

Determining Sporting Success as Indigenous Peoples living in the Nlaka'pamux
Territory: A Mixed Qualitative Approach

by

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B.A., Recreation Health Education, University of Victoria, 2006

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Supervisory Committee Page

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Abstract

This study focused on exploring the key markers associated with how Indigenous Peoples living in the Nlaka'pamux Territory perceive success in sport. It was designed using Community-Based Participatory Research (CBPR) approach and underpinned by decolonial theory that attempts to deconstruct colonial misunderstandings by drawing on the rich lived experiences of Indigenous Peoples in community. Six individuals from the Citxw Nlaka'pamux Assembly were part of a conversation circle that employed open-ended questions and a conversational interviewing style. An interview guide was also used alongside the broader research questions that specifically looked more in-depth at how the Citxw Nlaka'pamux Peoples define success in sport.

By employing thematic analysis to identify common markers in the data, we were able to address the overall research questions. The key markers identified were *zu?zu?scút* (take courage, feel encouraged, courage), *knám* (support help along, access), *ce?c?ex^w* (showing happiness/love, enjoyment), relationship, *nkseytkn* (family, community, cohort,), *w?ex^w* (Live, Be as you are, self-determination) and *łəqmeýt* (cultural teachings, values, and principals, identity).

The findings contribute important knowledge for grassroots sports organizations, through to provincial and federal sporting bodies, in addressing the lack of Indigenous voice currently existing in the conventional sporting environments. For success to be achieved, there is an urgent need to include more grassroots local level sporting experiences, and to ensure Indigenous Peoples' voices are included at all planning stages for all levels of sport.

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Glossary of Terms

- **Reconciliation** | The TRC offers a general framework for understanding what reconciliation means. It says reconciliation is about establishing and maintaining a mutually respectful relationship between Indigenous and non-Indigenous people in this country (Forsyth, 2018).
- **TRC Calls to Action 87-91** | Truth and Reconciliation Commission of Canada mandate was to inform all Canadians about what happened in Indian residential schools in Canada. There are 94 calls to action put in place. 87-91 are the calls put in place to help redress the legacy of the residential schools and advance the process of Canadian reconciliation specific to sport (TRC of Canada, 2015).
- **Indigenous** | For this document, Indigenous is used as a term inclusive of all First Peoples, (Inuit, Metis, First nations, Aboriginal and Indigenous), or purely the people whose ancestors lived for millennia on the lands of Turtle Island, now known as Canada, before European colonization (Mckenna, 2018).
- **Indigenous Knowledge** | For this document, I use the term Indigenous knowledge to describe local, culturally specific knowledge unique to a certain population. Indigenous knowledge is often depicted as being alive, in current use, and transmitted orally. The use of Indigenous knowledge is driven by ethical protocols including treating it with respect and care and with the acute understanding that it is shared to benefit others (McGregor, Restoule, & Johnston, 2018).
- **Sport** | While there are varying definitions of the word ‘sport’, the Oxford Dictionary (2018) states that it is an activity involving physical exertion and skill in which an individual or team competes against another or others for entertainment. Most Indigenous languages did

not have a word translating to “health”, as it was not a separate entity but a part of a larger whole (McIvor, 2009). As this paper will show, sport is not a separate entity for Indigenous people, it is a way of living. Therefore, for the purpose of this paper, I chose to not define it and I am allowing the space for the individual to define sport as they see it themselves.

- **zuʔzuʔscút (zoh-zoh-shchoot)** | Feel encouraged, courage
- **kńóm (k-n-em)** | Support, help along
- **ceʔcʔexʷ (chah-chah-aoxw)** | Showing happiness, love
- **nkseytkn (n-k-shayt-kin)** | Family, community, cohort
- **wʔexʷ (wuh-axw)** | Live, be as you are.
- **łəqmeʔt (tl-ek-mayt)** | Cultural teachings, values, and principals.

Acknowledgments

I would like to acknowledge with respect the history and culture of the Coast Salish and Straits Salish Peoples on whose traditional lands I live and work. We acknowledge with respect the Lekwungen-speaking Peoples on whose traditional Territory the university stands and the Songhees, Esquimalt and WSÁNEĆ Peoples whose historical relationships with the land continue to this day.

I would like to acknowledge with respect the history and culture of the Nlaka'pamux Peoples on whose traditional lands I was welcomed to work. I acknowledge with respect the Nlaka'pamux speaking Peoples on whose traditional Territory this study took place and the Nlaka'pamux Peoples whose historical relationships with the land continue to this day.

I am very grateful to the Citxw Nlaka'pamux Assembly (CNA) and the bands that make up this assembly who spoke openly with me about their views on sport within their communities, as well as what success looks like in sport from the perspective of their family, community and as an individual. A huge thanks to Bernard (Buzz) Manuel as an amazing cultural advisor and a friend through this whole process. Thank you to Wayne Kaboni and the other staff who make up the CNA. Thank you to all of the individuals from the Ashcroft Indian Band, Boston Bar First Nation, Coldwater Indian Band, Cook's Ferry Indian Band, Nicomen Indian Band, Nooaitch Indian Band, Shackan Indian Band, and Siska Indian Band who welcomed me into their community with open arms.

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Dedication

This thesis is dedicated to Bernard Manuel, Wayne Kaboni and all the Nlaka'pamux Peoples within the Citxw Nlaka'pamux Assembly who continue to work to keep their communities healthy, active and their cultures alive and well.

Chapter 1: Introduction

1.1 Overview

The purpose of this paper is to understand the current impacts colonization had in sport for the Indigenous Peoples of the Nlaka'pamux Territory and trying to determine the key influential markers that are required to better understand and support the process of achieving success in sport for these communities. Colonization in sport is not something individuals think about every day, especially if you are a Caucasian middle-class athletic individual in Canada, as you are less likely to be directly impacted by the colonial movement. Mundel and Chapman (2010) state that when it comes to sport, the impacts of colonization are quite apparent and that sport carries historical and cultural baggage especially from its hegemonic core. Hegemonic societies and colonization have been at the root of creating a Euro-Canadian context in the sporting society. Les Carpenter (2016) claims that he can't ignore the fact that last year's Women's World Cup winners were almost all white, or that several of the non-white players on the US Copa America roster grew up overseas, noting that "people don't want to talk about it" (p.1). This experience was also found in Canada as Craig (2009) comments that "cost, cultural differences and, for some, a seemingly uninviting atmosphere are keeping immigrants and non-whites from playing Canada's game" (para. 5).

Specifically, this is something that Indigenous Peoples have faced for generations. It is for this reason, the development of the Truth and Reconciliation Calls for Action (TRC) in Canada was created and implemented in 2015. The Government of Canada put forward 94 calls to action in order to redress the impacts of residential schools and acknowledge the extreme impact colonization had on our Indigenous Peoples of Canada and in hopes of leading to reconciliation for these communities. Within the 94 calls to action, five are specifically

designated to sport reconciliation. Call numbers 87-91 directly speak to sport and reconciliation and address the need to reduce barriers to sport participation for Indigenous Peoples because presently it still is not working (TRC of Canada, 2015). Craig (2009) provides an example of one of the aspects clearly not working. He states that while Hockey Canada doesn't keep race-based statistics, many involved with the sport say few players are of non-white descent. Therefore, without acknowledging the colonizing impact of sport towards Indigenous Peoples, the TRC's objective of reconciliation will be difficult to achieve (Forsyth, 2018).

Despite the on-going challenges in sports concerning Indigenous Peoples, governments and organizations are obligated to work towards reconciliation (Forsyth, 2018). Provincial organizations such as ViaSport, the provincial funding body for sport are now providing funding to the Provincial Sporting Organizations (PSO's) in BC to add Indigenous elements to their programs (ViaSport, 2019). As well, the Indigenous Long-Term Participant Development Pathway (ALTPDP), a program to help the PSO's add Indigenous culturally safe elements to their programs was developed in partnership by the Indigenous Sport Physical Activity Recreation Council (ISPARC) and Sport for Life (Sport for Life, 2016). Despite all of this reconciliation around sport, I question whether researchers, planners and all involved in the development of sport programming stopped to consider what success in sport as Indigenous Peoples even looks like, and if the programs they are developing are in tune with the needs, desires and hopes of the individuals participating. What does success in sport truly mean for Indigenous Peoples and have we been receptive to listening to their voices and needs? Without knowing the answers to these questions, is success even possible? For this reason, a community based participatory research study was considered an important social and cultural imperative underpinning this study, as more literature is needed to help understand the voices of the

Indigenous people living in BC as well as, an increased cultural sensitivity of Indigenous Peoples sporting aspirations and needs in community.

1.2 Purpose of Research

The study explores what success looks like in sport for First Nations Peoples living in the Nlaka'pamux Territory, and focuses on their voices to determine this. Working with the individuals and families within the 8 nations of the Citxw Nlaka'pamux Assembly (CNA) we seek to learn more about how they perceive success in sport as an individual, in their family or in their community, and what aspects are truly important to create that success.

This exploration used both Indigenous and non-Indigenous qualitative methods throughout the process. The research project was developed in partnership with the CNA community and involved working alongside a cultural advisor from the CNA. In order to explore the stories around success in sport within the communities of the CNA, we engaged the use of the conversational method. Using more of a cultural approach also allowed me the space to do decolonizing research (Schinke, 2010). With this knowledge, the research was designed using Community-Based Participatory Research (CBPR) concepts (Simonds, 2013), while allowing the space for the whole project to be grounded in Indigenous methodologies (Wilson, 2001). The research design helped to ensure a partnership in practice existed, and that all of the decisions within this project were made in partnership with the communities involved in the study. Moreover, putting the stories of the people participating first was an integral part of building trusting and mutually respectful relationships throughout the study. It shows the importance of privileging Indigenous Peoples voices in sport, in that, if not heard, sport may not always be a positive influence or determinant for this group. More specifically, without their voice is success in sport actually achieved in the way they see or perceive success?

1.3 Situating the Researcher

One of the most unique aspects of Indigenous methodologies and research is in the value of one's story. Therefore, in my goal for achieving an ethical engagement which includes, both critical self-awareness and ethical listening practices, I knew I was obligated to reflect on my own location prior to engaging with the Nlaka'pamux Peoples. I also needed to be aware and be willing to address my own biases, privileges and placement in society that I might inadvertently carry into the research process. Spivak (1993) is particularly critical of intellectuals who do not reveal their own ideology and position as Western intellectuals in discourses about 'the other.' If the researcher has an analytical understanding of her/his own position both in interests and desires, as well as their privileges of power, she/he can be better prepared to engage ethically with those whose lives they study. In this thesis, I have sought to be self-aware, honest and open about my position, and about who will benefit from me doing this research.

I grew up the 2nd of three children in a middle-class Jewish family of Euro-Canadian heritage: Polish, Ukrainian, Russian and English. I was raised in Calgary in my early years, and attended a private Jewish school for grades one through six. Within the walls of my school, I used my given Hebrew name, learned the stories of my people, celebrated our Jewish holidays, as well as experienced great learnings through the "grandparents" around us who experienced the Holocaust. Despite the fact Judaism is considered a minority religion in Canada, as a Caucasian Canadian settler, the state has generally supported my immigrant and settler ancestors' ways of thinking and their well-being.

At a young age, however, I personally experienced a few anti-Semitic interactions and I quickly developed a dislike for difference, whether it be culture, race or religion. Honestly, my parents were concerned, as I became completely devoted to learning and separating myself from

racial and/or prejudicial differences. These experiences significantly impacted my world views and mindset. I also deeply disliked how aspects beyond our control (simply the way we were born or believed) provided people with ammunition for hatred. It was in grade 7, I started to truly just see humans as humans, and decided equality was the most important thing.

I was always an athletic child, but I didn't participate in sport despite my privilege of having access to all kinds of sport both financially and locally. However, in grade 7, I found soccer. I was having a great deal of success in the sport and I transitioned to a competitive format. I was winning gold medals, playing on high-level teams, scoring goals and making friends. I had access to coaching, teams, uniforms, fields, and tournaments. Despite my views of equality, I was still not aware that access to these things was coming from a place of privilege. I simply believed sport could solve all of the world's problems.

Fast-forward to my first degree at the University in Victoria. I started the recreation and health program while still playing as a high-level and avid soccer player. As I was required to do co-op work experiences, I stumbled upon an opportunity with the Indigenous Sport and Recreation Association (ASRA). It was very nerve-wracking yet exciting, as I became the first non-Indigenous person they ever hired. I loved the opportunity to learn about new people, places and cultures. and naively up until this point, I was a believer of equality, blindly walking through my own world with privilege. I thought sport could change the world and due to the colonized education system, I knew very little about the colonization of our Indigenous Peoples, especially when it came to sport. I have always believed in the power of sport and its ability to act as a language that can transcend cultural barriers and help overcome some of the challenges of inequality. I believed that sport was a large part of the solution for solving our Indigenous issues. This belief characterized as a "dogged modernization philosophy" in Sport for Development and

Peace (SDP) where sport is ‘universal’ and presumed to overcome the challenges of culture and inequality (Darnell & Hayhurst, 2011, p.189). With the help of my amazing colleagues and an unbelievably kind and honest boss, I started to unlearn, learn and re-learn. My ontological views started to shift around this philosophy in sport, as I now developed a better understanding of the history that makes these past beliefs impossible to be true. I also learned about the on-going social and cultural barriers that Indigenous Peoples face when participating in sport and how sporting organizations were seemingly designed in such a way that supported these barriers.. Through these learnings, I was finally come to know and recognize my own privilege in sport. Despite a shift in my own ontological view, I still had a great deal more to learn. Although, I worked in a variety of environments in Sport for Development work, I still had a lot of learning to do around colonization and its impact on Indigenous Peoples and their lives.

Finally, I was inspired to go back to school, to complete my master’s degree in Kinesiology through the University of Victoria, where I would focus on Indigenous Peoples of BC and sport. I was also drawn to this area based on my curiosity and experience of wanting to help be a part of the solution. Despite coming from a good place, in hindsight, I was going to be adding to the colonization of Indigenous Peoples in BC, as I had yet to dive deeper into the process of a true self-decolonization. My views on the positive impacts of sport were supported by my classmates (all non-Indigenous athletes), yet clashed with the views of various Indigenous Peoples I conversed with including my supervisor (which on reflection was a good thing). My Eurocentric view about “sport being the solution for all” completely disregarded any colonial impacts within sport towards Indigenous Peoples. I used to believe that I wanted to work with Indigenous Peoples in order to “help” them. Through my master’s program, I learned that this worldview was actually supporting an environment where the Indigenous Peoples had to

navigate the colonial systems and institutions as it was not set up to support Indigenous ways of knowing. From this position, I began to decolonize myself and to see outside the ways in which I was socialized so that I could understand other ways of being. This for me, has been an ongoing and difficult process; and one that will call on me to question my role as a researcher in terms of what I know, and how I know it.

Through the process, I recognized that I did not even know the real history of sport and colonization in Canada, so I spent months reading, asking questions and unlearning. Many times, I felt out of place for wanting to do this research, but I encountered a great deal of encouragement. I was aware that my small discomfort was only a slice of what Indigenous Peoples have experienced over a lifetime. As a non-Indigenous ally, I had the privilege to attend a variety of events specific for Indigenous Peoples in sport, looking to others who know more. It was at this time, I reconnected with an old friend from my ASRA days, Bernard Manuel (Buzz). Buzz is a descendant of the Indigenous Peoples of the Nlaka'pamux Territory and having previously worked for ISPARC, was now working as the newly appointed Sport and Recreation Coordinator in the CNA. Through many conversations, we found a need from the CNA community that aligned with potential research possibilities. It was a beautiful synergy of timing, connection, and openness where I felt ready to embrace a worldview entirely different from my own, thus leading to this research project.

1.4 Research Questions

Based on the literature review, the many different conversations, as well as time spent in community; the following research questions emerged to help guide the study:

How do Indigenous Peoples of the Citxw Nlaka'pamux Assembly perceive success in sport?

- How do Citxw Nlaka'pamux Peoples define success in sport?
- What reflections, insights or experiences help to highlight their definition of success in sport for Citxw Nlaka'pamux Peoples?

Exploring these important research questions will not only help to improve the future of sport development in the communities of the Indigenous Peoples in the Nlaka'pamux Territory, as part of the reconciliation process, but it will also provide a body of knowledge that is specific to this region to its Peoples.

1.5 Assumptions

There are a few assumptions that exist for this proposed project. These assumptions include the participants' ability to authentically recall their experiences, as well, if the participants are able to verbally express, describe and/or reflect on their personal experiences as it relates to the nature of what is being asked. Most importantly, that the participants will be comfortable with the research as it can be argued that Indigenous Peoples have previously been the subjects of research endeavours, rather than consenting participants (Drawson, Toombs, & Mushquash, 2017). As Drawson et al (2017) express, historically, Indigenous research was completed 'on, rather than with', therefore it is understandable that Indigenous Peoples may not feel completely comfortable with the idea of participating in what is often considered 'westernized' research.

1.6 Limitations

One should also view the findings of this study in light of several limitations. The key limitation for this work was the lack of literature in this field. From the beginning, the search for

‘academic’ research on this topic was challenging. With such little discourse inclusive of Indigenous people who play sport which is often exclusively about high-level athletes, the selection of work related to Indigenous people’s views on sport was limited. Furthermore, there was minimal research surrounding the current sport programming and the models that currently exist for Indigenous individuals’ participation. For this reason, many of the same sources are cited throughout the document.

Some of the other limitations include the selection of the participants. This was a challenge as the online recruitment process to source the participants took place over the course of two months and the conversation group did not take place after an additional two months. Having had twenty-five people sign up for the conversation group through the online recruitment tool, the cultural advisor and myself felt confident about the potential numbers, however by the time the conversation group took place, only six could attend. Although this is a desirable size for a conversation group, having only one group act as a representation of all the people in the Nlaka'pamux Territory limits the transferability of the findings to other communities and therefore this project is not without bias. In addition, the participants were not a homogenous group that represent the Nlaka'pamux People. They had varying knowledge, engagement, and backgrounds in sporting activities as well, the participants gender was a little unequal. Among the six participants, there were only two male participants which could have resulted in a greater biased female perspective. Finally, the participants all came from varying bands within the CNA which all vary in size, access to opportunities and environment thus limiting consistency across their experiences. Consequently, the data generated may not be transferable to other communities with differing band lifestyles, environments, cultures and worldviews. As well, the research was conducted in English using primarily western methodologies that sort to align with an

Indigenous world view, which when compared to a study using primarily Indigenous methodologies and written in an Indigenous language, will tend not to generate opulent data that is situated linguistically, epistemologically and/or metaphorically.

1.7 Delimitations

Along with limitations in the study, there are delimitations as it is simply a qualitative research study. Inclusively, it is a BC rural only study that has exclusively 6 individual adult voices solely from the CNA bands.

Chapter 2: Literature Review

2.1 Introduction

In this chapter, I guide the reader through relevant literature adhering to Indigenous Peoples and sport. My aim was to seek out and review articles that adhere to Indigenous methodologies and culturally appropriate research, and where possible, Indigenous researchers. This review begins with a broad look at the history of sport for Indigenous communities followed by a brief discussion around colonial sport in Canada. I then examine the Truth and Reconciliation Commission's Calls to Action specific to sport, finishing up with a review of the current information around present-day Indigenous sports programming/program models existing in BC.

2.2 Searching the Literature

Despite a great deal of information provided around a variety of academic research topics, there was little in the way of material around my own personal research choice. As I was working on a subject involving Indigenous methodologies and knowledge, yet learning from a more dominant lens involving westernized methods of research in class; I had to continue to challenge my view, sometimes unlearning what I was being taught in class. I often struggled to make sense of all the new knowledge and how it pertained to my area of study. I reached out to many different individuals with a variety of backgrounds including both other academics working on like-minded topics, to individuals from my ASRA days. The more conversations I had and the more articles I read helped me to recognize that my personal ontology and school curriculum were largely based on a colonial background. I was beginning to understand the colonial nature of the academic and research world and the harmful impacts it has had on Indigenous Peoples both in and out of sport.

In reviewing the literature, I began to realize the limited amount of research that exists around Indigenous Peoples in sport, specifically in Canada, particularly those that use Indigenous methodologies. The noticeable aspect was the limited number of Indigenous researchers whether they be the primary or in partnership, especially when it pertains to sport.

2.3 History of Sport in Indigenous Communities

Sport has been an integral part of the culture of Canada's Indigenous Peoples throughout history. In the pre-18th century, Indigenous Peoples engaged in a wide range of games and contests (Forsyth, 2018). Throughout the 1800s and into the early 1900s, these fundamental connections were undercut by the development of the nation-state (Fisher, 2002). In this era, European settlers used policies and legislation to enforce their views on proper physical activity (Forsyth, 2018). By the late 1800s, organized sports were deployed on behalf of this strategy of cultural displacement by creating an appreciation for more 'reasonable amusements.' (Paraschak, 1998). It was also during this era that European settlers began to impose their own definitions of appropriate physical behavior, using policies and legislation to enforce their views (Forsyth, 2018). Indigenous people were displaced onto reserves and into permanent settlements (Fisher, 2002) and colonial countries, such as Canada, began to use physical activity in the project of Indigenous assimilation (Robidioux, 2012). This is captured in an article written by Chris Rutkowski (2018) where it states that "sport has always been used as a tool of assimilation. In the history of Canada, Residential Schools encouraged Indigenous students to participate in mainstream activities such as hockey or football instead of Indigenous activities such as lacrosse, for example" (para. 5). The games and contests that once sustained their land-based lifestyles no longer served the same purpose or carried the same meaning. While many physical practices fell

to the wayside and were forgotten, others, such as lacrosse, were adapted to the changing circumstances (Fisher, 2002).

After 1951, organized sports and physical education became a more pronounced feature in residential schools when the Indian Act underwent major revisions. When Indigenous children were removed from their homes and families and placed in the institutions of the developing residential school system, their connection to the land, to their culture, and to their entire way of life was further dismantled and displaced. Forsyth (2018) describes how it was in these schools where students, in particular, the boys, were trained in military drill, calisthenics, gymnastics, organized sports, and recreation – conversion activities that were thought to aid the transformation of the Indian into a citizen.

Indian Affairs' policies and objectives would legitimize the use of sports to promote the assimilation of Indigenous youth in Canadian society, as well as ideas about how sport should be organized (Forsyth & Heine, 2017). While becoming a skilled athlete in residential school did give Indigenous athletes an opportunity to develop a sense of worth, some self-confidence, and self-esteem, playing sports in a residential school was still a colonizing process (Forsyth, 2018).

Though settler populations brought conventional sports to Canada, Indigenous Peoples have always used sport to create and strengthen community and kinship. These reports, among others, demonstrate that sport and recreation have been important facets of Indigenous lives for a long time (Forsyth, 2018). It was only by June 1, 2008, that the Indian Residential Schools Truth and Reconciliation Commission (TRC) was established with an objective of genuine reconciliation between the Indigenous Peoples of Canada and Canada itself (TRC of Canada, 2015). At this point, however, the impact of colonization, alongside the barriers that have directly transferred over into the world of sport for Indigenous Peoples remain deep seeded, and

deeply felt (Sport for Life, 2015). It is for this reason, that it is important to identify and challenge the obstructions created by such selective representations of sports and recreation in the residential schools and elsewhere for the true intent of reconciliation to be honoured and respected (Forsyth, 2018).

2.4 History of Nlaka'pamux People

The Fraser River Basin is a huge area, rich in natural resources and home to many people. The Nlaka'pamux (pronounced Ng-khla-kap-muhx), sometimes referred to as the Thompson, were one of many nations that lived within the Fraser River Basin (Fraser Basin Council, 2013). The Thompson language, properly known as Nlaka'pamučsin, more commonly spelled Nlaka'pamux is an Interior Salishan language spoken in the Fraser Canyon, Thompson Canyon, Nicola Country of Canada province of British Columbia, and stems (historically) into the North Cascades region of Whatcom and Chelan Counties of the state of Washington in the United States (Myers, 2010).

The word Nlaka'pamux means "People of the Canyon," an apt description for the narrow chasms where the Fraser and Thompson Rivers collide (Fraser Basin Council, 2013). The Nlaka'pamux Territory were semi-nomadic people, meaning they moved around in search of food. Nlaka'pamux Indigenous lived in shelters according to travel, weather and subsidence. The First Nation People lived in Pit House communities that were used mostly during the winter months, although some might have been used all year. A Pit House was a shelter built mostly below ground with an entrance and ladder at the top (Myers, 2010). Based on information collected from Anthropologist James Teit, it is evident that Nlaka'pamux produced and wore elaborate and diverse clothing, reflecting their concern for adornment. Men, women and children wore ornamented headbands, caps, hats, and headdresses as is evident by their number in

museum collections. Headbands were an important component of traditional dance regalia for both men and women, based on the inventory of Nlaka'pamux headgear compiled (Myers, 2010).

Nlaka'pamux Territory is home to the Stein Valley, an ecologically sensitive area that was permanently protected from logging in 1995 by the creation of the Stein Valley Nlaka'pamux heritage park. The Stein Valley was relatively unknown to the rest of the world until the 1970s, while the Nlaka'pamux have recognized this area as a spiritual place since time immemorial (Fraser Basin Council, 2013).

Nlaka'pamux Indigenous of the Fraser River made their living through seasonal hunting and gathering. They hunted animals such as deer, moose, elk, marmot, black bear and grouse and fished the rivers and creeks for salmon and trout. They also gathered berries, roots, vegetables, mushrooms, bark, and long roots (some for medical benefits) (Myers, 2010). Salmon were prized above all other fish and were the economic, cultural and spiritual focus of Indigenous in the Fraser River Basin. Nlaka'pamux Indigenous used many unique fishing tools such as weirs, basket traps, dip nets, gill nets and spears to catch sturgeon, trout and salmon (Myers, 2010).

Basket-making is central to Nlaka'pamux cultural identity, signifying the role of women as culture bearers. The craft is a tangible expression of Nlaka'pamux culture, and embodies historical memory. During a period of tremendous culture loss between 1850 and 1930, the production and marketing of baskets by Nlaka'pamux women provided an economic position for families and their communities, enabling women to support their families as colonialism disrupted Indigenous economies. However, by the 1950s, knowledge of basket-making among the Nlaka'pamux was on the verge of disappearing completely when a general appreciation for

Indigenous arts began to return. By the 1970s, newly crafted Nlaka'pamux baskets were again being recognized as art of the very highest quality (Parks Canada, 2018).

Although basket weaving has been central to the identity of the Nlaka'pamux people, there were many different sports played amongst the Territory too. James Teit (1898) captured this beautifully in his book. He talks about all sorts of different sports from darts to games played with beaver teeth. However, he clearly elaborates on two sports. One similar to lacrosse and one to baseball. Men and boys (and sometimes women) relished in these games. What is clear from reading his chapter on “games” or “sport” is that the Nlaka'pamux people have a long history of participation in physical and sport-like activity.

2.5 Colonial to Post-Colonial Sport in Canada

The impact of colonization has created a number of barriers such as racism, discrimination, and inequality for Indigenous Peoples in sport. Some of the latest literature demonstrates that despite the many potential benefits of sport participation, the various constraints that limit participation for urban Indigenous youth are numerous (e.g., cultural, institutional) (Sport for Life, 2015). The Oxford Dictionary (2019) defines colonization (or colonialism) as the action of appropriating a place or domain for one's own use. More specifically, it refers to the action or process of settling among and establishing control over the Indigenous people of an area. Mundel and Chapman (2010) state that as a historical and contemporary process, it is seen as being at the root of health and other inequities experienced by Indigenous Peoples. They continue to express that when it comes to sport, the impacts of colonization are quite apparent and that sport carries historical and cultural baggage, especially from its hegemonic core specific to power and control.

Indigenous Peoples across Canada have had different experiences with systemic and overt forms of discrimination, including (but not limited to) racism within the conventional sport system. Indigenous Peoples frequently experience racism, discrimination, and alienation when they move outside of their home cultural communities and they attempt to enter conventional settings, challenging their sense of identity (Berry, 1999; Goodwill & McCormick, 2012). As a participant in Berry's (1999) research explained, "when you live off the reserve, you know what it is to be an Indian. That's when I really had an identity crisis. On the reserve, I was protected. Once I left, it was a slap in the face" (p. 18). Indigenous athletes who relocate away from their reserves to pursue sports opportunities are at risk of experiencing marginalization and challenges to their identity, which will affect the way they engage in (or disengage from) their new sport contexts (Blodgett, Schinke, McGannon, Coholic, Enosse, Peltier, & Pheasant, 2014). This was made clear through the racist comments made by the other participants. As well, the cost of participation, purchasing the kits, and the all "white" team made it clear they were different. These experiences, along with many other barriers, have made participation in sport challenging for Indigenous people. (Sport for Life, 2018). As a result, the conventional system does not necessarily align with Indigenous needs. (Sport for Life, 2018). Blodgett et al., 2014 has only started to scratch the surface in helping to understand these needs as Indigenous athletes from their study returned to their home contexts in order to regain substantiation and cultural connectedness because culture and sense of belonging were challenged in the "conventional" sport contexts. It is clear that we cannot rely on sport and the act of playing the sport alone to be the main tool in decolonization. As Darnell and Hayhurst (2011) argue, mobilizing sport in development cannot 'solve' the political and social constraints and limitations to which development attends. Darnell and Hayhurst (2011) (as cited in McEwan, 2009) say that a "post-

colonial, decolonizing approach to development and development research, is always provisional and needs to be constantly revisited and reworked. Therefore, even though critical research should continue to investigate sport in development in order to critically reflect on its effectiveness, we respectfully suggest that the movement would be well served by disengaging from a belief or ideology that sport, in and of itself, offers an answer or solution to development struggles” (p. 193). To move forward, we need to acknowledge the barriers, recognize the impacts of colonization and develop plans that understand what is truly important to an Indigenous athlete.

2.6 Truth and Reconciliation in Sport

To help move forward and heal from the impacts of colonization on Indigenous Peoples of Canada, the federal government established the Truth and Reconciliation Commission (TRC), a national investigative body, in June 2008. It was created to document the history of the Indian residential school system (Forsyth, 2018) published 94 "Calls to Action" urging all levels of government — federal, provincial, territorial and Indigenous — to work together to change policies and programs in a concerted effort to repair the harm caused by residential schools and move forward with reconciliation. The mandate was complete in June 2015 and it divides the "Calls to Action" into two parts: legacy (1 to 42) and reconciliation (43 to 94). Five of these calls to action are dedicated to sport and reconciliation (Mas, 2015).

Prior to the TRC, there was the United Nations Declaration of Rights of Indigenous Peoples (UNDRIP). In this declaration, created in 2007, Article 31 states that “Indigenous Peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge, and traditional cultural expressions, as well as the manifestations of their sciences, sports, traditional games, visual and performing arts, and much more. They also have the right to

maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions" (UNDRIP, 2008, p. 11). It was only in May 2016 when Canada officially removed its objector status to UNDRIP (Fontaine, 2016). This along with the TRC are both very recent developments.

It is important to acknowledge that the TRC and the UNDRIP brought much-needed attention to sport and recreation as important elements of the residential school experience, and to Indigenous lives generally (Forsyth, 2018). These reports, among others, demonstrate that sport and recreation have been important facets of Indigenous lives for a long time. Forsyth (2018) expresses that similar to media, the TRC reports offer a less critical assessment of sport and recreation than the other institutions that were investigated, such as child welfare and education even though sport is one of the other major social institutions that focuses mostly on the youth and assimilation.

The TRC Executive says reconciliation 'is about establishing and maintaining a mutually respectful relationship between Indigenous and non-Indigenous people in this country. In order for that to happen, there has to be awareness of the past, acknowledgment of the harm that has been inflicted, atonement for the causes, and action to change behaviour.' It goes on to say that, "We are not there yet, because the power imbalance still needs to be addressed" (TRC, 2015, p. 6-7) and that we need to understand 'how we got here' specific to Indigenous sports development in context to Canada's colonial history (Forsyth, 2018).

Darnell and Hayhurst (2011) contend that issues of colonizing power have yet to be attended to with theoretical and methodological rigor in the study of sport for development. This creates a challenge in helping to understand "how we got here". Darnell and Hayhurst (2011)

argue for the importance of this task given recent research illustrating colonizing tendencies, and colonial residue, within sport for development initiatives (Darnell & Hayhurst, 2011).

After reviewing the relative studies, it appeared more than 25% focused on the decolonization theory over the post-colonial theory. Although they are similar, they are not the same. While theorists of decolonization focus on the revolution, economic inequality, violence, and political identity; postcolonial theorists are concerned with the current colonial tendencies and residue associated with the issues of hybridity, displacement, representation, narrative, and knowledge/power (Library and Information Services, 2019). Postcolonial theory looks at the broader interactions between European nations and the societies they colonized by dealing with issues such as identity (including gender, race, and class), language, representation, and history, rather than the external societal factors of financial or political well-being. Acknowledging the effect of colonialism's aftermath—its language, discourse, and cultural institutions—has led to an emphasis on hybridity, or the mingling of cultural signs and practices between colonizer and colonized. Since native languages and culture were replaced or superseded by European traditions in colonial societies, one of the most important aspect of post-colonial theory involves reclamation (Poetry Foundation, n.d). It is for these reasons, we need to explore the post-colonial theory and examine the cause and effect with a focus on what is happening directly to the people impacted rather than on the impacts to society as a whole, especially by those with neoliberal agendas that continue to marginalize and suppress.

One way to accomplish this is by using Cultural Sport Psychology (CSP). CSP has been defined as an approach to research and practice developed as much as possible from the standpoint of the intended culture, which in the current case is Canadian Indigenous (Schinke, McGannon , Parham & Lane, 2012). There has been a recent push in the sport psychology

literature for sport participants to be approached based on their cultural backgrounds, especially because there are few examples where a cultural approach relevant to a marginalized population is considered in the sport and exercise psychology literature (Schinke, 2010). Schinke (2010) expresses that the intent through CSP is to foreground relevant approaches to sport psychology within each culture, as opposed to continuing with one monolithic approach. Something that strongly relates to the idea of decolonizing research.

With these frameworks in mind, we might have a clearer understanding of what is impacting so many present-day thoughts, decisions and actions around sport for Indigenous Peoples of Canada.

2.7 Indigenous Sport Systems – What exists to create success in sport.

There have been many great strides put into place to help overcome some of the barriers that have made participation in sport challenging for Indigenous Peoples. In response to many of these challenges, an Indigenous sport system has emerged to serve the Indigenous population (Sport for Life, 2015). However, despite the research and literature around sport, the impacts of sport for Indigenous Peoples, and the current sport systems, there seems to be a lack of continuity around what success in sport truly looks like for Indigenous Peoples. It is for this reason, that I want to further review the existing literature, models, and programs currently provided for Indigenous Peoples with hopes of further understanding the learnings and gaps that may exist in these areas.

As mentioned previously, the traditional Indigenous way of life embraced physical movement, so there was no need to make room specifically for physical activity or to define sport as a specific conventional physical activity. Many researchers have explored the relationship between traditional land-based practices with physical activity, games, and wellness

(Absolon, 2011; McIvor, 2009; Tang & Jardine, 2016). Tang and Jardine's (2016) work in Yellowknife NWT, reflected the need to be fit to be out on the land, to do everything for oneself and for the community to survive; because of this, physical activity is part of the community's cultural identity. Not all cultures attribute the same meaning to their activities, even when they are engaging in the same physical practice. For instance, one group might value performance outcomes in basketball, whereas another might value participation (Forsyth, 2018). It is especially true when it comes to sports, where 'struggles over whose ideas count when it comes to the meaning, organization, and purpose of sports are much more common than you might think' (Coakley & Donnelly, 2004, p. 9). Sport means different things to different Indigenous people, and traditional games have both spiritual and practical purposes (Sport for Life Society, 2015). This is important to recognize, that being physically active transcends just sport or movement, but actually a part of the entire community identity. Only recently sport has been proven to be one of the most "salient mediums for recapturing spirits in a slow process toward cultural self-determination for Indigenous Peoples" (Forsyth & Wamsley, 2006, p. 294). Paraschak (1995), Forsyth (2007), and Paraschak and Forsyth (2008) further sustain that sport is more about the process, how you develop as a person, who you meet, what you learn, and the confidence and opportunities it creates. With this knowledge in mind, I took a more in depth look at what government agencies are currently providing. A number of government agencies and organizations are involved in some aspect of Indigenous sport development, with some already claiming they are doing the work of reconciliation (Forsyth, 2018).

On a provincial level in British Columbia, the government organizations that work together include the Indigenous Sport Circle (ASC), Via Sport, Sport for Life, Indigenous Sport Physical Activity and Recreation Council (ISPARC) and the Provincial Sporting Organizations

(PSO). They have been collaborating to develop programs that help create a more culturally sensitive environment for Indigenous youth in the sporting community. With the calls to action being announced in 2015, these programs are in their early stages of implementation and have been developed based on the Calls to Action 87-91. Separate from these, there can be local sport and recreation coordinators for each band (s), however, these are often not a part of the larger collaborations.

Since 2009, there has been a dedicated provincial strategy and resources for Indigenous youth and family sports programming (ASPARC, 2009). As a part of this strategy, Sport for Life Society and the Indigenous Sport Circle developed a program called the Indigenous Long-Term Participant Development Pathway (ALTPDP). The workshop is designed to help sport and physical activity organizations across Canada enhance their understanding of how to support Indigenous participants and athletes in their programming (Sport for Life, 2018). Indigenous leaders from across Canada identified three key outcomes to be measures of successful implementation. These measures of successful implementation include: Indigenous children develop the skills, motivation, and desire to be active; more Indigenous athletes reach higher levels of excellence through a pathway of developmentally appropriate training, competition, and recovery programs; and the quality of sport and physical activity programs improves, resulting in an increased number of Indigenous people who are active for life (Sport for Life, 2018). Although these are amazing goals, it purely defines successful implementation and does not define if these goals lead to “success” in sport for the Indigenous individual, from their perspective.

Part of the program includes a more appropriate sport model that evolved to address the marginalization that was occurring and to create a system that would understand and support the

needs of Indigenous Peoples (Sport for Life, 2018). They developed a two-stream approach, with the underlying focus connected to a holistic medicine wheel designed by a man named Rick Brant (Sport for Life, 2018). The medicine wheel is an ancient symbol that is used by many Indigenous Peoples throughout North and South America. One of the most important principles in using the medicine wheel is that harmony and balance in all four directions is the goal of learning and change. This medicine wheel incorporated four aspects: physical, cultural, spiritual, and mental (Sport for Life, 2018). This model represents a braided approach. Blending together two worlds in a supposed seamless stream where the athletes can move back and forth where needed. It demonstrates how the two are interdependent sport streams that link and work together. The Indigenous stream, like the conventional, has the same stages of development with the key being how we all support the opportunity to move back and forth from either stream, as the needs of the Indigenous participant may demand (Sport for Life, 2018).

The format is structured so that an athlete can develop in their community through the Indigenous competition stream. This way they have consistent access to the support needed for them to progress. As their skills improve, they may move to the conventional performance system in order to develop their skills further, and continue into high performance following a single stream to international high-performance success.

The workshop helps to develop an appreciation of Indigenous culture, and how that culture plays out in terms of engagement and sustained participation through the sport system. It outlines the key elements that need to be considered when planning, developing and implementing programs for and with Indigenous Peoples and communities, including a focus on supporting the physical, mental, spiritual and cultural needs of the individual to maximize their experience in sport and physical activity (Sport for Life, 2016). This is highly relevant for

athletes participating in conventional sport. The focus of this programming, albeit a huge step forward for sports programming for Indigenous youth, appears to be very focused on high-performance success and lacking a focus on the grassroots needs of a community, where the majority of the individuals are. As well, this program is specifically developed for the PSO's, the conventional sports avenue. This is an issue as the previous literature surrounding colonization in sport points out that the conventional sports avenue is the location where some of the challenges such as marginalization, identity challenges, racist comments, the cost of participation, and the all "white" team occur for Indigenous youth. More importantly, these programs are specific to "youth" and there is still a large gap in sports planning for anyone above this age group.

Finally, something that appears to be missing in all of these models is the Indigenous voice around success in sport. These programs reflect the understanding that "success" in sport is highly related to reaching the podium, however only two percent of high school athletes are awarded some form of athletic scholarship to compete in college and fewer than two percent of NCAA student-athletes go on to be professional athletes (NCAA, 2018). That includes all individuals from all socio-economic backgrounds. As much as these programs are a step forward and can have a positive impact, is this ALTPDP pathway leading to success in sport the way the Indigenous people would hope to see for EVERYONE, not just those wanting to become elite athletes?

Luckily, there is an amazing organization dedicated specifically to Indigenous Peoples and sport in British Columbia, and organization Sport for Life often partners with. ISPARC is dedicated to the development of sport for Indigenous Peoples in BC. Their organization essentially parallels the PSO's. ISPARC is organized under five pillars strategy that, together, support the creation of responsive, adaptive and enduring programs for Indigenous people across

the province that will positively impact the health and well-being of individuals, families, and communities. These 5 pillars in order are (1) Active Communities; (2) Leadership and Capacity; (3) Excellence; (4) System Development; and (5) Sustainability (ASPARC, 2009).

Based on the previous literature, it appears that these pillars definitely align a lot more with Indigenous Peoples beliefs. However, a discussion I had with a previously long-term employee of ISPARC mentioned that despite the pillars “they think that ISPARC is trying so hard to be conventional that they don’t know how to keep it grassroots and traditional” (Smith, 2018).

With ISPARC having the goal of more athletes participating in the North American Indigenous Games (NAIG) or participation in general at any ability level, they have been actively working on unifying their relationships with the PSO’s. As seen above with the ALDTP program, the pathway for Indigenous youth in sport can often start within their own community, but if they continue, they will at some point cross over to a conventional team which the PSO’s control. Despite all of the positive changes, if all of these programs keep directing Indigenous Peoples to conventional programs, it does not help to address the additional barriers Indigenous people have to face. Darnell and Hayhurst (2011) say it best, “the invocation of sport in development is beholden to politics and the challenge remains for sport/development scholars to embrace such politics towards a decolonizing sporting praxis” (p. 193). Some of these challenges include the fact that in a neo-liberal country like Canada, where families are expected to pay for athlete development in sports that can cost thousands per year, most of the participants in the Canada Games come from middle and upper-class backgrounds (Donnelly, 2013, p. 187). Not surprisingly, children from middle and upper-class families have the highest level of participation in organized sports in Canada (Clark, 2008). Income appears to be the greatest

factor that determines children's involvement in organized sports (Trussell & McTeer 2007). Forsyth (2018) elaborates that for such events as NAIG, the funding does not cover important things like travel, food, team apparel, accommodations, so that, in most regions, this comes out of pocket from a population that already struggles financially. Many of the participants, mostly youth, come from rural and remote areas, making travel costs sky high (Porter, 2016). The lack of support brings a level of uncertainty to the NAIG that participants in other major multi-sport events, such as the Canada Games, do not have to face; they get funding for travel, food, accommodation, and clothing (Forsyth, 2018). Therefore, if ISPARC exists specifically for Indigenous Peoples and sport and their view of success in sport is having more athletes reach NAIG even with the additional challenges, I continue to question whether the goal of reaching the podium is the true "success" in sport Indigenous people hope to achieve?

Among all of the existing sport programs, there was a gap which I struggled to understand until I read the work of Schinke et al., (2010). The article speaks a lot about the literature and how there is a push for sport to be approached based on the participant's cultural background (Schinke et al., 2010). However, Schinke et al (2010) explains that there are few studies where a cultural approach actually exists, creating that gap that truly allows the individual's voice which reflects their needs to be heard. Therefore, if this is true, whose needs were the developed programs based on?

In this single study, they focus specifically on the role of the family in relation to sports engagement of Canadian Indigenous Youth. Schinke (2010) determines that "Family was considered important for youth involvement in Indigenous community sports programs. Parents were expected to support their children by managing schedules and priorities, providing transportation, financial support, encouragement, and being committed to the child's activity.

Aunts, uncles, cousins, siblings, grandparents, and the family as a whole were seen as sharing the responsibility to retain youth in sport through collateral support (i.e., when gaps in parental support arose)” (p. 156).

With this knowledge, they advise that the emphasis should be on supporting the specific Indigenous community in the creation of a community-refined initiative for its youth (family membership structured within), founded upon the views of its own membership” (Schinke et al., 2010, p. 164). Schinke et al (2010) even with a regional focus (reflecting a community proposed initiative), it was found that breadth of family involvement affirms the collective nature of Indigenous Peoples. A community elder that was involved as a co-researcher in the project explained that “it takes a community to support a sports participant” (Schinke et al, 2010, p. 164).

They go on to explain why the conventional sports initiatives with an emphasis on sport participant mostly, might fall short. It is clear, without a strong primary emphasis on family first, that sports goals might not be achieved. Based on the research they found that designing effective sports programs within such communities requires a broad range of family members, all assisting with the logistics and financial demands posed by continued enrollment (Schinke et al, 2010).

This research helps to fill the gap in my previous questions with the current sporting programs. Despite all of the positive forward movement with the TRC, decolonizing sports programming and the development of organizations such as ISPARC and events such as NAIG, it is more important to truly consider when looking at sport in the communities what the real “success” in sport is. Is elite athleticism leading conventional sports involvement or is success closer to family, community, and culture?

2.8 Summary

In Chapter Two, I surveyed the key themes emerging from the literature on the history of sport for Indigenous Peoples broken down into the Canadian history, an explanation of colonial to post-colonial Canada, all about sport and the TRC, and finally current programming and models from for Indigenous communities in BC. With a lot of indication around the impacts of colonization within the sports world for Indigenous communities, it is clear that there is a need for all researchers who work in Indigenous contexts to consciously consider Indigenous ontology and epistemology as a key decolonizing strategy as they prepare themselves to engage in research with and alongside Indigenous Peoples. Chapter Three will explore this type of research and the methodologies for executed for this research.

Chapter 3: Methodologies

3.1 Introduction

As a non-Indigenous researcher, I found the methodologies section to be rather challenging. My research methodology was ultimately informed by my experiences, principles, beliefs, assumptions, morals, and ethics. In the research world, this is understood as my worldview, paradigm, epistemology, axiology, and ontology (Wilson, 2008). Wilson (2008) describes a “research paradigm” as a set of “...broad principles that provide a framework for research” and include our “...underlying beliefs or assumptions upon which research is based” (p. 33). Included in our paradigm is our axiology which includes our morals and ethics in guiding our research (Wilson, 2008). Wilson describes “ontology” as our ways of being, or our belief in the nature of reality or existence. “Epistemology” can be described as our ways of knowing, or how we think about this reality. Finally, our worldview refers to our ways of seeing and perceiving the world, based on our values, beliefs, ethics and experiences (Baskin, 2011).

Determining the framework (s) that were in line with my worldviews while honouring the type of research I was doing and the people I was working with, left me at times spinning in circles. Part of the reason for my confusion was the fact that there is no universal methodology or paradigm for Indigenous research (Aboslon, 2011; Brandt-Castellano, 2004; Loppie, 2007; Wilson, 2008). Within cultural and colonial academic contexts, Indigenous methodologies and their “emancipatory goals are products of Indigenous worldviews, principles, values, beliefs, and experiences” (Absolon, 2011, p 26). However, as I am not Indigenous, I wanted to follow the lead of other allied researchers who found a way to collaborate and maneuver through the complex, hegemonic, colonial systems in search of ways to gather and share knowledge in a beneficial way.

Throughout my academic experience, I have been continually un-learning, learning, re-learning, reflecting, and re-framing how I conduct myself as an allied researcher. The “Indigenous Ally toolkit” points out that being an ally is not a self-appointed identity. It requires you to show your understanding through actions, relations, and recognition by the community (Swiftwolfe, n.d.). They state that "at the end of the day, being an ally goes beyond checking actions off a list and it is not a competition. Being an ally is about a way of being and doing. This means self-reflection, “checking in” with one’s motivations and debriefing with community members is a continual process; it is a way of life (Swiftwolfe, n.d., p. 2). Therefore, as an ally, it is my role to acknowledge, recognize, respect and help share their stories, as Indigenous Peoples truly are the experts of their own realities and histories.

I am committed to grounding as much of my work in Indigenous paradigms, worldviews, principals, processes, and protocols such as the conversational method to gather data while still finding balance with some of the best culturally friendly westernized decolonizing research methods including using Community-Based Participatory Research (CBPR) which included western methods of consent, transcribing and thematic analysis. As I learned more about the different worldviews, the following methodologies naturally flowed together as they marry the strengths that each worldview has to offer.

This chapter is divided into two sections. In the first section, I review the methodological paradigms that frame the study. I explore the process of how one method can frame another within a study. I begin with a brief explanation of the qualitative inquiry followed by an explanation of the importance of decolonizing research paradigm involving a cultural research framework. I then situate the study within both a decolonizing westernized framework and an Indigenous paradigm. In the second section, I explain the research method we used which is the

conversational method. I begin by describing the recruitment process, I introduce the participants, and I provide details on other aspects of the research process.

3.2 Theoretical Paradigms & Guiding Principles

3.2.1 Qualitative Methodologies

In qualitative research, the researcher is not concerned with testing objective theories, generalizing to a larger population and replicating findings. Instead, the researcher focuses on attempting to capture the complexity of a situation, as it relates to people in their everyday lives. The qualitative approach “assumes the objective neutrality” and that “subjectivity within research is consistent which implies a relational approach” (Kovach, 2009, p. 32). As Creswell (2009) explains, “qualitative researchers tend to collect data in the field at the site where participants experience the issue or problem under study” (p.175). Rather than starting with a hypothesis to be confirmed or disconfirmed, an interpretive inquirer’s intent is to make sense of the meaning that others have of the world beginning with the data gathered from participants. Qualitative methodologies “offers space for Indigenous ways of researching” (Kovach, 2009, p. 24). Wilson (2008), explains that the researcher must be accountable to the stories, personal experiences, and lesson learned from Elders and youth because the intent is for the underlying message to stay true and consistent. This research study is grounded in the qualitative, interpretive research tradition, which is well suited to understanding lived experience: “the key idea behind qualitative research is to learn about the problem or issue from participants” (Creswell, 2009, p. 176), something that is highly relevant when doing decolonizing research. There are many forms of qualitative research, but the reasons for practicing the use of the interpretive research tradition are many. Creswell (2009) details how interpretive research focuses on understanding specific issues or topics that serve to the disadvantage. As well, the research procedures are sensitive to participants and context and emphasize an interpretive

stance. However, the most important aspect discussed is that the researcher is a respectful co-creator of knowledge whom reports the research in diverse formats that calls for societal change (p. 32). Therefore, as a researcher I am accountable for the words shared through the conversation process as they are not only personal stories, sometimes passed down through generations, but because I am also accountable for those words.

3.2.2 Decolonizing Research and the Cultural Approach

In response to what many see as Western academic oppression of Indigenous American communities in the name of science, Indigenous researchers and community partners are increasingly calling for research to be decolonized (Simonds et al, 2013). The destructive nature of early research as an act of colonization remains in the memories of many Indigenous community members. “When mentioned in many Indigenous contexts, [the word research] stirs up silence, it conjures up bad memories, it raises a smile that’s knowing and distrustful” (Smith, 1999, p. 1). In order for relationships to develop, there must be trust. Gaining the trust of Indigenous communities and community members is no small task for a researcher but it is crucial and “the researcher must have a deep sense of responsibility to uphold that trust in every way” (Weber-Pillwax, 2001, p.170).

Decolonizing research can help build that trust, as it is a process for conducting research with Indigenous communities that places Indigenous voices and epistemologies in the center of the research process (Simonds et al, 2013) because, as Smith (1999) makes clear, past research has comprised colonizing acts, that to be researched is to be colonized. Decolonizing Methodologies allows space for the assertion of the ethical concerns of Indigenous communities, helping to shift the way that research is done.

Decolonizing research requires constant reflective attention and action and the researcher should center Indigenous values and follow Indigenous protocols (Smith, 1999). Unfortunately, there is a limited amount of published guidance and currently, the limited amounts of Indigenous methods and theories that are available in academic texts or published articles, and are often not perceived as valid (Simons et al, 2013). Since there are limited resources, continued exploration is needed for implementing Indigenous methods alone or in conjunction with appropriate Western methods, as they may be adapted if deemed appropriate and beneficial by the local community. With this knowledge and knowing that I will be working with a marginalized population, I found the most appropriate place to begin was learning about the role of culture in research using the cultural sport psychology approach (CSP).

As discussed in the literature review, CSP within decolonizing research, focuses on placing culturally relevant research methods (among the participants) at the forefront (Schinke, 2010). They go on to say that the underlying reason behind such pursuits is an acknowledgment that conventional sport psychology has been founded on the core values of one culture (i.e., White, European, Judeo-Christian) and then applied to others with little understanding of the consequences (Parham, 2005; Ryba & Wright, 2005). To do otherwise is to risk silencing the views of sport participants from minority cultures to the point where those who are supposed to be understood through effective research and in applied service are asked to reposition their perspective and adopt the conventional norms within the region. (Schinke, 2010). Augie Fleras (2004), a non-Indigenous research who worked with the Maori people on a study recognized the importance of a cultural safety model as she was aware her research previously ignored the voices of the Maori people and privilege western knowledge systems. In order to provide a decolonizing environment and a culturally safe place, she expresses that the research has to

commit to doing two things: "First, they have to learn to be culturally self-aware so that they become more sensitive to the potential negative effects of the "unwitting imposition of their cultural beliefs, values, and norms" on the participants/service recipients (p. 126). Second, they have to learn about the cultural, historical and structural circumstances of the recipients." This cultural safety model allows for the bridging between methodologies and leads to a more equitable and respectful way of researching together.

As an ally in the research, one of my main goals was to honour the Indigenous people I was able to work with and their voice, rather than provide narrow-minded solution-based research project which consequently, lead to some relocating to the margins through oppression (Schinke, 2010). In hopes of avoiding doing research with (and not for) the intended population, it is necessary to undertake a culturally reflexive approach with a decolonizing form of research. It is for this reason, I found myself leaning strongly towards Community-Based Participatory Research (CBPR). CBPR as both a method and a methodology values the strength in the idea to work with and/or work together. A researcher's choice of methodology (i.e. decolonizing, participatory research) can give voice to those previously silenced and allow for new knowledge to be developed and respected in ways not possible through traditional "observational" research methodologies. Using cultural and decolonizing research as a guiding tool, I will now take a further look at CBPR and the Indigenous paradigms that helped frame the research.

3.2.3 Community-Based Participatory Research

As Schinke (2010) explains given the many Canadian Indigenous Peoples who have experienced a long history of oppression, the anecdotes and how they are presented reflects Indigenous views and terminology through a series of decolonizing methods, which is well

complemented by a Community-Based Participatory Research (CBPR) approach. As Smith has articulated in relation to methodologies that empower Indigenous Peoples, "Real power lies in those who design the tools. Contained within this imperative is a sense of being able to determine priorities, to bring to the center those issues of our own choosing, and to discuss them amongst ourselves" (p. 38). (Schinke et al, 2010). In this research case, many of the proponents originated from the Citxw Nlaka'pamux Assembly. Community-Based Participatory Research (CBPR) is less a method than an orientation to research that advances the development of culturally centered research designs and decolonizing practices, as well as the integration of Indigenous research methods (Simonds et al, 2013).

Community-Based Research and in this case, Participatory Research (CBPR) takes place in community settings and involves community members in the design and implementation of research projects, demonstrates respect for the contributions of success that are made by community partners, as well as respect for the principle of "doing no harm" to the communities involved (ICCE, n.d.)

There are some very key principles involved in creating Community-Based Research that are the reasons it considered a decolonizing form of research and so complimentary to Indigenous Paradigms. "CBR is a collaborative enterprise between researchers (professors and/or students) and community members. It engages university faculty, students and staff with diverse partners and community members. CBR validates multiple sources of knowledge and promotes the use of multiple methods of discovery and of dissemination or the knowledge produced. One of CBR mains goals is to achieve social justice through social action and social change. In most forms, CBR is also participative (among other reasons, change is usually easier to achieve when

those affected by the change are involved) and it's qualitative” (ICCE, n.d., para. 7). As this study is participatory, it is termed, community-based participatory research.

Something important to acknowledge is the ability for CBPR to follow the Indigenous Principles of OCAP (ownership, control, access, and possession). These principles mean that Indigenous individuals own, protect and control how their information is used. Access to Indigenous data is important and Indigenous individuals determine, under appropriate mandates and protocols, how access to external researchers are facilitated and respected (FNIGC, 2014). The principles enable the right of Indigenous communities to own, control, access, and possess information about their Peoples which fundamentally tied to self-determination and to the preservation and development of their culture. OCAP allows communities to make decisions regarding why, how and by whom information is collected, used or shared (FNIGC, 2014). Therefore, if the goals of CBPR are properly undertaken, then the principles of OCAP should be easily met. Thus, will create an exemplary environment to do decolonizing and culturally appropriate research.

Despite the benefits of using the CBPR model, it was developed from within the Western scientific tradition and although more culturally sensitive than its predecessors, it still requires adaptation to fit Indigenous contexts. This adaptation includes finding ways to recognize the impact and current influence of historical factors, to respect tribal sovereignty, to address issues of data ownership and control, and to incorporate Indigenous ways of knowing (Simonds et al, 2013). It is for this reason that utilizing Indigenous methodologies as an additional overarching framework of this entire study is such an integral part. By including Indigenous methodologies as an equal counterpart to CBPR (if not a greater informing element), we are able to undertake a Two-Eyed Seeing approach. This approach refers to learning to see from one eye with the

strengths of Indigenous knowledges and ways of knowing, and from the other eye with the strengths of Western knowledges and ways of knowing, more specifically learning to use both these eyes together, for the benefit of all. This approach was created by Mi'kmaw Elder Albert Marshall in 2004. By blending the westernized knowledge of CBPR and Indigenous knowledge using Indigenous methodologies, we chose to use the approach “learning to see from one eye with the strengths of Indigenous knowledges and ways of knowing, and from the other eye with the strengths of Western knowledges and ways of knowing ... and learning to use both these eyes together, for the benefit of all” (Institute for Integrative Science and Health, n.d., para.1).

In the following paragraph, I explore Indigenous paradigms and explain the choice to use the conversational method for this project.

3.2.4 Indigenous Methodologies

A fundamental difference between the ways Indigenous and non-Indigenous people understand the world is in the ways they believe knowledge is held. Wilson (2001) describes relational knowledge as knowledge that is held collectively rather than individually and knowledge that is “shared with all of creation (p.176). He outlines a view of reality where “relationships are more important than reality” (Wilson, 2001, p. 177). In contrast to western research paradigms where the researcher is accountable to other researchers, an Indigenous research paradigm, grounded in respect, reciprocity, relevance, and responsibility, is fundamentally incapable of separating the relationships between the researcher the research subject, participants and environment (Loppie, 2007; Wilson, 2008). This means being accountable to the research participants as well as their artifacts, whether it be objects or stories. When you believe that you have a relationship to all that is around you, you become accountable

to both animate and inanimate objects and this is described as relational accountability or making judgments of better or worse (Wilson, 2001).

As discussed earlier, after learning a few westernized approaches to research, I found myself leaning into Indigenous methodologies as an overarching paradigmatic approach guiding the entire study. A paradigmatic approach to research, be it Indigenous or otherwise, methods ought to be compatible with the theoretical orientation identified in the research framework to show methodological consistency. As Indigenous methodologies are relatively emergent within western qualitative research (Absolon & Willett, 2004; Kovach, 2005) it is useful to explain what exactly is meant by the claim that Indigenous methodologies are a paradigmatic approach. Within a paradigmatic approach to research, the paradigm influences the choice of methods (i.e. why a particular method is chosen), how those methods are employed (i.e. how data is gathered), and how the data will be analyzed and interpreted. This is differentiated from a more pragmatic approach (or applied research) which is “not committed to any one system of philosophy and reality” (Creswell, 2003, p.12). Within this approach, significant attention is paid to assumptions about knowledge. If a researcher chooses to use an Indigenous methodological framework, the methods chosen should make sense from an Indigenous knowledge perspective. Such methods include sharing knowledge based on oral history and storytelling tradition (Hart, 2002; Henderson, 2000; Smith, 1999). Indigenous knowledge comprises a specific way of knowing based upon oral tradition of sharing knowledge. It is akin to what different Indigenous researchers, the world over, identify as storytelling, yarning, talk story, re-storying, remembering (Thomas, 2005; Bishop, 1999; Absolon & Willett, 2004). Oral histories and oral traditions are rich with meaning and value in the communities where they are practiced (Hanson, n.d).

3.2.5 Conversation Method

Kovack (2010) reminds us that many writers (Smith, 1999; Wilson, 2003; Cruickshank, 1990; Kenny, 2004; Thomas, 2005) highlight the importance of storytelling in Indigenous ways of knowing. I found that the narrative essence of storytelling is congruent with both my worldview and Indigenous epistemologies, as I understand them.

In two different studies, Kovack (2010) refers to this same approach as the conversational method. She expresses that the conversational method is a means of gathering knowledge found within Indigenous research and it is significant to Indigenous methodologies as it is a method of gathering knowledge based on oral storytelling tradition congruent with an Indigenous paradigm. It involves dialogic participation that holds a deep purpose of sharing a story as a means to assist others. Story is relational at its core. Wilson (2001) suggests that story is congruent with the relational dynamic of an Indigenous paradigm. He goes on to say that when you consider the relationship that evolves between sharing story and listening, “it becomes a strong relationship” (p. 178). Indigenous scholars within and outside the Canadian context have referenced the use of story, through conversation, as a culturally organic means to gather knowledge within research (Thomas, 2005; Bishop, 1999). When reflecting on the idea of story as a method, Thomas (2005) states that storytelling has a holistic nature that provides a means for sharing remembrances that evoke the spiritual, emotional, physical, and mental.

Certainly, the conversational method is not unique to Indigenous methodologies. It is found within narrative inquiry, a westernized qualitative research method. As Barrett & Stauffer (2009) state narrative is viewed as a story and is seen as a "mode of knowing" that is involved in knowledge construction, and has recently been accepted as a "method of inquiry" (p. 7). However, Kovack (2009) specifies that when used in an Indigenous framework, a conversational

method invokes several distinctive characteristics. Kovack describes how it is relational and is linked to a particular tribal epistemology (or knowledge) and situated within an Indigenous. The conversational method is meant to be purposeful (most often involving a decolonizing aim) specifically involving a particular protocol as determined by the epistemology and/or place. Finally, this method involves an informality and flexibility which is collaborative, dialogic, and reflexive in nature. Narrative Inquiry is about researching with rather than on participants and the holistic, "circular" nature that Barton (2003) refers to implies that the researcher and the participant create new knowledge through the relationship they develop together: "reflection and action are between people telling their stories, co-participation and co-construction in the retelling requires researchers and participants to think together" (p. 520).

3.2.6 Summary

I would like to make my commitments to Indigenous (decolonizing) methodologies explicit. Much thought was given to the way that the study could be designed, so that it focused on anti-colonial research paradigms that respect Indigenous methodologies. Mundel and Chapman (2010) (as cited in Wilson and Yellow Bird, 2005, p.4) say it best, "when considering any work with our Indigenous individuals, the decolonization process is not about tweaking the existing colonial system to make it more Indigenous-friendly or a little less oppressive. It is ultimately about creating a new system" (p. 172). I approach this research not as an expert, but as a learner seeking to understand the experiences of non-Indigenous allies who have researched sustainably in partnership with Indigenous communities. As I design and engage in this research study, I am mindful of respect, reciprocity, and responsibility using the knowledge of the people I work with to guide the study. Keeping in mind the principles of the Two-Eyed Seeing approach, I will continue to acknowledge the distinct and whole nature of Indigenous knowledge

and ways of knowing while recognizing the distinct nature of Western knowledge and ways of knowing. This will include a direct focus on the collaborative, cross-cultural nature of this work while intentionally seeking to avoid the situation of clashing between knowledges, or domination/assimilation by one worldview over another (Institute for Integrative Science and Health, n.d.).

The remainder of this chapter now turns to the detailing methods used in the study and how blending both westernized and Indigenous paradigms can help in developing the research design, the ethics considered, the recruitment, the collection of their stories and the data analysis.

3.3 Methods

3.3.1 Research Design

As I designed this research study, I continually revisited my worldview as I made decisions about methodology and methods. Traditional approaches such as observation and measurement, questionnaires and surveys based on the ‘researcher as expert’ are not compatible with my worldview. I prefer that the researcher and researched develop a reciprocal relationship in which participants’ stories are allowed to speak for themselves in part through the inclusion of participant check-ins where they have the opportunity to edit their stories. Therefore, the design of this study was a mixed qualitative approach that blended westernized and Indigenous ways of research. It was culturally appropriate by being collaborative and decolonizing in its approach as it utilized a combination of Community-Based Participatory Research (CBPR) with Indigenous methodologies for gathering and interpreting the knowledge. It utilized an online recruitment tool to source the participants, however at any stage, the participants were permitted to leave the study. The conversation circle had open-ended, semi-structured interview questions to prompt the conversation where participant and researcher converse about their stories. The conversational method that was engaged for sharing the stories and gathering the knowledge is

best described as a story sharing approach, otherwise known as ‘indigenous storywork’, for gathering knowledge that is built upon an Indigenous relational tradition. The term ‘indigenous storywork’ has come to encompass the sheer breadth of ways in which indigenous storytelling serves as fundamental to participation in sport because it acts as a historical record, as a form of teaching and learning, and as an expression of indigenous culture and identity (Archibald, J., Lee-Morgan, J., & De Santolo, J., 2019).

It used a non-Indigenous approach of thematic analysis for organizing data, but it was the symbiotic relationship between the decolonizing approach of CBPR and the Indigenous epistemology, method, and interpretation that qualifies it as an Indigenous methodology (Kovach, 2009).

Table 1. CBPR Steps for Study

Item	Key Step	Action	Description
1	Partner Engagement	Select community to work with, collaboration, create joint ownership of study	<ul style="list-style-type: none"> • Buzz and I connected early in 2017. With the start of his new job at the CNA and my masters, we decided together that we wanted to work on a project that would benefit his organization and the communities he would be program planning for. • At this stage, the CNA sent me an email inviting me to collaborate on a project with their organization and we officially developed joint ownership over the project with myself as the researcher and Buzz acting as the cultural advisor.
2	Project Design & Implementation	Identify research topic, questions, goal and focus	<ul style="list-style-type: none"> • Buzz and I spent many weeks discussing the goal of the project and this helped to determine the research project question and topic. • In October 2018, after agreeing on a topic, I visited Merritt and Buzz and I met up with the chiefs or leaders from each band to discuss the concept. This helped secure the relationships, build out

			<p>the plan and confirm full collaboration. It also helped to clarify the goals of the community and determine the exact topic of the project that connected with the communities.</p>
3	Data Collection	Design research study. Determine methodology	<ul style="list-style-type: none"> • Buzz and I designed the research study determining our recruitment technique and deciding on the idea of a conversation method for data collection. • Buzz set up two events, one in Lytton, BC and one in Merritt, BC where I would attend and facilitate recruitment for the project, therefore I spent two more weekends in Nlaka'pamux territory recruiting, relationship building and immersing myself into the culture attending walk along, basket weaving and other sessions while recruiting participants.
4	Data Analysis	Analyze results	<ul style="list-style-type: none"> • On my fourth visit, we facilitated the conversation circle in Cooks Ferry, BC where we collected the data as a group for the study ensuring cultural practices were in place. This includes opening the circle with an Elders' prayers. All data was recorded. • The data was then analyzed using the thematic analysis, ensuring the results were framed using the holistic wellness wheel provided by the CNA. Buzz was included in all of this process as the participants agreed he would act as their voice for the final results.
5	Reporting	Report Results	<ul style="list-style-type: none"> • I was then invited back in May of 2019 to the Health and Wellness conference created by the CNA. • Buzz and I presented together the results of the project in front of the conference attendees allowing space for the community to hear the results and ask questions, provide feedback.

(ICCE, n.d.)

3.3.2 Ethics

Ethical approval for the study was obtained from the University of Victoria's Human Research Ethics and Island Health's Ethics Boards. In addition, the study was approved by both the CNA and each participant in the study. Research involving Indigenous Peoples requires that we "view contemporary ethical standards for Indigenous health research within a broader historical context and through both Indigenous and Western scientific perspectives" (Bull, 2010, p. 13). I met the requirements of the University of Victoria's Ethics Board before recruitment and maintained relational accountability, with the support of the above-mentioned methodologies, the support of the CNA and constant self-reflection. In order to adhere to the decolonizing research and Indigenous methodologies, the analysis must be true to the voices of all the participants and reflect an understanding of the topic that is shared by researcher and participants alike. In other words, it has to hold relational accountability (Wilson, 2008, pp.101-102). In honoring the ways known by the CNA community, we came together over snack and tea, and circle participants were each gifted for their time and contributions of knowledge and ideas. To honour role modeling practices and the importance of family in Indigenous people's lives, activities were set up in the room for the young ones attending with their mothers.

3.3.3 Participants and Recruitment

As mentioned earlier, I am lucky enough to have a pre-existing relationship with an amazing individual and the cultural advisor on this project, Bernard Manuel. Bernard works as the sport and recreation coordinator for the Cixw Nlaka'pamux Assembly (CNA). The CNA is comprised of eight bands within the Nicola Valley Region. These bands include Ashcroft Indian Band, Boston Bar First Nation, Coldwater Indian Band, Cook's Ferry Indian Band, Nicomen Indian Band, Nooaitch Indian Band, Shackan Indian Band, and Siska Indian Band. Purposive

sampling included online recruitment, snowball and convenience approaches (Patton, 2002) to recruit the Indigenous adults from the 8 bands to participate in the study.

Participants in this research study are aged 19 and over, identify as an Indigenous adult from 1 of the 8 bands from the CNA and have experience with sport whether it be all Indigenous or conventional in the matter of previously participating, are currently participating, or they are connected to an individual participating. Having met with all the leaders from each band, information was left including the online recruitment tool information to hand out to their members. As well, the online recruitment tool was posted on Facebook through CNA. Additionally, I attended two different CNA events to sign up participants using the online recruitment tool. This allowed for an open invitation to all those who identified with the criteria required to participate in the study to attend the conversation circle at the Cook's Ferry Band community centre.

For each participant who filled out the online recruitment tool, they were given a full detailed description about the study protocol, risk and benefits, and additional expectations. If they chose to participate in the conversation circle, prior to beginning, the proposed research was again explained in full and participants were given an additional consent form specific to the session. With this information, participants had the choice to use their own name or were given a number in case they wished their identity to be protected. Twenty-five members agreed to participate, however, ultimately six community members were able to attend and share their stories in the single conversation circle. The circle lasted for 3 hours.

A limitation of this project was scheduling. The online recruitment kicked off in mid-October with an incredible start. Within weeks, we had twenty-five individuals signed up to participate in a conversation circle and had planned for two sessions over the course of an entire

weekend. However, when the time finally arrived for the participants to get together in the circle, it was the end of November and coordinating schedules with those who had signed up in October became a challenge. This resulted in a total of six individuals actually available to participate in the conversation circle.

3.3.4 Data Collection

In order to recruit the participants, an online recruitment tool was co-created with Buzz Manuel, the cultural advisor on this project, and the sport and recreation coordinator from the CNA. Rather than using a survey to collect the data, it was determined that we would use a conversation circle technique.

The conversation circle utilized open-ended and semi-structured interview questions to prompt the conversation where participant and researcher converse about their stories. Indigenous scholars within and outside the Canadian context have referenced the use of story, through conversation, as a culturally organic means to gather knowledge within research (Thomas, 2005; Bishop, 1999). "Many of these conversations were informal, conversational interviews (Kovach, 2009). The conversational method that was engaged for sharing the stories and gathering the knowledge is best described as a story sharing approach to gathering knowledge that is built upon an Indigenous relational tradition. By participating in these conversation circles, we are removing the 'expert' and giving everyone space to share knowledge and ideas (Lavallée, 2009; Ziabakhsh et al, 2016).

There was a prepared list of 'guiding questions' to support the conversation and the semi-structured approach as we recognize that conversation circles can shift in a direction based on the fluidity, openness, and flexibility of the conversation. Ultimately the participants directed the flow of the circle with their stories, which varied in emotional weight. Some stories required

minor prompting and were shared with laughter and joy, while others carried a greater deal of emotional weight which was met with Kleenex, listening and great support by all individuals. Although stories flowed easily, it was not always seamless and feedback on the conversation to ensure what was said was what was heard happened throughout the conversation. This flow of conversation and being active listening research truly hearing the voices is what was mentioned in the above literature around Indigenous methodologies and decolonizing research.

Prior to the start of the conversation and at the end of the conversation, I reflected with the group on the next steps of transcribing and thematic analysis and explained their opportunity for feedback in each stage. I informed them that their advice would be considered, and I was open to anything more they were willing to share. One of the participants sent me her notes of what she heard throughout the session. For those that were there, they were informed that if they cared to see the analysis prior to it getting produced, they were more than able. They all agreed that Buzz, the Cultural Advisor would continue to be the main voice on the project. As a final contingent to triangulate collection of data, personal observation through viewing and taking notes of emotion, connection and interaction will be used for context to help strengthen the analysis.

3.3.5 Data Analysis

Using the conversation circles as the main source of data, they were recorded using multiple devices. There was video recorded using two different iPads sourced from UVIC. They were also audio recorded using the guitar hero program on a MacBook air along with the MOTIV audio app. This allowed for multiple back up options in case of a recording incident. These recordings were transcribed verbatim by myself immediately following each conversation circle using the audio recordings and a private YouTube transcription process which adheres to

the ethical requirements of this type of research. As the participants agreed at the end of the conversation circle, that cultural advisor would act as their voice for any confirmation or corrections, upon completion, the transcript was emailed back to the cultural advisor for his review and to ensure that the proper context was applied in all that was said. This follows the steps in Indigenous methodologies and decolonizing methods and is commonly referred as member checking (Thomas, Nelson, & Silverman, 2015).

After the paper was returned, using NVivo software to organize and manage the data, the analysis began with open and descriptive coding of the transcripts using an editing analysis approach; that refers to reviewing each sentence as an editor looking broadly for descriptive labels for the main ideas (Crabtree & Miller, 1992). The abovementioned methodological frameworks guided the entire process from the beginning, focusing mainly on concepts tied to the medicine wheel such as emotion, spirituality, physicality and mental health to group ideas, reduce data, and create broad categories. This initial process generated many broad categories, yet struggling to sort the data, I transferred the data to an excel document and started the process of doing a thematic analysis where such strategies of memo'ing (noting relationships and reflections on the data), and clustering (grouping like ideas together) were activated. This provided the tools to more deeply interpret patterns and relationships between categories and created the space to collapse and group codes more conceptually (Strauss & Corbin, 1990). In doing so, more specific themes were found that were grounded in all areas of the methodological framework being used started to take form. The boundaries of these themes were a bit westernized, until I turned to my cultural advisor and my supervisor for words and phrases more in line with Indigenous ways of knowing. With this, the seven resulting themes clearly emerged. Summaries of the seven themes were made available to participants, and there were no requests

for edits. The themes were then presented back to the community at a conference and again, there were no requests for edits. This approach respects Indigenous principles, worldviews, and values, by honouring the true ownership of the stories gathered for this project.

Table 2. Thematic Analysis Steps for Study

Item	Steps	Description
1	Familiarize yourself with your data	<ul style="list-style-type: none"> • Took the various recordings from the conversation circle and transcribed them manually over the course of two weeks. • Upon completing the transcription, it was sent back to Buzz. He was to read and confirm all data was correct and not misinterpreted.
2	Generate initial codes to your data in order to describe content	<ul style="list-style-type: none"> • Determined NVIVO was the best tool to separate data and source themes. • Started by doing word search counts and capturing key quotes that stood out amongst text which aligned with most common words. • With the research question as context, common words started to show themselves. • As this took place, key quotes were separated into a separate document.
3	Search for patterns or themes in your codes from interviews	<ul style="list-style-type: none"> • Patterns within the words and quotes were then grouped together. At this stage, the wellness wheel used by the CNA was brought in to frame the study. With the concepts of physical, emotional, mental and spiritual as the main framework, the key words were then placed under these words. Some existed in one area and some were captured under all. • Based on this framework, we were able to narrow down the main themes to only seven. These seven were the only ones that existed under all four quadrants of the wellness wheel.
4	Review themes	<ul style="list-style-type: none"> • The themes were then reviewed by both Buzz and myself. We agreed these were the best themes from the study and they were determined to be deemed markers of the study. At this stage a CMAP was created using the themes.
5	Define and name themes	<ul style="list-style-type: none"> • The markers were then defined and sent back to Buzz where they were translated into words connected to the local Nlaka'pamux language.

6	Produce your report	<ul style="list-style-type: none">• The information was then provided and presented back to the CNA and the communities they work with.
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(Maguire & Delahunt, 2017)

Chapter 4: Findings

4.1 Introduction

This chapter explores the themes generated from my analysis that were based off of the three-hour conversation group. The conversation group is what led to the stories collected by the six participating adults aged 19 and older, all of whom had a connection to sport in their communities. The participants' stories revealed many different themes which came out of the initial coding, however as a result of memo'ing, clustering and ensuring all themes existed under the four quadrants of the holistic wellness wheels; the seven main success markers emerged. These seven markers capture the narrative around what supports having success in sport for the people of the Nlaka'pamux Territory. Prior to these markers being determined, it is important to acknowledge the fundamental markers not being included, as they are absolutes in order for an individual to be able to flourish in sports. These markers that are inevitable in achieving success in sport include financial accessibility and actual access to any type of sport. As these are necessary above all in having any opportunity in finding success in sport, they are considered precursors to the other markers. Therefore, keeping this in mind, the following markers that emerged from the thematic coding represented courage, access, community/family, enjoyment, relationships, self-determination, and identity. All but one of the markers are translated into the Nlaka'pamux language, with the more westernized word within brackets and the summary below which will include a blend of quotes, stories and excerpts from all participants, in order to fully bring the narrative inquiry process to life.

4.2 Marker 1: Zu?zu?scút (take courage, feel encouraged, courage)

The initial decision to be involved in a sport can be a difficult process. Some of the many decisions one must make about joining a sports league includes availability, cost, location, and motivation to participate (Schinke, 2010). Not captured in this list is the idea of courage and yet in the conversation circle that took place, one of the largest reoccurring themes around joining a sports league that presented itself was courage. The group wasn't speaking about simply the courage to participate, but they spoke openly about needing all forms of courage including physical, emotional, mental and spiritual courage. All of the four elements found in the medicine wheel used by the Nlaka'pamux communities. They spoke about this type of courage requiring you to be humble in self while still maintaining an open mind. This was elaborated when one participant discussed how you need the courage to walk in two worlds:

“Other reasons would be, you know, you have to learn how to walk in two different worlds. Living back home on a reserve, living in a space, but you have to learn and walk and communicate when you are living, playing sports with people in town. So, you have to almost learn how to be two different people.”

The need to be two different people or having to accept walking in two different worlds in a sporting environment takes an open mind and a type of courage that is unique to this type of experience. Bouncing back and forth between the reserve, conventional sport and any other sporting avenues can lead an emotionally complicated feeling, uncertain as to where you actually fit in. However, to participate in the current conventional structure existing in sport, this two-world system is what exists. Therefore, the individuals that walk in this world, must find the courage that the participants are speaking of and then use the sport itself as a tool to support that courage. As one of the participant's clearly express:

“Nowadays, sport is kind of a tool to continue to being strong.”

4.3 Marker 2: Knóm (access, support, help along)

During the conversation circle, the participating community members were asked what barriers they face when partaking in sport, specifically, what prevents them from having success in sport.

The ability to have success in sport often resulted in some form of access. As previously mentioned, access to an actual sport in general along with financial support are considered fundamental markers that need to exist in order for the opportunity to have success, however this marker goes beyond these fundamental aspects. It is so much more profound. Assuming they have access to the actual sport itself, this marker speaks of having access specifically to non-conventional traditional sports or sports that connect them to the land. As well, it is about having access to culture, to equipment, to transportation, and to proper role models. All things deeply influencing each other in the aforementioned framework. As one of the participants clearly stated:

“Helping through the barriers is having great role models, is having acknowledgement of these great role models, is having access not only to the sports within your community, but the knowledge of what is happening elsewhere or, knowledge of what equipment exists, just knowledge around how to support you. And also having access to other Indigenous activities within your community, so it doesn't always have to be the conventional sport, but learning how to have that attachment to programs that are within your community that can create that cultural connection, family connection and things like that.”

Another element that came up in repetition throughout the stories shared was the idea of having access to a safe and inclusive environment. As one of the participants emotionally vocalized:

“The success in sports as an Indigenous person, when I was in that big huge tournament in Vancouver North Vancouver I was coaching kids’ basketball team last year, just having our boys play, is our Indigenous boys play, that’s successful.”

What is interesting about this aspect, is that it is often overlooked in the conventional sporting world as these basics are assumed, yet they rarely exist. Therefore, it is no surprise that access is absolutely required when thinking about achieving success in sport for the Nlaka'pamux people.

4.4 Marker 3: Nkseytkn (community, family, cohort)

Community/Family was a grounding marker which permeated all areas of the conversation during the three hours of story sharing. Many stories were flooded with hopes and goals of supporting each other and it was clear that there was a consensus that “together we are better.” As a whole, the group repeatedly spoke about the need for communities and/or families to support each other, otherwise success could not be achieved. Within the opening discussion, one of the participants when asked what success in sport means to them, clearly described:

“It takes a community to help. We can be Superman or superwoman, but in the end, you still need somewhere to cry on somebody’s shoulder or because there’s going to be mental aspects there too.”

Another participant elaborated on this idea by expressing the necessity to be able to lean on one another:

“I think it is lost, how you are present in sport, you don’t have to be in the sport, but if you encourage them to be there and got the community backing you. I mean a mother and her father can raise a child, but it takes a community to bring that child up to the person

you want them to be. Everybody has to be there for them, it's not just you. It is your parents, your grandparents, your aunts, your uncles, your nieces, your nephews, your friends. Everybody is involved. A lot of people say, ah, good luck with that or whatever, but that attitude should be gone."

It is clear from these two statements which marker exemplifies achieving success and that it is so much more than just competing in a sport. Unremittingly, this concept was spoken about with one person adding to another's stories, agreeable and excited to share their thoughts:

"It takes the community, its community, community, community and what is so important is keeping things in the community."

4.5 Marker 4: Ce?c?ex^w (enjoyment, showing happiness, love)

The idea of enjoyment may seem expected when considering basic needs for success in sport. Generally, sport should be fun, pleasurable and provide happiness. However, when speaking to the participants from the conversation circle, it is clear that their concept of enjoyment carries meaning that transcends all areas of the medicine wheel. Although fun is a large part of this marker, it additionally is viewed as enjoyment in movement and a form of self-expression. The self-expression came across through one participant who smiled deeply while thinking about the enjoyable effects of sport and saying that:

"Success in sport would mean happy kids, people, families. Even if you play win or lose, you're, you're able to express yourself and have fun."

This participant clearly shows that the competitive nature of winning and losing in sport has little to do with the success and the enjoyment that one might experience while being active in sport. It was simply about fun and self-expression and these truly are the only feelings one considers important when seeking enjoyment within sport. Another concept that came through when

discussing this idea of joy in sport was the feeling of freedom. That feeling of enjoyment shines through most when feeling free and it is eloquently described by one of the participants:

“If there's a chance for me to go play ball somewhere, just even if I'm just a participant or benchwarmer or whatever but I'll go it's just to be there for the excitement and the enjoyment and just to be around a lot of people, you know that's being free.”

During this point in the conversation, the group went on to share story after story about feeling free specifically from the racism and discrimination which they often faced. They discussed how feeling free from these issues meant happiness. They spoke about residential schools and expressed how enjoying success in sport created freedom from the history of residential schools, more importantly how sport provided an enjoyment that felt like freedom for their family members who had been in residential schools. After hearing these stories, it is clear that for these participants, enjoyment is not linear. It transcends the quadrants of the wellness wheel and definitely is a marker that needs to exist in order to feel success in sport.

4.6 Marker 5: Relationships

When the participants were asked what success looks like in sport, the topic of relationships came up readily. Unlike the marker about community/family, this marker is about connection and togetherness. When the group dug a little deeper, the concept of relationships took the form of mentorship, role modeling and friendship. The group shared countless stories about elders teaching youth the importance of sport and how individuals of all ages found safety in friendship through sport. This was a beautiful part of the discussion and one of the participants spoke proudly about something their child once told them:

“He says, no matter what you do in life or tournament sometimes the best reward is having a friend at the end.”

The group clearly described how winning or losing were not the elements that supported success, but it was about the connection that provided the ultimate accomplishment. One of the participants, a previous basketball coach explained it best:

“You have had to fight, like basketball for inches and hoops, football, same thing, inches and minutes, but in the end those 84 teams, those kids on those teams has a friend on every one of those teams.”

These relationships that develop through participating in sports where they can support each other as friends, teammates, role models, or mentor using teaching and showing techniques (Schinke, 2010) are amazing tools in creating an environment that feels successful and is empowering. The relationship marker shows us how success in sport can connect to something far greater than ourselves.

4.7 Marker 6: W?ex^w (self-determination, live, be as you are)

One of the most powerful markers that stood out among the conversation was the theme of self-determination. During the conversation it was made very clear that knowing one’s self is of ultimate importance when overcoming challenges and creating success. Almost every story came back to this concept of self-determination. Some stories were lighthearted, providing humour such as the time one of the participants chose to play on a men’s hockey team to learn to play as there was no female teams. However, many of the stories were heavy hearted as they distressed the need to be able to make one’s own decisions around what sport looked like for them. Most importantly, they spoke about having the right to do so, especially without fear, as this is something that residential schools took away. One of the participants expressed this in the simplest way while choking back tears:

“Success in sport is when you have the freedom to be you...as you are without fear.”

This topic, when spoken about came from a genuine place and the stories were often about the youth in their community. There seemed to be a fear that the youth were going to lose this connection with the programming that is presently provided and without this, they would never truly understand the power of sport for their people. One of the elder participants put it eloquently:

“The kids are there, they want to play their sports, but you need to make that connection from that point to this point and I’m just what I did years ago is to collect those old cultures and all the players and everything bring them into one place and tell them to let them have the stories and tell them what they did. That’s the connection, that’s what we want, the connection.”

What I observed the most, was the lack of talk around competitive sport when speaking about success. It was not that it was completely avoided in conversation, however, it was overlooked by the importance of knowing one’s identity. As expressed by one of the participants:

“I admire the competitive aspect, but I also know we need to take a step back being too overzealous in the contemporary world will bring you places, but you have to know who you are and where you come from. So, sport is a pretty special place.”

Despite the fact that the participants spoke a great deal about their youth in relation to this theme, it was also recognized as something important for individuals of all ages. A couple of the participants addressed how they had a great desire to learn their traditional sports which they did not know. Especially for the participants who had lived off of the reserve for most of their life, they wanted to use sport, especially non-contemporary sport, as a tool to help re-identify with their culture and their land. It was clear the simply getting out on the land, connecting with their

culture and choosing the sport of their choice was success enough. This was made clear by one of the participants' comments:

“You know just trying to connect with my culture again and getting out on the land, so me and my husband and my son built a bike trail. We really like mountain bike riding, so built the bike trail just to get out there. And you know, so you know, there was nothing organized at all about it.”

The concept of identity was ultimately made very clear in the final part of the conversation. When asked what they would do to create success in sport in their communities, the obvious vision was one that supported the idea of identity. In the next chapter, this theme and the previous six, are discussed further in relation to the literature. Strengths, reflections and recommendations for future work conclude the thesis.

Chapter 5: Conclusions

5.1 Discussion

The purpose of this study is to help delineate the supportive markers that are required in order for success in sport to be achieved for the Indigenous Peoples on the Nlaka'pamux Territory. As there is still a limited amount of research around this topic, specifically using the voices of Indigenous Peoples, studies like this are crucial in helping further our knowledge in this area. The themes that emerged were based on the participants desire to achieve success in sport while maintaining balance among all four quadrants of the wellness wheel. Ensuring that their emotional, physical, mental and spiritual needs were met was a big indicator of success in sport. There were several markers determined throughout the study that determined success in sport, but the final seven chosen stood out as the dominant ones, as they were influential and supported all four parts of the medicine wheel. It was clear that “success” in sport was far more complex than simply playing to win and below I discuss two main findings that emerged based on the seven themes analyzed above.

Based on the data, the primary finding that materialized as a clear leader in the research and the goal of achieving success in sport was the concept of community and family. I remember sitting in the conversation circle and becoming aware of the importance of family and community around the expectation of success in sport. Very early into the discussion, it was clear that they were synonymous with each other. A study done by Robert Schinke et al (2010) confirms this discovery. The emphasis on their study was on supporting the Wikwemikong First Nation Community, an Indigenous nation from Ontario, CA, in the creation of a community-refined initiative for its youth (family membership structured within). It was found that breadth of family involvement affirms the collective nature of Indigenous Peoples (p. 11). As found in

our study, the role of family in a youth's sport experience resembles a web of inter-related resources, where supportive strategies are often assigned to many family members depending on time demands and financial circumstances (Schinke, 2010). This is aligned with the analysis our own study and helps to prove some transferability across Indigenous groups.

In relation to community, similar to some of the stories told in this study, Schinke (2010) also found that it takes a community to support a sport participant. When speaking with the individuals from the Nlaka'pamux First Nation, it appeared their perspective around how to move forward and achieve success in sport based on the perspective of the participants. In a response established by all participants, it was determined that in order for people to feel like they can achieve success in sport and avoid potential challenges in this area, family and community are essential in the development of all sports programming for their people. This is similar to what Blodgett et al (2008) found in their study. They found that "when discussing the community's roles and responsibilities in youth sport programming, the collectivist nature of Aboriginal culture is strongly emphasized: 'In sport you're going to be wearing a uniform. Everybody looks the same, they're part of the team. They are wearing a uniform representing a larger community'. The community has discussed the collective pride invested in their athletes and accordingly feels a strong responsibility to support them. Support includes implementation strategies such as making equipment and programming available, organizing fund-raising, and looking out for the less fortunate" (p. 407). Similarly, this concept was also found in Schinke's et al (2010) study where they state that "the approach to understanding and subsequently designing effective sport programs within such communities requires a broad range of family members, all assisting with the logistics and financial demands posed by continued enrollment. Through an appreciation of family resources, and how these might work collaboratively, sport and physical

activity staff can appreciate the potential challenges encountered by Indigenous youth in sport, and perhaps assist in problem solving techniques that reaffirm the expansive resources that can foster adherence” (p. 12). Based on these findings, it is necessary that we start adapting to the actual needs of the Indigenous individuals participating in sport. As a prime example, prior to the conversation circle beginning, one of the participants showed up with her kids. Although the group was designed for adults, the expectation that kids can still present is part of the community culture, therefore, we adapted. As the kids played in the corner of the room with noises in the background, we continued with the conversation circle. Had we not allowed this, we would have lost one of our participants. As this is a clear part of the community expectation and culture, it is imperative that this be an inclusive part of the sport programming from the beginning.

The subsequent finding, which is incredibly important to note was the lack of conversation around “competitive” sport. As competition is a strong focus in the design of current sport programs, I found this learning to be very unexpected and fascinating. This was definitely a personal expectation prior to the study and I quickly learned this was simply an assumption and a personal bias of my own. The word competitive or the concept of winning/losing was only brought up a handful of times in the discussion. I found this interesting, as the literature review above discusses how most of the programming that currently exists on a municipal, provincial or national level are based on a competitive experience with very little emphasis put on family or community involvement. It appears to be left in the hands of the local bands to develop any contemporary or traditional sport that aligns with the values of Indigenous Peoples. Some of the challenges with this are that many of the bands lack funds, equipment or access to the sporting environment. As Schinke et al (2010) found the decision to participate in a sport frequently came down to having the funds to join a league and then purchase equipment (2

financial challenges). As seen in the literature review, there are steps being developed to support culturally safe experiences in the conventional competitive sporting environment. However, despite these changes, it seems that more emphasis should be put into the theme of self-determination and creating the opening for bands to participate in the type of sport environment and opportunity they choose, competitive aspect aside. By the end of the conversation, it felt as though competitive success was just a side-effect of achieving success in sport and it was almost irrelevant to the whole sporting experience of Indigenous Peoples. What is great about this discovery is that it contributes to an explanation also found in the Schinke et al (2010) research, where it expresses how conventional sporting environments may fall short of having Indigenous communities engage fully in sport because the focus in such settings is more on and about the competition (individual) and less on the overall wellbeing of Indigenous Peoples and their communities. As well, in relation to the primary finding in this study, it also found that there is also an explanation of how a collective culture works together, in this case through its collectively minded families, to enable youth participants to embark early on in sport and activity (Schinke et al, 2010).

As I identify as a previous participant of the conventional model, I never questioned if that model provided me the support I needed for success. However, after analyzing this data, I found myself recognizing the majority of programs that exist today are not supportive to everyone's voice or needs, in this case, specifically Indigenous Peoples of Nlaka'pamux Territory. I acknowledge that so many of the markers determined were based on experiences I did not have and that the markers are truly from a mindset and familiarities of a different culture. Therefore, it is clear that if we continue to try and create sporting programs FOR them without

their voices involved, rather than with or by them, we are only going to continue to perpetuate the colonized mindset around sport.

5.2 Looking Forward

After spending a great deal of time reviewing the data and determining the unique markers that stood out in this project, I started to take a look at how this information can be used to help with sport program developments for organizations working with Indigenous communities. As the research is limited in this area, I found myself going back to the conversation circle to listen to what was said amongst the group, especially since one of the questions was regarding their own personal recommendations.

One of the comments from a participant that stood out to me was as follows:

“We’ve gotta understand that, here, here’s 1000 bucks, here throw money at it, there’s got to be some consequences or some type of how do you say that, you’ve gotta have a responsibility for that money.”

I see this idea of financial identity, responsibility and understanding relating directly to the marker of self-determination. In regards to this concept, I would recommend that current organizations be more open-minded and transparent about the costs of running all sports. Allow the individuals to truly understand what goes into providing these opportunities and this will allow them full knowledge and responsibility to make a clear choice about what they want to participate in and where they want their money to go, especially since finances can be a challenge.

Another recommendation that came out of the discussion and relates directly to the marker around identity is the need for connection to culture. One of the participants said it best:

“The kids are there, they want to play their sports, but you need to make that connection from that point to this point and I'm just what I did years ago is to collect those old cultures and all the players and everything bring them into one place and tell them to let them have the stories and tell them what they did. That's the connection, that's what we want, the connection. You really need those special people to have those coaching abilities and that connection from the coach to a player and once you have that one connection between you and that player then you can move.”

This is so important. Although the ALTDP program is helping the PSO's add an Indigenous culturally safe element into their programming, they are missing that key piece around stories, connection, and culture which sadly often get recorded as fragmented distortions, or erased altogether (Archibald, J et al., 2019). However, if we treat indigenous storywork on its own terms, it can show how such reworked scholarship can contribute to the movement for indigenous rights and self-determination (Archibald, J et al., 2019).

Similar to what was found in a study by Blodgett et al (2008), “a need for youth to be taught about their cultural background and traditions. Within this larger discussion, it was proposed that youth would benefit from an understanding of who they are, where they come from, and what their struggles have been as a people” (p. 400). This is challenging, as there still appears to be a limited number of Indigenous coaches in the conventional sporting environment. The specific solution is unclear, but based on this information in conjunction with the study done by Blodgett et al (2008) where many respondents expressed a need for role models to be developed, promoted, and then integrated as an inspirational resource for youth; it would be helpful to allow Indigenous youth to have more access to role models, coaches and connections

that can provide them the stories and the culture related to the activity they are involved in and the place where they have come from.

A final suggestion that came out of this research involves community, ownership and land-based activities. Community and family were the most apparent markers that came out of the study. With this knowledge, there needs to be an emphasis on adding this into the conventional sporting programs, or allowing this aspect to exist in the grassroots local level. One of the participants stated this eloquently:

“Think of cultural sports or accessible sports that connect to the land and ownership such as snowboarding and mountain biking. More local events, so we can stay in our communities and we don't have to travel.”

By focusing more resources around providing grassroots, land-based activities where the individuals can have ownership over their sport, the land they participate on and the travel is short would be an amazing step forward. This was confirmed by Blodgett et al (2008), “there was some indication of the resources that Aboriginal sport participants might benefit from within their respective communities” (p. 402). If more activities that include local coaching, where the access is local, the local land ownership is connected such as snowboarding and mountain biking, the programs will be achieving many of the markers of success discovered in this.

Despite this knowledge and these recommendations, one of the many challenges of this project was the lack of research, especially specific surrounding everyday individuals living in these rural communities. Most of the research found was in relation to elite athletes. An observation also made by Blodgett et al (2008) in one of their studies “the data represented the voices of elite athletes and not those engaged in sport at the community level” (p. 403). For this reason, I found myself using and re-using many of the same sources. Moving forward, it would

be helpful to continue doing research with athletes from a community level specifically using Indigenous methodologies. As every reserve varies, it would also be useful to have these conversations in all reserves across BC including rural and urban areas. This is just one more study that adds to the limited information out there and although it provides applicable information for current programming, it isn't enough. To further this research, it would also be great to run a longitudinal study following a newly developed program that is structured around these markers, so see if these markers stand up for Indigenous Peoples in all types of sport. The most important part of all of this is to continue using Indigenous methodologies by Indigenous researchers or in collaboration with Indigenous communities because this is the only way to allow the Indigenous voice to be heard.

5.3 Concluding Thoughts

One of the challenges of restorative (or is it empowering) or decolonizing projects are that they are set to timelines (Schinke et al, 2010). Schinke et al (2010) goes on to remind us that such time lines are relatively short in relation to the years of amassed oppression, and what is gained in research benefits are often promising as an implication, yet they are not immediately evident. It is easy for the challenge to do what is correct through the research with the promise of improvement, to be offset by a distrust that has been long-standing. In a world where we seek quick solutions, we have to be more patient when dealing with oppressed populations. However, with this knowledge, we have the ability to act in a collaborative appropriate way in order to help progress things in forward. It is for this reason that the integration of Indigenous ways of knowing, doing, and being within westernized methods of inquest, the study was able to proceed in a more culturally appropriate way.

Unfortunately, sport is one of the many places this feeling of mistrust and oppression continues to occur. In order to change this, we recommend that we start researching and understanding what creates a successful experience in sport for Indigenous populations based on their own voice because with voice comes the opportunity to speak up and from their new choices and opportunities can emerge. As Schinke et al (2010) recommends, future CSP researchers must use community relevant strategies in addition to culturally relevant strategies when developing research projects. Quality involvement can be achieved by actively involving community members from the intended culture in the project from development, onward. Further, when the intended culture is an oppressed culture, we propose culturally appropriate approach be employed throughout the process, and that what is learned be developed into a community relevant initiative governed by the community itself. Schinke et al (2010) confirms that with this knowledge, program development and financial support for Indigenous Peoples can be tailored appropriately with it contributing to the advancement of social change and facilitate improved relations among cultures.

I was lucky to have this project take place within a shorter timeline. Thanks to a relationship I had nourished over 10 years, I was quickly welcomed into a world that can often take years to secure. Humbled by this, I immediately stepped into a place of unlearning and asked for help to learn a different way. It frequently felt like I was traveling in a different world as I was experiencing new foods, different language, and I was often the sole minority in a group of people. I spent a lot of time reflecting on this feeling, as it sometimes was one of discomfort. I recognized that this discomfort was likely something Indigenous people feel often when no on their reserve, as they are commonly the minority in a group (something expressed in the conversation group) where their voices were often misrepresented or decisions made on their

behalf. Holding this reflection in present in my mind, it made it easier to step into a positive place of partnership, creating a relationship of trust.

Therefore, in part to the collaborative efforts among the co-researchers (cultural advisor and myself) will help the communities within the CNA to move forward with practical implementation. Comments from the sport and recreation coordinator during our presentation back to the community already reflect this:

“So, we are going to be doing some fun things that will get people active. Like there were, were not really going to be focusing on contemporary sport, but focusing on some of the things that we do around here.”

It is important that this topic continues to be open for discussion with an on-going dialogue. The CNA is an exemplary model of a community wanting to support their people in a consummate way. Welcoming in this research is just the beginning, they have also put together an amazing support system. Although, this study wasn't developed to create programs or specific solutions, with this information, the CNA has a lot of positive resources to move forward successfully. With continued plans to be more grassroots by involving the community in developing traditional, yet modern sporting opportunities, the CNA is turning research into practice.

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Appendices

Appendix A: Call for Participants

CITXW NLAKA'PAMUX ASSEMBLY SPORT & RECREATION SURVEY: CALL FOR PARTICIPANTS

ELIGIBILITY:

- MUST BE A MEMBER OF THE 8 CNA COMMUNITIES
- AGE 19+
- YOU ARE/HAVE BEEN A PARTICIPANT IN SPORT; OR CONNECTED TO A PARTICIPANT IN SPORT



PART 1: ONLINE RECRUITMENT TOOL

FILL OUT IN PERSON AT ONE OF THE FOLLOWING LOCATIONS & BE ELIGIBLE TO WIN A \$100.00 SPORTCHEK GIFT CARD. ONE GIFT CARD WILL BE AWARDED PER LOCATION

1. LYTTON: OCTOBER 6TH AT NLAKA'PAMUX DAYS AT STEIN VALLEY SCHOOL
2. MERRITT: NOVEMBER 17TH AT THE NLAKA'PAMUX LANGUAGE CONFERENCE AT NVIT

TIMES: 10AM - 4PM

OR COMPLETE ONLINE AT [HTTPS://WWW.SURVEYMONKEY.CA/R/CNASTUDY](https://www.surveymonkey.ca/r/cnastudy).



PART 2: FOCUS GROUP

WE REQUIRE 4-6 PARTICIPANTS FOR EACH FOCUS GROUP. PLEASE SIGN UP THROUGH THE SURVEY. FOCUS GROUP DATES AND LOCATIONS:

1. SATURDAY NOVEMBER 24TH: COOKS FERRY, CHIEF WHITSEMNITSA GYMNASIUM
2. SUNDAY NOVEMBER 25TH: MERRITT, NVIT

TIMES: 10AM - 2PM. COFFEE, LUNCH AND SNACKS WILL BE PROVIDED AT EACH LOCATION.



IF YOU HAVE ANY QUESTIONS PLEASE CONTACT:

THIS STUDY HAS BEEN REVIEWED BY, AND RECEIVED CLEARANCE THROUGH A UNIVERSITY OF VICTORIA RESEARCH ETHICS COMMITTEE



Appendix B: Focus Group Consent Form

Exploring the Citxw Nlaka'pamux Assembly's Perception of their Own Success in Sport Study

Masters study

Thank you for indicating an interest in participating in an Exploration of the Citxw Nlaka'pamuxv Assembly's perception of their own success in sport study **Focus group** which is being conducted by Brianna Waldman, Dr. Paul Whitinui & Dr. John Meldrum in partnership with Bernard Manuel and Wayne Kaboni from the Citxw Nlaka'pamuxv Assembly.

Bernard Manuel is the Recreation and Sports Coordinator of the Citxw Nlaka'pamuxv Assembly and Wayne Kaboni is the Manager. Brianna Waldman is a MA candidate, Paul Whitinui & John Meldrum (Director) are Faculty members of the department of Exercise Science, Physical and Health Education at the University of Victoria. You may contact them if you have further questions by emailing us at [REDACTED]

As a graduate student, I am required to conduct research as part of the requirements for a degree in Kinesiology. This research is being conducted in partnership with the Citxw Nlaka'pamuxv Assembly under the advisory of Bernard Manuel and supervision of Dr. Paul Whitinui and Dr. John Meldrum. Should you like to, you may also contact Paul at [REDACTED].

Purpose and Objectives

This study explores the Citxw Nlaka'pamuxv Assembly's perception of their own success in sport and what the pathways and parameters are for achieving their success.

Importance of this Research

Research of this type is important because it will help us better understand the gaps and experiences that the individuals from these bands are currently facing around sport. It will provide knowledge in order to move forward with sport development in these communities.

Participant Selection

You are being asked to participate in this study because you:

1. A member of one of the 8 Bands in the Citxw Nlaka'pamuxv Assembly.
2. Ages 19yrs+.
3. You have been a participant in sport, are a participant in sport or are connected to a participant in sport.

What is involved

Voluntarily participating in one of the two discussion focus groups of approximately two-four hours to be held in Merritt and Spencers Bridge at a later date. This requires you to participate in person and vocally for these two-four hours. There will be a list of questions provided in advance and then further discussed during this focus group.

Inconvenience

Participation in this study may cause some inconvenience to you, including time taken to fill out the online recruitment tool and, if you choose, to participate in the follow-up focus group discussion.

Risks

There are no known or anticipated risks to you by participating in this research, but in order to assure this, an elder will be on site during the focus group sessions.

Benefits

The potential benefits of your participation in this research include helping to better understand the gaps currently existing in sport among the individual and communities within your Bands.

Voluntary Participation

Your participation in this research must be completely voluntary and independent of any relationship you may have with the investigator beyond this project. If you do decide to participate, you may withdraw at any time without any consequences or any explanation. If you do withdraw from the study your data will not be used and will be removed from the data base.

In order to maintain voluntary participation, I will be using numbers and letters to identify your given group and person. Upon arriving, you will be provided a number (rather than by name). This number will be your identifier through the entire Focus group process, therefore if you choose to withdraw your comments, the identifier number and group letter will be all that needs to be removed.

On-going Consent

After data is collected, you may be contacted to clarify your responses or to review transcripts.

Anonymity

In terms of protecting your anonymity, your data will be coded in order to prevent identification.

In order to maintain anonymity, individuals will be given a pseudonym and all identifying remarks will be removed from the data and paraphrased.

Confidentiality

All measures will be taken to protect your confidentiality, and the confidentiality of the data will be protected by storing all data on a password protected hard drive. However, due to the nature of focus group discussions, those participants involved in focus groups might know or be known by other participants in the focus group.

Despite certain limitations of confidentiality due to the nature of research in a small community, all participants are asked to not discuss the focus group process or questions with anyone, other than the individual whom they refer to in the focus group (if not themselves).

Prior the start of the focus group, the individuals will receive the questions in advance along with a participation letter. In this letter, I will highlight that individual thoughts and views will be explored and should stay within the focus group. This will be reaffirmed at the beginning of the focus group.

Dissemination of Results

It is anticipated that the results of this study will be shared with others in the following ways: to participants, published as an article, part of a dissertation, or at scholarly meetings.

Future use of Data

There is a possibility that some of the data collected might also be used in a future study or publications under the consent from the Citxw Nlaka'pamuxv Assembly as all knowledge will be owned by the Citxw Nlaka'pamuxv Assembly for their own future use.

Disposal of Data

Data from this study will be disposed of in 5 years by erasing all data and reformatting the hard drive. All field notes and transcriptions will be shredded and audio recordings destroyed.

Appendix C: Focus Group Questions

Focus Group Discussion – December 1, 2018

Review the consent and freedom to withdraw at any time without question, and that data of those who withdraw will be deleted from the study data-base. It will be recorded, but deleted.

Have an elder open the focus group

Introduce/outline the study and topic of Citxw Nlaka'pamux Assembly's Perception of their Own Success in Sport.

General area for discussion with focus group(s) will include:

- Participation in Sport from an individual level, family level, community level
- Success in sport as an individual, family, community
- Barriers in sport as an individual, family, community
- Level of satisfaction with sport in the community
- Changes participants would make

Let's have a conversation around these. It isn't just about youth, but all members of all ages in the community.

Within the above general area's investigators will guide discussion along the following specific topics:

1. What does sport mean to you? How would you define the word sport?
2. How important is sport to you and your community?
3. What does success in sport mean to you as a First Nations person, as well as to your family and community?
4. Can you share some of the impacts of sport for you, your family and community?
5. Do you think success in sport differs for First Nations Peoples? If so, how?
6. Do you think it differs between each community?
7. What kinds of things limit First nations Peoples from participating fully in sport?
8. What challenges do First Nations Peoples encounter in sport in their community, as a family, and as an individual?
9. What do you think has helped First Nations Peoples through the barriers or challenges associated with participating in sport?
10. What pathways or opportunities aid First Nations Peoples experiencing greater levels of success in sport?
11. How can our Indigenous youth today learn to value the connection between sport and their culture?
12. What can First Nations organizations and/or communities themselves do to improve the participation and development of sport in community moving forward?

Close the focus group with an elder *Include at least one 15min break for bathroom and snack

Appendix D: 7 Markers for Success in Sport

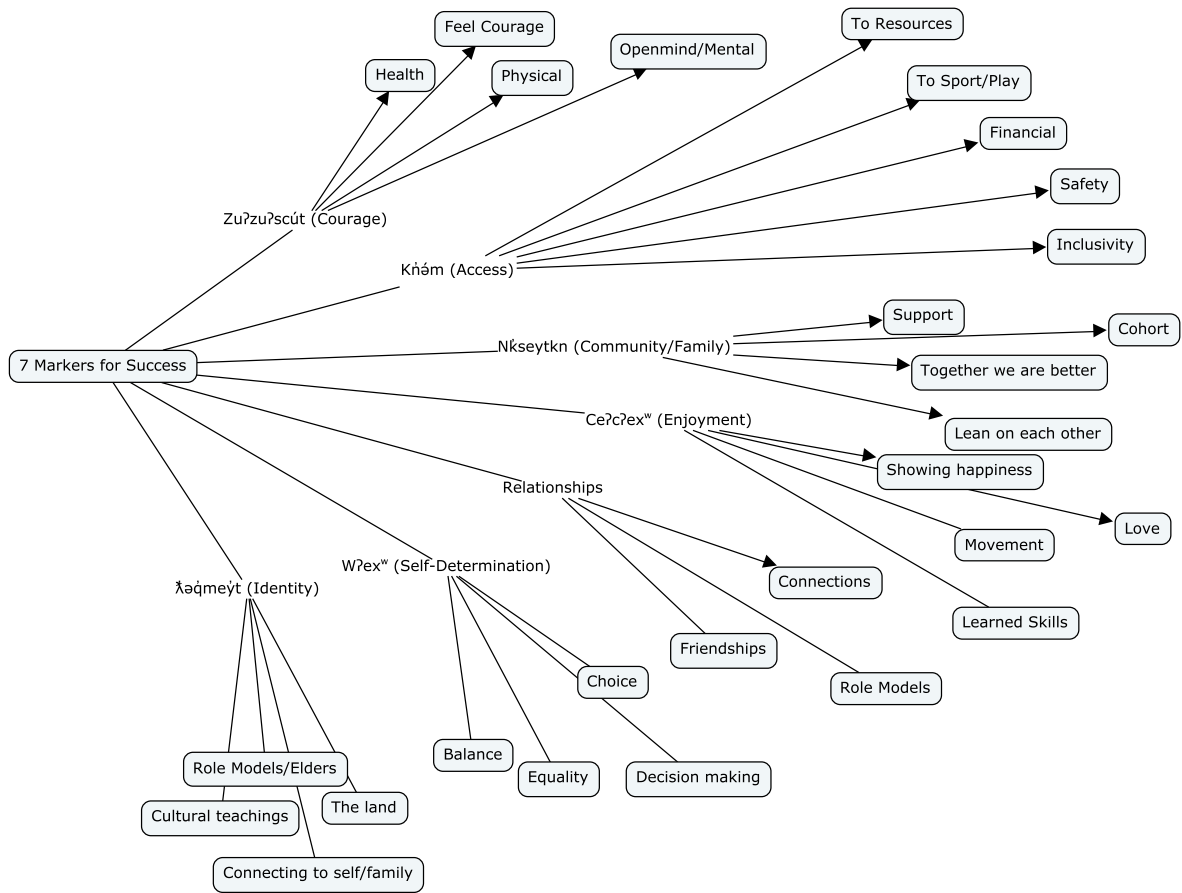


Figure 1: Conversation Group Marker CMAP