				v						10 c	g			c	e				l
		9 e	t	e	n	7 d	u	e		h	e				n			10 v	i	e
		a				e				a	n				e				s	
		u				g				s	c				m				t	
					11 p	a	r	o	i	s	s	e		13 c	e				h	
						g				e				o	n				m	
b	e	u	g	3 l	e	m	e	n	t					13 c	l	o	t	u	17 r	e
				i						11 h					o		s		e		20 b
14 m	o	u	e	t	t	e				15 p	a	i	n		n				c		a
e			n							m					i				e		r
n			s			8 a				14 e	g	l	i	s	e	15 s			n		r
a						n				a					a		e		t		i
g			4 p			n				17 c	o	u	v	e	n	t	m		18 e	t	é
e	l	o	i	g	n	é									i		a				r
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e			t												n		n			
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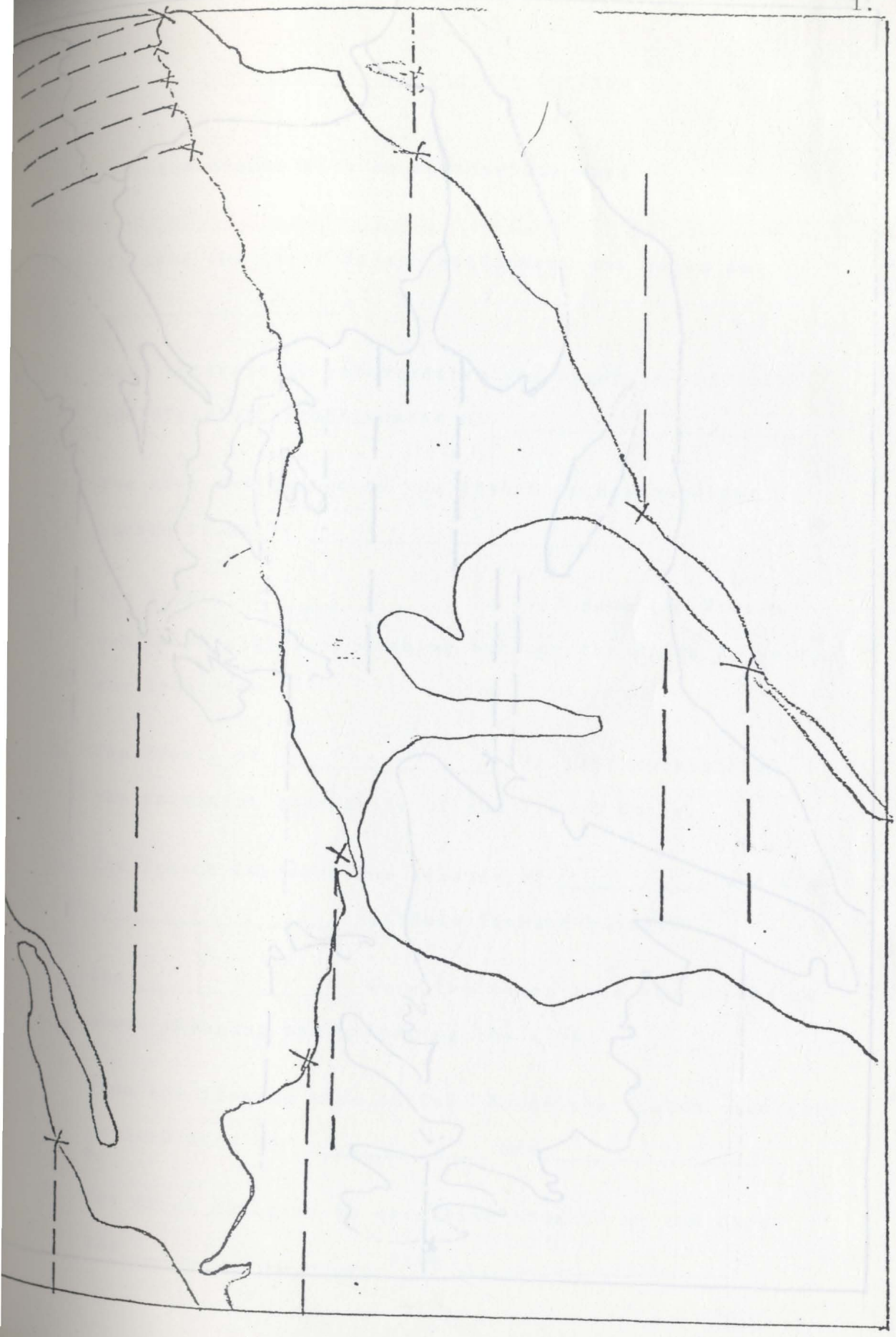
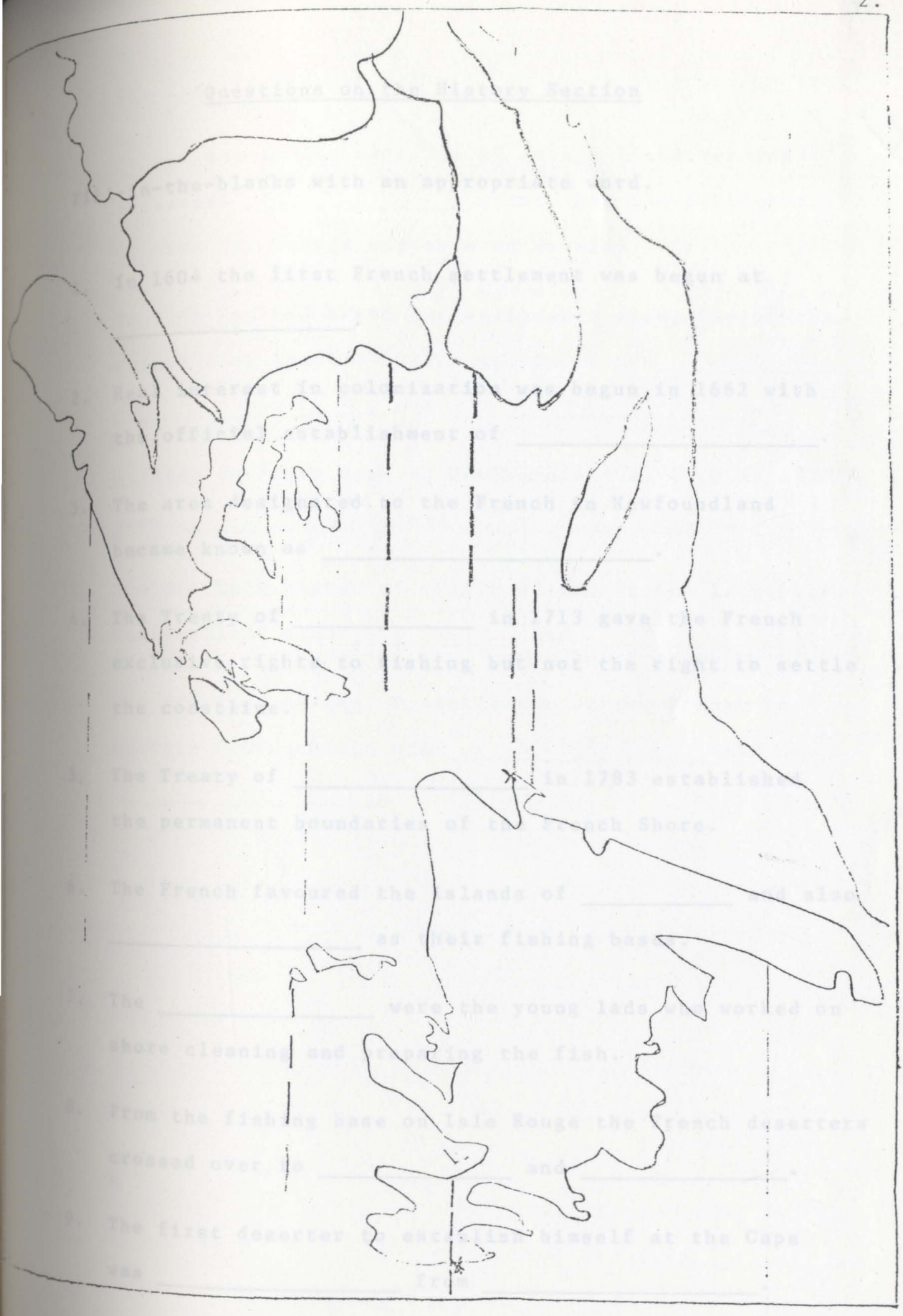
STUDENT ACTIVITIES

(MASTER COPIES)





Questions on the History Section

Fill-in-the-blanks with an appropriate word.

1. In 1604 the first French settlement was begun at _____.

2. Real interest in colonization was begun in 1662 with the official establishment of _____.

3. The area designated to the French in Newfoundland became known as _____.

4. The Treaty of _____ in 1713 gave the French exclusive rights to fishing but not the right to settle the coastline.

5. The Treaty of _____ in 1783 established the permanent boundaries of the French Shore.

6. The French favoured the islands of _____ and also _____ as their fishing bases.

7. The _____ were the young lads who worked on shore cleaning and preparing the fish.

8. From the fishing base on Isle Rouge the French deserters crossed over to _____ and _____.

9. The first deserter to establish himself at the Cape was _____ from _____.

10. The last deserter _____ came around 1895.

11. It was due to the marriage of French fishermen and primarily _____ women that the settlement of Cape St. George was able to develop.

12. In 1755 England began her systematic expulsion of the French from Acadia--modern provinces of _____, _____, and _____.

13. Acadian settlers came to Newfoundland as late as 1849 from _____ and _____.

14. Two distinct places of origin of the French in western Newfoundland are _____ and _____.

15. Two distinct places of settlement of the French in western Newfoundland are _____ and _____.

La géographie et l'histoire

Remplacez les tirets par les mots corrects.

Cap St.-Georges, un _____ francophone de 300 familles, n'est qu'un des établissements de la paroisse du même nom. Il est situé sur la côte ouest de Terre-Neuve à l'extrémité de _____ séparant la Baie Saint-Georges et la Baie de Port-au-Port. Les habitants l'appellent _____.

Ce village apparaît comme un établissement _____ typique. It s'étire le long d'une étroite _____ qui tombe sur la mer par une petite falaise.

Mais la population de Cap St.-Georges se distingue de celle de la majorité des villages terreneuviens par son _____ français. La population y est entièrement française et cent pour cent Catholique. Ce village apparaît comme un petit Canada français.

Le fond de la population de Cap St.-Georges est composé de _____ français et de leurs descendants. Leur établissement à Terre-Neuve est en relation avec l'histoire de la fameuse _____ avant l'abolition des droits qu'y avaient les français jusqu'en 1904.

Le premier _____ de Cap St.-Georges était par les _____ qui désertaient les morutiers à l'Isle Rouge, à 2 milles de Cap St.-Georges. Pendant tout le dix-neuvième siècle, il y avait un petit courant de _____

parmi les équipages morutiers qui _____ peu à peu Cap St.-Georges.

Les déserteurs du Cap St.-Georges ont épousé pour la plupart des jeunes filles _____ de Stephenville Crossing.

C'est donc grâce au mariage de pêcheurs français et de femmes principalement acadiennes qu'a pu se constituer le petit _____ de Terre-Neuviens Français de Cap St.-Georges.

La liste des mots

ethnie	peuplement
terreneuvien	désertion
acadiennes	peuplaient
isthme	foyer
banquette	le bout du monde
graviers	côte française
hameau	pêcheurs

Unscramble the words below to form good French words and then place the correct answers in the blocks at the right. The letters in the circles (from top to bottom) spell out "les mots mystères".

ennarepmce

tneeamllre

mouprvooir

anceianss

acérniot

licangasition

vitéer

riroum

eairmiilt

cârge

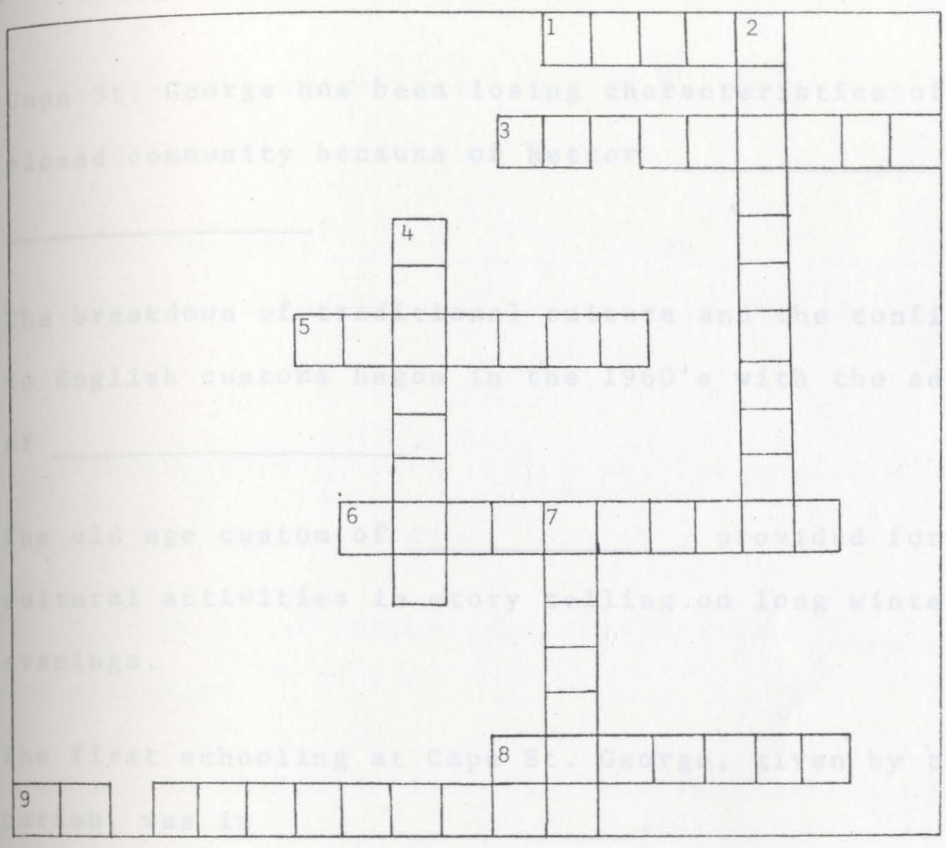
eaâtbu

ermmsiion

Les Mots Mystères

L'AILE

Mots Croisés I



Verticalement	Horizontalement
2. power	1. avion
4. renverser	3. s'habiller
7. shiner	5. to tie up
8. of	6. fêter
	8. guesser
	9. virer de bord

Questions on Recent History Section

Fill-in-the-blanks with an appropriate word.

1. Cape St. George has been losing characteristics of a closed community because of better _____ and _____.

2. The breakdown of traditional culture and the confirmity to English customs began in the 1960's with the advent of _____.

3. The old age custom of _____ provided forms of cultural activities in story telling on long winter evenings.

4. The first schooling at Cape St. George, given by the parish, was in _____.

5. The decline in _____ is also associated with the breakdown of traditional culture.

6. The principle fish that was caught was _____.

7. _____ were the ones who played a vital role in splitting and cleaning the fish.

8. Increased _____ during recent years has contributed to the decline in fishing.

9. Union with Canada in 1949 affected a fundamental problem of _____.

10. Linguistic influences of _____, _____, and _____, which were in English, contributed to anglicisation.

11. There was an economic incentive to learn English with the opening of the American base at _____.

12. Two organisations _____ and _____ have done much to keep the French language and culture alive.

13. In 1971 the Port-au-Port region was designated a _____ district.

14. In 1971 the local independent organisation, _____, was organized.

15. In order to be admitted to the organisation one has to be _____ or _____.

16. This association holds their monthly meetings in an old _____ which has been renovated for their use.

17. For five years now les Terre-Neuviens français association has been sending students to _____ for summer courses.

18. During the summers the Terre-Neuviens français Centre is used for _____.

19. The psychological encouragement of having the first _____ in Newfoundland has contributed much

to the rebirth of interest in the French language and culture.

20. In the primary French classes a television relays French programs from _____.

L'histoire récente

Remplacez les tirets par les mots corrects.

Cap St.-Georges continue de perdre quelques caracteristiques d'une _____ fermée. Depuis l'introduction de l'éléctricité dans les années soixante il y a eu _____ dans la culture traditionnelle et une conformité aux _____ anglaises. Les valeurs traditionnelles ont été de plus en plus _____ par les valeurs acquises de la société urbaine. La vieille coutume de _____ a bientôt disparu et la célébration de la Saint Valentin et de la Saint Patrick a bientôt replacé les coutumes de _____ et la Bastille.

La première instruction à Cap St.-Georges, offerte par la _____ était en anglais. L'idée de _____ le français oral était une mésure économique plutôt qu'un désir de _____ la langue française.

L'éducation augmentée a contribué au déclin de la _____ parce qu'elle a privé les enfants de l' occasion d'apprendre _____ de leurs pères pêcheurs.

L'union avec le Canada _____ un problème fondamental: _____ d'assimilation culturelle. Il y a plusieurs _____ qui one contribué à l'érosion de la langue et de la culture françaises pendant

ce siècle. Les influences _____ de l'école, de l'église, de la radio, et de la télévision ont contribué à _____.

Il y avait une _____ économique pour apprendre l'anglais avec l'ouverture de la base américaine à Stephenville. En ce temps-là beaucoup de personnes ont quitté Cap St.-Georges pour chercher du _____ à la base. Beaucoup de jeunes filles de la Grand'Terre et Cap St.-Georges _____ les militaires américains et _____ aux Etats-Unis.

La célébration des coutumes est importante et sert d'élément _____ dans les vies des gens de Cap St.-Georges. Nöel, Le Nouvel an et Mardi Gras ont toujours été signalés comme les _____ festivaux.

Dans le passé la pêche a joué un rôle majeur dans la _____ des habitants de Cap St.-Georges. Le poisson principal était _____. Les femmes ont joué le rôle vital de _____ et nettoyer le poisson. Pourtant il était nécessaire d'augmenter la pêche avec _____, à cause des limitations climatiques.

Depuis quelques années il y a eu _____ d'un intérêt et d'une _____ intense parmi les terre-neuviens-français à leur langue, leur culture et leur heritage. Ceci combiné avec l'augmentation de la force féderale dans leur _____ du bilinguisme a aidé à éliminer _____ d'anglicisation. En mille neuf cent soixante-et-onze la

région de Port-au-Port a été designée un district _____, et aussi l'organisation locale indépendente, _____, était organisée.

Cette organisation a sa propre _____ qui a été _____ par un avocat. Pour être admis dans l'organisation on doit être _____ de la région ou être marié à un francophone parce qu'ils veulent _____ l'association sur un plan _____.

A travers les événements sociaux les Terre-Neuviens français _____ à faire vivre la langue et la culture françaises et ils encouragent l'usage du français au _____. Ils ont reçu de l'argent pour plusieurs projets d' _____. Un des projets était la construction d'une _____ à mi-chemin sur la _____ dégagée à La Grand'Terre.

L'association tient ses réunions mensuelles dans une vieille école qui a été renouvelée pour leur usage. Pendant l'été le Centre des Terre-Neuviens français est employé pour _____ d'immersion françaises qui sont _____ par les étudiants bilingues de l'université et de l'école secondaire.

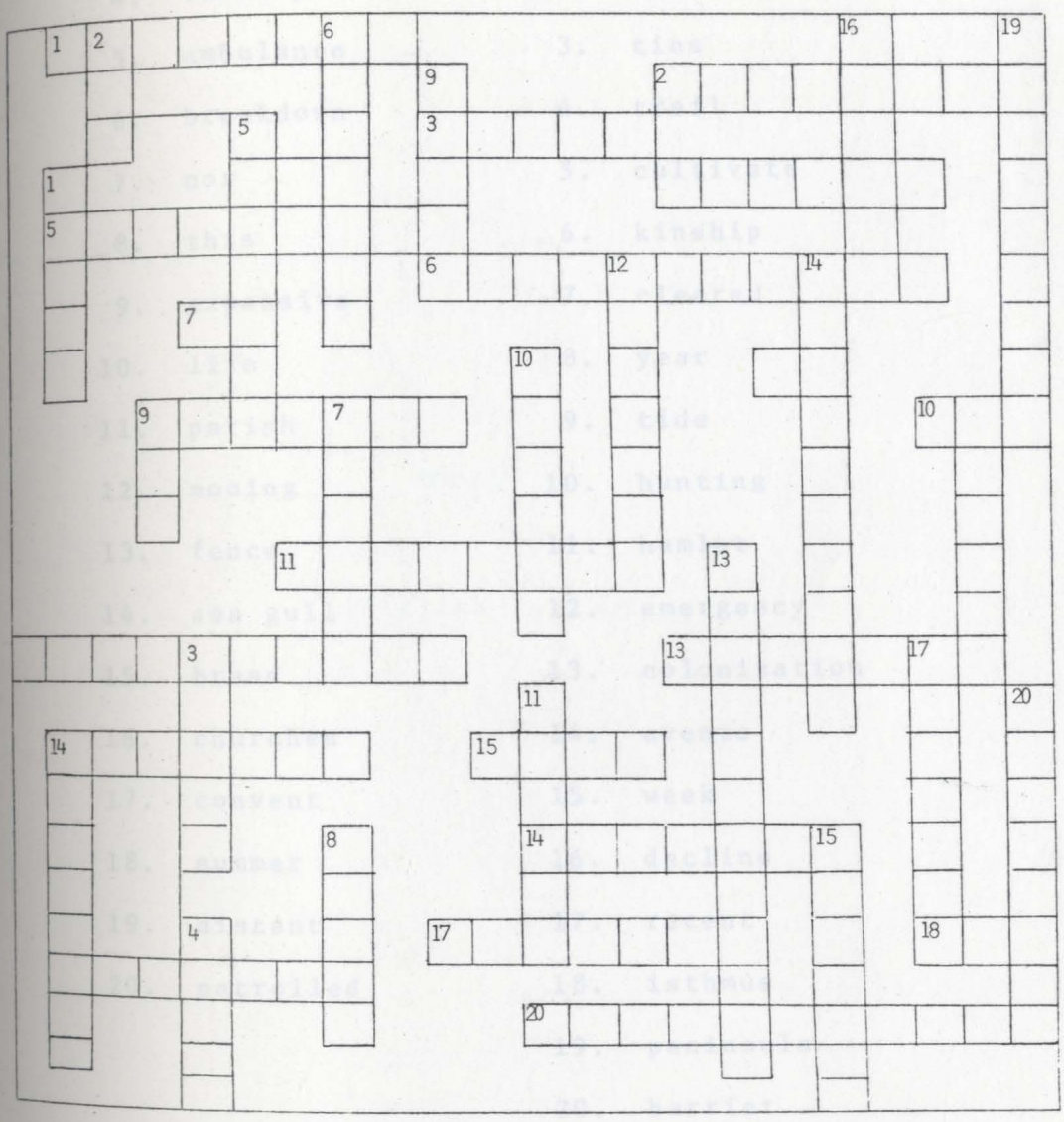
L'encouragement _____ d'avoir le premier programme d'immersion à Terre-Neuve a beaucoup contribué a la _____ de l'intérêt dans la langue et la culture françaises. Ce qui a commencé comme un simple cours de _____ dans un vieux _____ d'école

primaire, maintenant regroupe une classe de première année et de deuxième année.

La liste des mots

remplacées	enseignées
renouvelée	Fête-Dieu
maternelle	communauté
écroulement	supprimer
détruire	motivation
mode de vie	ont épousé
la menace	ont démenagé
linguistiques	événements
bilingues	la morue
renaissance	la tendance
fierté	maintenir
veilleé	anglicisation
cohésif	Terre-Neuviens français
paroisse	piste
trancher	l'agriculture
psychologique	natif
constitution	réveil
pêche	bâtiment
se dévouent	cabane
a augmenté	redigée
appui	survie
initiative locale	foyer
facteurs	travail
les classes	renaissance
coutumes	maternelle

Mots Croisés II



Horizontalement	Verticalement
1. regroup	1. rabbit
2. former	14. house wife
3. other	2. is
4. century	9. water
5. ambulance	3. ties
6. breakdown	4. trail
7. nor	5. cultivate
8. this	6. kinship
9. expansive	7. cleared
10. life	8. year
11. parish	9. tide
12. mooing	10. hunting
13. fence	11. hamlet
14. sea gull	12. emergency
15. bread	13. colonization
16. churches	14. events
17. convent	15. week
18. summer	16. decline
19. distant	17. recent
20. patrolled	18. isthmus
	19. peninsula
	20. barrier

BOOKLET

(English Version)

A. GEOGRAPHY

Cape St. George is a small francophone settlement of around 300 families, which is situated at the western extremity of the Port-au-Port peninsula in Newfoundland, Canada's youngest province.

The Port-au-Port peninsula is a triangle of land jutting forty miles into the Gulf of St. Lawrence from Newfoundland's west coast, and which is attached to it by a very narrow isthmus. It is approximately 30 miles long with an average width of 7 miles and has an area of 210 square miles.

Insular Newfoundland's French population is to be found primarily on the Port-au-Port peninsula. Today, there are three communities which have a majority of people of French descent: Cape St. George (Cap St. Georges); Mainland (La Grand'Terre); and Black Duck (L'anse-aux-Canards). The remainder of the French population can be found scattered amongst the English-speaking majority of the Port-au-Port peninsula as well as several hundred living in the Stephenville-St. Georges area. The above three mentioned communities at the western extremity of the Port-au-Port peninsula form a nucleus where there is a renaissance of the use of the French language taking place.

As elsewhere in Newfoundland, the population on the peninsula is mainly coastal and connection with the sea is fundamental. The communities on the peninsula are

isolated from one another because of the unusual terrain. They are grouped mainly along the south or west coasts, which are separated by high hills, making overland communication almost impossible. Consequently, isolation has been at the core of their existence. It was not until 1958 that a road link across the island to the capital, St. John's, was in motorable condition.

The village of Cape St. George is only one of the settlements of the parish of Our Lady of the Cape, which also includes Degras, Red Brook, Marches Point (Point à Luc) and Sheaves Cove (L'anse à Charles Sheaves). Being the last settlement on the west of the Port-au-Port peninsula, Cape St. George is referred to as "le bout du monde" or the end of the world by its inhabitants.

Lands End Park is situated at the very end of Cape St. George. It is a breathtakingly beautiful spot from where one can clearly see Isle Rouge, the former French fishing base. It was from Isle Rouge that the first French fishermen deserted the navy and crossed over to Cape St. George and La Grand'Terre.

The community itself stretches out on both sides of a long winding road, which is flanked by a mountainous barrier to communities which would otherwise have been a stone's throw away on one side, and an expansive sea on the other.

The houses stand apart from each other and follow the road along the cliff, which forms a plateau above the

sea and provides land for cultivating. All the houses are enclosed by fences, clearly marking each property, which is necessary because of the numerous roaming animals.

In the few coves along the shore, fish stores have been established and capstans set up to draw the boats and their catches out of the sea.

Cape St. George and the neighbouring village of Degras to the east are separated by the Duval stream. To the north, mountains block the way to La Grand'Terre and Isle Rouge.

The geographic situation is integral to the social phenomena within the community of Cape St. George, for the people are a product of their environment. Their closed society resulted because of their language, which functioned as a kind of isolationism, and the fact that access to them was always difficult.

The survival of their French language encapsulated in the anglophone society of Newfoundland attests to the geographical impermeability of Cape St. George, existing between sea and mountain barriers.

B. HISTORY

The French on the west coast of Newfoundland have always faced a constant struggle to maintain and preserve their linguistic and cultural heritage. There is not a long history of settlement but a mixture of peoples which

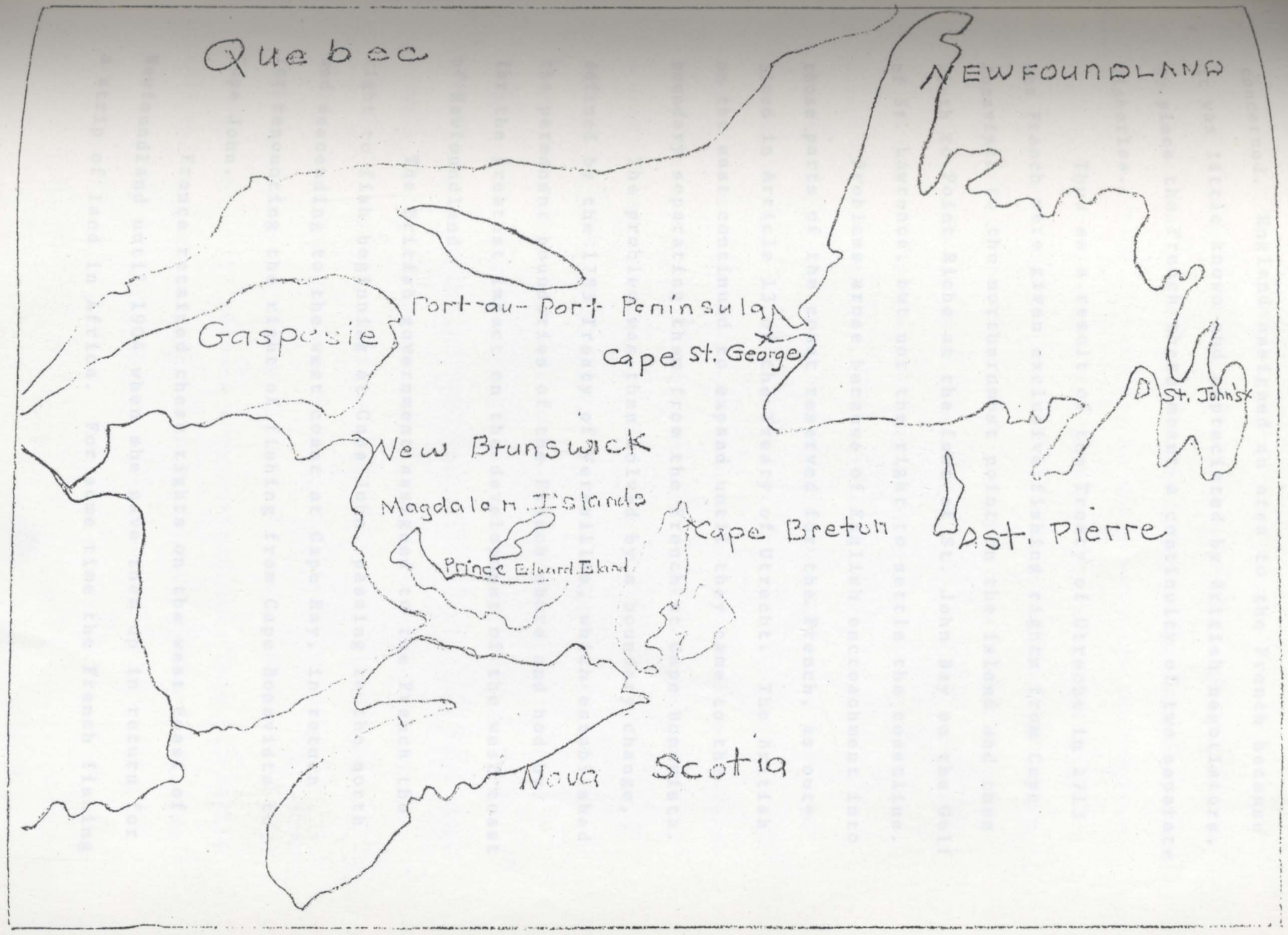
only in recent years has been given full recognition and acquainted with proper government. In reality the western part of Newfoundland has been a "no man's land" for two centuries. The west coast has people of very varied racial origins. These are Acadian, Micmac, English, Irish, Scots, Nova Scotians, and European French.

As early as the nineteenth century the French started to settle permanently in the Bay St. George and Port-au-Port peninsula areas. However, France had been attempting to establish colonies in Newfoundland since the beginning of the seventeenth century in order to bring parts of the island under more direct control. In 1604 the first French settlement was begun at St. Pierre and Miquelon and in 1627 Newfoundland was included in the charter of Louis XIII to the Associates of New France.

Real interest in colonization appears to have begun with the official establishment of Placentia in 1662 which was settled and fortified.

England had asserted her sovereignty over the island in 1698 in its declaration against encroachment by other nations. But England had finally to share part of her Newfoundland fisheries with France because of their importance to that country. Thus developed the necessity for having a French area in Newfoundland, results of which were later to be known as the French Shore Question.

France was given that part of the island which was least important as far as the defence of North America was


Quebec
NEWFOUNDLAND
Port-au-Port Peninsula
Gaspesie
Cape St. George
St. John's
New Brunswick
Magdalen Islands
Cape Breton
St. Pierre
Prince Edward Island
Nova Scotia

concerned. England assigned an area to the French because it was little known and appreciated by British negotiators. To place the French there meant a continuity of two separate fisheries.

Thus as a result of the Treaty of Utrecht in 1713 the French were given exclusive fishing rights from Cape Bonavista to the northernmost point on the island and then south to Point Riche at the foot of St. John Bay on the Gulf of St. Lawrence, but not the right to settle the coastline.

Problems arose because of English encroachment into those parts of the coast reserved for the French, as outlined in Article 13 of the Treaty of Utrecht. The British on the east continued to expand until they came to the boundary separating them from the French at Cape Bonavista.

The problem was then solved by a boundary change, defined by the 1783 Treaty of Versailles, which established the permanent boundaries of the French shore and had by far the greatest impact on the development of the west coast of Newfoundland.

The British government assigned to the French the right to fish beginning at Cape John, passing to the north and descending to the west coast at Cape Ray, in return for renouncing the right of fishing from Cape Bonavista to Cape John.

France retained these rights on the west coast of Newfoundland until 1904 when she gave them up in return for a strip of land in Africa. For some time the French fishing

in the area had been declining.

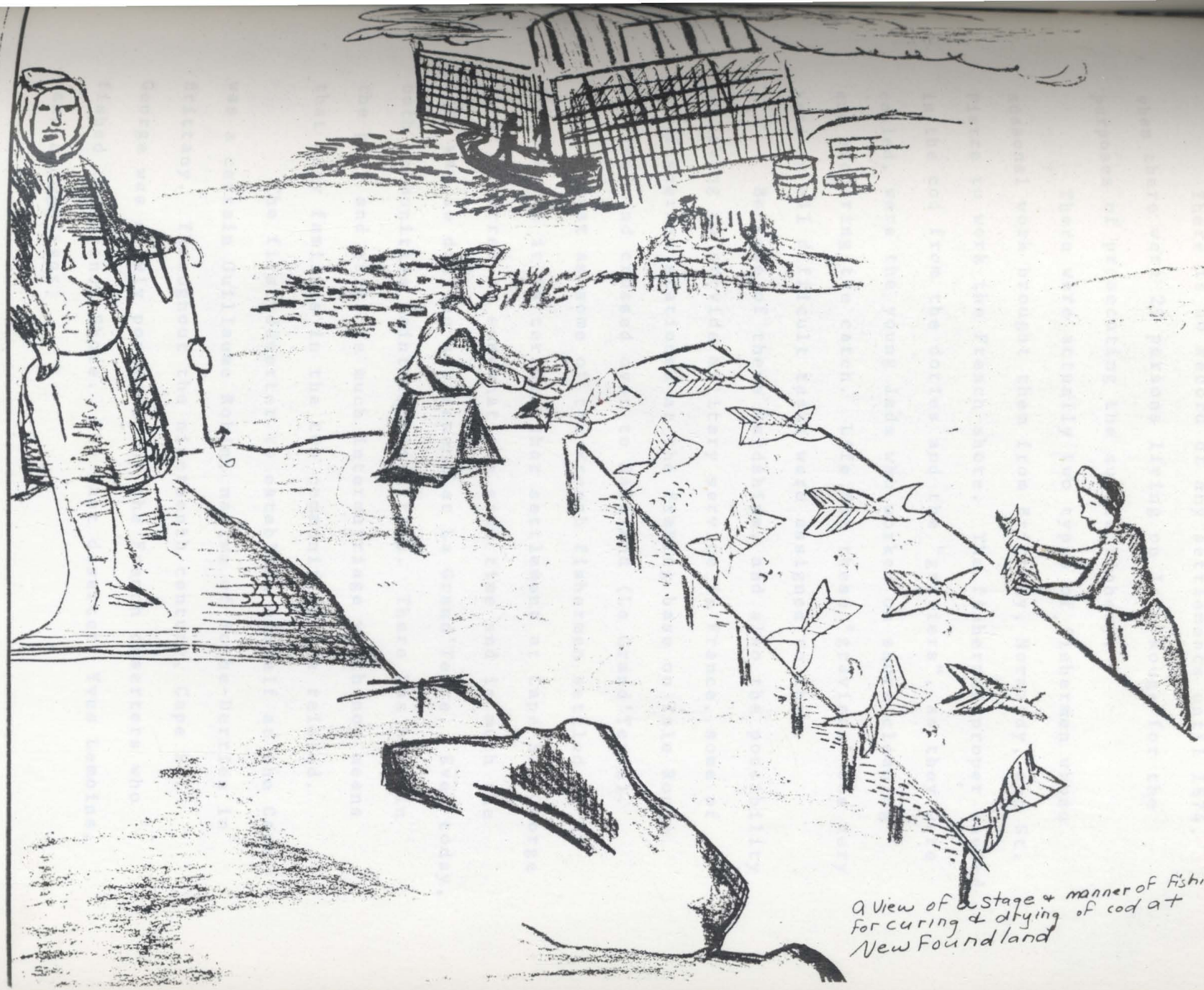
Although the French were denied the right to settle the coastline, it is unlikely that they would have done so since the French fishery was so different from the English.

Whereas the English preferred to salt lightly their cod and dry it in the sun, the French cured their catch by a heavy salt process in which the fish were simply kept in barrels in a heavy salt solution.

The British method required much time to be spent ashore drying fish but for the French it was necessary to go ashore only for water and provisions, and they favoured the French owned islands of St. Pierre and Miquelon. Isle Rouge, two miles off the western extremity of the peninsula, was at best a place where ships could take shelter from storms and take on fresh water.

In 1893 there appears to have been a basic shift in the strategy of the French government. Prior to that time most of their North Atlantic fishermen had been transported each year mainly from Normandy and Brittany with only a small shore-based community operating out of St. Pierre.

It was then decided that the French claim could be strengthened through strategic placement of shore-based fishermen from St. Pierre all along the west coast of Newfoundland. The company Campion-Theroulde from St. Pierre held the exclusive right to transport those from St. Pierre and Brittany to Isle Rouge.



A View of a stage & manner of Fishing for curing & drying of cod at New Foundland

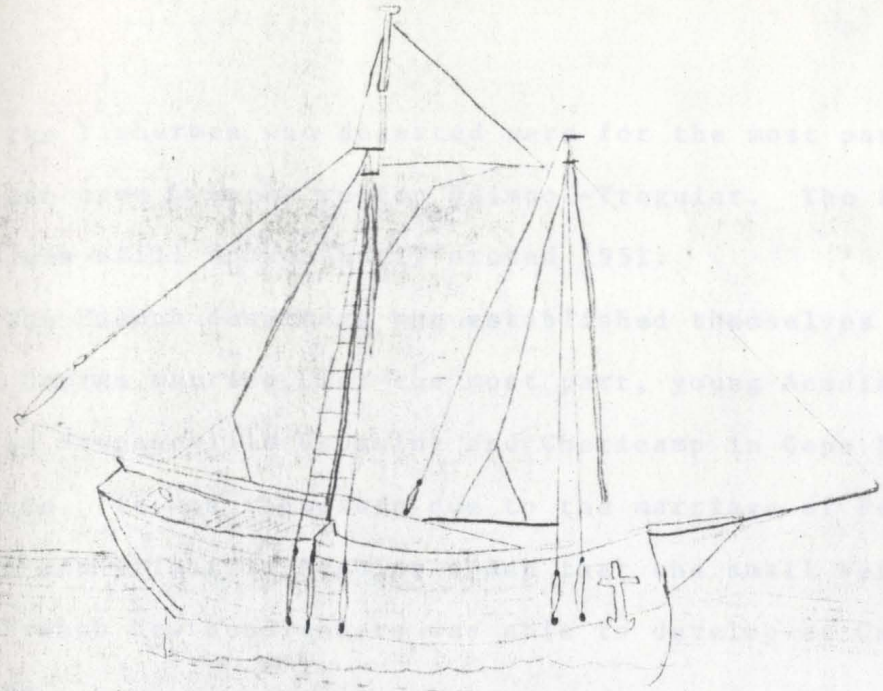
There is no record of any settlements until 1874, when there were 29 persons living on Isle Rouge for the purposes of prosecuting the summer fishery.

There were actually two types of fishermen whose seasonal work brought them from Brittany, Normandy, and St. Pierre to work the French shore. The fishermen proper hauled in the cod from the dories and the "graviers", as they were called, were the young lads who worked on shore cleaning and preparing the catch. Life for these 'graviers' was very hard as all difficult tasks were assigned to them.

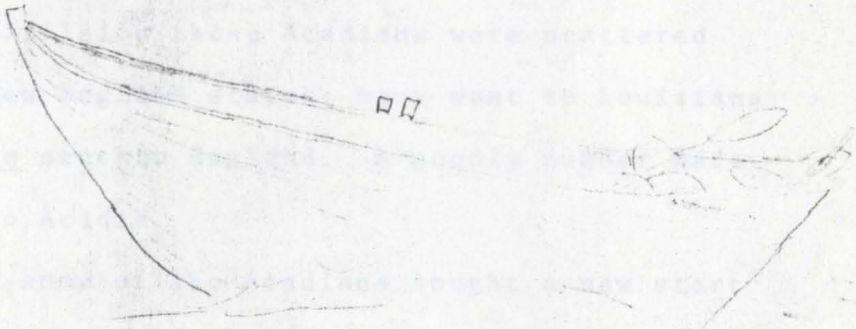
Because of these hardships, and also the possibility of having to provide military service in France, some of the fishermen stationed at the fishing base on Isle Rouge deserted and crossed over to Mainland (La Grand'Terre).

Just as some of the French fishermen settled at La Grand'Terre it is certain that settlement at Cape St. George first occurred at somewhat the same time and in much the same way as did the settlement at La Grand'Terre. Even today, both communities maintain close ties. There has been in the past and still is much intermarriage which now means that many families in the two communities are related.

The first deserter to establish himself at the Cape was a certain Guillaume Robin, native of Roche-Derrien in Brittany. Throughout the nineteenth century, Cape St. George was slowly populated by the French deserters who fished the French Shore. The last deserter, Yves Lemoins, came around 1895.



Fishing Schooner 1720



A Dory Fishing on the Grand Banks

Fishing Boats 17th & 18th Centuries

The fishermen who deserted were for the most part Bretons who came from the region Paimpol-Treguier. The Breton language was still spoken until around 1951.

The French deserters who established themselves at Cape St. George married, for the most part, young Acadian girls from Stephenville Crossing and Cheticamp in Cape Breton, Nova Scotia. It was therefore due to the marriage of French fishermen and primarily Acadian women that the small settlement of French Newfoundlanders was able to develop at Cape St. George.

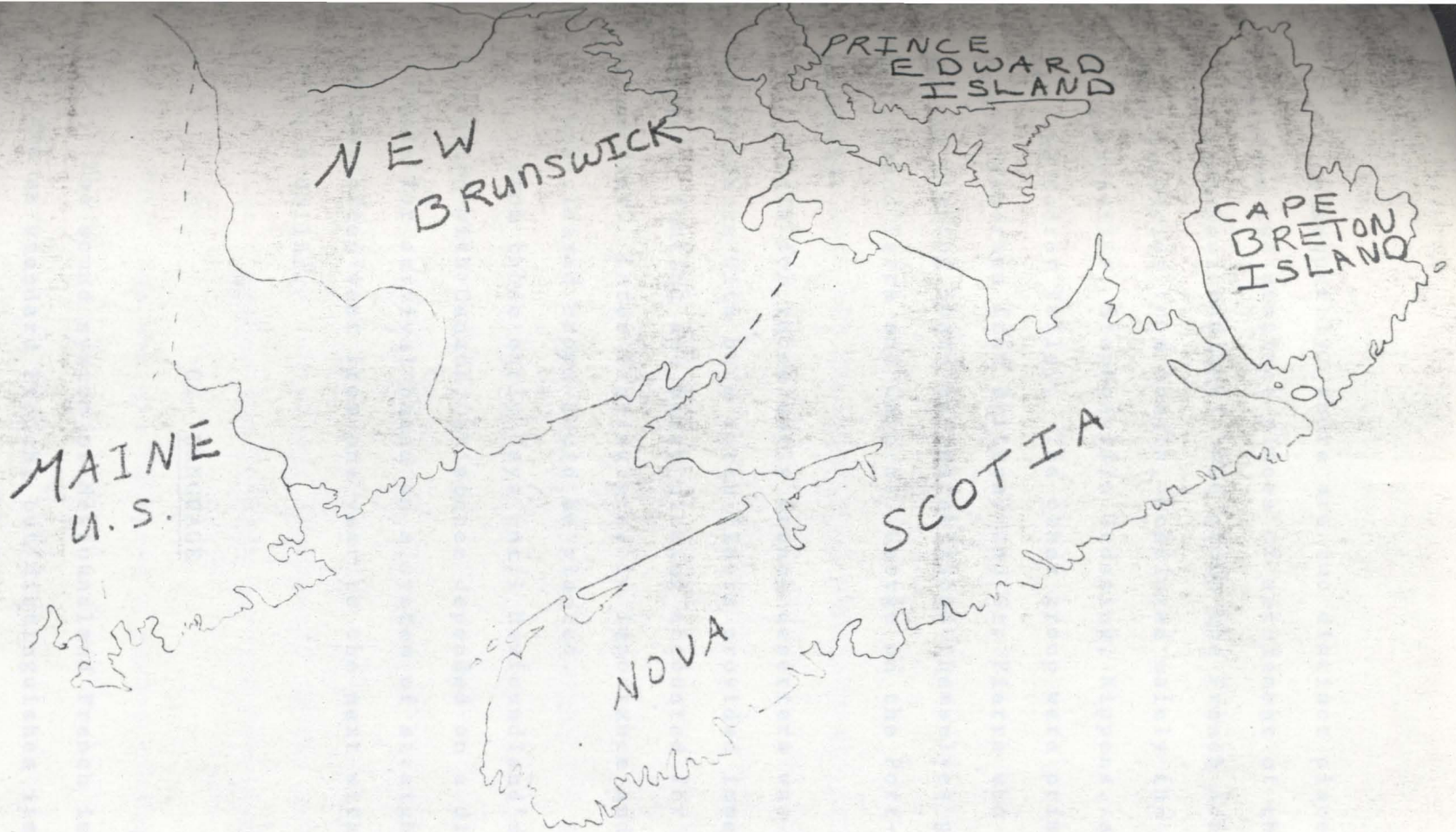
The Acadian colony, which provided the marriageable girls, dates from the year 1755, when England began her systematic expulsion of the French from Acadia--modern provinces of Nova Scotia, New Brunswick, and Prince Edward Island. After expulsion these Acadians were scattered throughout the new England states, many went to Louisiana while others were sent to England. A goodly number made their way back to Acadia.

However, some of the Acadians sought a new start on the Gulf of St. Lawrence and crossed over to Newfoundland well before the close of the 18th century. This emigration continued into the 19th century with settlers coming from the Magdalen Islands and Cape Breton as late as 1849.

In order to live independently from the French, the Acadian fishermen were restricted to only cod fishing. Those who wished to settle permanently had to buy land from the French and sell them their fish in order to acquire winter provisions.

Provinces of Old France

From where came most of the ancestors of the French Canadians



Map of Acadia

Consequently, there are two distinct places of origin and two distinct places of settlement of the French in western Newfoundland. One group the French Acadians, after expulsion from Acadia, populated mainly the communities of Stephenville, Stephenville Crossing, Kippens, and down into the Codroy Valley. The other group were primarily French fishermen from Brittany and St. Pierre who deserted the cod fishing boats and established themselves primarily at La Grand'Terre and Cape St. George on the Port-au-Port peninsula.

Life for those early French deserters was very hard. Wooden shacks with bare earth floors provided immediate shelter. Hunting and berry picking accounted for the bulk of the diet. Later fishing grew in importance and as the land was cleared crops could be planted.

From those early days until Newfoundland's confederation with Canada, existence depended on a different struggle for survival based on a system of straight barter. Families often went from one year to the next without ever seeing a dollar.

C. LANGUAGE

The sound system of Newfoundland French is essentially the same as standard French, but distinguishes itself in several ways. Some differences are due to the origins of the settlers who came from an area in France where a dialectal

form of French was spoken. Other differences reflect the maritime environment of these people and their close association with the sea, thus giving their dialect a nautical flavour. Examples of this are the following: chavirer (capsize), used as a normal word for renverser (to spill); viver de bord (go about), replacing the standard se retourner (to turn about); se grever (to rig a vessel), replacing s'habiller (to get dressed); and the verb, amârrer (to tie up a boat), used in all types of contexts.

As commonly occurs in all non-standard French dialects, certain consonant clusters, especially in final syllables, tend to simplify; examples: et for être, vend for vendre, chamb for chambre. Also characteristic of the Cape St. George dialect is the addition of vowels to words; examples: aroi for roi, acoupeau for coupeau and arien for rien.

A number of anglicisms reflect words designating objects invented since contact with France had been lost for nearly fifty years; examples are the following: le power for l'électricité, which was introduced in the early sixties; le plane for l'avion; and le base for the American base at Stephenville.

This past century has been a period of not only cultural, but also linguistic, assimilation of French to the dominant English milieu. This is evident in such borrowings as shiner, guesser, and célébrater for the standard French, briller, deviner, and fêter.

The dialect spoken by the people of Cape St. George does share a common lexicon with all dialects, but has certain features which distinguish it from French Canadian, Acadian and metropolitan French.

D. RECENT HISTORY

Within recent years, there has been a change in life styles as Cape St. George has been losing some of the characteristics of a closed community because of better travel communications and media.

Since the debut of electricity in the sixties, there has been a breakdown of traditional culture and a conformity to English customs. Prior to 1960, the cultural life of folklore, folktales, songs, and dances was still traditional.

However, since 1960, with the advent of electricity, television, and radio, traditional values have been more and more replaced by acquired values from a non-French, non-traditional urban society.

The old-age custom of 'veillée,' which provided forms of cultural activities in story telling on long winter evenings, soon died out, as they could now watch stories on television rather than just listen to them. The celebration of Valentine's Day and St. Patrick's Day soon replaced the customs of Fête-Dieu and Bastille Day, and putting up a tree at Christmas time took the place of la bûche.

The celebration of customs, whether French or English, is still important, and acts as a cohesive element in the lives of the people of Cape St. George who are very much family-oriented. Christmas, New Year's and Mardi-Gras have always been signals for festive house parties. It is interesting to note that at parties, children are not put to bed but join in the festive activities of the adults.

The decline in fishing also has gone hand in hand with the breakdown in traditional culture. In the past, fishing played one of the major roles of survival for the people of Cape St. George. Because of its abundance, the people were dependent on it. Cod was the main fish caught. Caplin was also gathered from the beach for bait or consumption. Fishing was done mainly during the summer, fall, and late spring in small dories, operated by wooden oars. Women played a vital role in splitting and cleaning the fish.

However, because of climatic limitations (icebergs and insufficient sun to dry the cod) and also the most modest fishing equipment, fishing had to be supplemented with agriculture. This, too, was subject to narrow climatic limitations.

Increased education in recent years has contributed to the decline in the fishery as it has taken from the children the opportunity to learn the skills of their fishermen fathers.

Confederation with Canada in 1949 brought family allowances, pensions, and the promise of government aid for the fishery. However, union with Canada also affected a fundamental problem: the threat of cultural assimilation.

There have been several factors which contributed to the erosion of the French language and culture during this past century. The linguistic influences of school, church, radio, and television, which operated in English, have contributed much to anglicization, which began when English-speaking settlers began penetrating after 1904. Also, with the opening of the American base at Stephenville in 1941, the region started to anglicize, as there was an economic incentive to learn English. Many left Cape St. George at that time to seek employment at the American base during the war years. The most rapid improvement of local amenities coincided with the mushroom growth of Stephenville during the years of the Second World War.

Even though emigration towards the mainland and the United States had begun since the first generations of French settlement on the peninsula, it particularly increased with the erection of the American military base at Stephenville. The actual centers of attraction were Corner Brook, Stephenville and the mainland. Many young girls from La Grand'Terre and Cape St. George married American servicemen and moved to the United States.

There were also overt attempts to anglicize the population through the practice of changing French names to

their rough English equivalents and also by changing road signs and place names from French to English.

The educational system was also a cause of the decline in the use of French in the area. Early in the century, only limited schooling was available, but where provided the language of the classroom was generally English. The idea of discouraging the use of French was primarily an economic measure, as it was considered very important for the children to learn English in order to seek employment outside Cape St. George.

Because of this anglicization, the habitual speaking of French was on the decline, although it did survive the strongest in Cape St. George, which was the most remote settlement out of practical commuting range of the American base at Stephenville.

However, in recent years, there has been a reawakening among the Port-au-Port peninsula French, of an intense interest and pride in their language, culture, and heritage. This, combined with increased federal emphasis in support of bilingualism, has arrested the trend of anglicization.

Two organizations, the Port-au-Port Roman Catholic School Board and the Association des Terre-Neuviens français, have been instrumental in change. In 1971, the Port-au-Port region was designated a bilingual district.

In 1971, the local independent organization, l'Association des Terre-Neuviens français, was formed with the help of the Department of the Secretary of State. The group

started with only 15 members and held early meetings in people's homes. The group was informed of other pockets of French-speaking people on the mainland and did some travelling in order to see these small minorities.

In order to be admitted to the organization, one has to be from the Cape area and French, or married to a francophone, as it is felt desirable to keep the association local.

There are now about 105 members in the association who hold monthly meetings in an old schoolhouse, which has been renovated for their use.

Through social events, les Terre-Neuviens français are devoted to keeping French folklore, language and culture alive and they encourage the speaking of French in the home. They have received funding for several L.I.P. projects. One was for the building of the hut halfway on the cleared trail to La Grand'Terre. Presently, they are working on the building of a craft- and workshop.

For the past five years, the association has been instrumental in sending students to Miquelon summer school programs and has been raising money for this by means of walk-a-thons.

During the summers, the Edifice des Terre-Neuviens français has been used for French immersion classes, taught by bilingual high school and university students, for pre-schoolers and children up to grade three. Adult education classes are also held in the center.

The psychological encouragement of having the first immersion school program in Newfoundland has contributed much to the rebirth of interest in the French language and culture. Pierre Trudeau, himself, officially pronounced the opening of the program in 1975. What began as a simple kindergarten program in a small class of the old primary school has been extended now into the first and second grades.

After the last years of primary school, the study of the English language will be progressively incorporated into the program.

This primary immersion program has its own television in the school, which relays French programs from Moncton. French F.M. radio as well as French Channel 13 on television is now also available to the inhabitants of the Cape.

The French immersion program instituted by the Port-au-Port Roman Catholic School Board at Cape St. George has been of prime importance in the renaissance of the French language in the area. While a majority of the inhabitants were of French descent, few still used the language regularly. It is also important because, due to English schools, the French language in the area was primarily an oral tradition. Few had learned to read and write the language, though it was their mother tongue. Now, for the first time, children are learning to read and write in the language spoken by their forefathers.

E. LIFE TODAY

A notable characteristic of the people of Cape St. George is their genuine hospitality and friendliness, which is typical of a Newfoundland outport. Any stranger to the Cape would immediately be greeted with a friendly "bonjour" by young and old.

Life in general is very relaxed, uncomplicated, and unhurried. The serenity and tranquility of this small community is apparent when simultaneously one can hear the soft mooing of cows, the cry of seagulls, and the babbling of brooks, while ambling down the main winding road which stretches through the community.

The social life of garden parties, dances, card games, and bingo is similar to any small outport community. These French-Newfoundlanders are a very musical people and love to attend weekly dances at the two clubs: Salon du Cap and Cape Ann.

Much of the community life is centered around church activities. The parish priest, Father Kelly, who has been there for five years, is respected and admired by the people, and is extremely influential in the life of the community. He is a dynamic individual who has done much to support the immersion program in the primary school and to enhance the activities of the Association des Terre-Neuviens français.

The records of the parish of Our Lady of the Cape go back to July, 1918, with the first priest, Father

Dubourdieu. Before then, a priest visited only every three months from St. Georges.

The Women's Institute, Senior Citizens' Club, and Men's Guild play major roles in maintaining the social needs of the parish. These groups hold their meetings in the converted old school house taken over by the Association des Terre-Neuviens français.

The parish center, next to the high school, is used for many social events including bingo, twice weekly. Across the street, the primary and elementary schools, convent, church, rectory, and community council building

trained in first aid to drive the ambulance. Even the Sisters at the convent take their turn.

There is one post office serving the people from the Cape and Degras down to the school. It is run by Emmanuel Simon.

Most of the people own their own wells, which periodically go dry, so they have to carry water from nearby brooks. Two years ago, the community tried to put in a new water system but without success at first. They have started it again now and several families including the convent and rectory are connected to it.

The community does not have its own police force, but is patrolled by the R.C.M.P. from Stephenville.

Skidooing is a favourite pasttime in the hills behind the houses.

Halfway over the hill to La Grand'Terre, a log cabin was built by a L.I.P. project initiated by the Association des Terre-Neuviens français. It contains bunks, a stove and some food, and is used in case of emergency by those skidooing in the hills.

Still today, as in the past, most families grow enough vegetables for their own needs and several families get together to do farming. Most grow their own hay for the cows and own several hens, pigs and horses.

There is a lot of moose and rabbit hunting done. Nearly all housewives make their own bread, butter and cream.

There is not as much fishing done now at Cape St. George. The fish that is degutted is usually picked up by trucks from Stephenville.

As such there are no real employment opportunities for the people of Cape St. George. Many of the fathers go away for several months of the year to work as loggers on the mainland and then return to their families.

As many new houses are being built and others renovated, several of the men work as carpenters while some others work with the Department of Highways. Even this is usually supplemented by farming and hunting.

There have been several L.I.P. and Community Employment Strategy Programs which are trying to improve the local situation. At present, there is a L.I.P. project underway for a community pasture in Red Brook for those who don't have enough land for their animals.

For the people of Cape St. George, the tide of personal comings and goings is as natural as the sea which surrounds them, but as kinship ties are very strong, home for these French-Newfoundlanders is always the Cape.

BOOKLET

(French Version)

A. LA GEOGRAPHIE ET L'HISTOIRE

Cap St.-Georges est un petit hameau francophone d'environ trois cents familles situé sur la côte ouest de Terre-Neuve, à l'extrémité de la péninsule de Port-au-Port. Cette péninsule est rattachée au reste de l'île de Terre-Neuve par un isthme très étroit et se dresse dans la golfe du St. Laurent.

Le village de Cap St.-Georges n'est qu'un des établissements de la paroisse de Notre Dame du Cap qui inclut Cap St.-Georges, Degras, Ruisseau Rouge, Pointe à Luc et L'Anse à Charles Sheaves.

Etant le dernier village à l'ouest de la péninsule de Port-au-Port il constitue le "bout du monde", comme disent les habitants.

Ce village s'étire le long d'une étroite banquette qui tombe sur la mer par une petite falaise.

Cap St.-Georges apparaît comme un village terre-neuvien typique mais aussi comme un petit Canada français parce que la population s'y distingue de celle de la majorité des villages terreneuviens par son ethnie française. La population y est entièrement d'origine française et cent pour cent catholique.

C'est un double caractère assez exceptionnel pour la Province de Terre-Neuve considérée dans son ensemble, mais non pas pour la région de la Baie St-Georges. La moitié de la population d'origine français de l'île de Terre-

Neuve y est rassemblée.

Le fond de la population de Cap St.-Georges est composé de pêcheurs français et de leurs descendants. Leur établissement à Terre-Neuve est en relation avec l'histoire de la fameuse côte française avant l'abolition des droits qu'y avaient les Français jusqu'en 1904. Cette date marque la fin de la pêche française sur les côtes de Terre-Neuve.

Toute la côte ouest de Terre-Neuve - le "French Shore" était fréquentée par les Français qui y pêchaient depuis le traité d'Utrecht de 1713.

Contrairement aux autres postes qu'ils avaient occupés dans la golfe du St. Laurent de Gaspé à Labrador, à Terre-Neuve les Français ne faisaient que la pêche de bâteau.

Entre 1825 et 1950, la compagnie St. Pierraise Campion-Théroulde avait le monopole exclusif sur l'Isle Rouge à condition d'y transporter des Bretons (de Bretagne en France) et des St. Pierrais pour la pêche d'été.

C'est à partir de cette époque que quelques pêcheurs ont réussi à s'établir en permanence de La Grand'Terre à La Barre (du sud au nord), puis de Cap St.-Georges à l'entrée de l'isthme.

Ces pêcheurs de France et de St. Pierre ont déserté les navires morutiers qui étaient en station à l'Isle Rouge parce que pour eux la vie était très dure, surtout pour les "graviers". Il y avait aussi quelquefois la raison d'éviter le service militaire en France.

Le premier déserteur fixé au Cap était Guillaume Robin, natif de la Roche-Derrien en Bretagne. Pendant tout le dix-neuvième siècle, il y avait un petit courant de désertion parmi les morutiers qui peuplaient peu à peu Cap St.-Georges. Yves Lemoins qui est venu vers 1895 était le dernier déserteur.

Les pêcheurs qui ont débarqué étaient pour la plupart des Bretons de la région Paimpol-Treguier en Bretagne. Ces déserteurs de Cap St.-Georges ont épousé pour la plupart des jeunes filles acadiennes de Stephenville et Stephenville Crossing. C'est donc grâce au mariage de pêcheurs français et de femmes principalement acadiennes qu'a pu se constituer le petit foyer de Terre-Neuviens français de Cap St.-Georges.

La population de Cap St.-Georges est principalement française mais fortement menacée par l'anglicisation. L'influence de l'anglais déborde sur la prononciation des noms de lieux ont de personnes visiblement français. L'école et l'église sont de langue anglaise mais une réaction récente s'est faite pour ne pas laisser mourir le français. Les efforts constants du gouvernement fédéral pour promouvoir le bilingualisme au Canada ainsi que la naissance de groupes tels que celui des Terre-Neuviens français ont commencé à renverser la situation.

Il y a deux années Pierre Trudeau lui-même a prononcé officiellement l'ouverture d'un programme d'immersion à Cap St.-Georges en 1975. Ce qui a commencé comme un simple cours de maternelle consiste maintenant non seulement de

cette classe maternelle mais aussi d'une classe de première année et de deuxième année.

Les cours de français pour les adultes des environs et l'encouragement psychologique d'avoir le premier cours d'immersion de la province ont contribué au renouvellement du français dans la région.

LEXIQUE

hameau	hamlet
d'environs	around
rattachée	attached
isthme	isthmus
se dresse	lies
établissement	settlement
paroisse	parish
bout du monde	end of the world
s'étire	stretches
banquette	bank (of earth)
falaise	cliff
apparaît	appears
se distingue	distinguishes
ethnie	origins
deux tiers	two thirds
fonds	foundation
pêcheurs	fishermen
côte française	French shore
marque	marks
fin	end
traité	treaty
monople	monopoly
époque	age
ont réussi	succeeded
s'établir	establish

navires morutiers	cod-fishing vessels
"graviers"	lads who worked on shore splitting and cleaning fish
éviter	avoid
siècle	century
ont débarqué	disembark
ont épousé	married
grâce au	thanks to
a pu	p.p. (pouvoir) to be able
se constiteur	to form
foyer	home
menacée	threatened
déborde	extend
noms de lieux	place names
laisser	let
mourir	die
promouvoir	promote
naissance	birth
renverser	reverse
ouverture	opening
environs	surrounding area

B. LA LANGUE

Le système des sons du français terreneuvien est essentiellement le même que le français courant mais se distingue de plusieurs façons. Quelques differences sont attribuables aux origines des colons qui sont venus d'un endroit en France où l'on a parlé une forme dialectale du français. D'autres différences reflètent l'environnement maritime de ces gens et leur association étroite avec la mer qui donnent à leur dialecte une saveur nautique. Quelques exemples sont: chavirer (capsize), remplaçant renverser (to spill), virer de bord (go about), remplaçant se retourner (to turn about), se greyer (to rig a vessel), remplaçant s'habiller (to get dressed), et le verbe, amârrer, employé dans beaucoup de contextes.

Une chose qu'on trouve souvent dans tous les dialectes français est la simplification d'agglomerations de consonnes, surtout les syllabes finales, par exemple: et pour être, vend pour vendre, chamb pour chambre.

Aussi caracteristique du dialecte de Cap St.-Georges est l'addition de voyelles aux mots. Par exemple: on trouve aroi pour roi, acoupeau pour coupeau et arien pour rien.

Un nombre d'anglicismes reflète des mots désignant les objets qui ont été inventés depuis que le contact avec la France a été perdu il y a presque cinquante ans. Quelques exemples sont: le power pour l'électricité qui était introduite dans les années soixante; le plane pour l'avion,

et le base pour la base américaine à Stephenville.

Ce siècle a été une période non seulement d'assimilation culturelle mais aussi d'assimilation linguistique du français dans un milieu dominé par l'anglais.

Ceci est évident dans tels emprunts comme shiner, guesser et célébrater pour le français courant: briller, deviner et fêter.

Le dialecte qu'on parle au Cap St.-Georges partage un lexique commun avec tous les dialectes mais il y a quelques traits qui le distinguent du français canadien, acadien et métropolitain (ce qu'on parle en France).

LEXIQUE

des sons	sounds
courant	standard
se distingue	distinguishes
attribuables	due
étroite	close
une saveur	flavour
amârrer	tie up
agglomerations	clusters
consonnes	consonants
perdu	lost
emprunts	borrowings
deviner	to guess
fêter	celebrate
partage	shares
un lexique	lexicon

C. L'HISTOIRE RÉCENTE

Depuis quelques années il y a un changement dans la manière de vivre puisque Cap St.-Georges continue à perdre quelques caracteristiques d'une communauté fermée à cause des meilleures conditions de transport et de communication.

Depuis l'introduction de l'électricité dans les années soixante il y a un écroulement de la culture traditionnelle et une conformité aux coutumes anglaises. Avant mille neuf cent soixante, la vie culturelle de folklore, de chansons populaires, et de danses était encore traditionnelle.

Cependant avec l'apparition de l'électricité, la télévision et la radio en mille neuf cent soixante les valeurs traditionnelles ont été de plus en plus remplacées par des valeurs acquises de la société urbaine non-française et non-traditionnelle.

La vieille coutume de 'veillée, qui a fourni une forme d'activité culturelle comme de raconter les histoires pendant les longues soirées d'hiver a bientôt disparu puisque désormais ils peuvent regarder les programmes à la télévision plutôt que seulement les écouter. La célébration de la Saint Valentin et de la Saint Patrick a bientôt remplacé les coutumes de Fête-Dieu et la Bastille, et l'arbre de Nöel a remplacé 'la bûche'.

La célébration des coutumes, soit anglaises, soit françaises est encore importante et agit comme un élément cohésif dans les vies des gens de Cap St.-Georges, qui sont très orientés vers la famille. Nöel, Le Nouvel An et le Mardi-Gras ont toujours été signalés comme les événements festivaux.

Il est intéressant de remarquer qu'aux fêtes on ne couche pas les enfants parce qu'ils prennent part aux activités avec les adultes.

Le déclin de la pêche est aussi associé avec l'écroulement de la culture traditionnelle. Dans le passé la pêche a joué un rôle majeur dans la survie des habitants de Cap St.-Georges. A cause de l'abondance des poissons, le peuple en dépendait.

Le poisson principal était la morue. On pêchait plus particulièrement pendant l'été, l'automne et tard au printemps dans des petits canots à l'aviron. Les femmes ont joué le rôle de trancher et nettoyer le poisson.

Pourtant, il était nécessaire d'augmenter la pêche avec l'agriculture, à cause des limitations climatiques (des icebergs et du soleil insuffisant pour sécher la morue) et aussi de l'équippement de pêche le plus modeste.

L'augmentation de l'éducation pendant les années récentes, a contribué au déclin de la pêche parce qu'elle a privé les enfants de l'occasion d'apprendre la mode de vie de leurs pères pêcheurs.

Il y avait les allocations familiales, les pensions, et la promesse de l'aide public pour la pêche quand Terre-Neuve est devenue une province du Canada en mille neuf cent quarante-neuf.

Mais l'union avec le Canada aussi a augmenté un problème fondamental; la menace d'assimilation culturelle.

Il y a plusieurs facteurs qui ont contribué à l'érosion de la langue et de la culture françaises pendant ce siècle. Les influences linguistiques de l'école, de l'église, de la radio et de la télévision, qui étaient en anglais, ont contribué à l'anglicisation, qui a commencé quand les colons anglophones ont commencé à pénétrer la région après mille neuf cent quatre.

Avec l'ouverture de la base américaine à Stephenville en mille neuf cent quarante-et-un, la région a commencé à s'angliciser parce qu'il y avait une motivation économique pour apprendre l'anglais.

Beaucoup de personnes ont quitté Cap St.-Georges en ce temps-là pour chercher du travail à la base américaine pendant les années de la guerre. L'amélioration la plus rapide des aménités locaux a coïncidé avec la grande croissance de Stephenville pendant les années de la deuxième guerre mondiale.

L'émigration vers le continent et les Etats-Unis avait commencé pendant les premières générations de colonisation française sur la péninsule de Port-au-Port. Pourtant elle a augmenté avec la construction de la base américaine

à Stephenville. Les centres d'attraction étaient Corner Brook, Stephenville et le continent. Beaucoup de jeunes filles de La Grand'Terre et de Cap St.-Georges ont epousé les militaires américaines et ont déménagé aux Etats-Unis.

Il y avait des efforts évidents dans le but d'angliciser la population en changeant des nons français pour leurs équivalents anglais et aussi en traduisant les noms de lieux et les panneaux routiers français en anglais.

La première instruction à Cap St.-Georges, offerte par la paroisse, était en anglais. Il était considéré comme très important que les enfants apprennent l'anglais pour obtenir des postes en dehors de Cap St.-Georges. L'ideé de supprimer le français oral était une mesure économique plutôt qu'un désire de détruie la langue française.

A cause de cette anglicisation le français oral déclinait. Pourtant, il a survécu à Cap St.-Georges, qui était la communauté la plus éloignée de Stephenville.

Cependent depuis quelques années il y a un réveil d'un intérêt et d'une fierté intenses parmi les Terre-Neuviens français à leur langue, leur culture et leur héritage. Ceci combiné avec l'augmentation de la force fédérale dans leur appui du bilingualisme a aidé à éliminer la tendance d'anglicisation.

Deux organisations, La Commission Scolaire Catholique de Port-au-Port et l'Association des Terre-Neuviens français ont fait beaucoup de changements. En mille neuf cent soixante-et-onze la région de Port-au-Port a été désignée

un district bilingue.

En mille neuf cent soixante-et-onze l'organisation locale indépendente, Association des Terre-Neuviens français, était organisée avec l'aide du ministère du secrétariate d'état. Le groupe a commencé avec seulement quinze membres et leurs premières réunions ont eu lieu chez eux. On les a informés de l'existence d'autres petites communautés de francophones sur le continent et ils y sont allés pour rencontrer ces petites minorités.

L'organisation a sa propre constitution et pour être admis à l'organisation on doit être natif de la région ou être marié à un francophone parce qu'on voudrait maintenir l'association sur un plan local.

Il y a maintenant environ cent cinq membres de l'association qui tient les réunions mensuelles dans une vieille école qui a été renouvelée pour leur usage.

A travers les événements sociaux les Terre-Neuviens français se dévouent à faire vivre la langue et la culture françaises et ils encouragent l'usage du français au foyer. Ils ont reçu de l'argent pour plusieurs projets d'initiative locale. Un des projets était la construction d'une cabane à mi-chemin sur la piste dégagée à La Grand'Terre. Maintenant ils construisent une boutique d'artisanat, et un atelier.

Depuis cinq années l'association des Terre-Neuviens français envoie des étudiants à Miquelon pour les cours d'été. Its se procurent de l'argent pour ceci à l'aide des

"marchetons".

Pendant l'été l'édifice des Terre-Neuviens français est employé pour des cours d'immersion en français qui sont enseignées par les étudiants bilingues de l'université et de l'école secondaire. Ces cours sont pour les enfants pré-scolaires jusqu'à ceux de la troisième année. On donne aussi des cours pour les adultes dans le centre.

L'encouragement psychologique d'avoir le premier programme d'immersion à Terre-Neuve a beaucoup contribué à la renaissance de l'intérêt dans la langue et la culture françaises dans la communauté.

Pierre Trudeau lui-même a prononcé officiellement l'ouverture du programme en mille neuf cent soixante-quinze.

Ce qui a commencé comme un simple cours de maternelle dans une classe d'un vieux bâtiment d'école primaire, maintenant regroupe une classe de première année et de deuxième année.

A partir des dernières années d'école primaire, l'étude de la langue anglaise sera progressivement incorporée au programme.

Dans ces classes primaires d'immersion il y a une télévision qui relaye les programmes français de Moncton.

LEXIQUE

la manière de vivre	life style
une communauté	community
un écroulement	breakdown
l'apparition	arrival
acquises	acquired
a fourni	provided
a disparu	disappeared
désormais	now
ont apprises	learned
l'instruction	schooling
la paroisse	parish
obtenir	obtain
supprimer	suppress
détruire	destroy
augmentée	increased
courantes	recent
a privé	deprived
la mode de vie	way of life
les allocations familiales	family allowances
est devenu	became
a suscité	created
la menace	threat
restreinte	limited
ce siècle	this century
les colons	settlers

en ce temps - là	at that time
la guerre	war
l'amélioration	improvement
aménités	facilities, circumstances
croissance	growth
la deuxième guerre mondiale	second world war
colonisation	settlement
ont epousé	married
les militaires	servicemen
déménagés	moved
le but	aim
les noms de lieux	place names
les panneaux routiers	road signs
quoiqu'il	although
survécu	survived
éloingnée	distant
agit	acts
les fêtes	parties
la survie	survival
la morue	cod
les canots à l'aviron	row boats
trancher	split
nettoyer	clean
sécher	dry
l'éveillement	reawakening
une fierté	pride
appui	support

l'attendance	trend
La commission scolaire	school board
à la demande	upon the request
réunions	meetings
rédigée	drawn up
maintenir	keep
environs	around
mensuelles	monthly
renouvelée	renovated
les honoraires	fees
des fonds	funds
loué	rented
les réceptions de noces	wedding receptions
se dévouent	are devoted
faire vivre	keep alive
foyer	home
une cabane	cabin
la piste	trail
dégagée	cleared
une boutique d'artisanat	craft shop
un atelier	workshop
se procurent	raise
d'âge pré-scolaire	pre-schoolers
l'ouverture	opening

D. LA VIE D'AUJOURD'HUI

L'hospitalité et la bienveillance des habitants de Cap St.-Georges sont typiques de n'importe quelle petite communauté à Terre-Neuve. Une personne étrangère au Cap serait immédiatement accueillie par un "bonjour" amical de tout le monde.

La vie en général est peu exigeante, ni compliquée ni pressée. La sérénité et la tranquillité de cette petite communauté sont très évidentes. Simultanément on peut entendre le beuglement doux des vaches, le cri des mouettes et le murmure des ruisseaux en marchant d'un pas tranquille le long du chemin sinueux qui se déroule à travers la communauté.

La vie sociale consistant de danses, de receptions en plein air, de bingo et de jeu de cartes est comme celle des autres petites communautés à Terre-Neuve. Ces Terre-neuviens-français sont très musicaux et ils aiment aller danser chaque semaine dans les deux boîtes de nuit à Cap St. Georges, Salon du Cap et Cape Ann.

Beaucoup de la vie communautaire se concentre autour des activités de l'église. Le curé, le père Kelly, qui y est depuis cinq années, est très respecté et admiré des habitants. C'est un homme énergique qui a beaucoup fait pour le programme d'immersion dans l'école primaire et pour l'association des Terre-neuviens français.

Les documents de la paroisse de Notre Dame du Cap proviennent du mois de juin, mille neuf cent dix-huit. Le premier curé était le père Dubourdieu. Avant ce temps-là un prêtre de St.-Georges visitait la région tous les trois mois.

L'institut des femmes, le club des citoyens de l'âge d'or et l'association des hommes jouent un rôle important dans la vie des habitants de Cap St.-Georges.

Ces associations tiennent leurs réunions dans la vieille école renouvelée, l'édifice de l'association des Terre-Neuviens français.

Le centre de la paroisse est situé à côté de l'école secondaire, ou ont lieu plusieurs événements sociaux tel le bingo. Un poste d'incendie se trouve en face de l'école secondaire. A côté du poste d'incendie il y a l'édifice du conseil communautaire qui a été construit par un projet d'initiative locale.

Il y a toujours une ambulance devant l'église à Cap St.-Georges. Même les soeurs du couvent conduisent l'ambulance à tour de rôle. Le nouveau medecin tient son bureau dans le sous-sol du couvent. Une infirmière y vient plusieurs fois par mois pour y tenir une clinique pour bébés.

Il n'y a qu'un bureau de poste qui est dirigé par Emmanuel Simon.

La plupart des gens font leurs emplettes à Stephenville, la ville la plus rapprochée de la péninsule de

Port-au-Port, parce qu'il n'y a pas de magasins de vêtements à Cap St.-Georges, seulement deux petites épiceries.

Presque tout le monde à Cap St.-Georges a leur propre puits qui se dessèche de temps en temps. Puis il est nécessaire d'apporter de l'eau des ruisseaux avoisinants. Il y a deux années la communaute a essayé d'installer un nouveau système d'eau mais ça n'a pas marché. Maintenant ils l'ont recommencé et plusieurs familles et le couvent bénéficient de ce système.

Pendant l'hiver on fait beaucoup de moto-neige sur les collines derrière les maisons. Une cabane de bois à mi-chemin sur une piste dégagée à La Grand'Terre, un village francophone sur l'autre côte de la Montagne, a été construite par l'association des Terre-Neuviens français. Elle est utilisée par ceux qui font de la moto-neige dans les collines, au cas d'urgence.

Comme dans le passé, la plupart des familles cultivent assez de légumes pour leurs besoins et plusieurs familles font de l'agriculture ensemble. La plupart des habitants font pousser leur propre foin pour les vaches et ils ont plusieurs poules, cochons et chevaux. On fait beaucoup de chasse au lapin et à l'orignal. Presque chaque ménagère fait son propre pain, son beurre et sa crème.

On ne pêche plus beaucoup le déclin de la pêche, ce qui s'est passé avec l'écroulement de la culture traditionnelle.

Vraiment il n'y a pas beaucoup d'opportunités d'emploi pour les habitants de Cap St.-Georges. Plusieurs pères s'en vont pendant quelques mois de l'année pour travailler sur le continent. Puis ils reviennent à leurs familles.

Plusieurs hommes s'occupent de temps en temps comme charpentiers. Ils construisent de nouvelles maisons et renouvelent des autres. Mais ce travail est d'habitude renforcé par l'agriculture et la chasse.

Il y a eu plusieurs programmes d'initiative locale dans le but d'améliorer la situation locale. Maintenant ils sont en train de construire un pâturage communautaire à "Red Brook" pour ceux qui n'ont pas de propriété assez grande pour faire paître leurs animaux. Pour les habitants de Cap St.-Georges la marée des va-et-vient du monde est aussi naturelle que la mer qui les entoure. Mais pour ces Terre-Neuviens français les liens de parenté sont très forts et leur foyer est toujours le Cap.

LEXIQUE

la bienveillance	friendliness
exigeante	demanding
pressé	hurried
le beuglement	mooing
mouettes	sea gulls
ruisseaux	brooks
marchant d'un pas tranquille	ambling
sinueux	winding
se déroule	stretches
réceptions en plein air	garden parties
boîtes de nuit	night clubs
se concentre	centered around
documents	records
la paroisse	parish
curé	parish priest
un prêtre	priest
le club de l'âge d'or	senior citizens' club
tiennent	hold
prise en mains	taken over
poste d'incendie	fire hall
édifice du conseil communautaire	community council building
à tour de rôle	take turns
le sous-sol	basement
infirmière	nurse

dirigé	run
emplettes	shopping
rapprochée	nearest
épiceries	grocery stores
puit	well
se dessèche	dries up
a essayé	tried
réussi	succeed
bénéficient de ce système	connected to it
la moto-neige	ski-dooing
collines	hills
cabane	cabin
piste	trail
degagée	cleared
urgence	emergency
légumes	vegetables
font pousser	grow
foin	hay
cochons	pigs
chasse au lapin	rabbit hunting
orignal	moose
ménàgere	housewife
pêche	fishing
écroulement	breakdown
continent	mainland
charpentiers	carpenters
renouvelent	renovate

augmenté	supplemented
améliorer	improve
pâturage	pasture
propriété	property
paître	feed (animals)
marée	tide
allées et venues	comings and goings
entoure	surrounds
liens de parenté	kinship ties
foyer	home