



UNIVERSITY OF SASKATCHEWAN

College of Kinesiology

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The Gift

PHASE 4 OHPAHOTÂN | OOHPAAHOTAN



BE WHAT THE WORLD NEEDS

Schaefer, L, Lessard., S Boechler, & Nelson, J. (2026, May) *mitho waskawīwin* – pakosëyitamowin: Moving Well Together to Foster Hopeful Expectations. [Paper Presentation]. Physical and Health Education Canada National Research Forum. Vancouver, BC. **College of Kinesiology faculty and student authors and presenters.**

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Executive Summary

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The College of Kinesiology's Phase 4 *ohpahotân | oohpaahotaan* story reflects a journey from awareness-building toward a more enduring cultural, curricular, relational, and systems change. The College began with early learning opportunities, relationship building, and grassroots activities, then expanded into broader initiatives involving Elders and Knowledge Keepers, Indigenous community partners, and university-level Indigenous engagement structures (e.g., OVPIE), students, staff, faculty, USask Rec, Huskie Athletics. Over time, the work has evolved from event-based participation and learning opportunities to a stronger and more integrated emphasis on curriculum, graduate program access, community-engaged research, Indigenous visibility in facilities, student support, and the creation of more intentional structures to guide and sustain reconciliation work.

This report is organized using the Phase 4 guidelines, the College of Kinesiology's implementation evidence, and a critical systems change lens. Rather than treating activities, programs, policy changes, and success stories as separate items, the report weaves them together to show what has been accomplished, where meaningful change is emerging, what still remains primarily activity-based, and suggestions on what must be strengthened in years 5-7. The report also identifies a significant next step: moving from an informal grassroots Truth and Reconciliation committee toward a more formalized committee that will support continuity, shared priorities, reporting, relationship stewardship, accountability, and co-creation of future action.

ACKNOWLEDGEMENT

We recognize that the term "Indigenous" is a broad term that can obscure the distinct identities, languages, knowledge systems, and historical relationships of diverse Nations and communities. Within the context of this report, this term includes, but does not fully represent, the unique perspectives of Plains and Woodland Cree, Saulteaux, Nakota, Dakota, Lakota, and Métis peoples. We acknowledge that these groups have differing cultural practices and relationships to Treaty 6 and surrounding territories, and we are committed to ongoing efforts to engage more respectfully and specifically with these communities.



Section 1: Purpose, Scope, and Guiding Principles

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PURPOSE

The purpose of this Phase 4 report is to synthesize the College of Kinesiology's efforts to implement ohpahotân | oohpaahotaan: The Gift, to reflect on what has been learned, and to identify the commitments, activities, and systems changes that will guide the College's work in years 5-7. Drawing on documented activities from 2021-2026, the report is intended to support the renewal, sustainability, and deeper implementation of reconciliation work in the College.

SCOPE

The report primarily focuses on work done under the College's Foster Indigenization strategic priority #2 in the College of Kinesiology 2018-2025 strategic plan: We foster reconciliation and focus on a wholistic approach to expand the understanding and practice of Indigenous ways of knowing and concepts of innovation. This strategic priority includes five key areas of focus:

College of KIN Strategic Plan - *Foster Indigenization* Strategic Priority #2

Continually improve awareness, knowledge, and understanding of Indigenous experiences and ways of knowing.

Strengthen a supportive environment for Indigenous students in college programs.

Enhance community engagement and collaboration with Indigenous communities.

Integrate Indigenous content and methodologies across the curriculum and provide experiences grounded in Indigenous worldviews.

Increase the number of Indigenous undergraduate and graduate students, staff, and faculty.

GUIDING PRINCIPLES

The work described in this report is also guided by the Seven Sacred Teachings - love, respect, courage, honesty, wisdom, humility, and truth - and by Indigenous Ways of Knowing, reciprocity, self-determination, relational accountability, Indigenous principles over personalities, and a critical systems change approach. These principles call the College of Kinesiology to move beyond symbolic participation and toward policy, process, curriculum, relationship, and pathway changes that can be sustained.



Section 1: Purpose, Scope, and Guiding Principles

The principles below shape how the Phase 4 report interprets the College's activities and next steps:

Guiding principle	How it shapes the Phase 4 report
Truth	Recognizing the historical and ongoing impacts of colonialism, including the need to speak truth before reconciliation.
Humility	Acknowledging that the College is still learning and that some areas remain underdeveloped.
Respect	Creating learning and work environments where Indigenous students, staff, faculty, Elders, Knowledge Keepers, and community partners are treated with dignity and care.
Courage	Taking up challenging conversations about curriculum, systems, policy, and institutional culture.
Wisdom	Valuing Indigenous Ways of Knowing, land-based teachings, community knowledge, and diverse forms of evidence and knowledge translation.
Love	Building a more welcoming sense of community and belonging in college spaces and programs.
Reciprocity	Ensuring that partnerships with Indigenous Peoples, communities and organizations are relational, mutually beneficial, and accountable.



Section 2: Activities, Achievements, and Movement Toward Systems Change

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This section summarizes the major activities, achievements, and areas of progress that have shaped the College's implementation of ohpahotân | oohpaahotaan to date. The purpose is not only to list what has been done, but also to examine how these efforts are beginning to influence and transform the College. Some initiatives are already embedded in curriculum, policy, pathways, or ongoing practice and can be considered as examples of clear systems change. Other initiatives are beginning to drive systems change because they are creating new relationships, expectations, structures, or ways of working, but still require further development. Additional activities remain important having created awareness, visibility, and momentum, but will need to be more deliberately connected to governance, accountability, evaluation, and co-creation with Indigenous Peoples.

A. ACTIVITY AREA INVENTORY

The following activity areas and associated examples, represent the College's present work:

Indigenous-Focused Research Leadership and Scholarly Recognition

- Dr. Heather Foulds (Associate Professor, College of KIN) was named a [Tier 2 Canadian Institutes of Health Canada Research Chair](#) in Wholistic Health and Wellbeing Through Physical Activity for Indigenous Peoples (2026).
 - This prestigious position strengthens Indigenous-focused research leadership in the College of Kinesiology.
 - Dr. Foulds is also Co-Scientific Director of aen mamawii kiiayaahk (Healing Together) Métis Health and Wellness Research Network. Her research on Métis dancing and Indigenous wellness is rooted in relationships and strong ties to community (2020-Present)
 - Dr. Heather Foulds was the inaugural recipient of the [College of Kinesiology's Research, Scholarly, and Artistic Works Excellence Award](#) (2025).
- Dr. Leah Ferguson has been named the Associate Dean Research for the College of Kinesiology effective July 2026).
 - Dr. Ferguson is a faculty member whose expertise in Indigenous wellness research strengthens the connection between leadership, scholarship, and the College's commitments under ohpahotân | oohpaahotaan. Her work offers valuable insight into Indigenous health and wellness, emphasizing relational practice and community-engaged research. Through this approach, she contributes meaningfully to advancing culturally grounded and collaborative knowledge.
 - Dr. Ferguson was also chosen by USask to be one of the USask TEDx speakers for her work on self-compassion – [Can Self-Compassion Build Champions?](#) (2026).



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- Additional faculty in the College, including Dr. Lee Schaefer and Dr. Louise Humbert, are actively involved in important community-engaged research and movement initiatives with Indigenous communities. These faculty have formed strong ties to Indigenous communities and Indigenous partners and have taken the time to grow these relationships over years.
- Other faculty are involved through committees and other leadership (e.g., Shannon Forrester and Dr. Joel Lanovaz serve on the Mistatomik committee, Dr. Carly Priebe is an EDI & Indigenization Faculty Fellow working with Indigenous mentors from Gwenna Moss Centre for Teaching and Learning).
- Dr. Alison Oates and Dr. Joel Lanovaz have been part of the leadership for Orange You Ready? for many years (more on Orange You Ready? below)
- Community-Led Varsity Athletics Partnership: Dr. Lee Schafer, with Dr. Leah Ferguson and a research team established a multi-year partnership grant between the Montreal Lake Cree Nation (Woodland Cree) and USask Huskie Athletics (including varsity football, soccer, and volleyball). This reciprocal initiative brings USask student-athletes into the community to lead physical activity sessions, while providing Montreal Lake youth with on-campus mentorship from Indigenous and non-Indigenous student-athletes, varsity game-day experiences, and a pathway to higher education. This foundational relationship has successfully bridged institutional sport with community-led wellness and has catalyzed an upcoming collaborative research study on local sport and recreation sustainability.



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Curriculum, Pedagogy, and Pathway Development

- KIN 306 Indigenous Wellness:
 - KIN 306 is a required undergraduate course within both the Bachelor of Science in Exercise Science degree and the combined Bachelor of Science/Bachelor of Education degree.
 - Through a wholistic, Indigenous-led approach, students in this course explore the physical, emotional, mental, and spiritual aspects of Indigenous health, physical activity, and well-being. This course fosters awareness of diversity and equity by examining the impacts of colonialism on Indigenous peoples in Canada and providing a foundation for understanding contemporary wellness. This course was created with commitments to Indigenous instruction and co-instruction, with ongoing attention to Indigenous content, worldviews, and learning approaches. While the theoretical underpinnings of this course are important, students are also supported to ethically engage Indigenous organizations in Saskatchewan as part of their final project to better understand how the course outcomes can help them in their future profession to understand protocol and how to engage in respectful ways.
- Several of our faculty have engaged in Indigenous-informed professional learning to incorporate diverse knowledge systems and ways of knowing into their teaching practice. These approaches include, but are not limited to, storytelling, experiential learning, and land-based learning. Much of this work is guided by the 5R framework, which emphasizes respect, reciprocity, responsibility, relevance, and reflection, while also emphasizing ongoing self-reflection and critical awareness of their own positionality in this process.
 - This work represents meaningful steps toward responding to the Truth and Reconciliation Commission's Calls to Action, particularly Calls to Action #62, #63, and #64 (education) as well as #19, #22, and #23 (health). By integrating Indigenous perspectives and ways of knowing, faculty are helping to prepare all students to engage with humility, be respectful, and have responsive personal and professional practice.
- Offering first year Kinesiology classes at the USask Prince Albert campus supports Indigenous student success by making education more accessible, reducing costs and relocation barriers, and providing a supportive, culturally relevant environment.
 - These programs create a pathway onto the main university campus by helping students build skills, confidence, and transition into full degree programs, leading to higher participation and success rates.

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- The College has identified several outreach priorities, including informing ITEP and SUNTEP recruiters about Kinesiology seats and pathways and supporting the inclusion of KIN 146 as an offered course in an ITEP initiative across the Saskatoon and PA Campus for SUNTEP and ITEP and various communities through an agreement with the College of Education.
 - Beatty's and Okemasis Cree Nation
 - Cumberland House Cree Nation
 - Moosomin First Nation
 - Mistawasis Nehiyawak First Nation
 - White Bear First Nations
 - Beauval
 - Onion Lake Cree Nation

Community-Facing Programs and Reciprocal Partnerships

- Building Intercultural Resilience Mentorship (BIRM) student placements
 - In collaboration with the Office of the Vice Provost Indigenous Engagement, the BIRM program connects post-secondary student volunteers with Indigenous high school students in Saskatoon. To build relationships through shared experiences, interests, and goals. Through this initiative, participants build meaningful relationships grounded in shared experiences, interests, and goals.
- The Verna J. Kirkness Program
 - The College supports Indigenous high school students participating in the Verna J. Kirkness Program, enhancing their exposure to STEM post-secondary programs and pathways.
- USask Rec:
 - Fit 4 U promotion and delivery history. Fit 4 U is a wellness and fitness program created for Indigenous students. The program is a collaboration with the Gordon Oakes Red Bear Student Centre at USask. The program connects students with personal trainers and nutritionists to help build healthier, sustainable lifestyles, and decrease barriers to accessing student opportunities for activity on campus.
 - Pelican Narrows fitness orientation, Pinehouse facility tour, and ongoing requests from community groups.
 - Leadership within the College of Kinesiology (Gray Ferguson) to support students in the Indigenous Summer Institute to experience campus life (USask Rec) and learning in the College of Kinesiology.



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Truth and Reconciliation Learning

- 4 Seasons of Reconciliation
 - The *4 Seasons of Reconciliation* is an online course that serves as a personal and professional development opportunity to learn about many of the truths needed to guide an individual in how to support a just and inclusive society.
 - These modules were and continue to be offered to students, staff and faculty as a learning opportunity for themselves and a possible resource for use in a course and/or for staff professional development workshops.
 - *4 Seasons of Reconciliation* includes numerous tools supported by the University library (e.g., instructor handbooks, slideshows, videos, and films that can be accessed through an online portal).
 - *4 Seasons of Reconciliation* has been offered across multiple groups and years, and included participation by students, staff, faculty, USask Rec, and Huskie Athletics.
- Orange You Ready? (OYR):
 - The OYR program is an experiential (re)conciliation learning journey designed to enhance understanding and engagement with Indigenous cultures through activities focused on intellectual, emotional, spiritual, and physical aspects. Each season is crafted with Indigenous principles of learning that emphasize humility, autonomy, experiential learning, kindness, and fun. Participants work together in teams to meet challenges intended to create ways to respond to the 94 Calls to Action, in the spirit of the National Day for Truth and Reconciliation (Orange Shirt Day).
 - All challenges are designed and evaluated by Indigenous “referees” to ensure learning and growth are positioned for meaningful and respectful work.
 - Each team goes through a series of challenges that can involve 2+ hours of individual and group work to complete. The challenges require active participation and are coordinated in Canvas with team submissions, evaluations, and a record to show how teams are responding to the challenges. By the end of OYR, participants are asked to make commitments for their area of practice.



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- The goals of OYR include:
 - To learn more about one's relationship to this land and its peoples.
 - To see a change in oneself, in their area of work, and their community.
 - To engage and lift others up and along the road to (re)conciliation.
 - To build positive attitudes for diversity while benefiting from an inclusive space.
 - To gain experience enacting and uplifting and responding to the Calls to Action within ohpahotân | oohpaahotaan.



OYR grew from a pilot program at USask within the College of Kinesiology into a recurring campus-wide initiative. The current program also includes participation by employees from the City of Saskatoon. Recent efforts include improving the online presence of OYR? Through a website and (in partnership with OYR organizers working with Arts & Science).



Photo Caption: Elder Joseph Naytowhow sharing stories and teaching OYR learners about the Cree language. Photo of original artwork by Audrey Armstrong. Colouring pages of Audrey's art were shared with participants to keep their hands busy while listening.



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Orange You Ready? Highlights

Community Potluck Challenge



Dance lessons to learn the Red River Jig



Orange shirt pin learning and commitments



Amazing race where teams were challenged to build their own snowshoes and race to build a rabbit snare, start a fire, scrape a hide, and learn Cree language for animals and relationships



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Graduate Access and Student Pathways

- The graduate program removed its residency requirement creating more flexible and remote pathways for students and supervisors, and supporting access for students who may not be able to relocate to Saskatoon. This has had a direct impact on Indigenous students who wished to live and engage in research in their communities while being a College of Kinesiology graduate student.
- The graduate program also increased access to 75th Anniversary funding for Indigenous graduate students.
- The graduate program removed its residency requirement creating more flexible and remote pathways for students and supervisors, and supporting access for students who may not be able to relocate to Saskatoon. This has had a direct impact on Indigenous students who wished to live and engage in research in their communities while being a College of Kinesiology graduate student.
- The graduate program also increased access to 75th Anniversary funding for Indigenous graduate students.

Facilities, Ceremony, and Symbolic Environment

The College enhanced Indigenous-focused visibility in facilities through:

Orange TRC Banners



Indigenous athlete displays (collaboration with the Saskatchewan Sports Hall of Fame)



Indigenous symbols on the third floor glass panels



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Orange You Ready? Displays



USask Rec window wraps and Indigenous ribbon blanket work.



OYR contributions including regular “Path to (re)conciliation” orange shirt posters for university members to make commitments that will be posted in a pathway to the Fit Centre



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Student Belonging and Indigenous Student Voice

- The College has demonstrated a sustained commitment to supporting Indigenous student involvement in Orange You Ready?, intentionally creating opportunities for students to participate not only as attendees, but also as planners and judges. This approach reflects a broader effort to ensure Indigenous voices are meaningfully included in both the design and delivery of this initiative.
- The College has actively nominated Indigenous students for award opportunities, recognizing their achievements and supporting their visibility and success within the broader academic community. These nominations are part of a consistent effort to celebrate and elevate Indigenous student accomplishments.
- The College has supported Indigenous student success through active participation in student welcome conversations, ongoing monitoring of Indigenous student enrolment, and sustained attention to the Indigenous student experience. Together, these efforts are intended to better understand student needs, inform responsive supports, and strengthen a sense of belonging within the College.
- The College has also explored opportunities to intentionally build community and mentorship networks among Indigenous students, including earlier efforts to bring students together in support of peer connection and to better prepare for the arrival of students from northern and remote communities. While these initial efforts faced challenges—particularly related to communication pathways and alignment of goals, they highlighted important structural and coordination considerations. As the next phase of the strategy develops, there is an opportunity to revisit and build on this work in a more coordinated and sustainable way.

Elders, Knowledge Keepers, and Relational Accountability

- The College has expanded access to Elders and Knowledge Keepers through events and related initiatives, creating important opportunities for students, faculty, and staff to engage in learning grounded in Indigenous knowledge systems. These efforts reflect a growing commitment to ensuring that such voices are meaningfully present in the College's activities and learning environments.
- The College has also begun to more intentionally identify, build, and steward relationships with Elders and Knowledge Keepers to support ongoing learning related to decolonization and reconciliation. These relationships are recognized as foundational to ensuring the College moves forward in a respectful and appropriate way, and to enabling the deeper, systems-level changes required to address the complexities of this work.



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College Coordination and Governance

- The College transitioned from having an informal grassroots group engaging in important reconciliation work to creating a more formalized College Truth and Reconciliation committee. This change is to provide structure, continuity, shared priorities, and accountability for Indigenous-focused and reconciliation work. This more formal structure has led us to reach out and engage with Indigenous leaders to better understand the role of the committee and how we might work alongside other engaged in this work.



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B. ACTIVITY AREAS AND SYSTEMS-CHANGE ASSESSMENT

The table below distinguishes between activities that are already changing systems and activities that are important but still need to be formalized, evaluated, or embedded. This distinction matters because the next phase should focus not only on what was delivered; but what changed as a result.

Activity Area: Indigenous-Focused Research Leadership and Scholarly Recognition	
Systems-change assessment	Emerging to clear systems change. Research leadership capacity is a strategic structural investment; broader systems change depends on recognition, support, and valuing of Indigenous community-engaged scholarship and knowledge translation.
What would deepen systems change	While Indigenous Wellness is a research theme, elevate this work as a research strength; recognize community-engaged methods and knowledge translation in workload, merit, tenure/promotion, and research planning discussions where appropriate.
Activity Area: Curriculum, Pedagogy, and Pathway Development	
Systems-change assessment	Clear systems change. A required course changes the undergraduate pathway and ensures that all students encounter Indigenous wellness and related learning. Future-facing systems-change opportunity. These items are not yet fully developed but could change recruitment pathways and access.
What would deepen systems change	Continue Indigenous instructional leadership and co-instruction; map Indigenization, decolonization, and (re)conciliation content and assessment across the curriculum; support faculty development that includes reflexive positionality; and evaluate what students learn and how it shapes practice. Develop outreach materials, recruiter relationships, community-school connections, and a pathway plan that links Kinesiology, physical education, health, wellness, recreation, and Indigenous student success. We offer first-year Kinesiology classes at the Prince Albert campus but do not currently track retention or progression into the College of Kinesiology. Implementation of a more systematic process to monitor these outcomes and strengthen student pathways would be beneficial

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Activity Area: Community-Facing Programs and Reciprocal Partnerships

Systems-change assessment	Important activity with systems-change potential. These examples demonstrate relationship-building and community-facing pathways but need stronger reciprocal partnership principles and continuity.
What would deepen systems change	Develop partnership principles, relationship stewardship processes, student placement protocols, community feedback mechanisms, and measures of community benefit.

Activity Area: Truth and Reconciliation Learning

Systems-change assessment	Emerging systems change. Many of these initiatives are ongoing events that occur each year, are cross-unit, and increasingly student-informed. However, they become deeper systems change only when learning is tied to expectations, planning, reporting, and changes in practice.
What would deepen systems change	Create an annual learning and reflection cycle; connect participation to unit planning; document learning outcomes; and use evaluation results to update curriculum, procedures, and community engagement practices.

Activity Area: Graduate Access and Student Pathways

Systems-change assessment	Clear systems change. This is a policy/process change that reduces location-based barriers and changes the structure of graduate participation.
What would deepen systems change	Monitor who benefits from the change; assess student and supervisor experiences; and review other graduate policies through an Indigenous strategy and access lens.

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Activity Area: Facilities, Ceremony, and Symbolic Environment

Systems-change assessment	Important foundation with systems-change potential. Visibility and ceremony supports affect belonging and culture, but systems change requires ongoing maintenance, protocols, and decision-making processes.
What would deepen systems change	Develop protocols for ceremonies and smudging; maintain displays; ensure interpretive text is guided appropriately; and embed facility decisions into College planning and accountability processes.

Activity Area: Student Belonging and Indigenous Student Voice

Systems-change assessment	Emerging systems change. Student voice has begun to shape implementation, but a systematic student belonging strategy is still needed.
What would deepen systems change	Create regular Indigenous student engagement opportunities; clarify how feedback informs action; connect student support, recruitment, retention, and belonging efforts; and report back to students on changes made. Establish additional support for Indigenous students, such as a model like ITEP's highly successful "Auntie" program. This type of support helps bridge academic gaps and improve success rates. Creating visible, dedicated resources within Kinesiology, like a set time and space to connect with a mentor, could offer similar benefits.



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Activity Area: Elders, Knowledge Keepers, and Relational Accountability

Systems-change assessment	Emerging systems change.[1] Relationships are central, but need formal processes so engagement is respectful, consistent, and not dependent on individual champions.
What would deepen systems change	Develop a College protocol for engaging Elders and Knowledge Keepers, including relationship stewardship, planning timelines, honoraria, student access, and follow-up responsibilities.

Activity Area: College Coordination and Governance

Systems-change assessment	Clear next-step systems change. [2] Formalizing the committee is a governance change that can connect activities to shared priorities, accountability, evaluation, and continuity.
What would deepen systems change	Define the committee mandate, membership, decision pathways, annual workplan, reporting cycle, relationship to College leadership, and responsibility for monitoring years 5-7 commitments.

[1] Emerging systems change refers to work that is beginning to move beyond a single event, activity, or individual effort and is starting to influence structures, practices, relationships, pathways, or decision-making. It may not yet be fully embedded in policy, governance, accountability, curriculum, or regular operations, but it shows signs of becoming more sustained and systemic.

[2] Clear systems change refers to a change that has become embedded in the structures, policies, processes, expectations, pathways, or culture of the College. It is not only an activity that happened, but a change that alters how the College operates, makes decisions, supports people, designs programs, or sustains relationships.



Section 3: Integrated Reflection: The College Journey, Implementation Challenges and Learning Opportunities, Evidence of Impact

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This section combines the College's journey, including evaluation/reflection, evidence of impact, implementation challenges, and areas requiring deeper engagement. It is intended to support College interpretation of what the activities have meant, what has changed as a result, where progress remains uneven, and what must be strengthened before moving into years 5-7.

Past: Why this Work is Necessary and How the Journey Began

The College's work must be situated within the truth of colonial history and its continuing effects on Indigenous peoples, including in health, wellness, education, sport, recreation, physical activity, research, and belonging. The need for *ohpahotân | oohpaahotaan* arises from this truth: reconciliation requires institutions to recognize the systems that created exclusion and inequity and to change the policies, processes, practices, and relationships that continue to shape experience today.

Before and shortly after the gifting of *ohpahotân | oohpaahotaan*, the College had early initiatives and commitments in place, including the Indigenous Wellness course requirement, learning opportunities, community-facing programming, research activity with Indigenous communities, and visible efforts to create more welcoming spaces. These efforts provided important entry points for the College's ongoing journey.

Present: Lessons Learned

- Implementation is strongest when it moves through relationships rather than isolated events.
- Saying this work is important is helpful, but denoting it as important on annual information forms, workload specifications, and the merit process explicitly indicates the value of these types of activities.
- Awareness-building is necessary but not sufficient; it must lead to policy, process, pathway, curriculum, and cultural change.
- Student leadership strengthens implementation, especially when Indigenous student voices are included in design, delivery, and evaluation rather than only participation.
- Symbolism displayed in a facility matters because it communicates belonging, but it must be accompanied by relational practice, ceremony protocols, and access to Elders, Knowledge Keepers, and community.
- Community engagement requires sustained relationships, clear accountability, reciprocity, and follow-up, not one-time invitations.
- Graduate and undergraduate pathways become more inclusive when program structures are revisited through an Indigenous strategy lens.



Section 3: Integrated Reflection: The College Journey, Implementation Challenges and Learning Opportunities, Evidence of Impact

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- The College's activity is strongest where there are clear champions, recurring practices, and cross-unit collaboration; the next phase must sustain and protect this work through formal structures, including the formalized College Truth and Reconciliation committee.

Implementation challenges and learning opportunities

The implementation evidence points to several challenges, which should be understood as learning opportunities and key design considerations for the next phase.

- **Moving from meaningful activities to durable systems change.** The College has many valuable initiatives, but not all have yet been embedded into policy, process, role expectations, or evaluation cycles.
- **Avoiding fragmentation.** Activities have developed across curriculum, research, USask Rec, community engagement, facilities, and events: however, a clearer shared implementation architecture is needed to enable the College to tell a coherent story of change and impact.
- **Balancing symbolism and structural change.** Facility displays, banners, and visible signs of reconciliation are important, but they must be paired with things like protocols, relationships, student supports, curriculum change, and accountability.
- **Ensuring Indigenous student voice is formative rather than only consultative.** Indigenous student involvement has strengthened initiatives such as Orange You Ready?, and the next phase should prioritize more systematic and reciprocal approaches to student feedback.
- **Creating continuity beyond individual champions.** Some initiatives have been advanced by committed individuals and informal groups; the formalized Truth and Reconciliation committee can help ensure continuity, accountability, and collective ownership.
- **Developing deeper engagement in areas with limited evidence.** Through the use of reflection reporting activities, identify areas of future-facing needs in Indigenous community outreach including ITEP/SUNTEP recruiter communication, formal partnership principles, recognition of Indigenous community-engaged scholarship, and evaluation/reporting.

Evidence of impact

The evidence of impact is visible in several ways: recurring participation in learning initiatives; a required undergraduate course that reaches all students; a graduate policy change that reduces barriers; strengthened research leadership capacity in Indigenous health and well-being through physical activity; increased visibility of Indigenous Peoples and culture in College spaces; community-facing programming and tours; student involvement in implementation; and the evolution from an informal grassroots group to a formalized Truth and Reconciliation structure.



Section 4: Recommendations and Plans Moving into Years 5-7

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Implementation challenges and learning opportunities

The following recommendations and plans for Years 5–7 should be recognized as anticipated directions rather than finalized commitments. As the College transitions from an informal grassroots Truth and Reconciliation committee toward a more formalized structure, future priorities must be shaped through Indigenous leadership, Indigenous peoples' voices, and meaningful co-creation. Accordingly, the activities identified below are intended to provide a starting point for discussion, reflection, and planning, rather than a predetermined agenda. The next phase of implementation will be guided by relational accountability, reciprocity, self-determination, and the recognition that meaningful systems change must be developed with, not simply for, Indigenous students, staff, faculty, Elders, Knowledge Keepers, community partners, and other Indigenous members of the College and university community.

Looking ahead, it is likely that years 5-7 will focus on renewal, sustainability, accountability, and the movement from activities to systems change. To support this, the College needs to connect activities through a clearer implementation plan that identifies priorities, responsible leads, timelines, evidence, and reflection cycles.

Proposed Years 5-7 action commitments

The evidence of impact is visible in several ways: recurring participation in learning initiatives; a required undergraduate course that reaches all students; a graduate policy change that reduces barriers; strengthened research leadership capacity in Indigenous health and well-being through physical activity; increased visibility of Indigenous Peoples and culture in College spaces; community-facing programming and tours; student involvement in implementation; and the evolution from an informal grassroots group to a formalized Truth and Reconciliation structure.

- **Formalize College Truth and Reconciliation governance:** Establish the formalized College Truth and Reconciliation committee with a clear mandate, membership, annual workplan, reporting relationship to College leadership, and responsibility for monitoring implementation commitments. This committee must meaningfully include the voices and perspectives of Indigenous Elders, community partners and students.
- **Build an annual implementation and reflection cycle:** Establish a yearly cycle that includes activity planning, implementation, student/community feedback, evidence gathering, reflection, and reporting back to the College community.
- **Map activities to systems-change outcomes:** For each activity, identify its intended impact (e.g. whether it is intended to change awareness, relationships, curriculum, policy, access, recognition, research practice, or community partnership. This will support the College to shift from counting activities to demonstrating meaningful change.



Section 4: Recommendations and Plans Moving into Years 5-7

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- **Strengthen Indigenous student voice, belonging, and wellbeing:** Create regular opportunities to gather Indigenous student feedback on how the College can strengthen supports - while also identifying what is working well—and demonstrate how this input informs changes to student services, curriculum, events, recruitment, and physical spaces. Ensure Indigenous student representation on the KIN Truth and Reconciliation Committee. Explore stronger connections between Indigenous students in KIN, the Kinesiology Student Society, and the USask Indigenous Student Associations and work with these organizations to enhance Indigenous student's well-being on campus.
- **Deepen curriculum and pedagogical transformation:** Sustain KIN 306 and map Indigenous learning across the undergraduate and graduate experience to facilitate a coordinated approach to embedded Indigenous knowledges and ways of knowing, supported by faculty development and evaluation and alignment of learning outcomes.
- **Embed reciprocal community-engagement principles:** Develop principles and processes for community engagement, including relationship stewardship, consent, reciprocity, student placement expectations, community benefit, and reporting back to partners.
- **Advance Indigenous-focused research leadership and recognition:** Collaborate with Dr. Foulds (Tier 2 CRC), Dr. Ferguson and other faculty to further develop a coherent and visible area of research strength in Indigenous health, wellness, physical activity, and movement. The intentional development of this research area will also support the growth of leadership capacity and skills among Indigenous scholars and those engaged in this work. By elevating the visibility of Indigenous scholars and Indigenous-focused scholarship across campus, this work will contribute to a deeper understanding of Indigenous community-engaged scholarship and knowledge mobilization as integral to research excellence.
- **Create protocols for Elders, Knowledge Keepers, ceremony, and facilities:** Through collaboration, develop clear and consistent protocols for respectfully engaging Elders and Knowledge Keepers, supporting ceremony and smudging practices, maintaining Indigenous cultural displays, and ensuring facility decisions foster a sense of belonging and respect.
- **Develop Indigenous community outreach and pathway plans:** Formalize connections to Indigenous communities, youth, community schools, ITEP/SUNTEP recruiters, strengthen and identify related pathways into Kinesiology (e.g., Prince Albert campus), physical education, health, wellness, recreation, and applied learning programs.



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- **Create concise indicators of progress:** Establish a concise set of indicators that track change over time. These may include measures such as student participation and feedback, curriculum changes, policy/process reforms, community partnerships, Indigenous student enrolment, Indigenous-focused research activity, and evidence of relational accountability. Additionally, a decolonized evaluation framework should be identified for moving beyond conventional metrics for evaluation, so that criteria such as relationship-building, community impact, knowledge mobilization, and reciprocity, can be implemented into existing review processes.



Section 5: Conclusion: Synthesis Moving Forward

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The College of Kinesiology has made meaningful progress in implementing ohpahotân | oohpaahotaan. The work has evolved from early learning and activity development to more visible and substantive changes across the College, including curriculum, graduate access, research leadership, student engagement, community-facing programming, and the physical environment. The next phase is about coherence: connecting these activities into a college-wide approach that is relational, accountable, measurable, and sustained.

Formalization of the College Truth and Reconciliation committee is an important step in this process. It will help ensure that these efforts are not a collection of isolated initiatives and activities, but part of a coordinated College commitment to truth, reconciliation, Indigenization, decolonization, student success, community partnership, and critical systems change.

As we engage in next steps, we humbly recognize that we will need guidance and support as we continue on this journey as a college. We also recognize there are areas we still need to grow in order to truly uphold ohpahotân | oohpaahotaan. We look forward to the learnings that come out of this reporting period and to future calls to accountability.

