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Editor's Introduction *aboriginal policy studies*

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Editor's Introduction

Dr. Chris Andersen

We would like to welcome our readers to volume 9, issue 2 of *aboriginal policy studies*. This issue contains four articles, two commentaries, 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. Finally, I would like to welcome our new editorial assistant, Tanya Ball – this is her first issue!

In the issue's first article, Jennifer Ward, Cindy Gaudet, and Tricia McGuire-Adams explore gender(ed) dynamics that anchor learning institutions' attempts to respond to the Calls to Action contained in the Final Report on the Truth and Reconciliation Commission. More specifically, using a mixed methodology that includes Shawn Wilson's relational accountability methodology, they interview Indigenous women working as professors and administrators to better understand the gendered contexts within which women engage in the work of reconciliation in post-secondary institutions, with particular attention paid to centring women's wellness, self-care, and caring for others.

In the issue's second article, Chance Finegan explores the connections between the urban Indigenous literature and its relative erasure of the presence of parks in urban spaces. Using examples from Saskatoon, Saskatchewan and Portland, Oregon, Finegan argues that the analytical relegation of parks to largely rural locales undervalues their presence in urban spaces as a means for urban Indigenous residents to respond to urban settler colonialism, both in the context of renewing urban Indigenous relationships to place and as important locales for how (and where) settlers can reframe their own relationship to place.

Following this discussion, Jungwee Park undertakes a multivariate statistical analysis of the ways in which Indigenous women and men benefit from high levels of education. Using data from the 2016 census, Park explores the relationship between education levels and "job-match" among Indigenous women between 25 and 64, in comparison to that of Indigenous men and non-Indigenous workers. He found that although the results were complex and differed by industry, Indigenous women were less likely to be overqualified (that is, working in employment that required a lower education level than they had attained) than Indigenous men and non-Indigenous workers. Park suggests that this has important policy implications for promoting the value of university education for Indigenous women (perhaps in STEM fields specifically, which held the lowest rates of overqualification).

Finally, the fourth article of this issue undertakes a comparative analysis of the Métis people with the Catalan people, located in Spain. Analyzing the resonances between Catalans and Métis as nations within a broader state context that fails to recognize their claims to nationhood meaningfully, Jerry White explores the ways that these two nations can learn from one another, with the end goal of finding novel ways to resist and perhaps even push back against the structural constrictions that these larger “captor nations” (to borrow Métis legal scholar Paul Chartrand’s provocative phrase) may have imposed upon them.

In addition to the four articles, volume 9, issue 2 also includes two commentaries. The first is by Mikkel Berg-Nordlie, a Sámi scholar located in Norway. The Sámi are an Arctic Indigenous people whose territories are claimed by a number of Scandinavian and other Nordic nation-states, including Norway, Sweden, Finland, and Russia. Berg-Nordlie’s commentary explores the broad erasure of Sámi from urban landscapes, focusing in particular on their urban invisibility with respect to Sámi place names and the absence of “places of remembrance” for Sámi history. Following this commentary, Tibetha Kemble’s commentary explores the “lived impacts” of what is known colloquially as the “60s Scoop.” Framing it through the lens of her continued relationship with her brother (both of whom were removed from their familial and community contexts), Tibetha explores the ongoing impact of Canada’s colonial policy with a beautifully written discussion not only of how they endured it, but how, in the end, they resisted and rose above it.

Finally, this issue includes a foundational document from the Canadian Federation of Library Associations – specifically, a position statement on the presence of Indigenous knowledge in Canada’s Copyright Act. Pointing out that Canada’s current Act unnecessarily complicates the production of Indigenous knowledge as contained in published work, this policy document recommends that the Government of Canada work with Indigenous peoples to create legislation that will serve to help protect Indigenous knowledge from unauthorized use, while still allowing its sources’ communities to make use of it as they deem appropriate.