



MUST LEARN Resources

Siyam Consulting

Written by: Sxwpilemaát Siyám / Chief Leanne Joe

www.siyamconsulting.com



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 17-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.

W: www.siyamconsulting.com

E: hello@siyamconsulting.com

Please respect our [Terms of Use](#).



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.



Reconciliation Training

INDIGENOUS CORPORATE TRAINING INC.



[Indigenous Corporate Training Inc.](#)

Our mission is to guide, train, and support learners in Working Effectively With Indigenous Peoples®. We are dedicated to fostering understanding, respect, and collaboration between individuals, organizations, and Indigenous communities. Through our training programs, resources, and partnerships, we aim to promote cultural competence, reconciliation, and the empowerment of Indigenous peoples. Our goal is to create positive and meaningful relationships that contribute to the preservation of Indigenous cultures, the advancement of Indigenous rights, and help to change the world for the better for everyone.

[Ladders to Kindness](#)

Ladders to Kindness Training aims to minimize lateral violence and promote lateral kindness and Cultural Safety through our trauma informed Training Programs. As well, a core value and emphasis for creating meaningful relationships and moving forward, reconciliation is foundational.



[Elements of Truth Workshops](#)



By [kinSHIFT](#) is an Indigenous-led initiative supporting settlers who are committed to building respectful relationships with Indigenous peoples and places. Our experiential, arts-based workshops and programs allow participants to learn, practice,

ask questions, and make mistakes in a safer environment, all while building a foundation for engaging meaningfully with Indigenous peoples.



[Len Pierre Consulting – Online School](#)

Our online school provides comprehensive learning experiences designed to expand your knowledge, enhance Indigenous cultural awareness, and improve your cultural safety skills with practical tools for your professional toolkit. Focusing on Indigenous equity, reconciliation, cultural safety, and cultural humility, our courses cover a diverse range of professional subjects and are led by Len and the team.



Rise
Consulting

[Rise Consulting - Learning and Development Program](#)

The Rise Learning and Development Program offers participants an opportunity to experience a variety of Truth and Reconciliation topics. Each session is designed to run between 60 minutes and a full day, topic

dependent. Throughout each session, participants will actively engage in various small and large group activities and plenary dialogue. Experiential development will be supported by a Rise 'Nine-ways' activity, with further learning and activities provided to participants to ensure that learning does not stop in the classroom. Our approach involves creating a safe environment for taking risks, questioning what we think we know, being vulnerable, and through dialogue – how we view success and the way forward as we advance Truth, Reconciliation and Indigenous inclusion. We believe that by knowing better, we can do better – moving from the unknown to growth, commitments and wisdom.

[Decolonize and Rize](#)

We primarily work with mid to large size organizations who are all at different stages of their reconciliation journey. We believe it is important to meet folks where they are at and create judgement free spaces for maximal learning, engagement and transformation. All our offerings are from a decolonized, Indigenous worldview. We have two streams of offerings, learn about them below.



[Culturally Committed](#)

We are building a community where safe spaces for learning ignite authentic, reciprocal relationships between Indigenous peoples and settlers. With unwavering respect and a deep commitment to reconciliation, we take responsibility together, recognizing that true healing and growth come from shared efforts. Through the power of reciprocity, we create an environment where every voice is honored, and the path toward understanding and meaningful change is walked side by side.

[Sacred Workplaces](#)

At Sacred Workplaces, we drive transformative change by embedding culturally safe teachings, decolonized HR practices, and visionary leadership partnerships. Our approach creates inclusive, empowering environments where individuals and teams not only thrive but are uplifted to reach their full potential.



Cultivating Safe Spaces

Cultivating Safe Spaces (CSS) is an educational initiative that equips individuals and organizations to cultivate environments that are inclusive, respectful, and safe. Through a comprehensive framework, CSS offers training, workshops, and resources aimed at promoting emotional safety, inclusivity, and empowerment. Its mission extends globally, with the goal of certifying one million leaders to impact one billion people across various sectors, nurturing spaces where everyone can feel connected, supported, and valued.



Your Sylix Sisters

The sisters created the company out of necessity from the prophecy stories that we are now in a time where we must learn to listen to one another. It's become increasingly more important that people being to honour their gifts and strengths and use those to grow as a collective consciousness. It is time for settlers to know they too have responsibilities here, and that all people must go into the awareness of their responsibilities together.





Reconciliation Education

4 Seasons of Reconciliation

4 Seasons of Reconciliation provides the foundational knowledge on the relationship between Canada, Indigenous Peoples, and the Truth and Reconciliation Commission of Canada (TRC). It promotes a renewed relationship between Indigenous Peoples and Canadians through transformative learning about truth and reconciliation. Developed by the First Nations University of Canada and Reconciliation Canada.



**UNIVERSITY
OF ALBERTA**

University of Alberta - Indigenous Canada is a Massive Open Online Course (MOOC) from the Faculty of Native Studies that explores Indigenous histories and contemporary issues in Canada. From an Indigenous perspective, this course explores key issues facing Indigenous peoples today from a historical and critical perspective highlighting national and local Indigenous-settler relations.



UBC - Reconciliation Through Indigenous Education

Reconciliation Through Indigenous Education is an online course taught by Jan Hare of the University of British Columbia. The purpose of the class is to provide community leaders, service workers, teachers and managers with insight into how indigenous histories, perspectives and worldviews impact learning.

ColumbiaX: Indigenous Peoples' Rights

Examine how Indigenous Peoples have been contesting norms, institutions and global debates in the past 50 years, and how they have been re-shaping and gradually decolonizing these systems at international and national levels.



COLUMBIA UNIVERSITY
IN THE CITY OF NEW YORK

Decolonizing Practices

They offer workshops for groups who want to learn about & commit to decolonizing practices including our upcoming Interactive Introduction to Territorial Acknowledgments; a Decolonize First workbook for people who want to unlearn supremacy & personalize tools to dismantle colonialism; and we are working on some new unlearning innovations including an update of our decolonizing board game Sínulkhay & Ladders.

The Village workshop series



[The Village © Workshop Series](#)

Experiential reconciliation workshops [Building Bridges through Understanding the Village©](#) and strategic planning workshops [Paddling Together©](#) for diverse groups of people and organizations in communities across Canada and the U.S.

Hold or attend the a virtual [KAIROS Blanket Exercise](#)

The Blanket Exercise is based on using Indigenous methodologies and the goal is to build understanding about our shared history as Indigenous and non-Indigenous peoples in Canada by walking through pre-contact, treaty-making, colonization and resistance. Everyone is actively involved as they step onto blankets that represent the land, and into the role of First Nations, Inuit and later Métis peoples. By engaging on an emotional and intellectual level, the Blanket Exercise effectively educates and increases empathy.



[Canadian History through the Indigenous Women's Lens](#)

Canadian History Through the Lens of Indigenous Women consists of four 2 hour modules that bring learners on a journey through the 1700's to present day through sharing the history of the creation of Canada through Indigenous women's worldviews, knowledge, and lived experiences. It is taught by Chastity Davis through her educational website [DEYEN](#) an Invitation to Transform.



DEYEN
AN INVITATION
TO TRANSFORM

[San'yas: Indigenous Cultural Safety Training Program](#) delivered by the Provincial Health Services Authority of British Columbia

Focusing on uprooting anti-Indigenous racism and promoting cultural safety for Indigenous people. These efforts provide a foundation that is necessary for reconciliation between Indigenous and Settler peoples across Canada. Such an enormous undertaking cannot succeed without your active participation.





TM [Indigenous 101 with Kory Wilson](#)

Indigenous 101 is a series of workshops designed to increase understanding and reciprocity among Indigenous and non-Indigenous peoples. Participants learn about terminology, true history of Canada, the Indian Act, contemporary reality, and the Truth and Reconciliation Calls to Action. You have email them to have access to this open-source training.

[National Centre for Truth and Reconciliation](#)



National Centre for
Truth and Reconciliation

UNIVERSITY OF MANITOBA

A part of our mandate at the National Centre for Truth and Reconciliation (NCTR) is to raise awareness of the history and creation of the residential school system, its ongoing

legacy, and how it has shaped the country we live in today. The teaching resources and educational programming we offer make it easier for the public to learn the truth about this tragic history.

The Canadian Council for Indigenous Business has several [Progressive Aboriginal Relations Cultural Awareness Trainers](#). Cultural awareness training is a PAR

program requirement for committed-level companies. It allows companies to build a framework over a three-

phased process within

the three-year timeline

to integrate a reset in

their organizational

thinking and approach to

working with and

impacting in First Nation,

Métis and Inuit

communities. For more

information on PAR or a

formal introduction to

Cultural Awareness Trainers, kindly reach out to par@ccab.com.



CCIB
CANADIAN COUNCIL FOR
INDIGENOUS
BUSINESS

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.

- 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

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.

