

NALIJUK PLAYERS
AMOS COMENIUS MEMORIAL SCHOOL, HOPEDALE
present

“THE INUIT: STRUGGLE AND SURVIVAL”

Cast

Inuk boy, Father/husband, Mr. Lowwhite Damieon Lucy
Jens Haven Missionary, Miner 2, Louisa Connie Pijogge
Inuit woman 2, Child 1, Karen Caroline Semigak
Lena, Child 2, Mary Priscilla Nochasak
Moravian Brother 3, Chairperson,
Angekok, Grandmother Jean Michelin
Moravian Brother 1, Wife, Miner 1, Selma June Flowers
Brother Hans, Mattie, Elizabeth, Judy Rachel Tuglavina

Teacher Advisor

Norma Denney

This play depicts major historical events in the development of the Inuit culture in Labrador.



Sylvia Keefe

THE INUIT: STRUGGLE AND SURVIVAL

SCENE 1

(At the opening we have 2 Inuit characters being created. Through movement represent the birth of the Inuit culture. Native music. Characters in fetal position on stage; one by one they rise, move and explore the world. They begin life. Music changes as scene begins. On stage we see a small bedroom with a bed. A man lies on the bed. It is Jens Haven. All is dark. Music begins to get louder. To the left an Inuk enters. He circles around the bed. Jens Haven tosses in bed.)

Inuk: Come! Come!

(Jens Haven tosses in bed.)

Inuk: Help us! Help us!

Jens Haven: Where are you? Where are you?

Inuk: Cross the sea! Cross the sea to Labrador! Save us!

Jens Haven: Yes! Yes! I will come! Wait! Wait! Wait! *(He wakes up in a sweat)* I must go. I must help them!

(The stage left lights up. Three men in robes are sitting down. Jens Haven enters from right.)

Jens Haven: Brothers, I must tell you of this thing which has been laid upon my heart.

1st Brother: Proceed brother Jens Haven. You appear troubled.

Jens Haven: Yes brother, I am troubled. For I have had a dream. A recurring dream...so real and so troubling.

2nd Brother: What is this dream you speak of Brother Haven?

Jens Haven: While I sleep he comes to me.

3rd Brother: Who Brother Haven? Our dear Lord and Saviour?

Jens Haven: No my brother. A poor black savage boy. He beckons me to come. His cries pierce my heart and I cannot sleep. Night after night he beckons me.

1st Brother: Where does this poor savage beckon you to come?

Jens Haven: Across the sea to the new world.

2nd Brother: How do you know this to be true brother?

Jens Haven: I know in my heart it is the new world. For it is old and barren. No Christian man has ever set foot in such a heathen place. I beg of you brothers. Give me your blessing so that I may go and spread the word of our Lord to these savages.

3rd Brother: Jens Haven, what you ask is serious. How are we to know that these dreams are not of the devil?

Jens Haven: Brothers, I understand your concern. But did we not save souls for our dear Lord during our mission to the barren Greenland? I plead with you brothers, let me continue the hard work among the savages of the new world.

1st Brother: We will consider your request and bring it before the Lord, Jens Haven. You will wait for our decision.

(Brothers leave and Jens Haven paces back and forth on stage. Brothers re-enter)

1st Brother: Brother Jens Haven, after much prayer and consideration, the Mission Board grants permission for you to begin a new work among the savages of the new world. Brother Hans will accompany you. May God go with you.

(Lights fade. All characters but Jens Haven leave. One other brother joins Haven on stage. From the right 3 Inuit enter. They clean seal skins. A child plays. Jens Haven and the brother approach them.)

Jens Haven: Fear not. I come in peace in the name of the Lord.

Inuit Woman 1: *(Inuktituk)* Leave us alone white man, or I will kill you with my knife.

Inuit Woman 2: Oh sister, they come to kill us again. They will take us away and kill us like the others.

Brother Hans: Brother Haven let us leave now for surely they will kill us. Remember the fate of our dear brother Erdhardt when he tried to civilize these savages.

Jens Haven: No, Brother Hans. I will not leave. I am called by my Father to be here. *(Haven approaches Inuit people and speaks in Inuktitut)* Friends do not be afraid. I come in peace. One of your people came to me in a dream pleading with me to come to your land. Do not be afraid. I am a friend.

Inuit Woman 1: Sister, he speaks our language, but he is white. What man is this? A spirit?

Inuit Woman 2: Look sister, our brother does not fear him.

Jens Haven: I know you are afraid. Those who have come before me have been harsh and cruel. I am not. I come in the name of our Father in Heaven.

Inuit Woman 1: He is different. He speaks kind words. Our brother does not fear him. Come, we shall take you to our elders.

(They move across the stage to a group of Inuit. Jens Haven is greeted warmly. Lights fade. Characters leave stage. The 2 original silent Inuit come back on stage. They hug one another and move around the stage. A white robed character appears with a large black book. He chases the Inuit and scolds them. The man lays down his spear. They sit in the middle of the stage. White character towers over them. The Inuit lie flat on the floor. Lights out.)

SCENE 2: The Serpent

Mattie: What troubles you my friend? Was it not a successful hunt?

Lena: No, there are no seals. They are gone. How will I feed my family?

Mattie: Do not worry. The people of the village will help you. The mission can help too.

Lena: Ahhh. *(He spits on the ground)* They do not help us; they destroy us. They have taken away our freedom and our life and look what they have left us with!

Mattie: Lena, do not worry for spring will come and all will be well, you will see.

Lena: I fear we may not live to see spring. We shall all be dead from the flu.

Mattie: God will provide Lena. He will help us get through this time.

Lena: Is this my friend Mattie I am hearing? My friend who I cried with? My friend who saved my life? What happened to you? You have lost your husband and children because of their disease. Do you not care?

Mattie: Every day I mourn for my family. My house is empty and so is my heart. Yet somehow I feel this is not the end. We will continue.

Lena: Continue? How? Our people are dying. Look around you. Sickness and death is everywhere. Everyone is dying, 215 people in Okak, 100 in Nain, 50 in Hebron. Soon there will be no one left. We accepted these people and look what they have

brought us.

Mattie: I understand your hurt but they are good people. They have helped us. They have brought us many things.

Lena: They have brought us suffering and death.

Mattie: We are not sure of that Lena.

Lena: It is true. I have heard that a white man on their ship brought their sickness to Okak. From there it spread through the land killing all in its path.

Mattie: Yes, I too have heard the stories Lena. It is so sudden. People are alive one day, then they are dead. The bodies pile up so fast the men of the village must dig pits to bury them all. Even the dogs begin to eat the bodies. Villages fill with smoke as homes and bodies are burned. The joyful sounds of children at play are replaced by the wailing of mothers for dead children. Emptiness and despair hangs over our land now.

Lena: Yes, my friend, but we must survive. We must put down those who harm us.

Mattie: What are you saying Lena?

Lena: Let us band together and destroy them all.

Mattie: No Tutauk, it is not God's way.

Lena: God's way! Is it God's way that we should die? Is it your God's way that the white man live and we suffer. I will not die. I will live.

(A woman, Caroline rushes on stage)

Woman: Come quickly Lena. It is your sister. She is sick.

Lena: *(Move to stage left)* Mikak, my sister. Not you. Deliver my child, Great Spirit. Let her live. *(He holds her and cries out.)*

Woman: Please Tutauk. There is nothing you can do for her now. It is time to get her ready for burial.

Lean: No, leave us. I will do what has to be done.

(Lena is left on stage alone. Lights fade. Music plays. She prepares her daughter for burial. He

places caribou hair in her nose and wraps her in a white sheet. He lifts her and brings her to the angekok (Inuit spiritual leader)

Angekok: Great Spirit protect this child, as she leaves tis world to go and live with you.

(He points to the left. Tutauk carries the child followed by his wife and Angekok. Tutauk and wife returns to stage. They sit in the middle of the stage. Wife holds a baby in her arms. Tutauk sharpens a knife. The Moravian Missionary enters.)

Lena: You! You dare enter my home! Leave us alone!

Missionary: Tutauk I am very sorry for your loss, but what you have done is wrong.

Lena: WRONG? I have done no wrong!

Missionary: You took your sister to the angakok to be buried. That is not the Christian way. It is not God's way.

Lena: It is the way of our people.

Missionary: Those ways are wrong Lena. They are evil ways.

Lena: Evil! You speak to me of evil. Look what you and your God have done. That is evil.

Missionary: No Tutauk. God is not evil.

Lena: First you come in here and take over our land. Then you force your God and His laws on us. You take away our life and our ways. And now you bring your sickness and death! Do not speak to me of evil, you serpent!

Missionary: We have not come to bring you pain. We have come to show you a better way.

Lena: Better way? Before you and your kind came here there was a better way. The caribou ran free, seals swam in the harbour. There was no hunger. Children laughed and played.

Missionary: It still can be that way. God will provide.

Lena: No! Look at what your God has done to my sister. She was a happy woman. A good mother to her children. Now she cries out for her dead babies. (He moves to comfort her)

Missionary: You will see Lena. This will pass. All will be well again.

Lena: No! No more lies. Leave us alone. Take your God and leave this place. You have destroyed us! Go back to where you came from!

(The silent characters return to the stage. They dance around Lena and his wife. The silent characters lead them offstage. One character returns with a drum to perform a drum dance. The other character comes to the stage and lies in the middle. The character on floor springs to life as blanket is removed. They join hands and dance together. Suddenly two black figures appear. They move around and encircle the Inuit characters. The Inuit characters become afraid and huddle together. The black characters force the Inuit off stage.)

SCENE 3: Resettlement

(On stage there is a husband, wife, two children and an old woman. They are gathering possessions and walking around the stage.)

Husband: I will miss this place.

Wife: Yes husband. I will miss it too. It has been our home since the beginning.

Husband: Look at your mother. See how she weeps.

Wife: *(Moves to old woman)* Oh Mother, do not cry. All will be well.

Gmother: I cannot leave. *(cries)* My husband, my children, my family rests here. No I will not go! *(Cries)*

Child 1: Father, why does Anansiak cry?

Husband: She cries for her people and her land.

Child 2: But Father, this place is old. The white people say it will be better in the new place.

Husband: Better my child? For who? The white man or us? Those people do not understand. *(Moves to Grandmother)*

Child 2: Why do you cry Anansiak? The new village will be better, you will see.

Gmother: Oh my grandchild, you are so young. You have so much to learn.

Child 1: Tell us Anansiak. Teach us the old ways. *(Lights fade, shine only on kids and*

Anansiak)

Gmother: Long ago when the world first began there was a great peace over all the land. Torngat and Suporguksoak lived in the mountains. They looked down on the land and sea and saw that it was bare. Suporguksoak used her great powers to create the animals of the land; the polar bear, caribou, foxes and wolves. Torngat, her husband used his great powers to create the beast of the sea; the seal, the whale, the walrus. (*Silent characters pantomime*)

Child 2: Where were the people Anansiak?

Gmother: They lived on the land, my child, and hunted the creatures of the land and sea. There was plenty, enough for all people.

Child 1: What did the people do Anansiak?

Gmother: In the fall they would pick berries. All kinds, redberries, blueberries. The men would go waitin' and hunt the geese and ducks. Then they would hunt the whales. In their umiaks, the men would chase the whales and use their harpoons to kill it. On the shore the women would wait. When the whales came no one was hungry. Mmmm good muctuk.

Child 2: What did the women do?

Gmother: They would prepare the caribou skins and make clothes for the men. Just like the clothes I make for you and your atatak.

Child 1: They are warm Anansiak.

Gmother: Yes child and the men would need them in the winter when they hunted the seal and polar bear. But spring was the best time of the year. The caribou came and people moved to the coast. Then in summer the char and salmon came. The camps came alive. Men hunted, women worked and children laughed and played.

Child 2: You will miss this place Anansiak.

Gmother: Yes child. I will miss it. There are so many memories here. All good ones, even in bad times.

Child 1: What bad times Anansiak?

Gmother: Once, when your atatsiak went to hunt the polar bear, he was lost four or five days. The weather was bad and very cold. The people here thought that he was

dead. The mission said it would be best to have a funeral for him, but on the fifth day we saw him coming in the distance. We thought he was a ghost.

Child 2: How did he live?

Gmother: He said he dug a hole in the snow and gathered the dogs around him to keep him warm. His food was gone so he ate one of his skin boots to survive.

Child 1: Atatak said when he was a boy that the missionaries were good to the children of the village.

Gmother: Oh yes. At Christmastime after love feast, all the children would gather in the church and the missionary and his wife would give each child an apple and some hard candy. Christmas was a time of celebration and joy.

Child 2: I like the missionaries. They are good.

Gmother: There was a time in the beginning when they were not well liked.

Child 1: Why?

Gmother: Many, many years ago when the white man came to our land, they killed our people. They took our animals and land and took some of our people far across the sea never to be seen again. When the missionaries came, our people thought they were the same as the other white men and rose up against them.

Child 1: What happened Anansiak?

Gmother: There was one among them who spoke our language and became a friend of our people. He understood our people and our ways.

Child 2: What happened to him Anansiak?

Gmother: The elders say he left to return to his home across the sea one spring and never returned. They say a great storm came up and swallowed his boat.

Child 1: How sad.

Gmother: Yes it was, but others came after him. It was not always easy for them. Many of our people did not accept their ways and their teachings but still they remain.

Husband: It is time Mother. They say we must go.

Child 2: Where are we going Father?

Husband: To a place in the south called Hopedale. Our people call it Arvetok, the place of many whales.

Gmother: I remember I went there with my family many years ago. Good people, many animals. The people of Arvetok had plenty.

Child 1: I can't wait to go.

Husband: But now it is different child.

Wife: Yes, strangers have come and built great buildings there with lights that can be seen for miles.

Husband: People have come again just like before. They bring their ways. They lure our people with their money and drink and then destroy them.

Child 2: Are they devils Father?

Husband: Yes child, but do not be afraid. I will protect you.

Gmother: Your words are strong my son. I know you will protect our family but I fear for our people. Who will protect them? I look to the future and see great change and turmoil. How will we ever survive?

(Lights fade. Children move to center, back stage. They play and dance around. They are happy. Music begins. It is loud and menacing. Two black characters come on stage. They have hard hats and shovels. They pretend to dig around the children. The children are scared and run off stage. Two girls bring back a large table to the stage. Rachel and Damieon come to stage and lie down underneath.)

SCENE 4: Voisey's Bay

(Drillers are on top of the table working. Loud sounds of drilling is heard.)

Amos: Elizabeth! Elizabeth! Stop it!

Elizabeth: What? What? Stop what? I'm not doing anything!

Amos: You were snoring again!

Elizabeth: I was not!

Amos: Yes you were!

Elizabeth: No I wasn't!

(Drilling interrupts them)

Amos: Well if that wasn't me and it wasn't you, then what was it?

(Loud noise as rocks crack)

Elizabeth: You think maybe God is trying to tell us something?

Amos: What?

Elizabeth: RUN!

(Ghosts run from grave as rocks fall. They come out from under the table and stare at miners. They are scared and amazed.)

Miner 1: Wow! Would you take a look at this!

Miner 2: Gees, what is it?

Miner 1: Looks like some kind of spear or harpoon or something.

Miner 2: Hey check this out; animal skins, a little doll. What do you think this is?

Miner 1: Probably a grave.

Miner 2: Gee, they're buried all over the place up here.

Miner 1: Hey, look at me. *(Takes the spear and dances around. Both miners laugh)*

Miner 2: Boy do you look stupid.

Miner 1: Stupid? Awh, come on. Don't you know, this is how they do it. You know, living off the land and all that stuff. Real cultural.

Miner 2: Better be careful. They could be around here somewhere, watching. Waiting to jump out at us.

Miner 1: Yeah. I'm real scared. It's not the dead ones we have to worry about. It's the live ones that's the real pain.

Miner 2: When are these people gonna realize that we're doing them a favor.

Miner 1: Just take a look around this place. In a few years there's gonna be more and more people here that there is in all this God-forsaken place now.

Miner 2: I don't know why we're here anyway. They don't want us here. We're disrupting their way of life. Gee, won't these people get into the 20th century?

Miner 1: They are in the 20th century. It's called welfare. Don't you get it? They really don't care about the land and culture and all that stuff. All they want is the money.

Miner 2: Just makes me sick to know that we're here working our butts off and they're gonna get all the benefits. It's not fair.

Miner 1: No, you're right. It isn't fair. It's called "political correctness". You know, give them what they want; make promises to shut them up. Politicians are real good at it. We're just the ones who are caught in the middle. Sure they get mad at us and protest. But who cares. I'm getting paid. They don't sign my cheques.

Miner 2: When you look at it that way, I guess you're right. Besides, after we finish here I'm goin' home for 3 weeks.

Miner 1: You got that right. How can these people live in this place. Come on let's get out of here.

(Miners leave. Ghosts come forward.)

Elizabeth: Did you hear that Amos? The 20th century. Do you know what that means?

Amos: Yeah. We're 200 years old! I'm so wrinkled. I look like a piece of niku!

Elizabeth: Be quiet you fool. You're dead.

Amos: Yeah, that's right.

Elizabeth: Look Amos. The stones. They take the stones. Why? To make fire?

Amos: No Elizabeth. I think they eat them.

Elizabeth: Eat them! What kind of man eats stones?

Amos: Maybe they are not men. Maybe they are Gods!

Elizabeth: Oh Amos. Could it be Torngasoak?

Amos: What? Torngasoak? Are you issumakie? Our great Torngasoak would not eat stones. Besides, they're too pale. Wrong skin color.

Elizabeth: But Amos, the things they speak of. What is this welfare? Politicians? And the people they speak of. Who are they? Where do they come from?

Amos: It may be the twentieth century, Elizabeth, but as far as I can see things have not changed. There are still outsiders on our land. Kablunaks still continue to rule our people. It was as though we never died.

Elizabeth: Why Amos? Why does this still happen? Can our people not fight them? What has happened?

Amos: I do not know, but we must find out. Come let us search.

(Ghosts leave stage. Five characters come onto the stage with chairs. There is a meeting. Ghosts come back.)

Chairperson: This meeting will come to order. OK, we're here tonight to talk about some of the new changes that are going on in our town. Does anyone want to start?

Mary: Yeah, I do. I want to know who gave the companies permission to come in here and tear up our land? Nobody told us anything about it!

Hannah: I wanna know how my husband and me can get jobs? Where do we go?

Mary: Jobs! Jobs! You think those Kablunaks are gonna give us jobs? They're just gonna tear up our land, kill our culture and leave. It's always been that way.

Hannah: I heard that the company was looking for some local people to hire as labourers.

Chairperson: If you want to see about a job you can go down to the company office tomorrow and check it out. They have application forms there.

Mary: Some jobs alright. Probably peeling potatoes and cleaning up after the Kablunaks. Who wants them here anyway!

Miner 1: Would you just shut up!

Mary: Are you talking to me?

Miner 1: Yeah you!

Miner 2: Come on, stop it. You don't want to get these people upset. You know what they're like.

Miner 1: No, I won't stop it! I'm sick and tired of you crowd and your attitude. When are you all gonna wake up and get with the 20th century?

Mary: We didn't ask you to come here Kablunak! Go home!

Miner 1: Oh I'll go home alright. I'll go home when you crowd stop taking the white man's money.

Miner 2: Will you shut it up. Are you trying to get us killed?

Hannah: Please, everyone calm down!

Chairperson: Quiet! Quiet! This is no way to run a meeting. We're here to talk about changes in our town, not fight one another.

Mary: There will always be fighting as long as they're allowed to come here and destroy our land.

Amos: She is right Elizabeth. There will always be conflict between us and them. It will never end.

Elizabeth: I don't understand, Amos. They fight over stones in the ground. Why?

Amos: This is a strange place. This 20th century. I would have thought by now life would be different. I thought there would be peace and harmony. Yet there is conflict and turmoil. People arguing over stones in the ground. People claiming and dividing up the land.

Elizabeth: Come Amos. Let us return to our resting place. This is no place for us. It is cold and cruel. It is a world of confusion. Our people are not ours anymore. They are strangers to us. If only they could remember. If only they could travel in our shoes.

Miner 2: We're not destroying. We're progressing. We're not your enemies. We're helping you people have a better way of life.

Hannah: And just what is your idea of a better way of life. A place where smokestacks and tall buildings rule the land? Where people's worth is measured by their wallet?

Look, we all realize that this development is coming and things will change, but don't assume that your idea of a better way of life is the only way. Don't leave us out. After all, it is our future you're dealing with.

Mary: Nice speech, Hannah, but they won't listen.

Chairperson: Come on Mary. Give it a chance. Both sides have to work together. Otherwise we're doomed to repeat the past.

(All characters except ghosts sit down together.)

INUKTITUT SPEECH

I ask for guidance for my people. I ask that they choose their path wisely in this life. Help them to never forget who they are. Make them strong and wise. Fill them with the courage of their ancestors as they face the challenges before them. Let us not repeat the past..

(Lights fade. All characters leave stage. Music plays as two characters with hard hats move to center stage. Two Inuit characters come in and approach the two at center stage. They talk and then leave stage. At left there is a desk with a person behind it. She is on the phone)

Judy: Yeah, I know *(silence)* Sounds like a good idea. I tell you what, you make an appointment with my secretary and we'll talk face to face. I don't like doing business over fax machines. See you later. Bye. *(Judy writes. Her secretary comes in.)* Yes Karen.

Karen: Selma and Louisa are here for the meeting. Are you ready for them?

Judy: Oh yes, send them in. *(Selma and Louisa enter)* hey, you guys, how are you? *(They hug each other)*

Selma: I'm fine.

Louisa: Good! How are you Miss President?

Judy: Oh you know, just settling in. I'm slowly getting the hang of it.

Louisa: Well, seems to me you're doing OK so far.

Selma: I think it's great. Having a woman as president of the LIA. Men have been doing this too long. It's time for a change.

Judy: Hey, I've only had the job a couple of months. I haven't done that much yet.

Louisa: Would you listen to her Selma. Who was the one who finally got our land claima settled? Huh?

Judy: I can't take credit for all of it. That started long before I became president.

Selma: Yeah. But you're the one whose name is on the dotted line.

Judy: I only did what I thought was best for our people.

Louisa: Yeah. But you did it in a few months. The others were at it for years.

Judy: OK, OK, let's get down to business. Now Selma, what do you have for me on the NDT operation?

Selma: Well, since they've moved off Nain Hill they're drilling here in Flower's Bay.
(She moves to map)

Judy: What are they showing?

Selma: Results look good. After 26 holes drilled they've found nickel and copper.

Judy: Any assay results in yet?

Selma: Only a couple, but the word is they're really excited. Could possibly be a major announcement sometime soon. Their president has a meeting scheduled with you for the 24th.

Judy: OK I see it here. Alright Lou, what do you have for me?

Louisa: There's trouble brewing in the mine in Voisey's Bay.

Judy: Oh? What kind of trouble?

Louisa: Well, there's a complaint from the aboriginal workers that they're being discriminated against when it comes to promotions. They say there are more white people being promoted than aboriginal.

Judy: Is there a basis for the complaint?

Louisa: Well, it seems about a couple of weeks ago four supervisor positions opened up and three of them went to non-aboriginals.

Judy: Were the aboriginal candidates qualified?

Louisa: Oh yeah. They all had the training and experience and the seniority. The company said the reason that the non-natives were given the positions was they needed the extra work time to get full pensions and they were long, faithful employees of the company.

Judy: Louisa, what's the real reason our people weren't given the jobs?

Louisa: One of the guys was the brother-in-law of the president, the other was the president's nephew and the third guy was an electrician who wired the president's summer cottage at Adlatok.

Judy: I see. Karen, call Voisey's Bay Nickel and get me an appointment with their president ASAP.

Karen: Yes, Judy. Right away. Kick his butt hard. *(Karen leaves stage)*

Judy: Don't worry. I'm used to dealing with his kind. What's his name again?

Louisa: Thomas Lowwhite.

Judy: Hmmm! Thomas Lowwhite. It's about time we met face to face sir.

Louisa: Is that it for us now Judy? I'm due at the mine at 4 o'clock.

Judy: Oh sure. We're done here. You guys keep me posted if anything else comes up. We'll meet again next week.

Selma/Louisa: Bye. *(They leave stage. Lights fade. Judy reappears at her desk at stage left. Karen enters.)*

Karen: That Mr. Lowwhite is here to see you Judy. He looks kind of sly.

Judy: Don't worry. I can handle him. Send him in. *(Mr. Lowwhite enters from stage right dressed in a suit.)* Mr. Lowwhite. Welcome!

Lowwhite: Miss Jar-rar-u-se. How nice to finally meet you.

Judy: It's Jararuse and please sit down.

Lowwhite: I've been wanting to meet with you for some time but I've been so busy. I'm sure you know how it is.

Judy: Yes indeed. Positions such as ours are very demanding and challenging.

Lowhite: I'm so glad you understand. To be quite honest I was expecting..... well you know.

Judy: Expecting? Expecting what Mr. Lowhite?

Lowhite: Well, if I can be honest I really didn't expect you to be so.....so.....

Judy: So.....female?

Lowhite: Oh no, I'm all for that sort of thing. It's just that I was expecting someone with a little less business sense.

Judy: Of course you were. After all, what would the Inuit know about the world of business? Oh Mr. Lowhite, I do understand! More than you know!

Lowhite: I'm so glad you agree with me. But what I don't understand is how a woman of your character and intelligence could live in such a place. Certainly it must be a cultural thing.

Judy: Yes indeed.

Lowhite: Why a woman of your background could serve as a role model to others.

Judy: My background? Why whatever do you mean?

Lowhite: Oh please, you can be frank with me. I'm sure your upbringing was less than perfect. I mean, living in those igloos and eating raw fish made you tough but surely you can't say you enjoyed it.

Judy: Well, Labrador does have a way of toughening you up.

Lowhite: Yes, I can see. But things are changing. After all, your houses are made of wood now. The children here dress like those outside. I bet if the truth were known you people really like having indoor plumbing. That outdoor thing must really hurt when it's twenty below.

Judy: Mr. Lowhite, your insights into our lifestyle are truly amazing!

Lowhite: Oh, I know a thing or two. Come on be honest. This "president's" job of yours has no real power. You're just here because you're a native woman with a good looking butt. I mean, after all who would give an Inuit, much less a woman, a real

job that requires work?

Judy: Why you low life!

Lowhite: Ahhh.....that's Lowhite.

Judy: Oh no! It's definitely LOW LIFE! How dare you come in here and pass judgement on my people, let alone my position! Where do you get off?

Lowhite: But Miss Jar-ar-ruse, I thought we understood each other!

Judy: UNDERSTAND! The only thing I understand Mr. Low Life is that you are a bigot and a racist with no clue at all about Labrador and its people.

Lowhite: Now there's no need to get defensive!

Judy: Don't you tell me what to do little man! Sit down! Do you know how many times I've had to deal with people like you? Huh? Hundreds! And just when I finally thought I've heard it all, you come along, in your expensive suit with your leather briefcase and condescending attitude.

Lowhite: Well, you are a sly one aren't you?

Judy: Oh yes indeed I am and it comes from years of experience in dealing with people like you. You're probably thinking right now that I'm going to rant and rave and throw a fit. But you know what? I'm not! And you know why? Because that's what you expect. You expect "our kind" to be troublemakers and protestors don't you, Mr Lowhite?

Lowhite: Well, your history has shown.....

Judy: Forget history. I'm changing it right here and now! Consider this a friendly reminder Mr. Lowhite. For years the people of the coast have been told what to do, where to live, what religion to listen to and even how to talk. Well the tables are turning and now it's our time to take control of our own future and let others know what we plan to do! The days of domination are over!

Lowhite: What are you saying?

Judy: I'm saying that you clean up your attitude and your hiring practices or else these applications for drilling permits will "accidentally" find their way to my trash can!

Lowhite: You wouldn't dare!

Judy: Oh trust me, I would. Now get out of my office and out of my sight. (*Lowhite begins to leave*) Oh, Mr. Lowhite.....

Lowhite: Yes?

Judy: BOOO!!! (*Lowhite runs*) Karen, could you come in here please? (*Karen enters*)

Karen: Yes Judy?

Judy: Could you get me a mop?

Karen: A mop?

Judy: Yeah! Lowhite left a puddle on the way out the door.