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subject, but hardly the final word—a point Brown herself makes. Her conclusion challenges ethnohistorians to be more careful in repeating master narratives, which perhaps may be comfortable and compact, but are seldom without many exceptions to the stereotypes.

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**Reconciling Canada: Critical Perspectives on the Culture of Redress.** Edited by Jennifer Henderson and Pauline Wakeham. Toronto: University of Toronto Press, 2013. 496 pages. \$95.00 cloth; \$45 paper.

This tome of nearly five hundred pages has two distinct attributes that are unique in focusing on the issue of redress. First, the editors are from different departments of English, focusing on what normally would be within the purview of social scientists. Of the fifteen authors included in the anthology, only one would be considered a traditional social scientist. Most are from interdisciplinary backgrounds such as women's studies, feminist philosophy, cultural studies, Native studies, and law, in addition to those authors whose home department is English. Also unique, the second half of the book presents some primary resource documents that most readers may never have read, though they may have heard or read about them.

Overall, an historical analysis of Canada is replete with examples of injustices perpetrated by the Crown. Whether it was the "yellow Peril" or the invasion of the "enemy aliens," Canada has used these fictitious emergencies to violate the rights of marginalized communities and trammel the human rights of Aboriginal people, religious groups, and a variety of ethnocultural groups. How has the Crown dealt with these violations in the late twentieth and early twenty-first century? This edited volume—the first to take on the issue using a comparative perspective—attempts to provide a theoretical explanation as to why redress has become part of the current, selective Crown response to these violations.

The editors provide the primary documents to allow readers to more fully understand the context in which redress issues are presented in the text, and to entice the reader to delve into the issue. They not only include historical sources such as the Chinese Head Tax legislation and *The Court of Appeal: Re Munshi Singh* (1914), which focuses on the Komagata Maru case, but also more contemporary documents, such as the House of Commons apology to Aboriginal people; the notes of the Honourable Jane Stewart, Minister of Indian Affairs and Northern Development with regard to Canada's Indian residential school system; and the statement of regret to Doukhobor children. I will simply note that the vignettes in the second part provide a good entry point for readers who want to know more about specific issues of redress that the federal Crown has dealt with over the past few years; the remainder of this review will focus on *Reconciling Canada's* fifteen essays analyzing issues of redress or reconciliation, which are grouped into six separate sections. While normally I would pick out

one or two to discuss more fully, the variety and focus of the authors insist that I provide the reader with a short synopsis of each.

The editors' introduction is a dense discussion of reconciliation (redress) efforts undertaken by the federal Crown with regard to ethnic minorities. The introduction was difficult to read; I continually found myself having to reread sentences or to flip back several pages to make sense of and interpret what the authors were trying to convey. My advice to the reader is to prevail: while you may not fully appreciate the writing style, there are some hidden gems.

Section I focuses on settler and the terrain of reconciliation. In this section, Matt James' work argues that neoliberal ideology has been applied to the issue of redress. His central argument is that neoliberal heritage redress is all about constructing a sanitized field of remembrance and memory and has little to do with reconciliation. A similar approach is taken by Jennifer Henderson when she argues that redress is simply part of the neoliberal ideology and capitalism. She points out that redress is simply a mechanism to close the books on a specific dark chapter in Canadian politics and focus now on today's rules. In short, there is no attempt to engage in reconciliation. An apology, a financial payout or some other form of "redress" is made to the offended group, and that allows Canadians to turn the page to a new chapter in Canadian life—end of issue. Eva Mackey, writing in the same section, deals with the politics of apologies and notes that the act of apology requires little from the apologizer while requiring a lot from the recipient. In the end, she argues that the apologies given simply act to mythologize the federal Crown as a benevolent nation that treats its minorities and Aboriginal people well. For example, she points out that the apology offered by the federal Crown to Aboriginal people focused on the residential school experience and failed to recognize and redress the process of destroying Aboriginal culture and the appropriation of their land. Moreover, it was clear from the start that the apology could not become the basis of litigation against the Crown.

Section II focuses on citizenship, nationhood, and law. It begins with Lily Cho's discussion of the connection between "Chineseness" and the central tenets of Canadian citizenship. During the late 1940s, Canada introduced the Chinese head tax and passed exclusion legislation to stop Chinese immigration. She provides a good description of the events leading to the Chinese community's efforts to achieve financial and symbolic redress. Dale Turner and James (Sa'kej) Youngblood Henderson, both well-known Aboriginal spokespersons, comment on the meaning of section 35(1) of the *Canadian Constitution Act* and look at reconciliation within the context of the Truth and Reconciliation Commission that was established by the federal Crown. They argue that this section of the Constitution restores original Aboriginal rights as part of Canadian law and that it reconciles Aboriginal law with Aboriginal rights. Nevertheless, citizenship for Aboriginal people, in their view, is what Youngblood Henderson calls "suis generis and treaty citizenship" and remains elusive (115).

Three authors take on the issue of "testimony and truth telling" that makes up section III. Roger J. Simon's contribution, on how the Commission will carry out its work in the context of public history, is outdated as the Truth and Reconciliation Commission is now winding down after nearly five years of work. Thus, we already

know the outcome. Julia Emberley also addresses the role of the Commission, but in the context of how testimonial discourses on the part of Aboriginal peoples impacted by the residential schools is limited by their minority status as well as by their indigenous epistemology. How this plays out in the public arena is the subject of her work. Likewise, Dian Million focuses on the Commission's activities, but her goal is to demonstrate how the testimonials from Aboriginal people form and inform how Canadians attempt to redress Aboriginal concerns.

Amber Dean and Lindy Ledohowski take on the subject matter of grieving and grievance, mourning and memory (Section IV). While Ledohowski analyses Ukrainian literature and how it contributes to future generations' interpretation of redress, Dean's contribution on redress is much wider, capturing events such as the missing Aboriginal Women movement, the Air India disaster, and the Mayerthorpe murders. Readers outside of Canada will have little knowledge of these events, but Dean focuses on state-sponsored public mourning in response to national tragedies and how it is related to redress.

"Performing Redress" is the title of section V. Len Findlay, using three case studies, analyzes the activities of two well-known Aboriginal activists over the past two decades, Sa'kej Youngblood Henderson and Lori Blondeau, as well as the actions taken by the National Aboriginal Achievement Awards. His goal is to show how their activities challenge mainstream (and to some extent Aboriginal) understanding of how knowledge is organized and mobilized with regard to what he calls "reparations for Indigenous peoples" (217). Anna Carastathis tries to show the parallelisms of the Consultation Commission on Accommodation Practices Related to Cultural Differences in Quebec, published in 2008, and the redress movement for Aboriginal people in Canada. She shows that the Quebec Commission, like that of reconciliation activities by the federal Crown, refuses to acknowledge and deal with the historical wrongs and injuries carried out by the majority. Instead, there is a call for reconciliation in response to the present day crisis, enjoining the majority to reconcile itself with the presence of minorities and Aboriginal people.

The final section focuses on redress and transnationalism. Through an analysis of Kerri Sakamoto's *One Hundred Million Hearts*, Roy Miki reveals that Canadian Japanese were forced to handle the transnational dilemma when both Japan and Canada declared them to be "aliens." He also argues that the Japanese redress movement was initiated and supported by Japanese Canadian literature and forced the Crown to address the issue of redress. The final essay is by Pauline Wakeham, who analyzes the Maher Arar case in which the United States detained Arar, and with Canada's compliance, sent him to Syria for interrogation. In the end, he was returned to Canada after nearly a year of torture by the Syrians. A Canadian commission led to an apology from the RCMP, the House of Commons, and the Prime Minister of Canada. His treatment is reminiscent of what Jacques Derrida has pointed out as the conundrum of the "war on terror" and the "globalization of forgiveness."

Overall, the book will be a useful secondary source for graduate students who wish to investigate the issue of reconciliation or redress in a global context.

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