

P'egp'íg'lha Governance System



History

- * The St'át'imc had its own social organization and practiced its own form of governance prior to European contact. The Indian Act established an elected Chief and Council system based on majority rule placing larger families of the community at an advantage.

Development

- * Many T'it'qet members expressed dissatisfaction with the elected system during the development of the Community Vision Study in 1993.
- * A Family Head study was completed in 1994 recommending establishment of a governance system comprised of family representation.
- * In 1995 this matter was placed on the agenda of a general community meeting and a motion was passed approving the establishment of a new governance system.
- * In 1997 a self government working group was assigned by the Elders to develop this concept further.

Development

- * The work to establish a model of governance more reflective of our traditional ways of life and decision making processes included many years of research and reflection by the working group, the Councils and the T'ít'qet people
- * There were a number of community consultation sessions held during this time.
- * In 1999, in a workshop, the community came to the conclusion that:

“ We are the P'egp'íg'lha of the St'át'imc Nation and we intend to move away from the Indian Act system of governance”

P'egp'íg'lha Council is Born

- * In September 2002, the P'egp'íg'lha Council came into being at a community ceremony when the families **stood up** their representatives.
- * The community pulled away from being governed solely by an Indian Act system but did not do away with the elected Chief and Council system because of INAC's programs and services.
- * The role of the P'egp'íg'lha Elders Council was formalized at that time.



P'egp'íg'lha Constitution

This system of governance was encapsulated into the Sxeks ta Ntákmensa i P'egp'íg'lha (P'egp'íg'lha Constitution) which was adopted by the P'egp'íg'lha on July 14 2007.

There are 11 articles in the constitution including:

- * Lands & People
- * Language, Traditions and Way of Life
- * Responsibilities and rights
- * Our Way of Governing Ourselves
- * Relationships
- * Economy & Justice
- * Spiritual Practices and Beliefs
- * Ratification & Amending Formula

July 14, 2007



Vision Statement of the P'egp'íg'lha

We are the P'egp'íg'lha of the St'át'imc Nation. The Creator placed us here and that connection to our land can never be broken. The traditional ways, values and laws of our ancestors are held in the St'át'imc language and are written on the land. Our Elders have passed them down in the stories to the children and grandchildren since the beginning. We are committed to working together to build our community in a good way that is based on the teachings of our ancestors.

We will:

1. Show respect for the Creator and all of creation including ourselves
2. Live in harmony with all things
3. Learn and speak our St'át'imc language
4. Maintain, practice and teach our traditional ways to our children
5. Govern according to our traditional values and principles
6. Strive for and maintain self sufficiency and independence for our community
7. Ratify our traditional values and principles in a written constitution

These ideals will guide us on our journey.

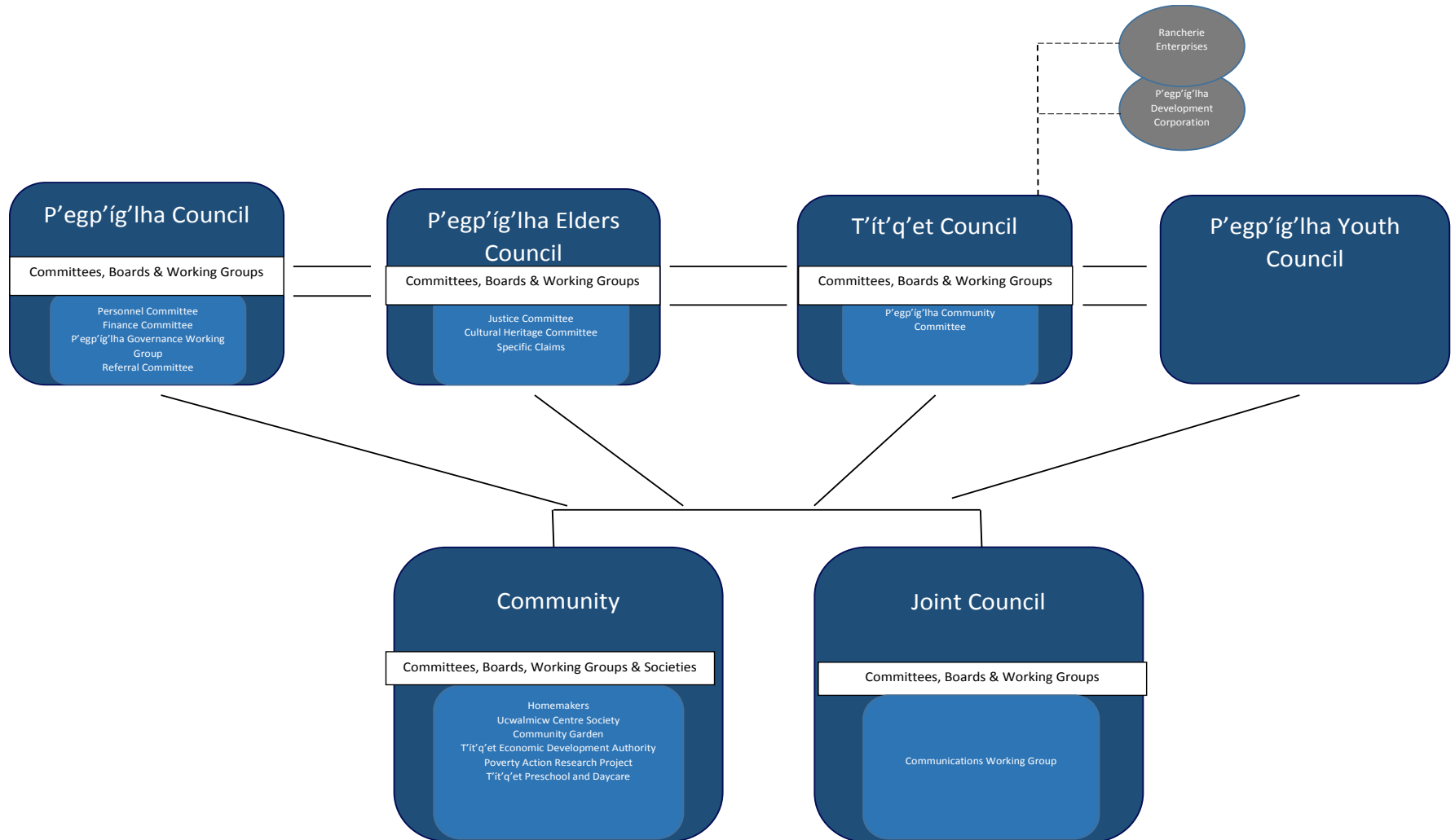
Preamble to the Constitution

- * We, the P'egp'íg'lha of the St'át'imc Nation, have together with other St'át'imc, used and occupied our homeland since time immemorial. The Creator placed us on our lands as a blessing and a responsibility, in order that we take care of this place and thrive as a people. We have never left this place or ceded the land to others. Having received this land from our ancestors, we are charged with the inherent responsibility and right to use and care for the land on behalf of the next seven generations. We have a sacred relationship with the land based on stewardship rather than ownership. We will pass on our lands to our future generations for the land is not ever owned by one generation but is to be cared for a passed on to future generations.

1911 Declaration of the Lillooet Tribe

- * We respect the Declaration of the Lillooet Tribe signed May 10, 1911 as our oldest written law on Mother Earth. It guides us in our work to have St'át'imc Title and Rights fully recognized as we assert ourselves as a St'át'imc Sovereign Nation.

Internal P'egp'íg'Iha Relationship Chart



Council Mandates

Summary of Mandates

- * T'ít'qet Council: Oversees all programs and services as well as the land, housing, roads, capital projects and infrastructure development on reserve lands. Council maintains relations with other First Nations and federal, provincial, regional and local governments.
- * P'egp'íg'lha Council: Assertion & protection of past, present and future of St'át'imc title and rights, stewards of the land, and all living things. Finalize governance documents re: constitution, laws, policies, procedures while also maintaining relations with our neighbours, related public agencies, and other nations.
- * Elders' Council: Stewards language, history, and cultural tradition and also develops and maintains a traditional and restorative justice system; provides guidance to young people and developing leadership.
- * Youth Council: Engage P'egp'íg'lha youth in preparing for leadership and participation with other Councils in building our nation for future generations, with cultural knowledge and opportunities to develop careers.

T'ít'q'et Council

T'ít'q'et Council serves for a four year term and is elected by the membership



P'egp'íg'lha Council

*P'egp'íg'lha Council members are appointed by
their family*



P'egp'íg'Iha Elders Council

The Elders preserve indigenous knowledge about indigenous practices



P'egp'íg'lha Youth Council

The Youth Council is elected by the T'ít'q'et Youth.



Kukwstumúlhkal'ap – we thank you all!

