

Our Treaty, Our Future



Stó:lō Xwexwilmexw
Treaty Association

Moving into Stage Five

October 12, 2018



"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)



Tél:exw / *Read and Comprehend*

WHERE ARE WE AT IN THE TREATY PROCESS?

The Stó:lō Xwexwilmexw Treaty Association (SXTA) is moving into Stage 5 of the six stage BC Treaty Process.

After the Treaty is voted on by SXTA community members and signed by SXTA, Canada and British Columbia, we will take our place among the social, political, and economic powers of Canada through self-government.

The Treaty will meet the stl'í (want, desire, like, need) of the SXTA communities.

Stó:lō Xwexwilmexw Treaty Association

Building on our three pillars

LANDS

GOVERNANCE

LANGUAGE,
CULTURE
&
HERITAGE

S'i:wes / Our Teachings

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 our ancestors started after the Crown's Promise of 1864. For over 124 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 our collective and personal histories since sxwōxwiyá:m.



Ewéta Indian Act / *No More Indian Act*

After the Effective Date of our Treaty, we will be self-governing. We will have our own authority, jurisdiction, laws, and powers as developed by the Stó:lō Xwexwilmexw. Bands will no longer be Indian Act bands, but will continue to exist, as Villages, under our Constitution. Stó:lō Xwexwilmexw will create its own national government formed by representatives of the our villages.

A person stands on a wooden pier extending into a body of water, with their arms raised in a gesture of protest or freedom. The background shows a calm lake and forested hills under a cloudy sky. The pier is made of wooden planks and has a metal railing. The person is wearing shorts and is standing with their back to the camera, facing the water.

**WE WILL NO
LONGER BE
UNDER THE
INDIAN ACT!**



How is Our Treaty Groundbreaking?

"We have agreed with the Province and Federal government that our Treaty will reflect all the rights and recognition discussions. It will say in black and white that it does not extinguish Stó:lō Aboriginal rights and title. It will be consistent with United Nations Declaration on the Rights of Indigenous people. All of those ideas are very important to Stó:lō... That's why it is groundbreaking. It's never been done anywhere in the world. If we succeed it will be a model for all other treaties in the future."

– Chief Negotiator Jean Teillet

The SXTA treaty offers everything that the chiefs have always said they wanted:

- That Stó:lō Aboriginal rights and title are recognized and not extinguished.
- That the treaty will not be a full and final agreement. It will be adaptable and changeable over time.

A large, stylized graphic of an eagle in shades of blue, facing right. The eagle's head is in the upper right, with a sharp beak and a focused eye. Its wings are spread, with detailed feather patterns. The background is a solid dark blue.

TREATY PRINCIPLES



Sxexó:mes / *Our Gifts (air) (burnings)*

CORNERSTONES

- Stó:lō Aboriginal rights and title form the basis of the treaty. Those rights and title will not be extinguished.
- The Treaty is adaptable, renewable and changeable over time and is not a final settlement.
- The United Nations Declaration on the Rights of Indigenous Peoples will be incorporated into our Treaty.

SELF-RELIANCE ON S'ÓLH TÉMÉXW / OUR LAND

- We will add a minimum of 24,463.43 acres of land, to our existing land, for which we will have full control and lawmaking powers. Nothing will happen on those lands without our full consent.



The Stó:lō Chilangin is Xá:xa / *Sacred*

SELF-GOVERNANCE

- We will govern ourselves under our own Chilangin (Constitution) and laws through our National and Village governments. We will no longer be governed by the Indian Act.
- All existing benefits (e.g. health, social security, and pensions) will continue. We will have law-making authority over health and social services, including children and families.



Taxation

TAXES FOR OUR MEMBERS:

We are negotiating to retain existing tax exemptions and our intention is that members will not pay property tax on treaty lands.

TAXES PAID BY OTHERS:

We are seeking income tax and property tax paid by non-members on Stó:lō Xwexwilmexw lands to come back to our government. As well, Goods and Services Tax (GST) paid at businesses on Stó:lō Xwexwilmexw lands will come back to our government.

People of the Xwelmexwáwtxw / Longhouse

CITIZENSHIP

We will maintain control over our own citizenship. Villages that have established their own membership codes will maintain control of those codes.



S'xweta:s selh tset te mekw' stam / *The way we were with everything*

CULTURE AND HERITAGE

We will enhance our Halq'eméylem language, and protect our Stó:lō culture and heritage, including spiritual sites, and access for cultural practices.



Theqthéqet / *Resources*

We will maintain and enhance há:we/hunting of sméyeth/game/meat; sth'ó:qwi/fish, and lhemét/pick something/gathering rights, and will have shared decision-making over the use of Theqthéqet/(Forest) resources, including revenue-sharing, outside of treaty lands and within S'ólh Téméxw.

STH'Ó:QWI / FISH

We will protect our right to fish, our fishing sites, access to our fishing sites, fish habitat, and our fishing traditions.

QÓ / WATER

We will protect the water for our Xwelmi:ay staxwelh/future generations.



Shxw'éyelh / *To be in good health*

COMMUNITY HEALTH AND WELL-BEING

We will not lose our status; nor our benefits. Dental benefits, pharmacy benefits, addictions treatment programs, eye care and mental health benefits will continue to be available to those who now have "status" in Canada ("status" as defined in the *Indian Act*). We have set our sights much higher than what we have today, and will not settle for anything less. Benefits and services will be the same or better than what we have now.



Shxwtále'álá / *Purse*

CAPITAL TRANSFER

Canada will provide \$150,000,000.00, which will have grown interest since 2017, as a one-time payment. This is NOT the only money provided under the Treaty. There will be more money provided annually to fund self-government and programs & services. This is not a reliance on the Canadian Government, but is similar to the annual equal payments to Provinces, that support their operations and provision of services and programs. This is a recognition of us as another government.



**Ewe chexw qelqelit te mekw' stam loy qw'esli
hokwex yexw lamexw ku:t / *Don't ruin (waste,
destroy) everything, just take what you need***

STÓ:LŌ XWEXWILMEXW ROLE OUTSIDE STÓ:LŌ XWEXWILMEXW LANDS

During Stage 5 we will negotiate Shared Decision Making with respect to land use in S'ólh Téméxw. We will have the right to participate in public planning processes that may address shared decision-making, revenue and benefit sharing, and to benefit from future provincial programs, policies or initiatives of BC.

We will also have the right to make economic development agreements and arrangements with third parties.



Sxaxesélmét / *Determination*

LOCAL AND REGIONAL GOVERNMENT RELATIONS

It is our sxaxesélmét/determination whether or not we join the Regional District or other local governing bodies as equals and we may enter into service agreements with local and regional governments.

We will co-manage, and have shared decision-making authorities off our Treaty Lands and will have the ability to work with Regional Districts and Municipalities. We will not be under the governing authority of the Municipality.



What do other First Nations say about Treaty?



"We are doing this for our elders and for our children... My great-great-grandmother did not know life under the Indian Act; neither will my granddaughter. She is one of the first Maa-Nulth to be born outside of the Indian Act."

—John Jack of Maa-Nulth First Nation

"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



"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 lived 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

Our Treaty, Our Future

Our Treaty will be a living tree for our Tomíyeqw/for our seven generations forward and seven generations past.



Tl'ó talhlímelh yóys / *It is us who works*




GET INVOLVED

As future citizens of the Stó:lō Xwexwilmexw Nation, please learn about your Treaty and talk with others about it. We need you to build and share your knowledge.

Follow us on Facebook, Twitter and Instagram @TheSXTA and share that knowledge with your friends and family.

www.sxta.bc.ca





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

A wide-angle landscape photograph featuring a calm river in the foreground, reflecting the light from a bright sun partially obscured by large, dark, textured clouds. The sun's rays create a shimmering path of light across the water's surface. On the left bank, a dense forest of evergreen trees stands in silhouette. In the background, dark, rolling mountains are visible, with a small patch of snow or light-colored rock on a distant peak. The overall mood is serene yet powerful, capturing a moment of natural beauty during the 'golden hour' of late afternoon or early morning.

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



Contact Outreach

SXTA Outreach Office

10 - 7201 Vedder Road, Chilliwack, BC V2R 4G5

Tel: 604 824 2420 · Toll Free: 1 877 924 2420

Email: outreach@sxta.bc.ca

Website: www.sxta.bc.ca

