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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 10, issue 1 of *aboriginal policy studies*. This issue contains three articles, two longer-than-typical commentaries, a foundational document, and a book review. 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, or 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 LGBTQ2+/Two-Spirit communities.

In the issue's first article, Dr. Shalene Jobin, Avery Letendre, and Kirsten Lindquist describe some of the principles, pedagogies, and practices of the Indigenous Governance Program (located in the Faculty of Native Studies at the University of Alberta). Laying out the IGP's governance framework and research method (which they argue emerge from community-engaged research and custom programming partnerships), the authors demonstrate how these tools offer academics and policy actors the opportunity to teach Indigenous governance; establish community-based research partnerships that are ethical, respectful and enduring; and provide public education to public and private organizations and change-oriented leaders.

Following this article, Dr. Merissa Daborn uses the work of Indigenous scholar Aileen Moreton-Robinson (particularly her concept of "white possessiveness") to investigate the complex dynamics involved in the over-policing of Indigenous residents of Winnipeg, particularly in the inner city. Focusing specifically on food security and grocery stores, Daborn traces how the over-policing (by both public and private security and by individual citizens) of grocery stores in the midst of increasing social austerity negatively impacts the food security of Indigenous residents.

Finally, in the issue's third article, Adam King, Veldon Coburn, Leah Vosko, Rebecca Hall, Olena Lyubchenko, and Andie Noack employ a feminist political economy approach to explore the issue of regulation as it relates to employment and labour relations in Indigenous social services workplaces. Focusing on the recent passage of Bill C-92 (which recognizes the legislative authority of Indigenous communities with respect to child and family services) and a specific court case (*NIL/TU,O Child and Family Services Society v. B.C. Government and Service Employees' Union*), the authors lay out the tension between the potential jurisdictional independence offered in Bill C-92 and a juridical reliance that relies on enduring stereotypes of Indianness – a "core of Indianness" – to narrow the scope of that jurisdictional autonomy.

Following these articles, this issue also features two commentaries. The first is by Laura Forsythe, who writes on her experiences as a Métis Inclusion Coordinator at the University of Manitoba from its inception as a part-time position to its evolution into a full-time position, its duties, and the role she has played in connecting university to community (and vice versa). The second commentary, written by members of Les Femmes Michif Otipemisiwak (LFMO), documents the creation and endurance of LFMO, an advocacy organization that focuses on the voices and interests of Métis women across the Métis homeland. The issue then provides a copy of the founding bylaws of LFMO as the issue's foundational document. The issue concludes with a book review by Leah Hrycun of *Why Race Still Matters* (by Alana Lentin).