

# **North End Sport Framework**

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North End Community Renewal Corporation  
Winnipeg, Manitoba

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## Overview

The North End Sport Framework will be developed and implemented so that it demonstrates the vision of the community. The goal is to create a model that is the building blocks for a healthier community by addressing gaps and creates a framework that is equitable by focusing on skill building; by giving youth the ability to move with confidence, have active culturally affirming experiences, become physically literate and promote life long active living.

Promoting physical activity and sport within the City of Winnipeg's North End will help give children the building blocks to grow into athletes or just the confidence to be active for life, helping them achieve mino-pimâtisiwin (the good life). The framework will promote four principle models; Physical Literacy Model, Long Term Athlete Development Model, Land Based Learning Model, and influenced by the TRC's Calls to Action.

### Priorities of the Framework:

- Bring together sport opportunities within the North End
- Decrease both real and perceived barriers; increasing youth participation
- Increase cultural awareness by addressing TRC calls to action
- Build infrastructure of coaches and volunteers
- Create a love of physical activity and sport in youth that lasts a lifetime

### Vision Statement

The vision is striving to create equitable, integrated, community-centered sport programming for North End Youth.

### Mission Statement

The framework envisions a holistic, community-first approach to sports programming in the North End. The program is based on the tenants of the Four Principle Models of the TRC Calls To Action Related to Sport, Land Based Education Model, Long-Term Athlete Development Model/ Indigenous Long-Term Participant Development Pathway, and the Physical Literacy Model. The framework aims to maximize the strengths of individuals, families and the community while constraints are navigated to ensure a sporting community that is capable, supported, and thrives in collaboration with one another.

## Background

### A Value Based Sport Model (VBSM)

A VBSM provides a framework of values that govern behavior, decision making and what type of sport environment one wishes to create in order to build friendships across cultures while advancing reconciliation efforts in an atmosphere of understanding, dignity and mutual respect. True Sport's True Sport Principles is a model designed to give people, communities and organizations the tools to leverage the many benefits of sport from a platform of shared common values and principles that encourages growth and development of athletes. Values that help athletes in what is right and wrong and what is just or unjust. The Seven Sacred Teachings and the values of the North American Indigenous Games (NAIG) of *Strong, Brave and True*, which have meaning for Indigenous peoples, are values consistent with True Sport Principles and need to be integrated in the proposed VBSM as a common shared value initiative.

### Truth and Reconciliation Commission Calls To Action Related to Sport

The TRC and the Calls To Actions related to sport raised some important questions about sport the importance of sport a cultural practice that can potentially foster reconciliation. Below are four of the five Calls To Actions related to sport that can be adopted, are practical and can unify people through sport.

#### #87: Celebrate Indigenous Contributions to Canadian Sport History

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

#### #88: Enhance Athletic Development

Regarding Calls To Action #88 that calls upon all levels of government to take-action to ensure long-term Aboriginal athlete development and growth, and continued support for the North American Indigenous Games (NAIG), including funding to host the games and for provincial and territorial team preparation and travel.

#### #89: Promote Physical Activity, well-being, and Reduce Barriers

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

#### #90: Establish stable Funding, Programs for Coaches, Anti-Racism Awareness

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

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

(Truth and Reconciliation Canada, 2015).

### Land-Based Education Model

The ILTDP Holistic Model (physical, mental, spiritual and emotional health) maximizes experiences in sport at specific ages and stages, enhances their success and increases their chances of being active long term in sport. The holistic model suggests skill development occur in safe environments to self-express and to take risks. One model that aligns with this and can be a platform for holistic development is a Land-Based Education Model that assumes an environmental approach to learning that recognizes the connection and relationship of Indigenous peoples to the Land and grounded within Indigenous knowledge.

Land-based activities can help with the physical capacities of skill development; training methods; growth and development of healthy lifestyles and proper nutrition. Land-based activities can also challenge athletes' mental development (intellectual and emotional) by discovering personal limits, build leadership skills and confidence to reason, analyze, and apply information in their sport, manage their future responsibilities as individuals and as a team member. Teaching the values of the NAIG of *Strong, Brave, True can* contribute to the strong mental-emotional health when they express humility, positive self-esteem, and pride in their identity. An athletes' spiritual growth can lead to the reclamation of identities through ceremony, spiritual activities and teachings that connect athletes to the land they play on. The idea is that interaction with Indigenous culture will feed and nourish the spirit of athletes. Below are some insights in land-based learning.

### Land-Based Learning

"Land-based Learning provides an opportunity for students to experience "Walking in Two Worlds"... [and to try] "Two-Eyed Seeing". [These terms refer] to learning to see from one eye with the strengths of Indigenous knowledge and ways of knowing, and from the other eye with the strengths of Western knowledge and ways of knowing and learning to use both these eyes together, for the benefit of all. In Land-based Learning, co-teaching takes place with the student learning as the Elder teaches side-by-side with an academic teacher."

“Land-based Learning challenges students and teachers to reach beyond the normal ways of learning. Teachers must work with Elders to understand how curriculum may be taught on the land, and be both bi-cultural and inclusive of all students. In this regard, Elders are an integral part of the land-based learning experience, as they participate in the pre-teaching and planning days in the months prior to the camp itself. Through the pre-teaching and planning, Elders and teachers collaborate on how best to meet the intended outcomes of the camp. Through this process, teachers have the opportunity to learn the traditional teachings of the Elders while Elders learn about the curriculum and how its outcomes may fit within traditional teachings and learnings. This way, it is not only the students who benefit from land-based learning, but also our teachers and Elders.”

“Through authentic land-based learning, they gain a significant understanding of themselves as First Nations or Métis persons. They come to respect their own heritage in a way they never have before... This demonstrates itself in many ways such as a renewed respect for their own history and a new way of seeing the Elders who care so much for them. There comes a commitment to not only survive and succeed in the “Two Worlds” but to be leaders for positive change; to find ways to contribute successfully in the contemporary world while understanding ancient learnings and traditions. It provides an equitable opportunity for all students to grow, learn and flourish.”

(Living Sky School Division No. 202, 2015)

### Physical Literacy Model

The Physical Literacy Model builds on *motivation and confidence* which refers to an individual’s adoption of physical activity as an integral part of their life. One stage, individuals gain *physical competence* along with the ability to develop movement skills and the capacity to experience a variety of movement intensities and durations. Another stage is building *knowledge and understanding* to identify and express the essential qualities that influence movement, understand the health benefits of an active lifestyle. Lastly, a stage of *engagement in physical activities* for life means taking personal responsibility for physical literacy by freely choosing to be active on a regular basis. This involves prioritizing and sustaining involvement in a range of meaningful and personally challenging activities, as an integral part of one’s lifestyle.

“Physical literacy is when kids have developed the skills, confidence, and love of movement to be physically active for life” (Active for Life). Those who are competent to move become confident to move, which results in people who are motivated to move. “Physical literacy is the motivation, confidence, physical competence, knowledge and understanding to value and take responsibility for engagement in physical activities for life. Everyone can develop physical literacy, regardless of culture, age, gender, socio-economic background or ability. Physical literacy opens the door to a world of opportunities in physical activity, sport, and daily life. The development of physical literacy is essential to living an active, healthy life. The development of

physical literacy is a lifelong journey as opposed to a state or destination” (Participation, see Appendix A for more information).

## Long-Term Athlete Development Model

We investigated the Indigenous Long-Term Participant Development Pathway (ILTDP) as a culturally relevant model that maps out an athlete’s start in sport and how they can eventually reach elite sport. The ILTDP is derived from the Long-Term Athlete Development Model (LTAD), an athlete-centered model also designed to serve the athlete’s long-term development, growth in skills and achievement in supporting training, competition, and recovery programs based on developmental age - rather than chronological age. These two models demonstrate how athletes can interact between Indigenous sport and mainstream sport. A sport program with curriculum and holistic program activities that introduces athletes to the NAIG movement, Indigenous contribution to sport and how a VBSM can increase participation for all North Enders.

Sport for Life LTAD states that “Science, research, and decades of experience all point to the same thing: kids and adults will get active, stay active, and even reach the greatest heights of sport achievement if they do the right things at the right times. This is the logic behind the Long-Term Athlete Development Framework (LTAD). Awareness and First Involvement stages engage individual in sport and physical activity, they must be aware of what opportunities exist, and when they try an activity for the first time, it is critical that the experience is positive (Sport for life).”

## Developing Programs for North End Youth

### Barriers

The North End Sport Form done in 2016-2017 worked with local organizations to identify the barriers that prevent participation in sport. The most common barriers identified were; transportation, financial barriers, nutrition, sustainability of programs, and lack of volunteers and leadership. (S.Ophey. 2017. The North End Sport Form.)

Through the recommendations of the action plan in the North End Sport Form the real barriers will be addressed in the proposed framework. To assist with transportation NECRC has a bus available for groups to book to use, which can be utilized for team or organizations needing travel to events. For participants traveling a smaller distance can utilize a walking bus. A walking bus is when a group of the participants walk together with the instructor or volunteer.

Programs should also not have a registration fee or cost to the participant. The program could also have little equipment needed or it was provided to help with the financial barriers the participants may face.

After each session of the program a healthy snack should be provided, the snack allows the participants to concentrate on the activity happening and not any potential hunger. A snack can also be useful to get children to try a new activity they may be unsure of, having something for them to look forward to can keep them from leaving the program and have them try new things. Example of a healthy snack the children could enjoy; granola bars, water, and apples or oranges.

To increase leadership and volunteers it is important to recruit current leader who will make the experience for participants better. The more passionate the current leaders are the better experience the children will likely have, feeding a love of sport and physical activity. The more the current participants enjoy their time in programs the more likely they will come back and be leaders themselves when they are older.

### Perceived Barriers

Perceived barriers such as age, gender, and the diminished perception of sport or physical activity can be prevalent in any program. A perceived barrier some of the participants, mostly girls, may face is that they do not feel comfortable participating in games with the opposite gender, and that they were not interested in any physical activity. To overcome some of these barriers the programs offered should also offer a gender separate option. This is so those who feel uncomfortable participating with the opposite gender can play in an enjoyable setting. Also having participants begin a physical literacy program at a young age can also help instill confidence to overcome this barrier as well.

Below is a table that is based on the solutions proposed by the last North End Forum report (2017):

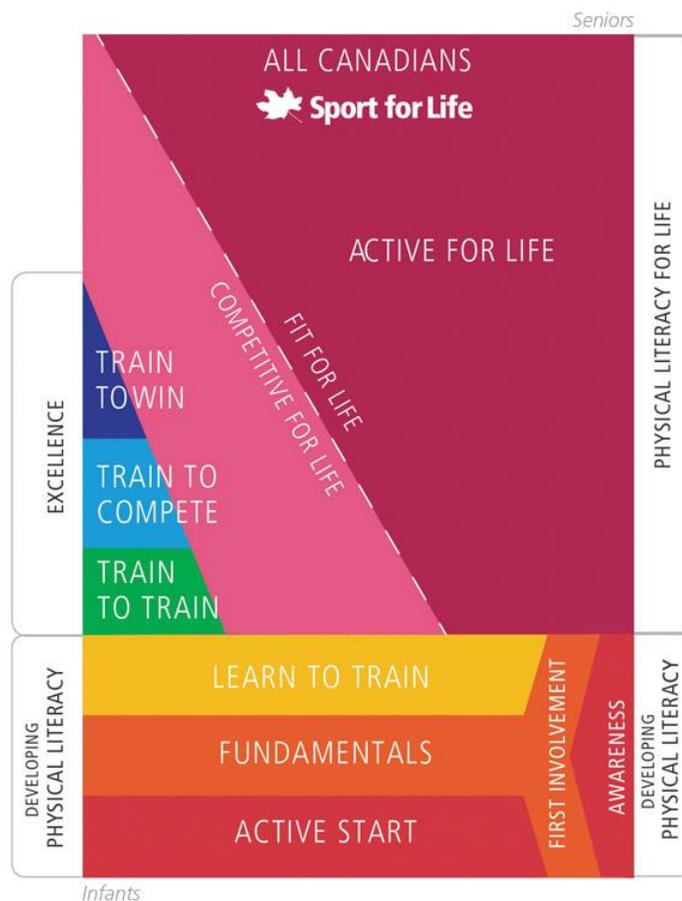
<b>Recommendations</b>	
Financial	<ul style="list-style-type: none"> <li>• Have a free usage for sports teams in the North End.</li> <li>• Have City staff members attend registration nights to help fill out subsidy forms.</li> </ul>
Nutrition	<ul style="list-style-type: none"> <li>• Have an after school snack program to offer nutritious snacks before kids go home or to sporting activities.</li> </ul>
Accessibility	<ul style="list-style-type: none"> <li>• Create sports teams within the North End.</li> <li>• Have a volunteer coordinator due a community inventory to access resources, facilities, and rate of usage to properly allocate the resources.</li> </ul>
Leadership	<ul style="list-style-type: none"> <li>• Sports groups take a more active role in searching for quality leaders.</li> </ul>
Volunteers	<ul style="list-style-type: none"> <li>• New populations need to be sought after such as, high school students, seniors, university students and Indigenous community members.</li> <li>• Current volunteers need to be supported in received the specific training and certificates to be eligible to volunteer.</li> <li>• Have more structured volunteer set up</li> </ul>

## Holistic Model

Any programs created for youth within the North End should first work to alleviate all barriers that the participants may face, as discussed in the previous section.

Programs should then address the participants as a whole, not just focusing on the physical activity that will be happening during the program. “All four of the major aspects of the Holistic Model – physical, cultural, mental (intellectual and emotional), and spiritual – need to be developed to promote each participant’s full health as a human being. Different aspects may be emphasized to different degrees at different times in each participant’s journey, but it is essential that all four aspects be honoured. This is how we create balance for communities and individuals while respecting the unique journey of each person.” (Indigenous Long-Term Participant Development Pathway 1.2. *Sport for Life*. 2019).

All sport programs should also follow the Long-Term Athlete Development Pathway/Indigenous Long-Term Participant Development Pathway. These pathways help create a framework to get participants from an Active Start to being Active For Life.



(Indigenous Long-Term Participant Development Pathway, pg.13).

## Use of Traditional Indigenous Games

An active start developing Physical Literacy is important to get kids confident in their movements so they can move along the ILTPDP. One way we can help develop Physical Literacy in a holistic way is using Traditional Games of Indigenous Peoples; most of these game have a focus on the FUNdamental skills needed in other sports (running, jumping, throwing, etc.). Even if the program is being designed for participants older than the Fundamental or Learn to Train stages, the traditional games can still be used in practices or warmup. This will help the programs have a cultural aspect to engage the participants (see appendix B).

Other ways we can make sure programs follow the Holistic Model include;

## Land Recognition Statement

Begin programs with a land recognition statement:

“We would like to begin by acknowledging that we are in Treaty 1 territory and that the land on which we gather is the traditional territory of Anishinaabeg, Cree, Oji-Cree, Dakota, and Dene Peoples, and the homeland of the Métis Nation.” (University of Manitoba. *Traditional Territories Acknowledgement*, 2015)

## History of Sport

When possible it is important to teach the participants in the program about the history of the sport they will be participating in. How this is incorporated into the programs will depend on the type of program or sport involved. Having an understanding of the background or history of the sports may help some participants have a better connection with the program.

## Smudging

Smudging is a common tradition for many indigenous peoples. It involves burning sacred medicine, often sage or sweet grass, and is used to purify the body, soul, and to bring clarity to the mind.

“Smudging allows people to stop, slow down, and become mindful and centred. This allows people to remember, connect, and be grounded in the event, task, or purpose at hand. Smudging also allows people to let go of negative feelings and thoughts. Letting go of things that inhibit a person from being balanced and focused comes from the feeling of being calm and safe while smudging.” (Government of Manitoba. *Smudging Protocol and Guidelines: Smudging Protocol and Guidelines for School Divisions*, 2019).

Smudging before the program or sport can let the participants let go of any negativity and focus on the activity. Sports and physical activity are often seen as a way to release stress, by incorporating a smudge it can add to those benefits while looking after the participants’ mental and spiritual well-being.

## NAIG

The North American Indigenous Games is a multi-sport event and cultural celebration involving Indigenous athletes from across North America staged intermittently since 1990. The games hosted in Halifax in 2020 are expected to have 5000 participants. The NAIG is a great opportunity for Indigenous youth from across North America to represent their province or territory. To get more North End youth involved in NAIG, organizations need to make sure the youth are aware of the games and how to get involved, as well as prepare them to be in the Train to Compete/Train to Win stages of the ILTPDP.

## Volunteers

The lack of volunteers was identified as a barrier by organization in the 2017 North End Sport Forum. To start building a larger network of coaches, leaders, and volunteers the programs should try to involve parents or guardians as often as possible. If the parents feel welcome to watch or even participate in some aspect of the program they may be want to become more involved. Ensure parents or guardians know how they can help your organization and where they can access resources to do so. Often Parents are unable to volunteer their time do to other commitments, organization need to recruit volunteers elsewhere.

High schools and Universities are great resources for organization to find volunteers. “The Winnipeg School Division in the North End has a volunteer credit program, but students have to seek out organizations that they would like to volunteer with and in some cases the credit is not advertised to students as an option. High school students might be too young to run programs, but getting them involved is the first step in creating future role models, volunteers and coaches. It would be of great benefit for sport organizations to go to high schools and present their volunteer positions to them” (Ophey. *North End Sport Forum*, 2017).

“University students tend to look for experience within their degree to increase recognition and add to their resumes. By advertising volunteer opportunities to students the volunteer base would increase, but it would also be a ‘win win’ situation. Organizations get quality, experienced volunteers and the students would receive experience. As with high school students, if organizations came to universities and spoke about opportunities to network and to gain hands-on experience it would be an excellent recruitment tactic to gain new volunteers and upcoming leaders” (Ophey. 2017).

It is also important that programs create opportunities for participants to teach skills they have learnt to others, this can encourage them to become leaders themselves. Having youth take on a leadership role will help the longevity and consistency of the programming through having volunteers.

## Crime Prevention using Sport

Using sport programs as a crime prevention method could help organizations with certain funding and grants. Programs that are considered to help with crime prevention are ones that follow a Holistic Model and teach youth other life skills. The United Nation Office on Drugs and Crime have started an initiative called “Line Up, Live Up” in 2017, it promotes sports and activities to prevent crime and to build resilience of at-risk youth. Strengthening the life skills of youth is a key objective in order to minimize risk factors and maximize protective factors related to crime, violence and drug use. It does this “through the Line Up Live Up programme, sports coaches, teachers and others working with youth in sports settings can target valuable life skills, such as resisting social pressures to engage in delinquency, coping with anxiety and communicating with peers, through a set of interactive and fun exercises” (UNODC. *Youth Crime Prevention through Sports*, 2017).

Following the work already done by the United Nations, we can bring elements for their program into ones created for youth in the North End. Giving youth the confidence and life skills to help them strive for opportunities other than drugs and crime. Sport and other recreation opportunities can be a cost effective way of reducing crime in the Community. Giving youth a place to go with a purpose can keep them from negative influences.

“One evaluated program in Canada is known as PALS. It was implemented in a housing complex where 417 children between the ages of 5 and 15 years lived. It offered skill-development programs, including guitar, ballet, judo, and swimming to young people living in a housing complex. The experimental housing complex was compared with a control housing complex where young people were involved in a “lower-key, recreation-and- activity program” (Jones and Offord 1989, p. 739). The program was effective as a crime prevention strategy. During the course of the PALS program, children committed fewer serious offences and security violations at the housing complex. The program was also cost-effective; it costs much less than what would have been spent on policing and cleaning up graffiti. Programs such as this operate to divert young people from deviant activity by involving them in physical activity.” (Cameron, MacDougall, 2000).

Sport programs within the North End that follow a Holistic Model should impact the participant’s physical, cultural, mental and spiritual well-being. By following this model and the practices outlined in this framework, organizations within the North End can make an immense impact on the overall well-being of the community they serve.

## Appendix A:

### Resources

Collins, N. *Science Says Burning Sage Can Clean The Air And Improve Your Health*. (2019). <https://www.lifehack.org/426156/science-says-burning-sage-can-clean-the-air-and-improve-your-health>

Government of Manitoba. (2019). *Smudging Protocol and Guidelines: Smudging Protocol and Guidelines for School Divisions*. [https://www.edu.gov.mb.ca/iid/publications/pdf/smudging\\_guidelines.pdf](https://www.edu.gov.mb.ca/iid/publications/pdf/smudging_guidelines.pdf)

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

North American Indigenous Games. <http://naigcouncil.com/>

Public Safety Canada (2017). *Canada Research Highlights: Sports-Based Crime Prevention Programs*. <https://www.publicsafety.gc.ca/cnt/rsracs/pblctns/2017-h03-cp/2017-h03-cp-en.pdf>

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United Nations. *Line up live up: trainer manual life skills training through sport to prevent crime, violence and drug use* (2017). [https://www.unodc.org/documents/dohadeclaration/Sports/Trainer\\_Manual\\_eBook\\_final.pdf](https://www.unodc.org/documents/dohadeclaration/Sports/Trainer_Manual_eBook_final.pdf)

## Appendix B:

### Traditional Games of Indigenous Peoples

#### Stone Game

**Skills:** Underhand throwing, catching

**Players:** Individual

**Equipment:** 4 Stones

**Object of the Game:** To throw stones in the air and catch them.

**Description:** Using only one hand, the stones are placed in a square pattern. Throw 1 stone up, pick 1 stone with the thumb and forefinger. Catch the stone in the air with the back of the hand. Do this with all 4 stones.

**Indigenous People:** Cree

#### Keep Away Ball

**Skills:** Jumping, throwing, catching

**Players:** 2 equal teams

**Equipment:** Small ball

**Object of the Game:** Try to keep possession of the ball while throwing it back and forth to a teammate. No score is kept and there are no winners or losers.

**Description:** The ball is thrown to a teammate. The opposing team tries to gain possession of the ball by jumping to intercept it.

**Indigenous People:** Inuit

#### Ball Game

**Skills:** Throwing, dodging

**Players:** 2 equal teams

**Equipment:** Large Ball

**Object of the Game:** To work as a team to throw a ball, tagging the opponents.

**Description:** Teams line up facing each other about 9 meters apart. An umpire stands in the middle. Teams throw a ball at the opponents on the other line. Any player who hits the umpire is out. Traditionally, this game is played by both boys and girls.

**Indigenous People:** Metis

#### Foot Races

**Skills:** Running

**Players:** Individual

**Equipment:** Race markers

**Object of the Game:** To get across the finish line.

**Description:** Race course are set up short distances or cross country. Players line up at the starting line. Traditionally, races were associated with ceremonies and large group gatherings. It provided not only

fitness and competition between villages or cultural groups. Each group selected 2 or 3 representatives to race for the group. The honor of winning went to the group as well as the individual. Relay races prompted teamwork.

**Indigenous People:** All Manitoban Indigenous Groups

### **Stick Throw**

**Skills:** Throwing

**Players:** Individual

**Equipment:** 1 stick, 30-50 cm in length per player. 1 stick as target. Masking tape to mark starting line.

**Object of the Game:** To throw your stick closest to the target stick.

**Description:** The target stick is put firmly into the ground. The players line up about 30 meters from the target. The sticks are thrown and the player who lands closest to the target stick wins. Traditionally, this game was accompanied by gambling.

**Indigenous People:** Dene

### **Toss the Ball**

**Skills:** Throwing, catching

**Players:** 2 teams

**Equipment:** Ball

**Object of the Game:** To pass a ball back and forth without dropping it.

**Description:** Players form a circle. The ball is thrown back and forth, a player is out when the ball is missed. The last player who has not missed the ball is the winner. Traditionally, men and women play together.

**Indigenous People:** Cree

### **Knee Jumping- *Peeletataq***

**Skills:** Jumping, balance

**Players:** Individual

**Equipment:** Mats or a soft surface

**Object of the Game:** To be the last player knee jumping.

**Description:** Players start from the kneeling position with toes extended backwards and hands on hips. Players spring to feet then drop to knees

**Indigenous People:** Inuit

### **Ring and Pin**

**Skills:** Underhand throwing

**Players:** Individual

**Equipment:** Ring and pin set

**Object of the Game:** To catch the ring on the pin.

**Description:** The pin is held up on the right hand between thumb and forefinger. The target hangs loosely and is then tossed upward and forward. Players try to catch as many rings and the target with the pin on each throw. The highest score is given for catching the hide flap at the end.

**Indigenous People:** Cree, Dakota, Dene, Inuit, and Ojibwe

### **Moosekin Ball**

**Skills:** Running, throwing, trapping, dodging

**Players:** 2 teams

**Equipment:** Tennis ball

**Object of the Game:** One team tries to keep the ball up in the air while the other tries to bring it down.

**Description:** Team A is only allowed to bat or volley the ball. Team B tries to grab it and run with it or throw it. If team B takes possession, players from team A can wrestle team B for the ball. If team A wrestles the ball back, the player must immediately volley the ball to a teammate. When the ball hits the ground, the first player to touch it takes possession. A player from team A must volley the ball while a player from team B can run with it or throw it. No score is kept and there is no winners or losers. Traditionally, men and boys form team A and played against the women and girls (team B) the ball was made of tanned moose or caribou hide stuffed with moose hair or wet moss.

**Indigenous People:** Dene

(The Winnipeg School Division No.1 (2001) *North American Indigenous Games: Teacher's Resource*.71-91).

### **Longball**

**Skills:** Throwing, dodging, running

**Players:** 2 Teams

**Equipment:** Mats, foam soccer ball or dodge ball

**Object of the Game:** To hit a ball towards the opposing team and run to a line and back to score a point.

**Description:** The opposing team has to catch the ball and hit three players before getting the ball back to the hitter.

**Indigenous peoples:** Cree

### **Akrurak/Aquijut**

**Skills:** Kicking

**Players:** 2 Teams

**Equipment:** Soccer ball

**Object of the Game:** To kick a ball passed the opposing team and into their net.

**Description:** Two teams standing in a line facing each other and pass a ball to break through the other teams line. Once the ball breaks the opponent's line they try to kick the ball into the other teams net. The game would traditionally be played outdoors with the nets made out of snow.

**Indigenous peoples:** Inuit

(Mr.Mayberry's PhysEd Class. 2016. *Aboriginal Perspectives*.  
<https://mrmayberrysphysedclass.wordpress.com/2016/03/12/aboriginal-perspectives/>)

### **Foot Tag**

**Skills:** Running, balance

**Players:** 6+

**Equipment:** None

**Object of the Game:** To avoid being tagged.

**Description:** One person is 'it', this person tries to tag other opponents' feet with their feet. Once someone is tagged they become 'it' and they switch roles.

**Indigenous peoples:** Inuit

### **Back Slapping Race**

**Skills:** Running

**Players:** Two runners

**Equipment:** line markers

**Object of the Game:** To catch the other runner and tag their back.

**Description:** A square is marked out on the ground and runners start at opposite corners. Once signaled to go they run around the marked course trying to catch and slap the opponent's back. The runner who slaps the others back is the winner. The course can be a range of sizes.

**Indigenous peoples:** Dene

### **Back Push**

**Skills:** Balance

**Players:** 2

**Equipment:** None

**Object of the Game:** To push the opponent out of the designated area.

**Description:** Players sit on the floor back to back. With their knees bent they interlock arms, when signaled by a judge, the players attempt to push the opponent out of the designated area.

**Indigenous peoples:** Inuit

(High Five. *The Indigenous Games for Children Resource.*

<https://www.nscrd.com/uploads/document/files/indigenous-games-for-children-en.pdf>)