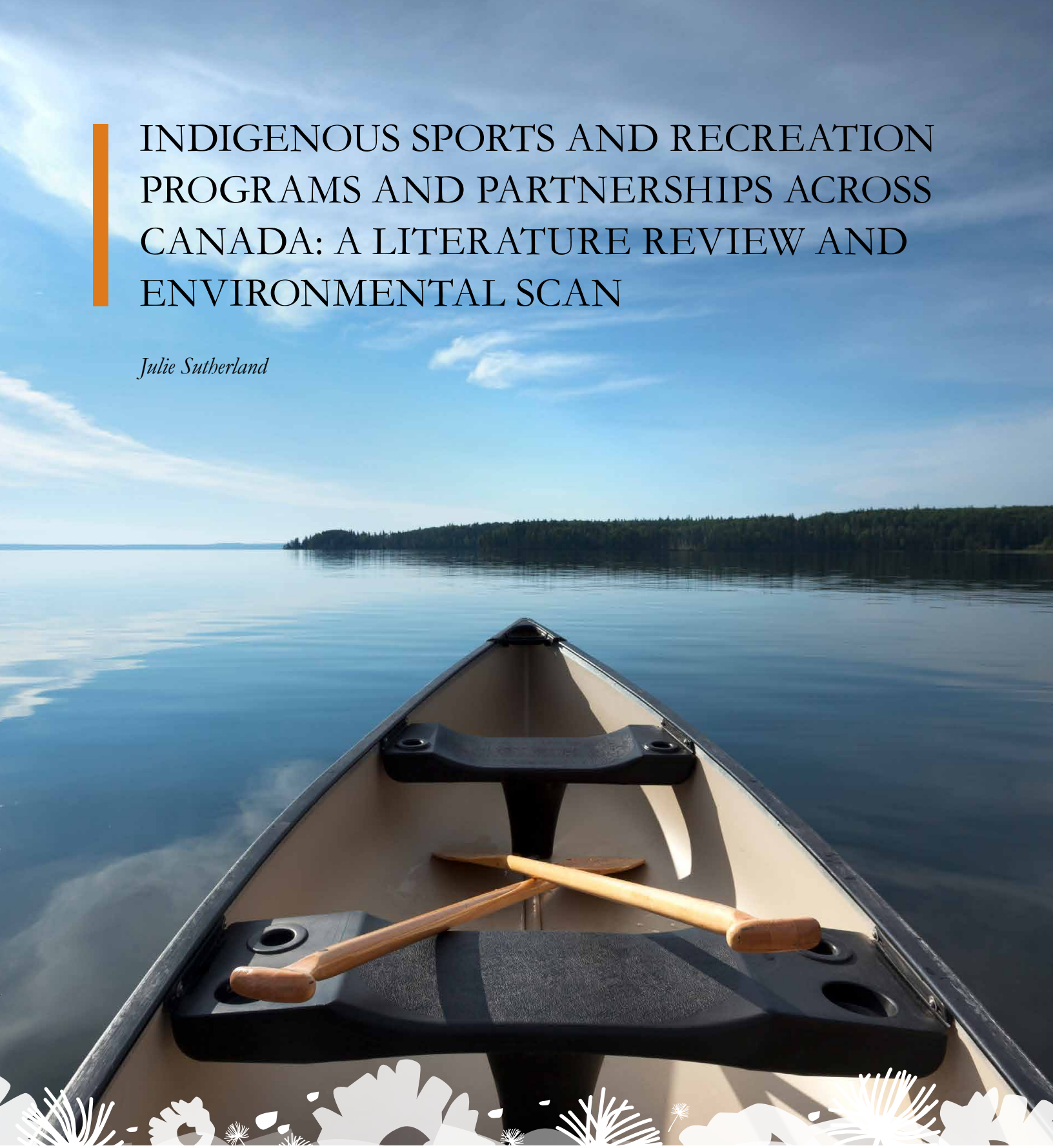
INDIGENOUS SPORTS AND RECREATION PROGRAMS AND PARTNERSHIPS ACROSS CANADA: A LITERATURE REVIEW AND ENVIRONMENTAL SCAN

Julie Sutherland



National Collaborating Centre for Indigenous Health

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BACKGROUND

The National Collaborating Centre for Indigenous Health (NCCIH) is undertaking a two-year Champion of Partnerships project focused on enhancing physical activity, recreation, and sport opportunities for Indigenous Peoples[1], families, and communities. This project is part of the Government of Canada's "Common Vision" initiative which builds on "ongoing multi-sector efforts to help Canadians move more and sit less" (Government of Canada, 2020, para. 1). It is "a new, collective way forward that will guide the country towards ways of increasing physical activity and reducing sedentary living" (Government of Canada, 2020, para. 4). There are six Champions, including the NCCIH as a "Partnerships" Champion. Other Champions are "Cultural Norms" (Sport North Federation), "Spaces and Places" (Canadian Parks and Recreation Association), "Public Engagement" (ParticipACTION), "Leadership and Learning" (Champion to be determined), and "Progress" (Canadian Fitness and Lifestyle Research Institute) (para. 1).

This report aims to inform the "Partnerships" project by providing an overview of the landscape for Indigenous sports and recreation programs and partnerships across Canada. Specifically, it will provide a literature review and environmental scan of the following : 1) Indigenous physical activity, recreation, and sport organizations at the national, provincial, and territorial levels; 2) community/regional-level initiatives in physical activity, sport, and recreation; 3) facilitators of and barriers to participation in physical activity, recreation, and sport in Indigenous populations, with a special focus on Indigenous youth; and 4) existing guidelines or best practices for improving participation in physical activity, recreation, and sport among First Nations, Inuit, and Métis (FNIM) Peoples. It also aims to highlight gaps in research and programming.

With these parameters in mind, this report focuses on describing current landscapes (2010–present) rather than tracking trends. In keeping with the Partnerships theme of this particular championship, this report highlights some of the major partnerships at national, provincial, and territorial levels, with specific attention paid to overseeing bodies such as the national Aboriginal Sport Circle (ASC), funded by Sport Canada, and the Provincial/Territorial Aboriginal Sport Bodies (PTASBs). Many of these organizations work with ASC, Sport Canada, and the Coaching Association of Canada. While the Canadian Parks and Recreation Association (CPRA) develops and implements many valuable programs, we have not described them in this document as CPRA is itself a Common Vision Champion.

[1] In this report, "Indigenous" is used to refer to the three distinct groups of peoples: First Nations, Inuit, and Métis. In general, we use it here rather than "Aboriginal," the adjective used to refer to *Indigenous Peoples in the Canadian Constitution Act*, section 35(2)—though we use Aboriginal in places where we are citing directly from sources or where an official group uses the name (e.g., Aboriginal Sport Circle). We recognize the diversity and cultural integrity both among and within these groups.

To demonstrate ways in which physical activity, recreation, and sport are tailored to specific cultural or regional contexts, the report highlights a number of organizations that promote these activities among Indigenous populations but which are not designated by the federal government or by provincial/territorial governments as official governing bodies. Many of these organizations work in partnership with Sport Canada, the ASC, and/or the PTASBs.

While this report is not exhaustive, it presents readers with a strong sense of the various partnerships and organizations that have, together and on their own, identified barriers to physical activity, recreation, and sport. These groups have also worked to effect change in policy and programming and support existing programs and organizations to ensure that the lives of First Nations, Inuit and Métis people are enriched through physical activity from coast to coast to coast.

INTRODUCTION

Reconciliation is impossible without recognition and reparation. In 1991, the Royal Commission on Aboriginal Peoples (RCAP) began to examine the relationships between Indigenous and non-Indigenous populations in an effort to stimulate the reconciliation process. The Commission's findings on sports and recreation were particularly trained on Indigenous youth, and indeed the present document also pays specific attention to this demographic. With regard to sports and recreation, "young people appearing before the Commission emphasized the need for sports and recreation opportunities" (Canada, 1996, p. 161). The Commission noted that it refers "to sports and recreation in the broadest sense, including physical activity, leadership training, coaching, recreation program training, participation in cultural activities, and dramatic and musical pursuits" (Canada, 1996, p. 161).

This seminal report led to a number of initiatives, including the Truth and Reconciliation Commission (TRC) of Canada, which was established in 2008 to "oversee a process to provide former students and anyone who has been affected by the Indian Residential Schools legacy, with an opportunity to share their individual experiences in a safe and culturally appropriate manner" (TRC, n.d., para. 2). Comprising part of its final report in 2015 were 94 Calls to Action (CTA) in which the Commission made specific demands of the federal, provincial, and territorial governments. Five of these (CTA 87–91) focus on sports and reconciliation. CTA 87 is centred on public education, calling for representation of Indigenous athletes in Canada's story of national sport. CTA 88 is focused on ensuring the long-term development and growth of Indigenous athletes and ongoing support for the North American Indigenous Games (NAIG). CTA 89 is about inclusivity of Indigenous Peoples in policies that promote physical activity. It focuses on reducing barriers to sports participation, increasing pursuit of excellence in sports, and building capacity in the Canadian sports system. CTA 90 also aims attention at inclusivity of Indigenous Peoples, with specific reference to the following: 1) funding for and accessibility to community sports programs that reflect Indigenous Peoples' diverse cultures and traditional sporting activities; 2) an elite athlete development program for Indigenous athletes; 3) culturally relevant training for coaches, trainers, and sports officials; and 4) anti-racism awareness training. Finally, CTA 91 concentrates on collaboration with Indigenous communities on international sporting events and respect for Indigenous Peoples' territorial protocols.

The Assembly of First Nations (AFN) recently reported that "significant progress" has been made in the Calls to Action regarding Sports and Reconciliation (AFN, 2020, p. 3), though it was more critical of progress made in other areas (e.g., education, justice, church apologies). In particular, the Government of Canada's Budget 2017 proposed the establishment of "stable, ongoing funding" (Government of Canada, 2017, p. 168) for NAIG. However, some Indigenous organizations, such as the Yellowhead Institute, have fiercely criticized the federal government for its failure to respond appropriately to these calls to action (Jewell & Mosby, 2020).

In 2016—a year after the release of the TRC—the federal government, under Prime Minister Justin Trudeau, officially adopted the United

Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) (United Nations General Assembly, 2007), promising to put the articles into effect in Canadian law. Article 24(2) asserts that, "Indigenous individuals have an equal right to the enjoyment of the highest attainable standard of physical and mental health. States shall take the necessary steps with a view to achieving progressively the full realization of this right." Article 31 emphasizes that "Indigenous peoples have the right to maintain, control, protect and develop their [...] sports and traditional games [...]. They also have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions."

The federal, provincial, and territorial governments are now partnering with First Nations, Inuit, and Métis communities and organizations to identify gaps in sports and recreation opportunities for Indigenous Peoples and to promote physical activity and organized sports among First Nations (on- and off-reserve), Inuit, and Métis Peoples through the establishment of best practices and policies. These must ensure the availability and sustainability of culturally safe sports and recreation programming for Indigenous Peoples (Giles & Darroch, 2014). They must also recognize the value of culturally relevant policies and programs, including the promotion and revivification of traditional and land-based activities (e.g., canoeing, dances) and subsistence activities (e.g., hunting, fishing, gathering and preparing food) (Akbar et al., 2020).

After offering some general demographic data on Indigenous Peoples' health and physical activity, this report provides a review of the Indigenous-specific literature in the area of physical activity since 2010. The review reveals a number of barriers to First Nations, Inuit, and Métis Peoples' participation in sports and recreation. It also uncovers a range of facilitators of physical activity for the same populations, as well as best practices for improving policy making, research, and programs. Finally, it exposes some gaps in policy and practice. This report also includes a survey of Indigenous-led organizations committed to increasing interest in and access to physical activity for Indigenous Peoples and decreasing barriers to sports and recreation.

Within the Indigenous-focused physical activity literature, there is also evidence of a strong awareness among Indigenous Peoples in Canada of the connections between physical activity and holistic health—that is physical, mental, spiritual, and emotional well-being.

DEMOGRAPHICS

The link between physical activity and improved physical health has been well-established (e.g., American Diabetes Association, 2004; Elias et al., 2011; Findlay, 2011; First Nations Information Governance Centre, 2018; Wicklum et al., 2019).[2] Within the Indigenous-focused physical activity literature, there is also evidence of a strong awareness among Indigenous Peoples in Canada of the connections between physical activity and holistic health—that is physical, mental, spiritual, and emotional well-being (e.g., Coppola et al., 2020; Hudson et al., 2020; Lavallée & Lévesque, 2013; McHugh et al., 2019).

While the number of Indigenous seniors is increasing,[3] it is the young population's growth that is more commonly noted, with 46.2% of Indigenous Peoples in Canada being under 25 years in 2015 (Yi et al., 2015). By way of comparison, the 2016 Census noted that the average age of the Indigenous population is nearly 10 years younger than that of the non-Indigenous population (Statistics Canada, 2017b).[4] Although Indigenous youth are more active than non-Indigenous young people (Ng et al., 2010; Petrucka et al., 2016), they self-report poorer levels of physical and mental health (Findlay, 2011). Health data support this claim, with Indigenous teens and children having much higher rates of preventable chronic diseases (e.g., type 2 diabetes and obesity) than non-Indigenous young people (Foulds et al., 2012; Gerlach et al., 2014; Johnson Research Inc., 2011; Yi et al., 2015). Among the First Nations (off-reserve) and Métis populations more broadly, these data remain similar, with First Nations and Métis (12+ years) being more active than non-Indigenous people but less healthy (Findlay, 2011).

The studies reporting levels of physical activity for First Nations young people living on reserve compared with non-Indigenous youth are different. Though it would be inappropriate to generalize all First Nations on reserve based on only a few studies, Elias et al. (2011) found that First Nations living on reserve in rural Manitoba had significantly less leisure-time physical activity than non-First Nations populations living in rural Manitoba. Gates (2019) observed that overweight/obesity and high levels of television viewing were prevalent among First Nations youth living on reserve. Lemstra et al. (2013) found that the physical activity of on-reserve First Nations youth fell well below standards outlined by the Canadian Society for Exercise and Physiology.

Hopping et al. (2010) found that Inuit have about the same levels of physical activity as non-

[2] Foulds et al. (2013) noted that much of the literature on risks to Indigenous physical health (including physical inactivity) focuses on First Nations Peoples. They called for further study in this area, with a greater emphasis on Métis Peoples in Canada.

[3] The number of Indigenous Peoples over 65 increased by more than 46% between 2006 and 2011 (Statistics Canada, 2011, as cited in Brooks-Cleator & Giles, 2016). Newer data show less dramatic overall increase in aging but nevertheless an upward trend: "In 2006, 4.8% of the Aboriginal population was 65 years of age and older; by 2016, this proportion had risen to 7.3%" (Statistics Canada, 2017a, para. 16).

[4] The Census reported that the average ages of First Nations, Inuit, and Métis Peoples were 30.6, 34.7, and 27.7 years, respectively.

Indigenous people, a finding corroborated nine years later by Akande et al. (2019). Data from the more recent study found that neither Inuit nor non-Inuit adults in Nunavut had high physical activity levels, and multiple studies noted a decline in physical fitness in Inuit adults since the mid 1950s due, in part, to reduced time spent in traditional activities (Akande et al., 2021; Hedayat et al., 2018; Sharma, 2010; Tvermosegaard et al., 2015). Weather and climate change also compromise physical activities (Akande et al., 2021; Petrasek MacDonald et al., 2015). Hedayat et al. (2018) reported that "First Nations/American Indian (FN/AI) adults have greater cardiorespiratory fitness than Inuit" and that "Inuit and FN/AI men and boys have higher cardiorespiratory fitness than women and girls" (Abstract, p. 71). Hopping et al. (2010) uncovered that levels of obesity among the Inuit population increased into adulthood even while their physical activity stayed high—a finding that does not fully align with some of the others listed here.

Some of these observations highlight the need to contextualize the extent to which physical activity is the primary contributor to poor physical health outcomes. A number of damaging social issues to which Indigenous youth are also more exposed than non-Indigenous youth (e.g., domestic violence, maltreatment) can also adversely affect their physical and mental health (Halsall & Forneris, 2016). These and other social determinants of health (e.g., education, income) point to the need to approach physical and mental health holistically—a finding that was articulated in much of the Indigenous-focused physical activity literature in this report (e.g., Fletcher et al., 2018; Mason et al., 2019; Paraschak & Thompson, 2013; Tang et al., 2016). Here, however, we place our focus specifically on physical activity as a determinant of health, in response to the TRC and the UNDRIP's references to sports.

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LITERATURE REVIEW

The barriers to improving physical activity among FNIM children and adults are complex and intersecting. Tackling the disproportionately high rate of preventable chronic diseases that Indigenous Peoples confront compared with non-Indigenous people in Canada is similarly complicated. Additionally, "the relatively few Aboriginal-specific studies published in the vast physical activity literature makes it challenging to develop relevant and respectful physical activity opportunities" (Hudson et al., 2020, p. 119). These facts notwithstanding, a number of barriers to and facilitators of physical activity among Indigenous populations were identified in the Indigenous-specific physical activity literature, which are presented below by theme. A review of the same literature revealed a number of best practices and identified gaps in research. These are also summarized in this review. The majority of studies in this literature review emphasized Indigenous perspectives by being grounded in community-based participatory research carried out with FNIM participants in Canada. Many studies summarized in this literature review were Indigenous-led.

This document builds on a considerable body of existing work and is meant to inform knowledge translation and partnership strategies that will support and advance the Common Vision initiative by offering a synthesis of publicly-available peer-reviewed and gray literature focused on the physical activity, recreation, and sport ecosystem in Canada. To provide an overview of current landscapes rather than present an exhaustive description of trends, this review limits itself to literature since 2010.

Publications included in this review were limited to those with multiple and overlapping aspects related to physical activity, recreation, and sport among Indigenous populations in Canada. Although we did not undertake a systematic review process, publications were initially identified through multiple searches in Google Scholar, with a custom range set from 2010 to 2021. The following search terms were used: "physical activity sport Indigenous inequity Canada"; "best practices physical activity sport promotion Indigenous Canada"; "land-based community-focused physical activity Canada"; "Indigenous sport and recreation Canada gaps in research"; "physical activity sport Indigenous LGBTQ"; "physical activity sport Indigenous senior citizens"; and "physical activity sport Indigenous disability". We then replaced "Indigenous" in each search term first with "First Nations", then with "Inuit", and finally with "Métis". Only articles that made specific reference to First Nations, Inuit, and/or Métis Peoples living in Canada were selected. This review also draws on articles listed in the bibliographies of the studies that we found in Google Scholar. Finally, multiple searches were made in Google to identify relevant gray literature. Because each region in Canada has its own very specific activities, tailored to that specific region, community, or group, the review of non-academic literature in this document is limited. Additionally, many of these activities are not accessible online and do not exist in the gray literature. However, wherever possible, we privilege community voices, experiences, and perspectives, which appear in both the academic and gray literature in this report.

With the exception of a paucity of articles on Indigenous Peoples who identify as LGBTQITS+,[5] Indigenous senior citizens, and Indigenous Peoples with intellectual and physical disabilities, the searches, though not exhaustive, revealed a sufficient number of articles and reports to offer a general representation of the current landscape of physical activity, recreation, and sport in Canada as it relates to Indigenous Peoples.

Barriers to Physical Activity: General Population (First Nations, Inuit, and Métis)

Environmental, Socio-Economic, Political.
The literature revealed that the location, availability, or nature of facilities either made participation in physical activity difficult or failed to inspire activity for Indigenous Peoples both on- and off-reserve and in urban, rural, and remote settings. These included cases where there were few nearby playgrounds, no all-purpose facilities, limited public transit options, cold temperatures, and lack of snow removal (e.g., Bruner & Chad, 2013; Graham & Stamler, 2010; Mansfield et al., 2012; Rice et al., 2016). Sometimes participants resided in locations where they felt unsafe to travel to facilities because of high incidents of crime, loose dogs, or poor roads (e.g., Joseph et al., 2012; Mansfield et al., 2012; Wicklum et al., 2019).

[5] Lesbian, gay, bisexual, trans, queer, intersex, Two-Spirit, with "+" making space for the gender identities/sexual orientations that the acronym does not otherwise cover.

Similarly, many non-urban Indigenous communities lacked safe, year-round walking trails even though these have been found to advance physical activity participation in Indigenous communities (Rice et al., 2016). The perceived safety of the built environment was also found to factor significantly among Inuit (Akande et al., 2019; Akande et al., 2021). One study found that socio-economically disadvantaged mothers (not limited to but including Indigenous participants) desired increased subsidies to facilitate their participation in leisure time physical activities at recreation centres; it also noted that a lack of childcare options at those facilities prevented participation (Mansfield et al., 2012). Nykiforuk et al. (2018) highlighted "significant evidence, policy and practice gaps" that prevented built environment interventions in non-urban settings that would promote physical activity (p. 420). Environmental, socio-economic, and political barriers extend to non-built environments as well. For example, Indigenous Peoples wishing to engage in traditional physical activities (e.g., hunting, fishing, trapping, gathering wild plants) may be impeded by numerous barriers, including the financial costs of engaging in these pursuits (Kumar et al., 2019). Recognizing that some of these environmental impediments are direct results of colonization (Stout, 2018) is an important part of reconciliation.

Racism and Sexism. While a significant cause for the abovementioned barriers is racial prejudice, many studies pointed to racism more explicitly as a barrier to physical activity (Hall, 2016; Hayhurst et al., 2015; Krebs, 2012; Mansfield et al., 2012). In particular, "institutionalized racism" is still evident in mainstream sport, which "privileges the values and traditions of primarily white, Euro-Canadians who dominate it and hold the most power" (Hall, 2016, p. 287; see also Indigenous Wellness Group, 2012). Women participants cited racism and sexism (sometimes intersecting) as barriers to participation in physical activity (Hayhurst et al., 2015; Mansfield et al., 2012; Wicklum et al., 2019).[6] One study found that trauma related to racist colonial structures was a factor (Ironside, 2019).

Barriers to Physical Activity: Youth-Specific (First Nations, Inuit, and Métis)

Many of the tangible and intangible barriers to engaging in physical activity for Indigenous Peoples of all ages are mirrored in the experiences of Indigenous youth.

Environmental, Financial, Familial. A lack of, or limited access to, community spaces for physical activity was one of the environmental barriers that appeared in the Indigenous-specific physical activity studies about youth (Hudson et al., 2020; Murray et al., 2017). Bean and Forneris (2016) specifically identified a lack of facilities for Inuit youth; the study assessed the value of the Nunavik Youth Hockey Development Program, highlighting its successes and challenges. In 2017, this program was shut down because of a loss of funding (MacGregor, 2017). DyckFehderau et al. (2013) identified facilities in disrepair (e.g., broken basketball nets, areas with glass and garbage, no fencing and lighting, no skating

[6] The women participants in the studies cited here were not all First Nations, Inuit, and/or Métis: Participants in Hayhurst et al. (2016) all self-identified as First Nations; those participating in Mansfield et al. (2012) were multiethnic socio-economically disadvantaged mothers in Canada, 29% of whom were "Aboriginal"; 79% of participants in Wicklum et al. (2019) self-identified as Indigenous, with 9% residing on a reserve.

options, vandalism) as a barrier. Another study noted "crime rate and perception of danger" in their neighbourhoods as a barrier (Kerpan & Humbert, 2015, p. 1411). Financial barriers also appeared in the youth-specific literature. Some studies identified financial barriers at the organizational level (Harper & Thompson, 2017; Parent, 2011). Mason et al. (2019) noted that while some subsidized sports programs exist for Indigenous youth, many young people "are not provided with lower bus fares, free or cheaper equipment or access to less-expensive sport programs" even though "statistically it is clear that Indigenous youth face disproportionally higher levels of urban poverty than Euro-Canadian youth" (pp. 548–549). McHugh (2011) found that participants in that study tended to engage in unstructured activities (e.g., breakdancing, biking, MMA) since "structured activities (e.g., hockey) tend[ed] to be too expensive" (p. 21). Unstable or unsupportive environments was identified as another barrier. One study highlighted that a transient childhood can decrease children's participation in community activities (Mason & Koehli, 2012), while two studies noted parents' failure to motivate their children to be physically active as a barrier (Mason et al., 2019; McHugh, Kingsley et al., 2013).

Multiple studies highlighted racism as a barrier to Indigenous youth participating in physical activity including racism in physical education curriculum.

Racism and Sexism. Racism experienced during physical activity can result in youth feeling alienated and as though they don't belong (Mason et al., 2019; McHugh, Kingsley, et al., 2013). Multiple studies highlighted racism as a barrier to Indigenous youth participating in physical activity (Coppola et al., 2020; McHugh, Kingsley, et al., 2013; McHugh et al., 2019), including racism in physical education curriculum (Halas, 2011). One study found that Indigenous youth's experiences of racism extended to perceived mistreatment by their teachers in addition to their teammates and fellow athletes (Mason et al., 2019). A participant in a study about bullying in team sports believed teams discriminated against Indigenous women "by only taking one per team" (Kentel & McHugh, 2014, p. 371). One study found that many young women are excluded from sports and recreation on account of their sex, a problem which increased as they moved into their teens (Mason & Koehli, 2012). The issue of youth *and* gender was not explicitly addressed in many of the studies, which suggests more research is needed on the subject. One exception is Hayhurst et al. (2016), who noted that much research has overlooked "the impact of colonization and the intersecting politics of gender, race, and class that interlock to exacerbate the [sport-related] disadvantages experienced by Aboriginal girls in Canada and Australia" (p. 7).

Culturally Irrelevant Programming. Halas et al. (2012) raised the issue of cultural irrelevance of programming in physical education curriculum. Linked with this is a need to find ways to integrate Indigenous youth's interests "into mainstream education" (Rovito, 2012, p. 84). McHugh, Kingsley, et al. (2013) noted that "even those participants who do not feel particularly connected to their Aboriginal culture argued that an incorporation of such culture into youth physical activity could support participation" (p. 300). Part of the problem is that programming by "centralized institutional authorities" for "geographically distant—and culturally distinct—communities" can have damaging results (Norman et al., 2018, p. 145). Norman et al. noted that shifts to centralized service organizations "have been—and continue to be—intensified through neoliberal policies that link rural and remote development to market viability" (p. 143).

Facilitators of Physical Activity

Role Models and Community, Family, and Social Supports. The literature revealed that increased community, family, and social supports facilitated physical activity among Indigenous populations (Akande et al., 2021; Ironside, 2019; McHugh, 2011; McHugh et al., 2015; Mansfield et al., 2012; Schinke et al., 2010). This includes Indigenous-specific community support for cultural physical activities, such as powwows (McHugh, 2011) and NAIG (Lavallée et al., 2009/2010). One study highlighted that traditional physical activities (e.g., traditional dance) increased familial bonding (Mansfield et al., 2012). The same study illuminated the importance of a "native friendship centre" (p. 14) with structured programming to increase participation in leisure time physical activity. The literature also found that programming should include a range of Indigenous role models (Forneris et al., 2016; McHugh et al., 2019), from extended family members (Lavallée et al., 2009/2010; Mason et al., 2019), to coaches (Lavallée et al., 2009/2010), to elite Indigenous athletes (Blodgett et al., 2011; Hall, 2016; Jacko, 2014), to any exemplary community members (Indigenous Wellness Group, 2012; Mansfield et al. 2012; Pulla, 2013). Some studies also underscored the importance of friends, families, and community to positive physical activity experiences for Indigenous youth specifically (Coppola et al., 2020; Hudson et al., 2020; Mason et al., 2019; McHugh et al., 2019; McHugh, Kingsley, et al., 2013; Schinke et al., 2010; Wicklum et al., 2019). Similar to these findings, the First Nations Information Governance Centre (2018) uncovered links between increased physical activity and First Nations adults who shared traditional foods with other household members and/or possessed significant feelings of community belonging.

Group Activities. One study found that the participants favoured group physical activity over other forms because they fostered "a sense of belonging and community" (Kerpan & Humbert, 2015, p. 1412). The study noted how belonging and community are "important cultural values for urban Aboriginal Peoples" (p. 1412). Another study used physical activity and community togetherness to explore ways to improve health equity for Indigenous women by drawing on the Anishinaabe concept of Wiisokotaatiwin ("gathering together for a purpose") (McGuire-Adams, 2021, p. 210).

Stronach and Maxwell (2020), in a strengths-based study of Indigenous women and girls in sport, noted how sports provide significant cultural benefits and enhance participants' pride. They called for strengthened community involvement in sports programming, the promotion of female role models, and safe—sometimes women-only—environments. Pulla (2013) noted group exercise as a facilitator of wellness among Indigenous youth.

Cultural Pride, Commitment to Self-Determination, and Culturally Appropriate Programming. Indigenous Peoples' increased "success in shaping their sporting lives against colonial imposition" and their "efforts to shape their physical activities (and cultural practices, more broadly) highlight their fight to revitalize and restore their traditions and cultures into their contemporary lives" (Te Hiwi, 2021, p. 51; see also Lavallée et al., 2009/2010; NAIG, 2014). Their commitment to Indigenous self-determination in the area of physical activity "has led to the creation of all-Aboriginal events like the North American Indigenous Games" (Paraschak & Tirone, 2015, p. 109). Making specific reference to Indigenous populations in northern regions of Canada's provinces and territories, Hayhurst and Giles (2013) observed that Sport for Development and Peace (SDP) programming[7] can promote self-determination. One study demonstrated how decolonized physical activity, infused with cultural pride, improved the well-being of the women engaged in these activities, which trickled down into their communities (McGuire-Adams, 2017). In this study, the Anishinaabeg women engaged in physical activity enacted "gwesayjitodoon indo bimaadiziiwin, or transforming oneself into a better life" (p. 93).

These observations align with findings that culturally appropriate programming facilitates physical activity. Two studies (Brooks-Cleator, 2019; Brooks-Cleator & Giles, 2016) made specific reference to how such programming is beneficial for senior citizens, while others (Hatala et al., 2020; Parent, 2011; Pulla, 2013; Ritchie et al., 2014) noted the importance of cultural programming, including those that emphasize ties to the land, for children and youth. Many publications specifically referenced how promoting traditional and land-based activities and games (e.g., hunting, fishing, gathering, running as ceremony and healing, powwows, jingle dancing, jigging, archery, drumming) facilitated physical activity among Indigenous populations (Dubnewick et al., 2018; First Nations Information Governance Centre, 2018; Hudson et al., 2020; Indigenous Wellness Group, 2012; Kerpan & Humbert, 2015; King & Furgal, 2014; McGuire-Adams & Giles, 2018; McHugh et al., 2019; Sasakamoose et al., 2016; Tang et al., 2016). A similar conclusion was reached in a study engaging First Nations university students, who desired access to traditional activities to improve their physical activity levels (Ferguson & Philipenko, 2016); a finding that was corroborated in Van Dyk and Weese (2019) for Indigenous university students more broadly. In a study involving First Nations children on reserve (rural Plains Cree), the Grades 4 and 5 students valued a number of traditional activities they deemed healthy, including playing on Treaty Day, powwows, setting up teepees, etc. (Pigford et al., 2012). Relatedly, Ritchie et al. (2014) revealed how outdoor adventure leadership experiences (OALE) can be effective for improving resilience and well-being for Indigenous youth and called for futures studies to assess whether "OALE (or similar outdoor type interventions) are effective within other communities" (Abstract, para. 1). Pidgeon et al. (2019) reported that Indigenous youth prioritized physical and mental wellness as part of their vision for a "good life" (p. 12), and noted

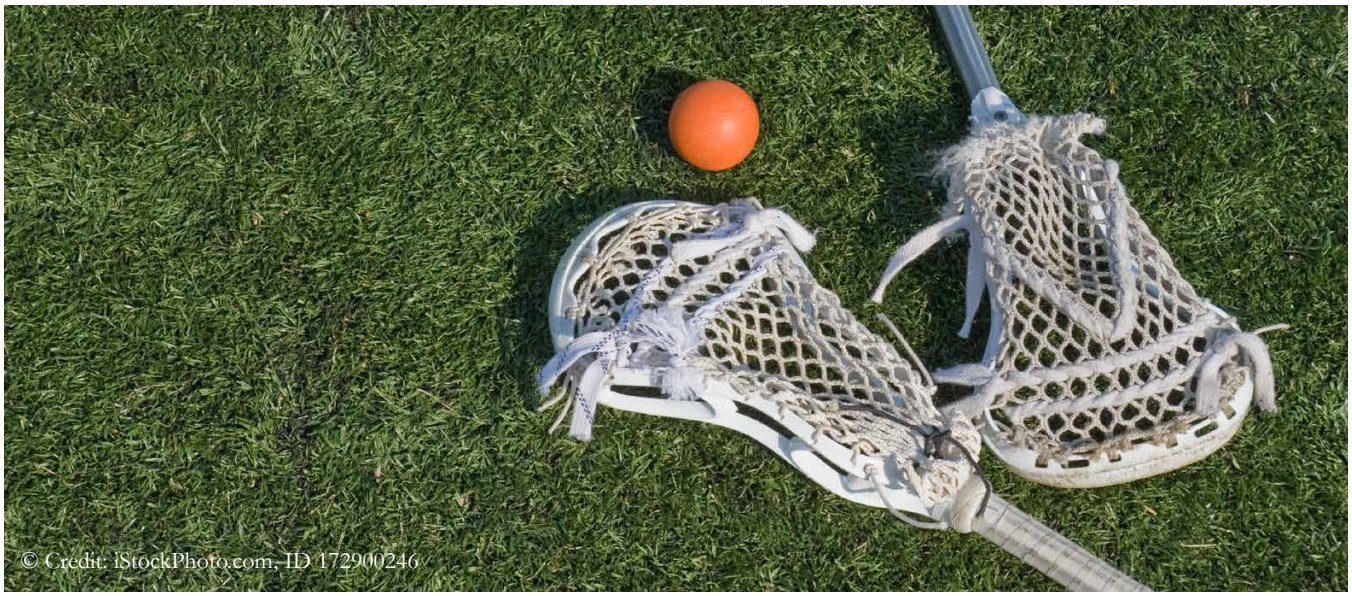
[7] SDP programs use sports, play, and other forms of physical activity as modes for reaching specific development and peace goals. These initiatives empower participants and communities, who are actively involved in their development.

that physical activity extended to arts, music, and traditional practices, such as beading and quill making.

The relationship between cultural pride and physical activity was bidirectional among First Nations (specifically Cree/Nehiyaw) adults in one study (Ironside et al., 2020), which found that participants who were more physically active "reported greater identity, spirituality, traditions, exploration, commitment, affirmation/belonging, and overall cultural connectedness" (Abstract, p. 937). The same study found that the relationship between increased physical activity and cultural connectedness was not evident in Métis adults, though this finding appears to contradict Ryan et al. (2018), who noted that "having attended a Métis cultural event in the past year was positively associated with [leisure time physical activity], as was a high level of spirituality. Similarly, those who had attended a cultural event in the last year were more likely to report a high level of active transportation" (Abstract, p. 629).

Holistic Approaches. Many publications revealed that sports, physical activity, and traditional games, as well as policies, programs, and practices, should be considered holistically—as working in relationship with each other to develop individuals spiritually, emotionally, mentally, and physically (Coppola et al., 2020; Hudson et al., 2020; Mason et al., 2019; McRae, 2012; Paraschak, 2011; Paraschak & Thompson, 2013; Parent, 2011; Petrucka et al., 2016; Tang et al., 2016). Other publications (Health Council of Canada, 2013; Vizina & Wilson, 2019) offered examples of holistic approaches to wellness in practice. Much of this literature focused on Indigenous youth (Coppola et al., 2020; Fletcher et al., 2018; Hudson et al., 2020; Mason et al., 2019; Parent, 2011; Petrucka et al., 2016; Tang et al., 2016), with one study specifically articulating that Indigenous "youth understand the holistic benefits of their participation in physical activity" and calling for further studies "that can support an in-depth understanding of the diverse physical activity experiences of Aboriginal youth in Canada" (Hudson et al., 2020, p. 108).

… people and groups who develop programs and policies or conduct research should decolonize the way they think about sports, physical activity, and play. They should think more broadly about how sports and physical activity are defined, place greater value and emphasis on traditional land-based activities, and incorporate Indigenous traditions and values into programming.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Best Practices

A review of the literature revealed a number of best practices for research, policy making, and programming as these relate to physical activity among Indigenous populations. The first three best practices relate to decolonizing thinking, research, and sports and sports policy. First, people and groups who develop programs and policies or conduct research should decolonize the way they think about sports, physical activity, and play. They should think more broadly about how sports and physical activity are defined, place greater value and emphasis on traditional land-based activities, and incorporate Indigenous traditions and values into programming (Gerlach et al., 2014; Hudson et al., 2020; Mason et al., 2019; McGuire-Adams & Giles, 2018; McHugh, Kingsley, et al., 2013; McRae, 2012; Paraschak & Heine, 2019; Peers & Link, 2021; Strachan et al., 2018). This is particularly vital given that centuries of "environmental dispossession [... have] significantly altered the special relationship between Indigenous Peoples and the land" (Richmond, 2018, pp. 167–168). With specific reference to First Nations populations, this dispossession has shifted their cultural identities in ways that have negatively affected their overall health (Richmond, 2018). Similarly, "alienation from and changes to Inuit culture have been cited as major contributors to both physical and mental health problems" (Ellsworth & O'Keeffe, 2013). Sports can also be central to connecting urban First Nations and Métis youth with land and land-based learning (Davie, 2019).

Second, research itself should be decolonized (McGuire-Adams & Giles, 2018; McHugh, Coppola, et al., 2013; Pelletier et al., 2017; Rovito, 2012; Wicklum et al., 2019). Norman and Hart (2016) noted that "we need to approach 'Indigenous physical cultures' in a manner that fosters and reclaims physical culture as a site of cultural growth and self-determination" (p. 439). Many studies observed the importance of conducting more Indigenous-youth-informed research when examining young people's experiences in traditional and other physical activities (Akbar et al., 2020; Hudson et al., 2020; Mason et al., 2019; Petrucka et al., 2016). The literature stressed the importance of gathering Indigenous community input for culturally and geographically relevant programming (Hudson et al., 2020; McHugh et al., 2015; McHugh, Kingsley, et al., 2013;

Nykiforuk et al., 2018; Paraschak & Heine, 2019). Several studies noted the benefits of using arts-based methods (e.g., theatre performances, storytelling, photography[8]) in community-based sports research (Blodgett et al., 2013; Hatala et al., 2020; Kentel & McHugh, 2014; McHugh, Coppola, et al., 2013). A number of studies praised the extent to which some research is already being Indigenized (Boulé & Mason, 2019; Norman & Hart, 2016; Wicklum et al., 2019). Relatedly, McGuire-Adams (2018) noted that research that focuses strictly on health gaps between Indigenous and non-Indigenous populations, without properly aiming attention at Indigenous health and well-being practices, perpetuates a colonial framework. An example of a decolonized research methodology can be found in an earlier publication by McGuire-Adams (2017), in which she "used Anishinaabemowin (Anishinaabe language) and Anishinaabeg intelligence" (p. 94) to direct her research.

Third, sports (e.g., organized sports, physical education, and programming) and sports policy *themselves* must be decolonized and more inclusive (Bruner et al., 2016; Krebs, 2012; Fletcher et al., 2018; Forneris et al., 2016; Frisby & Ponic, 2013; Giles & Darroch, 2014; Hudson et al., 2020; Mason et al., 2019; McRae, 2012; Norman et al., 2019; Paraschak & Thompson, 2013; Rovito, 2012; Te Hiwi, 2021). There has been considerable advancement in this area. Hall (2016) and Paraschak and Tirone (2015) both remarked on the ways in which Indigenous sports systems are improving and, along with Paraschak (2013), found that links between mainstream sports and Indigenous sports are improving.

Fourth, researchers need to think more broadly about how community is defined. This requires a recognition that, firstly, communities are culturally diverse and, secondly, findings are not broadly applicable across communities, even when those communities share certain attributes (e.g., rural, northern) (Halsall & Forneris, 2016; Hudson et al., 2020; McHugh et al., 2015; Nykiforuk et al., 2020). A specific example can be found in Kosowan et al. (2019), whose study called for greater engagement with First

[8] With regard to photography, many studies (e.g., Hatala et al., 2020; McHugh et al., 2014; McHugh, Coppola, et al., 2013; Shea et al., 2011) specifically referenced Photovoice, an arts-based methodology that engages populations—often racialized and/or experiencing poverty, class-based marginalization, etc.—in video or photography to explore and share various features of their environment.


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Nations and Métis populations in northern and remote communities in Manitoba which "have unique community and cultural characteristics that should influence the implementation of a [physical activity] program" (p. 7). One study found greater programming success at all levels (e.g., grassroots, territorial, national) when programmers recognize that "regional differences exist in both coordination and infrastructure" (Indigenous Wellness Group, 2012, p. 9). Another observed that "understanding community is important to be able to enhance sport opportunities for Indigenous youth" (McHugh & Johnston, 2016, Summary, p. 1).

The fifth and sixth best practices are specifically targeted at Indigenous youth. These are to create spaces for Indigenous youth to be empowered to take control of their wellness (Brooks et al., 2014; Halsall & Forneris, 2016; Mason et al., 2019; Petrucka et al., 2016; Rovito, 2012), and to think more proactively and creatively about increasing physical activity for youth during times when they are more likely to engage in risky behaviours (McHugh, 2011; Hudson et al., 2020). The emphasis on at-risk youth is countered in the literature by a call for improving a strengths perspective when carrying out research on Indigenous Peoples and physical activity (Baillie et al., 2017; Halsall, 2016; Kerpan & Humbert, 2015; McGuire-Adams & Giles, 2018; Paraschak & Thompson, 2013; Warburton & Bredin, 2019). However, taking a strengths perspective when planning programs and services for Indigenous populations should not be limited to youth (Paraschak, 2011; Rand & Gray, 2018).

A seventh best practice is to recognize the link between employment disparities and health (Kolahdooz et al., 2015). Connected with this is the need to acknowledge the connection between playing sports/participating in clubs and finishing high school (Arriagada, 2015; Bakker, 2011; Indigenous Wellness Group, 2012), given that individuals finishing high school have a greater likelihood of finding gainful employment (Uppal, 2017).[9] Eighth, it is important to work from inside programs to challenge racism and stereotyping, including stereotyping about gender (Hayhurst et al., 2015; McHugh,

[9] High school completion rates are lower among Indigenous Peoples than the non-Indigenous population (Statistics Canada, 2018).

Kingsley, et al. 2013; Paraschak & Thompson, 2013).

Ninth, increasing connections between partners and ensuring some partners are local (i.e., decentralizing programming) are important principles for informing programming (Coppola et al., 2020; Hudson et al., 2020; van Luijk et al., 2020). Gardam et al. (2017) recommended stronger partnerships in Sport for Development programs (using sports to effect social change) for youth living in Indigenous communities. Another study found that too many partners created "coordination challenges" (Arellano et al., 2018 , p. 161) and, in the case of a Right to Play (RTP) program, noted that "[s]ome of the RTP staff felt that the program was continually being adapted to meet diverse stakeholder objectives" (p. 161).[10] Millington et al. (2019) and van Luijk et al. (2020) advised that program developers be critical about partners, such as those in the resource extraction industries whose funding may merely exist to "offset the[ir] negative impacts" (p. 77) on traditional territories.

Partnerships can strengthen as well as weaken, as is evident in IndigenACTION, launched in 2010 by the Assembly of First Nations (AFN) Youth Council and National Chief Shawn A-in-chut Atleo. IndigenACTION is a national initiative with the objective of nurturing partnerships and improving current relationships between organizations that promote health, wellness, and community fellowship among Indigenous Peoples, including supporting Indigenous athletes (AFN, 2011). One publication found that "partnerships with researchers and community members to develop long lasting strategies [for using sport and fitness as preventive measures for poor physical health] have proven successful in many communities" (Indigenous Wellness Group, 2012, p. 7). The potential in partnerships extends to "learning from and joining in with ongoing efforts that are related to the key concepts affecting Aboriginal recreation" (Paraschak, 2011, p. 22).

Tenth, developing an Indigenous-specific national communications system "would enable both novel and well-tested cultural approaches and opportunities to be shared, and facilitate methods for servicing recreation that align with shared conditions" (Paraschak, 2011, p. 22). This is a best practice being implemented by, for example, the Long-Term Participant Development Program, in which it has been noted that "communication is most important to successfully engage with the Indigenous community and PTASBs" (Sport for Life, 2019c, p. 25).

Finally, increasing capacity would improve sports, recreation, and physical activity among Indigenous Peoples, including improving and expanding infrastructure. This capacity building should include more training, funding, scouting, and cross-cultural education (Indigenous Wellness Group, 2012).

[10] Right to Play is an international Sport for Development program with a mission to empower children through play. The Government of Canada, as it strove to respond to TRC Calls to Action, came under criticism for funding Indigenous sport in Canada through this organization rather than via Indigenous sport organizations themselves. In response, the federal government split funding "into two streams with one funding stream supporting existing regional Indigenous sport organizations in Canada, and the other stream supporting 'Indigenous governments, communities, and organizations' as well as 'delivery organizations working in collaboration with Indigenous communities'—though "projects in either stream still need to address Right to Play's development model" (Forsyth as cited in Jewell & Mosby, 2020, p. 17). Arellano and Downey (2019) cautioned against some programs, such as Right to Play, that focus on Indigenous youth because they "have unwittingly embraced 'shape-shifting' forms of settler colonialism while continuing to reinforce existing structures" (Abstract, p. 457); the publication did not call for an outright rejection of such initiatives.

Areas for Further Research and Improved Programming

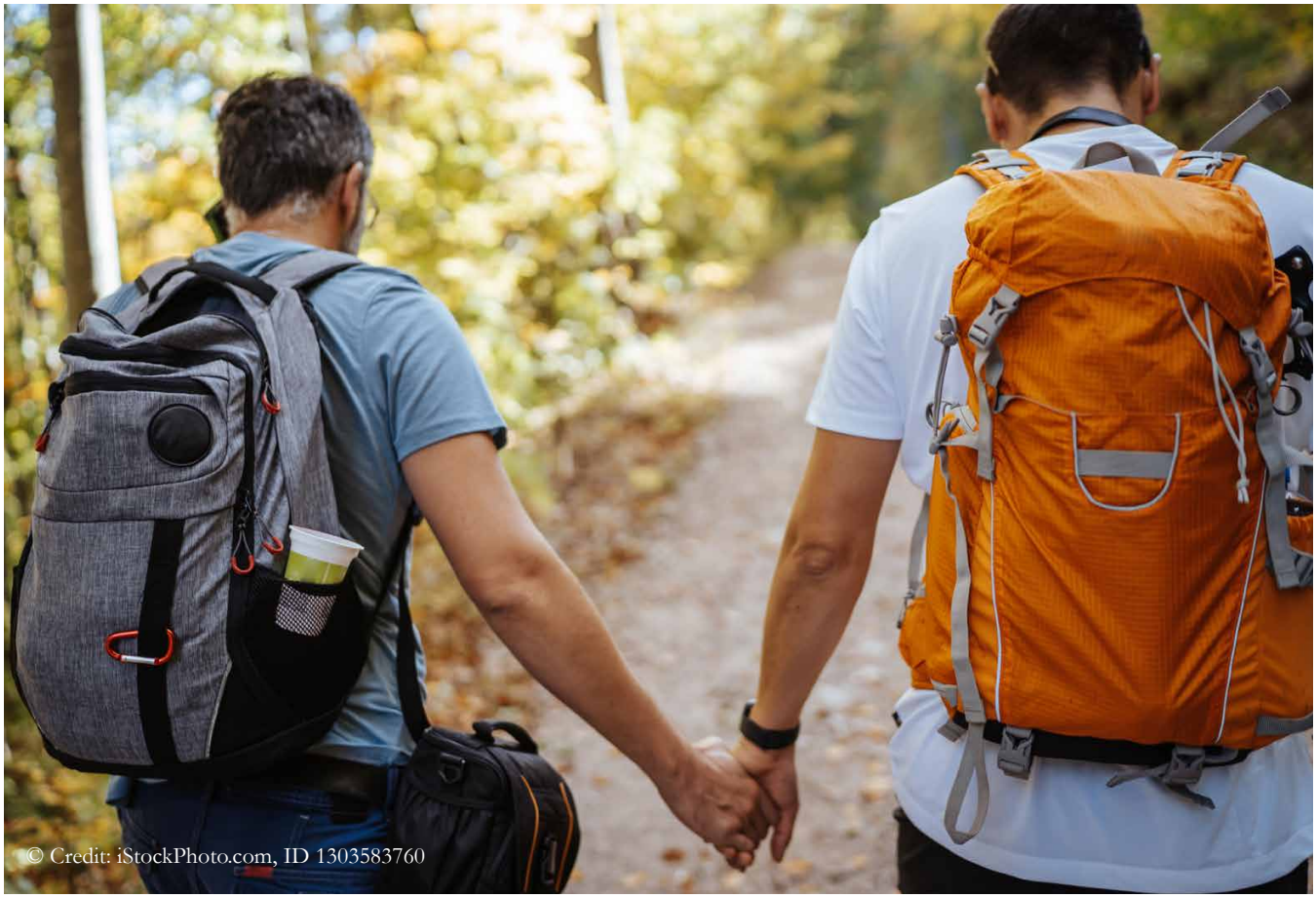
The literature repeatedly called for further research and improved programming in a number of areas. Many studies called for more research on the extent to which physical activity programs promote positive youth development (PYD) among Indigenous populations (Baillie et al., 2017; Halsall & Forneris, 2016; Hudson et al., 2020; Mason et al., 2019; Rovito, 2012; Schinke et al., 2010; Strachan et al., 2018). One study, noting that "participation in sport and recreation may contribute to various holistic benefits among Indigenous youth in Canada" (McHugh et al., 2019, Abstract, p. 42), identified "a need for a consolidated evidence base to support the development of sport and recreation opportunities that could facilitate such holistic benefits" (Abstract, p. 42). Other studies called for further research on engagement with Indigenous older adults and senior citizens in physical activity (Brooks-Cleator, 2019; Brooks-Cleator & Giles, 2016; Hopping et al., 2010). Two studies (Kentel & McHugh, 2014; Nykiforuk et al., 2018) observed the need for more research on bullying in sports in general and on Indigenous Peoples' experiences with bullying in sports in particular. There is also a need for "physical activity interventions [...] among female, on-reserve, and rural populations where significantly greater proportions of individuals were found to be inactive" (Foulds et al., 2012, para. 27).

Two studies observed the need for more research on bullying in sports in general and on Indigenous Peoples' experiences with bullying in sports in particular.

Three areas where there appear to be major gaps in the literature are as follows: 1) LGBTQI2S+ Indigenous Peoples in Canada and physical activity; 2) sports and recreation as they relate to Indigenous senior citizens in Canada; and 3) sports and recreation as they relate to Indigenous Peoples in Canada who have a physical or intellectual disability.[11] The gap in research with regard to Indigenous Peoples who identify as LGBTQI2S+ extends to programming. Almost nothing showed up in the Google Scholar searches within the parameters outlined above.[12] Google searches with the terms "Queer Indigenous Canadians sport and recreation programming" and "LGBTQI2S+ Indigenous Peoples in Canada and physical activity" also identified very little to indicate that there were many opportunities for people at the intersection of race and gender identity. The *National Action Plan for LGBTQI2S Rights in Canada,* issued by Egale Canada, included Two Spirit individuals in their recommendations for "providing cohesive national strategies for LGBTQI2S inclusion in sports" (Egale, 2020, p. 19). The only program that the search terms identified was at the Griffin Centre in Toronto, which offers sports and recreational activities to LGBTQ+ members through its reachOUT Program, the majority of whom identify as Black, Indigenous and people of colour.

[11] Canada employs the social model of disability to define the term "disability." This model, developed by people with disabilities, considers environmental barriers (e.g., inaccessible washrooms) as a significant contributor to the difficulties confronted by persons who have a physical or intellectual disability. In short, the barriers are external to the individuals with disabilities and not a result of the disabilities themselves.

[12] A trans youth health survey in Saskatchewan and Manitoba, where 1/3 of the participants self-identified as "Aboriginal (First Nations, Inuit, and Métis)," found that an overwhelming majority of trans youth (82%) "had not participated in physical activities with a coach in the past month" (Edkins et al., 2016, p. 20). The report called for "more policies and programs [...] to encourage more transgender students to participate in sports and be physically active in the Prairies" (p. 20).



Many LGBTQI2S+ Indigenous people face discrimination from mainstream society and their own communities (Native Women's Association of Canada, n.d., p. 1). Additionally, while LGBTQI2S+ Indigenous people "set themselves apart by their tendency to live more comfortably with their sexual orientation or gender identity than the average member of the LGBT community," they nevertheless "express more reservations than do other LGBT groups about the willingness of Canadian society to make efforts to integrate members of the LGBT community" (Fondation Jasmin Roy, 2017, para. 11). Such a finding points to the cruciality of further studies on, and improved programming for, LGBTQI2S+ Indigenous Peoples.

Google Scholar searches within the parameters listed above also showed almost no academic studies since 2010 on any area related to Indigenous senior citizens in Canada. This gap aligns with Brooks-Cleator (2019) and Brooks-Cleator and Giles (2016), cited above. Given the population growth of Indigenous Peoples in Canada who are over 65 years (see Demographics), such a shortcoming in research and programming is significant.

Finally, Google Scholar searches within the same parameters showed no academic studies on any area related to Indigenous Peoples in Canada with a disability, a gap which aligns with the following observation:

> Although disability has been studied widely for the Canadian population in general (Arim, 2012; Burlock, 2017; Casey, 2015; Morris, Fawcett, Brisebois, & Hughes, 2018), far less research exists with a focus on disability among First Nations, Inuit, and Métis Peoples. These groups are often underrepresented in studies or treated as a homogenous [sic] group (Wilson & Young, 2008), neglecting the cultural, historical and geographic diversity of these populations. Research on disability among Indigenous peoples is especially relevant in light of experienced discrimination, historic oppression and trauma (Truth and Reconciliation Commission of Canada, 2018) that are tied to various social and health inequalities. (Firestone, Tyndall, & Fischer, 2015). (Hahmann et al., 2019, para. 1)

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INDIGENOUS INTERNATIONAL, NATIONAL, AND PROVINCIAL/ TERRITORIAL SPORTS, RECREATION, AND PHYSICAL ACTIVITY GOVERNING BODIES

What follows is a survey of the major Indigenous-led international, national, provincial, and territorial sports, recreation, and physical activity governing bodies. These were identified using Google searches, with the following terms: "national Indigenous sports recreation Canada"; "provincial Indigenous sports recreation Canada"; "territorial Indigenous sports recreation Canada"; and "Provincial/Territorial Aboriginal Sport Bodies". These organizations have wide-ranging scopes and roles, including: 1) advocacy and the promotion of best practices; 2) skill- and capacity- building; 3) program development, including in the area of traditional sports; 4) leadership training, certification upgrading, and other education; 5) networking; 6) conference and event facilitating/hosting; 7) research; 8) consulting; 9) athlete, sports leader, and recreation worker support; and 10) partnership building. These sports and recreation bodies also govern the activities of and/or partner with Indigenous-led regional and municipal sports, recreation, and physical activity organizations to enhance health and wellness for First Nations, Inuit, and Métis Peoples.

North American Indigenous Games (NAIG) Council

Held intermittently since their inception in Edmonton in 1990, the North American Indigenous Games (NAIG) are administered by their official international governing body, the NAIG Council. The NAIG vision is "to improve the quality of life for Indigenous Peoples by supporting self-determined sports and cultural activities which encourage equal access to participation in the social/cultural/spiritual fabric of the community in which they reside and which respects Indigenous distinctiveness" (NAIG, n.d., para. 4). While the games feature mainstream sports (baseball, basketball, golf, lacrosse, etc.), various cultural elements are showcased at these events, including traditional games and dances (Paraschak & Tirone, 2015).

Aboriginal Sport Circle

The Aboriginal Sport Circle (ASC) is a member-based, not-for-profit organization for Indigenous sports, physical activity, and recreation that supports the interests of FNIM populations. Although it is a national body, it represents a collective of Provincial/Territorial Aboriginal Sport Bodies (PTASBs) (see below) who navigate its direction and determine its national priorities. The ASC is an official national

Multisport Service Organization (MSO),[13] funded by Sport Canada.

The ASC recognizes that Canada's mainstream sports avenues often fail to prioritize Indigenous needs and cultural practices, thus rendering these channels culturally unsafe. Aiming to address this shortcoming, the ASC partners with a number of organizations to support Indigenous athletes, coaches, and communities. Programs and resources include the Aboriginal Coaching Program, National Aboriginal Hockey Championship, Indigenous Communities: Active for Life Resource, and Indigenous Long-Term Participant Development.

The Aboriginal Coaching Program is a collaboration between ASC and the Coaching Association of Canada (CAC). The program offers culturally relevant opportunities that empower Indigenous coaches to positively and sustainably impact their communities. The collaboration between ASC and CAC has resulted in a number of coaching supports: Aboriginal Coaching Modules (ACM), ACM Learning Facilitator Training, and the Aboriginal Apprentice Coach Program (AACP).

Aboriginal Coaching Modules (ACMs) are a national professional development training tool for Indigenous and non-Indigenous sports leaders who coach Indigenous athletes and who are becoming certified through the National Coaching Certification Program (NCCP). The ASC identified NCCP certification for Indigenous coaches as a national priority. These modules provide "supplemental training material [...] which responds to the need for a national training curriculum with content that reflects the uniqueness of Aboriginal cultures, values, and lifestyles" (Aboriginal Sport Circle, n.d., para. 2). The ACM Learning Facilitator Training provides future ACM trainers with guidelines for facilitating workshops that are rooted in Indigenous perspectives of learning. Central to these guidelines is the understanding that learning has holistic benefits: mental, physical, emotional, and spiritual. The Aboriginal Apprentice Coach Program (AACP) is the result of a partnership between the ASC, CAC, the PTASBs, the Canada Games Council, and the Provincial/Territorial Coaching Representatives. Each year, the AACP sends two Indigenous coaches from each province and territory to the Canada Games to serve in apprentice roles.

The National Aboriginal Hockey Championship has been held annually since 2002. It showcases the athletic expertise and cultural pride of female and male athletes (FNIM) in the elite Bantam/Midget age groups. *The Indigenous Communities: Active for Life* resource is a downloadable document published by Sport for Life (2019a) in cooperation with the Cowichan 2008 North American Indigenous Games Legacy, Indigenous Sport and Wellness Ontario, and ISPARC: Indigenous Sport, Physical Activity & Recreation Council (BC). The standalone document also complements a one-day workshop. Both the publication and the workshop were created with the guidance of Indigenous leaders to provide Indigenous community leaders with tools, resources, and action plans that will assist them in the following areas: developing sustainable quality sports and physical activity programs, building collaborative relationships, inspiring active and healthy lifestyles among members of their community, and promoting physical literacy. The *Indigenous Long-Term Participant Development* (*v.1.2*) is a downloadable resource published in partnership with Sport Canada that aims to address identified gaps in mainstream national sports development (i.e., the recognition

[13] National Multisport Service Organizations (MSOs) are groups that head or organize specific areas of service delivery to Canada's sports community. Examples of services are: coach education/certification; advancement of active participation of women and girls in sports; support for Indigenous Peoples in sports; and education, mediation, and arbitration services for sports dispute resolution.

of, and support for, Indigenous needs or experiences in sports and recreation). The resource outlines the "key elements that need to be considered when planning, developing, and implementing programs for and with Indigenous peoples and Indigenous communities" (Sport for Life, 2019b, p. 2).

Aboriginal Sport Bodies (PTASBs)

The remaining organizations in this section are Provincial/ Territorial Aboriginal Sport Bodies (PTASBs). Many of these organizations work with ASC, Sport Canada, and the Coaching Association of Canada to promote major national and international tournaments and championships, as well as other events and training opportunities (e.g., Active for Life workshop, ACMs, North American Indigenous Games). For more detailed information about their missions and values, please see Appendix A.

Yukon Aboriginal Sport Circle (YASC)

The Yukon Aboriginal Sport Circle (YASC) is a non-profit society committed to advancing Indigenous sports and recreation in the Yukon by enhancing skills and participation in physical activities. To this end, it develops and implements programs to increase awareness about the importance of physical activity and promote healthy lifestyles in Yukon communities. It also integrates Indigenous culture and tradition into its operations and addresses the spiritual, emotional, physical, and mental components of sports and recreation. The YASC is the sport governing body for Arctic sports, Dene Games, archery, and lacrosse.

The YASC offers sports camps, coaching seminars and clinics, officials training, and in-school programming. It assists Yukon communities and local sports associations in hosting sports camps of their choice by offering funding, organizing coaches, and providing equipment. It also promotes sharing Yukon First Nation culture with non-Indigenous populations through sport exchanges. Some of its flagship resources and programs are the Aboriginal Legacy Fund, Arctic Sports Yukon Championships, and Traditional

Sports Resources. The purpose of the Aboriginal Legacy Fund is to develop and support Indigenous athletes in the Yukon to compete at territorial, provincial, or national levels. The annual fund offsets costs related to travelling to competitions.

The annual Yukon Championships in Arctic Sports, hosted by the YASC, brings together athletes from across the territory to compete in sports with others in their age group. Sports include the following: seal crawl, kneel jump, Inuit stick pull, triple jump, one-foot high kick, two-foot high kick, Alaskan high kick, scissor broad jump, arm pull, Inuit wrestling, and sledge jump.

The YASC has collaborated with the governments of Yukon, Northwest Territories, and Nunavut to offer five traditional sports resources: "Seals" for Arctic Sports, Hand Games, Headband for Arctic Sports, Snow Snakes, and Stick Pull. The YASC also has two manuals, available from their office on request: *Inuit Games: An Instruction and Resource Manual* and *Inuit-Style Wrestling: A Training and Resource Manual*.

Aboriginal Sports Circle NWT

The Aboriginal Sports Circle NWT (ASCNWT) was established to make sports and recreation opportunities more accessible and equitable for Indigenous people in the Northwest Territories (NWT). The ASCNWT's vision is of a territory where Indigenous communities are culturally connected, healthy, and active. It aims to empower and build capacity in Indigenous athletes and coaches and to promote and support culturally relevant programming in communities across the NWT. The ASCNWT has identified five goals/outcomes it sees as part of its vision and mandate: 1) supporting youth participation in physical activity (sports and recreation) at community, territorial, and national levels; 2) developing leaders and a culture of volunteers to ensure sustainable quality sports and recreation programming; 3) delivering meaningful programming and striving for skill building that meets different communities' unique interests; 4) network building, including strategic partnerships with stakeholders that can assist the ASCNWT in fulfilling its mission and vision; and 5) establishing recognition of the ASCNWT as a primary player in community development in the fields of sports and recreation.

The ASCNWT hosts a number of events, including the ASCNWT Annual Awards Dinner and the Traditional Games Championship. The ASCNWT also has a number of community and leadership programs, including the ASCNWT Scholarship, the Community Development Program, and the Indigenous Coaching Development Program. The ASCNWT Scholarship provides financial assistance to Indigenous students in the NWT who are pursuing post-secondary education in areas related to sports, recreation, culture, or Indigenous studies. The Community Development Program supports sports, recreation, and culture in communities across the NWT, and bridges gaps between communities and Territorial Sport Organizations (TSOs). Specifically, the program supports projects that are dedicated to enhancing local communities in the areas of sports, recreation, and culture and traditions. The Indigenous Coaching Development Program (ICDP) aims to help TSOs identify Indigenous coaches from across the Northwest Territories and to fund, mentor, and develop their leadership skills.

Sport and Recreation Division, Department of Community and Government Services (Nunavut)

The Sport and Recreation Division of the Department of Community and Government Services for the territory of Nunavut is responsible for the promotion, development, and

delivery of sports, recreation, and physical activity opportunities for all Nunavummiut.[14]

In addition to supporting municipal corporations and non-profit organizations with mandates to enhance sports and recreation activities in Nunavut communities, the Sport and Recreation Division is responsible for a number of programs and organizations, including the Sport and Recreation Grants and Contribution Program and Sport and Recreation Programs. The Sport and Recreation Grants and Contribution Program is the Department's basic system for financially supporting municipalities, individuals, and non-government organizations (NGOs). Through this program, municipalities, individuals, and NGOs can receive funding for planning and delivering initiatives and programs in the fields of sports, physical activity, and recreation.

The Sport and Recreation Programs Department coordinates Team Nunavut's participation in major games programs, including the following: Canada Games (Winter/Summer), North American Indigenous Games, Western Summer Games, and Arctic Winter Games. It also identifies and fosters young leaders (ages 16–21) through the Nunavut Youth Ambassador Program, which uses sports and recreation to enhance social development and positive values among young people and to encourage healthy, sustainable solutions to life's challenges. Through sports and recreation, the program builds respect and tolerance among its participants and fosters intercultural awareness and relationships. The Department's Sport Awards Program identifies and awards extraordinary accomplishments by, and contributions of, Nunavut's athletes, coaches, officials, teams, and volunteers. The Sport and Recreation Division provides scholarships to Nunavut students who are pursuing a post-secondary program at a recognized college or university in the following fields: physical education, kinesiology, sports administration, sport sciences, or recreation.

ISPARC: Indigenous Sport, Physical Activity & Recreation Council

ISPARC: Indigenous Sport, Physical Activity & Recreation Council is a collaboration between a number of provincial organizations in British Columbia (BC) who share the common desire to advance the health and well-being of Indigenous Peoples in BC. The three founding

[14] While Yukon and Northwest Territories also have sport and recreation divisions within their governments, the Government of Nunavut's sport and recreation division is unique with regard to its designation as the official PTASB.

organizations are the First Nations Health Council (FNHC), the BC Association of Aboriginal Friendship Centres (BCAAFC), and the Métis Nation BC (MNBC). To ensure that ISPARC represents the unique needs of different regions, it annually carries out a regional engagement process that encourages community input. Each year, six regional committees are re-established. These committees represent and serve each region's First Nations, Métis Chartered Communities, and Aboriginal Friendship Centres.

One of the community-based programs ISPARC oversees is the 8-week Honour Your Health Challenge (HYHC), a community-based program initiated by SportMedBC. With the goal to improve health and fitness among Indigenous populations in BC, HYHC programs include hiking, jigging, cooking, and traditional harvesting. ISPARC also offers workshops to support HYHC Leaders to plan and implement their own 8-week community-based initiatives in such areas as physical activity and healthy eating.

Indigenous Sport Council (Alberta)

The Indigenous Sport Council (Alberta) (ISC[A]) is a non-profit, provincial multisport organization representing all First Nations, Inuit, and Métis youth in Alberta. It advocates, coordinates, and promotes recreation, sports programs, and leadership training. It also supports Indigenous youth to increase fitness standards and health, and to excel in competition at provincial, national, and international levels. Programming includes youth camps, coaching certification courses, and officials' training.

The ISC(A) also partners with organizations to regularly run the Fitness Challenge, a 10-week walk/jog program that challenges participants through core, body weight, and plyometric exercise and culminates in a 5-kilometre run. Another regular program is the Family Challenge, in which families engage in activities (e.g., obstacle courses, family walks, bike rides) that follow the physical, emotional, and spiritual aspects of the medicine wheel. The ISC(A) also presents monthly coach and athlete awards.

Federation of Sovereign Indigenous Nations (Saskatchewan)

The Federation of Sovereign Indigenous Nations (FSIN) is committed to promoting, protecting, and implementing Treaty promises, and it is dedicated to ensuring the health and well-being of the 74 First Nations communities in Saskatchewan that it represents.

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The FSIN Sport, Culture and Recreation Commission was initiated in 1991, with oversight responsibilities by the FSIN Vice Chief in charge of Sport, Culture, Youth & Recreation (Tony Cote Games, 2018). The Commission has had a major role in the development of the Tony Cote Winter/Summer Games, formerly called the Saskatchewan First Nation Summer and Winter Games, which aim to address Indigenous youth's exclusion from mainstream sports (Tony Cote Games, 2018). The FSIN also led the formation of the Saskatchewan Treaty Hockey League, which aims "to control, improve and foster First Nation Senior Hockey in the province and operate within the framework of the Saskatchewan Hockey Association" (Saskatchewan Treaty Hockey League, 2020, para. 1).

Manitoba Aboriginal Sports and Recreation Council

The Manitoba Aboriginal Sports and Recreation Council (MASRC) bridges the gap between provincial sports/recreation organizations and Manitoba's Indigenous population. It partners with Sport Manitoba, Provincial Sport Organizations, and Coaching Manitoba to eliminate barriers to children and adult's participation in sports. For example, it supports isolated, remote, and urban communities in certifying coaches and officials in a number of sports (e.g., wrestling, canoeing, archery), and it continually supports programs dedicated to ensuring that Indigenous communities, organizations, and individuals across the province can participate in sporting and recreational activities. The MASRC offers development camps and clinics in which hundreds of participants have enhanced their skills in basketball, wrestling, and softball, among other sports. Its programs focus on honing fundamental skills, enhancing a sense of fair play and integrity, and developing greater self-esteem.

Each year, the MASRC hosts an Indigenous youth hockey tournament, attracting 50+ teams from Manitoba, Saskatchewan, and Ontario. It also hosts athlete development camps, from which athletes are selected to compete in the North American Indigenous Games, National Aboriginal Hockey Championships, and the Manitoba Indigenous Games. The MASRC also administers

and operates the KidSport/ MASRC Equipment Warehouse, out of which it distributes sporting equipment to youth across Manitoba, and the North American Indigenous Games (NAIG) Legacy Athletic Scholarship program, which awards annual scholarships to 18 Indigenous high school athletes from across the province.

Other programs and services managed by the MASRC include the Traditional Games Program, Community Consulting Program, Sport for Social Development Program, and the X-Plore Sports Program. The Traditional Games program is for young people and adults. They are inspired and informed by the book, *Playing with Great Heart*, which describes original games played by a number of Nations, including Siksika, Cree, Ojibwe, Assiniboine (Nakota), and Dakota. The program can be tailored to fit a community's specific needs.

In the Community Consulting program, the MASRC meets with groups, including Chiefs and Councils, education and health officials, and community volunteers who are committed to building sports and recreation in their communities. The program is particularly beneficial to communities that either do not have physical education teachers or have a lack of experienced teachers in the field. The consulting usually takes place over several meetings and sometimes includes gym classes or after-school sessions for youth.

The Sport for Social Development Program is a province-wide mentorship and urban wellness program that uses sports to combat health issues and crime rates, increase interest in relevant education, and provide employment training opportunities. Finally, the X-Plore Sports program introduces coaches and youth to sports they may not have had the opportunity to play. They are introductory gym or after-school sessions and include lessons in basketball, volleyball, archery, wrestling, lacrosse, soccer, disc sports, rugby, baseball/softball, snow shoeing, and yoga (to name a few).

Indigenous Sport & Wellness Ontario

Indigenous Sport & Wellness Ontario (ISWO) serves all First Nations, Inuit, and Métis Peoples across Ontario. It has a mandate "to enhance the overall health and quality of life for Indigenous Peoples in Ontario through promoting increased participation in sport and recreation activities" (ISWO, 2018c, para. 1). It identifies its three core areas as community, leadership, and sports. ISWO develops and implements programs at community and competitive levels in addition to supporting existing programs in communities and municipalities across the province. It partners with schools, organizations, and communities to deliver programs and workshops around Ontario.

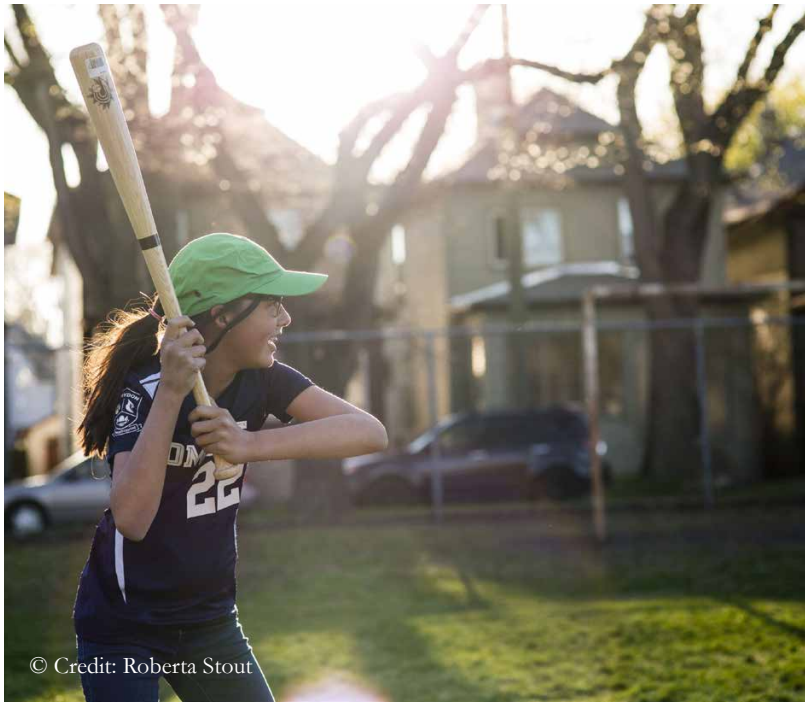
ISWO hosts a variety of multisport and cultural summer camps and recreation activities across the province for Indigenous youth seeking opportunities to socialize, participate in sporting activities and competitions, and develop skills in sports, leadership, health, nutrition, etc. The camps also celebrate and teach Indigenous cultural traditions and history. The ISWO runs a number of other programs and services. One of its core leadership programs, the Standing Bear Indigenous Youth Leadership Program, empowers and supports participants to make positive changes to their own lives and to the lives of others. Hundreds of young people were consulted in its development. At the heart of the culturally-relevant program is Indigenous leadership, but it also offers six optional streams, one of which is sports and recreation.

The Well Nation Program aims to improve the lives of Indigenous Peoples and communities through a holistic approach to health and well-being (combining physical, emotional, mental, and spiritual aspects). It also strives to improve access to, and promote active engagement in, sports and wellness in Indigenous communities. The program can

be customized to address specific communities' needs, challenges, and circumstances. The Community Sport Fund (CSF), part of the Well Nation Program, aims to support Indigenous communities and organizations (including not-for-profit organizations) in their efforts to improve health and wellness, education, and employability, as well as to reduce at-risk behaviour through sports and wellness opportunities and community development opportunities. Support is offered to remote/rural communities and large urban Indigenous populations where there are low participation rates in sports. Funding is provided by Sport Canada's Sport for Social Development in Indigenous Communities (SSDIC) program.

Because a large percentage of the Indigenous population living in Ontario resides in urban centres, ISWO has prioritized developing and implementing an Urban Indigenous Strategy. To this end, it has engaged a number of partners to improve its understanding of the needs of Indigenous Peoples living in urban areas and develop relevant opportunities in sports, culture, and wellness, including: Friendship Centres, Urban Indigenous Organizations, Parks and Recreation Ontario, Canadian Sport for Life, Community Sport Councils of Ontario, local sports, recreation and wellness organizations, and individual municipalities.

The Wellness Warrior Campaign applies an Indigenous framework to "achieving wellness through culture, traditions, and teachings" (ISWO, 2018a, para. 2). It celebrates Indigenous Peoples from every sphere who are improving wellness in their own and others' lives. The campaign promotes the reclamation and celebration of the true "Warrior Spirit"—a person who embodies bravery, respect, generosity, responsibility, humility, compassion, leadership, peacemaking, and spirituality. ISWO also develops, selects, and manages Team Ontario. This all-Indigenous team, comprising First Nations, Inuit, and Métis athletes from across the province, represents Ontario at the National Aboriginal Hockey Championships (NAHC) and NAIG.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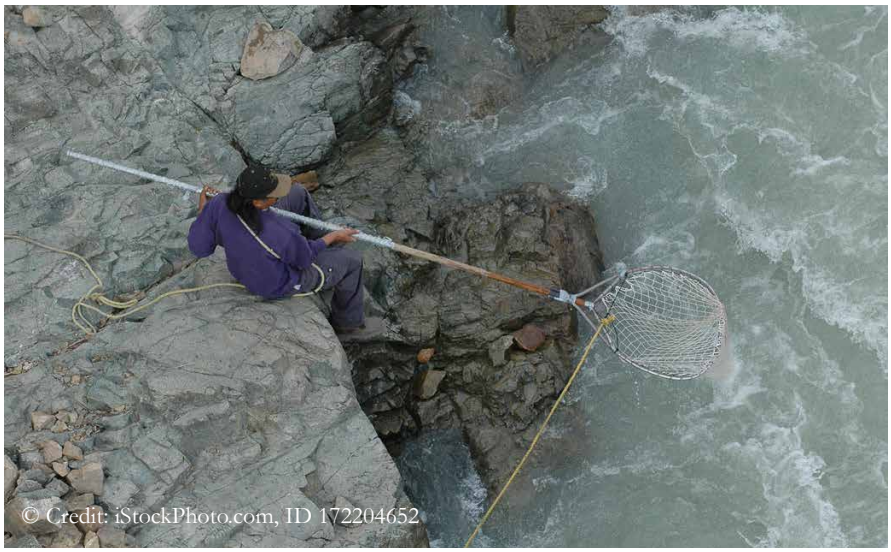
I sometimes refer to wellness as pillars, you need to find your balance to obtain wellness. Wellness is not just one part of you and who you are but, the different parts of you working together with your mind both mentally and emotionally, your body both physically and what [you're] fueling it with and your spirit. When one pillar is off, I feel it affect[s] all of them. When we find our balance, they all work together to help us be our best.



The ISWO also organizes the Masters Indigenous Games and Ontario Indigenous Summer Games. Developed as a legacy initiative of the 2017 North American Indigenous Games, the Masters Indigenous Games (MIG) assembles thousands of Indigenous athletes (age 20+) internationally to "compete in sport competitions, celebrate Indigenous wellness and showcase the rich diversity of cultures and traditions of the world's Indigenous Peoples" (Masters Indigenous Games, 2020, para. 1). The Ontario Indigenous Summer Games, funded by the Government of Ontario, celebrate Indigenous cultures and communities. They offer Indigenous youth opportunities to develop their high-performance athletic abilities and receive sport-specific training. They are also a forum for athlete talent identification for participation in the North American Indigenous Games.

First Nations of Quebec and Labrador Health and Social Services Commission

The First Nations of Quebec and Labrador Health and Social Services Commission (FNQLHSSC) is a non-profit organization with a broad mandate, including supporting the efforts of the First Nations of Quebec to plan and implement culturally-appropriate programs in the areas of preventive health and social services. One of the Commission's health interventions is lifestyle, and the FNQLHSSC offers a range of professional support services and tools designed to promote and maintain healthy lifestyles among First Nations individuals and communities. For example, the Kirano Project is an intensive program that fosters "the adoption of a healthy lifestyle through nutrition and physical activity" (FNQLHSSC, 2014, p. 6). The FNQLHSSC published a complementary *Implementation Guide*, a downloadable resource for facilitators, detailing the 8-week program. The Commission provides supports to nutritionists and physical activity specialists for implementing the Kirano program in communities.

Aboriginal Sport and Recreation New Brunswick

Aboriginal Sport and Recreation New Brunswick (ASRNB) is a non-profit youth-oriented organization with a commitment to guiding, mobilizing, and promoting healthy, active lifestyles through the development of sports and recreation opportunities and initiatives for Indigenous Peoples in New Brunswick. The ASRNB is also dedicated to supporting the promotion of excellence in athletes, coaches, and other sports and recreation leaders. Its priorities include growing the New Brunswick Indian Summer Games and making them sustainable. The Indian Summer Games, which began in 1977, diminished in popularity for several years until the ASRNB committed to reviving them in 2010. Since then, the ASRNB has made the games youth-centred and used them to enhance Indigenous pride. The name of the games is contentious, but the ASRNB opted to keep it "to honour the tradition of the former games" (Pruss, 2017, para. 22). While the ASRNB does not host the games, each year it sends a request for a host to the 15 FN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communities in New Brunswick (Laskaris, 2017). The ASRNB has also prioritized strengthening the organization of NAIG and building stronger relationships between NAIG stakeholders (First Nations communities, organizations, Provincial Sport and Multisport Service Organizations, and federal and provincial governments).

Prince Edward Island Aboriginal Sport Circle

The Prince Edward Island Aboriginal Sport Circle supports grassroots initiatives that increase participation in sports among Indigenous Peoples in Prince Edward Island. Recognizing that active engagement in sports opportunities helps build healthier communities and individuals, the PEI Aboriginal Sport Circle helps youth in PEI participate in local, regional, and national sporting events, including sports camps and training, tournaments, and coaching training.

Mi'kmaw Kina'Matnewey Nova Scotia

Mi'kmaw Kina'Matnewey Nova Scotia (MK) promotes education, interests, and rights for Mi'kmaq individuals, schools, and communities across Nova Scotia. It also facilitates lifelong learning. It expands the meaning of education so that each learner recognizes their interests, potential, and capabilities. With a view to incorporating health and wellness into its programming, Mi'kmaw Kina'matnewey hosted its first ever Wellness Camps in 2020. These student-focused events included information about adjusting to learning during the coronavirus pandemic. The camps considered aspects of physical safety and mental wellness and were held in various locations around the province.

Past sports and recreation initiatives have also included a Mi'kmaq Marathon Club, which engages school-aged youth attending First Nations elementary and high schools across Nova Scotia in physical activity, technology, and Mi'kmaq culture, including connecting with Elders (National Centre for Collaboration in Indigenous Education, 2018).

Aboriginal Sport Recreation Circle of Newfoundland and Labrador

The Aboriginal Sport Recreation Circle of Newfoundland and Labrador (ASRCNL) is a skill-building organization aimed at Indigenous athletes, coaches, and officials. It conducts athlete development camps and holds coaching and officials' clinics in Indigenous regions across Newfoundland and Labrador. The ASRCNL partners with its parent body, the Aboriginal Sport Circle, to ensure that the province's athletes, coaches, and officials benefit from association with that larger body (e.g., participation in the National Aboriginal Hockey Championship). It also partners with other organizations to provide cost-sharing and event-hosting for a variety of sports and recreation events. A regional program coordinator in Stephenville ensures the participation of the province's island region.

Other Organizations that Promote Sports and Recreation among Indigenous Populations

The literature review and environmental scan also revealed several sports and recreation organizations and initiatives that are committed to increasing physical activity among First Nations, Inuit, and Métis populations but that are not designated by the federal government or by the provincial/territorial governments as official governing bodies. Many of these organizations work in partnership with Sport Canada, the Aboriginal Sport Circle, and/or the PTASBs. What follows is not exhaustive. It is intended to provide examples of the kinds of existing partnerships and programs in provinces and territories across Canada. Some of these organizations and initiatives did not appear in the literature. In an effort to provide examples from each territory and province, Google searches were used in addition to the literature.

Indigenous Physical Activity & Cultural Circle

The Indigenous Physical Activity and Cultural Circle (IPACC) is a not-for-profit network for First Nations, Inuit, and Métis Peoples who participate in fitness, sports, recreation, and traditional activities (including land- and water-based activities, such as Indigenous ball games, canoeing, and swimming, as well as cultural activities, such as dancing and carving). It aims to improve access to related resources and advance Indigenous Peoples' awareness about, and participation in, health and wellness. As a network resource, IPAAC provides opportunities to connect Indigenous coaches, fitness leaders, and officials (among other fitness-related leadership positions). IPAAC also connects Indigenous educators and researchers in the field of physical activity. It is guided by advisory committees in the following areas: Elders, people with special needs, women, and youth.

IPACC creates fundraising opportunities, resulting in community grants. It also hosts an annual National Indigenous Physical Activity & Wellness conference—Canada's largest conference on physical activity and wellness for First Nations, Inuit, and Métis Peoples. Participants in IPAAC include band council members, health directors, health practitioners, social workers, health employees, academics, coaches, cultural leaders, and any community members interested in sports, recreation, fitness, and traditional activity. Their shared value is "the promotion of health and wellness through physical activity" (IPACC, 2018, para. 2).

Outside Looking In

Outside Looking In is a nationwide organization directed at improving the leadership skills, health, and wellness of Indigenous youth. Its physical activity program is the OLI Dance Program. This program is rooted in the understanding that dance is a transformative activity that can increase youth's motivation to succeed in other areas of life (e.g., high school completion, employment).

Piqqusilirivvik (Inuit Cultural Learning Facility)

Piqqusilirivvik is a division of Nunavut Arctic College and is committed to teaching and strengthening traditional culture and knowledge in the Inuit language. Its classroom courses include traditional games, drum dancing, throat singing, cabin building, and kamik (boot) and mitt making, among others.

Singletrack to Success

Singletrack to Success is an initiative by Carcross/Tagish First Nation (CTFN) to create a first-rate network of single-track mountain biking and hiking trails on Montana Mountain, which is a sacred site of CTFN. At the same time, the project provides local youth with summer jobs. Young people develop and manage (through maintenance) these trails while reconnecting with the land and learning work- and life-skills.

Arctic Wind Riders

Arctic Wind Riders promotes this amateur sport, similar to kite surfing, among young people in northern regions of Canada. It also offers youth leadership training through the involvement of young leaders who share their passion with participants (ISUMA TV, 2010).

Aboriginal Youth First Sports & Rec

The Urban Native Youth Association in Vancouver, BC partners with other organizations as well as Elders and volunteers (e.g., fitness and recreation professionals, athletes, coaches) to run the Aboriginal Youth First Sports & Rec (AYF Sports & Rec) for urban Indigenous youth (ages 11–24). Most of the activities are drop-in and include Japanese and hybrid martial arts, yoga, and track cycling. There is also a First Nations Snowboard Team (not drop-in). The AYF Sports & Rec also offers workshops in professional fitness, nutrition advice, and leadership.

Aboriginal Runners, Cyclists, and Hikers (ARCH)

ARCH promotes fitness among Indigenous Peoples living in Vancouver, BC through running, cycling, and hiking. The organization offers multiple opportunities to enhance health via runs, walks, race events, and more.

Canadian Native Friendship Centre (Edmonton) Powwow Dancing

In partnership with the Edmonton Public Library, the Canadian Native Friendship Centre in Edmonton launched a Virtual Powwow Dancing Class in 2021 for all ages and abilities.

Women Warriors: Indigenous Women's Holistic Health

Originally directed at women in Alberta and Saskatchewan (Lloydminster and Onion Lake Cree Nation), the Women Warriors (WW) holistic health program has expanded to Calgary and Yellowknife. WW is an 8-week wellness program rooted in physical activity that "was developed to address the health risks posed by increased rates of obesity and diabetes among Indigenous women" (Wicklum et al., 2019, p. 174). The program highlights the importance of storytelling and listening, in addition to providing women with "access to exercise instruction and facilities that may have otherwise been inaccessible to participants" (Wicklum et al., 2019, p. 171).

Winnipeg Aboriginal Sport Achievement Centre

The Winnipeg Aboriginal Sport Achievement Centre (WASAC) partners with multiple organizations (e.g., Sport Manitoba, the Government of Canada, Centre for Aboriginal Human Resource Development) to remove barriers to sports and recreation for thousands of children and youth in both Winnipeg and northern Manitoba (the latter via the WASAC North Program). The non-profit organization runs multiple sports and recreation programs, ranging from mainstream (e.g., soccer) to traditional (e.g., jigging).

Waterways

Waterways provides opportunities for Indigenous peoples—youth in particular—to improve their physical activity and increase their connections with their communities via water-based programs, including Day Programs, Day Camps, and Evening Programs, that teach paddling and water safety, among other traditional activities.

Okichitaw Martial Arts Program (Native Canadian Centre of Toronto)

The Native Canadian Centre of Toronto has a wide range of programming rooted in Indigenous ways of knowing and being. The Centre's physical activity-specific program is the Okichitaw Martial Arts Program. Okichitaw draws on the combat techniques of the Plains Cree Nations.

Cultural Cardio (Six Nations of the Grand River)

A member of Six Nations of the Grand River, Cher Obediah became a certified fitness instructor after reconnecting with her heritage via powwows and fancy shawl dancing classes. She created three aerobic classes—cultural cardio, fancy fit, and shawl shape—that fuse cultural

and modern fitness practices. In an interview with CBC, Obediah said, "I called it cultural cardio because if you're going to dance women's fancy shawl, you better have good cardio" (Johnson, 2021, para. 19).

Tribal Vision

Tribal Vision offers First Nations arts education for schools in Ontario, with a specialization in Indigenous Dance. The organization's "Our Dance and Singing" workshops are for elementary and secondary school students, who learn about First Nation music/songs during these interactive sessions. The workshops meet Ontario curriculum objectives for Arts and Health & Physical Education.

Mohawk Council of Kahnawá:ke Recreation Division

The Mohawk Council of Kahnawá:ke governs the Kahnawá:ke Nation in Quebec. Its recreation division aims to reduce barriers to participating in physical activity. In addition to upkeeping parks and playgrounds, it administers the Kahnawà:ke Youth Recreation Fund. Grants are given to youth recreation organizations committed to ensuring that Kahnawà:ke youth have access to recreation opportunities, increasing their participation in recreation, and reducing their financial barriers.

Elsipogtog Health and Wellness Centre

An arm of the Elsipogtog Health and Wellness Centre, the Community, Leisure, and Culture Development (CLCD) offers culture, sports, and recreation services to members of the Elsipogtog Nation in New Brunswick. The CLCD runs a spring break program and a six-week youth summer camp program. It also hosts sports events and leagues (e.g., football) and cultural events (e.g., powwows, drumming).

Kangidluasuk Student Program

The Kangidluasuk Student Program (KSP) partners with multiple organizations (e.g., Nunatsiavut Government, Torngat Mountains National Park, Aboriginal Affairs and northern Development Canada) to offer programs for Nunatsiavut and Nunavik youth in outdoor adventure, Inuit culture, and Arctic science. KSP's foundational program is an outdoor youth summer leadership camp at the Torngat Mountains Base Camp and Research Station in Nunatsiavut, Labrador.

CONCLUSION

While the literature review revealed a number of persistent barriers to physical activity among Indigenous populations, as well as concerning gaps in research and frustrating generalizations about diverse communities, it also uncovered reasons to be hopeful. Increasingly, self-determining individuals and Nations are taking control of their physical activity, infusing it with traditional and cultural practices as well as Indigenous ways of knowing and being, and extricating themselves from centuries of racist practices embedded within mainstream sports. Likewise, the environmental scan affirmed that many partnerships are being forged between national/provincial/territorial Indigenous and non-Indigenous organizations, with the mainstream organizations striving to decolonize their physical activity spaces and practices.

That said, while research is being done (much of it Indigenous-centred/-led) on physical activity barriers, facilitators, and best practices in distinct areas of the country, general Google searches garnered very few results for specific regional programming. They also led to several defunct websites. These findings suggest that either many of the organizations are no longer in operation or need better web presence. It could also indicate that more culturally safe and culturally appropriate programming is needed. Stronger and more numerous partnerships with a shared commitment to decolonized physical activity programming could be a vital first step.

While physical activity is only one determinant of health among many physical, social, spiritual, and emotional determinants of health affecting First Nations, Inuit, and Métis Peoples across Canada, it is nevertheless a critical behaviour for improving their health and well-being. By drawing on strengths-based approaches to improving access to and increasing physical activity among Indigenous Peoples of all ages, skills levels, orientations, and physical and mental abilities, while also confronting some of the tangible and intangible barriers to participating in physical activity, Canada can move one step closer to narrowing the gap between Indigenous and non-Indigenous peoples' health outcomes.

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