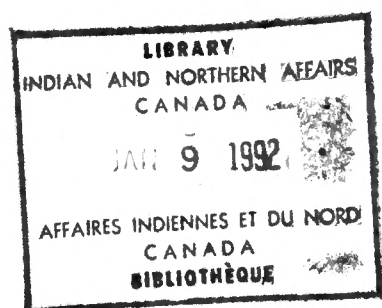


**Whitefish Lake Reserve :
comprehensive planning,
analysis & forecast**

/ Andrew Michrowski

Special Assignments and Review,
Dept. of Indian Affairs and Northern Development.
Ottawa : The Dept., 1974

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WHITEFISH LAKE RESERVE # 128

ALBERTA

COMPREHENSIVE PLANNING REPORT

ANALYSIS AND FORECASTS

Andrew Michrowski
Special Assignments and Review
Department of Indian Affairs and Northern Development
Ottawa

November, 1974.

Whitefish Lake
Comprehensive Planning Report

Analysis and Forecasts

November 1974.

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Special gratitude is offered to the people of Whitefish Lake Reserve. Without their interest, involvement and knowledge, this Report would not have been what it is. Their willingness to open doors to their way-of-life, into their homes, into their thinking was encouraging and important. The people's opinions made sure what would be written as well as what should not be written.

Some persons played major roles. It was Chief Allan Houle who had the idea of having me stay on the Reserve and work among the people. It was Marcus Sparklingeyes who assisted me in getting me to know the place and the people. It was Chief Melvin Steinhauer who thrashed and debated the ideas about the future. Women like Velma Shirt, Agnes Bull and Myrtle Houle helped me to appreciate the "soul" of the community. The list could go on and on.

Credit and acknowledgement is given to Ovila Gobeil, Denis Chatain and Al Fontana, of the Department of Indian Affairs, who have provided direction and erudite critique.

Andrew Michrowski.

Source of data

From the above, it can be noted that in most cases, the people of the Reserve, and, the Band Administrator were prime source of information.

Other and formal sources were archival, annual reports, manuscripts, treaty payment lists and journals found at the Departmental Headquarters and at the Glenbow Archives in Calgary. Some statistics were researched at the Indian Affairs District Office in Saint Paul, Alberta, in Ottawa, and from the various government agencies in Saint Paul, Edmonton, Calgary and Ottawa.

As it used to be

It seems that the right way to start off this report is to describe how things used to be here before the influence of "white-man" became strong.

The Whitefish Lake area was very important for the movement of the Woods Cree. Through this string of lakes and wide "creeks" people would move between the Lesser Slave Area (and even as far as the Mackenzie River basin) and the North Saskatchewan River. These lakes and the waterways had much more water than today. One could travel along the Beaver River, Whitefish Creek, across Whitefish Lake, then along the Whitefish Creek to Goodfish Lake, which in those days also included Reed Lake. Then there was one portage, about a mile long, onto the Garner Lake (which has since dried up slowly and has been separated into three lakes. Then it was on to Cache Creek which one way or another flowed through the Saddle Lake area onto the North Saskatchewan River - a very important route to the rest of Alberta and Saskatchewan (and even the Hudson Bay).

Contrary to what people are saying these days, the Wood Cree used to live together in communities. These "camps" as they used to called them were special places to which entire bands would return, year after year, even for thousands of years, during a season, or during the times of emergency.

One such emergency turned out to be the Riel Rebellion, when Chief Pakan saw it fit that his people would scatter to two such camps, during the spring of 1885 in order to avoid angry neighbouring bands who had joined the Rebellion. One camp was called simply "Island Lake" just north of the Reserve. Another camp place was called "The Fur Lakes" in the heavily wooded areas lying to the west of the Reserve.

From aerial photography we have pinpointed many important and sacred places, so old that even the elders have forgotten of their existence. The map shows where some of these sites could be. But until archaeologists have a chance to investigate carefully those areas, it is difficult to be certain just what these sites really were. We have noted the old mounds near Little Garner Lake, just south of the Galas farm, discovered by Clifford Cardinal two years ago.

Towards the times that the Treaty was signed, life was altogether good in these areas. There certainly was an abundance of food to suit all tastes, and which was "a factor in the health and energy enjoyed by the James Seenum Band", according to one local commentator.

For fruit, the people picked strawberries, raspberries, blue berries, black currants, red currants, gooseberries, and cranberries of several varieties. For the winter conservation, these were dried out in the sun until they were to be consumed after water would be added in a slow fire. For meat, the people had a choice of moose, prairie chickens and bird game which were plentiful. The people hunted geese, swans, waxies, cranes, partridges and a dozens varieties of ducks. Fish apparently were so numerous that the Jackfish along Whitefish Lake Creek "actually pushed each other out on the shore by the masses."

"Bread was passed up as another food when flour came. Even the children showed no preference for it", wrote Peter Erasmus in those days.

In Whitefish Lake, they used to say that "when you marry one of our girls, you do not marry trouble". For the women were the hardest workers, and competed with each other trying to please their men and in keeping up happy and robust families. If the band had some great and visionary men it was probably because of those great women who stood "behind the scenes".

Chiefs and Councillors were chosen for their positions of trust because of outstanding qualities of character, bravery and ability. Sons of chiefs assumed office following the death of a Chief only if they had proven themselves qualified for the standard of office.

The Change

But change came. And the change had ominous signs at first. And then it came so fast that the people were bewildered. A few great men foresaw the implications and fought hard to assure that their people would suffer the least possible. These men were Chief James Seenum (Pakan), the Reverend H.B. Steinhauer and Peter Erasmus.

The ominous signs of change included the rapid disappearance of the buffalo, the new sicknesses and pestilences that came with the approach of the white settlers and the frequent encounters with the "whiskeymen" who ventured to "trade" from the South.

The last buffalo hunted by a Whitefish Lake man was in the year 1869, as far away as Vermillion (more than 100 miles away). Though the people here knew buffalo only as another source of meat and produced basic supplies gathered from every possible part of the animal, they did not depend on it. But a buffalo hunt was an important event to the men women and children. The people became distressed by their sudden disappearance. They were bewildered also at how could such strange events happen.

As the years went by, there were fewer and fewer birds. This meant food was harder and harder to come by. The nutritional values of the diets were diminishing due to the lesser variety. Ecological balances of the past were being upset. In consequence there were more flies. The environment was becoming more hostile. Meat could not be dried out in the sun as before for conservation, because of the multitudes of the flies that would pester and contaminate it. For some connection with the rest of the ecology, the fish became scarcer.

The diseases were terrible. The usually able medicine man in Whitefish Lake (who even cured well renowned whitemen like Rev. McDougall from longstanding illnesses) did not know how to cope with small pox. It was a new disease, brought by white men and he was not prepared with all the herbs that he was aware of, to experiment in time at how to cure it...It was so bad, that in one year, 1868, fifty Whitefish Lake people died of small pox. Many others died in the Saddle Lake area.

The whiskeymen made a reputation for themselves as ruthless and amoral traders. They were bringing in a previously unknown drink that ruined the sanity and clarity of the people, that caused them to commit horrors with the very people who loved and cared for them. In the process of this, they even dared to trade unfairly and threateningly, mocking at the very basis of self-respect of the people. Yet, to the great amazement of the Indian people throughout this part of Alberta and Saskatchewan, these very rogues were actually scared of another new influence: the redcoats, (who have since become known as the Mounties). When the chiefs of the different bands would later meet at Forts Carlton and Pitt, to sign the Treaty, one subject of conversation was why were the whiskeymen so afraid of the redcoats? Someone made the remark, which ran more or less on these lines, "I do not think it is the redcoats themselves that they are afraid of. I am sure, for

instance, that guns can kill them just as easily as they are used to kill Cheyenne people. I think that it is the authority behind the redcoats they are afraid of", a remark attributed to Poundmaker. This new thing, authority, was also part of the change that bewildered the people.

So many new things, one after another, so suddenly. The very core of the Whitefish Lake society, like that of many other Indian bands, was being roughly shaken.

But the people of Whitefish Lake were better prepared, thanks to the visionary people living among them.

Perhaps the first protecting and farsighted gesture came from the Reverend Henry B. Steinhauer, who coming from Rama, Ontario, started a Methodist mission at Whitefish Lake in 1854.

It was not just the preaching that made Henry Steinhauer so beloved by the people. It was the things he taught, the new techniques that he introduced, which even the elders recall to this very day. He was the man who introduced agriculture a few decades before the terrible ecological changes that were to come, having learnt from example of what had happened to other native people further East, who did not have the chance to adjust their way of living on time. He also introduced new "house building" techniques which were really marvelous, for most of the people would now live a little more permanently around a mission (which included a church and a school where the Whitefish Creek leaves Whitefish Lake), living out such new concepts as clearings, farmlands, hay meadows, and houses, root houses (where cereals would be stored mostly for seeding purposes the next Spring). All these things were done without money (for being an Indian missionary, he was not receiving as much aid from the church as other missionaries), without nails, shingles and window glass and tools made outside. "The next best was used", writes Sam Bull. It is truly interesting to learn about the resourcefulness of the people those days who were able to do so much with so little -- and with enthusiasm.

Another important influence provided by the mission that Henry Steinhauer started was the new thing called, "education". This was the necessary link that would make it easier, ahead of the times, for a great many of the people to know how to "talk" and "deal with" the coming and growing influence of the whitemen. It started a long standing tradition, which is still very much in the mood

of the people living today on the Reserve, of striving to do the very best possible in education, and of trying to learn of the best and the most useful of the outside world, and of trying to know how to best adapt oneself while retaining the self-respect and honour that is due to all. The people want to think for themselves, by themselves, to put it in a few words.

The Reverend Henry Steinhauer worked closely with the Chief James Seenum. It is evident from the journals found here and there that these two men had mutual respect for each other and co-operated vastly from the most trivial sentimental problems of the young Whitefish Lake girls and boys to events of major regional and territorial importance.

Chief James Seenum was a great man, on his very own right.

Politically speaking, he was the only Head Chief of whole group of bands who were living off the land over a vast area. These were, the Whitefish Lake and Goodfish Indians, the Little Hunter's band, Blue Quill's band, the Muskegwatic band (or Washatanow) and apparently exercised powers over the Beaver Lake, and the Lac La Biche bands. But what interests us here, is the thinking of this man, and how he tried to restrain every possible long-term hardship from the people he was responsible for. In acting as he did, he set the still practiced political policy of the Whitefish Lake Band as regards the Department of Indians Affairs as we shall well note.

It is recorded that the Chief was startled to learn about the new concept that was being introduced through the redcoats and these Indian Commissioners, on behalf of a "Queen Mother", called Reserves. In the years between 1873 and 1875, he feared that this new concept would mean restrictions in travel and hunting, two very basic freedoms of the people. And besides, why give up land which they have enjoyed since earliest memories? It was the whiskey traders and the buffalo slaughters that convinced the Chief that sooner or later something would have to be resolved. Besides, the people were dying off from diseases and pestilence so often that in all annals (both Indian and of visiting whitemen) describing the area, no particular mention is made of the situation. Death was in fact a way of life!

Naturally, James Seenum was not the only Chief facing and pondering about these painful problems.

But what distinguishes Chief James Seenum from most of the other chiefs of the Treaty was his eagerness to be practical and to set the people out on the right foot in a new world. He demanded tools. He demanded cattle. He demanded better education. He wanted and sometimes got the better lands that would serve his future generations in the best way possible he knew. He refused to join the raging war cry of the Riel Rebellion, certainly not out of short-term expediency, political, social or otherwise. (The price he paid for not joining was refugee-ship of his own people, who had to flee in harrowing experiences). Besides he even gained a nickname from the incidents - "Pakan", given him by another Indian chief, Big Bear of Frog Lake, meaning apparently, Pecan - or a "hard nut" - (to crack, of course) - for being so stubborn.

Some more insights on Chief James Seenum can be had from the following:

- Instead of putting aside one reserved area, he had the original idea of retaining the Whitefish Lake area for settlement ("farms improvements and principal hay grounds," as the Surveyor, John C. Nelson, was told in 1886) as well as retaining a greater area for his band in Saddle Lake, alongside Little Hunter's Band appropriation, for hay growing purposes. Even the Whitefish Lake Reserve's shape indicates how carefully the value of each section of land was weighed in the best interests of future generations. His interests then were apparently to allocate the best possible lands for the best possible use: a wise attitude in land-use planning, of a long-term nature.
- The day before signing the Treaty at Fort Pitt, on September 8th, 1876, Chief James Seenum requested, as follows, "For my part, I wish to say that I want a large area to settle all the Crees, Woods Crees and Plains Crees who may not now be taken in by the treaties at this time." He went on to explain that he wanted a General Reserve which would stretch from the Whitemud River to Dog Rump Creek, from the Beaver River to the North Saskatchewan River. (The Governor stated in reply that he could not promise such a large tract of land without consultation and without bringing a request before the House at Ottawa --- an act he did promise to do, by the way). Chief James Seenum indicated incredible openness of spirit and willingness to take in all the native people to live together for the greater

benefit of the whole. Many of the "Crees" he had in mind would include those who would be termed today as Metis people, as he was generally liberal in taking into his band Metis people as Peter Erasmus and Peter Shirt. Besides, the first white child in the Prairies west of Manitoba was born only, four years earlier, in 1872.

-- Chief James Seenum was a hard negotiator. He was not interested in hearing "maybe's". He insisted on the hard, final and signed documents, considering government men to be "like clouds always changing". In search of better land arrangements, he travelled to Edmonton very often, visited Regina (and the Governor) several times and once even travelled to Ottawa and Toronto, in 1886 with Peter Erasmus and the Reverend McDougall, apparently in order to obtain ratification for a Reserve 128-A, in Saddle Lake. So suspicious was he of oral agreements that at least once he asked for a rewriting and a re-signing of the Treaty #6 in order to accommodate the changes he envisaged were required.

These policies devised by Chief James Seenum are still being expounded by recent Chiefs and Councils, who have always been proud to retain a specific identity, very much independent from all surrounding Indian communities. It appears that this attitude will persist long into the future, as unselfishly and as open-mindedly as in the long past.

These unique policies were made with the help of Peter Erasmus and his foster son, Peter Shirt, whom he found one day in the Prairies as an orphan. Erasmus was born in Fort Garry, of a Danish father and a Metis mother, in 1833. He was very versatile. At the age of 15, he became a school teacher. Later, he studied for three years for the Anglican ministry. He was foreman of the crew as well as interpreter for the Palliser expedition (which helped to convince the Government of Canada to settle the Prairies). He acted as interpreter to both the Cree and the Government of Canada for the Treaty #6 negotiations and signing, at Forts Carlton and Pitt. He worked as a trader at Whitefish Lake with the Hudson Bay Company. Eventually he became an outstanding Indian Agent throughout what is now Alberta. It does not take very much imagination to grasp that this man, through circumstances alone, was one of the best informed persons about the significance of change in the Canadian West in those days.

From him came the able and trusted advice to Chief James Seenum. For example, he strongly backed the Chief in many of the negotiations for larger land appropriations and helped in business travels to Regina as well as to Ottawa. His foster son, Peter Shirt, convinced the non-committal, "sitting-on-the-fence" Chief James Seenum, not to join the Riel Rebellion. Later, the same Peter Shirt showed how the Band could escape the other angry bands by using a clever, circuitous route to the refuge at Fort Victoria, via Lac la Biche and Athabaska Landing. The escape route came in a prophetic dream that correctly promised an Army camp at Fort Victoria would protect the Band Members for the duration of the Rebellion.

In conclusion, that ability of Peter Erasmus to see the both sides of events of the changing West (the viewpoints of the Chiefs and their Bands and those of the Federal Government), has been assimilated by the future generations of Whitefish Lake. This unique capacity for wanting to live both worlds at the same time is still a major characteristic of the band members.

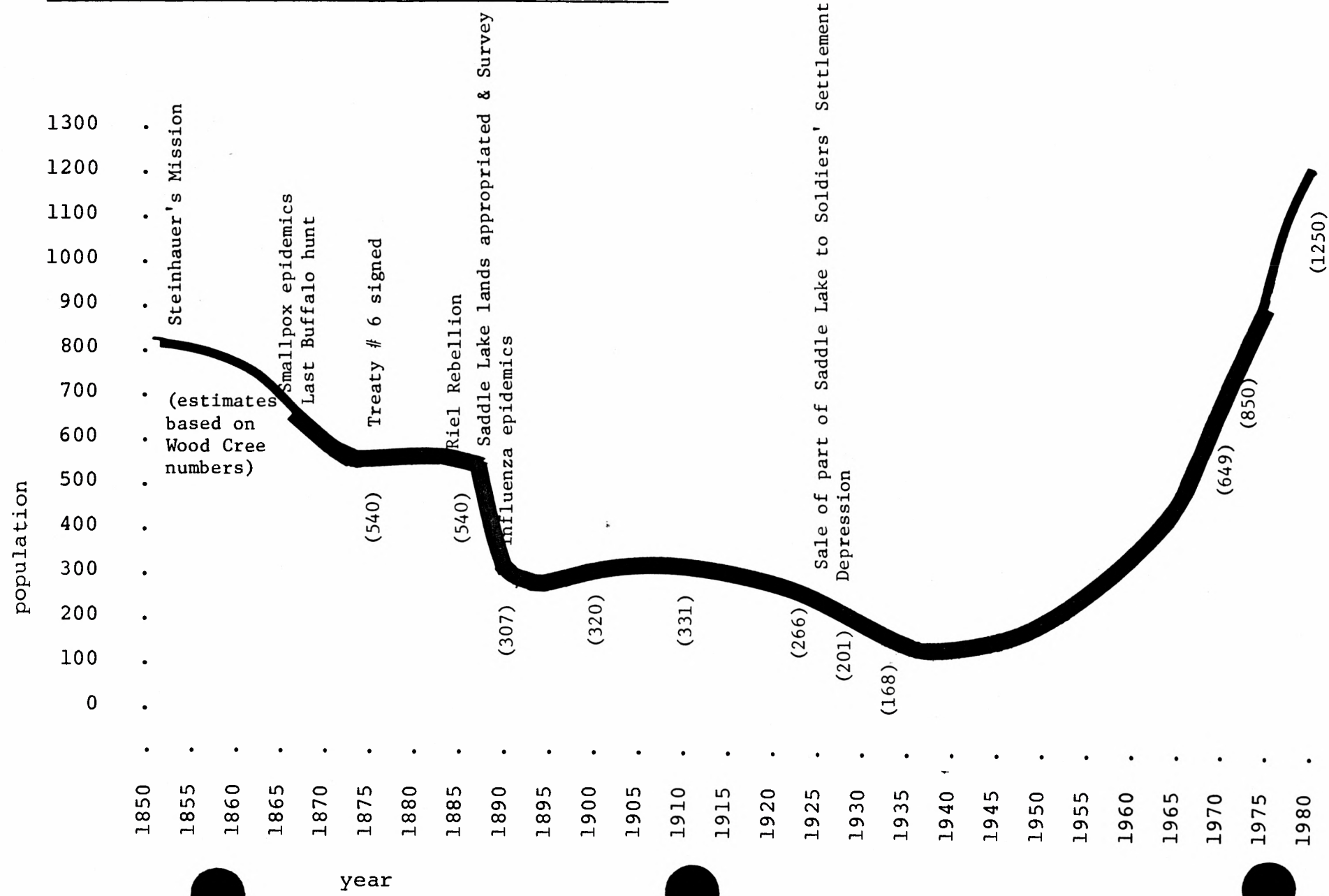
It is impressive to note that these persons always worked on a group basis, mutually helping each other in the various major decision that had to be made. They travelled widely. They were aware of a change and its implication even decades before its materialization. They were broad minded. They were willing to include new ideas and new comers liberally. In effect, they were excellent planners.

The Hard Times

The time followed the Treaty were full of agony. In the beginning, some Indians Agents appeared to make special efforts to show appreciation for the non-involvement in the Riel Rebellion like giving extra rations of flour and bacon. But this part of history is well known to the elders and can be to anyone else willing to ask a few questions.

A graph on the following page is showing the decline of the population and certain known key events over the years with respect to the people of Whitefish Lake. It becomes very evident that disease and poverty took a very heavy toll of human life until lately. Only recent programs brought about definitely improved living standards.

WHITEFISH LAKE RESERVE # 128
MAJOR HISTORICAL EVENTS AND POPULATION CHANGES



The long and somewhat detailed account of the Pre-Treaty and Riel Rebellion times, seems to indicate incredible similarities with present day attitudes.

As a matter of fact, over the last five years, excellent leadership has evolved on the Reserve. Dynamic persons have provoked the community people through vast make-work programs, which have been unusually successful (mostly because they were initiated and managed by local people). They have established workable committees and have organized viable associations. They have pressed the band members towards new visions and new hopes --- visions and hopes that resemble so much like those of the key persons of a century ago: Rev. Henry Steinhauer, Chief James Seenum and Peter Erasmus.

These leaders and these local resource persons, both men and women, have truly great hopes for their own people. Having started out first on short-term projects and ventures, they are now confident that the Band can start managing long-term and complex development on its own.

Now lets go on with the future-oriented report and see how such development can be handled. We'll see the dangers as well as the potential the Reserve has to force work.

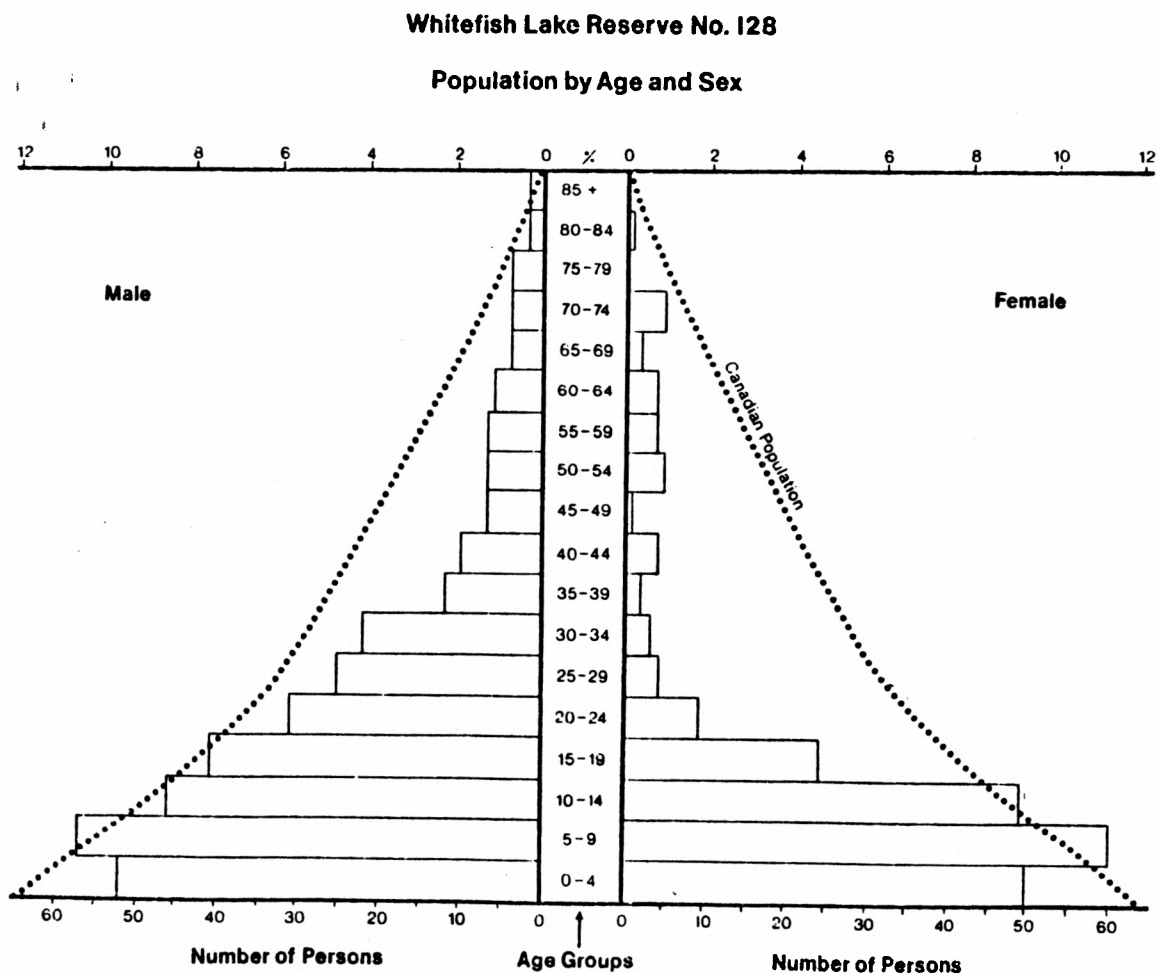
The Population

Presently, the rate of increase of the population of Whitefish Lake is 11%. Only during the 1980's will this alarming rate slow down. For comparison's sake, the Canadian rate is 2% and the National Indian rate is around 5%.

Any community which experiences such fast population growth is due in for extra pressures. Needs in housing, employment, education, health and welfare and not the least, the social ones, become hard to cope with. But good planning can still be possible. If proper information and proper resources, management and training are available on time, the appropriate decisions and actions might still be made.

Throughout the report, actual and projected statistics will help to indicate the impact of this growth rate. Sometimes the figures will be helpful in "suggesting" solutions, sometimes the figures will only assist by giving a slightly more clear image of the what and the why of local happenings. But despite all this information, the staggering fact remains: this Reserve requires the best effort and intentions to achieve its own special goals as a viable human settlement.

A better understanding of the make up of the population can be had from the graph which divides Whitefish Reserve by age and sex as of 1972 (called the Population Pyramid). Some of the more unusual things it shows are:



There were only 53 women of "child-bearing age" (calculated between the ages of 19 and 45), while there were about 160 men of the same age group. In other words there were more than three men for every women on the Reserve of that age group!

No easy explanation could be found for this strange situation. Perhaps the "hard times" had their heavy toll, especially among the women. Perhaps more than the usual number of local women left the Reserve's band list for good.

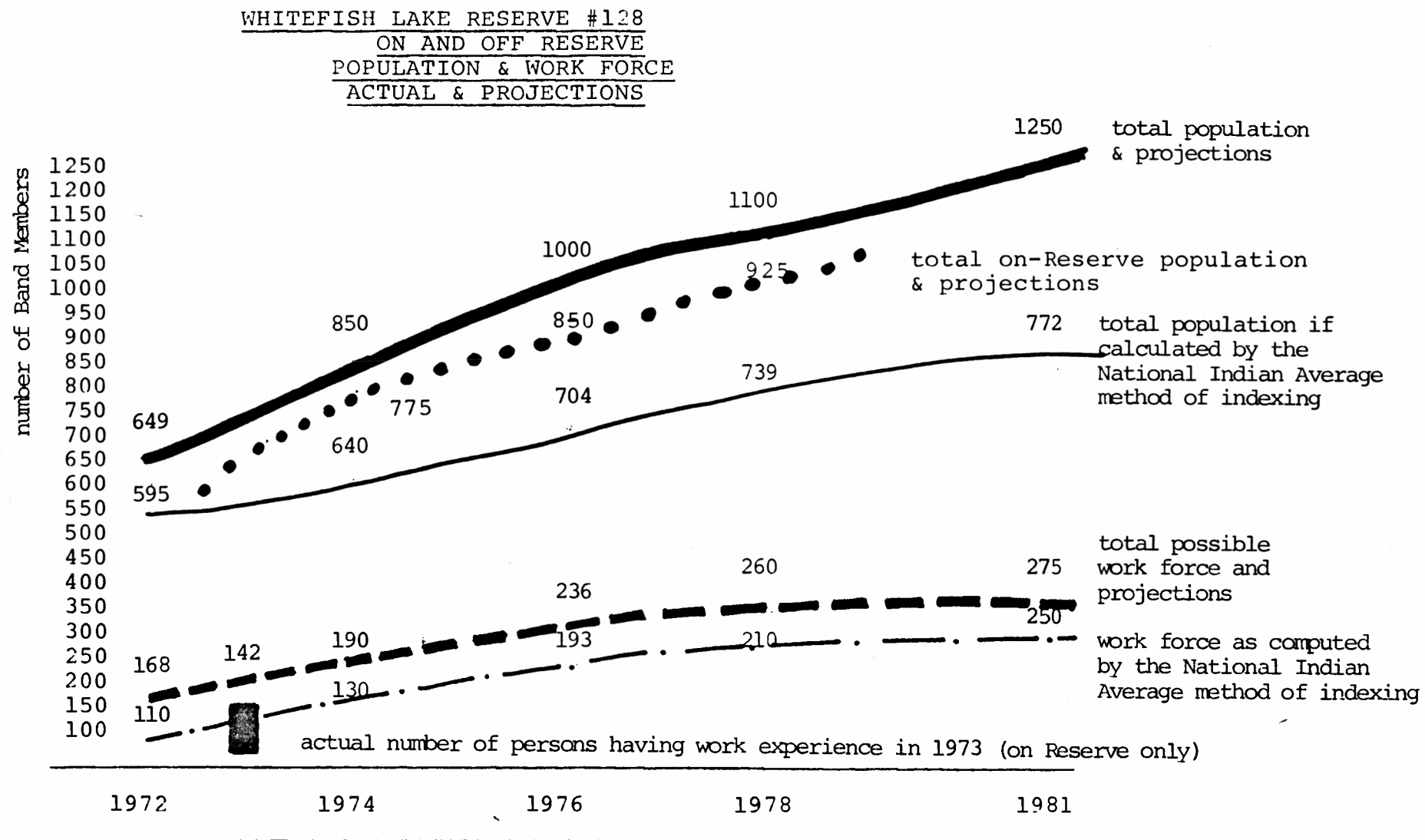
However, even if there were "few" women to rear up families on Whitefish Lake Reserve, they certainly managed to have a "normal" number of children, at least by National Indian Standards. This fact is the first true sign of potential "trouble" for the future of the Reserve.

Within a period of less than five years (by 1976), there should be a jump of at least 57 new couples. In 1972 there were only 215 family formations (or 102 extended families --- Indian-style). But it is projected that there shall be in 1976, 165 family formations, or at least 315 family formations, or about 150 extended families. In 1981, these figures will still rise, but less rapidly. For more details, please study the graph, on page 28. "Actual and Projected Family Formations, 1972, 1976 and 1981."

This kind of a "population boom" is not really a boom but a sudden shift up from too few adults to a normal number of young people. This is apparent when looking at the "Population Pyramid" graph, on page 11, the normal shape of the National Canadian population make-up (dotted line) is compared with the Whitefish Lake situation.

Another graph, "On and Off Reserve Population and Work Force Actual and Projection", on page 13 gives a good idea how the population is growing rapidly. It is expected that the Band list will show 1000 persons sometime in 1976 and 1250, sometime during the year 1981. If life will be "good" on the Reserve, it is very likely that these figures could actually be the on-Reserve figures, as many persons would be inclined to return to the Reserve, preferring to live there. It is important also to consider that a few families might actually relocate from Saddle Lake during the future, following an on-going trend.

In any case all these figures indicate very strong pressures in housing need and in the increasing work-force demands for jobs.



September, 1974

Personal Incomes on the Reserve

We learn here that the on-reserve population earned at least \$950,000 in 1973, or about \$1,460 per person (or an off-reserve equivalent of around \$2,025 per capita). A similar, off-reserve community in Canada would have to generate \$1,252,100 cash income to be at par with Goodfish, due to added housing costs and taxes. During 1973, the national Canadian per capita income was close to \$4,250, or more than double the "real" income of the band members.

The average Canadian Family (3.7 members) had an income of \$15,725.00 but the Reserve's average extended family, with 6.2 members earned an equivalent "real" income of \$12,555. This sum helps to put the income picture into better perspective.

ESTIMATED CASH INCOME TO INDIVIDUALS*IN WHITEFISH RESERVE #128, IN 1973

Salaries (fixed positions)	\$170,000
Social Assistance	200,000
Old Age Security	45,000
Unemployment Insurance	100,000
Manpower, etc.	400,000
Sales, Agricultural	15,000
Handicrafts	<u>5,000</u>
	\$935,000
Cash Value of Raw Meat	<u>15,000</u>
	\$950,000

*These incomes have been obtained by On-Reserve residents only.

Only half of this total, \$425,000 consisted of cash incomes that can be considered "certain". These came from permanent salaried positions (usually in band management, teaching and other services) and from social assistance and Old Age Security payments. All the other incomes depended on programs that vary according to policies decided upon outside the community.

The total sum of cash incomes may look impressive compared to many other reserves in Canada. But it is very difficult to forecast with any certainty whether the Reserve can continue this performance because programs can vary dramatically year to year, in a way that is really out of the control of the local people. A good example is handicrafts activities in Whitefish Lake.

For the women, handicraft activities assumed meaningful opportunities for income and compatible work-group experiences once a variety of Manpower and Indian Affairs programs were successfully put in motion.

But because there were marketing, production and inventory hang-ups, when such programs expired (after 9 months), there remained no option but to "close shop" temporarily till new programs and local aspirations could be regenerated, as much as 9 months later. That was how the local people saw the situation -- and were forced to see it -- because the cash flow inside the Reserve is one way: OUT OF THE RESERVE AS SOON AS POSSIBLE.

Of the \$950,000 received in Whitefish very little was ever given a chance to be spent at least once again on the Reserve. For example, only \$5,000 was spent by the local people to purchase such locally made handicrafts as clothing, shoes and beadwork. Some monies were spent on capital investments such as cattle but it can be safely estimated that at least 90% or around \$850,000 left the Reserve within days of receipt. Though it is next to impossible to accurately describe it statistically, this money appears to have been spent in the following manner as outline in the next table on page 16.

WHITEFISH LAKE RESERVE #128
ESTIMATED PERSONAL EXPENDITURES,
SAVINGS AND DEBTS, 1973

WHITEFISH LAKE

CANADIAN AVERAGE FAMILY
\$12,000 - \$14,999 CATEGORY

	Amount Spent	Sub Percentage of Income	Percentage of Income	Sub Percentage of Income	Percentage of Income
EXPENSES: Food	\$ 325,000	32.3%	32.3%	16.9%	16.9%
Furniture	335,000	33.3	-	4.8	-
appliances (television etc.,)	22,000	2.2	-	1.1	-
heating (oil and wood)	7,500	.7	-	3.6	-
lighting	13,000	1.3	37.5	1.1	10.6%
Cars and trucks (new purchase)	50,000	5.0	-	15.2	-
gasoline	50,000	5.0	-	5.8	-
repairs	7,500	.7	10.7	2.3	23.3
Clothing	60,000	6.0	6.0	7.7	7.7
Miscellaneous	<u>125,000</u>	12.5	12.5	9.1	9.1
	995,000				
SAVINGS: Savings put into Bank	<u>10,000</u>	1.0	<u>1.0</u>	4.7	4.7
Total	1,005,000		100.0%		
OTHER: Taxes, shelter, medical and health care and education		-	-	27.7	27.7
NEW DEBTS With General Stores	10,000				
INCURRED With Bank, Finance Companies etc.,	<u>60,000</u>				
IN 1973	70,000	7.0	7.0	-	-
GROSS INCOME	\$ 935,000				

Observations which can be made include:

- (1) Most of the cash income was spent on goods and services which could be easily produced, serviced and sold inside the Reserve. The skills, the required basic training and sometimes the equipment or facilities are already available, or can be easily made available. The following chart indicates such potentials based on the present-day spending patterns of the band members:

ITEM	Production	Servicing & Repair	Sales
Furniture	X	X	X
Food	X		X
Clothing	X	X	X
Transportation		X	?
Fuel		X	X
Cars		X	?
Savings & Finance		X	

- (2) Some spending, savings and debt-incurring habits appear to be dangerously weak and perhaps could be improved if a local credit union (or equivalent) would be established. This would also permit launching intense publicity drives and programs that would urge the community people to invest in their own Reserve as well as permit low-cost financing and personal loans;
- (3) Transportation is a costly problem to many persons on the Reserve. There are about 60 functioning cars, of which 12 were bought new in 1973. The fact remains that one half of all the extended families in Whitefish Lake did not have their own means of transportation and had to depend on others for transportation. This dependency on others for travel is expensive, especially to the underprivileged. Sometimes it costs more than \$10.00 for a round trip of around 25 miles just to buy groceries. Needed clothing for the family might have to be forgotten about out of the sheer cost of getting to buy essential food. This dependency causes

and maintains unnecessary isolation from the mainstream of local and regional activity for a very important segment of the population. It makes it hard for people to see things as they are, for themselves. It makes it hard to understand the changes that have come and are coming as most of the news comes through hearsay.

Recent Work Experience Among the Community People

1973 was an unusual year for work opportunities on the reserve mainly due to the Manpower grants provided to the Pastureland Association and to the Ladies Handicraft Development. 142 people had job experience in that year out of 163 possible, or 87% of the work force. (Potential Work Force Table page 20). This is an unusual statistic. On most other reserves in the nation, employment rates of 12%, 15%, and 20% are considered as average.

WHITEFISH LAKE RESERVE #128

WORK EXPERIENCE, 1973

<u>TYPE OF WORK EXPERIENCE</u>	<u>NUMBER</u>	<u>PERCENTAGE</u>
Persons with full time paid work	14	4%
Persons with long term, seasonal work	72	44
Persons with short term, seasonal employment	56	34
Total number of persons with job experience	142	87
Unemployed	21	13
Total possible work	163	100%

All women in a position to work have worked. Positions with the fulltime, paid work experience have included naturally, the administration, teaching, nursing, and post-office functions. The long-term seasonal work experience had dealt mainly with the Ladies Craft Development and some men primarily associated with the Pastureland Association who worked around nine months. The 56 short term seasonal employment experience came mainly through the Local Initiative Program, in tree cutting, sawmill work, the beach development, and other restoration projects. On the average such employment lasted six months.

The 21 persons who did not work were mostly unmarried men. Priority had to be given to the married men and it was felt that young men tended to be restless and unpredictable in job experiences -- like not coming to work on time, goofing around.

Future Income, Future Work Opportunities

If availability of services and the development process were to grow at a comfortable and stable pace, the community people's income could grow in a way similar to the what is shown in the table on page 21, during the years of 1975, 1976 and 1978.

By interpreting the projections, we may learn important things how the community people's live could change:

- (1) Increased availability of personal cash may permit improved quality of life, as many would have opportunities to work gainfully in fields they might express themselves best in, thanks to an increase of the variety of occupations.

WHITEFISH RESERVE #128

POTENTIAL WORK FORCE

<u>AGES</u>	<u>1972</u>		<u>1976</u>	
	<u>MALE</u>	<u>FEMALE</u>	<u>MALE</u>	<u>FEMALE</u>
16 - 19	25	12	30 *	30 *
20 - 24	25	6	35 *	15 *
25 - 29	23	2	24	5
30 - 34	21	1	23	2
35 - 39	12	2	21	1
40 - 44	9	2	11	2
45 - 49	6	1	8	2
50 - 54	5	3	5	1
55 - 59	4	1	5	3
60 - 64	3	0	4	1
	133	30	166	62
65 +	2	3	4	4
	135	33	170	66
TOTAL	168		236	

September, 1974

* 73 new young people will be joining the work force by 1976

WHITEFISH LAKE RESERVE # 128PROJECTIONS OF PERSONAL CASH INCOMES
1975, 1976 and 1978
(based on 1974 (January) dollar value)Salaries

	1975	1976	1978
Administration: (Band Management, Education, Health)	275,000	300,000	350,000
Development: (Resource Centre, local Production & Construction)	200,000	350,000	400,000
Seasonal: (Fence-Posts, Public Works, Agriculture, Fishing)	125,000	200,000	400,000
	<u>600,000</u>	<u>850,000</u>	<u>1,150,000</u>

Sales

Handicrafts, agriculture, natural resources	<u>75,000</u>	<u>200,000</u>	<u>400,000</u>
	75,000	200,000	400,000

Tourism

Beach Development, Lodgings, Roadside facilities	<u>25,000</u>	<u>50,000</u>	<u>250,000</u>
	25,000	50,000	250,000

Social Security

Social Assistance	150,000	100,000	50,000
Unemployment Insurance	100,000	80,000	40,000
Old Age Security	60,000	75,000	75,000
Transfer payments (mostly Child Allowances)	130,000	150,000	150,000
	<u>440,000</u>	<u>405,000</u>	<u>315,000</u>

Program Fundings

Manpower and other sources	<u>150,000</u>	<u>100,000</u>	<u>50,000</u>
	150,000	100,000	50,000

Average per capita income/persons on Reserve

<u>\$ 1,290,000</u>	<u>\$ 1,505,000</u>	<u>\$ 2,160,000</u>
\$ 1,610/ <u>800</u>	\$ 1,770/ <u>850</u>	\$ 2,330/ <u>925</u>

Equivalent, "real" per capita income

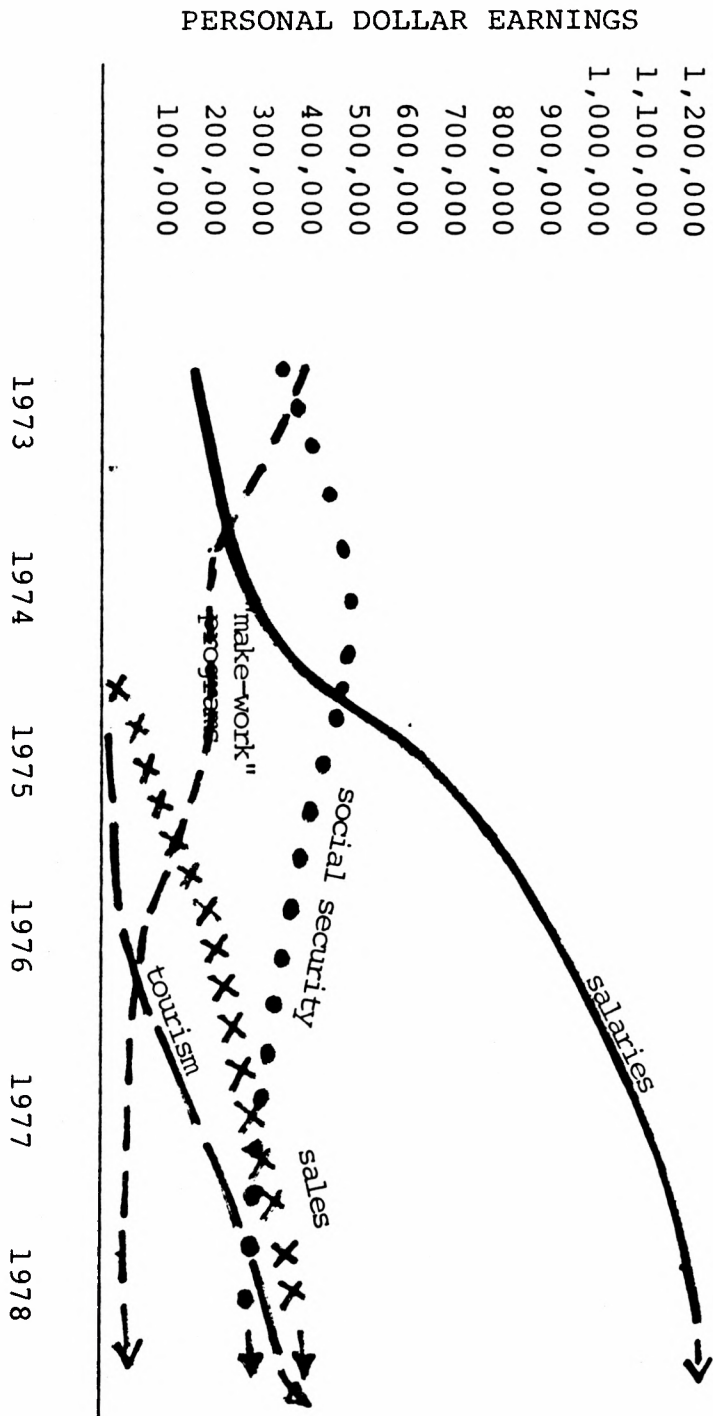
\$ 2,230	\$ 2,450	\$ 3,225
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September, 1974

- (2) For many persons, cash income would be stable, being mostly "salary" - type of income. By 1976, more personal money would be gained from salaries than from all other sources combined, due to a centralization of administrative services and development policy planning and implementation work on the Reserve. Some funds, normally channelled outside the Reserve, say to Saint Paul, would now be able to pass first, through the Reserve. Other funds normally known as personal incomes and immediately spent outside the Reserve, would be "captured" and be spent a few more times on the Reserve before leaving the community. Such a "revolving fund" could be used for local salaries to people serving useful functions.
- (3) Though 73 new young persons shall join the work force by 1976, they may still be able to be gainfully employed, especially in the fields of public works, handicrafts and agriculture. Seasonal employment, (say in the fence post factory or in fishing) may still allow many of the youth to work during the summer and still upgrade their schooling during the rest of the year. They could get first major job experience in areas which do not immediately require formal training, among their own people, in their own Reserve. This important "first experience" will be in the crucial "groups" and "team" type of work, allowing for the best social and psychological starts.
- (4) Social assistance, unemployment insurance benefits and some make-work program fundings could decrease from an estimated combined value of \$400,000 in 1975 to \$140,000 in 1978. More important, their percentage impact on the Reserve's total personal income could drop from 31% to only 6 % within three years! See graph page 23.
- (5) Because of immensity of the development process, there would be considerable room for opportunities in socially beneficial employment, where activities like organizing and managing recreation programs for children and the elderly are given the status of real, and, "paid" work.
- (6) The essence to the growth in quality of life on the Reserve hinges on one major fact: pre-planned, long-term Development, done with the full involvement of the community people, who, themselves, are going to be at all stages of development, aware of the what and the why of events as they go on.

WHITEFISH LAKE RESERVE # 128

PROJECTED SHIFTS IN SOURCES OF INCOME 1973 TO 1978



Education for the People

When taking into consideration that education has been and is a "hot" issue in Whitefish Lake Reserve, it is important to find some indicators of what the impact of population changes and the pressures of development will be.

Let us take into account, first, the young people, and take a look at the table below:

WHITEFISH RESERVE # 128

TOTAL NUMBER OF CHILDREN

CAPABLE OF ATTENDING SCHOOL

	1971	ACTUAL ATTENDANCE 1973		1976	1981
		On Reserve	Off Reserve		
Maternal	32	45	...	57	99
Kindergarten	25		...	48	39
Primary	134	61 (196)	135	123	112
Junior	51	...	98	62	62
Senior	<u>37</u>			<u>54</u>	<u>69</u>
	229	355		334	381

It seems to indicate that of the total possible number of children capable of attending school, some interesting trends will evolve. The requirement for maternal level or playschool (or even day-care) level of education is rising very rapidly, from 32 in 1971 to 57 in 1976. At 5 to 6 children per adult supervisor it seems that there would be a need for 10 supervised units by 1976.

A similar pattern is appearing for the kindergarten level of schooling.

Special emphasis will have to be given to the facilities and the personnel required for this youngest generation of Whitefish Lake Reserve's population. Priorities regarding the quality of education, the values to be imparted have to be thought out carefully now. This is ever so more important since many of the community people have been stressing how important it is to be able to adjust the young to the outside world.

At the Primary level, the number of young people will be steady, or slowly declining. So, it is not necessary to built extra classrooms for this group for another 10 years or so.

However, changes are possible at the High School levels. While at the Junior level number of students may lower from 98 last year to about 62 in 1976 (due to the make-up of the population), the number of students taking up Senior-level should climb drastically, especially if development on the Reserve may give incentive to students to stay on the Reserve, and have better education with which to serve the people better.

Over the last three years, the number of drop outs decreased slowly. Why? This is unclear. Perhaps the official Band policy of according work privileges only to the active students (summer trips, Opportunities for Youth Program) is effective. There seems to be a community effort to attach shame to drop outs. And then, upgrading training is very popular. Close to 60 persons applied for upgrading training this year alone.

Higher education for the Whitefish Lake people means being out of the Reserve. This image is easy to get from the table on page 25. In 1973 the young studied in Vilna, 17 miles away, Ashmont 20 miles away, Lac La Biche 75 miles away, Blue Quills 25 miles away (near St. Paul) and in Fort McMurray. There were also University students in Calgary and Edmonton. By far, Ashmont was the most popular school. This Provincial institution received 77 pupils from the Reserve in 1974-75, for the Grades 7 to Grade 12 level alone. It is Band policy to allow each parent or child to choose their own school.

There are plans to build an addition to the School in Whitefish Lake in 1975 so that a gymnasium and classes up to Grade 9 level could be accommodated.

Housing For and By People

People's ideas about housing have been changing on the Reserve, and it appears that they will continue to change dramatically, in the future. The Band must stay ahead of the trends, since housing usually requires a lots of pre-planning and preparation in budgets and training.

In 1890, there were 63 houses, for a population of 308. That means there was one house for every 4.8 persons, or for two adults with two or three children. Do such crowded conditions make it easy to rest, to study or even to just to think clearly?

The table on page 27 shows how the number of types of families will change in the future. If every such family would want to stay by itself, we can see how many houses would be really needed on the Reserve. In 1976 there would be a need of 135 units, when now there are about 120!

An important question is the situation of the Singles.

Perhaps some of these would like to live separately, and yet together. Maybe each would have his or her own unit, yet share a bigger kitchen, a common living room, a washing area....

The people have attached great priority to the situation of the Elderly, who live in old houses, in a noisy section of the Reserve. Perhaps they, too, could live in separate units, and yet together, sharing common areas and the protection and service of a superintendent.

The Reserve can embark on a program of making its own structural materials such as concrete blocks with the marl readily available, along with the facilities of the house building equipment it already has received this year. The Band could than be more independent in its own house construction.

Certainly, a great deal of employment could be created, requiring all kinds of technical skills, yet also permitting those without any special training to start on simple work experiences, on a team level.

WHITEFISH LAKE RESERVE # 128
ACTUAL AND PROJECTED FAMILY FORMATIONS
1972, 1976 and 1981

ACTUAL				PROJECTIONS				1976				1981			
	Male	Number	Female	1972 TOTAL		Male	Number	Female	TOTAL		Male	Number	Female	TOTAL	
SINGLES															
Up to the age of 45	59		21		New	53		47	(100)		56		59	(115)	
Likely to stay bachelor	4		6		Carryover from previous data year		39					24			
Elderly	<u>4</u>		<u>6</u>	<u>100</u>	Elderly		<u>10</u>		<u>149</u>			<u>10</u>		<u>149</u>	
CORE FAMILIES (Adults with up to 2 Children)															
With child-bearing age Mothers		53			New		57					45			
With non-childbearing age Mothers		<u>16</u>		<u>69</u>	Carryover from previous data year		<u>40</u>		<u>102</u>			<u>52</u>		<u>97</u>	
MEDIUM-SIZE FAMILIES (Adults with 3 to 6 Children)															
Existing		<u>35</u>		<u>35</u>	Carryover		18					78			
					Existing		<u>30</u>		<u>48</u>			<u>6</u>		<u>89</u>	
LARGE-SIZE FAMILIES (Adults with 7 or more Children)															
Existing		<u>11</u>		<u>11</u>	Carryover		7					--			
					Existing		<u>9</u>		<u>16</u>			<u>10</u>		<u>10</u>	
TOTAL OF FAMILY FORMATIONS				215					315					345	
APPROXIMATE NUMBER OF EXTENDED FAMILIES				102					150					165	

October, 1974

Such a major program would need excellent and wise management inside the Band, and long-term planning. It could involve as many as 50 to 100 persons working for a period of three to five years. The same local building materials, and the same local machinery could help construct Goodfish Center.

The Band can count on facing new pressures due to new trends in housing. These are going to be: more and better furniture, better servicing, allowing for hot and cold running water inside the houses, along with properly equipped kitchens and washrooms. Sewage and waste control can also become local issues.

People may become more careful about the location of new homes to places where they will get better services -- paved roads, sewage, water, school bus routes, and so on.

Agriculture

It looks like agriculture died slowly in importance since the turn of the century. One of the more important "messages" of the Steinhauer Mission appears to have lost its value.

Agricultural production for a population of 308 persons (about a third of today's population) in 1890 was like this:

WHITEFISH LAKE RESERVE # 128

STATISTICS, AGRICULTURAL, 1890

		<u>Crop Production:</u>	
Acres under hay:	463	Barley	365 Bushels
Acres under crop	<u>118</u>	Potatoes	448 Bushels
	586	Turnips	154 Bushels
		<u>Livestock</u>	
Stables:	45	Oxen	37
Root Houses:	12	Horses	102

It is evident these figures are impressive by today's standards. And, the production was achieved without machinery, and during times of epidemics and basic hardship.

During another difficult period, the Depression, the people rallied together and achieved basic self-sufficiency and managed to survive better than their surrounding neighbours, apparently thanks to the fact that they struggled together and helped each other to grow and share the food.

From aerial photography, and comparisons with the Surveyor's Map of 1886, it is evident that no new land has been cleared since 1886 for agricultural purposes! This, despite the presence of tractors. So no new inroads have been made into agriculture at all.

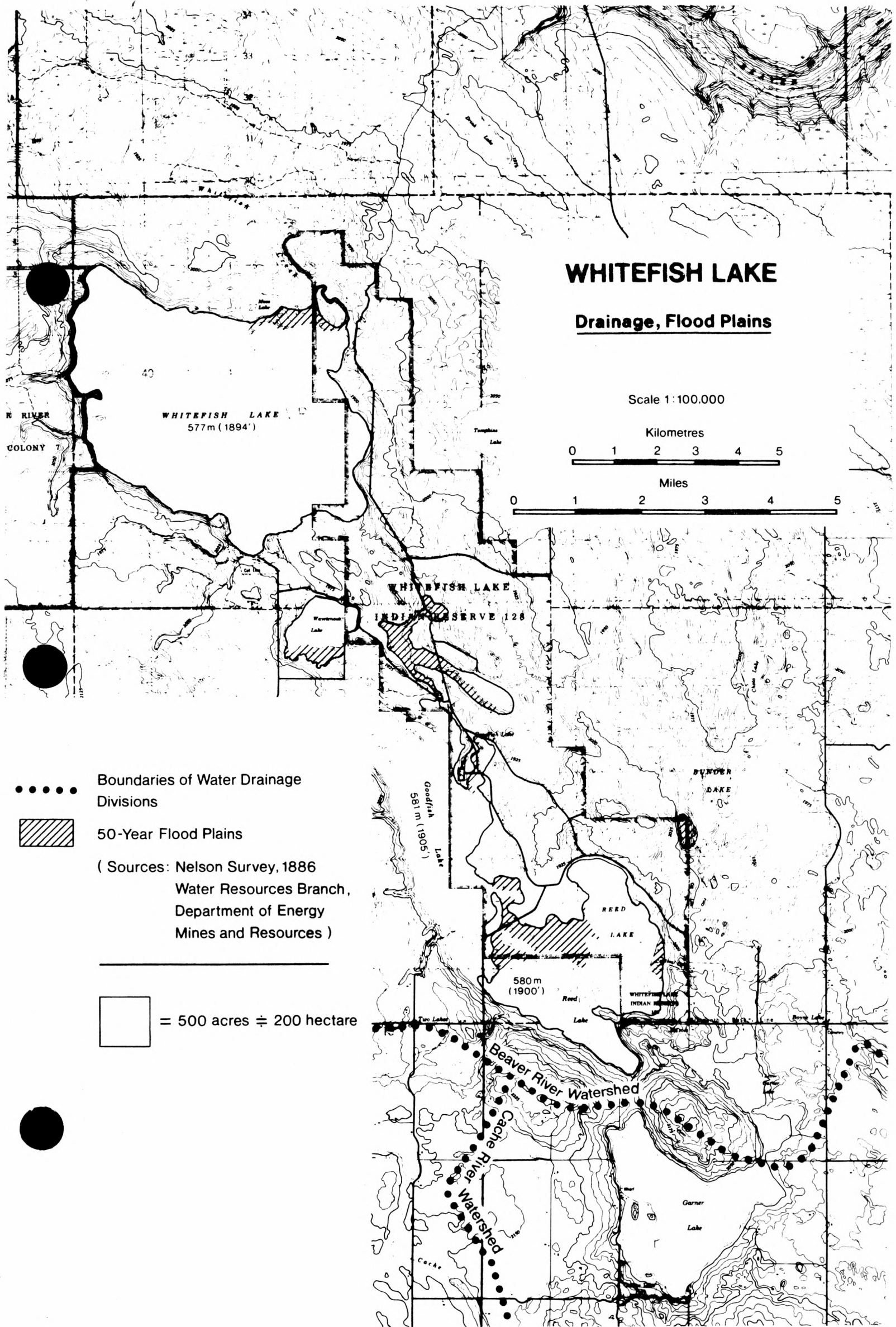
Today, the Pastureland Association, which has about 25 members, owns, all together, close to 450 head of cattle. Cattle raising has considerable potential, as, according to estimates of the Department of Regional Economic Expansion (DREE), the Reserve should be able to maintain, without the purchase of outside hay, 2,025 head of cattle, both in pastureland and hay-growing capacity. Naturally, to achieve such a capability, it would be necessary for the community to clear further land properly.

Considerations have been made by the Pastureland Association to breed Buffalo on the Reserve. The Elk Island National Park has allotted a small herd. Since Buffalo tend to be easily excited, special fencing may have to be installed prior to moving the herd.

Two maps are shown here:

One shows the extent of the flood plains, which could be turned over into well-irrigated, rich farmland. Several techniques regarding water-pumping and land breaking have already been introduced on the Band, and could help open up 2000 acres flat of land.

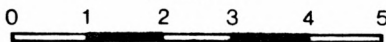
The other map shows the agricultural capability of the Reserve. It is interesting to note that many cleared areas are not on the best capability areas, but are merely the clearings "closest to the house". Perhaps greater efficiency in agricultural planning is necessary. This might require introduction of resource people from the outside and the establishment of agricultural priorities among the people.



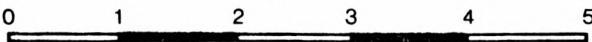
WHITEFISH LAKE
Drainage, Flood Plains

Scale 1:100,000

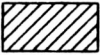
Kilometres



Miles



.....
Boundaries of Water Drainage
Divisions

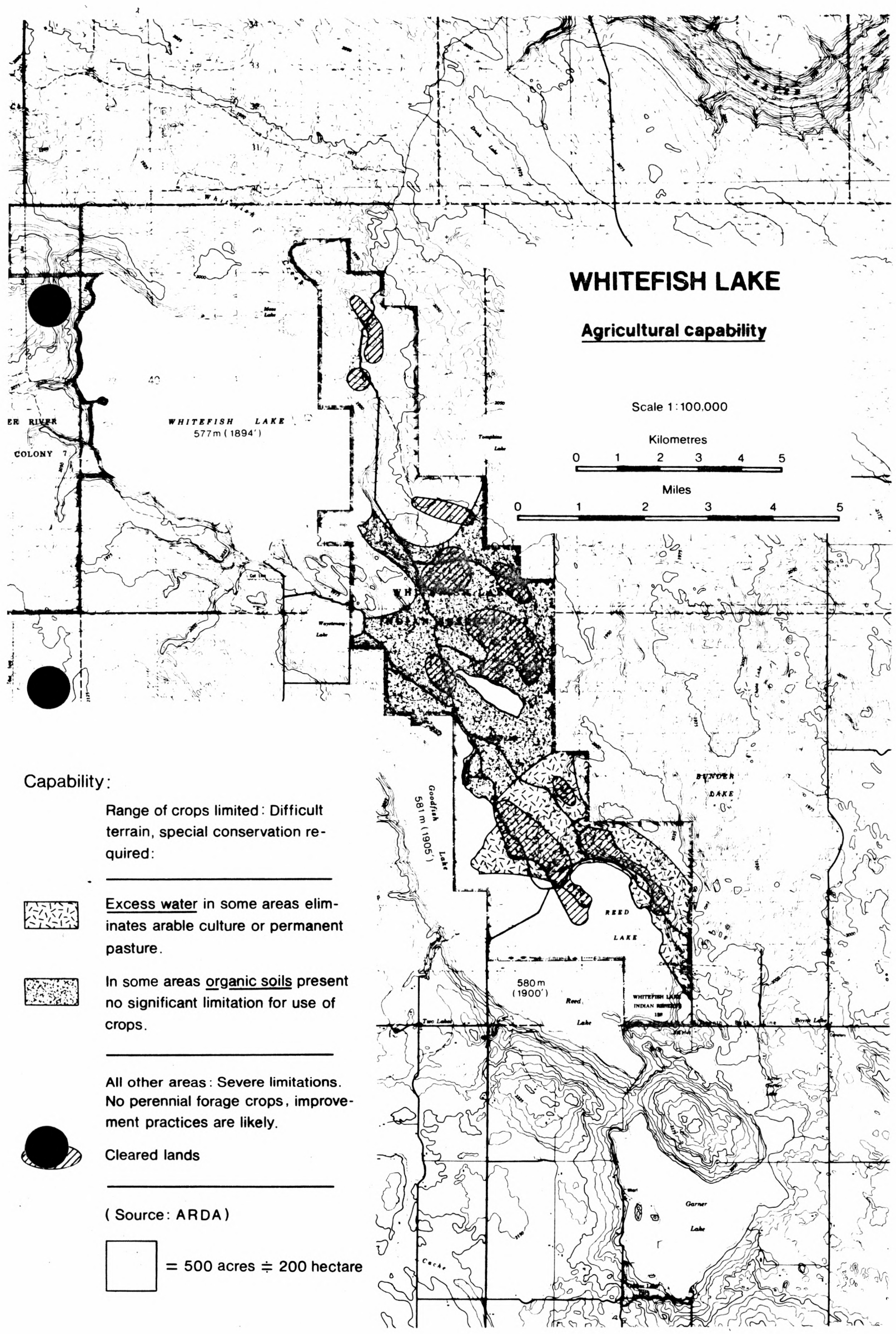


50-Year Flood Plains

(Sources: Nelson Survey, 1886
Water Resources Branch,
Department of Energy
Mines and Resources)



= 500 acres \doteq 200 hectare

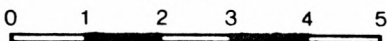


WHITEFISH LAKE

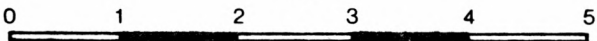
Agricultural capability

Scale 1:100,000

Kilometres



Miles



Capability:

Range of crops limited: Difficult terrain, special conservation required:



Excess water in some areas eliminates arable culture or permanent pasture.



In some areas organic soils present no significant limitation for use of crops.

All other areas: Severe limitations. No perennial forage crops, improvement practices are likely.



Cleared lands

(Source: ARDA)



= 500 acres ÷ 200 hectare

Recently, there have been trends to go into gardens for food production. Even a plastic hot house has been introduced. Some people are beginning to raise chicken. There is talk of starting up a community vegetable market. At this stage, it looks like the Band needs leadership to make sure that these minor efforts might eventually lead to a way-of-life in greater self-sufficiency as a community.

Basically, the Reserve holds good potential for cattle-raising, labour-intensive Saskatoon Berry production on a large scale, co-operative gardening, specialized herb production for essence and medicinal purposes. So complex are all these agricultural practices that the Band might have to employ persons full-time to manage properly these activities.

Storage of crops, feed and food are a major problem. It is suggested that appropriate technologies could be considered. Perhaps rammed-block structures could be built for these purposes without any major cash outlays.

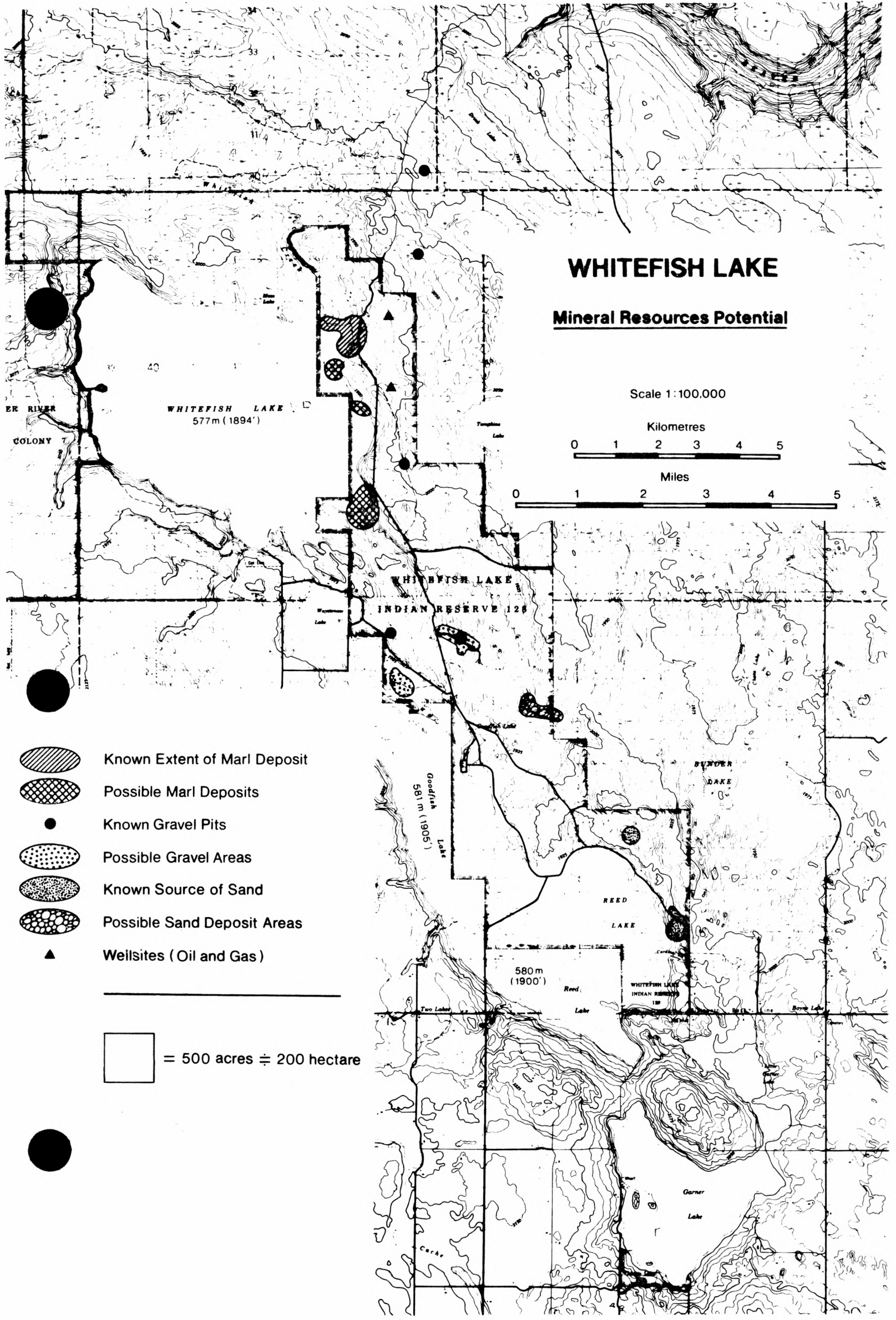
The Resources

The Reserve enjoys a variety of resources. The short list follow. It is in no way complete. No estimate of sizes of reserves have been made as it was not possible to measure these. The following map indicates some of the mineral resources potential. Some studies are to be made shortly. For example, the oil and gas deposit on the North-East corner of the Reserve and the Marl deposits on the North-West corner of the Reserve will most likely be analyzed within the next twelve months.

Timber: There are very limited reserves of timber, mostly aspen. These can serve the local needs for simple lumber and for firewood. There should be enough however, to set up a Fenceport factory. The sawdust might have uses. It could be mixed with concrete for insulation purposes, and for packaging.

Oil & Gas: Two wells have been drilled on the Reserve over the years and have struck oil and gas producing sand formation. One is producing small amounts and a pipeline has been built to connect it with the Craigend Field. There is no clear picture as yet as to just how large the reserves are. Local uses for these materials could be: Use as Bunker "C" oil for spraying on gravel roads, as is, or after a very simple refining process. Use as a stabilizer for rammed earth bricks so as to assure waterproofing capability. Natural gas could be used to the heating of homes and for the heating of the water supply.

Marl: The deposit(s) on the Reserve, used by the community people for over more than a hundred years for whitewashing and clay production, could be large. It is still unclear if they are big enough to consider the actual manufacturing of cement in commercial quantities for the entire surrounding region. If not, through simple process, such as local rammed blocks, all sorts of excellent building material could be manufactured to help construct the Reserve of the future. One way or the other, the marl deposit(s) could mean new work opportunities for the community people, especially if they take the initiative to be imaginative.



Clays: There are considerable clay deposits on the Reserve, of several varieties. Many are exposed along the existing roads. Clay can be used for local houseware production and as an important ingredient in the rammed block production.

Sand: A few sand deposits are known to be on the Reserve, and are shown on the map. Aerial photography indicates several areas should contain sand, especially a very large area East of "Swampy Lake". This is a very important material in stabilising lands wherever new constructions should be considered. There are also sandy beaches.

Gravel: Small gravel pits exist on the Reserve. These are indicated on the map. Others are shown to exist outside the Reserve, not too far away. Most of the small, irregular hills should contain pockets of sand and gravel, sometimes well sorted, sometimes not. Such hills are called, "kames". Areas where such kames are likely to be located are shown on the map. These require careful exploration to be found.

Shale: There are considerable deposits of this material under the soil on the Reserve. Deposits are known to exist in the Northern section of the Reserve, especially near the Steinhauer Mission. Other areas include those where, despite the altitude, swamps seem to accumulate, as the shale bedrock makes it impossible for running water to drain. Shale is useful in the making of cement.

Salt: Salt beds of commercial thickness and purity underlie the Reserve at a depth of 3,400 feet, in deposits as thick as 400 feet. However, salt is so vastly extensive throughout the Eastern part of the Province of Alberta that the salt underlying the Reserve has no particular interest, and no economic value for the Reserve in the foreseeable future.

Water: Most of the spring water on the Reserve is alkaline. The water of the Whitefish Lake Creek, as it enters the Reserve from the East is considered to be of good quality. Good drinking water is available from Goodfish and Whitefish Lakes, requiring little control, mostly for taste purposes.

Waterfowl Capability

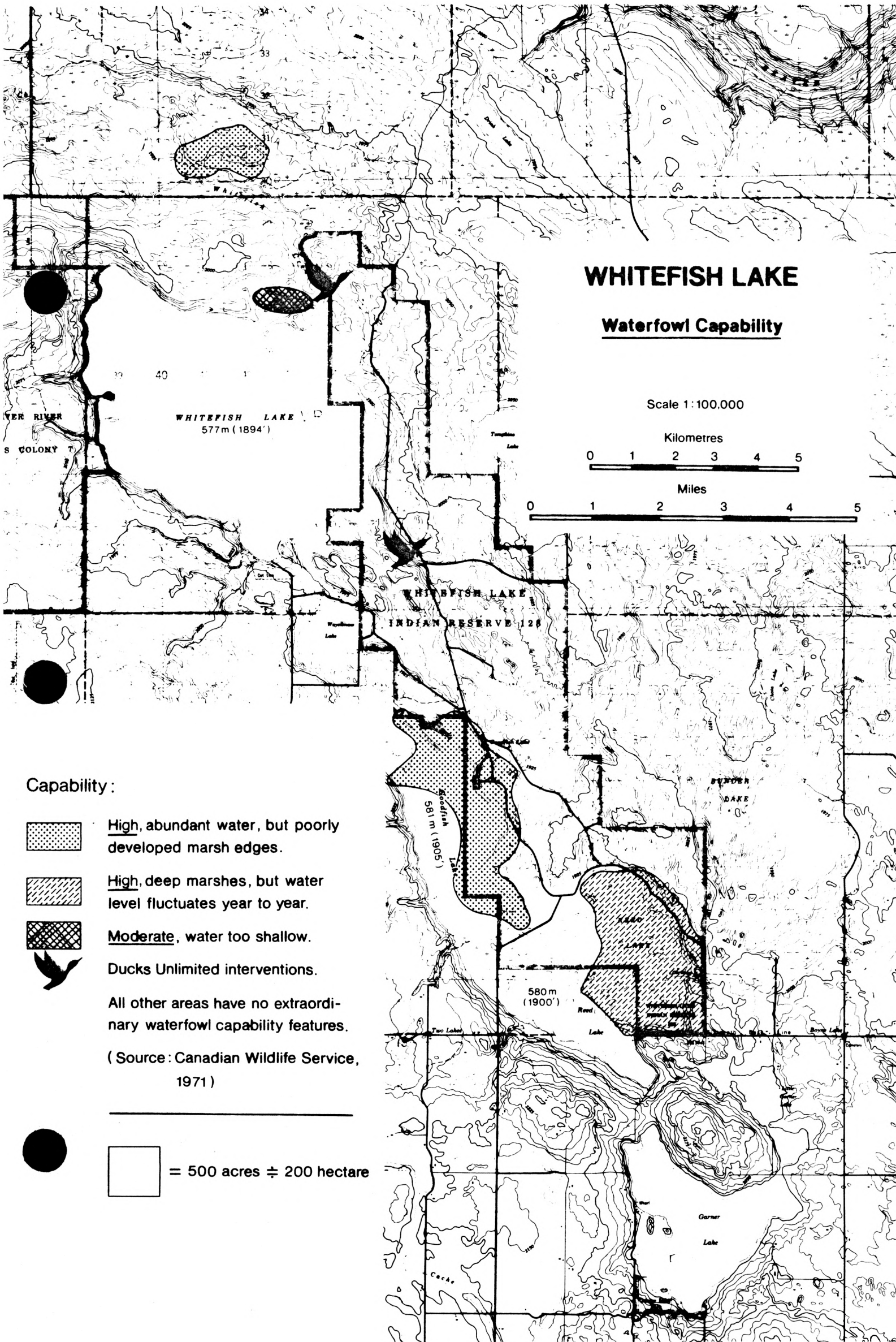
Important waterfowl sites are on or very near the Reserve, as the map on the next page shows.

All waterfowl are much alike. Each individual species must be provided with a sufficient quality and quantity of food, protective cover and space to meet its needs for survival, growth and reproduction. The ability of the land and the water surfaces to meet these needs is determined by the individual requirements of the species or group under consideration, the physical characteristics of the land and water surface, and those factors that influence the plant and animal communities.

In the surrounding region, the areas that have no significant limitation to the production of waterfowl, or high capability are located in Cache Lake, the Mann Lakes and Huppie Lake. With so few major sites around, Whitefish Lake Reserve plays an important role in the production of waterfowl in this part of Alberta.

This fact should be kept in mind, if the people of the Reserve would like to keep things that way for the long-term future. They have to take their part of the responsibility to assure preservation of the waterfowl capability, and should consider giving this capability some sort of priority.

Reed Lake is a special case all by itself. Its depth varies according to the "rainy" years. When the water level is just right, the water is deep enough for the waterfowl to dive into. When the birds cannot dive, they cannot gather enough food for their own survival. Another important aspect of Reed Lake is the fertility of the marshes, thanks to the rolling hills at the fringes and the excellent quality of fertile soil. All this is important to recall, as there is considerable temptation to "drain -- or regulate" Reed Lake for hay-growing purposes. Here is evidence of the importance of attaching priorities. What is more important: waterfowl production or hay-growing? Or can there be a planned, ecological compromise, designed with the right resource people?

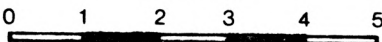


WHITEFISH LAKE

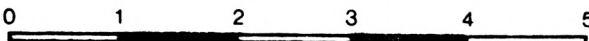
Waterfowl Capability

Scale 1:100,000

Kilometres



Miles



Capability :



High, abundant water , but poorly developed marsh edges.



High, deep marshes, but water level fluctuates year to year.



Moderate, water too shallow.



Ducks Unlimited interventions.

All other areas have no extraordinary waterfowl capability features.

(Source : Canadian Wildlife Service, 1971)



= 500 acres ÷ 200 hectare

Proposed Roads and Roadside Facilities

This map shows what new roads might exist on the Reserve within the next four to five years.

The County of Saint Paul is planning to go ahead with its proposed improved and paved 24 foot wide, RCU-232 type secondary road through Boyne Lake and McRae towards Beaver Lake and onto Lac La Biche. Apparently, paved access routes would be provided to the Whitefish Lake Reserve to the Southerly entrance as well as to the "McRae Road" entrance on the East-Central portion of the Reserve. (See the arrows pointing towards the Reserve on the map shown on the next page).

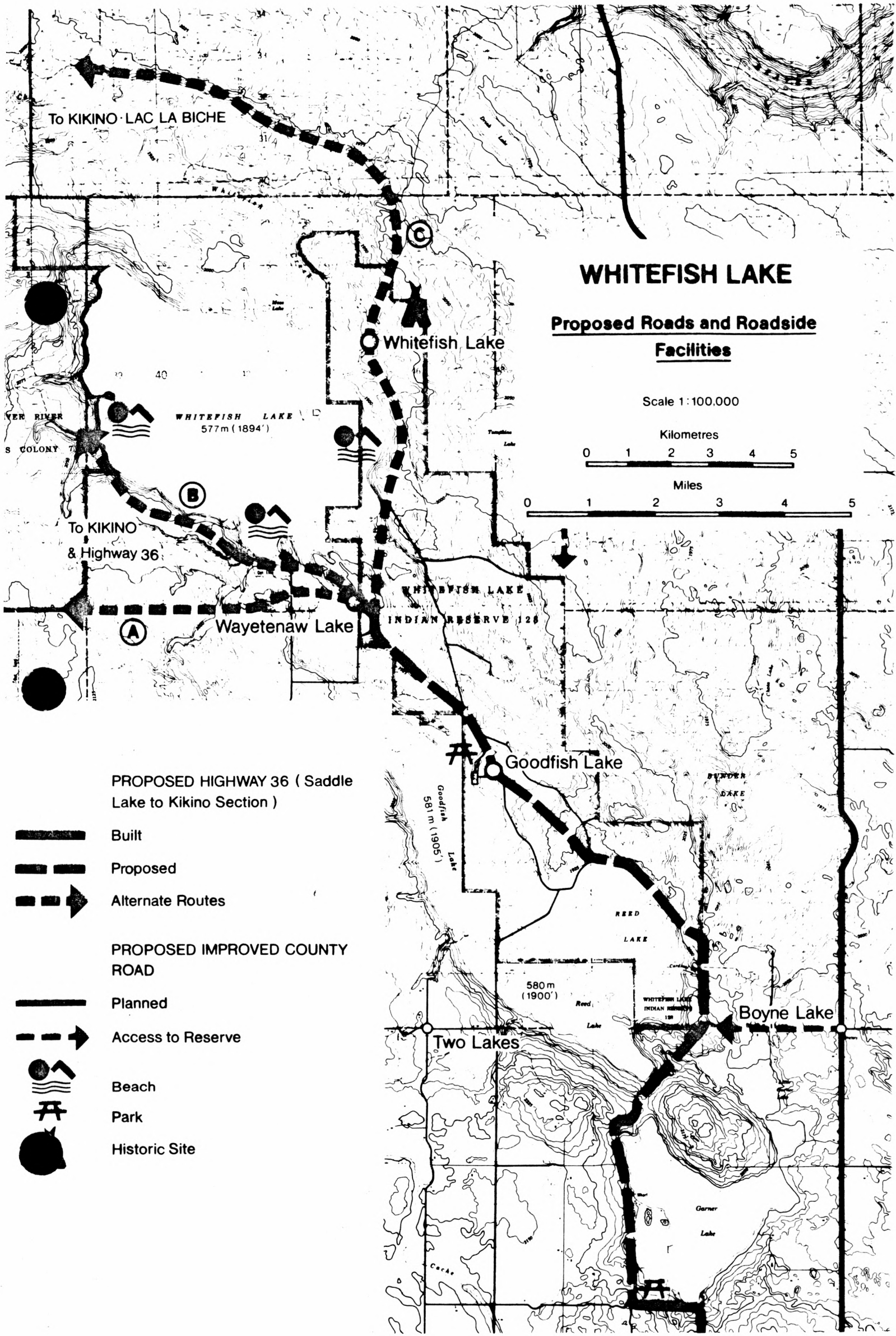
A major highway has recently been proposed as part of the Western Northlands Program --- to assure continuation of Highway 36 through Saddle Lake Reserve, Spedden, Garner Lake Provincial Park and through Whitefish Lake Reserve. On the map are shown one proposed Southern route with three alternative Northern routes (for the connection to Kikino and Lac La Biche). It will be up to the Band to decide which would be the final route(s), if the highway is actually going to be built.

As shown on the map, it is suggested that the routes avoid as much as possible existing housing sites and that they open up new areas for development all the way to a new Goodfish Lake Centre. In this Centre, the heart of the Reserve, would be located commercial, industrial, educational and recreational developments, appropriate for the servicing of the needs of the Reserve's and surrounding areas population about 2500 persons sometime in the future. A nearby park could also be developed.

It is then proposed that the highway would go towards the Wayetenaw Lake Community along, or even on, the present-day road.

Somewhere near where is located today the general store, on the shore of Lake Wayetenaw, three alternative route could start. These roads should save about 30 miles of road distance from Wibi to Lake La Biche, making the final route about 45 miles long. Each is worthy of consideration:

Route "A": This route would be the easiest and probably the cheapest to build. It offers the shortest access to the existing Highway 36, as it now runs from Highway 28 North to Lake La Biche, via Kikibo. Such a road would require three miles of "county" road as far as the Beaver River Metis



Colony, and another three miles of "provincial" road to Highway 36. It would of course be straight, and would probably serve no other purpose other than simple transportation needs.

Route "B": This route would offer the best advantages to the interests of the Beaver River Metis Colony, as it would permit linking their community area to excellent potential farming grounds and also open up the prospect of the development of excellent tourist developments (Beaches and panoramic views), helping to make Whitefish Lake a well-known tourist attraction, as it would not only permit beautiful driving conditions but a variety of well-serviced places to visit and stay in. This route would naturally offer better connections to the present-day beach area on the South shore. For the people of Whitefish Lake, and Wayetenaw, this route would mean the shortest way to Lac La Biche (and also Fort McMurray), -- important centres for education up-grading and employment.

Route "C": This route offers particular advantages to the Whitefish Lake Reserve: it "opens up" unexploited hilly areas for Band-managed agriculture, it offers access to the mouth of Whitefish Creek, (which may have marl exploitation potential), not to mention, new panoramic vistas. However, it is suggested that this alternative route by pass the Beach development by about one-half mile for two reasons: 1) to allow more planning flexibility within the area of the Beach Development, and to offer more seclusion from possible heavy traffic in the future. 2) to offer a still more magnificent view of the entire Whitefish Lake because of the higher viewpoints. The proposed route would continue on to the Steinhauer Mission, which should by then be developed into a full-fledged historical site, properly restored and analyzed by archaeologists. This site would be one of the oldest in Alberta and has many interesting educational value, if properly organized. It is the continuation onto Kikino that offers difficulties, as there are extensive wetlands with apparently little borrow material for road construction aroused.

It is recommended that the Band pass appropriate by-laws regarding conditions of right-of-way and high-quality design standards for the various road-site facilities and approaches to such a highway.

Naturally, any road construction in the vicinity of the Reserve means better work opportunities, however, temporary these might be.

What the People Have Said

What the people have said about their own resources, capacities, needs and priorities has to be recorded. Their viewpoints matter. It is they who have to go through the long process that lies ahead.

Many of the community people were surprised (and even stimulated) when they would realize how many "things" they have or need. Here are some lists. However, simple and straightforward they may appear, the scope and the basic attitudes of the people show through. (No special order was made in the listing).

Resources

Sand	Hay	Skating Rinks	Camping Grounds
Shale	Berries	Rodeo Ground	Churches
Clay	Fish	Baseball Diamonds	Roads
Gravel	Arable Land	Laundromat	Beaches
Marl	Potable Water	Boats	Band Hall
Gas & Oil	Firewood	Nursing Station	Band Office
Electricity	Lumber	Schools (to Grade Six)	Cemeteries
Telephones	Cattle	Workshop	Old People's Homes
Sawmill (old)	Horses	Tractors	Craft Centre
Road Maintenance	Hockey Equipment	Hockey teams	Baseball teams
Houses	Baseball "		

Needs

Chicken	Recreation	Hot & Cold	House for every
More Cattle	Centre	Running Water	Family
Potatoes	Gas Station	New Sawmill	Cement Block
Buffalo	Mechanics &	More machinery	Production
Irrigation	Body Shop	Sewage disposal	Barber Shop &
Furniture	Day Care Centre	Natural Gas	Beauty Parlor
Factory	Industries	Improved Police	Sewing for the
More land	Adult Education	Services	People
Better Roads	Jobs	Pool Hall	Social Counselling

Priorities

A good Recreation Centre.

Better homes for the Elderly, with supervision services.

Make use of all local Resources.

Some Points the People Made Clear:

(Sometimes these represent the views of factions only)

- The Reserve must not "go back" to Indian "Culture". Cree language training, the holding of some Indian cultural events should be avoided. ("You can't get a job with Cree language"). It is more important to "catch-up" with the "world", especially by making sure that the young people get training and a sound education. "We are Indians and don't need "Culture" to tell us that". "Culture

is at the home." "Cree language is a family matter (and not the responsibility of the Band").

-- Dropouts must be encouraged to either continue their education or to go through job-training programs.

-- "We must not go too fast too soon."

-- There are many land claims and issues to be settled.

-- People do not like to be on welfare. They want to work instead.

-- There is a clear distinction between the men's work force and the women's work force. "Let the women do things their way".

Applications for make-work programs have never been joint, integrated, or even co-ordinated.

-- There is a strong tendency to think in terms of short-term benefits and doing things in small steps at a time. Examples: certain economic ventures were turned down, even if they offered job opportunities of a minimum of five years (Snowshoe and Toboggan Factory, Fence-Post Factory), but seasonal make-work programs have been anxiously sought for.

-- "We want to do things our way".

TIMETABLE CONCEPT

WHITEFISH LAKE RESERVE # 128

The following is a sketchy image of a likely sequence of events of local development over the years. Basically, most of the endeavours listed can be managed, planned and realized by the local Band Member. The timetable realistically foresees growing ambition as skills are mastered and prosperity grows. There is considerable inter-relationship between the various fields of development. One basis aim is to create total and meaningful employment opportunities.

A G R I C U L T U R E

Plastic Hothouse	1974
Increase Stock	
Increase Hay Production	
Hay Co-operation and Stacking	
Increase Gardening	
Chicken and Eggs	

Land Preparation (drainage-alkalinity control)	1975
Plastic Hothouse	
Increase Stock	
Hay and Oats	
Saskatoon Berries Production	
Increase Gardening (going commercial)	
Chicken and Eggs (going commercial)	
Ecological planning	
Buffalo Herd	
Training of personnel for co-operative management	

Land Preparation (major)	1976
Ecological planning and development	
Increase Stock	
Diversification	
Saskatoon Berries (going commercial)	
Training of personnel (including technical preparation)	

P U B L I C W O R K S

Irrigation and Water Control	1974
Drainage	
School Construction	
Recreation Centre Construction	
Research into new Materials	
Housing	
Road Improvement	

School Construction	1975
Housing	
Recreation Centre Construction	
Initial Sewage Installation	
Initial Waste Control	

Housing	1976
Multiple-Use Services Building	
Restoration of Original Settlement	
Hotel/Motel	
Restoration of Various Sites throughout the Reserve	

T O U R I S M

Beach Development 1973

Beach Development: 1974

Improved Facilities

Guiding

Entertainment

Handicrafts Stand

1975

Store

Service Station

Traditional Foods Sales

Recreation Facilities

1976

Restoration of Original

Settlement

Beach Development

Hotel/Motel

Restoration of various

sites throughout the Reserve

S E R V I C E S

Bus Transportation

1974

Local Foodstuffs

Day Care Center(s)

Local Sewing Units

Recreation

Library

Woodworking

Road Maintenance

1975

Credit Union

Co-operative

Service Station

Supermarket: Hardware; clothing, groceries; delivery
of goods ordered from outside sources.

Improved Laundromat

Improved Health & Welfare Services

Building Material Production

Traditional Food Production

Entertainment Facilities

Sewage & Water Works

Waste Control

1976

Hotel/Motel

Condominium(s)

Development Proposals:

Throughout the report, the following major points have been established:

- 1) The population will continue to grow rapidly. Likewise, the requirements in housing, services, education, recreation and in work opportunities, will soar;
- 2) The people of Whitefish Lake Reserve have a background of valid work experience, mostly of a group nature, gained in recent years of community development. At the same time, the people have demonstrated an ability to undertake major initiatives throughout recorded history. Evidence, however, indicates that this community spirit flowers as long as good leadership and far-sighted planning are made available to the people;
- 3) A core of the community people has developed special administrative and community development skills, and are now ready to make themselves available to serve and guide the community's development needs;
- 4) The community people have gone through many changes in recent years and they seem to want to continue their experience into a speed-up towards more change;
- 5) The community has interesting economic potential. There are resources to be tapped commercially. The tourism capability is favourable and varied. The cash incomes are sizeable. The local spending habits can be conducive to "spin-offs" into on-reserve production and marketing. Yet, at present, no true efforts have been made to "trap" any of these potentials, nor to generate new work and production opportunities that could be so easily organized;
- 6) Transportation and mobility are a problem. Adequate road planning and co-ordination with the rest of region is sorely needed. Community transportation is lacking;
- 7) The community people have, and wish to preserve their own special identity.

In view of all these points, it is felt that the chances for the Whitefish Lake Reserve to become a viable human settlement are above average. However, the pressures are great; the likelihood of a few crises, strong. But crisis impels. Crisis can be the great stimulator towards new solutions.

On the side, a few development proposals are introduced. These ask for the intensified development of Goodfish Centre, the Steinhauer Mission, the Beach Development and control of the wetlands. Let's examine each one separately.

Goodfish Centre:

The purpose of the Centre would be to put "under one roof" all the things that can make up a "heart" of the community. Putting things close together means that the "heart" will be an exciting place to be in --- because there would be so many people doing so many different things at the same time, from morning to night. It also means that the Centre can be easier and cheaper to build, because it could be all planned together, more efficient and would need less space since sometimes two or three things could be handled in the same area at different times of the day or week.

Let's review the needs and the facilities/services they require, which could be handled by such a Centre:

Need

Contact with
Outside World

Goods/Supplies

Transportation

Maintenance

Housing

Health Care

Service/Facility

Post Office
Newstand, magazine rack
Bus Stop (Long Distance Route)
Parking
Band Office
Telephone Booths (and Exchange)

Warehousing
Food Storage
Store/Supermarket
Lunch Counter/Coffee Bar
Restaurant

Garage(s)
Taxi Stop and Servicing
Regional and Local Bus Stop
and Servicing
Road Maintenance Machinery
Gas & Service Station

Road Maintenance Crew Centre
Janitorial Crew Centre
Home Improvement Crew Centre
Agriculture Maintenance Crew Centre

Residence for the Elderly
Communal Residence for the Unmarried
Youth

Emergency Beds
Dentist/Dental Technician Room
Psychiatry/Psychology Room
Eye, Ear, Nose Specialist Room
Midwives' Services
Alcoholic and Drug Abuse Detoxification
and Rehabilitation Centre
Sanitation Services/Garbage and
Waste Control
Water Pump Station Room

Social Services

Training and Employment Assistance Area
 Counselling Services
 Local Newspaper
 Liaison Officer
 Nurse(s)
 Family Planning
 Budget Planning
 Drop-in

Recreation

Social Events Centre(s)
 Pool Room
 Hobby Room
 Recreation Officer
 Playgrounds
 Sport Fields, Rinks
 Gymnasium
 Auditorium
 Park(s)
 Audio-Visual Services

Education

School(s)
 Human Resources Centre
 Upgrading Centre
 Library
 Day-Care
 Playschool

Professional Services

Meeting Room(s) for
 visiting Lawyers,
 Accountant, Technicians
 Resources Centre

Industry

"Cottage" Industries:
 Furniture Manufacturing
 Intermediate Technology Test Centre
 Sewing Centre
 Food Production/Processing
 Crafts Production
 House Construction/Assembly
 Bottling Plant

Commercial

Credit Union
 Laundromat
 Cleaners
 Insurance
 Tourist Administration
 Franchise Distribution(s)
 Co-operative(s) Management
 Pastureland Association
 Private Enterprise(s)
 Curio Shop

Other Facilities

Central Heating Unit
 Fuel Depot
 Do-It-Yourself Repairs
 Fire Protection
 Heated Garage
 Regional Ambulance Service
 Diaper Service
 Bakery
 Hair Salon/Barber

Just as this list could continue, so it could also be cut short. Many of these needs are being "bought" outside at some --- not only in terms of cash (personal or Band-managed), but, worse still, in terms of unused local work opportunities. A well-organized Goodfish Centre would not only serve the Reserve but other communities for up to 40 miles around, perhaps up to 3,500 to 4,000 persons, most of whom would be Natives.

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Many of the Services/Facilities could be located inside one or two complexes, thus allowing for year-round malls and passageways, and making it interesting for the people to come and walk inside the "heart" of their community, besides working, learning, playing, buying, sharing experiences together.

One map on the preceding page, shows what Goodfish Centre is like today.

Steinhauer Mission

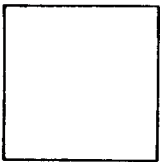
A second map shows what the combination of aerial photography and the Surveyor's Map of 1886 indicate must be under the ground. It is up to archaeologists to carefully uncover traces of how the people lived in that area since the 1850's. Perhaps, in some future date, a few buildings, clearings, fences could be restored to make it all look like it used to. If this were done, the Steinhauer Mission would automatically become an interesting Historical Area, and a tourist attraction of considerable merit.

The Beach Development

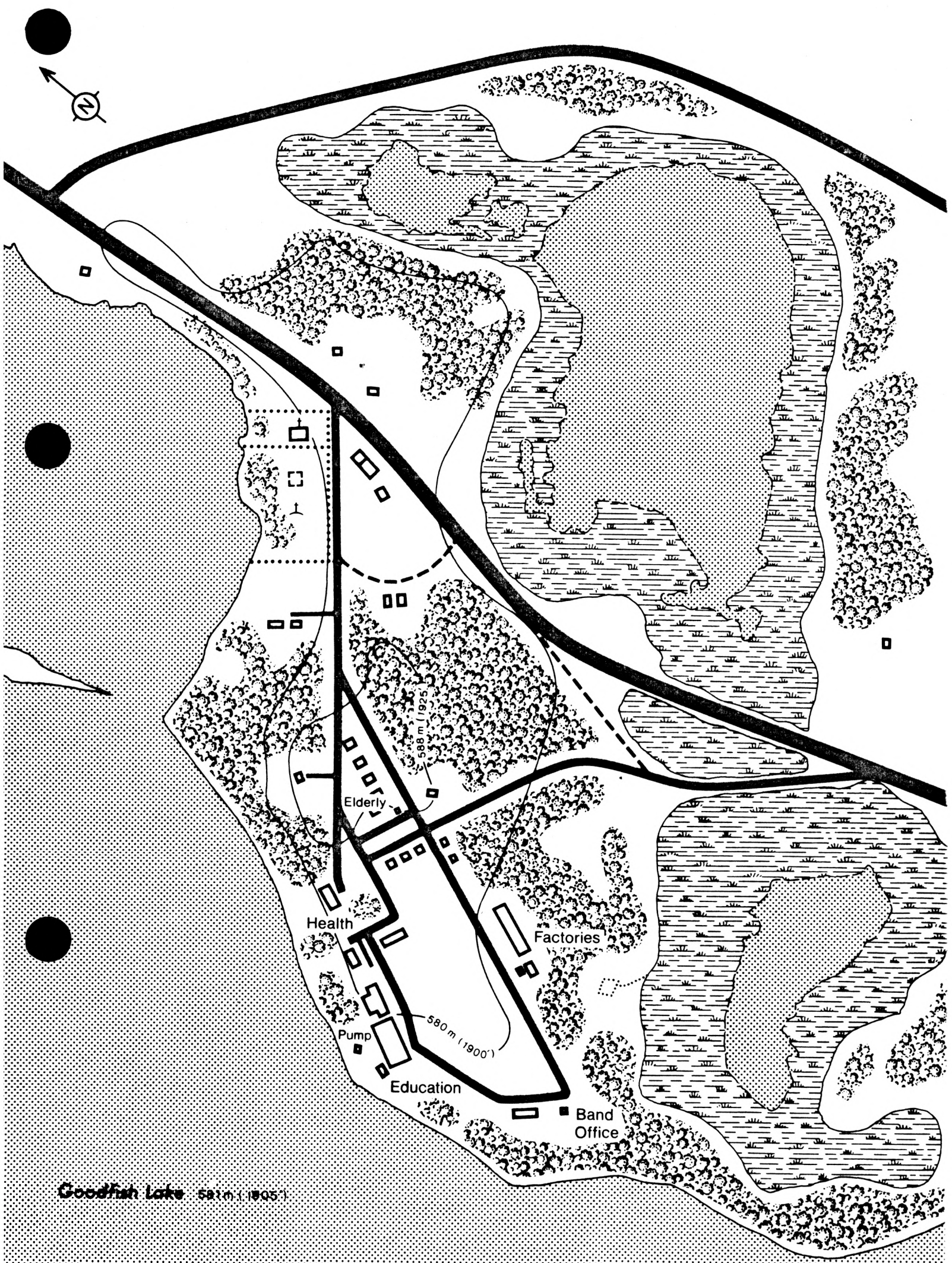
For many years now, the people of Whitefish Lake Reserve have been improving this beautiful area, which they want to share with visitors. It is felt that this development has considerable tourist potential that should be tapped, but that it must not be spoiled in the process of expansions such as Hotel/Motel/Apartments. Even it has been suggested that a new road be displaced further away from the shoreline so as to keep the seclusion to people spending their leisure time on the beach or in campsites there.

Goodfish Lake Centre

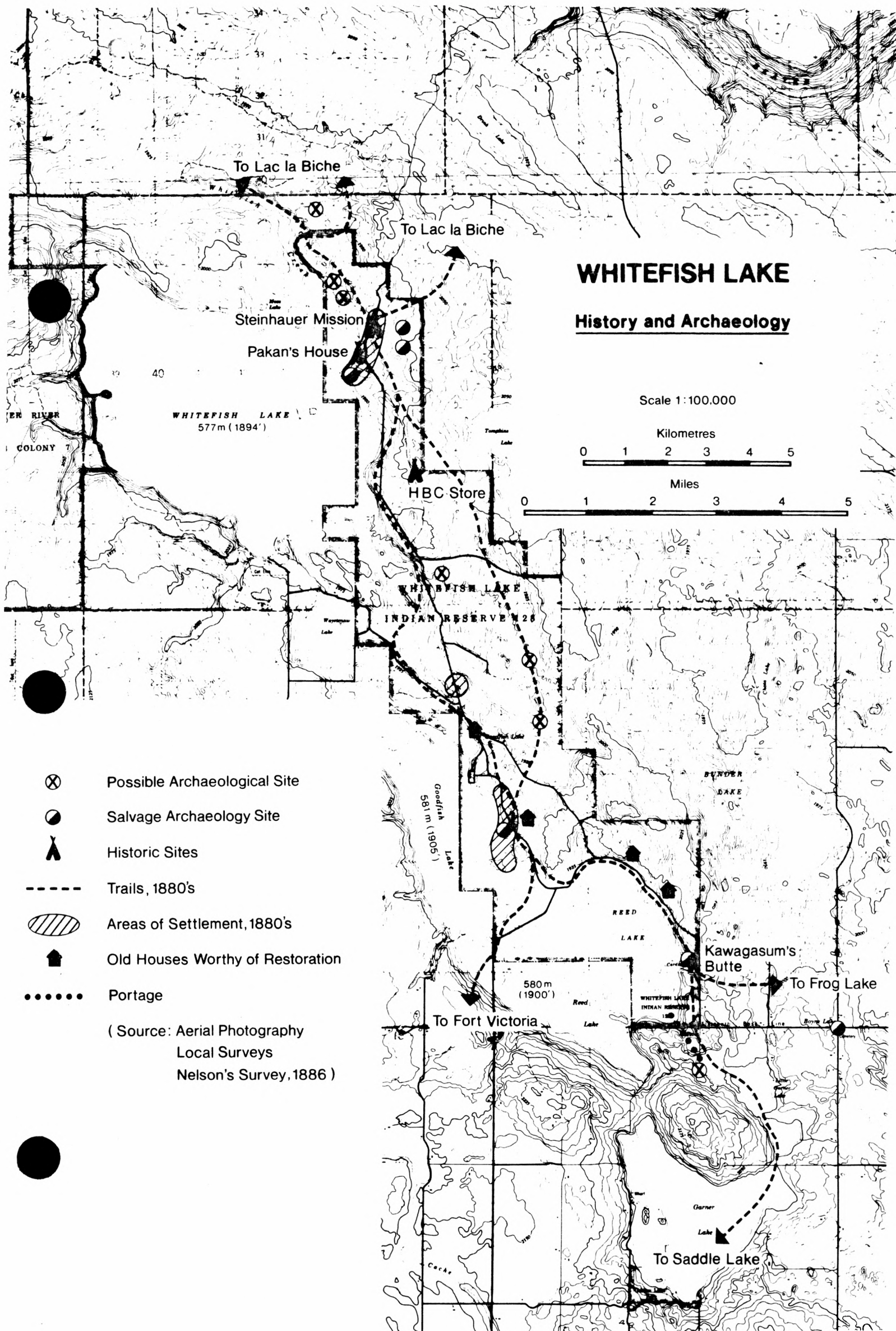
Scale : 1 cm = 50 m (Scale : 1" = 410')



= 1 hectare = 2.5 acres



Goodfish Lake 581 m (1905')

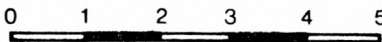


WHITEFISH LAKE

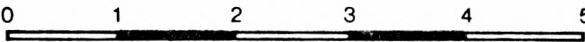
History and Archaeology

Scale 1:100,000

Kilometres

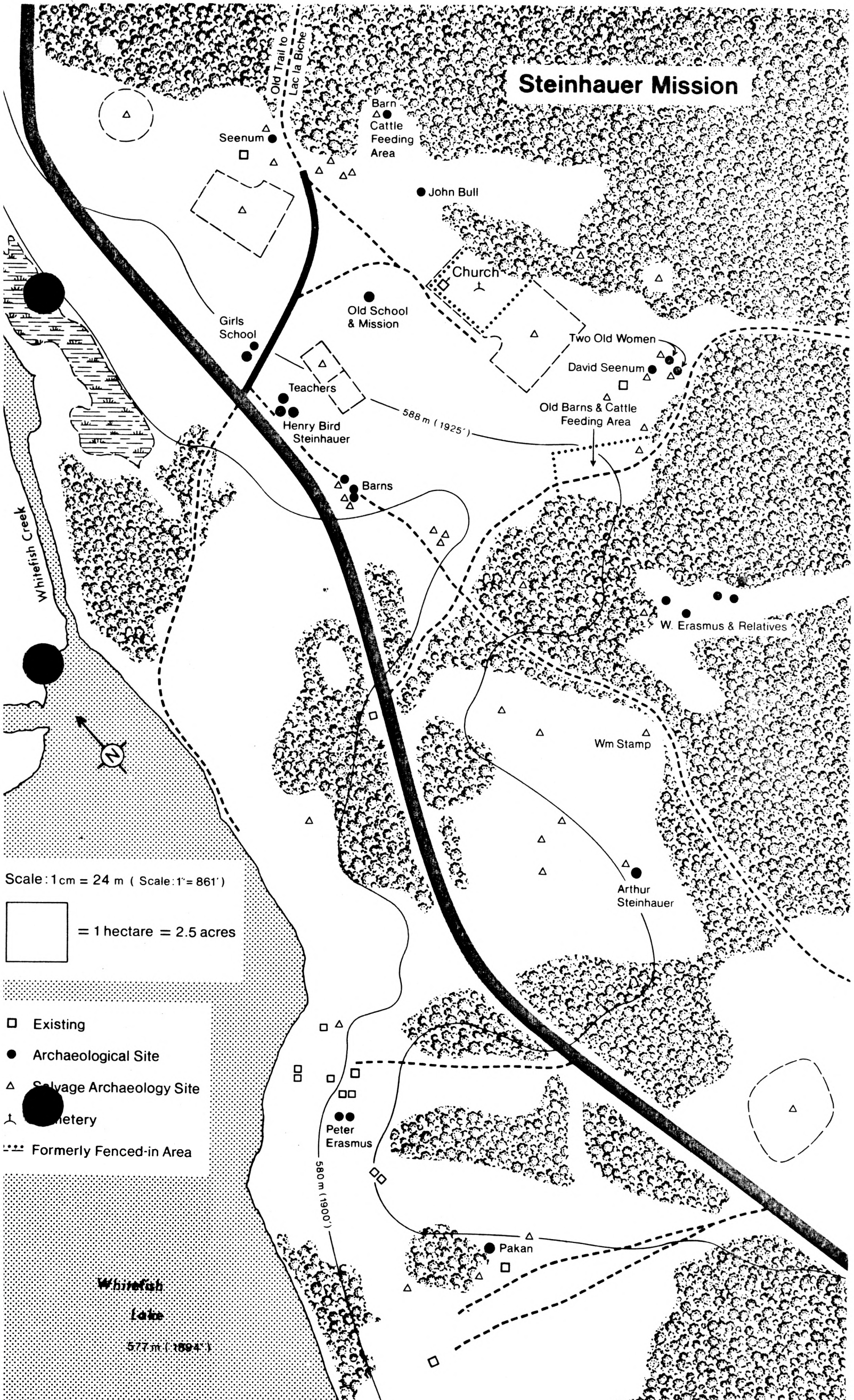


Miles



- ⊗ Possible Archaeological Site
- Salvage Archaeology Site
- ▲ Historic Sites
- Trails, 1880's
- ▨ Areas of Settlement, 1880's
- 🏠 Old Houses Worthy of Restoration
- Portage

(Source: Aerial Photography
Local Surveys
Nelson's Survey, 1886)



Steinhauer Mission

Barn
△●
Cattle
Feeding
Area

● John Bull

Church

Old School
& Mission

Girls
School

Teachers

Henry Bird
Steinhauer

Barns

Two Old Women

David Seenum

Old Barns & Cattle
Feeding Area

W. Erasmus & Relatives

Wm Stamp

Arthur
Steinhauer

Peter
Erasmus

Pakan

Whitefish
Lake

577 m (1894')

588 m (1925')

580 m (1900')

Scale: 1 cm = 24 m (Scale: 1" = 861')

□ = 1 hectare = 2.5 acres

- Existing
- Archaeological Site
- △ Salvage Archaeology Site
- ⌵ Cemetery
- Formerly Fenced-in Area

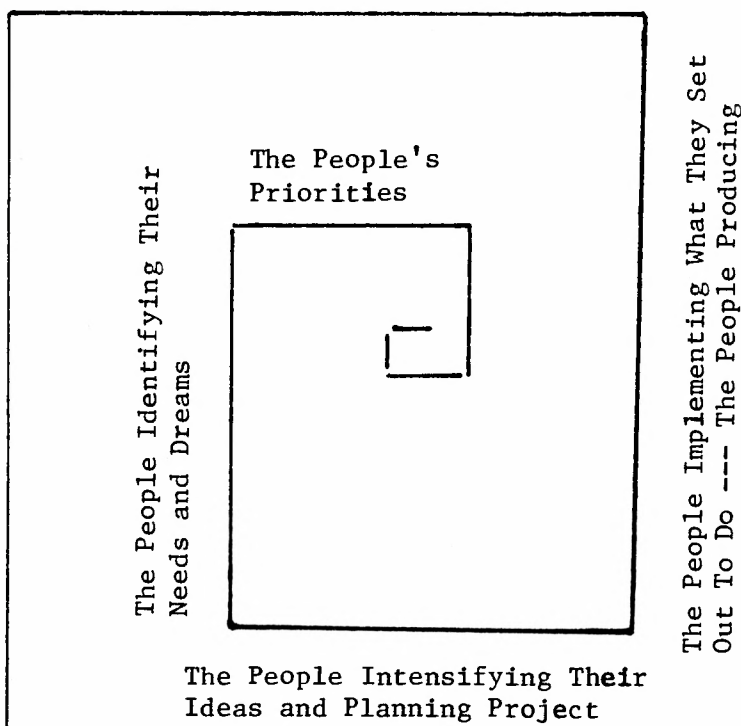
How Could it All Be Done?

No major jump into the future can be made without the true involvement of the Band Members. At each moment of this future-creating process, the community people have to know what is happening and why it is happening. They are to be masters of their own situation and of their environment, as they know it.

This easier said than done. An understanding of the process the community people tend to go through in experiences like this is shown below:

And Finally, the COMMUNITY IS ON THE ROAD TO VIABILITY,
and true Self-determination and Sofe Self-Sufficiency

The People Reorganizing, After the Crises of
the Past; The People Stabilizing Themselves



Remember: The Bigger the Square, the
Greater the Awareness of the People.

It seems that at the time of the writing of this report, the people are at the People Priorities stage, and getting on very close to the Identification/Intensification stage.

Most of the Priorities have been worked out in the minds of the various factions of the Reserve's population. Intentions have been figured out by and for the community people. Some key local persons have gotten the whim of the task to be carried out (mostly thanks to massive make-work program experiences, the exchange of ideas among the people, the stimulation provided by improved personal economic situations). On the other hand, social, housing and education pressures have prompted the community people to think out their own "first-draft" solutions. The Chief and Council, with local resource persons, believe that they have found the necessary instrument with which to start the job of making a new, viable Whitefish Lake Reserve: A Resource Centre:

Major stumbling blocks at this stage appear to be:

1. How to get the entire community motivated and involved in the long-term planning/community development process?
2. How to make sure that the responsible Government agencies and departments will respond efficiently on a long-term basis?
3. Which methodologies are effective for the development process?

Let's discuss each stumbling block individually:

1. How to get the entire community motivated and involved in the long-term planning/community development process? An answer could go along these lines: Stimulation of the total human being travels through the senses: hearing, touch, sight, taste and smell. Through these, people feel and learn the meaning of the variety of life. In developing any new variety of life, or way of living, or even in learning how to choose a more harmonious life, they may have to have their senses perked up, on a group level.

Hearing: This sense is most influenced by music, a little less by sound and speech. With music, the people feel the beat, the rhythm of the times — past, present and future. Just listening to pow-wow music and dance gives one a feeling how it was living in the times it was composed and how it makes people live today. Music can stimulate, or put people in "the mood" to think, to hope and to dream. It penetrates their feelings, usually making them have second thoughts about how to better relate with others.

Perhaps this stimulation or "putting people in the mood" could be provided on Whitefish Lake Reserve, through a careful selection of music performances (most of which could be made to come to the Reserve for next to nothing, anyway) and films on music. In real terms, this could mean pow-wows, visits by school bands, the Edmonton Symphony Orchestra and all sorts of dance bands plus feature performances by well-known artists. The people want this. Many have stated that it is sad there is so little music around. Dance performances are also stimulative.

Speakers could be invited on a regular, planned basis for all sorts of subjects.

Perhaps there could be loudspeakers broadcasting taped music at focal points such as the education centre, for the factory centre and the beach development area.

Touch: This sense is influenced by the doing and organizing of things and events in cycles. Examples: People living alone, or far away and then, every so often, gather, work, play very close together with others; persons thinking together in groups, or left to meditate alone; working very fast, followed by working slow (or rest). The purpose of all these cycles is to help the people improve their sense of relative quantity, or of putting themselves in perspective with other people.

This stimulation can be provided in Whitefish Lake Reserve through an increase of public gatherings, large and small. More meetings, more sport events, more contests, more picnics, more dances and more major social events like the rodeo. It also means better management to establish more work crews, more travel groups, for example. It might mean that Goodfish Centre may really have to be very condensed in space.

A choice should be given, to those who want to, to live close or even with each other: the Elderly, the Young Unmarried, the Small or New Couples and their families --- perhaps by servicing special residential areas for future development. In the future, there ought to be enough choice for the people to be able to "move" from one part of the Reserve to another, either by trading or by selling homes...

Sight: This sense is stimulated by symbols, giving meanings to, "naming" things. All these "messages" can come with methods such as colors, drawings, shapes and forms of buildings, visual presentations, flags, handicrafts. If these things should be done properly, the people will understand the process they are going through, by "learning the new language" explaining everything. The purpose is to help the people get an idea of proportion, helping everyone "make the right move" compared to the "move of the other".

This can be done by having the people design their own things more often: homes, gardens, banners, handicrafts --- while trying to "explain" the way they did this and that. Any design for buildings on the Reserve will have to be done with as much people involved as possible so that the special identity of the place will be maintained.

2. How to make sure that the responsible Government agencies and departments will respond efficiently on a long-term basis? This answer seems to have been discovered. It means to adhere to programs proposed by agencies and departments which have prior guarantee that they shall last, say, five years. On the other hand, submissions for projects should be made out in such a way that they ask for long-term guarantees of continuity.

And the last stumbling block on the list was:

3. Which methodologies are effective for the development process: Besides, of course, the partial answers given in reply to the first question, any methodology that takes people to be "total" in all their aspects like social, economic, cultural, psychological, is bound to succeed. Any approach that gets the people involved through group dynamics, the Total Community Approach, the Community Development Approach, for example, is bound to succeed sooner or later...

November 1974.

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