Nutritional Balance Through Traditional Ojibwa Foods

2002-2003
NUTRITIONAL BALANCE THROUGH TRADITIONAL OJIBWA FOODS

The Nutritional Balance Through Traditional Ojibwa Foods project is a community-based nutrition education program for increasing knowledge, assessing nutritional habits, promoting health careers/higher education, and encouraging good nutrition on the L'Anse Indian Reservation in order to prevent and reduce chronic health diseases.

According to tribal health statistics, elders aged 55 and more have an extremely high rate of diabetes, heart disease, and hypertension. Other health risk factors are obesity, lack of exercise, and family history of chronic disease.

<table>
<thead>
<tr>
<th>KBIC senior citizens aged 55 and over</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Diabetes</td>
<td>64</td>
<td>39%</td>
</tr>
<tr>
<td>Heart Disease</td>
<td>39</td>
<td>24%</td>
</tr>
<tr>
<td>Hypertension</td>
<td>136</td>
<td>83%</td>
</tr>
</tbody>
</table>

Keweenaw Bay Ojibwa Community College (KBOCC) was developed upon the belief that Native American students, as members of sovereign nations, deserved an educational system that is responsive to their needs and concerns. Three purposes set forth by the college's Board of Regents related to this project include 1) preserving the Ojibwa culture, 2) providing community educational programs that meet the changing needs of the Keweenaw Bay Indian Community, and 3) preparing and encouraging Native American students to pursue post-secondary education.
To meet these purposes, project staff identified members of the Keweenaw Bay Indian Community’s programs to become part of the nutrition consortium. The members selected include elders, local Native American business owners, the KBIC nutritionist, Elderly Nutrition Coordinator, along with the KBOCC Fitness/Nutrition Coordinator and other KBOCC staff.

In order to integrate the Ojibwa culture into this project, an Ojibwa Spiritual Leader from the community served as consultant. Several traditional Ojibwa foods were identified along with their Ojibwa names. The Ojibwa Spiritual Leader also conducted traditional teachings to students that included offering and passing tobacco, offering prayers to the Creator, the sacred fire, smudging, the medicine wheel, and the seven teachings. Elders from the community were also involved in providing information regarding traditional Ojibwa food preparation and cooking.

The KBIC Nutritionist served as a consultant to provide nutritional information relating to the basic food groups necessary for the targeted age group. The Project Coordinator and KBOCC faculty and staff collaborated to provide nutritional informational presentations during community events such as the Summer Science Program for Youth, senior citizen healthy heart fair, KBIC Pow Wow, Waaka’igan Project ground breaking, Ojibwa Community Library open house, Move It Native Teen program, and the Three Fires Lodge ceremonies. The KBOCC Community Education Coordinator assisted in nutritional food presentations, and other gatherings.

Throughout the project period the five objectives were addressed:

1) Develop nutrition assessment tools for tribal members
2) Develop a database on food consumed by individuals and served by food service providers.

3) Create a nutrition education curriculum that incorporates Ojibwa tradition.

4) Create a paper documenting the assessment and nutrition education model.

5) Develop nutrition dissemination methods through technology.

1) Develop nutrition assessment tools for tribal members.

Nutritional assessment forms have been developed for the two Keweenaw Bay Indian Community targeted group, elders aged 55 years and older. The surveys included socioeconomic characteristics, family Ethnic background, number of family members, employment/sources of income, menus-regular eating habits (portion sizes of a selection of food served), barriers to healthier food choices, medical history/history of chronic health diseases, physical fitness/exercise, use of traditional foods, preparation of traditional foods, and any comments pertaining to traditional Ojibwa foods.

Surveys were distributed to elders by Rick Geroux, Project Coordinator, who went from door to door to assist elders in completing them and gather any narration. Because this method became too time consuming for one person, an Ojibwa elder, Shirley Clisch, was employed as consultant. Shirley Clisch also assisted in gathering surveys through the meal home delivery program and the congregate meal service located at the Ojibwa senior citizens center. Surveys have been completed by a fair number of elders although some were unable to be reached. In order to encourage participation, a prize drawing will be held for those who returned the surveys. Surveys that had been distributed by placement throughout the community only resulted in two being completed.
2) Develop a database on food consumed by individuals and served by food service providers.

The database for individual food consumption will be completed on a continuous basis as the surveys are collected. The elderly nutrition program has a rotating menu plan which is included as part of the database. After discussion with the Elderly Nutrition Director for the Ojibwa senior citizen meal program, the only time any traditional foods were served was when the food was donated from local fisherman, hunters, or other individuals/groups. It was also noted that the preparation of the donated food was done mainly by frying. On occasion, baked fish was provided. Copies of the Ojibwa Recipe Book were distributed to the senior citizen center for implementation into their elderly food program.

Menus from three individually owned food services located on the reservation were collected. Menus have been collected and lists of food served are stored in the database. None of the three businesses serve traditional Ojibwa food. The individual food businesses studied are: Chuckle's fast food service, D&D Subs & More gas station/food service, and R Place café.

Chuckle's menu is limited to beef burgers, chicken sandwiches, chicken strips, french fries, onion rings, cheese curds, jalapeno poppers, and sausage/egg biscuits. This food is cooked by heat waves, such as in microwaves, but in extremely higher conditions. The preparation itself is more nutritional than other methods but the calorie intake is high.

D&D Sub & More serves cold subs, hot subs, hot dogs, nachos with cheese, hamburgers, pizza, pasties, nacho supreme, chef salads, breakfast sandwiches, chili,
soup of the day, and homemade bakery items. The better foods served are the sub sandwiches which provide vegetables along with processed meat, and the chef's salad. All other items are high in calorie content.

R Place Café serves a wide variety of appetizers (all deep-fried), hamburgers, sandwiches, potatoes/fries, soups, processed meats, breakfast foods, dinners, and salads. Most of the food is fried or deep-fried. A variety of desserts are served as well including pie and ice cream. One low-cal plate is available: chicken breast, cottage cheese, fruit, and tomatoes. To assist these businesses in developing and offering better food choices to customers, all were given copies of the Ojibwa Recipe Book.

In order to provide nutritional meals at all of the chosen sites, educational nutrition information was made available. Dr. Dale Schmeisser, KBIC Health Department, provides weekly sessions to the community on nutrition pertaining to weight loss maintaining healthy lifestyles. A small number of tribal elders who have been attending the program have shared their health related issues with the group as well as their interest in receiving traditional food recipes. KBOCC staff provided information about this project to the elders through their Ojibwa Senior Citizens committee president, Shirley McKasy. Although several requests were made to gather recipes from elders, only a few have been extensively involved in this project. For their participation in this project, David Firestone, Elderly Nutrition Director, was presented with a gift of a VCR for the Ojibwa senior citizen center.

3) **Create a nutrition education curriculum that incorporates Ojibwa tradition.**

The Project Director and KBOCC staff has been working with the Ojibwa spiritual leader and other tribal members to gather information on traditional foods served and
their preparation. The Ojibwa Spiritual Leader gave presentations that included traditional teachings that included offering and passing tobacco, offering prayers to the Creator, the sacred fire, smudging with sacred medicines (sage, cedar, sweetgrass, tobacco), the seven teachings (love, truth, honesty, humility, wisdom, respect, and bravery) and the medicine wheel. The Ojibwa Spiritual Leader also provided materials that provided Ojibwa names for some of the plants used by the Ojibwa people and their uses for medicinal and non-medicinal purposes.

<table>
<thead>
<tr>
<th>DIRECTION</th>
<th>East</th>
<th>South</th>
<th>West</th>
<th>North</th>
</tr>
</thead>
<tbody>
<tr>
<td>MEDICINE</td>
<td>Tobacco</td>
<td>Cedar</td>
<td>Sage</td>
<td>Sweetgrass</td>
</tr>
<tr>
<td>SEASON</td>
<td>Spring</td>
<td>Summer</td>
<td>Fall</td>
<td>Winter</td>
</tr>
<tr>
<td>COLOR</td>
<td>Yellow</td>
<td>Red</td>
<td>Black</td>
<td>White</td>
</tr>
<tr>
<td>RACE</td>
<td>Asian</td>
<td>Anishinaabe</td>
<td>African</td>
<td>Caucasian</td>
</tr>
<tr>
<td>LIFE STAGE</td>
<td>Infant</td>
<td>Teen</td>
<td>Adult</td>
<td>Elder</td>
</tr>
<tr>
<td>CLAN</td>
<td>Eagle</td>
<td>Deer</td>
<td>Buffalo</td>
<td>Bear</td>
</tr>
<tr>
<td>ASPECT</td>
<td>Mind</td>
<td>Body</td>
<td>Emotion</td>
<td>Spirit</td>
</tr>
</tbody>
</table>

Symbolism for the Four Directions

4) Create a paper documenting the assessment and nutrition education model.

This paper was created from a historical standpoint, identifying foods traditionally planted and served, obtaining recipes for preparation of various foods, collecting data, and disseminating information.

The historical standpoint is a brief narrative of the Ojibwa people which will explain some nutritional patterns and food sources relating to the four seasons. Elders of the community have provided contemporary recipes using Ojibwa foods while Lori Rasanen, Ojibwa elder and project consultant, reviewed the recipes and revised them for better nutritional content. Rick Geroux, Project Coordinator, collected surveys by
door to door visits of Ojibwa senior citizens. Although these proved to be quite time consuming, the majority of surveys needed to be done in this manner in order to assist the elders in completing them. Shirley Clisch, Ojibwa elder and project consultant, also assisted in the collection of surveys at the Ojibwa Senior Citizens Center during the elder events and daily meal programs. Although attempts were made to collect surveys through the mail or by display at various locations on the reservation, very little surveys were completed from these locations.

5) Develop nutrition dissemination methods through technology.

The Project Director is working with the KBIC Computer Support staff to link the nutrition project on the KBOCC web site. Currently the KBOCC web site is undergoing revisions and will be included when the new web site is up and running.

Since few elders have access to computers, the information on this project will be given in hard copy along with a disk to be used at the Ojibwa Senior Citizen center. Originally, the college's interactive distance learning classroom was to be used for interactive video conferencing, however, the equipment is no longer working.
HISTORICAL OVERVIEW

In order to better understand the people served by this project, it is best to provide an overview of the history of the Ojibwa people. Some historical information is provided first, followed by some contemporary issues of today which impact members of the Keweenaw Bay Indian Community, followed by the research project findings.

The Ojibwa, often referred to as the Chippewa, have always referred to themselves as Anishinaabeg, one of the first people. This perception of themselves as the original man has tremendous significance in how people within the tribe relate to one another and in how they view the world. A deeply religious people, with a daily spirituality and ritual, the Creator (Gitchi Manidou) and creation were honored and respected in ceremony and in daily life. With the resurgence of traditional practices, the spirituality of the Ojibwa remains strong and is an important aspect of Native life.

Although the Ojibwa were a woodland people, they were also people of the great lakes. They knew what many people of today have forgotten, that man is part of nature, and were keenly aware of the environmental around them. They studies closely all the plants and learned the habits of every bird, animal, and fish. Their knowledge was not written, but was handed down from one generation to the next by oral teachings, word of mouth. They had a great skill in teaching the young and taught every child whatever he would need to know in order to survive and live in harmony with nature.
Each of the plants named in this overview was used by the Anishinabe. When using these plants, the people recognized that each plant was a “being” and had its own spirit. But not every person knew how to use every plant. The knowledge of what medicine a particular plant held and how to use it was given to only some of those that sought that knowledge. Plants were to be treated in a respectful way with ceremony, prayer, and an offering. While gathering only a few that the plant was being asked to make. In this dignified manner, the plant was honored, the medicine obtained, the Creator thanked, and the cycle of life ensured.

<table>
<thead>
<tr>
<th><strong>Common name</strong></th>
<th><strong>Ojibwa name</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>squash</td>
<td>okanakosimaan</td>
</tr>
<tr>
<td>pumpkin</td>
<td>okosimaan</td>
</tr>
<tr>
<td>potatoes</td>
<td>opin-iig</td>
</tr>
<tr>
<td>beans</td>
<td>kojes-ek</td>
</tr>
<tr>
<td>wild beans</td>
<td>machkodiisimin</td>
</tr>
<tr>
<td>blueberries</td>
<td>miinan</td>
</tr>
<tr>
<td>milkweed</td>
<td>nenwesh-nenwzhik</td>
</tr>
<tr>
<td>cucumbers</td>
<td>bipakoombens-an</td>
</tr>
<tr>
<td>roots</td>
<td>ojibik</td>
</tr>
<tr>
<td>apple</td>
<td>mishiimin-ag</td>
</tr>
<tr>
<td>walnuts</td>
<td>bigan-en</td>
</tr>
<tr>
<td>hemlock</td>
<td>gagagwesh</td>
</tr>
<tr>
<td>mints</td>
<td>minezhibek</td>
</tr>
<tr>
<td>raspberry</td>
<td>miskomin-ag</td>
</tr>
<tr>
<td>cranberry</td>
<td>anibiimin-an</td>
</tr>
<tr>
<td>deer</td>
<td>waawaashkeshi-wag</td>
</tr>
<tr>
<td>roasted meat</td>
<td>badapkowebnegadek</td>
</tr>
<tr>
<td>bear</td>
<td>makwa</td>
</tr>
<tr>
<td>fish</td>
<td>giigoonh-yag</td>
</tr>
<tr>
<td>duck</td>
<td>zhishiib-ag</td>
</tr>
<tr>
<td>geese</td>
<td>mikiigo-g</td>
</tr>
<tr>
<td>partridge</td>
<td>bine-wag</td>
</tr>
<tr>
<td>muskrat</td>
<td>wazhashk-wag</td>
</tr>
<tr>
<td>beaver</td>
<td>amik</td>
</tr>
<tr>
<td>woodchuck</td>
<td>kokjish-ek</td>
</tr>
<tr>
<td>acom</td>
<td>mitigomin-an</td>
</tr>
</tbody>
</table>
Native Americans have resisted tremendous pressures to destroy their culture. Many misconceptions about Native Americans are taught today in the school systems. Today, tribes such as the Keweenaw Bay Indian Community have in place a system of government, including laws and regulations relating to treaty rights, such as hunting, fishing, and gathering.

The governing body of the Keweenaw Bay Indian Community is the Keweenaw Bay Tribal Council which is empowered to enact ordinances such as the Tribal Code which governs the reservation and its members. Within these regulations are the times of year when hunting and fishing is allowed as well as the locations within the ceded territory which one can gather. Regulations are used for migratory bird hunting, ricing, open water spearfishing and netting, open water hook and line, big and small game hunting, trapping, winter spearfishing and fishing, and waterfowl.

The Keweenaw Bay Indian Community (KBIC) is based on the L'Anse Indian Reservation along Lake Superior's southern shore in Michigan's north central Upper Peninsula (UP). KBIC, the second-largest tribe in the UP, has reservation lands totaling nearly 14,400 acres scattered across most of Baraga county, parts of Ontonagon County to the west and a small portion of Marquette County to the east. Over 1,400 of the 3,120 enrolled members (April 2002) live on or near the reservation in Baraga County. Approximately 300 more members live in rural areas of neighboring counties of Ontonagon, Gogebic, Iron, Dickinson, Marquette, Houghton, and Keweenaw. Residents in this remote
region face long distances between communities, lack of highways, unstable economies, and long, harsh winters.

Overall, the rural communities of Michigan's UP have greater poverty and unemployment, and lower educational attainment and availability of community assets than the rest of the state. The Native American residents of Baraga County are among those with the greatest needs and fewest opportunities, as illustrated in Table 1: Comparative Economic and Educational Indicators.

<table>
<thead>
<tr>
<th></th>
<th>KBIC</th>
<th>Baraga County</th>
<th>Michigan</th>
<th>U.S.</th>
</tr>
</thead>
<tbody>
<tr>
<td>% Above Poverty Level</td>
<td>70%</td>
<td>83%</td>
<td>87%</td>
<td>86%</td>
</tr>
<tr>
<td>Per Capita Income</td>
<td>$7,229</td>
<td>$9,021</td>
<td>$14,154</td>
<td>$14,420</td>
</tr>
<tr>
<td>% 25+ w/ High School Diploma or More</td>
<td>30.3%</td>
<td>70.5%</td>
<td>76.8%</td>
<td>81.7%</td>
</tr>
<tr>
<td>% On Public Assistance</td>
<td>18.0%</td>
<td>10.5%</td>
<td>8.6%</td>
<td>6.5%</td>
</tr>
<tr>
<td>Unemployment Rate (1997)</td>
<td>19.7%</td>
<td>10.2%</td>
<td>5.3%</td>
<td>5.6%</td>
</tr>
</tbody>
</table>

The latest census of Ojibwa elders living on the reservation indicated that there are 163, 64 who have diabetes, 39 who have heart disease, and 136 with high blood pressure. In order to impact these chronic health diseases, this study was made to determine the impact of traditional Ojibwa foods.
PROJECT FINDINGS

One challenge with this project was found in the availability of foods readily accessible to the elder population. Although some elders still hunt and fish, this only amounts to a few dozen. Several are limited to any strenuous activity due to their own physical limitations. Associated with hunting is preparation of the animal for consumption. Once the animal is hung and later skinned, it is cut into sections for processing. For elders this is not only time consuming, but impossible for many. It was found that the majority of this age group is dependent upon their family or friends to complete this process. Many depend entirely on their families to provide traditional Ojibwa foods to them.

Plant foods are also difficult to gather for elders. This requires them to actually go out onto different reservation locations in order to gather them. While some elders do this, it is only the physically active who can attempt to do this. With the reservation most gathering of traditional foods is done in locations not easily accessible to elders with physical challenges. Several elders are left to limit their travel close to their home and utilizing nearby grocery stores for their daily food supply. There are some, however, who do plant vegetable gardens at their home, but the majority of tribal elders live in apartment type housing throughout the reservation primarily due to their financial status and physical limitations.

According to the survey, elders also have challenges in the preparation of traditional Ojibwa foods which often need to cut into proportional sizes based on the menu. Big and small game animals often need to be cooked slowly so make
it tender. Since many elders are less agile, they tend to eat foods that require less preparation, buying packaged foods that only need reheating. One elder's daily meal plan consisted of dry cereal, packaged cinnamon toast with soup for lunch, and then bread and butter with another chunky soup for supper.

With many elders, they were brought up on the reservation and moved to residential boarding homes with religious sects in the community. Others were placed in the orphanage where they were made to eat whatever was provided. Since other families lived on reservation land and were often times quite poor, they depended upon the basic staples such as venison, bear, muskrat, fish, and plants. Over time when new foods were introduced, however, many chose not to consume the foods they ate when they were younger because they were forced to eat them so frequently. One elder, Harriet Geroux, when asked about eating traditional foods such as venison or bear, she said, "Heck no, I won't eat that stuff. I was forced to eat that food when I was young and now I don't have to". Another one said there was no else to cook for but herself.

Tribal elders are often faced with financial difficulties. Even with tribal regulations allowing for the sale of fish and small and big game, many elders are unable to purchase any. Others find that the Elderly Nutrition Program provides them with a satisfying portion of their main meal of the day, thereby eating smaller food portions for breakfast and supper. Therefore, changes in menu planning are difficult due to the lack of availability to the elders themselves.

Lori Rasanen, tribal elder, who served as project consultant in gathering and reviewing traditional Ojibwa food recipes along with preparation of the meals
served at various events. Lori also prepared food for the ceremonies and feasts previously mentioned. This included wild rice, partridge soup, corn soup, pumpkin and corn dessert, wintergreen tea, venison roast, baked walleye and lake trout, and smaller snack foods like venison jerky. All the recipes are included in the Ojibwa Recipe Book.

Ojibwa elders have been provided copies of the traditional Ojibwa Recipe Book through distribution to the Elderly Nutrition Meal program at the Ojibwa Senior Citizen Center. Many are waiting to try out these new recipes with the upcoming fall winter hunting season.

The Ojibwa recipe books have also been distributed to the three main Native American food operations on the reservation. With the Fall 2003 hunting season, venison will become a source of food to serve. However, with the tribal hunting regulations, it is stated that some traditional foods such as venison can only be sold to tribal members. Although it can be prepared and sold to tribal members, the businesses feel that they would have a difficult time in selling meals with venison. However, they also felt that they could make other traditional foods and incorporate them into their menu for special meals.

Although many elders would like to enjoy meals prepared using traditional Ojibwa foods, the need to make them available has been shown. Preventing and reducing chronic health diseases such as diabetes, heart disease, and high blood pressure will not be done any time soon until food products are more available to the elder population. However, with the continuation of community feasts and nutrition information, along with menu changes with the Elderly
Nutrition Program and local businesses, Ojibwa elders will be able to consume more traditional foods than previously.

Generally, any research performed on the reservation is met with skepticism. Questions are often asked why and who will this benefit. The important thing about this project is that it was done by tribal members themselves to address health problems prevalent on the reservation. Although this project was to study the consumption patterns and relation to traditional Ojibwa foods, it will serve as a future tool to seek other forms of grant support to help the elderly population address health problems.

It was also important for the elders to share in some conversation about their life as a child or when growing up and why they eat differently today. They also learned about the importance of maintaining a healthy lifestyle and using Ojibwa culture and tradition to pass on to future generations. Although change may not be seen immediately, the long term benefits are evident.

As we offered tobacco to our elders for sharing their wisdom and knowledge, we must also give thanks to the Creator for allowing us share some history and culture about the Ojibwa people and all that he has provided for us.

Chi' miigwech.
Appendices
Everything is related and we, as human beings, are dependent on the rest of creation. According to the Ojibwa Creation story, original man was created and lowered to the Earth by the Creator, Gitchi manidou. After he was placed on Earth, Original Man was given instructions by the Creator. He was told to walk this Earth and name all the owayseug (animals), the plants (gitigaazh), the hills, and valleys of the Creator's garden (gitigan).

Out of nothing he made rock, water, fire, and wind. Into each one he breathed the breath of life. On each he bestowed with his breath a different essence and nature. Each substance had its own power which became its soul-spirit.

From these four substances Gitchi Manidou created the physical world of sun, stars, moon, and earth.

To the sun Gitchi Manidou gave the powers of light and heat. To the earth he gave growth and healing; to waters purity and renewal; to the wind music and the breath of life itself.

On earth Gitchi Manidou formed mountains, valleys, plains, islands, lakes, bays, and rivers. Everything was in its place; everything was beautiful.

Then Gitchi Manidou made the plant beings. These were four kinds: flowers, grasses, trees, and vegetables. To each he gave a spirit of life, growth, healing, and beauty. Each he placed where it would be the most beneficial, and lends to earth the greatest beauty and harmony and order.

After plants, Gitchi Manidou created animal beings conferring on each special powers and natures. There were two-legged, four-legged, winged, and swimmers.

Last of all he made man. Though last in the order of creation, least in the order of dependence, and weakest in bodily powers, man had the greatest gift--the power to dream.

Gitchi Manidou then made The Great Laws of Nature for the well being and harmony of all things and all creatures. The Great Laws governed the place and movement of sun, moon, earth, and stars; governed the powers of wind, water, fire, and rock; governed the rhythm and continuity of life, birth, growth, and decay. All things lived and worked by these laws.

Gitchi Manidou had brought into existence his vision. Indigenous peoples throughout the world knew much about their surrounding flora, because their livelihood depended on the identification, gathering, and wise use of these local resources. Plants were used for an assortment of purposes, including food, clothing and fiber, medicine, dyes, charms, toys, and in religious ceremonies.

Ironically, with the ever increasing scientific knowledge that modern societies have at their disposal, the number of plant species utilized has dramatically decreased. During the first 99% of human history wild resources were the mainstay of these cultures, whereas during the last 1% of human history, with the advent of plant and animal domestication, humans have depended on relatively few species. It has been estimated that 3000 plant species have been used throughout history as food sources, but today this number is down to about 200, with virtual dependence on as few as 15 species (Prescott-Allen and Prescott-Allen 1986).
1. Age: _____ Gender: male____ female____ KBIC member: yes____ no____

2. Income level per year:  
   - under 10,000 ____  
   - 10,000-15,000 ____  
   - 15,000-20,000 ____  
   - 20,000 + ____

3. Your highest level of education completed:  
   - some high school ____  
   - high school diploma or GED ____  
   - some college or training ____  
   - college degree ____

4. Chronic health disease:  
   - none ____  
   - heart disease ____  
   - diabetes ____  
   - high blood pressure ____  
   - obesity ____

5. How many meals do you eat a day?  
   - 1 ____  
   - 2 ____  
   - 3 ____  
   - 4 ____  
   - 5 ____

6. How many snacks do you eat a day?  
   - 1 ____  
   - 2 ____  
   - 3 ____  
   - 4 ____  
   - 5 ____

7. Which activities do you do for exercise?  
   - None ____  
   - Walking ____  
   - Skiing ____  
   - Dancing ____  
   - Bowling ____  
   - Biking ____  
   - Weightlifting ____  
   - Other ____

8. How often do you eat fast food?  
   - None ____  
   - Once a month ____  
   - 1 meal a day ____  
   - 1 or 2 meals a day ____  
   - Once a week ____  
   - 1 or 2 meals a week ____  
   - 3 or more a week ____

9. How often do you eat healthy meals?  
   - Not sure ____  
   - Once a month ____  
   - 1 meal a day ____  
   - 1 or 2 meals a day ____  
   - Once a week ____  
   - 1 or 2 meals a week ____  
   - 3 or more a week ____

10. Do you eat food from the Elderly Meal program?  
    - No ____  
    - Once a month ____  
    - 1 meal a day ____  
    - 1 or 2 meals a day ____  
    - Once a week ____  
    - 1 or 2 meals a week ____  
    - 3 or more a week ____

11. How often do you eat traditional Native American foods?  
    - Not sure ____  
    - Once a month ____  
    - 1 meal a day ____  
    - 1 or 2 meals a day ____  
    - Once a week ____  
    - 1 or 2 meals a week ____  
    - 3 or more a week ____

12. How often would you like to eat traditional Native American foods?  
    - Once a month ____  
    - 1 meal a day ____  
    - 1 or 2 meals a day ____  
    - Once a week ____  
    - 1 or 2 meals a week ____  
    - 3 or more a week ____
13. What prevents you from eating more traditional Native American foods?  
   Don't like taste_____  Too much work to cook_____  Hard to get_____  
   Don't have time to cook_____  Don't know what they are_____  

14. Do you know how to cook traditional Native American foods? Yes____ No____  

15. Would you like to learn more about how to cook Native American foods? Yes____ No____  

16. Would you like to receive a Native American cookbook? Yes____ No____  

17. Do you have Native American recipes you would like to share? Yes____ No____  

18. How often do you eat the following foods?  

<table>
<thead>
<tr>
<th>FOODS</th>
<th>Rate of Consumption</th>
<th>1-2 times a week</th>
<th>3-4 times a week</th>
<th>5+ times a week</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beef hamburgers, steaks</td>
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<tr>
<td>Beef roasts, stews, chilis</td>
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<tr>
<td>Fried chicken</td>
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<tr>
<td>Baked/broiled chicken or turkey</td>
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<td>Pork chops, ham</td>
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<tr>
<td>Bacon, sausage</td>
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<tr>
<td>Hot dogs, bologna, lunch meats</td>
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<tr>
<td>Fish (canned, fresh)</td>
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<tr>
<td>Peanuts, peanut butter</td>
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<tr>
<td>Fruits (fresh, frozen, canned, dried)</td>
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<tr>
<td>Fruit juices</td>
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<tr>
<td>Vegetables (fresh, canned, frozen, dried)</td>
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<tr>
<td>Cheeses or cheese spread</td>
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<tr>
<td>Eggs</td>
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<tr>
<td>Wild Game (deer, bear, rabbit, etc.)</td>
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<td>Fry Bread</td>
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</tbody>
</table>

Thank you for participating in this survey! Please return this completed survey to receive a prize! You can win a computer or gift certificate donated by:  

Keweenaw Bay Ojibwa Community College!!

Name: ________________________________

Address: ________________________________

City/State: ________________________________

Phone: ________________________________
Senior Meals for September

Monday thru Friday
- LABOR DAY- HOLIDAY- NO LUNCH
- Meat loaf, baked potato, peas and carrots, salad, bread, and canned fruit
- Beef barley soup, pudding, and bread
- Pork, steak, baked potatoes, beets, salad, or coleslaw, bread, and pie
- Cook's choice

Monday thru Friday
- Pea soup with ham, crackers, cheese and vegetable tray, corn bread, and canned fruit
- Roast beef, mashed potatoes, salad, corn or carrots, bread, and ice cream
- Chop Suey, rice, salad, bread, and canned fruit
- Beef stew, cheese and vegetable tray, and pudding
- Spaghetti with meat sauce, garlic bread, green beans, salad, and fruit

Monday thru Friday
- Baked chicken, baked potato, salad, cake or canned fruit
- Pasty pie, coleslaw, and Jello
- Chili, corn bread, vegetable tray, and canned fruit
- Scalloped potatoes with ham, salad, green beans, canned fruit
- Meat balls with gravy over rice, spinach salad, and fresh fruit

Monday thru Friday
- Cabbage rolls with pork, potatoes, carrots, bread, salad, and cake or cookies
- Pork chops or steak, mashed potatoes, bread, and pie
- Chop Suey, rice, salad, bread, and fruit
- Tatar tot casserole, corn, salad, bread, and pudding
- Cook's choice

MENU SUBJECT TO CHANGE WITHOUT NOTICE
Senior Meals for October

Monday thru Friday
- Chop Suey, rice, salad, bread, and fruit
- Meatloaf, baked potato, peas and carrots, salad, bread, canned fruit
- Beef barley soup, pudding, bread
- Pork steak, baked potato, beets, salad, or coleslaw, bread, and pie.
- Cooks Choice

Monday thru Friday
- Pea soup with ham, crackers, cheese and vegetable tray, corn bread, canned fruit
- Roast beef, mashed potatoes, salad, corn or carrots, bread, and ice cream
- Chop Suey, rice, salad, bread, canned fruit
- Beef stew, cheese and vegetable tray, and pudding
- Spaghetti with meat sauce, garlic bread, green beans, salad, fruit

Monday thru Friday
- Baked chicken, baked potatoes, salad, cake or canned fruit
- Pasty pie, coleslaw, and jello
- Chili, corn bread, vegetable tray, and canned fruit
- Scalloped potatoes with ham, salad, green beans, and canned fruit
- Meat balls with gravy over rice, spinach salad, and fresh fruit

Monday thru Friday
- Cabbage rolls with pork, potatoes, carrots, bread, salad, and cake
- Pork chops or steak, mashed potatoes, bread, and pie
- Chop Suey, rice, salad, bread, and fruit
- Tatar tot casserole, corn, salad, bread, and pudding
- Cooks choice

Monday thru Wednesday
- Baked chicken, baked potato, salad, cake, or fruit
- Meat loaf, scalloped potatoes, green beans, salad, bread, and fruit
- Beef stew, cheese and vegetable tray, and pudding