

#UMSRG2018



# SPORT AND RECONCILIATION GATHERING

## REPORT AND PROCEEDINGS

FEBRUARY 21-23, 2018



National Centre for  
Truth and Reconciliation  
UNIVERSITY OF MANITOBA



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This report was written and edited by Dr. Heather McRae, Dr. Moneca Sinclair, Dr. Delia Douglas, and Bruce Miller.



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## Executive Summary

In 2015, the Truth and Reconciliation Commission (TRC) of Canada established 94 *Calls to Action*. Acknowledging sport as a key cultural practice, the Commission outlined five directives that could support healing and reconciliation. In 2017, the University of Manitoba's Faculty of Kinesiology and Recreation Management (FKRM) received funding to host a three-day Sport and Reconciliation Gathering. The purpose of the Gathering was to a) bring together networks, voices, and resources, along with new ways of thinking regarding what a principled approach for the path forward in reconciliation could look like; b) examine the TRC's five *Calls to Action* in relation to existing sport policies and practices and; c) support local sport, recreation, and physical education bodies to consider how they could implement the Commission's findings into their own work.

Bearing witness to the truth can be transformative; understanding the truth of the legacies of Indian Residential Schools is a burden that Survivors carried for so long and it is up to all of us to share in that burden by doing our part in promoting and being active in reconciliation. Over the three days of the Gathering, participants discussed how sport could play an important role in reconciliation as a vehicle to address divisiveness, hostility, racism, and stereotypes.

On the first day, Survivors described their experiences in Indian Residential Schools. On day two, community members, academics, and Indigenous athletes, coaches, and leaders offered insight into the diverse ways that sport, recreation, and physical education governing bodies need to share in the responsibility for building better relationships with Indigenous peoples. On the final day, participants took part in a "vision to action" exercise using the ten principles of reconciliation (TRC, 2015) as a step toward building a renewed relationship with Indigenous peoples based on mutual recognition and respect. Over the course of the three days, Indigenous leaders emphasized that we must all do more than just talk about reconciliation; we must learn how to practise reconciliation in our everyday lives.

In summation, the Gathering was an opportunity for participants to not simply envision, but take action toward creating a society that confronts the role sport can play in supporting the healing and reconciliation necessary for the city of Winnipeg, the province of Manitoba, and country of Canada to become stronger and more inclusive for future generations.

## SECTION 1: THE GATHERING

### Introduction

In 1997, Canada's Aboriginal Action Plan was unveiled, including a Statement of Reconciliation acknowledging the Government of Canada's role in the formation and administration of 'Indian Residential Schools' (IRS). However, it was not until 2008, as reconciliation became part of the national consciousness, that Prime Minister Stephen Harper publically acknowledged the destructive legacy of residential schools and the enduring trauma that continues to affect Indigenous families and communities.<sup>1</sup> To redress this legacy and rebuild relationships between Indigenous and non-Indigenous Canadians, the Truth and Reconciliation Commission (TRC) established 94 *Calls to Action* in 2015, including five calls of action associated with sport (Appendix A).<sup>2</sup> The University of Manitoba Faculty of Kinesiology and Recreation Management (FKRM) recognized the importance of providing a greater understanding of the role of physical activity, recreation, and sport for residential school Survivors, and of the processes of settler colonialism for First Nations, Métis, and Inuit peoples.<sup>3</sup>

The U of M's Faculty of Kinesiology and Recreation Management is committed to providing a greater understanding of settler colonialism and the role of physical activity, recreation, and sport within the residential school experiences of First Nations, Métis, and Inuit peoples. The purpose of the Sport and Reconciliation Gathering was to build relationships between Indigenous peoples, communities of practices (i.e., First Nations, Métis, and Inuit coaches, teachers, and recreation leaders) and policy makers to facilitate action-oriented policy discussions designed to decolonize and Indigenize the delivery of sport, recreation, and land-based learning in Manitoba. Organizers determined that three days would allow for the time necessary to critically engage with the concept of reconciliation as a course of action that involves truth telling. Day one would honour and acknowledge the strength and resilience of residential school Survivors and their families. Day two would highlight the stories of Indigenous sport, recreation, and education leaders who were making a difference in their communities, and day three would emphasize the need for action-oriented policies and practices to make concrete changes within the sport, recreation, and education systems (see Appendix B for the Gathering Schedule).

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<sup>1</sup> It is important to note that in September 2009 (16 months after the Federal government's formal apology for the Residential School System) while speaking at the G20 meetings held in Pittsburgh, PA, then Prime Minister Harper stated that Canada is the "envy" of the world because "we...have no history of colonialism" (O'Keefe, 2009).

<sup>2</sup> While this history is relevant to us all, it is important to acknowledge and address the diversity of Canada's population, so that we can understand the history of racial violence that created the settler colonial state as white, and the varied and complex ways in which diverse racialized members of Canadian society are implicated in sustaining the interests of the current racial order. See Dua & Lawrence (2000), Amadahy & Lawrence (2009), and Phung (2011). Simply stated, the binary construction of Indigenous and non-Indigenous undermines the different histories of racism and racialized hostility that shape the lives of various members of society.

<sup>3</sup> Settler colonialism refers to a form of colonialism wherein Indigenous peoples are forcibly removed from their territories through dispossession, genocide, and the creation of property rights of land and resources by European settlers. Settler colonialism is a continuous structure that influences the organization and operation of social, economic, and political relations in the present. For example, see Patrick Wolfe (2006), Carol Schick (2014), and Evelyn Nakano Glenn (2015).

## **Background**

The FKRM's plan of action aligned with the U of M's 2015-2020 Strategic Plan that emphasizes advancing Indigenous achievement. The FKRM submitted a proposal that subsequently received financial support from the U of M's Indigenous Initiatives Fund. A coordinator was subsequently hired and strategic partnerships were built with Manitoba Aboriginal Sport and Recreation Council (MASRC) and the National Centre for Truth and Reconciliation (NCTR).

An Indigenous Knowledge Circle committee was created to provide careful guidance and input regarding the development and operation of the Gathering so that it would be a catalyst to developing mutually beneficial relationships with Indigenous peoples. This group was responsible for examining the five *Calls to Action* related to sport and recreation in the TRC report and promoting the ten principles of reconciliation.

## **Overview**

The Gathering took place on February 21, 22, and 23, 2018 at the U of M. The Gathering was presented to a cross section of leaders in government, not for profit, and educational settings. The Gathering attracted over 50 leaders from all areas of the City of Winnipeg and the Province of Manitoba. Representatives from Indigenous and non-Indigenous sport, physical education, and recreation organizations were in attendance, along with students, teachers, and Elders.

## **Purpose and Objectives**

*Purpose 1:* To honour Indian residential school Survivors, Elders, and traditional knowledge holders.

*Objective 1:* To heed and bear witness to the insights and sport experiences of Survivors of the residential school system, acknowledging and honouring them for their resilience and strength.

*Purpose 2:* To meaningfully reflect on the current landscape of Indigenous sport, recreation, and land-based learning.

*Objective 2:* To honour the voices, perspectives, and desires of Indigenous sport organizations, leaders, and youth, so researchers, educators, and policy makers can acquire the knowledge necessary to support Indigenous self-determination, community capacity, and sustainability.

*Purpose 3:* To reflect on, and create a vision for, action building on the ten principles of reconciliation.

*Objective 3:* To build mutually beneficial relationships between Indigenous peoples and sport, recreation, and educational power brokers by promoting the ten principles of reconciliation to decolonize and Indigenize the delivery of sport, recreation, and land-based learning in Manitoba and Canada.

## **Participants**

The Gathering attracted more than 50 Indigenous and non-Indigenous leaders from academia, sport, recreation, and physical education fields (see Appendix C). There were also representatives from the Indigenous community from organizations such as the MASRC, Manitoba First Nations Education Resource Centre (MFNERC), Winnipeg Aboriginal Sport Achievement (WASAC), coaches, athletes from the North American Indigenous Games (NAIG), and the National Aboriginal Hockey Championships.

## **Format**

Each day started with ceremonies associated with the day's activities. Day one began with prayers, songs, and a smudge to honour the Survivors. Traditional health services counselors were also present to provide mental health support for Survivors and participants. The second and third days opened with a summary of the previous day(s). Evaluation forms were distributed on the second and third days to gauge the utility, interest, and support for reconciliation efforts in the fields of sport, recreation, and physical education (see Appendix D for a summary of the evaluation results). Elders Norman Meade and Marlene Kayseas attended all three days as participants, and were called upon frequently by Gathering organizers and members to share their knowledge and offer closing prayers.

*Day one* was the truth component of the Gathering, honouring those Survivors who, for too long carried the burden of their experiences. Participants heard from Elders and their families about their residential school experiences and the enduring intergenerational trauma. In addition to hearing the truth, participants learned about the important role sport, recreation, physical education, and traditional activities could play in the process of reconciliation and redressing the ongoing impact of Indian residential schools.

*Day two* began with an opening prayer and ended with a closing prayer and honour song. The host team of Carl Stone and Dr. Moneca Sinclair offered a recap of the preceding day, and Dr. Lynn Lavallée, Vice Provost of Indigenous Engagement for the U of M, delivered a keynote speech. Panellists shared their knowledge and experiences and encouraged participants to play an active role in reconciliation by implementing the five *Calls to Action* related to sport, and to move forward with Indigenous sport, recreation, and physical education.

On *day three* Carl Stone and Dr. Moneca Sinclair began the day by reviewing the previous two days. Kevin Chief, Vice-President of the Manitoba Business Council and former NDP MLA delivered a keynote speech on the importance of sport and reconciliation. Participants engaged in a 'vision for action' exercise based on the TRC's ten principles of reconciliation.

### **Day One: Learning from our Shared Past**

#### **Honouring IRS Survivors and Families, Elders, and Traditional Knowledge Holders**

The opening began with the host team, Carl Stone and Dr. Moneca Sinclair, welcoming everyone on behalf of the Gathering. Representing the City of Winnipeg, his Worship Mayor Brian Bowman offered a greeting to the participants. Manitoba MLA Andrew Smith then spoke, as did Federal

government MP Dan Vandal, and finally, Dr. Lynn Lavallée, spoke on behalf of the U of M and FKRM. Following the greetings, Carl Stone opened the day with prayer followed by a drum song.

Carl Stone and Dr. Moneca Sinclair facilitated and guided the conversations between Survivors, Elders, and their family members. The speakers described their experiences in residential schools, the impact the IRS had on them, and the importance of sport and recreation to their health and well-being.

The IRS speakers began with Eugene Arcand, who is a member of the Indian Residential Schools Governing Committee with the National Centre for Truth and Reconciliation. Following his presentation, Dan Highway and Belinda Vandembroek also discussed their experiences in IRS and the role sport played in their lives.

### **Eugene Arcand**

Eugene Arcand is Cree from the Muskeg Lake First Nation in Saskatchewan and he is a First Nations Sports Hall of Fame inductee. Arcand spent eleven years in the Indian Residential School system with nine years at the St. Michael Indian Residential School in Duck Lake, Saskatchewan (1958-1967), and two years at the St. Paul's Lebret Student's Residence in Saskatchewan (1967-1969).

Arcand explained how sport was an outlet that saved him during his tenure in the IRS; as a result, he dedicates much of his time to organizing regional and national events such as First Nations sports events, cultural activities, tourism events, and opportunities geared to the advancement of First Nations youth. Of late, he has worked with the NCTR Governing and Survivor Committees to ensure that both the public and Survivor communities are kept informed of the developments and processes associated with the IRS School Settlement Agreement.

Sport was a saviour for Arcand and many of his schoolmates in the IRS. In his words, “[m]issionaries liked to show off the mission kids, and it didn’t take very long for most of us to realize and recognize that if you were one of those kids that got to travel on the sports teams to various local towns and tournaments, that it was first of all, a safer space than being in the residence area, plus you got fed better” (Reconciliation through sports, 2018). He added, “[y]ou got treated better for the time that you were on these teams and the hockey, for the boys, was probably the most important” (Reconciliation through sports, 2018). At Duck Lake, team sports included hockey, track and field, and soccer; in order to stay on those teams he and his teammates had to be all-around athletes.

In St. Paul's Lebret, where he spent his last two years in the IRS, Arcand described how many of the children who did not want to be there tried to run away but when they got caught, “the punishment was just horrific.... So when we were on these excursions, for most of us, we didn’t know anything else. For us, it was a good space. If we could get on that team, it was good enough for that point in time. If you run away while you’re on one of those excursions, you’d never get taken again” (Reconciliation through sports, 2018). Not being able to attend another outing was torture.

Arcand played hockey, fastball, and soccer, stating “[i]t was difficult to imagine there were times we’d injure one another so the other kid couldn’t go, you know. And then you’d get moved up. It was survival mode, right?” (Reconciliation through sports). His goal was not to play in the NHL, but rather to a) get on a team and “get the heck out of there every chance” he could, so that he could avoid daily psychological, physical, sexual, and emotional abuses that he endured in the IRS and; b) to be a “big boy,” so no one would bother him anymore.

When he came out of those institutions in 1969, sports still played an important part in his life, because “it was the only thing I knew. For me, I didn’t have any carpentry skills. I didn’t have any farming skills. I didn’t have any skills other than sports” (Reconciliation through sports, 2018). While he had no idea how good he was, Arcand knew he had to be good enough to get on the team to get out of the residential school. When he got out, he kept playing and the other coaches would ask him where he learned to play soccer or hockey – at that point, he started to realize he was talented, and his athletic ability subsequently took him around the world.

Arcand emphasized that there are a lot of Indigenous youth who are outstanding athletes but are held back by poverty and systemic barriers such as racism and prejudice. To this end, his involvement with NAIG helps him discover, promote, and support those youth who want to compete and showcase their athletic ability and talent.

### **Dan Highway**

Born in Northern Manitoba near Brochet, Dan Highway spent thirteen years at a residential school in the North and four years (1965-1969) at the Assiniboia IRS on Academy Road in Winnipeg. For those who attended Assiniboia Residential School, sports, particularly hockey, were the most popular activities. In 2017, the 1960-64 Assiniboia Residential School hockey team was inducted into the Manitoba Hockey Hall of Fame.

For Highway, the friendship forged through sports and school was important to his survival. He was from the North; despite wanting to grow up at home he knew he didn’t have a choice, he had to attend the IRS, and he was overwhelmed by the size of the city. Highway knew the hardest part of the IRS was the lack of parental involvement in his life; this absence, and a legacy of the trauma and violence, made it challenging for him to parent his daughters.

He also drew attention to the fact Indigenous children managed to excel in sports despite the pain and suffering they endured in the IRS. Highway mentioned the number one opportunity young Indigenous peoples have when they consider taking sports to the next level is parental involvement. He recognized that the lack of parental support undermined his ability to become an even better athlete. With the proper coaching, equipment and parental involvement, kids can excel to the next level.

When he left hockey, he began working for the Provincial Highways and Transportation Division of Manitoba. Highway is recently retired and works as a consultant helping other IRS Survivors with their healing journeys.

### **Belinda Vandenbroeck**

Belinda Vandenbroeck is a member of the Opaskwayak Cree Nation; she lives on the Big Eddy Reserve, located west of The Pas, Manitoba. Raised by her grandparents from the age of one month old, and similar to her parents, Vandenbroeck went to Mackay School, the Anglican Church

Residential School, in Dauphin, Manitoba from 1957-1967. Vandebroek's lived experience of intergenerational trauma is one of the legacies of the IRS.

The violence and trauma endured at school had an impact on the rest of their lives. Describing the antipathy and hostility of residential school teachers, Vandebroek explained that "the abuse, isolation and the feeling that your language, culture and ways of life were inferior had a huge impact on children." Similar to other Survivors, alcohol became a coping mechanism for dealing with trauma; after travelling her healing journey for many years, Vandebroek proudly proclaimed she has lived a life of sobriety that exceeds her time spent with alcohol.

Recognizing her well-being required changing a self-image generated by experiences at the IRS, Vandebroek regards the reclamation of culture, language, and history as integral to reconciliation and healing. Vandebroek's current work focuses on helping other residential school Survivors deal with the intergenerational pain and suffering born of the IRS.

### **Afternoon Session**

The host team recapped the morning session, identifying several common themes identified by Survivors, such as the pattern of abuse, isolation, and loss of culture, as well as the lack of bonding between parents and children who attended the IRS. The panellists emphasized the legacies of the inter-generational trauma as well as the incredible strength and resilience of the Survivors who managed to survive while many did not.

Dr. Moneca Sinclair facilitated the afternoon Tea and Bannock session which consisted of Dr. Don Robertson, Dan Highway, Mary Courchene, and her daughter Sherri Denysuik. The participants discussed the inter-generational impacts of the IRS on the health and wellness of families and communities.

### **Mary Courchene**

Mary Courchene is an Anishinaabe Ojibwa Elder from Sagkeeng First Nation. She has held many important positions in the field of education including classroom teacher, special education counsellor, principal, student placement advisor, superintendent, founding principal at Children of the Earth High School, and Dean of Education at Red River College.

She attended the Fort Alexander Indian Residential School, a five-minute walk from her home, when she was five years old. While her mother had previously attended the residential school, Courchene's father, a medicine man in the community, had grown up in Fort Alexander but he never attended the residential school. Similar to other Survivors, her parents never discussed their experiences.

Courchene described her first day at the IRS: her mother braided her hair and dressed her in a nice set of clothes. She and her brother walked to the school, each holding their mother's hand; he did not want to go and was distraught. As she was about to enter the school, she turned around to look back for her mother, only to find that she had left without saying good-bye. Courchene was then shown a room where she was handed off to a nun, the first she had ever met. The nun subsequently undid her braids and pulled out a fine toothed comb that smelled like coal-oil – Courchene thought that the nun was going to set her on fire. She recalled the first day as the most traumatizing of her life. As the days went on and she settled into the school, the pain of being so close, yet so far away

from her parents, was relieved momentarily when she found a window on the school's upper level that she could look out of and see her home. In her words, “[i]f I could see the smoke coming from the pipe, it used to ease that horrible, horrible pain I felt.” She, like many of the children at the IRS, used to cry herself to sleep every night: “Imagine for two years crying yourself to sleep.”

After she left the IRS, Courchene married young, and similar to many other residential school Survivors, parenting did not come easy due to the pain and suffering she had endured during her time at the IRS and the connection she had lost with her parents.

Today, Mary Courchene is retired from an education career that saw her become the first principal of the first Indigenous high school in Winnipeg, the Children of The Earth. She currently works in the Seven Oaks School Division as an Elder and uses her story to inform students about residential schools; like many Survivors, telling their stories is a way to help heal.

### **Dr. Don Robertson**

Don Robertson is a Cree who grew up in Norway House Cree Nation. He attended school at Cook Christian Training School, Phoenix Junior College, and then Union College in British Columbia where he was ordained as a minister.

Robertson stated that he jumped at the opportunity to be involved in the Brandon University Northern Teacher Education Project (BUNTEP) because there were very few opportunities for Indigenous people to attend post-secondary institutions. Recognizing the need for programs similar to BUNTEP, Robertson later joined Red River College as Dean of Aboriginal Education and Institutional Diversity. He spent years helping with the establishment of the University College of the North (UCN) and shared how proud he was of northerners, who ensured the success of this initiative.

It is precisely because Indigenous peoples’ language and culture were deemed inferior and Indigenous peoples were discouraged and punished for speaking their language, both in the IRS and beyond, that Robertson regards the reclamation of Indigenous language and culture, the values and traditions and ways of knowing and doing of Indigenous peoples, as integral to reconciliation and the healing journey.

### **Dan Highway**

In his second presentation, Dan Highway reiterated how Survivors struggled with parenting and developing bonds with their children due to the harms they experienced and time spent away from their own families when they were forced to be in the IRS.

In addition, although Highway was able to keep his language, he grew up hearing how his language and culture were inferior; as a young person he felt ashamed when speaking his language or practicing his culture. Owing to his experiences in the IRS, he was not able to pass on his language to his daughters and their children.

Cognizant that reclamation of one’s culture and language is the path forward in reconciliation and that healing will be critical to reconciling the past and thriving in the future, Dan Highway believes it is necessary to support Indigenous children in sport by supporting the parents. Highway currently works for residential school Survivors, providing resources for “Spiritual Healing and Cultural Renewal.”

### **Sherri Denysuik**

Sherri Denysuik is from Sagkeeng First Nation in Manitoba and holds a Bachelor of Education and Post Baccalaureate in Education. Denysuik works for the Seven Oaks School Division; she is an educational leader setting a tone for a community of learners, promoting creativity, and innovation in classrooms, facilitating professional dialogue, and creating spaces where teachers and students mutually learn, grow, and discover ways of impacting the world. When asked to speak about the intergenerational impacts of residential schools as the daughter of a Survivor, Sherri stated she preferred for the Survivors and Elders to continue speaking as she was taught to listen and respect their stories. Before returning the microphone to her mother, Mary Courchene, Sherri thanked the participants for attending and recognized the importance of non-Indigenous allies in the journey towards reconciliation.

### **Closing and Summary**

Elder Norman Meade closed the day with a prayer and reminded everyone of the importance of kindness in reconciliation. He also spoke of sport's significance in his own life as well as members of his family. Elder Meade referred to the fact there are many youth who are unable to play sports due to the financial costs, adding that it is imperative we find a way to increase their access to sport.

Dr. Sinclair summarized the first day, outlining the common themes of physical, emotional, and sexual abuse, loneliness, and a lack of parental involvement in the lives of the Survivors. Many of the speakers detailed the legacies of intergenerational trauma, such as alcoholism, lack of bonding with children, and the loss of identity. Crucially, the Survivors also expressed their hope that sport could play a role in reconciliation by righting an historical wrong. Survivors offered two important recommendations in the path forward for reconciliation: 1) support the healing of their communities and; 2) support for youth in their reclamation of their culture and pride as integral to building better relationships.

These discussions are important precisely because they have the potential to identify and encourage the athletic aspirations, achievements, and contributions of Indigenous children and youth to their communities, as well as the broader fabric of the city of Winnipeg. Moreover, collaboration with other sports organizations remains key to telling the story of Indigenous athletic contributions, to ensure the five *Calls to Action* can be actualized.

### **Day Two: Voices of the Community**

#### **Sport, recreation, and physical education: Voices from the community**

#### **Keynote Presenter: Dr. Lynn Lavallée**

Dr. Lynn Lavallée, Vice Provost of Indigenous Engagement for the U of M, and Adjunct Professor with the FCRM, began the day with a keynote speech addressing the challenges that confront efforts to secure funding for Indigenous sport organizations. Dr. Lavallée described the settler colonial structure of the funding model, demonstrating the paradox of trying to secure Indigenous self-determination when government funding remains settler colonial in nature. She noted that deficit-based thinking about Indigenous peoples and sport is pervasive, often resulting in an

unconscious belief that Indigenous-led sport organizations and programs will fail and thus, Indigenous sport development should be controlled and managed by mainstream sport organizations. Dr. Lavallée argued for a fundamental change to the current funding of programs as well as the very structure of program development. To this end, she stated the Aboriginal Sport Circle's national research agenda could advance Indigenous sport policy, funding, and governance models. Dr. Lavallée also noted that while NAIG provides an opportunity to celebrate sport and feel proud of one's culture, there is also a need to support an anti-Indigenous racism curriculum.

### **Mino-Pimatisiwin 'the Good Life' Panel: Brandi Vezina and Blair Robillard**

Brandi Vezina, is a public school educator, motivational speaker, recording artist, and entertainer who incorporates her Métis heritage and philosophy of the 'good life' into her work as an educator working with young children. Vezina spoke passionately about the importance of love as a teaching and how being on the land is both healing and an act of reconciliation. Vezina argued that embracing traditions and Indigenous culture could lead to learning about a holistic view that is important to leading a balanced life.

Blair Robillard, a traditional Indigenous games instructor for more than 30 years, spoke about the importance of traditional games and land-based activities to reconciliation. He had audience members participate in several activities to demonstrate what he meant by play; he reminded participants of the importance of fun and play, laughter, and that the values and traditions of Indigenous people are the foundation to healing and engaging in a healthy lifestyle.

### **Lunch Presenter: Karen Beaudin**

Karen Beaudin, is a well-respected Métis leader, and recipient of the Order of Manitoba in 2015, and U of M Distinguished Alumni Award for Community Service in 2016. Beaudin works as a Community Resource Coordinator with the City of Winnipeg and champions Indigenous youth, believing in their potential and shared right to opportunity.

She participated in as many sports as she could while growing up and credits sport with increasing her confidence, team building, and social skills. To give back to her community, Beaudin became a coach and served as the 2017 soccer manager for Manitoba's North American Indigenous Games team. She detailed how Indigenous children and youth have the talent, however there needs to be more team building in the selection process, along with more opportunities for them to play as a team leading up to NAIG. She outlined how the Winnipeg Partnership Accord<sup>4</sup> is a timely opportunity for sport to play a role in reconciliation. She also spoke about the importance of holding frequent committee meetings to strengthen members' engagement and accountability to one another. Beaudin detailed the need for more not-for-profit, religious, and political organizations to sign on to the accord, arguing greater outreach efforts will increase the number of signatories.

### **Recreation Panel: Trevor Laforte, Stacy Ophey, and Gary Swanson**

Trevor Laforte, Executive Director for the Winnipeg Aboriginal Sport Achievement Centre (WASAC), spoke about how WASAC provides positive programs through summer camp opportunities to children who are customarily denied this opportunity. Participants are introduced

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<sup>4</sup> Winnipeg's Indigenous Accord - <http://winnipeg.ca/indigenous/pdfs/CoW-Indigenous-Accord.pdf>

to the organization's work program around 13-14 years old, and are mentored by older work program staff. There is an emphasis on building leadership, a sense of community ownership and building community. Since 2009, WASAC's programs are offered as part of the North's suicide prevention program; they are partners with remote fly-in communities and develop trust and relationships that build leadership capacity in communities so local youth are able to run programs in their communities.

Stacy Opey spoke about her work with the City of Winnipeg, identifying barriers to sport participation in Winnipeg's North End. She discussed how many inner-Winnipeg residents live near or below the poverty line and that Indigenous youth in this area have limited access to sport, recreation, and physical education programs. Another barrier they face involves the location of sport facilities; this too influences the participation rates of Indigenous youth. Consequently, the community would like to see organizations build relationships with residents to develop programming that reflects their needs, strengths and lived experiences. Transportation and safety was another area of concern, since children and youth in the North End do not feel safe walking to or from community programs due to the prevalence of violence in the area. Over all, the sentiment was that greater community collaboration and coordination would allow for safe and effective transportation. Correspondingly, greater investment would improve the quality of the programming and allow for the training of future leaders. As Opey summarized, "we know what the challenges are, we know what actions need to be implemented, and the time for talk is over - we need action."

Gary Swanson, Community Resource Coordinator with the City of Winnipeg, spoke about his long history of working in the community. In 2003, the Spence Neighbourhood Association observed that organized sport did not exist in their community. As a result, local youth had no experience with the sport and recreation system, and no self-image or prior skills which could enhance their interest and encourage their participation. Swanson outlined how leadership, cost, lack of space, facilities, transportation and equipment were just some of the barriers that prevented community members from engaging in sport.

One example of a positive outcome occurred in 2008 when the City approved Live SAFE, an Interconnected Crime Prevention Policy; the City created the Sport Programs in Inner City Neighbourhoods (SPIN) that helped expose children to sports like soccer. The success was founded on working with the community that brought the technical expertise and the initiative had broad support from Sport Manitoba, Winnipeg Community Sport Alliance (WCSA), KidSport, Province of Manitoba, General Council of Winnipeg Community Centres (GCWCC), the Winnipeg School Division, and the University of Winnipeg.

The Winnipeg Community Sport Policy<sup>5</sup> illuminated the inequities in access that are the result of the fact organized sport is based on a fee for service system. Swanson acknowledged while the delivery of sport is complex, the roles in sport delivery are blurred, and this has led to conflict. The stakes are high for, as Swanson observed, children who are inactive will not live as long as others in the city.

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<sup>5</sup> Winnipeg Community Sport Policy - <http://sportforlife.ca/wp-content/uploads/2016/12/WPG-COMMUNITY-SPORT-POLICY-Jan-6-2012.pdf>

### **Sport Panel: Jayme Menzies, Sonny Albert and Bruce Miller**

Jayme Menzies is a former university athlete, award-winning women's volleyball coach, alumni of the U of M Faculty of Law, and Statement Gatherer for the National Inquiry into Missing and Murdered Indigenous Women and Girls. Menzies discussed how the power imbalance persisting between First Nations people and the Federal government, particularly within the law, as evidenced through her work with the National Inquiry, makes it difficult for her to conceive of reconciliation. However, Menzies affirmed sport is one lens that helps her feel hopeful when it comes to reconciliation.

As a former athlete and coach who has participated in both Indigenous sport (NAIG) and mainstream sport (university athletics and Canada Games), Menzies believes that it is possible to build a bridge between these systems; to do that, we must address the gaps that exist between Indigenous and mainstream sport. Why are scouts at colleges and universities but not at international high performance Indigenous sport events such as NAIG? Sport Manitoba has not considered Indigenous coaches the best in their field coaches and this has made it difficult to bridge the two sport systems and encourage scouts to attend NAIG events.

As long as the Indigenous sport stream remains underdeveloped, Indigenous athletes will not have equitable access to mainstream sport opportunities at a national level; strengthening the Indigenous sport system will strengthen the mainstream sport system.

Sonny Albert, an Aboriginal Sport Consultant with the Manitoba Aboriginal Sport and Recreation Council, described growing up in Norway House Cree Nation where his parents were involved and encouraged him to have fun. His father was a humble man and he instilled this trait in his son. As an aspiring athlete, Albert had to leave home at a young age to pursue sport opportunities. He encountered racism - his father told him to focus on sport, "make sure you score and win and beat them at their game." His parents taught him about traditional values and these values are his framework to his work and life. As an Aboriginal Sport Consultant, Albert's job takes him all over the province; he often travels to Northern communities that lack basic infrastructure to support sport and recreation programming. However, despite these infrastructure challenges, Albert asserted that there is good work being done in communities; he has observed many communities creating strategic plans to support recreation and active living opportunities. These strategic plans are important in discussing how communities build capacity and excitement, and make their programs sustainable. It is integral to identify and work with champions in the community; skills, coaching and physical development are important to this engagement.

As a facilitator of the Aboriginal Coaching Module, Albert promotes the idea of integrating values into sport programs. Initiatives like True Sport have common shared values with Indigenous values that are important for those who engage in cross-cultural work.

Bruce Miller spoke about his work with Indspire, a national Indigenous led organization that is the largest funder of Indigenous education outside of the Federal Government. Addressing the importance of building relationships between Indigenous and non-Indigenous peoples in the philanthropic community, Miller described how a group of philanthropic leaders met in 2008 when then-Prime Minister Harper offered a Statement of Apology on behalf of all Canadians for the Indian Residential Schools system. The national apology and subsequent work of the TRC led to

the creation of a national organization called The Circle on Philanthropy and Aboriginal peoples in Canada (The Circle). In 2015, when the TRC report was released, The Circle released The Philanthropic Community's Declaration of Action.<sup>6</sup>

Miller acknowledged that although philanthropy can play a significant role in the service of sport and reconciliation, settler colonialism and the attendant philanthropic structure had given rise to a disconnect between Indigenous peoples and Euro-Canadians. Consequently, he cautioned that a principled approach to philanthropy was essential to ensure the cultivation of a reciprocal relationship with Indigenous peoples.

### **Day Three: Vision to Action: A Path Forward Building on the Calls to Action**

#### **Morning Session**

*The morning session is written in a first person narrative, as shared by Gathering host, Dr. Moneca Sinclair.*

On Thursday, February 22, 2018, Raymond Cormier was found not guilty in the death of Tina Fontaine. I am just recovering from the outcome of the Colten Boushie trial when I learned of the not guilty verdict in the Tina Fontaine trial: my mind and heart are heavy. I thought about the families of Tina and Colten, and wondered aloud how much we can continue to endure. I thought about all the boys and girls who hear this news and how they must feel. I talked with my son about this. We both said prayers for Tina, Colten, and their families for the injustice we felt and we cried. Then we both deeply breathed and moved forward.

I thought about the phrase “moving forward” and how as Indigenous people we have to keep moving and it is in that movement that we will continue towards change. If we give up, who will our young boys and girls turn to for hope, so they can thrive?

There has been much talk about how sports can save lives, and I agree, sport can promote feelings of well-being and give respite from the everyday traumas we face in our lives.

Racism becomes acceptable when it is shrouded in the intention that racist things are only said to put people off their game. We are not honoured when we are depicted as cartoon characters for sports teams.

For the last two days people have spoken of the importance of working from a place of having; a place of strengths. We have excellent athletes and communities that support athletes through fundraising, donating used equipment, and parents willing to drive not just their own children, but others as well. For us, it is not about becoming a professional athlete, or about ego, but about nurturing all of the younger children so that they become their *gifts*. To this end, all sport, whether Indigenous or Euro-Western, must have ceremony, caring for self and others, so that participants can become the best version of themselves.

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<sup>6</sup> The Philanthropic Community's Declaration of Action - <http://www.philanthropyandaboriginalPeoples.ca/declaration/>

As Dr. Lynn Lavallée and Eugene Arcand explained, when people are not even willing to hear about our history because they do not want to feel ‘uncomfortable,’ or because they do not know what they can do, then the seeds of reconciliation cannot grow.

Don Robertson stated that non-Indigenous people must not be afraid of us - we want to work with you, we want to shake your hand, and invite you to walk and work with us together, as one human being to another human being. We must be willing to see one another’s worldview, and that in each worldview there are places that will allow us to talk to one another. That most important place that Elder Norman Meade spoke of is called *love*. It is love of our people, our self, and of one another. When this type of love is nurtured, then reciprocity is possible.

Sonny Albert described how he wasn’t raised to know about the seven teachings or about the dream catcher; instead his family demonstrated the teachings by everyday living. If they had a family gathering, people shared food, talked and enjoyed each other’s company. If a hockey game was happening, people came out and supported the players by fundraising. When we as Indigenous people can become like Sonny Albert and live our lives as we are meant to be, then we have Mino-Pimatisiwin - *the good life*. We can share our story or stories, we can work with our communities, and things will move as they are meant to be without racism(s) being part of the journey.

Don Robertson mentioned that he and his wife of 48 years have not reconciled their differences: reconciliation is a journey. This Gathering will not resolve everything, but reconciliation, like a marriage, will be based on ideas from two peoples and two worldviews. Yes, there will be messiness, however, if we want that relationship to work, we will find common ground so that we can move forward in a good way. Reconciliation is about relationships - it is a journey and it is very personal.

**Keynote Presenter: Kevin Chief**

Kevin Chief, Vice President of the Manitoba Business Council and former NDP MLA for Point Douglas, delivered the inspirational keynote presentation on Friday. As the co-founder and former Executive Director of the Winnipeg Aboriginal Sport Achievement Centre (WASAC), Chief is passionate about sport’s transformative potential for Indigenous children and youth. Growing up in the North End, Chief faced many challenges and struggles. Noting that the North End’s diversity is its strength, his experiences taught him that we all ought to help and provide opportunities and equality for young people.

During his tenure as an MLA, Chief saw many people helping each other and ‘paying it forward.’ He would often look in a mirror and wonder if he was making a difference. What happens when you feel despair? He has been the victim of an assault when running on the Salter Bridge and he has also experienced and celebrated stories of success and resiliency. In light of the frustration, fear and anger produced by verdicts handed down in the Boushie and Fontaine trials, Chief assured the audience that we are at the right place now, that we are not alone and collectively we can all do better.

In this context, strong leadership is crucial as is the sharing in that burden. The Gathering began with the voices of the Elders who have endured so much violence and injustice as well as silence:

this was sharing the burden by example. These Survivors carried a burden for so many and sharing their truths has broken this silence. Chief admired the Elders' wisdom and humility, declaring that they have done their work - now it is our time to do the work.

In this spirit, Manitoba has one of the fastest growing young populations, many of whom are Indigenous youth. Sport can bring people together and help youth feel connected to the school, which in turn could prompt them to do well in school. Consequently, we need to consider what sport will look like for these youth, and determine how sport and recreation can work for reconciliation.

Thus, creating a sense of belonging will strengthen families and provide youth with opportunities to reclaim their cultural identity. Chief played basketball with the University of Winnipeg, one of the most diverse teams in Canada, a team that couldn't be beat. He was frequently subject to racism in the form of comments that did not address their level of play but instead referred to himself, or other Indigenous players, as looking 'disheveled.' Chief was also asked non-sport related questions such as, "[w]hy are so many Indigenous peoples homeless? Poor? Alcoholics?" At that time Chief felt that he couldn't answer these questions because he didn't understand the history of settler colonialism. He would simply tell people he didn't always have the answers.

Children deserve the chance to play. But what does that mean? How and where will they play? It is imperative that the government act on the TRC *Calls to Action*. The majority of Indigenous peoples are under the age of 25, therefore it is vitally important to engage with Indigenous communities sooner, rather than later, since the benefits of this engagement will assist in boosting the number of youth participating in sport and/or recreation programs.

## **Action Planning Exercise**

### **Description of Activity**

The TRC reiterated that a reconciliation framework is one in which Canada's political and legal systems, educational and religious institutions, the corporate sector, and civic society function in ways that are consistent with the TRC's ten principles of reconciliation (Appendix E). The action planning exercise provided an opportunity for participants to explore the TRC's principles of reconciliation and envision how these principles might apply to their respective fields.

Participants were divided into five groups and were given one of the 10 principles to review. A facilitator and note taker were assigned to each group to help answer questions, guide discussions and record ideas. Over the course of one hour, participants were asked to reflect on their assigned principle and answer a series of guided questions that explored what reconciliation might look like if it were embedded into organizational policies and everyday practices (see Figure 1).

Figure 1. Sample Mapping Exercise

<i>Principle 5: Reconciliation must create a more equitable and inclusive society by closing the gaps in social, health, and economic outcomes that exist between Aboriginal and non-Aboriginal Canadians.</i>	
Individual reflection:	What do I understand this principle to mean? How does it apply to my work?
Group activity 1:	If Principle 5 were adopted by our organization, how would we know that our behaviours, actions, policies, decision-making processes and spaces were aligned with this principle?
Group activity 2:	In the field of sport, recreation and physical education, we understand Principle (1-10) to mean...
Group activity 3:	In the field of sport, recreation and physical education, we understand Principle (1-10) to apply to...

After lunch, groups returned to complete the one-hour mapping exercise with a different principle. With the morning and afternoon sessions, the groups completed a mapping exercise for all 10 Principles of Reconciliation. Following the group mapping activity, each group selected one Principle to present at the closing of the Gathering.

### **Summary of Activity**

Many groups delved deeply into the TRC Principles, sharing personal experiences and lessons that extended the discussion beyond the scope of the mapping exercise. While this information is not included in the activity summary, it does inform the Gathering's themes and findings. Please see Appendix F for a detailed summary of the mapping activity results.

The Vision to Action exercise provided participants with an opportunity to consider the role that the ten principles of reconciliation could play in repairing historically fractured relationships between Indigenous led organizations, communities, and Indigenous peoples and settler colonial society.

A report from Reconciliation Canada reiterated this that 'both populations also further agree on the need for reconciliation between them, although Indigenous peoples feel stronger about this (62% say there is a great need, compared with 46% of other Canadians). The Reconciliation Canada Report surveyed Indigenous peoples and non-Indigenous Canadians on attitudes toward reconciliation and revealed a strong alignment about the contributions that Indigenous peoples make to Canadian society. The survey, the first of its kind, also points to the various barriers that undermine reconciliation efforts.

## **SECTION TWO: THEMES AND RECOMMENDATIONS**

This summary report will discuss the key themes that emerged from the three-day Gathering and map the activity results.

### **THEMES**

#### **Resilience**

Over the three days, we heard about the resilience required by Indigenous peoples, both in the IRS and their aftermath. We also heard how resilience will be critical to redressing the legacy of Indian Residential Schools and advancing the process of reconciliation. To this end, it is imperative that we develop and implement activities, programs and policies that support and/or build resiliency. It is this resilience that will help many Indigenous peoples overcome their history of trauma and violence, become the parents they need to be to their children, and lead an existence that values reconciliation in their everyday lives.

#### **The Need for Sustainable Funding**

Many of the participants spoke about the need for a) core funding and b) long term funding rather than annually (e.g., on a yearly basis for at least five years). That is, core funding would eliminate the time and effort associated with seeking funding for specific events while long term funding would eradicate the problem of new programs being eliminated due to the absence of monies needed to continue with a sport event.

#### **Culture**

As the speakers and the TRC (2015) report asserted, the strength of culture is integral to reconciliation. When First Nations, Métis, and Inuit children were taken from their families and placed in these schools, many were forbidden to speak their language and practice their own culture. Parents and grandparents who went to residential schools have been unable to teach their Indigenous culture to their children. Today, the reclamation of culture has become a priority for youth which can be attested by the numbers of youth across Turtle Island (North America) becoming socially active, attending post secondary institutions, telling their story, and developing curriculum with Indigenous content.

#### **Youth**

Many of the Survivors spoke about their involvement in sports when they were young and how it helped them cope with their experience in the IRS. They also recounted how the residential school system continues to have an impact on today's youth; they spoke of the need for Indigenous youth to feel safe in any sport, particularly those who travel to non-Indigenous communities or if an individual is the only Indigenous youth in a sport group. To this end, they argued there has to be training of non-Indigenous coaches and players to support non-Indigenous youth.

#### **Leadership**

One of the challenges is a lack of leadership in both Indigenous and non-Indigenous organizations inspired to advance the TRC *Calls to Action*. Panellists highlighted the need to mentor youth so they are prepared to do the hard work that needs to be done to provide better experiences for Indigenous peoples. Those working with youth felt it is through culture that youth will become the

leaders of tomorrow. Some commented that NAIG provides a platform through sport to develop leadership. Those who have been involved in mission staff work know they see the leadership potential and stress that we need to provide a space and place for further leadership development through a sustained system that is meaningful for youth, removes barriers to participation, and affirms the strength of cultural practices.

### **Financial Investment and Support**

Panellists spoke of the need for sustained funding that reflects the self-determination of Indigenous peoples and organizations. For example, governments and philanthropic organizations need to support better relationships between Indigenous peoples and non-Indigenous peoples. In the mapping activity, participants pointed out that authentic engagement and partnership development with Indigenous communities will help develop better relationships and thereby advance reconciliation efforts. In a recent survey, 56% of Manitobans describe the current relations between Indigenous and non-Indigenous people in Canada as somewhat or very negative (EnviroNics Institute for survey research 2016).

The lack of support for Indigenous led organizations, team preparation for the NAIG, and dependence on Federal/Provincial funding has had dire consequences. Coinciding with the TRC holding its closing events, a group of Canada's philanthropic organizations prepared a Declaration of Action,<sup>7</sup> to ensure positive action on reconciliation will continue. The signatories committed to supporting the fulfillment of the vision of Indigenous peoples, to building a fairer and more just country. The declaration demonstrates the need to support the building of a multi-sectoral coalition with partners that work in support of the five *Calls to Action* related to sport and recreation, and community-based learning.

### **Research and Scholarship**

Over the three days of the Gathering we learned reconciliation requires working as a collective to build better relationships, and fair and equal opportunities for Indigenous youth. Research can contribute to a renewed relationship with Indigenous peoples. A recent research project from Reconciliation Canada found both Indigenous and non-Indigenous peoples agree on the need for reconciliation between them, although Indigenous peoples feel stronger about this (62% say there is a great need, compared with 46% of other Canadians) (The Canadian Reconciliation Landscape, 2016). The National Narrative on Reconciliation Report, the first of its kind, identifies some of the barriers to achieving reconciliation, such as shared perceptions of discrimination and racism, negative stereotypes, social and economic disparities, an absence of dialogue, and a mutual sense of mistrust.

At the end of 2017, the Aboriginal Sport Circle (ASC) launched a research agenda. Over the next four years, Indigenous organizations such as MASRC intend to conduct research in an effort to advance our understanding of the meaning and significance of reconciliation. The ASC seeks to help educate and guide its decisions, policy, planning, and program delivery through the knowledge gained by research. To this end, the U of M can play an important role by working with Indigenous communities, to translate research into practice supporting their self-determination efforts, sustainability, and building capacity.

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<sup>7</sup> See The Circle website: <http://www.philanthropyandaboriginalPeoples.ca/declaration/>

A number of the panellists who have coached in the NAIG movement noted professional development of Aboriginal coaches has been identified as a priority. With funding announced in the 2018 Federal budget, the Aboriginal Coaching Module (ACM) is an example of support and research that responds to the needs for a national training curriculum which further reflects Indigenous culture, values, and lifestyles. This manual can contribute to the *vision to action* discussions regarding the need to support Indigenous sport development and investment in human capital, along with investment in sustainable organizational capacity building.

## **Recommendations**

The following recommendations refer to and build on discussions generated by Gathering speakers and participants regarding the role that sport, recreation and physical education can play in fostering healing and reconciliation.

### **TRC's 10 Principles of Reconciliation**

- Following Principle 1, we recommend Indigenous organizations have authority over funds designed to support Indigenous initiatives and that there are senior leaders within sport, recreation and physical education organizations, boards, and decision-making bodies who are Indigenous (related to UNDRIP Article 18).
- Following Principle 2, we recommend sport, recreation and physical education organizations respect the diversity of Indigenous peoples and invest in building and enhancing relationships with First Nations, Métis and Inuit communities to ensure organizational programs and activities are culturally appropriate and affirming.
- Organizations recognize building respectful relationships requires effort and commitment; time should be dedicated to get to know communities in a manner that is respectful and not rushed.
- Following Principle 3, we recommend sport, recreation and physical education organizations demonstrate a strong commitment to heal relationships between Indigenous and non-Indigenous Canadians by creating strategic plans and facilitating discussions prioritizing and adequately resourcing reconciliation activities.
- Following Principle 4, we recommend sport, recreation and physical education organizations invest in and commit to sustainable partnerships with Indigenous communities and organizations; support for Indigenous languages and land-based practices should be provided, particularly within public and post-secondary education institutions, to ensure all young people have access and opportunity to learn from Indigenous Elders, cultural teachers, and educators.
- Following Principles 5 and 6, we recommend sport, recreation and physical education organizations provide education and training that raises awareness and understanding of the TRC, Indian Residential Schools, Treaty Rights and historical and contemporary processes of colonization and assimilation in addition to workshops that help practitioners learn how to integrate Indigenous knowledge and teaching methods into their respective fields.

- Following Principles 7 and 8, we recommend sport, recreation, and physical education organizations collaborate with Indigenous Elders, cultural teachers and community leaders to integrate traditional and cultural perspectives in programming and organizational policies and strategies; involve Indigenous communities and peoples with identifying Elders and cultural teachers; recognize the importance of Survivors, cultural teachers, and traditional knowledge holders in reconciliation efforts (e.g., healing, teaching, ceremony, and guidance); and involve Indigenous peoples and communities at the beginning and throughout the process, not just on the day of an event.
- Following Principle 9, we recommend sport, recreation and physical education organizations make a substantial investment in supporting Indigenous sport and wellness. This may include:
  - Hiring and mentoring Indigenous peoples for key positions within the organization.
  - Equitable treatment of Indigenous leaders, organizations, and programs.
  - Commitment to allyship and collaboration, including the construction of a different decision making model, one that acknowledges and includes diverse voices (e.g., youth, Elders, and leaders).
  - Creating policies that facilitate Indigenous people to have greater access to various spaces (e.g. programs, decision-making, gyms and other local facilities) and policies that require non-Indigenous sport leaders to travel and meet with Indigenous groups.
- Following Principle 10, we recommend sport, recreation and physical education bodies make a sustainable and demonstrable public commitment to reconciliation (e.g., City of Winnipeg Indigenous Accord). This may include:
  - The creation of an Indigenous youth committee to advise Sport Manitoba; partnerships between Sport Manitoba, the City of Winnipeg, rural and First Nations school divisions; and Indigenous representation within Sport Manitoba's senior leadership and Board of Directors.
  - Clear commitment with specific strategies and adequate financial resources to ensure Indigenous peoples living in rural and northern/remote communities have equitable access to participate in sport, recreation, and physical education activities.
  - Critical discussions of power and privilege and how historical inequities are reproduced within sport, recreation and physical education bodies; conversations about the role of allies; replacing deficit-based language and policies with strength-based and culturally affirming language and policies.

**TRC 5 *Calls to Action*: Sports and Reconciliation**

- Following the TRC's *Call to Action* #87, we recommend in conjunction with their Indigenous partners, the City of Winnipeg, the Manitoba government, and Manitoba Sport Hall of Fame celebrate Indigenous contributions to athletic history in Winnipeg and the Province of Manitoba.
- Following the TRC's *Call to Action* #88, we recommend the City of Winnipeg, Sport Manitoba, MASRC, in conjunction with other stakeholders and Indigenous partners a)

support NAIG and b) improve Indigenous youth's access to sport and enhance their participation by developing policies, programs and initiatives that are rooted in anti-racism strategies and training.

- Following the TRC's *Call to Action* #89 we recommend physical education associations examine what role they can play, in that the Physical Activity and Sport Act (PASA) setting out the Federal government's sport policy regarding the full and fair participation of all Canadians in sport needs to change. The Act currently has no specific reference to Indigenous peoples and needs amendment 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.'
- Following the TRC's *Call to Action* #90, we recommend the City of Winnipeg, Province of Manitoba, Sport Manitoba (for example) establish stable funding programs for coaches, trainers and sports officials, and determine how to adjust the competition model and policies to ensure clearer pathways for Indigenous participants and athletes.
- Following the TRC's *Call to Action* #91, we recommend Indigenous governments, the City of Winnipeg, Province of Manitoba, and Sport Manitoba establish Indigenous participation in International Gaming Bids as both process and policy.

## **Appendix A: TRC Calls to Action Related to Sports**

### **TRC Calls to Action**

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 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 national sports policies, programs, and initiatives are inclusive of Aboriginal peoples, including, but not limited to, establishing:

- i. In collaboration with provincial & territorial governments, stable funding for, and access to, community sports programs that reflect the diverse cultures & 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 Indigenous peoples' territorial protocols are respected, and local Indigenous communities are engaged in all aspects of planning and participating in such events.

**Appendix B: Daily schedule**Wednesday, February 21, 2018: **LEARNING FROM THE PAST****Honouring Elders, Traditional Knowledge Keepers & Residential School Survivors/Families**

8:00am	Registration & Ceremony
9:00am	Welcoming Remarks
9:30am	Tea & Bannock Session 1 — Residential School Survivors
10:30am	Break
11:00am	Tea & Bannock Session 1 — Questions from Audience
12:00pm	Lunch
1:00pm	Re-cap of morning
1:30pm	Tea & Bannock Session 2 — Residential School Survivors and Family
2:30pm	Break
3:00pm	Tea & Bannock Session 2 — Questions from Audience
4:00pm	End of Day Evaluation & Closing

Thursday, February 22, 2018: **VOICES OF THE COMMUNITY****Sport, recreation, and the education system**

7:30am	Registration & Ceremony
8:30am	Welcoming Remarks & Recap
9:00am	Keynote – Dr. Lynn Lavallée
10:00am	Break
10:30am	Panel – Land Based / Mino-Pimatisiwin - Blair Robillard, Brandi Vezina
11:30am	Lunch and Keynote presentation by Karen Beaudin
1:00pm	Re-cap of morning
1:15pm	Panel – Recreation – Stacy Ophey, Gary Swanson, Trevor LaForte
2:30pm	Break
2:45pm	Panel – Sport - Bruce Miller, Sonny Albert, Jayme Menzies
4:00pm	End of Day Evaluation & Closing

Friday, February 23, 2018 **VISION TO ACTION: A PATH FORWARD****Building on the Calls to Action**

7:30am	Registration & Ceremony
8:30am	Recap Day 1
9:00am	Keynote – Kevin Chief
10:00am	Break
10:30am	Mapping Exercise #1
12:15pm	Lunch
1:15pm	Mapping Exercise #2
2:15pm	Group Presentations
3:15pm	Individual Reflections
3:30pm	End of Day Evaluation
4:00pm	Gathering Closing

## Appendix C: Participant List

### Advisory Committee and Lead Organizers

Bruce Miller was hired in summer 2018 to coordinate the Sport and Reconciliation Gathering and to create an Advisory Committee to guide the development and implementation of the Gathering. The Advisory Committee was composed of First Nations, Métis, and non-Indigenous sport leaders, policy makers, educators, researchers, and athletes with knowledge of sport, recreation and land-based programs and activities across Manitoba. Members provided strategic guidance related to planning including appropriate cultural ceremonies and activities, attendee recruitment and registration, session speakers, content, facilitation, marketing, and evaluation. Advisory Committee members included FKRM Dean Doug Brown, FKRM faculty members Joannie Halas and Jay Johnson, FKRM staff Heather McRae, former Bison athlete Kimberly Moors, MFNERC Physical Education and Health Program Facilitators Norbert Mercredi and Lee Spence, President and CEO of Boys and Girls Clubs of Winnipeg Ron Brown, Community Resource Coordinator, City of Winnipeg Gary Swanson, and Indigenous Sports Consultant, Manitoba Aboriginal Sports and Recreation Council, Sonny Albert. The Advisory Committee reported to the FKRM Dean's Office.

FKRM's Bruce Miller, worked in conjunction with Catherine-Grace Peters from the University of Manitoba's Marketing Communications Office, to organize the event logistics, as well as Carl Stone from the Indigenous Student Centre, and Moneca Sinclair from the College of Nursing, to ensure culturally appropriate protocols and processes were infused throughout the Gathering.

### Participants List

NAME	ORGANIZATION / AFFILIATION
Amanda Daurie	Sport Manitoba
Belinda Vandembroeck	Residential School Survivor
Bruce Miller (Coordinator)	University of Manitoba
Ross M. Wedlake	Sport Manitoba, Basketball Manitoba
Gary D. Swanson	City of Winnipeg, Community Services
Bruce W. Miller	University of Manitoba, Kinesiology and Recreation Management
Nicole D. Courier	University of Manitoba
Douglas A. Brown	University of Manitoba, Kinesiology and Recreation Management
Dave Courier	Manitoba Aboriginal Sports and Recreation Council
Ken Faulder	Consultant
Terry Grey	City of Winnipeg, Community Services
Kylo Harris	Sport Manitoba
Lee-Anne VanBuekenhout	National Centre for Truth and Reconciliation
Fred Campbell	No information provided
Harvey Campbell	No information provided
Norman Ettawacappo	No information provided
Clint Webb	Manitoba Aboriginal Sports and Recreation Council

<b>NAME</b>	<b>ORGANIZATION / AFFILIATION</b>
Lionel Cure	Sport Manitoba, Manitoba Badminton Association
Dale Kinley	Sport Manitoba, Manitoba Badminton Association
Trevor Phillips	University of Manitoba, Indigenous Student Centre
Tom Clasper	Sport Manitoba, Curling Manitoba
Ron Edwards	Sport Manitoba, Manitoba Table Tennis Association
Daria Palmer	Recreation Connections Manitoba
Greg Guenther	Sport Manitoba
Amanda Daurie	Sport Manitoba
Jeffrey M. Hnatiuk	Sport Manitoba
Melanie J. Gregg	University of Winnipeg
Mona M. Buors	Manitoba Métis Federation
Colleen Plumton	University of Manitoba, Kinesiology and Recreation Management
Nickolas J. Kosmenko	University of Manitoba
Edward (Sonny) Albert	Manitoba Aboriginal Sports and Recreation Council
Gene Muller	University of Manitoba, Bison Sports
Carolyn Trono	Coaching Association of Canada
Marlene Kayseas (Elder)	University of Manitoba, Indigenous Student Centre
Meaghan Fillion	Manitoba Aboriginal Sports and Recreation Council
jay johnson	University of Manitoba
Melodye Whitesell	Manitoba Aboriginal Sports and Recreation Council
Fred Campbell	No information provided
Jessica Hoeft	No information provided
Mike Sutherland	Manitoba Aboriginal Sports and Recreation Council
Pamela McLeod	Manitoba Aboriginal Sports and Recreation Council
Jeff Powell	Canadian Sport Centre Manitoba
Thomas Parenteau	Manitoba Métis Federation
Scott Koskie	Volleyball Manitoba HP Coordinator
Eugene Arcand	National Centre for Truth and Reconciliation
Carl Stone (Host)	University of Manitoba, Indigenous Student Centre
Moneca Sinclair (Host)	University of Manitoba
Mary Courchene	Residential School Survivor
Lynn Lavallée	University of Manitoba, Indigenous Engagement
Heather McRae	University of Manitoba, Kinesiology and Recreation Management
Joannie Halas	University of Manitoba, Kinesiology and Recreation Management
Jayne Menzies	National Inquiry into Manitoba Missing Indigenous Women and Girls' (MMIWG)

## Appendix D: Evaluation Summary

### 1. “What does reconciliation mean to me?”

*Collaboration*: working with Indigenous peoples, helping youth and older generations

*Communication*: building bridges, speaking and learning with Indigenous peoples to create change, addressing cognitive dissonance

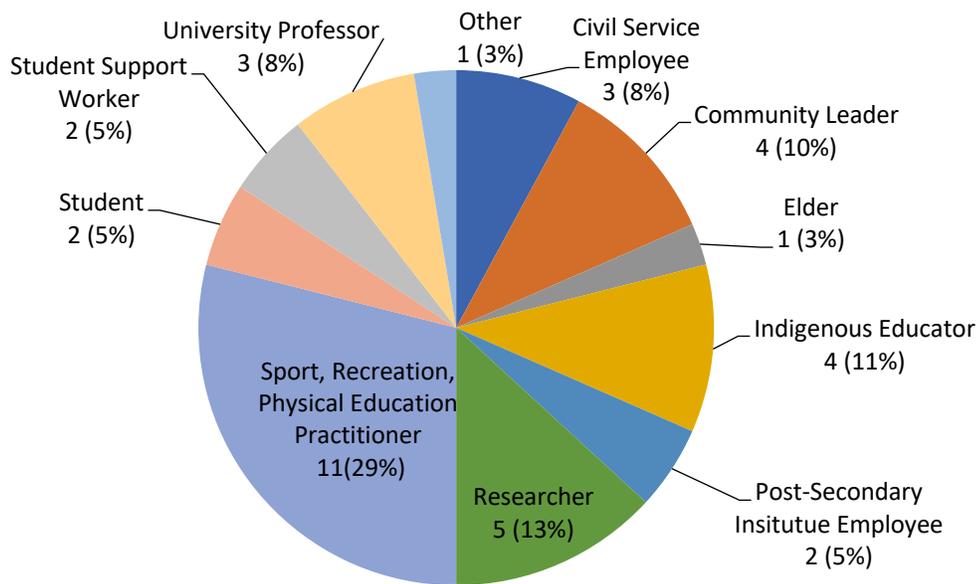
*Culture*: working with all Nations

*Healing*: examining history and its impact on the present, renewing relationships, patience, spiritual and holistic healing

*Self-reflection*: personal journey, listening, learning, and a shift in thinking.

*Sport*: greater attention to non-traditional views of sport

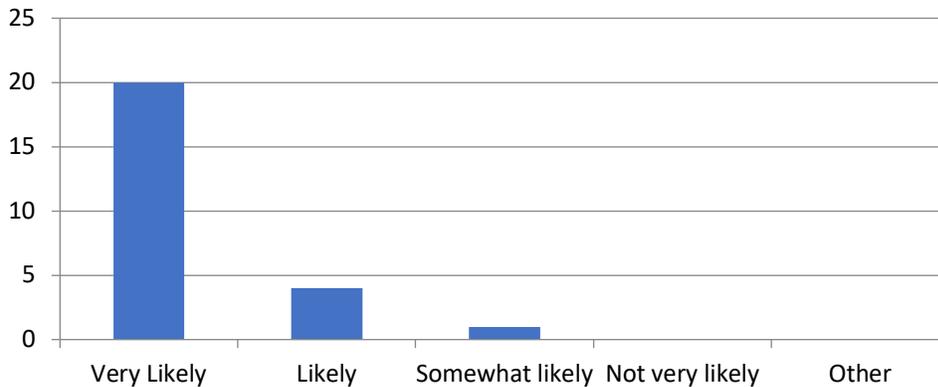
### 2. Demography of Respondents



### 3. Reasons for Attending the Gathering

Reasons	Responses
I want to learn how I can support and contribute to reconciliation efforts in my work	21
Elder Stories and Teachings	20
Indian Residential School Survivor Stories	17
I work in the sport, physical education, recreation, and land-based education field	17
Information Gathering	14
Professional Development	12
Policy Development	05

### 4. How likely would you use the information shared during the action planning session in your work?



### Summary of Feedback on Gathering

#### *Summary of General Comments and Feedback*

The majority of the respondents stated they were happy to have attended the three-day Gathering, affirming they had learned a great deal of information they would apply in their work environment. Many gave thanks to the Survivors for sharing their stories, commenting how “extremely important this day was,” and that it is “pivotal to hear from the Survivors and learning how sport was used in residential schools.” The sessions with Survivors, Elders, and family members were assigned the highest rating by the participants. Many also commented on the inspiring keynote presentations by Dr. Lynn Lavallée and Kevin Chief, as well as the wealth of information provided by coaches, recreation leaders, cultural teachers, and policy leaders in the panel sessions. Overall, participants felt the meals were excellent and the facilities were very good. Many also mentioned they were planning to take what they learned from the ‘Vision to Action’ workshop back to their work environments to begin the process of reconciliation.

Participants also provided constructive feedback about the Gathering; many expressed they wished the event had been open to more people and students. One participant recommended a stronger focus on traditional land-based education and several others commented that these types of Gathering should be done locally.

## Appendix E: TRC Ten Principles of Reconciliation

A reconciliation framework is one in which Canada's political and legal systems, educational and religious institutions, the corporate sector, and civil society function in ways that are consistent with the *United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)*, which Canada has endorsed<sup>8</sup>. The Commission believes the following guiding principles of truth and reconciliation will assist Canadians moving forward:

1. The *United Nations Declaration on the Rights of Indigenous Peoples* is the framework for reconciliation at all levels and across all sectors of Canadian society.
2. First Nations, Inuit, and Métis peoples, as the original peoples of this country and as self-determining peoples, have Treaty, constitutional, and human rights that must be recognized and respected.
3. Reconciliation is a process of healing relationships that requires public truth sharing, apology, and commemoration that acknowledge and redress past harms.
4. Reconciliation requires constructive action on addressing the ongoing legacies of colonialism that have had destructive impacts on Aboriginal peoples' education, cultures and languages, health, child welfare, the administration of justice, and economic opportunities and prosperity.
5. Reconciliation must create a more equitable and inclusive society by closing the gaps in social, health, and economic outcomes that exist between Aboriginal and non-Aboriginal Canadians.
6. All Canadians, as Treaty peoples, share responsibility for establishing and maintaining mutually respectful relationships.
7. The perspectives and understandings of Aboriginal Elders and Traditional Knowledge Keepers of the ethics, concepts, and practices of reconciliation are vital to long-term reconciliation.
8. Supporting Aboriginal peoples' cultural revitalization and integrating Indigenous knowledge systems, oral histories, laws, protocols, and connections to the land into the reconciliation process are essential.
9. Reconciliation requires political will, joint leadership, trust building, accountability, and transparency, as well as a substantial investment of resources.
10. Reconciliation requires sustained public education and dialogue, including youth engagement, about the history and legacy of residential schools, Treaties, and Aboriginal rights, as well as the historical and contemporary contributions of Aboriginal peoples to Canadian society.

The Truth and Reconciliation Commission of Canada (2015). *What we have learned: principles of truth and reconciliation*.

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<sup>8</sup> In September 2007, the 144-member states of the United Nations General Assembly adopted UNDRIP. Canada, along with Australia, New Zealand and the United States, opposed the resolution; in May 2016 Canada endorsed the resolution.

## Appendix F: Mapping Activity Results

### Principle 1. UNDRIP as the framework for reconciliation

*Indigenous peoples have the right to participate in decision-making in matters which would affect their rights, through representatives chosen by themselves in accordance with their own procedures, as well as to maintain and develop their own indigenous decision-making institutions. Article 18, UNDRIP.<sup>9</sup>*

#### UNDRIP as the framework for reconciliation

*If our organization were to implement Article 18 in our policies, decision-making processes and spaces, we would see:*

- Financial and cultural support for Indigenous peoples to assume decision-making positions, particularly in policy areas related to governance, management, funding, and research.
  - e.g., Create and ensure two or more First Nation, Métis and/or Inuit representatives are always included on Sport Manitoba's Board of Directors.
  - Strengthening support for Indigenous sport/recreation/physical education (SRPE) leaders; create pathways for Indigenous youth to grow into leadership positions within SRPE.
- Indigenous people have the authority and control of resources to implement SRPE activities according to their own needs, interests, and desires.
- Create an Indigenous SRPE affinity group to strengthen Indigenous voices within non-Indigenous SRPE bodies.
- Education for non-Indigenous SRPE leaders in decision-making positions about the TRC, Indigenous cultures and peoples, and the various strengths and challenges that affect Indigenous communities.

### Principle 2. Self-determining peoples with interconnected rights

*First Nations, Inuit, and Métis peoples, as the original peoples of this country and as self-determining peoples, have Treaty, constitutional, and human rights that must be recognized and respected.*

*If our organization were to implement Principle 2 in our policies, decision-making processes and spaces, we would see:*

- To ensure traditional, cultural perspectives are represented to put into action, Elders and knowledge keepers and the Seven Teachings should be included as guiding values to affirm respect for all peoples; First Nation, Inuit, and Métis peoples should participate as key decision makers/leaders/mentors regarding all policies, funding, programs, and practices regarding their lives.
  - Include ceremony, where appropriate, to build/renew/enhance relationships.
- Diversity among Indigenous peoples is acknowledged and addressed; organizations are aware of the issue of tokenism and avoid superficial overtures of inclusion.

<sup>9</sup> Principle 1 refers to using the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) as the framework for reconciliation in Canada. Due to the breadth and depth of UNDRIP, the organizers decided to focus the discussion on Article 18 from UNDRIP.

- Meaningful inclusion of the experiences and perspectives of Indigenous youth within decision-making processes.
- Strategic, operational and work plans and policies focused on the ‘seventh generation principle,’ connecting the past and present to plan for a sustainable future.
  - Organizational plans and policies need to include explicit statements and measurable actions and outcomes that support Indigenous self-determination in SRPE
- Education and training programs raising awareness and understanding of the TRC, Treaty rights, and related cultural knowledge and issues.
- Support for community consultations to build/maintain relationships with Indigenous communities and to ensure organizational programs and activities are culturally appropriate and affirming.
  - Organizations recognize building respectful relationships requires effort and commitment; time should be set aside to get to know communities in a manner that is respectful and not rushed.
  - Relationship building processes reflect Indigenous approaches and values
- Equity policies with specific targets, implementation plans, and assessment processes.
- Organizational leadership and values include commitment to reconciliation efforts.

### **Principle 3. Healing of relationships**

*Reconciliation is a process of healing relationships that requires public truth sharing, apology, and commemoration that acknowledge and redress past harms.*

If our organization were to implement Principle 3 in our policies, decision-making processes and spaces, we would see:

- Demonstration of a strong commitment to heal relationships between Indigenous and non-Indigenous Canadians; strategic plans and discussions prioritizing and adequately resourcing reconciliation activities.
  - E.g., Host sharing circles to facilitate an open and proactive approach to reconciliation (e.g., TRC Survival Circles; Circles for Reconciliation)
  - Create opportunities to ask and discuss questions such as what is the meaning of reconciliation? How do we heal broken systems (e.g., politics and the law)?
  - Inviting TRC representatives, Indigenous leaders, and residential school Survivors into SRPE organizations to educate staff about the ongoing legacy of settler colonialism.
  - Commemoration of the success and challenges of Indigenous athletes and teams (e.g., Hockey Hall of Fame honoured the Sagkeeng Old Timers).
- Cultivation of a holistic understanding of well-being, healing and health that includes the spirit, mind, and body (e.g, Medicine Wheel).
- Include the community in the process (grassroots, Elders, Survivors, and youth); Identification and inclusion of Indigenous leaders and decision-making processes (e.g., sharing circle, Medicine Wheel, and communal decision making).
- A reworking of the definition of academic credit reflecting Indigenous values, traditions and ways of knowing and being (e.g., land based programs, grassroots collaboration and cooperation).

#### **Principle 4. Ongoing legacies of colonialism**

*Reconciliation requires constructive action on addressing the ongoing legacies of colonialism that have had destructive impacts on Aboriginal peoples' education, cultures and languages, health, child welfare, administration of justice, and economic opportunities and prosperity.*

If our organization were to implement Principle 4 in our policies, decision-making processes and spaces, we would see:

- Mentorship and culturally affirming programs supporting and enhancing the strengths of Indigenous staff and students; support for equity-based programming to combat the impacts of structural oppression (e.g., living wage and food programs in schools and communities to alleviate hunger and ensure all people are healthy).
- Invite Indigenous leaders, cultural teachers and knowledge holders to share their ideas, talk to youth, and increase awareness of Indigenous perspectives and experiences; adopt creative approaches to incorporate Indigenous cultures, teachings and perspectives into the fabric of SRPE organizations to the degree that culturally appropriate behaviours and actions are normalized.
- The creation of sustainable partnerships with Indigenous communities and organizations; Support for Indigenous languages and land-based practices, particularly within public and post-secondary education institutions, to ensure all young people have access and opportunity to learn from Indigenous Elders, cultural teachers, and educators.
- Incorporate the history of settler colonialism in conjunction with Indigenous teachings and knowledge of TRC into all SRPE training opportunities and courses; Recognition of the Treaty lands upon which all SRPE organizations continue to benefit from dispossession and occupation.

#### **Principle 5. More equitable and inclusive society**

*Reconciliation must create a more equitable and inclusive society by closing the gaps in social, health, and economic outcomes that exist between Aboriginal and non-Aboriginal Canadians.*

If our organization were to implement Principle 5 in our policies, decision-making processes and spaces, we would see:

- Fewer Indigenous families living below the poverty line and improved life expectancy, improved health outcomes, and quality of life for Indigenous peoples; increase in Indigenous high school graduates and university students, as well as greater participation in SRPE among Indigenous peoples and proportionate representation on national teams.
- Increased applications from Indigenous athletes and coaches for Sport Manitoba and MASRC awards; visual representations of Indigenous sport are showcased and famous Indigenous athletes are included in sport history to demonstrate importance and avoid tokenism; recognize and engage current Indigenous athletes as role models (e.g., Indigenous Olympians)
  - Promote, support, and honour past and present Indigenous athletes within their community and support local initiatives that help them give back and act as role models.

- Inclusive and varied registration processes for sports (e.g., significant disparities in access and ability to use technology such as online registration)
  - Indigenous languages on registration forms and application of innovative ways to increase participation and engagement (e.g., is registration necessary for certain activities or does it act as a barrier?)
  - Lower fees to participate in sport, recreation, and physical activity. Less duplication of sport and recreation programs; increase support for cultural games and activities.
  - Simplified application processes for Sport Manitoba/MASRC awards.
  - More support for accessibility issues faced by people living with different abilities outside of Winnipeg.
- Provide training for coaches, teachers, and recreation facilitators to become culturally relevant educators; access to participate in sport, recreation and physical education is considered a fundamental human right and essential human service; increased support for SRPE programs in rural, northern and low-income communities as a way to increase access and engagement.

**Principle 6. Treaty Peoples**

*All Canadians, as Treaty peoples, share responsibility for establishing and maintaining mutually respectful relationships.*

If our organization were to implement Principle 6 in our policies, decision-making processes and spaces, we would see:

- All Canadian people consider themselves Treaty people; start conversations about Treaties in a respectful way, and accept that personal discomfort will lead to a relationship based on the learning process.
- Reconfigure the school curriculum to include the history and purpose of Treaties, and the enduring impact of settler colonialism and the Residential School System.
- Establish the creation of safe spaces for respectful dialogue that addresses difficult issues.
- Sharing ideas using Indigenous perspectives and processes. (e.g., recognition of the power of the Circle to facilitate equity, mutual recognition, and reciprocity.)
- Establish partnerships across the nation with True Sport, Indigenous sport, and mainstream Canadian sport.

**Principle 7. Elders and Traditional Knowledge Keepers**

*The perspectives and understandings of Aboriginal Elders and Traditional Knowledge Keepers of the ethics, concepts, and practices of reconciliation are vital to long-term reconciliation.*

If our organization were to implement Principle 7 in our policies, decision-making processes and spaces, we would see:

- Indigenous communities and Peoples are involved with identifying Elders; respect for diversity of Indigenous peoples and teachings and recognition of the cultural teachers, and traditional knowledge holders in reconciliation efforts within an organization, project or work (e.g., healing, teaching, ceremony, and guidance) from the very beginning, not just on the day of an event.

- Recognition of storytelling as a vital and culturally appropriate form of knowledge sharing and passing down of teachings; the inclusion of prayer and ceremony where appropriate.
- Programs that connect and build relationships between Indigenous youth and Elders, cultural teachers, and traditional knowledge holders.
- Indigenous communities have ownership of sustainable holistic SRPE programs.

**Principle 8. Cultural revitalization**

*Supporting Aboriginal peoples’ cultural revitalization and integrating Indigenous knowledge systems, oral histories, laws, protocols, and connections to the land into the reconciliation process are essential.*

If our organization were to implement Principle 8 in our policies, decision-making processes and spaces, we would see:

No information recorded.

**Principle 9. Political will and resource investments**

*Reconciliation requires political will, joint leadership, trust building, accountability, and transparency, as well as a substantial investment of resources.*

If our organization were to implement Principle 9 in our policies, decision-making processes and spaces, we would see:

- A substantial investment in long-term goals and capacity building.
- Equitable treatment of Indigenous leaders, organizations, and programs.
- Commitment to allyship and collaboration; construction of a different decision making model, one that acknowledges and includes diverse voices (e.g., youth, Elders, and leaders).
- Policies that facilitate Indigenous people greater access to various spaces (e.g. programs, decision-making, gyms and other local facilities and locations and a willingness to travel to meet with people.)

**Principle 10. Public education and dialogue**

*Reconciliation requires sustained public education and dialogue, including youth engagement, about the history and legacy of residential schools, Treaties, and Aboriginal rights, as well as the historical and contemporary contributions of Aboriginal peoples to Canadian society.*

If our organization were to implement Principle 10 in our policies, decision-making processes and spaces, we would see:

- Ensure Indigenous organizations have authority over funds dedicated to Indigenous initiatives and there are senior leaders within SRPE organizations, boards, and decision-making bodies who are Indigenous; celebration of Indigenous leaders, athletes, coaches in SRPE in the media, museums, workplaces, and public spaces.

- Native studies courses are required in faculties of kinesiology, recreation, and physical education; workshops on the Indian Act, Residential Schools, Treaties and Indigenous rights and the historical and contemporary contributions of Indigenous peoples; Support for Indigenous languages in schools; the creation of smudge-friendly spaces.
- Critical discussions of power and privilege and how historical inequities are reproduced within SRPE organizations; conversations about the role of allies in SRPE; replace deficit-based language and policies with strength-based and culturally affirming language and policies.
- Demonstrable sustainable public commitment to reconciliation (e.g., Indigenous Achievement is one of five pillars in the UM Strategic Plan; City of Winnipeg Indigenous Accord).
  - The creation of an Indigenous youth committee to advise Sport Manitoba; partnerships between Sport Manitoba and Winnipeg, rural and First Nations school divisions; Indigenous representation on Sport Manitoba Board of Directors (ideally two representatives that reflect two of three Indigenous groups in Manitoba - First Nation, Métis, and Inuit people).
  - Clear commitment with specific strategies and adequate financial resources to ensure that Indigenous peoples living in rural and northern/remote communities have equitable access to participate in sport, recreation, and physical education activities.
  - Acknowledge Treaties and treaty lands; Support for the Treaty Commission of Manitoba.

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