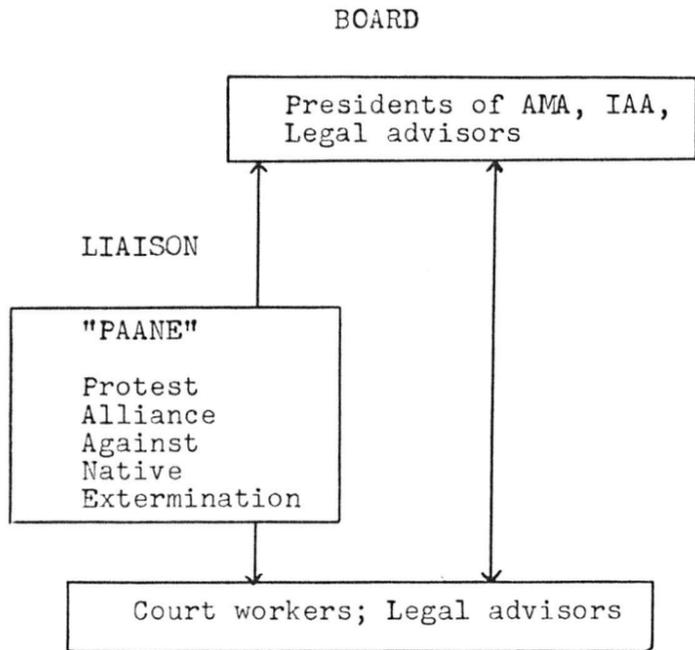


Proposed structure for a peoples defense fund

STRUCTURE



NATIVE PEOPLES' DEFENSE FUND

This draft proposal has been prepared following a public meeting and consultations with: Harold Cardinal, President of the Indian Association of Alberta; Stan Daniels, President of the Alberta Metis Association; Gordon Wright and Al Collins, lawyers; and Gordon Minely, an accountant. It is printed with the hope of securing further clarification and changes that are appropriate. A final proposal for the "Native Peoples' Defense Fund" will then be prepared.

ADMINISTRATION

1. The Presidents of the Alberta Metis Association and the Indian Association of Alberta will control the funds and decide which cases will be taken up.
2. Box number P.O.B. 1674
3. Stimulation of other Native Peoples Defense Funds in other provinces.
4. PAANE to act in liaison with the board where it is applicable, e.g. Lesser Slave Lake area.

BASIC AIMS

1. Provide legal, monetary and informative aid to native people through the Province of Alberta.
 - i. *legal* — as a secondary source of funds the Native Peoples Defense Funds would be an alternative if the provincial government legal aid scheme is not applicable due to certain charges/ e.g. theft under \$50, obstructing a police officer/ not being eligible for aid or where the lawyers are considered unsuitable. Political considerations and the possibility of winning cases will be important factors for the Board when it decides which cases to defend or appeal. Legal and treaty rights would be another whole area of possible uses of fund. Applicable to both civil and criminal cases.
 - ii. *Monetary* aid would in certain cases mean the initial financial backing to allow persons out on bail.
 - iii. *Informative* aid would take the form of creating an awareness of Indian rights among the native

2. population and in society.
2. To mobilize and focus public attention to injustices done to the native peoples before the courts and police.
3. To stimulate and organize meetings between government forces of law and order and the native people at the local level.
4. To support and encourage civil liberties associations to draw attention to problems of the Indian and the law, and to co-ordinate various groups working in this area.
5. To assure that legal aid is available to put people's legal rights into practice.
6. To press for the implementation of the McGrath report.
7. To encourage an independent research study of the operation of Magistrates Courts in Alberta.

FINANCIAL CONSIDERATION

1. In order to be classified as a charitable organization, it will be necessary to: (i) be registered under the Societies Act (ii) set up an effective administration of the fund and (iii) make application to the Dept. of National Revenue.
2. Various methods must be utilized to effectively present the "Native Peoples Defense Fund" to the public so that a large permanent fund can be established. This appeal will take the form of public meetings, financial appeal letters and other means.
3. Source of Funds: churches, service clubs, student and faculty bodies, trust funds, teachers' associations, unions, political bodies, individual citizens, and band councils.
4. A citizens committee of interested individuals will be primarily involved in raising this money. It will also require speeches to the public by representatives of the native community.

submitted by
—Willie Dunn
—Richard Price

NOTE:

This article will hopefully go to the executives of the Indian Association of Alberta and the Alberta Metis Association in early March. If approval is secured, a press conference and further public meetings can then be held.

Native peoples "suppressed" . . .

The North and its "injustices"

Recently, Students' Council granted \$100 to the Native Peoples Defence Fund. The money was to be used for legal aid for two persons from Canyon Creek allegedly tossed in jail without legitimate reason. Willie Dunn was one of the two people charged.

The Editor:

I would like to thank those students and student bodies who helped me in attaining a momentary release from my suppressors. I am grateful especially to Dave Catmur of the extension department, and also to my brothers and sisters of The "Protest Alliance Against Native Extermination" (PAANE) and the leaders of The Metis and Indian associations.

I was present on Friday, Feb. 14, in the Student Union Building when Phil Hutchings, Chairman of SNCC and Dave Ward, local manager of Team Products, related their views on both the black situation in America and that of the native here in Canada.

Firstly I would like to say that the real issues which arose during the meeting are not shoved aside by numerous articles which may appear in this paper concerning or dealing with the heckling which went on during that meeting or confrontation.

To me the real issue of Friday's meeting was that of racial suppression. Racial suppression, with all its trappings—starvation, ill treatment before the police and courts, poor health and welfare services only to name a few. I hope that the point of conduct within a meeting does not be come the focal issue. I was surprised to note in the crowd a feeling of hostility toward Mr. Hutchings and his views—hostility which I doubt would have been found in any other university in Canada.

Intolerance to his views on white racism indicates to me that indeed a great many present were of racist opinion.

The truth hurts, especially when it comes from an articulate blackman, and I got the feeling that many of the students were for the first time in their lives discovering that the Black people are not so inferior after all, and that indeed he might even shoot you down if you opened your mouth. (Verbally that is).

PAANE's position on Mr. Ward is that it is not in Mr. Ward's best interest that the native better himself by demanding for social change and jobs, because if the native did have a decent job, I'm sure that he would not sit for hours on end chewing a piece of moose hide to fashion a pair of mukluks which he would then sell to Team Products for three or four bucks.

To me Mr. Ward and his company are relying on the system which permits and actually encourages those big foreign oil companies to go in amongst various northern aboriginal communities, sucking the oil from beneath their feet, not giving the natives those resource rights. To add insult to injury, those companies do not even hire many natives to work on the rigs. Their reason being that the native is unskilled. If that was not enough, those industries generally foul up the area through waste materials both in

the air and in water, thus destroying the food which was previously available through hunting.

Apparently these oil companies do pay oil royalties to the provincial government who in turn doles out small amounts to these communities in the form of welfare assistance, thereby assuring the continuance of this system through blackmail. That is to say if one native somehow manages to rise up and fight this system, he can be shut up by his neighbours who want and have need for this type of assistance.

While serving time as an unwilling guest of her most gracious host, the Queen in one of her later model crowbar hotels I took the opportunity to interview my fellow oppressed brothers of race concerning our mutual predicament and as to how and why we arrived in our present state of environment. In a great many cases I would say that the various persons I talked to had been shafted in one way or another in as far as conviction and sentence are concerned. In most of the cases, natives have been put down this way for so many years that it has become a part of the cultural environment and is generally accepted that they be treated fourth class.

In some instances, the trials of boys age 15 had been put off until they reached the age of 16 so they could get actual prison time instead of being sent to juvenile corrective institutions.

At this point I would like to give a few examples of northern (justice?) . . . A young boy enters a hotel bar, remains there for five minutes, is kicked out by bartender, cops are phoned and they arrest him. The charge, entering a licensed establishment under-age. This is the boy's first charge. He is convicted and sentenced to seven months in jail.

A friend of mine recently interviewed a high school principal in the Lesser Slave area who confided in him (because my friend was white) that the police work very closely with him. Yes they work close indeed. It is only natural that while the police suppress the native people physically, the other suppresses intellectually and culturally, they should work together. . . .

In one such case the police persuaded the principal not to allow a young native back in school the following year so that they could expect the magistrate to give him more time. I suspect the police and magistrates work very close together as well. Well they got their man, it seems that the mounties are living up to their fine old tradition of sucking the blood of young native people. The boy received 17 months. What sort of future is there for a man, age 21 who has spent say three or four

years out of five in jail? His education and his family life is disrupted. To what does he turn to? Where does he go?

Facts do not lie, often we find 70, 80, and 90 per cent of the northern prison population are of native origin. Unfortunately this goes for women's prisons as well.

The local northern whites knowing full well that they hold a privileged position in regard to the law often use their Racist position to put a native away—if they happen to dislike him at that time for one reason or another. This can be done as easily as picking a fight with a native. The police are not going to bother with asking the native his side of the story at the time of arrest anyway. It struck me one day in prison that in lieu of the wholesale persecution going on, that the prison I was in wasn't just an ordinary prison but was in fact some sort of concentration camp—a subtle kind of concentration camp in a very subtly suppressed society.

Is it any wonder the police get up-tight when someone advocates social change using any means to bring it about? The police and magistrates have made their bed, now a new young breed of native is rising from the ashes of prison and saying "lie in it".

Of course, Alberta is not alone in racial persecution. British Columbia has a real fine record in its dealing with Indians and the law.

Rose Marie Roper, a young native of Alkali Lake, B.C., was last seen alive with three young whitemen. The next day she was found naked and mutilated. She apparently died from exposure and a broken neck. There was apparently no question of guilt for these three whites. The real question was what to charge them with. At first the RCMP leveled a charge of second degree murder. It was later dropped to manslaughter and then finally to common assault. Two of the men were fined \$200 each and the other got off free. This was not a 100 years ago or even 30 years ago but last year! It was ironical that an Indian was fined \$500 a month later for shooting a moose.

—Willie Dunn

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