

# FIRST NATIONS INUIT & MÉTIS

SUPPLEMENT FOR THE *Everybody gets to play™*

COMMUNITY MOBILIZATION TOOLKIT



# First Nations, Inuit & Métis

supplement for the

**Everybody gets to play™**  
COMMUNITY MOBILIZATION TOOLKIT

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## Introduction

Welcome to the **Everybody gets to play™**

First Nations, Inuit, and Métis Supplement!

The Canadian Parks and Recreation Association (CPRA) has created this document as a supplement to the **Everybody gets to play™** Community Mobilization Tool Kit. The Tool Kit was developed as a part of CPRA's national **Everybody gets to play™** initiative, created in 2000 to enhance the lives of children and youth living on low incomes through increased access to recreation. The First Nations, Inuit, and Métis Supplement to the Tool Kit was developed to provide specific information about First Nations, Inuit, and Métis peoples because of the unique history and circumstances faced by Aboriginal peoples in Canada. The Tool Kit and this Supplement provide you with tools and information needed to mobilize your community to reduce barriers to recreation participation for First Nations, Inuit, and Métis families.

### Acknowledgements

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## Important Terms

### What is recreation?

Recreation includes organized or ad hoc sport and physical activity, as well as arts, social and cultural events, such as powwow dancing for First Nations people, jigging and fiddle music for Métis people and for Inuit - drum dancing, throat singing, and Inuit games. For the purposes of this document, recreation refers to anything people choose to do that makes their leisure time more interesting, enjoyable or satisfying. From a First Nations, Inuit, and Métis perspective, recreation is an important part of wholistic health - physically, mentally, emotionally and spiritually.

### What does Aboriginal mean?

In this document, 'Aboriginal peoples' is used as a collective name for all of the original peoples of North America and their descendants. It is important to acknowledge that "Aboriginal" as a term or label has limitations. It is too broad to be definitive and too "colonial" for many of the people that it attempts to describe. It is however a legal term in Canada and many organizations include this term in their names. The term Aboriginal includes First Nations, Métis and Inuit groups as specified in the Constitution Act of 1982 (NAHO, 2003b). A more comprehensive description is available at <http://www.ainc-inac.gc.ca/ap/index-eng.asp>

The term Indigenous is increasingly preferred by many. In this document the terms Aboriginal and Indigenous will be used interchangeably and the respective names of each First Nations, Métis, and Inuit group will be used where relevant.

### Why is Wholistic spelled with a "W"?

Wholistic is spelled with a "w" to reflect the concept of wholeness when the four areas of health: physical, emotional, mental, and spiritual, are in balance as per the definition provided by Antone, Gamlin, & Provost-Turchetti (2003).

Understanding First Nations  
Inuit, and Métis Peoples



## Worldview

A worldview is the basic life philosophy of a people that determines how they live in their world. Culture has a strong influence on one's worldview.

## Diversity of Culture among First Nations, Inuit, and Métis Peoples

On Turtle Island there are a wide variety of Aboriginal people coming from different Nations, each carrying their unique worldviews.

Turtle Island is what many Aboriginal people in Canada, Native Americans in the United States, and Indigenous people of Mexico call North America.



### In Canada, the government recognizes three distinct groups of Aboriginal people:

1. First Nations
2. Inuit
3. Métis

Based on the 2006 Canada Census, there are over 1 million Aboriginal people accounting for approximately 4% of the total Canadian population. Approximately 60% identify as First Nations, 33% identify as Métis and 4.4% as Inuit. The remaining 2.6% do not identify as belonging to any of these three groups.

**First Nations** is a term that replaced the word Indian or Indian band and refers to a people that identify with a particular First Nations community. There are over 600 First Nations communities recognized by the Canadian government. Each of these Nations has its own cultural practices and languages, with some Nations having very similar practices and language.

**Inuit** are Indigenous people who live or whose ancestors lived in Inuit Nunaat (Arctic regions of Canada and the United States) and hold customs, cultural practices and language that differs from First Nations and Métis peoples. Inuit people live in diverse geographic regions and have unique cultural practices and languages. In 2006, the Canada Census reported that 78% of Inuit people reside in Inuit Nunaat. Cities with the largest Inuit populations outside of Inuit Nunaat are Ottawa-Gatineau, Yellowknife, Edmonton, and Montreal.

**Métis** people are a distinct society formed by the early inter-relationships between First Nations and European settlers. Translated from French, the term Métis means half-blood or mixed blood. Although originally the Métis were people of First Nations and French ancestry, now the term Métis includes people of First Nations and English or other ethnic ancestry.

To summarize, there are a wide range of Nations, languages, cultural practices, and spiritual beliefs within the three distinct groups of Aboriginal people living in Canada. In addition, many people's ancestry overlaps the three groups – with some people identifying as First Nations and Inuit, Métis and First Nations, or even all three. In this diversity a wide range of appearances are reflected in Canada's Aboriginal peoples. For instance, First Nations, Inuit, and Métis people can have red or blonde hair, blue and green eyes or be of African Canadian descent as well. Aboriginal identity comes from within.

## Status and non-status First Nations

Aboriginal peoples living in Canada are the only communities that are required to register with the Federal government to be officially culturally recognized. This stems from provisions in the Royal Proclamations prior to confederation, the Constitutional Act of 1867 and the Indian Act of 1951, amended in 1985. Aboriginal people who are registered are said to have status and those who remain unregistered, are considered to be non-status. Because the purpose of past and current legislation is to assimilate Aboriginal people and to encourage people to give up their land and identity (enfranchisement) many people who identify as Aboriginal are not formally recognized as 'status-Indians'. In 2006, approximately 81% of First Nations people identified as status. Most Inuit and Métis are not recognized as status First Nations by the government of Canada. Non-status Aboriginal people have no rights under the Indian Act and are not entitled to the things that status Indians are entitled to, such as tax exemption. However, a common misperception is that Aboriginal people do not pay taxes. Even status First Nations people are not tax exempt all of the time. There are many rules about the entitlement of status First Nations people that go beyond what can be explained in this toolkit. If you are interested in learning more about the Indian Act and entitlements please visit the Canadian Department of Justice website at <http://laws.justice.gc.ca/en/showtdm/cs/I-5>.

## Where do First Nations, Inuit, and Métis people live?

Over half of First Nations, Inuit, and Métis people live in urban centres. Based on the 2006 Census, Winnipeg has the greatest number of Aboriginal people in Canada, who account for 10% of the city's total population, while Prince Albert, Saskatchewan has the highest proportion of Aboriginal residents, with 34% of the total city population being of Aboriginal ancestry. Many First Nations, Inuit, and Métis people feel that the Canada Census data underestimate the number of Aboriginal people in Canadian urban centres.

City	Aboriginal Population	Percentage of Aboriginal People
Winnipeg	69,380	10%
Edmonton	52,100	5%
Vancouver	40,310	2%
Toronto	26,575	0.5%
Calgary	26,575	2%
Saskatoon	21,535	9%
Ottawa-Gatineau	20,590	2%
Montréal	17,865	0.5%
Regina	17,105	9%
Prince Albert	13,565	24%

Source: Statistics Canada (2006)

Other First Nations, Inuit, and Métis people live in rural areas or on reserves. Prior to colonization, the land belonged to the Aboriginal people. Aboriginal people entered into treaty negotiations to share the land, and tracts of land called reserves were set aside for people to inhabit. Some reserves were never negotiated with the government and are called unceded reserves while most Inuit and Métis territories were never negotiated. Many reserve lands have been taken illegally and many of the treaties were not upheld. While most Canadian are aware of the development of a new territory, Nunavut, in 1999, most may not be aware of the fact that this was the largest land claims agreement in Canada. This lands claim agreement gave ownership of over 350,000 acres of land to Inuit peoples, including 35,000 acres of mineral property rights. There were many other features included in this agreement, including right to harvest wildlife on the land and water and right to refuse sport and commercial developments in the future. Today, many First Nations communities are standing up to protect the little parcels of land that remain. For more information on specific land claims in Canada see the following:

Assembly of First Nations – Backgrounder: First Nations and Specific Land Claims  
<http://www.afn.ca/article.asp?id=3214>

Assembly of First Nations – Resolution of Claims  
<http://www.afn.ca/article.asp?id=3950>

Government of Yukon – Land Claims and Self-Governance  
<http://www.eco.gov.yk.ca/landclaims/overview.html>

Nunavut Tunngavik Inc. – Nunavut Land Claims Agreement  
[www.tunngavik.com](http://www.tunngavik.com)

Stolen Land, Broken Promises:  
 Researching the Indian Land Question in British Columbia  
<http://www.ubcic.bc.ca/Resources/rilq.htm>

## Historic Trauma

Worldwide, Indigenous people have experienced tremendous challenges related to colonization. On Turtle Island many historic injustices have been committed on First Nations, Inuit, and Métis people by the government and broader society. Many people call these events historic trauma, intergenerational trauma or grief. The first traumas brought by the French and English people during the colonial period included the introduction of disease, alcohol, new weapons, and attempts to convert First Nations, Inuit, and Métis people to Christianity.

The Bagot Commission of 1842 reviewed the way First Nations, Inuit, and Métis people were treated in Canada, including the education of children. Residential schools were instituted in an attempt to ‘take the Indian out of the child’, whereby children as young as 5 years old were forced from their homes into residential schools. Many children experienced extreme abuse (physical, mental, emotional and sexual), were not allowed to see their parents or family, sometimes until they reached their middle to late teenage years, and were not allowed to speak their language or practice their customs. Some children died or were killed. The last residential school closed in the mid 1990’s. For well over one hundred years, First Nations, Inuit, and Métis children were stripped from their homes, from their parents and communities. Languages were lost and tremendous damage was done to the spirit of First Nations, Inuit, and Métis peoples. This has left a lasting trauma that still exists today in First Nations, Inuit, and Métis people. In June 2008, the Canadian government issued a formal apology for instituting residential schools. While this was seen as an important step for the government, many First Nations, Inuit, and Métis people feel this apology was too little, too late.

Today, Aboriginal children are taken from their homes by Children’s Aid Societies more frequently than non-Aboriginal children. Reasons for removal are not necessarily physical, sexual, mental or emotional abuse, but predominantly neglect, which is a direct result of poverty and historic trauma.

First Nations, Inuit, and Métis peoples continue to face racism and systemic discrimination in today’s society. Aboriginal people have higher than average school drop out rates and are over-represented in the Canadian prison system. In addition, a very sad statistic is the number of Aboriginal women who have been killed or are missing in Canada. The Native Women’s Association of Canada (NWAC) launched Sisters in Spirit in 2004 to bring National attention to the violence occurring against Aboriginal women. You can find information on Sisters in Spirit at the NWAC website <http://www.nwac-hq.org/en/background.html>.

Much more could be told about the past and present injustices faced by First Nations, Inuit, and Métis people. Unfortunately, much of this history is not taught in the Canadian education system. You are urged to take it upon yourself to explore the history of First Nations, Inuit, and Métis peoples. Here are a few resources that can get you started:

### Aboriginal Healing Foundation – Research Series

<http://www.ahf.ca/publications/research-series>

1. **Historic Trauma and Aboriginal Healing (2004)**
2. **Reclaiming Connections: Understanding Residential School Trauma among Aboriginal Peoples (2005)**
3. **From Truth to Reconciliation: Transforming the Legacy of Residential Schools (2008)**

### Where Are the Children? Healing the Legacy of the Residential Schools

<http://www.wherethechildren.ca/en/impacts.html>

Colonization relates to the migration of people to a new land. On Turtle Island this began with the arrival of Europeans.

## Resiliency and Strength of First Nations, Inuit, and Métis Peoples

Many First Nations, Inuit, and Métis people remain strong and resilient today and are pushing for programs and legislation relating to health, including physical activity to help them heal from historic trauma. For instance, in 2000 a social policy was developed in Hobbema, Alberta to address the needs of the Aboriginal community. This policy called the Maskwachees Declaration (<http://www.patrimoinecanadien.gc.ca/sportcanada/pol/aborigin/106-eng.cfm>) states that “sustainable commitment and investment in active living, physical activity, physical education, recreation and sport are essential to promote health and address social issues facing Aboriginal / Indigenous Peoples in communities across Canada. And therefore we call on all Governments, Non-Governmental Organizations, communities and individuals to endorse this declaration.” We urge communities to adopt the Maskwachees Declaration.

Internationally and nationally, there are events such as the Aboriginal Music Awards and National Aboriginal Achievement Awards that profile strong First Nations, Inuit, and Métis people who are making a difference in society. Not only are Aboriginal music artists being recognized within the community but there are many world renowned artists. For instance, Chrystal Shawanda is an international recognized country singer, Shania Twain has Aboriginal roots and there is a growing genre of Native hip hop and rap with positive and political lyrics like Team RezOfficial, Samian and Shauit.

Chief Dan George, Thompson Highway, Thomas King, Margot Kane, Graham Greene, Tom Jackson, Honourable James Karl Bartleman 27th Lieutenant-Governor of Ontario represent only a partial list of Aboriginal people who have made notable contributions to the arts, culture, sports, and politics.

The Canadian Council for Aboriginal Business notes over 30,000 Aboriginal businesses in Canada and there is an Aboriginal owned and operated bank in Manitoba – First Nations bank. Most mainstream banks now have Aboriginal departments focused on servicing Aboriginal professional and individual needs.

The resiliency of First Nations, Inuit, and Métis people is demonstrated in sport and recreation. There are Aboriginal focused sporting events across Canada and internationally, such as the North American Indigenous Games, Arctic Winter Games, and provincial and territorial sporting bodies. These sporting events and bodies are described in the Community Models for Recreation in First Nations, Inuit, and Métis Communities section of this toolkit. There are many Aboriginal people who have excelled in sports like Tom Longboat, Sharon & Shirley Firth, Alwyn Morris and Waneek Horn-Miller. The National Hockey League has had many Aboriginal players such as Stan Jonathan, Dan Frawley, Gino Ojiik, Chris Simon, Sheldon Souray, Jonathan Cheechoo, Jordin Tootoo and Carey Price, along with NHL Coach Ted Nolan who are recognized as positive role models for Aboriginal youth. Highlighting the strength of First Nations, Inuit, and Métis people provides an excellent opportunity for role modeling and recreation is an extremely effective role modeling activity in communities.



# First Nations, Inuit, and Métis Statistics Fact Sheet

While there is strength and resiliency amongst First Nations, Inuit, and Métis people, because of the impact of historic trauma, some of the statistics about Aboriginal health, education, income, employment and housing are similar to that found in lower income communities.

## Health

Life expectancy for Aboriginal men is 68.9 years. This is approximately 7.5 years shorter than non-Aboriginal men in Canada.

Life expectancy for Aboriginal women is 76.6 years. This is more than 5 years shorter than the life expectancy of non-Aboriginal women.

Infant mortality is higher for Aboriginal people in Canada compared to non-Aboriginal people (i.e., 13.5 Nunavut and 8 First Nations infant deaths per 1000 live births as compared to 6.4 deaths per 1000 live births for non-Aboriginal infants).

Deaths due to heart attacks are 16% higher for Aboriginal people compared to non-Aboriginal people in Canada.

Tuberculosis is over six times higher in Aboriginal peoples compared with non-Aboriginal people in Canada.

Diabetes is 3 to 5 times higher in Aboriginal peoples compared with non-Aboriginal people in Canada.

Suicide rates are significantly higher for Aboriginal people (2-8 times higher).

Approximately 58% of Aboriginal people smoke compared to 23% of non-Aboriginal people in Canada.

41% of Aboriginal youth aged 2-17 years are obese compared to 26% of non-Aboriginal children in Canada.

## Education

34% of Aboriginal persons have not completed high school.

21% have a high school diploma as their highest educational qualification.

44% of the Aboriginal population are postsecondary graduates.

8% have a university degree,

These rates contrast with non-Aboriginal people in Canada of whom 15% had not completed high school, 24% had a high school diploma as their highest educational qualification, 60% were postsecondary graduates, and 24% had a university degree.

## Income and Employment

In Canada, male status First Nations living on a reserve earn 50% less than non-Aboriginal males, and women have incomes 21% lower than other women.

In Saskatoon, male status First Nations living off-reserve earn 63% less than non-Aboriginal men, while women earn 44% less than non-Aboriginal women.

Status First Nations men and women living off-reserve have incomes 38% and 23% lower than non-Aboriginal people.

Non-status Aboriginal women, including Métis, Inuit and First Nations, earn 10-20% less than non-Aboriginal women and non-status Aboriginal men earn 20-40% less than non-Aboriginal men.

When comparing Aboriginal people of similar age and educational level with their non-Aboriginal counterparts, Aboriginal people still earn significantly less.

Unemployment is 2.5 times greater for Aboriginal people compared with non-Aboriginal people.

## Housing

Overcrowding, defined as having more than one person per room in a home is a concern for many Aboriginal people. Based on the 2006 Census:

26% of First Nations on-reserve live in crowded homes.

36% of Inuit live in crowded homes and 49% of Inuit in Nunavik live in overcrowded homes.

One in four Aboriginal peoples' home needs major repairs.

Aboriginal people are over-represented in the homeless population by 10%.

## Sport and Recreation Participation

Statistics on physical activity and recreational activity of First Nations, Inuit, and Métis peoples are difficult to compare with statistics about non-Aboriginal people because most research does not obtain a large enough sample of to adequately represent Aboriginal people. Comparison among the three groups of Aboriginal peoples is sometimes even more challenging. However, there are some databases that contain this information. Based on the 2006 Aboriginal Peoples' Survey:

Inuit children participate in sport more frequently than non-Aboriginal children, with 73% playing sports outside of school at least once per week. This statistic is higher than the 64% of Canadian children who participate in sport at least once per week. Thirty-seven percent of Inuit children participate in sport 4 or more times per week.

For First Nations children living off-reserve, sports were the most popular out-of-school activity with 21% participating in sports 4 or more times per week.

Off-reserve First Nations boys participated in sports more often than girls, whereas girls took part in art or music activities more often than boys.

Almost half (48%) of Métis children report playing sports one to three times per week.

A comparison of the 2001 and 2006 Aboriginal Peoples' Survey shows a decrease in sports participation in Métis boys. In 2001, only 14% of Métis boys stated that they never participated in sports while in 2006, 20% of Métis boys stated that they never participated in sports.

More details can be found at Statistics Canada:

<http://www12.statcan.gc.ca/census-recensement/2006/dp-pd/89-635/index.cfm?lang=eng>

## Barriers to Sport and Recreation Participation

In response to a 2006 survey conducted by the Canadian Parks and Recreation Association, Aboriginal organizations and recreation practitioners identified the following barriers as the most significant factors limiting recreation opportunities for Aboriginal people:

Social problems of parents often have a negative impact on children's' participation in sport.

Traditional perceptions of the appropriateness of physical activity and sport for Aboriginal girls and women by other Aboriginal community members can be a barrier.

Poverty is a problem in urban centres (more than on-reserve) for recreation.

There are not enough Aboriginal recreation providers, and when there is an Aboriginal recreation provider, this person is usually not a woman.

The focus of recreation programs for Aboriginal people is often too narrow and the program duration too short. Relationships and programs can take years to establish.

A lack of information by community members about sport and recreation opportunities can be a barrier to participation.

Community and service organizations have financial and human resource constraints that represent barriers:

- There is a shortage of trained leaders.
- There is a lack of volunteers.
- There is not enough money.

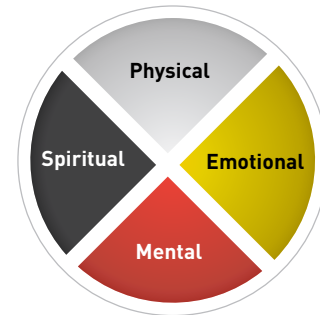
Liability issues: There is too much of an emphasis on risk management, which has made it more difficult to undertake volunteer-led initiatives.

Engaging the Community



## Wholistic Approaches to Health and Wellness

When engaging First Nations, Inuit, and Métis people in physical activity and recreation it is important to consider their worldview. Of course there is diversity of worldviews among First Nations, Inuit, and Métis peoples, but one of the commonalities across different groups is a wholistic approach to health and well-being. This wholistic approach is sometimes depicted by the Medicine Wheel. The colours and placement of the life sections will differ amongst nations, communities and individuals. The important thing to remember is the emphasis on the wholistic approach. Medicine Wheel teachings are a part of many First Nations and Métis cultures in Canada. You probably have seen diagrams of a Medicine Wheel such as the one noted here:



What is important to note about the Medicine Wheel is that, although the four sections are separated and appear as different, they are all equal and interconnected. So with respect to the physical, if someone is not physically active they will not be well emotionally, mentally, and spiritually.

Another popular teaching for Inuit peoples is the eight guiding principles of Inuit Qaujimaqatugangit (IQ) or Inuit Knowledge. These principles can be incorporate in your delivery of programs.

<b>Inuuqatigiitsiariq:</b> respecting others, relationships and caring for people
<b>Tunnganarniq:</b> fostering good spirit by being open, welcoming and inclusive
<b>Pijitsirniq:</b> serving and providing for family and/or community
<b>Aajiiqatigiinni:</b> decision making through discussion and consensus
<b>Pilimmaksarniq/Pijariuqsarniq:</b> development of skills through practice, effort and action
<b>Piliriqatigiinni/Ikajuqtigiinni:</b> working together for a common cause
<b>Qanuqtuurniq:</b> being innovative and resourceful in seeking solutions
<b>Avatittinnik Kamatsiarniq:</b> respect and care for the land, animals, and the environment

## Wholistic Approaches to Learning

A wholistic approach to learning acknowledges that everything on Mother Earth is interconnected and that persons learn emotionally, mentally, physically, and spiritually. Learning cannot be separated into categories or disciplines, but occurs by considering the whole picture. An example of this would be teaching the physical skills of a sport. The physical aspect is linked to the mental learning process, and how one feels and experiences it. In addition, learning the skill is connected to others – family, friends, and community. An example of this is the games played by the Dene people in Canada's north. The Dene believe games promote the Dene worldview and culture and games

have always been viewed as important to the survival of the people. Games were used to help the Dene stay fit and to entertain them during the dark and cold winter months. To learn more about the Dene games and perhaps incorporating them into your program visit <http://www.denegames.ca>.

## Learning Styles

There is no set way people from different cultures learn. First Nations, Inuit, and Métis people learn the same way everyone else learns. However, cultural experiences or worldviews can have an impact on how we learn. Learning can be spiritual, not in a religious sense, but in a way that allows people to turn inward and connect their energy with all of creation. This spiritual knowledge is sometimes experienced through dreams and cultural ceremonies.

Experiential learning, sometimes called informal learning or learning by doing is a First Nations, Inuit, and Métis learning style from which many people can benefit. Rather than talking about something, getting people involved can help them remember better.

First Nations, Inuit, and Métis people have a vast knowledge that is linked to culture, land, and language. Learning for First Nations, Inuit, and Métis people is a mixture of this Aboriginal knowledge and Western knowledge.

The Canadian Council on Learning developed three models of learning for Aboriginal people, specifically the Inuit, Métis, and First Nations. These models reflect the differences between the three groups, and also incorporate teachings identified by many Aboriginal people, such as the Medicine Wheel or the Seven Generations. The Seven Generations teaching emphasizes the notion that actions today have an impact on the next seven generations.

The Inuit model highlights the importance of bringing together Inuit knowledge with mainstream or Western knowledge as well as the importance of formal knowledge in schools and informal knowledge through the community. The First Nations and Métis models are quite similar, emphasizing life long learning and the connection to the land and all of creation, as well as individual and collective learning.

To work interactively with the models visit:

<http://www.ccl-cca.ca/CCL/Reports/RedefiningSuccessInAboriginalLearning/~RedefiningSuccessReport.htm#models>

## Coaching Styles

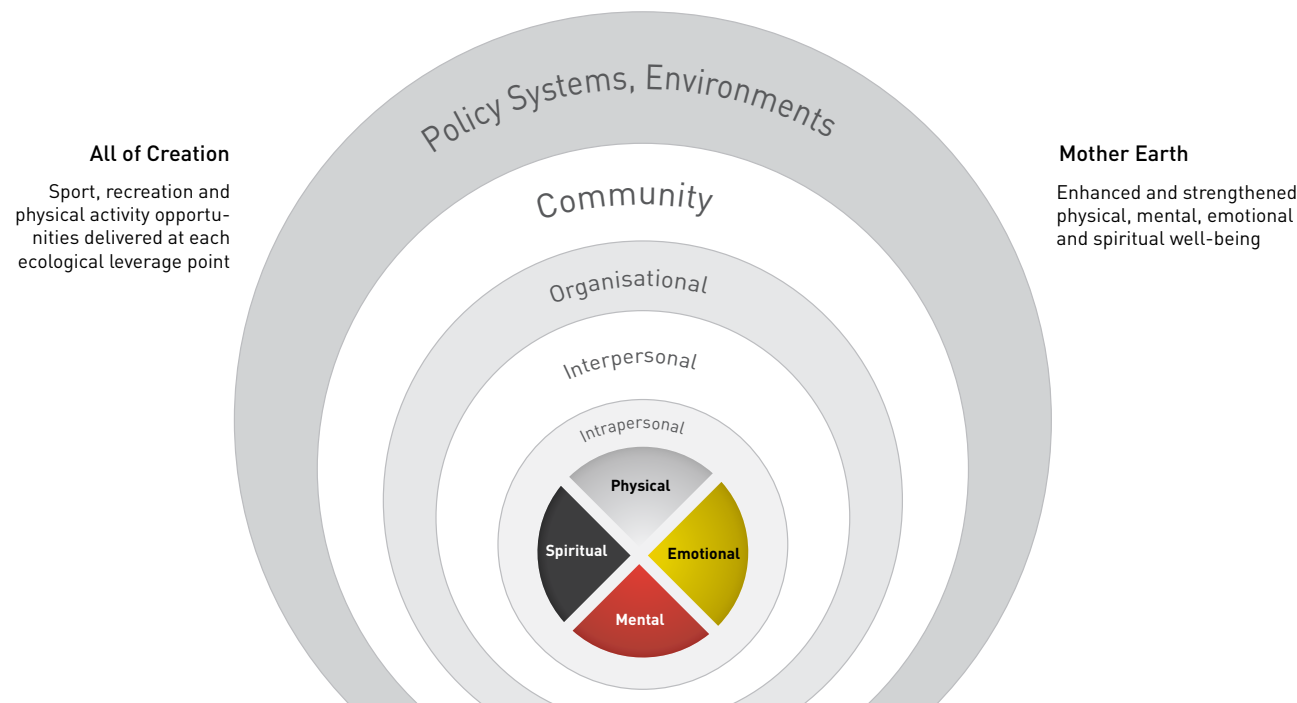
First Nations, Inuit, and Métis coaches working with Aboriginal peoples adopt many of the traditional teachings in the delivery of their instruction. For instance, Dano Thorne from Cowichan Tribes on Vancouver Island is a Level Four National Coaching Certificate Program (NCCP) coach. He is the founder of the Native Indian Football Association and has coached soccer for many years. In 1999 he received the first ever National Aboriginal Coach of the Year award from the Canadian Sport Awards. Dano Thorne incorporates the teachings of the Medicine Wheel into his coaching. For instance, in teaching about physical skills he draws on the significance of spiritual, emotional, and mental growth. He encourages his athletes to draw on their Aboriginal culture to given them strength in their sport. Dano Thorne can be reached at [nifa\\_dano\\_4@hotmail.com](mailto:nifa_dano_4@hotmail.com).

Strategic Planning  
for Recreation & Wellness

## An Integrated Indigenous-Ecological Framework for recreation

Physical activity and sport programs can be promoted and delivered by using an Indigenous Framework anchored on Medicine Wheel teachings. This approach acknowledges the distinctiveness of an Aboriginal world view. This view emphasizes the teaching that balance between physical, mental, emotional, and spiritual well-being is important for wholistic health. A focus on balance between the four realms means that physical activity and sport program delivery will integrate activities that touch upon each of the realms. This model encourages recreation providers to incorporate traditional teachings into their programs and highlight the benefits of physical activity, sport, and recreation participation for each of the dimensions of wholistic health: the physical, mental, emotional, and spiritual.

An integrated model of the Medicine Wheel and Ecological model is presented in **Figure 1**. This model illustrates the compatible features of the ecological model and Medicine Wheel teachings, such as the concepts of relatedness, reciprocal influence of people and settings, and the importance of environment. In this model, sport, recreation, and physical activity opportunities are provided by considering the multiple systems that can influence them. For example, in addition to providing a skills development program (to influence the individual level), a policy change that waives user fees at the local recreation centre could further encourage community uptake of recreation and sport.



**Figure 1 – Integrated Indigenous-Ecological model for sport and physical activity promotion in Aboriginal communities (adapted from Lavallée & Lévesque, forthcoming).**

## Community Mobilisation

The *Everybody gets to play™* Community Mobilization Tool Kit presents a seven step process to mobilize the community for recreation. Although these steps are relevant for engaging Aboriginal communities in recreation, it may also be useful to:

1. Develop an inventory of First Nations, Inuit, and Métis organizations in your area. Find out if there are any friendship centres, Aboriginal housing initiatives, or Aboriginal organizations.
2. Contact the above agencies to find out what they are doing in the areas of recreation and physical activity.
3. Conduct a needs assessment of your community to find out what type of programs First Nations, Inuit, and Métis parents want for their children and themselves. They may be interested in existing programs. They may be interested in a program that incorporates cultural practices of the First Nations, Inuit, and Métis people from your territory.
4. Educate your staff on First Nations, Inuit, and Métis peoples; learn about their resiliency and their history. Learn about the specific culture of the nations living in your community.
5. Hire a First Nations, Métis, or Inuit Elder or traditional person (someone who knows their culture) from the community to teach your staff about Aboriginal people. Be sure to review the appropriate protocol for inviting an Elder to contribute.
6. Hire First Nations, Inuit, and Métis people to develop and deliver the programs.
7. Welcome First Nations, Inuit, and Métis people into your programs.

## Media and Advertising Events and Activities

Engaging the First Nations, Inuit, and Métis community includes ways in which to get information out about your program. When developing advertising, involve First Nations, Inuit, and Métis people in the process. They will know best what type of graphics to use, wording, where to advertise and how to strategically engage the community.



In an urban centre where most Aboriginal people in Canada live, engaging the First Nations, Inuit, and Métis community may be challenging. However, you should be able to find a First Nations, Métis, and/or Inuit organization to partner with to help get your information out. In particular, friendship centres are community centres in urban areas with a mandate to provide services to urban Aboriginal people. Many friendship centres have a newsletter that could be used to share information. A list of friendship centres can be found at the National Association of Friendship Centres website. You can also call them to find out where the friendship centres are located in your area.

#### **National Association of Friendship Centres**

<http://www.nafc-aboriginal.com/friendship.htm>

Phone: (613) 563-4844

Email: [nafcgen@nafc.ca](mailto:nafcgen@nafc.ca)

### **National Television**

If you are looking at television coverage you may want to consider the Aboriginal Peoples Television Network (APTN) <http://www.aptn.ca>. APTN was launched in 1999 and is the first and only Aboriginal broadcaster in the world with programming by, for, and about Aboriginal people.

There are many local, regional, and national Aboriginal newsletters, magazines, newspapers and radio stations.

You can find a list of Aboriginal media sources through the Aboriginal Multi-Media Society (AMMSA) <http://www.ammsa.com>

### **AMMSA publications**

#### **Windspeaker – Canada’s National Aboriginal News Source**

<http://www.ammsa.com/windspeaker>

Phone: (780) 455-2700

Fax (780) 455-7639

E-mail: [windspeaker@ammsa.com](mailto:windspeaker@ammsa.com)

#### **Alberta Sweetgrass - Alberta’s Aboriginal Publication**

<http://www.ammsa.com/sweetgrass>

Phone: (780) 455-2700

Fax (780) 455-7639

Email: [sweetgrass@ammsa.com](mailto:sweetgrass@ammsa.com)

#### **Saskatchewan Sage - Saskatchewan’s Aboriginal Publication**

Phone: (780) 455-2700

Fax (780) 455-7639

Email: [sage@ammsa.com](mailto:sage@ammsa.com)

### **Other media sources in Canada**

**Anishinabek News** - Each month the Anishinabek News is distributed free of charge by the Union of Ontario Indians to citizens of the Anishinabek Nation.

<http://www.anishinabek.ca/AnishinabekNews/CurrentIssue.pdf>

**Grassroot News** - Grassroots News reaches 63 First Nations, Métis communities and major cities and towns in Manitoba.

<http://www.grassrootsnews.mb.ca/>

**Nanatsiaq News** - Nunatsiaq News is an English-Inuktitut weekly newspaper that has served the people of Nunavut and the Nunavik region of Arctic Quebec since 1973.

<http://www.nunatsiaq.com/>

**Northern News Services** – Established in 1945, News/North is a weekly newspaper sharing stories from Nunavut and the Northwest Territories since 1945.

<http://www.nnsl.com/index.php>

#### **The First Perspective: Drum News**

<http://www.firstperspective.ca/>

### **Aboriginal Radio**

Finally, there are many local Aboriginal radio stations across Canada. One of the largest broadcasters is Aboriginal Voices Radio with stations in;

**Vancouver** 106.3 FM

**Calgary** 88.1 FM

**Edmonton** 89.3 FM

**Kitchener-Waterloo** 102.5 FM

**Toronto** 106.5 FM

**Ottawa** 95.7 FM

**Montreal** 106.7 FM.

Regina and Saskatoon are expected to have stations in 2009.

## Models for Recreation and Sport in First Nations, Inuit, and Métis Communities

In this section we provide examples of successful recreation and sport initiatives specific for First Nations, Inuit, and Métis peoples. For more information on steps to success refer to the *Everybody gets to play™* Toolkit.

## International Model

Billy Mills (Gold medalist, 10 km, 1964 Olympics) is a Sioux from Pine Ridge Reservation in South Dakota, U.S.A., who travels Turtle Island offering inspiration and hope to Indigenous people. Through his work with Running Strong for American Indian Youth, he provides a diverse range of programs, such as housing, language and culture, and recreation and sport. The Cheyenne River Youth Project is an example of how a partnership with Running Strong supported the development of a physical activity and recreation centre. Programs at the Cheyenne River Youth Project are developed by the youth and include activities, such as midnight basketball tournaments. You can find information on Billy Mills and Running Strong at [www.indianyouth.org](http://www.indianyouth.org).

Examples and stories from other Aboriginal/ Indigenous peoples (e.g., Australia, New Zealand, United States) are important to consider as the international Indigenous community has moved to increased collaboration in health, education, environment and political issues in the past ten years).

## National Model

Aboriginal sport in Canada is highly organized. Approximately every three years, the North American Indigenous Games (NAIG) are held in Canada or the United States. A NAIG Council is responsible for all aspects of the NAIG, including policy development and regulations. The NAIG mission is to “improve the quality of life for Indigenous Peoples by supporting self-determined sports and cultural activities which encourage equal access to participation in the social/cultural fabric of the community in which they reside and which respects Indigenous distinctiveness” (North American Indigenous Games, 2002, [website, no pagination]). The first games held in 1990 in Edmonton had 3000 participants. Since 1990 six more games have been held. The most recent games were held in 2008 in Cowichan, British Columbia and the next games are scheduled for 2011 in Wisconsin.

The NAIG is a celebration of sport, recreation, and culture where participants have the opportunity to learn about other Indigenous cultures of Turtle Island. Participants of the games are youth and adults, although the games mainly focus on youth (13-19 years of age). There are 13 Canadian teams and 13 American teams representing provinces, territories, and states. Athletes can participate in one or more of the following sports: archery, athletics (track and field), badminton, baseball, basketball, boxing, canoe racing, lacrosse, softball, soccer, swimming, tae kwon do, volleyball, and wrestling.

Since the NAIG inception, coordinated networks of provincial and territorial bodies have developed across Canada. The Aboriginal Sport Circle is a national body that supports the revitalization of Aboriginal sport by promoting Indigenous games, and traditional and holistic approaches to amateur sport. There are provincial/territorial sport circles as well. If you know Aboriginal youths or adults interested in participating in the NAIG they should contact their provincial or territorial sport circle through the Aboriginal Sport Circle (<http://www.aboriginalsportcircle.ca>) or by telephone (613) 938-1176 or (613) 236-9624. You can find a list of the sport circles in Canada at the end of this Toolkit.

## Community Models

Many First Nations and Inuit communities have physical activity, recreation, and sport programs. For example, an excellent model for First Nations (on-reserve) communities is the Mohawk territory of Kahnawake near Montreal, which has an extensive sport and recreation program including multiple leagues, and activities (<http://www.kahnawakesports.com>). Many of these programs have produced national and international heroes such as the first First Nations hockey player, Fred Sasakamoose. Many athletes like Ted Nolan, Brian Trottier, and Jordin Tootoo remain involved in delivering sports programs in their communities long past retiring from their own athletic careers. A listing of websites on pages 40 to 41 of this Supplement provide a comprehensive resource for sport and recreation programs across Canada.

Although over 50% of Aboriginal people live off reserve in urban centres there are fewer Aboriginal specific programs in cities. However, the Urban Native Youth Association in Vancouver ([sportsandrec@unya.bc.ca](mailto:sportsandrec@unya.bc.ca)), British Columbia provides a successful model for Aboriginal Youth First (AYF) Sport and Recreation Program. The purpose of the program is to develop and deliver a diverse range of sports and recreation activities that encourage Native youth in East Vancouver to be active, participate in skills training, make positive life choices, and develop their leadership skills. With only 2.5 staff, this three year pilot serviced over 3000 youth. A Youth Advisory Council directed the programs directions, goals and delivery. The youth developed the logo for the program. The program involves Elders. One of the successes of the AYF is having a mixture of programs from drop-in activities to structured and competitive events. Some of the activities are canoeing, capoeira/martial arts, boxing, snowboarding, rock climbing, parent/tot swims, triathlon, Vancouver Sun Run, cultural activities, and weight training. Certified skill building activities are also delivered by youth who become peer mentors in the program.

The Winnipeg Aboriginal Sport and Recreation Association (WASAC) (<http://www.wasra.ca>) provides athletic and leadership opportunities to children, youth, and adults. They offer programs such as summer camps, outdoor adventures, and support for youth wanting to participate in the North American Indigenous Games.

Camperville is a small Métis community in rural Manitoba with approximately 800 people. This community is a shining example of the influence that a strong recreation program director can have upon a community.

In Toronto, one of the most long standing recreation programs is offered through the Native Canadian Centre (<http://www.nativemartialarts.com>). George Lepine has been leading a martial arts program since the early 2000's and has developed the program into an Indigenous martial art called OkiChiTaw. This program has seen numerous successes including athletes receiving 22 medals at the 2001 North American Indigenous Games and representing Canada at the World Martial Arts Festivals on numerous occasions in Korea.

An extensive Recreation Directors' Handbook for delivering recreation in Aboriginal communities was completed by Manitoba Aboriginal and Northern Affairs. The Handbook provides excellent guidance on various aspects important to recreation delivery, including program planning, fundraising, marketing, and community involvement. You can find the manual at the following website:

[http://www.northernlinks.org/pdf/RecreationHandbook\\_2008.pdf](http://www.northernlinks.org/pdf/RecreationHandbook_2008.pdf)

Northern Links is a virtual recreational connection for rural, remote, and Aboriginal communities. They have developed a toolkit containing information and resources to help create, plan, implement and evaluation recreational programs.

<http://www.northernlinks.org>

## Organizations Supporting First Nations, Inuit, and Métis Recreation

The following is a list of organizations and contact people who can provide expertise for supporting communities interested in engaging First Nations, Inuit, and Métis Peoples in sport and recreation



## Political Support

The governmental organizations representing First Nations, Inuit, and Métis people are listed below. These organizations may be helpful in finding out more about each specific community and the support that might be offered toward sport and recreation programs.

### Federal

Assembly of First Nations  
<http://www.afn.ca/>

Congress of Aboriginal People  
<http://www.abo-peoples.org/>

Inuit Tapiriit Kanatami –  
National Inuit organization in Canada  
<http://www.itk.ca/>

Métis National Council  
<http://www.metisnation.ca/>

Native Women's Organization of Canada  
<http://www.nwac-hq.org>

### Provincial, Territorial and Regional

Atlantic Policy Congress (APC)  
of First Nation Chiefs  
<http://www.apcfnc.ca/>

Assembly of Manitoba Chiefs  
<http://www.manitobachiefs.com/>

Association of Iroquois and Allied Indian  
<http://www.aiai.on.ca/>

Chiefs of Ontario  
<http://www.chiefs-of-ontario.org/>

Confederacy of Treaty 6 First Nations  
<http://www.treaty6.ca/frameset2.html>

Confederacy of Mainland Mi'kmaq  
<http://www.cmmns.com/>

Council of Yukon First Nations  
<http://www.theyukon.ca/dbs/cyfn/>

Federation of Saskatchewan Indian Nations  
<http://www.fsin.com/>

First Nations Summit  
<http://www.fns.bc.ca/>

Grand Council of the Crees  
<http://www.gcc.ca/>

Grand Council of Treaty #3  
<http://www.treaty3.ca/>

Grand Council of Treaty #8  
<http://www.treaty8.org/>

Innu Nation  
<http://www.innu.ca/>

Inuit Qaujimajatuqangit  
<http://www.gov.nu.ca/hr/site/beliefsystem.htm>

Nishnawbe Aski Nation  
<http://www.nan.on.ca/>

Manitoba Keewatinook Ininew Okimowin  
<http://www.mkonorth.com/>

Manitoba Métis Federation  
<http://www.mmf.mb.ca>

Métis Nation of Alberta  
<http://www.albertametis.com>

Métis Nation – British Columbia  
<http://www.mnbc.ca>

Métis Nation of Ontario  
<http://www.metisnation.org>

Metis Nation – Saskatchewan  
<http://www.metisnation-sask.com>

Mi'kmaq Confederacy of Prince Edward Island  
<http://www.mcpei.ca/>

Nunavut (Government of)  
<http://www.gov.nu.ca>

Nunavut Tunngavik Inc. (Land Claims)  
<http://www.tunngavik.com>

Treaty 7 Management Corporation  
<http://www.treaty7.org/>

Qikiqtani Inuit Association  
– Protecting Inuit Rights and Values  
<http://www.qia.ca>

Union of Nova Scotia Indians  
<http://www.unsi.ns.ca/>

Union of New Brunswick Indians  
<http://www.unbi.org/>

Union of Ontario Indians  
<http://www.anishinabek.ca/>

Union of British Columbia Indian Chiefs  
<http://www.ubcic.bc.ca/>

### Non-governmental organizations

Friendship centres are agencies located in urban centres that service the many needs of Aboriginal peoples.

National Association of Friendship Centres  
<http://www.nafc-aboriginal.com>

British Columbia Association  
of Aboriginal Friendship Centres  
<http://www.bcaafc.com/>

Manitoba Association of Friendship Centres  
<http://www.mac.mb.ca/site/>

Native Council of Nova Scotia  
<http://www.ncns.ca/>

Ontario Federation of Indian Friendship Centres  
<http://www.ofifc.org/ofifchome/page/index.htm>

## Recreation and Sport Focused

There is a strong network of sport and recreation organizations in Canada. The Sport Circles focus on providing recreation and sport to Aboriginal children, youth, and adults. They are also the lead contact for the North American Indigenous Games.

### Federal

Aboriginal Sports Circle  
[www.aboriginalsportcircle.ca](http://www.aboriginalsportcircle.ca)

### Provincial and Territorial

Aboriginal Sports and Recreation Association of British Columbia  
<http://www.asra.ca/content/home.asp>

Aboriginal Sport and Recreation Circle of Newfoundland Labrador  
<http://www.asrcnl.ca/home/4>

Aboriginal Sport Circle of Prince Edward Island (no website)  
Contact: Allan Gillis, 902-831-2087,  
[allan.gillis@lennoxisland.com](mailto:allan.gillis@lennoxisland.com)

Aboriginal Sport Circle of the Western Arctic  
<http://www.ascwa.com/>

Federation of Saskatchewan Indian Nations Sport, Youth, Culture and Recreation  
<http://www.fsin.com/index.html>

First Peoples Sport and Recreation Circle of the Eastern Door and the North (no website) Jeff Spencer, 418-923-3560,  
[zackay@hotmail.com](mailto:zackay@hotmail.com)

Indigenous Sport Council (Alberta)  
<http://aboriginalsport.ca/about.php>

Manitoba Aboriginal Sport and Recreation Council  
<http://www.masrc.com/>

New Brunswick Mi'kmaq-Maliseet Sport and Recreation Circle  
<http://nbmmsrc.tripod.com/>

Northwest Territories Recreation and Parks Association  
<http://nwtrpa.org>

Nova Scotia Mi'kmaq Youth, Recreation & Active Circle for Living  
<http://myracl.tripod.com/>

Aboriginal Team Ontario  
Marc LaLiberte - [marclaliberte@shaw.ca](mailto:marclaliberte@shaw.ca)

Saskatchewan Métis Sport, Culture, Recreation and Youth Inc. (MNS)  
<http://metna.sasktelwebhosting.com/~affiliates/mscry.html>

Sport & Recreation Nunavut (Government of Nunavut)  
<http://www.gov.nu.ca/cley/home/english/>

Yukon Aboriginal Sport Circle  
<http://www.yasc.ca>

### Non-Aboriginal Federal, Provincial and Territorial Organizations

The following sport and recreation related organizations have or may have an interest in Aboriginal specific activities.

Active Living Alliance for Canadians with a Disability  
<http://www.ala.ca>

Alberta Sport, Recreation  
<http://tpr.alberta.ca/>

Canadian Association for the Advancement of Women and Sport and Physical Activity  
<http://www.caaws.ca>

Canadian Fitness and Lifestyle Research Institute  
<http://www.cflri.ca>

Canadian Centre for Ethics in Sport  
<http://www.cces.ca>

Canadian Parks and Recreation Association  
<http://www.cpra.ca>

Coaching Association of Canada  
<http://www.coach.ca>

Coalition for Active Living  
<http://www.activeliving.ca>

Esteem Team  
<http://www.esteemteam.com>

Foundation for Active Healthy Kids  
<http://www.activehealthykids.ca>

KidSport Alberta  
<http://www.kidsport.ab.ca/>

Motivate Canada  
<http://www.motivatecanada.ca/>

Ontario Trillium Foundation  
<http://www.trilliumfoundation.org/>

Paddle Canada  
<http://www.paddlingcanada.com/>

Parks Canada  
<http://www.pc.gc.ca>

ParticipACTION  
<http://www.participaction.com>

PHE Canada  
Physical and Health Education Canada  
<http://www.phecanada.ca>

Sportability  
<http://www.cpsports.com>

Sport Canada  
<http://www.pch.gc.ca/sportcanada>

Women in Coaching  
<http://www.coach.ca/eng/women/>

## Health Focused

The following organizations represent agencies that have a specific focus on health. While the emphasis of these agencies is not specifically sport or recreation, some may provide similar programs and/or have resources on the topic.

Aboriginal Healing Foundation  
<http://www.ahf.ca/>

Aboriginal Nurses Association of Canada  
<http://www.anac.on.ca/index.html>

Centre for Inuit Health and Changing Environments  
<http://www.nasivvik.ulaval.ca/>

First Nations Health Council – British Columbia  
<http://www.fnhc.ca>

Indigenous Peoples' Health Research Centre  
<http://www.iphrc.ca/>

Indigenous Physicians Association of Canada  
<http://www.ipac-amic.org>

Institute for Aboriginal Peoples' Health – Canadian Institutes of Health Research  
<http://www.cihr-irsc.gc.ca/e/8668.html>

Métis Nation Health/Well-being Research Portal  
<http://healthportal.metisnation.ca/>

National Aboriginal Diabetes Association  
<http://www.nada.ca>

National Aboriginal Health Organization  
<http://www.naho.ca/english/>

National Collaborating Centre for Aboriginal Health  
<http://www.nccah-ccnsa.ca/>