

Exhibit explores modern Indigenous reality at Concordia

DANIEL J. ROWE
THE EASTERN DOOR

Reflective images of women in tutus, sculptures of security cameras, and a Mohawk mother sprawled across the trunk of a classic car are three pieces in a visually striking and exciting art show titled *The Rebel Yells: Dress and Political Re-dress in Contemporary Indigenous Art* that opened last Thursday at Concordia University's FOFA Gallery.

The show grew out of a desire of curators Lori Beavis and Rhonda L. Meier to present modern depictions of Indigenous females from exciting up-and-coming artists.

"We really just started talking about artists that we felt were underrepresented or lesser known in Montreal that had not exhibited as often," said Meier.

"From that we came to the theme of dress. When we were talking about dress and representation, we fell into stereotypes and spectacle and masquerade, and we came back to this photograph that Shelly Niro had done of her mother."

The show's central photo shows June Chiquita Doxtator (Niro's mother) sprawled regally on the back of an AMC Rambler Rebel. She's all style in a crimson red shirt with slippers to match with one hand behind her head in a pose that both mocks the exploitation of women as sexual objects used in marketing, and em-



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Chiquita June Doxtator needed no prompting or tips on posing when her daughter Shelley Niro asked her to jump on the trunk of her AMC Rambler Rebel and be the subject of what would become an iconic piece of art.

braces the modern, tough and playful Kanienkehá:ka woman.

"It's something that I would never have imagined to happen to that photograph of my mother that I took in 1982," said Niro, a Kanienkehá:ka artist from Six Nations.

The Rebel is the perfect centerpiece of the show.

"Ironically, it's not so much a photograph of dress in the way

we think of it in wearing regalia or any other kind of special costume or dress per se, it's really just somebody that stepped out of their house in their regular clothes; but it was a photograph that is really loved and appreciated by people and we saw that it really carried an influence through the generations - and we thought that it would be a good place to start from." said Meier.

Niro said setting up the photo required very little effort on the photographer's part.

"This is my mom and she's just fun-loving and was quite willing to get in front of the camera," said Niro. "She got on the car and posed that way by herself."

Kahnawa'kehró:non artist Skawennati Fragnito's "Dancing With Myself" pairs a poster sized print of an avatar the artist uses online in Second Life with one of herself dressed in the same costume.

The women in pink and black crop tops with sci-fi style cone pigtails challenge traditional portraits of Kahnawake women and define a new style of self-representation.

Work at the exhibit ranges from comedic and parody like Terrence Houle's "The National Indian Leg Wrestling League of North America" prints, to disturbing and dramatic - like Dayna

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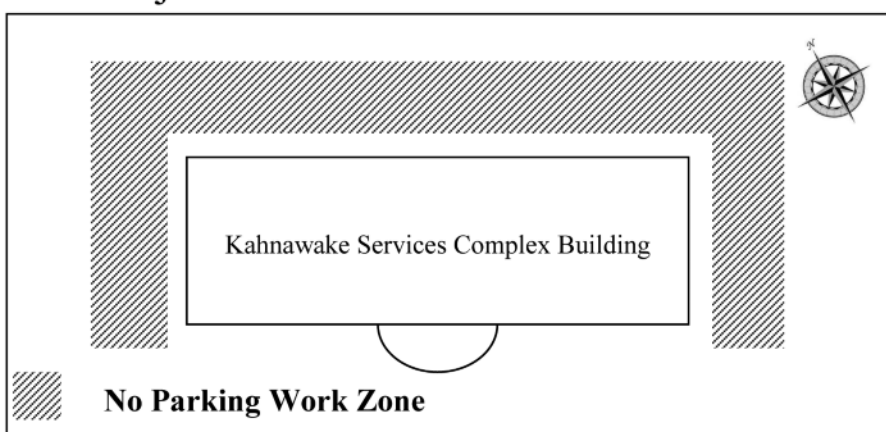
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PUBLIC SAFETY NOTICE

The Kahnawake Services Complex Committee would like to inform the community that the **PARKING AREAS** on the North, East and West side of the Services Complex Building (KSCS, Social Development, Bank, and Hydro offices) will be inaccessible for the next three weeks due to roof replacement on the Complex Building.

The work is expected to last for three weeks beginning the first week of May. During this time we ask everyone using to the building to exercise caution.

As with any commercial roofing job there will be a considerable amount of noise and odours coming from the job site.



We would like to thank everyone in advance for your consideration.



COMMUNITY NOTICE

Kahnawake Shakotia'takehnhas Community Services (K.S.C.S.) is seeking to fill one (1) **POST SECONDARY STUDENT** seat on its Board of Directors for a three (3) year term.

Letters of Intent

will be accepted until:

Thursday May 22, 2015 @ 1:00pm
KSCS 2nd floor, Services Complex

Potential candidates must meet the following criteria:

- Must be a Kanien'kehá:ka of Kahnawake on the Kahnawá:ke Kanien'kehá:ka Registry
- Must be at least 21 years of age
- Must have a demonstrated interest in the well-being of Kahnawake
- Must not be an employee of K.S.C.S.
- Must have a valid student identification (ID) card

Individuals interested in filling this seat must submit a letter of intent to K.S.C.S. on or before the above date. Letters must be addressed to the electoral officer Douglas Lahache or his alternate Dale Jacobs.

For further information, please contact **Doug Lahache** (Electoral Officer for this election) or **Dale Jacobs** (Assistant Electoral Officer) at **450-632-6880** during regular business hours, 8:30 am to 4:00 pm. Nia:wen.

Peacekeeper ethics board gives community complaint venue

TONIA WILLIAMS

SPECIAL TO THE EASTERN DOOR

The newly appointed Kahnawake Peacekeepers Ethics Committee, officially empowered via Mohawk Council of Kahnawake Executive Directive on February 9, embarked on their first orientation session last Wednesday, April 15, at the Kahnawake Peacekeepers' station.

The PEC is an independent community board mandated to review disciplinary decisions made by chief Peacekeeper regarding complaints made against Kahnawake Peacekeepers. First enacted in June 1996, the Kahnawake Peacekeepers Law not only establishes the Kahnawake Peacekeepers force as the only legitimate policing agency within the territory; it provides for the creation of two

operational entities known as the Peacekeepers Service Board and the Peacekeepers Ethics Committee.

The Peacekeepers Service Board oversees the establishment of effective policies and guidelines for the management and administration of the Peacekeepers, and provides general direction and monitors the performance of the chief Peacekeeper (Dwayne Zacharie).

Although the chief Peacekeeper is the first responder to community complaints made against Peacekeepers, the PEC is an additional separate entity created for the purposes of reviewing disciplinary decisions made by the chief Peacekeeper.

In cases where the chief Peacekeeper is unable to resolve the original complaint, or the complainant is not satisfied with the outcome of the decision, the

(PEC) acts as a review body with the mandate to provide alternative resolutions to ensure relations between the Peacekeepers and community members are resolved in a peaceful and timely manner.

The structure is aimed at providing greater accountability and transparency for the services provided by the Peacekeepers, including the type of disciplinary decisions made by the chief Peacekeeper with respect to those actions.

In addition, the PEC is responsible to gather community input on the overall performance of Peacekeepers and provide various recommendations to the PSB and Chief and Council, aimed at enhancing the administrative and operational effectiveness of the unit.

Throughout December 2014 and January 2015, a public campaign was held to fill four of the five board positions available due

to term endings. From that public call, Chief and Council selected through appointment: Brian Goodleaf, Cheryl Lahache, Leanda Johnson and David Rice to fill the positions left by Dale Jacobs, Trina C. Diabo, Richard Nolan and Hazel Mayo.

Molly Sky accepted to renew her seat, and as per the Kahnawake Peacekeepers Law, makes the fifth member of the new Peacekeepers Ethics Committee to serve the 2015-2020 term.

All community-based complaints against Peacekeepers must be made in writing, signed by the complainant, and lodged initially with the chief Peacekeeper within 30 days of the incident.

The chief Peacekeeper must determine if the action was in breach of any of the defining

documents guiding the professional actions of all Peacekeepers, including: the Peacekeepers Oath, the Code of Professional Conduct, the Peacekeepers Operations Manual and the Mohawk Council of Kahnawake Personnel Policy.

Based on the evidence provided, the chief Peacekeeper will determine if disciplinary measures are required or not, and in turn shall notify the PEC and the complainant of the outcome. If the complainant is not satisfied with the outcome, they may lodge an additional review process to the Kahnawake Peacekeepers Ethics Committee by writing to: The Kahnawake Peacekeepers Ethics Committee, P.O. Box 1238, JOL 1B0 or contact Tonia Williams, manager of Justice Services and Public Security at 450-638-5647, twilliams@mck.ca.

Exhibit

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Danger's "Goldilocks."

"We were looking at people that we thought had the most interesting messages and the most nuanced messages, so individuals that are really exploring identity," said Meier. "People that are doing really interesting work that's also really multi-layered and that really questions stereo-

types of identity and affiliation, I guess you could say."

Cree artist Lori Blondeau performed "My Sista... My LOVE" in honour of Niro and her work. Photos from Blondeau's previous performance piece hung beside "The Rebel."

"It's called "the lonely surfer squaw" and it was just me redoing the lonely surfer," said Blondeau, from the George Gordon First Nation in Saskatchewan.

"In the 90s, I started using the word squaw because - I don't want to say reclaiming - I did a

lot of research into the word and where it comes from because it does come from a Native language and became bastardized since colonization took place across the Americas."

Blondeau found a version of the word originally came from the Rappahannock language before being misappropriated and transformed into its current offensive connotation.

"As settlement moved further west, it became bastardized and became the negative term.

I'm not reclaiming it, but trying to make it not so derogatory," said Blondeau.

The show also features work from Dana Claxton, Rosalie Favell, Meryle McMaster, David Garneau, Sonny Assuu and Mike Patten.

Danger's photo "Goldilocks" is from a series of work titled "Bad Girls."

"I try to look at that line between empowerment and objectification and really challenge that, and say that this is our bodies and this is the way that we're going to

show ourselves," said Danger, a Metis/Polish/Ojibway artist originally from Manitoba.

"I'm really into showing empowered women, with women as a broader term because I use a lot of different types of women whether they're trans or cisgender, different sexuality, different genders, all of that kind of stuff. I'm big on the queer, feminist sort of theory promotion."

The show runs to May 29.

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