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Margaret: Tell me about yourself as far as where you were born
and raised, and just about your school.

Wayne: Okay, I was born in Regina 1947. I went to school in
different schools throughout Regina. I finished grade eight at
Connaught School, I went to Balfour Tech starting grade nine.
I went to jail five times in the first four months so I decided
to quit school. And about 1966 I was doing some time in jail
and I got approached by inmates to help them in organizing
inmate committees in the province for self-help groups inside
provincial Correctional Centre. And I was employed by the
Company of Young Canadians. And I was working with a group
that we registered called the Native Projects Society funded by
Company of Young Canadians. And then from there I went to work
for the Department of Social Services as a probation officer
for native people, and I was again sponsored by the native
inmates. From there I went to Ottawa to work with a nation
task force called the Youth Lason Program through John (?)'s
office, (?) and John (?) and I reported to Benny Bach. And our
job was to reactivate native youth across Canada. And then
from there I went back to Saskatchewan to work for the Metis
Association as a New Breed reporter. From there I went to
Department of Secretary of State to handle the Student
Community Program for across the province with all native

groups. And then my next job was to work for the association as a board member in the southwest area, which I held the job for three years. Then I transferred to executive director, which I still have.

Margaret: Okay, as executive director of AMNSIS?

Wayne: Of AMNSIS, yeah.

Margaret: Okay what are your main objectives and goals?

Wayne: Okay, when we about three years ago we sat down and we tried to put out positions for our association that would be we hope common strategies through the province north and south to get a better understanding with our own people and with non Indian public, and what our struggles were as a people. We thought the tools to do that would be to work on education, economic development, communications, land claims, political and social institutions, which I think are the six issues that we pushed over the last two years. To give you an update of where we come with that we have set up a, or we're trying to set up or in the process of setting up different foundations to be able to handle that job. Under education we set up the Dumont Institute, which has the Sun Tep Program as one of its main programming areas. We've tried to get back the NRIM Program through a group of Southern Review of how the dollars are being spent, and if it was beneficial to native people. In the last couple of months we've started to transfer the decision making powers to area committees with the administration powers still belonging to the community colleges. We hope its a three year phasing period that the end of three years we will handle all and our funding in our communities and make decisions on how that money is spent.

Margaret: Okay, since you've started working as executive director within this, what changes have you seen? What progress?

Wayne: Okay. It's...

Margaret: Has it been a slow progress or just really...

Wayne: Well in some points its been, we've made a lot of progress in other parts we have made little progress. I think the whole idea of our association to become a responsible association we've tried to push for it that our association can deliver. We've had, we work quite extensively on economic development, not individual economic development, but economic development to try and compete with the non Indian public in this province. Our strategy has been one around the training end of it, and what we did with the work that we've prepared over the last two years since the Wascasou Road Block is try to point out the number of jobs that will be needed in Saskatchewan in the next five years. We've tried to identify the skills that our people have right now, we've tried to identify what kind of infrastructure would need to be put in place to get our people ready for the potential jobs that are

going to be made available in this province. So we're trying to organize a work force. We're trying to also get dollars out of bureaucracy and get dollars away from governments into foundations where we can make our own decisions on how money is spent for the promotion and development and betterment of our own people. That we become the decision maker of the tax payers dollars, which we pay taxes also to try to get better results for the mis-spent money, and that mis-spent money we estimate is around \$750,000,000. a year to non status Indians. We've looked at how we change the role of native people from employees to how we turn it over to become employers. We don't want to see just affirmative action where if you have a brown face you get a job. We understand also that native people need jobs so those people that want to take on jobs outside of their communities, I mean that is the only alternative right now. Our alternative is that not only are we trying to make our people employers we're trying to look at not assimilation but intagration, we're trying to put infrastructures in our communities so that if people take any kind of training they not only get certificates of attendance but certificates of skills so they are able to go back to the communities to work for their own people. And that option has never been there. Okay.

Margaret: Okay. And your stand that you sit on a number of other boards, Dumont Board and...

Wayne: No don't sit on the Dumont Board I sit on the LEAP Committee Board for our association. And I now sit on the Board for Communications, or for the foundation that we're establishing. The LEAP Committee Board is one where our people apply for dollars for economic projects that are feasible, that are money makers, or that the project indicates that after the training has finished that their better able to hit the labour market. So we're trying to get money into the communities for the promotion of themselves, and we've been successful that last year I believe we received 13,000,000. from the Department of Manpower and this year so far we have received about \$4,000,000. So we've got that kind of money into our communities so that people can do their own thing. Like we're trying to push for the centralization, but the centralization to us does not mean splitting up the cash and then having no where to go next year, or not understanding on how to replenish the dollars that it takes to run their areas. We're trying to do it through foundations, through area committees with area involvement and area decision making power, and not individual decision making power. And we're trying to push government to that direction.

Margaret: Working with and this has given you a lot of opportunities to travel including the trip abroad to England. What was the outcome of your trip to England and the purpose?

Wayne: Okay, the purpose was to indicate to the British poarliamentarians that the Constitutional Deal of January 30, which we considered a mass sell-out by the three national leaders, or the three national associations that there was not

enough put into the constitutional package that would support, guarantee our rights in the Canadian Constitution. There was no bill of native rights, there was no hearing mechanism, there was no, there was no involvement by each province, and there was no guarantees other in the Constitution other than we would receive the right to go to court as native people, and we've always had that right to go to court if we didn't agree. And our position was that in court we've never won, our people have never won in courts, Riel never won in court and we wanted guarantees so that when we did come down for the land claims positions that it would be protected in law that nobody could break. And we wanted a opportunity for our own province to speak for itself at the first ministers conference, which are going to take place over the next two years. We felt that the National body it has a delegate system and it's for it's structure and we feel that's an illegal system. One that we want to make sure that each province has a one-man one-woman vote, which is a true democracy where they can elect proper legal leadership, and we don't see that there in it. By the way the constitution was fought not, it wasn't a people's constitution that was organized I think it was bought on party lines, Harry Daniels supporting the NDP, the NDP supporting the Liberals, same with the Inuit the Treaty Indians; so we have problems with that. Our politics we don't have problems in politics where we support any party, we support the issues.

Margaret: Okay.

Wayne: If, like your not asking me question of, oh you asked the question of how you see changes in our association and, you know, five years ago when you go to a community people would say "I don't mind you getting ahead as long as you don't get ahead of me. And I don't mind you getting a house as long as I get one first." And I see now that we have 5,000 paid up members that, life-time members, that are starting to understand economics, starting to understand that those things have to be in place. A proper history has to be written about us and the non Indian public has to be aware that in Canada with the large amounts of, or the small amount of population with the large amounts of resources that in order to give something to native people it doesn't have to be taken away from the non Indian public. And what we're asking for is for the government to make an investment in us as a people, I guess right now as a labour force. One where we're off welfare, one where we start to look after ourselves, one where there's not mis-spent dollars that somebodies always making decisions about us to help us, one where there's always native experts but never expert natives, where I think our communities are starting to understand that just because they don't have these skills on paper in the Department of Manpower as recognized skills there's a lot of people out there skilled that can do the jobs of social workers, or probation officers, or conservation officers, or of carpenters, or plumbers, or anything that it takes. The government of Canada is got to get out of building institutions for us like jails, reform schools, and foster homes and start to try and think how they bill people instead of bring in immigrates, instead of leaving us as

bystanders of the cash flow of this country. And that's the point that we've been trying to bring across to our people is to unite around issues, but not to unite as native people I mean that's a red-hair you can't sit together all poor with no alternatives. And we've been trying to put out those alternatives and trying to put up the proper paper work to put our kids before the non Indian public of the mis-spent money. And it is something that not many people understand, or not many people care about. Our problem in the association is one where we have a lot of people working for us, but we don't have a lot of people that understand or are committed, okay and it takes a job description within our own association of what is our manifestal? what is it we're trying to do? where are we trying to take the people? what is the leadership's job? what is the community member's job? and how do they get together to work on those issues. And what infrastructure has to be in place to keep people updated on what the hells going on. That's a hard fight when you don't have the educational support and the communication support in a province. Okay, and we don't have credit, and we don't have money in the banks, and every dollar that we get we have to fight tooth and nail for. Our association I think is organized and raised a lot of fighters, and anything we ask for I think our people are prepared to fight for. And that's the difference I see over the last five years is the awareness in the communities. The strategies we fight about on what is the best strategy to take to get to where we want to go -- that's what we always fight over. But I think the issues are important the land claims, the protection in the constitution, an economic strategy, and educational strategy, a communication strategy and with that the promotion of getting sober, the promotion of recreational facilities in our community, getting community involvement, getting the people in the families ready for jobs, getting the people in the families ready to own their own business and participate in this country. I think, you know, people are starting to understand that and we're three or four years away. If we don't get there the land that is now crown land will either to be brought the Multi Nationals, or will be polluted by the Multi Nationals. What our people see especially in northern Saskatchewan is development that leaves them out. Our people are not against (?), but if the community if there's resources coming out of a community large amounts like is coming out of uranium and our people are in the same economic situation of welfare I think that's where our fight is. The jobs that have been given to us are ones when the mines finished what will we do, and people are worried that they'll have to go back on welfare because traplines will be buggered up.

Margaret: Okay. In the past few years there has been a lot of activity on native program planning, the Riel Local trying to get themselves established and such. Are you trying to help them, or what are you doing to help them? I understand that they are getting help from you.

Wayne: Okay. See that, the southwest is a personal problem for me. When I started back about five years ago as the area director the Regina Local had twelve members and no

involvement, and southwest area basically had probably seven locals that were registered not very active. No jobs, no credit, no credibility, the association was basically their job was to keep the association together. Okay that was the main job and that was the struggle at that time, because that's where the politics were in the early '70s. What happened since then is, I mean everybody will give different versions, but our elections we're trying to get away from and this is important is the elections of poor people have always been around whoever has the most friends and the biggest family wins the vote. Similar to non Indian public that they vote traditionally NDP, Liberal and Conservative -- don't care if your dog is in there running they vote that way. What I've tried and what our association some of our leaders have tried is to force people to vote on issues and not on personalities, because we think when you elect your friends, or point your friends, or hire your friends that if they don't have the skills the job isn't going to get done and the politicians end up taking the flak by getting elected out anyway. After '75 our membership in the southwest came to 1,200 people being members in Regina in two and a half years...

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Wayne: ...knock out Jim Sinclair by getting rid of myself, who is also Jim Sinclair's assistant and also area director, and also president of the Regina Local. I lost the elections I think it was 632 to 634 so my job was I felt I got the involvement, I got people off their ass, I pushed people to make decisions. If they wouldn't make decisions I would make the decisions. What I felt was when friends get together that the job that has to be done when you hire politicians to run a lumber yard, or if you hire carpenters to become the politicians -- something gets buggered up. And I proved that I was right, because ten months after what I call the opposition, they can call it what they want, but ten months after the lumber yard was under, I understand it's over 1,000,000. in the hole, I understand that (?) there is \$2,000,000. in the hole. I had involvement of eleven locals in the southwest area, which I formed two new ones one in Phontex and I reactivated Big Beaver, Willowbunch, and Assiniboia. At the annual assembly every year I made sure that the proper amount of delegates were in attendance to vote on issues concerning the total association. This year as an example I seen two local present at the annual assembly Regina and Phontex, and there was a member from Assinibia and a member from Willowbunch. I didn't see Moose Jaw there, I didn't see Swift Current there, I didn't see Regina Beach there, and I didn't see Big Beave and Maple Creek there. For me that is not acting like an area. Now the southwest Regina because we there's some people in the Regina Local that have maintained the power I've tried to stick to issues and not personalities. If they have a problem with me or Jim, or the exectutive of the "R" association they bring those up and that's better politics. But when they take you on a personality politics I don't think it helps promote and bill people, and it only turns people off because people have personal problems like they say "we shouldn't be taking on

service programs." Well, I always argue with them that we need dollars to organize and as long as those dollars are accepted to politize and organize your own people I think that that money should be used to do that, because have housing problems, people have welfare problems, people have alcohol problems and those dollars must be used to get out people ready for economic development for jobs and finally for land claims. The southwest what we've tried to do is not to bring the people together as native people but bring them together on common concerns. We've tried to bring together the senior citizens that they need a place where they can come and they can work out, they can organize that and they can socialize together. We've tried to bring in housing for non status Indians. We've tried to bring in a staff through a LEAP Program for the local to fight the problems of Regina's native people. We've tried to push for a Sports Complex for you, all you, Treaty Indians, poor people, but under the control of our association. The struggles of our association are one where politically native people, poor people always fight on issues that are not provincial and they're not broad, you know, like why didn't I get the job instead of him? I'm better qualified. And we've had a hard time explaining those fights, because we don't have a communication system like radio and television where we can sit down with the Saskatchewan Membership and say here's what's going on today, here's what we're doing, here's what we're not doing, here's where we need your support. What do you think of this, what do you think of that. We haven't been able to do that as of lately, I think we've got that organized, but before a couple of months ago we didn't have that ready. And it's just because we don't have, I don't think, enough workers in our association that understand the long term stuff. Okay, so the southwest was a political base for the control of the association and it meant giving out, you know, many jobs to a lot of people.

Margaret: Are you married?

Wayne: Yeah, I'm married.

Margaret: Do you have children?

Wayne: I have two boys, one's thirteen and one's eleven. I have been married for thirteen years.

Margaret: Through all of what you've been through working with (?) and all your background such. What are you teaching your children just about the native people? Are you trying to, what do you think is in store for them in the future?

Wayne: Okay I'm not, I'm not pushing for native people my kids I pushing them for racism and what promotes racism. And what you try do is you try, you know, through education you try to hope a better history in place so that your own kids can be proud of who they are, and they don't have to say their Italians, or Greeks, or Scotch, or whatever they're Metis as a Nation People and they can be proud of that. You have history, you had a place in Canada during the development of Canada, and

you have certain leaders, you have symbols like the flags of our people, the traditional foods, wearing of the sash by our leaders from Riel and his council. You try to point out history and you try to put the kind of things in place that everybody else has. An opportunity to get a job, an opportunity to get a house that's not a aboriginal right that's a national right in this country (inaudible). It just so happens that our people can't get (?) we don't have land, we don't have a flag, we don't have unity. We're not allowed to provote, our culture, our religion, our history we want that opportunity, we're trying to fight for that. And if we don't fight for that then nobody else will. Everybody says that native people is a minority, we're not a minority in Canada with 23,000,000 people Treaty Indians included we're over a million. But it's just the non Indians of all races have got together to become the non Indian society, our own association are our own people believe their minority but their just outnumbered by all the other minorities. And our arguements have been that are the arguements of non Indians is, you know, you got to start to work, you've got to get off welfare. We want those kind of things, but it's just that I guess people aren't listening or we're not asking properly. But we're trying to get out of the economic situation we're in, you know, it's a tough fight. And the Europeans that come here come here empty they didn't have money, they didn't have gold, they didn't have uranium or whatever all those resources are here. All he wealth of this province and this country was here when they came, all we're asking for is a share of that wealth and there's enough to go around and it's hard to make people understand that the money that is being spent on education, I mean if education it's like a business we put all our kids through that business at the end of it if our kids are in it up grade seven and grade eight and getting the lower paid jobs, or not getting any jobs that there's something wrong with that educational structure, something wrong with our business and we want to try and straighten that out so more people get the education needed to take advantage of the work on an equal basis and not through affirmative action. And we're trying to push our people to make sure that, trying to push our people to make sure that they demand in years to come not welfare, and they give back those welfare cheques. And if their going to build jails I hope that the guards have to lock up each other, because our position now, our only position is if we're 15% of Saskatchewan our association would like to see our people, 15% in jails, 15% on welfare, 15% living in bad housing conditions no more than that. Anything more than that we feel is racism.

Margaret: Do you ever get really tired of all the struggle and just want to say oh to hell with it all?

Wayne: Not for me. I get tired but I don't say oh it isn't worth while, because I've seen a lot of gains in our association and our own people. And for me I look across Canada and I've been involved in the Native Council of Canada and I know all the leaders from across Canada, and we're the number one organization in this country as far as ideas, as far as promotion of leadership, as far as gains in the

constitutional flight, gains in land claims, gains in taking over education, gains in struggling for work. That we're the closest to getting there, if we don't get there I don't think anybody will see it. And by the way, job, this is not a job for me it's like getting paid to go to school. Everyday I'm doing something different. All I hope is at the end of the day I've learnt something, and for a lot of board members and a lot of leaders in our association they don't take the advantage and opportunity that they have to get paid a good wage to do a job that you like, and not many people have that opportunity so when they get it take advantage of it.

Margaret: I think that's about all I have to ask. Is there anything else you'd like to comment about?

Wayne: I can't, I can't...

Margaret: We've covered a lot.

Wayne: There's one little thing I'd like to cover is, is the tape still on?

Margaret: Yeah.

Wayne: Okay, is we always get in fights with government over DNS, north, south relations, program dollars, criteria that kind of stuff. And what our association, or what myself and Jim at least been pushing for is we think the struggle right now is to get a hearing mechanism established for land claims, and by that we've been asking the federal government through Cretien, provincial government through Hammersmith and Smisek is for a royal commission of some sort with power and dollars to hear our case. We feel that if that happens that the native people that belong to provincial government, that belong to the LACs, to the LCAs, to the Northern Light School Board, to city councils, to whatever we get together on a common issue is to understand what happened and to look at alternatives on how we can turn the situation around. So we're hoping to bring together people on common issues and not where they were. And people are going to start have to understanding and I know that a lot of northern people that work in government and southern people too that work in government are being accused of sell-outs. We'll all be accused of sell-outs until we put down what is the job. Once they understand that job our own people will be able to run as MLAs and MPs taking a native position and not a non Indian position as a native person and that is integration and that's what we hope and we're pushing for.

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(END OF INTERVIEW)