

**KIN 368 Indigenous Sport & Physical Culture in Settler Canada**  
**University of British Columbia**  
**School of Kinesiology**  
**Summer 2023**

Lectures: Tuesday & Thursday	11AM-2PM	Pharmaceutical Sciences Building, Room 3208
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### **INSTRUCTOR INFORMATION**

Instructor: Alana Cook

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Office Hours: By appointment

### **ACKNOWLEDGEMENT**

UBC's Point Grey Campus is located on the traditional, ancestral, and unceded territory of the xwməθkwəyəm (Musqueam) people. This Land has always been a place of learning for the Musqueam people, who for millennia have passed on their culture, history, and traditions from one generation to the next on this site despite the cultural and literal genocide attempted by the Canadian government. We are grateful to be guests on this Land, and strive to act in a way that promotes respect, relationality, reciprocity, and reconciliation.

### **COURSE DESCRIPTION**

This course provides students with key principles in working with Indigenous peoples and communities in the areas of sport, health, and wellness. The course examines Indigenous-settler relations within the Canadian context through the lens of sport, culture, and physical activity. This class will be taught primarily through use of an Indigenous paradigm (ie, worldview), and whenever possible will amplify and draw expertise from Indigenous voices. An approach of Etuaptmumk or “Two-Eyed Seeing” will be used to encourage students to view issues of sport through both a Western/Eurocentric and an Indigenous lens. While sport has had a key part to play in historical and ongoing processes of settler colonialism, at the same time it represents critical sites of Indigenous resistance and resurgence. The content in this course may be challenging at times, as we discuss the continued effects of colonialism against our Indigenous peoples, and students will be challenged to reflexively interrogate their own relationships with colonization. I invite you to join me as we approach these issues with curiosity and compassion, exploring the gifts of traditional, empirical, and revealed knowledge that are found within Indigenous ways of knowing.

### **COURSE OBJECTIVES & INTENDED LEARNING OUTCOMES**

Through this course, you will:

- Develop a critical understanding of the historical and contemporary issues in Canada that shape Indigenous sport, physical activity and recreation;
- Develop an understanding of some of the key policies related to Indigenous sport, physical activity, and recreation;
- Develop tools and an action plan to better support Indigenous participants in sport, health, and wellness programs;

- Discover a new way of looking at the world that respects the uniqueness of Indigenous cultures, values and lifestyles;
- Apply Indigenous-centred, community-based, and strengths-based perspectives in understanding physical activity, sport, recreation, and health programs;
- Develop skills in creating a safe social and cultural space to engage in class discussions;
- Work collaboratively with peers in small group discussions and activities;
- Develop research, writing, and oral communication skills.

Teaching Assistants		
Name	Contact	Location
Regan Thompson	regan.thompson@ubc.ca	Pharmaceutical Sciences Building, room 3208

## EVALUATION

Evaluation and assessment	% of grade	Due Date
A. Class Participation	35%	10% Ongoing Participation
		10% "Traditional Activity" Participation
		10% Current Event Group Presentation
		5% Attendance
B. Decolonizing Sport Report	30%	June 1 <sup>st</sup>
C. Archeology of Your Footprints	35%	1.25% Day-to-day travel-May 23 <sup>rd</sup>
		1.25% Travel experience-May 30 <sup>th</sup>
		1.25% Ancestor Interview-June 6 <sup>th</sup>
		1.25% Land Pedagogy-June 13 <sup>th</sup>
		30% Final Creation-June 20 <sup>th</sup>

*Policy Regarding Late Submissions:* With the exception of approved extensions, late assignments will be penalized 5% per day (e.g. 8.5/10=85% - (one day late) 5%=80% or 8/10), up to ten days, after which they will not be graded. Please see assignment details for deadlines. Assignments and activities submitted after the deadline will be graded late.

## ASSIGNMENTS:

### A. CLASS PARTICIPATION

**Value: 35%**

**Due: Ongoing**

**Overview:** The VAK learning model divides people into three categories of learner: Visual learners (those who absorb information by sight), Auditory learners (those who absorb information by sound), and Kinesthetic learners (those who absorb information by moving). In designing this course, I have done my best to include opportunities for each type of learner to engage (and thrive) in the subject matter, but the rest is up to you.

**Description:** Class activities, discussions, and group work form an integral part of the learning environment for this course. Active and engaged participation at the individual level will make the group learning experience that much richer. You are expected to engage in classroom discussion, complete mini-assignments (Indian Act assignment, Land Acknowledgement homework, etc), participate in Traditional Activity classes, and *attend* all classes to your best ability. For the Current Event Group presentation,

students will be broken into small groups (5 students) and will be responsible for leading one current issue group discussion related to Indigenous sport, physical activity, health or wellbeing (see description of **Current Issue Group Led Discussion** below).

**Evaluation:** A significant portion of the final grade (35%) will be determined by level of participation in the class. In order to receive a participation grade of good or higher (B+ or higher), students must come to class prepared, having completed weekly assigned readings tasks (watched video links, listened to podcasts, etc.) and actively participate in class discussions, activities, and group work. For details about the evaluation of class participation, see the **General Participation Evaluation** chart on Canva.

### **Current Issue Group Led Discussion (10%)**

**Objective:** This assignment is designed to foster critical engagement with current issues related to Indigenous physical activity, health and wellbeing.

**Description:** As part of the expectations for participation in this course, students will be asked to work in small groups (5 students) in leading a brief class discussion (approximately 20-25 minutes) on a current issue related to Indigenous sport, physical activity or health and wellbeing. The discussion is designed to be relatively informal and should not require extensive preparations. The current issue should be introduced to the class and this would normally be followed by a facilitated class discussion.

#### **Instructions:**

- 1) Students will divide themselves into small groups of 5 during the second class.
- 2) Students will choose an issue to share with the class that has been relatively prominent in the media in the last 2 or 3 years. Although the area should relate to Indigenous physical activity, health and wellbeing, this is quite a broad description, so it could include many issues. For example, it might focus on the Indigenous resistance to the Kinder Morgan pipeline, which ultimately relates back to health. In other words, as long as you are able to connect the issue back to the relevant themes of physical activity, health and wellbeing, it is an acceptable issue for this activity.
- 3) Once an issue has been selected, decide how you are going to familiarize the class with the details of this issue. This could be done sharing a brief newspaper article, a video clip, a verbal overview of the issue, or a skit. Creativity is encouraged!
- 4) Each group should encourage students to engage in discussion related to the details of the issue by preparing questions to prompt discussion.
- 5) The entire activity should last between 20-25 minutes.
- 6) For demonstration purposes, the course instructor will lead the first current issues discussion at the beginning of the second class.
- 7) Current issue presentation will occur on dates TBA in the second class. Typically, there will only be two group led current issue discussions on each of these dates.

## **B. DECOLONIZING SPORT REPORT**

**Value:** 30%

**Due:** June 1<sup>st</sup>

**Overview:** Sport was utilized as a disciplinary tool of cultural assimilation in residential schools, and we still see these colonialist ideals and influences in modern-day sport. However, it is still a powerful vehicle for social change within Indigenous communities today, as they find value within sport in regards to healing, culture, health, and identity.

Throughout this course, you will have developed an increased cultural awareness and understanding about our shared history as Indigenous and non-Indigenous peoples in Canada, including the recognition of how

colonial influences have influenced and continue to influence sport. In this assignment, you will go out into the world and witness this first-hand by attending a live sporting event and reporting on the traditional, colonial, and resurgent influences you see. This is a great opportunity to practice Two-Eyed Seeing!

### Instructions:

- Attend a live sports event: this can be a professional or amateur event, and can be totally free. For example: A Canucks hockey game, a North Shore Indians Lacrosse tournament, a local boxing match, your partner's Saturday morning soccer game, your nephew's track meet, etc. If you need ideas or are unsure if something counts, ask!
- When you're there, take notice of any colonial influences you become aware of: Does the team have a name or mascot that could be viewed as racist or racializing? Are any of the referees/coaches/scorekeepers people of colour? Were there signs of respect and relationality, or was the attitude of the teams competitive and regimented?
- Also take note of any signs of decolonization/Indigenous resurgence you may see: Was there a Land Acknowledgement done before the match? Were there any cultural songs/chants sung? Do you know if anyone on the team is Indigenous? Has this team done any work towards reconciliation? If you do not see many signs of decolonization, what would you suggest they do?
- Afterwards, do some research on the history of the sport, team, and league: Did this sport begin segregated? What is the history of their logo (was it culturally appropriated)? Are there any prominent Indigenous athletes who made a difference/paved the way for this sport? Is there an Indigenous league for this sport?
- You will not be graded on the style of this paper. You may write it in essay format, first-person, journal-entry style, etc. You will be evaluated on spelling and grammar, but I care more about the *content* of the paper and hearing about your opinions, observations, and personal experience. However, please cite your sources in APA style. If you are citing external sources, please ensure they are authentic sources (we will discuss this further in class).
- Please make sure to "self-locate" at the beginning of your paper to clearly state any bias/privilege you may hold. Besides a proper Land acknowledgement, tell me who you are, where you come from, and your intentions for this paper.

EVALUATION: The paper must a minimum of 1200 words and a maximum of 2000. You may add pictures. You will be expected to hand in your paper via Canva by **June 1<sup>st</sup>** (11:59pm PST).

### C. ARCHAEOLOGY OF YOUR FOOTPRINTS

**Value:** 35%

**Due:** Final Project is due on **Tuesday June 20<sup>th</sup>** (11:59pm PST)

**Overview:** In lieu of a final exam, you will complete a final project. This assignment is designed to get you to critically analyse your relationship to the historical and ongoing processes of settler colonialism.

“When we speak of layers of stories and relationships, we often imagine an X-ray allowing us to peer down through the layers of earth to see the footprints of all those who preceded us on this land. Our footprints join those of the first Indigenous person who walked here and all those who followed. Our stories are layered on theirs just as the footprints are layered on one another.”  
(Styres, Haig-Brown & Blimkie, 2013, p. 45)

An important part of this course specifically (and working with Indigenous peoples and communities generally) is an understanding and acknowledgement of our individual and ancestral relationships with

settler colonialism. Everyday we move about the city, town, neighbourhood, and various public and private spaces often giving little consideration to the Lands we are moving across. Using the ‘footprint’ as a metaphor, we are going to examine how our steps or footprints leave a trace on the Lands we walk, run, bike, and move across. This assignment is intended to get you to think critically and reflexively about human movement generally, and your ‘footprints,’ as well as those of your ancestors and relations, and how these steps intersect with the “layers of stories and relationships” of “all those who preceded us on this land” (p. 45). The assignment is not an easy one, however, as it is designed to challenge some of the core assumptions of settler colonialism. As a group, we will read and discuss a number of articles which should help you to self-reflexively think and write about your relationship to colonization. Everyone in the class is positioned differently in relation to colonialism, with some being relatively new to Canada, while others will have histories that stretch back several generations, and still others will share relations with some of the first people to walk this Land. In the process of your archaeology, you should be able to witness privilege and oppression as more than static categories, but as a set of shifting historical and ongoing power relations.

**Instructions:** This assignment is broken down into *five* components, including: (1) an examination of: your daily travel routines or ‘footprints’; (2) a vacation-travel experience; (3) the ‘footprints’ of your ancestors or kinship relations in the form of an interview; (4) and Land-based reflection. These four components will be used to produce the fifth and final component, (5) a creative representation of your ‘footprint.’ Except for the final creation, each Footprint should be at least 2 pages, double-spaced.

**Footprint 1:** Choose an ordinary day in your life (this could be a ‘remembered’ day of, for example, your movement patterns back ‘home’). Keep a journal of all of your daily movement practices, specifically writing about where you move (i.e., geographical locations) and how you move (i.e., car, bike, walking, etc.). Once you have collected your daily movement data, describe the contemporary and historical relations of the territories you have moved across. For example, you might want to discuss the original inhabitants of the Land (see [Native Land App](#)) whether the Land is Treaty territory, when it was ‘settled’, who ‘owns’ it now, and any other relevant descriptions, such as the buildings or natural environments of the Lands. You may also want to record some of your critical and reflexive impressions in doing this journaling activity. You will be expected to hand in your journaling activity on May 23<sup>rd</sup> (11:59pm PST). There is a completion grade associated with this journal activity. This means that your journal ***will not be assessed, but if it is uploaded on Canvas on time, you will receive 1.25 marks towards your final grade out of 35.***

Footprint 2: Think back to a vacation experience (e.g., trip to Europe, the United States, other parts of Canada, etc). Do a little research on the contemporary and historical relations of the territories you moved across on your vacation. You might want to ask some of the same reflective questions you did for Footprint 1 and record some of your critical and reflexive considerations you had doing this activity. You will be expected to hand in your journaling activity on May 30<sup>th</sup> (11:59 pm PST). There is a completion grade associated with this journal activity. This means that your journal ***will not be assessed, but if it is uploaded on Canvas on time, you will receive 1.25 marks towards your final grade out of 35.***

**Footprint 3:** Choose a family member, someone close to you, or kinship relation to interview. The relation you interview should be somewhat familiar with the history of you, your family, or the territory you call ‘home’. Your interview should be digitally recorded and you should transcribe (i.e., type out) key passages from the interview (although not necessarily the whole interview!). At the very least, you should ask the questions below (or similar questions), although you may want to add others.

- I. Can you tell me about what you know about our family tree/history?

- II. Can you tell me about our family's history in Canada/North America/Turtle Island? For example, has our family always lived here? If not, when did they move here? Where did they move from and where did they settle?
- III. Where else did our relations move to after they settled in Canada/North America/Turtle Island?
- IV. Has our family/our relations always lived in this territory? If not, where else have we/they lived?
- V. What sports/physical activities did you do growing up? Have these activities changed over time? If so, how so?

Once you have completed your interview, trace the histories of movement. For example, consider how the Land was settled (i.e., purchased, land grant, inherited, etc.)? Who else occupied those Lands (e.g., other settlers, First Nations, etc.)? What happened to their connections to those Lands (e.g., Treaty Lands, forced re-location, freely moved to other Lands, etc.). Consider how sport and physical activity have changed over time and perhaps think about the changing relations between Land/environment and sport/physical activity. You will be expected to hand in your transcribed interview and reflective writings on June 6<sup>th</sup> (11:59pm PST). There is a completion grade associated with the interview summary. This means that the interview summary ***will not be assessed, but if it is uploaded on Canvas on time, you will receive 1.25 marks towards your final grade out of 35.***

**Footprint 4:** This activity is a Land-based walking reflection and Footprint 4 is an attempt to engage experiential learning. The activity is designed to get you to consider your emotional, physical and, depending on your worldview, spiritual response to the environment in which you find yourself. Anishinaabe scholar Leanne Simpson talks about movement as a way of knowing, and approaches walking as a complex social, cultural, spiritual, and physical phenomenon, a complexity which is sometimes obscured in a Western worldview. Walking can also be a form of raising awareness, resisting oppression, and advocacy for social change. For example, consider the protest marches of Black Lives Matter, Idle No More, the healing of the Reconciliation Walk, etc. Notwithstanding this rich culture of walking as a form of knowledge generation, social mobilization, and spiritual renewal, too often in the West we focus on movement as an instrumental means to an end (i.e., to get somewhere, to be healthier, to achieve the goal of 10,000 steps).

*Purpose:* The purpose of this assignment is to form a different relationship with walking that fosters an embodied and Land-based approach to movement as knowing.

*Instructions:*

- A. This assignment should be conducted through the length of the course
- B. Set aside time to walk 2 or 3 times each week. Try and walk approximately 30 minutes each time, and if you are unable to walk for whatever reason, please speak to the professor and we will figure out an alternative plan.
- C. The pace and distance are not important. Draw your attention to the environment, your sensory relationship with your body, and the Land that surrounds you (this could be an urban environment—even urban spaces are Land-based!). You can return to the same walk daily or explore other places. Plan your walking time as though it was part of time spent in the course, this should hopefully reduce any stress you feel about this assignment. This is a great opportunity to listen to the assigned podcasts or audiobooks!
- D. Document your walking activity:
  - i. Start a Powerpoint Presentation
  - ii. Add a slide about your initial response to this activity (include an image, share ideas, engagements or resistances)

- iii. Using minimal detail, state where you walked (i.e. park near my house, Kerrisdale neighbourhood, UBC campus, suburb in Richmond, etc.), time of day (i.e. morning, afternoon, evening), and how you were feeling (e.g. a table or a few words about each day). Also be deliberate and contemplative in paying attention to the built and natural Landscapes you walk through (i.e., the buildings, sidewalks, roads, vegetation, waterscapes, animals—remember, humans are animals too!). Be sure to record your experiences of the environment.
- iv. Add a slide to the document for each daily reflection. You may also want to note changes in your daily reflections (e.g., feelings, observations). You may want to take a picture, video, or an audio recording during your walks, all of which can be included in your reflections. These reflections should represent your embodied experiences for that walking experience and should pay attention to the relationship between your body and environment.
- v. Add a concluding slide or two where you briefly summarize your engagement with the environment for this assignment. Reflect on the notion of movement as knowledge, and share what you learned (or did not learn) and ask yourself about your body, feelings, and the environment, along with any other observations you would like to share. If relevant, draw upon course readings or class discussions to help articulate your experience.

You will be expected to hand in your land-based walking reflection on June 13<sup>th</sup> (11:59pm PST). There is a completion grade associated with this activity. This means that your submission ***will not be assessed***, but if uploaded to Canvas on time, you will receive **1.25 marks towards your final grade out of 35**.

**Final Creation:** Use the data and histories you have collected to design a creative work that overviews the historical and contemporary footprints of you, your family, or close relations. You can use whatever materials you want to construct your creation (e.g., video, audio, text, images, photos, art supplies such as paint, construction paper, etc.). This can be an art piece, music, poetry, dance, etc. The sky is the limit! Your creation should use your four footprints to help you reflect on your historical and ongoing relationship to place, Land, colonization and human movement. Reference course readings and class discussions that helped you critically think about you and your family's, or your kin's, relationship with colonization. Please include a minimum 2-page (max 3-page), double-spaced **written component** to help explain your creation. This explanation will help your audience (and graders!) understand your intentions. In terms of representing your final creation, I will provide some suggestions on Canvas, however, you do not need to follow them. The final creation is due on Tuesday June 20<sup>th</sup> (before 11:59pm PST).

## POLICIES & EXPECTATIONS

### *Class Attendance*

Regular attendance and participation are expected for all classes, and this will be reflected in your grades. Students who are unavoidably absent because of illness or disability should email the Professor as soon as possible.

### *Classroom Etiquette*

Students are expected to come to class having read weekly assigned readings (and listened to podcasts), and be prepared to discuss and apply them in class discussions and activities. Unfortunately the Professor will not be able to provide any reference letters or recommendations to students this term. Phones are allowed in class, but the Professor asks for you to have them on silent, be discreet, and do not allow it to distract you from the class. When guest speakers are visiting our class to share their knowledge and experience, please take extra care to put phones away and be present. **There is to be NO filming or**

**taking photographs of the professor, TA, guests, or other students unless explicitly stated by the Professor.**

*Inclusivity Statement*

Education is a multidisciplinary field that brings together faculty, students and others from diverse academic and personal backgrounds. UBC's Faculty of Education is committed to creating a respectful workplace and learning environment that supports inclusion based on the principles of equity, diversity and social justice in order to create an environment that supports its community members' full participation. The Faculty of Education is committed to providing accessible, usable, and welcoming spaces for faculty, staff, students, and visitors who have disabilities, are members of racialized communities, Indigenous, transgender, Two-Spirit and gender-diverse people, regardless of their age, sexual orientation, social status, religion, ethno-linguistic, nationality and/or citizenship status. Learners and educators expect to be treated respectfully at all times and in all interactions.

*UBC Values and Policies*

UBC provides resources to support student learning and to maintain healthy lifestyles but recognizes that sometimes crises arise and so there are additional resources to access including those for survivors of sexual violence. UBC values respect for the person and ideas of all members of the academic community. Harassment and discrimination are not tolerated nor is suppression of academic freedom. UBC provides appropriate accommodation for students with disabilities and for religious and cultural observances. UBC values academic honesty and students are expected to acknowledge the ideas generated by others and to uphold the highest academic standards in all of their actions.

**REQUIRED READING**

Joseph, B. (2018). *21 things you may not know about the Indian Act: Helping Canadians make reconciliation with Indigenous peoples a reality*. Indigenous Relations Press.

**CLASS SCHEDULE**

**Week #1 Tuesday May 16<sup>th</sup>**

**Welcome to Musqueam Territory**

Guest Speaker: Debra Sparrow (Musqueam First Nation)

**Week #2 Thursday May 18<sup>th</sup>**

**Learning Terminology and Unpacking Identity**

Di Angelo, R. (2018). *White Fragility: Why It's so Hard for White People to Talk About Racism*. Boston, MA: Beacon Press. [Chapter #1 & #2, pp. 7-38]

Green, J. (Host) (2021, August 23). How to Be a Better Ally to Indigenous Peoples (No. 4) [Audio podcast episode]. On *Go Smudge Yourself*.

Vowel, C. (2016). *Indigenous writes: A guide to First Nations, Métis & Inuit issues in Canada*.

HighWater Press, Winnipeg, MB, Canada. [Chapter #1 Just Don't Call Us Late for Supper, pp.7-14]

**Week #3: Tuesday May 23<sup>rd</sup>**

**Indigenous Ways of Knowing**



- Harris, H. (2002). Coyote goes to school: The paradoxes of Indigenous higher education. *Canadian Journal of Native Education*, 26(2): 187-201.
- King, T. (2008). “You’ll never believe what happened” is always a great way to start. *The Truth About Stories: A Native Narrative*. Toronto, ON: Ananzi
- Suntjens, T. (Host) (2022, April 15). Normalizing nehiyaw education with Ben Steinhauer (Season 4 Episode 8) [Audio podcast episode]. On *2 Crees in a Pod*.

#### **Week #4 Thursday May 25<sup>th</sup>**

##### **Colonial History and Presence in Canada**

Downey, A. (2018). *The Creator’s Game: Lacrosse, Identity, and Indigenous Nationhood*. Vancouver, BC: University of British Columbia Press. [Chapter #2 Colonizing the Creator’s Game in Residential Schools, pp. 85-117]

Government Policy—Reserves

Found at: <https://indigenoufoundations.arts.ubc.ca/reserves/>

Oldman, G. (Host) (2019, April 29). Social Colonial History (Season 2, Episode 4) [Audio podcast episode]. On *Teachings in the Air*.

Field Trip: Decolonization Tour of UBC (5:15-6:45PM). **Dress for the outdoors!**

#### **Week #5 Tuesday May 30<sup>th</sup>**

##### **Breaking Down The Indian Act**

Joseph, B. (2018). *21 things you may not know about the Indian Act: Helping Canadians make reconciliation with Indigenous peoples a reality*. Indigenous Relations Press.

Guest Speaker: Savanna Smith –Lacrosse Athlete and Coach. **Dress for active movement!**

#### **Week #6 Thursday June 1<sup>st</sup>**

##### **Decolonizing Sport & Decolonization Through Sport**

McGuire-Adams, T. & Giles, A. (2018). Anishinaabekweg Dibaajimawinan (Stories) of decolonization through running. *Sociology of Sport Journal*, 35(3): 207-215.

Film: *Twilight Dancers* [https://www.youtube.com/watch?v=x2rodxY1\\_cs&feature=youtu.be](https://www.youtube.com/watch?v=x2rodxY1_cs&feature=youtu.be)

Guest Speaker: Madelaine McCallum – Jigging and Traditional Dance Instructor. **Dress for active movement!**

#### **Week #7 Tuesday June 6<sup>th</sup>**

##### **Cultural Appropriation, Colonial Presence and Indigenous Resurgence in Mainstream Sports**

Fryberg, S et al. (2021). Unpacking the Mascot Debate: Native American Identification Predicts Opposition to Native Mascots. *Social Psychological and Personality Science*. (Volume 12, Issue 1). 3-13

Keene, A. & Wilbur, M. (Host) (2019, April 17). Native Appropriations [Audio podcast episode]. On *All My Relations Podcast*.

O’Bonsawin, C (2013). Indigenous Peoples and Canadian-Hosted Olympic Games. *Aboriginal peoples & sport in Canada: Historical foundations and contemporary issues*. 35-63.

#### **Week #8 Thursday June 8<sup>th</sup>**

##### **The Role of Sport in Residential Schools**

Film: *Indian Horse* (available on Netflix, Crave, etc.)

Guest Speaker: Alex Nelson – Elder and Advisor with ISPARC (Indigenous Sport, Physical Activity, & Recreation Council)

**Week #9 Tuesday June 13<sup>th</sup>****MMIWG, Indigenous Feminism, and 2Spirit Expression**

- Giles, A. (2013). Women's and girls' participation in Dene Games in the Northwest Territories. In J. Forsyth & A. Giles (Eds.), *Aboriginal Peoples and Sport in Canada: Historical Foundations and Contemporary Issues* (pp. 145-159). Vancouver, BC: University of British Columbia Press.
- Simpson, L. (2017). Queer Normativity. In *As We Have Always Done: Indigenous Freedom Through Radical Resistance*. Minnesota: University of Minnesota Press.
- Stonechild, S. (Host) (2021, March 15). Jordan Marie Daniel: running for justice and visibility [Audio podcast episode]. On *Matriarch Movement*.
- Guest Speaker: Maple Ridge Secondary School Indigenous Youth Group – “Say Her Name.”

**Week #10 Thursday June 15<sup>th</sup>****Intro to Physical Literacy 101: Indigenous Lens (ONLINE CLASS)**

- Forsyth, J., & Paraschak, V. (2013). The Double Helix: Aboriginal People and Sport Policy in Canada. In Thibault, L., & Harvey, J. (Eds.), *Sport Policy in Canada*. University of Ottawa Press.
- Lavallee, Lisa & Lévesque, L. (2013). Two-eyed seeing: Physical activity, sport, and recreation promotion in Indigenous communities. *Aboriginal peoples & sport in Canada: Historical foundations and contemporary issues*. 206-228.
- Tootoosis, M. (Host) (2022, June 10). Craig Ferris on Basketball, Coaching, and Fatherhood (3.9) [Audio podcast episode]. On *Radicle Narrative*.
- Guest Speaker: Kim Leming – Provincial Coordinator, Sport for Life Programs with ISPARC (Indigenous Sport, Physical Activity, & Recreation Council)

**Week#11 Tuesday June 20<sup>th</sup>****Indigenous Land Pedagogies**

- Naone, C. (2008). 'O ka 'Āina, ka 'Ōlelo, a me ke Kaiāulu. *Hūlili -Multidisciplinary Research on Hawaiian Well-Being*. (Volume 5).
- Simpson, L. (2014). Land as pedagogy: Nishnaabeg intelligence and rebellious transformation. *Decolonization: Indigeneity, Education & Society*, 3(3): 1-25.
- Film: *I Hold the Deh-Cho In My Heart* <https://www.youtube.com/watch?v=1tZFFRQKIAS>
- Field Trip: UBC Indigenous Health Garden. **Dress for gardening!** (bring a hat, boots, gardening gloves, lunch, water-bottle, sunscreen, and good intentions)

**Week #12 Thursday June 22<sup>nd</sup>****Returning the Gift**

- Kimmerer, R. W. (2015). *Braiding Sweetgrass*. Milkweed Editions. 380-384.
- Film: *Games of the North* <https://www.youtube.com/watch?v=-tA-1r-cdao>
- Special Guest: Larry Rousey – Arctic Games Facilitator. **Dress for active movement!**