



CULTURAL CONSERVATION



THE FACTORY POLLUTION

Anishinaabe

Gaawiin geyabi aayaasiiwag
maazhamegosag ziibiinsing,
The creek has no more salmon,

onzaam chi-anokiiwigamig,
because a big factory,

wiiyagiskaan nibi.
polluted the water.

Chi-anokiiwigamig
owiisagendamaan
maazhamegosan.
The factory hurt the salmon.

Giwiijikiwenaanig
maazhamegosag giimaajaawag.
Our salmon friends are gone.

Gaawiin tesiinon miijim
waa miijid Migizi gemaa Ajijaak.
There is no food for Eagle or Crane.

“Aaniin gaa-ezhiwebag?” agwedwe Ajijaak.
“What happened?” asks Crane.

“Gaawiin maamdaa daasiiwag
maazhamegosag omaa,” gii-ikido Migizi.
“The salmon cannot live here,” says Eagle.

Akozishkaa.
There is so much sickness.

Wiinichigaade.
There is pollution.

Mindaweshkaa.
There is
continual greed.

Chi-anokiiwigamig
owiisagendaan nibi.
The factory has hurt
the water.

The Lorax

“They loved living here. But I can’t let them stay.
They’ll have to find food. And I hope that they may.
Good luck, boys,” he cried. And he sent them away.

“You’re glumping the pond where the Humming Fish hummed!
No more can they hum, for their gills are all gummed.
So I’m sending them off. Oh, their future is dreary.
They’ll walk on their fins and get woefully weary
in search of some water that isn’t so smeary.”

THE SOLUTION

Anishinaabe

Eningwiiganijig maamawibizowag.
The winged ones fly together.

Eningwiiganijig
o'aabajitoonaawaa enewewaad
ji-noondawindwaa,
The winged ones use their
voices to be heard,

diindiisiwag,
the blue jays,

aadegwag,
crows,

ogiishkimanisiig,
kingfishers,

apichiwag,
robins,

misko-bineshiinyag.
cardinals.

The Lorax

“SO...

Catch!” calls the Once-ler.

He lets something fall.

“It’s a Truffula Seed.

It’s the last one of all!

You’re in charge of the last of the Truffula Seeds.

And Truffula Trees are what everyone needs.

Plant a new Truffula. Treat it with care.

Give it clean water. And feed it fresh air.

Grow a forest. Protect it from axes that hack.

Then the Lorax

and all of his friends

may come back.”

THE MESSAGE

Anishinaabe

Ajjaak azhe-babaamise gichi-gaming.
Crane flies back to the great sea.

Ajjaak bamenimaag wiijikiwenyag.
Crane cares for friends.

Ajjaak obamendaan aki.
Crane cares for the land.

Ajjaak obamendaan nibi.
Crane cares for the water.

Ajjaak obamendaan
aki noojimomigag.
Crane cares to see the land healed.

Ajjaak obamendaan
nibi aabiziiwijiwan.
Crane cares to see
the water healed.

Gibamendaan ina?
Do you care?

The Lorax

“But *now*,” says the Once-let,
“Now that *you*’re here,
the word of the Lorax seems perfectly clear.
UNLESS someone like you
cares a whole awful lot,
nothing is going to get better.
It’s not.”

THE GRAMMAR

Anishinaabe

Animals have names

Plants and animals are educational

No human characters



The Lorax

“The” creatures

Plants and animals are fictional

Told from the perspective of humans



WHY PICTURE BOOKS?

- “The Anishinaabe outlook is one of action, energy and reciprocity, which invites exploration of survival as an interconnected communal act—a grammar of environmentalism.”
- “Anishinaabe stories typically introduce indigenous animals and settings, help with identification of local places, and encourage intergenerational memory.”
- “[The stories] blur contemporary genres of fiction and nonfiction to include scientific concepts with culturally relevant lessons in morality and spirituality.”

-Noodin

SKYWOMAN FALLING

Places emphasis on reciprocity and generosity

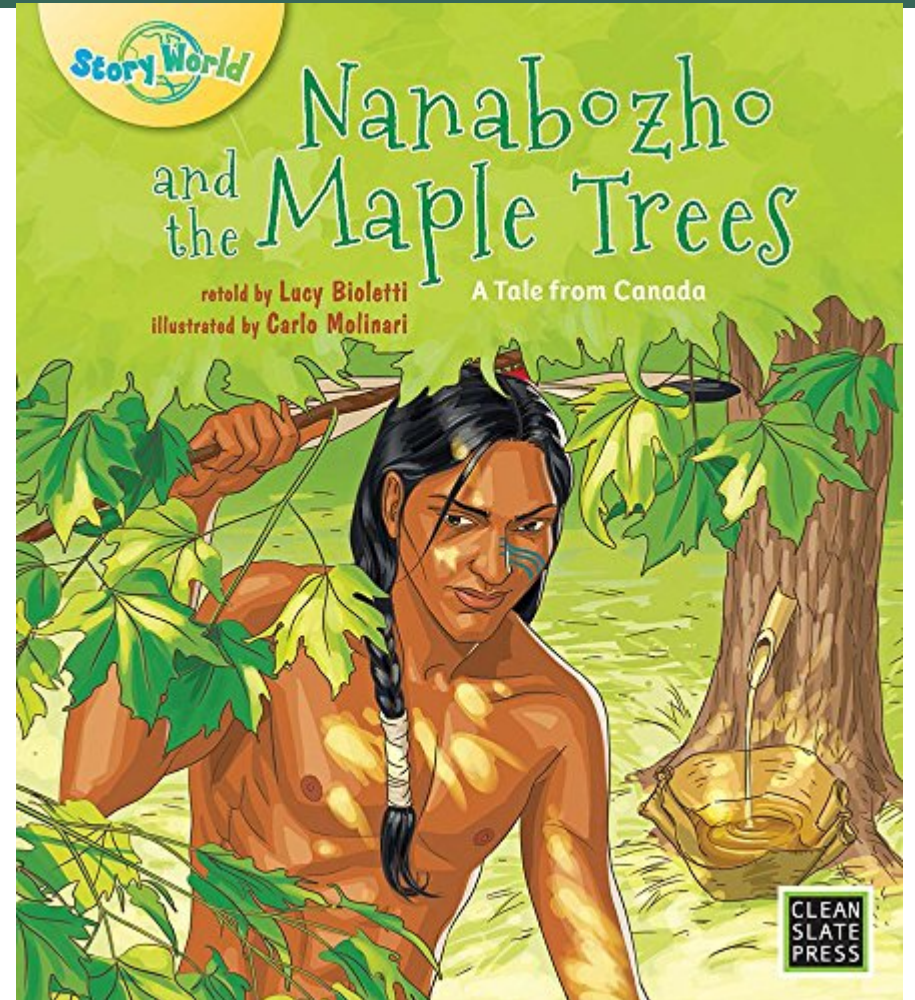
“We say that humans have the least experience with how to live and thus the most to learn—we must look to our teachers among the other species for guidance.” -Kimmerer



THE TALES OF WENABOZHO (NANABOZHO)

- “illustrates adaptive change and creative adaptation of the environment within the boundaries of the ecological system.”
- “demonstrate what should not be done”
- “teach the facts required for stewardship and partnership with the lake”
- “this tale returns several times to... the consequences of altering an environment”

-Noodin



NATIVE SUSTAINABILITY EFFORTS

Accommodate altered hydrologic processes – plan for limited water availability

Design and modify infrastructure to meet expected conditions

Encourage community adjustments and transition while maintaining reciprocity and balance

-Tribal Adaptation Menu Team



AMERICAN OPPOSITION



NATIVE OPPOSITION

“Joining him is a small group of other ‘water protectors’ representing Native Americans across Michigan and beyond. They say a Line 5 rupture, however unlikely some experts describe it, would threaten their way of life.” - Malewitz



NATIVE OPPOSITION



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