

MUST WATCH Resources

Siyam Consulting

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About the Author

Sxwpilemaát Siyám, also known as Chief Leanne Joe, of the Squamish Nation, is one of sixteen Hereditary Chiefs of the Squamish Nation and the first female Chief of her Lackett Joe Family. She shares her traditional name with her late father, Sxwpilem Siyám, Chief Philip Joe. Sxwpilemaát Siyám is also a descendent of the Kwakwaka'wakw speaking people and carries the traditional name of Q-Gee-Sea Loud, which was given to her by her late Cheecheeya (grandmother on her mother's side). She is also descendant of the Thomas family of the Tsleil-Waututh Nation on her late grandmother's side of the family (my late father's mother, Emma Thomas).

Sxwpilemaát Siyám was born and raised on the beautiful shores of North Vancouver while having close relations to her roots on the east coast shores of Vancouver Island. She moved to the Nicola Valley 17 years ago, after she met, fell in love, and married Timothy 'Spike' Manuel (N'petkwulax), from Upper Nicola Band with relations to the Nlaka'pamux and Shuswap People. They live in the Nicola Valley. Sxwpilemaát Siyám and N'petkwulax have a 18-year old son named Isaac, who carries Sylix, Skwxwu7mesh and Kwakwaka'wakw traditional names. Sxwpilemaát Siyám's husband is a traditional knowledge keeper/cultural teacher and works with youth and community to engage them in rebuilding their cultural teachings and knowledge. Their son is their life teacher as he engages them in healing, listening, laughter and patience.

Sxwpilemaát Siyám holds space in many organizations, focusing her work on Economic Reconciliation. One of her roles is as Transformative Storyteller for Economic Reconciliation, with Simon Fraser University, Faculty of Environment, Community Economic Development. To find out more, please go www.siyamconsulting.com and download **Step into the River: An Economic Reconciliation Framework** and so much more. She also supports SFU Beedie School of Business, Women in Leadership, and many other organizations through her consulting business.

Sxwpilemaát Siyám also serves as a Trustee for the Squamish Nation Trust; representing the benefactors in the management of this Community Trust and has is also a Board of Director for BC's [New Relationship Trust](#). She serves and has served as an advisory or board member for many other entities. Her educational background includes a B.A. in Business, CED Certificate, and many other related trainings and experiences.

Sxwpilemaát Siyám is a very passionate and resilient woman who is committed to working with others to keep her circle strong and continue the movement towards self-determination. She believes her People's greatest legacy is the children, thus, it is their responsibility to ensure that the children's future and the generations to follow have a good life based in a holistic approach to well-being. So, that all of the 'People Yet to Be' have the tools to engage in the world in a completely different way than we have and can walk in two worlds with ease...using the past to make a better a future.

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Siyam Consulting

Purpose

Support the ever-rising presence of First Nations and all Indigenous Peoples from coast to coast.

Vision

Nurture reciprocal relationships built on my 6 R's, bringing together Indigenous and corporate Canada, institutions, and communities to create transformative spaces for the next seven generations.

Mission

Create a desired future state where love and light is in everything we do.

The Riverbed: The Values of Economic Reconciliation

Reconciliation needs to be accompanied by purposeful actions in all spaces of society. These actions should happen through Indigenized approaches and processes. The riverbed is the channel in which a river flows. It helps guide the river's course. As seen through an Indigenous worldview, these values are interconnected and reinforce one another - none of them can be adopted on its own or ranked higher than the others. While Indigenous peoples already largely live by and embody these values, all people and organizations need to adopt and enact these values as it is only through our collective efforts that we can protect and care for what matters most for current and future generations.

- Accountability and truth telling
- Regenerative
- Embraces and celebrates diverse knowings and ways of being
- Connected to Land and Place
- Rematriation
- Reciprocal relationships
- Anti-racism, equity, and solidarity
- Self-determination, cultural sovereignty, and Indigenization
- Recognition and respect

For detailed understanding of these Values, please see appendix.



Introduction

In this resource document you will find must watch online videos to learn, understand, feel, and grow. These videos are for those that like to listen and watch to learn more about Indigenous Peoples, Reconciliation, Allyship and much more. These must videos are not an exhaustive list of online resources, but I choose them as they resonate with me the most to share with you as a starting point. Feel free to share these resources on your social media, blog posts, newsletters, etc. for others in your network to engage with.



[8th Fire Series with Web Kinew](#)

A 500-year-old relationship ... coming out of conflict, colonialism, and denial. Join Wab Kinew on a two-minute walk through 500 years of aboriginal history and then watch the entire 4-part series.

[Namwayut: we are all one. Truth and reconciliation in Canada](#)

Chief Robert Joseph shares his experience as a residential school survivor and the importance of truth and reconciliation in Canada.

[Treaties, reconciliation and Indigenous history in Canada](#)

How well do Canadians know Indigenous history? What role did treaties play in forming our country? Are the stories told through truth and reconciliation changing our understanding of Canadian history?

[What is reconciliation? Indigenous educators have their say](#)

Is hanging Indigenous art in an office "reconciliation?" In this web series called "First Things First," Indigenous experts take a look at what it really means to reconcile after generations of systemic racism against Indigenous peoples.

[Truth and Reconciliation Progress?](#)

Just over five years ago Canada's Truth and Reconciliation Commission released its report. In it there were almost 94 recommendations. Now there are 10 that are considered completed and even that is debatable. The TRC was established to research the harms to the Indigenous communities over the practice of sending children to residential schools. What happened as a result has been termed cultural genocide. We look at progress on true reconciliation in Canada.

[Beyond 94](#)

An immersive website on the 94 Calls to Action of the Truth and Reconciliation Commission and a curated selection of Beyond 94 video content, as well as other videos on the theme of reconciliation, are featured in this collection.

[Reconciling the Power of One Story | Angela Sterritt | TEDxJIBC](#)

Growing up, many were only exposed to media centered on white characters and white points of view. Today, in the age of reconciliation, the public is hungry to learn more about Indigenous world views. But many are grappling and flailing with education about Indigenous people and communities. Sterritt takes us on a journey of how Indigenous people went from victim to victors, in the eyes of a slowly learning public.

[From Structural Racism to Personal Practices: Embodying Anti-Oppression for Reconciliation](#)

This lecture will provide participants with insight on how racism is a design element, not a flaw, of settler colonial states like Canada. Citizens of Canada (and those subjected to its power) unwittingly carry behaviours that manifest racism in our social, political and economic structures. Those who benefit from this structural racism develop personal stakes in a settler colonial system that continues to harm Indigenous peoples, Black people, and racialized peoples more broadly.

Without behavioural change, knowledge of structural racism can only lead to apathy and immobilization. In this lecture, we invite participants to learn the steppingstones for personal embodiment of anti-oppressive practices as preparation for reconciliation.

[CBC Unreserved](#)

Unreserved is the radio space for Indigenous community, culture, and conversation.

[National Centre for Truth and Reconciliation](#)

This official youtube page is dedicated to all of the National Centre for Truth and Reconciliations videos, such as their Lunch and Learn series.

[War of the Woods](#)

CBC Gem presents the Nature of Things War of the woods... Thirty years after historic logging protests on Vancouver Island, the battle to protect old growth forests is still raging.

[The shocking way Indigenous people were depicted in these 1950s Quebec textbooks](#)

Many Quebecers were taught history by Guy Lavolette's text books which were geared towards grades 1 through 9 in public schools.

[We Are All Treaty People](#): This video discussion produced by the Gord Downie & Chanie Wenjack Fund (DWF) shares information on various treaties throughout Canada. It was produced for Treaties Recognition Week which is observed annually in Ontario on the first week of November.

MUST WATCH



[Indigenous Allyship](#) with Len Pierre

"How can I be a good ally towards Indigenous peoples?". That is a great question with lots of considerations. What does it mean to be an ally? Perhaps it is more about being an accomplice, ambassador, or advocate. In this webinar we will explore what it means to be an ally rooted in action in the Indigenous context.

[Transformative Territory Acknowledgements](#) webinar by Len Pierre

Do you ever wonder why we do the territory acknowledgement? Do you wonder why some people read from a script and some speak from the heart? Would you like to add more meaning to your own Territory Acknowledgement in your professional practice? This session aims to answer all of your questions about territory acknowledgements.

[Indigenous Cultural Appropriation vs. Appreciation](#) with Marissa McIntyre by Len Pierre

What is cultural appropriation? How is it harmful to Indigenous peoples? How do we respect and honour Indigenous cultures without appropriating their culture? This session aims to answer many questions surrounding Indigenous cultural appropriation.

[Cultural Protocols](#) Webinar by Len Pierre

In this engaging 60-minute webinar, Len will foster an open dialogue to address any questions you may have regarding the respectful engagement with Indigenous culture and communities. Len will provide insights through a concise presentation, shedding light on common protocols observed in institutions seeking to collaborate with Indigenous peoples.

[Indigenous Cultural Safety and Humility](#) with Len Pierre

In this Webinar Len Pierre speaks on the meaning and importance of cultural safety and cultural humility and how these important concepts can give us the opportunity to reflect upon our roles as individuals and communities in this time of Truth and Reconciliation.

[Indigenous \(Culturally Safer\) Terminology](#) with Len Pierre

A video on Indigenous terminology and how to use erminology in a culturally safer and relevant way.

[Why do Indigenous topics cause such emotional discomfort?](#) with Pamela Palmater

In her university-level classes, Pam Palmater often sees students cry, get angry, or surprised at the realities of racism in Canada. In this web series called "First Things First," Palmater explains how to handle emotions in difficult conversations.

For Love

This movie explores how Indigenous people have been affected by the child welfare system. This documentary also highlights how Indigenous communities are taking over jurisdiction of the child welfare system to ensure better outcomes in the future. This film can be found on Netflix.

Bones of Crows Movie and TV Show

Removed from their family home and forced into Canada's residential school system, Cree musical prodigy Aline and her siblings are plunged into a struggle for survival. Bones of Crows is Aline's journey from child to matriarch, a moving multi-generational epic of resilience, survival and the pursuit of justice. Available On Digital and On Demand Across Canada. The TV Show can be watched on CBC.

Indian Horse

Indian Horse is a 2017 movie Canadian drama film adaptation of the 2012 novel of the same name by Ojibwe author Richard Wagamese. Stripped of his heritage at a residential school, an indigenous student finds refuge on the rink when he discovers a passion for hockey. This film can be found on Netflix.

Inconvenient Indian

In the documentary Inconvenient Indian, Thomas King dismantles North America's colonial narrative to reveal the falsehoods and fictions known as "history." This documentary can be viewed at the National Film Board of Canada's website: <https://www.nfb.ca/film/inconvenient-indian/>

Faking Indigenous identity: the rise and fall of the 'pretendian'

The term "pretendian" has come to refer to someone who claims distant Indigenous heritage that doesn't stand up to deeper scrutiny. But why would someone fake an Indigenous identity? Anishinaabe author and humorist Drew Hayden Taylor investigates how — and why — Indigenous identity, culture and art are being appropriated by those who are not First Nations. This video can be watched on CBC at <https://www.youtube.com/watch?v=FoVE9JalFJg>

Trick or Treaty

Covering a vast swath of northern Ontario, Treaty No. 9 reflects the often contradictory interpretations of treaties between First Nations and the Crown. To the Canadian government, this treaty represents a surrendering of Indigenous sovereignty, while the descendants of the Cree signatories contend its original purpose to share the land and its resources has been misunderstood and not upheld. Enlightening as it is entertaining, Trick or Treaty. This documentary can be viewed at the National Film Board of Canada's website: https://www.nfb.ca/film/trick_or_treaty/

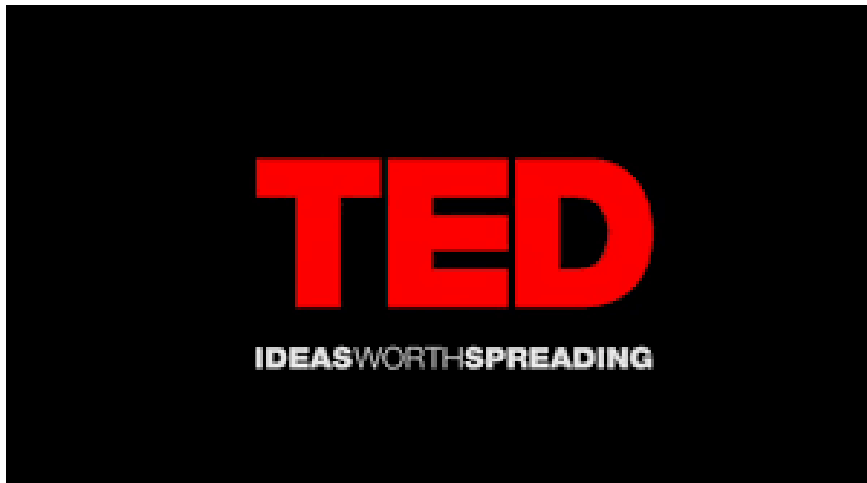
WaaPaKe ("Tomorrow")

A Canadian documentary film, directed by Jules Arita Koostachin and released in 2023. The film explores the intergenerational impacts that the Canadian Indian residential school system has continued to have on generations of indigenous people who were not themselves students in the system but have still been deeply scarred by it because of its effects on their parents and grandparents. This documentary can be viewed at the National Film Board of Canada's website: <https://www.nfb.ca/film/waapake-tomorrow/>

There are many more films, documentaries and tv shows that you can watch. One just has to look for them. Make a concerted effort to find them, make it a part of your algorithm, watch and learn.

Other amazing videos

Any video of [Senator Murray Sinclair](#) or [Dr. Chief Robert Joseph](#) is powerful and worth watching, such as [Chief Robert Joseph's Epiphany](#).



Len Pierre's [5 things you need to know about Reconciliation](#) and his [Cultural Safety Education as the Blueprint for Reconciliation](#) Ted talk

Kelly Terbasket's [Recognizing our Implicit Bias Towards Indigenous People's](#) Ted Talk

Kevin Lamoureux's [Truth and Reconciliation](#) Ted Talk

Carolyn Roberts [Reconciliation in your Community](#) Ted Talk

Qajaq Robinson [Breaking the silence surrounding Canada's Indigenous crisis](#) Ted Talk

Nikki Sanchez [Decolonization Is for Everyone](#) TEDxSFU

Kevin Lamoureux [A Beginner's Guide to Decolonization](#) TEDxSurrey

Tamara Bernard [Truth and Reconciliation for Indigenous Womanhood](#) TEDxLakeheadU

Sophie Kiwala [Missing & Murdered Indigenous Women & Girls, a Canadian Responsibility](#) TEDxQueensU

There many more Indigenous Ted Talks in Canada. Just follow the rabbit of Ted talks on any of these videos.

Appendix

The Riverbed: The Values of Economic Reconciliation

Reconciliation needs to be accompanied by purposeful actions in all spaces of society. These actions should happen through Indigenized approaches and processes. The riverbed is the channel in which a river flows. It helps guide the river's course. As seen through an Indigenous worldview, these values are interconnected and reinforce one another - none of them can be adopted on its own or ranked higher than the others. While Indigenous peoples already largely live by and embody these values, all people and organizations need to adopt and enact these values as it is only through our collective efforts that we can protect and care for what matters most for current and future generations.

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Accountability and Truth-telling

Taking responsibility includes our accountability to our children, the land and its creatures, and future generations. It also includes taking responsibility for past and ongoing impacts of settler colonialism on Indigenous ways of being, knowing and doing in Canada. It is a commitment to truth-telling and taking actions that are accountable to the truth. There are also planetary levels of accountability and transparency and through all levels of systems.

For First Nations and more broadly, Indigenous Peoples, storytelling is the foundation of articulating lived values that form the basis for Indigenous governance and regeneration. The sharing of this experiential knowledge and living histories through storytelling, comprises part of the core teachings that Indigenous families transmit to future generations. Canada's version of history is very different from Canada's Indigenous Peoples' lived experience. This is demonstrated by Paulette Regan, Euro-Canadian scholar and academic liaison to Truth and Reconciliation Commission:

“Settler violence against Indigenous peoples is woven into the fabric of Canadian history in an unbroken thread from past to present that we must now unravel, unsettling our comfortable assumptions about the past. At the same time, we must work as Indigenous allies to “restory” the dominant culture version of history; that is, we must make decolonizing space for Indigenous history—counter-narratives of diplomacy, law, and peacemaking practices—as told by Indigenous peoples themselves.”



We must stop the colonial story being the only story of Indigenous lives. The narrative of this history not only has to be told, with the truth and followed by accepting that truth, but also being accountable by fully appreciate the ongoing impacts of colonization has on First Nation communities, families, and peoples and the lived experiences of resilience and resurgence that need to be shared with intergenerational survivors. In short, meaningful reconciliation efforts, commitments and actions must confront colonialism not only historically but as part of an ongoing process that continues to impact present generations of Indigenous youth and families.

Recognition and Respect



Practicing openness to different perspectives and experiences, including Indigenous ways of being, knowing and doing. Respect is a foundational piece to all the other values and aspects of this framework, and all the work required for economic reconciliation. Honouring and acting upon Indigenous rights to self-determination, including the inherent right of self-government and that they are Title and Rights holders to their traditional territory. This includes committing to actions and principles of Land Back, and upholding the rights of individuals whether they live on- or off-reserve.

Governments, Industry, Institutions, etc. speak to recognition of Indigenous People in Canada and respect for the relationships with Indigenous peoples and First Nations, which are absolutely required for reconciliation to be meaningful. However, let us be honest about how serious we are in ensuring sovereignty of Indigenous peoples and their communities. As a majority of the time, it's only to the point where settler Canadians are comfortable and not disturbing their well-being. We are recommending that we must get unsettled in our comfort zones and move through the uncomfortable spaces to truly recognize and respect our Canadian history, Indigenous Title and Rights (without a fight), and their sovereignty.

Regenerative

“Indigenous” refers to how living things learned a way of inter-relating within a specific place to achieve the dynamic optimum efficiency ensuring constant renewal.”

-Dr. Jeanette Armstrong

As Dr. Jeanette Armstrong has emphasized, to live regeneratively requires that our whole society does things in such a way that we do not destroy the lands and all beings' ability for constant renewal. A circular and regenerative economy is one that is iterative and gets better over time as we learn. It is based on ecological restoration, land protection, equitable relationships and partnerships, justice, and fair participatory processes. Rather than extract from the land and each other, how do we do things that are consistent with the rights of nature, valuing the health and well-being of Mother Earth by producing, consuming, and redistributing resources in harmony with the planet and all its creatures? Embracing a culture of spiritual, mental, emotional, and physical well-being, our economic system encourages and generates collective healing.



Connected to Land and Place

For Indigenous peoples, the land does not belong to them, but rather they belong to the land. This inherent connection to place since time immemorial is the foundation of their societal laws and ways of being. The knowledge and spiritual connection that comes from being tied to the land creates respect, recognition, and the ability to be in reciprocity with it.

An economic system that is connected to land and place is locally designed to redistribute goods so that all organisms can thrive and provide for future generations. It requires re-localization and democratization of how we produce and consume goods, ensuring all have full access to healthy food, renewable energy, clean air and water, good jobs, and healthy living environments.

This value asks us to move away from treating the land solely as something to be used, manipulated, and extracted from to treating the land as a part of ourselves, where we are rooted and understand the relationship to family, community and land through our responsibility and accountability to it and all those connected to it.



Reciprocal Relationships



Relationships are built on respect and in the spirit of exchange. For Indigenous and non-Indigenous individuals, communities, organizations, and institutions, this means that knowledge, capacity, and wisdom is not one-sided or hierarchical. Collaboration and partnership with Indigenous Peoples and communities can generate transformative spaces and can shift us away from dominant western ways of being. This is about working side by side as equal partners in the economy, in partnership with Indigenous communities in every aspect of economic development. This is particularly important in BC because most of the land is unceded territory.

This reciprocal relationship also extends to how we as humans relate to the land and other creatures. Interlinked with the value of Connected to Land and Place, each place has its own system of reciprocity to be respected.

Justice, Anti-racism, and Solidarity

A just world means that all children, families, and communities are thriving, not just surviving. Injustices experienced by Indigenous people are not separate from other injustices. We honour the resilience of Indigenous, Women, Black and all People of Colour, as well as LGBTQIA2S+ community members who have endured this system of oppression and continue to be leaders in dismantling it. We are committed to social and ecological justice and learning to move away from performative or token allyship towards true solidarity with one another as we move forward together.



Self-determination, Cultural sovereignty, Indigenization



Indigenous worldviews, culture, values, protocols, practices, are embedded in decisions, processes, and outcomes across various contexts of community economic development. Immersing local people into regenerative knowledge together as a whole community, not divided as it is in many communities throughout BC. By learning from Indigenous ways of being, knowing and doing communities can make decisions that reflect the original peoples of this land and honour their inseparable relationship to the land, committing to transformation through decolonization and Indigenization.

Rematriation

Rematriation is a core act of reconciliation, which involves acknowledging, respecting, and supporting matriarchy in our everyday roles and responsibilities personally and professionally. This comes about through human-equity and not gender-equity (equality based in humanness on not just gender only), decolonization, destruction of male sexism, toxicity, abuse and violence, continuation of revamping laws and policies to create greater access to women for equality in employment and compensation, board positions, access to capital, and so much more. This is about the rebalance of responsibility in our communities and not about power and control. This work is required internally within our communities and more importantly, externally throughout non-Indigenous communities.

It is through the process of Rematriation that Indigenous peoples and Nations reclaim their identity, culture, and ways of being. Indigenous women's spiritual connection to matrilineal ancestors and relations that extend beyond this world, and their role as life givers means that they are in a unique position to lead in a way that consistently places children and families at the center. Honouring and supporting women to lead in their fullest potential is required not only to enable the full sovereign expression of all Indigenous relatives, but also for the benefit of all communities by helping people overcome fear and move towards love.

