

THE

GUSTAFSEN LAKE CRISIS

Blackwater's Fight To Retain Defenders



The Gustafsen Lake Crisis Statements From Ts Peten Defenders

George Aichele



The Gustafsen Lake Crisis Statements From Ts Peten Defenders:

The Gustafsen Lake Crisis Wolverine, James Pitawanakwat, Settlers in Support of Indigenous Sovereignty Staff, 1999-01-01 *The Gustafsen Lake Crisis*, 2016 **The Gustafsen Lake Crisis** Et Al Wolverine, Et Al, 2001-01-01 Statements and interviews from the Native defendants and an analysis and chronology of the 1995 crisis in British Columbia which like at Oka previously involved armed attacks by the State on Natives prepared to defend themselves and their historic grounds *What Has No Place, Remains* Nicholas Shrubsole, 2019-07-04 The desire to erase the religions of Indigenous Peoples is an ideological fixture of the colonial project that marked the first century of Canada's nationhood While the ban on certain Indigenous religious practices was lifted after the Second World War it was not until 1982 that Canada recognized Aboriginal rights constitutionally protecting the diverse cultures of Indigenous Peoples As former prime minister Stephen Harper stated in Canada's apology for Indian residential schools the desire to destroy Indigenous cultures including religions has no place in Canada today And yet Indigenous religions continue to remain under threat Framed through a postcolonial lens *What Has No Place Remains* analyses state actions responses and decisions on matters of Indigenous religious freedom The book is particularly concerned with legal cases such as *Ktunaxa Nation v British Columbia* 2017 but also draws on political negotiations such as those at Voisey's Bay and standoffs such as the one at Gustafsen Lake to generate a more comprehensive picture of the challenges for Indigenous religious freedom beyond Canada's courts With particular attention to cosmologically significant space this book provides the first comprehensive assessment of the conceptual cultural political social and legal reasons why religious freedom for Indigenous Peoples is currently an impossibility in Canada *Culture, Entertainment, and the Bible* George Aichele, 1997-01-01 This topical volume deals with the adoption of biblical language and narrative and the presentation of biblical images and themes in popular literature art and mass media The chapters all written by experts in cultural studies of the Bible explore how ideologies are produced in various ways when biblical texts are brought into play with each other with other texts and with the inevitable and continual demands for cultural and historical translation or recycling of the scriptures The volume contains some theoretical reflections but focuses on specific examples of cultural translation and is directed primarily at advanced graduate students and scholars in biblical studies popular studies media studies literature and the arts although some articles will also be of value and interest to introductory students and the general public The contributors to this volume are Fiona Black Susan Lochrie Graham Chris Heard Helen Leneman Phyllis Silverman Kramer Tina Pippin Caroline Vader Stichele Lori Rowlett Erin Runions Jan William Tarlin and Richard Walsh **How Hysterical** E. Runions, 2003-08-01 *How Hysterical* reads scenes from the films *Light It Up* *Three Kings* *Remember the Titans* *Paris is Burning* *Boys Don't Cry* and *Magnolia* alongside biblical texts from Numbers Exodus Isaiah Micah Ezekiel and Revelation An innovation in studies on Bible and film *How Hysterical* is less centred on direct citation of the Bible in film than on analyses of hypostasized biblical influence in culture Here through accessible engagement with

feminist queer post colonial and ideological critical theories Runions discusses the processes by which biblical and filmic texts can both bolster and disrupt identifications with the norms that drive politics and culture

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