

Our Health Counts

First Nations & Metis Winnipeg



Community Report #2: Colonial Disruptions, Resistance, Resurgence and Cultural Continuity

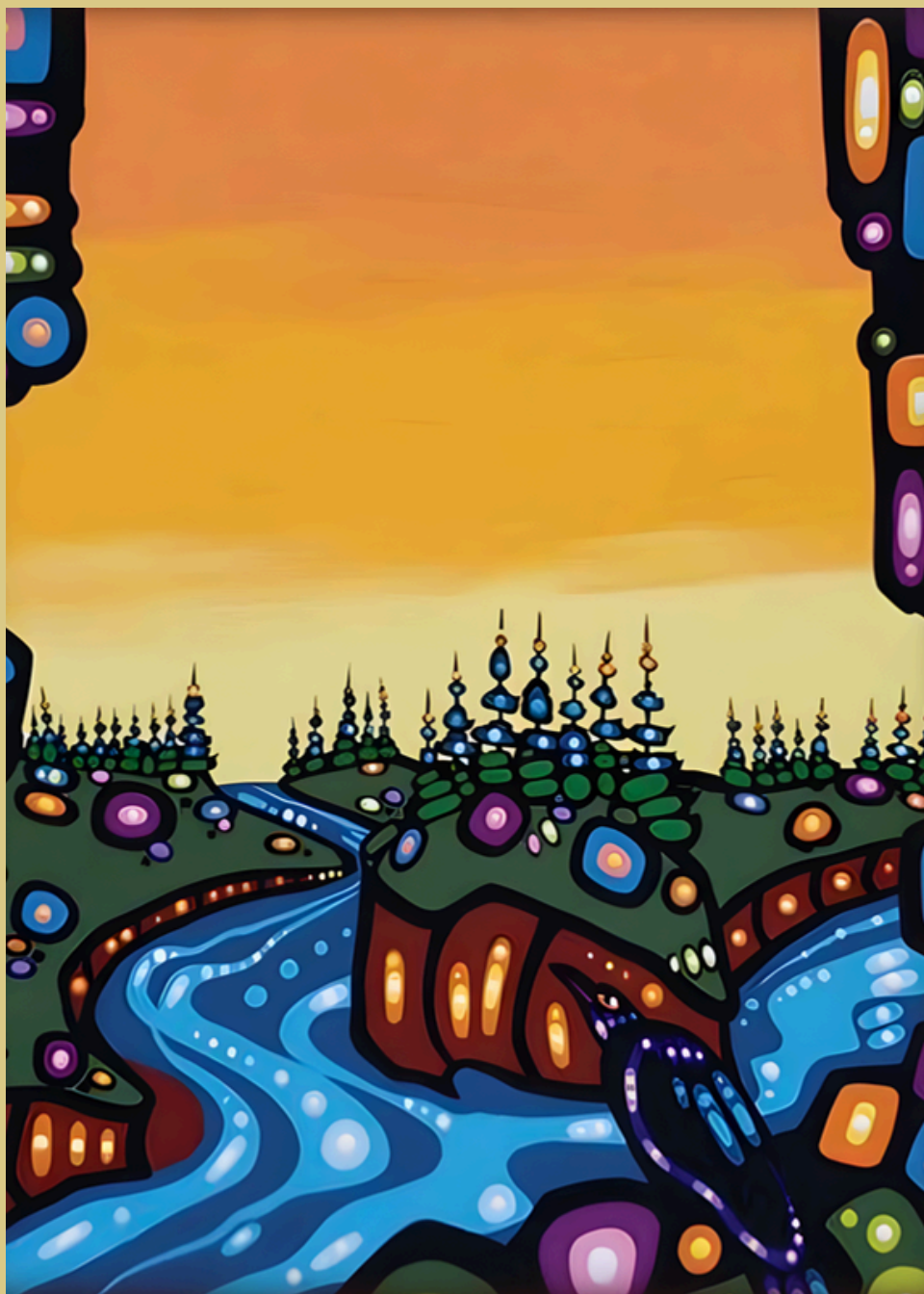


FIRST NATIONS HEALTH AND SOCIAL
SECRETARIAT OF MANITOBA



UNITY HEALTH
TORONTO

CIHR IRSC
Canadian Institutes of Health Research
Institut de recherche
en santé du Canada



Written by

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“May Our Collective Spirit to Support Our Communities Continue to Shine!”

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Who We Are

The OHC First Nations & Metis Winnipeg project represents a research partnership between the Well Living House Action Research Centre at Unity Health Toronto, St. Michael's Hospital, the Aboriginal Health and Wellness Centre of Winnipeg, Inc. and the First Nations Health and Social Secretariat of Manitoba. The project is guided by the OHC Winnipeg Reference Circle.

Aboriginal Health and Wellness Centre of Winnipeg, Inc. (AHWC) is Manitoba's only urban Indigenous Community Health Agency. AHWC offers a continuum of holistic and contemporary healing services and aims to provide Indigenous people in Winnipeg with quality, culturally safe healthcare, social support services, and other community-based supports that empower and equip community members to take control of their own health and wellbeing. AHWC is governed by Indigenous Peoples for Indigenous Peoples.

First Nations Health & Social Secretariat of Manitoba (FNHSSM) collaborates with 63 First Nations, 7 Tribal Councils and 3 provincial/territorial organizations to promote awareness of First Nations health issues and to enhance the wellbeing of individuals and communities. FNHSSM aims to empower First Nations to control their health through unified efforts, while respecting traditional knowledge. FNHSSM's mission is to assist Manitoba First Nations in achieving and maintaining total wellbeing by implementing effective programs, protecting Indigenous values, and supporting research that informs decision-making.

Well Living House (WLH) is an action research centre that aims to nurture places and spaces where Indigenous children, youth, adults, and elders can find peace, love, and joy. We do this by advancing generative health services for Indigenous Peoples in three priority areas: Indigenous population health assessment and response; interrupting anti-Indigenous racism in health services; and facilitating the application of Indigenous approaches, knowledges, and practices to wellbeing.



Our Health Counts First Nations & Metis Winnipeg

Introduction

There is a critical gap in high quality, inclusive health data for First Nations and Metis people living in Winnipeg and related homelands. Our Health Counts (OHC) First Nations & Metis Winnipeg works to address this gap using a comprehensive community-driven health survey. **This is the second report in a series of 5 short reports, which share key findings from the adult survey.**

All OHC data is community-owned and governed. This project aspires to support an inclusive and collaborative approach that is respectful of the diversity of First Nations and Metis peoples represented in Winnipeg. Using a respectful health assessment survey tool – co-created with community – we collected comprehensive and inclusive health data that provides critical insight into our communities' size, health, and wellbeing.

OHC First Nations & Metis Winnipeg marks the seventh OHC project carried out by the Well Living House Action Research Centre and community research partners. To date, OHC projects have been carried out in six Ontario cities: Hamilton, Ottawa, London, Toronto, Thunder Bay, and Kenora and provided tangible community impacts. **Each project has produced meaningful, culturally relevant health data for First Nations, Metis, and Inuit adults and children living in urban areas.**

Report #2 shares key OHC findings including the impact of colonial disruptions including **everyday experiences of racism** in Winnipeg, and **family disruptions** such as **Child & Family Services (CFS) involvement, residential schools, adoption, and traumatic loss.** It also shares key OHC findings that demonstrate resistance, resurgence, and cultural continuity in our communities, including **connection to traditional ceremony, medicines, and foods.**

The following section highlights key findings from the report and recommendations for change. The body of the report which follows, shares OHC data findings in more detail.

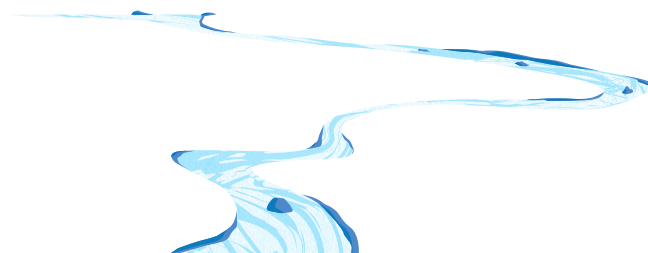
Key Findings & Recommendations Moving Forward

Everyday Racism in Winnipeg: Key Findings

- The large majority of First Nations and Metis adults in Winnipeg experience everyday racism.
- 67% of First Nations and Metis adults in Winnipeg reported that they were treated with less respect than other people. 80% often witnessed other Indigenous people being treated unfairly.
- While these findings point to everyday racism, instances of racism within the healthcare system and justice system also persist (see upcoming reports #4 and #5).

Recommendations Moving Forward

- Racism and unfair treatment have been directly linked to adverse physical and mental health outcomes. Based on these findings, we call upon the City of Winnipeg, provincial, and federal governments to work in partnership with Indigenous peoples and organizations in the City of Winnipeg to **mandate anti-Indigenous racism policies at a systems level and evidence-based Indigenous cultural safety training for professionals delivering education, healthcare, housing, and other related services in Winnipeg.**



Key Findings & Recommendations Moving Forward

Child & Family Services (CFS) Involvement: Key Findings

- **Approximately half of First Nations and Metis adults in Winnipeg had CFS involved in their care as a child (48%) or in the care of their children (56%).** Further, 90% of the children and youth in the care of CFS in Manitoba are Indigenous. Racist, assimilationist policies have involved the involuntary removal of generations of Indigenous children from their families through residential schools, adoption, and CFS.
- **57% of First Nations and Metis adults in Winnipeg who had aged out of the care of CFS were not provided with adequate supports when they transitioned out of care** (i.e., help navigating available services, sources of income, extension of care, and housing). It is of great concern that youth who are discharged from Child Protection Services are at increased risk of violence, homelessness and/or involvement with the justice system.

Recommendations Moving Forward

- There is an urgent need to address imposed colonial child welfare policies that reward agencies and non-Indigenous foster families involved in Indigenous child apprehension and to support the revitalization of Indigenous family and community parenting and kinship ties.
- Based on these findings, we call upon the City of Winnipeg, provincial, and federal governments to work in partnership with Indigenous peoples and organizations in the City of Winnipeg to **remedy the over-representation of Indigenous children in the child welfare system, and to support and increase funding for Indigenous-led, culturally safe family reunification, kinship care, and foster placements.**
- To address these inequities, and this call to action, **governments are called to increase funding to Indigenous-led CFS organizations that provide reunification programming, family advocacy, and annual wrap-around supports** (i.e., housing, childcare, systems navigation, family therapy, traditional healing, access to ceremony). This approach is considered a best practice, that supports reunified families in staying together over the long-term.

Key Findings & Recommendations Moving Forward

Traumatic Loss: Key Findings

- **41% of First Nations and Metis adults in Winnipeg had a close family member or friend go missing. 50% had a close friend or family member die by violence caused by another person.**

Recommendations Moving Forward

- Based on these findings, we call upon the City of Winnipeg, provincial, and federal governments to work in partnership with Indigenous peoples and organizations in the City of Winnipeg to **reduce Indigenous peoples' rates of victimization, missing persons, and homicide and to support families and communities who are impacted by missing and murdered family members and friends, and survivors of violence.**
- In alignment with the Truth and Reconciliation Commission's Calls to Action, we call upon the City of Winnipeg, provincial, and federal governments to work in partnership with Indigenous peoples and organizations in the City of Winnipeg to **provide sustainable funding for existing and new Indigenous healing centres to address the physical, mental, emotional, and spiritual harms caused by residential schools.**
- We call on all levels of government, in collaboration with Indigenous people, to **create adequately funded and accessible Indigenous-led victim programs and services.**
- In alignment with the MMIWG Report Call to Justice 1.5, we call upon all governments to immediately **take all necessary measures to prevent and investigate violence against Indigenous women, girls, and 2SLGBTQIA+ people.**
- In alignment with the MMIWG Report Call to Justice 7.5, we call upon governments, institutions, organizations, and essential and non-essential service providers to support and **provide permanent and necessary resources for specialized intervention, healing and treatment programs, and services and initiatives offered in Indigenous languages.**



Key Findings & Recommendations Moving Forward

Connection to Traditional Ceremony, Medicines, & Foods: Key Findings

- **Most First Nations (60%) and Metis (72%) adults living in Winnipeg participate in traditional Indigenous ceremony.** Over half of those who participate in ceremony experience challenges in accessing ceremony, including travel distance (53%) and not knowing where to access ceremony (39%).
- **50% of First Nations and 59% of Metis adults in Winnipeg use traditional Indigenous medicines or practices to maintain their spiritual, mental, emotional, and physical health and wellbeing.**
- **Over 4 in 10 First Nations and Metis adults in Winnipeg have eaten traditionally hunted/gathered/grown foods in the past 12 months.**
- **Nearly all (88%) First Nations and Metis adults who consumed traditional foods would prefer to eat more traditional foods.**

Recommendations Moving Forward

- We call upon the City of Winnipeg, provincial, and federal governments to work in partnership with Indigenous peoples and organizations in the City of Winnipeg to **support and address pathways to increase access to traditional ceremony, medicines, and foods.**
- A specific step in this direction is for municipal and provincial governments to increase funding and availability of **urban-based Indigenous food system initiatives, medicine gardens, land-based programming, and the implementation of Indigenous-led food skill workshops.**
- **In alignment with the Truth and Reconciliation Commission's Call to Action 22⁹, we call upon those who can effect change within the Canadian healthcare system to recognize the value of Indigenous healing practices and use them in the treatment of patients in collaboration with Indigenous healers and Elders where requested by Indigenous patients.**

Community Report #2

This report is the second in a series of Our Health Counts (OHC) First Nations & Metis Winnipeg reports. Report #2 shares key OHC findings including the impact of colonial disruptions such as everyday experiences of racism in Winnipeg, and family disruptions such as CFS involvement, residential schools, adoption, and traumatic loss. It also shares key OHC findings that demonstrate resistance, resurgence, and cultural continuity in our communities, including connection to traditional ceremony, medicines, and foods.

Everyday Experiences of Racism in Winnipeg

Disclaimer: The following sections contain sensitive information related to racism and family disruption including residential schools, adoption, Child & Family Services (CFS) involvement, and traumatic loss.

The large majority of First Nations and Metis adults in Winnipeg experience everyday racism.

67% of First Nations and Metis adults reported that they were treated with less respect than other people. 6 in 10 (61%) shared that people act like they aren't smart, 49% are called names, insulted, or yelled at, and 59% are watched more closely than others at work or school.

Most First Nations and Metis adults in Winnipeg are also witnesses to everyday racism. 6 in 10 (60%) of First Nations and Metis adults in Winnipeg have had people make jokes about Indigenous peoples in front of them, and 60% experience people making insulting comments about Indigenous peoples in front of them.

8 in 10 First Nations and Metis adults in Winnipeg often witness other Indigenous people being treated unfairly.

Our Health Counts also investigates unfair treatment and racism within the healthcare and justice systems in Winnipeg. Not surprisingly, racism was also common in these sectors. These issues are addressed in Community Reports #4 and #5.



Child & Family Services (CFS) Involvement

Nearly half (48%) of First Nations and Metis adults in Winnipeg reported that **Child & Family Services (CFS)** had been involved in their care as a child.

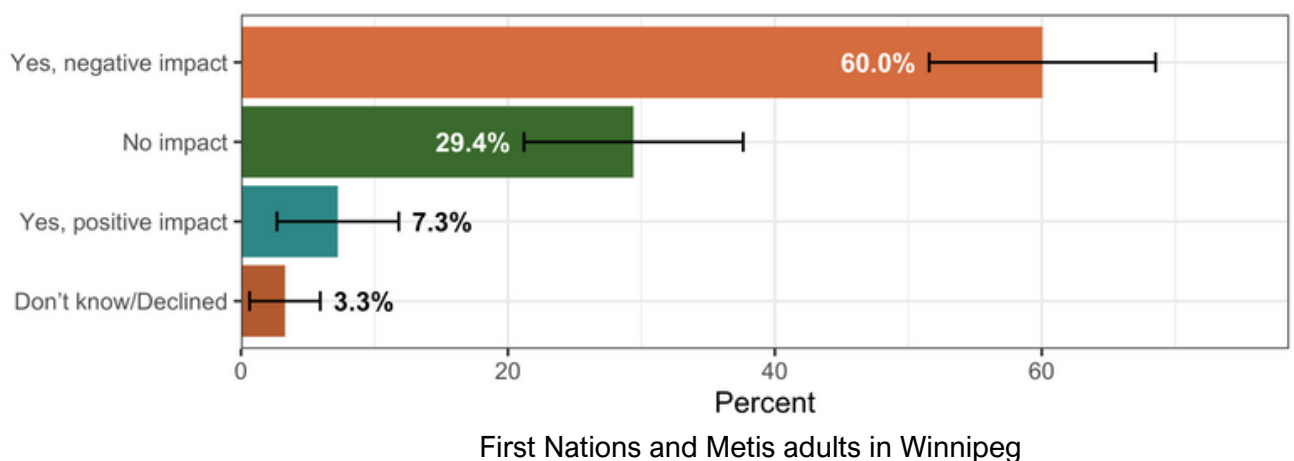
Over half (56%) of First Nations and Metis parents reported that **CFS** had been involved in the care of one or more of their children.

50% of First Nations adults reported that **CFS** had been involved in their care as a child and 59% of First Nations parents reported that **CFS** had been involved in the care of one or more of their children.

35% of Metis adults reported that **CFS** had been involved in their care as a child and 34% of Metis parents reported that **CFS** had been involved in the care of one or more of their children.

6 in 10 First Nations and Metis adults who had CFS involved in the care of their family, said their overall health and wellbeing was negatively impacted (Figure 1).

Figure 1: Do you believe that your overall health and wellbeing has been affected by the involvement of CFS in your family?



Inadequate Supports When Aging Out of the Care of Child & Family Services

Among First Nations and Metis adults who had CFS involved in their care, almost 6 in 10 (57%) were not provided with adequate supports when they aged out of care at 18 years of age (i.e., help navigating available services, sources of income, extension of care, and housing).

Research shows that **the CFS-led process for transitioning out of care is unclear and fails to engage youth as partners**. The colonial concept of “aging out of care” does not adequately or appropriately support Indigenous youth.

Indigenous-led, culturally appropriate transitional supports are needed to facilitate resilience in our communities. These wraparound supports should include finances, education and professional development, housing, (re)introduction to social and kin networks, referrals to community organizations, (re)introduction to cultural networks, traditions and healing practices, holistic health and wellbeing services, and advocacy and rights.¹⁰



Residential, Day & Industrial Schools

Nearly 2 in 10 (19%) First Nations and Metis adults in Winnipeg were students at a federal residential school, Indian day school, or federal industrial school. Among those who attended, almost half (48%) reported that attendance at a residential school had a negative impact on their health and wellbeing.

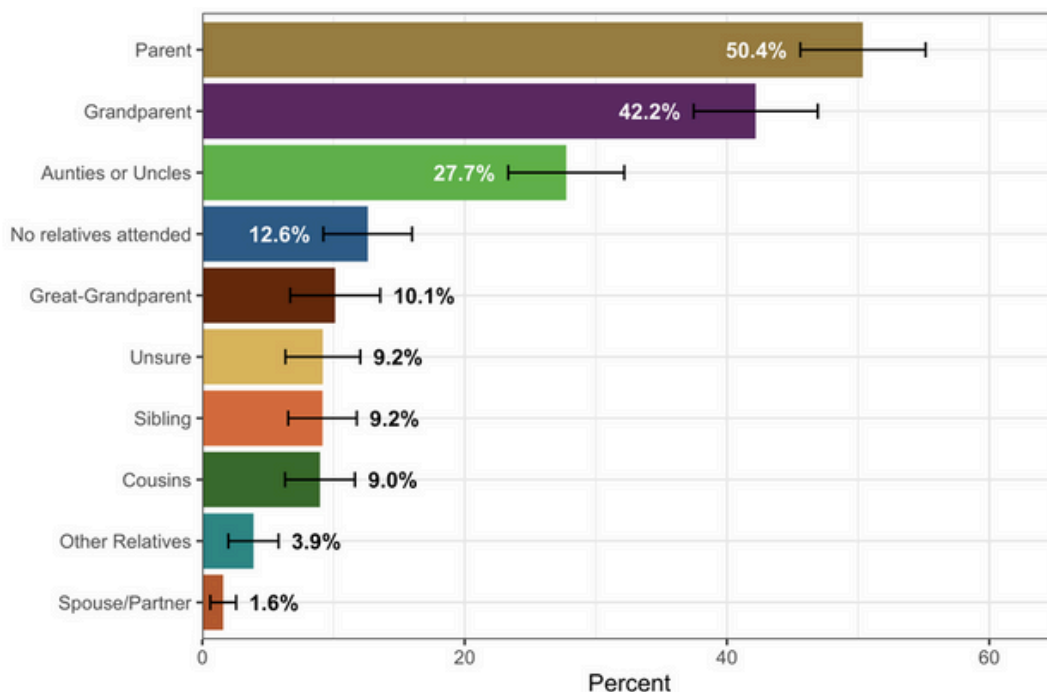
22% of First Nations adults were students at a federal residential school, Indian day school, or federal industrial school. **6% of Metis adults** were students at a federal residential school, Indian day school, or federal industrial school.

Half (50%) of First Nations and Metis adults in Winnipeg had parents who attended a residential school, and 42% had grandparents who attended (Figure 2).

Over half (57%) of **First Nations adults** had parents who attended a residential school, and 45% had grandparents who attended. **28% of Metis adults** had parents who attended residential school, and 28% had grandparents who attended.

Over 4 in 10 (44%) First Nations and Metis adults in Winnipeg stated that their overall health and wellbeing was negatively impacted by a family member attending residential school.

Figure 2: Were any of the following members of your family (First Nations & Metis) ever a student at a federal residential school, Indian day school, or a federal industrial school?



Residential, Day & Industrial Schools

Figure 2a: Were any of the following members of your family (First Nations) ever a student at a federal residential school, Indian day school, or a federal industrial school?

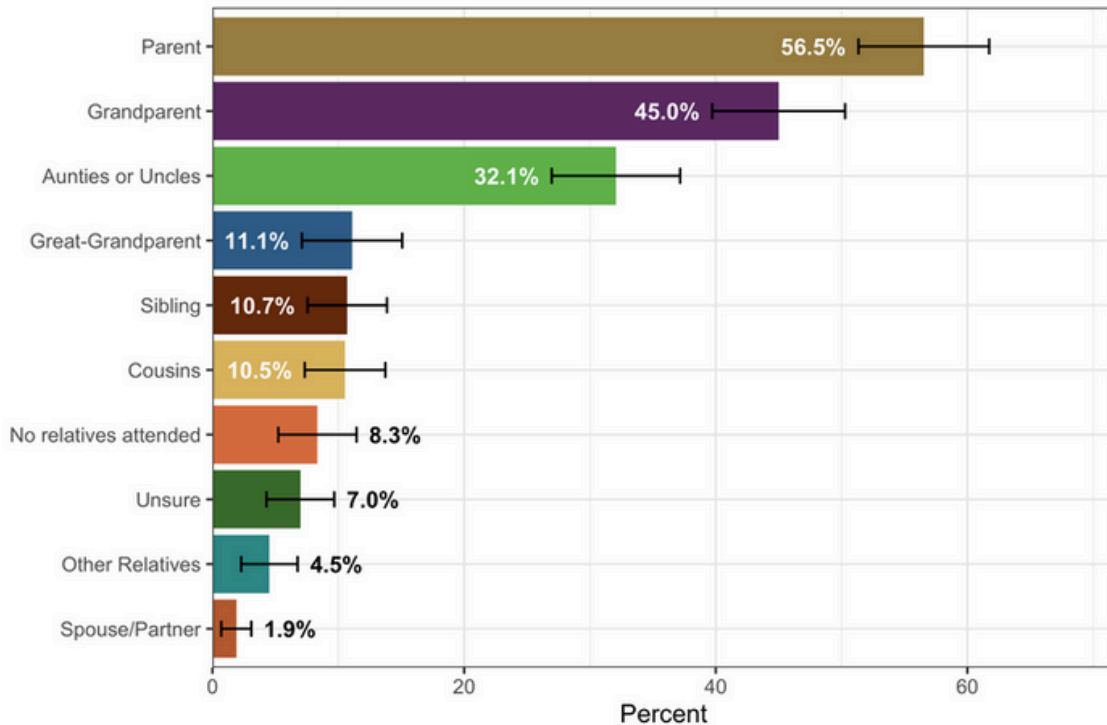
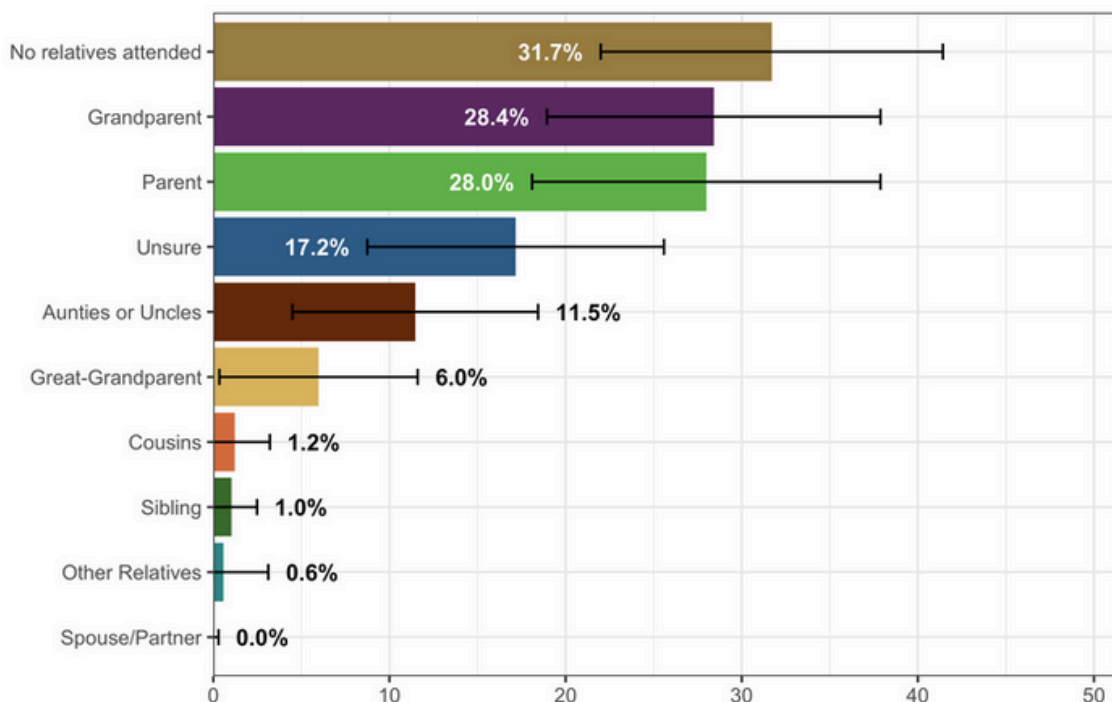


Figure 2b: Were any of the following members of your family (Metis) ever a student at a federal residential school, Indian day school, or a federal industrial school?



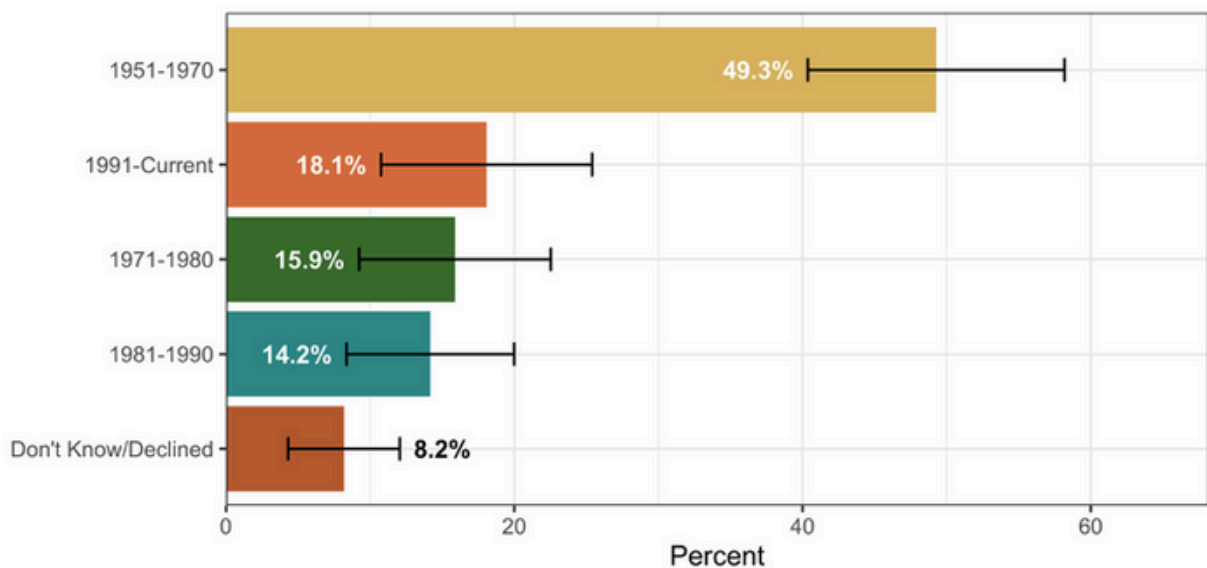
Adoption

Over 1 in 5 (26%) First Nations and Metis adults in Winnipeg reported that members of their family had been adopted. Among those who had members of their family adopted, the most commonly reported time period of adoption was 1951-1970 (49%) (Figure 3).

Nearly one-third (29%) of First Nations adults in Winnipeg reported that members of their family had been adopted. 20% of Metis adults in Winnipeg reported that members of their family had been adopted.

The most common time period for adoption among First Nations families (51%) and Metis families (53%) was 1951-70.

Figure 3: Among First Nations and Metis adults in Winnipeg who had members of their family adopted, when did this occur? (Check all that apply)



Traumatic Loss

41% of First Nations and Metis adults in Winnipeg have had a close family member or friend go missing. 89% of those who had a family member or friend go missing reported this person missing to the police.

50% have had a close friend or family member die as a result of violence caused by another person.



Source: <https://legacy.winnipeg.ca/indigenous/mmiwg/>

44% of First Nations adults in Winnipeg have had a close family member or friend go missing. 89% of those who had a family member or friend go missing reported this person missing to the police.

54% of First Nations adults have had a close friend or family member die as a result of violence caused by another person.

32% of Metis adults in Winnipeg have had a close family member or friend go missing. 86% of those who had a family member or friend go missing reported this person missing to the police.

34% of Metis adults have had a close friend or family member die as a result of violence caused by another person.

Connection to Traditional Ceremony

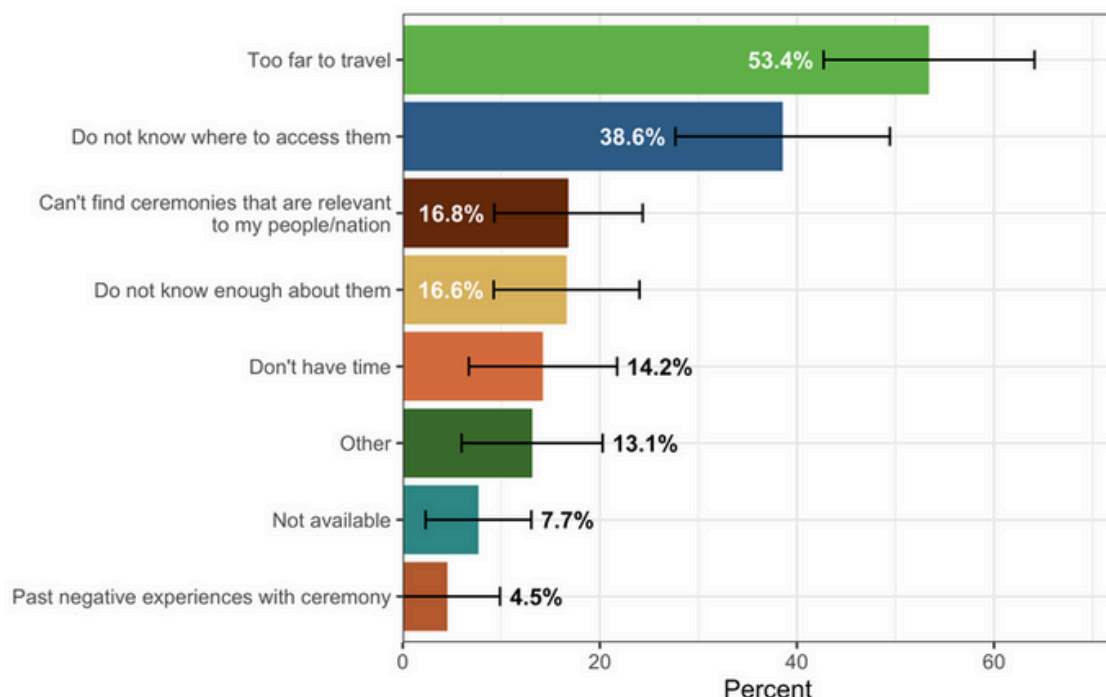
Despite historical and ongoing racist, colonial harms and disruptions to kin and social networks, First Nations and Metis people in Winnipeg maintain strong connections to family, community, and language (see Community Report #1) and demonstrate strong connection - and a desire to increase connection - to traditional ceremony and food systems.

Most First Nations & Metis adults (62%) in Winnipeg participate in traditional Indigenous ceremony. Among those who participate in traditional ceremony, 34% experience challenges in accessing ceremony, including **travel distance (53%)** and **not knowing where to access ceremony (39%)** (Figure 4).

6 in 10 (60%) of First Nations adults in Winnipeg participate in traditional Indigenous ceremony. Among those who participate in ceremony, **32% experienced challenges in accessing ceremony** (Figure 4a).

Nearly three-quarters (72%) of Metis adults participate in traditional Indigenous ceremony. Among those who participate in ceremony, **49% experienced challenges in accessing ceremony** (Figure 4b).

Figure 4: Among First Nations and Metis adults who participate in ceremony, which of the following challenges have you experienced in accessing ceremony? (Check all that apply)



Connection to Traditional Ceremony

Figure 4a: Among First Nations adults who participate in ceremony, which of the following challenges have you experienced in accessing ceremonies? (Check all that apply)

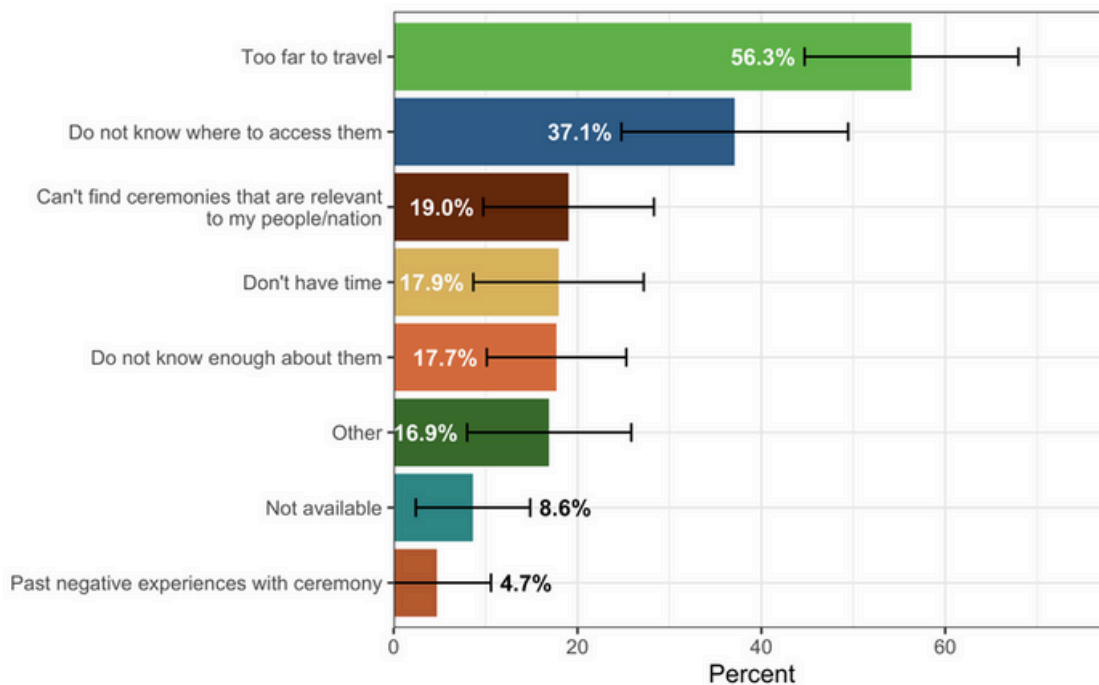
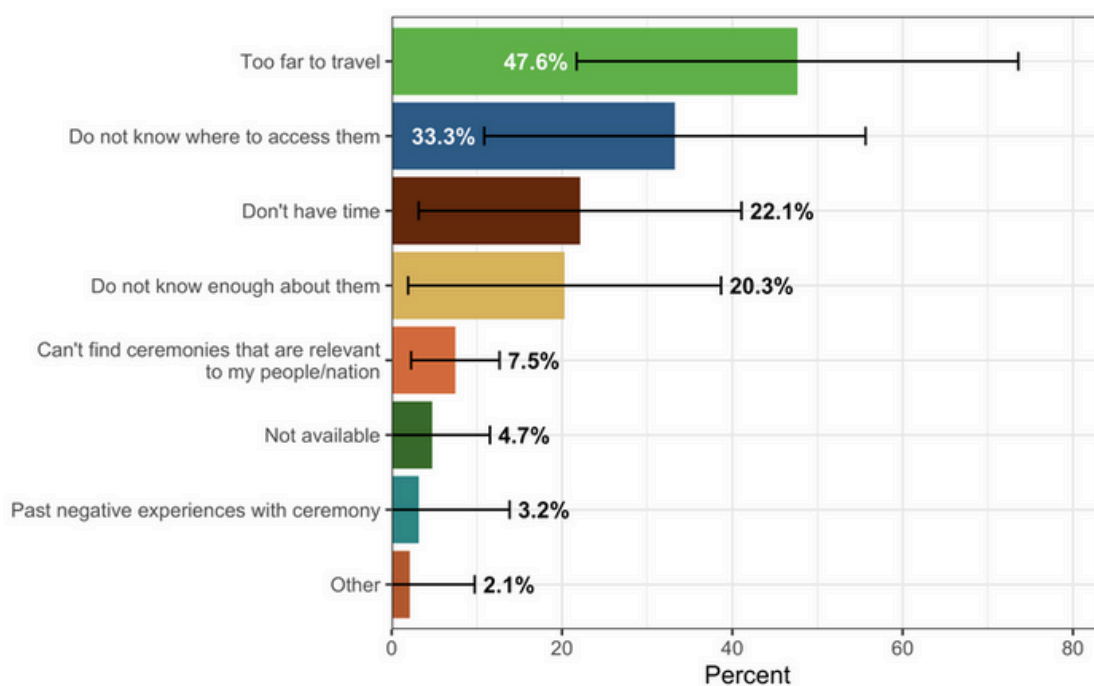


Figure 4b: Among Metis adults who participate in ceremony, which of the following challenges have you experienced in accessing ceremonies? (Check all that apply)



Connection to Traditional Medicines

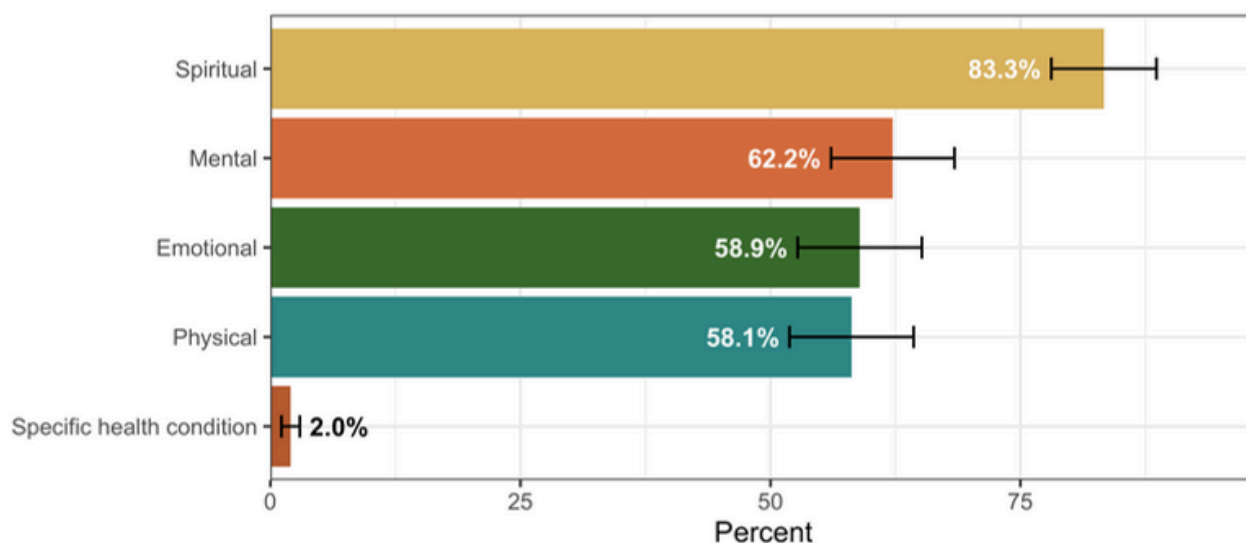
Half (50%) of First Nations and Metis adults in Winnipeg use traditional Indigenous medicines or practices to maintain their health and wellbeing (Figure 5).

Traditional medicines are most commonly used for spiritual (83%), mental (62%), emotional (59%), and physical (58%) health and wellbeing. A small proportion (2%) use traditional medicines to treat specific health conditions.

50% of First Nations adults in Winnipeg use traditional Indigenous medicines or practices to maintain their health and wellbeing.

59% of Metis adults in Winnipeg use traditional Indigenous medicines or practices to maintain their health and wellbeing.

Figure 5: Among First Nations & Metis adults who use traditional medicines, for which aspects of your health and wellbeing do you use these medicines? (check all that apply)



Connection to Traditional Medicines

Figure 5a: Among First Nations adults who use traditional medicines, for which aspects of your health and wellbeing do you use these medicines? (check all that apply)

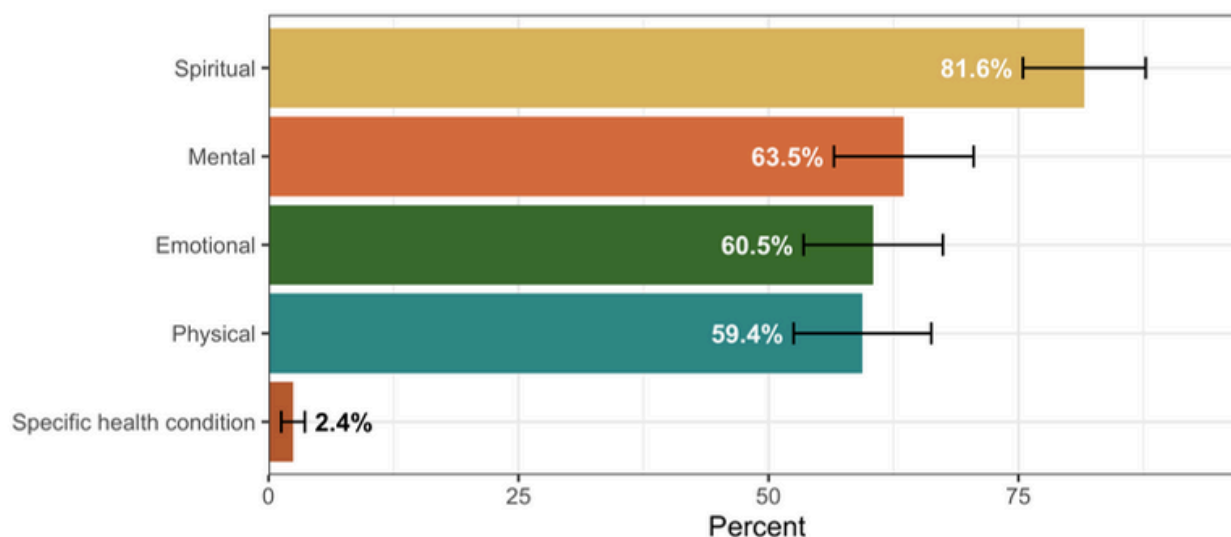
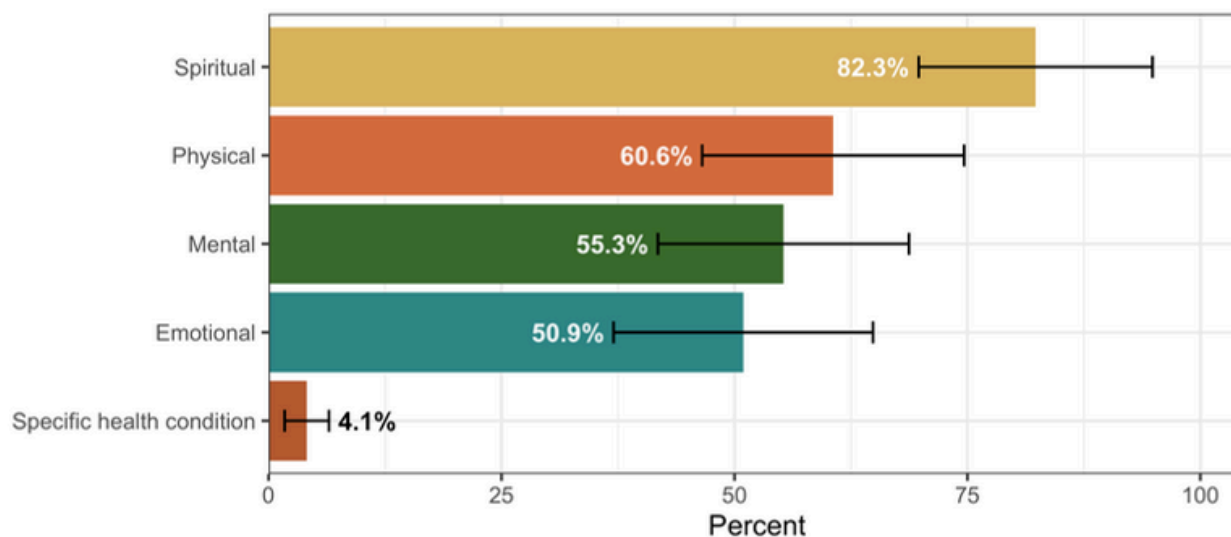


Figure 5b: Among Metis adults who use traditional medicines, for which aspects of your health and wellbeing do you use these medicines? (check all that apply)



Connection to Traditional Foods

Just over 4 in 10 (42%) First Nations and Metis adults in Winnipeg have eaten traditionally hunted/gathered/grown foods in the past 12 months. This includes shared or purchased traditional and/or country foods and foods hunted or gathered on their own. **88% indicated they would prefer to eat more traditional foods than they can get** (Figure 7).

40% of First Nations adults in Winnipeg have eaten traditionally hunted/gathered/grown foods in the past 12 months (Figure 6a). Nearly all First Nations (89%) adults who consumed traditional foods would prefer to eat more traditional foods than they can get.

45% of Metis adults in Winnipeg have eaten traditionally hunted/gathered/grown foods in the past 12 months (Figure 6b). Nearly all Metis (85%) adults who consumed traditional foods would prefer to eat more traditional foods than they can get.

Figure 6: In the past 12 months, how often have you eaten traditionally hunted/gathered/grown and/or country foods? (First Nations adults)

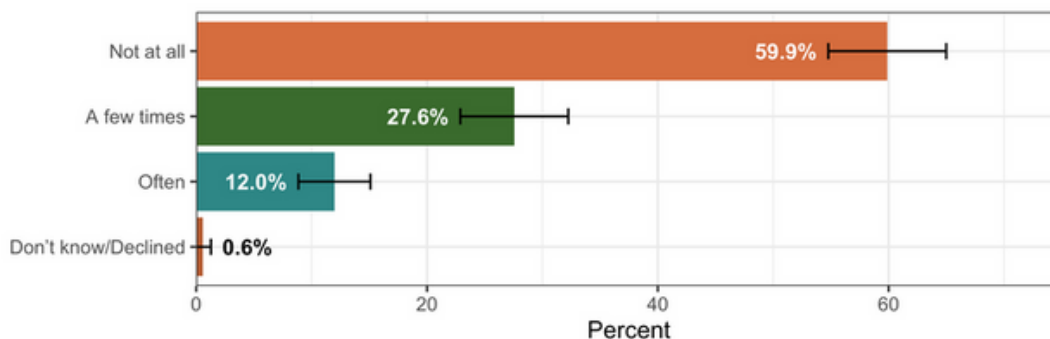
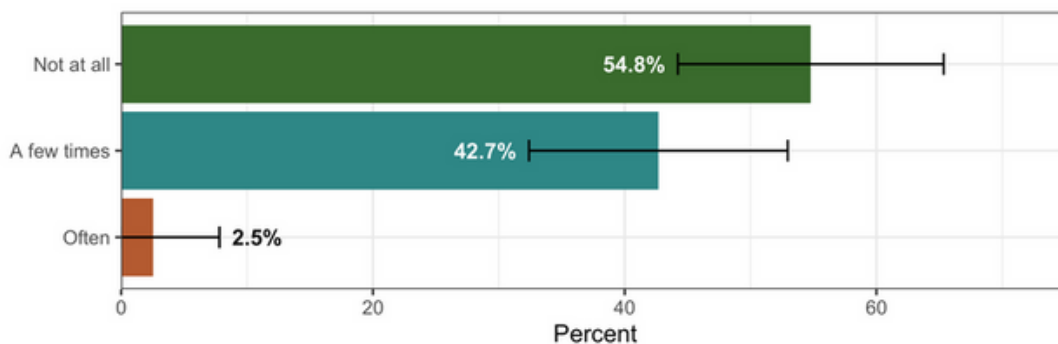


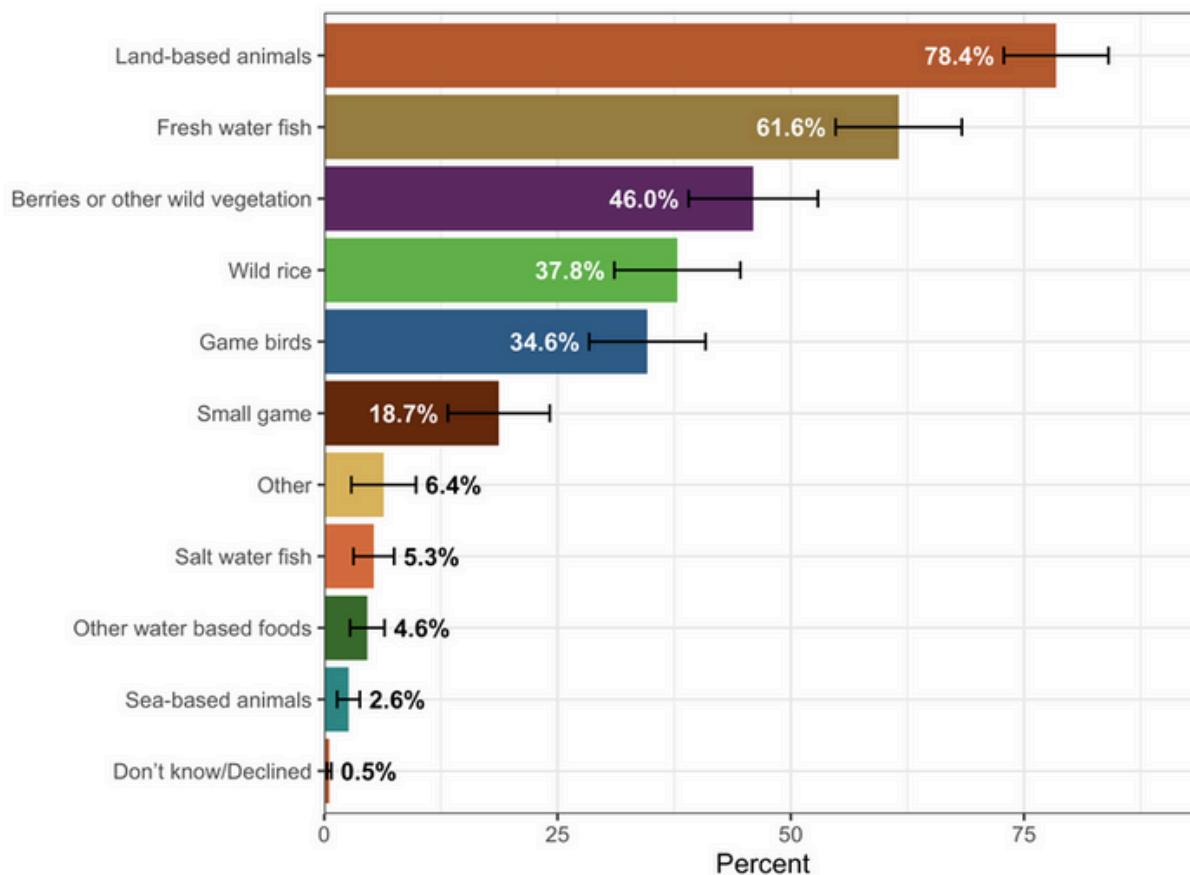
Figure 7: In the past 12 months, how often have you eaten traditionally hunted/gathered/grown and/or country foods? (Metis adults)



Connection to Traditional Foods

Land-based animals (78%), freshwater fish (62%), berries or wild vegetation (46%), wild rice (38%) and game birds (35%) were the most commonly eaten traditional foods among First Nations and Metis adults in Winnipeg (Figure 8).

Figure 8: Which of the following traditional foods have you eaten? (check all that apply)
(First Nations & Metis adults)



Connection to Traditional Foods

Figure 8a: Which of the following traditional foods have you eaten? (check all that apply)
(First Nations adults)

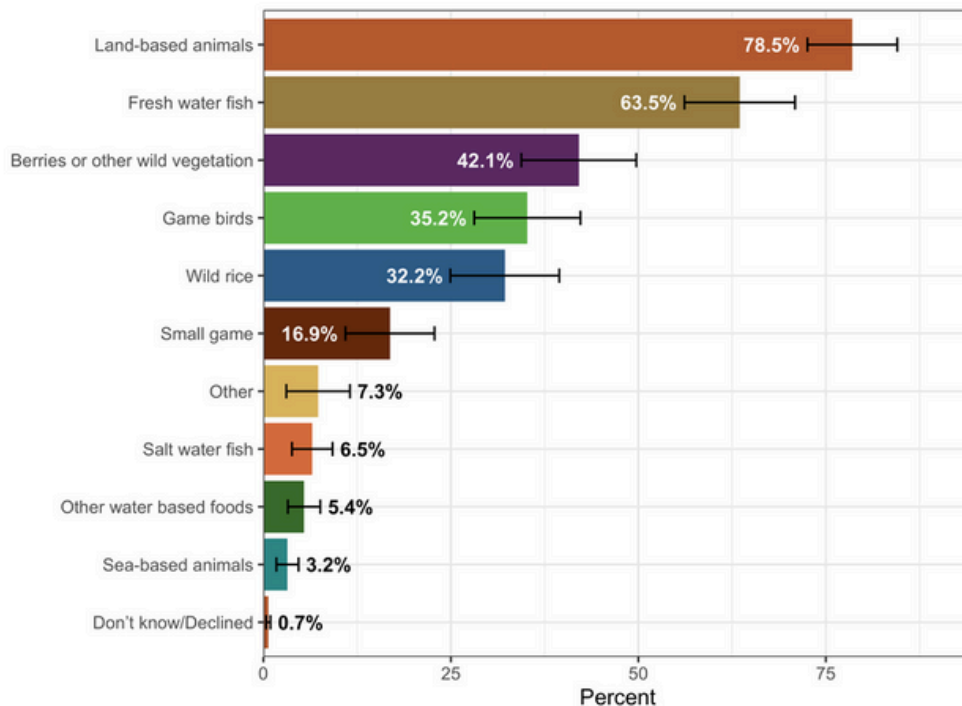
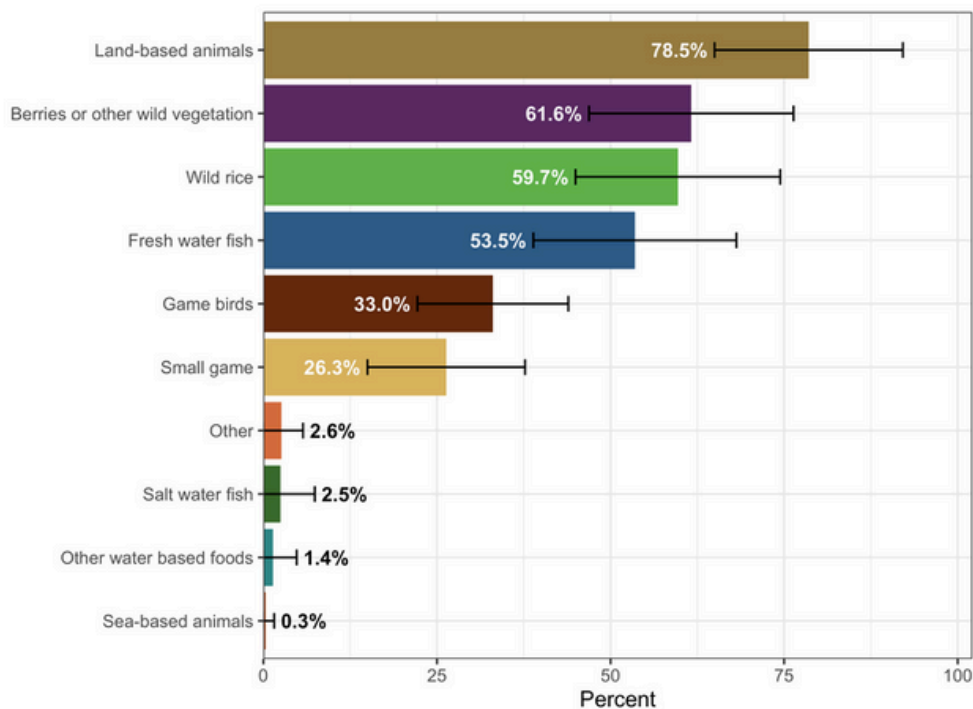


Figure 8b: Which of the following traditional foods have you eaten? (check all that apply)
(Metis adults)



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Appendix: Survey Reference Tables

Survey Question	RDS Prevalence Estimate (95% Confidence Interval)
Do you believe that your overall health and wellbeing has been affected by the involvement of CFS in your family?	
Yes, positive impact	7.3% (2.7, 11.8)
Yes, negative impact	60.0% (51.6, 68.5)
No impact	29.4% (21.2, 37.6)
Don't know/Declined	3.3% (0.6, 5.9)
Were any of the following members of your family (First Nations & Metis) ever a student at a federal residential school, Indian day school, or a federal industrial school?	
Parent	50.4% (45.6, 55.1)
Grandparent	42.2% (37.5, 46.9)
Aunties or Uncles	27.7% (23.3, 32.2)
No relatives attended	12.6% (9.2, 16.0)
Great-Grandparent	10.1% (6.7, 13.6)
Unsure	9.2% (6.3, 12.0)
Sibling	9.2% (6.5, 11.8)
Cousins	9.0% (6.3, 11.6)
Other relatives	3.9% (2.0, 5.8)
Spouse/Partner	1.6% (0.6, 2.6)
Were any of the following members of your family (First Nations) ever a student at a federal residential school, Indian day school, or a federal industrial school?	
Parent	56.5% (51.3, 61.7)
Grandparent	45.0% (39.7, 50.3)
Aunties or Uncles	32.1% (27.0, 37.2)
Great-Grandparent	11.1% (7.1, 15.1)
Sibling	10.7% (7.6, 13.9)
Cousins	10.5% (7.3, 13.7)
No relatives attended	8.3% (5.2, 11.5)
Unsure	7.0% (4.3, 9.7)
Other relatives	4.5% (2.3, 6.8)
Spouse/Partner	1.9% (0.7, 3.1)
Were any of the following members of your family (Metis) ever a student at a federal residential school, Indian day school, or a federal industrial school?	
No relatives attended	31.7% (22.0, 41.4)
Grandparent	28.4% (18.9, 37.9)
Parent	28.0% (18.1, 37.9)
Unsure	17.2% (8.7, 25.6)
Aunties or Uncles	11.5% (4.5, 18.4)

Appendix: Survey Reference Tables

Survey Question	RDS Prevalence Estimate (95% Confidence Interval)
Great-Grandparent	6.0% (0.3, 11.6)
Cousins	1.2% (0.0, 3.2)
Sibling	1.0% (0.0, 2.5)
Other Relatives	0.6% (0.0, 3.1)
Spouse/Partner	0.0% (0.0, 0.3)
Among First Nations and Metis adults in Winnipeg who had members of their family adopted, when did this occur? (Check all that apply)	
1951-1970	43.9% (40.4, 58.2)
1991- Current	18.1% (10.8, 25.4)
1971-1980	15.9% (9.2, 22.5)
1981-1990	14.2% (8.4, 20.0)
Don't know/Declined	8.2% (4.3, 12.0)
Among First Nations and Metis adults who participate in ceremony, which of the following challenges have you experienced in accessing ceremony? (Check all that apply)	
Too far to travel	53.4% (42.7, 64.1)
Do not know where to access them	38.6% (27.7, 49.4)
Can't find ceremonies that are relevant to my people/Nation	16.8% (9.3, 24.4)
Do not know enough about them	16.6% (9.2, 24.0)
Don't have time	14.2% (6.7, 21.8)
Other	13.1% (6.0, 20.3)
Not available	7.7% (2.3, 13.0)
Past negative experiences with ceremony	4.5% (0.0, 9.9)
Among First Nations adults who participate in ceremony, which of the following challenges have you experienced in accessing ceremony? (Check all that apply)	
Too far to travel	56.3% (44.7, 68.0)
Do not know where to access them	37.1% (24.8, 49.4)
Can't find ceremonies that are relevant to my people/Nation	19.0% (9.8, 28.3)
Don't have time	17.9% (8.7, 27.2)
Do not know enough about them	17.7% (10.1, 25.3)
Other	16.9% (8.0, 25.8)
Not available	8.6% (2.4, 14.8)
Past negative experiences with ceremony	4.7% (0.0, 10.6)
Among Metis adults who participate in ceremony, which of the following challenges have you experienced in accessing ceremony? (Check all that apply)	
Too far to travel	47.6% (21.7, 73.6)
Do not know where to access them	33.3% (10.9, 55.6)
Don't have time	22.1% (3.2, 41.1)

Appendix: Survey Reference Tables

Survey Question	RDS Prevalence Estimate (95% Confidence Interval)
Do not know enough about them	20.3% (1.9, 38.7)
Can't find ceremonies that are relevant to my people/Nation	7.5% (2.3, 12.7)
Not available	4.7% (0.0, 11.5)
Past negative experiences with ceremony	3.2% (0.0, 13.8)
Other	2.1% (0.0, 9.8)
Among First Nations & Metis adults who use traditional medicines, for which aspects of your health and wellbeing do you use these medicines? (check all that apply)	
Spiritual	83.3% (78.1, 88.6)
Mental	62.2% (56.1, 68.4)
Emotional	58.9% (52.7, 65.1)
Physical	58.1% (51.9, 64.3)
Specific health condition	2.0% (1.1, 2.9)
Among First Nations adults who use traditional medicines, for which aspects of your health and wellbeing do you use these medicines? (check all that apply)	
Spiritual	81.6% (75.4, 87.7)
Mental	63.5% (56.5, 70.5)
Emotional	60.5% (53.5, 67.4)
Physical	59.4% (52.5, 66.3)
Specific health condition	2.4% (1.3, 3.6)
Among Metis adults who use traditional medicines, for which aspects of your health and wellbeing do you use these medicines? (check all that apply)	
Spiritual	82.3% (69.8, 94.9)
Physical	60.6% (46.5, 74.6)
Mental	55.3% (41.8, 68.7)
Emotional	50.9% (37.0, 64.9)
Specific health condition	4.1% (1.7, 6.5)
In the past 12 months, how often have you eaten traditionally hunted/gathered/grown and/or country foods? (First Nations adults)	
Not at all	59.9% (54.8, 65.0)
A few times	27.6% (22.9, 32.2)
Often	12.0% (8.9, 15.1)
Don't know/Declined	0.6% (0.0, 1.3)
In the past 12 months, how often have you eaten traditionally hunted/gathered/grown and/or country foods? (Metis adults)	
Not at all	54.8% (44.2, 65.3)
A few times	42.7% (32.4, 53.0)
Often	2.5% (0.0, 7.8)

Appendix: Survey Reference Tables

Survey Question	RDS Prevalence Estimate (95% Confidence Interval)
Which of the following traditional foods have you eaten? (check all that apply) (First Nations & Metis adults)	
Land-based animals	78.4% (72.8, 84.0)
Fresh water fish	61.6% (54.8, 68.3)
Berries or other wild vegetation	46.0% (39.1, 52.9)
Wild rice	37.8% (31.1, 44.6)
Game birds	34.6% (28.4, 40.9)
Small game	18.7% (13.2, 24.2)
Other	6.4% (2.9, 9.8)
Salt water fish	5.3% (3.1, 7.5)
Other water-based foods	4.6% (2.8, 6.5)
Sea-based animals	2.6% (1.4, 3.8)
Don't know/Declined	0.5% (0.3, 0.8)
Which of the following traditional foods have you eaten? (check all that apply) (First Nations adults)	
Land-based animals	78.5% (72.5, 84.5)
Fresh water fish	63.5% (56.1, 70.9)
Berries or other wild vegetation	42.1% (34.4, 49.7)
Game birds	35.2% (28.1, 42.3)
Wild rice	32.2% (24.9, 39.5)
Small game	16.9% (10.9, 22.8)
Other	7.3% (3.1, 11.5)
Salt water fish	6.5% (3.8, 9.2)
Other water-based foods	5.4% (3.3, 7.6)
Sea-based animals	3.2% (1.7, 4.7)
Don't know/Declined	0.7% (0.4, 0.9)
Which of the following traditional foods have you eaten? (check all that apply) (Metis adults)	
Land-based animals	78.5% (65.0, 92.1)
Berries or other wild vegetation	61.6% (46.9, 76.3)
Wild rice	59.7% (45.0, 74.4)
Fresh water fish	53.5% (38.9, 68.1)
Game birds	33.0% (22.2, 43.9)
Small game	26.3% (15.0, 37.7)
Other	2.6% (0.0, 5.7)
Salt water fish	2.5% (0.0, 7.4)
Other water-based foods	1.4% (0.0, 4.8)
Sea-based animals	0.3% (0.0, 1.5)

**Ambe Widamidnid Ishi
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**Vien t'assir pi
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Tunngasugit

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