

Stó:lō Xwexwilmexw Treaty Association

Pre-Agreement-in-Principle (AiP)
Fact Book





"We cannot protect what we have unless we have a treaty, in my view. It's the best protection we've got against the erosion of our rights."

– Xwelixweltel (Grand Chief Steven Point)

Where are we in the Treaty Process?

The Stó:lō Xwexwilmexw Treaty Association (SXTA) is currently negotiating, with Canada and British Columbia, an Agreement-in-Principle (AiP) — (Stage 4 of 6 of the BC Treaty Process). This is in order to secure SXTA's rights and interests. Once all three parties sign the AiP, the final treaty negotiations begin.

The Final Agreement (Treaty) will be voted on by SXTA First Nation members, and once signed by the three parties, will come into effect.

Stó:lō Xwexwilmexw Treaty Association

Building on our three pillars

LANDS

GOVERNANCE

**LANGUAGE,
CULTURE
& HERITAGE**

Treaty Vision

Stó:lō Treaty Vision, 1922

"We claim we have an interest in all parts of our old tribal lands outside the Indian reservation...this includes land, water, timber, minerals, game, fish, etc. Our rights in these lands are still good as we have never surrendered them nor in any other way given up nor lost our aboriginal title in those territories. The government has taken possession of these lands without negotiation or agreement with us and we are entitled to compensation of some kind for our share or title in same... We once had complete sovereignty over these lands and water etc. and made a full and ample living from their resources. We cannot be debarred or seriously restricted from their use now without injury to ourselves..."

– Dennis S. Peters on behalf of Chief Pierre,
Edward Lorenzetto and others

Image PN13082 Courtesy of the Royal BC Museum and Archives

Why Treaty?

We are continuing the work of our ancestors who pursued treaty after the Crown's Promise of 1864, as it clarifies the Land Question. For over 150 years, we have been fighting for protection of our aboriginal rights and title.

We Want:

- Out from under the Indian Act
- Self-governance
- Community well-being
- Protection of our lands, culture and heritage
- Self-sufficiency



"150 years ago, 7 generations, our leaders dealt with what is known as the land question, our oral history, our Sqwélqwel recalls the crown's promise of 1864, now today in the spirit of our ancestors we are moving forward to deal with those historic questions, those promises and recognition of our aboriginal rights and title through the BC Treaty Process."

– Siyémches (Grand Chief Frank Malloway)

"Sqwélqwel" means the ongoing oral Stó:lō story and includes their collective and personal histories since sxwōxwiyá:m.



Benefits of Treaty

Factor	Non-Treaty	Treaty
Population	Increasing	Increasing
Land-base	Existing reserves	Substantial Increase
Authority	Indian Act	Self-Governance/ increased law-making authority
Funding/Services	Federal – Declining	Multiple source funding – increasing & expanding
Aboriginal Rights	s.35 – undefined	s.35 – defined/unextinguished

New findings show a 17% increase in the health & well-being among communities with modern treaties.

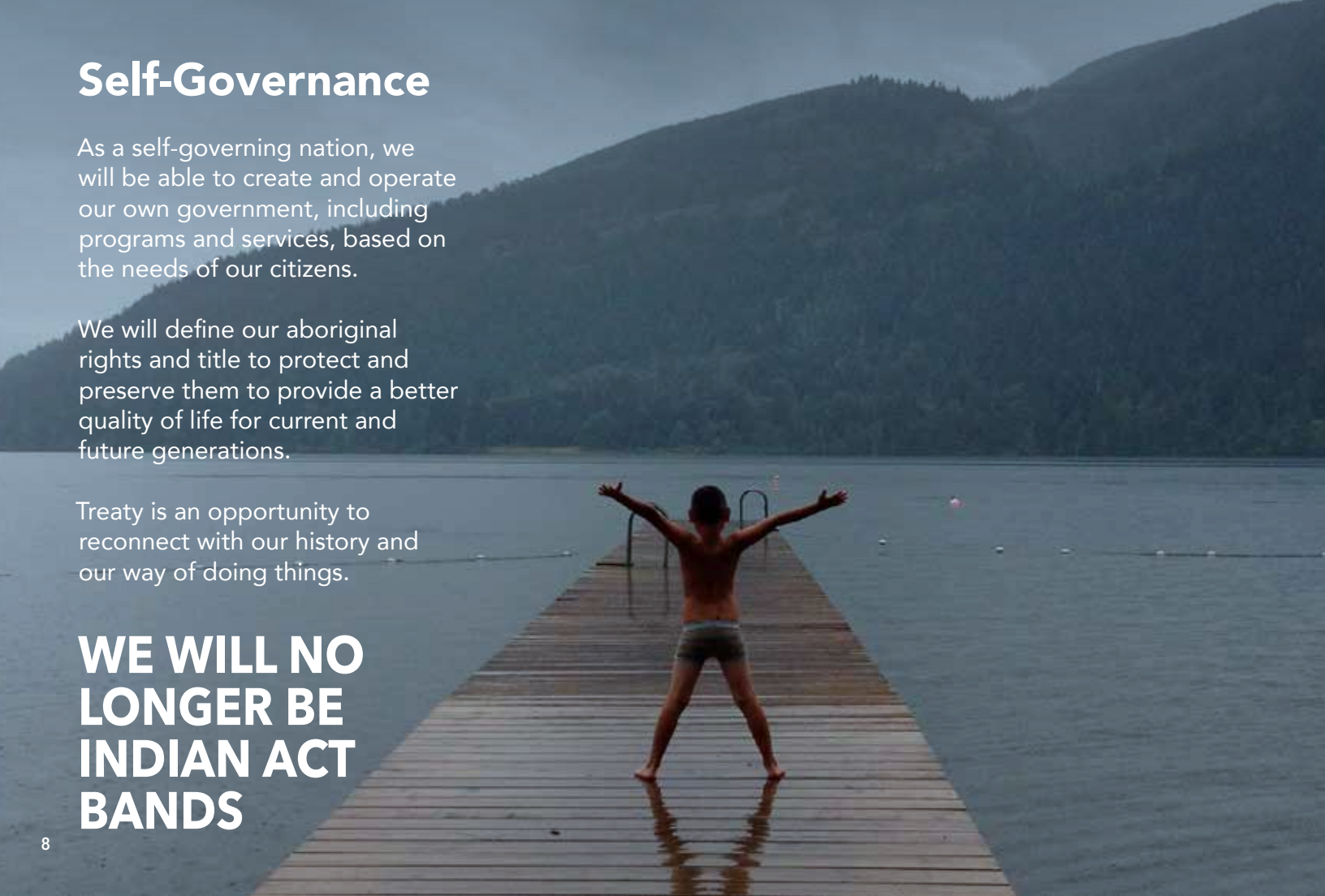
Self-Governance

As a self-governing nation, we will be able to create and operate our own government, including programs and services, based on the needs of our citizens.

We will define our aboriginal rights and title to protect and preserve them to provide a better quality of life for current and future generations.

Treaty is an opportunity to reconnect with our history and our way of doing things.

**WE WILL NO
LONGER BE
INDIAN ACT
BANDS**



What Makes SXTA's Treaty Ours?

Our treaty connects us to our lands and resources and is based on our principles of caretaking and responsibility throughout S'ólh Téméxw. Our treaty relies on our teachings to prepare us for self-governance and authority over our children and families.



**IT IS NOT
A ONE SIZE
FITS ALL
TREATY!**



What is an Agreement-in-Principle?

An Agreement-in-Principle (AiP) is a non-legally binding, initial agreement negotiated by Canada, BC, and the SXTA to move forward with treaty negotiations to define our rights. The Agreement-in-Principle will be voted on by each of our First Nations' Chiefs and Councils.

WHAT DOES THE AIP DO?

The AiP outlines draft provisions in 22 chapters (of 28) of the treaty relating to self-governance, land and environment, community wellbeing, culture, and land management. It also provides a foundation for relationship building between SXTA, Canada, and BC.

A stylized, abstract illustration of a face in various shades of blue. The face has large, expressive eyes, a prominent nose, and a wide mouth. The background is filled with intricate, wavy, and swirling patterns that create a sense of movement and depth. The overall style is reminiscent of traditional Polynesian or Maori art.

CHAPTERS

LANDS AND WATER

Treaty lands are identified in the Land and Financial offers at both the stages of Agreement-in-Principle (AiP) and the Final Agreement.

The Land and Financial offer at AiP is based on Provincial Crown Lands only.

S'ólh Téméxw



ROLE OFF TREATY SETTLEMENT LANDS – WITHIN S'ÓLH TÉMÉXW

We will potentially have active participation in public and parks planning processes. We will be able to engage in management of culturally and spiritually significant areas that protect our health and well-being financially, physically, emotionally, spiritually, and culturally.

Working with the municipalities and regional districts, we are able to build relations with our neighbours.

WATER

Water will be negotiated prior to Final Agreement.



NATURAL RESOURCES

FOREST RESOURCES

S'ólh Téméxw contains many forests that give us nourishment financially, spiritually, and culturally. We will be able to manage those resources located on our new lands, through law-making authority in respect to the forest resources, forest and range practices, manufacturing and exporting of timber resources harvested from our lands. We will still be able to hold our forestry licenses off our lands.



WILDLIFE

The right to harvest wildlife, including migratory birds, for domestic and cultural purposes will not change. We will have law-making powers over our harvesting practices. Wildlife harvesting, as a guaranteed right of First Nations, is respected on and off Treaty Settlement Lands (TSL). Off TSL, we will be included in conservation, regional management, guiding, and information sharing that further protect our rights in our territory.

PARKS & PROTECTED AREAS

We will have an active role in the management of parks and protected areas off our Treaty lands, including participation in the public management and planning practices of Canada or British Columbia.

FISH AND MIGRATORY BIRDS

Fish and Migratory Birds will be negotiated prior to Final Agreement.



GOVERNANCE

**GOVERNANCE IS BASED ON OUR CONSTITUTION
THAT WE CREATED FOR OURSELVES.**

**GOVERNANCE INCLUDES AUTHORITY AND RESPONSIBILITY
OVER OUR:**

- Children and family
- Marriage
- Adoption
- Child custody, child protection services, and child care
- Education
- Membership and citizenship
- Registration of laws
- Traditional medicine and traditional healers
- Justice

LOCAL & REGIONAL GOVERNMENT RELATIONS

Our government will work with the neighbouring regional and municipal governments to share information, create servicing agreements, and work together to build strong aspects of inclusion, participation, and collaboration.

ELIGIBILITY AND ENROLLMENT

We will define the terms and conditions by which a person may become a member of the Stó:lō Xwexwilmexw Treaty Nation, and receive benefits of the treaty, prior to treaty and post-treaty, with an openness to our kin and to our new families.

RATIFICATION

SXTA First Nation members will vote on the Final Agreement, your Treaty.

CONSTITUTION

A Constitution is the foundation of government. We have created our government based on our goals, our needs, and our teachings.

Our Constitution defines us as a society, our collective goals, rules and principles as a self-governing people.

Our Constitution cuts our ties to the Indian Act.

Our Constitution is a central pillar of our Treaty.

Our Constitution is the sacred ground for our law-making powers, authorities and responsibilities in governing ourselves as Xwexwilmexw.

Our Constitution is deeply rooted in our history, origin, and our unique Stó:lō identities and our relations with our land and what belong to us.

Our Constitution is a sacred writing, a powerful form of modern transformation linking us to sxwōxwiyá:m and connecting us to S'ólh Téméxw.

"Our Constitution has always been here. Our rules of conduct, our rules of behavior, the way we think, our moral values – are actually situated around the Stó:lō Nation. They not only define our Nation, but they define how we are supposed to conduct ourselves. Our constitution has always been here and it really is written in stone."

– Xwelixweltel (Grand Chief Steven Point)

Significant Stó:lō Place Names



COMMUNITY HEALTH AND WELL-BEING

PROGRAMS AND SERVICES

Moving to treaty does not make you lose any programs or services. Quite the opposite, you will keep all benefits and programs that are given to you through status, which will be maintained in Treaty. However, you will receive an enhanced version of those benefits and programs through our Treaty by our government.



TAXATION

Tax exemption is NOT an Aboriginal right and can be revoked at any time.

Taxation of property, goods, and personal and corporate income is a way to fund government programs for children and family, health and medicine, education, and economic development, as much of the taxation dollars received by BC and Canada will be returned to our government.

We will have shared revenues from BC and Canada's taxation that will provide our government with monies to run programs and services necessary to increase the standard of living of our community members, you.

CAPITAL TRANSFER AND FISCAL RELATIONS

Capital Transfer and Fiscal Relations will be negotiated prior to Final Agreement.

LANGUAGE, CULTURE AND HERITAGE

We will have the constitutionally protected right to practice our language and culture, and protect our culture and cultural sites, objects, artifacts and education through law making. We will be able to participate in the management of our cultural and heritage sites both on and off our Treaty Lands.





What do others say about Treaty?



"The Indian Act is someone else's definition of who we are, where we come from. We need to get rid of the excess baggage of definitions. Treaty is about the future and children. We also need to remember that we were once those children, and are doing it for us in the past. We want to ensure that children have different memories than our own."

– Kathryn Teneese of Ktunaxa Nation

"One of the huge challenges that we have to deal with – is that you can only go at it from the place you come from and what you know, where I come from as far as this goes, is from our children. This is what it's about, our children, their children and the successive generations."

– Satsan (Herb George)
Hereditary Chief of the
Frog Clan of Gitxsan



"In my community, I don't have to go very far to see the remnants of the Indian Act, even 16 years later. The question is – are you strong enough to go into Treaty and put behind you the Indian Act. You will not appreciate it until you live it. You are strong enough to face the challenge to get out of the Indian Act, don't forget that, don't lose your focus. This year, an entire generation of 16 year olds never living under the oppression of the Indian Act. Late Alvin A. McKay said "[..] We want control over our own lives and destiny" – that control is called the Nisga'a Government, which is deeply anchored in our traditions and culture, the principles of our traditional feast system incorporated into our modern governance structure and process."

– W'ii Ajiksim Gibaygym Xsgaak (Kevin McKay) of Nisga'a



Your Responsibility

As future citizens of the Stó:lō Xwexwilmexw Nation you should learn about your Treaty and talk with others about your treaty.

It is important for you to work with Outreach and build your knowledge about your Treaty, learn the truths and counter the myths to form your own opinion, and share that knowledge with your friends and family.

Form your own opinion.



S'ólh Téméxw te íkw'elò.
Xólhmet te mekw 'stám ít kwelát.

This is our land. We have to look after
everything that belongs to us.



Contact your Outreach Liaisons today!

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