



ISSN 2754-5547

<https://doi.org/10.52230/JVON5553>

Brittany Luby, *Dammed: The Politics of Loss and Survival in Anishinaabe Territory*

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To cite this book review: Brittany Luby, *Dammed: The Politics of Loss and Survival in Anishinaabe Territory* by Chadwick Cowie, *Journal of Australian, Canadian, and Aotearoa New Zealand Studies* 1, issue 1 (June 2021): 164-165,
<https://doi.org/10.52230/LPJP9749>

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Brittany Luby, *Dammed: The Politics of Loss and Survival in Anishinaabe Territory* (Winnipeg: University of Manitoba Press, 2020), 240pp. Paperback. C\$27.95. ISBN: 978-0-887-55874-0

Economic gain and prosperity from resource development have often been touted as a positive impact for those living within the boundaries of the settler-state of Canada. The myth of such gain and prosperity were especially pushed in the post-WWII boom of the 1950s and 1960s, with little focus on not only Canada's settler-colonial actions but also of its provinces, such as Ontario. Brittany Luby's *Dammed: The Politics of Loss and Survival in Anishinaabe Territory* challenges the prosperity myth by bringing attention to the experiences of her ancestors who are the stewards of a section of Treaty 3 territory along the Winnipeg River.

Luby puts forth an Anishinaabeg understanding of Canadian development concerning the Winnipeg River and the Lake of the Woods area and not only recites primary, academic, and secondary sources but also interviews and writings from the Anishinaabeg of Niisaachewan (Dalles 38C). In doing so, Luby's research is supported and brings forward a discussion that is often forgotten, a discussion that is especially required in a time highlighted as an era of reconciliation: Canadian expansionism and nation building at the expense of Indigenous peoples and Indigenous knowledge systems.

Although *Dammed* focuses on a segment of Anishinaabeg on the Winnipeg River, there are similar examples, the Canadian-Pacific Railway, the Oldman River Dam, 'Chemical Valley' along the St. Clair River, the St. Lawrence Seaway development, as well as the Trent Severn Waterway development to name a select few, that not only dot the territory shared with Canada but also settler-Canadian history. In fact, as someone who is Michi-Saagiig Anishinaabeg from the community of 'Hiawatha First Nation,' there are similarities that the Michi-Saagiig experienced from the flooding of traditional territories. A loss of shoreline, food staples such as manomin and fish, as well as the buildup of waste, had significant and negative impacts on them while benefiting the settler-population of the region. Similar encroachment by the province of Ontario in relation to control over water was also felt, showing that the experiences of Anishinaabe in the Lake-of-the-Woods area were comparable to that of the Michi-Saagiig. In highlighting this additional example, it is important that research like that presented in *Dammed*, also assist in deconstructing settler conceptions of Indigenous peoples.

Thus, especially in relation to reconciliation, an explanation of who the Anishinaabeg are and the territorial area we are the traditional stewards of would assist a reader in further understanding not only the size of Anishinaabeg 'territory' but also which nations are a part of it. Doing so will also assist the reader in realizing that the territory discussed by Luby is a specific segment of Anishinaabeg territory and relates to a segment of one of the nations that are a part of the Anishinaabeg.

Another significant and important area of research Luby introduces in *Dammed* relates to the different ways the encroachment of Dam development on the Winnipeg River specifically affected Anishinaabe *kwe* (women). Luby's correlation of the impact of changes to the Winnipeg River on food security and child-rearing related to an increase in Anishinaabeg children being sent to Residential Schools and taken away during the Sixties Scoop is significant in deconstructing many stereotypes about Indigenous peoples and an inability to look after their children. I agree with much of what Luby puts forth in this section due to, again, similar stories and examples that exist across the territory Indigenous peoples share with Canada.

Another important aspect that would be helpful to add to this section, however, is a discussion on Anishinaabeg understandings of gender in order to breakdown the stereotypical constructs that permeate through Indigenous societies because of colonization by Canada, and the imposition of Christianity, that impacted Indigenous ways of existing. For instance, for Anishinaabeg and many other Indigenous societies, there are more than two genders, and the roles each play within Anishinaabeg communities and families were also heavily impacted by colonization and Canada's push for prosperity as it and its population grew.

Although I highlight two examples that could assist with expanding an understanding relating to Anishinaabeg understandings and views in relation to Canada's growth and claim of post-World War II prosperity for those within the territory it is built upon, Brittany Luby's *Dammed* is an important book that pushes the reader to question Canada's nation-building process and to reconcile with the fact that Canada's growth and prosperity were at the expense of Indigenous peoples – with the experience of the Anishinaabeg along the Winnipeg River, and Luby's home territory, being the example focused upon.

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