



WALKING IN THE STEPS OF OUR ANCESTORS

NWTRPA Walking Challenge Review & Report



March 31, 2023

Prepared for the Northwest Territories Recreation and Parks Association
by Jennie Vandermeer Consulting

Table of Contents

Acknowledgements	4
Message from the NWTRPA	5
Executive Summary	6
Introduction	8
Background	9
Methodology.....	18
What we heard Stakeholder Engagement Phase	20
Recommendations	24
Conclusion	32
Appendices	34

Acknowledgements

MÁHSI | MÁRSI | KINANĀSKOMITIN | HAJ' | QUYANAINNI | QUANA | QUJANNAMIK | THANK YOU | MERCI

Many thanks to all the people who made this review possible. We understand that discussions surrounding the impacts of the Canadian residential school system can be very difficult. However, we recognize that working towards reconciliation requires that we learn and heal from the past to move forward.

We wish to express our deep gratitude to the families of the three boys: Dennis Dick, Lawrence Jack Elanik, and Bernard Andreason. We also acknowledge the hard work of the Walking Challenge Advisory Committee members, the Northwest Territories Recreation and Parks Association (NWTRPA) staff & Board of Directors and Dr. Crystal Gail Fraser (University of Alberta).

Thanks again to the lovely residents of Tuktoyaktuk, Mayor Erwin Elias, Nellie Cournoyea, Tuktoyaktuk Community Corporation staff, Tuktoyaktuk Hamlet staff, Darlene Gruben (Government of the NWT), and all NWTRPA Walking Challenge funders, sponsors, champions, and teams.

Message from the NWTRPA

As we wrap up the Walking Challenge review process, I'm reflecting on what a year it has been. We started the review knowing we could make mistakes, unsure of the proper process and the desire to do this work respectfully without causing further harm. We have learned so much throughout this process, and undoubtedly it has been important, meaningful, and impactful. All those involved were so compassionate in sharing their stories, knowledge, and feedback. Learning from such great knowledge keepers has been a privilege and honour.

In addition to those listed in the acknowledgements, I would like to thank Jennie Vandermeer Consulting, who took on this project with courage, professionalism, and grace. We are very fortunate to have had her guidance and support.

At the NWTRPA, our intention is to advance decolonization and reconciliation through our work. We continue to ask ourselves; how might we transform our organization so that it is representative of the communities that we serve? *How might we reimagine our organization and programs to reflect and honour Indigenous ways of knowing and being? How might we, through our programs and how we work, help to nurture Indigenous self-determination and resurgence?* We recognize that reviewing the Walking Challenge is just one action. Still, I hope the NWTRPA can continue learning, growing, and changing to become a more decolonized organization.

Many thanks,

Sheena Tremblay, Executive Director
NWTRPA





WCAC Members, NWTRPA Staff & Jennie Vandermeer in Tuktoyaktuk

Executive Summary

The NWTRPA was already well underway into their decolonization and reconciliation journey when they were informed that the name of their annual winter walking challenge (Walk to Tuk) was offensive to residential school survivors. The name “Walk to Tuk” had created an unfortunate connection to the experiences of three Indigenous boys who ran away from a residential school in the early 1970s. Tragically, two of the young boys lost their lives during the ordeal.

The organization took this feedback very seriously and decided to temporarily change the name from “Walk to Tuk” to the “NWTRPA Walking Challenge”. In their 2021 statement¹, the NWTRPA apologized for the harm the name may have caused and committed to hearing from Indigenous Peoples and the public on how to proceed in a respectful and culturally appropriate manner. The main goal of this review was to determine a name and direction for the Walking Challenge Program by conducting

a literature review and but more importantly, creating opportunities for all stakeholders, including Indigenous Peoples of the NWT, NWTRPA members, Walking Challenge participants and NWT residents to share feedback.

Some main highlights of this report include background on the NWTRPA Walking Challenge, a brief history on Canada’s residential school system in the NWT, feedback from our stakeholders and

recommendations on the name and the program design. We received many recommendations on how to incorporate Indigenous culture, language, and knowledge into the Walking Challenge program design but also into all of the NWTRPA's programs and services. With regard to the name for the program, we heard from many Northerners, and it was very clear that they wished to keep the name "Walk to Tuk". It was also unanimously decided by the Walking Challenge Advisory Committee and the Community of Tuktoyaktuk that the NWTRPA keep the name "Walk to Tuk". The view was that by keeping the name, this could create opportunities for conversations about the history of the Canadian residential school system in the NWT and also celebrate the survivors of that system.

We received some really powerful feedback during our stakeholder engagement, including the importance of walking to Indigenous Peoples, "northern Indigenous communities were nomadic, and the symbolism of walking is very important

to us". And "walking is also how we move our bodies; we walk for many reasons, including health, recreation, and travel". We also heard about the important healing aspects of walking and how the Walking Challenge has helped so many people, "I don't think I'd have been able to function without the Walking Challenge after losing a child, it was so healing".

As Northerners and Canadians, it's our responsibility to educate ourselves on our nation's atrocities against Indigenous Peoples in order to reconcile and heal that relationship. We can improve the NWTRPA Walking Challenge program through the lens of decolonization and reconciliation by acknowledging the past and committing to being respectful and learning from each other. The lessons learned here can be applied to larger issues. Only then, can we clearly see how racism and colonialism impacts and limits all of us as Northerners and Canadians.

Introduction

In January 2021, the NWTRPA Board of Directors released a statement that they were temporarily changing the name of the annual winter walking challenge from Walk to Tuk to the NWTRPA Walking Challenge (hereinafter referred to as the “Program”).

This was due to feedback that the name Walk to Tuk was disrespectful and harmful to survivors of residential schools in Canada. The name had created an unfortunate connection between the Program and the experiences of three young boys who tried to walk to Tuktoyaktuk, NWT (hereinafter referred to as “Tuk”) after escaping from a residential school in Inuvik, NWT. Bernard Andreason, Lawrence Jack Elanik, and Dennis Dick escaped from Inuvik’s Stringer Hall residential school in 1972 before embarking on a two-week trek on foot through the bush towards Tuk. Bernard was rescued two weeks later but tragically, Lawrence Jack and Dennis died on the way.

In the 2021 statement, the NWTRPA apologized for any harm caused by the name Walk to Tuk and committed to hearing from NWT residents on the matter (especially from Tuk residents). The main goal of this review was to determine a new name and direction for the Program by completing the following objectives:

- Create opportunities for all stakeholders, including Indigenous Peoples of the NWT, NWTRPA members, Walking Challenge participants and NWT residents to share feedback related to the temporary name change and the Program review.

- Identify and list relevant sections of three reference materials (listed below under methodology) and provide recommendations about the Program to the NWTRPA.

This review is not intended to focus on the operational aspects (website, registration, etc.) of the Program. However, it should be noted that some of the recommendations could impact operations (e.g., communication plans). Please refer to the NWTRPA Walk to Tuk 2019–Internal Final Report (March 26, 2019) for more detail on operations.

The Truth and Reconciliation Commission of Canada (TRC) states that reconciliation is about establishing and maintaining a mutually respectful relationship between Aboriginal and non-Aboriginal peoples in this country². In order for that to happen, there has to be awareness of the past, acknowledgement of the harm that has been inflicted, atonement for the causes, and action to change behaviour³.

In 2017, the NWTRPA board and staff participated in decolonization training with the intention of exploring how the NWTRPA could actively work towards reconciliation. During the training, the group arrived at the following definition. Decolonization is about transformation and

the dismantling of an unjust system. It is about revealing and owning the harms of the past, raising awareness about inequities of the present, but most importantly, about remaking social and political systems in order to truly respect the rights and well-being of Indigenous peoples.

You may be asking yourself, “how is this relevant to a winter walking challenge”? Its relevant because Indigenous Peoples have always used the Land; connection to the Land and being able to walk on

the Land was vital to our way of life. Indigenous Peoples today are following their ancestors’ footsteps by hunting and gathering to provide for their families, practicing their cultures, languages, & customs, and making observations on the weather, wildlife, and landscape. This connection to the Land is vital to our spirituality, healing, and way of life; this worldview needs to be shared and understood in hopes that it helps to build a better future for all.

Background

ABOUT THE NWTRPA

The NWTRPA is a non-profit organization that was founded in 1989⁴. They’re located in Yellowknife and work with communities across the territory to promote recreation by supporting leaders, communities, and partners through training, advocacy, and networking. As a membership-based organization, they’re governed by an eight-person volunteer Board of Directors elected from every NWT region (currently, five members self identify as Indigenous). They currently have a staff of six (one staff member self identifies as Indigenous). The organization is funded by NWT and Nunavut lotteries, the Government of the Northwest Territories (GNWT), sponsorships, consulting projects, memberships, and registration fees.



Teams over the years (Source: NWTRPA).

NWTRPA'S COMMITMENT TO RECONCILIATION & DECOLONIZATION

The NWTRPA is committed to reconciliation and decolonization with respect to all of their program content, delivery, and protocols. They have undertaken many initiatives to meet this commitment and both of their recent strategic plans (2018–21 and 2023–26) includes goals that align with these commitments. Please see below for a timeline of their journey:

2018 – THE NWTRPA COMPLETED A STRATEGIC PLAN (2018–2021)

with a primary goal to work with intention to advance decolonization and reconciliation through their work, workplaces, and relationships. The organization's strategic plan included developing a program review process to guide and determine if NWTRPA program content, services, and delivery are in line with their commitment to decolonization and reconciliation. In 2018, in partnership with Dr. Crystal Gail Fraser, a Gwichyà Gwich'in historian at the University of Alberta, the NWTRPA initiated a research project called "How I Survived": Recreation at Northern Residential Schools¹⁴. The purpose of the project is to gather stories from survivors in order to document and understand how recreation was a part of the residential school, hostel, and day school experience, as well as the significance of recreation for students. This project is guided by an advisory committee of survivors and intergenerational survivors.

2016

2017

2018

2019

2016 – THE NWTRPA FORMALLY INITIATED THEIR RECONCILIATION AND DECOLONIZATION JOURNEY.

The Board of Directors formed a working group to explore how the organization might best engage in the 94 calls to action listed in the Truth and Reconciliation Commission of Canada: Calls to Action (TRC) report. At their 2016 annual general assembly, the NWTRPA membership voted to endorse the TRC Calls to Action and adopted the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) as a framework for future activities.

2017 – THE BOARD AND STAFF PARTICIPATED IN TRAINING

facilitated by Dene Nahjo, a Yellowknife based Indigenous leadership organization¹³, resulting in a shared understanding and definition of decolonization (see definition above in introduction). Training on decolonization, reconciliation, and racial equity for Board and staff has remained a priority since that time. Topics of subsequent sessions have included: MMIWG2S, anti-racism, facilitated book clubs, ethical space, creating colonial constellations presentation, and UNDRIP. The theme and program of the NWTRPA and Youth Conference, held in Inuvik, was focused on decolonization. Notably, the keynote presentation was about recreation at residential schools in the Inuvik region.

2019 – THE NWTRPA ADVOCATED THE CANADIAN PARKS AND RECREATION ASSOCIATION (CPRA) TO INCLUDE TRC AND UNDRIP INTO THEIR STRATEGIC OUTLOOK.

2020 – RELEASED A STATEMENT ON RACISM IN RECREATION AND PARKS¹⁵.

2021 – THE NWTRPA AWARDS PROGRAM WAS REVIEWED WITH THE SUPPORT OF BUSHKIDS¹⁶

(an on-the-Land learning initiative based in Yellowknife), and a committee composed of staff, board, and past award recipients. The committee was to provide recommendations on the awards program and on the review process. The NWTRPA is working to implement the recommendations and have updated the terminology, nominations form, criteria, the selection committee composition, and provided options for the physical award and recognition. The NWTRPA Board of Directors also approved a territorial land acknowledgement for the NWTRPA website, and they implemented a “respect of the land” as the first agenda item for all Board meetings. They also posted a statement of solidarity with Tk’emlúps te Secwépemc¹⁷

2020

2021

2022

2023

2022 – ANNOUNCED A TEMPORARY NAME CHANGE OF THE ANNUAL WALKING CHALLENGE.

Jennie Vandermeer Consulting was hired in May 2022 to complete a review of the Program. Jennie Vandermeer is Sahtúgot’ıne Dene from Délıne, NWT and has extensive experience working with communities across the NWT. She specializes in the decolonization of policy, programs and services through the acknowledgement and incorporation of Indigenous culture and knowledge. In that same year, in an effort to implement ethical space principles, a board meeting was hosted on the Land. The NWTRPA also posted another statement about National Day for Truth and Reconciliation¹⁸.

2023 – THE NUMBER ONE GOAL IN THE NWTRPA’S 2023–26 STRATEGIC PLAN IS DECOLONIZATION, RECONCILIATION, AND RACIAL EQUITY:

Continue to transform the NWTRPA through a commitment to decolonization, reconciliation, and racial equity. That same year, the NWTRPA Board of Directors approved a Racial Equity Plan as well as a diversity statement to be present on all job descriptions.



ABOUT THE NWTRPA WALKING CHALLENGE PROGRAM

Established in 2010, the Program is the organization's most well-known initiative and is the largest and longest recreational physical activity event in the NWT. This annual walking challenge runs during January and February and is a great opportunity to win prizes and get active in a safe, healthy, and engaging way during the winter. It encourages community members, schools, and workplaces to form registered teams and conceptually 'walk the distance' along the Mackenzie River (1658 km). In the NWT, the Mackenzie River is also known as Kuukpak (Great River in Inuvialuktun) and as the Dehcho (Big River in Dene). The river has a rich and storied history that dates back thousands of years. The river is a vital source of transportation, food, and resources for the Indigenous Peoples who live along its banks⁵.

The Program has had several names: it originated from the NWTRPA Nordic Walking Program (2009–2010), after which it was called the Mackenzie River Nordic Walking Challenge for a short time in 2011. The name Walk to Tuk was adopted by the NWTRPA in 2012, as they found that the name had gained popularity with many participants who were using the name to describe the event.

The Program has received national recognition as an Innovative Case Study and was published in World Leisure Centre of Excellence, 1st edition, Vancouver Island University (2015), was featured on CBC's The Play Exchange, one of Canada's top initiatives (2015) and was recognized through the Governors General Award (2017).

It should be noted that participation in the Program dropped substantially (by roughly 50%) in 2023.

Participants provided feedback and this decline was attributed to several factors including: the temporary name change, the new website and tracking process, and because t-shirts were no longer being provided free of charge. Unfortunately, the Program's administrative and financial capacity has not grown with its popularity and may result in

a continued decline in participation. Despite being one of the most popular recreational events in the NWT, the Program is lacking in funding and support compared to other events (e.g., Arctic Winter Games).

Table 1. 2011–2021 participation data on the Program

	2011	2013	2015	2017	2018	2019	2020	2021
Participants	550	1388	2565	2686	4404	4825	4387	5570
NWT Communities	13	17	24	29	28	30	26	
Teams	37	73	188	257	310	349	356	495
Total Hours Walked	12,458	38,175	108,055	157,248	174,238	159,609	164,189	
Total distance Walked (km)	87,205	190,877	453,442	659,708	729,802	822,747		752,215
Average weekly walking (minutes)	170	202	316	320	292	232	280	241

WALKING CHALLENGE ADVISORY COMMITTEE (WCAC)

Throughout this review, the NWTRPA was committed to engaging with stakeholders, participants, Indigenous groups, NWT residents and members of the NWTRPA. In the summer of 2022, the organization promoted a call out⁶ for advisory committee members on their website and social media platforms. The criteria for the call out included the following:

- Open to all NWT residents
- Preference given to Indigenous applicants

- Knowledge of Indigenous culture and history

There were 22 applicants and after careful deliberation, the NWTRPA selected six members' total: two members from the Inuvik region and one each from the remaining four NWT regions. All members are Indigenous to the NWT. The NWTRPA decided to provide two seats to the Inuvik region as the concerns regarding the name originated there. As per the Terms of Reference (see Appendix 2), the committee members agreed to provide direction and general guidance to the NWTRPA on matters relating to the Program name change and review.



WCAC members (missing from photo—Les Blake) (Source: Jennie Vandermeer).

COMPOSITION OF WALKING CHALLENGE ADVISORY COMMITTEE

North Slave Region: Diane Gordon (front left) lives in Yellowknife and is a semi-retired nurse. She wanted to join the committee as she thought it would be a welcome challenge. She's very interested in being active in decision making and improving the Program.

Dehcho Region: Christina Holman (front middle) lives in Fort Simpson. She feels that it's important to keep record of historical travels of our people (Metis, Inuit, Dene), and others.

Inuvik Region: Annie Steen (front right) is originally from Tuk and currently resides in Yellowknife. She works with the Tuktoyaktuk Community Corporation and joined the committee to ensure the Program includes community interests, knowledge, and awareness.

Sahtú Region: Hannah Taneton (back left) is from Déline and very active in her community. She enjoys spending time with her friends and family out on the land. She's always up for learning and practicing her Dene culture.

South Slave Region: Elizabeth Stirrett (back right) resides in Fort Smith with her spouse Dwight. They have four children and two handsome grandsons. She lives by the Dene teachings and is always practicing her traditional knowledge. Her hobbies are beading, harvesting sage, reading, traveling, enjoying the outdoors, and camping.

Inuvik Region: Les Blake (missing from photo) is from Fort McPherson and joined the committee as he wanted to help the program continue to be successful for years to come. Les has a lot of knowledge to share and things to learn as well. Les love sports and activities that promote healthy living.

BRIEF HISTORY ON NWT'S RESIDENTIAL SCHOOLS

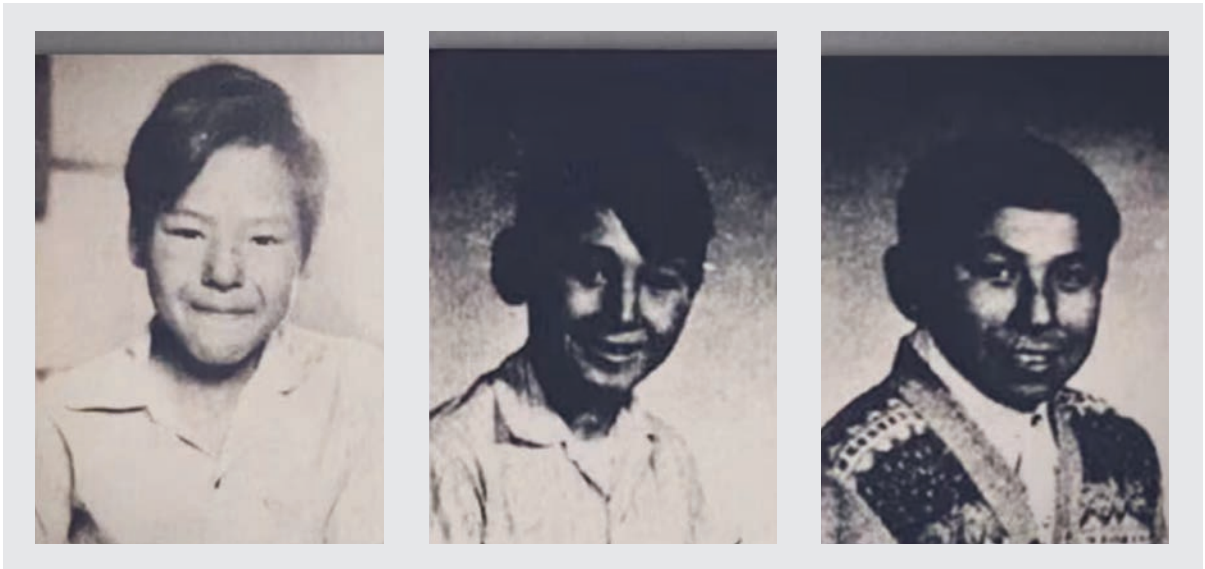
The term "residential school" refers to an extensive school system set up by the Canadian government from the 1880s into the closing decades of the 20th century. For over a century, there were dozens of residential schools operating in the NWT; the first residential school opened in Fort Providence (Sacred Heart Indian Residential School) in 1867⁷ and the last school closed in Inuvik (Grollier Hall) in 1997⁸. The schools were mostly administered by churches and had the objective of educating Indigenous children but also, they had a more damaging and equally explicit objective of assimilating them into



Aklavik – Roman Catholic school pupils (Source: ECE/NWT Archives).

mainstream white Canadian society (Euro Canadian and Christian). Essentially, the main goal of the schools was to “kill the Indian in the child” by cutting off thousands of Indigenous children from their families for extended periods of time and not allowing them to practice their Indigenous language, culture, and traditions. Generally, residential schools provided Indigenous students with inadequate education, often only up to lower grades. They focused mainly on prayer and manual labour in agriculture, light industry such as woodworking, and domestic work such as laundry work and sewing⁹. This system viewed Indigenous language, culture, and traditions as inferior, and the children were forbidden to practice and/or celebrate who they were as a unique and diverse people. Children were often severely punished if these rules were broken. Although some students recall good experiences, many more suffered severe neglect and horrendous abuse at the hands of residential school staff. Residential school survivors are calling for justice to be brought against those

who physically and sexually assaulted them at the schools. Many Canadians were outraged that the Federal government spent millions of dollars to locate the abusers but in most cases, charges have never been brought forward. Those who survived this system continue to carry the effects of this trauma throughout their lives and many pass it on intergenerationally to their families and communities, continuing the damaging cycle. Tragically, many children died and never returned home. In 2021, Canadians were shocked by the sheer number of unmarked graves of children who died in residential schools. Sadly, thousands of unmarked graves are still being uncovered at former residential schools across the country. The TRC concluded that residential schools were “a systematic, government-sponsored attempt to destroy Aboriginal cultures and languages and to assimilate Aboriginal peoples so that they no longer existed as distinct peoples.” The TRC characterized this intent as “cultural genocide¹⁰.”



Left to right: Bernard Andreason, Lawrence Jack Elanik & Dennis Dick (Source: CBC).

STORY OF THE THREE BOYS

According to a CBC interview¹¹, in the summer of 1972, Bernard Andreason (age 11), Lawrence Jack Elanik (referred to as Jack, age 11), and Dennis Dick (age 13) ran away from Stringer Hall residential school and attempted to walk the 130 km distance to Tuk. The three boys fled the residential school as they were fearful of the repercussions of stealing and smoking a pack of cigarettes belonging to one of the dorm supervisors.

The three young children started their journey on foot with only the clothes on their back, making their way through the bush, crossing rivers and lakes. There was no road leading to Tuk, so they followed the telephone pole lines as markers to guide the way. They ate berries and drank water to sustain their journey.

What started out as an adventure quickly turned into a nightmare. After a few days, the weather

turned for the worse and Jack got sick. Worried about his health, Bernard wanted to go back to Inuvik, but Dennis wanted to continue walking to Tuk. Dennis left the two boys and continued his journey alone, “that was the last time we seen Dennis,” said Bernard.

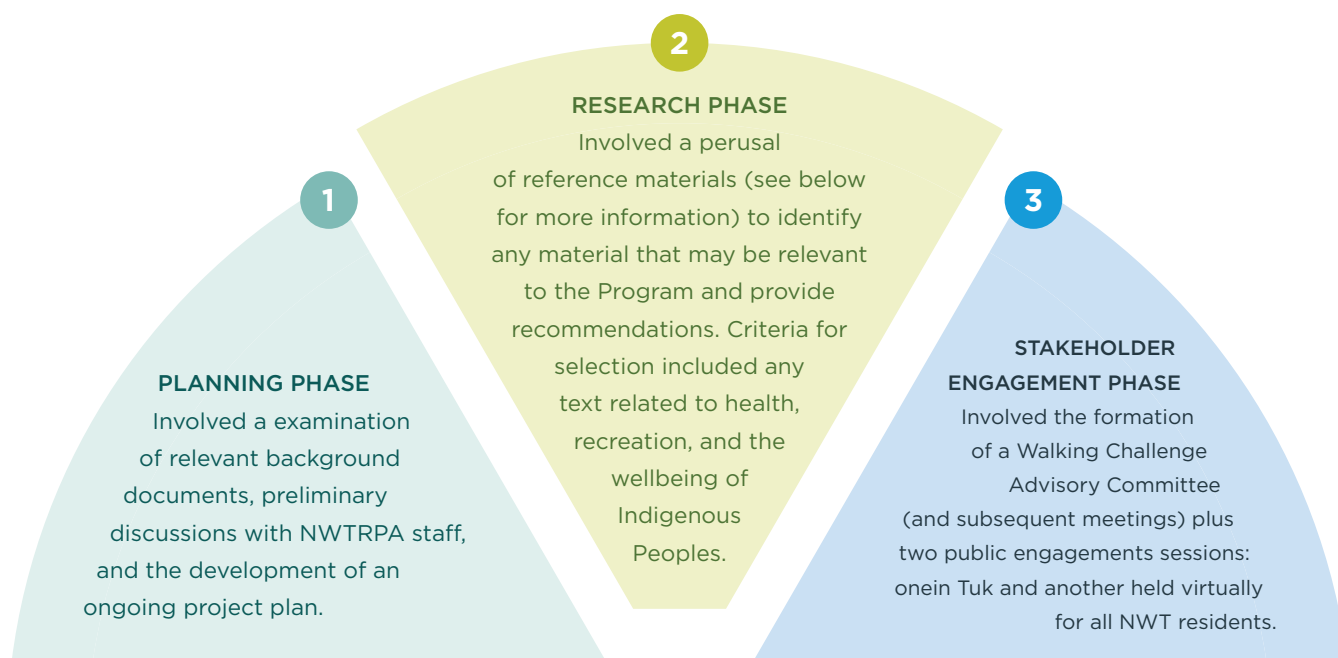
Jack and Bernard tried to stay warm and found shelter from a storm by huddling together in some bushes. With Jack’s health quickly declining, he was soon unable to continue the journey. After ensuring that Jack was comfortable, Bernard reluctantly continued the journey. Bernard walked for two weeks on his own, before finally reaching the outskirts of Tuk. He recalls hallucinating and being scared throughout the end of his lone journey. Thankfully, Bernard was rescued and sent to the Inuvik hospital for treatment. He had lost over 30 pounds and remembered that his feet were so swollen that he was unable to walk for several weeks afterwards.

Tragically, because the boys were so fearful of returning to the residential school; Dennis Dick, and Lawrence Jack Elanik lost their lives. A search party was sent out to find the boys; Jack's body was located but Dennis Dick's body was never recovered. Bernard stated that, "we were scared to go back," and "we didn't know what was going to happen ... the supervisors weren't very nice people. They were really mean toward us — so mean that we were scared of them." Andreason confirmed there was physical and emotional abuse at Stringer Hall — he said he suffered both — and the three boys were terrified of the consequences they would face for stealing.

In 2017, some Tuk residents were pressing the GNWT to change the name of the Inuvik to Tuktoyaktuk Highway to the "Freedom Trail" to commemorate their story. The GNWT acknowledged the damage that the residential school system caused but stated that the name of the highway shall remain as is¹².

Methodology

The review included the following activities:



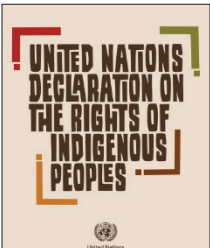
METHODOLOGY

Table 1. 2011–2021 participation data on the Program

REFERENCE MATERIAL	APPLICABLE SECTION
UNDRIP Articles	7.1, 11.1, 15.1, 15.2, 16.2, 22.1, 23, 24.2, 29.3, & 31.1
TRC Calls to Action	7, 13, 28, 44, 53.iv, 57, 62.iii, 66, 87, 88, 89, 90 & 91
MMWIG Calls for Justice	1.4, 2.1, 2.3, 2.4, 2.6, 3.2, 3.3, 3.6, 4.4, 6.1, 6.1.i, 6.1.ii, 6.1.iv, 7.1, 7.2, 7.3, 7.4, 7.6, 7.7, 7.8, 11.1, 15.1, 15.2, 15.3, 15.4, 15.5, 15.6, 15.7, 15.8, 16.2, 16.4, 16.7, 16.7.ii, 16.7.iii, 16.8, 16.11, 16.12, 16.13, 16.25, 16.27, 16.33, 16.41, 16.43, 17.3, 17.5, 17.6, 17.8, 17.10, 17.20, 17.24, 17.25, 17.26, 18.1, 18.2, 18.4.ii, 18.5, 18.6, 18.10, 18.11, 18.18 & 18.19

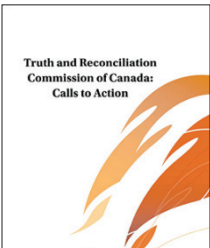
REFERENCE MATERIALS

The following reference materials were included as part of this review because of their national and international prominence. They are viewed as being grounded in community and are considered to be the most current and relevant materials related to reconciliation with Indigenous Peoples:

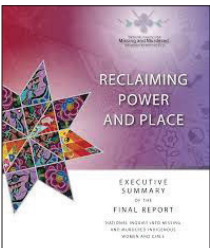


United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) Articles¹⁹:

Released in 2007 by the United Nation General Assembly, this international declaration has been adopted by every country in the world. In 46 articles, it describes minimum standards for Indigenous human rights worldwide, for all governments and institutions to recognize and uphold.



Truth and Reconciliation Commission of Canada: Calls to Action (TRC)²⁰: This report was released in 2015 by the Truth and Reconciliation Commission of Canada. The Commission was unlike any other at the time, they spent six years travelling across the country hearing from over 6,000 witnesses: mostly residential school survivors and/or their families. From this work, 94 Calls to Action were brought forward to redress the legacy of residential schools and advance the process of Canadian reconciliation.



Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls (MMIWG) Calls for Justice²¹: Released in 2019, this report calls for transformative legal and social changes to resolve the crisis that has devastated Indigenous communities across the country. It includes testimony gathered over two years from more than 2,380 participants, including: survivors of violence, their families, and experts in the field. From this work, 231 individual Calls for Justice were directed at governments, institutions, social service providers, industries, and all Canadians.

Common Themes

During the research phase, it became apparent that providing recommendations for each section of relevant text was not the best approach. Instead, the recommendations needed to be focused on programming that met the needs of the following common themes:

- Indigenous Peoples, culture and language

- Residential school survivors and their families
- Indigenous women, girls & 2SLGBTQIA people

It was also clear that the recommendations could apply to all of the NWTRPA’s programs and services, not just the walking challenge. Please see Table 2 below for a brief list of relevant material that were selected from the three reference materials. See Appendix 5 for a detailed list (including text) of the selected material.



WCAC meeting in Tuktoyaktuk (Source: NWTRPA).

What we heard

Stakeholder Engagement Phase

Three WCAC meetings and two public information sessions were held throughout 2022-2023 to discuss the temporary name change and Program review. It should also be noted that the two public information sessions were widely advertised through the NWTRPA's website, social media platforms, email distribution list, Tuk community radio, and printed posters.

In order to gain insight on the issue, the NWTRPA staff and a former consultant reached out to the individuals who brought forward the concern regarding the Walk to Tuk name. Unfortunately, these attempts at contact were unsuccessful. Since we were unable to connect with these individuals the WCAC members struggled with their decision

to keep the "Walk to Tuk" name; the decision was based on what was heard during the stakeholder engagement sessions.

WCAC MEETINGS

1. This first meeting was held in Tuk from Nov 30–Dec 1, 2022. Special thanks to Darlene Gruben, Community Wellness Worker (GNWT) for providing counselling support during the events in Tuk. The agenda included:

- Background on the NWTRPA, the Walking Challenge, and the decision regarding the temporary name change.
- A pre-recorded presentation and live virtual Q&A with Dr. Crystal Gail Fraser (University of Alberta) on Inuvik’s residential schools and their impacts. Dr. Crystal Gail Fraser is Gwichyà Gwich’in and originally from Inuvik and Dachan Choo Gę•hnjik, NWT. Dr. Fraser’s PhD research focused on the history of student experiences at Indian Residential Schools in the Inuvik Region between 1959 and 1996. Her work makes a strong contribution to how scholars engage with Indigenous research methodologies and theoretical concepts, our understanding of Indigenous histories during the second half of the twentieth century, and how northern Canada was unique in relation to the rest of the settler nation.
- Meet and greet with Tuktoyaktuk Community Corporation staff/leadership, Hamlet staff/leadership and community members: Mayor Erwin Elias, Nellie Cournoyea, Kendyce Cockney, Peter Nogasak, Eileen Jacobson, Carmen Kuptana.
- Breakout group discussions with the WCAC members on recommendations regarding the practical vision, Program review and naming process/new name.

Main discussion points:

- Most of the meeting participants had taken part in the Walking Challenge in the past or walked regularly; viewed it as being very impactful, healthy, and healing. “Good for the community’s health; good for the mind; get a lot of people active; lots of youth and Elders who participate”.
- The temporary name change really affected the community of Tuk; “felt like a lot was taken away”. Many from the community were unhappy as the temporary name change was seen as more damaging than the name “Walk to Tuk”. Reconciliation is about moving forward and the Community leaders of Tuk didn’t see the name as being negative. “If the name changes possibly better to not incorporate Tuk”.
- WCAC discussed the need to move carefully and respectfully with regard to the name change and review: “the Walk to Tuk name hurts some people; we need to relate to the survivors; fear is why the survivors didn’t speak up earlier”.
- Please see Appendices for agenda and detailed summary notes.

2. The second WCAC meeting was held virtually via Zoom on Feb 17, 2023. Main discussion points:

- Updated on the 2023 Walking Challenge program.
- Reviewed and discussed the Nov 2022 WCAC meeting summary notes.
- Updated on new timeline for review.

- Invited WCAC to Feb 23 virtual public info session and discussed their potential role during call.

3. The third WCAC meeting was held virtually via Zoom on March 22, 2023. Main discussion points:

- Reviewed this draft report; WCAC provided thorough written and verbal feedback.
- Discussion on next steps.
- Please see recorded Zoom video for more detail.

PUBLIC INFORMATION SESSIONS

1. The first in-person public information session was held in Tuk on Dec 1, 2022. Approximately 30 people from Tuk met at Kitti Hall for a

dinner and discussion. Background information was presented on the NWTRPA, the Walking Challenge, and the decision regarding the temporary name change. Time was also provided for questions and discussion. Main discussion points:

- The temporary name change is understandable, because of the families that lost their boys.
- Was initially lazy about the idea of doing the challenge, but once the walking commenced it was loved and appreciated. The Walking Challenge helps get back to a healthy lifestyle; by getting exercise.
- Uncertain if they will still walk with the Challenge if the name changes; the idea of



Public information session in Tuktoyaktuk on Dec 1, 2022. (Source: NWTRPA).

the challenge is important; the name “Walk to Tuk” should stay, started as something to keep participants healthy.

- The original name brought larger participation. Would the new name include a different place or a new destination in the NWT?
- The community would like to keep the “Walk to Tuk” name; it’s about being positive; people are drawn to the name; the people who had issues with the name are not here at the meeting.
- Make sure to keep the name Tuk in the name; “Trails to Tuk”; every walk is a tribute to the ones who passed away.
- Possibly change name to an Inuvialuit name.

2. The second public information session was held virtually via Zoom on Feb 23, 2023.

Approximately 15 people from across the NWT attended the session. Background information was presented on the NWTRPA, the Walking Challenge, and the decision regarding the temporary name change. Time was provided for questions/discussion and a Google form link was provided for written feedback. Main discussion points:

- Many people enjoy the Walking Challenge in the communities, good way to connect with Elders, Youth, and others. It’s very encouraging and helps get people active.
- General satisfaction on how respectfully the WCAC and the NWTRPA are working with Indigenous groups and residential school survivors through this process.
- Ease and simplicity in saying the name. “Walk to Tuk” was great from the perspective that it was fun and easy to say. Needs to be inclusive, a long mouthful of a name is more difficult to use. “Keep it short and snappy”.
- If the name is changed, “we lose of the story of the three boys” and we don’t want to forget these things. We should connect the name somehow to their story. Another name would have no relevance or meaning; it would cause us to “lose an opportunity to have a conversation and remember what happened”.
- Commemorate Indigenous walkers in the NWT (e.g., late Jim Burke).
- Hoping that NWTRPA does some good communication planning around this work (name change, process, and review).
- Please see recorded Zoom video for more detail.

Recommendations

Recommendations for Name of the Program Although the NWTRPA Board of Directors was well intentioned in temporarily changing the name in 2021, making this change without first engaging with the public caused many complexities during this review.

Due to the popularity of the program, the WCAC members (as well as many community members from Tuk and across the NWT), questioned why this decision was made without proper engagement. It's highly recommended that if similar issues arise in the future, that stakeholder engagement be carried out before any decisions are made.

There were extensive discussions held with the WCAC, the community of Tuk and the general public on the Program design (please see below for a detailed list of recommendations). However, despite a few suggestions (e.g., Big River Challenge, Trails to

Tuk, use an Indigenous name, etc.), a new name for the Program was not determined as the WCAC and the Community of Tuk unanimously decided to keep the name "Walk to Tuk". We repeatedly heard that by keeping the name, it could be an opportunity to honor those who attended residential school by educating Northerners and the general public on the history of residential schools in the NWT. Tuk community members were very strong in their view that the name should remain "Walk to Tuk" as it showcased the community; "Tuk loves Walk to Tuk".

RECOMMENDATIONS FOR PROGRAM DESIGN

During the first WCAC meeting in Tuktoyaktuk (Nov 30-Dec 1, 2022), the committee members were asked two focus questions and given time to brainstorm responses on post-it notes (individually

and as small groups). Their responses were then clustered and named (see Tables 3 & 4 for their direct responses).

FOCUS QUESTION 1:

Practical Vision-What future do we want to see for the Program in 5 years?

Summary of recommendations (please see Table 3 below for a list of detailed recommendations):

- Increased awareness and participation through NWT specific communications and incentives.

- Improved programming through culturally relevant and respectful education.
- Continued success through efficient and fully supported administrative and technical support.

Table 3: Direct responses from WCAC members to focus question 1.

Increased awareness and participation through NWT specific communications and incentives.	
-	Contest-completed teams get to walk in Tuk (outside of the Tuk team)
-	Huge walking event (teams walking highway to Tuk)
-	More male participants
-	Testimonials-keep capturing stories
-	Super Challenge-Walk to Tuk/Dempster Highway (e.g., Arctics Ultra)
-	Photo challenge #hashtag e.g., frosty face
-	12,000 participants
-	More school participating
-	National event (recognition)
-	All communities involved
-	Promotion in schools
-	Increased public interest
-	Create jingle for program
-	Video or pics of experiences from participants from each region
-	More public input
-	New logo -design graphic
-	Merchandise (water bottles, wind pants, mukluks)
-	Awesome website!
-	Awareness of landscape
-	Updated promo video
-	Provide winter safety gear/kits (matches & fire starter)
-	Educate on dress code-winter gear (warm clothes)
-	Create safety awareness for wildlife/animals (bear/fox)
-	Honoring our loved ones
-	Northerners are proud (to participate and of program)
-	Profiling of communities (in communications)
-	Showcase how Walking Challenge helps to connect to the land (in communications)
-	Provide clarity on what it is (the program)
-	Sharing or educating on health benefits
-	Include all physical activities e.g. Skiing, hiking, etc. *raise awareness
-	Communicate purpose clearly (2 months for Jan/Feb)

Table 3: Direct responses from WCAC members to focus question 1. (Con't)

Improved programming through culturally relevant and respectful education.	
-	Make program more family-oriented
-	Challenge nearby communities (e.g., Hay River vs. Ft Providence)
-	Create “Walk & Talk” themes (e.g., discussing Indigenous podcasts or audio books)
-	Music (create playlist of Northern artists)
-	Identify and map community walking trails
-	Champions/trainers needed to encourage for Seniors/Elder to participate
-	The program is respectful of Indigenous culture and knowledge
-	Teachers of the land-being respectful
-	Include official Indigenous languages on all merchandise and communications
-	Seek Elder guidance on programming (community based)
-	Include all NWT official languages
-	Expand time/walk year-round (because environment is changing)
-	Make program more inclusive
-	Create awareness on environment & changing weather

Continued success through efficient and fully supported administrative and technical support.	
-	Easy flow to organize (administratively)
-	App (tracking time and give information)
-	More funding needed
-	Get key sponsor/funder (e.g., Diavik or community organization)
-	Hire more employees for NWTRPA
-	Still walking (trekking)
-	Name remains “Walk to Tuk”

Common themes:		
<ul style="list-style-type: none"> Indigenous Peoples, culture, and language 	<ul style="list-style-type: none"> Residential school survivors and their families 	<ul style="list-style-type: none"> Indigenous women, girls & 2SLGBTQQIA people

FOCUS QUESTION 2:

What ideas do you have to successfully implement these common themes into the program?

Summary of recommendations (please see Table 4 below for a list of detailed recommendations):

- Create culturally respectful and culturally relevant communications.
- Include culturally relevant programming addressed to meet the needs of the three common themes.
- Increase inclusivity by creating partnerships and collaborations with people associated with the common themes.
- Provide prizes/incentives that are culturally relevant and socially responsible.

Table 4. Direct responses from WCAC members to focus question 2.

Create culturally respectful and culturally relevant communications
- Include ambassadors in communications from 3 themes
- Share stories of survivors
- Create calendar of events/highlight upcoming walks (National addictions awareness walk)
- Create Facebook group and/or have zoom kickoff party meeting in the regions, share on Facebook live
- Share profiles and testimonials focused on three themes (external communications)
- Outsource communications (to those who specialize in these areas)
- Hire spokesperson to talk to media (e.g., Dr. Crystal Fraser)
- Create themed versions of logo (e.g., red dress, etc.)
- Work with translators
- Ensure branding is done with respect
- Create Facebook page
- Have a mascot (Indigenous focused) e.g., polar bear, ptarmigan, etc.
- Communications: ensure it's accessible, plain language, using official Indigenous languages and proper orthography
- Continue with blogs, newsletters, email (info, mail chimp)
- Promote Indigenous language on merchandise and printed matter

Include culturally relevant programming addressed to meet the needs of people associated with the three common themes.

- Every year, choose a theme name for annual event (i.e. honoring our ancestors, tribute for missing, murdered and abused victims)
- Provide prize for learning about culturally significant places in your area
- Host discussion groups (share resources, educate on Indigenous issues in NWT)
- Share cultural traditional practice (e.g. sharing stories about how our people walked in cold weather)
- Promote Indigenous language team names
- Dedicate a week to common theme through captain (e.g., map route by putting small red dresses throughout route)
- Walk to culturally significant symbolic spots
- Promote traditional food
- Provide contact info for mental health workers
- Provide notebooks, keeping a diary of feelings
- Encourage participants to think about/ honour murder victims and victims of abuse
- Dedicate your walk or share a story
- Walk for residential school survivors (I'm walking for my mom)
- Promote walk & Talk-directed themes
- Improve appropriate data collection in registration (self-identify as Indigenous, gender, etc.)

Increase inclusivity by creating partnerships and collaborations with people associated with the common themes.

- Reach out to Indigenous TikTok influencers to take part in and promote event
- Sponsor should be socially responsible
- Corporate teams from responsible organizations
- Adopt an Elder
- Continue to include Walking Challenge advisory committee
- Ask specific organization for feedback (e.g., Native women's association or Northern Mosaic)
- Going to Elders for traditional knowledge
- Collaborate with partners
- Ambassadors in each community
- Disability access group awareness (inclusivity)
- Empowering women, girls, 2SLGBTQIA to participate (included)

Provide prizes/incentives that are culturally relevant and socially responsible.

- For prizes-include red dress and/or orange t-shirt or rainbow
- Sponsor prize (canvas tent or sleigh)
- Prizes should showcase Indigenous culture (traditional arts and garments, books, music, etc.)
- Award towards themes
- Consider 3 common themes when purchasing merchandise (buy local)
- Donate to favourite organizations e.g., food hamper to foster families

Additional Recommendations on Program Design

From NWTRPA staff, WCAC members and Jennie Vandermeer Consulting on how to implement the three common themes:

- **Conduct a facilitated visioning workshop for the NWTRPA Board and staff to explore the recommendations in this review (narrowing and prioritizing the list) and how they could be implemented into all of the NWTRPA's programs and services.**
- **Keep the current WCAC active and expand their focus for all NWTRPA initiatives or form an Indigenous Advisory Committee.**
- **Professional development for Board and staff:**
 - Complete 150 Acts of Reconciliation²² together.
 - Professional development: complete the University of Alberta's Indigenous Canada²³ and the GNWT's Living Well Together²⁴ training together.
 - Host a monthly Indigenous Culture Day (e.g., hire Elder or invite Indigenous staff or Board members to tell stories or teach a traditional skill in a land-based setting).
- **Communications:**
 - Release the final version of this report to the public: can be done in sections through graphics, text, and videos. It's highly suggested that a graphic designer work on the report before being released to incorporate NWTRPA branding.
 - Create communications (e.g., graphics, text, and videos) showing how the NWTRPA are implementing specific actions (i.e., document and share the professional development process: how it feels, lessons learned, etc.).
 - Build off existing work (e.g., "How I Survived": Recreation at Northern Residential Schools project) to showcase a residential school survivor and how they used (and still use) recreation to connect to community and the land & keep healthy.

- **Collaborations/partnerships:**

- Collaborate with existing organizations that serve the NWT's Indigenous population (E.g., Arctic Indigenous Wellness Foundation, Street Outreach Yellowknife, Dechinta Centre for Research and Learning, Dene Nahjo) to offer your programs and services to their clients/network.
- Reach out to Indigenous communities, specifically Indigenous youth to hear what they want for recreation in their communities (e.g., how recreation and healthy living can help with addiction, mental illness, etc.).

- **Program ideas:**

- With permission, create audio playlists of Elders stories related to each region

or language or ask communities to share theirs.

- Create music playlists showcasing Northern Indigenous artists.
- List the distances around significant places in the NWT (e.g., distance around Sahtú-Great Bear Lake or Great Slave Lake) and have people aim to walk that distance throughout the challenge.
- **Hire more Indigenous staff and LISTEN to them when they offer advice. This is an issue across all sectors and why many Indigenous people leave organizations.**
- **Keep it up, remember that the NWTRPA is doing great!**



Photos on this spread – Source NWTRPA



Conclusion

Some of you reading this report may still be asking yourselves how decolonization and reconciliation are related to a recreation activity. It's a good question to ask as you challenge yourself to think about what decolonization and reconciliation mean. Ultimately, this means challenging everyone (including ourselves) to acknowledge our unconscious bias: the way we've been conditioned (due to racist policies and systems of governance) to think that Indigenous Peoples, cultures, and knowledge are inferior.

Indigenous Peoples are strong, resilient, and adaptive. But many Indigenous communities are also deeply traumatized by the effects of colonialism and racism. Government policies were established to either assimilate or destroy Indigenous Peoples. These policies forced thousands of Indigenous children into residential schools where many faced extreme abuse and/or neglect. The effects of this trauma are intergenerational and has devastated many communities. Now, many of Indigenous

Peoples are disconnected from their culture, language, and the land. Due to this disconnection, many struggle with addictions, mental illness, and poor health due to lifestyle choices. Dr. Thema Bryant is a renowned psychologist, her clinical and research interests center on interpersonal trauma and the societal trauma of oppression. With regard to how people deal with trauma, she's been quoted saying, "when the house is on fire, we don't tell people to watch their tone when they yell for help.

Be mindful of trying to dictate how people respond to trauma.”

Reconciliation involves repairing relationships and is not the sole responsibility of Indigenous Peoples, it is crucial that all Northerners and Canadians understand the devastating impact that the residential school system continues to have today and commits to working together to repair relationships with Indigenous Peoples. To move forward together, all Canadians need to understand and acknowledge this dark part of our ongoing history. Everyone has a personal responsibility to repairing the relationship with Indigenous Peoples. We often think that the responsibility lies with governments but it’s this mentality that is keeping us from moving forward. We need to ask ourselves, “what action can I take to improve this relationship”?

When the TRC released their report in 2015 to deal with Canada’s ongoing legacy of residential

schools, the Federal government stated its commitment to implement all 94 Calls to Action. Nearly 8 years later, the majority of those Calls to Action haven’t been implemented. So, instead of asking ourselves why this is relevant to a walking challenge, we should be asking ourselves, “what can I do to hold the governments accountable and support residential school survivors”? To repair this relationship, everyone has to take part and lead by example. Hopefully by starting with like a walking challenge, we can learn lessons that can be applied to larger programs and policies. The tragic story of the three boys, Dennis Dick, Lawrence Jack Elanik, and Bernard Andreason, is as an opportunity for change. We can create real change by sharing their legacy and using it to guide how we work with Indigenous Peoples. The NWTRPA has an opportunity to show others how this can be done and to lead the way.

Appendices

APPENDIX 1: Wellness Support Information²⁵

- Indian Residential Schools Survivor Support Line provides crisis counselling and emotional support for survivors and intergenerational survivors 24 hours a day, 7 days a week. Telephone (toll free): 1-866-925-4419
- Indian Residential Schools Resolution Health Support Program provides mental health and emotional support services to eligible residential school survivors and their families. There are Resolution Health Support Workers across the North. Telephone (toll free): 1-800-464-8106 Website: <https://www.canada.ca/en/health-canada/services/first-nations-inuit-health/health-care-services/indian-residential-schools-health-supports/indian-residential-schools-resolution-health-support-program.html>
- NWT Help Line offers confidential support to residents of the NWT, 24 hours a day, 7 days a week. It is 100% free and anonymous. The help line also has an option for follow-up calls with a Care Coach. Telephone (toll free): 1-800-661-0844.
- Hope for Wellness Help Line offers immediate help to all Indigenous peoples across Canada. It is available 24 hours a day, 7 days a week to offer counselling and crisis intervention. Telephone (toll free): 1-855-242-3310 or connect to the online chat at www.hopeforwellness.com.
- NWT Community Counselling Program helps people deal with a variety of issues including family violence, mental health issues, and addictions. It is available free-of-charge to every NWT resident, in every region of the NWT. Local phone numbers for the community counsellors are available here: <http://www.hss.gov.nt.ca/en/contact/community-counsellor>.
- There may be other people and organizations in your community who are available to provide support to you, including: Elders, Community Wellness Workers, Alcoholics Anonymous groups, Canadian Mental Health Association, and others.

APPENDIX 2: Walking Challenge Advisory Committee Terms of Reference

BACKGROUND

The *NWTRPA Walking Challenge* was formerly known as *Walk to Tuk*. It was established in 2010 and is well known, with high participation from Northwest Territories (NWT) residents. In 2021, the NWTRPA changed the name to the *NWTRPA Walking Challenge* as they were informed that the original name was offensive to residential school survivors, particularly because two of three children died walking to Tuktoyaktuk trying to escape a residential school in 1972. A new name will be decided on in 2022 after consulting with stakeholders, participants, Indigenous groups, and members of the NWTRPA.

Trigger warning: we will be discussing content related to impacts of the residential school system. The NWTRPA will do its best to provide professional emotional support during and after these difficult conversations.

ROLE

The Walking Challenge Advisory Committee (WCAC) was created to:

- Provide a new name for the NWTRPA Walking Challenge.
- Review the NWTRPA Walking Challenge program and provide recommendations that are aligned with the:
 - NWTRPA's commitment to decolonization and reconciliation with respect to its offerings, content, delivery, and protocols;
 - United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP);
 - Final Report of the Truth and Reconciliation Commission of Canada (TRC); and the
 - Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls (MMIWG).

RESPONSIBILITIES

The members of the WCAC will:

- a) Attend and participate in committee meetings.
- b) Review all information supplied to them.
- c) Provide direction and general guidance to the NWTRPA on matters relating to the Walking Challenge name change and program review.
- d) Review and give input on draft documents.
- e) Carry out designated action items where appropriate to fulfill the mandate of the committee.

MEMBERSHIP

The WCAC is open to all NWT residents who have knowledge of Indigenous culture and history. However, preference is given to Indigenous peoples. The WCAC includes six members total, the Inuvik region will have two members and the remaining regions will each have one member:

- Inuvik (x 2 members)
- North Slave (x 1)
- South Slave (x 1)
- Sahtú (x 1)
- Dehcho (x 1)

CHAIR

A contracted consultant (Jennie Vandermeer) will chair the committee. The chair shall:

- Call meetings of the committee;
- Chair meetings of the committee; and
- Report to the NWTRPA Executive Director on the work of the committee.

MEETINGS

The WCAC will meet 3-5 times. The first meeting will be in-person and the following meetings will be held over Zoom videoconferencing.

The chair will do their best to identify meeting times that work for as many members as possible. If a member is not able to participate in a meeting, that member can speak to chair in advance so the [chair or co-chair] can share the member's perspective at the meeting. That member may also submit written comments or documentation in advance of the meeting.

TERM

The committee is anticipated to operate until March 31, 2023.

COMPENSATION

Eligible committee members will be compensated for their participation. Eligibility and compensation amounts are described in the NWTRPA's Committee Policy. Relevant excerpts of the committee policy have been included in appendix A.

TRAVEL AND EXPENSES

If travel is required and/or expenses are incurred for committee work, the committee member will be reimbursed in accordance with the NWTRPA's Travel Policy and Expense Reimbursement Policy.

DECISION MAKING

The committee shall strive for consensus when making decisions. If consensus cannot be achieved, the committee members must agree on how to deal with the outstanding issue, i.e. vote, continue discussion, table the issue to another meeting, take the issue to the Board of Directors. The committee cannot commit the use of the organization's financial and human resources without prior approval from the executive director.

MINUTES

The Chair will arrange for minutes to be taken at committee meetings. Minutes will be kept and stored in accordance with the organization's practice. Minutes will be shared with committee members in a timely fashion.

ACCOUNTABILITY

The WCAC will be accountable to the Board of Directors through the Executive Director.

Appendix A: Excerpts from NWTRPA Committee Policy

Compensation

1. Historically, the NWTRPA has only convened volunteer committees. Beginning with the How I Survived Committee, the NWTRPA recognized that, in some instances, it is appropriate for the organization to convene committees whose members will receive compensation for their service. Whether a committee is volunteer or paid will be decided on a case-by-case basis.
2. In paying committee members for their services, the NWTRPA is guided by the following principles:
 - a. Accountability – The NWTRPA is accountable to ensure funds used for the remuneration of committee members and reimbursement of committee-related expenses are used prudently and responsibly. All compensation and expenses must support organizational or project objectives.
 - b. Transparency – The NWTRPA is transparent about how its funds are used. The rules for payment of remuneration and reimbursing expenses are clear and easily understood by committee members.
 - c. Value for Money – NWTRPA funds are to be used prudently and responsibly. Remuneration and expenses must be necessary and economical.
 - d. Fairness – The NWTRPA ensures a fair and consistent treatment of committee members, including in the administration of remuneration and reimbursement of approved expenses.
3. Eligible committee members will be compensated for their participation in committee meetings according to the schedule in appendix A.

4. The following types of committee members are not eligible for compensation: NWTRPA staff members, NWTRPA board members, contractors of the NWTRPA, and individuals who are participating in the committee on behalf of their employer.
5. When committee members receive some form of payment in exchange for their services, they are considered employees of the NWTRPA under tax law and appropriate deductions must be made (see appendix A).
6. If a committee member, whether paid or volunteer, is asked to travel or incur expenses on behalf of the NWTRPA, they will be reimbursed in accordance with the NWTRPA's Travel Policy and Expense Reimbursement Policy.

Appendix A - Compensation

Eligible committee members will be compensated based on the length of the meeting:

Meeting Length	Compensation
0-1.5 hours	\$115.00
1.5-3.5 hours	\$225.00
3.5-7 hours	\$450.00

Committee members must attend and participate in the meeting to receive compensation.

If a paid committee member is asked by the NWTRPA to travel to attend an in-person committee meeting, their travel time will be compensated at 50% of the above rates.

The CRA considers paid committee members to be employees of the NWTRPA. As such, they must fill out a [TD1 – Personal Tax Credit Form](#), and they will be issued a T4. As casual employees, paid committee members are entitled to receive vacation pay (4%) and to be paid by direct deposit. All payments to committee members are subject to the following at-source deductions: NWT payroll tax, Canada Pension Plan, and income tax.

Time	Honorarium Amount	NWT Payroll Tax (-2%)	2022 CPP Deductions (-5.7%)	Income Tax Deductions (-25%)	Vacation Pay (+4%)	Total after Deductions
0-1.5 hours	\$115.00	\$2.30	\$6.56	\$28.75	\$4.60	\$82.28
1.5-3.5 hours	\$225.00	\$4.50	\$12.83	\$56.25	\$9.00	\$160.90
3.5-7 hours	\$450.00	\$9.00	\$25.65	\$112.50	\$18.00	\$321.98

APPENDIX 3: Agenda–WCAC Meeting Nov 30–Dec 1, 2022

Tuesday, Nov 29

- 1230pm WCAC members arrive in Inuvik
- 300pm Travel to Tuktoyaktuk (driving from Inuvik)

Wednesday, Nov 30

- 9:30am Coffee and breakfast for WCAC (provided)
- 10:00 Opening prayer
NWTRPA opening comments
Introductions
Review draft project plan
Administration: Terms of reference, Honorarium forms, photo release
- 12:00 Lunch for WCAC (provided)
- 1:00pm Introductions with Tuktoyaktuk Community Corporation and Hamlet staff/leadership
- 1:15pm Presentation: *Background on NWTRPA Walking Challenge*
- 2:30 Virtual pre-recorded presentation by Dr. Crystal Fraser, University of Alberta: *Inuvik's residential schools and their impacts*
- 3:00 Live virtual Q&A with Dr. Crystal Fraser
- 4:00 Closing circle and prayer
- 5:00 Dinner for WCAC (provided)
- 6:00pm Public info session at **Kitti Hall** & community walk (snacks provided)

Thursday, Dec 1

- 9:30am Coffee and breakfast for WCAC (provided)
- 10:00 Opening prayer
Recap of Day 1
Discussion on recommendations for new name & program review
- 12:00 Lunch for WCAC (provided)
- 1:00pm Next steps
Closing circle and prayer
Travel back to Inuvik
- 130pm Fly home from Inuvik

APPENDIX 4: Final summary notes-WCAC Meeting Nov 30-Dec 1, 2022

Walking Challenge Advisory Committee (WCAC)

Meeting Summary Notes from November 30-December 1, 2022

Tuktoyaktuk Hamlet Council Chambers

Participants

WCAC Members:

- Annie Steen – Representing the Beaufort-Delta region
- Diane Gordon – Representing the North Slave region
- Hannah Taneton – Representing the Sahtú region
- Christina Holman – Representing the Dehcho region
- Elizabeth Stirrett – Representing South Slave region
- Les Blake – Representing the Beaufort-Delta region (apologies)

NWTRPA Representatives

- Sheena Tremblay – Executive Director
- Nuka de Jocas – Active Communities Director

Facilitator/Project Coordinator

- Jennie Vandermeer -Jennie Vandermeer Consulting



WCAC meeting in Tuktoyatuk, November 30, 2022

Day 1-November 30, 2022

Introductions

Focus Question: Why were you interested in joining the Walking Challenge Advisory Committee?

Jennie Vandermeer:

- Originally from Délı̨nę.
- Lives in Norman Wells.
- Project Coordinator for the Walking Challenge name & program review hired by the NWTRPA.
- Facilitator for the WCAC meetings.

Diane Gordon:

- Originally from Aklavik.
- Lives in Yellowknife.
- Retired, but was a nurse.
- Participated in the Walking Challenge in the past.

Hannah Taneton:

- From Délı̨nę.
- Participated in the Walking Challenge a few times.

Annie Steen:

- Originally from Tuktoyaktuk.
- Lost her son in 2021 and was affected by the name change (feels like a lot was taken away from her and her family). Walking was a healing process for her (named her team “Alexa” to honour her son).
- The name “Walk to Tuk” is very meaningful: Participants were walking to “us” (Tuk).
- Feels like a lot has been taken away from the Tuk Community.
- Believes only a single person was against the original name.
- Want to have an open heart and open mind for the process.

Christina Holman:

- Believes the name change would have a greater negative effect than the initial name.
- Went to Stringer Hall in Inuvik.
- Reflected on the drive up to Tuk from Inuvik: somewhat sombre “where are your footsteps”.
- Knew Henry, hung out together – a bit of a “ghost” always laughing and often saying illuminating things.
- Shared stories and thoughts from her past schoolmates.
- Knows little of the Walking Challenge.

Elizabeth Stirrett:

- Participated in the Walking Challenge twice.
- Excited to be here and to give input with an open mind.
- Interested with the background.
- Humbled by the opportunity to participate in the Advisory Committee.

Sheena Tremblay:

- Worked with the NWTRPA for numerous years.
- The initial creator of the Walking Challenge.

Nuka de Jocas:

- Presently manages the Walking Challenge.
- Happy to be here and fortunate to be part of this process.

Darlene Gruben:

- Community Wellness Worker
- Joined us to provide emotional support during the meetings.

Draft Project Plan Review

Please see the slides for background (appendix 1)

Discussion Summary

- How many people participate in the WC and why do they participate? How are the references associated with the initial objective of the WC (Healthy exercise, mental health)?
 - Originally the WC wasn't designed as a reconciliation tool, but with this change, we might be able to do so.
- Could we consider the comments and feedback that people sent once the name was temporarily changed?
 - Yes.
- Where does the name come from?
 - Organically became "Walk to Tuk" or "Tuk Walk" because the other name was a mouthful (Mackenzie River Nordic Walking Challenge).
- What was the response from the non-Indigenous community to the Walking Challenge and to the name change?
 - Many had never heard of the background.

- Are we confusing the Youth with all this reconciliation?
 - Confusion is real, but we must keep an open mind.
- What is being an Elder? How do we identify who's an Elder?
 - Not so much about age, but more about how you are perceived by your community. Definitions may vary from community to community.

General Thoughts

- We must be very careful about how we approached the name change: the Walk to Tuk name hurts; we need to relate to the survivors; fear is why the survivors didn't speak up earlier.
- The name must be all-encompassing for the NWT.
- All languages should be identified - Where did we come from – Where we are now – What is the program about. How do we identify to all languages in the North – Merchandise in all languages.
- The Indigenous component is important within the name.

(Lunch Break)

Introductions with Tuktoyaktuk Community Corporation and Hamlet staff/leadership

Committee Leaders:

- Erwin Elias – Mayor of Tuktoyaktuk
- Kendyce Cockney – Project Manager with TTC
- Peter Nogasak – Elder & Community Leader
- Eileen Jacobson – Retired Guide
- Nellie Cournoyea – Inuvialuit Regional Corporation (IRC); Politician and served as Premier of the NWT
- Carmen Kuptana – Youth Coordinator, Jason Jacobson Youth Center

Roundtable of the Community Leaders

Erwin Elias:

- Has been on the council for 10 years.
- Hoping to keep the name.

Peter Nogasak:

- Would like to keep the name “Walk to Tuk”.
- Name relatable to Indigenous communities of the present and the past: *“those who have walked the land”*.

Eileen Jacobson:

- Has participated in the past but is now unable to do so for physical reasons.
- Appreciates how good the Challenge is for the Youth.

Nelly Cournoyea:

- Mentions there is confusion amongst communities in the NWT led on by the name change of the highway – underlines that this might have been the reason for issues with the name.
- Speaks about why we name things and how we understand them to be important.
- What is the relation to the highway.
- The name was great because it was noticing Tuktoyaktuk.

General Thoughts

- Importance of making sure that everyone understands some of the premises of the issue. Not everyone agrees with the name change at the behest of reconciliation.
- Importance of the “Tuk” component in the name.
- Reconciliation is about moving forward and the Community leaders of Tuktoyaktuk didn’t see the name as being negative.

[Presentation: Background on NWTRPA Walking Challenge](#) Please see slides for background (appendix 2)

Discussion Summary

- People have travelled to Tuktoyaktuk after participating in the Walking Challenge.
- What happens if we want to keep the name?
 - It will be a hard discussion with the board, but we will see.

- Good for the community's health; good for the mind; get a lot of people active; lots of youth and elders who participate.
- We should keep the name Walk to Tuk because you can now actually walk to Tuktoyaktuk.
- Good for mental health; first time hearing of the name change.
- Hard time seeing the problem with the old name; keeping it would be important; the name is not synonymous with negative.
- The Walking Challenge program brought communities together; it gets you doing something during the dark months.
- Initially didn't know why the name was changing; heard about the children who died; would like to focus on the future and think of the younger generations; let's show that we are courageous; let's stop talking about all negative aspects of Indigenous lives.
- The competitive nature of the Challenge was great: everyone was trying to out-walk everyone else; communities were participating, and it was fun; it is a great opportunity to get out there.
- Didn't know much about the history of the Walking Challenge; did some research and understood why there are issues with the past name but seems to be more about educating.
- The Walking Challenge really helped a lot mentally, being active is a "mood-booster". The sheer distance that we walk is impressive.
- Trying to reflect on why it might be offensive for Residential School Survivors.
- Very important name and meaning; the challenge helped a mother, a father, brothers, and sisters in mourning – got to share special moments with loved ones during walks. Walking is a way to honour the lost ones: it has a profound effect.
- Was angry when the name change was suggested. The name advocated for Tuktoyaktuk. The community was very proud of the name. If the name changes possibly better to not incorporate Tuktoyaktuk.
- Didn't think much about the Walking Challenge at first. Thoughts of ancestors who travelled through different means: they didn't walk just a day of the year; they walked every day.

- Found out about the name changes online but didn't question it. It made sense that residential survivors or family members of those who have passed would find it difficult. Tuktoyaktuk isn't to blame for the residential schools and walking had nothing to do with it. Walking helps you think, and the name change process brought a lot of old memories and especially the hardships that people (family and friends) went through.

(The Tuktoyaktuk Community leaders took their leave)

Presentation by Dr. Crystal Fraser

Virtual pre-recorded presentation by Dr. Crystal Fraser, University of Alberta: Inuvik's residential schools and their impacts

Dr. Crystal Gail Fraser is Gwichyà Gwich'in and originally from Inuvik and Dachan Choo Gèhnhjik, Northwest Territories. Crystal's PhD research focused on the history of student experiences at Indian Residential Schools in the Inuvik Region between 1959 and 1996. Her work makes a strong contribution to how scholars engage with Indigenous research methodologies and theoretical concepts, our understanding of Indigenous histories during the second half of the twentieth century, and how northern Canada was unique in relation to the rest of the settler nation.

Live virtual Q&A with Dr. Crystal Fraser-Discussion Summary

- Regarding the unmarked graves – reflecting on parents who had gone through the residential school systems and who have shared little – Who is doing research and who is following up on the unmarked graves and how did it impact you?
 - Many in Manitoba are talking about the unmarked graves and the traumas. Dr. Fraser has gathered much strength from the people who are sharing the stories. Still, some people are residential school denialists: a lot of misconceptions and racism about this. Through stories, Dr. Fraser has come to understand why people don't talk about residential schools. No big-scale projects, no major funding.
- We often hear that Indigenous people should simply get over it... Why is important to have these conversations?
 - Unmarked graves are not the end of the story; we do not have to let this trauma define us. Mostly the non-Indigenous audience have a lot to understand: *Indian Act*, *Treaties*, etc. Truth can speak to the strengths. To better understand the "why" we must look to the past.

(Discussion breaks for dinner)

Public info session at Kitti Hall from 6:00 to 8:00 pm

Approximately 30 people from the community of Tuktoyaktuk met at Kitti Hall to participate in a public session on the Walking Challenge name-change review. The event was facilitated by Jennie Vandermeer.

NWTRPA & Walking Challenge Presentation

Discussion Summary

- The name change is understandable, because of the families that lost their boys.
- Was initially lazy about the idea of doing the challenge, but once the walking commenced it was loved and appreciated.
- The new name should be something that includes “Northern” or “Northern Star”.
- The Walking Challenge helps get back to a healthy lifestyle; by getting exercise.
- Uncertain if they will still walk with the Challenge if the name changes; the idea of the challenge is important; the name “Walk to Tuk” should stay, started as something to keep participants healthy.
- Thinks that the original name brought larger participation.
- Would the new name include a different place or a new destination in the NWT?
- (General Response) On behalf of the Board of Directors: it was causing harm to residential school survivors. Trying to create a program that was inclusive.
- The initial intent of the Walking Challenge was not to harm; it all had to do with bettering health: associating the Walking Challenge with residential school survivors is convoluted.
- Can we keep the name?
 - (General Response) On behalf of the Board of Directors: it was causing harm to residential school survivors. Trying to create a program that was inclusive.
- The community would like to keep the “Walk to Tuk” name; it’s about being positive; people are drawn to the name; the people who had issues with the name are not there.
- Make sure to keep the name Tuk in the name; “Trails to Tuk”; every walk is a tribute to the ones who past.

- Many people have given their lives for the highway; the Tuk highway wasn't built concerning the three boys; Tuk is being a tourism/adventure hub; the walk to Tuk is a good thing for Tuk; Walking in Tuk has a broader meaning in Tuk.
- Possibly change to an Inuvialuit name.

Focus Question: If the name were to change, what would you perceive as being the appropriate process to do so?

- "Keep it and save the work"
- Shouldn't be an option between A & B
- The misconception of the name Walk to Tuk should be clarified.

(Community members and the WCAC went for a walk together at end of day 1)



Public information session in Tuktoyaktuk, December 1, 2022

Day 2 - December 1, 2022

Feedback and Reactions to Day 1

- Glad to have seen so many members of the community show up at the public session, particularly because bingo night was on. Just goes to show that the Walking Challenge is important to the community of Tuktoyaktuk.
- Interested in hearing the perspective of the ones that brought up concerns regarding the name.
- Very nice to revisit former classmates; to be able to recognize each other after 50 years; long-winded day and lost track because of it.
- The Advisory Committee was here to hear the voice of the Tuktoyaktuk community, and that voice was clear on the willingness to keep the name “Walk to Tuk”; very grateful to the NWTRPA and their commitment to being here in the community of Tuktoyaktuk.
- Overwhelmed by the day; learning about the committee roles; learning the perspective of the community of Tuktoyaktuk; the end of the day walk helped get a refresh for the upcoming day.
- Thought there would be more people involved; would of like to see the education department; would of like to see more youth; educating more would be important.
- It was a very long day; good turnout at the community event (W2T vs Bingo); passionate about it.

Discussion on recommendations

Focus Question: What’s your advice regarding the name of the program?

Annie Steen:

- Come to the community and listen; listen to the wishes of Tuk and why they want to keep the name; hear from the Elders, members of the community.
- Let the board know that the community of Tuktoyaktuk wants to keep the name (so many positive things associated with this name).

- The event is reaching its goals and we should focus on those objectives, no need to make it more complex; no reason to change except to add the content that we thought about today. “Tuktoyaktuk loves Walk To Tuk”.
- Would like to know the number of people complaining. Might there be confusion about the highway being created and the name of the challenge; is it possible to extend an invitation to the people who have issues with the name? Is this a decision that was taken by the leaders of the community?

Christina Holman:

- If there is change, we need to consider the ancestral aspect “ancestral trails to Tuk”; traditional trails. Ancestors travelled all along the Mackenzie.
- Stories regarding Uncle, historically the Mackenzie River is the original trail to get to Tuk via sledding/boating/canoeing.

Darlene Gruben:

- After listening to the community, thoughts turn towards the ancestors who walked.
- “Walk to Tuk” should stay, it is very significant.
- Northern Indigenous Communities were nomads, and the symbolism of walking is very important.

Hannah Taneton:

- Seems clear that everyone from Tuktoyaktuk would like to keep the name, but the name does affect some residential school survivors, so if we do keep the name, we must do something to pay tribute to those who were lost: memory walk for survivors.

Diane Gordon:

- Not sure, different idea of the understanding of the Challenge.
- What about the people who live outside of Tuktoyaktuk: are we changing the program or the name or both?
- People have a sentimental memory about the challenge; reconciliation is changing things, and names of places (ex: Gwitchen road).
- Everyone will always call it Walk to Tuk, because the objective is to get from Fort Providence to Tuktoyaktuk; better to move forward.
- Would like to hear the opinion of the youth, of the communities in other regions of the NWT.
- Undecided.

Elizabeth Stirrett:

- Was glad to be here in the community and to meet with the committee members.
- Still undecided; would like to meet with the board and hear their perspective.
- How many complaints? What were the complaints?

- Read a bit about the three boys; need input from the youth, other regions and what they think.
- Needs more information.

(End of meeting)

Appendices

Appendix 1: Project Plan Slides

Appendix 2: NWTRPA Background Slides

APPENDIX 5: Detailed list of relevant material from reference materials

Source	Number	Text
UNDRIP Articles	- 7.1	Indigenous individuals have the rights to life, physical and mental integrity, liberty and security of person.
	- 11.1	"Indigenous peoples have the right to practise and revitalize their cultural traditions and customs. This includes the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artefacts, designs, ceremonies, technologies and visual and performing arts and literature."
	- 15.1	"Indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education and public information."
	- 15.2	"States shall take effective measures, in consultation and cooperation with the indigenous peoples concerned, to combat prejudice and eliminate discrimination and to promote tolerance, understanding and good relations among indigenous peoples and all other segments of society."
	- 16.2	"States shall take effective measures to ensure that State-owned media duly reflect indigenous 15 cultural diversity. States, without prejudice to ensuring full freedom of expression, should encourage privately owned media to adequately reflect indigenous cultural diversity."
	- 22.1	"Particular attention shall be paid to the rights and special needs of indigenous elders, women, youth, children and persons with disabilities in the implementation of this Declaration."
	- 23	"Indigenous peoples have the right to determine and develop priorities and strategies for exercising their right to development. In particular, indigenous peoples have the right to be actively involved in developing and determining health, housing and other economic and social programmes affecting them and, as far as possible, to administer such programmes through their own institutions."
	- 24.2	Indigenous individuals have an equal right to the enjoyment of the highest attainable standard of physical and mental health. States shall take the necessary steps with a view to achieving progressively the full realization of this right.

Source	Number	Text
UNDRIP Articles	- 29.3	States shall also take effective measures to ensure, as needed, that programmes for monitoring, maintaining and restoring the health of indigenous peoples, as developed and implemented by the peoples affected by such materials, are duly implemented.
	- 31.1	"Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions."

Source	Number	Text
TRC Calls to Action	- 7	We call upon the federal government to develop with Aboriginal groups a joint strategy to eliminate educational and employment gaps between Aboriginal and non-Aboriginal Canadians.
	- 13	We call upon the federal government to acknowledge that Aboriginal rights include Aboriginal language rights.
	- 28	We call upon law schools in Canada to require all law students to take a course in Aboriginal people and the law, which includes the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and antiracism.
	- 44	We call upon the Government of Canada to develop a national action plan, strategies, and other concrete measures to achieve the goals of the United Nations Declaration on the Rights of Indigenous Peoples.
	- 53.iv	Promote public dialogue, public/private partnerships, and public initiatives for reconciliation.
	- 57	We call upon federal, provincial, territorial, and municipal governments to provide education to public servants on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skillsbased training in intercultural competency, conflict resolution, human rights, and anti-racism.

Source	Number	Text
TRC Calls to Action	62.iii	Provide the necessary funding to Aboriginal schools to utilize Indigenous knowledge and teaching methods in classrooms.
	66	We call upon the federal government to establish multiyear funding for community-based youth organizations to deliver programs on reconciliation, and establish a national network to share information and best practices.
	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	<p>"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:</p> <ul style="list-style-type: none"> 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

Source	Number	Text
MMIWG Calls to Justice	1.4	We call upon all governments, and in particular Indigenous governments and Indigenous representative organizations, to take urgent and special measures to ensure that Indigenous women, girls, and 2SLGBTQQIA people are represented in governance and that their political rights are respected and upheld. We call upon all governments to equitably support and promote the role of Indigenous women, girls, and 2SLGBTQQIA people in governance and leadership. These efforts must include the development of policies and procedures to protect Indigenous women, girls, and 2SLGBTQQIA people against sexism, homophobia, transphobia, and racism within political life.
	2.1	We call upon all governments to acknowledge, recognize, and protect the rights of Indigenous Peoples to their cultures and languages as inherent rights, and constitutionally protected as such under section 35 of the Constitution.
	2.3	We call upon all governments to ensure that all Indigenous women, girls, and 2SLGBTQQIA people are provided with safe, no-barrier, permanent, and meaningful access to their cultures and languages in order to restore, reclaim, and revitalize their cultures and identities. These are rights held by all segments of Indigenous communities, from young children to Elders. The programs and services that provide such access should not be tied exclusively to government-run cultural or educational institutions. All governments must further ensure that the rights of Indigenous children to retain and be educated in their Indigenous language are upheld and protected. All governments must ensure access to immersion programs for children from preschool into post-secondary education.
	2.4	We call upon all governments to provide the necessary resources and permanent funds required to preserve knowledge by digitizing interviews with Knowledge Keepers and language speakers. We further call upon all governments to support grassroots and community-led Indigenous language and cultural programs that restore identity, place, and belonging within First Nations, Inuit, and Métis communities through permanent, no-barrier funding and resources. Special measures must include supports to restore and revitalize identity, place, and belonging for Indigenous Peoples and communities who have been isolated from their Nations due to colonial violence, including 2SLGBTQQIA people and women who have been denied Status.
	3.6	We call upon all governments to ensure substantive equality in the funding of services for Indigenous women, girls, and 2SLGBTQQIA people, as well as substantive equality for Indigenous-run health services.

Source	Number	Text
MMIWG Calls to Justice	4.4	We call upon all governments to provide supports and resources for educational, training, and employment opportunities for all Indigenous women, girls, and 2SLGBTQQIA people. These programs must be available within all Indigenous communities.
	6.1	We call upon all media, news corporations and outlets, and, in particular, government funded corporations and outlets; media unions, associations, and guilds; academic institutions teaching journalism or media courses; governments that fund such corporations, outlets, and academic institutions; and journalists, reporters, bloggers, film producers, writers, musicians, music producers, and, more generally, people working in the entertainment industry to take decolonizing approaches to their work and publications in order to educate all Canadians about Indigenous women, girls, and 2SLGBTQQIA people.
	6.1.i	Ensure authentic and appropriate representation of Indigenous women, girls, and 2SLGBTQQIA people, inclusive of diverse Indigenous cultural backgrounds, in order to address negative and discriminatory stereotypes.
	6.1.ii	Support Indigenous people sharing their stories, from their perspectives, free of bias, discrimination, and false assumptions, and in a trauma-informed and culturally sensitive way.
	6.1.iv	Take proactive steps to break down the stereotypes that hypersexualize and demean Indigenous women, girls, and 2SLGBTQQIA people, and to end practices that perpetuate myths that Indigenous women are more sexually available and “less worthy” than non-Indigenous women because of their race or background.
	7.1	We call upon all governments and health service providers to recognize that Indigenous Peoples – First Nations, Inuit, and Métis, including 2SLGBTQQIA people – are the experts in caring for and healing themselves, and that health and wellness services are most effective when they are designed and delivered by the Indigenous Peoples they are supposed to serve, in a manner consistent with and grounded in the practices, world views, cultures, languages, and values of the diverse Inuit, Métis, and First Nations communities they serve.
	7.2	We call upon all governments and health service providers to ensure that health and wellness services for Indigenous Peoples include supports for healing from all forms of unresolved trauma, including intergenerational, multigenerational, and complex trauma. Health and wellness programs addressing trauma should be Indigenous-led, or in partnership with Indigenous communities, and should not be limited in time or approaches.

Source	Number	Text
MMIWG Calls to Justice	7.3	We call upon all governments and health service providers to support Indigenous-led prevention initiatives in the areas of health and community awareness, including, but not limited to programming: for Indigenous men and boys; related to suicide prevention strategies for youth and adults; related to sexual trafficking awareness and no-barrier exiting; specific to safe and healthy relationships; specific to mental health awareness; and related to 2SLGBTQQIA issues and sex positivity.
	7.4	We call upon all governments and health service providers to provide necessary resources, including funding, to support the revitalization of Indigenous health, wellness, and child and Elder care practices. For healing, this includes teachings that are land based and about harvesting and the use of Indigenous medicines for both ceremony and health issues. This may also include: matriarchal teachings on midwifery and postnatal care for both woman and child; early childhood health care; palliative care; Elder care and care homes to keep Elders in their home communities as valued Knowledge Keepers; and other measures. Specific programs may include but are not limited to correctional facilities, healing centres, hospitals, and rehabilitation centres.
	7.6	We call upon institutions and health service providers to ensure that all persons involved in the provision of health services to Indigenous Peoples receive ongoing training, education, and awareness in areas including, but not limited to: the history of colonialism in the oppression and genocide of Inuit, Métis, and First Nations Peoples; anti-bias and anti-racism; local language and culture; and local health and healing practices.
	7.7	We call upon all governments, educational institutions, and health and wellness professional bodies to encourage, support, and equitably fund Indigenous people to train and work in the area of health and wellness.
	7.8	We call upon all governments and health service providers to create effective and well-funded opportunities, and to provide socio-economic incentives, to encourage Indigenous people to work within the health and wellness field and within their communities. This includes taking positive action to recruit, hire, train, and retain long-term staff and local Indigenous community members for health and wellness services offered in all Indigenous communities.

Source	Number	Text
MMIWG Calls to Justice	11.1	We call upon all elementary, secondary, and post-secondary institutions and education authorities to educate and provide awareness to the public about missing and murdered Indigenous women, girls, and 2SLGBTQQIA people, and about the issues and root causes of violence they experience. All curriculum development and programming should be done in partnership with Indigenous Peoples, especially Indigenous women, girls, and 2SLGBTQQIA people. Such education and awareness must include historical and current truths about the genocide against Indigenous Peoples through state laws, policies, and colonial practices. It should include, but not be limited to, teaching Indigenous history, law, and practices from Indigenous perspectives and the use of Their Voices Will Guide Us with children and youth.
	15.1	Denounce and speak out against violence against Indigenous women, girls, and 2SLGBTQQIA people.
	15.2	Decolonize by learning the true history of Canada and Indigenous history in your local area. Learn about and celebrate Indigenous Peoples' history, cultures, pride, and diversity, acknowledging the land you live on and its importance to local Indigenous communities, both historically and today.
	15.3	Develop knowledge and read the Final Report. Listen to the truths shared, and acknowledge the burden of these human and Indigenous rights violations, and how they impact Indigenous women, girls, and 2SLGBTQQIA people today.
	15.4	Using what you have learned and some of the resources suggested, become a strong ally. Being a strong ally involves more than just tolerance; it means actively working to break down barriers and to support others in every relationship and encounter in which you participate.
	15.5	Confront and speak out against racism, sexism, ignorance, homophobia, and transphobia, and teach or encourage others to do the same, wherever it occurs: in your home, in your workplace, or in social settings.
	15.6	Protect, support, and promote the safety of women, girls, and 2SLGBTQQIA people by acknowledging and respecting the value of every person and every community, as well as the right of Indigenous women, girls, and 2SLGBTQQIA people to generate their own, self-determined solutions.
	15.7	Create time and space for relationships based on respect as human beings, supporting and embracing differences with kindness, love, and respect. Learn about Indigenous principles of relationship specific to those Nations or communities in your local area and work, and put them into practice in all of your relationships with Indigenous Peoples.

Source	Number	Text
MMIWG Calls to Justice	15.8	Help hold all governments accountable to act on the Calls for Justice, and to implement them according to the important principles we set out.
	16.2	We call upon all governments to create laws and services to ensure the protection and revitalization of Inuit culture and language. All Inuit, including those living outside Inuit Nunangat, must have equitable access to culture and language programs. It is essential that Elders are included in the development and delivery of these programs.
	16.4	Given that the intergenerational transfer of Inuit knowledge, values, and language is a right that must be upheld, we call upon all governments to fund and support the recording of Inuit knowledge about culture, laws, values, spirituality, and history prior to and since the start of colonization. Further, this knowledge must be accessible and taught to all Inuit, by Inuit. It is imperative that educational institutions prioritize the teaching of this knowledge to Inuit children and youth within all areas of the educational curriculum.
	16.7	We call upon all governments to ensure the availability of effective, culturally appropriate, and accessible health and wellness services within each Inuit community. The design and delivery of these services must be inclusive of Elders and people with lived experience. Closing the service and infrastructure gaps in the following areas is urgently needed, and requires action by all governments.
	16.7.ii	The establishment and funding of accessible and holistic community wellness, health, and mental health services in each Inuit community. These services must be Inuit-led and operate in accordance with Inuit health and wellness values, approaches, and methods.
	16.7.iii	The establishment and funding of trauma and addictions treatment and healing options in each Inuit community.
	16.8	We call upon all governments to invest in the recruitment and capacity building of Inuit within the medical, health, and wellness service fields. Training and competency in both contemporary and Inuit medical, health, and wellness practices and methodologies are essential for effective services in these fields.
	16.11	Given that healing occurs through the expression of art and culture, we call upon all governments within Inuit Nunangat to invest in Inuit artistic expression in all its forms through the establishment of infrastructure and by ensuring sustainable funds are available and accessible for Inuit artists.

Source	Number	Text
MMIWG Calls to Justice	15.8	Help hold all governments accountable to act on the Calls for Justice, and to implement them according to the important principles we set out.
	16.2	We call upon all governments to create laws and services to ensure the protection and revitalization of Inuit culture and language. All Inuit, including those living outside Inuit Nunangat, must have equitable access to culture and language programs. It is essential that Elders are included in the development and delivery of these programs.
	16.4	Given that the intergenerational transfer of Inuit knowledge, values, and language is a right that must be upheld, we call upon all governments to fund and support the recording of Inuit knowledge about culture, laws, values, spirituality, and history prior to and since the start of colonization. Further, this knowledge must be accessible and taught to all Inuit, by Inuit. It is imperative that educational institutions prioritize the teaching of this knowledge to Inuit children and youth within all areas of the educational curriculum.
	16.7	We call upon all governments to ensure the availability of effective, culturally appropriate, and accessible health and wellness services within each Inuit community. The design and delivery of these services must be inclusive of Elders and people with lived experience. Closing the service and infrastructure gaps in the following areas is urgently needed, and requires action by all governments.
	16.7.ii	The establishment and funding of accessible and holistic community wellness, health, and mental health services in each Inuit community. These services must be Inuit-led and operate in accordance with Inuit health and wellness values, approaches, and methods.
	16.7.iii	The establishment and funding of trauma and addictions treatment and healing options in each Inuit community.
	16.8	We call upon all governments to invest in the recruitment and capacity building of Inuit within the medical, health, and wellness service fields. Training and competency in both contemporary and Inuit medical, health, and wellness practices and methodologies are essential for effective services in these fields.
	16.11	Given that healing occurs through the expression of art and culture, we call upon all governments within Inuit Nunangat to invest in Inuit artistic expression in all its forms through the establishment of infrastructure and by ensuring sustainable funds are available and accessible for Inuit artists.

Source	Number	Text
MMIWG Calls to Justice	16.12	We call upon all governments and service providers to ensure that Inuit men and boys are provided services that are gender- and Inuit-specific to address historic and ongoing trauma they are experiencing. These programs must be Inuit-led and run, and must be well resourced and accessible.
	16.13	We call upon all governments to take all measures required to implement the National Inuit Suicide Prevention Strategy with Inuit nationally and regionally, through Inuit Tapiriit Kanatami (ITK).
	16.25	We call upon all educators to ensure that the education system, from early childhood to post-secondary, reflects Inuit culture, language, and history. The impacts and history of colonialism and its legacy and effects must also be taught. Successful educational achievements are more likely to be attained and be more meaningful for Inuit when they reflect their socio-economic, political, and cultural reality and needs. Further, we call upon all governments with jurisdiction over education within the Inuit homeland to amend laws, policies, and practices to ensure that the education system reflects Inuit culture, language, and history.
	16.27	We call upon all governments to ensure that in all areas of service delivery – including but not limited to policing, the criminal justice system, education, health, and social services – there be ongoing and comprehensive Inuit-specific cultural competency training for public servants. There must also be ongoing and comprehensive training in such areas as trauma care, cultural safety training, anti-racism training, and education with respect to the historical and ongoing colonialism to which Inuit have been and are subjected.
	16.33	We call upon all governments to invest in capacity building, recruitment, and training to achieve proportional representation of Inuit throughout public service in Inuit homelands.
	16.41	We call upon governments and Inuit representative organizations to work with Inuit women, girls, and 2SLGBTQIA people to identify barriers and to promote their equal representation within governance, and work to support and advance their social, economic, cultural, and political rights. Inuit women, Elders, youth, children, and 2SLGBTQIA people must be given space within governance systems in accordance with their civil and political rights.
	16.43	We call upon all governments and service providers within the Inuit homelands to ensure there are robust oversight mechanisms established to ensure services are delivered in a manner that is compliant with the human rights and Indigenous rights of Inuit. These mechanisms must be accessible and provide for meaningful recourse.

Source	Number	Text
MMIWG Calls to Justice	17.3	We call upon all governments to ensure equitable representation of Métis voices in policy development, funding, and service delivery, and to include Métis voices and perspectives in decision-making, including Métis 2SLGBTQQIA people and youth, and to implement self-determined and culturally specific solutions for Métis people.
	17.5	We call upon all governments to eliminate barriers to accessing programming and services for Métis, including but not limited to barriers facing Métis who do not reside in their home province.
	17.6	We call upon all governments to pursue the implementation of a distinctions based approach that takes into account the unique history of Métis communities and people, including the way that many issues have been largely ignored by levels of government and now present barriers to safety.
	17.8	We call upon all governments, in partnership with Métis communities, organizations, and individuals, to design mandatory, ongoing cultural competency training for public servants (including staff working in policing, justice, education, health care, social work, and government) in areas such as trauma-informed care, cultural safety training, antiracism training, and understanding of Métis culture and history.
	17.10	We call upon all governments to respect Métis rights and individuals' self-identification as Métis.
	17.20	We call upon all governments to fund and support programs for Métis women, girls, and 2SLGBTQQIA people, including more access to traditional healing programs, treatment centres for youth, family support and violence prevention funding and initiatives for Métis, and the creation of no-barrier safe spaces, including spaces for Métis mothers and families in need.
	17.24	We call upon all governments and educators to fund and establish Métis-led programs and initiatives to address a lack of knowledge about the Métis people and culture within Canadian society, including education and advocacy that highlights the positive history and achievements of Métis people and increases the visibility, understanding, and appreciation of Métis people.
	17.25	We call upon all governments to fund programs and initiatives that create greater access to cultural knowledge and foster a positive sense of cultural identity among Métis communities. These include initiatives that facilitate connections with family, land, community, and culture; culturally specific programming for Métis 2SLGBTQQIA people and youth; events that bring Métis Elders, Knowledge Keepers and youth together; and mentorship programs that celebrate and highlight Métis role models.

Source	Number	Text
MMIWG Calls to Justice	17.26	We call upon all governments to fund and support cultural programming that helps to revitalize the practise of Métis culture, including integrating Métis history and Métis languages into elementary and secondary school curricula, and programs and initiatives to help Métis people explore their family heritage and identity and reconnect with the land.
	18.1	We call upon all governments and service providers to fund and support greater awareness of 2SLGBTQQIA issues, and to implement programs, services, and practical supports for 2SLGBTQQIA people that include distinctions-based approaches that take into account the unique challenges to safety for 2SLGBTQQIA individuals and groups.
	18.2	We call upon all governments and service providers to be inclusive of all perspectives in decision making, including those of 2SLGBTQQIA people and youth.
	18.4.ii	Eliminate “either-or” gender options and include gender-inclusive, gender neutral, or non-binary options – for example, an “X-option” – on reporting gender in all contexts, such as application and intake forms, surveys, Status cards, census data and other data collection.
	18.5	We call upon all governments and service providers to ensure that all programs and services have 2SLGBTQQIA front-line staff and management, that 2SLGBTQQIA people are provided with culturally specific support services, and that programs and spaces are co-designed to meet the needs of 2SLGBTQQIA clients in their communities.
	18.6	We call upon all governments and service providers to fund and support youth programs, including mentorship, leadership, and support services that are broadly accessible and reach out to 2SLGBTQQIA individuals.
	18.10	We call upon all governments and service providers to provide safe and dedicated ceremony and cultural places and spaces for 2SLGBTQQIA youth and adults, and to advocate for 2SLGBTQQIA inclusion in all cultural spaces and ceremonies. These 2SLGBTQQIA-inclusive spaces must be visibly indicated as appropriate.
	18.11	We call upon all governments, service providers, industry, and institutions to accommodate non-binary gender identities in program and service design, and offer gender-neutral washrooms and change rooms in facilities.

Source	Number	Text
MMIWG Calls to Justice	18.18	We call upon all governments and service providers to educate service providers on the realities of 2SLGBTQQIA people and their distinctive needs, and to provide mandatory cultural competency training for all social service providers, including Indigenous studies, cultural awareness training, trauma-informed care, anti-oppression training, and training on 2SLGBTQQIA inclusion within an Indigenous context (including an understanding of 2SLGBTQQIA identities and Indigenous understandings of gender and sexual orientation). 2SLGBTQQIA people must be involved in the design and delivery of this training.
	18.19	We call upon all governments, service providers, and educators to educate the public on the history of non-gender binary people in Indigenous societies, and to use media, including social media, as a way to build awareness and understanding of 2SLGBTQQIA issues.

ENDNOTES

- 1 <https://www.nwtrpa.org/post/nwtrpa-walking-challenge-temporary-name-change>
- 2 Language evolves and many Indigenous Peoples do not refer to themselves as “Aboriginal” or “Indian” any longer. Note that the term “Indigenous” is used throughout this document except when quoting specific reference material.
- 3 https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Executive_Summary_English_Web.pdf
- 4 <https://www.nwtrpa.org/>
- 5 <https://nwtrpawalkingchallenge.ca/the-big-river/>
- 6 <https://www.nwtrpa.org/post/expression-of-interest-walking-challenge-advisory-committee>
- 7 [https://collections.irshdc.ubc.ca/index.php/Detail/entities/1305#:~:text=Sacred%20Heart%20Indian%20Residential%20School,%2D%201961%20\(74%20years\).](https://collections.irshdc.ubc.ca/index.php/Detail/entities/1305#:~:text=Sacred%20Heart%20Indian%20Residential%20School,%2D%201961%20(74%20years).)
- 8 <https://collections.irshdc.ubc.ca/index.php/Detail/occurrences/206>
- 9 https://indigenousfoundations.arts.ubc.ca/the_residential_school_system/#:~:text=The%20term%20residential%20schools%20refers,Canadian%20and%20Christian%20ways%20of
- 10 <https://nctr.ca/education/teaching-resources/residential-school-history/>
- 11 <https://www.cbc.ca/news/indigenous/bernard-andreason-tuktoyaktuk-journey-1.4297798>
- 12 <https://www.cbc.ca/news/canada/north/inuvik-tuktoyaktuk-highway-freedom-trail-1.4263449>
- 13 <https://denenahjo.com/>
- 14 <https://www.nwtrpa.org/how-i-survived-webpage>
- 15 <https://www.nwtrpa.org/post/racism-in-recreation-and-parks>
- 16 <https://bushkids.ca/>
- 17 <https://www.nwtrpa.org/post/statement-of-solidarity-with-tk-eml%C3%BAs-te-secw%C3%A9pemc>
- 18 <https://www.nwtrpa.org/post/september-30-national-day-for-truth-and-reconciliation-1>
- 19 https://www.un.org/development/desa/indigenouspeoples/wp-content/uploads/sites/19/2018/11/UNDRIP_E_web.pdf
- 20 https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Calls_to_Action_English2.pdf
- 21 https://www.mmiwg-ffada.ca/wp-content/uploads/2019/06/Calls_for_Justice.pdf
- 22 <https://150acts.weebly.com/about.html>
- 23 <https://www.ualberta.ca/admissions-programs/online-courses/indigenous-canada/index.html>
- 24 <https://www.fin.gov.nt.ca/en/services/diversity-and-inclusion/living-well-together>
- 25 https://5a004a92-3f3c-4a7d-82c3-6fda87669c26.filesusr.com/ugd/cfd58_1c39bc8502354465a80124f06d49ae51.pdf

Notes:





***walk
to Tuk***



**NWT
RECREATION
& PARKS
ASSOCIATION**

NWT Recreation and Parks Association

3rd Floor, 4908 49th Street, Box 841 Yellowknife, NT X1A 2N6
walktotuk@nwtrpa.org | P. 1-867-669-8381 | F. (867) 669-6791
