

Truth & Reconciliation Commitment

Fenneke Training & Coaching



Truth & Reconciliation Commitment

Why this matters

From 2008 to 2015, the Truth and Reconciliation Commission of Canada heard from thousands of residential school Survivors about the profound impacts of the residential school system. The Commission's [94 Calls to Action](#) and the [United Nations Declaration on the Rights of Indigenous Peoples](#) (UNDRIP) call upon all sectors, including businesses, to contribute to meaningful reconciliation through education, relationship-building, and concrete action. As a business operating on Indigenous lands, I recognize my responsibility to contribute to this ongoing work. This document outlines my commitment.

Land Acknowledgement

I acknowledge that I live, work, and learn on the traditional, ancestral, and unceded territory of the Coast Salish peoples, including the territories of the xʷməθkʷəy̓əm (Musqueam), Skwxwú7mesh (Squamish), and Səlilwətaʔ/Selilwitulh (Tsleil-Waututh) Nations. I am deeply grateful to the Indigenous Peoples who continue as stewards of this land.

My Personal Journey & Worldview

I am a settler from Europe who did not learn about the residential school system or the broader impact of colonization until arriving in Canada. This reflects my privilege and educational gaps. I recognize that I benefit daily from systems built on the dispossession of Indigenous lands and the suppression of Indigenous cultures, languages, and governance. Since becoming aware of this history, I have begun what I understand to be a lifelong learning journey, completing Indigenous cultural safety and history courses. I recognize that First Nations cultures are diverse, rich, and profoundly different from the worldviews I was raised with, and that I have much to learn.

Many Indigenous perspectives on wellness, though diverse across nations and communities, emphasize balance and interconnection among physical, mental, emotional, and spiritual dimensions - inseparable from relationships with family, community, culture, and the land. As a mental health advocate and (marine) biologist with a worldview grounded in interconnectivity, these holistic perspectives resonate deeply with my understanding that humans are part of complex webs of relationship with responsibilities as stewards. I believe the world would benefit greatly from wider adoption of Indigenous perspectives on wellness, land stewardship, and relationality.

Commitments to Reconciliation in Fenneke Training & Coaching

The following commitments guide how I integrate reconciliation into my leadership and team coaching practice. These are starting points, and I expect them to evolve as I continue to learn and receive feedback.

Education: Learning and Unlearning

Expanding awareness of colonialism, Indigenous cultures, and my own biases

- Complete ongoing cultural competency training and education, including annual courses, workshops, and/or webinars on e.g. Indigenous histories, UNDRIP, and anti-racism
- Engage regularly with Indigenous authors, educators, thought leaders, and news sources to stay informed and challenge my own assumptions

Relationships: Listening and Building Connections

Nurturing respectful, reciprocal relationships with Indigenous peoples and communities

- Attend public events hosted by local Indigenous communities when invited, approaching these gatherings with respect and a commitment to listening
- Build authentic relationships with Indigenous peoples and communities, prioritizing listening and learning over speaking, and partnering with or referring to Indigenous practitioners when their expertise aligns with needs
- Support Indigenous artists and businesses through purchases and referrals, and offer coaching services on a sliding scale where resources form a limitation for Indigenous-led organizations or individuals

Professional Practices: Walking the Talk in My Coaching Work

Integrating reconciliation principles in how I work with clients and partners

- Practice cultural humility: Be curious, investigate my own perspectives and biases, be comfortable with not knowing, be open to feedback, and give myself and others space to develop new insights and 'speak in draft'
- Take ownership of impact: Recognize that I will make mistakes, acknowledge that intent does not negate impact, take responsibility when I cause harm, and practice compassion toward myself and others in the learning process
- Center Indigenous perspectives where appropriate: Integrate decolonization concepts into leadership and team coaching work, challenge colonial frameworks, use inclusive examples and case studies, and acknowledge when I am outside my expertise by referring to Indigenous practitioners

Accountability & Ongoing Commitment

This is a starting point. I recognize I have much to learn and will make mistakes along the way. I am committed to cultural humility, being open to feedback, willing to be uncomfortable, and dedicated to adapting over time. I will review this commitment annually and welcome feedback from clients, colleagues, and community members.

Design & Artist

About the design

This design is grounded in Indigenous artistic traditions of the Northwest Coast. At its centre, a Killer Whale — the highest crest of the water world and spirit realm — embodies community, communication, teamwork, and family. Encircling the whale, a band of split U-forms and ovoids rendered in the formline tradition convey action, motion, and living energy. Four dots mark the four directions of a compass and the medicine wheel, grounding the design in teachings that honour balance, wholeness, and our place within the natural world. The circle itself reflects a principle universal across many Indigenous cultures: natural law, continuity, and the cyclical nature of life.



At the base, two hands meet in a handshake. Rendered in a more contemporary, representational style — intentionally stepping outside the traditional formline vocabulary — the handshake signals something that belongs to the present moment: First Nations and non-First Nations peoples coming together in mutual respect, to listen and agree. The choice to depict it differently speaks honestly to the nature of that relationship — distinct worldviews meeting at a shared table.

Together, the elements form a whole that is both rooted in Indigenous knowledge and oriented toward relationship-building across cultures.

About the artist

Brad Henry has been creating art for decades. Brad Henry is Tlingit and Vun Gwitch'n. He was born in Whitehorse and raised in Vancouver. He paints using predominately the traditional Pacific Northwest Coast design elements and long-established elements from traditional Tlingit art, which he infuses with unique colour combinations and symbolic meaning and teachings. Brad is an ex-firefighter. His artworks can be found in collections worldwide.