Exercise and Physical Activity in Indigenous Health

Exercise and Physical Activity in Indigenous Health

ROSALIN MILES (LYTTON FIRST NATION) AND MITCHELL HUGUENIN (MÉTIS)

SARAH WEST; STEPHANIE FERGUSON; JAMES BAILEY; AND JACOB VAN HAAFTEN

Contents

Bundle 1: Jumping Back - THEN

Bundle 2: Re-Balancing - NOW

Bundle 3: Moving Forward - FOREVER

Bundle 4: Together – TAKING ACTION

Accessibility Statement

Accessibility Statement for Exercise and Physical Activity in Indigenous Health

This is an accessibility statement from the CoCreators of this resource. It was our intention to create a resource that was as accessible as possible.

Measures to support accessibility

The CoCreators of this resource took the following measures to ensure accessibility of *Exercise and Physical Activity in Indigenous Health*:

- Include accessibility throughout our internal policies.
- Assign clear accessibility goals and responsibilities.
- Ensure high contrast between text and the screen, and large text font.
- Permit multiple forms for downloading the resource.

Feedback

We welcome your feedback on the accessibility of *Exercise and Physical Activity in Indigenous Health*. Please let us know if you encounter accessibility barriers in *Exercise and Physical Activity in Indigenous Health*:

- E-mail: indigenouspa@trentu.ca
- Postal Address: *Exercise and Physical Activity in Indigenous Health* c/o Sarah West, Department of Kinesiology, Trent University, 1600 West Bank Drive, Peterborough ON, K9L 0G2

Limitations and alternatives

Despite our best efforts to ensure the accessibility of *Exercise and Physical Activity in Indigenous Health*, there may be some limitations. Below is a description of known limitations, and potential solutions. Please contact us if you observe an issue not listed below.

Known limitations for *Exercise and Physical Activity in Indigenous Health*:

1. **Links to important content:** We offer links to video, audio, and written content that our creators determined useful for learning. We cannot ensure the continued accessibility quality for the links that have been provided, since links may change over time. We encourage learners to reach out to our team via email to determine if we can fix or amend if linked content does not meet accessibility standards.
2. **Living document:** The current electronic resource may be used in whole or in part by other institutions as a course, for a learning workshop, etc. We offer and encourage others to make additions to this resource.

However, we are unable to ensure that those who modify this resource for their use comply with the same accessibility rules. We encourage learners to reach out to us via email if any issues arise.

Assessment approach

The CoCreators have assessed the accessibility of Exercise and Physical Activity in Indigenous Health by the following approaches:

- Self-evaluation

Date

This statement was created on 22 February 2023 using the W3C Accessibility Statement Generator Tool.

***Move to the next page by clicking the “Next” navigation link in the bottom right corner of the page. ***

Navigating this Resource

How to Move through this Online Resource

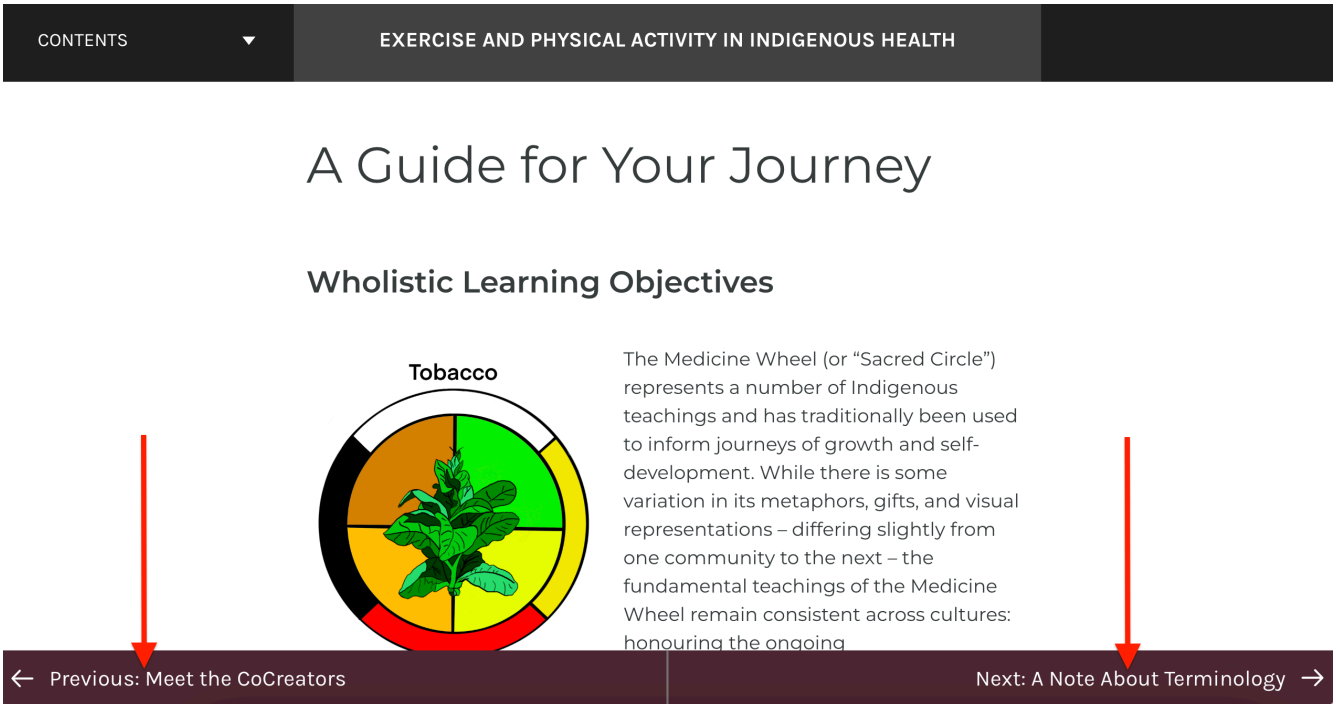
You can move through this online resource either through the *Table of Contents* or the *Previous/Next* page navigation links.

Table of Contents

In the top left corner of the page, you can click "*CONTENTS*" or the arrow to reveal all of the headings in the **Table of Contents**. Wherever there is a plus (+) sign beside a heading, you can also click to reveal the subheadings within that section.

Previous/Next Page Navigation Links

On every page in the online resource, there are navigation links at the bottom. You will find the "*Previous*" page navigation links in the bottom left corner of the page and the "*Next*" page navigation links in the bottom right corner of the page.

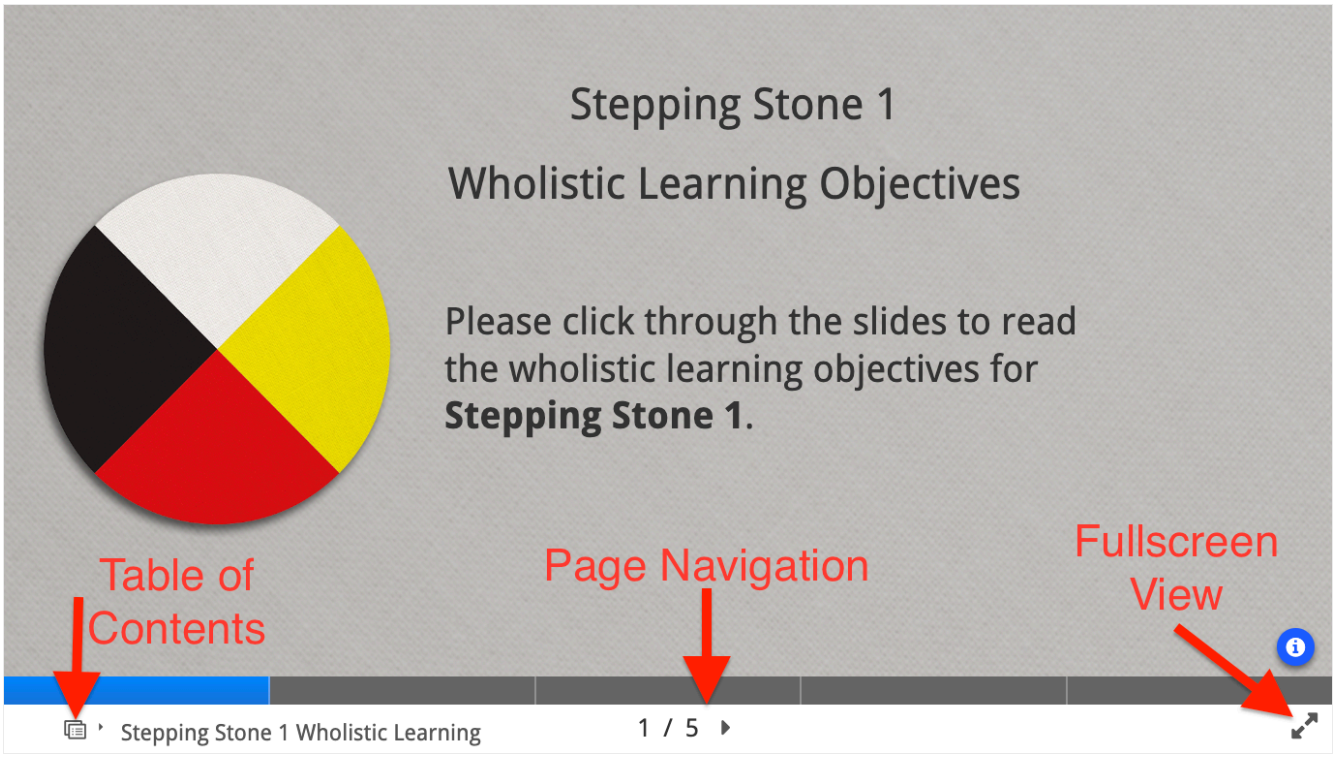


H5P Interactive Activities

You will find a variety of interactive activities throughout this online resource that were created using H5P. Below we have highlighted the different features to ensure you are able to make the most out of these activities.

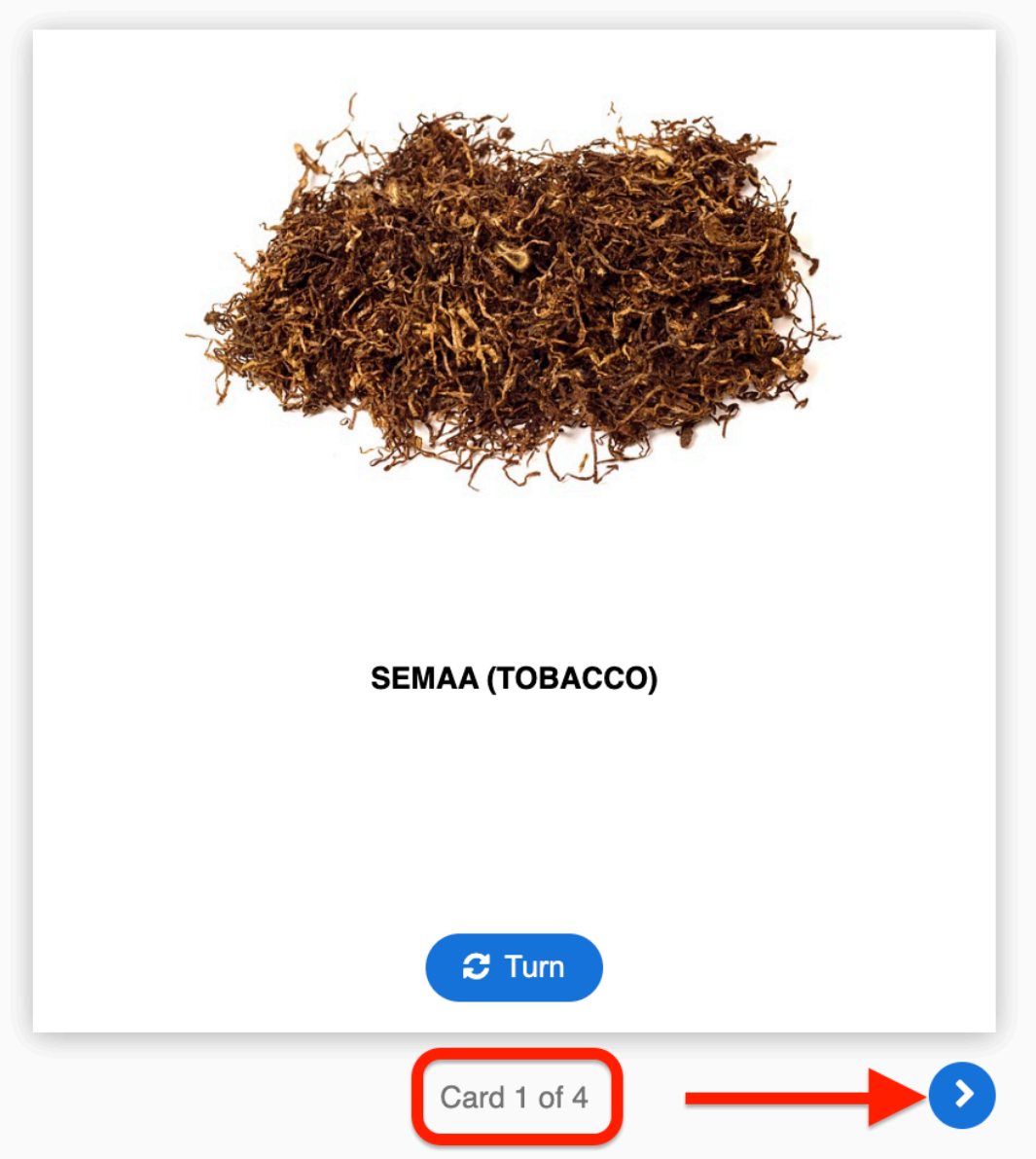
Course Presentations

All of the *Wholistic Learning Objectives* have been presented using the H5P *Course Presentation* tool. You will find the page navigation arrows at the bottom center of each window. You can also access a *Table of Contents* in the bottom left corner and enter *Fullscreen* view in the bottom right corner if you wish.



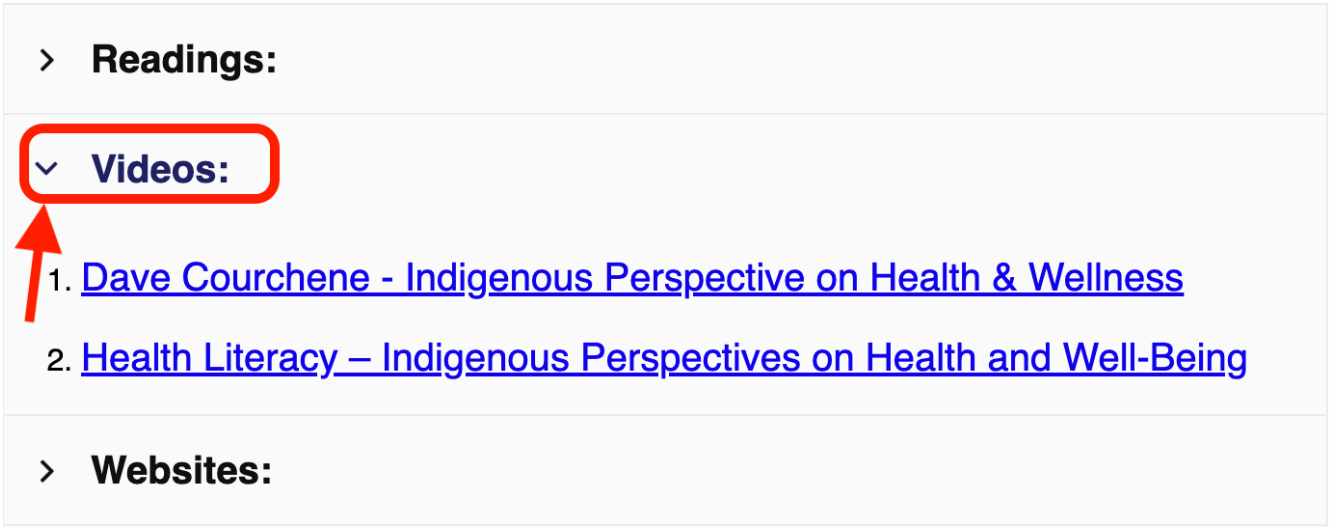
Dialog Cards

Dialog Cards occur throughout the online resource a couple of times. You can click the "*Turn*" button to flip the card over and read the other side. Please also note the blue card navigation arrow in the bottom right, which will allow you to navigate to the next card.



Accordions

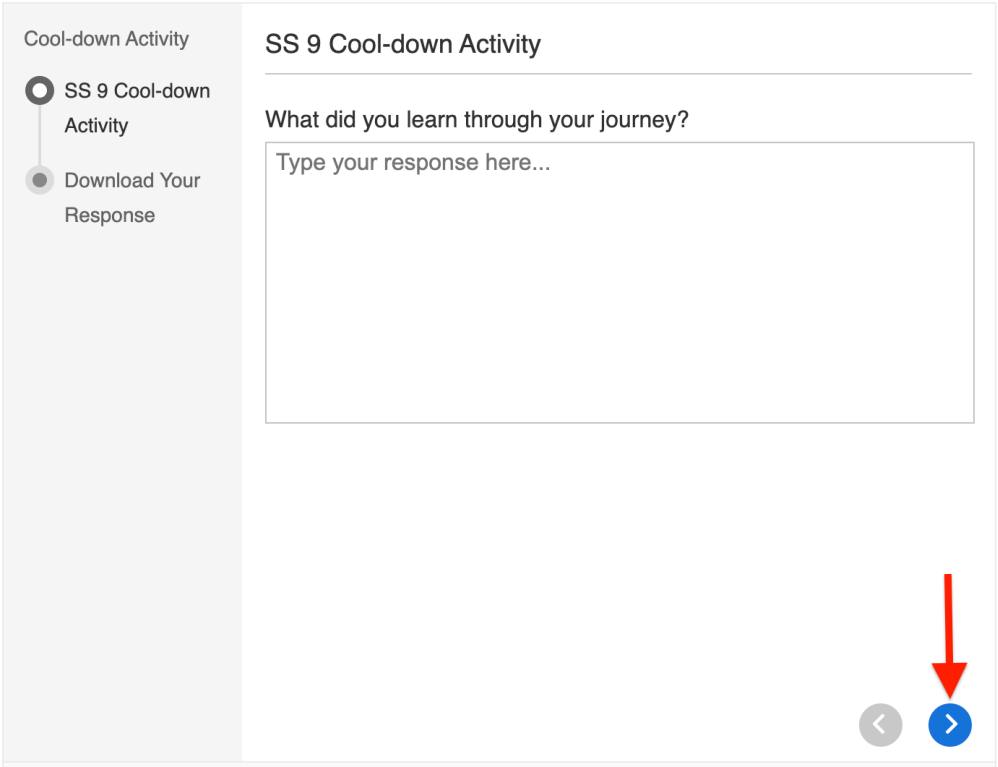
In many of the Stepping Stones, you will find *Accordion* activities containing additional resources if you wish to deepen your journey. Simply click on the headings to reveal the hyperlinked resources.



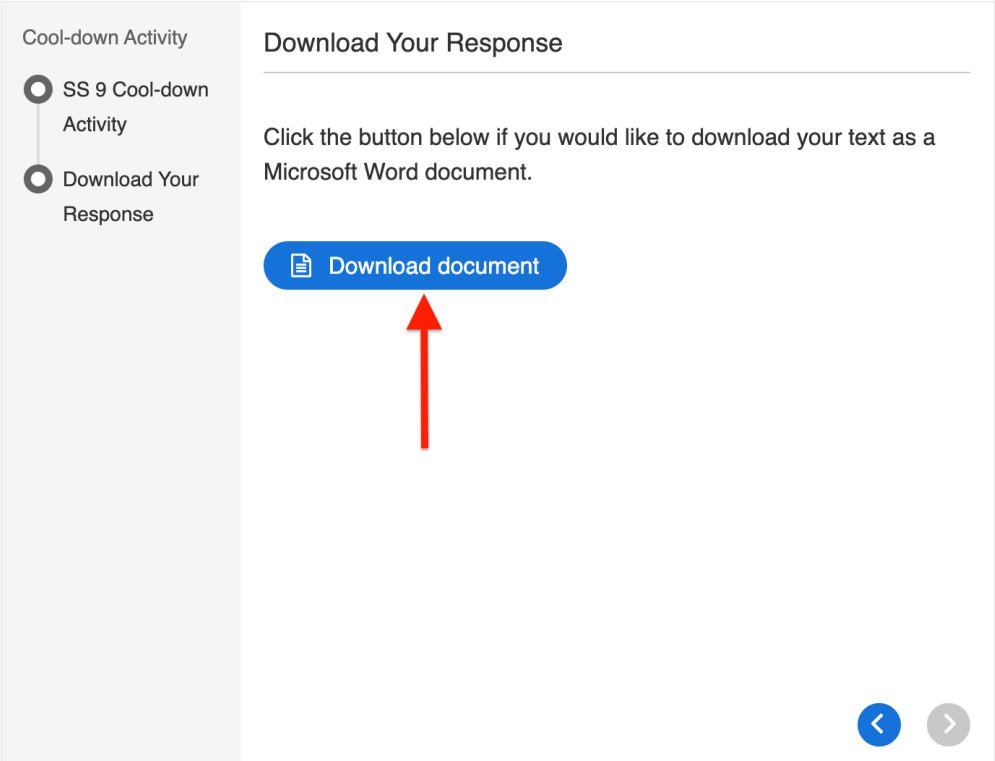
Documentation Tools

The *Documentation Tool* is used at the end of every *Stepping Stone* for the *Cool-down Activity*. It allows you to type your response to the question(s) in the textboxes provided. When you are done typing your response, navigate to the '*Download Your Response*' page by clicking the blue arrow in the bottom right corner. Then you can click the "*Download document*" button to download and save your response. If you prefer to work in a Word document offline you can skip right to the "*Download Your Response*" page and download a Word document with the question(s) there.

Step 1:



Step 2:



Links

All of the hyperlinks in this online resource have been set to open in a new window in order to prevent any interruption of your journey or getting lost on your journey. If you find any links that do not open in a new window or ones that are not working, please email indigenouspa@trentu.ca.

Acknowledgements

Land Acknowledgement

We respectfully acknowledge and give thanks to all Indigenous peoples – First Nations, Métis, and Inuit – for their ongoing stewardship and protection over the ancestral traditional, treaty, and unceded lands on which we move and are active on.

"*Exercise and Physical Activity in Indigenous Health*" was a collaborative effort between Trent University and the Indigenous Physical Activity & Cultural Circle (IPACC).

This project was made possible with funding by the Government of Ontario and through eCampusOntario's support of the Virtual Learning Strategy (VLS). To learn more about the Virtual Learning Strategy visit: https://vls.ecampusontario.ca.

Our team would like to thank **Dr. Fergal O'Hagan**, Associate Dean (Acting) of Teaching and Learning at Trent University, for being a Collaborator on the eCampusOntario VLS grant, lending his expertise to the project, along with consulting to the coordination and management of the project.

Our team would also like to thank **Professor David Newhouse**, Chair of the Chanie Wenjack School for Indigenous Studies at Trent University and 3M Teaching Fellowship Recipient, for being a Collaborator on the eCampusOntario VLS grant, and for his continued support and guidance for this project.

Meet the CoCreators

Dr. Rosalin Miles

The name of Dr. Rosalin Miles, a Research Associate in the Indigenous Health and Physical Activity program at The University of British Columbia (UBC) School of Kinesiology and a member of the Lytton First Nation, has become synonymous with the promotion of physical activity within Indigenous communities. She practices reciprocity by volunteering in her community and at UBC, where she gives back as an Indigenous Scholar and Mentor.

Dr. Miles completed her Education, Doctoral Degree, in Curriculum and Instruction, and Exercise Science in 2005, with International Honours, and in 2003, her Graduate Certificate in Non-Profit Management both at the University of Central Florida. She obtained her Master's degree in Human Kinetics, specializing in Coaching Science, and was the 1st First Nation kinesiologist who graduated from the UBC School of Kinesiology. She has a combined 38 years of experience working in sports, fitness, education, and health as a coach, registered kinesiologist, Active Release Therapist, college and university instructor, researcher, Reiki practitioner, nationally awarded Certified Strength and Conditioning Specialist, and as a national-level athlete.

Dr. Miles is the Founder and volunteer Executive Director of the Indigenous Physical Activity and Cultural Circle (IPACC), with which she has led eight National Indigenous Physical Activity and Wellness Conferences across Canada, and nine Active Spirit Walk and Runs with the Musqueam and the international virtual community. In 2019, she was nominated by Elder and past-Chief Gail Sparrow and was recognized by the House of Commons, Vancouver Quadra's Hidden Hero Award for her dedication and leadership with the national non-profit IPACC.

In addition, she established four National Strength and Conditioning (NSCA) conferences at UBC, and was the volunteer Provincial Director of the NSCA of B.C. and volunteered as a UBC Strength Coach for the Women's soccer team for four years. She went on to work in two USA NCAA Athletics programs as Strength and Conditioning Coach. When she returned to Canada she worked at the UBC First Nations House of Learning, and as a School of Kinesiology sessional instructor. She continued her career as an external evaluator of Indigenous organizations for Health Canada before she worked with Lytton First Nation as a Band Administrator. She continues to volunteer as a member of the College of Peer Reviewer of the Canadian Institutes of Health Research. Recently, she served on the 8th International Society for Physical Activity and Health Congress (ISPAH) and was the Chair for the ISPAH Pre-Congress Special Event dedicated to Indigenous Health and Wellness.

Dr. Miles' role on the current project was as a Subject Matter Expert who authored and created content as well as reviewed other created content.

Mitchell Huguenin

Hailing from Penetanguishene, Mitchell Huguenin is a registered citizen of the Métis Nation of Ontario (MNO) and is a Métis rights-holder from the historic Georgian Bay Métis community (one of seven recognized s.35 rights-bearing Métis communities in Ontario). He is a proud descendant of the Drummond Island Métis, with ancestral ties to the North-West Company at Red River. Mitchell's upbringing in Penetanguishene encouraged him to proudly identify with the various stories of his people; a privileged position that he believes entails important responsibilities. One is to share these stories with others. To educate about the Métis as well as other Indigenous topics, and – through his roles in higher-education – advance Canada's national agenda of reconciliation.

Mitchell received his certification as a Personal Training Specialist after completing a diploma in Fitness and Health Promotion at Durham College in 2011. Since then, and following further study at Trent University, he developed the first Indigenous-content-centred courses offered at Durham College. With his support, Durham piloted an Indigenous course requirement for all Health and Community Services (HCS) students in 2021. He is currently a part-time instructor both in Trent University's Chanie Wenjack School for Indigenous Studies and in its School of Education. Mitchell also holds the role of Education Developer for Indigenous Pedagogy in Trent's Centre for Teaching and Learning.

Mitchell's role on the current project was as a Subject Matter Expert who authored and created content, reviewed content, and was a liaison with Indigenous Studies at Trent.

Dr. Sarah West

Sarah West (PhD, RKin) is a Registered Kinesiologist and an Associate Professor in Kinesiology and Biology at Trent University. Her area of research focuses on the benefits of physical activity in special populations, including those with chronic disease. She has extensive experience with Kinesiology program and pedagogy development including the creation of multiple required courses for Trent's B.Sc.Kin degree. Dr. West is an integral member of the team who created and implemented the new B.Sc.Kin degree and Kinesiology Department at Trent University. In addition to her research in physical activity in special populations, Dr. West also focuses on advancing Scholarship of Teaching and Learning (SoTL). Dr. West is a Teaching Fellow with the Trent Centre for Teaching and Learning program which supports faculty as they make substantial, evidence-informed changes to teaching. As a non-Indigenous person from settler-colonial ancestry, she humbly, respectfully, and gratefully acknowledges the opportunity of being involved in this important work.

Dr. West's role on the current initiative was project lead, and included leading resource acquisition, helping to coordinate content contributors, administratively supporting development, organizational/logistical assistance, contributing to front and back matter writing as well as content editing.

Stephanie Ferguson

Stephanie is a proud Trent University graduate who fell in love with online learning over a decade ago and has never looked back. For over ten years, she was the Curriculum Development and LMS Lead for the Indigenous e-Channel organization of Ontario where she was passionate about providing access to quality online education in remote northern communities. Stephanie has extensive experience in course design and teaching online using both synchronous and asynchronous platforms. She encourages collaboration and innovation through the use of educational technology in all of the projects she works on as an eLearning Designer with Trent Online.

Stephanie's role on the current project was lead eLearning designer, creating the online resource and associated interactive content.

James Bailey

James is a Multimedia eLearning Design Specialist for Trent Online, joining the team in July 2021. Previously, he gained his experience through freelance work and non-profit video projects after finding a keen interest in the creative and collaborative nature of multimedia design. James is a strong believer in the possibilities of online learning, further enhanced by utilizing industry-leading software and cutting-edge technologies. James works closely with eLearning designers and faculty to develop high-quality multimedia-based course elements that support active learning approaches. A Trent alum, James completed his Bachelor of Arts Honours in Media Studies.

James' role on the current project was to assist with graphic development and contributing to creation of interactive content design.

Jacob van Haaften

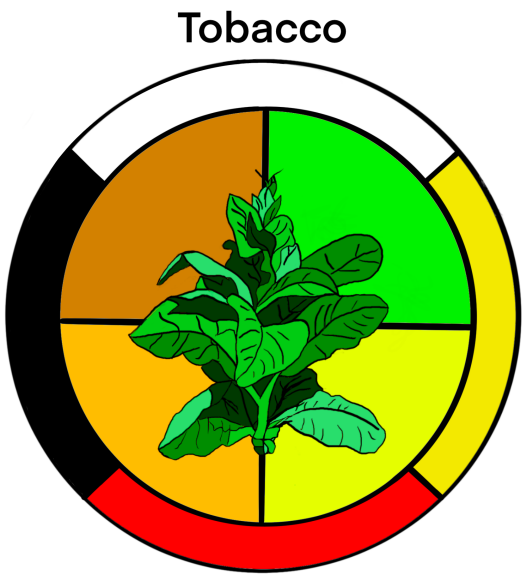
Jacob is a current graduate student at Trent University, where he is completing a Master's degree in Canadian Studies and Indigenous Studies. As a Trent graduate of psychology and Indigenous studies and current student, Jacob is eager to contribute to a project focusing on health and well-being, as well as Indigenous-settler allyship. His undergraduate research focused on the emerging field of medical humanities, which hopes to provide new frameworks to understand the intersectionality of healthcare experiences and promote wholistic views of healing and medicine. In his current research, Jacob is drawing on his learning about wholistic well-being to reevaluate and decolonize current Western understandings of how humans interact with and connect to the natural environment. He is currently a research assistant in the Nature Relatedness psychology lab as well as a funded graduate researcher in the Health, Environment, and Indigenous Communities Research Group, both at Trent University. Hoping to contribute to

the renovation of the master's house, Jacob recognizes the privilege he comes from as a settler to the Nogojiwanong (Peterborough) area and is incredibly honoured to be a part of such important work.

On the current project, Jacob served as a graduate student project manager.

A Guide for Your Journey

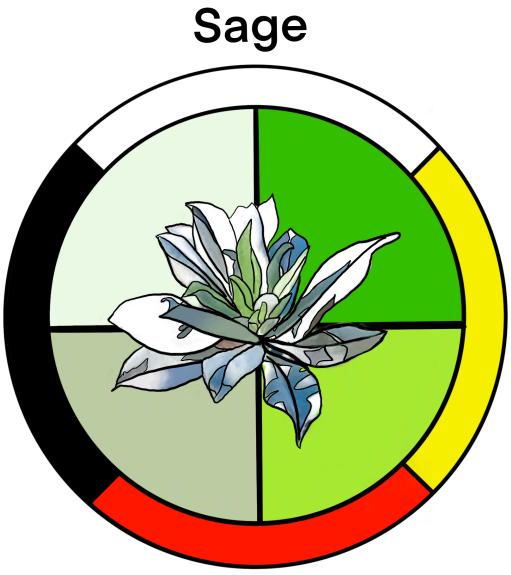
Wholistic Learning Objectives



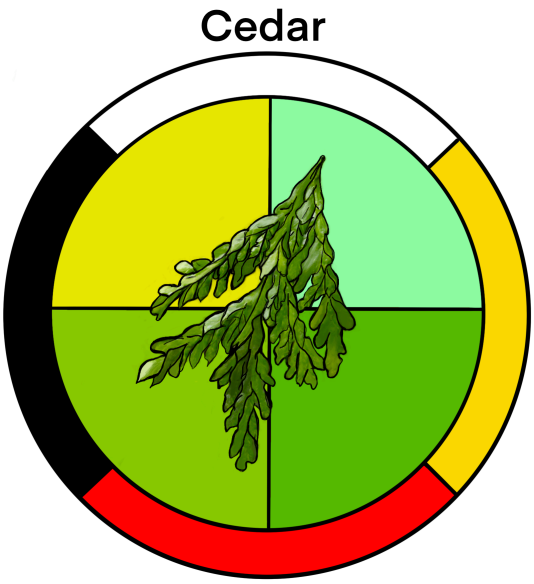
Artwork by Jaida Ponce

The Medicine Wheel (or "Sacred Circle") represents a number of Indigenous teachings and has traditionally been used to inform journeys of growth and self-development. While there is some variation in its metaphors, gifts, and visual representations – differing slightly from one community to the next – the fundamental teachings of the Medicine Wheel remain consistent across cultures: honouring the ongoing interconnectedness and interrelatedness of all things (Bell, 2014). The four-quadrant circle shape represents wholistic balance as well, between the mental, physical, emotional, and spiritual domains of human development. Indeed, as communicated by Anishinaabe scholar Dr. Nicole Bell in her article "Teaching by the Medicine Wheel", there are many different ways that Elders, Knowledge Keepers, and traditional teachers have expressed the four quadrants of the Medicine Wheel: the four teachings, the four seasons, the four winds, the four directions, and many other relationships that may be expressed in sets of four (Bell, 2014).

The Medicine Wheel has in fact also been utilized as a pedagogical tool for guiding the learning process. One conceptual example shared in Dr. Bell's aforementioned article depicts the learning journey as starting in the Eastern quadrant of the Wheel, where a learner's awareness of a particular topic may begin to grow. Moving clockwise in this case, into the Southern quadrant, the learner relates to the topic thus building understanding. In the West, knowledge of the topic matures through deeper engagement. Wisdom is finally then achieved in the North, when the learner enacts their knowledge through "real-life" application (this is possible only when the other components have been acknowledged (Bell, 2014)).



Artwork by Jaida Ponce

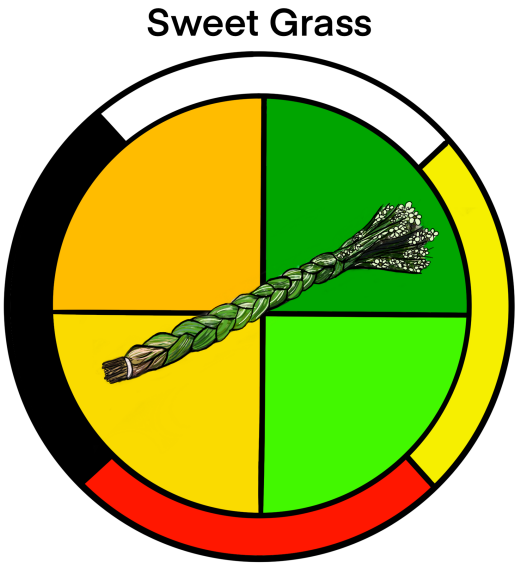


Artwork by Jaida Ponce

Overall learning objectives for this Exercise and Physical Activity in Indigenous Health Course ("Course"), and those for individual Bundles and Stepping Stones, align with this wholisitic model. In being guided by learning objectives that support Indigenous ways of knowing, learners will make progress though Course content in a cyclical nature, concluding always with goals of taking meaningful action or creating authentic change. These "Wholisitic Learning Objectives" expand on the three domains that form Bloom's Taxonomy to a four-domain construction based on the four quadrants of the Medicine Wheel. A similar approach was proposed by Dr. Marcella LaFever in "Switching from Bloom to the Medicine Wheel: creating learning objectives that support Indigenous ways of knowing in post-secondary education, Intercultural Education." Wholistic Learning Objective statements include verbs associated with the specific quadrants of the Medicine Wheel and indicate the level of learning that is expected. Below are example verbs that have been used in creating the Wholisitic Learning Objectives for this Course:

Medicine Wheel Quadrant	**Verb Examples**
East – Awareness	Identify, Analyze, Define, Recall
South – Understanding	Describe, Interpret, Compare, Contrast
West – Knowledge	Reflect on, Consider, Envision, Connect
North – Wisdom	Honour, Participate, Consult with, Provide

As you make your movement through each of the Stepping Stones, you will encounter Wholistic Learning Objectives. Apply these objectives to your work in these Stepping Stones. Return to the Wholistic Learning Objectives for each Stepping Stone once you have completed your work and engagement with the section. Reflect upon how you engaged with each of the four components of the Wholistic Learning Objectives for that Stepping Stone, and allow it to guide any continued learning.

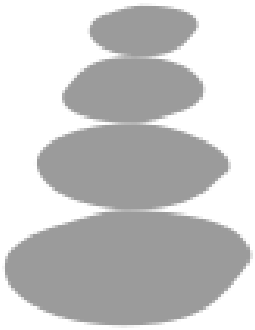


Artwork by Jaida Ponce

Bundles & Stepping Stones

This course offers a comprehensive exploration of the topics related to exercise, physical activity and health in Indigenous communities. Content is organized into four main sections, referred to as Bundles. The term Bundles was chosen to represent sections of content, much like traditional

Bundles of Indigenous Teachings, or Sacred Bundles which can include sacred item(s). Within each Bundle there are multiple modules, referred to as Stepping Stones. The term Stepping Stone was chosen as a sub-section heading while existing as a term that is representative of Indigenous connection to Nature and The Land. Following, walking, or moving through the Stepping Stones within each Bundle will lead the learner to a better foundational understanding of physical activity in Indigenous health, including the history of physical activity, the relationship between physical activity and wellness, achievements in physical activity, as well as ways to move forward together.



Each Stepping Stone will follow a similar format: the Stepping Stone will begin with an Introduction to the topic area, which will lead the way to specific Wholistic Learning Objectives. Learners will then be invited to participate in a Warm-up Activity; an activity that will prepare the learner for the rest of their travels through that Stepping Stone. This is meant to be similar to a warm-up in physical activity or Kinesiology; a short activity that will prepare the individual for optimum performance (in this case, learning). After the Warm-up Activity, each Stepping Stone will offer textual information, as well as multiple embedded Activities which may include readings to engage with, videos to view, interactive features to learn from, and questions and reflections to complete. Towards the end of the Stepping Stone, a Summary will be presented. This will be followed by a Cool-down Activity. Similar to a cool-down in physical activity or Kinesiology, the Cool-down Activity will encourage a transition from the topic area covered in the Stepping Stone, to solidification in understanding as well as reflection. It will also prepare the learner to move forward to the next Stepping Stone.

To instructors who are looking to use this content for a course, or part of a course, each Stepping Stone may be used to populate lecture content. Suggested readings, videos etc. may be assigned to students to engage with ahead of time or may be explored together in class. Stepping Stones may be separated into multiple lectures as needed. Provided activities and interactive content may be used to facilitate discussion in lectures, but they also may be applied to guide tutorials or may be transformed and used as submitted student assessments.

Warm-up and Cool-down Activities

Throughout this resource, and as noted above, towards the beginning of each Stepping Stone (section of content), you will come across a **Warm-up activity**. The Warm-up activity is meant to function much like a typical warm-up before exercise or sport participation; it is meant to prepare you mentally, physically, emotionally, and even spiritually for the journey that is to come.

You will also encounter a **Cool-down activity** towards the end of each Stepping Stone. Akin to a cool-down following exercise or sport participation, this activity will allow you to have an opportunity to gradually complete your learning related to that topic area. It is meant to provide you with a bit of time to solidify the learning from what you interacted with, before moving to the next content section.

Wellness Breaks

Another component that you will encounter in each section of content is an integrated **Wellness Break**. These breaks are designed to give you a moment to recharge, rejuvenate, renew, and restore yourself. Wellness breaks are important for mental, emotional, and physical health.

We encourage you to participate in each **Wellness Break**, whether you feel like you "need a break" or you "don't need a break". In addition to the wellness breaks included throughout this resource, we suggest that you add in your own wellness breaks as needed. We are heading on a journey together; and all journeys require breaks.

Living Document

In the 2015 "Truth and Reconciliation Commission of Canada: Calls to Action Report" Sport and Reconciliation was identified as an area of priority. More specifically:

> "We call upon all levels of government, in collaboration with Aboriginal peoples, sports halls of fame, and other relevant organizations, to provide public education that tells the national story of Aboriginal athletes in history" (Truth and Reconciliation Commission of Canada: Calls to Action, 2015, p. 10).

Despite being an integral content area there remains a lack of open access and comprehensive resources available for educational purposes. This resource aims to begin to fill in this gap, and tell the story of physical activity, exercise, and health in Indigenous communities; from history to present day.

It is important to highlight that this resource was created with the intention of existing as a living document; one that may be edited, updated, and changed as needed. Our CoCreators worked to develop content as inclusively as possible, but we must acknowledge that there are many diverse Indigenous communities and experiences with physical activity that may not be represented in the resource as is.

We invite others to use this resource and amend as needed. As well, our team is open to suggestions, corrections, additions, and feedback. Please contact us at: indigenouspa@trentu.ca

Enjoy the journey,
From the CoCreator Team

Photo by Eilis Garvey on Unsplash

A Note About Terminology

Indigenous terminology is dynamic and can at times be quite complex. In the context of resources like this one, it is therefore important that a consensus be established on frequently used terms. As a diverse development team, we have endeavored to include terms and phrases within this resource that both reflect our unique geo-cultural identities and are commonly accepted across numerous communities throughout Canada. This is not however a definitive resource, since First Nations, Métis, and Inuit perspectives and belief systems vary so greatly. Given that this is an open resource (which you may access, share, or adapt as needed), we invite you to augment it with preferred terminology (and content) that is specific to your region.

First Nations

First Nations are the Indigenous peoples of Canada who first inhabited the lands south of the Arctic Circle. They have diverse cultures and unique histories that span thousands of years but share a common philosophy of care and stewardship for the natural environment. First Nations developed complex systems of knowledge, communication, and belief that – despite colonization – continue to exist and evolve today.

Coming into common use in the 1980's, "First Nations" may refer to individuals ("status" or "non-status Indians"), communities (reserves), and their governments (bands). It is typically used as a general term, as First Nations people are more likely to identify as members of specific nations and communities (e.g. "I am a Mississauga Anishinaabe from Curve Lake First Nation").

Although in Canada the term "Indian" is used in federal legislation, "First Nations" has become the preferred term of reference. In fact, the term "Indian" carries historical connotations that many consider offensive.

"Indian Status"

In a legal context, "Indian Status" refers to whether or not an individual is registered under the Indian Act of Canada.

Indigenous

The term "Indigenous" comes from the Latin word "indigena," which means "sprung from the land; native."

Now used universally in several parts of the world, “Indigenous” first came into usage during the 1970s when international First People groups pushed for a greater presence in the United Nations. In the UN, “Indigenous” is used to refer broadly to “peoples of long settlement and connection to specific lands who have been adversely affected by incursions by industrial economies, displacement, and settlement of their traditional territories by others.”

In Canada, the term “Indigenous” has become the preferred collective noun for First Nations, Métis, and Inuit, and is often used synonymously with “Aboriginal” (Section 35 (2) of the Constitution Act, 1982, defined “Aboriginal peoples in Canada” as including “the Indian (First Nations), Inuit and Métis peoples of Canada”).

Inuit

Inuit are the Indigenous peoples of Northern Canada, who have lived in the Arctic region, or “Inuit Nunangat”, since time immemorial. Many continue to do so today and rely on their traditional knowledge and adaptive skills to thrive in the frigid environments of their homeland.

The term “Inuit” means “the people” in Inuktut, the Inuit language, and refers broadly to the Arctic Indigenous population of Alaska, Canada, Greenland, and Russia. The singular of Inuit is “Inuk”, meaning “person”.

In Canada, Inuit were historically referred to as “Eskimos”, however, this term is neither accurate nor respectful and is no longer used.

Métis

The Métis are the mixed-race descendants of the original unions between First Nations women and European settler men that took place during the North American fur trade in the 17th and 18th centuries. The emergence of a new Indigenous people known as the Métis resulted from the subsequent intermarriage of these individuals. The Métis gradually developed their own social order and formed what is now called the Métis Nation (comprising people who inhabit Manitoba, Saskatchewan, and Alberta, as well as parts of Ontario, British Columbia, the Northwest Territories, and the Northern United States).

“Métis” is an identifying term embraced by most contemporary members of the Métis Nation, for whom have a specific sociocultural heritage that is based on more than racial categorization. This is a self-defining community of people who recognize that their ancestors made a sociopolitical choice to distinguish themselves as Métis based on shared histories, customs, and kinship networks.

Although Métis were historically referred to by other terms, such as “Half-Breed” and “Bois-Brûlé”, many are now considered derogatory and are no longer used.

Physical Culture

In Indigenous contexts, physical culture is an aspect of Indigenous ways of knowing, being, and doing that reinforces individual and collective wellness, develop one’s physical capabilities for the service of their community and promote leading a healthy life in harmony, reciprocity, and relationship with other human beings and the natural world. Indigenous physical culture has evolved throughout time, from its ancestral origins to today’s spectrum of fitness modalities, sports, and cultural activities.

Turtle Island

“Turtle Island” is the name that some Indigenous peoples use for the North American content, and it in fact pre-dates the usage of “North America” by thousands of years. The name is derived from oral histories that tell of a turtle that carries the world on its back – a key aspect of many Indigenous creation stories. Not all Indigenous creation stories feature a turtle, however, and they are not always about the origins of the land. “Turtle Island” nonetheless has in recent times come into use by both Indigenous peoples and settler-allies from across Canada in an effort to reestablish traditional place names.

Two-Eyed Seeing

Two-Eyed Seeing refers to approaching understanding, learning, and problem-solving through two lenses- through an Indigenous lens (with one eye) and with a Western lens (with the second eye). This is meant to integrate all knowledges and ways of knowing such that the strengths of each are considered.

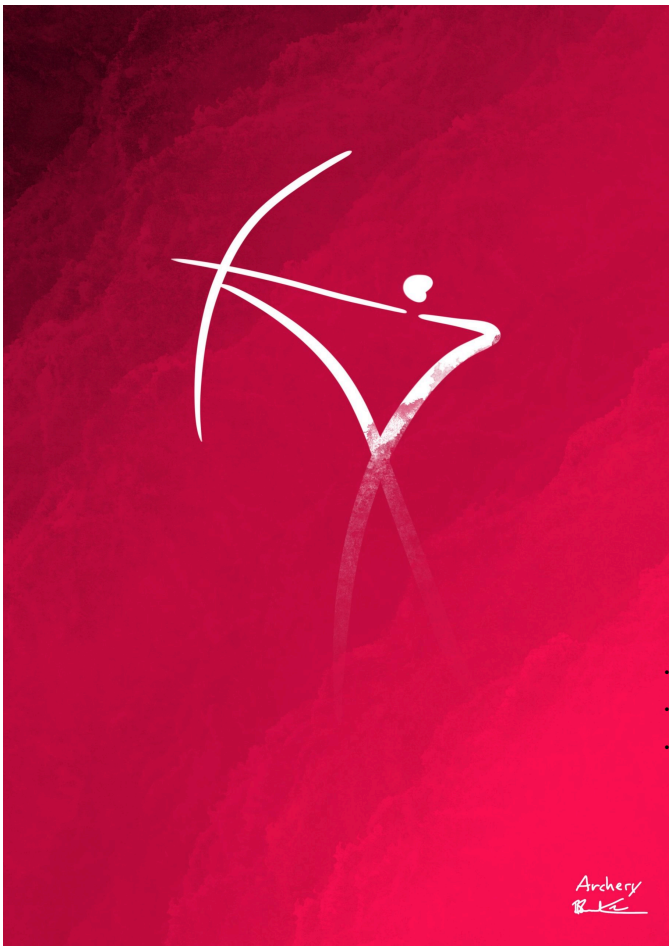
Please refer to this reference, from Elder Albert Marshall: Two-Eyed Seeing

Wholistic versus Holistic

In the current resource, we have utilized the term wholistic, which is meant to encompass an entire, or whole

way of learning and approach. The use of wholistic simultaneously works to decolonize and Indigenize the language presented in this resource.

BUNDLE 1: JUMPING BACK - THEN



"Archery" by Braedon Barker

Bundle 1 is divided into three stepping stones that will take the learner through a journey of uncovering some of the history of physical activity in Indigenous health. The learner will start by exploring the history of Indigenous physical culture prior to the first contact with Europeans, followed by tracing the history of Indigenous physical culture after the first contact with Europeans. This bundle will conclude with providing learners with an opportunity to explore the historical significance of modern sport, games and competition in Indigenous communities. **Bundle1** aims to provide a historical discussion – a jumping back in time – related to physical activity in Indigenous communities.

Bundle 1:

- *Stepping Stone 1*: Pre-Contact Physical Culture
- *Stepping Stone 2*: Post-Contact Physical Culture
- *Stepping Stone 3*: Sport, Games, and Competition

Stepping Stone 1: Pre-Contact Physical Culture

by Mitchell Huguenin

Introduction

Human movement professionals work with populations of varying ages, backgrounds, and abilities to help them achieve their fitness and wellness goals and improve quality of life. In Canada, Indigenous peoples are the fastest growing population – one that has unique needs when it comes to health and physical activity. Before these needs can be appropriately addressed, it is essential to first understand important truths about Indigenous physical culture, including how it functioned before Europeans ever saw the shores of Turtle Island.

A hand-colored lithograph of early Native American lacrosse players, 1888

Wholistic Learning Objectives

Stepping Stone 1 invites learners to trace the history of Indigenous physical culture prior to first contact with Europeans. Learners are encouraged to consider the multiple and often interconnected implications of active, land-based lifestyles as they existed on Turtle Island for thousands of years.

Upon completion of **Stepping Stone 1**, learners should be able to:

click through all 5 slides to read each of the wholistic learning objectives

An interactive H5P element has been excluded from this version of the text. You can view it online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=5#h5p-3

Warm-up Activity

It can be tempting to sprint ahead under the guise of reconciling. Reconciliation, however, is a process with no clear finish line and requires that one become acquainted with many important truths before moving beyond their crucial first steps.

In the context of **Stepping Stone 1**, finding "truth" involves making a jump back in time, to explore the historical dynamics of Indigenous physical culture.

The image below is just one example of pre-contact Indigenous physical culture.

Gathering Wild Rice (Eastman, 1855)

As you look at the image, consider the following questions:

- What does the image mean to you? Make a list of words or phrases that come to mind when looking at the image.
- Can you think of some reasons for the historical significance of the image and/or what it may represent?
- Can you make a personal connection to what is displayed in the image? What feelings and/or questions does it evoke?

Activity 1

Blackfoot researcher, Dr. Leroy Littlebear has said that *"The land is a sacred trust from the Creator. The land is the giver of life like a mother."* Although there is much diversity between First Nations, Métis, and Inuit, a deep and abiding relationship with the land is common. This relationship with the land and all living things was (and is) at the core of Indigenous physical culture.

What is your relationship with the land and its original inhabitants? Using the **Native Land Digital** tool, develop a personal statement unique to you and the place in which you live, that includes the following information:

- Name the Indigenous territory on which you are living. Also, name the Indigenous people(s) who live in your region.
- Explain who you are, your personal/familial relationship to this land, and what treaty(s) establish your relationship with the land and its First Peoples.
- Link your acknowledgment to your personal and/or professional reasons for taking this course.

A Subsistence Way of Life

Prior to European colonization, the lands encompassing present-day North America – what some First Peoples refer to as Turtle Island – were inhabited by Indigenous populations, with rich and complex social, political, and cultural systems that existed for many millennia. During this time, Indigenous lifeways were unchallenged by foreign influences and remained land-based and environmentally responsive. Societies then used mobility as a survival strategy, sometimes travelling long distances across land or water to find food (some Indigenous groups were nomadic or semi-nomadic).

Though differing from region to region, Indigenous peoples practiced sophisticated, yet physically-demanding methods of hunting, fishing, and gathering and growing foods which ultimately helped them to lead healthy lives. Routinely performing these necessity-driven subsistence tasks meant that people stayed active from childhood to Elderhood. Indigenous men, women, and Two-Spirit peoples all performed various functions vital to the survival of their communities. Men were generally responsible for hunting as well as providing shelter and protection. Women gathered and prepared food and were honoured as the caretakers of young life. Two-Spirit peoples fluctuated between these roles and were thus held in high esteem.

Subsistence Activities

click on the headings below to reveal more information.

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Woven into subsistence activities were culturally embedded knowledge and values about local ecologies and the edible species existing within them. Ecological knowledge of food sources and cultivation methods was passed down from one generation to the next by cultural transmission; through oral teachings, songs, storytelling, and experiences on the land. People honoured and gave thanks for the natural resources they harvested from the land and understood the need to care for nature's balance, taking only what they needed.

Consisting mostly of flora and fauna found in their homelands (with some accessed through trade from other locales), foods comprising traditional Indigenous diets were diverse and nutrient rich. Variations in diet were attributed to differences in the geographical locations of historic Indigenous populations:

click on the plus signs below to reveal more information about the diets of the different geographical locations

An interactive H5P element has been excluded from this version of the text. You can view it online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=5#h5p-8

Image Source

Most traditional food-sourcing practices inherently promoted well-being by simultaneously promoting physical activity, healthy nutrition, and individual and communal well-being. In fact, modern research suggests that these three core aspects of health promotion – exercise, diet, and individual/community well-being – are closely linked to disease prevention (Burnette et al., 2018). Indeed, exerting high levels of energy on a daily basis whilst hunting or foraging for foods that generally comprised a nutritious diet, meant that issues like cardiovascular disease, diabetes, and obesity were once very rare among Indigenous peoples. These practices at the same time heightened familial and community solidarity, which enabled the continuity of other physical culture traditions.

Activity 2

Indigenous peoples possessed many attributes that enabled them to survive and thrive in the vast, natural expanses of Turtle Island (North America). They were capable of great physical efforts owing to the heavy demands of their subsistence lifestyles.

For this activity, open a new browser window and research the traditional hunting and foraging diets that existed in the territory you live in. Then, select one food item that a typical hunter-gatherer might have sought in your specified location. Contemplate the following factors:

- The location where the food item is found and how one might have historically travelled to and from that location
- The ecological knowledge that one might require for hunting or foraging the food item.
- The tools used and physical capabilities needed for hunting or foraging the food item.
- Potential health-promoting effects related to hunting or foraging the food item.

Activity 3

The Haudenosaunee, among other Indigenous peoples, traditionally begin important gatherings by offering thanks to the natural elements of life that sustain humanity.

- Listen to the voices of Mohawk language professor Ryan DeCaire and Mohawk food leader Chandra Maracle (n.d.) as they offer the Ohen:ton Karihwatehkwen or **The Thanksgiving Address** in both Mohawk and English.
- Consider how the protocol of giving thanks relates to historical Indigenous subsistence practices and traditional concepts of sustainability.

The Power of Play

Most traditional Indigenous games and sports had utilitarian purposes; activities like archery, spear throwing, and foot or canoe racing, were largely intended to condition people for their rigorous subsistence undertakings. Other activities had spiritual significance, such as lacrosse, which was (and still is) otherwise known as "The Creator's Game". Through play, practice, and competition, play had marked physiological benefits, including positive effects on aerobic and anaerobic fitness, body composition, bone density, and joint function. Certain traditional Inuit games for example instilled kinesthetic skills while simultaneously promoting the development of upper-extremity muscles, all in preparation for hunting marine animals with harpoons.

The "power of play" is well evidenced in Burnette et al.'s (2018) article "Living off the Land," which describes playful, land-based physical interaction with others as a having ancient survival benefits, not because people were consciously trying to reap the health benefits, but rather because play is fun: "Therein lies the true power of play—we choose to make it a priority because it enhances our enjoyment of life… Moreover, activity done in a natural outdoor environment also bestows additional benefits for health and wellbeing, including reductions in stress levels, elevated mood and enhanced memory." (O'Keefe & Lavie, 2020, p. 154)

> "Therein lies the true power of play—we choose to make it a priority because it enhances our enjoyment of life… Moreover, activity done in a natural outdoor environment also bestows additional benefits for health and wellbeing, including reductions in stress levels, elevated mood and enhanced memory." (O'Keefe & Lavie, 2020, p. 154)

A great variety of traditional games and sports were developed for the sheer love of play, but also evolved as forms of diplomacy and conflict resolution. While somewhat different now from the original versions, many traditional games and sports are still enjoyed (recreationally and competitively) by Indigenous peoples today.

Note: Indigenous sport, games, and competition will be covered in greater depth in *Stepping Stone 3*.

Activity 4

Read **"A Hunter-Gatherer Exercise Prescription to Optimize Health and Well-Being in the Modern World."**

- What health and wellness benefits does the article suggest as being products of a "Hunter-Gatherer Exercise Prescription"?

Activity 5

Look at the examples of traditional Indigenous games and sports depicted below. Select one image that piques your interests or connects with you.

Esquimaux spearing seals, between 1872 and 1873

While a Papoose Naps on Its Board, Iroquois Women Grind Corn or Dried Berries (Granger, 1664)

Consider the following questions:

- What do you observe in the image? What does it make you think, feel, or wonder?
- What physical requirements for playing the depicted game or sport can you surmise?
- What do you perceive might be some of the health-promoting factors (i.e. the "power of play") associated with the game or sport depicted in the image?

Health and Healing

Indigenous peoples had (and have largely maintained) fully functional systems of health knowledge that were practiced within the contexts of their specific ways of knowing and being(First Nations Health Authority, n.d.). Like other elements of life, health practices – such as herbal medicines, hygiene customs, ‘‘smudging’’ (burning aromatic medicine plants to produce smoke), and participating in cultural healing ceremonies – were formed by the needs of the community and tied inextricably to place. The local environment likewise shaped the medical expertise and approaches used by shamans, midwives, and healers.

Healers were highly knowledgeable about plant, animal, and mineral-based medicine usages, as well as physical or hands-on therapeutics. Although healing methods varied between cultures, most were based in a wholistic worldview that honoured the mental, physical, emotional, and spiritual dimensions of health and well-being. Much like today, central importance was placed upon the concept of maintaining healthful balance, within the individual and between the individual, the community, and the natural world (Obomsawin, 2007).

The Medicine Wheel is an important part of Indigenous healing. It represents balance within the individual (i.e., in the mental, physical, emotional, and spiritual domains) as well as interconnectedness between the individual, their community, and all other aspects of creation. The Medicine Wheel also represents four sacred medicine plants that are important to many traditional healing practices:

An interactive H5P element has been excluded from this version of the text. You can view it online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=5#h5p-2

Preventive health practices were also valued, including regular bathing and the abundant drinking of water, deep breathing, and physical and spiritual exercises, in addition to special geriatric and child care methods (Obomsawin, 2007). Children were commonly raised and nurtured not only by their parents but by their extended families. Elders too were cared for by their communities, as revered vessels of experience and wisdom. By working together to ensure that people’s needs were met, communities thrived – everyone contributed to the overall well-being of the group. When an individual fell sick, their community would provide support. It comes as no surprise then that the oral traditions of many Indigenous peoples suggest that ancient populations were large, healthy, and flourishing during pre-colonial times. Conversely, it is also made clear by this oral record that Indigenous populations would be abruptly transformed in the wake of first contact.

Watch **Journeying Towards Holistic Wellness (3:02)**.

One or more interactive elements has been excluded from this version of the text. You can view them online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=5#oembed-1

Activity 6

The Medicine Wheel has traditionally been used to guide and support the development of a balanced individual. It reminds one of the need to balance all four aspects of self – the mental, physical, emotional, and spiritual domains of wholistic well-being.

- How do you personally conceptualize these four aspects of wholistic well-being?
- Using **The Medicine Wheel conceptualized by Curve Lake First Nation** as a guide, take a moment to draw your own Medicine Wheel. Fill in this Medicine Wheel with activities that you conduct which positively influence your mental, physical, emotional and spiritual health (e.g. mental: school, physical: playing sports, emotional: social experiences, spiritual: meditation). Some activities may interconnect with multiple quadrants of the Medicine Wheel.
- What does your Medicine Wheel tell you about your needs for health and balance?

Wellness Break

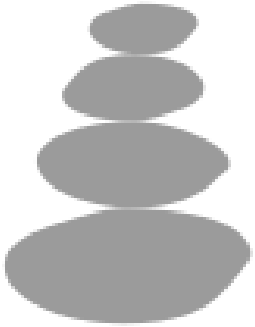
Watch **Medicine Wheel: Mental Meditation (1:54)** and take a moment to re-calibrate.

One or more interactive elements has been excluded from this version of the text. You can view them online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=5#oembed-2

1. Sit in a comfortable, upright position.
2. Close your eyes.
3. Breathe deeply.
4. Relax your body.
5. Be aware of any thoughts or feelings you are experiencing.
6. When your mind wanders, focus on your breathing.
7. Open your eyes when you are ready.

Stepping Stone 1 Summary

In this Stepping Stone, you were introduced first to the important relationship between Indigenous physical culture and the land. You then looked at the health-promoting effects of traditional subsistence lifeways and explored play as a mechanism for physical development. We also discussed traditional Indigenous healing systems and invited you to think about health from a *wholistic* perspective. Finally, we provided you a glimpse into the historical state of well-being in Indigenous communities prior First Contact. Being aware of this history will help you in building stronger relationships with the Indigenous people you work with in your future career. It is the beginning of a truth-seeking journey that will form the foundations for reconciliation.



Cool-down Activity

Before beginning this Stepping Stone, you were asked to look at the image below and to consider some guiding questions.

An interactive H5P element has been excluded from this version of the text. You can view it online here:
https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=5#h5p-5

Stepping Stone 2: Post-Contact Physical Culture

by Mitchell Huguenin

Introduction

As indicated at the beginning of **Stepping Stone 1**, Indigenous people have unique needs when it comes to health, well-being, and physical activity. This is in part a result of their diverse cultures and traditions as well as the impacts of colonialism and Canada's assimilation policies. In order to address these needs and begin rebuilding relationships, we must acknowledge the many ways in which Indigenous physical culture transformed because of colonization. We must also recognize how this challenging past continues to inform many modern-day experiences in Canada.

Mackenzie Crossing the Rockies in 1793, Arthur Heming

Wholistic Learning Objectives

Stepping Stone 2 invites learners to trace the history of Indigenous physical culture following first contact with Europeans. Learners are encouraged to consider how land-based lifestyles evolved over time and were adapted as a result of colonization.

Upon completion of **Stepping Stone 2**, learners should be able to:

click through all 5 slides to read each of the wholistic learning objectives

An interactive H5P element has been excluded from this version of the text. You can view it online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=32#h5p-6

Warm-up Activity

It can be tempting to sprint ahead under the guise of reconciling. Reconciliation, however, is a process with no clear finish line and requires one to become acquainted with many important truths before moving beyond their crucial first steps.

As we did in the previous Stepping Stone, finding "truth" requires making another leap into the past. In the context of **Stepping Stone 2** however, we will be visiting a difficult chapter in Indigenous history, when Indigenous physical culture irrevocably changed following first contact.

The image below is just one example of post-contact Indigenous physical culture. As you look at the image, consider the following questions:

Shooting the Rapids (Government of Canada Archives, 1879)

- What does the image mean to you? Make a list of words or phrases that come to mind when looking at the image.
- Can you think of some reasons for the historical significance of the image and/or what it may represent?
- Can you make a personal connection to what is displayed in the image? What feelings and/or questions does it evoke?

Activity 1

Like other aspects of traditional life, physical culture was historically defined by the intergenerational relationships that Indigenous peoples sustained with the lands, waters, and lifeforms of their territories. For them, the arrival of European newcomers and subsequent emergence of colonial society disrupted both the natural environment and associated cultural practices in countless ways.

Watch **"Four Faces of the Moon"** and reflect on your own identity within the histories of colonialism in Canada.

- What privileges and disadvantages have you/your family experienced as a product of colonialism?
- Connect this personal experience to your purpose for taking this course.

"The Great Dying"

Before the arrival of European explorers, traders, missionaries, and settlers, Turtle Island was occupied by diverse and thriving Indigenous populations. However, with the 1497 expedition of John Cabot (the earliest-known European exploration of North America since the eleventh-century Norse voyages to "Vinland"), the concerted European conquest of what is now called Canada began. First contact with Europeans changed Indigenous ways of life forever; primarily, through the transmission of "Old World" diseases. Lacking biological immunities, alien afflictions including smallpox, influenza, bubonic plague, chickenpox, cholera, measles, and malaria had devastating effects on Indigenous health and health systems:

> *"In some cases, people who were sick may have otherwise survived if provided with basic care. First Nations health systems had never encountered these diseases and were unprepared to deal with them. These epidemics continued throughout the historic period and caused ongoing and dramatic population decline".* (First Nations Health Authority, n.d., para. 13)

Given their lack of familiarity with these diseases, traditional healers were powerless to respond. Left overwhelmed by waves of sickness and loss of life, it was not uncommon that physical culture practices like hunting and foraging became interrupted in some Indigenous communities. Simultaneously, over-hunting by Europeans and the introduction of invasive "Old World" plant and animal species would upset the natural balance, thus further disrupting Indigenous subsistence life. The lack of available food and nutrition intake, as a result, weakened the immune systems of those surviving – perpetuating a destructive cycle of population collapse. During this time, mortality rates in affected villages ranged from 50% to 90% (First Nations Health Authority, n.d.). Because of this, Indigenous oral histories were partially if not entirely lost. In this depopulated landscape, the concept of *terra nullius* (a term meaning "nobody's land" and used to justify assertions that territories unoccupied by Christians could be acquired by Christian states) began to take root. 15th century

Papal Bulls known as the Doctrine of Discovery provided a legal framework for European explorers to lay claim to Indigenous territories, ultimately giving way to colonization.

Activity 2

Read **"Why have Indigenous communities been hit harder by the pandemic than the population at large?"**

- What is the "virgin soil" theory and how – according to the article – is it flawed?
- Why were Indigenous people at the highest risk amid the COVID-19 pandemic?

Revered Physiques

The diseases carried by Europeans to the "New World" would be transmitted through trade, missionary work, and other contact with Indigenous peoples over the ensuing decades. And thus, as European colonization of Turtle Island unfolded, Indigenous population numbers continued to plummet. In spite of this great loss of life, the lineage of Indigenous physical culture persisted. Traditional lifeways – although progressively influenced by colonial ideologies and processes – kept people active and connected to the natural resources they relied upon for survival. This, in combination with a subsistence diet, built strong physiques; a fact that did not go unnoticed by the newcomers.

The historical accounts of early Europeans offer some perspectives on the physical fitness of Indigenous peoples, and in fact, often describe their outward appearances in quite complimentary terms. Even Samuel de Champlain – one of the foremost colonizers of Turtle island – acknowledged the striking figures of the Haudenosaunee warriors he infamously encountered in 1609:

> *"I saw the enemy come out of their barricades to the number of two hundred, in appearance strong, robust men."* (de Champlain & Biggar, 1922, pp. 97-98).

Defaitte des Yroquois au Lac de Champlain (Government of Canada Archives, 1613)

Jesuit missionaries detailed their observations about the Indigenous peoples that they encountered in reports that came to be known as the Jesuit Relations. “They are of lighter build than we are; but handsome and well-shaped,” claimed Father Pierre Biard in 1611. Father Francesco Bressani shared a similar opinion, writing in 1653: “they are strong, tall in stature, and well-proportioned: more healthy than we.” Similarly, engravings made in Jesuit priest François Du Creux’s “Historiae Canadensis seu Novae Franciae” (published in 1664) uniquely depict the artist’s admiration of Indigenous physiques:

Indian with War Club, National Archives of Canada C-99224

An engraving found in François Du Creux, The History of Canada, or of New France(Historiae Canadensis seu Novae Franciae Libri Decem) (1664), 76.

Activity 3

Indigenous peoples were recounted as being strikingly healthy specimens in a number of the historical memoirs left by explorers and missionaries.

Reflect on the various reasons why Indigenous peoples were so frequently admired in this way by

Europeans. Research and consider the differences between “Old World” (European) and “New World” (Indigenous) physical culture and lifestyle practices.

Backbone of the Fur Trade

Driven by commercial objectives, westward expansion made it increasingly difficult for Indigenous peoples to access seasonal harvesting sites, with more and more of their territories becoming claimed by colonial powers. And although forced to adapt their ways of life because of the rapidly growing and intensely competitive fur trade (an extensive trade enterprise which supplied European demand for pelts to make clothing), seventeenth- and eighteenth-century European records still emphasize the physicality of Indigenous peoples. Voyageurs for instance, who were frequently of Indigenous or mixed-Indigenous descent (e.g., Métis), are credited with accomplishing the hard manual labour of the fur trade. Those employed by companies and merchants as voyageurs engaged in the grueling work of transporting furs, often over long distances by foot and canoe. Author Washington Irving attests to their rugged endurance in his 1836 book *Astoria: Or, Enterprise Beyond the Rocky Mountains*:

> *“Their natural good-will is probably heightened by a community of adventure and hardship in their precarious and wandering life... They are dextrous boatmen, vigorous and adroit with the oar and paddle, and will row from morning until night without a murmur.”* (p. 24)

Voyageurs franchissant une cascade en canot (Government of Canada Archives, 1869)

For voyageurs, transporting furs by canoe necessitated paddling at highly aerobic paces (at a rate of about 40-50 strokes per minute and portaging the canoes (and contents) between waterways (Nute, 1931). Furs were carried in 40 kg (90 lbs) bundles or "*piéces*." Two of these *piéces* (totalling 80 kgs or 180 lbs) made an ordinary load for portaging, but as indicated by 19th century scholar Dr. Grace Lee Nute (1931), "emulation among the men in proof of unusual strength or endurance caused many an *éngage* (fur trade employee, i.e., voyageur) to carry three or four" (p. 24) Being a voyageur was dangerous despite their rugged credentials. Drowning was common, along with cuts, bruises, broken bones, and hernias:

> "So much lifting and carrying proved a strain to all but the toughest, and many a bruised foot and wrenched ankle were the result of nearly every portage. Hernia; was very prevalent among voyageurs and not infrequently caused death." (Nute, 1931, p. 46).

While Indigenous women were rarely employed as voyageurs, they played an integral part in the fur trade in numerous other ways. When travelling on expeditions alongside voyageurs (often to whom they were married "à la façon du pays" or "according to the custom of the country" (a marriage not formalized by Christian rite)), women produced clothing, harvested and prepared food, and at times acted as interpreters, guides, and liaisons. "They were indeed very active contributors, taking on even the most laborious duties when needed. In his 1771 journal, HBC employee and explorer Samuel Hearne remarks about such women, suggesting that "one of them can carry, or haul, as much as two men can do. They also pitch our tents, make and mend our clothing, keep us warm at night; and in fact, there is no such thing as travelling any considerable distance, or for any length of time, in this country, without their assistance" (Duhamel, 2020, para. 18).

Activity 4

Read **"Canoe trek traces Métis history in Canada"**

Watch **"Elder Elize Hartley talks about the Metis Sash"**

Reflect on the experiences shared by those voyageur-descendants who participated in the 2014 MNO Canoe Expedition.

The Métis Sash (sometimes called a "Ceinture Fléchée" or "Arrow Belt") is an enduring symbol of Métis identity, having first been used by voyagers during the fur trade era. Consider the ways in which the Sash – given its practical uses – is an artifact of Indigenous physical culture.

Activity 5

Watch ***"Bonga"***

Please be advised that some of the terminology expressed in this video may be used conventionally in the United States and does not necessarily reflect common language usage in Canada. In the United States, the term "Native Americans" is sometimes the preferred collective noun for Indigenous people living in that country.

- Who was George Bonga?
- What legendary physical feat was he known for?
- How was George Bonga not only able to withstand immense physical labor, but able to personally navigate multiple and dissimilar cultural worlds?

The Colonial Legacy

Indigenous peoples both adapted to and resisted the maelstrom of changes brought on by colonization. They would continue to do so throughout the fur trade and early industrial era, as settler-colonial authority expanded to facilitate land acquisition, stifling land-based customs including hunting and harvesting practices. In fact, following Canada's confederation in 1867, laws and acts of parliament were passed prohibiting many traditional food-centred practices and forcing Indigenous peoples onto reserves, often with infertile or unworkable lands.

In 1876 the Indian Act was introduced, subsuming a number of colonial policies that sought to extinguish Indigenous lifeways, which were wrongly perceived as inferior and uncivilized. The Indian Act was then amended in 1920, mandating that Indigenous children between the ages of seven and sixteen years attend residential boarding schools. The goal of the residential school system was to remove and isolate children from the influence of their families, communities, and cultures. To "kill the Indian in the child" and assimilate them into Euro-Canadian society. Due to the abhorrent living conditions and unimaginable abuse at the residential schools (which in some cases included the deliberate malnutrition of students), sometimes the child themselves died:

> "In addition to the cultural and social effects of being forcibly displaced, many children suffered physical, sexual, psychological, and/or spiritual abuse while attending the schools, which has had enduring effects including, health problems, substance abuse, mortality/suicide rates, criminal activity, and disintegration of families and communities. Moreover, many of the residential schools were severely underfunded, providing poor nutrition and living conditions for children in their care, leading to illness and death." (Wilk et al., 2017, p. 2)

Comparably poor conditions manifested in Indigenous communities and reserves as well, which contributed to disproportionate rates of tuberculosis throughout the 1930s and 1940s. Moreover, the loss of land-based,

physical culture lifeways as a result of ongoing colonialistic processes, diminished opportunities for sustained physical activity. And as the 20th century proceeded, additional health issues arose with lifestyles becoming more sedentary and diets changing to include more processed foods. It was the cumulative effects of this tumultuous post-contact history that debilitated Indigenous physical culture practices and lifeways. The consequences on modern Indigenous health and well-being, as will be discussed in greater detail in **Stepping Stones 5** and **6,** have been extremely severe.

Activity 6

Canada's history of land acquisition and resource extraction altered the relationship between Indigenous peoples and their lands, all in the pursuit of advancing so-called civilization. Today, land remains the central point of conflict between Indigenous and non-Indigenous peoples.

Consider what happens when that land is taken away, or, when people are taken away from it.

Activity 7

Listen to **"Unreserved: The dark history of Canada's Food Guide"**

Content Note: *This recording includes references about residential schools, structural and systematic modes of oppression, and violence against children.*

Support is available for anyone affected by the ongoing impact of residential schools. If you require emotional support or assistance, the Residential School Survivors Society (IRSSS) can be contacted toll-free at 1-800-721-0066.

- What was the central cause of malnutrition in Indigenous communities and residential schools during the mid 20th century?
- What was the most important connection between the residential school nutrition experiments and Canada's Food Guide?
- Reflect on the ongoing impacts of these nutritional experiments.

Activity 8

In a 2021 interview with the CBC, Chief Commissioner of the Truth and Reconciliation Commission, Justice Murray Sinclair, said that generations of people in Canada were raised to believe "that Indigenous people were inferior, that they were unclean, that they were pagans" (CBC Radio, 2021, para. 26). The question of whether people can change when "given an opportunity to confront their ignorance and to learn more," remains.

Reflect on the changes that you might make, or, actions that you might take having now learned about Canada's colonial legacy as it relates to Indigenous physical culture.

Wellness Break

Métis Voyageurs and other canoe-men of the Fur Trade sang songs that helped them to both maintain a consistent paddling rhythm and keep their spirits up during long journeys.

Listen to a song that enlivens your spirits and feel free to move about before continuing on with the Stepping Stone.

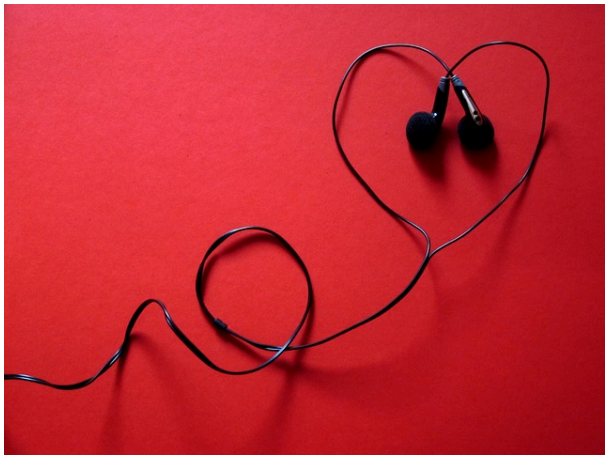
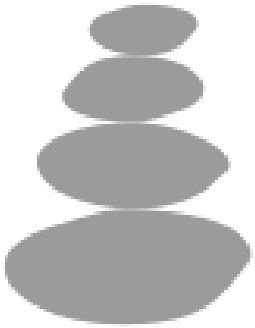


Image by Skyler H. from Pixabay

Stepping Stone 2 Summary

In **Stepping Stone 2**, we explored the devastation that followed first contact by colonizers. We then uncovered some of the historical opinions held by European settlers or newcomers about Indigenous physicality. The multiple ways in which colonization operated to influence physical culture (and how Indigenous peoples adapted) were also discussed. The 2015 report of the Truth and Reconciliation Commission report speaks to the gaps in Canada's collective knowledge of the harms inflicted upon Indigenous peoples through colonization (Truth and Reconciliation Commission of Canada, 2015). It will take time to unlearn and relearn the full truth of what took place over the past centuries. Accept this as an initial step in the unlearning and relearning journey, and re-embrace your role in reconciliation as you make progress through subsequent Stepping Stones.



Cool-down Activity

Before beginning this Stepping Stone, you were asked to look at the image below and to consider some guiding questions.

An interactive H5P element has been excluded from this version of the text. You can view it online here:
https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=32#h5p-7

Stepping Stone 3: Sport, Games, and Competition

by Mitchell Huguenin

Introduction

Whether played to instill life skills, for the purpose of fun, or in competition – Indigenous peoples have played their own sports and games since time immemorial. Such physical activities were and continue to be a uniting force in empowering Indigenous communities to come together. The contributions of Indigenous peoples to sport are numerous and still visible across Turtle Island today. Sport on the other hand has also been used by colonial powers as an instrument of assimilation. Movement and health professionals may become better equipped to work with modern Indigenous populations by developing an appreciation for these historical and culturally-relevant dynamics of sport, games, and competitions.

Tom Longboat competed around North America and Europe as part of a career that began in 1906. Photo: Canada's Sports Hall of Fame

Wholistic Learning Objectives

Stepping Stone 3 provides learners an opportunity to become acquainted with the historical significance and modern evolution of sport, games, and competition within Indigenous cultures. Learners will also explore the role of mainstream sport within Indigenous communities and in Indian Residential schools.

Upon completion of **Stepping Stone 3**, learners should be able to:

click through all 5 slides to read each of the wholistic learning objectives

An interactive H5P element has been excluded from this version of the text. You can view it online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=34#h5p-9

Warm-up Activity

It can be tempting to sprint ahead under the guise of reconciling. Reconciliation, however, is a process with no clear finish line and requires that one become acquainted with many important truths before moving beyond their crucial first steps.

In **Stepping Stone 3**, we make one final jump back in time to find the "truth". Through this Stepping Stone, we will discuss the ways in which Indigenous peoples engaged in sport, games, and competition over the eras – during both pre- and post-contact times.

- Watch **"Heritage Minute: Tom Longboat"**
- The story of Tom Longboat is representative of the athletic abilities and skills utilized by Indigenous peoples long before and since colonization occurred. Keep this in mind as you navigate the various sections of **Stepping Stone 3**.

Sport in Pre-Contact Turtle Island

Indigenous peoples have played their own culturally relevant, place-based sports for thousands of years. The physical activities that evolved into what we recognize as traditional Indigenous sports and games had ancient links with recreation, rituals, and warfare. However, the primary purpose of sport in most contexts was to teach people practical skills necessary for daily life. Indeed, traditional sports were largely focused on maintaining, exercising, or honing the physical abilities people required for carrying out fundamental subsistence activities (e.g., hunting, fishing, harvesting, etc.). They were therefore played by both men and women, and by both the young and the old – all of whom participated in meeting community sustenance and survival needs. Examples of traditional Indigenous sports and games with utilitarian purposes (played within or between communities) include archery, spear throwing, wrestling, tug-of-war, and foot, canoe, and sled racing.

Conversely, activities such as drum dancing or lacrosse (while providing enjoyment to participants and in certain cases, entertainment to spectators) also had deep cultural significance. In particular, lacrosse held a sacred place among many Indigenous peoples of the past (and it remains a popular and celebrated sport in modern times). Often referred to as the "Creator's Game," lacrosse and analogous stick and ball games were known to various Indigenous peoples by numerous different names, including baggataway (Algonquian), kabocha-toli (Choctaw), tewaarathon (Mohawk), and ká:lahse (Oneida) (de Bruin & Calder, 2017). The game was played to keep men fit for both war and hunting, to strengthen diplomatic alliances, to settle diplomatic disputes, and to honour the gift of life. Oral histories tell of gruelling matches persisting for several days and involving hundreds of participants; hence, legends surrounding lacrosse grew over time and in fact, still abound today. For Indigenous people, playing lacrosse reinforced one's unique relationship with Creation and the Creator, therefore maintaining strong cultural connotations even following the inevitable fallout of first contact. Sadly, after colonization other traditional sports would vanish from play because of factors like loss of land and community fragmentation.

Activity 1

Read **“Inuit Games”**

- How were/are Inuit games tied to the Inuit homelands and their traditional subsistence lifeways?
- In what ways were/are Inuit games an essential element in recreation and celebration?
- Reflect the role that Inuit games continue to play in today’s society.

Activity 2

Watch **“The History of Lacrosse | Honoring the Native American Heritage”**

- Explain how lacrosse is a “medicine” and can be used for healing self and community?
- Consider the message of “giving thanks” presented in this video. Be mindful of that message as you navigate the upcoming sections of this Stepping Stone.

Sport in Post-Contact Turtle Island

Indigenous sporting practices and many other physical culture activities were repressed following first contact as communities slowly came under the effective control of colonial laws and oppressive customs. By the nineteenth century, most traditional sports, games, and competitions had largely been displaced by imposed settler-colonial conceptions of leisure and recreation. This was done deliberately to bring about a fundamental shift in the values and behaviours of Indigenous people, as it was thought that participation in settler-colonial activities would contribute to their gradual assimilation into the main body politic. The intent was to breakdown cultural and traditional connections by enforcing interest in mainstream settler-colonial activities such as baseball or hockey rather than Indigenous activities such as drum-dancing or lacrosse. Although Indigenous people were forced into the mainstream sporting activities that were introduced over the course of colonization, they often used them as mechanisms for self and community empowerment. For example, “sports days” emerged as colonially accepted forms of social organization for Indigenous peoples following the passage of

the Indian Act in 1876. It was hoped that these "sports days" would facilitate an understanding of settler-colonial activities as superior while positioning Indigenous activities as inferior and undesirable. However, Indigenous people leveraged "sports days" to challenge and resist colonial agendas, treating them as opportunities to gather without raising the suspicions of the assigned Indian agent (Forsyth, 2007). Indigenous people also found ways to blend settler-colonial or Euro-Canadian activities within their traditional ones. The Métis for instance developed jigging – a unique dance that combines the intricate footwork of traditional dancing with the instruments and form of Euro-Canadian music (Métis Nation of Ontario, n.d.). Despite mainstream sport being implicated in Canada's history of assimilation, Indigenous people would ultimately reconceptualize settler-colonial ways of play and competition into meaningful opportunities that bolstered their cultural identities.

Ball Players [Lacrosse] (Government of Canada Archives, 1844)

Activity 3

Read **"A History of Colonial Lacrosse"**

- The transformation of the "Creator's game" into modern lacrosse began in 1636 when Jesuit missionary Jean de Brebeuf documented a Huron-Wendat contest in what is now southeastern Ontario. Consider how the ongoing appropriation of lacrosse by Euro-Canadians changed the game and its accessibility to Indigenous peoples.

Activity 4

Historic Métis seldom enjoyed significant leisure time, as their lives revolved around the heavy demands of the fur trade. Nevertheless, ancestral communities developed various sports, games, and physical culture activities which have since become synonymous with the Métis Nation.

Read **"Métis jigging: a better cardio workout than aerobics or a run?"**

- What are the benefits associated with research studies like professor Foulds'? Reflect on Indigenous physical culture revitalization and community health factors.

Sport and Residential Schooling

Sports were a major part of the Residential School system; a network of mandatory, government-sponsored religious boarding schools where Indigenous children were sent to be indoctrinated into Canadian society. Canada's most aggressive attempt to erase Indigenous culture, language, and traditions was committed through this colonial and oppressive system of schooling. In these hostile environments, sport was employed once again as a tool for colonization and assimilation. Within Residential Schools, Indigenous physical culture activities were forbidden and replaced with conventional activities such as baseball, basketball, soccer, and hockey. In a 2018 article published by the University of Manitoba, director of First Nations Studies in the Faculty of Social Science at Western University, Janice Forsyth links Euro-Canadian sport to Residential School assimilation processes :

> Built into it (sport) are ways of prioritizing values and beliefs that may not be part of Indigenous cultural heritage... If you shift the lens a bit, and instead see sport as a cultural activity that teaches and reinforces cultural values and beliefs, it's not hard to see how sport has been implicated in the history of cultural transformation. In Residential Schools especially, it was used as a tool to instill dominant values and beliefs in the students who went there (University of Manitoba, 2018, paras. 6-7).

Although some Residential Schools had colonial recreation programs for detained students, these programs were usually underfunded and undersupplied. Underfunding was extremely common at Residential Schools in general, resulting in high rates of illnesses or diseases, and poor nutrition and living conditions. The negative and traumatic experiences of those who endured or survived an education within the Residential School system were documented by the Truth and Reconciliation Commission of Canada (TRC) in its 2015 final report. The survivors' testimonies of truth published therein suggest that participation in organized school sports offered some students a measure of respite from their dire circumstances away from family and community, and "gave them a sense of identity, accomplishment, and pride (TRC, 2015, p. 199)." In that same report, the TRC released

94 “Calls to Action” to redress the legacy of Residential Schools and to initiate the process of reconciliation in Canada. Five of the TRC’s Calls of Action relate specifically to sport in Canada:

87. We call upon all levels of government, in collaboration with Aboriginal peoples, sports halls of fame, and other relevant organizations, to provide public education that tells the national story of Aboriginal athletes in history.

88. We call upon all levels of government to take action to ensure long-term Aboriginal athlete development and growth, and continued support for the North American Indigenous Games, including funding to host the games and for provincial and territorial team preparation and travel.

89. We call upon the federal government to amend the Physical Activity and Sport Act to support reconciliation by ensuring that policies to promote physical activity as a fundamental element of health and well-being, reduce barriers to sports participation, increase the pursuit of excellence in sport, and build capacity in the Canadian sport system, are inclusive of Aboriginal peoples.

90. We call upon the federal government to ensure that national sports policies, programs, and initiatives are inclusive of Aboriginal peoples, including, but not limited to, establishing:

    i. In collaboration with provincial and territorial governments, stable funding for, and access to, community sports programs that reflect the diverse cultures and traditional sporting activities of Aboriginal peoples.
    ii. An elite athlete development program for Aboriginal athletes.
    iii. Programs for coaches, trainers, and sports officials that are culturally relevant for Aboriginal peoples.
    iv. Anti-racism awareness and training programs.

91. We call upon the officials and host countries of international sporting events such as the Olympics, Pan Am, and Commonwealth games to ensure that Indigenous peoples’ territorial protocols are respected, and local Indigenous communities are engaged in all aspects of planning and participating in such events (Truth and Reconciliation Commission of Canada, 2015, p. 10)

Governments and sporting officials are currently working to address these Calls to Action as a means of reconciling with Indigenous peoples in Canada. It remains unclear how or when the TRC’s Calls to Action will be fully implemented.

Activity 5

What comes to mind and what feelings do you experience when looking at the images below? In your opinion, how might sports serve as an avenue for promoting and celebrating Indigenous culture as the country takes steps toward reconciliation?

The hockey team of the residential school of Maliotenam, Quebec (Government of Canada Archives, 1950)

Alberni Indian Residential School girls' basketball team, 1955 Pre-Midget Champions. Image courtesy the United Church of Canada Archives (86.158/16).

Activity 6

Read **"781: A Story of Sports and Survival in Canadian Residential School"**

Content Note: *This recording includes references about residential schools, structural and systematic modes of oppression, and violence against children.*

Support is available for anyone affected by the ongoing impact of residential schools. If you require emotional support or assistance, the Residential School Survivors Society (IRSSS) can be contacted toll-free at 1-800-721-0066.

Activity 7

Visit **Sports and reconciliation**

- Using the "What's happening?" dropdown tabs, determine what the Canadian government's level of commitment has been thus far in fulfilling the Calls to Action related to sports and reconciliation. What progress has been made? What additional efforts still need to transpire?

Sporting and Cultural Competitions

Participation in both traditional and mainstream sports has become a way through which Indigenous peoples can celebrate their rich and diverse cultural heritages. It also provides an opportunity for Indigenous youth to exercise, engage in teamwork, relieve stress, and learn resilience when faced with challenging situations. These and other benefits of athletic competition are promoted at events like the North American Indigenous Games (NAIG)–one of the most significant sporting and cultural events for the First Peoples of Turtle Island.

While the vision to hold a competition exclusively for Indigenous athletes began to take shape as early as the 1970s, the very first NAIG event would not occur until 1990, in Edmonton, Alberta (North American Indigenous Games, n.d.). The Games have been staged intermittently since then, bringing together competitors from all over Canada, as well as from 13 regions in the United States. Gold, silver, and bronze medals were awarded in fourteen different sports categories (3-D archery, athletics, badminton, baseball, basketball, canoe/kayak, golf, lacrosse, rifle shooting, soccer, softball, swimming, volleyball, and wrestling) at the 2017 NAIG in Toronto, Ontario. The next iteration of NAIG was planned for July 2020 in Halifax, Nova Scotia, in the ancestral and unceded territory of the Mi'kmaq Nation. It was set to host 5,000 athletes in what would have been the largest multi-sport event ever hosted in Atlantic Canada, but the event was postponed due to the COVID-19 pandemic. At the time of this publication, the tenth NAIG is scheduled to take place in 2023 in Halifax.

Various other athletic competitions have been developed by Indigenous peoples, including the World Indigenous Games (which involves Indigenous athletes from all over the world), the Arctic Winter Games (which brings together circumpolar peoples residing in communities from throughout the Arctic), and the NYO Games (previously known as the Native Youth Olympics). Indigenous peoples also compete at smaller scale, local community events or tournaments. The Métis for example, honour their fur trade ancestors by holding Voyageur Games, which test the bodily and mental rigor of competitors. There are also competitive pow wows where dancers – motivated by the challenge and physicality of dance – come together to contend for honours and prizes. Competing in dances like fancy dance, fancy shawl, and grass dance, as with any aerobic endeavour, requires a high level of cardiovascular fitness, agility, and athleticism. Having ties to traditional or cultural

physical activity competitions also require respectful knowledge transformation from Elders or Knowledge Keepers from the community to engage, practice, and compete.

Watch **"What's a pow wow?" (1:58)**

One or more interactive elements has been excluded from this version of the text. You can view them online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=34#oembed-1

Indigenous peoples have also advocated for their sovereign communities to be represented at international competitions. This has included efforts by the Iroquois Nationals lacrosse team to participate in the Olympics under its own flag. If lacrosse becomes an Olympic medal sport (it will be considered for a return to the Olympic games in 2028), the team will need to continue fighting for their nation (the Haudenosaunee Confederacy) to be represented. According to Leo Nolan, executive director of the Iroquois Nationals: "We basically have to sell the IOC (International Olympic Committee) on our international experience, our international standing, our sovereignty, and the good things that'll happen if we're there playing lacrosse, the game we originated" (The Canadian Press, 2021, para. 39). The decision on whether or not the Iroquois Nationals will qualify for the 2028 Olympics is scheduled to be made in 2024.

Watch **"NAIG 2023 | Pjila'si" (1:05)**

One or more interactive elements has been excluded from this version of the text. You can view them online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=34#oembed-2

Activity 8

Watch **"Native Games: Origins" (1:05)**

One or more interactive elements has been excluded from this version of the text. You can view

them online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=34#oembed-3

Although focusing specifically on the NYO Games, this video illustrates the many ways through which Indigenous sports and athletic competition are tied to culture and valued as a form of contemporary medicine.

- Consider how the concept of "competition" may differ when viewed through an Indigenous lens versus a non-Indigenous lens.
- In what ways can you advocate for the continuation of Indigenous sporting and cultural competitions? Are there appropriate ways that you might be able to participate and/or promote such events?

Wellness Break

Many athletes routinely use visualization techniques as part of exercise, practice, and competition.

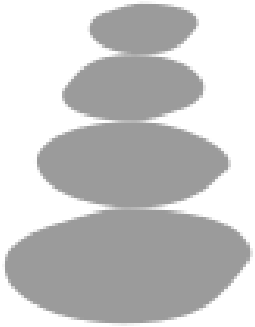
Take a few moments to yourself to imagine the full picture of a future desired goal or outcome, perhaps one related to your purpose for exploring this resource.

Try to visualize the details and the way it feels to carry out and reach your desired objective.

Photo by Craig Adderley

Stepping Stone 3 Summary

In this Stepping Stone, we considered the cultural relevancy of traditional Indigenous sports, games, and competitions, both prior to and following first contact. We provided context for how sport was used historically by colonial powers as a tool for assimilation and oppression, and determined its function during the tragic Residential School era. You concluded your learning in Stepping Stone 3 by exploring examples of Indigenous athletic competition, whilst reflecting on the important ties to culture and celebration. Of the 94 Calls to Action published in final report of the TRC, numbers 87 to 91 are specific to sport. The TRC recognized the important role that sport plays in reconciliation, as well as the role sport continues to play in empowering and uplifting Indigenous peoples.



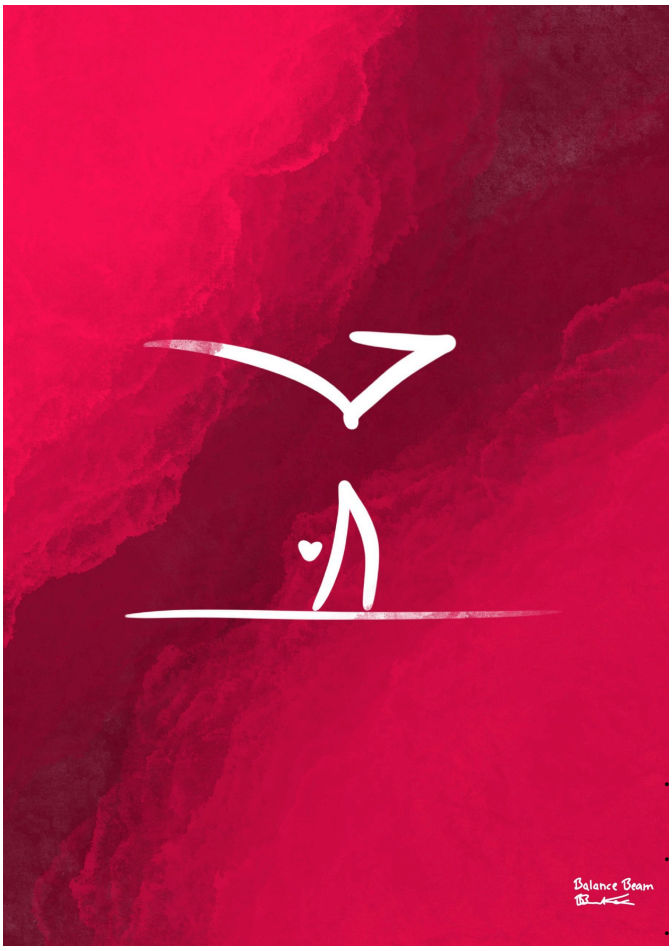
Cool-down Activity

As you navigated the content in **Stepping Stone 3**, you were asked to keep in mind Tom Longboat's story and what it represents. At the height of his success and fame, Longboat was asked to speak at the Residential School he was forced to attend as a child. Tom Longboat refused, by saying "I wouldn't even send my dog to that place."

The truth of sport is not necessarily founded in wins and losses, but in the commitment made by athletes to overcome physical, mental emotional, or spiritual challenges.

An interactive H5P element has been excluded from this version of the text. You can view it online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=34#h5p-30

BUNDLE 2: RE-BALANCING - NOW



"Balance Beam" by Braedon Barker

Bundle 2 is divided into three stepping stones that will direct the learner forward from **Bundle 1** (Jumping Back-Then) to explore and appreciate physical activity and health in Indigenous communities in the present time. The learner will begin by reviewing Indigenous wellness in the 21stcentury, which will include a reflection on a strength-based approach instead of a deficit-based approach in *Stepping Stone 4*. In *Stepping Stones5* and *6*, learners will be invited to reflect on diverse concepts of Indigenous health and wellness, and ties to physical activity from a wholistic perspective. **Bundle 2** will guide the learners from the "back-then" to the "here-now". **Bundle 2** aims to provide a current discussion and context – a rebalancing of the now – related to physical activity in Indigenous communities.

Bundle 2:

Stepping Stone 4: Indigenous Health and Wellness in the 21st Century
Stepping Stone 5: Indigenous Concepts of Health and Wellness Part 1
Stepping Stone 6: Indigenous Concepts of Health and Wellness Part 2

Stepping Stone 4: Indigenous Health and Wellness in the 21st Century

by Dr. Rosalin Miles

Introduction

When considering Indigenous health and wellness from a Colonial or Western approach, there tends to be an initial fixation on the issues that plague the population. What are the illnesses, diseases, and troubles that may be prevalent? This deficits-based approach to health and wellness occurs when there is a primary focus on problems that may be present within a population. For the past century, colonial medicine has been concentrated on disease and disease treatment instead of prevention and the promotion of wholistic health and wellness. Describing a population based on disease and associated issues is discouraging and de-motivational as it creates shame around belonging to a group or community. Our current healthcare system lacks access that is culturally appropriate, such as including traditional healing methods, and it lacks a foundation of strength-based perspectives. This Stepping Stone will examine Indigenous health and wellness from a strength-based perspective.

Botanie Lake Sweat lodge photo, by Rosalin Miles

Wholistic Learning Objectives

Stepping Stone 4 invites learners to reflect on the issues of health and wellness within Indigenous communities and the lens they may be using to address wholistic concepts. Learners are encouraged to consider the multiple and often interconnected Two-Eyed Seeing approach when promoting health and wellness.

Upon completion of **Stepping Stone 4**, learners should be able to:

click through all 5 slides to read each of the wholistic learning objectives

An interactive H5P element has been excluded from this version of the text. You can view it online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=172#h5p-10

Warm-up Activity

It can be tempting to skip your warm-up and move quickly into thinking about health and wellness promotion that is inclusive of traditional activities. Like missing your warm-up before engaging in exercise, this may result in less than ideal outcomes. Community and family concepts must be developed together with Indigenous Knowledge Keepers, some of whom are also health professionals. It is valuable to take the strengths from Traditional and Western medicine practices to create current health and wellness concepts and practices.

Jumping into Canadian and Western ways of addressing health and wellness, why is it inappropriate to focus on issues and problems when working within Indigenous communities?

Why is it important to work with communities from a strengths-based approach instead of a deficit-based approach when looking at Indigenous health and wellness?

Social Determinants of Health

Unfortunately, as a result of colonization and consequently the *Indian Act*, Indigenous communities have been isolated and segregated to small areas of land. Furthermore, as per the *Indian Act*, they were not permitted to practice traditional or cultural health, healing, and wellness ways. From 1884 to 1951, a potlatch ban was held with the intention to assimilate people who were labeled Indians, and to stop them from sharing oral history, ceremonies, and knowledge (Edwards, 2020). The traditional teachings that occurred at community ceremonies brought people together in a healthy exchange to celebrate intergenerational family ties and stories using native language. However, colonization and the *Indian Act* placed a ban on community celebrations, and continued to view Indigenous populations from a deficit-based perspective.

When looking for information on Indigenous health in Canada there are reports that focus on issues from a deficit perspective:

These health issues include high infant and young child mortality; high maternal morbidity and mortality; heavy infectious disease burdens; malnutrition and stunted growth; shortened life expectancy; diseases and death associated with cigarette smoking; social problems, illnesses and deaths linked to misuse of alcohol and other drugs; accidents, poisonings, interpersonal violence, homicide and suicide; obesity, diabetes, hypertension, cardiovascular, and chronic renal disease (lifestyle diseases); and diseases caused by environmental contamination (National Collaborating Centre for Aboriginal Health, 2013, p. 4).

However, this is not a list of health highlights within Indigenous populations.

The high prevalence of disease with Indigenous populations may be linked to the World Health Organization's (2022) social determinants of health that includes discrimination. The World Health Organization (2022) highlights that the social determinants of health may be influenced by health equity in many ways:

- Income and social protection
- Education
- Unemployment and job insecurity
- Working life conditions
- Food insecurity
- Housing, basic amenities and the environment

- Early childhood development
- Social inclusion and non-discrimination
- Structural conflict
- Access to affordable health services of decent quality (para. 4)

Social determinants of health are linked to the effects of colonization and the repercussions of the social systems on Indigenous cultural and traditional lifestyles. With colonization, Indigenous communities have been excluded from services that are regularly available in Canadian municipalities, such as health care. When looking at the legacy of Indian Residential Schools in Canada, the project was a large capital and operational investment by the Canadian government that existed until 1996. There were over 139 schools in Canada, in which more than 150,000 Indigenous children were taken from their communities with no connection to language, culture or traditions (Assembly of First Nations, 2022). The children in Residential Institutions were very oppressed and traumatized, Indigenous communities were controlled, and their families were torn apart due to these institutions. Thus, it would have been valuable for the Indigenous Nations' recovery and for the health and wellness of the Nations to build Healing centres in each location where there was an Indian Residential School to revitalize the Indigenous ways of knowing. It is known that ties to culture and traditions empower Indigenous peoples to attain wholistic health and wellness.

It is important to recognize the development of the TRC for the Canadian community to address the impacts of colonization, and the relation to health and wellness. From the TRC (2015) mandate, 94 calls to action were developed to support the healing of the nation. The Health sub-heading in the TRC document identifies specific Calls to Action (numbers 18-24) as priority (TRC, 2015, p. 6-7).

Activity 1

Watch: **Canadian Shame: A History of Residential Schools | Ginger Gosnell-Myers | TEDxVancouver (15:25)**

One or more interactive elements has been excluded from this version of the text. You can view them online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=172#oembed-1

- How did the Residential school system affect the current generation?

Wholistic Health and Wellness

It is crucial to have awareness of wholistic health and wellness lifestyle activities carried out by Indigenous peoples across Turtle Island that not only help to prevent disease, but more importantly, promote health. One of the primary strategies to prevent disease is to be physically active. This may include physical activity that occurs in competitive sports, during recreational activity, in fitness training, or during cultural and traditional activities. It is important to highlight the seasonal traditional activities within Indigenous communities that are naturally a part of the way of daily life. These activities may include harvesting, fishing, hunting, and so on. Promoting wholistic exercise should be inclusive of current land activities, and it should build upon what each Indigenous community already does very well. When promoting physical activity to prevent disease, it is necessary to identify and promote what the community excels at, thus advancing a strengths-based approach.

More specifically, a strengths-based approachincludes looking at the goals of a community and individual aspirations of their people, and building on cultural, traditional, and local knowledge to achieve success (Kennedy et al., 2022). When health and wellness have ties to culture and traditions, there are healing benefits that are inclusive of self-determination.

Activity 2

Watch: **INTERVIEW: Canadian health care and Truth and Reconciliation (13:05)**

One or more interactive elements has been excluded from this version of the text. You can view them online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=172#oembed-2

- How is the current Canadian health care system seen from an Indigenous perspective?
- What do these perspectives indicate about our health care system, and how our health care system should change?

Activity 3

Watch: **Learn about the history of the Michi Saagiig Anishnaabeg treaties (7:20)**

One or more interactive elements has been excluded from this version of the text. You can view them online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=172#oembed-3

- How are the ties to community and the land essential for reconciliation?

Wellness Break

Photo by Mathew Schwartz on Unsplash

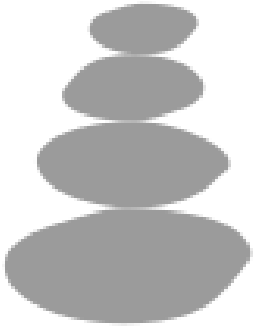
Please take this time to reflect on Indigenous peoples' resilience and expand how you view health and wellness from a strengths-based perspective. Sitting in your chair ground both of your feet on the floor, connect to mother earth and stretch your arms out like wings of an Eagle. Move side to side, enjoy the stretch, and release the tension of the past.

A Deeper Journey

We encourage you to explore these additional resources for a deeper journey related to this *Stepping Stone*.
click on the headings below to reveal more resources

An interactive H5P element has been excluded from this version of the text. You can view it online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=172#h5p-23

Stepping Stone 4 Summary



The meaning of "Indigenous of Health and Wellness in the 21st Century" is different from community to community, and from person to person. Indigenous people have been leaders of wholistic health and wellness since time immemorial on Turtle Island. We have been practicing Indigenous ways of knowing with ties to diverse cultural and traditional practices, and with connections to our community's traditional land and water ways. Wholistic concepts include spiritual, emotional, mental and physical components that incorporate reflections on strengths and gifts. Today, health and wellness practices may also include ties to Settler or Western approaches through the Two-Eyed Seeing approach.

In **Stepping Stone 5**, we will discuss the Indigenous Concepts of Health and Wellness and we will recognize the importance of ties to the traditional territories. This includes the value of local Indigenous teachings related to medicines, harvesting nutritious traditional food, fish, and game, and best practices of being physically active for subsistence, community games, and family play.

Cool-down Activity

At the beginning of your journey, you were asked to consider why is it important to work with communities from a strengths-based approach instead of a deficit-based approach. Now that you have had the chance to journey through **Stepping Stone 4**, drawing from what you have learned, take a moment in your cool-down, or recovery, to reflect upon the following:

An interactive H5P element has been excluded from this version of the text. You can view it online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=172#h5p-17

Stepping Stone 5: Indigenous Concepts of Health and Wellness Part 1

by Dr. Rosalin Miles

Introduction

The diversity of Indigenous ways of knowing that spans across Turtle Island is reflected within each community. These ways of knowing embody Indigenous communities; cultural and traditional practices that may be integrated to support the best practices of health and wellness. Indigenous concepts for the spiritual, emotional, mental (intellectual) and physical components of health and wellness are based on shared intergenerational knowledge and values within families and communities. This information is typically passed down by Elders or Knowledge Keepers to community and family members (Rowe, 2020). Indigenous healing and wellness are achieved through the balance and inter-relationships of the spiritual, emotional, mental, and physical components of health and well-being, and extends beyond the individual to include family, community, and relationships with the land (Absolon, 2010; Field et al., 2022).

Smudging with Sage, photo by Dr. Rosalin Miles

Wholistic Learning Objectives

Stepping Stone 5 provides learners an opportunity to reflect on diverse concepts of Indigenous Health and Wellness and ties to physical activity from a wholistic perspective. Learners will also explore the importance of being active in promoting health and wellness.

Upon completion of **Stepping Stone 5**, learners should be able to:

click through all 5 slides to read each of the wholistic learning objectives

An interactive H5P element has been excluded from this version of the text. You can view it online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=181#h5p-11

Warm-up Activity

It can be tempting to skip your warm-up and move quickly into thinking about health and wellness promotion that is inclusive of traditional activities. Like missing your warm-up before engaging in exercise, this may result in less than ideal outcomes. Community and family concepts must be developed together with Indigenous Knowledge Keepers, some of whom are also health professionals. It is valuable to take the strengths from Traditional and Western medicine practices to create current health and wellness concepts and practices.

- What are your thoughts of these images as they relate to health and wellness?
- Would these pictures be inclusive and fully representative of health and wellness from a wholistic approach?

An interactive H5P element has been excluded from this version of the text. You can view it online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=181#h5p-24

Two-Eyed Seeing Approach

In **Stepping Stone 5**, we leap back in time to find the cultural and traditional practices over the generations, weaving them into future practices that include the Two-Eyed Seeing approach discussed in **Stepping Stone 4**, as well as in the activity below. Throughout this Stepping Stone, we will discuss Indigenous people's diverse concepts of health and wellness.

Activity 1

Watch the following video: **Wellness, two-eyed seeing and system change: Dr. Evan Adams at TEDxPowellRiver (17:07)**

One or more interactive elements has been excluded from this version of the text. You can view them online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=181#oembed-1

- What are the strengths of the Two-Eyed Seeing approach?

Embracing Indigenous Ways of Knowing

Conceptualizing health and wellness from a strengths-based perspective and understanding associated practices within Indigenous communities empowers and inspires individuals to reflect on their personal wholistic aspirations. This reflection also revitalizes connections from one's past generational teachings and allows a harnessing of cultural traditions and spiritual connection to the land (Bryant et al., 2021). It is critical to health and wellness that there is balance in the four wholistic dimensions and that they are all nurtured together to create a level of health and well-being that reflects individuals' gifts and aspirations (Acharibasam et al., 2022).

When considering concepts of Indigenous health and wellness, recognizing your own identity and the cross-sections you may have (intersectional identity) is critical. As a woman, man, Two-Spirit, or other gendered person, your own diverse and unique views of and within your family and community influence your concepts of health and wellness.

Additionally, we need to recognize a life cycle that is inclusive of maternal health and wellness from infancy to the Elderly. As family teachings and connections are the foundation for Indigenous ways of knowing for health and wellness, the impacts of Indian Residential Schools were profoundly negative on cultural continuity for Indigenous communities. Indigenous peoples' health and wellness were dismantled by separating families and removing children from cultural ties. Thus, we are reminded of the important spiritual phrase "All Our Relations" which refers to the interconnectedness and respect that Indigenous people may have for past and future generations.

Embracing Indigenous ways of knowing and the influence of cultural and traditional ways of life may be empowering for community members to reconcile and aspire for healing and balance. Crucially, all diverse concepts of Indigenous health and wellness must be met with cultural safety within the western or colonial healthcare system. Cultural safety, importantly, recognizes Indigenous ways of knowing and includes strengths-based teachings.

Hoop Dancing

In this next part of **Stepping Stone 5**, we are going to explore one important physical activity that radiates connectivity to health and wellness in some Indigenous communities- hoop dancing. Hoop dancing is a traditional physical activity, and it highlights connections between wholistic health and wellness.

Activity 2

Take some time to watch the following video: **Living a circular life | Dallas Arcand | TEDxYYC (17:47)**

One or more interactive elements has been excluded from this version of the text. You can view them online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=181#oembed-2

After watching "Living a Circular Life", please reflect on and consider your answers to the following questions:

- How does Hoop dancing promote wholistic health and wellness?
- Why is it more beneficial to practice traditional activities for Indigenous people?

Indigenous Perspectives on Health

There are many Indigenous community members who believe that to have spiritual, emotional, or mental balance, you must be physically active first. However, some Indigenous community members' concepts of health and wellness may also be based on traditional, cultural, and spiritual ties. Being physically active positively impacts spiritual, emotional, mental health and overall wellness (Ferguson et al., 2019).

Physical activity has strong ties to spiritual reverence by knowing one's gift of the physical body. This knowing connects to the past and future seven generations, and generational spirits are reflected in your own existence. The link to the past seven generations recognizes community ties and the creation of your wholistic identity from history, familial relationships, and teachings of values and stories (Graham, 2008). The connection of the physical body, and the acknowledgment that your identity will be reflected in the next seven generations, is a part of the Indigenous way of knowing which ties to spirits before and after.

Being physically active in nature helps to promote reconnection to culture and traditions. Activity in nature can include many experiences, such as nature walks with family, harvesting food, or fishing and hunting (Bowra et al., 2020). In addition, being physically active in nature also contributes to emotional balance by promoting a reduction in anxiety and stress. Physical activity (in any form, including traditional activities, sports, recreation, or fitness) supports a myriad of benefits from both a Two-Eyed Seeing approach (Martin, 2012) and scientifically. Some of these benefits include restoration of emotional balance by releasing endorphins, promoting cardiovascular health, as well as providing more self-confidence and wellness. Mental wellness is also improved when being physically active traditionally by connecting Indigenous ways of knowing into practice. For example, when performing physical acts like walking, this empowers the person to practice meditative ways of thinking due to high repetition and low intensity. Being physically active also supports awareness of one's body and abilities. Practicing physical activity and Indigenous ways of knowing is an important concept for self-determination.

Activity 3

Photo Photo by Lukasz Szmigiel on Unsplash

Immerse yourself in nature, enjoy a walk, or engage in any kind of movement, and listen to the following podcast:

#53 Indigenous Perspectives on Health

Then, consider the following:

- What Indigenous ways of knowing were shared in this podcast?
- Why is it important to be strengths-based and not deficit-based when viewing Indigenous perspectives of health and wellness?

Exploring Wellness

Activity 4

Read the following article.

Flaminio, A. C., Gaudet, J. C., & Dorion, L. M. (2020). Métis women gathering: visiting together and voicing wellness for ourselves. *AlterNative: An International Journal of Indigenous Peoples*, *16*(1), 55-63.

After reading the article, take a few moments to answer the following questions:

- How is wellness described?
- How does bringing Métis women together support wellness?

Inuit Perspectives on Health

Activity 5

Watch: **Inuit Cultural History and The Medical System (22:06)**

One or more interactive elements has been excluded from this version of the text. You can view them online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=181#oembed-3

- What are the Inuit health and wellness perspectives?

Wellness Break

Think about our discussion of hoop dancing. Take a movement break and see how many body parts you can move in a circle (this may include your wrists, arms, fingers, ankles, legs). Think about the concept of circles in relation to the traditional hoop dance. Be aware of your body's ability to move in circles.

Slowly move your head in 2 circles one way and then 2 circles the other way, and then rotate your shoulders up and around to the back, and up and around to the front. Appreciate the continuity of movement and connect with it.

Photo by cottonbro studio

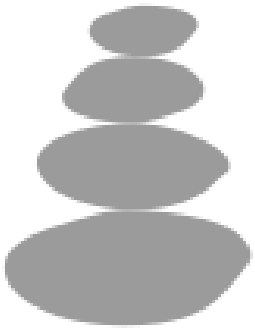
A Deeper Journey

We encourage you to explore these additional resources for a deeper journey related to this *Stepping Stone*.
click on the headings below to reveal more resources

An interactive H5P element has been excluded from this version of the text. You can view it online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=181#h5p-25

Stepping Stone 5 Summary

Indigenous concepts of health and wellness are diverse but inclusive of cultural and traditional practices from past generations. The concepts of health and wellness practiced by Indigenous peoples across Turtle Island have strong ties to our history before colonization. The connection to community and family for health and wellness practices is essential to continue healing and for self-determination. The promotion of traditional physical activities within Indigenous communities has connections to emotional, spiritual, and mental health and wellness. Revitalization of traditional Indigenous concepts of health and wellness within community, combined with mainstream western health care systems, is key for the success of the Two-Eyed Seeing approach. In **Stepping Stone 6**, we will continue this reflection on the importance of ties to culture and traditions for mental and emotional wellness.



Cool-down Activity

We have learned about the importance of the connection to community as it relates to physical activity. Practicing Indigenous ways of knowing for health and well–being is very accessible and inclusive. However, each community is different and it is important to understand these concepts where you live and play.

An interactive H5P element has been excluded from this version of the text. You can view it online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=181#h5p-16

Stepping Stone 6: Indigenous Concepts of Health and Wellness Part 2

by Dr. Rosalin Miles

Introduction

In **Stepping Stone 5**, we discussed the importance of connection to culture and traditions to develop the concepts of wholistic health and wellness, with a primary focus on the importance of physical activity for balance. Here, we will continue exploring the connections to cultural strength and traditions, in addition to ties to well-being, and self-determination.

Ties to Culture, photo by Dr. Rosalin Miles

Cultural continuity is an important aspect of establishing health and wellness within the individual, the family and the community. Cultural continuity acknowledges the ties to Indigenous history and ways of knowing, and has been recognized as an integral part of healing since the onset of colonization (Krieg, 2016).

The Bourke (2018) review highlights that the connections to Indigenous culture and traditions are the most important force for health and wellness for Indigenous communities:

"The literature largely reports that culture is significantly and positively associated with physical health, social and emotional wellbeing, and reduces risk-taking behaviours." (Bourke et al., 2018, p. 12).

In this Stepping Stone, we will further explore cultural practices, and reflect on the intersections of culture, health and wellness. Currently, one of the predominant barriers to practicing culture and Indigenous ways of knowing in the colonial institutions is systemic racism (Roach & McMillan, 2022). To empower Indigenous community members to increase connection to cultural practices, there must also be freedom to practice self-determination. In fact, being able to freely practice self-determination through establishing individual wholistic aspirations is associated with positive health and wellness outcomes.

Wholistic Learning Objectives

Stepping Stone 6 provides learners an opportunity to reflect on diverse concepts of Indigenous health and wellness, and their ties to cultural continuity and history. Learners will also explore the importance of self-determination for improved health and wellness outcomes.

Upon completion of **Stepping Stone 6**, learners should be able to:

click through all 5 slides to read each of the wholistic learning objectives

An interactive H5P element has been excluded from this version of the text. You can view it online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=183#h5p-12

Warm-up Activity

It can be tempting to skip your warm-up and move quickly into thinking about health and wellness promotion that is inclusive of traditional activities. Like missing your warm-up before engaging in exercise, this may result in less than ideal outcomes. Community and family concepts must be developed together with Indigenous Knowledge Keepers, some of whom are also health professionals. It is valuable to take the strengths from Traditional and Western medicine practices to create current health and wellness concepts and practices.

Content Note: *The below video includes discussion of Cultural Genocide.*

Watch: **Canada's First Nations: A History of "Cultural Genocide?" (2:24)**

One or more interactive elements has been excluded from this version of the text. You can view them online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=183#oembed-1

- Summarize your thoughts related to the video you just watched.
- Remember back to **Stepping Stone 5** where we discussed the importance of Indigenous culture and traditional practices and their influence in all aspects of life including physical activity. What impact may this Cultural Genocide have had on Indigenous physical activity? Take some time to reflect.

Self-Determination

In **Stepping Stone 6**, we jump back in time through past generations to find the cultural and traditional practices and move forward to weaving them into future practices that include the Two-Eyed Seeing approach as discussed in **Stepping Stones 4** and **5**.

Activity 1

Read the following article.

Self-Determination and Indigenous Health: Is There a Connection?

- What is the difference between individual and community self-determination?
- How is self-determination linked to mental wellness?

Cultural Continuity

Cultural continuity is important and relevant for First Nations, Métis, and Inuit communities when considering concepts of health and wellness. While this has been known by Indigenous peoples for generations, western ways of knowing have also begun to recognize this as evidence shows that stronger ties to cultural practices within First Nation community members can lead to greater cultural continuity (Lalonde & Chandler, 1998). For example, in Inuit communities, cultural continuity is linked to health and wellness outcomes. One study found that when the ties to cultural practices (such as language and harvesting) are stronger, there is an improvement in health outcomes (Newell, 2020). In Métis communities, there are intergenerational stories of culture and identity that relate to well-being and community connections (Auger, 2021).

Cultural continuity is also valuable for healing within Indigenous communities. Building on cultural practices, Indigenous healing practices must also be incorporated when reflecting on current concepts of health and wellness and be included when developing systems of care (Corso et al, 2020).

Activity 2

Watch: **Cultural Revival of Saugeen First Nations (6:24)**

One or more interactive elements has been excluded from this version of the text. You can view them online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=183#oembed-2

- What is the impact of the cultural revival for the community?

Activity 3

Read the following article.

Harfield, S. G., Davy, C., McArthur, A., Munn, Z., Brown, A., & Brown, N. (2018). Characteristics of Indigenous primary health care service delivery models: a systematic scoping review. *Globalization and health*, *14*(1), 1-11.

- Reviewing the Indigenous Public Health Care Service Delivery Model, why do you think culture is placed in the middle?

The Loss and Resurgence of Culture

In the spirit of "Truth and Reconciliation", we need to be inclusive of the healing experience for Nations and generations when exploring the TRC (2015) of Canada's 94 Calls to Action. Specifically, when viewing the Truth component of TRC, we need to be cognizant that there are Indian Residential Survivors. However, there are many Indigenous people who did not survive colonization or the Indian Residential School systems. When reflecting back through the 156 years of colonization of Indigenous communities, we must acknowledge the resilience of the Indigenous peoples and the ability and fortitude they possess to save many of their languages with ties to Indigenous ways of Knowing for cultural health and wellness practices.

However, it must be noted that much was lost. Many communities and languages are now extinct, and some

equate this terrible history to cultural genocide- a concept you were introduced to during this Stepping Stone's Warm-Up. It is during this period of Reconciliation and the formal reclamation of health and wellnessthat the inclusion of diverse Indigenous cultural practices and continuity of wellness will be explored.

One challenge with implementing the TRC's (2015) Calls to Action is that the Indian Act still exists. It is very difficult to make progress while there are still communities on-reserve, and most First Nations people do not have self-governance.

In addition to other negative social and contextual forces, the continued harmful impacts of colonization make the social determinants of health increasingly prevalent in Indigenous communities. Since the closure of Indian Residential Schools, there has been a quest for healing by Indigenous people. However, some traumas may have been too significant, and have left a lasting impact, making the ability to be at peace and hopes of a complete resurgence difficult to achieve.

Within the Western healthcare system, some Indigenous people have access to Indigenous patient Navigators or Liaisons who support community members with health literacy, family support, and advocacy with health professionals (Hiscock et al., 2022).

Exploring cultural practices should be done with the Indigenous community where you originate from. If you are not Indigenous, exploring cultural practices should still be done within the traditional territory where you live, work or play. Knowledge of cultural practices may be gained by engaging and building relationships with local Indigenous people, Elders and Knowledge Keepers.

Activity 4

Read the following article.

Rankin, A., Baumann, A., Downey, B., Valaitis, R., Montour, A., & Mandy, P. (2022). The Role of the Indigenous Patient Navigator: A Scoping Review. *Canadian Journal of Nursing Research*, *54*(2), 199-210.

- What is the value of an Indigenous Patient Navigator?

Wellness Break

The true history of Indigenous cultural trauma is necessary to learn about, but it is also a tough and heavy topic to navigate.

Take a moment to have some quiet time, and put on some sounds of nature:

One or more interactive elements has been excluded from this version of the text. You can view them online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=183#oembed-3

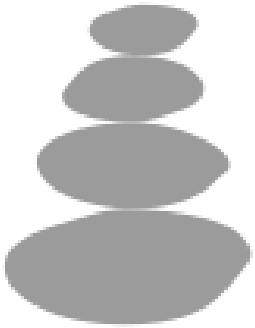
Allow yourself some time to absorb the information that has been presented to you in this Stepping Stone.

A Deeper Journey

We encourage you to explore these additional resources for a deeper journey related to this *Stepping Stone*.
click on the headings below to reveal more resources

An interactive H5P element has been excluded from this version of the text. You can view it online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=183#h5p-26

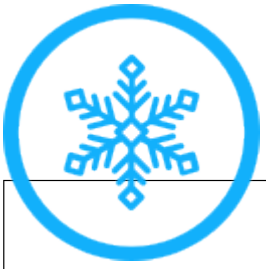
Stepping Stone 6 Summary



Indigenous concepts of health and wellness are connected to individual and community self-determination. Promoting cultural continuity in all components of health and wellness services creates the opportunity for self-determination. Therefore, when reviewing the Western health care system it is valuable to determine how and where Indigenous cultural practices are included. In addition, it is important that there are Indigenous patient Navigators or Liaisons to ensure cultural safety within the health care system. Increasing access to cultural and healing practices for community members improves wholistic health and wellness. Each Indigenous community has ties to languages and ways of sharing cultural health and wellness practices.

In the next Stepping Stone, we will reflect on the importance of Indigenous Sporting Competitions and Physical Cultural Celebrations.

Cool-down Activity



Using what you learned throughout this Stepping Stone, consider the following questions.

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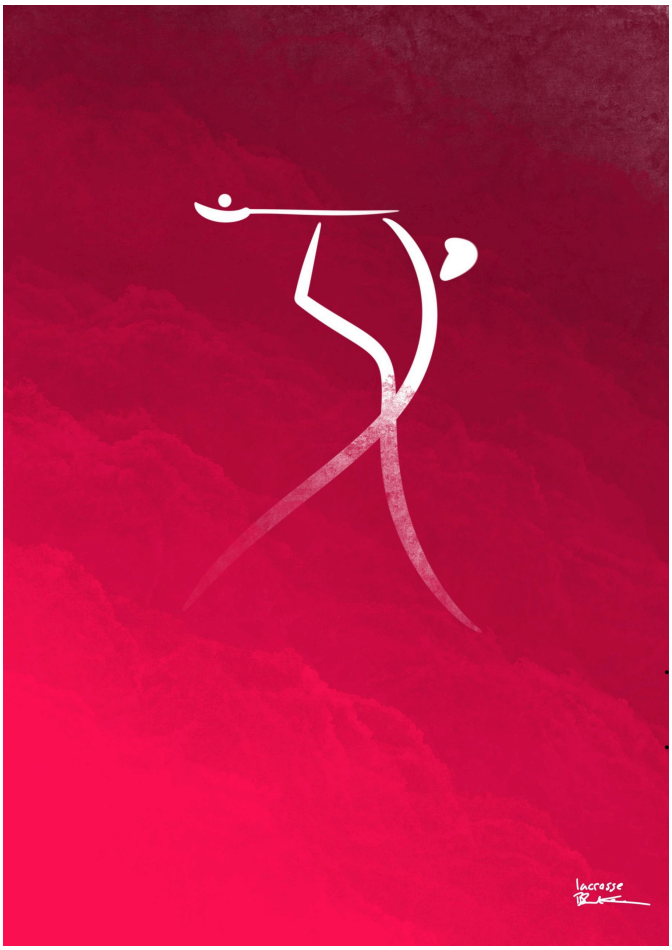
https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=183#h5p-18

BUNDLE 3: MOVING FORWARD - FOREVER



"lacrosse" by Braedon Barker

Bundle 3 is divided into two Stepping Stones that will guide the learner from the "back-then" & "here-now", towards moving forward together. *Stepping Stone7* will begin by having learners explore and then reflect on the past and present Indigenous physical cultural celebrations and sporting competitions. *Stepping Stone8* will then invite learners to discover various Indigenous achievements in physical activity. Learners are encouraged to celebrate these achievements. **Bundle 3** aims to guide learners to view the future – a moving forward towards the forever – related to achievements and celebrations of physical activity and health in Indigenous communities.

Bundle 3:

- *Stepping Stone 7*: Indigenous Sporting Competitions and Physical Culture Celebrations
- *Stepping Stone 8*: Indigenous Peoples' Achievements in Movement

Stepping Stone 7: Indigenous Sporting Competitions and Physical Culture Celebrations

by Dr. Rosalin Miles

Introduction

Image by Brigitte Werner from Pixabay

Both Indigenous physical culture celebrations and sporting competitions have contributed to the development of wholistic health and wellness with connections to the spiritual, emotional, and mental components that support physical success within cultural and sport practice.

Celebrations of Indigenous physical culture have been integral parts of community since time immemorial. In the past, physical culture celebrations were grounded in activities for sustenance or for sharing teachings that involve the body and movement. Physical culture related to sustenance, such as harvesting, hunting or fishing, are activities that are tied to celebrations for having a successful day, especially when food is shared with the family and the larger community.

Physical culture celebrations also include activities tied to community cultural and traditional teachings. First Nations Pow Wow Dancing, Métis Jigging, or Inuit drum dancing are a few examples of ways that physical culture is celebrated within Indigenous communities.

Indigenous sporting competitions have existed within and between communities for centuries. Historically, Indigenous sporting competitions within communities may have started as a way to practice skills needed for sustenance. However, prior to colonization, sports gradually evolved within Indigenous communities, and competitions were held between communities. Throughout colonization, Indigenous communities were exposed to mainstream societal sports within communities and at Indian Residential Schools.

Over the last thirty years, Indigenous communities have created a cultural resurgence, and as a result, there are currently international, national, and regional competitions, which will be discussed in this Stepping Stone.

Wholistic Learning Objectives

Stepping Stone 7 provides learners an opportunity to reflect on the past and present Indigenous physical culture celebrations, sporting competitions, and their ties to history.

Upon completion of **Stepping Stone 7**, learners should be able to:

click through all 5 slides to read each of the wholistic learning objectives

An interactive H5P element has been excluded from this version of the text. You can view it online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=185#h5p-13

Warm-up Activity

While it may be tempting to jump ahead to focus on sports competition and the successes of Indigenous people within mainstream games, it is valuable to first consider the family-centered approach which encompasses physical culture celebrations and the ties to health and wellness. When building on historical, cultural and traditional practices, it is important to reflect and acknowledge ties to the land, sustenance, and any community's physical culture.

Celebrations are a time for people to gather to express gratitude and recognize strengths and successes of a community or family. Celebrations are events that take place in settings suitable for traditional practices, whether they are indoor or outdoor cultural spaces.

Before you continue on your journey through this *Stepping Stone* take a moment to:

- Identify a celebration that is important to you, your family, your culture, and your community.
- Think about the characteristics that make this celebration special.
- What is the timeline of the celebration? Is it a yearly celebration? A monthly celebration? A weekly celebration?
- How do you feel when you are able to engage in this celebration?

Photo by Andrew Knechel on Unsplash

Celebrations and Events

Celebrations of Indigenous physical culture have long been a part of bringing people together, both within and between communities. Celebrations may have been created for a variety of reasons, such as for the change of seasons, successes in hunting or fishing, or to bring families together. During the great Artic North times, people may have spent their time preparing for the great hunt or staying warm in small spaces by drumming and throat singing.

Activity 1

Watch: **The Ulukhaktok Western Drummers and Dancers – Inuvialuit HD Drum Dance Series (8:20)**

One or more interactive elements has been excluded from this version of the text. You can view them online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=185#oembed-1

- How does Indigenous physical culture celebration of drum dancing tie to the land?

Artic Winter Games

Since colonization, one of the first northern games that included Indigenous competitions and athletes was the Arctic Winter Games. The first Arctic Winter games were held in 1967 in Quebec City (Arctic Winter Games International Committee, 2004).

Activity 2

Watch: **The First Arctic Winter Games | Canadian Geographic (24:20)**

One or more interactive elements has been excluded from this version of the text. You can view them online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=185#oembed-2

Then read:

Ferez, S., Ruffié, S., & Héas, S. (2018). Recognizing geographic and cultural alterity through sport? Institutionalizing the Arctic Games. *Diagoras: International Academic Journal on Olympic Studies*, *2*, 27-46.

- How are the Arctic games tied to physical culture, and is the Olympic model the best fit for highlighting physical culture?

Activity 3

Read: **Arctic Winter Games 2023 open with a rockin' outdoor party at –17 C**

- How are all games tied to politics?

North American Indigenous Games (NAIG)

The first North American Indigenous Games (NAIG) was held in 1990, in Edmonton, Alberta. Since 1990, there have been 11 NAIG events, and the 12th NAIG games will be held in 2023. In 2023 NAIG is expecting over 5,000 athletes who represent more than 700 Nations to participate.

Take a moment to look at the NAIG 2023 Medal Designs:

- Medal design unveiled for upcoming North American Indigenous Games
- NAIG 2023 Medal Design

There are 16 mainstream sports represented at NAIG, and some sports like lacrosse, canoe/kayak or 3-D archery have ties to traditional games. The represented sports include:

- 3-D Archery
- Athletics
- Badminton
- Baseball
- Basketball
- Beach Volleyball
- Canoe
- Kayak
- Golf
- Lacrosse
- Rifle shooting
- Soccer
- Softball
- Swimming
- Volleyball
- Wrestling

Image Source

Along with the NAIG event, there are cultural activities to bring Nations together from across Turtle Island. There has been representation at games from 55 regions on Turtle Island. The NAIG games highlight the ties of sports to self-determination and cultural activities.

Activity 4

Watch: **NAIG. North American Indigenous Games. Past, Present and Future (6:18)**

One or more interactive elements has been excluded from this version of the text. You can view them online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=185#oembed-3

- What are the benefits of the North American Indigenous Games for youth?

Dr. Wilton Littlechild

For

Image Source

additional information about the significant contributions of Dr. Littlechild, please read the following article:

Wilton Littlechild

Dr. Wilton Littlechild is from the community previously known as Hobbema, which is just north of Edmonton, Alberta. Dr. Littlechild dreamt of a large-scale Indigenous competition event, and had the original vision of an International Indigenous games. Dr. Littlechild shared this aspiration in 1977 at the "Annual Assembly of the World Council of Indigenous Peoples," where he "presented the motion to host International Indigenous games. It was unanimously passed" (NAIG, 2023).

In 2005, Sport Canada's Policy on Aboriginal Peoples' Participation in Sport was developed by Heritage Canada. In general, the vision of the new policy was to be inclusive of Aboriginal (Indigenous) peoples and reduce barriers, so that there may be socio-economic change (Canada Heritage, 2005). The policy statements include references to the NAIG and Arctic Games. These policies were meant to enhance participation, excellence, capacity, and interactions.

When reflecting on the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) (Assembly, 2007), Article 31 states "Indigenous peoples have the right to maintain, control, protect and develop their … sports and traditional games and visual and performing arts." Following UNDRIP, Canada reflected on the rights of Indigenous people, and created the Truth and Reconciliation Canada Commission of Canada, naming Dr. Wilton Littlechild the commissioner. Being the past commissioner of TRC, Dr. Littlechild was also part of the movement to create the TRC Calls to Action which includes the 5 calls to action that support athletes, sports, and games.

World Indigenous Nations Games (WIN)

The World Indigenous Nations (WIN) Games officially came to fruition in 2015 in Brazil, and in 2017 in Alberta, Canada with Dr. Littlechild's leadership. The 2017 WIN Games was hosted by Dr. Littlechild's Maskwacîs community, and over 55 countries competed. This was the forty-year anniversary of when the dream was shared with the annual assembly of the world council, highlighting Indigenous communities coming together in sports competitions.

In reflection, why are there Indigenous Sporting Games? Is it to be inclusive of Indigenous culture, and/or is it to create culturally safe spaces for Indigenous athletes, coaches, officials, and participants?

Wellness Break

Take a break and step to Powwow fitness:

Watch: **POWWOW SWEAT: Traditional (4:42)**

One or more interactive elements has been excluded from this version of the text. You can view them online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=185#oembed-4

Or find some music that you love to dance and play two songs and dance like no one is watching!

A Deeper Journey

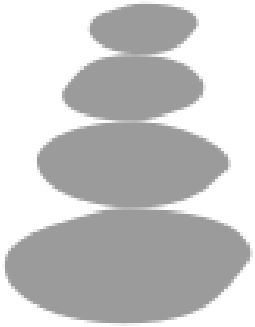
We encourage you to explore these additional resources for a deeper journey related to this *Stepping Stone*.

click on the headings below to reveal more resources

An interactive H5P element has been excluded from this version of the text. You can view it online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=185#h5p-27

Stepping Stone 7 Summary

Indigenous people have been practicing physical cultural celebrations as a part of traditional ways of being since time immemorial. There are a variety of traditional and mainstream sporting competitions by Indigenous peoples that include the Arctic Games, North American Indigenous Games, World Indigenous Nations Games, and Voyageur Games. The ties to Indigenous physical culture and sporting competitions to self-determination were highlighted in the Sport Canada's Policy on Aboriginal Peoples' Participation in Sport, UNDRIP, and the TRC Calls to Action. This Stepping Stone was a brief summary of some of the activities for the revitalization of Indigenous physical culture celebrations and sporting competitions. Stepping Stone 8 will review some of the successful athletes in sports and physical activity.



Cool-down Activity

Before beginning this Stepping Stone, you were asked to consider celebrations that are important to you, your family, and/or your community. After learning about a variety of Indigenous games and competitions, consider the following reflection questions related to one of these events- the Arctic Games.

An interactive H5P element has been excluded from this version of the text. You can view it online here:

https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=185#h5p-19

Stepping Stone 8: Indigenous Peoples' Achievements in Movement

by Dr. Rosalin Miles

Introduction

Indigenous people on Turtle Island have been champions in physical activity for thousands of years to survive off of the land. This physical prowess is passed on from generation to generation. Prior to the competitive mainstream sports that we know today, the original people were successfully shaping their villages and homes with hard physical labour that changed with the needs of each season and generation. There would be people in the villages who excelled in physical accomplishments such as:

Photo by Suoerix on Unsplash

- War canoe battles
- Archery or spear throwing while hunting
- Harvesting large trees for homes or canoes
- Being a transient tribe that moved entire communities to be closer to food sources for harvest in spring or summer.

There are many Indigenous stories about physical achievements tied to power, strength, endurance, and other attributes that make great athletes or champions regardless of sex and/or gender or abilities. There are also some well-recognized athletes on Turtle Island that have excelled in movement and this Stepping Stone will highlight some of these past and present successes in physical movement for Indigenous peoples. As we move to the end of the Stepping Stones in this resource, it is important to recognize that the history of Indigenous people's achievements is seldom recorded in written articles or photographs. This is due to colonization, and as such, there is a disconnect between achievements in Indigenous communities compared to what is featured in the news. All accomplishments of Indigenous people in movement – whether recorded formally or not – are positive, reverent, and meaningful. As this resource is a living document, we invite you to contribute and share more successes and continue to build the story. However, the current Stepping Stone is restricted to what is shared on the World Wide Web for reading, seeing and hearing.

Wholistic Learning Objectives

Stepping Stone 8 provides learners an opportunity to reflect on the past and present Indigenous people's achievements in movement that include traditional sports and mainstream sport competitions.

Upon completion of **Stepping Stone 8**, learners should be able to:

click through all 5 slides to read each of the wholistic learning objectives

An interactive H5P element has been excluded from this version of the text. You can view it online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=187#h5p-14

Warm-up Activity

Warming-up is an important component in preparation for activity that may require someone to be flexible in their physical movement.

- What does physical flexibility mean to you?
- Do you consider yourself a physically flexible person?
- Can you think of ways that physical flexibility may differ by community?

Take a moment and prepare by reflecting on what it must have felt like to come from a generation of warriors, hunters, and people strong and powerful in living off the land with a family-centered approach.

Let us be flexible in our understanding of what achievement in physical activity means.

A Look Back at Success

As discussed in **Stepping Stone 7**, prior to colonization, there was competition within and between Indigenous communities that resulted in successes that were seen as individual, team, or community achievements. Physical achievements in movement translated into feelings of success, recognition, and championship, but these physical challenges also supported training for life competition; to survive and to sustain the community way of life.

Sports competition existed before colonization, however, the settlers introduced new physical competitions and ways to recognize success in local, regional, national, and international games, tournaments, and events. During colonization and Indian residential school dominance, sport competition was a part of community activities. Through sport during this time, some Indigenous athletes may have found a place to associate with others, creating stronger connections within the new education, recreation, or sport systems that were forced upon them. The ability to participate in sporting events may have provided a place to connect with one's warrior spirit again, and have a sense of community.

Watch: **Our Ancestors Were Athletes (43:58)**

One or more interactive elements has been excluded from this version of the text. You can view them online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=187#oembed-1

Spotlight on Indigenous Achievement in Physical Activity

An interactive H5P element has been excluded from this version of the text. You can view it online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=187#h5p-20

Watch: **Careers That Matter: Rosalin Miles (Exec. Director, Indigenous Physical Activity & Cultural Circle) (20:04)**

One or more interactive elements has been excluded from this version of the text. You can view them online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=187#oembed-2

A Closer Look

In this Stepping Stone, there are six (6) Activities that will have the learner take a closer, more detailed look at some of the successes of Indigenous athletes.

Activity 1

Watch the following video: **The History of Tom Longboat(5:13)**

- Describe Tom Longboat's successes in physical activity and sport.
- Why were Tom Longboat's achievements so remarkable during this time period?

Activity 2

Sharon and Shirley Firth are twin sisters from Gwich'in First Nation in the Northwest Territories who were the first Indigenous women to compete in 4 Olympic Games (1972, 1976, 1980, and 1984) in cross-country skiing (Canada's Sports Hall of Fame, 2017).

Watch the following video: **Sharon & Shirley Firth – Bow Valley Sports Hall of Fame 2017 Inductees (2:49)**

One or more interactive elements has been excluded from this version of the text. You can view them online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=187#oembed-3

- Why might it be more difficult for Indigenous women to hold recorded achievements in sports?
- What are some of the additional barriers that Indigenous women may experience in sport?

Activity 3

Read the following article on Colette Bourgonje:

CELEBRATING NATIONAL INDIGENOUS HISTORY MONTH: 11 FACTS ABOUT COLETTE BOURGONJE

- Reflecting on what you have learned about achievements in movement, how have Indigenous athletes demonstrated great resilience in the face of adversity?

Activity 4

Read the following article about Jesse Cockney:

Jesse Cockney Celebrates National Indigenous Peoples Day Reflecting on a Life of Skiing

- How does having Indigenous role models influence Jesse's success?

Activity 5

Alwyn Morris is an athlete from Kahnawake Mohawk Nation who competed in the 1984 Olympic Games (Canadian Olympic Committee, n.d.-a). He was celebrated by Indigenous people for self-identifying on the podium when he held up an Eagle feather and was the first Indigenous person to receive a gold and bronze medal at the Olympic Games.

Read the following article about Alwyn Morris:

Who is Alwyn Morris?

- Why was Alwyn's self-identification on the podium so powerful for his community and the Nation?

Activity 6

Waneek Horn-Miller is a Mohawk athlete who competed in the 2000 Olympic and her story of resilience and championship is inspirational. Read the following article about Waneek Horn-Miller:

Napier, C. (2021). Waneek Horn-Miller: from survivor to indigenous rights champion. British Journal of Sports Medicine, 55(12), 701-702.

- How are Indigenous athletes motivated to continue to advocate for self-determination?

A Reflection on Indigenous Achievement

When reflecting on achievement in movement, it is clear that there are many Indigenous elite athletes who have participated in sports on an international stage such as the Olympic or Paralympic Games. When considering the success of Olympic or Paralympic athletes, training not only includes physicality, but it must also include mental and motivational training (Jako, 2014). From a strength–based perspective, most First Nations, Inuit, and Métis athletes have strong ties to history, culture, and traditions. This may provide an enhanced sense of belonging and ties to community resilience, and thus may lead to a more well-prepared, wholistic athlete. However, when reviewing mainstream lists of Indigenous athletes who have succeeded in sport (see e.g., Canada's Olympic Network, 2020), the list is incomplete. There are far more Indigenous people who have competed and shared stories of their achievements within their community, which may not be at the Olympic level. Therefore, we feel that this Stepping Stone is incomplete. This Stepping Stone should continue to evolve and will grow as more Indigenous people are identified on International, National, Provincial, Territorial,

and/or Community levels. While exploring the evidence and media on the accomplishments of Indigenous people in movement it is important to look at achievements at:

- The World Indigenous Nations Games
- The Arctic Winter Games
- North American Indigenous Games
- Voyageur Games
- Masters Indigenous Games

There are also regional events that may be organized by mainstream sport organizations where Indigenous people shine with success. Traditional Indigenous celebrations offer other examples of achievement in movement. For example, there are elite dancers in powwow, jingle dress, drumming, jigging, hoop, fancy, grass dance, and so on. Furthermore, there are Indigenous community events where traditional sports or other movement activities are celebrated and participants' achievements are recognized but not necessarily medaled. All successes in movement must be celebrated; from an Indigenous way of knowing, physical achievements may not be accomplished without recognizing the other wholistic components and ties to spiritual, emotional, and mental wellness. It is important to consider that achievement in movement may be tied to "walking the talk" and having integrity with actions, thoughts, words, and beliefs. Achievement in movement may also be a physical skill or test that elicits endurance, stamina, strength, power, agility, flexibility, balance, speed, coordination, or accuracy. Achievements in movement may be individual or team-based, age-specific, be connected to a person's sex or gender, categorized by level or abilities, and have ties to community or national origin. However, all achievements in movement are to be celebrated, from a child learning to ride a bike to an Elder who has passed on the teachings of drum dancing.

Wellness Break

Reflect on a time that you may have had achievements in physical movement, and when your goals were realized, how did you feel physically, spiritually, emotionally, and mentally?

Take this time to write down or share what physical activity or event you participated in. What motivated you to compete?

Are you still involved in this type of physical movement (sport, activity, etc.)? If you can, find time in the short-term to engage with this physical movement again. Even if it is modified, changed, or altered, see if you can reconnect with your self-identified successes in physical activity.

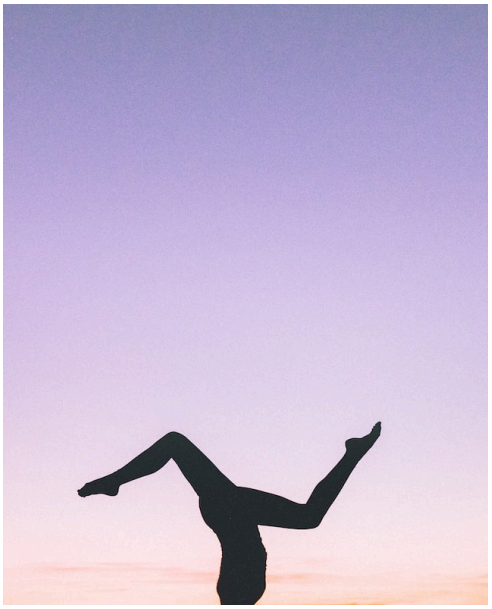


Photo by Wesley Tingey on Unsplash

A Deeper Journey

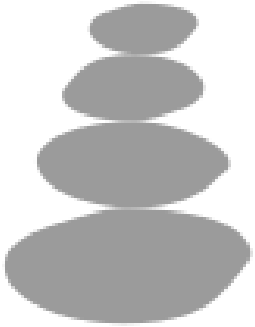
We encourage you to explore these additional resources for a deeper journey related to this *Stepping Stone*.

click on the headings below to reveal more resources

An interactive H5P element has been excluded from this version of the text. You can view it online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=187#h5p-22

Stepping Stone 8 Summary

When reflecting on the success of Indigenous people in physical movement it is important to consider diverse ways to be active and to excel as champions. There are so many opportunities to have success in movement, including competing in community, national, or international events for men, women, or Two-Spirit people. In addition, there are opportunities for people of all ages and abilities to achieve success in physical activity. One challenge is recognizing Indigenous people's success in colonial games, and understanding the intersections of Canadian and International politics that provide a platform that highlights relatively few peoples' achievements (Devitt, 2010).



Cool-down Activity

Take a moment to cool down and reflect on the success of Indigenous Olympic athletes. When considering an athlete's success, often stories focus on the athlete themselves and fail to highlight important members of their community. This may include parents, coaches, influencers, teammates, and/or friends that made an athlete's achievement a reality. With this in mind, in Stepping Stone 9 we will look at "your role" in empowering community members to be champions. Consider the following questions.

An interactive H5P element has been excluded from this version of the text. You can view it online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=187#h5p-21

BUNDLE 4: TOGETHER – TAKING ACTION

"Soccer team" by Braedon Barker

Bundle 4 includes one final Stepping Stone that will encourage learners (no matter the community that they identify with) to determine what their individual role may be in contributing to inclusivity, positivity, and health and wellness supporting Indigenous communities. Learners will be invited to reflect and plan how they may be able to advance Reconciliation efforts both now and in their future careers. **Bundle 4** aims to have learners explore, determine, and implement how they may be able to – together with Indigenous communities – take action for a more inclusive and positive experience celebrating the wholistic importance of physical activity.

Bundle 4:

Stepping Stone 9:"Your Role" / How Fitness Professionals Can Support Indigenous Communities

Stepping Stone 9: “Your Role” / How Fitness Professionals Can Support Indigenous Communities

by Dr. Rosalin Miles

Introduction

Promoting physical activity starts in the home with a family-centered approach to wholistic health and wellness. There are many traditional and mainstream partners who may empower Indigenous community members to be physically active and develop fitness. Having a partner in fitness or being active with land-based traditional activities are great ways to promote health and wellness. Sharing your goals related to being physically active with a fitness leader or a health professional is the first step in creating a partnership to support your vision for specific health and wellness outcomes. Within Indigenous communities, it is always an asset to work with people from the community. In our final Stepping Stone, we will uncover ways that you may become a leader in supporting Indigenous physical activity in your current and/or future fitness role.

Photo by Mathilda Khoo on Unsplash

Wholistic Learning Objectives

Stepping Stone 9 provides learners an opportunity to reflect on their role as a Fitness Leader within an Indigenous community.

Upon completion of **Stepping Stone 9**, learners should be able to:
click through all 5 slides to read each of the wholistic learning objectives

An interactive H5P element has been excluded from this version of the text. You can view it online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=189#h5p-15

Warm-up Activity

As fitness leaders, we understand that it is important to prepare for movement by warming-up.

This is a great opportunity to go for a walk, run or roll—or to plan your next walk, run, or roll.

- Do you venture out open-endedly, or do you plan to complete a lap or a known closed loop (i.e., set time, or distance for fitness)?
- Do you set out to a destination to gather and harvest, or to complete errands such as picking up groceries, banking, etc.?
- Finally, do you go out with no plans except to be in the moment?

Photo by Nathaniel Chia on Unsplash

The Value of a Fitness Leader

Take a moment to read the following article:

Warburton, D. E., & Bredin, S. S. (2019). Health benefits of physical activity: A

It is valuable for fitness leaders and health professionals to review one's health history and develop a weekly plan and monthly goals. The most important role of the fitness leader is to be there to provide sound, strength-based information that is connected to the Two-Eyed Seeing approach, which is a combination of Western ways of knowing and Indigenous ways of knowing (Martin, 2012). Western ways of knowing are grounded in conventional fitness leader training which may include accreditation. Accreditation may be standardized locally, regionally, or nationally. Indigenous ways of knowing include fitness activities that are based on culture and traditions that have land- or water-based connections to being physically active. Being active and developing diverse fitness goals may also have connections to being active with family. Developing fitness activities using a family-centered approach is inclusive of all ages, sexes and genders, and abilities. Therefore, to promote fitness, Indigenous people may need goals that

include being active with family. Moreover, these goals should also ensure that fitness activities are inclusive and accessible to children and Elders. We have learned in previous Stepping Stones that when a family is active together they are more connected. It should be noted that defining families is indeed diverse; families may be a broad network of friends you call aunties, uncles, cousins, brothers or sisters, and people you choose. A family-centered approach involves being aware of your home and community networks who may be partners in sharing aspirations for health and wellness. As a fitness leader, it is important for you to recognize who you are working with, where you are working (in which community), and to build your fitness practice with these underlying necessities.

strengths-based approach. *Journal of clinical medicine*, *8*(12), 2044.

Activity 1

Read: **Beginner's Fitness Program – First Nations Health Authority**

When developing a fitness program within an Indigenous community, it is important to look at resources that are accessible in the home, and/or are outdoors as many rural communities do not have fitness centers. Think of some examples of locations in your community that you could use to engage in fitness.

- Why is developing a safe fitness program, that may be done at home, important?

Activity 2

Review: **Pelletier, C. A., Smith-Forrester, J., & Klassen-Ross, T. (2017). A systematic review of physical activity interventions to improve physical fitness and health outcomes among Indigenous adults living in Canada. *Preventive medicine reports*, *8*, 242-249.**

- How does this article come across as deficit-based?

Becoming a Fitness Leader

When reflecting on the role of fitness leader within an Indigenous community, the most important goal would be to have an Indigenous fitness leader from the community. This would ensure awareness of community background, history, culture and traditions. If this is not possible, one of the roles of a fitness leader from outside of the community should be to identify someone local who may be interested pursuing fitness leadership and create a succession plan for that person to grow into the role. Fitness leaders may be recruited from the community starting with high school students who show a keen interest. All fitness leaders should start with simple Standard First Aid and Cardiopulmonary Resuscitation (CPR) training (Standard First Aid CPR-C, AED training ideal) so that leaders are confident and know how to respond to emergencies in a community space.

Fitness leader training varies depending on province and region, and it is valuable to attend local fitness events to connect with other fitness leaders. There, you may have the opportunity to learn about fitness leader qualifications and target participants in your region. Fitness leaders may specialize in one-on-one fitness programming, group exercise, or other specialties such as training for people with chronic disease (e.g., arthritis, and osteoporosis).

There are other mainstream fitness specialties such as:

- Weight Training
- Personal Training
- Osteofit instructor, or Bonefit
- Group Fitness Leader, such as aerobics or cycling
- Aquafit Fitness Leader
- Yoga or Pilates Fitness Leader
- Senior Fitness Leader

However, when thinking of developing fitness programming for your community, cultural activities such as traditional dancing, bone, and stick games, ball games, training for hunting, and other land or water-based activities may have greater participant adherence. These activities are ones that the community has practiced for thousands of years.

Activity 3

Perform: **Pow wow cardio fitness with James Jones (23:46)**

One or more interactive elements has been excluded from this version of the text. You can view

them online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=189#oembed-1

- How did you feel doing pow wow versus running on a treadmill?
- Could you see the utility of incorporating this type of cardio fitness into an exercise program?

Activity 4

Perform: **Métis Jigging (4:02)**

One or more interactive elements has been excluded from this version of the text. You can view them online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=189#oembed-2

- How did you feel jigging about connections to history while practicing fitness?

Wellness Break

Fitness is tied to wholistic health and wellness components. When anyone begins an activity program, perhaps after being sedentary for some time, it is recommended to be mindful of low-intensity and low-impact exercises to start. From here, you can build on intensity.

How do you incorporate local cultural and traditional ways of knowing into fitness every day?

Next time you visit a place where you view a mountain or a large rock formation, think of the people that came before you (more than a few hundred years ago). This was their Stepping Stone or Touch Stone to the generations before them and the generations after.

Photo by Guillaume Briard on Unsplash

A Deeper Journey

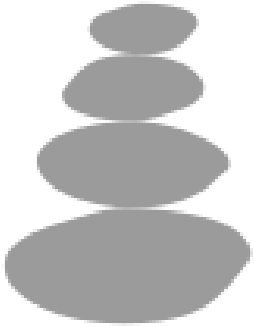
We encourage you to explore these additional resources for a deeper journey related to this *Stepping Stone*.

click on the headings below to reveal more resources

An interactive H5P element has been excluded from this version of the text. You can view it online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=189#h5p-29

Stepping Stone 9 Summary

When reviewing sources for promoting fitness within Indigenous communities it is important to focus on strength-based approaches. There have been many challenges due to colonization and changes in lifestyle for Indigenous people. However, it is always important to review your role as a fitness leader within a community, to ensure that it is empowering Indigenous community members to be physically active. Programs should always start with who is present in the community, and with what is available in the community. Creating partners in health, whether with Indigenous health professionals and/or family members, is a key and important priority.



Cool-down Activity

On your journey through *Exercise and Physical Activity in Indigenous Health*, you have navigated through nine (9) Stepping Stones; it has been quite a journey of resilience. Each Stepping Stone has been a touchstone opportunity to reflect on wholistic balance and navigating the diverse Indigenous cultures.

We ask you to reflect one more time, by taking a look at yourself.

As you reflect on the strengths of Indigenous ways of knowing be aware of your own connections to Turtle Island and the long history over thousands of years for Indigenous people.

An interactive H5P element has been excluded from this version of the text. You can view it online here: https://ecampusontario.pressbooks.pub/indigenousphysicalactivity/?p=189#h5p-28

Photo by Jovis Aloor on Unsplash

The Journey Does Not End Here!

We believe that this resource is a starting point, and an opportunity to highlight the importance of open-access information related to physical activity, exercise and Indigenous health. As previously highlighted, we invite others to make use of this resource, and encourage others from Indigenous communities near and far to continue with co-creation by adding onto this content and updating it. The CoCreators formally extend our offer for continued co-creation.

If you have any suggestions, corrections, or would like to connect with the CoCreators of this resource, please contact us at:

indigenouspa@trentu.ca

Our team would also like to say thank you – miigwech – to each and every person for embarking on the journey through our resource with us.

Photo by Mladen Borisov on Unsplash

Featured Artwork

As part of the creation of this resource, the team formed a call for student artists who self-identify as First Nations, Métis, or Inuit. We requested a submission oforiginal designs (in any medium) that represented overall interpretations, understandings, and experiences of physical activity and exercise in Indigenous health, while speaking to the specific topic areas found in this resource. Our team of subject matter experts, project lead and eLearning designers reviewed and selected the successful student submissions. It is a true pleasure to have the opportunity to present the artwork from two selected student contributors. We thank the artists for their work, interpretation, and for elevating this resource with their creativity.

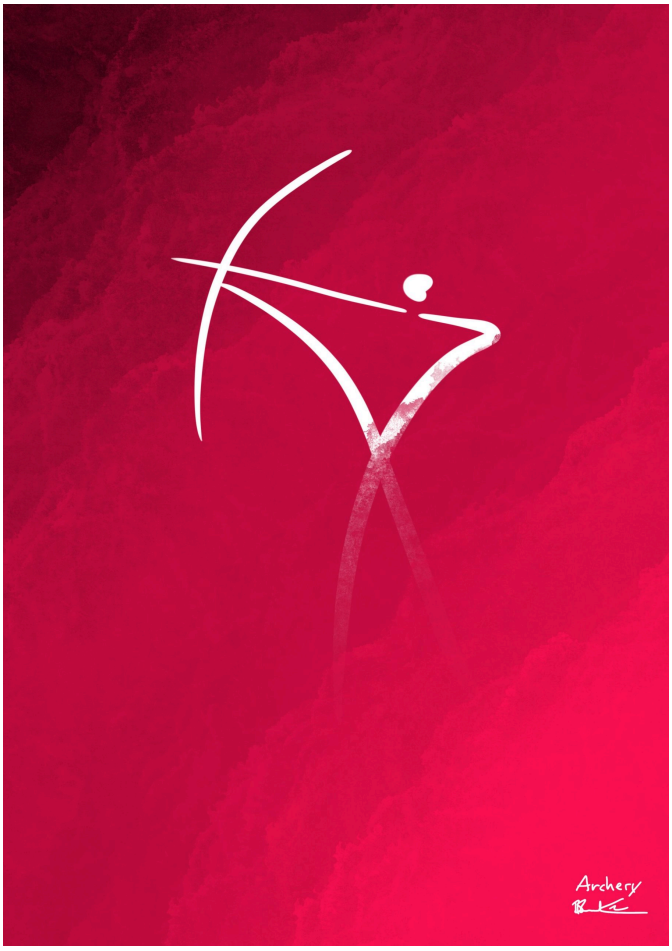
Braedon Barker

Braedon was born in Swan River, Manitoba and is of mixed Plains Cree and White descent. Born to a breadwinner mother, and stay-at home father, Braedon's life has always been unorthodox to many. Braedon is the third generation on his mother's side (Indigenous) and second generation on his father's side to attend university. Braedon is currently a student in BAH in les Études Francophones program at Trent University (2025) and aspires to complete his B.Ed. in 2027. Braedon hopes to make a large impact in the education system by changing the centuries-old way of learning. For the current project, Braedon was selected as a student artist whose work is featured throughout this electronic resource, including the cover page.

Book Cover Design

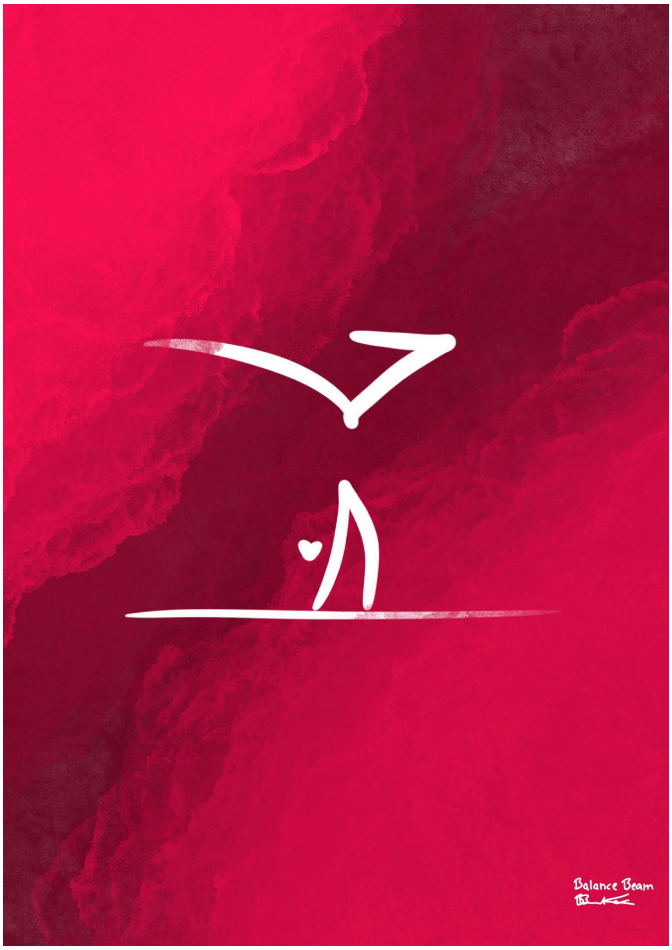
"Two lines and a head" by Braedon Barker

Bundle 1 Cover Page



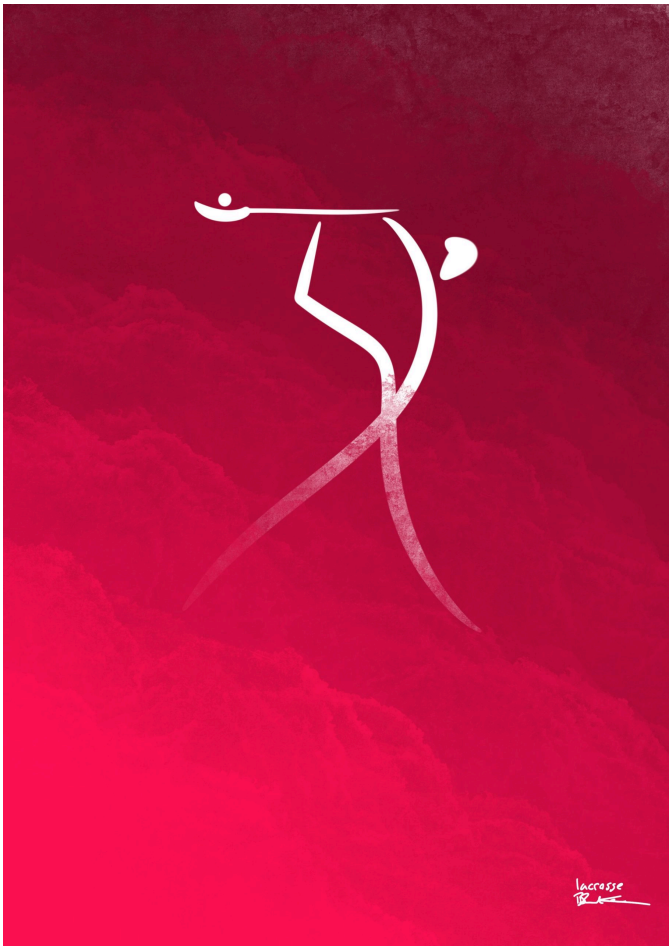
“Archery” by Braedon Barker

Bundle 2 Cover Page



“Balance Beam” by Braedon Barker

Bundle 3 Cover Page



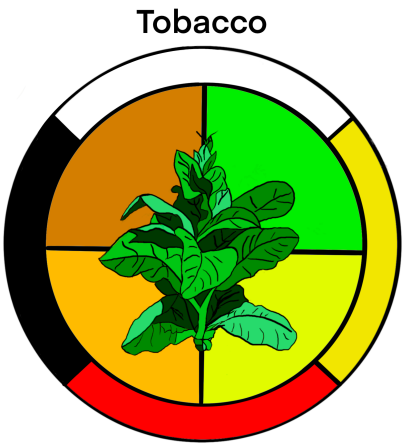
“lacrosse” by Braedon Barker

Bundle 4 Cover Page

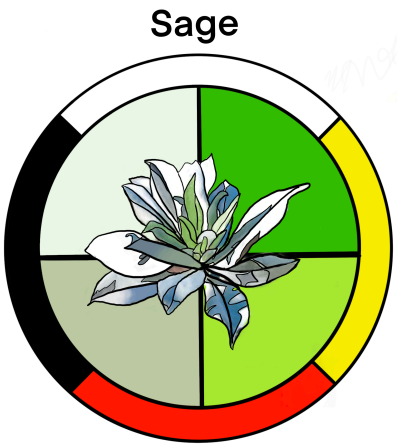
“Soccer team” by Braedon Barker

Jaida Ponce

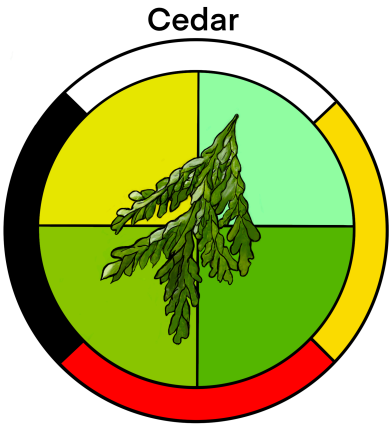
Jaida is a Kichi Siibi Niizi Mnidoo Anishinaabe youth from Ardoch Algonquin First Nation. Jaida is an artist and teacher based in Canada, and has been teaching and growing in Indigenous Knowledges all of their life. Jaida coordinates, creates, and teaches various beading projects and Indigenous workshops to organizations as a facilitator, and also makes and sells custom beaded jewellery. Jaida is currently working towards a diploma in the Foundations of Indigenous Learning Program at Trent University. As an artist who is learning and growing, Jaida looks forward to teaching and growing their skills as a beader, facilitator, and fellow human being. For the current project, Jaida was selected as a student artist whose work is featured in this electronic resource.



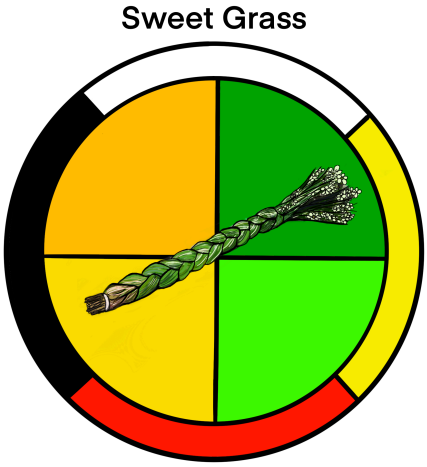
Tobacco Medallion by Jaida Ponce



Sage Medallion by Jaida Ponce



Cedar Medallion by Jaida Ponce



Sweet Grass Medallion by Jaida Ponce

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