northern co-ordination and research centre department of northern affairs and national resources

SOCIAL SCIENCE RESEARCH ABSTRACTS, 1959-1965

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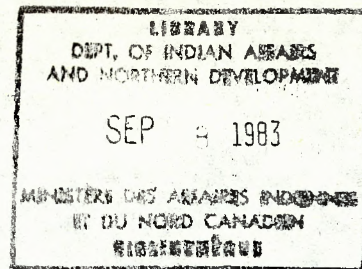

SOCIAL SCIENCE RESEARCH ABSTRACTS, 1959-1965

This is a collection of abstracts of social science research reports published between 1959 and 1965 by the Northern Co-ordination and Research Centre, in its regular series of publications. An appendix contains abstracts of publications in the Yukon Research Project series.

Northern Co-ordination and Research Centre,
Department of Northern Affairs and National Resources

August, 1966

PREFACE

In the period from 1959 to 1965, the Northern Co-ordination and Research Centre published more than 40 reports, including 35 in its regular series of publications. Within this series, 28 were reports of research in the social sciences and closely related disciplines. Most were based on field work supported by the Centre. A number of reports are permanently out of print, but are available in many university and government libraries in Canada, the United States, and elsewhere.

The 27 abstracts which follow[1] were originally prepared by the Centre at the request of the Advisory Commission on the Development of Government in the Northwest Territories. They are published here for the convenience of those interested in social science research in the north. Arranged alphabetically by author, each abstract bears the Centre's publication number and the year of publication. An appendix contains abstracts of reports in the Yukon Research Project series. These also are studies in the social, economic, and related fields.

The abstracts have not been reviewed by the authors of the original studies, and it is possible that some of the highlights which have been selected are not

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[1] Of the 28 studies classed as belonging to social science, one was published twice, the second edition being a revised and expanded version of the first. Only the enlarged version has been abstracted.

precisely those which the authors themselves might select. An effort has been made to state accurately and in condensed form the principal opinions and recommendations originally expressed by the authors. These opinions are not necessarily those of the Department of Northern Affairs and National Resources. The Centre welcomes constructive comments from authors, and an effort will be made to incorporate corrections in the event that a subsequent edition of the abstracts is published.

Northern Co-ordination and Research Centre,
Department of Northern Affairs and National Resources
June, 1966

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Balikci, Asen,

Suicidal Behaviour Among the Netsilik Eskimos

(NCRC-60-2) 1960.

Based on field research in 1959 and 1960, this study examines suicide among the Netsilik Eskimo of Pelly Bay, a group living under conditions that have changed little in recent years. Several case histories are presented, together with statistical data pertaining to 50 cases of successful or attempted suicide during the last 50 years. Within one local group, the Arviligjuarmiut, 23 successful suicides in this period suggest a suicide rate more than 30 times higher than that of the United States.

There were more suicides among males than females. Most were in the age range of 20 to 55, but there were suicides of all ages. Methods included shooting, drowning, hanging, and strangulation, and sometimes involved assistance from relatives.

In about half the cases, the decision to commit suicide resulted from involvement in some form of social relationship: in approximately twenty cases, suicide followed some disaster to a near relative. In most of the remaining cases, the decision followed some disaster, such as illness or infirmity, to the individuals themselves.

A "classic" explanation was that the harsh environment precluded the existence of unproductive individuals, who must kill themselves or be killed by relatives. This idea is rejected because the data reveal only four cases of suicide by old people, and indicate that relatives of the sick usually try to dissuade them from suicide. The notion that familiarity with death made the Eskimo careless about life is also rejected. The belief that persons suffering violent death were rewarded in the afterlife is considered an important factor, but not a sufficient explanation.

Netsilik society was very loosely organized outside the immediate family, and lacked extended kinship organization, governmental and religious institutions, and formal social controls. This permited a high degree of individualism, and set the stage for interpersonal conflict. Hostility and anxiety stemmed from such sources as competition for women and fear of magic in a society where witchcraft could be practiced by anyone. The individual was constantly suspicious of his neighbours; he lacked close ties to any but a small number of relatives, and when one of these died he had no substitute. He did not feel related to any larger social groupings. The increased sense of isolation could lead to further withdrawal, possibly to the point of suicide. These probable motivations suggested that most of the Netsilik cases fell in Durkheim's category of egoistic suicide.

Balikci, Asen,

<u>Vunta Kutchin Social Change: A Study of the People of Old Crow, Yukon Territory</u>

(NCRC-63-3) 1963.

Field research for this study was carried out during the summer of 1961. The report outlines the traditional culture of the Vunta Kutchin, including aboriginal subsistence patterns, social organization, and religious and ceremonial practices. Traders, missionaries and policemen introduced far-reaching changes in these patterns. The foundations of traditional forms of organization and leadership were destroyed: the interruption of intertribal warfare ended the usefulness of war chiefs, weakened the power of the shamans, and removed one of the main elements of clan organization. Concurrently, introduction of the rifle and of trapping ended earlier co-operative forms of hunting caribou, thus ending the function of traditional hunting chiefs. As economic pursuits became more individual, the family tended increasingly to behave as an independent unit and the people to live in smaller groups for trapping.

The Old Crow community was still undergoing rapid cultural change. Recent economic changes included the appearance of new activities, such as logging, and the introduction of government help. Social assistance and the establishment of a federal day school had encouraged permanent

settlement in Old Crow, far from the old trapping areas. The pattern of intercultural relations was greatly affected when new government agents (e.g. school teachers) became active in the area, and older ones (the R.C.M. Police) had their functions changed from an emphasis on law enforcement to an emphasis on social welfare administration. The trader's and missionary's positions became less powerful as the Indians began to transfer their feelings of dependence to the newcomers. The few minor leadership positions occupied by Indians were held through affiliation with Euro-Canadian administrative, commercial, and religious institutions.

Marital ties tended to be unstable; relations between married couples were characterized by tensions, and frequently by infidelity. Individual hostilities, frequent heavy drinking, and reckless gambling were features of community life. At the same time, a number of other behavioural patterns served to integrate the community; these included friendship and visiting patterns, and membership in a formal band organization, in religious groups, and in the ski club. Future research was needed to determine if those patterns that appeared disruptive were in fact part of a process of social disorganization owing to culture contact, or if they were inherent in traditional Athapaskan culture.

Bourne, L.S.,

Yellowknife, N.W.T.: A Study of Its Urban and Regional Economy

(NCRC-63-8) 1963.

This study investigates the present economy and possible economic future of Yellowknife and its surrounding area. The limitations of the physical environment are outlined, and the history of mining development is sketched. The gold mining industry, increasing diversification of the local economy, and the growing importance of Yellowknife as a regional centre, are examined in detail.

Yellowknife had developed into one of the most important service centres in northern Canada because of its strategic location, modern transportation facilities, and urban amenities. Economic diversification had brought increasing stability and community permanency. There had been a marked decline in the labour turnover rate, and increased public and private investment in the last few years, particularly in housing. Yellowknife remained, however, essentially a specialized community dependent on the unstable economy of gold mining; one mine in the area appeared to have sufficient ore reserves for a further 12 or 15 years of production, while two others might close much sooner. Meanwhile, the Federal and Territorial governments were becoming increasingly important as sources of employment and financial aid.

The future of Yellowknife as a permanent community depended on continued government support and further subsidies to encourage the growth of an increasingly diversified economy. Tax exemptions, subsidy payments, and expansion of the highway system are among the incentives recommended to stimulate mining, transportation, and tourist development. These measures should be initiated within the framework of an overall plan for regional development.

Although mines in the immediate vicinity of Yellowknife might close, the area to the north probably would undergo increased mining development. In view of the size of public and private investment in Yellowknife, it would be uneconomical to abandon the town only to duplicate it at some other point in the region. It is recommended that Yellowknife be planned as a permanent community to function as a regional service centre for small, flexible, and impermanent mining camps. This approach to regional planning allowed for the physical mobility demanded by the mining industry, and might be used in other parts of the north as well. Responsibility for initiating such regional planning measures rested with the government.

Clairmont, Donald H. J.,

Deviance Among Indians and Eskimos in Aklavik, N.W.T.

(NCRC-63-9) 1963.

Analyses deviant behaviour in the context of the social structure of Aklavik, using data gathered during field research in the summer of 1961. Demographic structure, family organization, ethnic relations, and mechanisms of social control are described.

Excessive drinking and crime are the forms of deviance chiefly examined, with some attention also given to work instability and sexual promiscuity. Deviance was more common among the young natives in the settlement, who were beginning to form gangs, than among the older people and those following traditional pursuits.

The report contains the following section on political activity and social control:

> "In general, settlement natives in the 16 to 29 age group have not attempted to resolve their strains by working for social changes through the legitimate political structure. They are politically apathetic and few attend political or semi-political community meetings. As a whole, natives do not discriminate between the civil service and the political system. Both the old and young natives define the government as an organization from which they can obtain palpable advantages, such as relief. Essentially, however, the natives see the government as unchangeable and feel they exercise little control over its management.

> "Much of the formal decision-making power in the Aklavik area is held by the temporary white residents, especially government officials. On a formal political level, natives do not have political roles and Aklavik is represented by Whites in both the Federal and Territorial houses. On a local level, the white government administrator has attempted to initiate an advisory council which would include elected natives. Yet decision-making for the community is essentially in the hands of the temporary white government, religious, and business officials. However, the natives are not completely passive. They express their demands through various pressure groups such as the Trappers' Association, the Pentecostal church and the semi-defunct Indian tribal organization. It was also observed that Eskimos whaling on the coast were effectively able to force the government to meet their demands for higher fish prices and for better equipment. Young settlement natives are non-participants in these pressure groups. As a result, they have no direct connection with the community decision-making mechanisms and are thus not involved in effecting change within the legitimate political structure."

Whites and natives shared the opinion that Indians and Eskimos were unable to control their behaviour while under the influence of liquor. This, coupled with the belief that natives have a democratic right to use liquor, functioned to absolve everyone of blame for the community's social problems.

Employing a theory formulated by R.K. Merton, the author contends that deviant behaviour among young native adults is largely an adaptation to stress caused by an acceptance of white middle class values and goals on the one hand, and lack of access to legitimate means for achieving these goals on the other.

Clairmont, Donald H. J.

Notes on the Drinking Behaviour

of the Eskimos and Indians in the Aklavik Area

(NCRC-62-4) 1962.

Based on field research in 1961, this report describes drinking patterns and attitudes toward the use of alcohol at Aklavik, and examines some relationships between excessive drinking and other forms of deviance in the community.

Two principal drinking patterns are distinguished: the "splurge pattern," generally involving young native males in casual employment, trapping, or fishing, who travelled to Inuvik to spend substantial sums of money in prolonged drinking sprees; and the "one-night bout," which was more likely to involve men in steady employment with family responsibilities, and not infrequently included women.

On the basis of local police records and other observations, certain trends relating to sex, age, and ethnicity are noted. While men drank with other men as often as they drank with women, it was rare for women to drink together without men in attendance. Younger women tended to have strong guilt feelings about their drinking behaviour, probably because

alcohol consumption was likely to involve sexual deviance. Groups arrested for intoxication were most often Eskimo groups, partly because legislation existing at the time of the arrests gave Eskimos easier access to alcohol than Indians. Whites tended to drink with Eskimos more than with Indians, and there was evidence that Indians and Eskimos were drinking together more frequently than in the past. There were indications that drinking across ethnic lines occurred much more among younger than older people. There was also a good deal of drinking in groups whose members belonged to different generations; drinking in family groups was perhaps more common among Eskimos than Indians.

Offences involving liquor accounted for most of the charges laid against members of both ethnic groups. Many Indians and Eskimos exhibited considerable hostility toward the police.

Attitudes toward drinking varied with socio-economic status and religious affiliation. Native people of lower status and weak religious ties regarded heavy drinking as manly behaviour, the more economically successful thought controlled drinking was acceptable, and members of the Pentecostal Church favoured total abstinence and supported the belief, also held by many others in the community, that native people were unable to control their drinking.

Cohen, Ronald,

<u>An Anthropological Survey of Communities in the Mackenzie-Slave Lake Region of Canada</u>

(NCRC-62-3) 1962.

Based on field work in the summer of 1960, Fort Providence, Fort Simpson, Fort Norman, Fort Good Hope, and Fort McPherson are examined in terms of geographical setting, services and facilities, population and settlement patterns, economy, social organization, and acculturation. The larger centres of Yellowknife, Hay River, Aklavik, and Inuvik are described more briefly.

Relations within white and non-white (Indian and Metis) groups are analysed, as well as patterns of interaction between these groups. Interaction across these ethnic lines was characterized by formality and social distance, and relations were typically those of superior to subordinate. A good deal of the interaction was accomplished through native intermediaries who tended to occupy steady jobs in the settlements, and appeared to enjoy positions of prestige and leadership among their own people. In the Mackenzie Delta area there was a tradition of casual and friendly social intercourse which was in sharp contrast to the rest of the region. More than other professional groups, teachers tended to behave informally with the natives, and to be more highly regarded by them.

Analytically, whites throughout the region could be divided into three main factions according to differences in beliefs and attitudes toward the north and its people. In many communities the traditionalists, who were paternalistic, competed for power with the new reformers, who were dedicated to progress and wished to promote non-white participation in community affairs. Many reformers found themselves isolated and frustrated, but those who were willing to compromise with the traditionalists were among the most valuable whites in the region. The third group, the apathetics, had liberal views but were primarily concerned with their own lives, and were uncommitted to any policy of change or development.

Four categories of settlement - urban centres, settlement towns, local groupings, and camps - are distinguished according to population size, number of white inhabitants, degree of reliance on hunting and trapping, variety and extent of facilities and services, and other related criteria.

Factors facilitating change included new schools, government development programs, and increasing urbanization. Inhibiting factors included lack of employment opportunities, and the persistence of values and attitudes which perpetuated traditional patterns of living.

It is recommended that future research include detailed studies of selected communities falling in the several settlement categories

identified by the author. Studies of the school hostel system and of labour relations also are recommended. Suggestions for administrative action include establishment of a leadership institute to train both natives and whites in techniques of community organization, introduction of improved vocational training and job placement systems, and establishment of minimum qualifications for school hostel staffs. Government and private agencies could be encouraged to recruit for northern service persons willing to accept responsibility as community leaders, and willing to participate with non-whites in community organization.

Dailey, Robert G., and Lois A. Dailey

The Eskimo of Rankin Inlet

(NCRC-61-7) 1961.

Based on field research in 1958, this study examines social change among Eskimo miners and their families at Rankin Inlet. The history of the mine and the structure of the community are discussed, together with demographic features of the Eskimo population. Eskimo kinship, marriage patterns, living standards, and working conditions are described in detail.

As a result of mine employment, the traditional annual cycle of hunting and trapping had all but disappeared. However, the Eskimo had not yet acquired new attitudes or a new self-image appropriate to the industrial milieu. He had not adopted the goal of "success" as a wage earner, but instead was adjusting passively and "marking time". His difficulty in adjusting to work routines was the chief complaint of white supervisors.

In general, the Eskimo culture as a system of attitudes and ideas remained unchanged. Marriage patterns, family relationships, health practices, and living arrangements were little affected by intensified exposure to white influences and standards. However, a social class system was developing among the Eskimo, on the basis of such criteria as occupational prestige and differences in regional origins. People from Chesterfield Inlet and Repulse Bay looked down on those from Eskimo point,

who were the last to arrive in Rankin Inlet and had experienced the most difficulty in adjusting to the new environment.

Relations between Eskimo and whites had the features of a caste system. There was "no real Eskimo-white social interaction of any kind", and even in the work situation the language barrier kept interaction to a minimum. Eskimos and whites ate in separate dining halls at the mine, and attended movies separately. With a few exceptions, whites were forbidden to visit the Eskimo settlement area and Eskimos almost never visited white homes. The Eskimo was not realizing social equality.

The mine management dominated and effectively controlled the community, and the Eskimos were not consulted or given an opportunity to participate in community life. Eskimos were being trained to be labourers, but not citizens.

The authors offer a number of recommendations for improving conditions, including the stimulation of Eskimo involvement in community affairs, the identification of more specific educational and administrative goals, and the provision of better health facilities and programs.

Ferguson, J. D.,

The Human Ecology and Social Economic Change in the Community of Tuktoyaktuk, N. W. T.

(NCRC-61-2) 1961.

This study examines the social organization of the Tuktoyaktuk Eskimos in relation to the resources of the area, using data gathered in the field in 1957. Population characteristics and health conditions are described, and the history of culture contact and change outlined.

The Eskimo community structure consisted of little more than a collection of extended families, each pursuing its own interests. There was no individual or group to provide leadership of the kind needed for economic co-operation across kinship lines. Effective leadership rested with the whites, who directed the religious organizations and the educational and economic systems.

The Eskimos recognized differences in occupational status within their own group; skilled trappers enjoyed high prestige, while casual labourers occupied a low level. Thus there were signs of an emerging social class structure, and a potential for the development of leadership along occupational lines.

There was a conflict between the demands of wage employment on the one hand, and of hunting and trapping on the other. In summer, jobs kept people in the settlement and diverted them from fishing and whaling.

The author predicts little increase in the number of permanent jobs available to Eskimos in the area, and a decrease in part-time summer employment as freight-handling becomes more mechanized. At the same time, the number of employable males would increase by about five percent yearly. The fur market was unlikely to rise because many synthetic materials were replacing natural fur. Furthermore, Tuktoyaktuk was not a good trapping area.

Recommendations include the introduction of warmer winter clothing for Eskimos, as there were not enough skins for clothing and this limited winter activities, and the provision of a mobile refrigerator to increase the efficiency of the local fishing and whaling industries. The author advises against a proposal to move the settlement, arguing that relocation would bring hardship to the Eskimos; their houses would not withstand the move, and the proposed site was unsuitable for fishing and beaching boats.

Graburn, Nelson, H.H.,

Taqagmiut Eskimo Kinship Terminology

(NCRC-64-1) 1964.

This study investigates relationships between the system of kinship terminology and other aspects of social organization among the Taqagmiut Eskimos of northern Ungava. Field research was conducted in the Sugluk area in 1959. Regularities and inconsistencies in kinship terminologies are examined to show why they occur, and to relate them to behaviour patterns in the society. Kinship terminology is seen to reflect certain basic patterns in the organization of households, camps, and sibling groups.

Recognition of a broad network of kinship by marriage, and the application of kin terms to a wide range of persons in the speaker's own and adjacent generations, facilitated and reinforced patterns of co-operation within and between camps. The proliferation of kinship links could be seen as a highly adaptive feature in a harsh environment where individuals or groups might become dependent on the generosity of those in other camps. Similarly, the many terms indicating distinctions of age and generation serve to reinforce a weak system of authority that was largely age-based.

Graburn, N.H.H.,

General Introduction to Lake Harbour, Baffin Island

(NCRC-63-2) 1963.

Based on field research in the summer of 1960, this study describes the culture, social organization, and economy of the Eskimo people of Lake Harbour. The history of contact with whites is sketched, and general population characteristics described. Marriage practices, family organization, and patterns of authority and leadership are outlined.

The good game resources here permitted continuation of the traditional patterns of hunting camp organization, and of the yearly cycle of economic and social activity. Very few Eskimos lived permanently in the settlement, and relief was rarely issued. Social control and decisions on economic and religious activities were exercised by the leaders of several individual camps, who together constituted a "power elite" co-operating among themselves and with whites in matters affecting the entire community.

A drastic decline in Lake Harbour's population between 1956 and 1960 was brought about by large-scale emigration to Frobisher Bay, 75 miles away, by Eskimos in search of wage employment, better living conditions, greater security, and the social attractions of town life. This provoked much concern among the remaining Eskimos about the future of their community, including fears that the local trading post and government

establishments would be closed. Factors tending to reduce migration included decreasing opportunities for employment and housing at Frobisher Bay, and the desire to avoid involvement in the social problems of the town.

Lake Harbour was one of the few places in the Arctic with abundant food resources, and could support a far larger population. This made the prospect of total evacuation of the area especially undesirable. The fate of the community rested not only with the local Euro-Canadian establishments but also with the native leaders, for if they decided to leave the others would leave also.

Recommendations include provision of incentives for Eskimos to return, including assurances from white agencies that they intend to remain. If the Hudson's Bay Company proposed to withdraw, consideration should be given to establishing a co-operative store. The local boat-building project could be expanded to employ more men and to build new types of boats. The promotion of tourism, arts, and crafts, and the possible establishment of a rehabilitation centre and nursing station are further suggestions.

Helm, June, and Nancy O. Lurie,

<u>The Subsistence Economy of the Dogrib Indians of Lac La Martre in the Mackenzie District of the N.W.T.</u>

(NCRC-61-3) 1961.

The economic and social organization of this branch of the Northern Athabascan Indians is described, using data gathered during field research in 1959. The kinship structure and patterns of social interaction are outlined, and ways of exploiting game and other resources are examined in detail.

The people of Lac La Martre were poised between the self sufficiency of a subsistence economy on the one hand, and dependence upon a market economy on the other; abandonment of either would result in a severe decline in living standards. Many items of consumption formerly made from native materials - especially clothing, furnishings, shelters, tools, etc. - were now purchased. However, the people continued to rely heavily on country food, although they considered certain store foods, such as flour and tea, to be necessary staples.

The decline of the caribou had caused heavier reliance on fish, and forced the population to substitute manufactured goods for many native items formerly made of caribou. At the same time, the Indians had learned to prefer many of these manufactured items.

Wage employment and government welfare programs had raised living standards and led to consumer wants which could not be met by traditional subsistence activities. Increasing reliance on a market economy was one factor causing the population to concentrate in a single bush village which was still within their traditional hunting territory but relatively close to the trading post at Fort Rae. Furthermore, a day school at the village provided opportunities for casual employment, as well as for the education of children. The authors suggest that this concentration of population could lead in time to the depletion of local game resources and to problems of sanitation. However, of all northern Indian groups the people of Lac La Martre continued to be among the most self-reliant and the least affected by the attractions of civilization, as indicated by the fact that they had not yet abandoned their all-Indian bush village for life in the settlement.

The authors recommend that consideration be given to promoting handicrafts, tourism, and commercial fishing, and suggest the establishment of a community laundry.

Honigmann, John J.,

<u>Foodways in a Muskeg Community</u>

(NCRC-62-1) 1962.

This study, based on field research in 1947 and 1948, describes the way of life of the Attawapiskat Indians, a Cree speaking group living on the west coast of James Bay. It examines the extent to which their food habits are determined by social and environmental factors, looks at health and nutritional conditions, and makes recommendations for the improvement of these and related social conditions.

The history of the area is sketched, and the physical environment and demographic structure described. Family and community organization and mechanisms of social control are outlined. The annual economic, food-gathering, and dietary cycles, and the methods of food preparation and preservation, are described in detail.

The Attawapiskat people appeared to suffer from deep-seated anxiety associated with past experience of food shortages. In spite of improved living standards made possible by relief and family allowances, the people behaved as though they were chronically threatened with starvation. Indian attitudes of dependency were due at least partly to the fact that there had been periods of acute starvation within living memory. The people tended to regard public assistance as an obligation which administrators were duty-bound to provide.

The idea that relief makes the Indians lazy is rejected. The author considers that relief enabled the Indians to exploit resources, provided they were abundant. On the other hand, the Indians remained reluctant to hunt if the prospects of success were low.

High incidences of physical and mental illness, economic insufficiency, declining use of country food, lack of instruction in nutritional requirements, insufficient control over the environment, inadequate educational facilities, and discontent with government administration were among the principal problem identified in the community.

A systematic and comprehensive approach to community rehabilitation is suggested. Specific recommendations include better health education, development of a school curriculum adapted to the needs of the local population, and instruction and technical assistance aimed at increasing the efficiency of food production and preservation. Intensified gardening, exploitation of fishing grounds in James Bay, and introduction of canning and freezing techniques are suggested. A relief policy aimed at the encouragement of greater self-sufficiency is recommended. In addition, it is claimed that government officials, traders, and missionaries should become better informed concerning the cultural standards and values of the Indian community.

Hurlbert, Janice,

Age as a Factor in the Social Organization of the Hare Indian of Fort Good Hope, N.W.T.

(NCRC-62-5) 1962.

Based on field research in 1961, this report discusses age groupings among the Indians of Fort Good Hope, and examines the training of children and young people. The age groups distinguished by the author, and recognized by the Indians, were infancy, childhood, adolescence, middle age, and old age.

Adolescence extended from twelve years of age until marriage. During this period, girls learned how to keep house, while boys learned hunting and trapping. Together with the middle age group, the adolescents had been strongly influenced by Euro-Canadian culture. Forms of dress and recreation were largely adopted from white society, but the adolescents were also familiar with native traditions and folklore. Many young people took temporary wage employment, in the settlement or away from home, while others went away to residential school. The school system had impressed the young with the value of individual achievement. While this was a useful orientation for wage employment, it contrasted with the value traditionally placed on co-operative action, and might hinder adjustment to life on the land. Adolescents who had been to residential school were less interested in traditional economic pursuits and showed less respect for the authority of their elders than those who had stayed home.

The transition to the middle age group was marked by marriage, usually in the late teens or early twenties. By marriage, the individual attained full status as an adult member of the community. Most of the middle age group grew up when fur prices were high and there was money to spend. Furthermore, during and after the Second World War, they had observed the high standard of living of the whites, and wanted to share it. Consequently, they were dissatisfied with the bush life which most of them were forced to lead.

Somewhere between 45 and 50, individuals joined the old age group. Few of the elders spoke English. They knew traditional games and dances. Although Catholics, they believed in native superstitions and magic, and there were several practicing shamans.

The author recommends projects for the marketing of fish, berries, and handicrafts, and notes that these might stimulate a sense of co-operation and community solidarity. The formation of youth groups under church or school sponsorship might have the same result.

Jenness, R.A.

Great Slave Lake Fishing Industry

(NCRC-63-10) 1963.

This economic study describes the establishment of the fishing industry on Great Slave Lake, and the seasonal patterns of activity and employment associated with it.

The author discusses the major difficulties of the industry with particular attention to marketing problems, and relates these to the Saskatchewan government's experience in the marketing of fish. Certain recommendations for government action to aid the industry, as offered by other observers, are critically examined. These earlier recommendations included the introduction of price supports and royalties, encouragement of local fishing co-operatives, enforcement of strict residency regulations for fishermen, provision of food processing facilities, and government assistance to establish a cold storage and freezing plant at Hay River. The author considers the difficulties involved in implementing each of these proposals, and offers a number of other suggestions, including the provision of more training and technical assistance to fishermen.

It is suggested that closer co-operation between the Territorial and adjacent provincial Governments could lead to improved production techniques, and to establishment of a collective marketing service for fishermen in the Prairie Provinces and the Northwest Territories.

Johnson, William D.

An Exploratory Study of Ethnic Relations at Great Whale River

(NCRC-62-7) 1962.

Based on research in 1960, this study pays particular attention to the social isolation of the Indian community from both the whites and Eskimos in the settlement of Great Whale River.

Although their homes were close to those of the Eskimos, the informal relations of the Indians were almost entirely confined to their own group, and were primarily along family lines. Kinship ties extended through the entire Indian community, and made it an extremely cohesive and closed unit. This cohesiveness was reinforced by community-wide adherence to the Anglican Church.

Between adult Indians and Eskimos there was social distance and reserve. In general, the Indians seemed inhibited by the presence of Eskimos. Indian children showed fear of Eskimo children, who were generally more confident, aggressive, and rough in their play. This seemed to be a factor explaining the relatively poor attendance of Indian children at the local school.

The Indians viewed local whites with resentment and distrust,

believing that their own position was inferior to that of the Eskimos, and that Eskimos received preferential treatment from employers and officials. The whites expected the Indians to comply with values and standards of behaviour which differed from their own, and which they did not understand. In contrast, the Eskimos appeared more committed to the acceptance of Euro-Canadian values, and "more closely integrated" with the whites.

Parker, V.J.

The Planned Non-Permanent Community

(NCRC-63-5) 1963.

This study examines approaches to planning future mining communities that would depend for their existence solely on the exploitation of mineral deposits. The historical development of this type of community is outlined, and the major characteristics, chief problems, and existing legislation for the establishment, organization, and financing of mining towns described.

An approach employed by many corporations was to plan northern single-enterprise communities as permanent towns with urban features commonly associated with metropolitan suburbs. Many such communities had become ghost towns after the mines were worked out.

A second approach involved the "mining centre", a single community planned to serve several mining operations. However, the mining centre was like the single-enterprise community in that its economy depended on non-renewable resources.

A third approach sought to diversify economic activity in order to introduce permanence and stability. To this end, towns were planned as regional centres with multiple commercial and industrial functions, including the provision of services to the surrounding region. However, factors of geography, climate, and distance from markets limited the potential for economic diversification in many Canadian mining towns, and unforeseen developments could upset long-range plans.

The author's alternative to these approaches is to plan for non-permanent settlement, devising communities that possess some of the most desirable urban features while possessing at the same time mobility and flexibility. The use of mobile homes and prefabricated buildings of various kinds would permit a town to be moved to a new site if its mine closed. Provision of up-to-date public utilities would introduce an element of immobility, but in the present state of technology this was unavoidable.

Principles and policies are recommended for the establishment of non-permanent communities, including recommendations for land ownership, home ownership and community organization, operation, and financing. Some limitations of the approach are outlined, among them the fact that a co-ordinated regional development program is virtually a pre-condition for planning non-permanent communities. Careful study of the social implications of non-permanence is recommended.

It is claimed that the approach would provide continuity in employment in the mining industry, when used in conjunction with staged mineral exploitation. It would minimize the costs of uncontrolled development and abandoned communities, and reduce the expense of opening new mining areas.

Sue, Hiroko,

Pre-School Children of the Hare Indians

(NCRC-65-1) 1965.

Based on field research at Fort Good Hope in the summer of 1961 and winter of 1962, this study examines the attitudes, beliefs, and behaviour patterns of Hare Indian women with respect to pregnancy, delivery, and child-rearing. Baptism, naming, feeding, care, behaviour in play groups, and the early development and socialization of the individual are described.

Statistics of birth rates and infant survival rates are given. Although female infanticide was no longer known, there had been some recent cases of nearly fatal neglect of female babies. Today there were more males than females between the ages of 10 and 30, which might in part be the result of a tendency to favour male over female children. However, the data are not conclusive on this point.

Traditional adoption practices are outlined, and their usefulness to the society examined. In a society where the family was the principal economic unit, adoption served to control family size and helped to ensure that scarce resources were distributed more or less equitably among the population.

Hare parents had difficulty deciding whether to let their children go away to residential schools. If the children were kept at home, there was a tendency for families to neglect their trapping areas and to remain

in the settlement so that the children could attend the local school. Young children could be expected to face in due course the dilemma of Hare youths today: whether to remain at home and accept the traditional trapping life, or to leave their families for wage employment in other areas, thereby bettering themselves economically, but neglecting their obligations to the older generation.

Usher, Peter J.,

<u>Economic Basis and Resource Use</u>

<u>of the Coppermine - Holman Region, N.W.T.</u>

(NCRC-65-2) 1965.

Using data gathered in 1963, this study investigates the Eskimo economy of the Coppermine - Holman region in the Western Arctic. The history of economic change is outlined, from the period of early European contact. The geography, settlements, natural resources, and population of the area are described.

Income from all sources (hunting, trapping, fishing, D.E.W. Line employment, government assistance, etc.) is analysed and compared with the economic potential of the region and with the needs of the people. The study attempts to isolate and analyse thc important problems and trends in the economic life of the area, and to outline some possible solutions.

In 1962-63, the average yearly cash income per Eskimo family was just over $1,700, but there were marked variations between different parts of the region. Trapping provided only a small proportion (about 20%) of total cash income, in a region where most of the labour force could be classed as hunters and trappers.

Casual earnings were the largest single source of revenue. Income from handicrafts was only 7.5% of the total. Handicraft co-operatives at Coppermine and Holman, founded in 1960 and 1961 respectively, had provided

an increased market for crafts, and higher prices to the producers. About 90% of all families received some relief during the year, and relief payments provided nearly 19% of total regional income.

The cost of living, and of replacing hunting and trapping equipment, was very high. The Eskimos could only earn enough money for capital equipment by working for wages, but this was incompatible with trapping. The author suggests that the feasibility of establishing consumer co-operatives be studied, as a means to keep money in the north. The cost of maintaining dog teams was so high that it was advisable to consider introducing other forms of transport such as motor sleds.

Game resources had been depleted by overhunting, and the land could no longer support the growing population. Although the transition to a wage economy had begun, there were not enough jobs available, and there was a danger that relief would become a major and continuous source of income to all. There was no basis for a viable economy, and the lack of known mineral resources in the area suggested that there was little hope of improvement in the future. Better methods of hunting and travelling might increase the food supply, but would do little to increase cash income.

The author recommends a serious investigation of the possibility of moving part of the population out of this and similar regions, possibly to southern Canada.

Vallee, F.G.,

Kabloona and Eskimo in the Central Keewatin

(NCRC-62-2) 1962.

Based on field research in 1959 and 1960, this study investigates recent social and economic changes in the Baker Lake region. The history of the area is sketched, the geographic and demographic settings are described, and the Eskimo kinship system, family organization, and marriage patterns examined. Particular attention is paid to the economic position and future prospects of the Eskimos, their relations with local whites (the Kabloona), the revolution in education, and changes in the social structure of the Eskimo population.

Income from wage labour and government allowances supplemented the decreasing income from fox trapping, and subsistence fishing was becoming more important than caribou hunting. The developing money economy made families relatively independent of each other, permitted individuals greater independence within the family, and lessened the pressures on young people to marry.

The whites preferred to employ Eskimos with proven capacity for living on the land, hence some of the best land people were employed in the settlement, while some of the least competent land people were obliged

to continue the traditional way of life. The Eskimos lacked the education to do skilled work. By 1967 the local school probably would produce about 20 candidates for skilled jobs, but it was unlikely that there would be suitable work available locally. Job seekers would continue to outnumber job vacancies in 1970, and some planned relocation probably would be necessary.

Relations among the whites were friendly and co-operative, but underlying this overall solidarity were elements of competition, conflict, and strain. Most were dedicated to the welfare of the Eskimos, but there was some conflict over the best means for promoting their welfare. Other sources of strain included the absence of a clear-cut, fixed priority of goals to be pursued, and the overlapping of functions between some of the white agencies. However, there was a need for some flexibility in organizational goals and means.

Relations between Kabloona and Eskimos were marked by diffuse friendliness, informal segregation, considerable restraint, and absence of overt conflict. Some of the features of a caste system were evident in these relations, while others were absent. Increasing specialization of function among the several white agencies was accompanied by increasingly impersonal relations with the Eskimos. Paternalistic treatment tended to produce childish reactions on the part of the Eskimos, who were anxious to please the powerful Kabloona. The whites wanted the Eskimos to become hard-working, thrifty, mindful of the future and generally committed to middle class values. However, the Eskimo was not much concerned about the future.

This attitude made it unlikely that he would identify with or conform to the ideal image which had been constructed for him, and was a source of despair to many whites.

Two main categories are distinguished in the Eskimo population: the Nunamiut, who chose to remain on the land and to retain traditional living patterns, and the Kabloonamiut, who wished to live in the settlement, avoided dependence on land resources, and chose to adopt certain customs of the whites. There was no sharp division between these categories; the Kabloonamiut were carrying the Euro-Canadian culture to the Nunamiut, in the sense that they were becoming stylistic and behavioural models, as well as mediators between the Kabloona and the Nunamiut. A socio-economic class system was emerging among the Eskimos, in which the Kabloonamiut formed the upper stratum. Kabloonamiut and "marginal" Kabloonamiut probably would increase, and the less successful ones might create serious welfare problems in future. Deviance was at a low rate, but probably would increase.

The Eskimo attitude of dependence was unlikely to change until stable employment became available for many more people, and until there was more rational and profitable exploitation of land resources. Meanwhile, wage employment offered some opportunity to learn how to exercise authority and make autonamous decisions. No single agency dominated Baker Lake, the community was relatively cohesive, and the social setting was "comparatively propitious" for the Eskimos to become involved in managing their own affairs.

Formation of a community association was a step in this direction and the Eskimos were well motivated to participate.

The author sees a trend toward the emergence of an Eskimo social system transcending local communities and linking widely separated people in a consciousness of kind. Government-sponsored radio programs and publications in the Eskimo language, partly controlled by the Eskimos, were contributing to this trend. The assimilation of the Eskimos in Canadian society was less likely than their integration as an ethnic group into that society.

Vallee, F.G.,

Sociological Research in the Arctic

(NCRC-62-8) 1962.

This publication consists of two papers delivered at meetings of the Canadian Political Science Association in 1961 and 1962.

"A Comparative Study in the Organization of Work in the Arctic", outlines a particular social science approach for use in the study of production organizations, particularly co-operatives. The paper discusses certain key concepts for the investigation of organizations, of observable differences between organizations, and of social relations and work roles within them. The point is made that social research in the north need not be confined to ethnographic studies, and that conventional anthropological concepts and methods can be blended usefully with concepts and methods from other fields of social science.

"Differentiation Among the Eskimo in Some Canadian Arctic Settlements", is based on fieldwork at Baker Lake, with supplementary and comparative data from seven other Arctic communities. It discusses new forms of social differentiation and social grouping, and offers some hypotheses concerning the conditions under which new forms arise. In doing so, the report treats in condensed form some of the major findings discussed in the author's Kabloona and Eskimo in the Central Keewatin (see previous abstract).

Traditionally, the main forms of social grouping were according to band, extended family, and household. With the increasingly activity of white agencies, many Eskimos assumed new work roles and adjusted to new social relationships, and differences emerged between settlement Eskimos (the Kabloonamiut) and Eskimos on the land (the Nunamiut). The settlement people were linked together by kinship and social bonds, and tended to intermarry more than they married land Eskimos. At the same time, new groups were forming within the settlements, and a socio-economic class system was emerging, based on differences in income, occupational prestige, regional origins, and other factors. It is suggested that the emerging classes soon may cut across community boundaries, linking people in a pan-Eskimo grouping.

Van Den Steenhoven, Geert,

Legal Concepts Among the Netsilik Eskimos of Pelly Bay, N.W.T.

(NCRC-59-3) 1959.

Field research for this study was conducted at Pelly Bay in August and September, 1957. Social and economic conditions among the Netsilik are described, and patterns of leadership and authority are examined.

There was no recognized formal authority outside the family, although individuals of unusual ability and prestige might exercise informal and often temporary leadership across kinship lines. The most common level of authority rested with the head of the nuclear family: the ihumatar or husband. He in turn looked up to his father, or if his father was dead, to his paternal uncle or oldest brother. Thus the authority structure consisted typically of a small number of nuclear families closely related along the father's line, and co-operating under recognized common leadership.

Common causes of interpersonal conflict (derision, destruction of caches, wife-stealing, murder, etc.) are described, and typical reactions, both individual and collective, are analysed on the basis of case histories.

Patterns of reaction were not sufficiently clear to allow predictions about the form of punishment, if any, which might follow a particular kind of injury or offence. Sometimes the injury appeared to be ignored. Only rarely did the entire community react to conflict in an active manner,

and then gossip, ridicule, and derision (including song duels) were the principal means of social control. Where deviance was not viewed as a threat to the community as a whole, control rested primarily within the family. Traditionally, blood vengeance might follow the murder of a relative.

Only in the manner whereby individuals dangerous to the community were executed, was there evidence that law existed as a social phenomenon among the Netsilik Eskimos; even then the decision to execute the deviant rested essentially with his family. In less critical matters, the norms governing conduct were customary rather than legal. The situation was similar to that found by the author in his earlier examination of law among the Caribou Eskimos, although the Netsilik were more aggressive in reacting to conflict, and showed more evidence of employing rudimentary legal concepts.

A serious problem in applying the Canadian penal code to Eskimos is seen in the fact that Eskimo definitions of acceptable behaviour may differ widely from the definitions employed in Canadian law. An argument is made for the appointment of Eskimo juries to hear cases against Eskimos.

Van Stone, J.W., and W. Oswalt,

The Caribou Eskimos of Eskimo Point

(NCRC-59-2) 1959.

This study examines social conditions among the people of Eskimo Point, on the west coast of Hudson Bay, using data gathered in 1959. The history of the settlement is sketched, and aspects of the social structure and material culture are outlined.

The Caribou people were the most primitive of all Eskimos, but they were undergoing rapid change. The Eskimo Point community lacked cohesion and unity, an important division being along religious lines. Native leadership, traditionally based on hunting skill, had given way to the leadership of traders and the police. Representatives of the older established Euro-Canadian agencies were continuing their paternalistic treatment of the Eskimos, whom they regarded as childlike.

However, the Department of Northern Affairs and National Resources was attempting to involve the Eskimos in the management of their own affairs. It was endeavouring also to stabilize the economy, to introduce new welfare measures, to provide educational facilities, and to assist the Eskimos generally in adjusting to new social conditions, while preserving their culture.

The aim of involving Eskimos in the larger Canadian society is viewed as possibly but not necessarily incompatible with the aim of retaining Eskimo society and culture. In order to achieve the latter objective, Eskimo leadership and greater community integration and solidarity should be

encouraged. This might be done at Eskimo Point by establishing a village council having some measure of local power.

Other recommendations include provision of a community meeting place, establishment of a co-operative store, and introduction of programs to promote adult education and the efficient harvesting of marine resources. It is also suggested that serious consideration be given to relocating selected Eskimos in the more urban areas of Canada.

Van Stone, J.W.

<u>The Economy and Population Shifts of the Eskimos of Southampton Island</u>

(NCRC-59-1) 1959.

Based on research in 1959, this report briefly sketches the history of European contact with Southampton Island, and describes the geographical distribution of it Eskimo inhabitants, many of whom came from adjacent areas earlier in this century.

The Hudson's Bay Company established its post at Coral Harbour in 1924. An airfield was constructed a few miles from the settlement during the Second World War, and continued to operate. Later, the Department of Northern Affairs and National Resources established a school and other facilities at Coral Harbour. The Eskimos had tended increasingly to group themselves in the vicinity of the settlement and airfield, in order to be close to sources of possible wage employment, most of it temporary and seasonal.

This concentration of the population apparently had resulted in the incomplete exploitation of the comparatively rich game resources of the Island, which could support a much larger number of people. The shift to a partial wage economy was resulting in a gradual disintegration of the aboriginal economy, but the new wage base did not appear sufficiently stable to meet the needs of the people.

Van Stone, J.W.,

The Economy of a Frontier Community: A Preliminary Statement

(NCRC-61-4) 1961.

This study examines the economy of the Chipewyan Indians of Snowdrift, on Great Slave Lake, using data gathered in 1960. The report is designed as a preliminary to a larger work, The Snowdrift Chipewyan (see abstract of NCRC-63-4, hereunder), and as such confines itself entirely to the economic aspects of community life.

Geography, environment, natural resources, and the annual subsistence cycle are described. Early summer was a time of little activity, but caribou hunting was important in late August and early September. Caribou continued to form the staple diet of the villagers. Fishing, wood gathering, and duck hunting in autumn were followed by trapping in winter and spring. The fur resources included fox, beaver, marten, mink, fisher, otter, and ermine.

Most trappers worked alone, and tended to return to the settlement frequently to trade furs and obtain supplies. In the winter of 1959-60, 38 trappers trading into Snowdrift were paid over $14,000 for their furs. Prices of furs fluctuated greatly from year to year, and the trappers were resentful and unable to understand these variations.

Few of the Indians were satisfied with their income from trapping, and wished to have steady wage employment. However, employment

opportunities were almost wholly seasonal, and confined to commercial fishing, construction, stevedoring, and some guiding for sport fishermen. Family allowances were an important source of unearned income, and a few people regularly received relief. The Indian Affairs Branch was concentrating on helping the Indians to overcome some of the uncertainties of subsistence by providing hunting and fishing equipment, and by assisting local trappers to market some of their furs in the south.

More employment was needed, particularly during the slack period of summer. Prospects in commercial fishing seemed limited, but there was some chance of further development in tourism. However, Indians would have to be trained to provide satisfactory services to tourists and sportsmen. The author suggests that consideration be given to establishment of a subsidized industry, such as a sawmill.

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Van Stone, James W.

The Snowdrift Chipewyan

(NCRC-63-4) 1963.

Examines culture change in the Indian community of Snowdrift, on the western arm of Great Slave Lake, on the basis of field research conducted in 1960 and 1961. The yearly economic cycle, division of labour by sex, and general techniques of subsistence are described in an historical context. The life cycle of the typical individual is discussed. Attitudes with respect to education, religion, health and other matters are examined, and related behaviour patterns described. The social structure is outlined, including family and community organization.

Leadership was poorly developed among the aboriginal Chipewyan, and there was only very rudimentary social organization beyond that of the family. The institution of chief was a relatively recent innovation introduced by the government to facilitate dealings with the Indians. The villagers expected the chief to help them obtain maximum material benefits from the administration, but did not expect him to interfere in the internal affairs of the community, or to exercise authority over their daily lives.

There were no leaders who could organize activity for the general welfare and improvement of the village, and the community functioned as a unit only in a minimal sense. Most villagers were related by blood or marriage, but the ordinary reciprocal relationships characteristic of such a community had broken down with the introduction of trapping, wage labour

and a money economy. However, traditional patterns of sharing the proceeds of the hunt were maintained, and cut across kinship lines. Although strongly individualistic and jealous of personal autonomy, the people shared a definite sense of community.

Along with other Indian groups, the Snowdrift Chipewyan had undergone directed culture change; representatives of white society had had the definite objective of inducing change, and to this end had brought various pressures to bear on the Indians. Directed change stimulated a deculturative process, whereby aboriginal culture traits were abandoned without being replaced by equivalent traits borrowed from the dominant culture. Very little of the old way of life remained at Snowdrift, and the minimal appropriation of new culture traits had produced a "poor-white" type of subculture that was duplicated in many places in the north, and also on reservations in southern Canada. Deculturation had largely eliminated cultural differences which once existed among Indian groups in the Great Slave Lake-Mackenzie River Region. Lack of community organization was a consequence of deculturation, and posed a problem for the future of the community.

Willmott, W.E.,

The Eskimo Community at Port Harrison, P.Q.

(NCRC-61-1) 1961.

Based on field research in the summer of 1958, social change among Eskimos living in the area of Port Harrison is examined. The geographic and historical settings, population features, and economic activities are described. Kinship structure and family and community organization are outlined.

Two categories within the population are identified and compared: Eskimos who lived in camps by hunting and trapping, and Eskimos who had moved recently to the settlement and subsisted on wage labour for white employers. Traditional forms of co-operation and sharing persisted in the camps, whereas wage employment involved acceptance of Euro-Canadian patterns of private property, and the concept of money as a means for accumulating and storing wealth. These changes were having profound effects on Eskimo social organization, resulting in a shift toward patterns common in the larger Canadian society.

In the settlement, as in southern Canada, nuclear families tended to be smaller and relatively independent of other kinsmen, and the division of labour between the sexes was less clearly defined. These new patterns represented more adequate adaptations to a wage economy than the traditional modes. Canadian society was characterized by a multiplicity of voluntary associations, and trends in this direction were evident in the formation of such organizations as a co-operative and a women's church group. Wage

employment had created differences in wealth and living standards, and there was some evidence of a developing social class structure.

There was no recognized Eskimo leadership in the settlement; new criteria for leadership probably would develop in the new circumstances. The man who spoke English and acted as interpreter might seem to be a leader, but in fact he might be marginal to Eskimo society and not a suitable leader from the Eskimo point of view.

Being highly adaptable, the Eskimo was well-equipped for change, but his tendency to fatalistic acquiescence had led to white domination. A major task of the administration would be to break this pattern, and to help the Eskimo reassert control over his own affairs. It should not be assumed that inevitably the Eskimos would be assimilated and their culture disappear. There were signs of a caste boundary between whites and Eskimos at Port Harrison, and evidence from other parts of the world showed that caste lines were obstacles to the assimilation of indigenous peoples. These boundaries became more firmly fixed when the indigenous groups formed the main labour pool for the economy. If Eskimos provided the labour and whites provided the supervision, industralization of the north could perpetuate the Eskimos' inferior economic position and strengthen the caste lines. On the other hand, by creating Eskimo-owned enterprises the co-operative movement could reduce economic dependence and help to prevent caste separation.

Recommendations for further research include study of the emergence of new values, of the role of fatalistic attitudes in social change, and of the acculturative effects of co-operatives.

Yatsushiro, Tashio,

Frobisher Bay 1958

(NCRC-63-6) 1963.

Based on field work during the summers of 1958 and 1959, this report discusses the material culture of the Frobisher Bay Eskimos at that time. The author reports the results of an extensive detailed survey of the various material possessions of the Eskimos, recording and discussing the ownership of housing, furniture, clothing, food, luxury articles, musical instruments, tobacco and smoking equipment, hunting tools and implements, and western items of transportation. He observes that the Eskimos also came in contact with many other items of western technology which they did not own or control.

The author considers that the willingness of the Eskimos to adopt western technology does not necessarily mean they will be assimilated rapidly into Canadian culture. He notes that "the material sector of the culture of any people generally yields to change more readily than the non-material aspect involving beliefs, values, and institutions." However, it is suggested that in time, continued exposure to western technology may influence the non-material aspects of Eskimo culture in important ways.

APPENDIX I

THE YUKON RESEARCH PROJECT - ABSTRACTS

The Yukon Research Project, a program of research in the social, economic, historical, and other related fields in the Yukon Territory, was begun in the Northern Co-ordination and Research Centre in 1963. Five studies have been completed and published to date in a special series of reports. These works are briefly described in the following pages.

Lotz, J.R.

Yukon Bibliography

(YRP-1) 1964

Contains about 1700 references to books and articles pertaining to the Yukon Territory and dealing with a wide variety of subjects, including agriculture, wildlife, forestry, fisheries, geology, geography, glaciology, geophysics, minerals, mapping, archaeology, history, exploration, settlements, population, government, transportation, tourism, and many others.

Lotz, J.R.

<u>The Dawson Area: A Regional Monograph</u>

(YRP-2) 1965

Based on field research in 1963, this study examines economic and social conditions in the Yukon community of Dawson and its surrounding area. The history of early settlement is sketched, and the physical setting, community organizations, facilities, services, and housing are described. Population movements, employment patterns, exploitation of renewable resources, and activities in the mining, transportation, tourist, and service industries are examined.

Founded with the gold rush of 1898, Dawson began to decline in population soon after the turn of the century as gold production fell. In general, depopulation and economic decline had continued to the present time. The number of small gold mining operators in the region was decreasing, and those who remained were concentrating their efforts in the immediate area of Dawson, in part because more distant placer deposits were inaccessible and costly to exploit. However, larger mining and petroleum firms exploring asbestos, silver, and oil deposits recently had given some stimulus to the failing economy.

Future mineral and oil production was likely to be highly mechanized, and seemed unlikely to provide large-scale employment

opportunities for the local labour force, which was largely unskilled and contained many people unwilling or unable to adjust to the demands of regular wage employment.

Under influences from southern Canada, the economic aspirations and expectations of Dawson people were rising, even as the economy declined. New roads from the south had not only reduced living costs and stimulated the tourist industry, but had also provided convenient and cheap escape routes, particularly for persons with marketable skills who wished to leave an area where the economy was marginal and opportunities were few. Many of those who remained behind were limited to casual or seasonal employment, while skilled workers were brought from the south to fill the better jobs.

Indians who might otherwise subsist on the land were attracted to the relative comfort and security of the settlement, where they had adopted a "poor white" type of subculture. Members of the younger generation were unwilling to return to the land, but untrained for other pursuits.

About fifty percent of the population did not depend on welfare payments, casual employment, and subsistence activities, but on small business and mining operations and on more regular employment. This group contained many long established residents who wanted to live at a comfortable level.

Dawson is described as a "welfare community", dependent for its existence on ever increasing expenditures by the federal and territorial governments for maintaining essential community services and providing welfare and other payments to individuals. However, Dawson did perform a useful function as a minor service, communications, and government centre for the northern Yukon. The author concludes:

> Can Dawson, with its decayed physical structures, inadequate services and large number of poor families, serve this function adequately and without heavy subsidy in the future? Or will a new town, smaller and more economical to operate, have to be established, either by consolidating the existing buildings of Dawson, or by founding a new settlement, as was done in the Mackenzie Delta? This is the question that will have to be answered in the next few years.

Lotz, J.R.

The Chilkoot Trail To-day

(YRP-4) 1965

Based on a walking trip by the author and three companions over the Chilkoot Trail in the summer of 1963, this report describes the conditions then existing along the famous route from Skagway, Alaska, to Lake Bennett, British Columbia, followed by goldseekers on their way to Dawson in 1898. The report is intended as a guide for persons wishing to hike over the historic trail, and recommends equipment to be taken and precautions to be made in planning such a trip. Maps of the area are included.

Parsons, G.F.

Yukon Travel Survey

(YRP-3) 1965

This report gives results of a survey of highway travellers visiting the Yukon Territory in the summer of 1963. Based on interviews with a sample of 205 parties of travellers and on other observations, the report offers some tentative generalizations concerning the origins, occupations, and incomes of visitors, their expectations and impressions of the Yukon, and their patterns of movement and spending while in the Territory. Comparisons are made with some findings of a similar survey in 1962.

Most visitors appeared to come from the western United States, while many also were from western Canada. Thirty-seven per cent of those interviewed were managers, proprietors, or professional people, and forty-three per cent reported annual incomes of $10,000 or more. Typically, a party of travellers consisted of two to four persons going to Alaska on vacation. More than half estimated that they would spend less than five days in the Yukon Territory.

Most travellers were camping and cooking their own meals, and only twenty-seven per cent reported using commercial accommodation exclusively. There was a tendency to spend very little money beyond that required for basic necessities. Impressions of the Yukon were generally favourable, and relatively few expressed strong objections to the unpaved Alaska highway.

Tanner, Adrian

Trappers, Hunters and Fishermen

(YRP-5) 1966

This report examines economic and social aspects of the hunting, trapping, and fishing industries of the Yukon Territory, on the basis of field research in 1964. The geographical and historical settings are sketched, and patterns of wildlife exploitation described.

Trapping was no longer a very important industry. However, many people continued to depend in part on trapping, and 293 individuals, including 245 Indians and Metis, were active trappers in 1963. About 65 per cent of whites with trap lines were not using them to any extent. Trappers' incomes for the winter months were low by comparison with almost any other occupation. Most trappers were not satisfied with their income, and would take almost any kind of regular employment if it were available.

The size of the fur catch in any year was dependent on a number of factors: efforts of trappers, alternative employment opportunities, credit supply, need and availability of goods requiring cash, numbers of furbearing animals, and fur prices. There was a lack of capital, and of institutions to provide savings and credit facilities for trappers, particularly Indians.

Hunters were generally of two types: trophy hunters who were primarily from outside the Territory, and local subsistence hunters. Non-resident hunters were required by law to use local licenced

outfitters and guides. Big game outfitting was a potentially profitable business, despite a limited market. It provided employment for Indian guides and game meat for their families, and was a source of revenue for the Territorial Government. Although trophy hunting was expensive, the number of hunters was increasing. Little accurate information was available on game populations, so that potential harvests could not be calculated.

Subsistence hunting was very important to trappers, to Indians generally, and to other Yukon residents with low incomes. There was a lack of understanding between authorities and subsistence game users, particularly Indians, over the questions of subsistence needs, conservation practices, and native rights to game.

Fishermen in the Yukon fell in three categories: subsistence, commercial, and sport fishermen. Indians did most of the subsistence fishing, but relatively little commercial fishing. Yukon lakes were small, production quotas were low, and commercial fishing was conducted by individuals rather than by companies or partnerships. Some of the fish were exported, but production was mainly for the local market.

The author offers a number of recommendations, including provision of marketing and credit services to trappers, opening of new areas to trophy hunters, amendment of game regulations to assist subsistence hunters, and encouragement of sport fishing facilities at smaller lakes not used by commercial fishermen. Research is recommended to determine the extent of the Yukon's fur, game, and fish resources.

APPENDIX II

OTHER REPORTS

Between 1957 and 1965, the Northern Co-ordination and Research Centre also published in its regular series a number of studies outside the general area of social science. These are briefly described below.

Cooper, P.F.

Air Cushion Vehicles in the Canadian North
NCRC-65-3 (1965)

Examines existing sources of information relating to the question of the suitability of air cushion vehicles (hovercraft) as a means of transport along the Mackenzie River, among islands of the Arctic Archipelago, and in other regions of the Canadian north.

Dunbar, M.J.

Preliminary Report on the Bering Strait Scheme
NCRC-60-1 (1960)

Discusses the feasibility and probable results of implementing a Russian proposal to build a dam across Bering Strait and to pump water out of the Arctic Ocean into the Pacific in order to increase the flow of Gulf Stream waters from the Atlantic Ocean into the Arctic.

Dunbar, M.J.
Second Report on the Bering Strait Dam
NCRC-62-6 (1962)

Considers the probable effects of building a dam across Bering Strait, but without attempting to pump water between the Arctic and Pacific Oceans.

Lefebvre, C.R.
A Draft Orthography for the Canadian Eskimos
NCRC-57-1 (1957)

Discusses the possibilities for a standard orthography for the Canadian Eskimo language, and examines the question of possible future unification with the Greenlandic orthography.

Lotz, J.R. (Editor)
Government Research and Surveys in the Canadian North 1956-61
NCRC-63-1 (1963)

Describes scientific work in the north by various Canadian Government departments during the period under review, as originally reported in "Government Activities in the North", a publication issued annually by the Advisory Committee on Northern Development.

Manning, T.H.

Notes on Winter Harbour, Bridport Inlet, and Skene Bay

NCRC-61-6 (1961)

On the basis of available records, this report discusses Winter Harbour, Bridport Inlet, and Skene Bay as potential harbours on the south coast of Melville Island, and examines the relative merits of each as possible locations for future landing operations from ships.

Smith, G.W.

Territorial Sovereignty in the Canadian North: A Historical Outline of the Problem

NCRC-63-7 (1963)

Outlines developments in the establishment of territorial sovereignty in Canada's north from Confederation to the period between the two World Wars.