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Experiment E-2

"Community Interaction"

PROJECT IRON STAR - RADIO PHASE

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## SERVICES IN THE COMMUNITY

Co-op	- None
Day-Care	- None
Economic Development Program	- Provincial
Elementary School	- Provincial
Fire Protection (Forestry)	- Provincial
Forestry Service	- Provincial
Foster Homes	- None
Homes for the aged	- None
Housing	- Federal and Provincial
Hydro	- Provincial
Native Centre	- None
Kindergarten	- None
Welfare Services	- Federal and Provincial
* from Fort McMurray	

### Recreation Facilities

	<u>Yes</u>	<u>No</u>
Playing fields	<u>✓</u>	<u>  </u>
Equipped playgrounds	<u>  </u>	<u>x</u>
Skating rinks	<u>✓</u>	<u>  </u>
Gymnasiums	<u>  </u>	<u>x</u>
Auditoriums	<u>  </u>	<u>x</u>
Community Hall	<u>  </u>	<u>x</u>
Recreation Centre	<u>  </u>	<u>x</u>

### Committees

Health	<u>  </u>	<u>x</u>
Housing	<u>  </u>	<u>x</u>
Church	<u>  </u>	<u>x</u>
School	<u>✓</u>	<u>  </u>
Recreation	<u>✓</u>	<u>  </u>

### Organized Activities

Homemaker's Club	<u>  </u>	<u>x</u>
Festivals/fairs	<u>  </u>	<u>x</u>
Pow-wows	<u>  </u>	<u>x</u>
Bazaars	<u>  </u>	<u>x</u>
Bingos	<u>✓</u>	<u>  </u>
Dances	<u>  </u>	<u>x</u>
Sporting events	<u>✓</u>	<u>  </u>
Native crafts	<u>  </u>	<u>x</u>

Kinds of services not available locally, but desireable

- More Local Programs
- First Aid Course
- Driving Course
- Emergency Repair Service

Communications Technology Satellite (CTS) Project

COMMUNITY QUESTIONNAIRE - TROUT LAKE

Before recording the answers to the Community Questionnaire for Trout Lake, Alberta, there are a number of cultural aspects that should be explained about the community.

To begin with, given a surface knowledge and understanding of the vast cultural differences between the people of Trout Lake and other communities within Alberta--based on personal contact interpretations and the experiences of others--warrants strict recognition. Consequently the structured form of questioning as outlined in the Community Questionnaire could not be followed without causing personal insult to the community people, and thus, obscuring information gathering. As a result, the answers recorded are not specifically those of one individual. Instead they represent a collage of answers from roughly 20 different people in the community.

None of the information at the beginning of the questionnaire has been recorded. What we do record is that the people talked to, ranged in age from nine to 47 years. With the exception of two children and one woman, all the people talked to were men, one was a community leader.

In appreciation of the cultural depth of Trout Lake, we cite one unspoken community 'rule' to help explain the method of our evaluation.

Strangers to the Community of Trout Lake do not introduce themselves. Introductions are made at the discretion of the community-members or one who is familiar to the community ways and its peoples.

While this practice may seem strange to one who is strange to that --

tural ways of the people there.

Culturally, introductions between two people, in Trout Lake, symbolizes the beginning of a friendship. Once introductions are made between two people, it becomes the responsibility of each party to recognize each other at any and all future encounters. And, understandably, if no introductions are made, both parties are freed from that responsibility. Viewed from a practical angle, it makes good sense that 'you are not committed to greet or acknowledge someone, you don't know by name.'

Along with the responsibility of always recognizing one another comes the responsibility of never saying "Good-Bye." Instead conversations are ended by saying, "See you."

To say "Good-Bye" implicates finalization of friendship--"I never want to see you again." It doesn't matter that the two introduced parties might never meet again--but there is always that possibility.

On the basis of this information, it is also conceivable that a community member will direct his conversation at a stranger without either knowing the other's name.

Another very important cultural fact of the Trout Lake community, is the status of women there. They have none, or as one man so explicitly stated, "Don't talk to the women, they don't know how to talk." Consequently, we were able to talk to only one woman in the community and, only because she is not originally from nor was she raised in Trout Lake.

COMMUNITY QUESTIONNAIRE - TROUT LAKE, ALBERTA

1. HOW DO YOU USUALLY GET NEWS FROM OTHER COMMUNITIES IN THE NORTH?

Although we were told that most homes within the community have radios, they are used more as a source of entertainment than as information news bulletins from other communities. Secondly, news from outside Trout Lake community is more likely to be believed or even paid attention, if it is related by one who has visited there. Whenever anyone spoke of news from afar, it was always based on the personal recollections of some member of the community.

2. DO YOU SOMETIMES GET NEWS FROM PEERLESS LAKE OR FORT MCKAY?

News from Peerless Lake is sporadic and generally carried by word of mouth. Understandably, travel between the two communities is slower in winter time. However, in the summer, occasional ball games activates community socializing but even these are sporadic.

In the case of Fort McKay, occasionally a brief exchange, via the satellite transmitter, would occur. To suggest that there was actual information being relayed between the two, no, none.

3. DO YOU KNOW ANY ONE, OR HAVE RELATIVES IN PEERLESS LAKE OR FORT MCKAY?

All of the people talked to, guessed that they have distant relatives living in Peerless Lake, and most certainly, none at all in Fort McKay. No regular contact is kept between the two. In fact, one man reported that if anyone hears about someone who might be related to them from the Community of Peerless Lake

or incorporated into a bit of news carried back by one who has visited Peerless Lake.

Letter writing or sending a message through someone is rarely if ever done, it has never been a practiced method of communicating primarily because most of the older people do not know how to read or write.

4. DO YOU LISTEN TO RADIO? WHAT PROGRAMS?

A majority of the homes within the community have radios. Reception to at least three major stations (i.e. Peace River, CBC, and CKUA) is reported as good, they also get CHED and CFRN but not as clear.

The types of programing most listened to are in the form of entertainment. Although community leaders do have an obvious interest in news items but here again only those concerning things that directly reflect on issues that the community is involved in (i.e. land caveat hearings in Edmonton which was attended by the elected representative for Trout Lake).

Alberta Native Communications Society (ANCS) programs are broadcast over two of the three good-reception stations and the people do listen in. Preferrably the majority enjoy hearing programs done in Cree even though English is understood by most of the people there.

5. HOW DO YOU HEAR ABOUT NEW PROGRAMS OR OTHER PROGRAMS IN THE COMMUNITY?

The best way of communicating news about government or types of programs having to do with the law, education, health and housing is through the elected community leader who has the opportunity to travel to Edmonton and meet with the government representatives.

At the time of the evaluation there were three community programs going. Yet, at least three of the community men reported that not all of the information is sifted down to the people. Often the information gets distorted in the relay and consequently people don't always have a clear understanding of the things important to their community.

There also exists a real lack of interest towards becoming informed. We would say that is primarily because they don't relate to hypothetical ideas or plans that might happen as opposed to those that are existing.

The younger people are interested but without the information and authority within the community, there is not much that they can do, but wait until it happens. And, they are still under the influence of parental authority.

Only one man--he although an inhabitant of Trout Lake in his early youth, has lived in larger centers--said it is important to him to know about the decisions made by the community leaders, but he remarked that the majority doesn't really seem that concerned. He elaborated on this by saying that information does get to the people sooner or later but it is not generally complete.

6. DO YOU FIND YOU HEAR ENOUGH ABOUT GOVERNMENT PROGRAMS OR WOULD YOU LIKE TO BE MORE INFORMED ABOUT THEM?

Two men who attended what was to be a community meeting with at least six men, said they were interested in information about housing,



education, health and employment. Both agreed that with the intense religious involvement by the majority, there is little or no need for legal information because of the low incidence of local troubles with the law.

When asked what types of information about any of the listed areas they would be interested in, both men said only those which would be operational within the community.

To explain what they meant by their statement, there is a program within the community for log house building. All of the men have worked on the program at one time or another, so information dealing with that program would be of benefit, providing it could be directly applied to what the men are doing there. And, it would have to be information that was initiated--not weeks before--but right at the start of the program.

7. WHAT DO YOU THINK ARE THE MAIN PROBLEMS YOUR COMMUNITY IS HAVING?

One man said he felt there was a problem regarding English being spoken by community people as opposed to Cree. He stated that everyone understands the language--excepting the very old--but "they won't come out and speak it." He said, "maybe some programing could be planned to solve this problem."

The one woman who talked to us, stated that there is not enough involvement by the women in the community. She said that because the women are with the children more than anyone else, they should play a part in the decision-making too.



She also expressed concern over the children learning to speak English. Having worked as a teacher aide for a time, she said it was a shame that the children's schooling is hindered because it usually takes three years before they reach a level of speaking and reading English at school, that is comparable with Grade 1. This often results in early-drop-out because the older kids feel foolish being stuck in lower grades with the younger children. Of course, she noted that there is no encouragement from the home and so, the children give up.

Concern was also expressed regarding the general attitude of community people towards anything new in, or for, the community. Decisions are made regarding something and then no one shows up. No reason is ever given. One person guessed it may be because they just changed their minds.

Only two men hinted that it might be better for all if there was more recreation in the community. By the attitude of the people we encountered, it appeared that people are generally too caught up in the day-to-day business of living their own lives to take an active interest in recreation activities. Even when it involves their children, only a handful will participate by showing up.

One of the teachers at the school stated that by comparison to other communities that he has lived in, Trout Lake is a good community. He suggested that because Trout Lake is so remote, a lot of problems existing in larger, easier to get to communities, just do not exist. He did say that it would help the community if there were

more means of admirable work for the people, to earn their living at instead of welfare.

One man who claimed he is not religious like the rest, said the total involvement of the community people in their religion seems to interfere with just about everything.

8. DO YOU KNOW OF ANY EFFORTS/PARTICIPATE IN ANY EFFORTS TO DO SOMETHING ABOUT IT? PLEASE EXPLAIN.

The problem of learning to speak English by the children is being handled as well as possible through the school. The teacher we spoke to claims this is a slow process and without English being used in the home, it is impossible to expect the children to pick it up quickly.

The non-involvement of women from the community is culturally based and only time will change that. If it was a clear case of the women being held back by the men than there might be more rapid change but this is not the case in Trout. The men don't encourage the women to become involved nor do the women care if they are or aren't.

One women said that the younger women in the community are striking out and attempting to find out things for themselves but so long as they are living at home, they are still under the rule of their fathers who naturally disapprove. She suggested that if the women had someone like Clara Yellowknee--(an outspoken, community-active woman from Wabasca who has the respect of both men and women there)

to draw them out and get things going, then maybe the women would start demanding a voice in the community. How successful this action would be, in our interpretation of the situation, is questionable until it has been tried.

If not, then the future status of women in Trout Lake community will just have to wait for the younger generations to take hold.

The other problem of making a decision and seeing it through is really universal. How to motivate people is not a problem unique to Trout although it is exaggerated by the fact that Trout is an isolated community.

As for the problem of recreational activity--not enough or none at all--nothing is really being done. Some moneys, we were told, had been made available to the community for recreation but it was quickly used up and no one really seems to know how much there was; how it was spent or if there will be more in the future. So with the exception of those sparse summer ball games between Trout Lake and Peerless Lake, no one is working on getting a recreational program going.

The employment-welfare problem is being helped through three-month, Priority Employment Programs (PEP), Local Initiatives Programs (LIP) and the Opportunity Corps Program which offer temporary employment to the men in the community, for a limited duration.

DO YOU THINK IT WOULD HELP YOUR COMMUNITY IF YOU COULD DISCUSS PROBLEMS DIRECTLY WITH GOVERNMENT PEOPLE? CAN YOU NAME SPECIFIC AREAS WHERE YOU THINK THIS MIGHT HELP?

Naturally everyone asked this question, answered yes they would like to talk directly with government people, but on the basis of practical knowledge of Trout, our interpretations tell us it is not likely that it would work. Life in Trout is dealt with on a day-to-day basis, and tomorrow is worried about when it happens. Comprehension of the outside world is practically non-existent. Why should it be when it attaches no relevance to life in Trout Lake community and the people there.

Introducing more and more government people or just plain strangers to Trout Lake community is not a guarantee that the message will be put across better. Chances are it will only turn the people of Trout Lake off more to the outside world.

Through our evaluation of the situation, it is only through education of the Trout Lake people themselves that a sound understanding of government and how it works, will become fact. The people don't come to their community to talk to them. Life will go on, the men will trap and make the decisions, the women will continue to serve within the limited boundaries of community status, and together they will raise their children to do what they and their ancestors have done for years and years.

The education of the Trout Lake people is not tied up in books, schools or universities, either. Change will not come if they are pushed into it. All introductions of change through learning demand strict observance of Trout's vast cultural differences with the

outside.

Perhaps a program that is appealing and fun while carrying an important message would work. Above all it should be subtle in its approach.

10. DO YOU MEET ANY GOVERNMENT PEOPLE HERE BESIDES THE TEACHER, NURSE, ETC?

With the exception of the community leaders who travel outside the community to attend meetings, the people of Trout do not meet government people other than those mentioned about. There were reports from various people talked to, that there are occasional visitors to the community but who they are and why they came, the people of Trout are not always informed. Often unless the people run into a stranger by chance, they might only hear about their presence.

11. DO YOU THINK THAT GOVERNMENT PEOPLE UNDERSTAND WHAT IS HAPPENING AT YOUR COMMUNITY?

There seemed to be some confusion in the answers given. Some men said no because there are decisions made by government which affect them but they weren't consulted, they are just told.

A few other men said yes in a way because there are programs existing within the community which are helping the people. Such as the log house building program sponsored through LIP.

Both are symbolic of the peoples' mixed feelings towards government and what it means to them and their community.

12. HOW DID YOU FIRST HEAR ABOUT PROJECT IRON STAR?

To begin with most people didn't understand what was meant by the terms; Project Iron Star and CTS. But everyone we talked to knew about the "satellite" or "radio." News of the project didn't reach most of the people until one or two months after the disc had been put into the community. Then they heard about it by word of mouth.

The reasons; at the beginning of the project, the equipment wasn't working properly and because the community's men rely heavily on trapping to supplement their incomes, many were away on their traplines. Cold weather settled in shortly after the project's start, preventing those who knew from coming out and a lot of them felt it wasn't necessary because they have radios in their homes to listen to.

Three men reported that the location of the equipment within the community hindered many people because it was too far to go in cold weather. Secondly, the community hall--where the equipment had been set up has only a small wood stove to heat it and even with someone constantly stoking the fire, the stove does not give off sufficient heat to keep the place warm.

We were also told by two other men that the community hall is very seldom used as a meeting place by the community people. They suggested that a better place might have been the place where the people gather for their religious meetings (a building situated by the priest's residence).



13. DO YOU HAVE A GOOD IDEA WHAT THIS PROJECT COULD DO FOR YOUR COMMUNITY? FOR YOU PERSONALLY?

With exception of entertainment, none of the community people understood the vast possibilities of having the project within their community. It was only through our discussions with them that they began to see what could have been done through the use of the satellite. Most said they didn't know that any one individual could talk through the radio if they wanted to because either they had been told otherwise or when it was explained to them in the beginning, they simply assumed that only the operator of the transmitter could talk for the community.

Would they have talked, had they known--two men said yes for sure they would have told Edmonton what they liked or disliked and made requests for upcoming broadcasts. What would they have requested? Probably entertainment, most replied. "Some good fiddle music," one man beamed.

One woman said she would have liked to hear some "Country Ho Down" music but like the others she had no idea that she, as an individual, could have personally made this a request.

Another man said he would have liked to hear broadcasts of play-offs in hockey, and "something like Sesame Street for the kids."

Past their comprehension of the satellite as a means of entertainment the people drew a blank. Did they know about the things that people in other parts of the country are using satellites for?



The answer was no but their curiosity was aroused and they did want to know. We explained how satellites are used to communicate with loved ones who because they are very sick, are taken away from the community to a hospital hundreds of miles away--often for the first time in their lives--so that they may receive the best in medical care and treatment. We expounded on how through use of a satellite communication, sick people will get better, faster, simply because they have been given the chance to talk to their family back home. This was all new to them and they thought outloud about what it could have been like if they had of known.

14. ARE YOU LOOKING FORWARD TO THE PROJECT? WHAT DO YOU EXPECT FROM IT?

Those people knew about the project prior to it happening were very vague in expressing their anticipations of it. Through our talks with them, we interpret this to be a result of their lack of true understanding of the satellite.

The types of programing which would have been beneficial to the community and its members was never clearly explained and so they accepted whatever broadcast and never verbalized their feelings about the project.

All of the information gathered throughout our stay in Trout Lake indicates that more preliminary consultation with a community must be recognized and planned for if the community people are going to actively participate and put into practical use the knowledge they

stand to gain through satellite programing.

It is not necessary to explain the technicalities of the satellite but it is alternately significant that people know and clearly understand what types of things they can expect through its use.

## Communications Technology Satellite (CTS) Project

### COMMUNITY QUESTIONNAIRE - FORT MCKAY

The Community of Fort McKay--regardless of its close proximity (47 miles north of) to the boom Town of Fort McMurray--has a different lifestyle unique to the area and its inhabitants. Cultural differences do exist and cannot be ignored.

As with the Community Questionnaire for Trout Lake, Alberta, we omitted the recording of names and other informational data from the beginning of the questionnaire outline.

The introduction of strangers to the community people of Fort McKay is commonplace. Many people told us it is not unusual to have strangers visit. But with each new stranger and visit, the community people have become numbed by the traffic. The people of Fort McKay community are shy to anyone strange. But there is a growing resentment for strangers who come to "help" and leave the community people high with empty promises of positive change.

They are afraid to talk openly and frankly with strangers about themselves, their feelings and their community problems. They are afraid because they don't want to be disappointed and forgotten, again.

We were made aware of these things by the community leaders before attempting to get answers from the Fort McKay people. It was at the suggestion of the chief for the Fort McKay Band that we agreed to meet with the people at the home of the facilitator for the CTS project. We were told that it would be difficult--especially for the older people--for the people to distinguish us from those who have the authority

munity. It was also said that people would be less likely to talk freely with the support of a group situation.

At the beginning of the meeting, only five people were present. But within less than one-half hour, the group had grown to 11 and remained at that number. Some individuals drifted away to do other things while other newcomers came in to take their places.

A total of about 26 people took part in the questionnaire. They ranged in ages from 19 to 65 years. Five women took part in voicing their opinions and answers.

Once it had been explained to the group who we were and why we wanted to ask them questions, candid questions were directed at us and gradually, the people relaxed and invited our questions.

#### COMMUNITY QUESTIONNAIRE - FORT MCKAY, ALBERTA

##### 1. HOW DO YOU USUALLY GET NEWS FROM OTHER COMMUNITIES IN THE NORTH?

Unanimously and with a great deal of smiling the answer was by the "moccasin telegram." One man mused, "is there any other way?"

On a more serious note, the Treaty people said they hear about things through the Department of Indian Affairs (DIA), their chief and council, The Native People newspaper and their television sets--practically every home within the community has one, some are battery-operated.

And, alot of news is picked up through frequent visits to Fort McMurray.

There is a mobile phone at the school that is also a source of news communicating.

Within the Community of Fort McKay itself, people send notes to

one another via younger people.

2. DO YOU SOMETIMES GET NEWS FROM PEERLESS LAKE OR TROUT LAKE?

For the duration of the satellite project, the people of Fort McKay heard sparse bits of news from Trout Lake. This, they claim was only when the other community was talking via the satellite transmitter phone to Edmonton.

The facilitator for the satellite project remarked that she had attempted to strike up a conversation with Trout Lake on several occasions but got little or no reply back. The fact that the people in Fort McKay received no definite news relay from Trout Lake--they firmly stated--was not representative of a lack of interest.

3. DO YOU KNOW ANY ONE, OR HAVE RELATIVES IN PEERLESS LAKE OR TROUT LAKE?

Reports are that no one in Fort McKay knows or has relatives living in Peerless or Trout Lake. With the exception of learning the name of the satellite facilitator for Trout Lake via the transmitter phone, no one from Fort McKay has even visited Trout Lake or Peerless Lake. However, the majority did express a positive curiosity about the other communities even though they were not able to satisfy their interest.

4. DO YOU LISTEN TO RADIO? WHAT PROGRAMS?

As reported earlier, the majority of homes within the Community of Fort McKay do have television but no radio. The only radio pick-up they have had, was during the CTS project experiment.

Unlike the community people in Trout Lake, Fort McKay did request

that evening programing through the satellite--even though intended for the adult sector of the community--was attended by a majority of younger people, the nature of programing was purely entertainment.

Again the reasons why more older people within the community did not attend was due to lack of transportation and cold weather conditions. Had those community people who own ski-doo's offered to pick up and take home the older members of the community, would they have come to listen to the broadcasts, we asked. And, were told, no because the older people fear riding on ski-doo's.

Strictly on the basis of age, we interpret the request for entertainment as classic of young people everywhere. Also due to the young age bracket, there was more acceptance to experimentation. An example of this was noted when one of the Edmonton-based operators visited Fort McKay and taped the voices of community members--again they were young people--and played the tapes back to them on the following broadcast. Everyone agreed that they really liked that and were hopeful--even though it was not repeated--that the chance to do that sort of thing would happen again.

The request for music--one in particular was for the Bay City Rollers--was an ideal opportunity to hold a local dance which is not a common occurrence in Fort McKay.

5. HOW DO YOU HEAR ABOUT NEW GOVERNMENT PROGRAMS OR OTHER PROGRAMS IN THE COMMUNITY?

Ideally everyone remarked on how things are supposed to be, but aren't in reality. Generally it is anticipated that community repre-

will make the information available to the people they serve. However, as one Metis man put it, "meetings are called to discuss new happenings within the community, but they are poorly attended."

Another man remarked that the minutes of meetings are supposed to be available for the people to read, and that meetings should be held to go through the minutes and explain what they mean. "We only hear what is told to us and sometimes we don't hear anything at all."

Some information, we were told comes directly from government representatives who have either visited the community personally, or were visited by individual community members in Fort McMurray.

However, one man stated that this often leads to confusion on the part of the community people because they get two different stories on things.

6. DO YOU FIND YOU HEAR ENOUGH ABOUT GOVERNMENT PROGRAMS OR WOULD YOU LIKE TO BE MORE INFORMED ABOUT THEM?

Everyone agreed they would like to have more information about housing, legal problems, education and, especially health and employment for the community.

All of the group agreed that they feel they are not as informed as they should be about the things they are rightfully entitled to. It was unanimously agreed that possibilities for community betterment and development are limited if they have the information available to them.

7. WHAT DO YOU THINK ARE THE MAIN PROBLEMS YOUR COMMUNITY IS HAVING?



Metis and one-half Treat--verified that there is a definite lack of communication and understanding between the Metis and Treaty people in Fort McKay. Most of this is based on jealousies which everyone blames the government for.

One woman stated--she is a Treaty by marriage--that the Metis people blame the Treaties because the Treaty people seem to get more help from government when it comes to jobs, health care and social assistance, etc.

Another man elaborated on the situation by saying that it is not that the people, either Metis or Treaty, really dislike one another, but they have no other means of getting out their feelings so they take it out on one another. The government doesn't realize the problems they create within the Community of Fort McKay when they show special attention to either/or and not the other.

A Treaty woman went on to say, "we're all the same here, we're all Indians, but the government treats us differently so people get frustrated and they blame one another for it." She noted that even though the two groups practise a form of "ignoring" one another, there is inter-marriage between the two groups and they do help each other in times of need.

Another problem area which was also what we considered to be a good example of the community interaction between the Treaty and Metis people there, is the transportation of the sick to Fort McMurray in an emergency.

The Treaty people, it was reported, are entitled to free transportation of their sick, if they contact the health centre in Fort McMurray before 4:00 p.m. and request for it. Normally anyone going to Fort

The problem is two-fold, in that they ask, "what happens when someone gets sick suddenly during the night?" And, "if the sick person is not a Treaty, and has no money, what then?"

It is generally felt that even in the case of an emergency, the taxi cab services from Fort McMurray don't seem to care about getting to Fort McKay as quickly as possible.

On two different occasions, someone from the community died en route to Fort McMurray and it is felt that both deaths were unnecessary.

Here, it is claimed, is an example of the people putting their feelings aside to help one another. One woman explained that if a Metis person is sick and comes to a Treaty for help, then they will sneak around the red tape of government to help them out.

8. DO YOU KNOW OF ANY EFFORTS/PARTICIPATE IN ANY EFFORTS TO DO SOMETHING ABOUT IT?

Nothing is being done, we were told, because the people won't talk about the problem with one another. Ironically those present at the meeting backed each other up on the Metis/Treaty problem and discussed the problem openly. However they agreed that it would be hard to get the two groups together in a meeting to jointly come up with some solutions to the problem. They can't see things changing so long as government continues to treat the two differently.

9. DO YOU THINK IT WOULD HELP YOUR COMMUNITY IF YOU COULD DISCUSS PROBLEMS DIRECTLY WITH GOVERNMENT PEOPLE? CAN YOU NAME SPECIFIC AREAS WHERE YOU THINK THIS MIGHT HELP?

Due to the fact that the community people of Fort McKay--both

Treaty and Metis, have had numerous opportunities to meet with govern-

ment people on a first-hand basis, and discuss their problems, with nothing more than promises of improvement resulting, they are wary of any good coming from that type of activity.

As one Metis man put it, "they come here, listen and leave." Each time this happens, the people think something will be done, and then nothing.

Both parties cited examples of the promises made to them by government people that--in some cases as much as two years have passed--they are still waiting for, (i.e. emergency doors on the community houses, better heating for homes, better construction of homes for the people, programs to help care for the aged, etc.).

10. DO YOU MEET ANY GOVERNMENT PEOPLE HERE BESIDES THE TEACHER, NURSE, ETC?

Yes, once a month, at least, a man, Don Logan, from Canada Manpower comes out but as everyone agreed there are limitations to what he can do to solve the community problems which are not all employment centered.

And, those other government people who come to the community have left the community people with the impression that while they say they have come to find out what the needs of the people are, they whiz through, promising that they will take care of things and are gone. Then the people wait and wait.

11. DO YOU THINK THAT GOVERNMENT PEOPLE UNDERSTAND WHAT IS HAPPENING AT YOUR COMMUNITY?

"Yes, they know what is happening in our community," one man affirmed.

"But they don't understand or they would do something about it."

One man remarked that government people don't stay long enough to

really appreciate the living conditions of Fort McKay people. He said they are in too much of a hurry to get home to all the conveniences that Fort McKay people don't have but are hoping government will help them get.

12. HOW DID YOU FIRST HEAR ABOUT PROJECT IRON STAR?

The group that met with us told us that practically everyone in the community knew about the satellite project prior to it being placed in the community, mainly by word of mouth. Quite a few of the people present had had the chance to meet representatives from the Alberta Native Communications Society when they were in the community to explain the project.

They agreed that the project had been explained sufficiently but as the facilitator for the project pointed out, "people tend to shy away from something new in the community." She said that even though she had been encouraged to tell Edmonton when Fort McKay community didn't like the programing they had received that she felt obligated to say otherwise.

She did say however, that there were times when she would have liked to have had the opportunity to talk with Trout Lake to find out more about their community but Edmonton wouldn't give them the chance to do this. In her own words, she said that at the beginning of each broadcast, "Edmonton would come on and check with us to see if we were receiving, we would answer, and then they could be heard checking with the other community, but then they would go right to the program. That's all we would hear until the end of the broadcast."

Not all of the people who knew about the project, came out to listen. Most said they were too busy doing other things and pointed out that cold weather also played a part.

13. DO YOU HAVE A GOOD IDEA WHAT THIS PROJECT COULD DO FOR YOUR COMMUNITY? FOR YOU PERSONALLY?

The community people of Fort McKay idealized the project as a form of entertainment, first and foremost. Secondly, as they reported, they did have a good understanding of the transmitter unit as a communication link with Trout Lake but they claimed they were not really given the opportunity to utilize this aspect of it. Then, too, they found Trout Lake not to be very receptive on those occasions when they attempted to get some form of communicative relay going.

Although everyone agreed that they were satisfied with the types of programing received through the use of the satellite, they reported that more could have been done had they been given examples of the ways other people in the country are using satellites. They stated that then they might have requested for programing--for adults--that was more educational rather than just entertaining.

14. ARE YOU LOOKING FORWARD TO THE PROJECT? WHAT DO YOU EXPECT FROM IT?

It was unanimously agreed that having had the chance to experiment with the uses of a satellite, that they would look forward to it coming back into their community more so than they did before they had tried it out.

Prior to the experiment, everyone felt it would be good to have but they stated that looking back, they didn't really realize what it could

have meant to Fort McKay community.

If it were ever to come back again, they would use it to communicate better with their Native leaders in Edmonton. Most of the people feel that they are forgotten by the Edmonton-based leaders and explained that it is not very often that they are visited.

One Metis man stated that the only time his people get help from their organization, is when they call them long distance and request that someone come out. Even then he said "they don't always come."

One woman stated that she felt everyone who had taken part in listening to the broadcasts had learned something. The most important thing, she felt was that the community had lost its fear and suspicions about allowing technology into their lifestyle. They had found out that it could be fun as well as educational.

A few of the people thought of different topics that as individuals they would enjoy knowing more about, (i.e. driver training, first aid in the home, how to get things done through knowing the workings of government, etc.).

One old man stated that it is really too soon to say how much of an affect the project has had on his community. Then he admitted that he would like it to become a permanent thing in the community.



Communications Technology Satellite (CTS) Project

Chief/Community Leader Interview - Trout Lake, Alberta

Unfortunately we were unable to interview the elected community leader for the Community of Trout Lake. At the time of our visit, the president of the local association was in Edmonton for a meeting with government ministers regarding land caveat discussions for Trout Lake and other surrounding communities. The vice-president was also away and although we had arranged two meetings with the local association's elected secretary, neither materialized.

There are a number of possibilities for why the secretary avoided his date to meet with us. It was quite obvious that he was avoiding us because each time we approached him to meet with us, he agreed readily and set the time and place, then cancelled.

The secretary of the local association is a young man--early to mid-20s--and we feel newly married! The day we came by his home to arrange for a meeting with him, he spoke only Cree to our interpreter through an open window in his house. We were not officially introduced to him during that encounter.

For the duration of the conversation between our interpreter and he, the secretary's young wife watched us through another window. After we left his home, our interpreter told us that the secretary had agreed to come around the community with us the next day to introduce us to the different households.



The next day, our interpreter was told that the secretary's wife was sick and therefore he would not be able to come out with us--he was going to stay home and take care of his sick wife.

We discussed how we interpreted the initial meeting and felt that perhaps we appeared as a threat to his wife and their marriage. Perhaps there was fear of what other community members would say if they saw the young secretary escorting two young women around the community.

We asked if it would be possible to meet with him the following day and were told we could come over to his home.

But on the day of the second tentative meeting, we ran into his wife at the house where the radio-mobile phone is and she said he would not have time to meet with us because he was preparing to leave on a trip into Edmonton.

There was no visual indication that this woman had been sick and there was also no mention of the cancellation on the first meeting.

The other possibility might be because the secretary didn't feel he had the authority to give answers to questions intended for the local president. Maybe he lacked confidence in himself to act as community spokesman in the absense of the elected president.

Either of the two are valid in our interpretation of the events that took place but it was clear--for whatever reason--the secretary was not anxious to meet with us.

Communications Technology Satellite (CTS) Project

CHIEF/COMMUNITY LEADER INTERVIEW - FORT MCKAY, ALBERTA

Fort McKay community is made up of Treaty and Metis people who each have their own separate elected representatives. Upon our arrival in the community, we were informed that the chief and some of his council men were tied up in meetings with the Department of Indian Affairs (DIA) in Fort McMurray. The elected president of the Metis people works for Syncrude and lives in the camp during the week and is only home on week-ends.

Although we were unable to interview either of the two thoroughly, we did meet briefly with Chief Marcel Ahyasou in Fort McMurray. Completion of the Community Leader Interview for the Treaty people was accomplished through the information we received from the chief's secretary, Mrs. Theresa Boucher and one of his council men, Mr. John Orr. By coincidence, the secretary was also the facilitator for the CTS project in Fort McKay.

In the absence of the Metis president, we were able to meet with the elected vice-president, Mr. Ernie LaCorde, who was very helpful in answering the questions.

1. ARE YOU IN REGULAR CONTACT

i) WITH OTHER NATIVE LEADERS?

METIS: Mr. LaCorde told us that because of the terrible living conditions within the community, his association generally is in regular contact with the Edmonton head office of the Metis Association of Alberta (MAA). He stated that the Metis people of Fort McKay are always the ones

who initiate any contact, although he did say that for a while there was usually some representative who would come out to see them, once a month. The method used to get in touch with the MAA office is via the school's mobile phone.

TREATY: Due to the fact that there is a branch office for the Department of Indian Affairs (DIA) situated in Fort McMurray, the chief and his council meet quite regularly with the chiefs and councils of the immediate surrounding area and DIA representatives to discuss issues common to all. Arrangements for the meetings are usually made through the DIA.

The chief and sometimes his council men attend meetings in Edmonton through the Indian Association of Alberta (IAA).

ii) WITH GOVERNMENT PEOPLE?

METIS: Mr. LaCorde said that with exception to the personal encounters made with Social Service personnel at their Fort McMurray branch offices, Fort McKay Metis representatives have no contact at all with government whatsoever. He explained that matters involving government are usually handled through consultation with the MAA.

TREATY: Treaty representatives travel to Fort McMurray regularly to discuss plans for programs, employment and training, etc. with local DIA representatives. And, when they occur, they also attend meetings in Edmonton for the IAA.

2. DO YOU PRESENTLY HAVE A PROBLEM IN COMMUNICATING WITH OTHER LEADERS AND GOVERNMENT?

METIS: Mr. LaCorde explained that it is harder for the Metis peo-

ple in McKay to get a hold of other leaders and government people because it is hard to reach these people when they are needed.

All calls going out of the Community of Fort McKay are placed on a collect-call basis. Often the people being called aren't in and so it may take three or even four calls before they can speak to the person(s). Mr. LaCorde also claims that unless McKay calls and requests for someone to come to the community, no one shows up.

He said there used to be a fellow from the MAA who was very attentive to the needs of the McKay Metis people but now he is gone and no one has replaced him as effectively. If McKay Metis had "another guy like him coming into the community regularly, then things would move faster" towards improving the community conditions, (i.e. housing).

TREATY: Generally there is a feeling that the Community of Fort McKay and its Treaty inhabitants are forgotten by comparison to other Treaty communities within the province. Naturally this leads to jealousies on the part of the people. They hear about other communities getting quick results on issues of concern, yet, when they are promised things, they wait years to see them become realities.

Also within the last couple of years two of the former chiefs died rather suddenly and the new chief has had to learn the job overnight with very little guidance.

3. WHAT ARE THE MAJOR CONCERNS OR ISSUES CONFRONTING THE REGION IN REGARD TO SOCIAL AND ECONOMIC DEVELOPMENT?

METIS: Reported as a social problem was the high incidence of alcoholism within the community. It is felt that there are many injustices involved being situated so close to a boom center. Fort McMurray's

fast growth has increased the awareness of the McKay people for modernization and development but they still have to contend with (i.e. no running water, poor housing, inadequate heating for their homes, no in-home telephone system, lack of transportation ownership, no local shopping facilities, and out-door toilets, etc.). To the Metis people of McKay, it all seems quite unfair, living on the edge of a community where all these things are available.

The Metis people do not have rights like the Treaty people. If some one gets sick, they have to pay for transportation into Fort McMurray, and that costs anywhere from \$30 to \$40 one-way.

Admittedly, they do receive help through the MAA but they see the Treaty people getting more and they become resentful of them.

The employment opportunities within the community just don't exist. High costs to family men working at the Oil Sands job site, for transportation, accommodation, etc. barely compensates for the hardships of being away from the home and family.

TREATY: One major concern is training of the community people to effectively manage and plan for their own development. As was stated earlier, the chief is young and new to the business of running a band. As well, the people who make up his council and administration are new, and this adds up to a lot of trial and error in attempting to learn the whole process. Both representatives remarked on the great amount of pressure that is placed on the chief. And, of course, the effects are increased by the fact that chief and council lack experience.

4. WHAT ARE THE MAJOR CONCERNS REGARDING FORT MCKAY?

METIS: Primarily housing, the lack of it and the poor quality that goes into the construction of supposedly new houses. Homes built within the community of Fort McKay are reported to be comparable to paper shells. And the incidence of homes burning right to the ground is averaging six per year--proof of the poor housing conditions that exist there.

As Mr. LaCorde reported the heaters in most homes are such that in order for a house to be comfortable, people have to turn them up and then they run a risk of fire.

Secondly, he stated that there is a genuine need for more care and attention to the old people in the community. He said home visits by medical people to check on old people in the community is necessary but ignored. And, it is difficult for the other people in the community to devote their time to caring for the old when they are so busy with their own families.

Inadequate medical and none-at-all dental services for the community makes for a lot of unnecessary sickness, especially among the very young and old. He said that although a nurse visits the community twice a month, she stays only a few hours which isn't enough time for people to get over to see her. As for dental care, people in the community must make appointments to see the dentists in Fort McMurray and here again--in the case of the Metis people--it involves the expense of the trip via taxi to McMurray as well as the costs of dental work. The people just don't have enough money to keep up with the high cost of everything nor do they have jobs to earn their living.



TREATY: As with the Metis people of McKay, the Treaty people too, are the same complaints. While they have legal rights because of their status, they too live in poorly heated and constructed houses. None of the Treaty homes--even the newer ones--have an emergency exit.

As we were shown, the location of the heater within the houses in relation to the only entrance-exit door, does not allow much guarantee for getting out of the house safely in the case of a fire.

There is also concern over the health conditions within the community. One solution would be for someone living in the community to be trained in administering basic health care to the people. But here again--there is a high incidence of pneumonia that directly relates back to the poor heating of homes where the children stay most of the time.

There was also a report that men from the Oil Sands job site often come into the community on weekends to bootleg liquor and because the RCMP very seldom patrol the area, nothing is done to stop them.

5. WHAT ARE THE MAJOR DEVELOPMENT ACTIVITIES UNDERWAY AT PRESENT?

METIS AND TREATY: Through a Local Initiatives Program (LIP) both Metis and Treaty men from the community were busy cleaning up the site of the old school house which had burnt to the ground recently.

6. DO YOU PRESENTLY GET ADEQUATE INFORMATION AS TO WHAT INDUSTRIAL OR GOVERNMENTAL ACTIVITIES ARE PLANNED OR GOING ON IN YOUR COMMUNITIES?

METIS: Mr. LaCorde claimed that he is not as informed as he



would like to be and that he is reliant upon "using his own head" and keeping an ear open for things.

The Metis people also get information from the MAA but not unless they ask about specifics.

TREATY: Agreed they usually find out about activities being planned for the community but they aren't as a rule consulted beforehand. Mostly activities within the community are initiated by the elected representatives, otherwise "there probably would be none at all."

7. DO YOU FEEL YOU HAVE ADEQUATE OPPORTUNITIES TO DISCUSS SPECIFIC CONCERNS WITH PEOPLE WHO ARE PLANNING PROGRAMS IN YOUR AREA?

METIS AND TREATY: Because most programs within the community are initiated by the people's elected representatives there is input by the community to discuss their concerns. Both representatives agreed that they "have to fight for everything." They also agreed that better types of programs would be more beneficial to the community but the people who have the power to okay them don't recognize the importance of them. This often means waiting and going through a lot of red tape.

Both agreed that it becomes very discouraging after they have waited for one to two years before things happen. What is the use of discussing things with government when it takes so long before something is done.

8. DO YOU THINK THAT GOVERNMENT PEOPLE IN EDMONTON OR OTTAWA UNDERSTAND YOUR COMMUNITY WELL ENOUGH?

METIS AND TREATY: If government people in either Edmonton or Ottawa really understood the Community of Fort McKay, changes would be made and quickly; it is felt. Another thing that representatives pointed out is; how can government people really understand when they live their lives

hundreds of miles away and have none of the daily living worries that McKay people have to cope with. When they come to visit the community, they stay for a few hours, and, as the representatives reported, they listen to the problems but it is obvious that because they don't have to live with the McKay people's problems, it is easy for them to forget or not care enough to keep the promises they make.

We were told that often government people will give advice which like their promises are viewed as only "talk."

9. WHAT ARE THE AREA IN WHICH YOU FEEL YOU AND THE COMMUNITY WOULD PROFIT FROM HEARING MORE ABOUT?

METIS AND TREATY: Because the Community of Fort McKay is so close to the Town of Fort McMurray, representatives are keen to information about health, housing, education and employment, but they lack the training and knowledge needed in order for them to improve these areas within their own community.

They know it is possible to have better health services, better housing, better education, and more employment opportunities for their people but along with fighting through the red tape of government, they recognize the need to have knowledgeable, experienced leaders. They have had enough of hearing how other people have better this and better that when they have no control over attaining these very things for their own people.

10. WHAT WOULD BE THE BEST WAYS OF GETTING THIS INFORMATION TO THE PEOPLE?

METIS AND TREATY: It was felt that meetings of all the community

representatives from either of the two political Native organizations to assist with their knowledge would be effective. This should also be supported with training sessions so that individuals within the community would become "experts" in their own right and thereby continue community knowledge and growth through their continual presence there.

The use of films, radio and television as a method of training was considered as a definite asset to developing the community. In fact, many of the training programs that McKay Treaty people have had the chance to take part in, probably could be done right in the community through media. This would eliminate the costs involved in transporting them to and from training courses, and the drawbacks faced through being away from their families.

11. WHAT DOES PROJECT IRON STAR MEAN TO YOU?

METIS AND TREATY: Leaders felt that they were not clear about the ways in which the use of a satellite could have been put to use for their community. As a part of the learning process, they stated that if they were given the chance to continue on with the project, they would make wiser and more educational programing requests.

12. WHAT DO YOU EXPECT AS RESULTS FROM PROJECT IRON STAR IN THIS COMMUNITY?

METIS AND TREATY: Leaders agreed the first noticeable result of having had the satellite in their community is that it will be missed. While it was in the community, it gave the people entertainment but it also gave them a feeling of importance, especially because it involved the people and not just the elected representatives--the people acted on

their own behalf.

It was also a learning tool, because aside from having a say in what they wanted to listen to, they also learned about what is maybe the newest form of communications technology. The community may not have used the satellite to its fullest capacity but they have the knowledge now on how to use it in the future.

They also remarked that while the silent situation between Treaty and Metis may go on for some time yet, the satellite was one big thing in the community and it was for both groups--there was no favoritism shown to either or. If continued, they felt that alot of the bad feelings between the two would eventually disappear because the people would be working on the project together.

In all, they are certain the satellite had positive effects on the community and its people. But they were also quick to point out that by having experienced radio broadcast through a satellite and then taking it away, is comparable to believing a promise that never comes true.

## PROJECT IRON STAR

### RADIO PHASE

The final broadcast in the radio phase was completed February 23, 1977. Consistent with the history of the project, the overall "effective" community inter-active time was limited to a total of under five hours (effective time is that time in which all terminals were fully operative). As a result "Iron Star" did not reach its full potential. There are certain observations which were made by those involved which must influence and provide a basis for development and preliminary field work of the video phase. These comments and recommendations will be elaborated upon more fully in the final evaluation to be completed by April 1, 1977.

There has been a tendency to concentrate attention upon the equipment and the communities. A so far unmentioned aspect of "Iron Star" relates to the conduct of our own staff in dispatching duties related to the project. Obviously, because of the constant proximity of the project co-ordinator and/or the program co-ordinator ANCS staff chose to conduct programming in accordance with what they felt were the expectations of the "broadcast veterans". The end result was a simulation of "downtown" broadcast methods - namely, the announcer feeding out materials in a fairly structured way with insufficient stimulation or encouragement for community members to go "on air" other than through the facilitators in each community. This they did in a minimal way, but did request certain musical selections or talks by Native leaders.

This compulsion on the part of our announcers stems from their intensive exposure to and personal preference for commercial radio of the "rock or country" variety. Given the full complement of 130 hours, this compulsion for disc jockery would have been overcome as the communities began to make their needs known. Participation at the community level was affected by a number of factors, some of which are listed below.

- (a) natural shyness when strangers are tuned in.
- (b) suspicion of or discomfort with the technical apparatus.
- (c) inconsistent reception and transmission of terminals.
- (d) the time frame allotted for broadcast.
- (e) social and cultural differences between the communities.
- (f) structure of programs as implemented.

These items will be more fully explored in our final evaluation, but it is felt that, given a nearly perfect operation technically, community members would indeed overcome their shyness and suspicion and begin to concentrate on relevant community issues. Surprisingly, despite repeated disappointments because of down time there appeared to be a good natured willingness to "try'er again next time". Our post-experiment surveys in both Fort McKay and Peepless Lake indicate a keen interest in the project but despite early explanations of the aims of "Iron Star", there seemed to be some confusion as to what "Iron Star" would do. The expectation what that "Iron Star" would,

of itself, set about resolving community problems. It was visualized that eventually the people would be able to "phone up" "Iron Star" and ask for something--house repairs, new stove, etc. and "Iron Star" would somehow get it for them. This conclusion was drawn from what was remembered of our early dialogue with the community and was obviously discussed at great length by them. To ANCS this is as accurate an interpretation as could be delivered without affecting radical disruptions within the community. Obviously, while a few steps in the bureaucratic process were not acknowledged, this interpretation is somewhat accurate. After the post-experiment surveys were completed in each community, our researchers would visit with certain members of each community over tea and were able to clarify how the process should have worked. We have determined that more massive information workshops should precede the introduction of any such project. This is consistent with the ANCS stance in support of "forefront communications" in all areas of technological intrusion or industrial growth in isolated areas of the North.

There were occasions when "no show" of staff or facilitators contributed to down time. As far as staff was concerned, the routine of showing up for work and turning on equipment was "ok if you're doing something" but if "it probably won't work anyway" there's no sense in coming in. This was evidenced most strongly by the staff's sense of elation at having accomplished something when broadcasts--did--take place.

A slightly different attitude was displayed by our facilitators. On one occasion, equipment at Peerless Lake was not turned on. The reason--"we got back from fishing too late". Why didn't



you wait until Thursday to go fishing? - "Because everybody around here went fishing on Wednesday!" If "Iron Star" was designed to render a minimal disruption of traditional life styles it has been a howling success. The machine did not become the master of the man. While mainstream society is willing to sacrifice time and personal desire to ensure comfort and security before "going fishing", our people "go fishing" as a means of contributing to the well-being of themselves and the community. Anyone experienced in hauling nets from below the ice on Trout Lake in the middle of January will surely attest to the fact that, it is an activity prompted by absolute need and not a desire for rest and recreation. As a result of these observations and consultation with the communities to be active in the video phase of "Iron Star", we will have a "lineup" of facilitators to make sure equipment is turned on. This will allow everyone a chance to participate more fully, earn a few dollars and "take care of things around their place" as well.

Once equipment was removed from the communities, two researchers spent two days in each centre. They were accompanied by an interpreter who is well known and respected in both Fort McKay and Peerless Lake areas. There were no evident obstacles to face to face communication, once it was emphasized that they were representatives of a Native organization and not government people (Indian Affairs, Welfare or CBC). As a result, survey information is as complete as could be desired and will appear in the final evaluation.

Preliminary observations indicate that much more time should be spent on location by the researchers. Ideally, they would

be involved in other activities which would allow their information gathering to be conducted on a more gradual and informal basis. We intend to involve community representatives and the community advisory committees more fully in the research and evaluation of the video phase, and have already, established relations with Fort Chipewyan, Assumption and Wabasca.

While the radio phase of "Iron Star" did not conform with early expectations it will serve as an invaluable indication for the on-going activities in video. Many opinions were reinforced and new conclusions drawn concerning our own staff as well as the community members. Friendships have been established and confidences exchanged which will provide the basis for a continuing positive relationships. The end result is that ANCS has gained additional credibility and can, therefore meet its mandate in both the Fort McKay and Peerless Lake areas more effectively via our newspaper and existing radio broadcasts. The influence of Project "Iron Star" thus far has been positive.

## PROJECT IRON STAR

### RADIO PHASE

OCTOBER 1, 1976 - FEBRUARY 25, 1977

ANCS EDMONTON - FORT MCKAY - PEERLESS LAKE

#### OBJECTIVES:

- (1) DE-MYSTIFICATION OF TECHNOLOGY.
- (2) ACTIVE APPLICATION OF TECHNOLOGY BY COMMUNITIES.

A complete explanation of what the equipment does (allows people to talk to each other) and what it can do has been given to each centre. The boxes and hand-set are accepted as part of the "tools". There is still some suspicion about the dishes because of the warning signs but their prolonged existence in the communities will no doubt lead to their acceptance as well.

#### PROGRAMMING:

Responses to ANCS broadcasts has been positive, though generally passive, with use thus far as an entertainment source.

Predictably, audiences have been mostly of school age with older residents becoming more visible as the project continues.

In spite of a limitation of truly effective broadcast time with potential for community interaction (all stations on) some opinions held by ANCS concerning program preferences have been reinforced.

Generally, cultural programs of a non-dramatic nature were accepted enthusiastically by the older people while they were only tolerated by the youth. This holds for Cree language broadcasts on any topic as well.

The younger people were attracted to our dramatic

educational broadcasts as well as to folk music and any kind of rock-and-roll.

The older generation enjoyed traditional fiddle music and country music with no special acknowledgement of Pow-Wow songs.

We encouraged people to ask for whatever programs they wanted! Initial requests to ANCS were for specific tunes and artists. These requests were passed along by the facilitators in each community.

By responding to these requests and acknowledging "on-air" some of the people in the audience we motivated inquiries regarding the availability of native political leaders for discussions with the adults. The main concern expressed was for information on housing.

We are now accelerating the frequency of this type of programming while attempting to maintain an acceptable balance between entertainment and dialogue.

People have been reluctant to use the hand set because of the attention they will attract through this kind of visual self-isolation and also inherent shyness over talking to strangers when other "strangers" (over in the other community) are listening. This is a "you first - no - you first" syndrome which will be overcome.

We hope to (in the time remaining):

- (Stage 1) shift content toward increased dialogue;
- (Stage 2) encourage audience dialogue with Edmonton;
- (Stage 3) encourage dialogue between the communities;
- (Stage 4) gradually change our role from principle

motivators to providers of information and entertainment as requested.

The stimulus for attaining these stages will be based upon the presentation of information from government agencies involved in a form determined by ANCS.

When communities express interest in our "cliff hanger" comments we will determine from their response the most suitable areas for further discussion. Our studio "guest" will be in a "hot-seat" situation which will, hopefully, be sufficiently stimulating to encourage dialogue with Edmonton by one of the communities. Once a common interest has been established we hope both groups will talk to Edmonton.

We will then hand back unresolved questions with the suggestion that some recommendations for a solution are needed.

Stage 4 could then take place.

It is hoped that where project development is requested by the communities, as a result of this process, the agencies involved will continue, using other means, to provide counselling, information and service to assist the continued growth of awareness and improvement of community lifestyles.

Inherent in this project is:

- (1) an analysis of the form in which information can most effectively be presented;
- (2) determination of principle areas of concern in communities;
- (3) how interactive communications facilities can contribute to development of awareness of community needs;

- (4) the effectiveness of broadcast stimulus in encouraging and facilitating dialogue
  - (a) with programmers
  - (b) with Government (guests)
  - (c) with other communities;
- (5) the on-going influence/effects/results of the establishment of these dialogues
  - (a) with Government
  - (b) other communities
  - (c) within home community.

In order for Project Iron Star to meet the criteria set out specifically for interactive community communications it is imperative that all systems (Edmonton, Fort McKay and Peerless Lake) be capable of transmitting and receiving according to design specifications.

If any aspect of the three systems is not functional, there can be no expectation for the programmers to effectively initiate and execute effective inter-action.

While considerable effort and resources have been readied for this project, we have, because of down time of facilities been unable to apply ourselves to this program except in a peripheral way.

Since the installation of equipment October 19, 1976 we have realized a total effective broadcast time of 2 hours, 50 minutes. Our plans for broadcast were structured for presentation on the basis of the system being fully operative.

To date Fort McKay has been on 17 hours, 25 minutes and

Peerless Lake 11 hours, 10 minutes out of projected total of 130 hours.

Obviously there has been some interest and activity generated within the two communities even with the little time available to ANCS.

This is more than ample demonstration of our capacity to carry on, effectively, the continuing phases on behalf of concerned government departments for the benefit of not only the communities involved but to numerous others where the development of community services is a future possibility.



*Final Report*  
*17 April 77*

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- B. Points of Evaluation
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### II. COMMUNITY SURVEYS

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October 1, 1976 - February 25, 1977

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February 25, 1977 - March 31, 1977

ANCS EVALUATION  
OF PHASE I (RADIO)  
PROJECT IRON STAR

The radio phase of Project Iron Star has lent further illumination to questions surrounding the introduction of communications technology to the communities of Peerless Lake and Fort McKay as well as to questions concerning the introduction of any change of social nature.

While it was not economically possible to conduct before and after surveys with the thoroughness required for a truly reliable sample, our experience through community visits during and after the experiment have generally lent support to the validity of our methods of operation. Project Iron Star allowed ANCS to observe not only reactions within the communities but, as well, actions of our own staff in handling the equipment and responsibilities for programming.

The principal and dominant observation which must be made is that more time, more money and more awareness is required to ensure acceptance and proper utilization of communications technology in Peerless Lake, while Fort McKay, already exposed to massive development in Fort McMurray and access to those community facilities on a limited basis only has created problems within the community of Fort McKay which could be partially resolved through improved communications facilities.

Apart from direct observations related to the two communities involved in Phase I of Project Iron Star, ANCS has developed

a number of guidelines for the conduct of Phase II. These are included in the appendix following this point by point assessment of Phase I and are derived from information gathered in community surveys as well as from experience gained in dealing with both experimental communities and others throughout the province. These points of evaluation are those which appear in the evaluation design developed by DOC and ANCS.

(\*The value of these observations lies in their application to Phase II of Project Iron Star. Without the benefit of Phase I (Radio) we would undoubtedly lose valuable time and resources in the conduct of the Video Phase).

1. Analyse the effects of information content and flow on the political, social and economic development of the communities, in terms of increased awareness of activities and possibly in terms of encouraged participation in these activities:

No appreciable effect was noted in any of the categories mentioned, although there is an indication that programming scheduled on a daily basis for longer periods of time would eventually yield increased use of Iron Star type technology.

2. Analyse the effects of the information content and information flow on the awareness level and possibly changes in activities of the participating government agencies or social services:

While information pertaining to specific government services and programs was not transmitted to any great extent, ANCS observed that there was keen interest expressed by individual representatives of DIA and NHW. Both departments are participating in Phase II.

3. Analyse the effects of the information content and information flow on the activities of native organizations, particularly the ANCS:

The opportunities presented by DOC and CTS technology have had a marked and positive effect on the conduct and planning of ANCS relative to not only the Iron Star project but to the other activities in which we are involved. Specific influences will be tabulated in our list of observations and recommendations.

4. Identify the major content areas and the information flow among the participating communities and the project participants:

Concerns of communities were expressed through our location surveys and did fortify the views of ANCS, DIA and NHW as well as those expressed by IAA and MAA. Housing and health were dominant concerns. While land tenure was important to both communities economic development was significant only to Fort McKay as a result of exposure to activities in Fort McMurray.

5. Discuss the effectiveness of different programming formats and program mixes in facilitating horizontal and vertical information flow, in retaining people's interest and attention:

No significant conclusions could be drawn on the basis of "on air" response to our broadcasts apart from that already expressed in the Radio Phase report for October 1st, 1976 - February 25, 1977.

- 5.. Assess the utility of audio-conferencing and hybrid TV-audio conferencing as communications channels to increase awareness and encourage participation in the socio-economic development process:

More thorough analysis is possible only when parameters for the introduction of the Video Phase are

met. These are described in "Observations and Recommendations" appended hereto.

7. Analyse the role of the field worker and programs moderator in defining and developing relevant information content and in stimulating information flow among communities and to service providers:  
See "Observations and Recommendations".

8. Describe major factors in the development and coordination of program inputs from the various participating government and service agencies:

Pertaining to Phase I specifically, while materials were on hand for transmission it was deemed inappropriate to introduce them as certain objectives related to audience grooming had not been met.  
See "Observations and Recommendations".

OBSERVATIONS AND RECOMMENDATIONS DERIVED FROM EXPERIENCE  
GAINED THROUGH CONDUCT OF RADIO PHASE - PROJECT IRON STAR.

While the radio phase of Project Iron Star was designed primarily to foster and encourage community inter-action communications a number of factors precluded this ever being done. Rather than guessing at what "might" have been the outcome "if" obstacles had not existed, it is of more benefit to emphasize what procedures must be followed in the future to allow inter-action and its benefits to materialize. The following observations and recommendations are ones to which ANCS itself will attempt to adhere in the preparation for and conduct of Phase II Video Project Iron Star.

1. Preliminary Community Liaison and Consultations:

It is imperative that more extensive preparatory work be carried out with the communities in order to ensure deeper understanding of the benefits of Iron Star. In view of the distances involved and the high cost of transportation it is advisable to have our facilitators in residence in the communities. Ideally, these individuals would be already deeply involved in community life and accepted by the community by the time of broadcast start. In addition, knowledge of the language and traditions is essential as well as the ability to encourage the growth of awareness and to personally participate in other activities. In short, the individual chosen for the role of community facilitator should be versed (whether by nature, experience, or education) in community development

and/or social work. Obviously budgetary restrictions disallow this at present, but ANCS will attempt to develop a composite of this type of individual through the combination of the talents of a variety of individuals to be involved in the project at the community level.

Quality and knowledgeability of facilitators must be much more than "turn on" mechanisms, must be accepted by community, preferably from community, but in cases of extreme isolation someone qualified who is known to that community and is reliable, educated and sensitive to community needs. Must be capable of acting as catalyst without disrupting community life in a negative way. Leadership capabilities must be of an egalitarian nature and must not pose a threat to existing hierarchy. Must be careful not to align himself too strongly with religious factions or cliques where these exist. Must be capable of displaying a high degree of knowledgeability, the capacity for putting that knowledge to work (visibly) and a complete willingness to share that knowledge in order to encourage full and free participation!

## 2. Research and Evaluation.

The responsibilities in this area must be shared with persons possessing the academic qualifications for this type of activity. As well intended as were the efforts of our existing staff, it is clear that our close relationship with/and empathy for our people precludes the application of the fullest degree of objectivity in the conduct of empirically valid research. This is not to suggest that ANCS should opt out of the evaluation



and research process, but should act in the capacity of door openers for research and evaluation personnel. In this way, attention can be paid to existing political and religious influences without hampering the process of documenting information. The surveys must at all times be conducted in an informal, casual way. Ideally a team of both sexes would be selected to conduct field work in each of the communities in close consultation with the community facilitators and committees.

These observations are consistent with those originally put forth in the initial plan for implementation of Project Iron Star. There is a definite difference between methods of communication used by mainstream society and our isolated peoples. Assistance must be given to documenters of information which will allow for a "dual" documentation, namely:

- a) record what was spoken
- b) interpret what was actually said (alluded to).

Obviously this will require close contact with both ANCS and the communities on the part of all involved in the research and evaluation team. Some provision should be made for inter-community visits by the facilitators and community committees. Plans are that one or two students from the ANCS communications training program will take up residence in each of the experiment sites well ahead of the beginning of broadcasts. (Realistically two or three weeks). They will be encouraged to participate in community activities and will work in close co-operation and consultation with the community advisory committees.

The community advisory group, comprised of community leaders should provide invaluable aid in conducting surveys as well as balancing the expression of community wants against community needs.

It is intended that, should additional funding become available, more frequent visits will be made by executive and production staff to ensure that our programming will meet the needs of the individual communities. Before telecasting begins, members of the community will visit the ANCS Edmonton studios to gain further knowledge of the processes involved in producing programs as well as gaining deeper insight into the potential uses of Iron Star. Side trips will be made to other Native organizations and perhaps the Provincial Legislature and other points of interest. It would be advisable for community members to make additional trips to ANCS studios as the project continues.

### 3. Community Programming:

While it is intended that ANCS will provide programming during the initial stages of the experiment, it is intended that each of the communities have the opportunity to produce their own materials for re-broadcast. The demystification imperative applies here. Porta-pack equipment must be introduced to each location in advance of the establishment of the terminals in order that the video production process be more clearly understood. It is hoped that the entertainment function of television can be happily wed to the information function in a relevant way by encouraging the communities to concentrate on

content of programming rather than the function of the technology. Even in mainstream society, the person with the camera is generally accorded as much attention as the performer. We hope that by down playing the "miracle working" aspect of the cameraman that more attention will be paid to the content and less to the processes involved in recording that content. This is consistent with the philosophy of minimum profile involvement in isolated areas.

4. Influence on ANCS and Other Native Organizations From Project Iron Star:

There are certain political influences which were observed in Peerless Lake and Fort McKay which have been and are in the process of being discussed with the Indian Association of Alberta as well as the Metis Association of Alberta. These can be discussed only in a superficial way in terms of this document as they relate to ongoing activities of the organizations involved. Suffice it to say, problem areas have been identified, interpretations clarified and processes initiated which will eventually yield positive results in the areas of community organization, health services, housing and education.

In terms of ANCS activities, we have been made aware of our degree of effectiveness in newspaper and radio activities. Our personnel in their growing expertise in the communications field have fallen prey to the same factors which effect all men. Namely the attitude that, in order for this (or that) to be more effective it must be made more complicated. The end result is that while we have become increasingly more effective in communicating according to the mainstream ethic we run the risk of

ignoring or by-passing the people who need us the most - the isolated Natives. As a result of these observations we have re-assessed our role and are now refining our ability to meet our mandate in a more relevant way. The renewed emphasis is on absolute clarity according to our audience needs as opposed to displaying sophistication according to our desire to do so, and for the benefit of our peers in the mainstream. These are natural compulsions which, because they are so natural, must be astutely guarded against lest they dominate. Relevance, in the ANCS interpretation lies in the selection of appropriate material, the clear statement of the message and including a degree of challenge for its interpretation by our audience. This realization alone, applied to all phases of our operation, has made the Radio Phase of Iron Star an invaluable experience.

ANCS credibility in the field and with other Native and non-Native organizations has grown appreciably as a result of our involvement with Iron Star. We have seen an increase in requests for film and video tapes from the Universities in Edmonton, Calgary and Lethbridge as well as both Metis and Indian Associations in Alberta. Advice is being sought by educators in the public school system while reserve schools are requesting materials with at least one major field trip to ANCS being planned for the end of May by a group of 50 Grade Six students from Hobbema.

Film makers both in and out of the province are now seeking advice before venturing into the field. Producers of Radio and Television programming for commercial stations have

through personal contact expressed a desire to observe the ongoing development of Project Iron Star.

Our meeting with regional representatives of DIA and Health and Welfare Canada was positive and a high degree of energetic and vital participation is assured.

With an almost universal acknowledgement of the worth and validity of Project Iron Star, the Alberta Native Communications Society can only express gratitude for being given the opportunity for participation.

The experience thus far has been a beneficial one, with many positive factors which cannot be tabulated according to survey forms no matter how thorough they may be in design or how skillfully they may be implemented.

"No more will I strike down.  
With the rising of the evening star I turn  
my hand to steady my brother, should  
he falter in the dark".

STANDING ALONG - CREE CHIEF - AT HILLS OF PEACE  
(WETASKIWIN) - 1866

## COMMUNITY SURVEY

Name of community: Trout Lake  
via Box 630  
Slave Lake, Alberta

Federal electoral district - Athabasca  
Provincial electoral district - Athabasca

## POPULATION

Status	not known (community were uncertain)
Non-Status	not known ( " " " )
Whites	<u>6</u>
TOTAL	<u>175 approx.</u>

## EMPLOYMENT

Priority Employment Program (PEP) - Five men work on this program (summer) on a three-month basis. They do odd clean-up jobs such as cleaning graveyards, painting fences, etc.

Local Initiative Program (LIP) - Eight men work on this summer program on a three-month basis. These men clear land mainly for pasture to graze their horses.

Opportunity Corps. - Nine men work under this program on a year-round basis. This program is designed to help set-up small businesses within the community. These men in Trout Lake are presently building log houses for the community.

There is a seasonal saw mill located 36 miles from Trout Lake owned by a Metis fellow name Charlie Jackson from Slave Lake. Mr. Jackson brings most of his employees in from the Slave Lake area, leaving Trout Lake men little opportunity for employment within the mill. There are thirty-some men employed with Mr. Jackson.

One female (Lillian Sinclair) works part-time as a school secretary.

## HOUSING & UTILITIES

	<u>HOUSES</u>	<u>TRAILERS</u>
Total number of dwellings	25	3 (3 Northland &
Electricity	23	3 1 Health Clinic)
Bath/Shower	No	2(Health Trailer
Indoor Toilet	No	2 no toilet & shower)
Running Water	No	3

Number of Public Buildings 2  
Number of Buildings with Emergency Power 1

### Water Treatment and Supply

The water is hauled from the lake or river by pail or barrel into the homes. The only private well that is used, belongs to the priest and two nuns.

## TRANSPORTATION

Road	<u>rough gravel - 185 miles to Slave Lake</u>
Water	<u>No</u>
Air	<u>85 air miles to Slave Lake</u>

## COMMUNICATION

Radio	<u>Various stations - good reception -</u>
	<u>mainly listen to music for entertainment</u>
Radio/Telephone	<u>George Noskiye - in home</u>
Telephone	<u>No</u>
Telex/Telegram	<u>No</u>
T.V. (what stations)	<u>No</u>
Regular Mail Delivery	<u>Flown in once a week</u>



## HEALTH

Name of M.S. facility in community - Trout Lake Health Station

Name of responsible M.S. facility - Medical Services Branch, Alberta Region

Health Status - A nurse comes in the community every two weeks.

Major Problems - T.B. free this year; hygene and pneumonia.

Name of nearest provincial or municipal health facility - Wabasca Nursing Station. Approximately 60 air miles.

<u>Group</u>	<u>Location</u>	<u>Distance in miles</u>
General practitioners	1 High Prairie	110 air miles
Specialists	1 Athabasca - Optometrist	180 air miles
Dentists	1 Flown in once a year (pulls teeth and leaves - no fillings).	

## LAW

Problems with the law, major categories (1974-76) -

No problems with the law. The reason being, half the community is very religious - Pentecostal. The other half of the community are Catholic.

As one teacher pointed out - the way to tell the Catholics from the Pentecostal - the girls wearing dresses are Pentecostal and the girls wearing slacks are Catholics.

The two religions bear no effect on their working or social relationships.

A resource person would be very helpful in discussing the peoples rights and the law. Preferably a person who speaks the Cree language.

## GOVERNMENT

A community leader organizes government programs such as; Priority Employment Program, Local Initiative Program and Opportunity Corps. At present, log houses are being built for families in the community.

The following are the registered affiliated associations of the Isolated Communities Advisory Board Society:

Old Post Community Association Trout Lake, P.O. Trout Lake, Alberta	2 representatives
Kahpaskwatinahk Association c/o Trout Lake, P.O. Peerless Lake, Alberta	2 representatives
Backwoods Colony Community Ass'n. c/o Desmarais P.O. Sandy Lake, Alberta	2 representatives
Wiyatinaow Community Ass'n. c/o Calling Lake Chipewyan Lake, Alberta	2 representatives
Loon Lake Development Community Ass'n c/o Red Earth Creek P.O. Red Earth, Alberta	2 representatives
Cadotte Lake Community Ass'n c/o Peace River P.O. Cadotte Lake, Alberta	2 representatives
Little Buffalo Combined Community Ass'n c/o Fleury L'Hirondelle Peace River, Alberta	2 representatives

Funding: 3-month interim funding (Operational)

C.Y.C.

P.E.P.

Advisory Board Funding:

Province  
Preventative Social Services  
Northern Affairs

## EDUCATION

Number of schools in the community 1  
Number of adults in Manpower schools none  
Number of students in post-secondary schools none  
Grades taught Grade 1 - 8  
Number of students 50 30 Treaty 20 Non-Status  
Number of local students boarding outside the community none  
Number of out of town students attending local schools 2  
Number of local students bused to outside the community none

One of the Northland School Division teachers' explained that the older people do not want their children attending outside schools. These children spend two years in Grade 1 to learn English then advance to Grade 2 through Grade 8. The nearest high school is located in Slave Lake.

Their school bus is comprised of a team of horses and covered wagon for the school children.

The priest puts in a garden every summer and the vegetables are used to feed these school children hot lunches. Two ladies from the community used the old AVC schoolhouse (which is not in progress anymore) to prepare these lunches. These two ladies have now quit, leaving the children walk home for lunch. It is not known if two more ladies will voluntarily take over cooking.

## SERVICES IN THE COMMUNITY

Co-op	- None
Day-Care	- None
Economic Development Program	- Provincial
Elementary School	- Provincial
Fire Protection	- Voluntary (no equipment)
Forestry Service (Red Earth)	- Provincial
Homes for the aged	- None
Housing	- Provincial
Hydro	- Provincial
Native Centre	- None
Kindergarten	- None
Welfare Services	- Federal and Provincial
* High Prairie	
* Slave Lake	

## SERVICES (con't)

### Recreation Facilities

	Yes	No
Playing fields	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Equipped playgrounds	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Skating rinks	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Gymnasiums	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Auditoriums	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Community Hall	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Recreation Centre	<input type="checkbox"/>	<input checked="" type="checkbox"/>

### Committees

Health	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Housing	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Church	<input checked="" type="checkbox"/>	<input type="checkbox"/>
School	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Recreation	<input type="checkbox"/>	<input checked="" type="checkbox"/>

### Organized Activities

Homemaker's Club	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Festivals/fairs	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Pow-wows	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Bazaars	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Bingos	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Dances	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Sporting events	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Native crafts	<input type="checkbox"/>	<input checked="" type="checkbox"/>

*Individual*

Kinds of services not available locally, but desireable:

The people in this community do not relate their problems to outsiders. As the men say "Do not talk to the women, they don't know how to talk." The women have no say in the community decisions, their place is in the home.

## COMMUNITY SURVEY

Name of community: Fort McKay  
Fort McKay, Alberta

Federal electoral district - Athabasca

Provincial electoral district - Lac La Biche/Fort McMurray

### POPULATION

Status  
Non-Status  
Whites  
  
TOTAL

180
80
6
263

### EMPLOYMENT

Canadian Bechtel Ltd. employs three women and six men from Fort McKay.

- GCOS employs three women and two men from Fort McKay.

Local Initiative Programs (LIP) employs seven people. They do odd jobs around the community, right now they are cleaning up an old schoolhouse that burnt. This program finishes fairly soon, leaving them no other government projects to work on.

Employment obstacles are a major concern of the people. There is the lack of transportation and financial difficulties to commute to work outside the community. There certainly is a lack of opportunities for both men and women in Fort McKay.

## HOUSING & UTILITIES

	<u>HOUSES</u>	<u>TRAILERS</u>
Total number of dwellings	49	4 (3 Northland & 1
Electricity	all but 4	4 Forestry)
Bath/Shower	No	4
Indoor Toilet	No	4
Running Water	No	4

Number of Public Buildings 3  
Number of Buildings with Emergency Power None

### Water Treatment and Supply

The water is hauled in from Fort McMurray by truck to fill two community tanks. The people haul the water to their homes by pail or barrel. No one uses the water from the river because of the GCOS contamination in the water. A health nurse comes in every two weeks and she also tests the water. Some water was hauled from the GCOS plant but the water was considered unfit to drink.

The Department of Indian Affairs attempted to dig two water wells but failed to locate water. Their first attempt showed mineral only, the second showed up oil.

## TRANSPORTATION

Road	All season road - partially gravel
Water	No
Air	No

## COMMUNICATION

Radio	Yes, various stations. Listen for both news and music
Radio/Telephone	Wilfred Grandjambe's house
Telex/Telegraph	No
Telephone	No (a possibility this summer)
T.V. (what stations)	Yes, Channel 9 CBC
Regular Mail Delivery	Twice a week

## HEALTH

Name of M.S. facility in community - Medical Trailer

Name of responsible M.S. facility - Medical Services Branch,  
Alberta Region

Health Status - Nurse comes into the community every two weeks. Indian Affairs pays for taxi trips into Fort McMurray only for Treaty people having to go see the doctor. As long as they have phoned in before 4 p.m. a taxi will pick them up. The 4 p.m. time-lap is set because an authorization by the Health Clinic is needed. Otherwise for any persons travelling on their own time, the taxi cab charges \$80.00 round-trip. The Metis people cannot ride on these "government trips" to see the doctor, therefore they have to pay the regular round-trip fare.

Major Problems - Mainly chest colds and ear infections. Parental neglect and poor heating systems.

Name of nearest provincial or municipal health facility - Fort McMurray.

<u>Group</u>		<u>Location</u>	<u>Distance in miles</u>
General practitioners	7	Fort McMurray	45 miles
Specialists	1	Gyn. & Obs.	45 miles
Dentists	3	Fort McMurray (no dentist on calls in the community)	45 miles

## LAW

Problems with the law, major categories (1974-76) -

There was once a lot of violence due to liquor; fights broke out and charges were laid then dropped. It was getting a bit much, now once a charge is laid, the Crown takes over. The problem they are faced with now is the non-Native men working on the sites nearby going into Fort McKay, especially on weekends and driving their vehicles around the community boot-legging.

Law enforcement mechanisms - RCMP detachment located in Fort McMurray. They do not patrol the area on a regular basis.



## GOVERNMENT

For the Treaty, there is Chief Marcel Ahyasou and his councillors who organize programs for their people.

The Metis area is headed by the Local President, Vice President and Secretary-Treasurer. They are in charge of organizing programs for their area.

## EDUCATION

Number of schools in community 2 buildings

Number of adults in Manpower schools none

Number of students in post-secondary schools 1 female - Grade 11

Grades taught

	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>
No of students	8	8	2	9	7	9	6	4

Number of out of town students attending local schools none

Number of local students boarding outside the community 1

Number of local students bused to outside community none

There is a possibility if the community or school had a vehicle to transport students to Fort McMurray weekly, there would be more students completing their high school.

It is too big a change for most students to live in Edmonton or some bigger center far from their community.

The students now attending school must walk a fair distance each day. A school bus or a horse covered wagon should be used to transport these children.

*15 March/77*

## PROJECT IRON STAR

## RADIO PHASE

The final broadcast in the radio phase was completed February 23, 1977. Consistent with the history of the project, the overall "effective" community inter-active time was limited to a total of under five hours (effective time is that time in which all terminals were fully operative). As a result "Iron Star" did not reach its full potential. There are certain observations which were made by those involved which must influence and provide a basis for development and preliminary field work of the video phase. These comments and recommendations will be elaborated upon more fully in the final evaluation to be completed by April 1, 1977.

There has been a tendency to concentrate attention upon the equipment and the communities. A so far unmentioned aspect of "Iron Star" relates to the conduct of our own staff in dispatching duties related to the project. Obviously, because of the constant proximity of the project co-ordinator and/or the program co-ordinator ANCS staff chose to conduct programming in accordance with what they felt were the expectations of the "broadcast veterans". The end result was a simulation of "downtown" broadcast methods - namely, the announcer feeding out materials in a fairly structured way with insufficient stimulation or encouragement for community members to go "on air" other than through the facilitators in each community. This they did in a minimal way, but did request certain musical selections or talks by Native leaders.

This compulsion on the part of our announcers stems from their intensive exposure to and personal preference for commercial radio of the "rock or country" variety. Given the full complement of 130 hours, this compulsion for disc jockery would have been overcome as the communities began to make their needs known. Participation at the community level was affected by a number of factors, some of which are listed below.

- (a) natural shyness when strangers are tuned in.
- (b) suspicion of or discomfort with the technical apparatus.
- (c) inconsistent reception and transmission of terminals.
- (d) the time frame allotted for broadcast.
- (e) social and cultural differences between the communities.
- (f) structure of programs as implemented.

These items will be more fully explored in our final evaluation, but it is felt that, given a nearly perfect operation technically, community members would indeed overcome their shyness and suspicion and begin to concentrate on relevant community issues. Surprisingly, despite repeated disappointments because of down time there appeared to be a good natured willingness to "try'er again next time". Our post-experiment surveys in both Fort McKay and Peerless Lake indicate a keen interest in the project but despite early explanations of the aims of "Iron Star", there seemed to be some confusion as to what "Iron Star" would do. The expectation what that "Iron Star" would,

of itself, set about resolving community problems. It was visualized that eventually the people would be able to "phone up" "Iron Star" and ask for something--house repairs, new stove, etc. and "Iron Star" would somehow get it for them. This conclusion was drawn from what was remembered of our early dialogue with the community and was obviously discussed at great length by them. To ANCS this is as accurate an interpretation as could be delivered without affecting radical disruptions within the community. Obviously, while a few steps in the bureaucratic process were not acknowledged, this interpretation is somewhat accurate. After the post-experiment surveys were completed in each community, our researchers would visit with certain members of each community over tea and were able to clarify how the process should have worked. We have determined that more massive information workshops should precede the introduction of any such project. This is consistent with the ANCS stance in support of "forefront communications" in all areas of technological intrusion or industrial growth in isolated areas of the North.

There were occasions when "no show" of staff or facilitators contributed to down time. As far as staff was concerned, the routine of showing up for work and turning on equipment was "ok if you're doing something" but if "it probably won't work anyway" there's no sense in coming in. This was evidenced most strongly by the staff's sense of elation at having accomplished something when broadcasts--did--take place.

A slightly different attitude was displayed by our facilitators. On one occasion, equipment at Peerless Lake was not turned on. The reason--"we got back from fishing too late". Why didn't

you wait until Thursday to go fishing? -"Because everybody around here went fishing on Wednesday!" If "Iron Star" was designed to render a minimal disruption of traditional life styles it has been a howling success. The machine did not become the master of the man. While mainstream society is willing to sacrifice time and personal desire to ensure comfort and security before "going fishing", our people "go fishing" as a means of contributing to the well-being of themselves and the community. Anyone experienced in hauling nets from below the ice on Trout Lake in the middle of January will surely attest to the fact that, it is an activity prompted by absolute need and not a desire for rest and recreation. As a result of these observations and consultation with the communities to be active in the video phase of "Iron Star", we will have a "lineup" of facilitators to make sure equipment is turned on. This will allow everyone a chance to participate more fully, earn a few dollars and "take care of things around their place" as well.

Once equipment was removed from the communities, two researchers spent two days in each centre. They were accompanied by an interpreter who is well known and respected in both Fort McKay and Peerless Lake areas. There were no evident obstacles to face to face communication, once it was emphasized that they were representatives of a Native organization and not government people (Indian Affairs, Welfare or CBC). As a result, survey information is as complete as could be desired and will appear in the final evaluation.

Preliminary observations indicate that much more time should be spent on location by the researchers. Ideally, they would

be involved in other activities which would allow their information gathering to be conducted on a more gradual and informal basis. We intend to involve community representatives and the community advisory committees more fully in the research and evaluation of the video phase, and have already, established relations with Fort Chipewyan, Assumption and Wabasca.

While the radio phase of "Iron Star" did not conform with early expectations it will serve as an invaluable indication for the on-going activities in video. Many opinions were reinforced and new conclusions drawn concerning our own staff as well as the community members. Friendships have been established and confidences exchanged which will provide the basis for a continuing positive relationships. The end result is that ANCS has gained additional credibility and can, therefore meet its mandate in both the Fort McKay and Peerless Lake areas more effectively via our newspaper and existing radio broadcasts. The influence of Project "Iron Star" thus far has been positive.

ALBERTA NATIVE COMMUNICATIONS SOCIETY

CTS EXPENDITURES - RADIO PHASE

October 1, 1976 - February 28, 1977

LABOR

Executive Director	\$ 987.68	
Accountant	461.50	
Project Co-ordinator	6,769.68	
Program Co-ordinator	6,664.20	
Technician	2,665.20	
Technician/Announcer	2,326.68	
Announcer	1,868.13	
Researcher/Evaluator	1,557.54	
Writer	109.60	
Secretary	209.39	
Total Labor		\$23,619.60
plus fringe benefits @ 4%		944.78

SUB-CONTRACTORS

Oct. 27/76 - CTS Fieldwork-liaison Joe Blyan - Peerless Lake	\$ 44.86
Nov. 5/76 - CTS Fieldwork-liaison Joe Blyan - Ft. McKay	148.00
Nov. 15/76 - CTS Fieldwork-liaison Joe Blyan - Ft. McKay	204.00
Nov. 29/76 - CTS Interpreter R. Lameman - Ft. McKay with J. Flemming - DOC	75.00
Oct. 1/76 - Carpentry labor R. Mitchell - building ground terminal	125.00



Dec. 31/76 - CTS Fieldwork-liaison Joe Blyan - Ft. McKay	100.00	
Jan. 1 - 31/77 - CTS Facilitators	400.00	
Jan. CTS Engineer	100.00	
Feb. 1 - 28/77 - CTS Facilitators	400.00	
Feb. Research/Evaluation Consultant	300.00	
Total Sub-contracting costs		\$ 1,896.86

TRAVEL

Oct. 28/76 - Executive Director Project Co-ordinator, Edmonton - Ottawa	648.00
Nov. 2/76 - Project Co-ordinator Edmonton - Ft. McKay by car	
Mileage	165.72
Accommodation - 3 Days	118.15
Joe. Blyan(sub-contractor) Accommodations	117.45
Hertz Rent-a-Truck Ft. McKay - Ft. McMurray 3 days	295.94
Jan. 4/77 - Project Co-ordinator Edmonton - Ft. McKay by car	
Mileage	110.00
Accommodations	37.50
Jan. 12/77 Project Co-ordinator Edmonton - Ottawa - 1/3 cost of commercial airline	108.39
Jan. 20/77 - Announcer - Edmonton Ft. McKay - commercial airline	83.75
Accommodations	37.50
Car Rental	44.30
Jan. 21/77 Project Co-ordinator, Announcer, Engineer - charter airline to Peerless	862.60

79  
Feb. 1/77 - Executive Director,  
Program Co-ordinator, Accountant  
Edmonton - Ottawa - commercial  
airline  
Accommodations (3 people)  
Taxis (3 People)

972.00  
300.00  
30.00

Total Travel Costs

\$ 3,931.30

TELEPHONE

121.05

SUPPLIES AND MATERIALS

Material for ground terminals

477.91

Rental of equipment for building  
terminals

49.00

Purchase of tapes

76.94

Total cost of supplies

603.85

TOTAL CTS EXPENDITURES

\$31,117.44

This report on the Radio Phase of Project Ironstar  
by the Alberta Native Communications Society is  
hereby accepted, and payment up to \$20,000 is  
approved, in accordance with DSS contract 1SU76-00260.

*Dr. K...* 30-03-77