



Les Chabotteries

Association des Chabot

N° 66 Spring 2024

SEPTEMBER 21st, 2024 GENERAL MEETING
2, rue Furois, La Durantaye, Que.
(Program and registration form page 19)



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Mailing address:
Association des Chabot
5 rue St-Denis
St-Charles-de-Bellechasse
Quebec Canada G0R 2T0

Association of Chabot website:
www.association-chabot.com

Email:
info@association-chabot.com

EDITORIAL TEAM:
Writing, coordination, infographics and layout:

Marie-France Chabot (80)

Texts Revision :

Marie-France Chabot, (80)

Contributor for this issue:

Marcel Chabot (96)

Webmaster: Kaylyne Johnson

Virtual ally: Mélanie Deblois

Web host: Likuid.com

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ASSOCIATION DUES

Member Canada	
25 \$ CA	1 year
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Mot de la présidente



Dear members of the Association des Chabot,

Here is the first of 3 issues of the 2024 Chabotteries.

As the title page indicates, our 2024 gathering will take place on September 21st, in La Durantaye, at the St-Gabriel Church transformed into a multifunctional center. Built according to the plans of David Ouellet, architect and sculptor, it was inaugurated in 1911. According to the Répertoire du patrimoine culturel du Québec, this parish was born from the detachment of the distant ranks of Saint-Michel, Saint-Charles and Saint-Raphaël whose inhabitants had to travel several kilometres to attend religious services, by difficult roads.

Join us to participate in the AGM, to hear the story of the family of Jean-Marie Chabot and Marthe Fradette, to see and perhaps buy the works of Chabot artisans, to see and hear an artist from Bellechasse, «la Culottée», a storyteller and violin virtuoso. The detailed program, registration form and agenda are on pages 19 and 20.

The Board of Directors has been active since last September, in particular by developing the Privacy Policy required by Law 25 (see page 12), by seeking several dozen member renewals and sponsorships and also by preparing this issue of the magazine and the September 21 Gathering, which will be the 16th since 2007. You will learn more during the Assembly.

It is with regret that we took note of the resignation of Herman Chabot, who had been on the Board of Directors since September 2022. His busy work schedule made it difficult for him to participate. It must be said that he is a highly sought after expert in a cutting-edge field: electric automotive mechanics. In addition, he lost both his parents on December 27th, 2023. His father, André, and mother Laurette, aged 96 and married for over 75 years. We thank him for his participation and reiterate our sincere condolences.

As you read the magazine, you will be moved by the story of Antoinette Chabot from St-Lazare, as written by Marcel Chabot: a mixture of luck and bad luck, resilience and solidarity, as we know them in our families. You will discover the inspiring journey of David, a proud Chabot, whose ancestors lived in Montmagny since the early 19th century and then emigrated to Abitibi in 1933, thus participating in the colonization movement of the time. David is a journalist and host at Radio-Canada/radio in Abitibi. Also, in the section Les Jeunes Chabot, you will meet my niece Émilie who, thanks in particular to the theatre, her perseverance and the university studies she pursued, is making a career in the cultural sector and became Director of Development and Programming at the Quartier des spectacles de Montréal Partnership in 2021.

Good reading and see you soon
Marie-France Chabot, president.

HAPPY / SAD story about Antoinette



by Marcel Chabot (96)

Opening remarks

It was from the mouth of Mother Eugenie that I learned, as a young child, this very sad story of the accident suffered by Antoinette, one of my father's sisters, Alphée. Of course, I was very impressed by her account of it. So I wanted to tell it as an adult. But it had intriguing shadows: how could a young country girl have overcome such a hardship without significant support? At the hospital, she had apparently received first-rate care and treatment; she had obtained substantial compensation through a lawsuit to allow her to live comfortably; she had a sophisticated prosthesis that almost completely masked her disability. So I felt it was necessary to involve in the story a benefactor who would have given her help and support, a loving benefactor, perhaps... This clarification made, all the facts presented in this article are

real as reported by the newspapers La Presse and The Gazette the day after the accident. Only the supposed benefactor is a fictional character.

That was a long time ago, in 1915, in the last century. Born on December 3, 1892, Aunt Antoinette was 24 years old when she was the victim of a serious accident in Montreal, at the corner of Saint-Hubert and Ontario streets.

Antoinette was the eighth of a family that was to have 16 children, when the last, Albert, was born in 1906. Four had died between 1899 and 1904, when the whole family had moved to the United States, to Somersworth, New Hampshire. Then aged 11 or 12, Antoinette had witnessed all these deaths. It was then that she had the opportunity, at school, and especially in contact with playmates, to learn to speak English. On her return, she had no choice but to participate in the work of the farm, to assist her valiant mother and to look after her younger brothers. But the money was still missing.

And everyone had to do their part. So when she was 16, she started making plans to go to town and find a job. Her mother, to whom she had entrusted her wish, remembered a relative who lived in Montreal. The letter wanted to welcome this resourceful, valiant and somewhat bilingual niece. Thus, in the spring of 1911, when she was 18 years old, her father took her to the station of Saint-Charles where she took the train for this new adventure. On the spot, given her presence and her interpersonal skills, she had no trouble finding first a place as a servant. Her bosses, having noted her ease in entertaining and even instructing their children, did not hesitate to entrust her often the custody of their two young children. In the summer of 1913, an announcement in *La Presse* caught her attention. The department store **Dupuis Frères** was looking for an attractive and dynamic saleswoman, and if possible speaking English, for her feminine lingerie department. The candidate must have had experience, but Antoinette thought that it cost nothing to try her luck.

The executive who received her did not appear at first to be prepared to accept her candidacy. Attractive, she was, but very young. However, her ease in answering his questions, her vivacity of mind, her tact, her engaging voice, full of affability, convinced him that she was an interesting postulant. Two days later, she sat behind the women's panties and accessories counter. Her success was immediate. She learned that his name was *René-Richard*, the chic gentleman who had interviewed her. But the employees, especially the young women, called him *Rich*. He was one of the store managers. She often saw him on the upper floor that watched her, casually. Some time later, having asked her to his office, he congratulated her for her impeccable work and invited her to go out with him one day at her convenience. Astonished, she could not answer him immediately.

Although young and inexperienced, even naive, she understood that engaging in a relationship with a boss was not riskfree. She thought he was beautiful and elegant. His finely trimmed mustache, his piercing brown eyes, his slightly wavy hair, gave him a good look. Moreover he was certainly wealthy.

But did she wish to venture into an affair that would be a source of troubles, worry and sorrow?

On the other hand, did she have a choice to disappoint him? She loved her job. Her wages far exceeded those of her past jobs. Her sales skills were recognized, but she now understood that Monsieur's eagerness was dictated by another motive.

Some time later, she dined with him at a fancy restaurant in the west end of the city. She expected him to court her. She was not mistaken. But he did so with elegance, delicacy, restraint, avoiding to hurt her. He did not, however, hide from her that her beauty, her primesautier spirit, her courtesy had struck him from the day of the interview and that since then he dreamed of wooing her, but that he would respect her wish and she did not have to fear any negative consequences, in case of refusal.

Antoinette knew, having heard the gossip spread by the women of the store, that Mr Rich was a nice playboy, lover of good food, good wines, follower of horse races and cars. Despite this, she let herself be wooed and charmed by his good manners, his gallantry, his thoughtfulness, his attentions. And soon she responded to his advances and agreed to accompany him in his many outings. And then, when they were more intimate, he rented an apartment not far from the store where they could meet. To tell the truth, from the beginning, she had liked this man and it did not take more for her to fall in love with him.

Until that fatal evening (July 5th, 1915), while she was coming back from shopping, a car came to grab her on the sidewalk where she was walking towards her home, rue Saint-Hubert. As reported in the newspaper *La Presse* the next day, the picture was horrible. The car had cornered her against a pole, crushing her right leg. She was taken to a nearby pharmacy for first aid. She was then taken to Notre-Dame Hospital, on Sherbrooke Street, where doctors had to make the terrible decision to immediately amputate her right leg, which had been cut to pieces. For a while her condition was considered desperate, but she survived. Later, she had to undergo other interventions that seriously affected her longevity. The irony was that she had planned to leave town two weeks later to visit her family on her annual vacation.

For more than two years, Rich cared for her, ensuring that she received the best care in the hospital. He sued the offender for damages (which brought enough money so that she could live without having to mope to earn her life.

Note: According to the *Gazette* of May 9, 1916, the amount claimed from J.L. Warren, the offending, was \$16,582.

He also made made for her a prosthesis, sophisticated enough to allow her to move without her amputation being too apparent. And the day came when she had to make a difficult decision. She had come to the conclusion that she could no longer impose on Rich, the man she loved, her condition as a crippled woman. It was not that he showed any resentment or made any derogatory remarks, on the contrary. He was always eager to encourage her and provide for all her needs.

In the summer of 1918, as he became increasingly certain that the bloody war would finally end, Antoinette informed Rich of her firm intention to leave Montreal for her native village, Saint-Lazare, in the county of Bellechasse. In the meantime, she had returned to live in her apartment, where she was cared for by a young nurse, Sister Sainte-Aimée-des-Anges. It was thanks to Rich's intervention that she had been at her side, in the hospital, from the day after her accident. The reaction she had anticipated to the announcement of her departure did not manifest itself. There were tears, but they were shared tears, both understanding that remoteness was the best way to keep their love intact. It had lasted little, but had been darkened, to tell the truth, only by a single cloud, red, the color of blood. Rich took care of her return to her parents' home.

There, she was treated to an emotional welcome that comforted her. The next day she took possession of the little house her mother had rented for her in the village. She had decided to live alone, independently. But as the news circulated that she was financially comfortable, she caught the attention of many young men in search of a mate. Of course, her infirmity made them think, but it did not seem like a brake, especially as the rumour ran that her life expectancy was compromised. It was then that her uncle Laurent informed her of the interest towards her, from a young man, a little older than her, in his mid-thirties, Joseph Blouin. He was serious and quite at ease financially, having inherited from his father, Anselme, the forge shop located next to the general store. Sober, honest, expert in his profession, he enjoyed a reputation without reproach. Failing to be a Beau Brummell, he would make him a faithful and caring companion. Antoinette accepted his marriage proposal which took place on June 18th, 1919 in the parish church.

Her mother Aurélie had shown a little reluctance to this union. However, until her death on May 26, 1923, at the age of 30, it is known that she was treated by her husband with much consideration. Almost every summer evening, when the weather was mild, he would take her round the rows in a tilbury pulled by a dashing filly. During those years, Antoinette looked after her old parents and her sister Josephine, whose health had deteriorated. Her young children were very fond of this aunt who brought them sweets and did not forget their birthday. Josephine was to leave this world before Antoinette, on October 21st, 1920, at the age of 37. Devastated, she helped her sister husband, Wilfrid Couture, who was left widowed with seven young children. Though fragile, she overcame her infirmity well enough. Under her ample robes, her limping was almost imperceptible. It was at the beginning of 1923 that her forces rapidly declined, medicine being unable to do anything. The first blackbirds slit into the bushes when she died on May 26.

END

David Chabot : a lover of journalism and radio

By Marie-France Chabot (80)

David Chabot just turned 45. He was born in La Sarre, Abitibi, on March 18, 1979, and married on July 31, 2004, Isabelle Béchar, in Ste-Anne de Roquemaure, a small municipality near Lac Abitibi. They have 5 daughters (Béatrice, Adèle, Eugénie, Éléonore and Madeleine). David is a graduate of La Cité d'Ottawa College's Broadcasting program. He is a journalist and radio host.

He says that it comes from a passion of youth: "The microphone has always fascinated me. When I was younger, I was a house speaker at the Ste-Germaine-Boulé arena. Then I started a small mobile disco business that I operated for about fifteen years. Initially, signing up for the broadcasting program was a way for me to move forward. I dreamed of hosting music radio stations. However, I soon discovered a passion for journalism. So I would have always had a journalist-interviewer profile and I never really hosted a music show."



He began his career as a journalist-host on December 13th, 2000 at CHEF 99.9 FM in Matagami North of Abitibi area). It seems that it was a very rich experience: "Being on Matagami radio was a real privilege for me. This station had just gone on air and everything was to be done. I was the station's only employee for over a year. It gives a good idea of the scale of the challenge! Hosting the morning program, covering the city council in the evening and generating music programming were part of the long list of tasks to perform. I also met my wife in Matagami."

He later hosted Radio Bellechasse's morning show, CFIN FM (now PASSION FM), from 2002 to 2004. The career was making its way: «For its part, the Radio Bellechasse team has allowed me to develop my journalism skills. The territory to cover was also much larger. My show was called "South of the Bridges". They said they were very proud to cover a territory stretching from the American border to the St. Lawrence River. What I remember from my experiences in Matagami and Lac-Etchemin is the proximity with our listeners. Community radio is undoubtedly the one that offers us the greatest proximity to those who listen to us."

Since **2010**, David has worked for **Radio-Canada in Abitibi-Témiscamingue**. When asked to compare his experience between private stations and Radio-Canada, he replied: “Working in private media involves greater performance pressure. The more we perform, the more we are listened to; the more we are listened to, the greater our advertising revenues. Performance that is not up to par often involves cuts in budgets. At Radio-Canada, our main concern is to do the right thing. We are aware that we are part of a public service that the population offers itself. We therefore want to offer a high-quality and more thorough information service, even if sometimes it involves a little more work and a little more time.”

Since 2011, he is hosting the **morning show «Golden Mornings!»**. This is apparently a great challenge, especially for early risers: “I’m on the air from 6:00 to 9:00. I am very aware of how lucky I am to be able to do this job in my region. Our listeners make us a daily part of their morning routine. I take real pleasure in presenting them the news of the morning, what they missed while they slept, what their day will be made of... This is a golden opportunity! Very early, I read the main daily newspapers and finished my preparation. Usually, it all takes place between 4:30 and 6:00 am. Then, begins our daily public affairs show. Our morning is a marathon where chronicles and news interviews follow one another. When we leave the airwaves at 9:00, we begin the preparation of the next day. It involves communicating with our guests and doing the appropriate research for the topics we wish to address.”

As a journalist, when asked to clarify his values, he says, “I like frank and lively discussions, but always with respect. I like to think that journalists are the guardians of democracy, the public interest and the common good. I like to challenge preconceived ideas, weak arguments. I hate empty speeches, I hate "bullshit"... I firmly believe that journalists must report the facts, analyze them impartially and fairly. I like to think that we offer our listeners what they need to form their own opinions in order to make their own decisions.

I also asked him what it means to him to be a Chabot. His answer is, “To be a Chabot, to me, means strength. We are not that many in our part of Quebec. My ancestors are pioneers, go-getters, bold people, people who have easy happiness and look after the happiness of others. It is an honour to bear their name and I do so with pride!”

Let's talk about his **ancestors**. According to our Brother's Keeper database, his great-grandfather was **Magloire Chabot**. He was born on March 6th 1878, in St-Thomas-de-Montmagny. His first wife, Célestine Gaudreau, born on March 1st 1885, died young, on April 24th, 1911. Magloire remarried on January 21st, 1913 to Ernestine Gendron. He became a widower a second time in 1930. Three years later, in 1933, at the age of 55, he moved to **Abitibi, in Ste-Germaine-Boulé**. He died there on May 20th, 1944.

David's grandfather, **Ulric Chabot**, born August 2nd, 1916 (died September 10th, 1999), was 17 years old when he arrived in Ste-Germaine-Boulé in 1933. Nine years later, at the age of 26, he married Marguerite Bégin on July 22nd, 1942. They had 10 children, including Michel, born the 8th. They ran a dairy farm there.

David's grandfather, **Ulric Chabot**, born August 2nd, 1916 (died September 10th, 1999), was 17 when he arrived in Ste-Germaine-Boulé in 1933 with his father. Nine years later, at age 26, he married Marguerite Bégin on July 22nd, 1942 (pictured right). They had 10 children, including Michel.

David's father, **Michel Chabot** (Ulric's 8th child), was born on June 2nd, 1955 in Ste-Germaine-Boulé. He married Estelle Pellerin, a native of Roquemaure, on July 2nd, 1977. They had four children of which David is the eldest. Michel ran the family farm, taking over from Ulric.

David and his siblings grew up on this very farm. His sisters Julie and Andréanne became child care educators, one in St Denis-sur-le-Richelieu and the other in La Sarre. The farm now belongs to his brother Jean-Philippe. It is a successful farm business, comparable to other local dairy farms.



In the end, a family first established for several generations in St-Thomas de Montmagny (since 1812), emigrated, like many others, to Abitibi in 1933, to clear the land. Now in the area for 3 generations (almost 100 years), the family has taken root and continues to live there. As we have also seen, David, a proud Chabot, leads a radiant life with his beautiful little family.



Giant rouet of Ste-Germaine-Boulé: This monument was erected in 1983 to commemorate the 50th anniversary of the founding of the municipality. Today it is a symbol of the village. David's grandfather, Ulric Chabot, was part of the design team.

ABOUT SAINTE-GERMAINE BOULÉ:

Several local residents, including David's grandmother, Marguerite Bégin, came from the parish of **Ste-Germaine-du-Lac-Etchemin**. Perhaps because they were nostalgic for their origins, they dedicated the parish to Sainte Germaine, the same saint Germaine chosen by Bishop C.F. Baillargeon in 1867 to become the patron saint of the young parish of Lac-Etchemin. The saint, born Germaine Cousin, was canonized the same year.

As for the other half of the name, namely «Boulé», it is the designation that was given to the first post office of the place, in honor of **Bishop Auguste Boulet** (at his baptism Auguste Boulé), the father of the great colonization movement and president of the diocesan colonization society. Colonization began there in 1932. In 1933, when Magloire and Ulric Chabot arrived, there was a sustained movement of new settlers and it was the official beginning of the new parish.

Privacy Policy

In follow-up to the obligations that were assigned by Law 25, and as announced in issue 65 of the magazine, here is the PRIVACY POLICY that was adopted at the meeting of the Board of Directors on April 11th, 2024. You are invited to read it and to send us your questions and comments. **It will also be included on the Association's website.**

« Introduction

This Policy (hereinafter "Policy") is in response to Bill 25: An Act to modernize legislative provisions as regards the protection of personal information. (Bill 64, 2021). Its purpose is to demonstrate the commitment of the Association des Chabot (hereinafter the Association) to respect the personal information of its members and to inform them of how the Association collects and manages their personal information, in accordance with the Private Sector Privacy Act and its regulations.

1. General Principles and Exceptions

The Association recognizes the confidentiality of its members' personal information and undertakes to take all reasonable measures to protect it.

The Association does not give, sell nor rent the personal information of its members to anyone. In the course of its activities, the Association may collect personal information. It must protect them and use them only for associative purposes, within the limits permitted by the Private Sector Privacy Act (hereinafter the Act).

However, the fourth paragraph of section 1 of the Act specifies that the Act does not apply to the collection, possession, use or disclosure of genealogical material for the legitimate information of the public.

2. Definitions

“Personal Information” : means any information about a natural person that allows, directly or indirectly, to identify him or her.

“Third Party”: means any natural or legal person who is not a member of the Association.

“PPPI”: means Person in charge of the protection of Personal Information

3. Scope and Application of the Policy

This Policy applies to all personal information of members of the Association. It is implemented in accordance with the following principles:

Consent to the collection, use and disclosure of personal information must be obtained from members, unless required by law;

The Association informs members of the purposes for which and the means by which it collects personal information, whether before or during collection;

The Association collects only the personal information necessary for the association's purposes, namely the management of the list of members of the Association, the sending of communications to members and the constitution of the Association's genealogical database.

The Association uses and discloses personal information only for the purposes for which it was collected;

A member may refuse to provide consent to the collection of personal information about him or her, or withdraw it at any time after providing it;

The Association retains the personal information of its members only for the period necessary to fulfill the purposes for which it was collected.

4. Collection of Personal Information

The Association may collect certain personal information about its members, including:

- identifying information such as first name, last name, place and date of birth, date of marriage (if applicable);
- contact information including full mailing address, email address, phone number and preferred language;
- genealogical information concerning ascendants and descendants, with their dates and places of birth, marriage and death.

5. Use of Information

The Association uses the personal information of its members only for the purposes for which it was collected. The Association uses personal information for the following purposes:

Identification: identify a member and verify the accuracy of their personal information.

Communication:

- (a) communicate with a member by telephone, email, mail or otherwise through the Association's website;
- (b) respond to questions and requests from members and/or follow up;
- (c) send members the Association Bulletin, messages, newsletters, updates, notifications and security alerts, as required;
- (d) send transactional messages to members (such as membership renewal reminders and confirmations);
- (e) determine the eligibility of a member and allow him to register, participate, confirm his registration at meetings, gatherings or events administered by the Association.

6. Retention

The Association shall retain the personal information of members only for such period as is reasonably necessary to accomplish the purpose for which it was collected.

Even if a person ceases to be a member of the Association, the Association may retain genealogical information about the person in its database. The genealogical database does not include email addresses, phone or cell numbers, or the complete mail address of individuals.

7. Accuracy of personal information and correction of data

It is the responsibility of each member to provide the Association with an update of his or her personal information, if applicable. The Association is not responsible for the consequences of not updating a member's personal information.

8. Protective Measures

The Association takes reasonable precautions to protect the personal information of its members from leaks, accidental destruction, accidental loss, theft as well as from consultation, disclosure, reproduction, unauthorized use or modification.

- Access to the personal information of the members of the Association is granted only to the President, Secretary and Treasurer members of the Board of Directors and the head of the genealogy committee, all directors who must reasonably know them in the course of their duties.
- No personal information about members of the Association can be found on the Association's website, without their consent, except notices of election of directors and notices of death of members.
- Specific procedures have been put in place to prevent and manage security incidents in the best possible conditions. The person responsible for protection of members personal information ensures their effectiveness.
- Any incident of breach of confidentiality of personal information is identified and reported to the Commission d'accès à l'information, if applicable.

9. Access to Personal Information

Any member in good standing may submit a written access request to the Association's Person in charge of the Protection of Personal Information (PPPI), Marie-France Chabot, for review and correction, if applicable, the personal information that the Association has collected about it, by email at mfchabot@sympatico.ca or by mail at the following address:

Marie-France Chabot, PPPI
Association des Chabot
1961 René-Lévesque Boulevard W.
Quebec QC G1S 1X8

Any member may choose to stop receiving communications from the Association by not renewing her membership fee at maturity or by unsubscribing, using the email or mail address indicated above. On this occasion, the Association may ask the member concerned to identify himself satisfactorily. In this case, any information provided will only be used for this purpose."

Adopted on April 11th 2024.

**THE RENEWAL
OF THE MEMBERSHIP CARD IS NOW
ON THE SAME DATE FOR ALL
JUNE 1st
RENEW NOW**

\$25/ 1 year (2025) \$50/ 2 years (2026) \$110/ 5 years (2029)

**Go to our website and click on this link:
<https://association-chabot.com/produit/adhesion/>**

Chronicle « The young generation of Chabot »

ÉMILIE CHABOT: A CAREER IN A CULTURAL ENVIRONMENT

Émilie, my niece, was born in September 1981 in St-Félicien (Lac-St-Jean). She is the eldest daughter of my late brother Mario (1955-2008) and Christine Beaudoin. She is the granddaughter of Léopold Chabot and Madeleine Labrecque and the great-granddaughter of Louis Chabot and Priscilla Labrecque.

She holds a BA in Cinema-Communication (Université de Montréal 2006), a D.E.S.S. in Cultural Organization Management (HEC Montréal 2008) and a certificate in Philanthropic Management (Université de Montréal 2016).

Since 2021, she has held the position of Director of Development and Programming at the Quartier des spectacles de Montréal Partnership. She leads a team of ten (10) people. The Quartier des spectacles is a territory with a high concentration of cultural activities that covers one square kilometre in downtown Montreal (including the Place des arts). It includes 82 cultural venues: theatres, museums, art galleries, etc.

The Partnership's role is to manage and animate 8 outdoor public spaces that it must make alive, winter and summer, in addition to the 50 festivals that take place throughout the year, on the territory. The idea is to ensure that

there are free activities available to the public. They want to increase the number of visitors and ensure that it becomes a business card for Montreal at the local, national and international levels.



MFC: What in your family, during your youth, contributed to the professional you have become?

ÉC: I was a shy child and I had the chance, thanks to the Service des loisirs et de la culture de St-Félicien, to discover theatre. Thanks to the artistic experience, I was able to learn to overcome my shyness. I was also very sensitive; a poem, a painting, a film came to get me.

It is not for nothing that I have evolved into positions in the cultural community since it was very beneficial for me and I am very grateful. I remember that a group of citizens who met in the City's leisure activities decided to found a non-profit theatre troupe. I was 14 at the time. I even sat on the company's board of directors.

At first it was only summer theater, but it evolved later. One thing leading to another, I learned that a troupe from Roberval was recruiting young actors to play roles in historical re-enactments in Val-Jalbert during the summer. I played a role as a religious teacher in the Village School.



(Photo: Sœur Ste-Émilie
And 3 students, summer 1998)

MFC: During your career, you have had some precarious employment status. How did you experience financial insecurity in this process?

ÉC: My family didn't really talk about money. I didn't know how much my parents earnings. But, we didn't miss anything. I never felt insecure. At one point I had to borrow, but it was never a concern. For me, what was important was to participate in a project that I believed in, whether through self-employment or wage-earning, it was not a problem. Now, like mom, I'm more concerned about financial security.

MFC: What was your first paid job in the cultural field?

ÉC: Coming out of university in 2006, I worked for a Fête de quartier in Côte-des-Neiges. I had various fairly short and ephemeral contracts. But my first real "job" was at Éditions du Boréal. I worked to promote authors; I coordinated their presence in events, such as signing sessions in book fairs, across Quebec and elsewhere.

MFC: Did you then work for Wapikoni-mobile?

ÉC: Yes. But in the meantime, I wanted to develop my skills as a manager and I enrolled in the D.E.S.S. in Management of cultural organizations, at HEC in Montreal. In this context, I became interested in the function of producer and it led me to Wapikoni mobile. It is a caravan that travels from one Aboriginal community to another to make films and music with young people. The trailer itself is transformed: inside: there is a recording studio and all the equipment to be able to shoot movies and record music on site. In each place visited, the caravan remained for 4 weeks. At the end of the stay, the music and films created by the young people, under the direction of the animators, were presented to the local community. I worked there in 2009-2010 as a coordinator for the financing and development of public and private partnerships.

MFC: What have you learned from this experience that is still useful to you today?

ÉC: It is that in a project, you can have different interlocutors who will each be interested in a particular angle; you must be able to dissect the project and master it to be able to capture all its parts and then be able to interest potential partners. For example, Wapikoni was both an opportunity to work in crime prevention, a way of developing transferable skills to employment, to develop an artistic signature and cultural expression among young people.

So, in this case as in any other, you must be able to develop different conversations with different interlocutors to develop the full potential of the project and finance it. It is very important and it is still very useful to me today.



When we develop a project in the Quartier des spectacles, it's the same. Throughout the process, the project is "tested" with various stakeholders. For example, the municipal department has concerns such as social cohabitation, the climate of security. We have to keep that in mind and also ask ourselves how much of the project will meet the expectations of the Canada Council for the Arts and Letters, such as highlighting the next generation.

MFC: Does your current job meet all your professional needs? Is it fulfilling?

ÉC: I really like what I do; there is always something new; we are facing multi-faceted urban issues. With climate change: there is room for green development, research projects, greening and urban agriculture. In terms of social cohabitation and the cultural aspect, we must try to deal with the interests of those who bought a condo at a high price and others whose living conditions are more difficult, those who live on the streets. We must constantly renew, reflect, consult with trade associations, festivals, universities. We have to mediate the mix of functions in the neighbourhood. There is not such a thing as a flat day here.

MFC: You have a 7-year-old daughter, Juliette, how do you deal with schedules?

ÉC: There are two sides to my work schedule. The day, the committees, the planning, etc. The projects have evening launches. I have two evenings a week where I am available to go see launches of books, plays, etc. It is manageable because it is planned; it is not unexpected

MFC: What is the place of humor in your life and work?

ÉC: My father used a lot of humour to de-dramatize situations; I'm not a comedian, but I'm a big fan of anything that is joke and de-dramatization. I am an excellent audience and I also make a lot of self-irony. I laugh at myself with my colleagues. I am not untouchable. My employees tease me. You have to laugh: it makes us more human.

MFC: You give lectures and trainings. In the future, would you see yourself teaching at the University?

ÉC: I never thought about it. I indeed gave many trainings, especially on the art of developing arguments, identifying donors, organizations with which to partner... I like to give back; I am very generous in the content; I put myself in the shoes of the person who starts; I try to say what best meets her needs, to give tools.

MFC: What are your career dreams?

ÉC: For me, in a few years, I would see myself carrying an entire organization on my shoulders, in a DG position. The mission of the organization should be in complete harmony with my values. But I am not in a hurry for that.

MFC: Does that mean anything to you, being a Chabot?

ÉC: Yes, it means something. I always felt with the Chabot, in my father's family, a strong human warmth, a lot of love and solidarity. I knew that when I went to my grandparents Chabot home, I would feel a big heat wave, that I would come out of there with a lot of support, that we could count on each other. It is a tightly woven group where you can touch, kiss, hug. Among the Chabot, there is no filter or taboo regarding humanity, integrity. With them, one can settle, be welcomed without judgment.

Thank you Émilie. Good luck.

GATHERING PROGRAM & ANNUAL GENERAL MEETING
SATURDAY, SEPTEMBER 21st, 2024
MULTIPURPOSE CENTRE, 2, RUE FUROIS, LA DURANTAYE QC

SCHEDULE AND PROGRAM

9h00: Welcome and registration, coffee. Surprise animation

Visit of exhibitors: crafts by Chabot; genealogy table; Chabotteries archives (2007-2024), etc.

10.30 : “A Family Story is Told”: family of Jean-Marie Chabot and Marthe Fradette

11h15: General Assembly (Agenda page 20)

12h00: A drink to the «health» of the Association

Hot Buffet by Délices Quotidiens

13h30: Show of La Culottée: Valérie Bilodeau
storyteller and fiddler

Half-and-half draw

Animation and Visit of exhibitors



Registration and Meal cost: \$30/ Member; \$35/ Non-member

REGISTRATION FORM
(fill and photocopy or photograph)

First and last name of participants in your group \$30 Member \$35 Non-member

_____	()	()
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TOTAL PRICE TO BE PAID : _____ \$

The total payment can be made in 2 ways **BEFORE SEPTEMBER 6th:**

1. Interac e-Transfer to Treasurer: lgchabot@association-chabot.com and send a copy of your registration form to this email address.

Or

2. Mailing: Send your cheque payable to «Association des Chabot» and the filled form to: Louis-Georges Chabot, 228 du Méandre, Lévis, QC, G7A 5A6

If necessary, contact the President: 418-952-2386 or mfchabot@sympatico.ca



DRAFT AGENDA

GENERAL ASSEMBLY

SEPTEMBER 21st, 2024 at 11:15 am

- 1. Appointments to the Chair and Secretariat of the Assembly**
- 2. Adoption of Agenda**
- 3. Approval of 2023 AGM Minutes**
- 4. Activity Report 2023-2024**
- 5. Financial Statements 2023-2024**
 - a. Presentation and acceptance of audited financial statements**
 - b. 2024-2025 Budget Presentation**
 - c. Appointment of Auditor for 2024-2025**
- 6. Election for Board Vacancies: one secretary and one director are missing.**
 - a. Appointment of a person to chair elections**
 - b. Nominations**
 - c. Vote (if applicable)**
- 7. Miscellaneous Issues**
- 8. Close of Meeting**

PS: new topics could be added by September 21st

Étiquette adresse

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