

aboriginal policy studies



Editor's Introduction *aboriginal policy studies*

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Editor, aboriginal policy studies

aboriginal policy studies Vol. 8, no. 2, 2020, pp. 1-2

This article can be found at:

<http://ejournals.library.ualberta.ca/index.php/aps/article/view/29330>

ISSN: 1923-3299

Article DOI: 10.5663/aps.v8i2.29370

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Editor's Introduction

Dr. Chris Andersen

We would like to welcome our readers to volume 8, issue 2 of *aboriginal policy studies*. This issue contains three articles, a commentary, one book review and a foundational document. The contributions to this issue continue to follow the journal's scope, which is to publish "original, scholarly, and policy-relevant research on issues relevant to Métis, non-status Indians and urban Aboriginal peoples in Canada." As we have emphasized in previous introductions – and as we will continue to emphasize – *aps* welcomes relevant submissions from all geographical and political regions of Canada. We still do not receive an adequate number of submissions on issues pertaining to Métis policy, nor on urban Aboriginal issues in central and eastern Canada. We would also like to give a special shout-out of encouragement to submissions that touch on subject matter of importance to Indigenous women and youth and the LBGTQ2+/Two-Spirit communities.

The issue's first article, written by Rubab Arim, Evelyn Bougie and Dafna E. Kohen, makes use of data from the 2012 Aboriginal Peoples Survey to explore perceptions of bullying among First Nations students living off reserve in Canada. The authors found that, not surprisingly, First Nations youth who perceived bullying as a problem reported higher levels of psychological distress and suicidal ideation, but what is perhaps particularly noteworthy about Arim *et al.*'s article is their linkage of perceptions of bullying to broader school climate characteristics such as racism, violence and the increased presence of alcohol and drugs. Their findings reiterate the importance of two factors in the fight against bullying: 1) a focus on broader, school-level characteristics that underscore the increased likelihood of bullying; and 2) the importance of according agency to Indigenous youth to perceive and define bullying, rather than attempting to employ "outsider" descriptions.

In the second article, Rosa Sanchez employs data from the 2011 National Household Survey –which is largely underutilized in policy discussions relating to Indigenous communities and dynamics – to investigate the impact of Indian status on income and education outcomes in the province of Manitoba. Comparing outcomes between those who self-reported as First Nations/Status and those who self-reported as First Nations/non-Status, Sanchez undertakes a regression analysis that controls for a number of factors and, in doing so, demonstrates that Indian status has a negative impact on economic outcomes in terms of lower levels of both income and education. Of specific note in her discussions is that negative education and income results were most pronounced for Status Indian women.

In the third article of this issue, Darren O'Toole tackles the thorny matter of identity politics as they relate to Métis communities, as multiple claims to establish the historical existence of such communities in eastern Canada wend their way through the various levels of trial and appeal courts. Part of the logic of such arguments has been to connect more strongly an icon of Métis nationhood, Louis Riel, to "roots" in Quebec. O'Toole explores the logics and efficacy of these discussions, attempting to contextualize the use of historical figures in ways that situate them in time, place and historical geography, while

concomitantly undertaking a discussion of the conceptual cartographies through which claims to nationalism, “neo-nationalism” and identitarian politics are made and sustained.

In addition to the three articles, the issue contains a commentary by Owen Toews on the presence of self-built, Métis and non-Status Indian settlements in the Winnipeg region. Toews discusses Rooster Town in particular, a settlement that has perhaps gained more notoriety than other examples in Winnipeg and elsewhere across western Canada. Toews’s highlighting of these phenomena is historiographically interesting enough on its own, but he takes the additional step of mapping the disappearances of these communities to a broader erasure of otherwise-thriving Indigenous (and minority) communities; in so doing, he destabilizes our understanding of the urban-rural divide, which tends to position city boundaries as butting up against farmland that will eventually – and naturally – be enveloped by natural city growth. In addition to Toews’s commentary, Corey Snelgrove offers an extended review essay of Michael Asch, John Borrows, and James Tully’s 2018 edited volume, *Resurgence and Reconciliation: Indigenous-Settler Relations and Earth Teachings*.

Finally, volume 8, issue 2 provides documentation for the creation of an organization crucial to the growth of Métis-specific housing in the province of Alberta, Canative Housing. Canative Housing was established in 1971 by three Métis men – Herb Belcourt, Orval Belcourt and Georges Brosseau – in concert with the Canadian Housing Mortgage Corporation. The stated intent of the corporation was to “establish and maintain residential accommodation for residents of the Province of Alberta of Indian ancestry, provided such residents shall be persons of low income consistent with the meaning . . . as defined in Section Two of the National Housing Act” (Bylaws 1971).

Between 1971 and 2005, Canative bought 179 homes in Edmonton and 49 in Calgary. Canative also provided social programming to help people new to Edmonton cope with city life. The homes were rented slightly below market cost. Three-bedroom homes with large basements were favored to accommodate large families. Tenants were chosen by a selection committee on the basis of need, and included large families, single-parent families, families on social assistance and those living in sub-standard or slum-area housing. By 2001, the corporation was debt-free and did not depend on any government grants. In 2005, it sold some of its housing to channel money into the Belcourt-Brosseau education awards, designed for Métis students.¹

¹ My thanks to Rupertsland Centre for Métis Research Director Dr. Nathalie Kermoal for the Canative documentation and accompanying explanation.