

Where do ideas on recreation services come from? How do they get incorporated into policy? How are they reproduced or altered through their implementation in NWT communities? This paper looks at the intertwining of ideas from community, regional, territorial, provincial, and national levels as they shape policy decisions within the NWT Sport and Recreation Division. This exploration identifies the degree to which initiatives outside of the NWT come to shape practices within the NWT. It thus explores a history of NWT services with an eye to the structures, which shape, then are shaped by policy or program actions. Federal and national programs have been a consistent part of NWT government policy in recreation and sport. But NWT-based initiatives, driven by the experiences of professionals at the local, regional or territorial levels, have also been an ongoing part of the servicing of recreation. Too often, recreation services have pragmatically followed from available resources, often generated outside the NWT, rather than being grounded in the experiences – and expertise – of the smaller indigenous communities. This pattern will continue until politicians at the territorial and community levels decide that recreation is an essential service in their community worthy of enhanced support and resources.

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Benjamin G. Rader  
University of Nebraska

### **Resistance and Accommodation: Native American Sports in the United States, 1870-1930**

This paper begins with the premise that Native Americans enjoyed a rich sporting culture that might be characterized as “traditional” or “folk.” It then proceeds to examine the effects of white intervention on that culture during the 1870-1930 era. Hence, the first question: In what respects were native sports and games the same or different in 1930 from those of 1870? Second, what accounts for persistence and/or change in native sports and games during this era?

In answering these questions I expect that Euro-American intervention in the lives of Indians will be most fruitful. The intervention took such forms as reducing the size of native landholdings, efforts to transform native societies from communal to private property holding farmers, economic dependency, “civilizing” missions, and exploitation of the exoticism of native

cultural practices. The paper will explore specifically how the BIA sought to abolish or transform traditional sports and games and, in order to “civilize” the native populations, introduce Euro-American games. At the same time, I will seek to explore an opposing pressure for native peoples to exhibit the exoticism of their culture (including sports and games) for profit. Finally, I will try to treat the responses of native peoples to these pressures.

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Victoria Paraschak & Janice Forsyth



Nancy Wardwell & Sally Dellinger