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‘Emily Grafton and David MacDonald (Editors), On Settler Colonialism in Canada: Relations and Resistances’

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Emily Grafton and David B. A. MacDonald (Editors), *On Settler Colonialism in Canada: Relations and Resistances* (University of Regina Press, 2026), 368pp. Paperback. C\$36.95. ISBN: 978-1-7794-0068-0.

This edited volume is the second in a series by Grafton and MacDonald on *Settler Colonialism in Canada*, the first being on *Lands and Peoples* (also reviewed by myself in this volume of the journal). At seventeen substantive chapters along with an introduction, the book covers immense scholarly ground. In terms of structure, the volume is divided into four parts: 'Decolonizing Education Processes'; 'Prospects for Reconciliation and Relational Decolonization'; 'Settler Colonial Relationalities, Identities, and Belonging'; and 'Indigenous Relational Knowledges in Settler Contexts'. Due to the limitations of space I will focus on one chapter from each of these four parts.

Heena B. Mistry's 'Reflections on Anti-Asian Racism and Settler Colonialism in Canadian Universities' explores the discrimination faced by South Asian migrants to Canada, epitomised by the infamous *Komagata Maru* incident in 1914. Mistry provides a very impressive survey of the existing secondary literature on the broad subject of South Asian migration to Canada. The chapter also puts the subject in a broader global perspective as South Asian migrants also moved to many other parts of the then British Empire, including Australia, East Africa, and Aotearoa New Zealand. Mistry highlights though that the archive surrounding this movement in The National Archives of the United Kingdom (UK) is not conducive to researching the subject as it is organised according to the records of the different government departments (Foreign Office, Colonial Office, Dominions Office) of the British imperial state that dealt with these different territories, and it employed an administrative 'divide and rule' policy. The chapter connects to the overarching themes of the edited collection by maintaining that although interactions between South Asians and Indigenous Peoples were discouraged by the Canadian settler-colonial state, they still took place, and work is only just beginning to investigate these.

'Land Acknowledgements in an Era of Reconciliation' by Enakshi Dua and Elaine Coburn focuses on the proliferation of land acknowledgements in various contexts in the Canadian settler-colonial state. The chapter quite rightly emphasises that many of these land acknowledgements do not have much substance to them and in fact are aimed at maintaining the structure of the Canadian settler-colonial state, especially the appropriation and continued exploitation of the land and resources of Indigenous Peoples. Dua and Coburn provide an example of a land acknowledgement by former Prime Minister Justin Trudeau just before a measure related to Canada's eventual adoption of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) took place, which did not involve any major change to the Canadian settler-colonial state's control of Indigenous Peoples' resources. However, the chapter does also provide examples of genuine land acknowledgements which illustrate the unceded Indigenous lands on which people are gathering. Dua and Coburn also put the subject of land acknowledgements in a broader international context, as they take place in many other countries, including Australia and Aotearoa New Zealand, which I can personally attest to, having lived in both previously.

Huma Haider's 'A Settler Twice Over in a Changing Canadian Landscape: The Importance of Knowledge, Acknowledgement, and Respect to Indigenous-Settler Reconciliation' draws on the author's own life (a child migrant to Canada from Hong Kong – of mixed Chinese and Pakistani background, growing up in Canada,

moving to the UK for some years, and then returning to Canada, where she is raising two of her own children now) to show the journey many migrants of colour go through to gain a better understanding of reconciliation with Indigenous Peoples. Haider begins her chapter by describing the 215 Orange Ribbons that she and her children drive by at a local church in Toronto which symbolise the 215 unmarked graves of First Nation children that were found at the site of a former Indian Residential School in Kamloops, British Columbia, Canada in 2021. The discovery reverberated across the nation, from coast to coast, with many Canadians exclaiming 'I didn't know'. But the chapter quite rightly argues that Canadians should have known as the Calls for Action of the Report of the Truth and Reconciliation Commission (TRC) on the Indian Residential School System included a demand for much greater education of not only the history of the Indian Residential School System but also its legacy, especially in terms of intergenerational trauma. Haida does though contrast the knowledge that she had as a child of Indigenous Peoples in Canada and all that they had experienced at the hands of the Canadian settler-colonial state compared to her children today. So, there is some space for hope.

'Indigenous Women, Settler Colonial State-Sanctioned Gendered Violence, and Reconciliation in Canada' studies the long-standing disproportionate violence experienced by Indigenous women and 2SLGBTQI+ Peoples in Canada. The chapter provides some very useful historical context to what can only be described as an epidemic as patriarchal systems of power were very much an alien concept to Indigenous Peoples in Canada and were primarily brought over by European settlers and imposed on the former. This system was also very much an integral part of the broader Canadian settler-colonial project which appropriated and exploited the land and resources of Indigenous Peoples. Grafton directly links the latter to the way in which Indigenous women and 2SLGBTQI+ Peoples in Canada have also been treated, especially their bodies. The Report of The National Inquiry into Missing and Murdered Indigenous Women and Girls (MMIWG) of 2019 clearly illustrated this in considerable detail. And like the TRC on the Indian Residential School System mentioned above also had numerous Calls for Action, but the chapter highlights that disgracefully only two of these have been fully implemented. I cannot think of a better illustration sadly of the lack of importance placed on the issue by the Canadian state.

I enjoyed reading this book, despite its at times difficult subject matter. I believe like the first volume in the series, it will be an excellent resource for classes on settler colonialism in Canada, as well as settler colonialism more generally. I thoroughly recommend it to readers, although it will probably appeal more to specialist readers due to its sometimes quite dense subject matter. I would also strongly recommend policy makers read the volume too, as many of the chapters offer essential advice and guidance on what governments can do to truly advance reconciliation and its often-neglected crucial partner: decolonisation with Indigenous Peoples in a meaningful way.

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