

close to the larger hunting camps with one or more of the local Eskimos trained to operate them. Then if some emergency strikes the camp, the Eskimos have the means to communicate their plight and food and medical supplies to carry on with.

Eskimos following their traditional way of life are being given new ideas to strengthen their security without interfering with their self-reliance. Conservation is still an abstract conception to a people accustomed to taking game while it is there and, when it is no longer there, moving off in search of it. But a community of hunting Eskimos on the west shore of Hudson Bay has found that conservation makes good sense and that the practice of it can increase the yield of the land and can keep them in food when supplies are scarce. The Keewatin Re-establishment Project was set up to help the Eskimo families help themselves. Working with the guidance of an experienced field officer and the results of biological and wildlife research, they have learned a practical aid to making a better living. The principle of providing for tomorrow does not come naturally to traditional hunters like the Eskimos and Indians but both are intelligent enough to grasp that it can be turned to profitable account.

The advantages of the co-operative have also been introduced recently in the Arctic. The idea of pooling labour and sharing the harvest is traditional with the Inuit and they have recognized that a method of producing, processing and marketing which has been profitable for other Canadians could serve them too, particularly in areas where the fishermen, when working singly, were on relief. With some help from government officers the first two co-operatives were organized—the George River Eskimo Fishermen's Co-operative on Ungava Bay and a co-operative at Port Burwell. In the Frobisher Bay area, too, Eskimo fishermen have taken the first steps toward forming a co-operative.

At George River in 1959 co-operative harvesting produced some 18,600 lb. of Arctic char, and at Frobisher Bay about 15,000 lb. Char is in great demand as a gourmet fish in the "south" and the 1959 catch brought a net return of about 83 cents a pound to the Eskimos. The Port Burwell co-operative will be producing in 1960. In this region also, char is plentiful and of fine quality and cod is a useful source of food to the local Eskimos. The George River people—about 25 families—live on the edge of treeline and have plans to start a sawmill operation. They have used local logs to build a community hall and plans for a school are being drawn up. Eventually they hope to put up permanent homes.

In marketing the first season's catch, the co-operative fishermen faced one obstacle that ingenuity alone could not solve. Produce does not reach markets unaided; above all it must be kept fresh. This problem was resolved by the purchase of a 15-ton freezer through the Eskimo Loan Fund, a Fund started in 1957 by the Department of Northern Affairs. Fittingly enough, the first loans from the Fund were made to a group of Eskimo settlers who, in the tradition of earlier Canadian pioneers, set out to make their homes in unknown and almost empty country. A small group from Port Harrison, where game was scarce, volunteered to be moved to the High Arctic where it was more abundant and, with loan funds, were helped to re-establish themselves. Eskimos use the Fund to buy whalers and fishing boats, hunting and other equipment that will contribute towards better living. Experience has shown that they are excellent risks and the labour involved in such operations contributes to the development of the country.

For the Eskimos who have chosen to enter wage employment now becoming available to those who are prepared for it, training is provided—sometimes on the job, as was the case during the construction stages of Inuvik, sometimes in northern schools, and sometimes outside the North. Vocational or trades training is regarded as so vital to the earning-power of all who live in the Northwest Territories that it is built right into the government's school curriculum. All northerners now attend the same schools—schools that range from the Sir John Franklin School at Yellowknife, which offers a wide range of vocational courses and where students may qualify for university entrance, to single classroom units in remote Eskimo communities.