



### A Publication of the Saskatchewan Green Party

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"Proclamation not enough.

Our responsibility, emancipate Earth."

*John Trudell, (1946-2015) Indigenous American poet and activist*

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### A MESSAGE FROM OUR LEADER

*By Naomi Hunter*

I became the leader of our party on the last day of February 2020, right before a global pandemic was declared. The election writ was dropped 7 months later during a province-wide COVID lockdown. Despite these organizational challenges we managed to run a full slate of candidates. Indeed, we were the only party with enough candidates running to form government other than the NDP and SaskParty. This fact garnered us more media attention than anything else did during the 2020 election.

I am communicating strongly that I am not waiting to prepare. In fact, I've continued to work daily to get us ready for the 2024 election -- to have our slate full and be set to focus on campaigning. I am building relationships with Greens across the country as well, so as we enter the next race we can draw from that nationwide pool for support. As our candidates and their teams focus on the local, we'll have out of province campaigners working the phones and van loads of extra volunteers to help us with our ground game.

After the 2020 provincial election, I kept my candidate recruitment and vetting committee active. I have not paused since then in seeking excellent local candidates and building up our support in rural areas where we have classically been weakest. I am a farmer and a leader who is very knowledgeable on rural issues, and this has helped a lot. As well, rural people have felt more and more abandoned by the major parties in our province, both the NDP and the SaskParty. Rural leftists used to feel that the NDP spoke for them, but I'm finding more and more longtime rural NDP supporters who tell me they feel like the Saskatchewan Green Party reflects their values and has a leader who shows up for them when no one else will. I've visited countless small towns and villages in the past two years and this is partly why we've resonated with disaffected voters from the other side of the spectrum as well, except for the most extreme elements of course. They can have their purple buffaloes -- we're building now from the centre outward as a more mature and experienced party.

We cannot go back in time and pretend we are new anymore. New parties can run thin slates and get media attention just by appearing novel. In 2020 the Buffalo Party ran 16 candidates in their strongest constituencies, which by the way mirrors almost exactly what we did our first year as the New Green Alliance (our original name). When established parties who have run a full slate for four elections suddenly don't do so, the media runs with the story: "this party suddenly can't manage to get the same number of candidates

that they could before." It becomes a snowballing story that builds as the media feeds off the party's fall. We saw this as part of the Green Party of Canada's disaster in the recent 2021 federal election. The GPC running 75% of candidates after numerous elections with a full slate magnified the rest of the bad press the party was getting. None of this is my opinion, it's math and how politics works. I'm relaying the political facts and how I intend to proceed based on those facts as your provincial Green leader.

I am already confirming or lining up returning, plus new, candidates. My goal is to have most of our candidates announced before the beginning of 2024. We will invest our time over the next two years training our candidates with our recruitment and vetting team. I will attend local events with them in their constituencies to help build their local profile. I think it's important that as leader I make sure to spend time helping in all areas of the province, not just our urban centers.



I am absolutely committed to our Green value of grassroots democracy. I believe strongly in everyone having the right to vote their values. I've been a rural dweller much of my life. To me, omitting to run candidates in, for example, our fifteen most hopeless constituencies is pure discrimination towards rural Saskatchewan. Every single one of the constituencies we would "need" to leave vacant would be in rural Saskatchewan. Every single one....it would be truly awful if such a thought is never even considered. As well as my personal feelings on the matter, the math doesn't add up either: We are a political party and we just cannot afford to lose the several thousand votes our fifteen least active constituencies add up to. Rural people matter and so do their votes.

Lastly, I remind all of you: Not only is it possible for Greens to get elected in Saskatchewan, it's likely. Every single seat that Greens have won anywhere provincially and federally in Canada was somewhere that we were told "No Green can ever get elected here." My response when I hear that in Saskatchewan is "Get out of the way, there is work to be done. Watch us win!"

*Yours with determination and love,*

*Naomi Hunter*

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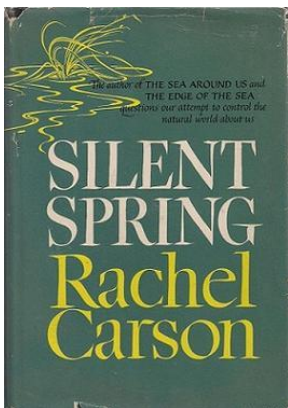
### EDITORIAL: A WALK THROUGH THE DECADES

*By Dave Greenfield*

The month of June in 2022 brings to mind a number of anniversaries in movement history.

Sixty years ago, in June of 1962, Saskatchewan was in the process of becoming the first jurisdiction in North America to adopt a fully publicly funded Medicare system. Things would come to a head in July, when the doctors went on strike to try to prevent the coming of Medicare, and the Saskatchewan government was compelled to negotiate with the doctors in downtown Saskatoon, in the end, signing the Saskatoon Accord, an agreement which both the doctors and the government could agree to.

That same year Rachel Carson published her book, "Silent Spring", a book that sounded the alarm about the impact of pesticides on the natural world and the danger of wiping out the populations of birds and other creatures, thus leading to a silent spring. Her book is often cited as the book that launched the modern environmental movement.



[Used under Fair Dealing book cover exception.]

Fifty years ago, in June of 1972, the first world conference on the environment was held in Stockholm Sweden, usually referred to simply as the Stockholm Conference. It brought forward the first international statement expressing environmental concerns. That same year, the Club of Rome published its "Limits to Growth" report which alerted humanity to the finiteness of Planet Earth and the limits to how far we could

grow materially. Fifty years later, needless to say, I'm not sure

we have even begun to follow the advice of either Stockholm or the Club of Rome.

Forty years ago, on June 12th 1982, we saw humanity at its best when over a million people rallied in New York City to call for peace and nuclear disarmament during the U.N. Special Session on Disarmament. This large rally along with grassroots organizing across western Europe and North America, gave strength to the movement for a freeze on any further deployment of nuclear weapons and helped reduce the possibility of a nuclear war by turning the attention of world leaders in the direction of at least partial disarmament. Today, with the war in Ukraine, and with both the Russian Federation and NATO known to have some fifteen hundred nuclear weapons or more, we are reminded that that old menace, the threat of nuclear war, has not really gone away. The world must march again for peace, nuclear disarmament and a reduction in international tensions.

Thirty years ago, in June of 1992, the world held what is definitely among the most important environmental meetings in history, the Earth Summit in Rio de Janeiro, usually referred to since that time as simply the Rio Summit. The meeting in Rio set forth a vision for a sustainable twenty-first century and in particular challenged the world to take the question of climate change seriously. As with the goals set by most inter-governmental meetings concerning our relationship with the biosphere, the vision did not go nearly far enough, and within a short time there were non-government organizations calling to go far beyond Rio to a truly sustainable future.

Here in Saskatchewan, thirty years ago, in the spring to summer of 1992, several hundred of us were doing some sustainability mobilizing of our own. On May 13th 1992, Cree elders in the Wiggins Bay area north of Meadow Lake set up a blockade blocking a logging road to protest the clear-cut logging of a forest area which was traditional trapping and gathering land. What may have made things particularly painful for some was the fact that their own tribal council, the Meadow Lake Tribal Council, was a partner in the logging operation which the elders felt compelled to protest. Both Indigenous and settler folks from Saskatoon and elsewhere began to mobilize in solidarity with the blockade. The blockade would last until October of 1993 when the blockaders reached an agreement with the Meadow Lake Tribal Council allowing for a reasonable area of land to be used for traditional hunting, trapping and gathering. The blockade and the support network that formed around it became a focal point for a discussion of both ecological and Indigenous rights issues.

Twenty years ago, in June of 2002, activists in the Saskatoon area and elsewhere were preparing to go to Calgary to participate in the G8 protests as leaders from the G8 countries (Canada, the U.S., the U.K., France, Italy, Germany, Japan and the Russian Federation) were preparing to meet at Kananaskis, Alberta. The year before, a hundred thousand had protested at the G8 meeting in Genoa, Italy and one demonstrator, Carlo Giuliani, had been killed. This time, as we organized and arrived in Calgary, we were hoping for a week of protests which would be assertive and boisterous but fully non-violent. Those of us who went to Calgary were generally happy participating in the week of protests. While there were challenges, the response of state authorities was ultimately peaceful.

Ten years ago, in the spring to summer of 2012, we were in something of a lull between the Occupy movement of the previous fall to winter and the Idle No More movement that would emerge in the late fall of 2012.



[Idle no more \(9179654965\).jpg](#) by Quinn Dombrowski (CC BY-SA 2.0)

The Occupy movement had begun with a nonviolent occupation of a park near Wall Street and morphed into a global movement of nonviolent occupations of public spaces calling for economic justice, the rights of the ninety-nine percent versus the one percent. Later in the fall of 2012, the Idle No More movement would emerge, arising in response to the Harper government's gutting of water protection legislation and evolving, at times, into a

more general affirmation of Indigenous sovereignty.

Finally, one year ago, people across Canada were horrified and saddened at the discovery of the bodies of hundreds of Indigenous children buried on the grounds of several former church-run residential schools -- the children who never came home. This very real proof of the results of the suffering endured by the Indigenous children at the schools brought home to many the stark reality of the official crime we talk about in regard to residential schools.

Today, in June of 2022, I think of all of the above anniversaries and I am reminded of how all of the issues raised by these various events over the years are still very much with us. Today, the need for a well-funded and well-

staffed public medical system is as great as ever, especially in the wake of COVID19; concerns about the use of pesticides remain, particularly with regard to the impact some pesticides are having on the bee population; concerns about the finite and fragile nature of our planet -- as voiced in various ways by the Stockholm Conference, the Club of Rome and the Rio Summit -- remain with us and are more serious than ever; the need for peace and nuclear disarmament that brought a million people into the streets in 1982 is as real as ever; and the issue of class injustice raised by the Occupy movement in 2012, and the issues of Indigenous rights intertwined with questions of how we care for the land and water, as raised by the Wiggins Bay blockade and Idle No More, continue to call us to action.

As I write this piece, the Rolling Stones have begun their sixtieth anniversary tour. Yes, the Stones were founded the same year as the birth of Saskatchewan Medicare and the publication of *Silent Spring*. There is perhaps one classic Stones stanza (from *Street Fighting Man*) that is worth reflecting on:

"The time is right for palace revolution.

'Cause where I live the game to play is compromise solution."

Over the years, we have seen far too many compromise solutions by various governments and far too many games being played.

The Winter Palace we must storm or transform isn't in any specific geographic location. The palace is everywhere, at all levels of government: federal, provincial and municipal as well as in submunicipal communities.

The revolution is within us.

The transformation is everywhere.

### SONG: INTO THE STREET

*By Dave Greenfield*

I wrote this song in early to mid March 2022, after two years of Zoom calls and chat rooms and the like, writing it with the desire to see the movement get back out into the street and be visible. I hope this song inspires you all to continue to raise your voices and march in the street.

Get off of the Zoom calls and into the street.

We have beautiful voices and beautiful feet.

One day the victory shall be sweet.

We're marching to a revolutionary beat.

Into the street, into the street.

Get out of the meeting rooms and into the street.



We have beautiful bodies and beautiful feet.  
It's time for a million people to meet,  
We're marching til the new day is complete.  
Into the street, into the street.

We are the movement in the street,  
Telling the world we will not be beat.  
We do not know the word defeat.  
We're marching come rain or snow or sleet.  
Into the street, into the street.

We are the people. We are the heat.  
We are the wind that blows through the wheat.  
For capitalism we don't give a sweet tweet.  
We're marching to a revolutionary beat.  
Into the street, into the street.



Climate, Jobs, and Justice Solidarity March, Prince Albert, SK, 2015 by Nancy Carswell. (Heavy smoke from wildfires.)

If the powers that be turn white as a sheet  
It's because they know we cannot be beat.  
Get off your butts and on to your feet.  
We're marching til the new day is complete.  
Into the street, into the street.

Away with the system and its deadly deceit.  
We are advancing. We will never retreat.  
We will not serve the power elite.  
We're marching come rain or snow or sleet.  
Into the street, into the street.

You want a world that's tidy and neat,  
Made of steel and glass and concrete,  
But we're gonna jump up right out of our seat.  
And we won't disappear if you press delete.  
Into the street, into the street.

We are the movement in the street.  
Marching to a revolutionary beat.  
Marching til the new day is complete.  
Marching come rain or snow or sleet.  
Into the street, into the street.

We are the movement in the street.  
Marching to a revolutionary beat.

Marching til the new day is complete.  
Marching come rain or snow or sleet.  
Into the street, into the street.  
Into the street, into the street.

### MEMORIES OF JACK WARNOCK

*By Neil Sinclair*

In 1999, I was leader of Saskatchewan's Green Party, called the New Green Alliance (NGA) at that time. I led the party in its first general election. There were 16 of us who ran as candidates in that very first election for the NGA. Among the original 16 candidates was Jack Warnock, a professor of political science from the University of Regina. Jack was our expert on economics and taxation issues. Any questions I had on taxation or royalties of natural resources, I turned to Jack for the answers.

Jack Warnock was a major intellectual force in the formation of the Saskatchewan Green Party. He was unapologetically of the political left, and he worked to make the NGA represent the progressive left in Saskatchewan's political spectrum. Jack was also a published author on a variety of political and social justice issues. It was with sadness that I heard the news of his recent passing.

### EPIDEMIOLOGY AS A RESEARCH METHOD FOR US

*By Alan Bishoff*

Epidemiology is a field of medical research that uses statistical analysis on large numbers of people to try to identify causal relationships in medical issues that are neither simple nor obvious. It is a cornerstone of public health, and shapes policy decisions and evidence-based practice by identifying risk factors for disease and targets for preventive healthcare. Epidemiology has been instrumental in identifying the significance of cigarette smoking to lung cancer, agricultural chemicals to a wide range of health issues in farm workers, the effect of environmental pollutants like lead from gasoline or mercury from industrial processes on human health. By looking at entire populations or sectors of population it is possible to escape from the vagaries of anecdotal evidence – “Uncle Bob smoked two packs of cigarettes a day until he died at 105 when he fell out of an airplane, while my Aunt Edith who never smoked in her life died of cancer at age 56.” Many factors in medicine or the natural sciences do not have the same effect on all individuals. Social science is much the same. To understand what is happening in most of the larger social issues, we need

to look beyond individuals to statistical differences between groups of people.

In recent years there has been increasing attention paid to “the determinants of health” – what is it that causes an individual, or more importantly, a group of people to be healthy or not. Not surprisingly, the kind of analysis that is used in epidemiology, has identified income, housing and life style – exercise, diet, habits/addictions – as significant determinants of health. Similar statistical studies show that the likelihood of a student going on to university is determined in part by family income. We live in a competitive and hierarchical society where most people will use the power and resources at their disposal to rise up in the social hierarchy and to help their family to do the same.



[SDOH model.gif](#) by Skbanergrt (CC BY-SA 4.0)

So what is wrong with that? One of the things wrong with that is that we are never dealing with a level playing field. Social power and the culture that succeeds in our society are not equally available to all. If we do an epidemiological type study of life conditions in Canada – income levels, education levels, housing conditions, incarceration rates, life expectancy – we soon find that the rewards of living in Canada are not at all evenly distributed among all the people or groups of people in Canada. Some people have privileged positions in the social hierarchy. It will be a surprise to almost no one that people of European ancestry – Harper’s “old stock Canadians” - are at the top of the heap. At the other end of the spectrum are the various Indigenous peoples in Canada.

Those statistical differences in life conditions between Canadians of European ancestry and Canadians of Indigenous ancestry are the proof that “white privilege” exists and is real. It doesn’t mean that European descent Canadians get to go into a Services Canada office and pick up their white privilege bonus check and it doesn’t mean that European descent Canadians don’t put time and effort into advancing their

position in society. The better than average chances of their success encourages them to work hard. Their efforts are visible and in front of them. The privilege that improves their odds and encourages their efforts is invisible to them, just as many elements of our culture are invisible to us, but very obvious to someone looking at us from the outside.

Most of us are able to see, and willing to acknowledge, that some around us are experiencing relative hardship and are “underprivileged”. Privilege is a relative concept. No-one can be under-privileged unless someone is “over-privileged”. Yet none of us see ourselves as being “over-privileged”, certainly not to the extent that we would be willing to give up any of our privilege to allow someone else not to be under-privileged. We may express some sympathy for the underprivileged, but we are absolutely unwilling to change the way our society operates to work towards a more balanced society. This denial of our own privilege and our fear of our potential loss of unearned privilege, creates a powerful political force to be tapped by conservative (small c) politicians to maintain the status quo.

There is no great outrage about lowering flags to half-mast to acknowledge the wrong and the suffering imposed on innocent children. But in due time we symbolically put the flags back up, while the structure and operation of our society of privilege stays in tact. The analytical methods of epidemiology can help us understand how our society functions and why progressive change is so difficult. With a clear understanding, some moral courage and a dash of righteous anger, we can create a political force that can improve the life quality of both under and over privileged Canadians. Who else is going to do it?

## THE MEANING OF MOTHER EARTH

*By Dave Greenfield*

The idea of honouring the earth as our mother is an idea with deep historical roots in both European culture and the indigenous cultures of the Americas. In European culture, such figures as the Greek Earth goddesses Gaia, Rhea and Demeter, the Roman Earth goddess Tellus or Terra Mater, and the Norse Earth goddess Jord or Jorth, (from which we derive the English word earth), represent examples of the earth personified as a female or mother deity who is honoured and worshipped in a symbolic way of honouring the earth. In the Americas, such concepts as the Hopi concept of Tuuwaqatsi and the Inca concept of Pachamama, similarly represent a personification and honouring of the earth as mother. There are also many African and Asian

cultures that have similar concepts of the earth as a mother goddess.



Image by [Gerd Altmann](#) from [Pixabay](#) 6160642

The terms, Mother Earth and Mother Nature, go back in the English language several centuries, and seem to represent a more general sense among the common people of the earth as an entity to be honoured as being like a mother.

In an activist context, Mother Earth also has an interesting history. In 1906, the left-wing social justice activist Emma Goldman, when choosing a name for the monthly journal she was initiating, decided to call it Mother Earth as an all-encompassing phrase that expressed the scope of movement concerns. From 1906 to 1917 (when Emma Goldman and Alexander Berkman were arrested and jailed for their opposition to World War One), their journal, Mother Earth, published articles by many of the great progressive thinkers of the day. In the 1930's, in honour of the earlier journal, John G. Scott and Jo Ann Wheeler started a second left-wing journal called Mother Earth that continued the tradition of progressive social criticism and questioning.

In the 1970's, with the rise of the ecological movement and the emergence of an interest in both native North American spirituality and European earth-based or neo-pagan spirituality, the idea of Mother Earth, the earth as a living being, the earth as Gaia, and the earth as the body of the Goddess, began to re-emerge and become meaningful to millions of people.

More recently, since the year 2000, the phrase Mother Earth has achieved some visibility at the international level. The U.N. General Assembly has declared April 22nd to be International Mother Earth Day, acknowledging that Mother Earth is an idea in many different cultures that expresses the interconnectedness of all life and our connection to the earth. As well, in recent years, a movement calling for a Declaration

of the Rights of Mother Earth has emerged in both the global south and global north. Such a declaration, if adopted by the U.N., would stand alongside such declarations as the Universal Declaration of Human Rights, the Declaration of the Rights of Indigenous Peoples, the Rights of the Child, etc., as setting forth the rights of the earth, i.e., the rights of the biosphere, individual ecosystems and species to exist and thrive.

So, as we move from the season of spring into early summer, and we experience nature unfolding all around us, we can reflect on how the term Mother Earth has been meaningful to many people and peoples down through the ages. Let us commit ourselves again to working to preserve and protect Mother Earth, for we are a part of her and any damage to her is damage to us.

### SMALL MODULAR REACTORS: THE LATEST GRUNT FROM THE NUCLEAR DINOSAUR

*By Dave Greenfield*



Modified image by Image by [JL G](#) (2106811) and [Catalania Catalino](#) (646215) from [Pixabay](#).

The heyday of the expansionary nuclear industry was in the 1970s and 1980s. During the 1970s the amount of electricity being produced with nuclear power around the world increased by seven hundred percent. During the 1980s it increased by a hundred and forty percent. During the 1990s it increased by only five percent, and since the year 2000 the amount of electricity produced with nuclear power has been decreasing, with more reactors being closed in a given year than the number of new reactors coming online.

The nuclear industry, however, is not prepared to go down without a fight. Every ten years or so they seem to come up with some new scheme to try to breathe new life into the industry. The latest scheme is small modular reactors.



Reactors that range in size from fifty megawatts to three hundred and fifty megawatts.

The governments of Saskatchewan, Alberta, Ontario and New Brunswick have signed a memorandum of understanding to work collaboratively to develop and construct small modular reactors in their respective provinces.

Small modular reactors, as with other types of nuclear reactors, bring with them a range of environmental and health concerns, as well as exorbitant financial costs, billions of dollars that could be better spent fighting climate change by funding renewable energy, reforestation and greater energy efficiency.

The Saskatchewan Green Party, I am proud to say, has been at the forefront of opposing the development of small modular reactors and having the courage to oppose the nuclear industry in general.

Below is a series of links to recent online items on the topic of small modular reactors. Feel free to visit these links and learn more about the latest grunt from the nuclear dinosaur:

- [The world's push for small nuclear reactors will exacerbate radioactive waste issues, researchers say - The Globe and Mail](#) Matthew McClearn June 3, 2022
- [Indigenous groups challenge New Brunswick's costly radioactive waste legacy – NB Media Co-op \(nbmediacoop.org\)](#) NB Media Co-op, June 8, 2022
- [Elizabeth May: "Small Modular Reactors" are not part of a solution to the climate crisis - YouTube](#) Elizabeth May initiated a debate in "Adjournment Proceedings" on the night of June 8th to 9th, (near midnight) about SMRs. June 8, 2022

#### Handouts

- [Small-Modular-Reactors-SMRs-Sept-2020 new.pdf \(cleangreensask.ca\)](#)
- [Small-modular-reactor-info-sheet new.pdf \(cleangreensask.ca\)](#)
- [The Canadian Coalition for Nuclear Responsibility \(ccnr.org\) Indigenous Declarations on nuclear issues](#)

### SONG: SONG OF THE SMRS

*By Dave Greenfield*

This is a song I wrote in March of 2022 in response to the provincial government's announcement that it was pursuing the idea of constructing small modular nuclear reactors in Saskatchewan. This song can be sung to the tune of "Which

Side Are You On" and I think it sums up quite well the various issues raised by the idea of building small modular reactors.

Come all you good people  
And hear the latest news.  
Our province wants us all to take  
An insane nuclear cruise.

They call them SMRs,  
They call them SMRs,  
Small modular reactors,  
They call them SMRs.

Small modular reactor,  
That's what the initials mean.  
They might be small, but they are neither  
Safe or cheep or green.

They call them SMRs.  
They call them SMRs.  
Small modular reactors,  
They call them SMRs.

They'll tell you it's the future.  
We're shooting for the stars.  
But there is really nothing new  
When we're talking SMRs.

Away with SMRs  
Away with SMRs,  
Small modular reactors,  
Away with SMRs.

They'll emphasize the smallness,  
But open up your eyes.  
Small is never beautiful  
When it's been nuclearized.

Away with SMRs,  
Away with SMRs,  
Small modular reactors,  
Away with SMRs.

Radiation's radiation  
No matter how small or large.  
Our health and the environment  
Can still be zapped by SMRs.

Away with SMRs,  
Away with SMRs,  
Small modular reactors,  
Away with SMRs.

Size doesn't really matter  
With radioactivity.



With a meltdown it will get you  
With its dark absurdity.

Away with SMRs.  
Away with SMRs.  
Small modular reactors,  
Away with SMRs.

We know the truth about SMRs  
When we look at history.  
It's the latest sick attempt to save  
The nuclear industry.

Away with SMRs.  
Away with SMRs.  
Small modular reactors,  
Away with SMRs.

Over budget, behind schedule,  
Is what every nuke has been.  
Whether big or small I know  
It's still the same old scene.

Away with SMRs.  
Away with SMRs.  
Small modular reactors,  
Away with SMRs.

If you count the whole nuclear fuel chain,  
It is not carbon free.  
From uranium mining to waste storage,  
It all takes energy.

Away with SMRs.  
Away with SMRs.  
Small modular reactors,  
Away with SMRs.

They never built the Slowpoke 3,  
The Candu 3 or Candu 9.  
They've gone to the dump of history  
And that suits me just fine.

Away with SMRs,  
Away with SMRs,  
Small modular reactors,  
Away with SMRs.

Let's change the conversation  
Say away with SMRs.  
Let's overthrow the industry  
And all the nuclear czars.

Away with SMRs.  
Away with SMRs.  
Small modular reactors,

Away with SMRs.

Every dollar that we spend  
On the nuclear dinosaurs  
Is a dollar not spent on bringing wind  
And solar to our shores.

Away with SMRs.  
Away with SMRs.  
Small modular reactors,  
Away with SMRs.

Together let us organize  
And dare to stand as one.  
Build a world that gets its energy  
From water, wind and sun.

Away with SMRs.  
Away with SMRs.  
Small modular reactors,  
Away with SMRs.  
Away with SMRs.  
Away with SMRs.

### OPINION: OPPORTUNITY

*By Mark Campbell*

The political landscape in the province of Saskatchewan has begun to look and feel a little like the tribal warfare of medieval times. It is the same throughout the country and the rest of the world as rising fears drive people to the safety of their ideological groups from where they can confidently hurl sharp, dogmatic insults at any outsiders who grab their attention. But even though these actions seem aggressive and even threatening, it is this very situation that provides the Green party with a unique opportunity to create a sustainable, inclusive vision using a simple language that everyone, despite their political differences, can understand and share.

Conservative party leaders often accuse Greens of being elitist and out of touch with everyday, hard-working Canadians who are just trying to feed their families. Greens and others on the left meanwhile, may justifiably reply that those on the right are using euphemisms to support white supremacy while displaying an appalling lack of compassion for the disenfranchised who have not been given a fair chance at providing for their own families. These arguments, already wide apart, are exaggerated by words of vitriol that keep partisans ready for frenzied battle in the political arena. Despite the efforts of responsible leaders such as Naomi, these statements often end up exacerbating the differences and widening the divide.

This may be because the differences in political leanings run deeper than it first appears. Scientists have long maintained that these preferences can be partly explained by the big five personality traits (openness, conscientiousness, extroversion, agreeableness, neuroticism) that have been used in psychology to predict behaviour since the 1980s. Studies have shown that these traits are relatively stable over time so that you can expect someone who registers as having one dominant trait in young adulthood will remain that way for the rest of their lives. These studies also show that people in the "conscientious" group, who tend to be more hard working and cautious, usually vote conservative -- while those classified as "open" usually are more inventive and curious while tending to vote liberal or further left.



But while study of personality traits has been helpful, they have their limitations. There is much more reliable scientific evidence in the work of Doctor Elaine Aron. Her studies, which are examined in the documentary "Sensitive", show that twenty percent of the population, referred to as highly sensitive people (HSPs), processes information in a much more interconnected way than do the other eighty percent. This is backed up by brain scans which clearly indicate massive amounts of brain activity in areas of the brains of HSPs that remain dormant in the brains of the other eighty percent.

This does not mean that the eighty percent are inferior, but it does mean that they see the world much differently. These

individuals are much less likely to be distracted from their task while inspecting aircraft, building bridges or doing repairs that maintain our infrastructure and help to keep us alive. They can do this because they are concerned mainly with what they can see right in front of them. Consequently, arguments about the welfare of others that are not in their group rarely resonate with them unless it is couched in religious or other traditional practices.

This more narrow focus, however, means that they can usually be influenced by anyone who listens to them while trying to validate and address their fears, concerns and interests. And while it is true that some of the stated fears and interests of the eighty percent conflict with those on the extreme left, it is also true that some interests currently align very well, while others can be shown to align through more careful examination.

Many of the commonly aligned interests could be leveraged with a few well executed community projects that can easily be organized by the Green Party. One of these could involve a community drive to collect and properly dispose of, or recycle, old batteries and lightbulbs. Even though these are issues that are important to Greens, they are also issues that all households must face despite their political leanings. Because of this, the initiative will be seen as a practical and helpful one that serves to redefine the Green Party as a group that is useful to people in their everyday lives.

The same can be said of collecting organic waste and promoting community gardens and other community resilience projects. While these projects also raise the profile of the Green Party as an industrious, useful force among more conservative voters, they can help the more vulnerable members of our community feel engaged and supported by collaborating with the food bank and other initiatives. Through these efforts, Greens can help communities to bridge divides, in culture, ethnicity and political beliefs.

These divides can be reduced even further by an informational campaign that highlights how some of the seemingly polarizing initiatives supported by the Green Party can help the households on the political right as well. One example is the policy of providing more mental wellness services for the poor and homeless. It is an obvious injustice that so many poor and homeless people end up being taken into custody and housed in prisons even though they suffer from mental health issues that are very likely the effects of deprivation and marginalization. But while in the past the left has focused mainly on blaming the lack of compassion that this approach demonstrates, it would be beneficial to emphasize how much more cost effective it would be to provide more mental health services for the poor and

homeless. A further attractive effect of this change would be to free up law enforcement to perform other duties and save billions in tax dollars that would be otherwise spent in building and staffing prisons.

Championing these initiatives with this added line of reasoning is like speaking to many of the eighty percent in a love language that they will respond to in a very visceral way. They will likely "get it" and may begin to view the Green Party in a very different light. They may also notice that that they are not being talked down to as much, since this is often the complaint of many on the right. They often view Greens' casting of Scott Moe as lacking compassion and being a bad person as indirectly accusing everyone that voted for him of being bad people as well, especially since the conservative leader has admitted to listening to his base to see what resonates most.

When some Canadians say that they are worried that many immigrants are criminals who are receiving handouts from the government, this is often taken up by the left and the right as an opportunity to define their differences once again and go on the attack. Conservatives may focus on one or two particular cases that highlight actual failings in the immigration or deportation systems while exaggerating the dangers these cases present. The left in turn may point to the lack of compassion in this approach and possibly even label the statements as racist or evidence of white supremacy. Both attacks are likely to energize each tribe while filling them with resentment for the other.

The Greens could take a slightly different approach to this cause in a language that the eighty percent could understand. Many Baby Boomers are aware that old age pensions are in danger of being underfunded as our workforce decreases. We have seen this in recent years through initiatives to raise the age of retirement. This actually terrifies many seniors. This fear can be directly addressed by immigration since a steady flow of immigrants will bolster the pension-contributing workforce and assure that seniors will continue to get pensions long into the future. To aid in this process, it makes sense that Greens work to increase the number of immigration officers and streamline the process so that predators cannot easily game the system and take away opportunities from the great majority of prospective immigrants who are honest and hard working.

This type of proactive approach seems to make sense, since Greens' resentment of their political opposites is rarely if ever useful. Past a certain point it tends to make us fearful, neurotic and exhausted. We will tend to see attackers and doom everywhere instead of potential allies and opportunities. This is somewhat ironic since the vast majority

of Greens are likely HSPs who are uniquely equipped to spot allies and opportunities!

Resentment cannot be dominant if we want to elect a candidate in Saskatchewan. We cannot hope to feed our resentments while simultaneously seeking support from those towards whom we are showing resentment. If the Green Party is to grow, then the weight of old grudges must be left behind as we transform into a truly inclusive party with room for those who can share our vision even if they cannot hope to see the world exactly as we do.

### A BENEFIT OF PROPORTIONAL REPRESENTATION: HIGH VOTER TURNOUT

*By Nancy Carswell*

*This script is one of a series that highlights the benefits of proportional representation (PR). It imagines Canada has had PR for a long time and is reaping the benefits. The video is available at <https://bit.ly/PR1HigherVoterTurnout>.*



Screen grab from <https://bit.ly/PR1HigherVoterTurnout> by Nancy Carswell

**Picture it -- Canada 1921:** The upcoming election will be the first with not two but three major parties vying for power. The Liberal Party approved electoral reform with proportional representation in 1919. Proportional representation is a system in which voters are represented in proportion to how they vote. The Liberal campaign promises that 1921 will be the last election using first-past-the-post where votes may fail to legitimately reflect voter choice.

After the election, the Liberals keep their campaign promise. They keep the promise even though it was clear to them that the old system, the undemocratic, unfair, winner-take-all system, could deliver 100% of the power with a minority of votes while wasting the majority of votes. After all, they reasoned, how could they ethically and legitimately represent people who had not voted for them?

The federal election in 1925 used a proportional representation system. If 20% of Canadians voted for a party,



that party got 20% of the seats. Our representatives elected to govern, oppose, question, and engage legitimately speak for their voters. For 100 years now, Canada, like other countries using proportional representation, has ranked high for voter turnout.

Canadian voters trust proportional representation to make their votes count because the number of seats a party gets is proportional to the number of votes they get.

If you wish this picture were true, help make it true. Support electoral reform with proportional representation.

### NOTES ON OUR 2022 SGP ANNUAL GENERAL MEETING

*By Dave Greenfield*

Our AGM was held on Saturday June 4th at the Confederation Inn in Saskatoon, with members having the option of either attending in person or coming in by Zoom or phone.

Early on in the meeting we counted the number of people present (either in person or by Zoom/phone) and found it was below quorum, despite the much larger number of people who had sent in their first round votes on resolutions. The way things work in our bylaws is that a meeting can continue and make all the normal decisions, including passing resolutions, even if the number of attendees is below quorum, as long as nobody calls quorum. There has been the odd time when a general meeting attendance fell below the required number, but we were still able to make all the decisions desired simply because nobody called quorum.

On this occasion, however, Naomi chose to call quorum, out of concern that too few members were engaged in amending consequential resolutions. By calling quorum it meant that the meeting was no longer a formal AGM, but only an informal gathering: we could debate the resolutions and have general discussions on various topics, but could not vote on the resolutions.

For the rest of the morning and early afternoon, we discussed the resolutions that had been brought forward; we listened to Nancy Carswell give a good talk on proportional representation, and we introduced the new party executive which had been chosen by acclamation. Those who attended in person enjoyed a good lunch at the hotel restaurant.

All four resolutions, however, remain to be voted on. We will be holding a Special General Meeting in the fall to decide on them.

It was disappointing that we didn't have more people present, either in person or by Zoom or phone. We need to encourage members to attend our Annual General Meetings

so that with sufficient numbers present we can continue as usual to build our party policy, using resolutions that have come forward from our members, perhaps to be amended at the meeting, and are voted on.

### FEEL THE HEARTBEAT OF EARTH

*By Dave Greenfield*

(To the tune of "Keep Your Eyes on the Prize")

All the earth is a sacred place,  
All we see, hear, touch and taste.  
Feel the heartbeat of Earth, hold on.  
Hold on. Hold on.  
Feel the Heartbeat of Earth, hold on.



Image by [Mariusz Prusaczyk](#) from [Pixabay](#) 7020745

Sacred is each stream that flows,  
And the rain that falls and the wind that blows.  
Feel the heartbeat of Earth, hold on.  
Hold on. Hold on.  
Feel the heartbeat of Earth, hold on.

Love the earth, this blue white ball,  
Mother and dreamer of us all.  
Feel the Heartbeat of Earth, hold on.  
Hold on. Hold on.  
Feel the heartbeat of Earth, hold on.

The spirit dances in all things.  
Each forest, lake and river sings.  
Feel the heartbeat of Earth, hold on.  
Hold on. Hold on.  
Feel the heartbeat of Earth, hold on.

Let's join our hearts around this Earth.

All nature has inherent worth.  
Feel the heartbeat of Earth, hold on.  
Hold on. Hold on.  
Feel the heartbeat of Earth, hold on.  
  
Oceans, icecaps, islands, sky,  
All unite to turn the tide.  
Feel the heartbeat of Earth, hold on.  
Hold on. Hold on.  
Feel the heartbeat of Earth, hold on.  
  
All the earth is sacred ground.  
Love and peace keep it turning 'round.  
Feel the heartbeat of Earth, hold on.  
Hold on. Hold on.  
Feel the heartbeat of Earth, hold on.

### THE LIMA DECLARATION FROM THE WORLD CONFERENCE OF INDIGENOUS WOMEN

In October of 2013, a conference of Indigenous women from various parts of the world came together in Lima Peru and issued the following declaration. Their declaration is a clear statement of their belief in the rights of Indigenous peoples and of Indigenous women, their right to be free from all types of violence and their responsibility to defend the well-being of Mother Earth. Read the full declaration at [Lima Declaration of The World Conference of Indigenous Women, October 2013 | FPP \(forestpeoples.org\)](https://forestpeoples.org/2013).

### ANOTHER MIDSUMMER NIGHT'S DREAM

*By Bob Stuart*

*Bob Stuart is a Green Party supporter who lives in the town of Spiritwood. In the piece below he tells the story of a wild and wonderful dream in which the world is dramatically transformed in a positive way in the year 2020. It seems he gives us this dream to show us a vision of how the world could be different.*

I don't suppose we'll ever know if Jesus came back and rigged the courts while whispering to the lawyers and digging up evidence, but 2020 sure turned history around. Once the scientists won their first big case, it just cascaded until they had all the serious money, and the former billionaires were hiding out on a couple of islands they had stocked, at the mercy of their staff and still plotting against each other. Once their mutual blackmail started to crack, vast amounts of evidence went public as their assistants jumped ship. Meanwhile the pandemic had taught people to trust science and focus on their real needs.

The market for expensive luxuries collapsed, of course, and the scientists shut down the wars and their factories and bases post haste. The economy got busy shifting resources to sustainable technology as fast as full employment could take it. Status flipped almost overnight, from expensive luxuries to doing more with less. Men who would not have been caught dead in a Prius in 2019 were showing off their electric bicycles by 2021. The advertising folk found their jobs much easier as soon as they turned to public-service education, instead of pushing bad bargains. They were backed up by ubiquitous cameras, showing that public officials were not cheating and consuming more themselves. Overall, we had more unity than a nation at war, with the whole world eager to fix the previous damage before it could continue impoverishing the next generation.

True to the spirit of science, things were built hastily, not for deliberate obsolescence, but with the assumption that even better designs would often arise. We resisted the temptation to mandate electric vehicles, setting performance goals instead. This saved millions of machines from being junked, simply by switching to synthetic oil. It can be made from just wind and air, and the facilities can be tweaked to sequester some carbon long-term as their environmental tax. New vehicles were mostly electric, but not at all like their predecessors. Anything under 50% payload felt like a pretentious waste, so the electric bikes spawned all-weather velomobiles, and small robots soon delivered the packages.



Image by [anncapictures](https://www.pixabay.com/users/anncapictures-3294632/) from [Pixabay](https://www.pixabay.com/) 3294632

In the general re-shuffling and re-building, the need for transportation went down drastically, due to everything from buying locally to living close to work. Saving energy was always a good reason to change zoning. To leave the neighbourhood, the most popular option became taking one's own personal pod as usual, or a small family model with

the kids, pedaling enough for convenient exercise on city streets, and keeping up with traffic on the booster. At the expressway entrance, the roadway electronics take over and accelerate the pods into the first passing gap in a tight "convoy" of mixed passenger pods and freight. Punching in an exit, everyone gets to relax for some screen time while their batteries re-charge en route. Then, local roads from the exit lead to much smaller parking lots, with chargers. "Conference cars" are still easy to transfer into and rent for people travelling together, but a simple A-V hookup between pods is more popular.

Research was frenetic at first, with seed money readily available to anyone who had a promising idea. The administrators realized that if they were not risking "Golden Fleece" awards, they were being too cautious, and turning down great opportunities that were just poorly presented. The improved ship's propeller was just one example. They only asked that the failures be written up as clearly as the successes, to avoid repetition.

Everyone shared ideas through the 'net and tried to avoid duplication, either assisting in making experiments stronger, or branching out in new ways instead. The best rewards were not money, although it got easier to get grants after success, but just being an early poster or adopter of a successful idea. It was a renaissance of rationality, and a rout for rationalization. In every field, any attempt to control the debate rather than win it reminded people of the crazy times, and backfired. It turned out that the same bean counters who had squeezed their fellow employees for profits only had to have their instructions changed to do quite good work, managing co-ops and so on. They even got invited to parties, and not just for the amusement value of their dancing.

The shrunken aviation lobby decided that they could share the skies with power kites, which led to another swift drop in electricity prices. The giant wind turbines got a bit more elegant in design, but were no longer the big growth sector. Instead, huge, foil-shaped kites started drawing figure 8s in the sky as they pulled a tankful of water to an upper reservoir, and then floated to coast the tank back down for another load. The electric generators just run on demand, as hydro power always has. Offshore, all the old windmill foundations were soon scrapped in favour of moorings and other cable-based structures, harvesting both wind and ocean currents.

Jesus may have had a quiet word with the faith communities, too. The churches found a new mission in saving "All God's Creatures". They decided to stop worrying about fetuses until whole species stopped vanishing, and they got right down to the living soil to do it. This led to a strange but wonderful

alliance with the kids making robots, and within just a few years, all of the chemical sprayers, air-seeders, and combines of industrial agriculture had been replaced by over a billion little 3-D printed robots tending an organic permaculture. Linked in a worldwide database, they saved the best seed, and harvested each plant at its peak while rebuilding the soil. Insects and birds rebounded, but caused little damage in the multi-species plantings. Near habitations, the program is tweaked to make it all pretty, too.

We will probably never stop arguing about the convoluted border, but we did manage to return about half the planet to wilderness, even giving up some prime farmland for the critters that needed it. With large, unbroken territories, the old top predator was re-introduced to this "parkland" -- humans. The only proviso is that they must not use modern technology in their economy - only information crosses the border easily. The remnants of all surviving tribes found new homes similar to their traditional ones for those who preferred the old ways, while some made the jump to the era of agriculture and clocks.

### BOOK REVIEW: TREATY ELDERS OF SASKATCHEWAN

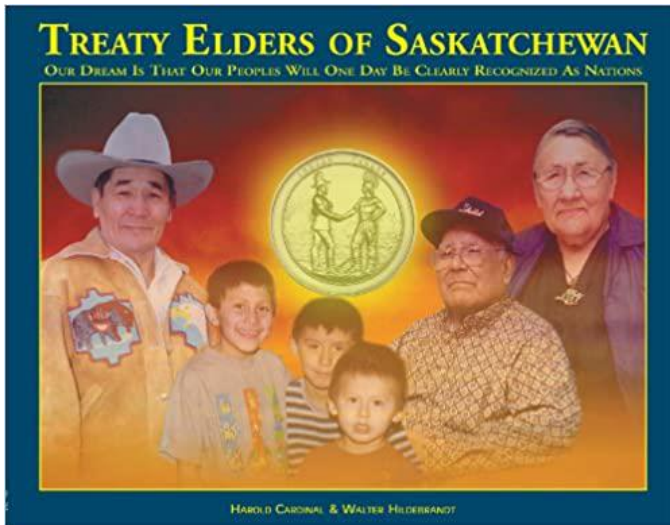
*Reviewed by Neil Sinclair*

Cardinal, Harold, and Walter Hildebrandt. *Treaty Elders of Saskatchewan: Our Dream is that Our Peoples Will One Day be Clearly Recognized as Nations*. U of Calgary Press, 2000.

In 1989 the Federation of Saskatchewan Indian Nations (FSIN, now called the Federation of Sovereign Indigenous Nations) and the Government of Canada created the independent and impartial Office of the Treaty Commissioner (OTC) to assist in the interpretation of the Treaties. The OTC's work resulted in the signing of Treaty Land Entitlement Agreements between 28 First Nations and the governments of Canada and Saskatchewan. Based on the success of the OTC, the original five-year term was renewed for another five years from 1 January 1997 to 1 January 2002. The OTC would strive to create common understandings of treaty rights and/or jurisdiction in the areas of child welfare, education, shelter, health, justice, treaty annuities, hunting, fishing, trapping, and gathering, and land and resources. The OTC organized seven Treaty Elder Forums and numerous Elders Focus Sessions across the province of Saskatchewan between 1997 and 2000. People from the Dene, Cree, Assiniboine, and Saulteaux Nations participated. The goal of this book is to help non-Indigenous people get a better understanding of the



Treaties by understanding the cultural and spiritual traditions of the First Nations.



[Used under Fair Dealing book cover exception.]

First Nations histories begin with the creation and placement of First Nations peoples on the North American continent by the Creator. First Nations evolved and grew within the spiritual traditions given them by the Creator, and from this developed their political, social, educational, economic and spiritual structures and institutions. For Saskatchewan Elders, the treaties negotiated by their nations with the British Crown after 1874 arose from the teachings and prophecies from their spiritual traditions. This book discusses the problems of the Government of Canada and the First Nations having different interpretations of the treaties. Whereas the Government of Canada only wants to look at the written text of the treaties, the First Nations, not having a written language of their own at the time, want to also look at: The Indigenous understanding of the treaties. The Treaty Commissioners reports and dispatches. Eyewitness accounts of the treaty negotiations. Other related historical documents or correspondence. There are still many disagreements over the interpretations of the Treaties. This book gives the reader a good basis for beginning to understand the complexities of the issue. It also contains many historic photographs which are very interesting.

### INVITATION TO CONTRIBUTE

There are too many of us now, Green members and supporters, for the Weaver staff to reach out to each recipient of this issue to ask "Do you have something to say to, or to share with, the rest of us?"

Don't be shy, dear reader. We are available to work with you so that an article, letter, report, or poem of yours appears in the Weaver. The insights, problems, frustrations, helpful hints and shareable joys of Greens and green-friendly folks throughout the province help us to really understand one another and to co-operate for a just and climate-sane Saskatchewan.

The Weaver Editorial team **reserves the right to edit any article we receive**. If we do **substantive** editing, we will connect with you for your approval or to see if you wish to withdraw your article.

*David Walther, Weaver Editorial Team*

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### JOIN THE WEAVER TEAM

Do you have Microsoft Word (or other word processing programs) layout skills and an interest in choosing graphics? The Weaver invites you to volunteer and join our team. If you are interested, please email [nancy.carswell@saskgreen.ca](mailto:nancy.carswell@saskgreen.ca) or call her at 306-747-3769.

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