



Summer & Fall 2017

Celebrating Canada's 150 on the Hill

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I attended the demonstration on Parliament hill on June 30th, and was pleasantly surprised to see the support that the "reoccupation" teepee was receiving. Many Indigenous and non-Indigenous people dropped by and were doing a round dance that encircled the teepee for as long as I was there. It felt as though Reconciliation may have a real chance in Canada, as I saw older, younger alike, as well as people from differing backgrounds holding hands and singing as they encircled the teepee.

It's a testament to many Canadians that this profound statement would receive such support and was not overshadowed by the 150 celebrations, but was part of it. I think the goal of the teepee was fulfilled and believe that it did increase the profile of the plight of many indigenous communities in this country, both in the printed news as well as the minds of people.

I'm not suggesting that we as Canadians should accept this protest as part of our historic landscape. Ultimately, we should not accept this as part of our heritage, but work to make such statements unnecessary. I believe many Canadians know and understand concerns of Indigenous people in

Canada and are empathetic and also want to see change. We need to ensure that we build on events such as these.

Reconciliation did not end with the apology in Parliament, nor did it end with the official report from the truth and reconciliation commission. In fact, that is where reconciliation begins. The commission reported on the harm that residential schools had on Indigenous communities for a hundred plus years. The problems facing many communities are complicated, which means there are no easy solutions.

We've had two hundred years of treaties, residential schools, broken promises, land expropriation, missing indigenous women and a justice system that has been both blind and deaf to the plight of many Indigenous communities and individuals that may have had the misfortune to have to deal with the justice system.

Reconciliation and its manifestations is not simple, as the historical wrongs that its concept is meant to redress, it will take time and a variety of approaches if it is to work. On one hand, we as Canadians need to reconcile the very

different histories that Indigenous people have with that of most Canadians. One history was built for newcomers and created laws and infrastructure to do as much as possible to support workers and families moving forward in the new Dominion. On the other hand those same structures were built to a large extent to do the opposite of the former and actually designed to stagnate support for the communities who inhabited Canada prior to Confederation.

We need to narrow the divide between these two histories and current realities, so that we can move forward together in the future. Not in a Utopian sense, but in a sense where Indigenous people feel as all Canadians, they are included when we speak about development, prosperity, education and decision making in our democracy as it moves forward.



We Do Not Expire

Form AAC Co-Chair
Ed Martin campaign.

An online petition is calling on the federal government to scrap the renewal process for 'Indian Status' cards.

Edward Martin, a Mi'gmaq has organized a campaign to make the renewal process less burdensome. He is looking for support to petition Indigenous and Northern Affairs Canada to change this process to receive a status card.

The campaign began when Edward, who is originally from Listiguj Mi'gmaq First Nation community in New

Brunswick, was required to travel from North Bay, ON to Gatineau, a total of 350 km, in order to renew his status card. Once there, he was told that he needed to provide a passport photo, scan of his birth certificate and a declaration signed by a lawyer.

"My status card "expired", the renewal process is too lengthy and unnecessary and un-accommodating. STATUS REGISTERED INDIANS should not have to re-apply for a card every FIVE years, furthermore

we should NOT have to re-submit a birth certificate with each application. Once you have been registered you should not have to jump through hoops each time."

Share this petition, take it to your communities, have as many people sign, take it to twitter and tweet to the Minister of INAC @MIN_INAC with the #wedonotexpire - talk to your Chief and Council, AFN NTL Chief @perrybelgarde - make your voices known .

AAC At Solstice Festival Summer 2017

AAC member Diane
McDougall at AAC table
Summer Solstice Pow
Wow

The AAC had a table this year at the Summer Solstice Festival. We highlighted the work of our committee and campaigns that PSAC has undertaken in conjunction with our National Indigenous Committee. This gave us the opportunity to speak with people about some issues that are important to Indigenous members, our union and of our community as a whole.

We spoke with people involved with educating new immigrants about

the importance of Indigenous culture and history, especially in the light of efforts at reconciliation with the follow up to the Residential School calls to action, as well as our history in context of Canada's 150 year celebration.

The table at the festival was in keeping with 'communications' and 'networking' with allies and other indigenous groups in the community, which is one of our priorities put forward at our

General meeting earlier in the year.

There were several PSAC and PIPS members that dropped by our booth along with several members of the Pride committee.

We appreciate the support of other committee members, and look forward to maintaining communications with those members that dropped by our table.

Poetry: Albert Dumont

My ancestors were natural poets. When it came to describing their special relationship with the land through words born in their hearts and carried to the light by spirit, they had no equals anywhere else on this planet. "The sap coursing through the trees of the forest carry the memories of my ancestors," so said Chief Seattle. Such words hold the power to push tears from my eyes.

It was poetic words, spoken and sung, which changed me from being a man with the mind of a ruthless des-

perado to being a kind man and loving father and grandfather. Poetry and spirituality chased alcohol from my life forever. Words, properly put together, can cure the mind of any pain placed there by anguish or any other assorted miseries of life. A caress of the hand, and words with the ability to caress the heart will reassure the dying and make them at peace and accepting of their impending death.

Poetry is the message and it is the messenger. It is the wind and it is the great bird who soars upon it. It is the little fish who does not give up,

until it overcomes the raging rapids.

Read poetry, think poetry, write poetry and the blood of your heart will burn with desires never before contemplated by you. And you will become a stronger, better human being because of it.

Poetry says it all. The beauty of one's heart can be captured by the poet like a photographer can capture the beauty of a landscape.

<http://albertdumont.com/>



Albert Dumont, "South Wind", is a Poet, Storyteller, Speaker, and an Algonquin Traditional Teacher

Building Solidarity with Indigenous People

Prior to attending this session, my knowledge on Indigenous issues were minimal to mediocre at best, of course I wasn't clueless to their plight and what they had endured for the past 100+ years. However, how informed or accurately so still remained to be seen. I chose to attend this course, like many of the PSAC courses, to better equip myself for my members and also for my own understanding and knowledge growth. I wanted to know how I can be the ally that is needed to support their causes.

The 2 day session started off with a smudging ceremony and opening words by Brother Albert Dumont, an esteemed elder in the indigenous community.

The smudging ceremony, is a very symbolic tradition, and a great way to cleanse all negativity and start the session of in a positive and uplifting way. To enhance the experience the facilitators also provided traditional Indigenous dishes during our lunch periods; 3 sister corn soup and elk lasagne. Both were very delicious!

The content presented in the course was well rounded and gave me a much better understanding on the Indigenous culture, their injustices, and triumphs. We discussed language and how it matters, the mechanics and consequences of colonization, how to be allies in action, building

relationships, and indigenous ceremonies. My favorite parts of the course were exploring and discussing current and past case studies on Indigenous People's fightback, assumptions about Indigenous Peoples, and truth and reconciliation report.

I would highly recommend this for anyone who is interested in activism and being an ally in action for the Indigenous movement. I found what I learnt from this course was a truly authentic version of history about what our Indigenous brothers, sisters and friends are experiencing.

I found the most important was that I can now speak up and debunk some of the myths that society have regarding Indigenous Peoples. I can now let others know, that they are in fact wrong and then share what I have learned.

Rhea Sandy
(Co-Chair of the PSAC NCR Young Workers Committee-A/REVP of the PSAC NCR)

Become A Member



Are you a self-identified Aboriginal Employee in the Federal Public Service and a member of the Public Service Alliance of Canada?

Consider becoming a member or a friend of the Aboriginal Action Circle of the Public Service Alliance of Canada in the National Capital Region

We meet monthly (except July and August) at the Ottawa Regional Office located at 11 Holland Avenue on the Seventh floor Wednesday of the month.

A light meal is served at 5:00 p.m. followed by a smudging ceremony at 5:30 p.m. and then some guiding words from our resident **Elder** before the meeting

To become a member or for more information contact:

Lester Maiczan, AAC Chair
Maiczal@psac-afpc.com

or
Stephanie Penwarden, Regional Representative for AAC
613-560-2567
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Community Groups Feature

Indigenous People's Network

The IPN's Purpose and Direction is to enable socializing, learning and networking opportunities that will strengthen the Ottawa/Gatineau urban community. This will be accomplished by advancing topics on team sports, youth mentorships, dances, related corporate or group activities, as well as cultural activities and fundraising events.

LOGISTICS: Monthly meetings will be held, usually the first Thursday of every month. (Except July and August). Sub activities at these meetings can include: socializing events, sports, guest speakers and cultural activities.

Guy Dancause

guy.dancause@ideaconnector.net

THE ODAWA NATIVE FREINDSHIP
CENTRE IS
LOOKING FOR
COMMITTED VOLUNTEERS
FOR OUR
"EMERGENCY FOOD
CUPBOARD"



If you are interested in helping, please leave your information with reception at 613-722-3811.
Data entry experience an asset. Orientation will be required



Summer 2017 in Aboriginal Action Circle Pictures



AAC members John Jewitt, Les Maiczan at Indigenous awareness week Tunney's Pasture



AAC members Stephen Price and Brad Whiteduck participated in Odawa Friendship Centre charity golf tournament



Lester Bear Maiczan Co-Facilitates building Solidarity with Indigenous People course



Attending multicultural panel speaking on Indigenous culture picture with **Véronic Mageau** et **Dara Wawatie-Chabot** Programme d'emploi pour les jeunes Autochtones



The NHL Alumni with the AAC flag at the 2017 Odawa Charity Golf Tournament.

L-R. Jean Payette (2 yrs the Quebec Nordiques), Bryan Richardson (Sens organization for a number of years), Frank St. Marseille (over 10 yrs with St. Louis and LA), Tim Higgins (12+ years in NHL-Chicago, New Jersey and Detroit), John Chabot (from Kitigan Zibi FN played 9 yrs in the NHL – Montreal, Pittsburgh and Detroit.).



Members from other NCR Committee visited AAC table.