

# aboriginal policy studies



## *Editor's Introduction* *aboriginal policy studies*

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*aboriginal policy studies* is an online, peer-reviewed and multidisciplinary journal that publishes original, scholarly, and policy-relevant research on issues relevant to Métis, non-status Indians and urban Aboriginal people in Canada. For more information, please contact us at [apsjournal@ualberta.ca](mailto:apsjournal@ualberta.ca) or visit our website at [www.nativestudies.ualberta.ca/research/aboriginal-policy-studies-aps](http://www.nativestudies.ualberta.ca/research/aboriginal-policy-studies-aps).

## Editor's Introduction

Dr. Chris Andersen

We would like to welcome our readers to volume 10, issue 2 of *aboriginal policy studies*. It is with real sadness that I begin this introduction by letting our readers know that this will be *aps*'s last issue. We have been funded for a decade by (what is now called) Crown-Indigenous Relations and Northern Affairs Canada ("CIRNA"). They have decided to embrace a different model to fund research and dissemination and, as such, have let me know that they will not be funding *aps* in future. We thank them for the decade of funding through which we were able to support the wide array of both peer-reviewed and non-peer-reviewed submissions that *aboriginal policy studies* received.

With that announcement made, *aps*'s final issue contains three peer-reviewed articles, two commentaries (one of which takes the form of an interview), a book review, and a foundational document. The contributions to this issue, like those in previous issues, 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." The first article, by Damien Lee, explores a fascinating – and previously undiscussed – element of Canada's ongoing colonial entanglements, discussing the ways that philanthropy is shaped (and limited) by the administrative requirements of the Income Tax Act, which requires the acquisition of charitable foundation status as a condition of accepting money from philanthropic donors. Such an apparatus, Lee argues, undermines Indigenous governance autonomy because Indigenous organizations are forced to contort their structures to make them recognizable to state authority. It also attempts to marginalize the power of Indigenous governance authorities who do not wish to undertake such recognition practices. Lee ends with an appeal for philanthropic organizations to think about how to decolonize— that is, to think about philanthropic gift-giving outside of the structure and even the grammar of the state.

In this issue's second article, Jordyn Laird and Philip Laird investigate the impact of the Truth and Reconciliation Commission Final Report (TRC)'s Calls to Action on the lives and well-being of Indigenous peoples in selected sectors of Canadian life, including criminality, victimization, custody in correctional services, adult admissions to community services, and employment levels. Using national statistical databases to explore the implementation of the TRC in these contexts, Laird and Laird found that the TRC appears to resonate with different sectors in distinctive ways, demonstrating improvement in some and worsening in others. Though critiquing the Canadian federal government has been the hallmark of several disciplines (political science, history, Indigenous studies, etc.), Laird adds an additional tranche to the discussion through her use of statistical evidence to explore these impacts.

In the third and final article, Matthew Robertson undertakes an extensive discussion of Laclau and Mouffe's articulation of "hegemony" to engage in a nuanced discussion about the dominance that the discourse of reconciliation has come to assume in Canadian

society, particularly the version that relies on the production/recognition of Indigenous rights. Juxtaposing the discursive presence of reconciliation with its counter-hegemonic antithesis, “Idle no more,” Robertson lays out a sophisticated and theoretically complex argument about the power that either/both of these discourses exert in their attempts to establish a form of “common sense” that limits not only what gets talked about, but what can be talked about. This article is a departure from *aps*’s usually more policy-oriented focus, but nonetheless, it offers a contribution that asks us to rethink the reasonable limits of Indigenous policy and policymaking in Canada.

Following these three articles, Caroline Tait and Robert Henry engage in an interview regarding Tait’s whistleblower activities at the University of Saskatchewan with respect to Carrie Bourassa’s claims. Tait not only discusses those specific dynamics, but also offers lessons learned and cautions for other whistleblowers who feel compelled to engage in similar activities. Following this, Kim TallBear’s commentary provocatively explores the links between the recent revelations about “Pretendianism” in the global academy and the discussions of cultural genocide in the United Nations Declaration on the Rights of Indigenous Peoples.

Following the commentary section, Jordan Koch reviews a collection edited by Robert Henry titled *Indigenous Women and Street Gangs: Survivance Narratives*. Finally, the issue includes as its foundational document the 2015 statement put out by the executive council of the Native American and Indigenous Studies Association on Indigenous identity fraud.