Badminton Canada – Aboriginal Long-Term Participant Development Pathway Supplement

Developed by Sport for Life Society based on the Aboriginal Long-Term Participant Development Pathway 1.1 (2016) and the Aboriginal Long-Term Participant Development Pathway: Sport Organization Guide Version 1.1 (2016)

Table of Contents

Preface **3**

Introduction **3**

Appreciating Aboriginal History in Canada **4**

The Aboriginal Sport Stream **6**

Aboriginal Sports 6

The Aboriginal Participant Pathway **6**

The Holistic Model 8

Mapping Badminton on the Aboriginal Long-Term Participant Development Pathway 10

Conclusion **11**

References **12**

Preface

At the end of the Badminton Canada Long-Term Athlete Development Framework, it states “At it’s simplest, Long-Term Athlete Development is about only two things: “using the time available to work with developing athletes in the most effective way, and helping athletes develop the right things, at the right time, in the right way to give them the greatest probability of success – as people and as athletes” (Badminton Canada, p. 48).

Badminton is a sport that has broad appeal across cultures and considers itself multi-cultural in the demographics who participate. It is also a sport that can be played with minimal equipment and in smaller spaces, making it adaptable to different facility capabilities. This work is meant to be a supplement to the Badminton Canada Long-Term Athlete Development Framework and draws from the Aboriginal Long-Term Participant Development Pathway resources and the Sport Organization Guide that have been developed by Aboriginal Sport Circle and Sport for Life.

Badminton programming in Canada has many examples of programming that has been delivered in Aboriginal communities and to Aboriginal participants. Badminton is included within the North American Indigenous Games and the Arctic Winter Games, both of which are events for Aboriginal participants. As Badminton Canada plans forward, there is a need to be intentional around building relationships with Aboriginal sport bodies and Aboriginal community leaders; an appreciation for the history and culture of Aboriginal peoples; coach and leader training on how to work with and support Aboriginal participants; identifying gaps in participation and addressing barriers to program delivery and participant pathways; and delivering culturally appropriate programming. This supplement is a first step towards that work.

Introduction

The Aboriginal Long-Term Participant Development Pathway document is a roadmap for developing sport and physical activity among Aboriginal peoples. The Aboriginal Long-Term Participant Development Pathway document is the Canadian Sport for Life – Long-Term Athlete Development Resource Paper 2.0 contextualized for an Aboriginal audience. As more Aboriginal people and communities become familiar with Long-Term Athlete Development through the use of the Aboriginal Long-Term Participant Development Pathway, sport organizations would be wise to use Aboriginal Long-Term Participant Development Pathway as a reference tool.

Appreciating Aboriginal History in Canada

(Aboriginal Long-Term Participant Development Pathway: Sport Organization Guide, 2016, p. 6-10)

The history of Aboriginal peoples in Canada is rich and diverse. This history stretches long into the past before the arrival of the European newcomers with diverse interactions among different peoples, flourishing trade and fierce conflict, and competition for lands and resources. The history of First Nations, Inuit and Métis is essentially the very history of Canada as they have played—and continue to play—important roles in its development and its future.

The relationship between the Crown and Aboriginal people in Canada is one which has been in near constant evolution since it was first established over 300 years ago. It has been impacted by commercial and economic pressures, by shifting alliances and external threats, as well as by policies of protection and subordination.

> "For over a century, the central goals of Canada's Aboriginal policy were to eliminate Aboriginal governments; ignore Aboriginal rights; terminate the Treaties; and, through a process of assimilation, cause Aboriginal peoples to cease to exist as distinct legal, social, cultural, religious, and racial entities in Canada. The establishment and operation of residential schools were a central element of this policy, which can best be described as "cultural genocide."
>
> Physical genocide is the mass killing of the members of a targeted group, and biological genocide is the destruction of the group's reproductive capacity. Cultural genocide is the destruction of those structures and practices that allow the group to continue as a group. States that engage in cultural genocide set out to destroy the political and social institutions of the targeted group. Land is seized, and populations are forcibly transferred and their movement is restricted. Languages are banned. Spiritual leaders are persecuted, spiritual practices are forbidden, and objects of spiritual value are confiscated and destroyed. And, most significantly to the issue at hand, families are disrupted to prevent the transmission of cultural values and identity from one generation to the next.
>
> In its dealing with Aboriginal people, Canada did all these things." (Truth and Reconciliation Commission of Canada p. 5, 2015b)

The establishment and operation of residential schools were a central element of Canada's Aboriginal policy and began in the 1870s. Aboriginal children were removed from their families and homes, sometimes forcibly, and taken to residential schools where they were housed and educated under the authority of the Government of Canada.

Canada's relationship with Aboriginal people has suffered as a result of the Indian residential school system. Healing and repairing that relationship requires education, awareness, and increased understanding of the legacy and the impacts still being felt for everyone involved in that relationship.

In order to redress the legacy of residential schools and advance the process of Canadian reconciliation, the Truth and Reconciliation Commission of Canada issued ninety-four calls to action. Of these, five (87, 88, 89, 90 and 91) are specifically categorized under Sports and Reconciliation. In addition, many of the remaining calls to action have implications for sport.

Truth and Reconciliation Commission of Canada Calls to Action for Sports and Reconciliation

(Truth and Reconciliation Commission of Canada: Calls to Action, p. 10)

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

88. We call upon all levels of government to take action to ensure long-term Aboriginal athlete development and growth, and continued support for the North American Indigenous Games, including funding to host the games and for provincial and territorial team preparation and travel.

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

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

    i. In collaboration with provincial and territorial governments, stable funding for, and access to, community sports programs that reflect the diverse cultures and traditional sporting activities of Aboriginal peoples.

    ii. An elite athlete development program for Aboriginal athletes.

    iii. Programs for coaches, trainers, and sports officials that are culturally relevant for Aboriginal peoples.

    iv. Anti-racism awareness and training programs.

91. We call upon the officials and host countries of international sporting events such as the Olympics, Pan Am, and Commonwealth games to ensure that Indigenous peoples' territorial protocols are respected, and local Indigenous communities are engaged in all aspects of planning and participating in such events.

The history of Canada's Aboriginal peoples is extensive and diverse and cannot be easily summarized. The authors have attempted to capture information about Canada's Aboriginal people that would be the most relevant to the objective of this guide.

The authors strongly recommend readers refer to the resources section at the conclusion of this guide for more information and actively engage with Aboriginal people directly to learn more about their remarkable

history. The authors further encourage readers to take an active interest in the news and events of the day and to remain abreast of issues, stories and Canada's reconciliation efforts with its Aboriginal peoples. *It is recommended that sport leaders take "**Canadian Indigenous Culture Training - Truth and Reconciliation Edition"** e-learning found on sportforlife-sportpourlavie.ca/catalog.php and the **Aboriginal Long-Term Participant Development Pathway workshop** offered by Aboriginal Sport Circle and Sport for Life.*

The Aboriginal Sport Stream

(Aboriginal Long-Term Participant Development Pathway: Sport Organization Guide, 2016, p. 14)

The Aboriginal sport stream, a system separate from that of mainstream sport, has emerged to address the marginalization that was occurring in many mainstream sport systems. The Aboriginal sport system offered Aboriginal participants and coaches the opportunity to be engaged in sport and to be supported in the ways that they needed in order to have a positive sport experience. However, the Aboriginal sport system has limitations. The number of participants and the access to increasingly competitive opportunities are limited due to a smaller population and other factors such as resources and distance. As such, for Aboriginal participants to continue to thrive, they need to have access to the mainstream sport system—while having their unique needs supported as Aboriginal participants.

Aboriginal Sports

(Aboriginal Long-Term Participant Development Pathway: Sport Organization Guide, 2016, p. 14)

Long ago, the survival of many Aboriginal people depended on their skills as hunters. The children were taught these skills at an early age either by members of the community or by playing among themselves. Games filled an important role in educating the young by cultivating life skills together with their physical and social development.

Many mainstream sports came from Aboriginal roots. Examples include lacrosse, hockey, basketball, canoe, archery, track and field, and more. It is important to know, understand, and respect the history of these sports as some have traditional significance to Aboriginal peoples.

In order to support the competitive experience of the Aboriginal participants, most regions (each Province and Territory) in Canada have an Aboriginal competitive option for sports. Nevertheless, there are still significant barriers for Aboriginal participants many of whom live in rural communities.

The Aboriginal Participant Pathway

(Aboriginal Long-Term Participant Development Pathway: Sport Organization Guide, 2016, p. 16)

The Aboriginal Participant Pathway is best described through the Two Streams model (see Figure 1) which attempts to demonstrate how the two sport systems could be interconnected and work together to the benefit of the Aboriginal participant. It may be to the benefit of an Aboriginal participant to develop through the Aboriginal sport system as they have better or more consistent access to the cultural support needed for them to progress. As their skills improve, they may need to move to the mainstream sport system to develop their skills further, and continue into high performance, which is a single stream to international high performance success.

"Some view the Canadian and Aboriginal sport systems as working like a double helix; there are places at which the two systems intersect, but there are others where they depart… specifically the mainstream

Canadian sport system and the all-Aboriginal or all-Native sport system… the connection between the two systems is often characterized by tension." (Forsyth & Giles, 2013)

The ability for an Aboriginal participant to shift back and forth and up and down between and within the two systems is very dependent on the sport, as well as the opportunities available in their region. Each Aboriginal participant will secure their place in these systems according the support that they receive and the level of comfort they experience.

One of the biggest challenges Aboriginal participants face moving from the Aboriginal system to the mainstream system is misalignment between the participant's needs (e.g. stage of development) and the programs, services and competitions offered in the mainstream system. Occasionally, some remedial skill development may be required in order for that participant to find success in the mainstream system.

Additional supports may be necessary to help an Aboriginal participant (and coach) transition into the mainstream system to help overcome the barriers and challenges that may arise because of differences in the two systems. A participant or coach may feel frustrated with having to receive remedial skill development as a result of moving between the Aboriginal and mainstream systems as they had previously felt confident and competent in their skills. Supports that help Aboriginal participants to continue to stay engaged and find success in their sports participation are necessary to ease the transition.

Figure 1 shows the Two Streams model as described by Elder Alex Nelson, which demonstrates how collaboration could work in order to best support the Aboriginal participant.

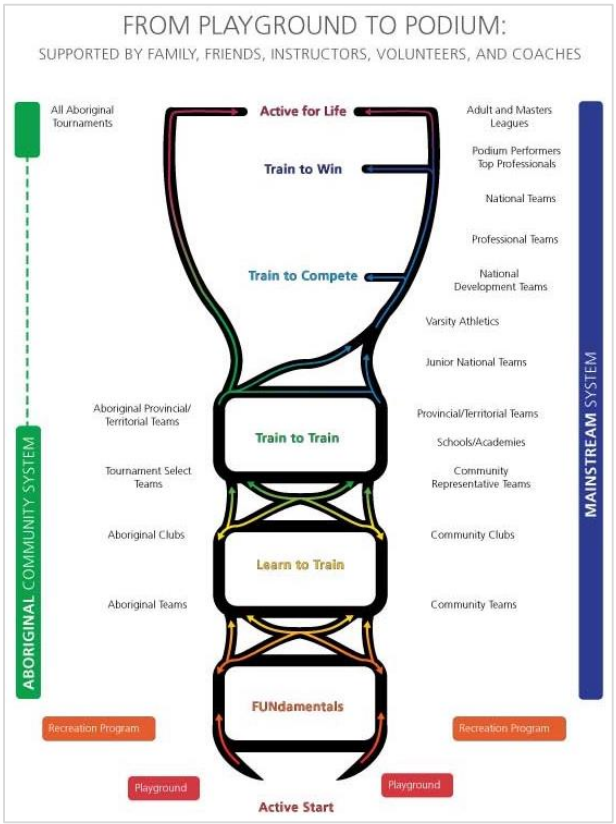

Figure 1: Aboriginal Participant Pathway – Two Streams. Based on the Aboriginal Sport Leader and Elder Alex Nelson's teachings (Sport for Life Society, 2016).

The Holistic Model

(Aboriginal Long-Term Participant Development Pathway: Sport Organization Guide, 2016, p. 11)

The Holistic Model (see Figure 2) was inspired by the medicine wheel and was adopted by the Aboriginal Sport Circle to reflect the different traditional teachings and interpretations from the many Aboriginal communities throughout Canada. The Holistic Model is used to represent the four main aspects of each person in their development as participants: Physical, Cultural, Mental (Intellectual and Emotional), and Spiritual. When those aspects are in harmony and balance, the participants will have greater success in their sporting experience. The Aboriginal Sport Circle has embraced the Holistic Model as foundational teachings for developing a holistic approach in sport.

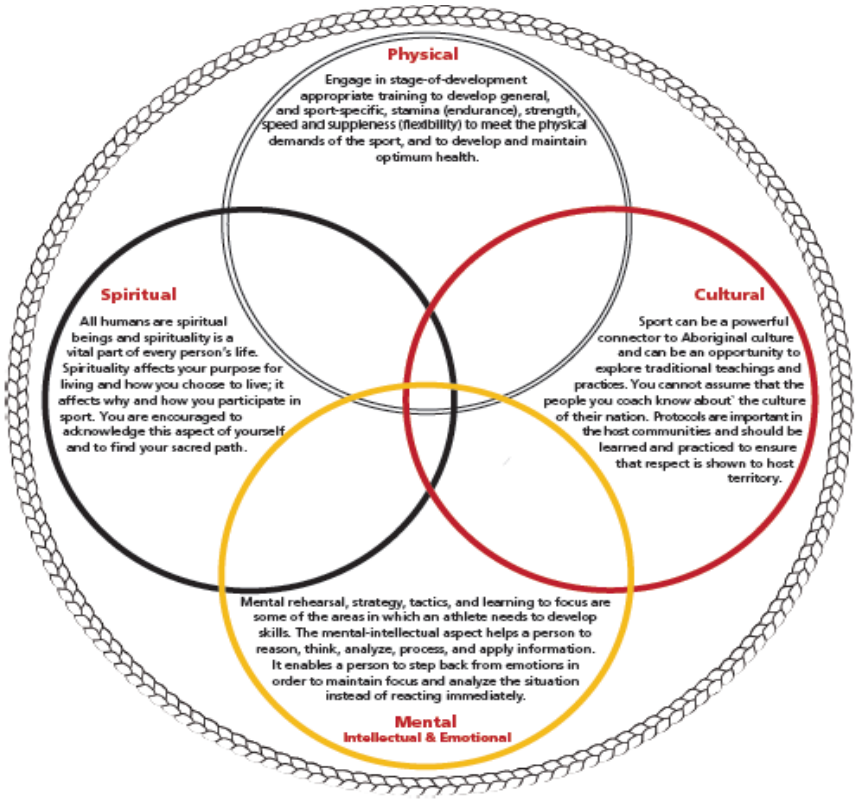

Figure 2: Holistic Model (Aboriginal Sport Circle, 2003)

The Long-Term Athlete Development Framework, introduced in 2005 and revised in 2013, has been used by National Sport Organizations to create a list of skills needed to be developed and performed by athletes at each stage of development. Underpinning the Long-Term Athlete Development Framework is an Athlete Development Pathway – Matrix; a comprehensive set of performance components which includes the Physical Capacities, Psychological (Mental) Skills, Technical Skills and Life Skills necessary at each stage leading to a podium performance or to being competitive for life. Ensuring that athletes master stage-appropriate skills in each of the four domains is important, because too frequently, coaches at the higher levels find themselves having to provide remedial instruction to participants who have missed learning critical skills earlier. It is the responsibility of each sport to ensure that participants have an optimal

experience and consider what needs to be done in each of the different domains at every stage of the Long-Term Athlete Development Framework.

The concepts behind the Long-Term Athlete Development Framework and Athlete Development Pathway – Matrix are very similar to the concepts in the Holistic Model. The similarities make the Holistic Model a helpful tool for sport organizations to refer to when communicating important concepts of a sport specific athlete development pathway to Aboriginal participants. Table 1 provides guidance on how to use the Holistic Model in combination with a sport's Athlete Development Pathway – Matrix and other Long-Term Athlete Development related materials.

Table 1: Alignment of the Holistic Model with the Athlete Development Pathway – Matrix (Aboriginal Sport Circle, 2003; Sport for Life Society, 2016)

<table>
<tr><th>The Holistic Model</th><th>Athlete Development Pathway – Matrix</th></tr>
<tr><td rowspan="2">Physical – Engage in stage-of-development appropriate training to develop general, and sport-specific, stamina (endurance), strength, speed and suppleness (flexibility) to meet the physical demands of the sport and to develop and maintain optimum health.</td><td>Physical Capacities – Engage in stage-of-development appropriate training to develop general, and sport-specific, stamina (endurance), strength, speed, and suppleness (flexibility) to meet the physical demands of the sport and to develop and maintain optimum health, including injury prevention.</td></tr>
<tr><td>Technical Skills – Execute stage-of-development appropriate fundamental Movement skill, foundation sport skills and sport-specific technical, tactical and strategic skills. Focus is on developing and enhancing skill performance under pressure.</td></tr>
<tr><td>Mental (Intellectual and Emotional) – Mental rehearsal, strategy, tactics, and learning to focus are some of the areas in which an athlete needs to develop skills. The mental-intellectual aspect helps a person to reason, think, analyze, process, and apply information. It enables a person to step back from emotions in order to maintain focus and analyze the situation instead of reacting immediately.</td><td rowspan="2">Psychological (Mental) Skills – Learn stage-of-development appropriate mental skills that enable the athlete to enhance personal performance in both training and competition. Skills include, but not limited to focus and attention control, effective visualization and emotional control under performance pressure.</td></tr>
<tr><td rowspan="2">Spiritual – All humans are spiritual beings and spirituality is a vital part of every person's life. Spirituality affects a person's purpose for living, choices on how to live and it affects why and how a person participates in sport. Athletes are encouraged to acknowledge this and to understand</td></tr>
<tr><td>Life Skills – Learn stage-of development appropriate emotional, social and life skills to enable athletes to function effectively as</td></tr>
</table>

their sacred path.	individuals and harmoniously as group members; enabling them to focus on key educational, relationship and sport activities.
Cultural – Sport can be a powerful connector to Aboriginal culture and can be an opportunity to explore traditional teachings and practices. Athletes cannot be assumed to know about the culture of their nation. Protocols are important in the host communities and should be learned and practiced to ensure that respect is shown to host territory.	

Mapping Badminton on the Aboriginal Long-Term Participant Development Pathway

Currently, there are several Aboriginal events that include badminton as a sport, including North American Indigenous Games and Arctic Winter Games. There are Badminton programs taking place in Aboriginal communities throughout Canada – in a range of geographical locations and with a range of programming options.

With this in mind, Badminton Canada is now embarking on being more inclusive of Aboriginal participants, and below is a mapping of how Badminton Canada Long-Term Athlete Development overlays with the Two Streams model as shown in Figure 3.

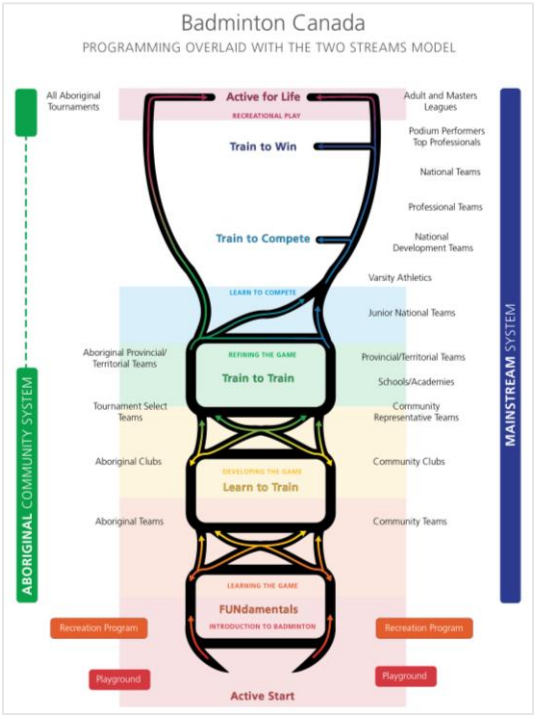

Figure 3: Badminton Aboriginal Participant Pathway – Two Streams. Based on the Aboriginal Sport Leader and Elder Alex Nelson's teachings (Adapted from Sport for Life Society, 2016)

The Shuttle Time program has been enriched with the Holistic elements as shown in Figure 2 to build the aspects of Physical, Cultural, Mental (Intellectual and Emotional), and Spiritual into the lesson plans. The Holistic enrichments will vary in implementation depending on the culture of the community, and as such, the leaders of badminton programs need to build relationships and to know or learn about the culture of the community and include Elders or Cultural Advisors to support the implementation within each community.

Conclusion

Badminton Canada has an opportunity to review their programming, coach and leader training, and to map a way forward that is intentionally inclusive of Aboriginal participants across Canada. The leaders who will read this supplement have a responsibility to respond to the Calls to Action that were developed by the Truth and Reconciliation Commission and to seek out opportunities to build a better way forward, together.

References

Aboriginal Sport Circle Inc. and Coaching Association of Canada (2003). *Aboriginal Coaching Modules.* Canada.

Badminton Canada (2017). *A Sport for Life – Long-Term Athlete Development*. 2nd edition. Canada.

Forsyth, J. & Giles, A. (2013). *Aboriginal peoples and sport in Canada [electronic resource]: historical foundations and contemporary issues.* UBC Press.

Sport for Life Society (2016). *Athlete Development Pathway – Matrix Version 1.1.* Canada.

Sport for Life Society & Aboriginal Sport Circle (2016*). Aboriginal Sport for Life –Aboriginal Long-Term Participant Development Pathway 1.1*. Canada.

Sport for Life Society & Aboriginal Sport Circle (2016*). Aboriginal Long-Term Participant Development Pathway: Sport Organization Guide Version 1.1*. Canada.

Truth and Reconciliation Commission of Canada (2015a). *Calls to Action.* Winnipeg, Manitoba. Retrieved from http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action_English2.pdf

Truth and Reconciliation Commission of Canada (2015b). *What We Have Learned: Principles of Truth and Reconciliation.* Retrieved from http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Principles%20of%20Truth%20and%20Reconciliation.pdf