



Stó:lō Xwexwilmexw  
Treaty Association

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

This is our land.  
We have to take care of  
everything that belongs to us.

# Constitution Fact Sheet



To learn more about this visual depiction of our treaty, turn to page 4.



## WHY DO WE NEED ONE?

*"We need to show the world that we have the ability to govern ourselves and develop the institutions that are going to deliver services to our community members."*

*Skw'omkw'emexw  
Grand Chief Joe Hall*

After the treaty is signed, we will no longer be governed by the Indian Act. The Shxwelméxwelh describes the way we will take control of our own future. The Shxwelméxwelh, developed in consultation with SXTA leadership and our communities, reflects Stó:lō values.

## WHAT IS A CONSTITUTION?

*"Our rules of conduct, our rules of behavior, the way that we think, our moral values. . . Our Constitution has always been here and it really is written in stone."*

*Xwelixweltel Grand Chief Steven Point*

A constitution is the central expression of a governance system. It lays out the principles by which we agree to be governed. The SXTA has chosen Shxwelméxwelh – a Halq'eméylem word that means the Stó:lō way – as the word for our constitution.



CONSTITUTION = SHXWELMÉXWELH

## WHAT WILL BE IN OUR CONSTITUTION?

After years of discussions, surveys and studies with members' input, the SXTA leadership are in the process of finalizing the details of our Shxwelméxwelh. It will include:

- Our Stó:lō Worldview
- A description of those who will be considered citizens of the Stó:lō Xwexwilmexw
- Our governance structure and the selection process for governance
- Our law-making authorities
- A process for making amendments

## OUR LAW MAKING AUTHORITIES

We will have jurisdiction over:

- Education
- Land and resources
- Justice
- Culture and heritage
- Health
- And more!



*“Our journey to self-government began in 1995 when our chiefs voted in-principle to approve a model of self-governance. With everything the Stó:lō Nation has achieved, we have been moving, step by step, down this path ever since.”*

*Xwelixweltael Grand Chief  
Steven Point*

*“In the spirit of our ancestors we are moving forward to deal with... recognition of our aboriginal rights and title through the BC Treaty Process.”*

*Siyémches Grand Chief  
Frank Malloway*

The Swōqw'elh (Blanket) and the beaver hat worn by our Si:yá:m represent governance.

A Constitution describes who we are, where we come from and what is important to us.  
It describes how we will govern and how we will take care of each other and our lands.

# KEY GOVERNANCE PRINCIPLES



- The inherent right to self-governance is held by the Stó:lō people and then entrusted to our Si:yám (either hereditary chiefs, elected chiefs or their proxies).
- Our Si:yám will come together to form the law-making part of the Stó:lō Xwexwilmexw Híkw Lálém (Big Government House).
- Whatever authorities and services are now delivered by your Village Council will continue under the new SXTA government structure.

## TARGET TIMELINE

In the last two years, we've achieved a remarkable amount – a Land and Capital Transfer Agreement and a renewed approach to treaty negotiations

that led to the signing of our Memorandum of Understanding on October, 2018.

Our next big TARGET DATE is a vote on the Constitution/ Shxwelméxwelh in October 2019.

**Don't hesitate to talk to your SXTA Representatives about the Treaty (see list on page 4)**





**SXTA leadership wanted to represent the treaty in a visual way and Jared Deck of Ch'iyàqtel used their ideas to create this design. Key symbols include:**

**Sq'émél (Paddle) = Self Reliance.** The paddle holds a salmon and helps to move us forward together. The seven waves in the paddle also represent our Tómiyeqw – seven generations forward and seven generations back.

**Sélsétel (Spindle Whorl) = Culture and Heritage.** The longhouse and the smoke represent the passing on of knowledge and tradition,

the spindle whorl in the middle represents the way we absorb culture.

**Sí:tel (Basket)** at the top holds our knowledge. This symbolizes education and our work to look after everything that belongs to the Stó:lō.

**Swōqw'elh (Blanket) = Governance.** The wolf wears the blanket and steers the canoe forward, but looks back to remember the past. The wolf shares resources with the two bears who symbolize Xexals (culture, teachings, tradition, stories). The eagle at the front also shows the leadership, power and knowledge of our elders and ancestors.



# TELL US WHAT YOU THINK!

- 1 What are your biggest concerns about a shift towards Stó:lō self-government and away from the Indian Act?
- 2 Are you in favour of self-government?

Engage with us by phone, email, and/or social media around the Constitution and/or these questions and you will be entered to win a \$500 gift certificate in our semi-annual draw. Every engagement gets another tickets in the draw. Draws are held in April and October.

## STÓ:LŌ XWEXWILMEXW TREATY ASSOCIATION (SXTA) REPRESENTATIVES

**Áthelets, (Aitchelitz)** - Chief Angie Bailey / Councillors - Leona Sam, Gordon George, John George

**Leq'á:mel** - Chief Alice Thompson / Councillors – Darrel McKamey, Daniel Kelly, Sandy McDonald, Camielle Laslo, James Paterson, Dawn Styran

**Sq'ewá:lxw, (Skawahlook)** - Chief Maureen Chapman / Councillors – Debra Schneider

**Sq'ewqéyl, (Skowkale)** - Chief Mark Point / Councillors – Dustin Hall, Derek Hansom, Tiffany Silver, Darcy Paul

**Yeqwyeqwi:ws, (Yakweakwioose)** - Grand Chief Frank Malloway, Chief Terry Horne / Councillors – Nikki LaRock, Jason Malloway, Jazmine Horne

**Ch'iyáqtel, (Tzeachten)** - Chief Derek Epp / Councillors – Cathy Hall, Melvin Williams Jr., Loren Muth, Ken Malloway

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