

Appendix B: Fond du Lac Health Impact Assessment Steering Committee Meeting Agendas

Collaborative Health Impact Assessment: Effects of Wild Rice Water Quality Rule Changes on Tribal Health

Partners: Fond du Lac Band of Lake Superior Chippewa, Minnesota Department of Health

August 1, 2017 | 1 PM – 4 PM

CONFERENCE CALL

Phone number: 218-878-7121

Conference code: 367378

DRAFT AGENDA

1:00 PM-1:20 PM	Blessing and pipe ceremony
1:20 PM-1:40 PM	Welcome to the first HIA Steering Committee meeting & Introductions (Nancy) <ul style="list-style-type: none">○ Complete Steering Committee pre-evaluation form
1:40 PM-1:50 PM	Why are we here? Why are we performing an Health Impact Assessment (HIA) on Water Quality Rules? (Nancy Schuldt, Fond du Lac Environmental Program)
1:50 PM-2:10 PM	Introduction to HIA (Kristin Raab, MN Department of Health)
2:10 PM-2:35PM	Discuss goals and timeline for HIA (Nancy & Kristin)
2:35 PM-2:40 PM	BREAK
2:40 PM-2:50 PM	Current research related to Wild Rice (Nancy)
2:50 PM-3:40 PM	Discuss findings from Health Fair & first public meeting (Nancy & Kristin) <ul style="list-style-type: none">○ Discuss possible areas for assessment○ Do we need more information to finalize areas of assessment?○ What can we begin now?
3:40 PM-3:55 PM	Discuss communications related to the HIA <ul style="list-style-type: none">○ How, when & where should we communicate about the HIA?
3:55 PM-4:00 PM	Next steps & THANK YOU!!!

Collaborative Health Impact Assessment: Effects of Wild Rice Water Quality Rule Changes on Tribal Health

Partners: Fond du Lac Band of Lake Superior Chippewa, Minnesota Department of Health

September 18, 2017 | 10 AM – 1:30 PM

CONFERENCE CALL

Phone number: 218-878-7121

Conference code: 367378

DRAFT AGENDA	
10:00 AM-10:20 AM	Blessing and pipe ceremony (TBD)
10:20 AM-10:35 AM	Welcome & Introductions (Wayne Dupuis, Fond du Lac Environmental Program)
10:35 AM-10:45 AM	Update on the Water Quality Rules & MPCA's public comment period (Nancy Schuldt, Fond du Lac Environmental Program)
10:45 AM-11:05 AM	Discuss results from the youth engagement, pre-evaluation surveys and goals of the HIA (Nancy)
11:05 AM-11:30 AM	Begin discussing the pathway diagram. Does it reflect your knowledge of the connections between manoomin and health? What needs to be changed? (Nancy)
11:30 AM-12 Noon	BREAK FOR LUNCH
12:00 PM-1:00 PM	Continue discussing the pathway diagram and prioritizing pathways (Nancy & Brenda Hoppe, MN Department of Health)
1:00 PM-1:25 PM	Discuss communications for the HIA (Janet & Wayne) <ul style="list-style-type: none">○ Photo journals/videos of manoomin harvesting○ Who are our target audiences? What do we need them to do?○ How, when & where should we communicate with them about the HIA (process and/or results)?
1:25 PM-1:30 PM	Next steps & THANK YOU!!!

Collaborative Health Impact Assessment: Effects of Wild Rice Water Quality Rule Changes on Tribal Health

Partners: Fond du Lac Band of Lake Superior Chippewa, Minnesota Department of Health

December 5, 2017 | 10 AM – 2 PM

CONFERENCE CALL

Phone number:  (712) 775-7031

Conference code: 407-165-862 #

DRAFT AGENDA	
10:00 AM-10:20 AM	Blessing and pipe ceremony (TBD)
10:20 AM-10:30 AM	Update on the Water Quality Rules & MPCA’s public comment period <i>Nancy Schuldt</i>
10:30 AM-12 Noon	Finalize pathway diagrams (recap Steering Committee priorities from last meeting; review updated pathway diagrams). <i>Nancy Schuldt and Kristin Raab</i> <ul style="list-style-type: none"> • Does it reflect your knowledge of the connections between manoomin and health? • What needs to be changed? • Which of these health determinants are most important to the community? (Nancy)
12 Noon – 12:30 PM	BREAK FOR LUNCH
12:30 PM-12:50 PM	Review of draft HIA report outline <i>Nancy Schuldt</i>
12:50 PM-1:50 PM	HIA Communication Plan Brainstorm — small group working session & large group shareout <i>Wayne Dupuis, Shannon Judd, and Nissa Tupper</i> <ul style="list-style-type: none"> • Key audience(s) — who do you want to reach? • Objectives & key message(s) — what do you want them to know and what do you want them to do as a result of this knowledge? • Tactics — how can we best reach this audience? When is the best time to communicate with them about the HIA (process and/or results)?
1:50 PM-2:00 PM	Next steps & THANK YOU!!!

Effects of Wild Rice Water Quality Rule Changes on Tribal Health HIA

Fond du Lac Band of Lake Superior Chippewa

Technical Assistance: Minnesota Department of Health

June 19, 2018 | 10 AM – 2 PM

CONFERENCE CALL
Phone number:  (712) 775-7031
Conference code: 407-165-862 #

DRAFT AGENDA	
10:00 AM-10:20 AM	Blessing and pipe ceremony (TBD)
10:20 AM-10:30 AM	Welcome and updates on the Water Quality Rules and Minnesota Governor's Executive Order <i>Nancy Schuldt, FDL</i>
10:30 AM-12 Noon	University of Minnesota Graduate Students' Assessments: <ul style="list-style-type: none">• Baseline data: Kellen Schalter & Kari Carlson (15 min)• Cultural changes: Jennifer Ballinger (30 min)• Nutrition: Mariam Suri (15 min)• Physical activity: Cydney Mcguire (15 min)• Mapping: Daniel Mcniel (15 min)
<i>12 Noon – 12:30 PM</i>	<i>BREAK FOR LUNCH</i>
12:30 PM-12:45 PM	Review of Earth Economics' Report (15 min) <i>Nancy Schuldt</i>
12:45 PM-1:00 PM	Review of survey data from health fair and public meeting (15 min) <i>Kate Preiner & Katie Williams, EPA</i>
1:00 PM-1:30 PM	Discuss cycle of life and manoomin diagram (30 min) <i>Micaela Resh, MDH</i>
1:50 PM-2:00 PM	Next steps: (30 min) <ul style="list-style-type: none">• Review outline and writers—Kristin Raab, MDH• HIA Communication Plan—Shannon Judd, FDL THANK YOU!!!

Effects of Wild Rice Water Quality Rule Changes on Tribal Health HIA

Fond du Lac Band of Lake Superior Chippewa

Technical Assistance: Minnesota Department of Health

August 27, 2018 | 10 AM – 2 PM

CONFERENCE CALL

Phone number:  (712) 775-7031

Conference code: 407-165-862 #

DRAFT AGENDA

10:00 AM-10:20 AM	Blessing and pipe ceremony <i>Ricky DeFoe, Fond du Lac Band</i>
10:20 AM-10:30 AM	Welcome and updates on the Water Quality Rules and Minnesota Governor's Executive Order (10 min) <i>Nancy Schuldt, FDL</i>
10:30 AM-12 Noon	Crosswalk between diagram and table of contents (90 min) <ul style="list-style-type: none">• Review of Table of Contents—What's missing?• Review diagram• Crosswalk between diagram and Table of Contents <i>Nancy Schuldt</i>
12 Noon – 12:30 PM	<i>BREAK FOR LUNCH</i>
12:30 PM-12:50 PM	Review of Earth Economics' Report: Key Take-Aways (20 min) <i>Nancy Schuldt</i>
12:50 PM-1:10 PM	Communications Plan (20 min) <i>Shannon Judd, FDL</i>
1:10 PM-1:25 PM	Discuss cycle of life and manoomin diagram (15 min) <i>Micaela Resh, MDH</i>
1:25 PM-2:00 PM	Next steps: (35 min) <ul style="list-style-type: none">• Formatting & Photos THANK YOU!!!

Data Summary:

Content analysis results about the importance of wild rice (Manoomin) to the health of the Fond du Lac Band of Lake Superior Chippewa to inform the Fond du Lac Collaborative Health Impact Assessment Baseline Health Assessment

Methodology

The USEPA Mid-Continent Ecology Division provided data analysis support to the Fond du Lac Band (hereafter referred to as the Band) of Lake Superior Chippewa's baseline health assessment for a health impact assessment (HIA) they are conducting. The Band collected data about the importance of wild rice to their members in two different settings, a community health fair and a community meeting. The Fond du Lac Human Services Division hosts an annual community health fair for their clients and community members, with an attendance of over 600 (Fond du Lac, 2018). The event on June 8, 2017 had approximate 675 attendees. It is the Min No Aya Win Clinic's largest outreach event and serves the Fond du Lac tribal community and other tribal members who access health services.

The community meeting was part of the HIA methodology to collect input to determine the most important social determinants of health to investigate as part of the assessment. There were twenty-three Band members in attendance, twelve felt comfortable completing the survey. Three elders shared their perspectives with the group at the start of the exercise. Fond du Lac and Minnesota Department of Health (MDH) recorded the responses on poster boards.

This report outlines our data analysis methods and the most important themes indicated by the data. Content analysis is a method used in social science to examine text data, which includes interviews, open-ended survey questions, print media, or written observations (Hsieh & Shannon, 2005). Studies that use content analysis examine the characteristics, relationships, and patterns of language by organizing the text into categories or themes (Hsieh & Shannon, 2005). We used this method to sort data and identify patterns in the text responses of the health fair survey and community meeting (Hsieh & Shannon, 2005). We analyzed the health fair survey first and identified a list of emergent themes. The themes represented the specific contributions that wild rice made to the health and well-being of Band members. After the themes were identified, they functioned as a framework to analyze the community meeting results. During each phase of the analysis, the results were reviewed by the HIA Steering and Baseline Health Committees.

Health Fair Survey

Surveys were distributed in-person at a community health fair on (June 8, 2017). The survey included three questions about how participants ranked the importance of wild rice to family and community health. The first two questions on the survey could be answered using a Likert Scale:

1. How important is wild rice to you and your family's health? (scale 1-5: 1 = *not important at all* to 5 = *extremely important*)
2. How important is wild rice to your community's health? (scale 1-5: 1 = *not important at all* to 5 = *extremely important*)

There was also space for participants to write comments after the first two questions. Five of 22 participants provided a comment on the first question; two participants commented on the second question.

The third question was open-ended: "If wild rice is important to you, please describe why it is important." Twenty participants provided a response.

The written responses on the surveys were transcribed, uploaded into the software NVivo, and analyzed using a grounded theory approach. A grounded theory approach is used when there is no existing codebook and the themes are derived from the data (Glaser & Holton, 2004). The themes function as a method to categorize the responses and explain how participants value wild rice. The six themes that emerged in the analysis of the health fair survey were: activity, enjoyment, environment, health, identity, and social relations.

To understand the meaning of each theme for the participants, the researchers summarized the responses that corresponded to each theme, then expanded on the summaries with additional information from the academic literature. Coding the responses was not mutually exclusive, and some responses appear in multiple themes. Once coded, the responses were organized into their respective themes, tabulated, and examined for emergent patterns or relationships within and across themes. These themes and definitions also served as the framework for coding the community meeting data.

Community Meeting

The community meeting data was collected in-person on June 19, 2017 at the Fond du Lac Natural Resource Management office. Participants were asked three open-ended questions:

1. How important is wild rice to you and your family's health needs?
2. How important is wild rice to your community's health needs?
3. How does the health of wild rice affect your health?

Responses were compiled and transcribed. Using NVivo, the responses were qualitatively analyzed and sorted into the themes that emerged from the health fair survey. In addition to the original six themes, two additional themes, management and supply, were added to accommodate new topics identified from the community meeting. Like the health fair survey data, the themes were not mutually exclusive and some quotes are relevant to multiple themes. Once coded, the quotes were organized into their respective themes, tabulated, and examined for emergent patterns or relationships within and across themes.

The survey instruments are shown in Appendix A; the unedited compiled responses for the health fair survey and community meeting are in Appendix B.

Results and themes

Initial results

The first two survey questions (answered on Likert Scale) indicated that participants valued wild rice highly. The mean score of the importance of wild rice to the individual's and family's health was 4.8

(n=22), which falls between important (4) and extremely important (5). The mean score for the importance of wild rice for the community's health was the same, 4.8 (n=21).

Eight themes emerged from the health fair survey and community meeting to explain why wild rice is important to the Band for their own, their family's, and their community's health. The descriptions (definitions) of these themes are based upon participants' responses, and supported with evidence from the literature. This methodology is utilized to maintain the voice and input of the participants. See Table 1 for a frequency tally of the themes.

For each theme, we have included selected comments (in italics) from participants. See Appendix B for a complete listing.

Table 1. Tally of results of the health fair survey and community meeting results. The tally represents the number of instances that a theme was coded. The tally is greater than the number of participants in the community meeting because a theme may have mentioned more than one theme.

Health Fair Survey	Community Meeting
· Identity (13)	· Identity (22)
· Social Relations (9)	· Health (22)
· Health (7)	· Social Relations (17)
· Environment (6)	· Environment (16)
· Enjoyment (5)	· Activity (7)
· Activity (4)	· Management (6)
	· Supply (5)
	· Enjoyment (1)

Identity

Community statements coded as identity relate to cultural, spiritual, or sacred practices involving wild rice, including ceremonies and gifting. Power (2008) argued that for indigenous cultures, “traditional food retains significant symbolic and spiritual value, and is central to personal identity and the maintenance of culture,” (p. 96). Furthermore, Anishinaabe culture is structured by the concept of reciprocity, including gift giving (Minnesota Historical Society, 2018). In addition, the act of gifting or food sharing is considered a part of daily life for indigenous communities (Skinner, Hanning, Desjardins, & Tsuji, 2013). Relationships that involve sharing also help ensure quality of life and build social connections for community stability and family solidarity (Duhaime & Bernard, 2008).

It's in my culture. It's a part of who I am.

Wild rice waters are primary in my family and tribe religion. Wild rice waters are to me no different from a Christian church or Muslim mosque.

Health

Participant statements coded as health include statements referring to wild rice as food, medicine, and essential for overall well-being (physical, mental, and spiritual well-being). The literature explains that well-being can be affected by a multitude of variables. For example, a loss of traditional food systems and dietary change for indigenous cultures can have outcomes including decreased dietary diversity, lower cultural morale, increased sedentary lifestyle, and higher rates of obesity, diabetes, heart disease,

and cancer (Kuhnlein & Receveur, 1996). Food insecurity can contribute to increased stress, anxiety, and depression (Weaver & Hadley, 2009). Healthy, normative spiritual beliefs have positive health benefits, such as better coping with stress and anxiety (Seybold & Hill, 2001).

[Wild rice is] Very important because it is a lower glycemic food source for diabetics, which a lot of Anishinaabes are.

[Wild rice is] Very important as a healthy traditional food.

Social Relations

Participant statements about social relations indicated that wild rice contributes to bonding, traditions, and maintaining family and community connections. In the literature, the seasonal harvesting of wild food represents a cultural event that amplifies social and community cohesiveness (Skinner, Hanning, Desjardins, & Tsuji, 2013). Additionally, traditional food systems are the foundation of social activity, social cohesion, and social integration (Duhaime & Bernard, 2008; Royal Commission on Aboriginal Peoples, 2002; Willows, 2005). Responses highlighting the relationship with the earth or the natural environment were also included in this category because of the human responsibility to all of creation (Raster & Hill, 2017; Verbos & Humphries, 2013).

It's a natural resource for the Native Americans. Harvesting and having it for our families to help our families.

It feeds our community, our families and important to our health.

Environment

Participant statements coded as environment include references to how wild rice is connected to nature, including the seasonality of harvesting, connection to the earth, Manoomin as a natural resource, and wild rice as an indicator of environmental health. In the literature, harvesting wild edibles is a tradition that helps indigenous cultures maintain a special relationship with the land (Dussault & Erasmus, 1996).

[Harvesting wild rice] teaches us how to walk with nature.

Wild rice needs clean, fresh water to grow and thrive. So do we. Water is life and wild rice is a part of a healthy life and environment. What is good for wild rice is good for all of us. We need to be the voice of the Manoomin! We need to be the voice of the water! We need to be the voice of the earth! We need to be a voice for each other!

Activity

Responses by participants coded in this category represented activities related to wild rice, such as the harvesting process or the frequency of consuming wild rice (i.e., frequency of consumption as opposed to taste). In the literature, activities involved with the gathering of traditional foods serve as a way of sustaining social relationships and distinctive cultural characteristics (Willows, 2005). Consuming traditional food marks the completion of a series of traditional processes regarding the harvesting, processing, distribution, and preparation of the food (Willows, 2005).

We rice every season.

Ricing is a tradition that creates a community of support and keeps us out of trouble. I've been asked, 'Why is everything the Anishinaabe women do hard?' We gather food in the cold and rain. This may be 'hard,' but it's who we are. It's an activity that grounds us and it keeps us busy. When you're done with a day of hard work, you don't have time or energy to distract yourself with drugs or other things. You stay grounded and healthy.

Enjoyment

Statements coded to the enjoyment category include those statements that discuss eating wild rice and specifically expressing fondness for the flavor or dishes made with it.

Because we like it so much it makes us happy when we eat it. Happy feelings are good for your emotional health, plus it's a very good, healthy, and nutritionally complete food.

Management

Participants cited concerns regarding the protection and management of wild rice. Many participants suggested that the tribes should be responsible for setting the water quality standards instead of the state agencies that currently do so. Such a suggestion is not unprecedented. One example of collaboration between indigenous management ideas and natural resource managers is the Menominee Tribe of Wisconsin. Legislation in 1908 allowed the Menominee Tribe to require the federal government to use multiple sustainable forestry practices on the Menominee reservation, which are still implemented today and are based on the Tribe's land ethic (Trosper, 2007).

It would mean so much more if DNR would ask tribes when to open the lakes for ricing and fishing. Tribes are meticulous and know the land. Please listen and balance that. Can't answer one question without the others. We should be the ones who set the bar (WQ standard), no one else.

We have generations of knowledge about the state of our waters and land. It's our spirituality, it's our self. Having the DNR or PCA set the standard instead of us doesn't make sense. We're the ones who live here and have a direct relationship with the resources. Go to someone else's backyard and try to pollute, see how fast you're held accountable and put in jail. Why can they do this without consequence, yet if we were to do the same, we'd immediately be in trouble? It's not fair to the indigenous people. We're affected most, yet we have the least say.

Supply

When participants referred to supply, it meant the stock, or in some cases lack of stock, of wild rice that participants had in storage. In addition to supply on hand, food security in indigenous cultures can include the harvesting, sharing, and consumption of the food (Power, 2008). The literature also supports that the access, availability, utilization, and stability of food must be considered when addressing food security (Food & Agriculture Organization of the United Nations, 2005). Participants indicated that having a supply of wild rice throughout the year provides peace of mind. Research supports that food insecurity can have negative effects on mental health, such as elevated levels of stress, anxiety, and depression (Weaver & Hadley, 2009).

I always have a couple hundred pounds on hand.

We have always had wild rice in our house.

Discussion

The open-ended responses from the health fair survey and the Likert Scale rankings complement each other. Findings from the Likert Scale rankings show that participants value wild rice for its health benefits. The statements from the open-ended portions of the health fair survey support the high ratings by illustrating the integral role wild rice has in individual, family, and cultural well-being.

The health fair survey and community meeting results overlapped for the most commonly cited themes, which were: identity, health, social relations, and environment. From the community meeting data, we added two additional themes, management and supply, which were frequent topics mentioned by Band members. The addition of these two themes may be an indication that the two populations who answered the surveys were similar, but the community meeting participants had more responsibility for managing wild rice as a resource.

Overall, the original six themes that emerged from the health fair survey data remained consistent with the community meeting data, which strengthen the definitions of the themes derived from participant responses. The community meeting focus group did provide more depth to the definition for the social relations theme, as some responses reflected a relationship to nature as a relative.

It should be noted that this analysis represents the voice of those who participated in the health fair survey and community meeting. The number of participants is small, so it might be difficult to generalize the results to the entire Fond du Lac Band of Lake Superior Chippewa, or Anishinaabe people. However, the total number of participants combined (n=34) does create a more robust study. To address the limitations, the results were reviewed by the Band and the Steering Committee for the HIA. Furthermore, the values were similar for both health fair survey and community meeting participants, which suggests the results are reliable despite the small number of participants.

References

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Appendix A: Survey instruments

WILD RICE SURVEY

1. How important is wild rice to you and your family's health? (scale 1-5: 1-*not important at all* to 5-*extremely important*)
2. How important is wild rice to your community's health? (scale 1-5: 1-*not important at all* to 5-*extremely important*)
3. If wild rice is important to you, please describe why it is important.

Community Meeting Survey



Fond du Lac Resource Management

COLLABORATIVE HEALTH IMPACT ASSESSMENT:
Effects of Wild Rice Water Quality Rule changes on Tribal Health
Community Meeting **June 19, 2017**

How important is wild rice to you and your family's health? Please describe.

How important is wild rice to your community's health? Please describe.

How does the health of wild rice affect your health?

Appendix B: Complete community survey and meeting data set

Font in italics indicates quote came from health fair survey data; font in non-italics indicates quote came from community interview data.

Identity:

- *It's in my culture. It's a part of who I am.*
- *It's in our stories – it brought us here – it's the life of us.*
- *Cultural food.*
- *Natural, non-GMO, traditional healthy food.*
- *Manoomin is medicine, a way of life, tradition and very important food source.*
- *And its super fun finishing the rice the traditional way not using new technology.*
- *It is a cultural, historical staple, central to our spirituality, ceremonies, and traditional lifestyles.*
- *It's healthy, sacred, and creates family bonding and experiences.*
- *Food – activity – historical significance, way of life.*
- *Important to our culture.*
- *Wild rice is important because it has been in my family's traditions and food for many (of) my family members.*
- *Because it's sacred and important to our survival.*
- *It is one of our family's staples – and important for our culture and keeping us connected.*
- Very important as a healthy traditional food.
- I can give you at least eight generations of family oral history of us harvesting wild rice. This is the first food we give to our babies, we have lifelong connections to our sacred food.
- Wild rice waters are primary in my family and tribe religion. Wild rice waters are to me no different from a Christian church or Muslim mosque.
- Wild rice is sacred food.
- It's a seed, the growing. Watching it grow, knowing it's there. I didn't grow up with wild rice -- I'm an unborn native -- I didn't understand. Any of the fundamental processes (policies, rights, rituals) of being native. Now I am capturing, acquiring, learning, loving what my culture really means. It is important to me being it is something that I can do. I can plant, I can grow, I can watch, I can harvest, share, nurture, feel a connection, feel the strength of generations past and for those to come, it is good. I can do this and be thankful.
- And we have to be proud that we have done this for a long, long time.
- If it isn't there, we can't eat it for our feasts. We will get depressed and sad. It's depressing because we can't have our spirit food.
- To gather -- to finish -- to feast -- to dance.
- You take my rice, you take my arm. You take my fish, you take my legs. We are tied directly, we are one.
- It's part of our diet, every day, it is who we are.
- You're considered poor if you don't have a storage of wild rice.
- It's our spirituality, it's yourself.
- We're affected the most. We're tied to that soil. That rice. Those animals. We are one.
- Our reservation was physically put here to save wild rice beds. We are here to live a life of Manoomin.
- Use of wild rice in ceremonies is also valuable to us as a family and exercising treaty rights. Wild rice is part of our prophecies.

- Very important to community feasts and gatherings, a traditional food to the indigenous peoples of this area and to most Ojibwe in Minnesota and Wisconsin.
- It keeps us out of trouble and creates community of support. The women ask why is everything the Anishinaabe do hard? It's who we are.
- We are one with the rice. You take my rice, you take my left arm. You take my fish, you take my right arm. There is no distinction, it's who we are.
- Ricing is a tradition that creates a community of support and keeps us out of trouble. I've been asked, "Why is everything the Anishinaabe women do hard?" We gather food in the cold and rain. This may be "hard," but it's who we are.
- We didn't have enough rice after the 2012 flood. This made me thankful for rice in a different way. I hold tighter to it now, because I'm aware that I might not have enough. I don't want to feel this way, it's our culture to share our rice and take care of each other. It goes against who we are, to not have enough to take care of ourselves and our community.
- We're tied to that soil. To that rice. To the animals. We are one.
- Very special gift.

Health:

- *It feeds our community, our families and important to our health.*
- *It's healthy, sacred, and creates family bonding and experiences.*
- *It's something healthy that's been around.*
- *It helps with many families' diets.*
- *Natural, non-GMO, traditional healthy food*
- *Manoomin is medicine, a way of life, tradition and very important food source.*
- *Food – activity – historical significance, way of life.*
- I am fortunate that I have other pure foods available (moose meat and deer meat) so I do not eat as much rice as I could.
- It would probably help my health more if I consumed more.
- Very important because it is a lower glycemic food source for diabetics, which a lot of Anishinaabe are.
- Very important as a healthy traditional food.
- As a 67-year-old Fond du Lac enrollee and resident, and type 2 diabetic for the past 24 years, wild rice is a very important food source that is nutritious (lower glycemic) and healthy for me and my family.
- White rice is now full of arsenic, how can you eat something like that!
- Very important to everyone's well-being in the area.
- Wild rice is a good and healthy food source. No chemicals or additives. No GMOs. Reduces the risk of cancers and other health problems.
- Food is medicine.
- Mental health, social health, physical health. Individual self --> family --> community. All connected --> keeping the circle --> beginning --> middle --> ending.
- Living in a large family it was the best way my mom knew to give us a healthy meal and one of those food that would fill us up and last in our bellies 'til morning. We are very thankful.
- It gives us a real healthy sustenance for all of our people in the community. It is pure food!
- Because we like it so much it makes us happy when we eat it. Happy feelings are good for your emotional health, plus it's a very good, healthy, and nutritionally complete food.

- It keeps us strong and healthy when served with our venison, duck, and fish.
- It is the only true food that we can use that is untainted.
- Very special gift. Healthier for the family eating wild rice instead of white rice. Important for diabetes control and weight control. Nutritious food for everyone.
- Grocery store food is treated and is not healthy for us.
- If it isn't there, we can't eat it for our feasts. We will get depressed and sad. It's depressing because we can't have our spirit food.
- Highly important as a staple in our diet. A source of nutrition.
- It's part of our diet, every day, it is who we are. We used to not have to pay for our food, and we were healthy. We had enough meat and rice to survive. Now we have to add processed food and are getting sick. I have diabetes and it's probably linked to that switch. I was healthy when I only ate traditional food.
- Our traditional food is what makes us healthy.
- We know we'll be okay if we go into July with 10-15 pounds of rice. It's nutritional and it's peace of mind for all of us.

Social Relations:

- *I live in East Lake. It's really important to me and my family. We rice every season.*
- *Very important to my family.*
- *To my family it is very important. I hear people trying to get the community involved, not sure how well it works though.*
- *It's healthy, sacred, and creates family bonding and experiences.*
- *It's a natural resource for the Native Americans. Harvesting and having it for our families to help our families.*
- *It feeds our community, our families and important to our health.*
- *Wild rice is important because it has been in my family's traditions and food for many (of) my family members.*
- *It is one of our family's staples – and important for our culture and keeping us connected.*
- *It helps with many families' diets.*
- *I give my close relatives rice.*
- *Eating and gathering local foods is important to my family. Knowing where our food comes from, how it is grown and prepared is an important part of my family's health.*
- *Same as my family's health. All applies to our community, state, nation, and earth as well.*
- *Wild rice needs clean, fresh water to grow and thrive. So do we. Water is life and wild rice is a part of a healthy life and environment. What is good for wild rice is good for all of us. We need to be the voice of the Manoomin! We need to be the voice of the water! We need to be the voice of the earth! We need to be a voice for each other!*
- *It's a seed, the growing. Watching it grow, knowing it's there. I didn't grow up with wild rice -- I'm a unborn native -- I didn't understand. Any of the fundamental processes (policies, rights, rituals) of being native. Now I am capturing, acquiring, learning, loving what my culture really means. It is important to me being it is something that I can do. I can plant, I can grow, I can watch, I can harvest, share, nurture, feel a connection, feel the strength of generations past and for those to come, it is good. I can do this and be thankful.*
- *Mental health, social health, physical health. Individual self --> family --> community. All connected --> keeping the circle --> beginning --> middle --> ending.*
- *It is very important for our community because the gathering of wild rice is such a communal*

endeavor for families and when they gather there is the comradery, the visiting, and the family grows together in doing something so special for the survival of our families!

- Everyone expects it at our feasts.
- A mainstay of the family -- the community -- the village. Remembering my mother bringing this, and reaping and cooking it on special occasions.
- For the same reasons—the season brings families together. To gather—to finish—to feast—to dance. That way the togetherness will create a healthy community.
- You take my rice, you take my arm. You take my fish, you take my legs. We are tied directly, we are one.
- It keeps us out of trouble and creates community of support. The women ask why is everything the Anishinaabe do hard? It's who we are. It's an activity that grounds us and keeps us busy.
- We're affected the most. We're tied to that soil. That rice. Those animals. We are one.
- Community depends on wild rice. So neat to give/get wild rice as a gift. Will barter earrings for wild rice.
- Been here for 20 years. Value wild rice. Grandson loves wild rice.
- I can give you at least eight generations of family oral history of us harvesting wild rice. This is the first food we give to our babies, we have lifelong connections to our sacred food.
- Ricing is a tradition that creates a community of support and keeps us out of trouble.

Environment:

- *We rice every season.*
- *Natural, non-GMO, traditional healthy food.*
- *Teaches us how to walk with nature.*
- *It's a natural resource for the Native Americans. Harvesting and having it for our families to help our families.*
- *Because it is there!*
- *Because it tastes good...and indicator of overall environmental health of the land.*
- Safe, continuous guarding the wild rice habitat which includes clean, non-toxic water, will ensure a sustainable crop of wild rice for perpetuity.
- It is naturally grown, it is a super food. It is our connection to the mother earth.
- Our reservation was physically put here to save wild rice beds. We are here to live a life of Manoomin. No wild rice means the land has been killed.
- Wild rice needs a healthy non-polluted environment to grow. I need a healthy non-polluted environment to grow.
- Very important since the health of wild rice and wild rice waters affects all of us.
- Wild rice needs clean, fresh water to grow and thrive. So do we. Water is life and wild rice is a part of a healthy life and environment. What is good for wild rice is good for all of us. We need to be the voice of the Manoomin! We need to be the voice of the water! We need to be the voice of the earth! We need to be a voice for each other!
- It's a seed, the growing. Watching it grow, knowing it's there.
- For the same reasons -- the season bring families together.
- When we have damaged rice beds, of course the nutrition of the rice is not there. The bad water quality, the invasive species.
- Keeping what's here. Scared about losing it.
- If manoomin is not protected (wild strains), we will be stuck with GMO paddy rice.

- The health of the water is integral to our wild rice crops.
- You take my rice, you take my arm. You take my fish, you take my legs. We are tied directly, we are one.
- We're tied to that soil. That rice. Those animals. We are one.
- We are one with the rice. You take my rice, you take my left arm. You take my fish, you take my right arm. There is no distinction, it's who we are.
- Same as my family's health. All applies to our community, state, nation, and earth as well.

Activity:

- *We rice every season.*
- *Eat it at least 2 times per week. And its super fun finishing the rice the traditional way not using new technology.*
- *Food – activity – historical significance, way of life.*
- *At least 2X per week.*
- It's very important, I cook it two times per week and eat it at feasts and gathering. It is the only true food that we can use that is untainted. A mainstay of the family -- the community -- the village. Remembering my mother bringing this, and reaping and cooking it on special occasions.
- Ricing is a tradition that creates a community of support and keeps us out of trouble. I've been asked, "Why is everything the Anishinaabe women do hard?" We gather food in the cold and rain. This may be "hard," but it's who we are. It's an activity that grounds us and it keeps us busy. When you're done with a day of hard work, you don't have time or energy to distract yourself with drugs or other things. You stay grounded and healthy.
- We eat wild rice often -- hot and cold.
- Very important since the health of wild rice and wild rice waters affects all of us. Eating and gathering local foods is important to my family. Knowing where our food comes from, how it is grown and prepared is an important part of my family's health.
- I can plant, I can grow, I can watch, I can harvest, share, nurture, feel a connection, feel the strength of generations past and for those to come, it is good. I can do this and be thankful.
- It is very important for our community because the gathering of wild rice is such a communal endeavor for families and when they gather there is the comradery, he is visiting, and the family grows together in doing something so special for the survival of our families!
- For the same reasons—the season bring families together. To gather—to finish—to feast—to dance. That way the togetherness will create a healthy community.

Enjoyment:

- *I really like wild rice.*
- *Eat it at least 2 times per week. And its super fun finishing the rice the traditional way not using new technology.*
- *It tastes really good even though I do not know the health benefits or nutrition facts about wild rice.*
- *Because it tastes good...and indicator of overall environmental health of the land.*
- *We love wild rice hot dish, when we are gifted or buy it we treat it as a very important special meal.*
- Because we like it so much it makes us happy when we eat it. Happy feelings are good for your emotional health, plus it's a very good, healthy, and nutritionally complete food.

Management:

- It would mean so much more if DNR would ask tribes when to open the lakes for ricing and fishing. Tribes are meticulous and know the land. Please listen and balance that. Can't answer one question without the others. We should be the ones who set the bar (WQ standard), no one else.
- Got to someone's backyard and try to pollute, see how fast you're in jail. Why can they do this to us without consequence, yet we can't? It's not fair to the indigenous people. We're affected the most.
- What can we do to protect A from B? A: cultural, spiritual, financial, family. B: challenges, obstructions, preventions, prohibitions, federal, state, county, corporate.
- We should be the ones who set the water quality standards, no one else. We have generations of knowledge about the state of our waters and land. It's our spirituality, it's our self. Having the DNR or PCA set the standard instead of us doesn't make sense. We're the ones who live here and have a direct relationship with the resources. Go to someone else's backyard and try to pollute, see how fast you're held accountable and put in jail. Why can they do this without consequence, yet if we were to do the same, we'd immediately be in trouble? It's not fair to the indigenous people. We're affected most, yet we have the least say.
- We're not going to "lose" wild rice, it's going to be taken away from us.
- If manoomin is not protected (wild strains), we will be stuck with GMO paddy rice.

Supply:

- I always have a couple hundred pounds on hand.
- We have always had wild rice in our house.
- We know we'll be okay if we go into July with 10-15 lb. of rice. 2012 flood - no rice - made us thankful for rice in a different way. We hold it tight now and are not as generous with it because we don't want to feel that way again.
- Shorter supply for families.
- Can't get wild rice when they live in the city.