

**Li Proshein Pâ**

Enne Partchi Kanadjenne di Koman sa  
R'gord l'Garbédge Radjyoakchif

**Enne Stratéji Eintigri  
pour dju Garbédge Radjyoakchif**

# **Angajman di z'Ôtoktonne Kousé sa lâ Antandju**

Raporre 1 di 2

Ksa si pâssi d'Avrél 2021 juska Mars 2022

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## Executive Summary Rizumi Ixikutchif

In the fall of 2020, the Minister of Natural Resources Canada tasked the Nuclear Waste Management Organization (NWMO) with leading an engagement process with Canadians and Indigenous peoples to inform the development of an integrated long-term management strategy for all of Canada's radioactive waste, in particular low-level and intermediate-level waste ([radwasteplanning.ca](http://radwasteplanning.ca)), as part of the government's radioactive waste management policy review. The NWMO was asked to lead this work because it has close to 20 years of recognized expertise in the engagement of Canadians and Indigenous peoples on plans for the safe long-term management of used nuclear fuel. The Integrated Strategy for Radioactive Waste (ISRW) is distinct from the work that the NWMO is leading on the Deep Geological Repository for used nuclear fuel which will continue as planned.

**A l'ôtonne di 2020, l'Ménisse di R'sours Natchurel Canada la danni la jobbe a l'Organizasyon pour Administrisi l'Garbédje Noukliyerre (OAGN) di m'ni di rankont d'angajman avek di Kanadjyein pi li peup Ôtoktonne pour parli dju div'lapman d'enne stratiji eintigri ke va djuri lontan pour administri toute l'garbédje radjyoaktchif dju Canada, sartou dju garbédje pâ trô danjreu, pi ein ptchi brein plusse danjreu ([radwasteplanning.ca](http://radwasteplanning.ca)), ke fa parchi d'r'gordi ankorre, la pâlichik dju gouvarnman pour administri dju garbédje radjyoaktchif.**

**L'OAGN la iti d'mandi di m'ni ste travaye-sitte, paske sa lâ kizman 20 z'anni d'ixparchize prouvi, dan l'angajman di Kanadjyein pi di peup Ôtoktonne, su di plan koman administri dju fyouwel noukliyerre uzé, d'enne manyerre sikure pi pandan lontan. L'SEGR li pâ parèye ke l'travaye ke l'OAGN y fa su l'Dipô Jiolâgik Bein Kreu, ksa l'uze pour dju fyouwel noukliyerre uzé, pi ksa vâ kontchunwé kom sa l'ava disidi.**

In 2021, the NWMO began engaging with Canadians and Indigenous peoples, conducting public opinion research, hosting a Summit to hear from diverse voices, listening to citizens in a series of engagement sessions in communities where waste is stored today, hosting Roundtable discussions, and Technical Workshops.

**An 2021, l'OAGN lâ komansi a parli avek di Kanadjyein pi di peup Ôtoktonne; sa lâ fette di risharsh su kousé k'l'publik y pans, organizi ein Somma pour antand bein di vwè; sa lâ ikouti l'mond dan enne siri d'sèsyon d'angajman dan di komunôti divous k'l'garbédje li ranji ôjordjwi; sa lâ organizi dju parlaj a di Tab-ronde pi di z'Atelyé teknik.**

The intent of the ISRW is to identify next steps to address gaps in Canada's current radioactive waste management strategy, in particular for low-level and intermediate-level radioactive waste, and to look further into the future. We stipulated at the start of each session that our focus is on engagement, information sharing and gathering, not consultation.

**Kousé ke SEGR veu ferre, si d'werre kousé ke sonta li proshenne z'itap, pour trouvi kousé ki mank drette-lâ, dan la stratiji Kanadjenne pour administri dju garbédje radjyoaktchif, sartou pour dju garbédje pâ trô danjreu, pi ein ptchi brein plusse danjreu, pi pour r'gordi plusse lwein dan l'fuchur. Sa lâ dji, avan ke shak sèsyon y komans, ksa vâ mizi su l'angajman, l'partaj pi l'ramassaj d'einformasyon, pi pâ su d'la konsultasyon.**

This is the first of two What We Heard reports on Indigenous engagement, and it summarizes findings from sessions and workshops held over the course of a year, from April 2021 to March 2022, to inform the Nuclear Waste Management's Integrated Strategy for Radioactive Waste (ISRW). The purpose of these engagements was to gain Indigenous perspectives and recommendations on what to do with the current low and intermediate level radioactive waste in Canada and how to make decisions about the long-term management of this waste. At the time of publication, Indigenous engagement on the ISRW continues. The findings from these sessions and workshops will be captured in a second report which is expected to be published in the fall of 2022.

**Si l'premyé di deu rapporre Kousé sa lâ Antandju, su l'angajman di z'Otoktonne, pi sa danne ein rizumi di trouvaye di sèsyon pi di z'atelyé, ksa si pâssi pandan enne anni, d'Avrél 2021 a Mars 2022, pour einformi sua Stratiji Eintigri pour l'Garbédge Radjyoakchif (SEGR), Avez si z'angajman, sa voula awerre li z'idi pi li r'kâmandasyon di z'Ôtoktonne, su kousé ferre avek li garbédje radjyoakchif pâ trô danjreu, pi ein ptchi brein plusse danjreu dju Canada, pi koman ferre li disizyon pour administri pandan lontan ste garbédje-lâ. Kan sa lâ iti einprimi, l'angajman di z'Ôtoktonne su la SEGR a kontchune. Sa vâ mette li trouvaye di sèsyon pi di z'atelyé, dan ein deuziemme rapporre ki li spozi êt einprimi a l'ôtonne 2022.**

These sessions engaged Indigenous communities, provincial and territorial organizations, tribal councils and individuals from across Canada. The engagement sessions were designed to bring together lived experiences and Indigenous Knowledge frameworks as lenses for the exploration of the ISRW. Some groups opted for multiple sessions, while others engaged in only one session and provided written submission of recommendations.

**Li sèsyon lâ amni ansanb di komunôti Ôtoktonne, di z'âorganizasyon prâveinsial pi territâryal, di konsèye di klan, pi di z'eindjividju di toupartou ô Canada. Li sèsyon d'angajman l'ita fette pour amni ansanb pi montri li z'ixpirians viku, pi li kâde dju Sawerre Ôtoktonne pour ke la SEGR peu ixplori sâ. Y lâ di group ke sa lâ partchisipi a pluss kenne sèsyon, pi nâ d'ôt ksa lâ iti a yeink enne sèsyon, pi sa lâ danni di r'kâmandasyon ikritte.**

The benefits of this methodology, as observed in the interactions with Indigenous citizens and the input provided, included:

- Building relationships between participants and the NWMO;
- Facilitating progressive learning and familiarization on the topic of radioactive waste;
- Providing space for Indigenous groups to make recommendations on the process and improvements on communication and relationship building in the nuclear industry; and
- Engaging in deeper and more robust conversations about the ISRW.

**Sa lâ vu, dan li kâmunikasyon avek dju mond Ôtoktonne pi li z'einformasyon danni, ke kousé ki l'ita bon dan ste manyerre di ferre, sonta :**

- Bâchir li rilasyon ant li parchisipan pi l'OAGN;
- D'édi a apprand pi konprand gradjuwelman su li suja di garbédge radjyoakchif;

- Ferre d'l'espâsse pour ke li group Ôtoktonne sa peu ferre di r'kâmandasyon su la manyerre d'amiliori li kâmunikasyon pi bâchir la rilasyon dan l'eindjustri noukliyerre; pi
- Awerre dju parlaj pluss kreu pi sâléd, apropos di SEGR

The issue of radioactive waste management is complex and may appear unapproachable for a non-technical audience. Taking the time for progressive learning and reflections about worldviews and lived experiences in relation to the ISRW helped surface the participants' priorities and create a more grounded conversation about technical options.

**Toutte l'aferre d'administri l'garbèdge noukliyerre li konplex, pi la tedbein d'l'erre kom si sa l'ita pâ approshab pour dju mond ke sonta pâ teknik. Kan sa pran l'tan d'appand gradjuwelman, pi ke sa pans a di vizyon dju mond, pi di z'ixpirians viku avec la SEGR, sa l'éde a sorchir li prioriti di parchisipan, pi d'awerre dju parlaj pluss terraterre su di z'âpsyon teknik.**

The discussions revealed Indigenous priorities for ISRW include:

- Environmental protection and minimizing the impact on land and the environment;
- Centering Indigenous perspectives, expertise and worldviews;
- Inclusion and engagement at all levels of project development;
- Contributing to Indigenous Sovereignty through building structures for Indigenous communities to take control back over the long-term stewardship of their land;
- Providing more education on the issues related to ISRW; and
- Building relationships through ongoing engagement and inclusion of impacted communities and broadly with diverse stakeholders throughout the strategy development and implementation process; this should include ongoing education, communication, transparency, and collaboration with Indigenous communities on all stages of development and operations.

**Li djiskusyon ke danne li prioriti Otoktonne pour SEGR l'ita :**

- Prâtekson di l'environman pi koupi l'einpak su la terre pi l'environman;
- Ferre sartein kousé sa pans, l'ixparchize pi la vizyon dju mond Ôtoktonne, li o sante di toutte;
- Kli z'Ôtoktonne swè lâ itou, pi angaji dan toutte li z'itap dju divlappman di prâja;
- Danni pluss a la Souvrenti Ôtoktonne, par di bâchisse pour ke li komunôti Ôtoktonne sa prenne back li kontrol, su administri leu terre pandan lontan;
- Danni pluss d'idjukâsyon su toutte li z'aferre di SEGR; pi
- Bâchir di rilasyon, pandan toutte li prâsessus di la stratiji dju divlapman pi d'aplikasyon, par di z'angajman konchunwel, an fèzan sartein kli komunôti ke sonta affekti l'ita prizante, pi avek toute sorte di disideur; y dwè toultan y'awerre d'l'idjukâsyon, d'la kâmunikasyon, d'êt transparan, pi d'la kâlaborasyon avek li komunôti Ôtoktonne, dan toute li z'itap di div'lapman pi di z'opirasyon.

These priorities are reflected in the participants' feedback about the technical options. The Key Findings (pages 8-10) section provides a more detailed summary of Indigenous insights. Indigenous submissions are included in the Appendices, with permission of the authors.

**Si prioriti-sitte sonta mi dan li riaksyon di parchisipan, su li z'âpsyon teknik. La seksyon di Trouvaye Li Pluss Einportan (paj 8-10), danne ein rizumi pluss ditâyi su li z'idi Ôtoktonne. Li dâkuman ikri Ôtoktonne sonta dan li z'Anex, avek la parmisyon di seuze ke sa lâ ikri.**

## Methodology

The NWMO organized and facilitated multiple virtual Indigenous engagement sessions and workshops, held from March 2021 to March 2022. These sessions engaged Indigenous communities, provincial and territorial organizations, tribal councils and individuals from across Canada and included a combination of information sharing, relationship building, adhering to consultation protocols. The methodology consisted of two key approaches:

1. Virtual engagement sessions, consisting of one or more sessions per group; and
2. Bringing into dialogue Indigenous Traditional Knowledge, lived experiences and consultation protocol frameworks as lenses for reflecting on the issues addressed in the ISRW, as well as, on the process of making decisions that will have intergenerational impacts.

**La OAGN lâ organizi pi édi bein di sèsyon pi di z'atelyé virchuwel d'angajman Ôtoktonne, ksa si pâssi di Mars 2021 a Mars 2022. Li sèsyon lâ amni ansanb di komunôti Ôtoktonne, di z'âorganizasyon prâveinsial pi territâryal, di konsèye di klan, pi di z'endjividju di toupartou ô Canada. Y l'ava toute sorte di partaj d'einformasyon pi di bâchir di rilasyon, an respektan li règ di konsultasyon. La manyerre di ferre l'ava deu mitod eimportante:**

1. Di sèsyon d'angajman virchuwel avek enne, bindon deu sèsyon par group; pi
2. Amni dan l'parlaj, li Sawerre tradjisyonel Ôtoktonne, li z'ixpirians viku, li kâde di règ su la konsultasyon, pour ke la SEGR peu ixplori sâ pi la manyerre di prand di disizyon, ke vâ awerre di z'einpak einterjinirasyonel.

The objectives of this approach were to:

- Create an engagement process where Indigenous Peoples engaged were able to meaningfully contribute to the ISRW;
- Have an opportunity to learn about and explore the issue of the long-term management of radioactive waste;
- Create dialogue and direct relationship with the NWMO;
- Discuss issues and strategic decisions associated with radioactive waste through multiple perspectives and worldviews.

**La rizon pour si mitod sonta di :**

- Kréyi ein prâsessus d'angajman divous ke li Mond Ôtoktonne angaji l'ita kapab danni, d'enne manyerre eimportante a la SEGR;
- L'ava la shans d'apprend pi d'ixplori li suja d'administri pandan lontan li garbédge radjyoakchif
- Awerre dju parlaj pi enne rilasyon djirek avek l'OAGN;
- Par bein di djiffrante fasson di r'gordi, pi di vizyon dju mond, parli di suja pi di disizyon stratijik su l'garbédge radjyoakchif.

The Indigenous engagement sessions included presentations and questions with Karine Glenn, Strategic Project Director at the NWMO. Some additional engagements also included NWMO staff members who presented on internal programs and policies - Indigenous Relations & Strategic Programs, Indigenous Relations & Reconciliation, and Adaptive Phase Management. In relation to the ISRW, participants watched [informational videos](#), were

invited to participate in an open survey, and some were provided with links to reading packages including NWMO's *Report on Technical Options Layperson's Summary*.

**Li sèsyon d'angajman Ôtoktonne lava di prizantasyon pi di keschyon avek Karinne Glenn, la Djirektriss di Prâja Stratijik a l'OAGN.** D'ôt z'angajman la iti danni par li seuze ke sa travaye pour OAGN. Sa lâ fette di prizantasyon su leu prâgram pi li pâlichik : Rilasyon Ôtoktonne pi li Prâgram Stratijik, li Rilasyon Ôtoktonne pi la Rikonsiliasyon, pi Administri an Itap Adapti. Su li suja di l'OAGN, li parchisipan lâ r'gordi ein vidéo d'einformasyon, l'ita einviti a parchisipi a ein sondaj, pi sartein la iti danni di lyein pour di paka di lekchur, kom selwi di l'OAGN Raporre dju Rizumi, su li z'Âpsyon Teknik pour la parsonne ke konna ryein.

Some of our Indigenous engagement sessions were opened and closed by Indigenous Elders, who offered a prayer and remarks sharing traditional teachings. The NWMO's approach emphasized and encouraged an exchange of perspectives based on the participants' individual lived experiences and worldviews. This approach created a safe space for participants and reflected the importance of centering relationships, a value that is internal and integral to trust and partnerships.

**Y lâ di sèsyon d'angajman Ôtoktonne, ke l'ava iti ouverre pi farmi par di z'Éni Ôtoktonne, ke lâ danni enne priyerre pi di kâmanterre su di z'ansègnman tradjisyonel.** La mitod uzé par l'OAGN, ma l'aksan pi ankouraj di partaji di djiffrante fasson, bâzi su li z'ixpirians viku, pi la vizyon dju mond di parchisipan. Ste mitod-lâ a danne enne plasse sikure pour li parchisipan, pi a mont l'eimportans di santri li rilasyon, enne valeur ke sonta an didan nouzôt pi ke fa parchi d'la konfyans pi a di parténaryâ.

The ISRW engagement sessions emphasized creating a safe space for participants to share their opinions and perspectives, ask questions and exchange ideas. An established set of community guidelines that outlined how we hold space for each other was shared with all participants. Participants had an opportunity to review the community guidelines and to discuss them in more detail.

**Li sèsyon d'angajman di SEGR a mont l'eimportans d'awerre enne plasse sikure pour li parchisipan.** Kom sâ, sa peu partaji leu z'âpignon pi li fasson djiffrante, dimandi di keschyon pi partaji di z'idi. Li gid kâmunoterre, djâ itabli su koman sa lâ d'la plasse pour shakein, lâ iti partaji avek toute li parchisipan. Li parchisipan la eu la shans di r'gordi li gid kâmunoterre pi di parli di ditaye ditsâ.

In addition, the NWMO committed to not attributing comments/key messages to any individual or Indigenous group/organization unless specifically instructed to do so by participants. Some Indigenous communities and organizations opted to contribute to the strategy recommendations by providing a written submission. These submissions have been included in their entirety or in part as an appendix, as per their request/permission.

**An pluss, l'OAGN li angaji a pâ ferre di kâmanterre/di mésaj eimportan a di z'eindividju oubindon di group/ ârganizasyon, a mwein ksa li dimandi di ferre sâ par di patchisipan.** Y lâ di komunôti Ôtoktonne, pi di z'ârganizasyon ke la shwèzi di danni di r'kâmandasyon stratijik, an ikrivan ein dâkuman ikri. Si dâkuman li mi touron, oubindon kom ein anex, dipandan d'leu dimande/parmisyon.

## Who Participated/ Ki Lâ Partchisipi

A number of Indigenous organizations, communities, Provincial Territorial Organizations, and Tribal Councils participated in one or more engagement sessions on the ISRW. Contacts were made with Indigenous participants through the NWMO's existing networks and with assistance of an external contractor. We used the following recruitment methods:

- Sharing the opportunity through Indigenous organizations;
- Sharing the engagement request directly with Indigenous communities;
- Extending the invitation to representatives of Indigenous organizations that participated in previous engagement processes;
- Sharing the opportunity via the host organizations' social media communities and via @radwasteplan, the official ISRW social media channel.

**Bein di z'ârganizasyon Ôtoktonne, di komunôti, di z'Ârganizasyon Prâveinsial pi Territâryal, pi di Konsèye di Klan lâ parchisipi, a enne ou pluss di sèsyon d'angajman di la SEGR. Sa lâ fette di kontak avek li parchisipan Ôtoktonne, par li rizô ixistan di I'OAGN pi avek l'éde di kekun angaji d'andwar. Sa la uzé si mwâyein-sitte pour r'kruti:**

- Partaji di shans par li z'ârganizasyon Ôtoktonne;
- Partaji li dimand d'angajman djirek par li komunôti Ôtoktonne;
- Einviti li riprizantan di z'ârganizasyon Ôtoktonne ke l'ava djâ parchisipan, dan li prâsessus d'angajman;
- Partaji ste shans-lâ, par li komunôti di midjâ sosial di z'ârganizasyon ke no rswè, pi par @radwasteplan, li poste âfisiel di midjâ sosial di SEGR.

A total of 26 Indigenous communities, organizations, Provincial Territorial Organizations, and Tribal Councils participated in one or more engagement sessions on the ISRW. An additional total of approximately 80 Indigenous organizations, communities and Provincial Territorial Organizations, Tribal Councils were invited directly to engage/provide comments but did not participate in an engagement session.

**An toutte, lâ 26 komunôti Ôtoktonne, di z'ârganizasyon, di z'Ârganizasyon Prâveinsial pi Territâryal, pi di Konsèye di Klan ke lâ parchisipi a enne ou pluss di sèsyon d'angajman di la SEGR. Apeupra ein total di kizman ein ôt 80 ârganizasyon Ôtoktonne, komunôti, di z'Ârganizasyon Prâveinsial pi Territâryal, pi di Konsèye di Klan lâ iti einviti djirekman pour parli/ferre di kâmanterre, mé ki la pâ parchisipi a di sèsyon d'angajman.**

The following is the list of the Indigenous communities, organizations, and Tribal Councils engaged on the Integrated Strategy on Radioactive Waste and/or those who have submitted written submissions:

**Sâ si la liste di komunôti Ôtoktonne, di z'ârganizasyon, pi di Konsèye di Klan ki l'ita angaji a la Stratiji Eintigri pour li Garbédge Radjoakchif pi/oubindon ke lâ danni di dâkuman ikri.**

- Algonquins of Pikwakanagan, ON
  - Written Submission
- Algonkein di Pikwakanagan, ON
  - Dâkuman Ikri.

- Assembly of First Nations; Chiefs Committee on Environment and Climate Change, NIO
- **Assanbli di Premyerre Nâsyon; Li Kâmiti di Shef su l'Anvironman pi li Shayman Klimachik NIO**
- First Nations Power Authority (FNPA), SK (Nuclear Waste in Canada: Information Session and Workshop, January 26, 2022)
  - Written Submission
- **L'Ôtoriti dju Pouwwerre di Premyerre Nâsyon (OPPN), Sk (L'Garbédge Noukliyerre dju Canada: Li Sèsyon d'Einformation pi li z'Atelyé, 26 Janvyé, 2022)**
  - Dâkuman Ikri.
- Grand Council Treaty 3, ON
  - Written Submission
- **Gran Konsèye dju Tretti #3, ON**
  - Dâkuman Ikri.
- Métis Nation of Ontario
  - Regions 1 through 9
  - Written Submission
- **La Nâsyon Méchisse di l'Ontario**
  - Li rijyon 1 a 9
  - Dâkuman Ikri.
- Métis Nation of Saskatchewan (MNS)
  - Northern Region 1-3
  - Western Region 1-3
  - Eastern Region 1-3
- **La Nâsyon Méchisse d'la Saskatchewan (NMS)**
  - Rijyon dju Norre 1-3
  - Rijyon di l'Wess 1-3
  - Rijyon di l'Ess 1-3
- Mi'gmawe'l Tplu'Taqnn (MTI), NB
  - Amlamgog (Fort Folly)
  - Esgenoôpetitj (Burnt Church)
  - L'nui Menikuk (Indian Island)
  - Metepenagiag Mi'kmaq Nation
  - Natoaganeg (Eel Ground)
  - Oinpegitjoig (Pabineau)
  - Tjipõgtötjg (Buctouche)

- Ugpi'ganjig (Eel River Bar)
  - Elsipogtog (Big Cove)
  - Written Submission
- **Mi'gmawe'l Tplu'Taqnn (MTI), NB**
  - Amlamgog (Fort Folly)
  - Esgenoôpetitj (Burnt Church)
  - L'nui Menikuk (Indian Island)
  - Nâsyon Mi'kmaq Metepenagiag  
Natoaganeg (Eel Ground)
  - Oinpegitjoig (Pabineau)
  - Tjipôgtôtjg (Bouctouche)
  - Ugpi'ganjig (Eel River Bar)
  - Elsipogtog (Big Cove)
  - Dâkuman Ikri.
- Wolastoqey Nation, New Brunswick (WNNB)
- **Nâsyon Wolastoqey, Nouvô Brunswick (NWNB)**

## Key Findings

This section summarizes the key findings of the Indigenous engagement on the ISRW from numerous engagement sessions over the span of a year. Synthesized notes from some sessions and written submissions are included in the Appendices.

**Ste seksyon-sitte li ein rizumi di trouvaye li pluss eimportante, su l'angajman Ôtoktonne dan la SEGR, ke sorre di bein di sèsyon d'angajman dan la darnyerre anni. Sa peu werre dan li z'Anex, di notte atchifisiel di sèsyon pi di dâkuman ikri.**

The related themes of **transparency, communication, engagement and education** emerged as the most important areas that need to be addressed, when it comes to ISRW and nuclear energy. There is a need for broad, diverse and comprehensive engagement especially with communities that may be directly impacted, as key to making good decisions on this issue. Participants expressed that engagement also needs to include ongoing relationship building with communities as a way to ensure we are able to work together to address emerging issues in the future and to support intergenerational stewardship rather than checking a box as “consultation”. Relationships built on trust and transparency as well as providing education that would support participation in the decision-making process were emphasized as imperative.

**Li suja: d'êt transparan, la kâmunikasyon, l'angajman pi l'idjukâsyon, sonta seuze ki l'ita li suja a r'gordi di prosh, pour la SEGR pi l'inarji noukliyerre. Pour êt kapab di ferre di bonne disizyon su ste suja-sitte, y lâ ein bezwein pour di z'angajman larj, varyé pi konpla, sartou avek li komunôti ke vâ l'awerre ein einpak djirek. Li parchisipan lâ dji ke lâ bezwein itou, di toultan travayi li bonne rilasyon avek li komunôti, pour ferre sartein d'êt kapab travayi ansanb su di prâja fuchur, pi pour apwiyi li administrasyon einternasyonal, a plasse di chèki enne bwête ke dji “konsultasyon.”**

Participants expressed that they care about **traditional lands, the environment and natural spaces**, the conditions of those spaces, and having access to them. Indigenous participants emphasized their connection with the land and the integral relationship between the health of the land and the health of their communities. The values of caring for the environment and their communities was a major thread throughout the engagement sessions. Indigenous participants emphasized that they see this as part of their roles and responsibilities to the land, creation and future generations.

**Li parchisipan la dji ke s't'eimportan li terre tradjisyonel, l'environman pi li z'espâsse nachurel, dan kel kondjisyon ki l'ita si z'espâsse, pi d'êt kapab r'weind si z'esspâsse. Li parchisipan Ôtoktonne la dji bein klerre, kousay ki l'ita leu konnekson avek la terre, pi la rilasyon ant la santi d'la terre pi la santi d'leu komunôti. Pandan toute li sèsyon d'angajman, sa parla di l'eimportans di prand swein di l'environman pi d'leu komunôti. Li parchisipan la dji bein klerre, ke sten parchi di leu rôle pi responsabiliti a la terre, la kriyason pi o jinirasyon fuchur.**

There was expressed concern about what it might mean to have radioactive waste disposal or management facilities near where they live, how that might affect their lifestyles today and over the long term. They felt it was important to consider the **safety** issues and potential

impact of facilities as well as **transportation** of radioactive waste on or through Indigenous communities and traditional territories.

**Y l'ava bein di z'einkyetchude su kousé sa veu djire awerre enne strukchure pour s'dibarassi di garbédge radjyoakchif, oubindon di bâchisse d'administrasyon prosh divou ksa vi, pi koman sa vâ afekti leu manyerre di vive ojordjwi pi pour lontan. Sa fila ke sta einportan di r'gordi li suja di sikuriti, pi l'einpak su li strukchure, pi l'sharyaj dju garbédge radjyoakchif didan ou a traverre li komunôti Ôtoktonne pi li territwerre tradjisyonel.**

Participants expressed the importance of the long-term timescales as part of decision-making because it made them think about their responsibility for the future and the possible impacts of today's actions on their children and grandchildren. They felt it was critical to integrate as part of other decision-making processes.

**Li parchisipan lâ montri l'eimportans d'awerre ein kalandriyé ki djure lontan, kom enne di parchi di ferre di disizyon, paske sa li fa pansi a leu responsabiliti pour l'fuchur, pi li z'einpak su leu zanfan pi leu pchi-zanfan, di z'aksyon ke prenne ojordjwi. Y fila ke sta krichik di mette sâ dan toutte li disizyon ksa pran.**

They also saw opportunities for a dialogue between **Indigenous Traditional Knowledge** and Western Science around long-term thinking because Indigenous knowledge systems include intergenerational responsibility and continuity of relational networks connecting past, present and future, as well as a practice of environmental observation that can contribute towards monitoring future changes and impacts. Participants emphasized this cannot be done without the inclusion and guidance of the knowledge holders.

**Y lon vu di shans pour dju parlaj itou, ant Li Sawerre Tradjisyonel Ôtoktonne pi la Sians di l'Wess, su dju pansaj pour lontan, paske dan li sistemme di Sawerre Tradjisyonel, y lâ enne responsabiliti einterjinirasyonel, y fo ksa konchune li rizo di rilasyon ke konnek li pâssi, ojordjwi pi l'fuchur, pi sa prachik itou enne âbsarvasyon d'l'environman, ke peu édi a chèki li shanjman pi li zeinpak fuchur. Li parchisipan sa dji bein klerre, ksa peu pâ êt fette san awerre li seuze ksa tchyein li Sawerre pi ksa gid toutte sâ.**

During our engagement sessions, the NWMO shared materials that included the NWMO's *Report on Technical Options Layperson's Summary*, as well as a presentation entitled *Canada's Integrated Strategy For Radioactive Waste*. The [presentation](#) included videos such as *How Other Countries are Managing Their Radioactive Waste; How Waste Is Being Managed Now, And How It Could be Managed Over the Long-Term*; and, *How is Waste Regulated*.

**Pandan li sèsyon d'angajman, l'OAGN la partaji dju matiriel ke l'ita dan l'Rapport su li Rizumi li z'Âpsyon Teknik Dju Travayeur, pi enne prizantasyon ksa l'appel La Stratiji Eintigri dju Canada pour l'Garbédge Radjyoakchif. La prizantasyon lava di video kom: Koman l'Izôt Péyi sa l'Administe leu l'Garbédge Radjyoakchif; Koman li Garbédge li Administri Dret-lâ; Koman Sa Peu Êt Administri Pandan Lontan; pi, Si Kwè li Règ su l'Garbédge.**

Indigenous participants identified a series of considerations that they saw as important for both, low-level and intermediate-level waste disposal and management. These included the following:

**Li parchisipan Otoktonne la dji kousé l'ita li z'aferre ke l'ita einportan pour administrî pi s'dibarassi dju garbédje pâ trô danjreu pi ein ptchi brein plusse danjreu. Seuze-lâ l'ita:**

## Key Finding 1 – Security

### Li Trouvaye l'Plusse Einportan 1 – La Sikuriti

**Safety** was the main theme in all discussions. Conditions may change over the long-term and we must anticipate future risks including environmental disasters, climate change and social disruptions. Participants identified the need for embedding flexibility and adaptability into the strategy and building in checks and balances in case of failures and changes to the status quo.

L'suja l'plusse einportan ksa lâ sorchi pandan toutte li djiskusyon, l'ita l'einportans d'la sikuriti. Toutte sorte d'aferre peu arrivi pi fô s'pripari pour li risk fuchur ki l'ita di disast environmantal, di shanjman klimachik oubindon di troub sosial. Li parchisipan la dji ke, dan la Stratiji, sa dwè ankri ke fô êt soup pi s'adapti, pi mette di manyerre di chèki, okâzou ke lâ di z'aferre ke marsh pâ, oubindon di shanjman a koman sa l'ita.

## Key Finding 2 – Treaty Rights and Titles

### Li Trouvaye l'Plusse Einportan 2 – Li Drwè di Tretti pi li Tchitre

**Treaty Rights and Title**, including the Duty to Consult, Free and Prior Informed Consent were at the forefront of most Indigenous engagement sessions. Most participants specifically emphasized the importance of being included by way of meaningful engagement or consultation in development and implementation of any strategy or project relating to nuclear energy.

**Li Drwè pi li Tchitre, li Divwerre di Konsulti pi li Konsantman Lib Avan pi Konnêt Kousé ke Sta, l'ita ski sonta l'pluss einportan dan li sèsyon di z'angajman Otoktonne. Kizman toutte li parchisipan lâ dji klerman, ke l'ita einportan di ferre parchi di toute l'parlaj, swè par di vra z'anjman, oubindon d'la konsultasyon dan l'divlapman pi l'applikasyon di kuk stratiji, ou prâja ke lâ aferre avek l'inarji noukliyerre.**

## Key Finding 3 – Land Protection

### Li Trouvaye l'Plusse Einportan 3 – Prâtiji la Terre

**Land protection** and minimizing the impact on the land and the natural environment, including disruptions to wildlife and lands used for ceremonial and traditional purposes. Participants expressed a preference for technical options that would have the least environmental impact. They felt that options which place waste underground or that can be restored or covered with vegetation appear to address this priority of environmental impact.

Minimizing visual impacts was also highlighted as an important consideration especially from participants that have seen other types of industrial facilities near where they live.

**Prâtiji la terre pi ridjwirre l'einpak su la terre pi l'environnement naturel, kom li diranjman a la vi sâvaj, pi ô terre ke sonta uzé pour di sirimâmi pi di rizon tradjisyonel.** Li parchisipan la dji ke l'emma pluss li z'âpsyon teknik ke l'arra kizman pâ d'einpak su l'environnement. Y fila ke l'âpsyon ke metta l'garbédge antsour d'la terre, oubindon ke pouva êt arranji, oubindon kouverre di stoff verre, ita li seuze ke s'âkupa d'la prioti di l'einpak di l'environnement.

## Key Finding 4 - Transportation

### Li Trouvaye l'Plusse Einportan 4 - Shâryaj

**Transportation** of hazardous waste through traditional territories with no consultation, engagement, or notification was an expressed concern of Indigenous Peoples. The safety of the transportation of waste through sensitive areas with no communication or inclusion of an emergency management plan is of the utmost concern. The potential impact on or through communities and traditional territories was a common theme in all Indigenous engagement sessions.

L'sharyi dju garbédje danjreu a traverser li territwerre tradjisyonel san konsulti, san d'angajman oubindon san sawerre avan, li enne einkyetchude k'l'mond Ôtoktonne là dji. La sikuriti dju sharyaj dju garbédge, a traverser di plass ke sonta bein sanséb, divous ksa la pâ di kâmunikâsyon ni di plan d'urjans, li bein einkyetan. L'einpak ksa pourra awerre su li komunôti pi li territwerre tradjisyonel, l'ita ein suja ke r'vna toulstan dan li sèsyon d'angajman Ôtoktonne.

## Key Finding 5 – Reconciliation and Partnerships

### Li Trouvaye l'Plusse Einportan 5 – Rikonsiliasyon pi di Parténaryâ

Meaningful commitment to reconciliation with Indigenous communities was a key finding in the Indigenous engagement sessions. There is a need for broad, diverse and comprehensive partnerships as key to making good decisions, especially with communities that may be directly impacted. Accountability to legacy issues and being open to inclusion and collaboration with Indigenous communities are fundamental to ensure partnerships and reconciliation.

**Enne di trouvaye, ke sonta sorchi di sèsyon d'angajman Ôtoktonne, l'ita l'angajman a la rikonsiliasyon avek la komunôti Ôtoktonne. Y là ein bezwein di parténaryâ ke sonta larj, varyé divou ksa s'konpran, einportan pour ferre di bonne disizyon, sartou avek di komunôti divous ke l'arra ein einpak djirek. Êt responsab pour kousé li arrivi dan l'pâssi, pi voulwerre travayi pi kâlabori avek li komunôti Ôtoktonne, li la bâze pour li parténaryâ pi la rikonsiliasyon.**

## Key Finding 6 – Indigenous Inclusion

### Li Trouvaye l'Plusse Eimportan 6 – Mette l'Sawerre Ôtoktonne

**Indigenous Traditional Knowledge** and its importance to ecological science was a key finding. Indigenous participants emphasized that this information must come from the knowledge holders and that there is a need to be engaged and included at all steps of project development, implementation, and operation. It is not an instrument to be used by proponents to bypass the inclusion of the community or its input.

**Enne di trouvaye eimportante l'ita li Sawerre Tradjisyonel Ôtoktonne pi koman li eimportan a la sians ikâlojik. Li parchisipan lâ dji ke fô ke l'einformasyon a vyenne di seuze ksa tchyein li Sawerre. Y ion bezwein d'êt angaji pi ke fasse parchi di toute li z'itap dju divlapman, l'applikâsyon pi li z'opirasyon di prâja. Li pâ kechôze ke sa peu uzé par li disideur pour ditourni ke la komunôti a swè lâ oubindon kousé ka lâ a djire.**

## Key Finding 7 - Water Protection

### Li Trouvaye l'Plusse Eimportan 7- Prâtékson di l'O

**Protecting water** sources and minimizing impacts on water sources were expressed as priorities by many Indigenous engagement participants. The recommendation that no facility or disposal site be located near water sources was a common theme. Some participants expressed feeling reassured hearing that the facilities such as the Deep Geological Repository (DGR) would be placed below the ground water level.

**Lâ bein di parchisipan Ôtoktonne angaji, ke la dji ke leu prioriti sonta di prâtiji l'ô pi l'einpak su li sours d'ô. La fette li r'kâmandasyon souvan, ke l'arra pâ, di bâchisse oubindon di plass pour s'dibarassi dju garbédge, prosh di sours d'ô. L'ava di parchisipan ke sonta rasurri, ke di bâchisse kom li Dipô Jiâlojik Bein Kreu (DJBK), sa s'ra mi antsour dju nivô d'lô dan la terre.**

## Key Finding 8 – Education

### Li Trouvaye l'Plusse Eimportan 8 - Idjukâsyon

Education was highlighted as a key factor when engaging Indigenous communities and people in the decision-making process. Participants recognized that their education on radioactive waste, options for disposal facilities, benchmarking in other countries, and Canada's use of nuclear energy was low. Some groups located in areas with existing or proposed nuclear facilities possessed a higher level of familiarity, but overall, different levels of knowledge may impact the choice of facilities.

**Kan l'mond pi li komunôti Ôtoktonne lâ iti angaji, dan toute kousé l'ita di prand di disizyon, l'idjukâsyon l'ita enne di trouvaye li pluss eimportante. Li parchisipan la bein vu ke leu idjukâsyon l'ita pâ forte su l'garbédge radjyoakchif, ni su li z'âpsyon pour awerre di plass pour s'dibarassi dju garbédge, ni pour analizi kousé li parèye dan l'izôt péyi, oubindon ke l'Canada sa l'uze pâ an mass d'inarji noukliyerre. Y nâ di group, ke sonta pluss idjuki, paski vive dan di plass divous ke l'ava di bâchisse**

noukliyerre, oubindon k'ita spôzi d'an awerre. Mé, an toutte, li djiffran nivô di Sawerre peu awerre ein einpak su kel sorte di bâchisse sa shwèzi.

## Key Finding 9 - Responsibility of Waste/Strategy

### Li Trouvaye l'Plusse Einportan 9 – Responsabiliti dju Garbédge/Stratiji

Indigenous participants noted the importance of collaboration among multiple stakeholders and highlighted the important roles to be played by the government, Indigenous communities, and industry in the responsibility of disposing radioactive waste and implementing the strategy.

**Li parchisipan Ôtoktonne la dji koman li einportan, d'awerre enne kâlaborasyon ant bein di disideur, pi li role einportant pi li responsabiliti, pour li gouvarman, li komunôti Ôtoktonne pi l'eindjustri, pour s'dibarassi dju garbédge radjyoakchif pi a rand la stratiji miyeur.**

## Key Finding 10 – Transparency

### Li Trouvaye l'Plusse Einportan 10 – D'êt Transparan

Transparency and communication were common themes among all participants. Participants stated that the waste producers need to clearly communicate the roles and responsibilities of the various stakeholders in the nuclear energy field. Transparency is a must regardless of the outcomes of the Strategy recommendations since the need for clarity on roles and responsibilities is paramount. In addition, many participants expressed the importance of disclosure when hazardous goods are transported through their traditional territories and the sharing of industry emergency plans.

**Li suja k'ita parèye pour toute li parchisipan, sonta d'êt transparan pi la kâmunikasyon. Li parchisipan lâ dji ke, li seuze ksa fa l'garbédge, la bezwein di bein komuniки kousé sonta li rôle pi li responsabiliti di djiffran disideur dan l'dâmenne d'inarji noukliyerre. Pâ djiffrans kousé k'y'arrive avek li r'kâmandasyon d'la Stratiji, fô awerre d'la transparans, paski l'bezwein d'êt klerre su li rôle pi li responsabiliti li trô einportan. Aparsâ, bein di parchisipan la dji koman l'ita einportan, di djirre kantesse di prâdjwi danjreu sa s'fa sharyé a travers leu territwerre tradjisyonel, pi di partaji kousé l'ita li plan d'urjans di l'eindjustri.**

## Summary of Indigenous Engagement Sessions - Topics for Discussion

### Rizumi di Sèsyon d'Angajman Ôtorktonne – Li Suja pour Djiskuti

During Indigenous engagement sessions hosted over the past year, the NWMO presented “Topics for Discussion.” The topics for discussion included the following:

**Pandan li sèsyon d'angajman Ôtoktonne ksa la fette dan la darnyerre anni, l'OAGN la prizanti « Li Suja pour Djiskuti » ke l'ita :**

1. What is most important to get right when developing an Integrated Strategy for Canada's Radioactive Waste?

**Kousé ke sonta li pluss einportant a bein ferre kan sa divlap enne Stratiji Eintigri pour l'Garbédge Radjyoakchif ô Canada?**

2. How do we best deal with Canada's Low and Intermediate Waste over the long-term?

- a. What type(s) of facilities should we use?
- b. Rolling stewardship vs disposal
- c. How many of them should we build?

**Si kwè la miyeur manyerre di dilé avek l'garbédje pâ trô danjreu pi ein ptchi brein plusse danjreu dju Canada pandan enne long djuri?**

- Kel sorte di bâchisse y fô uzé?
- Jirans roulante ou s'dibarassi dju garbédge
- Koman ke fô nan bâchirre?

3. Who should be responsible for implementing the strategy?

**Si ki sa dwè êt responsab pour apliki la stratiji?**

Some groups chose to “go on the record” with a written submission of comments and recommendations; these can be found in the Appendices.

**Y lâ di group ke danne leu z'âpignon par ein dâkuman ikri avek di kâmanterre pi di r'kâmandasyon. Sa peu li trouvi dan li z'Anex.**

The following is a summary of comments we heard during the various Indigenous engagement sessions on the ISRW on these specific topics. Summarized comments are not attributed to any group or individual.

**Stein rizumi di kâmanterre, ksa lâ antandju pandan toute li sèsyon d'angajman Ôtoktonne, su sartein suja di la SEGR. Li rizumi di kâmanterre sa vyein pâ yeink d'ein group ou d'enne parson.**

*What is most important to get right when developing an Integrated Strategy for Canada's Radioactive Waste?*

*Kousé ke sonta l'pluss einportan a bein ferre kan sa divlap enne Stratiji Eintigri pour l'Garbédge Radjyoakchif ô Canada?*

We heard that it is important to have broad, diverse and comprehensive engagement with Indigenous communities/Rights holders that may be directly impacted to help make better decisions on any issue related to nuclear energy. It is imperative to ensure safety on all levels and to ensure inclusion of those who are closely and directly impacted by nuclear energy and radioactive waste. The protection of land, water and future generations must be at the forefront of all discussion and decisions being made.

**Sa lâ antandju ke li einportan d'awerre ein angajman larj, varyé pi ksa konpran, avek li komunôti Ôtoktonne/li Seuze ksa lâ di drwè, ksa va tedbein êt einpakti, pour édi a ferre di miyeur disizyon, su toute kousé ki lâ aferre avek l'inarji noukliyerre. Fô ferre sartein ke sa swè séf a toute li nivô, pi fô ferre sartein di parli a seuze ke sonta einpakti djirekman, ou prosh di l'inarji noukliyerre pi l'garbédge radjyoakchif. Kan sa lâ di djiskusyon, pi ksa fa di disizyon, fô toulstan pansi premyerman a la prâtekson d'lâ terre, di l'ô, pi li jinirasyon fuchur.**

The inclusion and respect for diverse knowledge systems and differing worldviews will allow us to recognize others' contributions when making decisions and creating efficient solutions. Indigenous knowledge systems include intergenerational responsibility and continuity of relational networks connecting past, present and future. Participants expressed that it is important to recognize that the Seven Generations principle is not seven generations ahead but rather a continuum of the generations. We also heard that environmental science and Indigenous knowledge can work together. Indigenous knowledge has a long history of environmental observation and monitoring changes across scales but it must be led by the knowledge holders.

**D'ajouti pi respekti toute li sistemme di Sawerre, pi li djiffrante manyerre di werre li mond, vâ no z'édi a werre kousé l'izôt sa lâ danni, kan sa pran di disizyon pi ksa trouve di sâlusyon prachik. Dan li sistemme di Sawerre Ôtoktonne, y lâ d'lâ responsabiliti einterjinirasyonel, pi pi lâ itou di rizô di lyein ke konnek li pâssi, asteur pi l'fuchur. Li parchisipan lâ dji ki li bein einportan di sawerre, ke la bâze di Sette Jinirasyon l'ita pâ sette jinirasyon ke san vyein, mé a plass, di jinirasyon ke konchune. Sa lâ antandju itou, ke la sians environmantal pi li Sawerre Ôtoktonne, sa peu bein marshi ansanb. Dan li Sawerre Ôtoktonne, sa chèk l'environman pi li shanjman depwi bein lontan, mé toute sâ, dwè êt fette par li seuze ksa tchyein li Sawerre.**

Participants of the Indigenous engagement sessions and of NWMO's Canadian Radioactive Waste Summit held in March 2021 stated that it is important to center Indigenous experiences, ways of knowing, and ways of life by individual knowledge. We must be cognizant of "Pan Aboriginalism" when creating material, using imagery and doing engagement. Each Nation is different and should not be melded together in generalization. It is important to create relationships and dialogue with affected Indigenous communities to learn the different protocols and ensure inclusion on a meaningful level in all aspects of any nuclear project.

**Li parchisipan, dan li sèsyon d'angajman, pi dju Somma dju Garbédge Radjyoakchif Canadajyein di l'OAGN k'ita an Mars 2021, lâ dji ke sonta einportan di mette ansanb li z'ixpirians Ôtoktonne, la manyerre ksa lâ leu Sawerre, pi kel sorte di vi ksa lâ, par l'Sawerre di parson. Fô ke sa sash kousé s'ita la dimarsh "Pan-Ôtoktonne », kan sa kré dju matiriel, kan sa l'uze di z'imaj pi kan sa fa d'l'angajman. Shak Nâsyon li djiffrante, pi sa dwè pâ li milanji ansanb, juss paske sa veu jiniralizi. Li einportan di bâchir di rilasyon pi di parli avek li komunôti Ôtoktonne ke sonta afekti, pour apprand li djiffrante manyerre ke marsh, pi ferre sartein ke fass parchi a ein nivô einportan, di toute kousé lâ aferre avek li prâja noukliyerre.**

## *How do we best deal with Canada's Low and Intermediate Waste over the long-term?*

- *What type(s) of facilities should we use?*
- *Rolling stewardship vs disposal*
- *How many of them should we build?*

**Si kwè la miyeur manyerre di dilé avek l'garbédje pâ trô danjreu, pi ein ptchi brein plusse danjreu dju Canada, pandan enne long djuri?**

- **Kel sorte di bâchisse y fô uzé?**
- **Jirans roulante ou s'dibarassi dju garbédge**
- **Koman ke fô nan bâchirre?**

**Education** and social awareness was highlighted as a key factor when engaging people in the decision-making process or when seeking recommendations on specific options.

Participants recognized that different levels of knowledge may impact the choice of facilities and many expressed that they felt unprepared or lacked the in-depth knowledge and education in the areas of nuclear energy, radioactive waste and disposal to make an informed recommendation on types of facilities to be used. As a consequence of lack of education on the technical options, many participants did not feel prepared to provide input on these. However, those participants who provided thoughts and feedback shared the following:

Kan sa dimande ô mond di ferre parchi di z'itap pour prand di disizyon, oubindon kan sa sharsh di r'kâmandasyon su di z'âpsyon bein prisize, sa lâ dji ke l'idjukâsyon pi d'awerre enne konsians sosial, sta enne di z'aferre bein einportante. Li parchisipan sa sé ke lâ di nivô di Sawerre bein djiffran, ke pourra awerre ein einpak su li bâchisse ke sa shwèzi. Y nâ an masse ke sa lâ dji, ke sa fila pâ pripari, oubindon ksa l'ava pâ assi di Sawerre pi d'idjukâsyon, dan toute kousé lâ afferre avek l'inarji noukliyerre, l'garbédge radjiyoakchif pi koman san dibarassi, pour êt kapab ferre di r'kâmandasyon einformi su la sorte di bâchisse ke sa vâ uzé. Bein di parchisipan fila pâ pripari pour danni leu z'idi, paske sa l'ava pâ assi d'idjukâsyon su li z'âpsyon teknik. Mé, lâ di parchisipan ksa lâ danni di z'idi pi di komanterre :

Some participants shared their thoughts on the **Shallow Rock Cavern** option as an interesting idea that can keep waste contained and sustained without additional compartments or materials. Some expressed the need to learn more on this option and why it has not been a priority or preferred option yet. Some participants commented that it is not ideal since it is invasive to Mother Earth, while others thought it was ideal because it sounds safe and is not visually obstructive, sounds like it would not interfere with the environment and wildlife, and is minimal in environmental disruption. Some expressed safety concerns over areas that experience earthquakes and questioned what the possible impacts would be if this were to happen where a Shallow Rock Cavern was located.

Y lâ di parchisipan ke sa lâ danni leu z'idi su l'âpsyon di la Kavern Shallow Rock, kom ein idi ke sonta eintressante, paska li kapab gardi dju garbédge bein kom fô pour lontan, san awerre d'ôt konparchiman ou d'ôt matiriel. Y nâ ksa dji ksa voula sawerre pluss su st'âpsyon-lâ, pi pourkwè sa l'ita pâ djâ ein âpsyon ksa l'emme pluss oubindon enne prioriti. Y n'ava di parchisipan ksa lâ dji ke sta pâ la miyeur paske sa l'anvayi la Terre Merre; y nâ d'ôt ksa pansa ke sta la miyeur paske sa l'ava d'l'erre séf, sta pâ dan sh'mein di ryein d'ôt, sa vâ pâ shanji l'environman pi la vi sâvaj, pi ksa vâ

**yeink diranji l'anvironman ein pchi brein. Y nâ sartein ki l'ita einkyette su la sikuriti divous ke lâ di tranbleman di terre; sa lâ keschyoni su kousé ke s'ra li z'einpak, si sa l'arrivra divous ka li la Kavern Shallow Rock.**

When discussing the **Engineered Containment Mound** some participants expressed that it seemed like a viable option since it is already being used in Canada and other countries. Additional comments were made regarding the low impact on surrounding communities, the prioritizing of environmental protection, less visual impact on land, and the perception that it returns the land used to a more natural state. Some expressed concern about wildlife wandering on the mounds, grazing on potentially contaminated grass and then being hunted and consumed. Others suggested this option was preferred since it was not situated deep, was accessible and would allow for people to continue to pay attention to and maintain the mound into the future.

**Kan sa parli d'enner Kâlinne Bâchi pour dju Ranjman, di parchisipan lâ dji ke sta enne bonne âpsyon, paske sa l'uza djâ ô Canada pi dan d'ôt péyi. D'ôt kàmanterre l'ita fette su l'einpak bein basse su li komunôti alantour, su la prâtekson anvironmental priorizi, ke sta pâ dan sh'mein di ryein d'ôt, pi l'idi ke sa ramenne la terre pluss nachurel, kousé ksa l'ita avan. Y nâ ksa dji ksa l'ita einkyette, ke li z'animô sâvaj sa vâ s'prâmni su li bosse di terre, sa vâ manji l'erbe ke li tedbein kontamini, sa vâ s'ferre shassi pi manji. Sartein lâ dji ke sta la miyeur âpsyon paska l'ita fasil d'aksè, ka li pâ kreu dan terre, ksa vâ danni la shans ô mond di kontchuwé a ferre attansyon pi s'âkupi d'la bosse di terre dan l'fuchur.**

Participants added that all the materials put forward were very technical and western science based rather than integrating different worldviews on how we consider options. It is important to see the human side of those who will be impacted by these facilities and explore the positive and negative sides. In addition, some participants expressed a concern about how cost and time pressures may impact the choice of facilities, the quality of materials used, the rigour of safety measures, the creation of emergency response plans for all affected Indigenous communities (even through transportation), tools and training on maintaining/implementing the plans, and a request to have emergency response plans from nuclear energy producers. There was also a concern about the impacts on those working in the facilities and ensuring health and workplace safety, and insurance to ensure any long-term health effects are provided assistance.

**Li parchisipan la dji, ke li matiriel ksa la danni, l'ita bein teknik pi bâzi su la sians di l'Wess, a plass d'awerre di djiffrante vizyon dju mond, su koman sa r'gord li z'âpsyon. Li einportant di werre li kôti umein, pi ixplori li kôti pâsichif pi nigachif, di seuze ke vâ l'awerre ein einpak a kouze di si bâchisse. Aparsâ, di parchisipan lâ dji ke sonta einkyette, ke la prèsyon di koman sa vâ kouti pi l'tan ksa vâ prand, sa vâ awerre ein einpak su li shwè di bâchisse, su la kaliti dju matiriel ksa l'uze, su l'ixijans di mizur di sikuriti, su la kriyasyon di plan d'urjans pour toutte li komunôti Ôtoktonne (mêm avek li sharyaj), li z'outchi pi li tréning su meintnir pi apliki li plan, pi su li dimande d'awerre di plan d'urjans di toutte li seuze ke fa d'l'inarji noukliyerre. L'ita einkyette itou su li z'einpak su li seuze ke sa travaye dan li bâchisse, paske sa veu ferre sartein ksa lâ d'la sikuriti di santi, sikuriti sua jobbe pi l'assurans santi, pour ferre sartein ke lâ d'l'éde si sa lâ di z'iffa di long djuri su leu santi.**

Although there was a mix of opinions regarding **Rolling Stewardship**, the majority of participants felt it was a better option because it reflects the care-taking approach, because they anticipated the potential for the waste to be reused in the future, and because the presence of Rolling Stewardship facilities would serve as a reminder for future generations to reduce waste. Some participants expressed that disposal does not solve the problem, just putting it on the side or burying it deep as an out of sight option. Rolling stewardship was perceived as more realistic in that it is not pretending that the waste will "go away."

Participants expressed that the reality is the waste is on Mother Earth whether it is buried deep down or not, so it could be more of a reminder of the consequences of our choices as society and encouragement to reduce waste to not have to continue to deal with these problems at all.

**Mêm si l'ava toute sorte d'idi djiffrante su la Jirans Roulante, kizman toute li parchisipan y fila ke sta enne miyeur âpsyon, paske sa l'ava enne manyerre di prand-swein, sartou paske sa pensa ke l'ita pasib ke l'garbédge swè uzé ankorre dan l'fuchur, pi paske li bâchisse di la Jirans Roulante ke sonta lâ, sa sarvira a rappli li jinirasyon fuchur di ferre mwein d'garbédge.**

However, some participants felt Rolling Stewardship was deferring the issue of dealing with the radioactive waste to future generations and that there was a risk it will be forgotten or missed. Participants spoke about the responsibility to the next seven generations and how Rolling Stewardship is putting the responsibility on the future population for waste being produced now. They stated that it is best to not put off the problem based on the assumption that there will be a better solution in the future, and that it would be best to use resources to find proper ways to dispose of the waste now.

**Mé l'ava di parchisipan ke fila ke la Jirans Roulante, l'ita enne manyerre di r'mette ô jinirasyon fuchur, la jobbe di dilé avek dju garbédge radjyoakchif, pi y'ava di risk ke l'ita pour êt oubliyi, oubindon manki konpletman. Li parchisipan la parli d'la responsabiliti di ste proshenne jinirasyon, pi koman la Jirans Roulante a ma la responsabiliti su li pâpulasyon fuchur, pour dju garbédge ke l'ita fette drette-lâ. Y djiza ke l'ita miyeurre di r'gordi li prâblem toutswitte, a plass di pansi ke vâ awerre enne miyeur manyerre di ferre dan l'fuchur. Y l'ita miyeurr d'uzé li r'sours drette-lâ pour trouvi di bonne manyerre di s'dibarassi dju garbédge**

We heard that since waste is produced around Indigenous communities, they should be leading conversations around land stewardship. Communities possess Indigenous Traditional Knowledge and should be at the forefront of any development that will disturb the land, threaten water sources, and impact traditional uses. Roles should be created and included for future generations to ensure continuity and to monitor transportation of waste, and it should be ensured economic benefits are shared with the local consenting community or communities. Some saw this as Rolling Stewardship.

**Sa lâ antandju ke, paske l'garbédge li fette alantour di komunôti Ôtoktonne, fô awerre di djiskusyon su kousé sa veu ferre avek li terre. Y lâ di komunôti ksa lâ dju Sawerre Tradjisyonel Ôtoktonne, pi sa dwè r'gordi sâ avan d'awerre dju divlapman ke vâ diranji la terre, ke s'ra pâ bon pour li r'sours di l'ô, pi ksa va awerre ein einpak sur koman sa l'uze di manyerre tradjisyonel. Sa dwè kréyi di role ke sonta bon pour li jinirasyon fuchur, kom sâ izôt sa vâ faire sartein ke l'sharyaj dju garbédge, li bein chèki pi ksa konchune kom fô, pi ke la komunôti local einpliki pi l'izôt komunôti y r'swève di binifisse ikânomik. Y nâ ksa l'appel sâ la Jirans Roulante.**

Participants in support of **centralization** included impacting less land, the environment and wildlife, easier logistical management and cost savings as reasons for preferring this approach. Others stated it was a better option to keep the waste close to where it is produced rather than moving it or storing it in a location that is far or in an untouched area where new infrastructure would need to be built. The considerations around centralization versus decentralization include impact of the transportation of hazardous waste through traditional lands, reducing costs and the minimization of carbon emissions.

**Li rizon pourkwè li parchisipan l'emma pluss pi l'apwiya la santralizasyon, l'ita ke l'ava ein einpak su mwein di terrein, sta pluss fasil pi lâjik a administri, pi sa sôva d'l'arjan.** Y nâ d'ôt ksa pansa ke sta enne âpsyon miyeur paske sa garda l'garbédge prosh divou ke sta fette, a plass di l'sharyi pi l'gardi dan enne plasse k'ita lwein, oubindon ksa l'arra eu bezwein di bâchirre enne novel strukchure, dan ein kwein ki lâ ryein. Pour la santralizasyon oubindon la disantralizasyon, sa lâ r'gordi l'einpak su l'sharyaj dju garbédge danjreu a traverre di terre tradjisyonel, pi koman ridjwirre koman sa koutte, pi bessi li karbonne ke sorre.

Those engaged who were in favour of **decentralization** cited reasons including not overburdening one area or community, fairness and environmental justice and reducing risks associated with transportation. Additional locational considerations identified by participants included situating facilities further away from cities and Indigenous communities.

**Li seuze angaji ke voula la disantralizasyon, danna di rizon kom pâ voulwerre k'enne plass oubindon enne komunôti a swè taxi par toute, ksa swè juss pi égal pour l'environman, pi ksa rapchisse li risk dju sharyaj.** Li parchisipan la dji itou, ke falla mette si bâchisse pluss lwein di vél pi di komunôti Ôtoktonne.

Participants said it is important to consider the unique conditions of Canada when it comes to considering a standard approach to disposal. We heard New Brunswick should not be considered a viable option for nuclear waste disposal since it is not a geologically stable area. We heard that the benchmarking reports provided were for small countries in comparison to Canada, and participants questioned how the proposed facilities would work here. It was also stated the cold climates and possibility of damage from natural disasters may impact the facilities and options in Canada.

**Li partchisipan lâ dji, ki l'ita einportan di pansi ô kondjisyon unik dju Canada, kan sa veu s'dibarassi dju garbédge.** Sa lâ antandju ksa veu pâ ke sa r'gord l'Nouvô Brunswick, kom enne bonne âpsyon pour s'dibarassi dju garbédge, paske sa li pâ enne plasse jiolâgik stab. Li rapporre d'ivaluasyon ksa lâ danni, l'ita pour di pluss pchi péyi ke l'Canada, pi li partchisipan l'ava di keschyon su koman sa vâ marshi isitte. Sa lâ dji itou, ke li klimâ frette, pi li dâmaj ksa pourra tedbein awerre di disast nachurel, l'arra ein einpak su li bâchisse pi li z'âpsyon ô Canada.

**Impacts on the land and environment** need to be a priority for any project or when considering the implementation of the Strategy. Most of the participants with whom we engaged cited land protection as the priority. They stressed that we must ensure we do not negatively impact ecological habitats and enact restorative practices for sites that are being remediated to their natural states. Sources of water should be avoided and oceans should not be considered an option for any nuclear development, disposal or storage, now or in the future.

**Kan sa veu rializi la Stratiji, fô ke l'einpak su la terre pi l'environman, swè enne prioriti su toutte li prâja. Kizman toutte li partchisipan angaji, voula ke la prâtéksyon d'la terre swè enne prioriti. Y parla bein forre, kan sa voula ferre sartein ksa lâ pâ d'einpak nigachif su li plass ikâlojik, pi ksa r'mette di prachik ke vâ ripari di plass ksa veu ramni ô nachurel. Fô êt Iwein di sours d'ô, pi fô même pâ pansi a li z'osian, kom di z'âpsyon pour dju divlapman noukliyerre, pour san dibarassi, oubindon ranji asteur oubindon dan l'fuchur.**

We heard that it is hard to comprehend the life of radioactive materials being 300+ years and the viability of facilities chosen now. Long-term considerations must take into account, our changing environment due to climate change, many years ago we did not think of the impacts we are now seeing in Nunavut – what will it be like in many years from now? We must carefully consider the many generations after us and integrate Indigenous Traditional Knowledge to prepare the youth if Rolling Stewardship is an option. It will be important to be innovative, flexible, encourage on-going research and to consider the impacts potential natural disasters may have on disposal sites.

**Sa lâ antandju ke li djure a konprand, ke la vi dju matiriel radjyoakchif li 300+ zanni, pi la djurabiliti di bâchisse ke sa lâ shwèzi drette-lâ. Fô ksa pans a long djuri. V'lâ bein di z'anni, sa pansa pâ ô z'einpak di shanjman d'l'environman a kouze dju shanjman klimachik, kom sa wè drette lâ a Nunavut. Koman ksa va d'êt dan bein di z'anni d'isitte? Fô pansi bein kom fô, a li jinirasyon apra nouzôt, pi ajouti li Sawerre Tradjisyonel Ôtoktonne pour pripari li jenne, si la Jirans Roulante va d'êt ein âpsyon.**

In order to determine the best management, participants said that we must ensure environmental monitoring is in place, especially for water and water quality. If there are no measures in place to actively monitor if anything is changing in the water, in the soil, and in the plants then permanent damage can be done to our resources.

**Pour shwèzir la miyeurre manyerre d'administri, li parchisipan lâ dji, ke fô ferre sartein d'awerre d'la survèyans an plass, sartou pour l'ô pi la kaliti d'lô. Si sa lâ pâ di mizure, pour survèyi toultan si lâ kechôze ke shanj dan l'ô, dan la terre, pi dan li plante, sa peu awerre dju dâmaj parmanan a nô r'sours.**

We heard that social impacts should be considered when choosing where those facilities should be. If a community is willing to host, what would it look like if it was located on-Reserve? Would it provide enough economic benefits and trained positions to make a positive impact to offset the possible negative environmental impacts? What measures would be put – if on a Reserve – to be inclusive, communication with those living there, security measures etc.

**Sa lâ antandju ke fô pansi ô z'einpak sosial, kan sa shwèzi divous ke si bâchisse-lâ vâ d'êt. Si lâ enne komunôti ksa veu awerre si bâchisse, kousé ksa l'arra d'l'erre si sa s'ra su enne... Risarv? Sa danra chi assi di binifisse ikânomik, pi di jobbe avek dju tréning, pour ferre ein einpak pâsichif divou ke lâ tedbein di z'einpak nigachif su l'environman? Metton ksé su enne Risarv, si kwè li mizure ksa l'arra pour pansi a toulmond, pour bein kâmuniki avek seuze ksa vi lâ, pour avwerre di mwâyein di sikuriti, etc...**

## *Who should be responsible for implementing the Strategy?*

### ***Si ki sa dwè êt responsab pour apliki la stratiji?***

The discussions held on *who should be responsible for implementing the Strategy* generated many thoughts and opinions on the importance of collaboration among multiple stakeholders and highlighted the important roles to be played by the federal, provincial and municipal governments, Indigenous communities/Rights Holders and nuclear waste producers. Several participants also named the NWMO as the organization that should be responsible for the implementation of the ISRW. Implementation is not only about responsibility but also about involvement.

**Li djiskusyon su ki sa dwè êt responsab pour apliki la stratiji, la amni bein di z'idi su koman li einportan, di travayi avek bein di z'asosyé, pi sa montri koman einportan kyé l'rôle di gouvarman fidiral, prâveinsial pi munisipal, li komunôti Ôtoktonne/Seuze ke Tchyenner li Drwè, pi li prâdjukteur dju garbédge. Lâ bein di parchisipan ksa lâ dji ke, l'OAGN a dwè êt l'ârganizasyon ke l'ita responsab pour l'applikasyon de la SEGR. L'applikâsyon li pâ juss pour la responsabiliti mé pour l'angajman.**

Indigenous groups and communities are Rights Holders, not stakeholders. Reference to stakeholders addresses governments, industry and waste producers, and local municipal communities. This is why it is imperative to ensure Indigenous peoples are involved with the implementation of the Strategy along with the other players in the industry and any projects being planned or operating.

**Li group pi li komunôti Ôtoktonne sonta li Seuze ke Tchyenner li Drwè, pâ di z'asosyé. Kan sa parl di z'asosyé, sa li di gouvarman, di prâdjukteur d'eindustri pi dju garbédge, pi di komunôti munisipal lâkal. S'pour sâ ki fô ferre sartein ke l'mond Ôtoktonne y fass parchi de toute l'applikâsyon d'la Stratiji, avek l'izôt dan l'eindustri pi dan toute li prâja, k'ita planifyé oubindon ke marsh drette-lâ.**

Ensuring ongoing **engagement, communication, transparency, and accountability** were common themes among participants. Ongoing dialogue and effective feedback mechanisms are important to any engagement, including the willingness of industry to listen and to be open to new ideas and approaches arising from collaboration with Indigenous communities. This is a must to ensure partnerships and reconciliation. Participants also recognized the more stakeholders involved would mean more checks and balances but believe it would create a stronger tool for implementation.

**Li parchisipan l'ava di suja kâmun, kom l'angajman, la kâmunikasyon, êt transparan pi d'êt responsab. Ke sa lâ an plass, di manyerre d'awerre dju parlaj pi di z'ishanj d'idi, li einportan pour toute angajman, Sâ, si avek l'eindustri, ki li prette a ikouti, pi awerre di z'idi pi di z'aprosh novel, ke sorre di travayi avek li komunôti Ôtoktonne. Fô awerre sâ pour awwerre ein bon parténaryâ pi d'la rikonsiliasyon. Li parchisipan la vu ke, si y lâ pluss d'asosyé ke fa parchi di toute sâ, sa vâ l'awerre pluss di survèyans, mé sa peu kréyi ein outchi pluss forre pour l'applikasyon.**

It was noted that it is important to solicit input from experts and industry and just as important to dialogue with Indigenous communities when creating and implementing sites for storage over the long-term. Indigenous communities in siting areas must have continuous

involvement with the development, creation, operation and monitoring of any nuclear project on all scales.

**Sa lâ dji ki l'ita einportan d'awerre li kâmanterre di izperre pi d'l'eindjustri, mé d'awerre dju parlaj avek li komunôti Ôtoktonne li an masse einportan, kan sa kré pi sa pripâre di plasse pour dju ranjman di long djuri. Li komunôti Ôtoktonne dan si plasse-lâ, dwè ferre parchi toulstan avek l'divlapman, la kriyasyon, la jirans pi la suvýans di toute li prâja noukliyerre di toute li grôseur.**

It was also suggested that a new Crown entity be created to oversee the growing nuclear industry, oversee new sites that may come from the Strategy, and work with producers on safety and regulation. Implementation needs to be about details, environmental protection, people protection, and meaningful consultation with impacted communities.

**Sa lâ sugéri d'awerre enne novel ârganizasyon d'la Kouronne, pour survéyi l'eindjustri noukliyerre ke grandji, pour survéyi li plasse novel ke tedbein vâ sorchirre d'la Stratiji, pi travayi avek li prâdjukteur su la sikuriti pi li règ a swive. Fô ke l'applikasyon swè su li ditaye, la prâtekson d'l'environman, la prâtekson dju mond, pi di vrèman konsulti li komunôti ke vâ awerre ein eipak.**

Types of activities to ensure **education** and **communication** including on-going community meetings to share information about what is happening at any nuclear site, permanent community liaisons or nuclear policy analysts, internal and external updates on work being done in traditional territories including involvement of the community, further engagement with Indigenous youth and Elders. Other activities suggested include collaboration with Indigenous communities on monitoring, supporting self-determination and self-governance by working with existing Indigenous-led groups that have capacity and helping build capacity where it doesn't exist. We also must ensure the Métis communities are leading the engagement with their communities and citizens and playing a role in implementing the Strategy.

**Y lâ di z'aktiviti pour ferre sartein ki lâ d'l'idjukâsyon pi d'la kâmunikâsyon, pi bein di riugnon Kâmunôterre pour partaji d'l'einformasyon su kousé ke s'pâsse sur ein sitte noukliyerre; y lâ di liézon kâmunôterre oubindon di z'analisse d'la pâlitchik noukliyerre ke sonta toulstan lâ, oubindon la darnyerre einformasyon, an didan pi an dwarre, su l'travaye ki li fette dan li territwerre tradjisyonel, kom la manyerre ke la komunôti a fa parchi, pi l'angajman fuchur avek li jenne pi li z'Éni. Sa lâ sugéri d'ôt z'aktiviti: travayi avek li komunôti Ôtoktonne su la survýans, apwiyi l'eindipandans pi d'êt ronné par izôt-mêm, an travayan avek li group Ôtoktonne ke l'ava d'la plasse pi ki y'éde a bâchirre d'la plasse divou ki n'ava pâ avan. Fô ferre sartein ke la komunôti Méchisse, li an sharj di l'angajman avek leu komunôti pi leu mond dan l'role ksa lâ a appliki la Stratiji.**

Participants indicated it is important to be **transparent** of the work being done, all information, potential harms, and to identify the stakeholders of all involved from the nuclear industry to government. This is part of the education needed to provide input and help guide implementation from Indigenous communities.

**Li parchisipan lâ dji ke l'ita einportan d'êt transparan su l'travaye ki s'fa : su l'einformation, su li danji ke pourra tedbein arrivi, pi pour idanchifyi li z'asosyé ke fa parchi di l'eindjustri noukliyerre a dju gouvarnman. Toutte sâ, sa fa parchi di**

**L'ijdjukâsyon ksa lâ bezwein pour danni di z'idi, pi édi dan l'applikasyon avek li komunôti Ôtoktonne.**

**Accountability** for past legacy issues and for ongoing concerns or potential negative impacts must be a priority for the nuclear industry. Some participants suggested an oversight committee for the implementation of the Strategy that should include Indigenous peoples and stakeholders. If there is a committee created then all parties will keep each other accountable, and it would be beneficial if the committee was non-profit and non-partisan.

**Dan l'eindjustri noukliyerre, li enne prioriti ke fô prand la responsabiliti pour di z'aferre ki t'arrivi dan l'pâssi, pour di z'einkyetchud ke ixist drette-lâ, pi pour di z'einpak nigachif ksa peu tedbein arrivi. Lâ di parchisipan ksa lâ sugéri d'awerre ein kâmiti di survéyans pour appliki la Stratiji, divous ke l'arra dju mond Ôtoktonne pi di z'asosyé. Si lâ ein kâmiti ke sonta kréyi, bein lâ, toulmond va ferre sartein ke sonta toute responsab. Y s'râ miyeur si l'kâmiti y fass pâ d'prâfi pi ke swè pâ pâlichik.**

**Engagement** was a major theme driving strategy implementation. Indigenous participants underlined the importance of meaningful engagement with industry stakeholders and they emphasized the need for ongoing engagement through feedback loops and open dialogue with Indigenous communities. They identified roundtables, workshops, and conversations among multiple stakeholders as engagement activities that can help facilitate dialogue.

**L'angajman l'ita ein suja majeur pour l'applikasyon d'la Stratiji. Li parchisipan Ôtoktonne djiza koman einportan sa l'ita, d'awerre ein bon angajman avek li z'asosyé di l'eindjustri; y djiza ke lâ bezwein d'awerre ein angajman ke konchune, avek di djiskusyon ouvarte pi dju parlaj konstan avek li komunôti Ôtoktonne. Y djiza ke di z'aktiviti d'angajman kom di tab-rond, di z'atelyé, pi di djiskusyon ant toute li z'asosyé, l'ita enne manyerre d'édi l'parlaj.**

We also heard the common theme of **environmental justice**. The history in Canada of environmental justice, also referred to as environmental racism, and the harm done to Indigenous communities and traditional lands is becoming better known. It was stated that designated Reserve lands in Canada make up less than 2% of the land mass, but development and projects often centered in these areas polluting valuable resources required for health and safety and for traditional practices. We need to ensure this is acknowledged and does not happen with the nuclear industry. The consequences for Indigenous communities could be severe and the safety of our people and future generations is the most important issue. We also heard that Indigenous environmental and consultation law must be recognized and adhered to within Nation territories.

**Sa la antandju itou su la justiss environmantal. Dan l'Canada, l'istorik d'la justiss environmantal, appli itou l'rasiss environmantal, pi li dâmaj fette ô komunôti Ôtoktonne et leu terre tradjisyonel, komans a êt kânnu ein peu miyeu. Sa lâ dji ke li terre pour li risarv l'ita mwein ke 2% di toute la mass di terre ô Canada, mé li divlapman pi li prâja l'ita souvan dan si plasse-lâ. Sa pâlu di r'sours prisieuze ksa la bezwein pour la santi, la sikuriti pi di prachik tradjisyonel. Fô ferre sartein ke toulmond sé sâ, pi ksa l'arrive pu jama dan l'eindjustri noukliyerre. Li z'iffa su li komunôti Ôtoktonne y sra tedbein siverre, pi la sikuriti d'notte mond pi li jinirasyon**

fuchur sé ski li l'pluss eimportan. Sa lâ antanju itou, ke sa dwè r'konnêt pi swive la Iwè anvironmental, pi la Iwè di s'ferre konsulti dan li territwerre di Nâsyon.

## Comments on Stakeholders

### Di Kâmanterre su li z'Asosyé

Participants were clear that the implementation of the ISRW should involve **federal and local governments**, federal to provide national oversight and local since they know their areas better than provincial or federal officials. Local governments should ensure proper collaboration with their constituents and Indigenous communities.

**Li parchisipan l'ita bein klierre ke l'applikasyon d'la SEGR, dwè awerre li gouvarman fidiral pi lâkal: fidiral pour werre li kôti nasyonal, pi lâkal paske izôt sa konna leu plasse bein miyeu kli riprizantan d'la prâveins ou dju fidiral. Li gouvarnman lâkal dwè s'âkupi d'enue bonne kâlaborasyon avek leu pâpulasyon, pi li kâmunôti Ôtoktonne.**

Some Indigenous participants also indicated the need for the **Canadian Nuclear Safety Commission** to take the lead on packaging and storing, since they play a major role in making sure that the waste is managed and stored correctly. Also, it was recognized that since nuclear power producers are paying for research, this should be supported by federal and provincial governments to ensure it is well sourced. Participants expressed that research may show new ways in which nuclear waste can be recycled.

**Y lâ di parchisipan Ôtoktonne, ksa dji ke fô ke la Kâmisyon Kanadjenne d'la Sikuriti Noukliyerre, swè la djireksyon dan l'paktaj pi l'ranjman, paske s't'izôt ksa fa sartein ke l'garbédge li bein administri, pi ranji kom fô. Sa vwè itou ke, paske li prâdjukteur dju pouvwerre noukliyerre y péye pour la risharsh, li gouvarnman fidiral pi prâveinsial y dwè li z'apwiyi, pour ferre sartein ksa lâ li r'sours ksa lâ bezwein. Li parchisipan lâ dji itou, ke la risharsh a peu tedbein montri di novel manyerre pour r'sikli l'garbédge noukliyerre.**

Building on the “polluter pays” principles, a number of participants saw the need for **waste producers** to take on a greater responsibility as part of the ISRW, in addition to covering the cost of waste disposal and management. Adding to this, some participants identified the cost of disposal could also be shared with high volume consumers of energy. At the same time, it was noted that it would be important to have separation between the governing body and the waste producers, ensuring the relationship does not become too close.

**Kan sa parre avek l'idi ke « selwi ke pâlu li selwi ke péye », bein di parchisipan wèyè l'bezwein ke li prâdjukteur di garbédge, prenne pluss di responsabiliti dans la SEGR, an pluss di prand kousé sa koutte pour administri pi s'dibarassi dju garbédge.**

**Aparsâ, di parchisipan lâ dji ke, kousé sa koute, pourra êt partaji avek li seuze ke prenne di grô válum d'inarji. An mêm tan, sa lâ dji ke l'ita einportan d'awerre ein siparâsyon ant li disideur pi li prâdjukteur di garbédge, pi ferre sartein ke la rilasyon li pâ tro prosh.**

We also heard that it is important for the nuclear industry to focus on relationship building with Indigenous communities to ensure emerging issues are addressed and to support intergenerational stewardship. Participants expressed that taking the time to build and

maintain relationships, trust and cooperation on an ongoing basis, especially in terms of longevity, communication and transparency to address problems and to equip future generations to deal with projects, is important to reconciliation.

**Sa lâ antandju itou, ki li einportan pour l'eindjustri noukliyerre, di mizi a bâchirre di bonne rilasyon avek li komunôti Ôtoktonne, pour ferre sartein ke sa parl di suja ke sorre, pi ke lâ d'l'apwi pour enne jirans einterjinirasyonel. Paske sa li einportan pour la rikonsiliason, li partchisipan lâ dji ke fô prand li tan di bâchirre pi gardi di rilasyon, d'la konfyans, pi travayi ansanb toultan, sartou su li z'aferre di long djuri, la kâmunikâsyon pi d'êt transparan, pour myeu ferre fasse ô prâblêm pi danni a li jinirasyon fuchur enne manyerre di dilé avek li prâja.**

# Appendix A - Algonquins of Pikwakanagan Written Submission, Integrated Strategy on Radioactive Waste, October 4, 2021



## Algonquins of Pikwakanagan First Nation

### Appendix 1: AOPFN Recommendations to NWMO

*Recommendation #1: To begin to address past wrongs and disregard for AOPFN rights and achieve NWMP's Reconciliation Policy, we ask that NWMO integrate AOPFN's requirements and principles related to nuclear sector projects in the development of the ISRW. AOPFN will happily support NWMO in adapting our requirements and principles to the context of the ISRW. It is important for Canada to work with all Nations to ensure policy adapts to the needs and interests of each specific Nation.*

P. 4

*Recommendation #2: NWMO will need to work collaboratively with Indigenous groups to determine how to integrate Indigenous rights and interests, including FPIC in the ISRW. To begin this process, we support the establishment of a nation-to-nation decision-making table that brings together relevant government departments and interested Indigenous governments. The table will be tasked with jointly developing, reviewing, and implementing the modernized policy. This table will help align Canada's ISRW with the principles of UNDRIP, especially FPIC, and with principles put forward by Indigenous peoples, including AOPFN's nuclear sector principles. While we acknowledge the important work that the Council of Elders and Youth does, it is important to ensure representatives from all Nations, especially those that have been previously impacted by nuclear project, have a say in the development and implementation of the ISRW. AOPFN Is happy to provide input on how to develop the table, what their role should be, and how they can work with the Council and Elders and Youth.*

P. 4

*Recommendation #3: In consultation with Indigenous groups impacted by the nuclear sector, NWMO should integrate specific reference to the "Willing Host" principle in the ISRW as it relates to the siting of permanent radioactive waste disposal facilities.*

P. 6

*Recommendation #4: the ISRW must specify that future undertakings generating radioactive wastes will be authorized to proceed only if appropriate disposal facilities have also been approved. AOPFN acknowledges this requirement would only be viable if sufficient time is provided to allow for the approval of the facilities and therefore supports a delay period until the requirement would come into effect. Nonetheless, we assert that such a requirement is necessary to promote the timely development of final disposal facilities, which is an urgent matter that should be high on the federal government's priority list.*

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<i>Recommendation #5: Regulatory instruments and financial incentives be considered in the ISRW to minimize radioactive waste be integrated when developing the ISRW.</i>	P. 7
<i>Recommendation #6: Canada integrate requirements into the ISRW for proponents to seek explicit permissions of impacted Indigenous groups prior to transporting and storing radioactive wastes through or in their traditional territories.</i>	P. 8
<i>Recommendation #7: The ISRW include concrete measures to accelerate the creation of permanent waste disposal facilities, in a manner that does not infringe on the rights of potentially impacted parties and communities.</i>	P. 8
<i>Recommendation #8: Decommissioning decision-making processes must be based on clearly defined end-state objectives established in a joint forum between Canada, proponents and impacted Indigenous groups, prior to the development of decommissioning proposals (in all but emergency situations). In particular, those objectives should be aligned with likely long-term land-uses that will exist after decommissioning. Further, and consistent with the precautionary principle, it should be assumed that future land uses may include scenarios that include: a) extensive human use (including residency) in the vicinity of residual radionuclides; b) that physical containment and institutional controls may not perform as intended; and c) that land users are unaware of any associated risks.</i>	P. 9
<p><i>Recommendation #9: The following critically important policy considerations should be incorporated into the ISRW:</i></p> <ul style="list-style-type: none"> <li>● <i><u>Intergenerational Impacts</u></i> – Consistent with IAEA and other environmental guidance, decommissioning strategies should not result in undue environmental, health and safety financial and other impacts to future generations.</li> <li>● <i><u>Institutional Care</u></i> – <i>Decommissioning strategies should rely on long-term institutional care only in situations where approaches that have more passive long-term care requirements are not technically viable and effective.</i></li> <li>● <i><u>Consolidation</u></i> – <i>To the greatest degree possible, radioactive wastes should be disposed in a small number of centralized, permanent and purpose-built facilities.</i></li> </ul>	P. 9



## Algonquins of Pikwakanagan First Nation

- Willing Hosts – Decommissioning strategies must be acceptable to local communities, as confirmed through plebiscites, referenda or other similar mechanisms.
- Compensation – Impacted communities should be adequately compensated.
- Indigenous Interests – The modernized policy framework must fully conform with Canada’s international commitments as they relate to Indigenous interests. This includes UNDRIP which requires that Canada “ensure that no storage or disposal of hazardous materials shall take place in the lands or territories of indigenous peoples without their free, prior and informed consent”.
- In-Situ Decommissioning – In-situ decommissioning needs to be recognized as a poor to unacceptable choice for ultimate disposal of nuclear reactors, including “legacy” reactors, in keeping with IAEA’s guidance on this topic, and the reality that this is the creation of a permanent, unplanned, near surface, radioactive waste disposal facility that is by definition more risky than deep geological deposition.

Recommendation #10: The ISRW should address the following gaps in waste disposal:

P. 9

- Precautionary Principle: The selection of preferred waste disposal approaches must give due consideration to uncertainty related to future land use and the performance of waste disposal facilities. To mitigate the risks associated with this uncertainty, the policy must be grounded in the precautionary principle.
- Temporal Scope: The design of radioactive waste disposal facilities should be based on an explicitly defined temporal scope. That temporal scope should correspond to the predicted duration of the radioactive waste hazard. Selected radioactive waste disposal approaches must be proven to perform effectively throughout the entire temporal scope, without active care and maintenance.
- Resiliency: Selected radioactive waste disposal approaches must be proven to be resilient under the full range of potential environmental conditions that could



## *Algonquins of Pikwakanagan First Nation*

*credibly occur during the temporal scope. These include but are not limited to geomorphic change (e.g., through glaciation or hydrology) and climate change.*

- *Passive Management: To the greatest degree possible, radioactive waste disposal approaches should not require active care and maintenance and/or institutional controls to limit radioactivity exposures to humans or other biota.*
- *Funding: The policy must ensure that adequate funding is provided by the proponent or owner to manage the long-term hazards of radioactive wastes. This includes both the initial capital costs of constructing disposal facilities and any long-term investments that may be necessary to ensure wastes remain appropriately contained in the future. All required funds should be deposited in a form (e.g., financial trust) that prevents it from being re-appropriated for other purposes. This requirement should also apply to government-funded waste-disposal projects; government priorities change over time and there needs to be assurances that sufficient funds are secured for long-term management of radioactive wastes. Funding should include compensation for potential impacts to Nations. Compensation should be provided for both bio-physical impacts and psycho-social impacts experienced by the communities. Government and regulators should only authorize projects to proceed in instances where adequate compensation has been provided.*

Anex A – Algonkein di Píkwakanagan Dâkuman Ikri  
Stratiji Eintigri su l'Garbédge Radjyoakchif, 4 Oktobe, 2021

<p>Algonkein di la Premyerre Nâsyon Pikwakanagan Anex 1 : Li r'kâmandasyon ADPNP a l'OAGN</p>	
<p><i>R'komandâsyon #1 : Pour êt kapab d'r'konnêt l'mal ksa lâ fette pi di pâ awerre r'konnu nô drwè di ADPNP, pi arrivi a enne Pâlichik di Rikonsiliasyon dju PAGN, sa dimande ke l'OAGN eintèg toutte li bezwein pi li preinsipe di l'ADPNP, ke lâ aferre avek li prâja noukliyerre di sektour, dan l'divlapman d'la SEGR. L'ADPNP vâ apwiyi l'OAGN a adapti li bezwein pi li preinsipe dan la SEGR. Li einportan pour l'Canada di travayi avek toutte li Nâsyon, pour ferre sartein kla pâlichik li bein adapti ô bezwein pi li z'eintirè di shak Nâsyon.</i></p>	p.4
<p><i>R'komandâsyon #2 : L'OAGN lâ bezwein di travayi bein prosh avek li group Ôtoktonne, pour eintigri li drwè pi li z'eintirè di z'Ôtoktonne avek CPLCC dan la SEGR. Pour komansi toutte sâ, sa danne di l'apwi pour kréyi enne Tab di disideur, nâsyon a nâsyon, k'y'amenne ansanb li riprizantan di dipartman dju gouvarnman pi li seuze ke sonta eintressi di gouvarnman Ôtoktonne. L'mond alantour d'la tab y dwè r'gordi ansanb l'divlapman, la rivizyon, pi l'applikasyon d'la pâlichik mâtèrn. L'mond alantour d'la tab vâ édi a aligni la SEGR dju Canada, avek li preinsipe di DUNDPA, sartou la CPLCC, pi avek li preinsipe ke l'mond Ôtoktonne lâ amni, pi li preinsipe dju sektour noukliyerre. Pandan ke sa r'konna toutte l'travaye einportan djâ fette par l'Konsèye di z'Éni pi li Jenne, li einportan di ferre sartein ke li riprizantan di toutte li nâsyon djiye leu mô dan l'divlapman pi l'aplîkâsyon di la SEGR, sartou li seuze ke sa lâ djâ viku ein einpak avan, par ein prâja noukliyerre. ADPNP li kontan di montri koman divlappi ste tab-lâ, disidi kousé sa vâ d'êt leu role, pi koman sa peu travayi avek l'Konsèye di z'Éni pi li Jenne.</i></p>	p.4
<p><i>R'komandâsyon #3 : Kan sa konsult avek li group Ôtoktonne ke lâ viku ein einpak par li sektour noukliyerre, l'OAGN a dwè eintigri enne rifirans ô preinsipe "Li Seuze ksa Veu" dan la SEGR, pour kousé ke lâ aferre avek li strukchure pour s'dibarassi dju garbédge noukliyerre parmanan.</i></p>	p.6
<p><i>R'komandâsyon #4 : La SEGR dwè djirre ke toutte li strukchure fuchur, ke vâ danni dju garbédge radjyoakchif, vâ yeink êt approuvi pour alli d'l'avan, si li bonne strukchure pour san dibarassi, lâ djâ iti approuvi. ADPNP r'konna ke ste règ-lâ li yeink bonne si lâ assi di tan danni pour ke li strukchure y swè approuvi; pi, kom sâ, sa l'apwi ein sartein tan, juskatan ke ste règ-lâ li pra. Mé kan mêm, sa dji klerreman ke fô awerre enne règ dimêm, pour ferre konnêt li divlapman final di strukchure pour s'dibarassi dju garbédge. Si kechôze ke l'ita urjan pi bein hô sua list di prioriti dju gouvarnman fidiral.</i></p>	p.7

<i>R'kâmandâsyon #5 : Kan sa divlap la SEGR, ke sa pans di a mette di z'ouchi pour gardee li règ pi li z'ankourajman finansyé, pour rijwirre li garbédge radjyoakchif dan la SEGR.</i>	<b>p.7</b>
<i>R'komandâsyon #6 : Ke li Canada mette di règ dan la SEGR, pour ke li seuze eintiressi a awerre enne parmisyon bein kllerre di group Ôtoktonne ke l'on viku ein eipak, avan di sharyi pi ranji dju garbédge radjyoakchif a traverre ou didan leu territwerre tradjisyonel.</i>	<b>p.8</b>
<i>R'komandâsyon #7 : La SEGR dwè awerre di règ bein kllerre, pour ferre avansi la kriyasyon di strukchure pour s'dibarassi dju garbédge, d'enne manyerre parmanante; pi di ferre sâ d'enne manyerre ke sa pile pâ su li drwè di komunôti, pi de seuze ke sra tedbein eipakti.</i>	<b>p.8</b>
<p><i>R'komandâsyon #8 : Kan sa veu kâssi la manyerre ksa pran di disizyon, fô ksa swè bâzi su di z'âbjekchif final bein difini, dan enne rankont ant l'Canada, li disideur pi li group d'Ôtoktonne eipakti; pi ferre sâ avan d'awerre di dâkuman ikri, su koman kâssi la manyerre ke sa pran di disizyon (dan toutte aparre di sichuâsyon d'urjans). Parchikulyerman, si z'objekchif-lâ dwè êt analigni avek la manyerre ksa lâ uzé la terre pandan lontan, pi ke vâ ixisti apra ksa li pu an sarviss. An pluss, pi pour ferre sartein ksa li dan li preinsipe di ferre atansyon, fô pansi ke la manyerre ke sa l'uze la terre dan l'fuchur peu bein awerre di sichuâsyon kom :</i></p> <ul style="list-style-type: none"> <li>A) <i>Bein dju mond (mêm di rizidan) prosh di radjyonoukléide ke resse;</i></li> <li>B) <i>Kli strukchure sa tchyenne pâ kom fô, pi kli kontrol marsh pâ kom y l'ita spôzi;</i></li> <li>C) <i>Kli seuze ke l'apartchienne la terre, sa sé pâ pantoutte ki lâ di risk.</i></li> </ul>	<b>p.9</b>

R'komandâsyon #9 : Fô mette, dan la SEGR, li z'einkyetchud pâlichik bein einportante:

p.9

- L'einpak einterjinirasyonel: - Parèye kom pour AIEA pi d'ôt gid environmantal, li stratiji di dimantèlman dwève pâ awerre di z'einpak su la junirâsyon fuchur, ke l'ita pâ justifyab su l'environman, la santi, la sikuriti, pi li z'arjan oubindon d'ôt shôze.
- Li Swein Einstichusyonel: - Li stratiji di dimantelman dwè dipande su di swein d'einstichu di long djuri, yeink dan di sichuâsyon ke lâ pluss di bezwein passif di long-djuri, ke marsh pu pi ki sonta pu prachik.
- Konsâlidasyon: On dwè s'dibarassi dju garbédge radjoakchif dan di pchitte strukchure fette juss pour sâ, ke sonta santralizi pi parmanan.
- Li seuze ksa Veu: Li stratiji di dimantelman y dwève êt akseptab par li komunôti lâkal, pi êt konfirmi par di votte, di rifirandom oubindon d'ôt mwayein parèye.
- Konpansasyon: Fô kli komunôti einpakti swè péyi assi pour êt bein konpansi.
- Li z'eintirè di z'Ôtoktonne: Kan sa parl di z'eintirè di z'Ôtoktonne, fô ke li kâd stratijik mâtérial swè parèye ô z'angajman einternasyonal dju Canada. Sa veu ke DUNDPA y dimande ô Canada di "ferre sartein ksa vâ pâ s'dibarassi oubindon ranji dju matiriel danjreu, su di terre ou di territwerre dju mond Ôtoktonne, san awerre eu leu konsantman prialab, lib pi an konessans di kôze."
- Dimantelman ô nachurel: Li dimantelman ô nachurel lâ bezwein d'êt vu kom ein mâtérial shwè pâ akseptab, pour s'dibarassi di riakteur noukliyerre d'enne manyerre final, mêm li riakteur di suksèsyon. D'apra li gid di l'AIEA su ste suja-sitte, la rialiti sé ke stenne kriyasyon d'enne strukchure parmanante, pour s'dibarassi dju garbédge radjoakchif, K'ita pâ dan li plan, K'ita prosh d'la surfasse, pi ksa li difini kom pluss riski k'ein Dipo Jiâlojik Bein Kreu.

R'komandâsyon #10 : La SEGR a dwè r'gordi kousé ke lâ iti manki kan sa s'dibarasse dju garbédge:

p.9

- Preinsipe di prikâsyon : La manyerre ksa vâ shwèzir divou sa l'emme miyeu s'dibarasse dju garbédge, dwè r'gordi divou ke kousé ke l'ita pâ sartein, su koman ke l'terrein va d'êt uzé dan l'fuchur, pi koman bein ki marsh li struchure pour s'dibarassi dju garbédge. Pour koupi li risk avek kousé l'ita pâ sartein, fô ke la pâlichik a swè bâzi dan di preinsipe di prikâsyon.
- Anvargur tanpârerre: Kan sa fa di plan di strukchure pour s'dibarassi dju garbédge radjyoakchif, fô li bâzi su enne anvargur tanpârerre. S't'anvargur tanpârerre dwè êt bâzi su koman lontan ksa lâ pansi kli risk dju garbédge radjyoakchif l'ita pour djuri. Fô ke sa prouve ke, li plasse ke sa lâ shwèzi pour s'dibarassi dju garbédge radjyoakchif, sonta kapab marshi d'enne manyerre bein iffikass pandan toute l'anvargur tanpârerre, san awerre bezwein dan prand swein oubindon ksa l'arranj kechose.
- Rizilians: Fô ke sa prouve ke, li plasse ke sa lâ shwèzi pour s'dibarassi dju garbédge radjyoakchif, ke sa lâ d'la rizilians dan toute sorte di kondjisyon environmantal kréyab, ke pourra arrivi pandan ein anvargur tanpârerre. Sartenne di kondjisyon pourra, mé pâ yeink, êt li shanjman jiomârfik (ex : par di glasyé ke forme oubindon l'idrâloji), pi li shanjman klimachik.
- Administrasyon passif: Ferre toute kousé li pâsib pour ke la manyerre ksa s'dibarasse dju garbédge radjyoakchif, sa dwè pâ l'awerre bezwein dan prand swein oubindon ksa l'arranj kechose; pi/oubindon di kontrol einstichusyonel, pour limiti ke li z'umein pi d'ôt z'aferre vivante y swè ixpôzi a la radjiasyon.
- Fimansman: La pâlichik a dwè ferre sartein ke lâ assi d'arjan danni par li disideur pi li seuze ksa l'apparchyein, pour administri li risk dju garbédge radjyoakchif di long djuri. Sâ, sa veu djirre ke kousé ksa koutte, an premyé, kom kapital pour bâchirre di strukchure pour s'dibarassi dju garbédge, pi toute li z'investisman di long djuri ke fô awerre pour ferre sartein ke toute li garbédge li bein ranji dan l'fuchur. Toutte li z'arjan ke fô awerre, dwè êt dipôzi (ex: fon di plassman) d'enne manyerre ke sa peu pâ êt uzé pour d'ôt shôze. Ste règ-lâ dwè êt applikab ô prâja péyi par l'gouvarnman, pour s'dibarassi dju garbédge; li prioriti dju gouvarman y shanj avek l'tan, pi fô ferre sartein ke lâ assi d'arjan di dipôzi pour administri l'garbédge radjyoakchif pandan lontan. Fô mette d'l'arjan pour konpansi li z'einpak ke pourra arrivi ô Nâsyon. Fô l'awerre d'la konpansasyon pour di z'einpak biofizik oubindon di z'einpak sikososial kli komunôti lâ viku. Li gouvarman pi li fèzeu di règ dwè yeink approuvi kli prâja peu komansi, kan y lâ assi di konpansasyon ke lâ iti dipôzi.

## Appendix B - Métis Nation of Ontario Written Submission, Integrated Strategy on Radioactive Waste, October 21, 2021

### Anex B – Nâsyon Méchisse di l’Ontario Dâkuman Ikri Stratiji Eintigri su l’Garbédge Radjyoakchif, 21 Oktobe, 2021

#### Background

The Nuclear Waste Management Organization is an independent not-for-profit organization established in 2002 by Canada’s nuclear electricity producers to implement a long-term disposal strategy for Canada’s high-level radioactive waste. In 2020, the NWMO was tasked with also leading the development of a new strategy to safely manage Canada’s low and intermediate-level wastes. High-level waste is produced in the reprocessing of spent nuclear fuel, requiring careful management over the very long term. In comparison to high-level wastes, intermediate and low-level wastes are much less threatening to human health and relatively short-lived, requiring isolation for only several hundred years rather than thousand. However, 97% of waste produced is classified as low or intermediate presenting challenges of volume. Low-level waste can consist of a variety of industrial items including mops, rags, cloths, clothing and soils while intermediate typically includes materials found in reactor systems such as resins, filters and components. The NWMO’s first step in developing its strategy for the management of low and intermediate-level wastes is engaging with the public on the topic. Through this engagement, the NWMO will identify the preferred approach to managing Canada’s low and intermediate-level waste.

#### Istorik

L’Organizâsyon pour Administri l’Garbédge Noukliyerre (OAGN) li enne organizâsyon eindipandante ke fa pâ d’prâfi, komansi an 2002 par li prâdjukteur d’ilektrisiti noukliyerre dju Canada, pour appliki enne stratiji di long djuri pour s’dibarassi dju garbédge radjyoakchif d’ein nivô bein hô, ô Canada. An 2020, l’OAGN la eu la jobbe d’êt an sharj di divlappi enne novel stratiji, pour administri d’enne manyerre sikuriterre, l’garbédge pâ trô danjreu pi ein ptchi brein plusse danjreu dju Canada. Dju garbédge a ein nivô bein hô li fette an retravayan dju fyouwel noukliyerre k’ita pu bon – kechoze ke dimande di ferre bein attansyon, kan sa l’administ pandan bein lontan. Mé, a konpari ô garbédge d’ein nivô bein hô, l’garbédge pâ trô danjreu pi ein ptchi brein plusse danjreu, lâ mwein di risk a la santi di z’umein, pi ki vi pâ lontan, pi divou ksa lâ yeink bezwein d’êt mi a parre, pandan kuk santenue d’anni a plasse di mile z’anni. Mé, 97% dju garbédge ki li fette, li klassifyé kom pâ trô danjreu pi ein ptchi brein plusse danjreu, ke danne di z’einkyetchud a kouze ki nâ an masse. Dju garbédge pâ trô danjreu peu d’êt di z’afferre eindjustriyel kom di moppe, di géneye, di târshon, dju leinj pi d’la terre, pandan k’ l’garbédge ein ptchi brein plusse danjreu peu d’êt dju matiriel ke sa trouve dan di sistemme di , kom d’la rizinne, di filtre pi d’ôt z’illiman. La premyerre shôze ke l’OAGN dwè ferre pour divlappi sa stratiji su administri l’garbédge pâ trô danjreu pi ein ptchi brein plusse danjreu, li d’angaji l’publik su ste suja-lâ. An fèzan sâ, l’OAGN a mont kousé ke sonta l’approsh ka l’emme pluss, pour administri l’garbédge pâ trô danjreu pi ein ptchi brein plusse danjreu dju Canada.

## **Primary Objectives**

Seven online engagement sessions were scheduled for the Metis Nation of Ontario's nine regional consultation committees to provide their input on the strategy for managing Canada's low and intermediate level waste. Across the seven sessions, two main objectives were identified by the RCCs for the implementation of the strategy.

**Safety:** The safety of the public and environment was a primary concern across all regions. Waste transportation and facility design were the two primary focuses for this topic and further discussion is recommended to allow for informed decision making. Attendees suggested that transportation should be minimized to reduce greenhouse gas emissions and risk of error. While waste should be disposed of in a smaller number of secure facilities, preferably away from water, to maximize safety.

**Engagement:** The RCCs valued the opportunity to provide their input in the development of the strategy and emphasized the importance of continued engagement. Attendees recommended a transparent process which makes stakeholder willingness imperative and allows for their continued involvement throughout the strategy's development.

### **Li z'objekchif preinsipal**

**Y là eu sette sèsyon d'angajman an ligne, pour li 9 kâmiti di konsultâsyon rijional di la Nâsyon Méchisse di l'Ontario, pour ke danne leu kâmanterre su koman administri l'garbédge pâ trô danjreu pi ein ptchi brein plusse danjreu dju Canada. Pandan li sette sèsyon, y là 2 z'objekchif majeur ke là sorchi par li RCC pour appliki la stratiji.**

## **Facility Design**

During each session, attendees were asked whether they preferred a strategy which involves a greater number of storage facilities in close proximity to the waste producing sites or fewer centrally-located facilities. The RCCs generally favoured a single or small number of facilities in order to reduce the risk of error and minimize the amount of land contaminated. A number of attendees believed that the fairest way to select these sites was through the Implementation of a volunteer-based community selection process which was employed in the high-level waste strategy. The Region 7 Consultation Committee added that the chosen site/s would be preferably located away from water while other regions suggested the chosen community be one which has benefitted from and has less aversion to the nuclear industry.

While most attendees generally supported fewer storage facilities, there was also a conflicting desire to minimize waste transportation as much as possible. This sentiment was attributed to a number of concerns including the greenhouse emissions resulting from transport, the perceived threat to the environment and public as well as the restrictive capacity and condition of roadways. A more detailed analysis of the pros and cons of each option would likely be necessary for participants to make an informed decision between the tradeoffs of each desired option.

When discussing facility design, the RCCs generally preferred Deep Geological Repositories for storing intermediate and sometimes low-level waste. The DGR was favoured for its isolation from the external environment and its modern design. Many attendees also saw the potential to minimize cost and risk by including intermediate and low-level waste within the proposed high-level facility. A

suggestion unique to the Region 2 Consultation Committee was the conversion of suitable closed mines to nuclear waste storage facilities. For future consultation on this topic, a more in-depth discussion on alternative storage options would be effective in ensuring attendees are capable of making an informed decision. In comparison to other potential storage facilities, the general knowledge and familiarity with DGRs is far greater among the MNO's RCCs due to ongoing consultation on the DGR project.

#### **Li plan pour enne Strukchure**

Pandan shak sèsyon, li partchisipan lâ iti dimandi, si l'emma pluss enne stratiji ke l'ava bein plus di strukchure di ranjman, prosh divou ke sonta li plass ke prâdjwize dju garbédge, oubindon d'awerre mwein di strukchure ke l'ita pluss santralizi. Li RCC l'emma pluss enne strukchure oubindon mwein di strukchure, pour bessi li risk di ferre di fôte, pi bessi la kontaminasyon su mwein di terrein. Bein di parchisipan pansa ke la manyerre la pluss jusse pour shwèzir si plasse, l'ita a traverser l'applikâsyon d'ein mwâyein kâmunôterre, par di volonterre, shôze ke l'ava iti uzé kan sa lâ fette la stratiji a nivô bein hô. Li Kâmiti di Konsultâsyon d'la Rijyon 7, a dji itou ke la plasse ke srâ shwèzi d'êt lwein di l'ô; l'izôt Rijyon lâ dji ke la komunôti shwèzi swè sel ke lâ djâ eu di binifisse ditsâ, oubindon li mwein ripugni di l'eindjustri noukliyerre.

Pandan ke li parchisipan apwiya di strukchure avek mwein di ranjman, sa djiza itou ke sa voula vrèman ridjwirre l'sharyaj dju garbédge. Sa fila dimêm paske ki l'ava di z'einkyetchude d'awerre di z'imisyon d'iffa d'serre ke sorre dju sharyaj, li ménass ksa pans ki lâ pour l'environman pi l'publik, pi la kondjisyon di sh'mein pi koman li sh'mein sonta pâ fette pour sâ. Fô awerre enne analize ditayi di kousé k'yé bon ou non pour shak âpsyon, pour kli parchisipan sa peu prand di disizyon einformi, divou ksa fa di konprâmi su shak âpsyon ksa veu.

Kan sa parl di plan di strukchure, li RCC sa l'emme pluss li Dipô Jiâlojik Bein Kreu pour dju ranjman pour ranji dju garbédge ein ptchi brein plusse danjreu, pi di , dju garbédge pâ trô danjreu. Li Dipô Jiâlojik Bein Kreu li plusse emmi paski li izâli d'l'environman di dwarre pi li plan mâtérial. Lâ bein di parchisipan ke lâ vu ke sa peu ridjwirre kousé sa koutte, an mettan dju garbédge ein ptchi brein plusse danjreu pi pâ trô danjreu dan enne strukchure a ein nivô bein hô, ki lâ iti propozi. La Rijyon 2 lâ sugéri ke sa shanj di minne konvnab pour sâ, a di strukchure di ranjman di garbédge noukliyerre. Pour awerre plus di konsultasyon su ste suja-lâ, enne djiskusyon pluss prâfond su li z'âpsyon di d'ôt sorte di ranjman, l'édra li parchisipan a êt kapab di prand di disizyon einformi. Si sa konparre avek d'ot strukchure di ranjman pâsib, la konessans pi l'akouchumans avek li Dipô Jiâlojik Bein Kreu (DJBK), li miyeur avek li RCC di la Nâsyon Méchisse di l'Ontario (NMO), a kouze d'la konsultasyon su li prâja di Dipô Jiâlojik Bein Kreu.

#### **Implementation**

When discussing the preferred implementation of this strategy, the RCCs often expressed their satisfaction towards the NWMO's implementation of Adaptive Phased Management. An independent body funded by Canada's energy producers with oversight by the crown was often favoured for the implementation of this project and the creation of a new body was generally seen as redundant. The crux of this trust in implementing the strategy was the continued consultation with indigenous and other stakeholders as the strategy develops. Collaboration and information sharing with other waste producing nations was also viewed positively, omitting the disposal of international waste within Canada. It was also recommended that the strategy remain adaptable and open to reevaluation over time.

## Applikasyon

Kan sa parl d'la manyerre ksa vâ appliki ste stratiji-sitte, li RCC lâ souvan dji ke sonda sachisfa d'la manyerre ke l'OAGN lâ appliki l'Administrasyon d'Adaptasyon Prâgrèsive. Ein group aparde péyi par li prâdjukteur d'inarji dju Canada, pi r'gordi di prosh par la Kouronne, l'ita souvan pluss emmi pour appliki ste prâja-sitte, a plass di kréyi ein group novô ksa lâ pâ bezwein. La parchi la pluss einportante di ferre konfyans a appliki la stratiji, l'ita la konsultasyon ke konchune avek li z'Ôtoktonne pi li z'asosyé pandan ke la stratiji a s'divlap. Sa lâ iti bein vu di travayi ansanb pi partaji d'l'informasyon avek d'ô péyi ksa prâdjwi dju garbédge, san awerre a s'dibarassi dju garbédge internasional dan l'Canada. La fette la r'kâmandasyon kla stratiji ress adaptab, pi prette a êt ivaluwé apra kuk tan.

## Next Steps

The introductory management of low and intermediate-level waste strategy sessions with the MNO RCCs were effective in establishing important topics of discussion and objectives for the strategy's development. For future engagement, the MNO LRC recommends a focused discussion of potential disposal facility design options and a cost benefit analysis for reducing the number of facilities or transportation vehicles. These focused discussions would allow the committees to more effectively evaluate these topics and make informed decisions. There was interest expressed during these sessions to include the broader Metis and youth perspective through follow-up meetings and information sessions.

## Li proshein pâ

Li premyerre sèsyon di stratiji avek li RCC di la Nâsyon Méchisse di l'Ontario (NMO), su koman administri l'garbédge pâ trô danjreu pi ein ptchi brein plusse danjreu dju Canada, l'ita bein bonne a amni di suja pour djiskuti k'ita bein einportan, pi di z'âbjekchif pour l'divlapman d'la stratiji. Pour li z'angajman fuchur, la TRK di la NMO a r'komand d'awerre enne bonne djiskusyon su li z'âpsyon, dan li plan di strukchure pour s'dibarassi dju garbédge ke vâ tedbein êt bâchi, pi d'analizi kousé sa koutte pour ridjwirre koman ki lâ di strukchure pi di trok pour sharyi. Pandan li sèsyon, sa l'ita eintiessi a sawerre kousé kli Méchisse pi leu jenne y pans dan li riugnon pi li sèsyon ksa vâ vyeind apra.

## Appendix C - Kebaowek Written Submission- Integrated Strategy on Radioactive Waste, December 10, 2021



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Karine Glenn, P.Eng., Ing.  
Strategic Project Director  
Nuclear Waste Management Organization  
22 St. Clair Avenue East, Sixth Floor  
Toronto, Ontario M4T 2S3

December 10, 2021.

By email: [kglenn@radwasteplanning.ca](mailto:kglenn@radwasteplanning.ca);  
By online submission: <https://radwasteplanning.ca/content/tell-us-what-you-think>

Dear Ms. Glenn

Thank you for reaching out to Kebaowek First Nation regarding submissions to Canada's Integrated Strategy for Radioactive Waste and notifying us in advance of today's deadline December 10, 2021 to submit comments.

We are writing to inform you directly of the reasons Kebaowek First Nation can not participate in the Nuclear Waste Management Organization process related to waste management strategies and other activities related to an NWMO-led development of radioactive waste management strategies include the following:

1. Federal radioactive waste policies of which Kebaowek First Nation are commenting on should be developed before Industry-led radioactive waste management strategies are developed. Natural Resources Canada has notified us that they will be releasing draft policies for our review in the near future as we are in a formal consultation agreement for this purpose.
2. The nuclear industry should not be in charge of developing Canada's radioactive waste management strategies. The NWMO is made up of Ontario Power Generation, Hydro Quebec and New Brunswick Power, the three provincial power companies that own nuclear reactors. Ontario Power Generation has majority control.
3. The Nuclear Waste Management Organization's mandate is limited to nuclear fuel waste. The development of management strategies for non-fuel waste from activities such as uranium mining and processing, reactor decommissioning, and isotope production is outside the NWMO's legal mandate and scope of operations.

4. KFN does not support the nuclear industry unilaterally developing an "integrated radioactive waste strategy". Our understanding is this exercise began some years ago and is described in the Canadian 7th National Report for the Joint Convention on Spent Fuel Management which states that "The first output of this industry-led exercise on preparing an integrated radioactive waste strategy is expected in 2020". Kebaowek First Nation supports environmental non-governmental organizations and other civil society groups in not engaging with the Nuclear Waste Management Organization and this process as it is a primarily industry-led exercise has been underway for years without meaningful participation of Indigenous Nations.

In conclusion, we support Nuclear Waste Watch correspondence to your organization and can not be persuaded that the NWMO is sincere in your efforts to engage Indigenous Nations. It is the duty of the Federal Crown to be accountable to our Section 35 and inherent rights and title to our territories as it relates to radioactive waste and further reconciliation of our values, interests and needs in radioactive waste policy. While we have been disappointed in the timing aspects of the Natural Resources Canada radioactive waste policy review process, Kebaowek First Nation is participating, and we will continue to do so.

Meegwetch



Councillor Justin Roy  
Kebaowek First Nation  
Lands and Resources Department

Cc/ Jim Delaney, Natural Resources Canada

## Anex C - Kebaowek - Dâkumen Ikri Stratiji Eintigri su l'Garbédge Radjyoakchif, 10 Disanb, 2021

Premyerre Nâsyon Kebaowek, 110 rue Ogima, Kebaowek, Québec JOZ 3R1

---

Karinne Glenn, P. Eng., Ing.  
La Bosse dju Prâja Stratijik  
Organizasyon pour Administri l'Garbédge Noukliyerre  
6<sup>e</sup> - 22<sup>e</sup> avenue, Sainte-Claire Est  
Toronto, Ontario, M4T 2S3

10 Disanb, 2021,

Par émile : [kglenn@radwasteplanning.ca](mailto:kglenn@radwasteplanning.ca)

Par dâkumen ikri anligne : <https://radwasteplanning.ca/content/tell-us-what-you-think>

Sherre M. Glenn,

Marsi bein grô d'awerre parli ô Premyerre Nâsyon Kebaowek, pour di dâkuman ikri d'la Stratiji pour l'Garbédge Radjyoakchif dju Canada, pi d'nô awerre dji, a l'avans, ke falla danni no komanterre par ojordjwi, li 10 didanb, 2021.

Sa vô ikri djirekman pour djirre pourkwè la Premyerre Nâsyon Kebaowek â pu pâ parchisipi ô prâsèsuss di l'Organizasyon pour Administri l'Garbédge Radjyoakchif (OAGN), ke l'ava aferre avek li stratiji su koman administri l'garbédge, pi d'ôt aktiviti di l'Organizasyon pour Administri l'Garbédge Radjyoakchif (OAGN), su l'divlapman di stratiji pour administri l'garbédge radjyoakchif. Seuze-lâ ita :

1. Li pâlichik fidiral su l'garbédge, su kwè la Premyerre Nâsyon Kebaowek a parl, dwè êt divlappi avan ke la stratiji fette par l'eindjustri su l'garbédge radjyoakchif li divlappi. R'sours Nachurel Canada nouzâ dji ke l'ita pour publiyi ein draft d'la stratiji, pour ke nouzôt sa la r'gord avan lontan. Si paskon li dan enne antante di konsultâsyon âfisiel pour ste suja-lâ.
2. L'eindjustri noukliyerre dwè pâ êt an sharaj di divlappi la Stratiji pour l'Garbédge Radjyoakchif dju Canada. La SEGR li fette di Ontario Power Generation, Hydro Québec, pi New Brunswick Power, li twâ konpagni di pouwerre prâveinsial ke apparchyenne di riakteur noukliyerre. Ontario Power Generation lâ kizman toutte li kontrol.
3. La SEGR peu yeink s'âkupi dju garbédge dju fyouwel noukliyerre. L'divlapman di stratiji pour administri dju garbédge ke vyein pâ dju fyouwel, di z'aktiviti kom dju minaj pi di tretman di l'uranium, l'dimantelman di riakteur, pi la prâdjuksyon d'izotope, li pâ la responsabiliti pi dan li z'opirasyon d'la SEGR.

4. La Premyerre Nâsyon Kebaowek (PNK) danne pâ son apwi a l'eindjustri noukliyerre pour ke yeink izôt sa divlap enne stratiji eintigri pour l'Garbédge Radjyoakchif. Nouzôt, on konpran ke sa komansi v'lâ bein di z'anni pi sa dji sâ dan li 7e Raporre Nasyonal Kanadyein su la grosse Rankont su Koman Administrî l'Fyouwel Uzé. Sa djiza ke « Li premyé dâkuman su la Stratiji pour l'Garbédge Radjyoakchif fette par l'eindjustri vâ arrivi an 2020 ». La Premyerre Nâsyon Kebaowek apwi li z'organizasyon environmantal ke sonta pâ dju gouvarman, oubindon lizôt group d'la sosyéti, a pâ s'angaji avek la Stratiji pour l'Garbédge Radjyoakchif pi kousé ki fa, paske sa li sartou enne dimarsh di l'eindjustri depwi bein di zanni, san ke li z'Ôtotonne lâ vrèman parchisipi.

Pour fénir, sa l'apwi ke li group Aksyon pour l'Garbédge Noukliyerre (AGN), anwèye d'l'einformasyon a votte organizasyon, mé nouzôt li pâ konvainku ke la SEGR veu vrèman vô z'édi dan votte travaye d'angaji la Nâsyon Ôtoktonne. La Kouronne Fidiral a li divwerre d'êt responsab di notte Seksyon 35, di nô drwè nachurel pi li tchitre di nô territwerre, kan sa lâ aferre avek l'Garbédge Radjyoakchif, pi d'la rikonsiliyasyon di nô valeur, nô z'eintirè pi nô bezwein dan enne pâlichik pour l'garbédge radjyoakchif . Mêm si sa li dizapweinti dju timing dju prâsèssus pour r'gordi la pâlichik su l'Garbédge Radjyoakchif di R'sours Nachurel Canada, la Premyerre Nâsyon Kebaowek a parchisippe pi a konchune a ferre sâ.

Mégwetch,

Justin Roy  
Konsèyi  
Premyerre Nâsyon Kebaowek  
Dipartman di Terre pi di R'sours

CC/Jim Delaney, R'sours Nachurel Canada

Appendix D - Grand Council Treaty #3 Written Submission,  
Integrated Strategy for Radioactive Waste, December 30, 2021



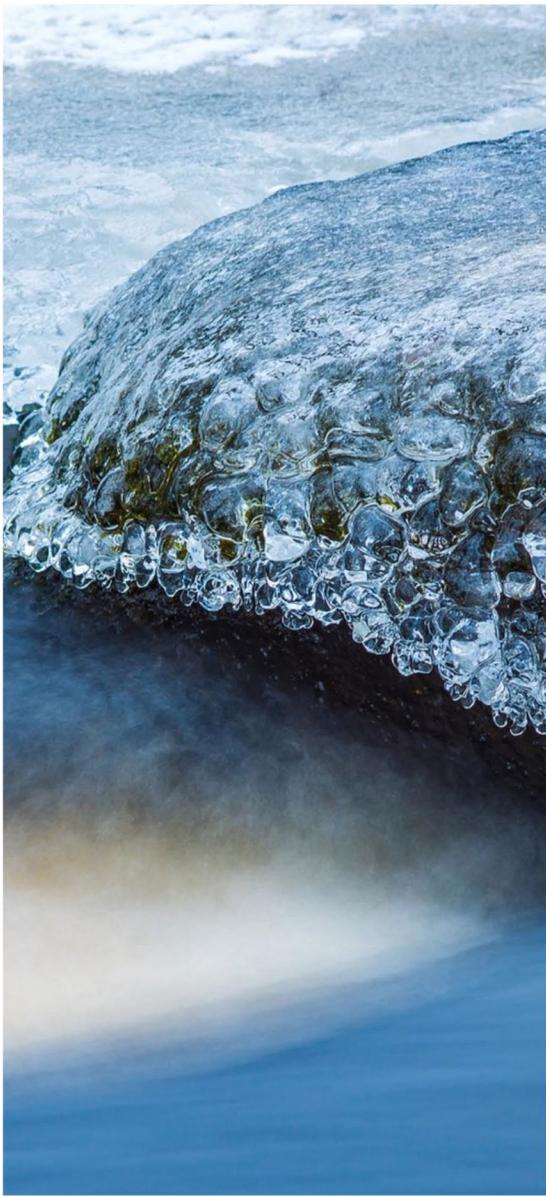
GRAND COUNCIL TREATY #3



# GRAND COUNCIL TREATY #3 INTEGRATED RADIOACTIVE WASTE STRATEGY COMMENTS

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DECEMBER 30TH, 2021  
PREPARED BY THE TERRITORIAL PLANNING UNIT



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# THE ANISHINAABE NATION IN TREATY #3

Grand Council Treaty #3 (GCT#3) is the traditional government of the Anishinaabe Nation in Treaty #3. Grand Council encompasses 28 communities across the Territory. Grand Council's mandate is to protect the future of the Anishinaabe people by ensuring the protection, preservation and enhancement of inherent and treaty rights. The Territorial Planning Unit (TPU) is the department within Grand Council that works with the Treaty #3 Leadership to protect the lands, water and resources within the 55,000 square miles that make up Treaty #3 Territory. The TPU is guided by Anishinaabe Inakonigaawin (Anishinaabe Law), including Manito Aki Inakonigaawin (Great Earth Law) and the Treaty #3 Nibi (Water) Declaration.

Treaty #3 Territory is governed by Anishinaabe law, including Manito Aki Inakonigaawin and the Nibi Declaration. Manito Aki Inakonigaawin represents respect, reciprocity and responsibilities with all relations of Mother Earth. The law signifies the duty to respect and protect lands that may be effected from over-usages, degradation, unethical and unsustainable processes. The law is unique to Treaty #3 Territory and passed on through our Elders and Knowledge Keepers.

The Nibi Declaration represents respect, love, and the sacred relationship with nibi (water) and the life that it brings. It is based on teachings about water, lands, other elements such as air and wind, and all of creation. The Declaration is meant to preserve and share knowledge with youth and future generations. The Declaration guides us in our relationship with nibi so we can take action individually, in our communities and as a Nation to help ensure healthy, living nibi for all of creation.

Read more about Manito Aki Inakonigaawin and the Nibi Declaration on page 8.

## BACKGROUND

The Anishinaabe Nation in Treaty #3 brings unique Anishinaabe Knowledge to the Integrated Strategy on Radioactive Waste discussion, including the understanding of how Manito Aki Inakonigaawin (Great Earth Law) applies in Treaty #3 Territory. The law is unique to Treaty #3 Territory and passed on through Elders; meaning no other Nation is able to incorporate the same knowledge into a process that is guided by Manito Aki Inakonigaawin. Understanding how Anishinaabe Knowledge is properly incorporated into advice-seeking (regulatory) processes and Treaty #3 Leadership decision-making, requires the Crown and proponents to abandon the hope of creating a pan-Indigenous strategies. This report is intended to provide feedback to the Nuclear Waste Management Organization in regards to Treaty #3 values for the Integrated Radioactive Waste strategy.

Treaty #3 Communities have a right to meaningful consultation and engagement. During the COVID-19 pandemic there has been ongoing restrictions hindering the ability to have in-person engagement with Treaty #3 Communities. Treaty #3 looks forward to moving ahead with meaningful in-person engagement, however, Treaty #3 does not support the notion that this engagement and report fulfils the duty to consult.

The Nation is extremely rich with Anishinaabe Knowledge, which is completely unique to the region. This knowledge in our area is mostly unwritten and can only be learned through discussions with Elders and Knowledge Keepers.

One application of the traditional laws is Manito Aki Inakonigaawin, which is a guiding framework in the decision making process of the Anishinaabe Nation as it relates to activities impacting the Treaty #3 Territory. In this Anishinaabe framework, there is both a community decision making process and a Nation based decision making process that is outlined which are: application, engagement/consultation, authorization, and compliance and monitoring. This significantly increases the value-added to the Integrated Radioactive Waste discussion to continue to support and invest into Anishinaabe law in Treaty #3.

**B. Engagement Concerns**

- Individual community engagements to develop the strategy were not held
- Inadequate levels of in-person meaningful engagement with Treaty #3 were had
- Elders, Knowledge Keepers and Youth were not adequately engaged

**C. Recommendations**

- Manito Aki Inakonigaawin and the Nibi Declaration must guide future discussions in regards to the strategy
- NWMO must learn and respect Manito Aki Inakonigaawin and the Nibi Declaration
- Treaty #3 laws and rights must be upheld and respected first and foremost
- There must be inclusions of Anishinaabe and Treaty rights and laws through further engagement with Treaty #3
- Further engagement with Treaty #3 communities need to be held to develop next steps
- Conduct meaningful, in person and consistent engagement with Treaty #3 through follow-up sessions
- Elders and Knowledge Keepers guiding ceremony are necessary to this process
- Anishinaabe Knowledge and Western Science must be considered and respected on equal footing
- Cumulative impacts must be incorporated



# FEEDBACK

## A. Concerns

- The current methods of dealing with radioactive waste in Canada do not harmonize with Treaty #3 Anishinaabe Inakonigaawin processes and principles
- Treaty #3 values are not incorporated
- As agreed upon in the signing of Treaty #3, Treaty #3 Communities jurisdictional issues are discussed internally, approved and proceeded with under Manito Aki Inakonigaawin, not through government or proponent processes
- The strategy must not conflict with Treaty #3 governance laws, which are guided by Treaty #3 Communities and Elders in Treaty #3
- The Integrated Radioactive Waste Strategy must decolonize the way Anishinaabe Knowledge is utilized in regulatory reviews and dialogue.
- Anishinaabe Knowledge from Treaty #3 Elders and Knowledge Keepers is not incorporated into processes, which can only be gathered under traditional protocols set out by the Elders in the Nation of Treaty #3
- Unethical terminology is used such as: "considerations to Indigenous Knowledge". Indigenous Knowledge is pan-Indigenous and not respectful of the uniqueness of Indigenous peoples- Indigenous Knowledge must be respected and acknowledged.

**C. Recommendations con't.**

- OCAP must be incorporated into the framework
- Poor terminology such as: "considerations to Indigenous Knowledge", must be replaced with stronger wording to truly incorporate IK, such as "respect" and/or "accept" Indigenous Knowledge
- Variety of engagements must be used to reach/achieve broader Treaty #3 participation
- Long-term engagement must occur to discuss this further
- In person engagement is preferred in Treaty #3
- The Radioactive Waste strategy must be in line with the Treaty #3 Impact Assessment



# WHAT IS MANITO AKI INAKONIGAAWIN?

At the beginning of time, Saagima Manito gave the Anishinaabe duties and responsibilities to protect, care for and respect the land. These duties were to last forever, in spirit, in breath and in all of life, for all of eternity. The spirit and intent of Manito Aki Inakonigaawin signifies the duty to respect and protect lands that may be effected from over-usage, degradation and un-ethical processes. Saagima Manito explained the Great Earth Law as a manner of thought, a way of feeling and a way of living. As a teaching, the law is difficult to translate to English, as it is engraved into Anishinaabe ways of life.

Manito Aki Inakonigaawin was officially written and ratified by Elders of the Anishinaabe Nation in Treaty #3 in 1997. On April 22 and 23, and July 31, 1997, an Elders gathering was held in Kay-Nah-Chi-Wah-Nung at Manito Ochi-waan. The Elders brought the written law through ceremony, where the spirits approved this law and respectfully petitioned the National Assembly to adopt it as a temporal law of the Nation. In the spring of 1997, a traditional validation process was held through a shake-tent ceremony.

Although it is now written in English, the authoritative version of Manito Aki Inakonigaawin lives in ceremony. No human decision is greater than spirit, therefore ceremony is an integral process to following Manito Aki Inakonigaawin.

The Anishinaabe Nation in Treaty #3 has pre-existing jurisdiction that continues to be exercised by the Nation, Grand Council and Treaty #3 Communities. Treaty #3 established a shared control over some matters between the British and the Anishinaabe, therefore it is imperative to reconcile the pre-existing sovereignty of the Anishinaabe with the asserted sovereignty of the Queen and her divisional governments.

The Anishinaabe Nation in Treaty #3 exercises pre-existing jurisdiction which includes our powers and authority as proper stewards of the land.

Since time immemorial, Creator entrusted the Anishinaabe to care for lands and resources on Turtle Island. The Anishinaabe maintain a spiritual connection to the land and Mother Earth. The 28 communities in Treaty #3 support and guide Grand Council's



efforts to facilitate collective engagement respecting the land and waters, as guided by the principles set out by Manito Aki Inakonigaawin.

Manito Aki Inakonigaawin has been an inherent law to Anishinaabe in Treaty #3 Territory since time immemorial. The law governs relationships with the land and its inhabitants throughout daily life. This includes:

- Respecting the lands and waters
- Giving offerings to spirits and Creator when you benefit from Mother Earth's gifts such as hunting, fishing or transportation
- Knowing your inherent rights that Treaty #3 members are born with
- Understanding the responsibility as a steward of the land

Since the law was formally written in 1997, it has helped uphold inherent and Treaty rights, and create a Nation based law-making process in the territory.

Manito Aki Inakonigaawin is written within and throughout nature- its spirit is within all living things on earth- from you, to the animals, to the trees, and to the air that we breathe. It is the natural law that governs the natural cycles of life. Manito Aki Inakonigaawin has its own spirit, as it itself is also living.

The law is eco-centric, which means the law considers and acknowledges that it's not only human beings that live on this land, but ALL things on Earth possess spirit and life. Manito Aki Inakonigaawin is based not only on rights- but also on the responsibilities we have as a collective to care for Mother Earth. The law is guided by Treaty #3 Communities in Treaty #3 Territory and supports the collective rights of the Nation as a whole, while affirming jurisdiction of Anishinaabe laws and respecting the jurisdictions held by Treaty #3 Communities. Manito Aki Inakonigaawin helps to provide a law-making (regulatory decisions/approvals/certificates/permits) process and is centered on the inherent relationship to Mother Earth.

Although the law was given to the Anishinaabe at the beginning of time- it's important to understand that the responsibility to protect and respect Mother Earth doesn't solely depend on Anishinaabe people- the law represents the collective duty of us all to protect Mother Earth.



Manito Aki Inakonigaawin states that there is the right to meaningful engagements and respect for inherent and Treaty rights. It is therefore considered to be unlawful to proceed with developments within Treaty #3 Treaty without the proper consent of the Anishinaabe Nation in Treaty #3. Any Crown or proponent development/activity that occurs, which may affect natural resources must abide by these rights and roles of the duty to engage with the Anishinaabe Nation in Treaty #3. The obligation lies on all stakeholders who wish to develop or manage resources within Treaty #3 Territory to abide by Manito Aki Inakonigaawin. As such, MAI is considered a foundational process of mutual respect. Following a process that is guided by Manito Aki Inakonigaawin, it is possible for development to occur with the least amount of uncertainty and conflict. It also allows for the Anishinaabe Nation in Treaty #3 to weigh the burdens and benefits of any proposed major developments in order to provide rigorous recommendations to Treaty #3 Leadership on whether or not to approve/authorize major developments in Treaty #3 Territory.

By treaty with Her Majesty in 1873, the Nation shared its duties, responsibilities and protected its rights respecting 55,000 square miles of territory. The Anishinaabe Nation in Treaty #3 did not surrender any inherent rights of self-government by signing of the Treaty, instead believed the signing to be a mutual respect and sharing of the lands and resources. The Government of the Anishinaabe Nation in Treaty #3 continue to exercise its powers and authority throughout Treaty #3 Territory.

Treaty #3 was not a valid surrender instrument and notwithstanding the language of Treaty #3, which was written by the Crown in English, it would be unconstitutional for Anishinaabe to "surrender" the 55,000 square miles of territory. The Anishinaabe Nation in Treaty # 3 maintains rights and title to all lands and water in the Treaty # 3 Territory commonly referred to Northwestern Ontario and south-eastern Manitoba. Accordingly, any development in the Treaty # 3 Territory such as, but not limited to, forestry, mining, nuclear waste storage, hydro, highways and pipeline systems that operate in the Treaty # 3 Territory require the consent, agreement and participation of the Anishinaabe Nation in Treaty # 3.

In exercising its authority, the Grand Council expresses concern with proponents (corporations, developers etc.) who carry out business activities that may result in destruction to the environment or interfere with the rights-based activities of individual or collective members of the Anishinaabe Nation in Treaty # 3.



Manito Aki Inakonigaawin states that all resource developments should be done in honor with Anishinaabe rights and in respect to the natural resources. Therefore, Grand Council recognizes the potential for adverse effects in regards to exercising inherent and treaty rights that may be impacted through certain business activities. In order to eliminate, minimize, mitigate or otherwise accommodate these adverse effects, the Grand Council is prepared to hold discussions, engagements and potential negotiations with proponents, governments and other industry.

In accordance with Manito Aki Inakonigaawin process, proponents in Treaty #3 are required to contact Grand Council to seek specific Treaty # 3 authorizations, which will provide clear authority to conduct their business ventures and create legal certainty to legitimize these developments in Treaty # 3 Territory. These processes do not infringe on the rights of individual communities and it is recognized they have their own authorization and engagement protocols. It is the goal of the Grand Council to establish strong working relationships with any proponent who respects Anishinaabe laws, values and principles on the environment.



# WHAT IS THE NIBI DECLARATION?

The Nibi Declaration is a way for Treaty #3 to explain the Anishinaabe relationship to water. The Declaration can be a reflection of the sacred teachings of water held by Treaty #3 knowledge keepers/Gitiizii m-inaanik to be shared with communities and those outside of the Treaty #3 Nation. It can speak to the sacred relationship and responsibilities that the Anishinaabe have to water, water beings and the lakes and rivers around them.



## NEXT STEPS

- Grand Council recommends that the NWMO learn about Manito Aki Inakonigaawin and the Nibi Declaration to better understand decision making processes within Treaty #3 territory
- Further in person and meaningful engagement with communities and leadership in Treaty #3 is necessary to discuss how Manito Aki Inakonigaawin and the Nibi Declaration fit into the Integrated Radioactive Waste Strategy
- NWMO must make an investment and provide support to GCT3 to further this relationship



# CONCLUSION

In order to understand and incorporate Treaty #3 rights and values, more in person and meaningful engagement is mandatory. The basis of Manito Aki Inakonigaawin and the Nibi declaration are respect, reciprocity, responsibility and respect with all relations, therefore the first step to incorporating these laws are further discussions to ensure a greater understanding of Anishinaabe Inakonigaawin (law) within Treaty #3. The NWMO must work with Treaty #3 to further develop this relationship.

In closing, a message from The Honourable Chief Justice Lance S.G. Finch of the Court of Appeal for BC, as he then was, in his paper "The Duty to Learn: Taking Account of Indigenous Legal Orders in Practice" provides additional guidance on this important work from a legal standpoint:

The Court's judgement in Delgamuukw concluded with the words, "Let us face it, we are all here to stay." True enough: but if in the face of this reality we are to find space for multiple legal orders to co-exist, and if we are ultimately to achieve equal reconciliation, we must recognize that to stay must also be to learn.

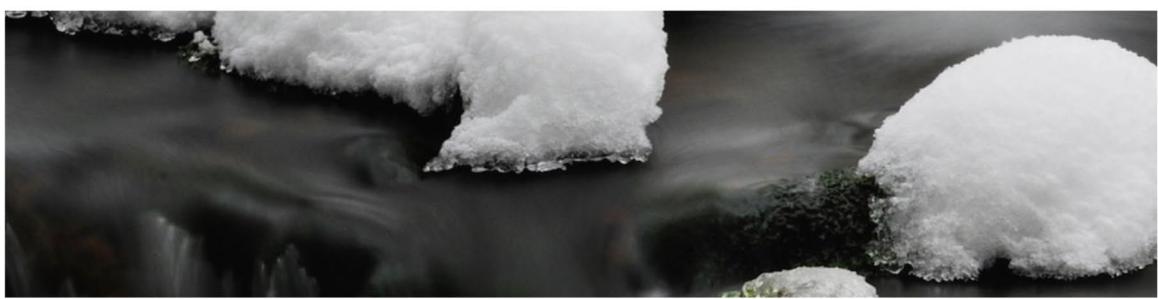
Learning how to incorporate Anishinaabe Knowledge requires Crown representatives and proponents to let go of control and to learn from the Anishinaabe Nation in Treaty #3. It also requires substantive dialogue.





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## Anex D – Gran Konsèye Tretti #3 Dâkuman Ikri Stratiji Eintigri su l’Garbédge Radjyoakchif, 30 Disanb, 2021

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Gran Konsèye Tretti #3

Gran Konsèye Tretti #3

Komanterre su la Stratiji Eintigri su l’Garbédge Radjyoakchif

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30 DISANB, 2021

PRIPIARI PAR L’UNITI DI PLANIFIKASYON TERRITÂRIAL

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### **L'UNITI DI PLANIFIKÂSYON TERRITÂRIAL**

## **LA NÂSYON ANISHINAABE DAN TRETTI #3**

Gran Konsèye Tretti #3 (GKT#3) sonta li gouvarnman tradjisyonel di la Nâsyon Anishinaabe dan Tretti #3. Gran Konsèye lâ 28 komunôti a traverre li Territwerre. Gran Konsèye l'ita lâ, pour prâtiji li fuchur dju mond Anishinaabe an dannan la prâtéksyon, la prizarvâsyon pi rand miyeur li drwè di bâze di tretti. L'Uniti di Planifikâsyon Territârial (UPT) sonta l'dipartman dan l'Gran Konsèye ke travaye avek la Djireksyon dju Tretti #3 pour prâtiji li terre, l'ô pi li r'sours dan l'Territwerre dju Tretti #3, ke l'onva 55,000 mile karri. UPT li gidi par Anishnaabe Inakonigaawin (Lwè Anishnaabe), avek Manito Aki Inakonigaawin ( Lwè d'la Grande Terre) pi la Diklarasyon Nibi (l'Ô) Tretti #3.

Territwerre dju Tretti #3 li administri par la Lwè Anishnaabe pi la Manito Aki Inakonigaawin pi la Diklarasyon Nibi. Manito Aki Inakonigaawin riprizont li respa, l'ishanj pi li responsabiliti avek toute li rilasyon avek la Merre Terre. La lwè veut djirre li divwerre di respekti pi prâtiji li terre, ke pourra êt affekti paske ke lon iti trô uzé, digradi oubindon ke l'ava di prâsessus ke sonta pâ korrek pi pâ akseptab. La Lwè li unik ô Territwerre dju Tretti #3 pi danni a traverre li z'Éni pi li Gardeu dju Sawerre.

La Diklarasyon Nibi riprizonte li respa, l'amour pi la rilasyon sakri avek Nibi (l'ô), pi la vi ke sa l'amenne. Li bâzi su kousé sa l'appran su l'ô, li terre, pi d'ôt z'illiman kom l'erre, li van pi toute la kriyasyon. La Diklarasyon veu prisarvi pi partaji li Sawerre avek li jenne pi li jinirasyon fuchur. La Diklarasyon a nô gid dan notte rilasyon avek Nibi; kom sâ sa peu prand di z'aksyon, juss nouzôt, dan nô komunôti pi kom enne Nâsyon, pour édi a awerre enne Nibi an santi pi vivante pour toute la kriyasyon.

Lire pluss su la Manito Aki Inakonigaawin pi la Diklarasyon Nibi su paj 8.

## **Page 4:**

### **L'UNITI DI PLANIFIKÂSYON TERRITÂRIAL**

## **ISTORIK**

La Nâsyon Anishinaabe dan Tretti #3 amenne dju Sawerre Anishinaabe, unik ô djiskusyon di la Stratiji Eintigri su l'Garbédge Radjoakchif, divou ksa konpran la Manito Aki Inakonigaawin ( Lwè d'la Grande Terre) pour li Territwerre dju Tretti #3. La Lwè li unik ô Territwerre dju Tretti #3 pi danni a traverre li z'Éni; sa veu djirre ki lâ pâ d'ôt Nâsyon ki li kapab awerre li mêm Sawerre dan ein prâsessus ki l'ita gidi par la Manito Aki Inakonigaawin. Konprande koman li Sawerre Anishinaabe li danni kom fô, dan di prâsessus d'allee sharshi di konsèye (di règ obliji) pi dan la manyerre ke la Djireksyon dju Tretti #3 a pran si disizyon, la Kouronne

pi leu mond lâ bezwein di lessi tonbi l'idi di kréyi di stratiji pan-Ôtoktonne. Ste rapporre-sitte veu danni di kâmanterre su l'Organizasyon pour Administris l'Garbédge Noukliyerre, pour li valeur dju Tretti #3 dan la Stratiji Eintigri dju Garbédge Radjyoakchif.

Li Komunôti dju Tretti #3 lâ li drwè d'awerre di konsultasyon pi di z'angajman sâlé. Pandan la pandimi COVID-19, y lâ eu bein di restriksyon pandan lontan, ke arrêta d'awerre ein angajman fass-a-fass avek di parson di Komunôti dju Tretti #3. Tretti #3 lâ hâte d'awerre di z'angajman fass-a-fass mé, Tretti #3 l'apwi pâ l'idi ke st'angajman pi si raporre isitte veu djourre ke sa li assi konsulti.

La Nâsyon la bein dju Sawerre Anishinaabe, ke li unik pour la rijyon. Ste Sawerre dan notte kwin, li sartou pâ ikri, pi sa peu yeink l'apprende par li z'Éni pi li Gardeu dju Sawerre.

Enne di manyerre d'appliki la Iwè li Manito Aki Inakonigaawin k'ita li kâd pour gidi li prâsessus di ferre di disizyon di la Nâsyon Anishinaabe, pour li z'aktiviti ke einpak su li Territwerre dju Tretti #3. Dan ste kâd Anishinaabe, y lâ ein prâsessus pour ke la komunôti a prenne di disizyon, pi y lâ ein prâsessus pour ke la Nâsyon a prenne di disizyon ke sonta montri kom : applikâsyon, angajman/konsultasyon, ôtorizasyon, konformiti pi survèyans. Sâ, sa danne bein d'la valeur ô djiskusyon su l'Eintigri dju Garbédge Radjyoakchif pour konchunwé a apwiyi pi einveschir dan la Lwè Anishinaabe dju Tretti #3.

## Page 5: L'UNITI DI PLANIFIKÂSYON TERRITÂRIAL

### Kâmanterre

#### A. Kousé ke Priâkupe

- Li mwâyein ksa l'uze pour dilé avek l'garbédge radjyoakchif ô Canada li pâ an armâni avek li prâsessus pi li preinsipe Inakonigaawin Anishinaabe dju Tretti #3.
- Kom sa lâ dji kan sa lâ signi li Tretti #3, li keschyon juridik di Komunôti dju Tretti #3 l'ita djiskuti ant izôt, approuvi pi dilé avek, par la Manito Aki Inakonigaawin pi pâ par li gouvarman pi leu mond.
- Fô pâ kla stratiji a l'èye kont li Iwè ke gouvarn Tretti #3, ke sonta gidi par li Komunôti dju Tretti #3 pi li z'Éni dju Tretti #3.
- La Stratiji Eintigri su l'Garbédge Radjyoakchif dwè dikâlonizi, dan la manyerre ke li Sawerre Anishinaabe li uzé dan li révizon di règ pi dan l'parlaj.
- Li Sawerre Anishinaabe dju Tretti #3 di z' Éni pi Gardeu dju Sawerre, li pâ mi dan li prâsessus paske sa peu yeink êt ramassi par enne manyerre tradjisyonel, danni par li z'Éni dan la Nâsyon dju Tretti #3.
- La liste di term ki li pâ akseptab, li uzé kan sa dji « Kousé ke priâkupe li Sawerre Ôtoktonne ». Li Sawerre Ôtoktonne l'ita pan-Otoktonne pi respek pâ l'mond Otoktonne. Li Sawerre Ôtoktonne dwè êt respekti pi r'kânnu.

#### B. Li z'Einkyetchude d'Angajman

- Li z'angajman di shak komunôti pour divlappi la stratiji la pâ arrivi.

- Lâ pâ eu di bon nivô d'angajman avek di parson pour li Tretti #3.
- Li z'Éni, li Gardeu dju Sawerre pi li jenne lon pâ iti assi angaji

### C. R'kâmandasyon

- Fô ke Manito Aki Inakonigaawin pi la Diklarasyon Nibi y gid li djiskusyon fuchur su kousé lâ aferre avek la stratiji.
- Fo ke l'OAGN apprenne pi respek Manito Aki Inakonigaawin pi la Diklarasyon Nibi.
- Li lwè pi li drwè dju Tretti #3 dwè premyerman êt swivi pi respekti.
- Fô ke li drwè pi li lwè Anishinaabe, swè einklu par pluss d'angajman dan li Tretti #3.
- Fô l'awerre pluss d'angajman dans li Komunôti dju Tretti #3 pour divlappi li proshein pâ.
- Awerre di bon z'angajman konstan pi an parson, avek li Tretti #3 par di sèsyon ke konchune.
- Pour si prâsessus, lâ bezwein di sirimâni ke gid, fette par di z'Éni pi di Gardeu di Sawerre.
- Li Sawerre Anishinaabe pi la Sians di l'Wess dwè ferre parchi ditsâ, pi êt respekti, su ein même nivô.
- Fô mette li z'einpak ke grossi.
- Fô mette PCAP dan li kâd.
- La liste di term ki li pâ akseptab, kom « Kousé ke priâkupe li Sawerre Ôtoktonne » dwè êt shanji a di mô ke lâ vrèman li Sawerre Ôtoktonne, kom « respa » pi/oubindon « aksepti » li Sawerre Ôtoktonne.
- Fô awerre bein di z'angajman djiffran pour arrivi a enne parchipasyon pluss grande.
- Sa dwè awerre di angajman di long djuri pour djiskuti ankor pluss.
- Sa l'emme pluss di z'angajman an parson dan li Tretti #3
- La stratiji dju Garbédge Radjyoakchif dwè êt ô mêm nivô ke l'Ivaluasyon d'l'Einpak dju Tretti #3.

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### L'UNITI DI PLANIFIKÂSYON TERRITÂRIAL

### KOUSÉ LI MANITO AKI INAKONIGAAWIN

Drette ô komansman di tan, Saagima Manito a danni la responsabiliti a li z'Anishinaabe di prâtiji, prand swein pi respekti la terre. Si responsabiliti l'ita pour djuri toultan, an esspri, kan tchu respire, pour toute li vi juska l'itarniti. L'espri pi la rizon di Manito Aki Inakonigaawin l'ita de prand la responsabiliti pour respekti pi prâtiji li terre, ke l'arra ein iffa a kouze ksa lâ trô iti uzé, la iti digradi pi d'ôt prâsessus pâ akseptab. Saagima Manito lâ izpliki la Lwè d'la Grande Terre kom : enne manyerre di pansi, enne manyerre di filé pi enne manyerre di vive. Li djure di tradjwirre la lwè paska li angravi dan la manyerre di vive di z'Anishinaabe.

Manito Aki Inakonigaawin lâ iti ikri pi r'vizi par li z'Éni d'la Nâsyon Anishinaabe dju Tretti #3 an 1997. Li 22 pi 23 Avrél pi li 31 Jwiyè, la eu enne rankont di z'Éni a Kay-Nah-Chi-Wah-Nung a Manito Ochi-waan. Li z'Éni lâ amni la Iwè ikritte par di sirimâni, divou kli z'espri lon approuvi la Iwè pi apra, sa l'ava dimanda a l'assanbli Nasional di l'adopti kom enne Iwè tanporerre di la Nâsyon. Ô preintan di 1997, dan enne sirimâni di "brâsse la tant », ein prâsessus tradjisyonel pour validi la Iwè lâ iti fette.

Mêm si astur, sa li ikri an Angla, Manito Aki Inakonigaawin ress kan mêm dan la sirimâni. Lâ pâ di disizyon umenne pluss grande ke l'espri. Saffek, la sirimâni li ein prâsessus pour swive Manito Aki Inakonigaawin.

La Nâsyon Anishinaabe dan l'Tretti #3, lâ enne juridjikson, ke ixist depwi lontan pi ke konchun a êt administri par la Nâsyon, li Gran Konsèye pi li Komunôti dju Tretti #3. Li Tretti #3 l'ava itabli ein kontrol partaji su sartenne z'aferre ant li British pi li z'Anishinaabe. Saffek, y fô ferre aksepti la souvrenti di z'Anishinaabe ke ixist depwi lontan, avek la souvrenti ke la Reine pi si gouvarman djivizi lon affirmi.

La Nâsyon Anishinaabe dan l'Tretti #3 applik leu juridjikson ke ixist depwi lontan par dju pouvwerre pi l'otoriti kom parson an sharj di la terre.

Depwi l'komansman di tan, li Kriateur la konfyé ô z'Anishinaabe l'swein di terre pi di r'sours di l'Ile d'la Torch. Li z'Anishinaabe la gardi enne kânekson spiritchuwel ô terrein pi a la Terre Merre. Li 28 komunôti dan li Tretti #3, apwi pi gid toute kousé li Gran Konsèye y fa, pour awerre ein angajman kâlekchif ke respek la terre pi li z'ô, pi sâ li gidi par li preinsipe danni dan Manito Aki Inakonigaawin.

Manito Aki Inakonigaawin li en Iwè di bâze pour li z'Anishinaabe, dan li Territwerre dju Tretti #3, depwi l'komansman di tan. La Iwè gouvarn li rilasyon, avek la terre pi li seuze ke vive lâ, a shak jour. Sâ, sa veu djourre :

- Respekti la terre pi li z'ô.
- Ferre di z'offrand ô z'espri pi ô Kriyateur kan la Terre Merre a danne kechôze kom la shasse, la pésh oubindon dju sharyaj
- Sawerre kousé sonta ti drwè di bâze ke li manb dju Tretti #3 l'ita ni avek.
- Konprand li responsabiliti di seuze ke s'âkupe d'la terre

Depwi ke la Iwè lâ iti ikritte an 1997, sa lâ édi a gardi li drwè di baze pi li drwè dju Tretti, pi sa lâ kréyi enne Nâsyon ke l'ita bâzi su ein prâsessus pour ferre di disizyon dan l'territwerre.

Manito Aki Inakonigaawin li ikri didan pi partou dan la nachur – son espri li dan toute kousé ki vi sua terre - di twé, di z'animô, di z'arb pi d'l'erre ksa respire. Si la Iwè nachurel ke gouvarn li sik nachurel d'la vi. Manito Aki Inakonigaawin lâ son espri a lwi, paske lwi itou li an vi.

La Lwè li ikosantrik, ke veu djourre ke la Lwè pans pi r'konna ke spâ yeink li z'umein ke vive su la terre, mé TOUTTE li z'aferre su la terre lâ ein espri pi enne vi. Manito Aki Inakonigaawin li bâzi pâ yeink su li drwè mé su li responsabiliti itou, kon lâ ansanb pour prand swein d'la Terre Merre. La Lwè li gidi par li Komunôti dju Tretti #3 dan Territwerre dju Tretti #3, pi sa

l'apwi li drwé kâlekchif di toute la Nâsyon, an mêm tan ke sa pran juridjiksyon di Iwé Anishinaabe, pi ksa respek la juridjiksyon di Komunôti dju Tretti #3. Manito Aki Inakonigaawin éde avek li prâsessus di ferre li Iwé (disizyon su li rég/ ferre approuvi/ sarchifikâ/ li parmi) pi la rilasyon di bâze avek la Terre Merre.

Mêm si la Iwè lâ iti danni ô z'Anishinaabe ô komansman dju tan, li einportan di konprand ke la responsabiliti di prâtiji pi respekti la Terre Merre, dipan pâ yeink dju mond Anishinaabe. La Iwè riprizante la responsabiliti di toute nouzôt di prâtiji la Terre Merre.

Manito Aki Inakonigaawin dji ke sa lâ li drwé di ferre di bon z'angajman pi d'awerre dju respa pour li drwé di bâze pi li drwé di Tretti #3. Saffek, si kont la Iwè di konchunwé avek dju divlapman dan li Tretti #3, san awerre li konsantman di la Nâsyon Anishinaabe dan l'Tretti #3. Si lâ dju divlapman/di z'aktiviti ke s'pâsse par la Kouronne oubindon son mond, ke pourra affekti li r'sours nachurel, sa dwè ferre ein angajman avek la Nâsyon Anishinaabe dan l'Tretti #3. Sa l'oblij li z'asosyé ke veu divlapi oubindon administri li r'sours dan li Territwerre dju Tretti #3, di swive Manito Aki Inakonigaawin. Dret-lâ, Manito Aki Inakonigaawin (MAI) l'ita la bâze d'ein prâsessus di respa ant li deu. Avek ein prâsessus ki li gidi par Manito Aki Inakonigaawin, li kapab awerre dju divlapman san ksa swè pâ sartein oubindon ke lâ d'la shikanne. Sa danne la shans a la Nâsyon Anishinaabe dan l'Tretti #3 di chèki li fardô pi li binifisse di ninportkel grô divlapman; kom sâ, sa peu ferre di r'kâmandasyon siverre a la Direksyon dju Tretti #3, si sa divra approuvi/disidi pour di grô divlapman dan l'Territwerre dju Tretti #3.

Par son tretti avek Sa Majesti an 1873, la Nâsyon a lâ partaji si divwerre, si responsabiliti, sa lâ prâtiji si drwè, pi respekti si 55,000 mile karri di territwerre. La Nâsyon Anishinaabe dan l'Tretti #3 lâ jama danni si drwè di bâze di s'gouvari izôt-mêm an signan li Tretti; a plasse sa pansa ke sa signa, ant li deu, ein partaj pi ein respa di terre pi di r'sours. L'Gouvarman d'la Nâsyon Anishinaabe dan l'Tretti #3 konchune a awerre li pouvwerre pi l'ôtôriti partou su l'Territwerre dju Tretti #3.

L'Tretti #3 l'ita pâ ein outchi valéd pour danni l'territwerre, pi malgri la lang dju Tretti #3 ki l'ita ikri an Angla par la Kouronne, sa li konte la konstichusyon pour li z'Anishinaabe di danni 55,000 mile karri di territwerre. La Nâsyon Anishinaabe dan l'Tretti #3 a li drwè pi li chitre pour l'terrein pi l'ô, dan l'Territwerre dju Tretti #3, ksa l'appel li NorWess di l'Ontario pi li SudEss dju Manitoba. Saffek, ninportkel divlapman dan l'Territwerre dju Tretti #3, kom mé pâ yeink, koupi di z'arb, travayi di minne, dju ranjman pour dju garbéedge noukliyerre, l'idrô, li sistemme di sh'mein pi di pipeling, lâ bezwein dju konsantman, ein antante pi enne parchisipasyon di la Nâsyon Anishinaabe dan l'Tretti #3, pour opéri dan li Terrtwerre dju Tretti #3.

Avek leu z'ôtôriti, li Gran Konsèye la parli di leu z'einkyetchude di korporâsyon, di divlapeur, etc... ke fon di z'aktiviti di bizniss ke peu ditrwir l'environman, oubindon ki s'ra dan sh'mein di parson ou di manb di la Nâsyon Anishinaabe dan l'Tretti #3, ki s'batte pour awerre leu drwè.

Manito Aki Inakonigaawin dji ke li divalpman di r'sours, dwè êt fette pour ânori li drwè di z'Anishinaabe, pi pour respekti li r'sours nachurel. Saffek, li Gran Konsèye r'konna ke vâ tedbein awerre di z'iffa nigachif pour gardi li drwè di bâze pi di Tretti #3, ke s'ra einpakti par

sartenne z'aktiviti di bizniss. Pour êt kapab ôti, rapchisi, limiti oubindon akâmodi li z'iffa nigachif, li Gran Konsèye li pra a awerre di djiskusyon, di z'angajman, pi tedbein di nigosiasyon avek di disideur, l'gouvarnman pi d'ôt eindjustri.

D'apra li prâssessus di Manito Aki Inakonigaawin, li disideur dan l'Tretti #3, la bezwein di kontakti li Gran Kosèye pour awerre l'ôtôrizasyon bein kllerre dju Tretti #3, ke vâ ôtorizi leu prâja di bizniss, pi awerre di dâkuman ligal pour ferre dju divalpman dan li Territwerre dju Tretti #3. Ste prâssessus pile pâ su li drwè di komunôti eindjividjuwel. Li r'konnu k'izôt l'ava leu règ pour ôtôrizi pi angaji. Li Gran Konsèye veu bâchir di rilasyon di travaye forte avek ninportkel disideur ke veu respekti li Iwè, li valeur, pi li preinsipe su l'environman di z'Anishinaabe.

## Page 12:

### L'UNITI DI PLANIFIKÂSYON TERRITÂRIAL

## LA DIKLARÂSYON NIBI

La Diklarâsyon Nibi li enne manyerre pour li Tretti #3 d'ixpliki la rilasyon avek l'ô di z'Anishinaabe. La Diklarâsyon peu d'êt enne parchi di z'anseignman sakri di l'ô, ki li avek li Gardeu du Sawerre/Gitizii m-inaanik dju Tretti #3, pi ke sa peu êt partaji avek li komunôti pi li seuze ke sa vi andwarre d'la Nâsyon dju Tretti #3. Sa peu parli d'la rilasyon pi la responsabiliti ke li z'Anishinaabe y lon avek l'ô, kousé ke vi dan l'ô, pi avek li lak/li rivyerre alantoor d'izôt.

Nibi (l'Ô) li vivan pi lâ ein espri. Sé kousé ke fa vive notte Merre (Aki) pi sa konnek toutte. Da danne, sa garde pi sa prand la vi.

Nibi li kapab prande toutte sorte di forme kom la néj, la glass, l'ô dju preintan, l'ô Sali, kan mouye, lô frêsh, l'ô di marè, l'ô di rosh pi l'ô di nèssans. Shak sorte d'ô la son role dan notte santi pi notte girizon. Nibi li kânekti a notte Memerre, la Lune.

**Nibi lâ ein espri pi partaj li kadô di sa vi avek toutte li kriyasyon.** Nibi lâ son espri. Sa peu pâ l'appachyeind oubindon la santralizi. Nibi li partaji a traverser li terre pi li territwerre, ant li mond di notte Nâsyon, pi l'izôt ke fa parchi di la kriasyon. Li z'espri pi d'ôt dan la kriasyon s'âkupe di l'ô pi sa santi. Nibi pi li kriasyon, pi li z'espri ke s'âkupe di Nibi, dwè êt respekti. Toute li kriasyon danne di l'amour pi dju respa a Nibi par di z'aksyon di grachichude.

**La bezwein di Nibi pour vive enne bonne vi.** Toutte li kriasyon, li z'Anishinaabe li ni avek Nibi. Sa dipan su Nibi pour vive, pi notte korre li fette di Nibi. Nibi li enne sours di santi. A nô nourri d'enne manyerre spirichuwel, fizik, mantal pi imâsyonel. A nô lave pi a nô giri. Nibi proppe pour bwerre, li einportan pour notte santi. Sa dwè respekti notte rilasyon sakri avec Nibi, pi toute li kriasyon dwè édi a prâtiji Nibi pour nô zanfan pi nô jinirasyon fuchur.

**Sa lâ toutte enne rilasyon sakri avek Nibi.** Li z'Anishinaabe lâ iti responsab di prand swein di la terre (aki) pi Nibi, depwi l'komansman di tan. Li famme lon enne rilasyon sakri avek Nibi, pi enne responsabiliti spésial di s'âkupi di Nibi, paske sa tchyein l'ô di nèssans pi sa li kapab amni la vi dan s'mond-sitte. Li zom lâ ein role di prâtiji la terre pi apwyi la santi di Nibi, pi bâchirre la rilasyon avek Nibi, pour la prisarvi par di sirimâni, l'idjukâsyon pi l'Sawerre ki li partaji a traverre li jinirasyon.

**Nibi nô z'uni.** A traverre son kouran pi son mouvman, Nibi s'nitwèye pi nô konnek toutte. A nô z'amenne ansanb an famye, an komunôti pi an Nâsyon. Par la gouvarnans pi la Iwè tradjisyonel, mêm sel di Manito Aki Inakonigaawin pi dju Tretti #3, sa nô konfirme ke sa lâ toulta la responsabiliti di prand di z'aksyon, danni back, pi prâtiji Nibi pi l'environman pour nô zanfan pi li jinirasyon fuchur.

**Nibi lâ ein espri. Nibi li la vi. Nibi li sakri. Sa l'ânore, respek pi l'emme Nibi.**

## LI PRÂSHEIN PÂ

- L'Gran Konsèye y'rkomande ke l'OAGN apprenne su Manito Aki Inakonigaawin pi la Diklarâsyon Nibi, pour miyeu konprand li prâsessus di ferre di disizyon, dan li Territwerre di Tretti #3.
- Pluss di bon angajman an parson avek li komunôti pi la Djireksyon dju Tretti #3, dwè êt fette pour djiskuti koman Manito Aki Inakonigaawin pi la Diklarâsyon Nibi vâ êt mi dan la Stratiji Eintigri dju Garbédge Rajyoakchif.
- L'OAGN dwè einveschir pi danni d'l'apwi ô Tretti #3 dju Gran Konsèye, pour ke la rilasyon a l'aye pluss lwein.

## KONKLUSYON

Pour konprand pi einkorpori li drwè pi li valeur dju Tretti #3, fô l'awerre ein bon angajman an parson. La bâze di Manito Aki Inakonigaawin pi la Diklarâsyon Nibi, sonta li respa, li z'ishanj, la responsabiliti, pi li respa avek toute li rilasyon; li premyé pâ pour mette si Iwè, l'ita d'ôt djiskusyon pour miyeu konprande li Inakonigawin (Iwè) di z'Anishinaabe dan Tretti #3. L'OAGN dwè travayi avek Tretti #3 pour divlappi la rilasyon ankor pluss.

Pour finir, ein misaj di l'ansyein, L'Ânorab Juj an Shef S. G. Finch, di la Kour d'Appel d'la Colombie-Britannique, ke lâ ikri dan son dâkuman ikri : « Li divwerre d'apprende : Konnêt li z'ord Ligal Otoktonne Prachiki », ke gid ankor pluss d'enne manyerre ligal su s'travaye einportan.

L'Jujman d'la Kour Delgamuukw fini avek si mô : « On li toutte isitte pour resti saffek kon fa fass a sâ. ». Li vra mé, si on r'gord la rialiti, sa trouve bein d'espâsse pour ke si z'ord ligal peu ixisti ansanb. Pi si sa veu vrèman awerre ein rikonsiliasyon igal, sa dwè r'konnêt ke fô apprade si sa veu resti.

Apprende koman mette dju Sawerre Anishinaabe, dimande ke li riprizantan d'la Kouronne pi li disideur, sa less alli l'kontrol, pi ksa l'apprenne di la Nâsyon Anishinaabe dju Tretti #3. Sa lâ bezwein an mass dju parlaj itou.

## Gran Konsèye dju Tretti #3

Li Gouvarman di la Nâsyon Anishinaabe dju Tretti #3.

Pour pluss d'einformasyon ou pour di kestchyon, soupla appli :

Hailey Krolyk

Analiste d'la Pälichik

[hailey.krolyk@treaty3.ca](mailto:hailey.krolyk@treaty3.ca)

807-464-0713

Appendix E - First Nations Power Authority Written Submission,  
Integrated Strategy on Radioactive Waste, April 11, 2022  
(Engagement Session held January 26, 2022)



**FNPA**

A Next Step Part of Canada's  
Radioactive Waste Review  
Nuclear Waste Management Organization  
Information Session and Workshop

**JANUARY 2022**

**First Nations Power Authority**

Head Office

1 First Nations Way

Regina, SK S4S 7K2

P: 1-855-359-3672

E: [info@fnpa.ca](mailto:info@fnpa.ca)

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## Executive Summary

In November 2020, the Minister of Natural Resources Canada asked the Nuclear Waste Management Organization (NWMO) to lead the development of an integrated strategy on radioactive waste (ISRW). The NWMO partnered with First Nations Power Authority (FNPA) to deliver a one-day engagement session entitled, A Next Step: Part of Canada's Radioactive Waste Review.

On January 26th, 2022 the First Nations Power Authority (FNPA) in conjunction with the Nuclear Waste Management Organization (NWMO) organized a workshop for First Nations in Manitoba, Saskatchewan, and Alberta. First Nation communities from Ontario and New Brunswick also participated.

There were 73 registered meeting Pheedloop participants, 75% (55 participants) of the registered participants attended throughout the session and workshop.

## Agenda Overview

The NWMO representatives made presentations throughout the morning and part of the afternoon session. Presentation topics included:

- Introduction to NWMO Indigenous Relations & Strategic Programming by Bob Watts,
- Jessica Perrit presented on Indigenous Relations & Reconciliation,
- Ulf Stammer presented, on behalf of Jamie Matear, the Adaptive Phased Management Model and
- Karine Glenn presented the Integrated Strategy for Radioactive Waste followed by four breakout sessions.

## Breakout Sessions

Breakout sessions with questions for the participants included:

- *What is most important to get right when developing an Integrated Strategy for Canada's Radioactive Waste?*
- *How do we best deal with Canada's Low-Level Waste and Intermediate-Level Waste over the long term?*
- *What type(s) of facilities should we use?*
- *Rolling stewardship vs disposal*

- 
- *How many of them should we build?*
  - *Who should be responsible for implementing the strategy?*

## 1.0 Workshop Preparation

FNPA team met to discuss the recruitment of workshop participants. Priority was to focus on recruiting participants from several key organizations, First Nation communities, and FNPA's current email list of newsletter subscribers and members.

### 1.1 Recruitment Focus of Workshop Participants

- Saskatchewan Aboriginal Land Technicians
- Alberta Aboriginal Land Technicians
- Manitoba Aboriginal Land Technicians
- First Nation communities located in Saskatchewan
- First Nation communities located in Manitoba
- First Nation communities located in Alberta
- FNPA membership
- Previous SMR (Small Modular Reactor) Forum meeting participants

## 2.0 Advertising

Advertising was shared through emails of the NWMO advertisement with the Pheedloop registration link.

FNPA shared the advertisement on their LinkedIn and Twitter social media channels.

## 3.0 First Nation Communities Participation

In total, 24 people from 22 First Nation communities in total participated. There were 17 First Nation communities from Saskatchewan, two First Nations communities in Alberta, one First Nation community from Manitoba, one First Nation community from Ontario, and one First Nation community in New Brunswick.

### 3.1 Breakdown by First Nation Community

First Nation participants came from the following communities:

- The Key First Nation
- Kinistin Saulteaux Nation
- Eel Ground First Nation
- Pasqua First Nation #79
- White Bear First Nations Lands & Resources
- Lake Manitoba First Nation
- Opaskwayak
- Little Black Bear
- Moosomin First Nation
- Woodland Cree First Nation
- Lac La Ronge Indian Band
- Flying Dust
- George Gordon First Nation
- Curve Lake First Nation
- Mosquito, Grizzly Bear's Head, Lean Man
- Cowessess First Nation
- Driftpile Cree Nation
- Flying Dust First Nation
- Fort McKay First Nation
- Peter Ballantyne Cree Nation
- Red Earth Cree Nation
- Carry The Kettle
- Muskoday First Nation

## 4.0 Organizations and Companies Participation

Several organizations and companies participated in the meeting. In total, there 15 various representatives from organizations and companies participating in the engagement session and workshop.

### 4.1 Breakdown by Organization and Companies

- Saskatchewan Aboriginal Land Technicians (SALT)



- 
- University of Manitoba
  - enTrust Engagement Inc,
  - Corporate Finance Institute (CFI)
  - Kawe Consulting
  - Atim Ka-Mikosit/ONEC group
  - Indigenous Working group on SMR (Small Modular Reactors)
  - Government of Saskatchewan
  - X-Energy
  - DB2 Consulting
  - Wild Matriarch
  - Meadow Lake Tribal Council Industrial Investment
  - Ontario Power Generation (OPG)
  - Attunda Inc.
  - North Shore Mi'kmaq District Council (NSMDC)

## 5.0 Key Themes

Throughout the meeting, several themes were raised during presentations. Several questions gave rise to key themes.

- Transportation
- Nuclear Fuel Bundle
- Nuclear Fuel Waste
- Nuclear Fuel Waste Storage
- Nuclear Fuel Waste Policy
- Indigenous Relations
- Federal Contaminated Sites
- Technology Distribution

### 5.1 Questions Sorted into Key Themes

Key themes came to form through questions asked by meeting participants.

Transportation:

- Are the waste containers crash-proof during transport? What transport accident scenarios do the containers need to withstand?
- Can we export the waste outside of the country? To the US?
- How often is the waste currently going through our communities?

- 
- Is there a plan to transport waste from northern isolated communities?
  - What work has been done in relation to the transport of used nuclear fuel?

**Nuclear Fuel Bundle:**

- Is the heat being generated by the spent nuclear fuel bundles being utilized on other processes? This question pertains to both the reactor site and when they move to long-term storage.
- What's the cost to make one of those cylinders?
- Could these cells provide enough power for electric vehicles?
- What percentage of energy is remaining in the fuel bundles before they are stored?
- What is the current power distribution method for Nuclear power?

**Nuclear Fuel Waste:**

- Does SaskPower produce any radioactive waste from its hydro operations in Saskatchewan? If so, what do they do with it?
- Has there been consideration to vitrify waste, so it's less dangerous?
- Waste, intermediate waste, spent fuel.. etc.. how many 'nice' terms are we looking at here, and what are the differences besides time to get to 'safe' levels?
- Is there thermal nuclear energy available?

**Nuclear Fuel Waste Storage:**

- Is there a guarantee the storage containers can resist corrosion?
- What have you determined so far to be the most suitable/feasible sub-surface?
- Are you considering any sites in Alberta?
- Is the heat being generated by the spent nuclear fuel bundles being utilized on other processes? This question pertains to both the reactor site and when they move to long-term storage.
- How long before these rods radiate past their containment?
- Where is the waste being stored currently?

**Nuclear Fuel Waste Policy:**

- How much Indigenous consultation took place before these sites were developed?
- How do we get on board and have a say in this decision-making? Who is currently responsible for this waste?
- Is this federally approved?

**Indigenous Relations:**



- 
- How can we ensure good relationships with Indigenous peoples and the industry?
  - What is the biggest surprise for you Jessica in the conversation about Indigenous knowledge and science?
  - Are there any Indigenous companies that NWMO works with?
  - Can we get a copy of your indigenous policies?
  - Is opposition from Treaty First Nations available to review?

Federal Contaminated Sites

- I guess the Federal Contaminated Sites is not involved or no one knows about it?  
This question is in relation to abandoned railroads in First Nation communities

Common Misconceptions

- What are some of the common misconceptions about Nuclear Waste?

Technology Distribution

- How long before this technology can be distributed to the general population?

## 6.0 Concerns and Sensitivities

There was reluctance expressed to participate due to the concern of the Duty to Consult. They wanted to validate that FNPA was not consulting on behalf of the Federal Government's fiduciary responsibility on the Duty to Consult.

## 7.0 Recommendations

**Recommendation #1: More information on Severe Accident Consequence Analysis work.**

*FNPA CEO requested this information document and the NMWO shared the recently released [Transportation Planning Framework](#)*

**Recommendation #2: More information on the transportation of nuclear waste**

**Recommendation #3: More NWMO workshops on key themes arising from the January 26th, 2022 session, and workshop.**

**Recommendation #4: Continuing the conversation on the Key Theme areas**



## 8.0 Appendix

### 8.1 Agenda and Advertisement

[Nuclear Waste In Canada: Information Session and Workshop January 26, 2022](#)

### 8.2 FNPA Email Template of Invitation to First Nation Communities

Good afternoon [Insert Name],

On behalf of the First Nations Power Authority,

FNPA and the Nuclear Waste Management Organization (NWMO) have developed an informational session and workshop regarding nuclear waste management.

This information session ensures knowledge transfer between communities and government takes place to assist in making informed decisions. NWMO staff will be available for engagement. We believe having meaningful engagement and dialogue with Indigenous communities, industry, and the government is a crucial step toward reconciliation.

The virtual event will take place on January 26, 2022, from 10:00 AM to 3:00 PM (CST) via Pheedloop.

An honorarium of \$300.00 will be available to one representative from each Indigenous community; Others are welcome to attend.

Registration can take place via Pheedloop [HERE](#) or by emailing Joshua Thomas at [jthomas@fnpa.ca](mailto:jthomas@fnpa.ca).

Please refer to the attached agenda and invitation letter for more information.

Please distribute to First Nation communities and their Chiefs

### 8.3 FNPA Email Template to Organizations and Companies

#### **Nuclear Waste Engagement Virtual Sessions**



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First Nations Power Authority (FNPA) was established in 2011 as a not-for-profit organization to facilitate the development of First Nations-led power projects and promote Indigenous participation in power procurement opportunities.

FNPA is supportive of a range of power options including Small Modular Reactors (SMRs) that establish and implement plans for climate action and a clean energy future. FNPA is committed to working with Natural Resources Canada to deliver sound public policy for Indigenous Engagement and Economic Reconciliation, as outlined in our commitment to the SMR Roadmap Statement of Principles.

All of Canada's low- and intermediate-level radioactive waste is safely managed today in interim storage. An integrated strategy will ensure the material continues to be managed in accordance with international best practices over the longer term. Building on previous work, this strategy represents a next step to identify and address any gaps in radioactive waste management planning, while looking further into the future.

FNPA with the NWMO has developed an informational session and workshop for Indigenous communities. We believe that when Indigenous communities are meaningfully engaged in the dialogue with industry and government it will lead to reconciliation.

**When:** January 26th, 2021

**Time:** 10AM to 3PM

**Where:** Virtually through Pheedloop [registration link](#)

This information session will be beneficial to ensure knowledge transfer to make informed decisions and NWMO staff will be available to answer your questions.

An honorarium of \$300.00 per participant\* to attend the session virtually, the agenda is attached and a registration link is included.

If you need help with registration please do not hesitate to contact [Desiree Norwegian](#), [Rebecca Agecoutay](#), [Joshua Thomas](#), or [Dawn Pratt](#).

Thank you,



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\*Per diem offered to First Nations by the community; Others are welcome to attend.

#### 8.4 NWMO Presentations

- [Introduction to NWMO](#), Bob Watts, Indigenous Relations & Strategic Program
- [Implementing Reconciliation](#), Jessica Perritt, Indigenous Knowledge & Reconciliation
- Adaptive Phased Management, Ulf Stammer,
- [Canada's Integrated Strategy for Radioactive Waste](#), Karinne Glen, Integrated Strategy for Radioactive Waste.

## Anex E – L'Ôtôriti dju Pouvwerre di Premyerre Nâsyon - Dâkuman Ikri

Stratiji Eintigri su l'Garbédge Radjyoakchif, 11 Avrél, 2022  
(Sèsyon d'Angajman dju 26 Janvyé 2022)

### L'Ôtôriti dju Pouvwerre di Premyerre Nâsyon

#### OPPN

Li Proshein Pâ – Enne Partchi Kanadjenne di Koman Sa R'gord  
l'Garbédge Radjyoakchif  
L'Organizasyon pour Administri l'Garbédge Noukliyerre  
Sèsyon d'Einformasyon pi Atelyé  
Janvyé 2022

#### L'Ôtôriti dju Pouvwerre di Premyerre Nâsyon

Birô preinsipal  
1 First Nation Way  
Régina, SK S4S 7K2  
T : 1-855-359-3672  
É : info @ fnpa.ca

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Garbédge Noukliyerre ô Canada  
Janvyé 2022

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Garbédge Noukliyerre ô Cana da  
Janvyé 2022

## Rizumi Ixikuchif

An Novanb 2020, l'Ménisse di R'sours Natchurel Canada la danni la jobbe a l'Organizasyon pour Administri l'Garbédje Noukliyerre (OAGN) di m'ni li divlapman d'enne stratiji eintigri su l'garbédje radjyoaktchif (SEGR). L'OAGN la travayi avek l'Ôtôriti dju Pouvwerre di Premyerre Nâsyon (OPPN) pour organizi enne sèsyon d'angajman d'enne journi ke s'appel : Li Proshein Pâ – Enne Partchi Kanadjyenne di Koman Sa R'gord l'Garbédge Radjyoakchif.

Li 26 Janvyé, 2022, l'Ôtôriti dju Pouvwerre di Premyerre Nâsyon (OPPN) avek l'Organizasyon pour Administri l'Garbédje Noukliyerre (OAGN) la organizi ein atelyé pour li Premyerre Nâsyon dju Manitoba, d'la Saskatchewan pi d'l'Alberta. Li komunôti di Premyerre Nâsyon di l'Ontario pi dju Nouveau Brunswick la partchisipi itou.

Y l'ava 73 patchisipan anrijistri a l'atelyé par Pheedloop. 75% (53 partchisipan) di toutte li parchisipan anrijistri, l'ita prizan pandan toute la sèsyon pi l'atelyé.

## Prizantasyon dju Prâgram

Li riprizantan di l'OAGN la fette di prizantasyon pandan li sèsyon dju matein pi d'l'apramidji. Li suja di prizantasyon l'ita;

- Prizantasyon par Bob Watts su li Rilasyon Otoktonne pi la Prâgramasyon Stratijik di l'OAGN.
- Prizantasyon par Jessica Perrit su li Rilasyon pi la Rikonsiliasyon Otoktonne
- Prizantasyon par Ulf Stammer pour Jamie Matear su Li Model pour Administrasyon di l'Adaptasyon Prâgrèsive
- Prizantasyon par Karinne Glenn su la Stratiji Eintigri su l'Garbédje Radjyoaktchif, pi lâ eu kat atelyé apra sâ.

## Li Sèsyon di Brék

Dan li sèsyon di brék, avek keschyon pour li parchisipan, y l'ava :

- Kan sa divlap enne Stratiji Eintigri su l'Garbédje Radjyoaktchif ô Canada, kousé li einportan di bein ferre?
- Koman sa dile pandan lontan, avek l'garbédje pâ trô danjreu, pi ein ptchi brein plusse danjreu dju Canada.
- Kel sorte di strukchure ke fô awerre?
- Enne Jirans Roulante a plasse di s'Dibarassi
- Koman ke fô nan bâchirre?
- Sonta ki ksa dwè êt responsab pour appliki la stratiji?

## Priparasyon di z'Atelyé

L'ikip di l'OPPN si rankontri pour djiskuti dju r'krutman di parchisipan d'atelyé. Sa voula ke sa r'krut an premyé di parchisipan di bein di z'organizasyon einportante, li komunôti di Premyerre Nâsyon, pi li seuze su la list d'émil ke sonta di manb pi dju mond inskri ô bultein.

### Aksan su l'R'krutman di Parchisipan di z'Atelyé

- Li Teknisyein di terre Otoktonne d'la Saskatchewan
- Li Teknisyein di terre Otoktonne d'l'Alberta
- Li Teknisyein di terre Otoktonne dju Manitoba
- Li Komunôti di Premyerre Nâsyon an Saskatchewan
- Li Komunôti di Premyerre Nâsyon an Alberta
- Li Komunôti di Premyerre Nâsyon ô Manitoba
- Li manb di l'OPPN
- Li parchisipan dju Forum su li PRM (Pchee Riakteur an Morsô).

## Publisiti

La piblisi la iti fette par émil, a traverre li z'annons di l'OAGN, pi li lyein pour s'einskir, Pheedloop. L'OPPN la partaji leu z'annons par li médjyâ sosiô LinkedIn pi Twitter.

## Parchisipasyon di Komunôti di Premyerre Nâsyon

L'ava ein total di 24 parson an toutte, di Komunôti di Premyerre Nâsyon ke lâ partchisipi. L'ava 17 di Komunôti di Premyerre Nâsyon d'la Saskatchewan, 2 di Komunôti di Premyerre Nâsyon di l'Alberta, enne di Komunôti di Premyerre Nâsyon dju Manitoba, enne di Komunôti di Premyerre Nâsyon di l'Ontario pi enne di Komunôti di Premyerre Nâsyon dju Nouveau Brunswick.

## Koman li Djivizi li Komunôti di Premyerre Nâsyon

Li parchisipan sonta v'nu di si komunôti :

- Premyerre Nâsyon The Key
- Nâsyon Saulteaux Kinistin
- Premyerre Nâsyon Eel Ground
- Premyerre Nâsyon Pasqua #79
- Premyerre Nâsyon White Bear-Terre pi R'sours
- Premyerre Nâsyon dju Lak Manitoba
- Opaskwayak
- Little Black Bear
- Premyerre Nâsyon di Moosoomin
- Premyerre Nâsyon Cree di Woodland
- Lac La Ronge Indian Band
- Flying Dust
- Premyerre Nâsyon George Gordon
- Premyerre Nâsyon Curve Lake
- Mosquito, Grizzly Bear's Head, Lean Man
- Premyerre Nâsyon Cowesses
- Nâsyon Cree Driftpile
- Premyerre Nâsyon Flying Dust
- Premyerre Nâsyon Fort MacKay
- Nâsyon Cree Peter Ballantyne
- Nâsyon Cree Red Earth
- Carry The Kettle
- Premyerre Nâsyon Muskoday

## Parchisipasyon di z'Organizasyon pi di Konpagni

Y là an mass di z'organizasyon pi di konpagni ke lâ parchisipi a la rankont. L'ava ein tâtal di 15 riprizantan di toute sorte, di z'organizasyon pi di konpagni ke lon parchisipi ô sèsyon d'angajman pi ô z'atelyé.

## Koman li Djivizi li z'Organizasyon pi li Konpagni

- Li Teknisyein di terre Otoktonne d'la Saskatchewan
- L'Universiti dju Manitoba
- En Trust Engagement Inc.
- Corporate Finance Institute (CFI)
- Kawe Consulting
- Atim Ka mikosit/ONEC group
- Group di Travaye Otoktonne su li PRM (Pchee Riakteur an Morsô).
- Gouvarzman d'la Saskatchewan
- X-Energy
- DB2 Consulting
- Wild Matriarch

- Meadow Lake Tribal Council Industrial Investment
- Ontario Power Generation (OPG)
- Attunda Inc.
- North Shore Mi'kmaq District Council (NSMDC)

## Suja Preinsipal

- Sharyaj
- Paka di Fyouwel Noukliyerre
- Garbédge dju Fyouwel Noukliyerre
- Ranjman dju Garbédge dju Fyouwel Noukliyerre
- Pâlichik dju Garbédge dju Fyouwel Noukliyerre
- Li Rilasyon Otoktonne
- Li Plasse Kontamini Fidiral
- La Djistribusyon d'la Teknâloji

## Keschyon ke lâ Formi di Suja Preinsipal

A traverre li keschyon dimandi par li parchisipan, lâ di suja preinsipal ke la iti formi :

### Sharyaj :

- Li risipyen di garbédge li chu sikuriterre pandan l'sharyaj? Lâ tchu di ixap d'aksidan pour sawerre koman kli risipyen peu risisti?
- Sa peu chi ixporti notte garbédge andwarre dju péyi. Ô z'Itâ-z'Uni?
- Koman souvan ke li garbédge y pâsse a traverre nô komunôti, dret-lâ?
- Lâ chi ein plan pour sharyé l'garbédge di komunôti izâli dju Nor?
- Si kwè l'travaye ke lâ iti fette su l'sharyaj dju fyouwel noukliyerre uzé?

### Paka di Fyouwel Noukliyerre :

- La shaleur ke li kréyi par li paka dju fyouwel noukliyerre uzé, li chi sarvi pour d'ôt prâssessus? Ste keschyon-sitte li pour la plasse dju riakteur, pi pour kan sa l'mouve dan ein ranjman di long djuri.
- Si kwè ksa koutte pour bâchirre ein di grô sileind?
- Li selul l'arra chi assi d'pouvwerre pour li shâr ilektrik?
- Si kwè l'poursantaj d'inarji ke ress dan li paka di fyouwel, avan ksa li ranj?
- Si kwè li manyerre di djistribuwé li pouvwerre dret-lâ, par l'pouvwerre Noukliyerre?

### Garbédge dju Fyouwel Noukliyerre :

- La SaskPower prâdjwi-chu dju garbédge radjoakchif di z'âpirasyon d'idro an Saskatchewan? Si wè, kousé ka fa avek?
- Sa l'ava chi pansi a shanjî l'garbédge an vittre? Dimêm, y sra mwein danjreu?
- Dju garbédje, dju garbédje ein ptchi brein plusse danjreu, dju fyouwel uzé... etc... Y la koman di « bô » mô ksa vâ uzé isitte, pi kousé l'ita la djiffrans, ôt ke l'tan, pour arrivi a ein nivô « sikure »?
- L'ava chi d'l'inarji noukliyerre termal ?

### Ranjman dju Garbédge dju Fyouwel Noukliyerre :

- Lâ chi enne garanchi kli risipyen di ranjman vâ pâ ditiryâri?
- Asteur, kousé ksa pans ke l'ita la miyeur koush antsour d'la terre?
- L'ava chi pansi a di plasse an Alberta?
- La shaleur ke li kréyi par li paka dju fyouwel noukliyerre uzé, li chi uzé pour d'ôt prâsessus? Ste keschyon-sitte li pour la plasse dju riakyeur pi pour kan sa l'mouve dan ein ranjman di lon djuri.
- Koman lontan sa va prande, pour ke la radjiasyon di rod, a sorre di risipyen?
- Divous ki li ranji l'garbédge dret-lâ?

### Pâlichik dju Garbédge dju Fyouwel Noukliyerre :

- Koman di konsultasyon avek li z'Otoktonne, sa lâ eu avan di divlappi si plasse?
- Koman sa peu parchisipi pi awerre ein mô a djirre dan ste prâsessus di ferre di disizyon? Kousé ki li responsab dju garbédge-sitte?
- L'fidiral la chi approuvi?

### Li Rilâsyon Otoktonne :

- Kousé ke fô ferre pour awerre di bonne rilasyon avec l'mond Otoktonne pi l'eindustri?
- Si kwè ke sonta la pluss gross suprise pour twé, Jessica, dan li parlaj su l'Sawerre Otoktonne pi la sians?
- L'OAGN a travaye chi avek di konpagni Otoktonne? Kissé ki sonta?
- Sa peu chi awerre enne kâpi di votte pâlichik Otoktonne?
- Sa peu chi r'gordi kel Tretti di Premyerre Nâsyon li kont?

### Li Plasse Kontamini dju Fidiral

- Sh'pôze ke li plasse kontamini dju Fidiral, li pâ dan toute sâ, pi parson sé sâ? La keschyon li sartou pour li sh'mein d'ferre, abandanni dan li komunôti di Premyerre Nâsyon.

### Li malantandju k'y'arrive souvan

- Si kwè li malantandju k'y'arrive souvan su l'Garbédge Noukliyerre?

### Djistribusyon d'la Teknâloji

- Koman di tan ke sa pran pour ke la tekhnâloji a swè djistribuwé a toulmond?

### Li z'Einketchude pi Kousé ki li Sansib

Sa l'izita di parchisipi a kouze di l'einkyetchud su li Diwerre di Konsulti. Y voula ferre sartein ke l'OPPN a fèza pâ di konsultasyon pour l'Gouvèrnman Fidiral, pi sa responsabiliti fidjusyerre su li Diwerre di Konsulti.

### R'komandasyon

#### **R'komandasyon #1 : Pluss d'einformasyon su l'travaye di Konsikans di z'Aksidan Siverre.**

L'boss di toute di l'OPPN a dimandi ste dâkuman d'einformation, pi l'OAGN la partaji li Kâd pour ferre di Plan pour l'Sharyaj, ki vyein dët einprimi.

**R'komandasyon #2 : Pluss d'einformasyon su l'sharyaj dju garbédge noukliyerre.**  
**R'komandasyon #3: Pluss d'atelyé di l'OAGN su li suja preinsipal ke sorre di sèsyon pi di z'atelyé dju 26 Janvyé, 2022**

**R'komandasyon #4 : Konchunwé l'parlaj su li suja preinsipal**

## Anex

### Prâgram pi Publisiti

Garbédge Noukliyerre ô Canada : Sèsyon d'Einformasyon pi Atelyé, 26 Janvyé, 2022

### Ixanp d'enne Einvitasyon par Émil di l'OPPN ô Komunôti di Premyerre Nâsyon

Bon apramidji (mette leu non).

Ô non d'l'Ôtoriti dju Pouvwerre di Premterre Nâsyon

L'OPPN pi l'Organizasyon pour Administri l'Garbédge Noukliyerre (OAGN) lâ divlappi enne sèsyon d'einformasyon pi ein atelyé, su koman administri dju garbédge noukliyerre.

L'einformasyon a fa sartein ke li transferre dju Sawerre, y s'fasse ant li komunôti pi l'gouvarman pour li z'édi a ferre di disizyon einformi. L'OAGN li pra pour l'angajman. Sa krwè ke d'awerre di bon z'angajman pi dju parlaj avek li komunôti Otoktonne, l'eindjustri pi l'gouvarman, li ein pâ krichik pour la rikonsiliason.

L'akchiviti virtchuwel vâ s'passi li 26 Janvyé, 2022 di 10h a 3h (CST) viyâ Pheedloop.

Y vâ l'awerre \$300.00 pour shak riprizantan di shak komunôti Otoktonne; l'izôt sonta li beinv'nu a parchisipi.

Sa peu s'einskir par Pheedloop dret-sitte oubindon par émil a Joshua Thomas a [jthomas@fnpa.ca](mailto:jthomas@fnpa.ca)

Pour pluss d'einformasyon, r'gordi l'prâgram pi la lette d'einvitasyon.

Soupla danni ô komunôti Premyerre Nâsyon pi leu Shef.

### Ixanp d'enne Einvitasyon par Émil di l'OPPN ô z'Organizasyon pi ô Konpagni

#### **Li Sèsyon d'Angajman Virtchuwel su l'Garbédge Noukliyerre**

L'Ôtoriti dju Pouvwerre di Premterre Nâsyon (OPPN) lâ komansi an 2011 kom enne organizasyon san-prâfi, pour édi l'divalpman di prâja di pouvwerre di Premyerre Nâsyon, pi ferre d'la publisiti pour la parchisipasyon Otoktonne dan di shans d'ashti dju pouvwerre.

L'OPPN apwi an masse di zâpsyon di pouvwerre, kom li Pchi Riakteur an Morsô (PRM), ke fa pi applik di plan pour l'aksyon klimachik, pi enne inarji fuchur proppe. L'OAGN li angaji a travayi avek R'sours Nachurel Canada pour danni enne pâlichik sâlé su l'Angajman di z'Otoktonne pi la Rikonsiliasyon Ikânomik, ki l'ita ikri dan l'angajman di la Diklarasyon di Preinsipe pour li Pchi Riakteur an Morsô.

Toutte l'garbédje radjyoaktchif pâ trô danjreu pi ein ptchi brein plusse danjreu dju Canada, li administri ojordjwi dan ein ranjman tanpârerre. Enne stratiji eintigri vâ ferre sartein ke li matiriel konchune a êt administri d'apra li miyeur prachik einternasional pour enne long djuri. Sa lâ bâchi d'apra l'travaye djâ fette, pi la stratiji riprizante li proshein pâ pour werre pi prande l'aksyon su li trou ksa l'arra su li plan, pour administri li garbédge noukliyerre, pandan ke sa r'gord pluss lwein dan l'fuchur.

L'OPPN pi l'OAGN la divlappi ein sèsyon d'einformasyon pi ein atelyé pour li komunôti Otoktonne. Sa krwè ke d'awerre di bon z'angajman pi dju parlaj avek li komunôti Otoktonne, l'eindjustri pi l'gouvarnman, sa vâ mni a la rikonsiliasyon.

Kan : 26 Janvyé, 2022

Tan : 10h a 3h

Divou : Virchuwelman a traverre Pheedloop lyein pour s'einskir

La sèsyon d'einformasyon a fa sartein ke li transferre dju Sawerre, éde a ferre di disizyon eiformi, pi seuze ke travaye a l'OAGN, li pra pour ripond ô keschyon.

Y vâ l'awerre \$300.00 pour shak parchisipan pour êt ô sèsyon virtchuwel. Sa lâ ein prâgram pi ein lyein pour s'einskir.

Si sa lâ bezwin d'éde pour s'einskir, soupla kontakti Desiree Norwegian, Rebecca Agecouly, Joshua Thomas oubindon Dawn Pratt.

Marsi.

\*Lâ ein « Per diem » pour li riprizantan di komunôti Otoktonne; l'izôt sonta li beinv'nu a parchisipi.

#### Prizantasyon di l'OAGN

- Konnêt l'OAGN : Bob Watts, Rilâsyon Otoktonne pi Prâgram Statistik
- Appliki la Rikonsiliasyon : Jessica Perrit, Sawerre Otoktonne pi Rikonsiliasyon
- Administrasyon d'Adaptasyon Prâgrèsif, Ulf Stammer
- Stratiji Eintigri pour l'Garbédge Radjyoaktchif dju Canada, Karinne Glenn, Stratiji Eintigri pour l'Garbédge Radjyoaktchif

# Appendix F - Mi'gmawe'l Tplu'taqnn Incorporated Written Submission, Integrated Strategy on Radioactive Waste, May 25, 2022 (Engagement Session held March 31, 2022)



## MTI Summary Report for NWMO

May 25, 2022

Prepared by Kristie Halka-Glazier,  
MTI Energy & Mines Coordinator

### Activity Report:

NWMO, accompanied by Mi'gmawe'l Tplu'taqnn, engaged with eight First Nation communities currently represented by Mi'gmawe'l Tplu'taqnn; Amlamgog (Fort Folly) First Nation, Natoaganeg (Eel Ground) First Nation, Oinpegitjoig (Pabineau) First Nation, Esgenoôpetitj (Burnt Church) First Nation, Tjipôgtötjg (Buctouche) First Nation, L'nui Menikuk (Indian Island) First Nation, Ugp'i'ganjig (Eel River Bar) First Nation and Metepenagiag Mi'kmaq Nation (the Mi'gmaq in New Brunswick) virtually on March 31, 2022 presenting Canada's Integrated Strategy for Radioactive Waste. On April 7, 2022, an internal session, without NWMO present but on standby, took place. The purpose of these engagement sessions was to discuss and gain informative feedback from the eight Mi'gmaq communities on the Integrated Strategy for Radioactive Waste (ISRW).

Community engagement is an important part of Mi'gmawe'l Tplu'taqnn's mandate of protecting and implementing Aboriginal and Treaty Rights. Community members and NWMO were made aware the community engagement sessions are not considered consultation.

### Questions that Led this Discussion:

*What's most important to get right?*

*Bury it or do we maintain a facility (rolling stewardship)?*

*How many facilities? One for all or one at/near each site?*

*Who should be responsible for implementing this strategy? CNSC? The waste owners?*

### Community Engagement:

MTI tasked the community liaisons from each of the eight Mi'gmaq communities with choosing two Elders, two Youth Representative and two Knowledge Keepers to participate in the ISRW engagement sessions. All eight Mi'gmaq communities participated.

### Community Engagement Feedback:

#### *Amlamgog – Fort Folly First Nation:*

- This should be reviewed by an independent consultant. How do we provide feedback on a topic we are not educated on?

- We need to deal with the waste we currently have and work harder towards not producing more. Nuclear energy is not green.
- The planet will be cleaner without the use of coal for energy.
- We need to focus on the future. The biggest mistake we can make is to wait. Collectively put pressure on clean energy development.
- We need to take action now and not wait for newer technology.
- A major concern expressed is that the waste owners will find a way to get out of paying for the clean-up. The nuclear waste exists and is a long-term (millennia) problem, so the solution must be equally long-term. To that end, there needs to be absolute assurances in place that the waste owners will be completely responsible, including financially, without any means of retracting from their agreement.

*Natoaganeg – Eel Ground First Nation:*

- Explain the difference between above and below ground storage.
- Accountability is important.
- Explain the recycling of the waste-water process at a nuclear facility.
- Describe the process of nuclear waste handling and storage in more depth.
- Describe the containment methods currently used.
- Describe potential impact on water tables if a leak were to occur in the storage container.
- Transportation of waste is a major concern.
- A 25-year relicencing request at the PLNGS is concerning.
- Nuclear energy is not clean – it produces waste that is now becoming a problem. Explore green energy alternatives.
- High costs of waste disposal may be a problem.
- Waste owners profiting from nuclear should be responsible for its disposal, however an independent body should regulate it.
- How many Indigenous communities have been consulted to date?
- If there was a power failure or any other issue, above ground can be seen and managed. It's not out of sight, out of mind. Above ground keeps you aware.

*Oinpegitjoig – Pabineau First Nation:*

- Is the province looking at transporting nuclear waste? What regulations do they have in place to guarantee this is being done safely?
- Concerns expressed about the life of radioactive waste and lack of control of it. No one can guarantee the control of waste that remains radioactive for that long a period.
- What is the plan for controlling waste with that kind of lifeline?
- What assurances are in place to protect against terrorism?
- What measures are in place for natural disasters, such as earthquakes?
- An independent review done with a consultant is needed.
- Are there proposed sites in mind?

- Are there containers in existence to store nuclear waste? If so, describe them.
- Are there tests done underground?
- What is safest for storage, above or below ground?
- Are there sites currently in New Brunswick storing nuclear waste?
- How many containers are we, or should we, be looking at/considering?
- Are there any radioactive waste materials being stored at the Brunswick Mine site?
- The waste owners should be responsible for their waste. A regulated rematriation budget should be mandatory – and not by using taxpayers' dollars.
- Waste owners must be prevented from hiding behind corporations – Corporate Culture: hiding from responsibility. This must be prevented.
- Concerns expressed with running out of storage space.
- Explain the differences and feasibility of storing above and below ground.
- Can nuclear waste be recycled? Explain what waste will be recycled – for SMRs.
- Concerns with radioactive waste being stored 15-16 hundred feet below ground – there is still water below that level. What will happen to our drinking water?
- Is nuclear waste being dumped in the water today? Explain.
- Mining is a predatory industry preying on Mother Earth. What kind of society preys on its own mother?
- Concerns with nuclear waste dumping sites eventually filled beyond capacity.
- Concerns expressed in connection to radioactive materials used as fertilizers in the tobacco industry.
- There needs to be a collective willingness to adapt to newer technologies for energy.
- The holding pond in Ontario – is that for waste also? If so, why disturb it?
- Is the PLNGS driving this? What happens at the end of the station's life?
- In the event of a leak into our water systems, no one can drink the water and we will all be equal to the results thereof.
- We didn't cause this problem, but we all benefit from it. We are being asked to find a solution. We can't leave it for the next seven generations to deal with.

***Esgenoopetitj – Burnt Church First Nation:***

- Where are the locations being considered for the DGR sites?
- Will there be employment opportunities for First Nation people with training?
- Are there set-asides for First Nation people? "The NWMO has not assigned a percentage or quota for Indigenous employment, nor do they foresee doing so. Rather, employment will be discussed or included in the hosting agreements that are being developed with Indigenous communities in the siting area." – Karine Glenn, NWMO
- Concerns expressed with artifacts being in the possession of proponents in Blind River, the Cameco site.
- How much money has this project been funded?
- What exactly are the existing problems we are facing?

- Proponents creating the nuclear waste need to be responsible for it. Can nuclear waste remain where it currently is?
- Concerns expressed with the lifeline of the nuclear waste requiring more security measures in place to keep it contained.
- An independent review of the environmental studies must be done.
- Money should be invested in developing green energy rather than on the storage of nuclear waste and its production.
- What safeguards are in place for the transportation of nuclear waste?
- Would the public be aware of the transportation of nuclear waste through or near their communities?
- Concerns expressed with accidents – what are some preventative measures against catastrophes in the event of an accident?
- Describe the different levels of nuclear waste in clear language. Are there acceptable levels?
- Describe and explore all options of the disposal of nuclear waste in clear language.
- Who has been consulted/engaged before First Nation people?
- Why is this not in the media? Is there potential for managing this without the public's awareness?
- The environment is a priority for the next seven generations, but nuclear waste will outlive all seven generations and that is a concern. More clear discussion is required. Burying waste is a concern. This feels like out of site out of mind.
- One location may be better regulated but there can be no cutting corners. It must be done right.
- If one location is chosen, why not central in Quebec?
- Perhaps burying it all in a DGR is the best solution. More education needed.
- Concerns with transporting nuclear waste and the public not being aware. How protected/safe is the waste being transported?
- Send nuclear waste to space.
- Will we see a solution to this problem in our lifetime?
- How many nuclear plants are there in Canada and where are they located?
- This community would like to see and learn about successful existing plans in place from around the world.

***Tjipogtotjig - Bouctouche First Nation:***

- When a site is being proposed, what is the scope of the impacts considered? Is it being taken into consideration these are ancestral territories?
- Are there hosts that are really willing?
- On behalf of the Sawka Nation, there was a refinery that has been shut down because the proponent was digging up their buried. There are high cancer rates in that area too. Their buried and their artifacts have not been returned to them. How are you different? How do we know we won't be ignored?

- What prompted these engagement sessions? Why do you repeatedly say you do not want to relive the problems from the past? Explain these problems and what you are doing to prevent them now.
- We are taught as children to clean our mess. You are informing us now that there's a waste problem rather than waste owners having been responsible for the waste they created from the beginning before it became a problem. Do you see the problem in that?
- How are gas emissions taken care of? A contingency plan that's interconnected with all these issues is needed. We need to think outside the box.
- A contingency plan is a must.
- There was mention of dismantling a nuclear facility in Quebec. How is this facility being dismantled, and the waste being disposed of and processed? Are the packages being buried indefinitely? Explain this whole process in Quebec.
- What assurances are in place preventing terrorists from getting to the waste that's buried?
- What safeguards are in place for protection against natural disasters, such as a tsunami?
- What are the standards used for transportation of waste? Are there international standards for this too?
- "Stalt" theory: using two things that look the same, to trick the mind. Using green in the videos shown during the presentation creates an illusion of green energy, but that's deceptive. There are no low levels of radiation – it's all harmful. Is there a standard for "low level?"
- Close all nuclear generating stations to prevent further waste from being produced.
- There's a request from this community to see tests and research.
- Fusion incinerator idea – can this be an alternative?
- Keep nuclear waste with the waste owners and away from Mi'gmaq territory.
- Look for alternative greener energy sources.

***L'nui Menikuk – Indian Island Bar First Nation:***

- What type of facility seems appropriate to you?
- How many do you propose should be built?
- Whoever caused the waste should be responsible for it – financially too.
- Any facility should not be near our waters.
- Any facility should not be near our harvesting areas, such as fishing, hunting, and gathering.
- How will our wildlife be affected?
- You cannot pass responsibility on this or minimize it.
- More facts and information is needed before comments can be made.
- Neither the NWMO nor our communities are properly equipped for this discussion. Another discussion face-to-face with better details is required.
- Burying nuclear waste is hazardous, especially under the water table. Fracking can cause a breach.
- Green fossil fuels are not green – language is deceiving. There are by-products that need to be considered with all forms of energy creation.

- Are there tests being done underground, or just above ground? There are different pressures underground that can make quite a difference with testing and with reality.
- The time it takes for this waste to breakdown is unheard of. How did/do we allow this to happen?
- Is NBP preventing us from creating our own grid and selling our own energy?
- Use hydropower as an alternative.
- Concerns expressed about any type of exhaust emitting from the PLNGS – are there radioactive waste emissions going into our air?

***Ugpi'ganjig – Eel River Bar First Nation:***

- How long is waste buried?
- Explain the differences between low-intermediate level waste and how it's currently managed.
- Explain all alternatives for the disposal of waste.
- How can a bond be placed on either the regulator or waste owner that guarantees a safe cleanup in the instance of a spill or accident?
- Describe the SMR process of recycling nuclear waste.
- Reusing water that is used to cool the reactors – dumping in the Great lakes. These are concerns.
- Is there a proposed site in NB?
- Should each nuclear generating station have their own disposal site? Describe the feasibility of this.
- Independent study needed.
- Is DGR the safest method?
- Would a single site be more vulnerable for a terrorist attack?
- The waste owner should be responsible for their waste in all aspects with an independent body regulating it.
- Describe potential environmental dangers.
- Would multiple disposal sites have less of an impact if an accident or terrorist attack were to occur?
- This group would like to see proposed plans from other countries.

***Metepenagiag – Red Bank Mi'kmaq Nation:***

- Concerns expressed about proper consultation. This Elder was reassured this was only a “pre-engagement” session. – This is what Karine Glenn described it as.
- If the PLNGS were not approved for relicensing, would everything in that facility be considered contaminated waste?
- Will the communities be consulted on transportation routes and methods of transportation? Will nearby communities be forewarned?
- What happens to the water used for cooling the fuel once the facility closes?
- Concerns expressed about participants lacking real knowledge of the topics discussed. Provisions for capacity funding for a knowledgeable consultant should be a priority when engaging First Nations.

- Will having a disposal site open the door to producing more nuclear waste/energy? How can we ensure this doesn't happen?
- What will the energy sector look like in seven generations? How do we ensure our agreements now will not be misinterpreted in the future?
- What are the responsibilities of the waste owners if we allow nuclear waste to be stored in our territory? How do we guarantee their accountability?
- Concerns expressed with the nuclear site in Ukraine under possible attack from Russia. What are the safeguards there? Where is the regulator?

**Recommendations Based Upon Community Concerns:**

- Capacity funding for an independent consultant is required. This consultant will be chosen by the Mi'gmaq.
- Education is needed via face-to-face; capacity funding for a site visit to the PLNGS is a requirement for this group. Any materials that will be reviewed must be provided at least one month prior to the event. Proposed dates are early September 2022.
- Written responses to all comments, concerns and questions listed in this report must be provided at least one month prior to the PLNGS visit.

**Anex F - Mi'gmawe'l Tplu'taqnn Einkorpori -  
Dâkuman Ikri  
Stratiji Eintigri su l'Garbédge Radjyoakchif, 25 Mé, 2022  
(Sèsyon d'Angajman dju 31 Mars 2022)**

**Rizumi dju Raporre pour l'OAGN**

25 Mé, 2022

Pripari par Kristie Halka-Glazier,  
*Coordjinatrisse d'Inarji pi di Minne di MTI*

L'OAGN avek Mi'gmawe'l Tplutaqnn Einkorpori lâ angaji virchuwelman li 31 Mars, 2022, avek 8 komunôti di Premyerre Nâsyon, ke sonta riprizanti par Mi'gmawe'l Tplutaqnn Einkorpori : la Premyerre Nâsyon Amlamgog (Fort Folly), la Premyerre Nâsyon Natoaganeg (Eel Ground), la Premyerre Nâsyon Oinpegitjoig (Papineau), la Premyerre Nâsyon Esgenoôpetitj (Burnt Church), la Premyerre Nâsyon Tjipôgtôtjg (Bouctouche), la Premyerre Nâsyon L'nui Menikuk (Indian Island), la Premyerre Nâsyon Ugpi'ganjig (Eel River Bar) pi la Metepenagiag Mi'kmaq Nâsyon (li Mi'gmaq du Nouveau Brunswick). Sta pour prizanti la Stratiji Eintigri su l'Garbédge Radjyoakchif dju Canada. Li 7 Avrél, 2022, la eu enne sèsyon di toutez izôt san l'OAGN, ki l'ita pâ lwein. La rizon pour si sèsyon d'angajman l'ita pour djiskuti pi awerre di kâmanterre di 8 komunôti Mi'gmaq su la Stratiji Eintigri su l'Garbédge Radjyoakchif (SEGR).

Li z'angajman kâmunôtre li enne parchi einportante di kousé li Mi'gmawe'l Tplutaqnn Einkorpori y fa pour prâtiji pi appliki Li Drwè Otoktonne pi Li Drwè di Tretti. Sa lâ dji ô manb di la komunôti pi di l'OAGN, ke li sèsyon d'angajman kâmunôtre li pâ enne konsultasyon.

**Keschyon ki lâ mni ô parlaj**

- Si kousé ke fô ferre kom fô?
- L'anterri oubindon awerre enne strukchure (Jirans Roulante)
- Koma di strukchure ke fô? Enne pour toute li plasse/ enne pour shak/prosh di plasse?
- Kissé ke dwè êt responsab d'appliki la stratiji? CCSN? Li seuze k'y'appartchyein l'garbédge?

**Angajman d'la Komunôti**

MTI la dimandi ô parson ke fa li lyein kâmunôtre di 8 komunôti Mi'gmaq, di shwèzir 2 z'Éni, 2 Jenne Riprizantan pi 2 Gardeu dju Sawerre, pour parchisipi dan li sèsyon d'angajman di SEGR. Li 8 komunôti Mi'gmaq lâ parchisipi.

Kâmanterre di z'Angajman Kâmunoterre :

*Amlamgog - Premyerre Nâsyon Fort Folly :*

- Sâ-isitte, sa dwè êt r'gordi par ein konsultan eindipandan. Koman sa peu danni di kâmanterre su ein suja, ke sa li pâ idjuki dèssu?
- Fô ke sa dile avek l'garbédge ksa lâ, pi travayi pluss forre a pâ nan ferre d'ôt. L'inarji noukliyerre li pâ verre.
- La planette a sra pluss proppe si sa l'uzrè pâ dju sharbon pour d'l'inarji.
- Fô ksa r'gord pluss su l'fuchur. La pluss grosse fôte ke sa peu ferre si d'attande. Fô ke toul'mond sa mette d'la prèsyon pour dju divlapman d'inarji proppe.
- Fô prand l'aksyon dret-lâ pi pâ attande pour d'la novel teknâloji.
- Enne di grosse einkyetchude, pour li seuze ksa l'apparchyein l'garbédge, si di trouvi enne manyerre pour péyi pour l'nitwèyaj. L'garbédge noukliyerre y'ixist pi stein prâblem di long djuri (Milénerre), saffek fô trouvi enne sâlusyon di long djuri itou. Pour ksa s'fasse, fô vrèman ferre sartein d'awerre di z'assurans ke li seuze ksa l'apparchyein l'garbédge, vâ dêt responsab konpletman pi finansyerman, san ksa l'aye enne fasson di sorchir di leu antante.

*Natoaganeg - la Premyerre Nâsyon Eel Ground :*

- Ixpliki la djiffrans ant dju ranjman antsour pi partsu la terre.
- Di rande di kont li einportan.
- Ixpliki li prâsessus di risikli l'ô dju garbédge, dan enne strukchure noukliyerre
- Parli pluss an ditaye dju prâsessus di sharyé pi ranji l'garbédge noukliyerre.
- Parli di mwâyein uzé dret lâ, pour li risipyen.
- Parli di l'einpak pâsib su li tâb d'ô, si l'arra kechoze ke koul dan ein risipyen di ranjman.
- L'sharyaj di garbédge li bein einkyètan.
- Li einkyetan d'awerre enne dimande pour enne novel lisans a PLNGS.
- L'inarji noukliyerre li pâ proppe – stein prâblem asteur ksa prâdjwi dju garbédge. Ixplori d'ôt z'idi varte.
- Sa koutte bein sher di s'dibarassi dju garbédge, pi sa peu êt ein prâblem.
- Li seuze ksa l'apparchyein l'garbédge, ksa fa d'l'arjan dju noukliyerre, dwè êt responsab pour san dibarassi, mé ein ôt organization dwè ferre sartein ksa li fette kom fô.
- Koman di komunôti Otoktonne la iti konsulti juskasteur?
- Si l'ava pu di pouwerre ou ninportkel aferre dimêm, sa peu werre kousé kyâ partsu la terre pi administri sâ. Spâ kom tchu l'oubli si tchu l'wè pâ. Partsu la terre dji ke fô ke tchu sash ki l'ita lâ.

*Oinpegitjoig - la Premyerre Nâsyon Papineau :*

- La prâveins a r'gord chi a sharyi dju garbédge noukliyerre? Si kwè li règ ksa lâ pour ferre sartein ksa li fette d'enne manyerre séf?
- Lâ di z'einkyetchude su la vi dju garbédge noukliyerre pi koman sa li pâ kontrôli. Lâ pâ parson ksa peu garanchir l'kontrol dju garbédge, ke ress radjyoakchif pour si lontan.
- Si kwè li plan pour kontrôli l'garbédge ki vi si lontan?

- Si kwè li z'assurans ke sonta lâ pour prâtiji kont l'terrorism?
- Si kwè sa lâ pripari okâzou ksa lâ di disast nachurel, kom di tranbman di terre?
- Fô l'awerre ein konsultan eindipandan ke r'veze toute sâ.
- Lâ chi d'ôt plasse ke sa r'gord?
- Lâ chi di risipyen pour ranji garbédge noukliyerre ki l'ixist? Si wè, kousé sa d'l'erre?
- Sa fâ tchi di tess antsour la terre?
- Li chi pluss séf di ranji antsour ou partsu la terre?
- Dret-lâ, lâ chi di plass ô Nouveau Brunswick pour ranji l'garbédge noukliyerre?
- Koman di risipyen ksa lâ oubindon ke fôdrâ awerre?
- Lâ chi dju matiriel di garbédge noukliyerre ki l'ita ranji divou ki li la Minne Brunswick?
- Li seuze a ki l'apparchyein l'garbédge, dwè êt responsab di leur garbédge. Y dwè êt obliji d'awerre ein budja avek di règ pi Rematriation – pi pâ an uzan li pyasse di péyeur di tax.
- Li seuze k'apparchyein l'garbédge noukliyerre, dwè êt arrêti di s'kashi an aryerre di korpârasyon (Kulchure Korpârache – S'kashi d'la responsabiliti). Fô arrêti sâ toutswitte.
- L'ava di z'einkyetchude ksa vâ manki d'espâsse di ranjman.
- Ixpliki la djiffrans pi koman si kapab ranji partsu pi antsour la terre.
- Sa peu chi r'sikli l'garbédge noukliyerre? Ixpliki kel sorte di garbédge vâ êt r'sikli... pour li Pchi Riakteur an Morsô (PRM).
- L'ava di z'einkyetchude ke l'garbédge radjyoakchif ke sonta ranji 1500-1600 pyé antsour la terre. Lâ ankor d'l'ô a ste nivô-lâ. Kousé ke vâ arrivi a l'ô ksa bwè?
- Lâ chi dju garbédge noukliyerre ke sonta donpi dan l'ô ôjordjwi? Ixpliki.
- L'minaj li kom ein eindjustri pridateur su la Terre Merre. Kel sorte di sosiété kon li si on fa sâ a notte Merre?
- L'ava di z'einkyetchude ke li plasse divou sa donpe l'garbédge noukliyerre, vâ êt ein jour ranpli pi pu êt kapab d'an prande.
- L'ava di z'einkyetchude ke li matiriel radjyoakchif li uzé, kom d'l'angra dan l'eindjustri dju tabâ.
- Fô ke toulmond veu adopti di tekñaloji nôvel pour l'inarji.
- L'bassein di ritansyon an Ontario. Li chi pour l'garbédge itou? Si wè, pourkwè l'diranji?
- Si chi li PLNGS ke pousse sâ? Kousé k'y'arrive kan la stasyon li trô vyèye?
- Si jama y lâ enne fwitte dan notte sistemme d'ô, parson peu bwerre l'ô. Saffek, toulmond vâ êt igal a stan-lâ.
- Sa lâ pâ kôzi ste prâblem-kâ, mé sa lâ toute di binifisse ditsâ. Sa nô dimande di trouvi enne sâlusyon. Sa peu pâ lessi sâ ô 7 proshenne jinirâsyon pour dilé avek sâ.

#### *Esgenoôpetitj - la Premyerre Nâsyon Burnt Church*

- Divou ke sonta r'gordi li proshenne plasse pour li Dipô Jiâlojik Bein Kreu (DJBK)?
- Vâ chi l'awerre di jobbe pour l'mond di Premyerre Nâsyon, avek dju tréning?
- Lâ chi di jobbe di mi d'kôti pour li Premyerre Nâsyon? L'OAGN lâ pâ danni ein poursantaj oubindon ein kôtâ pour li jobbe Otoktonne, pi sa pans pâ ferre sâ dan l'fuchur. A plasse, li jobbe vâ êt djiskuti oubindon ajouti dan li z'antante di Seuze ksa

Veu, ke sonta divlappi avek li komunôti Otoktonne, divous ke vâ l'awerre di strukchure. Karinne Glenn, OAGN.

- L'ava di z'einkyetchude ke lâ di z'artefak ke sonta dan li mein di disideur a Blind River, a la plasse Cameco.
- Koman d'arjan sa lâ eu pour s'prâja-sitte?
- Si kwè li prâblem ixistan kon dwè ferre fass?
- Li disideur ke lon kréyi l'garbédge noukliyerre, â bezwein d'êt responsab pour sâ. L'garbédge noukliyerre y peu chi ressti divou ki li?
- L'ava di z'einkyetchude su loman lontan ksa vi l'garbédge noukliyerre? Vâ l'awerre bezwein di pluss di sikuriti pour ferre sartein ksa koule pâ?
- Enne rivizyon eindipandante su li z'ichude environmentale dwè êt fette.
- L'arjan a dwè êt einveschi dan l'inarji varte, a plasse ke su dju ranjman dju garbédge noukliyerre pi sa prâdjuksyon.
- Si kwè li mwâyein di sikuriti pour sharyé l'garbédge noukliyerre?
- L'publik vâ chi sawere ke la dju sharyaj dju garbédge noukliyerre ke pâsse a traversse ou didan leu komunôti?
- L'ava di z'einkyetchude su li z'aksidan. Kousé sonta li mwâyein pour arrêti enne katastroff si lâ ein aksidan?
- Dikrir li djiffran nivô di garbédge noukliyerre, d'enne manyerre ke sa peu konprande. Lâ chi di nivô ke sonta akseptab?
- Dikrir pi ixplori li z'âpsyon su koman s'dibarassi dju garbédge noukliyerre, d'enne manyerre ke sa peu konprande.
- Dan li Premyerre Nâsyon, si ki lâ iti konsulti/angaji?
- Pourkwè sa l'ita pâ dan li Midjyâ? L'ita chi kapab administri sâ-sitte san ke l'publik y sash?
- L'environman li enne prioriti pour li 7 prochenne jinirasyon, mé l'garbédge noukliyerre vâ vive bein pluss lontan ke 7 jinirasyon. Pi sâ, s't'einkyètan. Lâ bezwein dju parlaj pluss kllerre. Anterri dju garbédge li einkyètan. S'kom sa dji : Si sa lwè pâ, spâ lâ!
- Enne plasse li tedbein miyeur pour administri, mé fô pâ koupi li kwein. Fô ksa swè fette kom fô.
- Si sa shwèzi enne plasse, pourkwè pâ santral dan l'Québec?
- Tedbein ki li miyeur d'anterri sâ dan ein Dipô Jiâlojik Bein Kreu. Mé lâ bezwein d'êt pluss idjuki.
- L'ava di z'einkyetchude su l'sharyaj dju garbédge noukliyerre pi l'publik y l'sé pâ. Koman séf ki li l'garbédge ki l'ita sharyi?
- Anwèyi l'garbédge noukliyerre dan l'espâsse.
- Sa vâ chi werre enne sâlusyon a s'prâblem-sitte pandan notte vi?
- Koman ki lâ di santral noukliyerre ô Canada pi divou ke sonta?
- La komunôti l'emmera werre pi apprarde, su di plan ixistan ke marsha bein, di partou dan l'mond.

#### *Tjipôgtôtjg - la Premyerre Nâsyon Bouctouche*

- Kan y lâ enne plasse ke sa veu awerre, si kwè li z'einpak ksa r'gord? Sa r'gord chi si sa li l'territwerre di z'ansêt?
- La chi di group ke voula vrèman awerre enne strukchure?

- Ô non d'la Nâsyon Sawka, Y lâ enne raffinri ke lâ iti farmi, paske li seuze a ki sa l'apparchyein, y kreua pour dju mond ki l'ita anterri. Y lâ bein di kâ di kanserre dan s'kwein-lâ itou. L'mond ki l'ava iti anterri pi li z'artefak lon pâ iti r'tourni back. Koman ke vousôt li djiffran? Koman sa peu sawerre ke lon vâ pâ juss êt ignori?
- Pourkwè sa lâ fette si sèsyon d'angajman? Pourkwè sa ripette ke sa veu pâ r'gordi li prâblem dju pâssi? Ixpliki l'prâblem pi kousé ksa vâ ferre pour arrêti ksa l'arrive ojordjwi.
- Kan sta pchi, sa nôzâ montri koman nitwèyi apra nouzôt. Sa nô dji dret-lâ, ke lâ ein prâblem di garbédge ke vyein dju pâssi. A plass di djirre ke li seuze ki l'apparchyein l'garbédge, sonta responsab dju garbédge ke l'ava kréyi depwi l'komansman, avan ke sa l'ita ein prâblem. Wèyi-vô l'prâblem avek sâ?
- Kousé sa fa avek li z'imisyon di gaz? Lâ bezwein d'ein plan d'urjans ki li konekti avek toute li prâblem. Fô pansi pluss lwein kson ni.
- Fô awerre ein plan d'urjans.
- Sa lâ parli di dimanshi enne struchure noukliyerre ô Québec. Koman sa vâ la dimanchi? Pi koman sa vâ s'dibarassi dju garbédge? Li paka sonta chi anterri pour toute l'itarniti? Ixpliki l'prâsessus ô Quévec.
- Si kwè li z'assurans ke sa lâ pri pour ferre sartein ke di terrorist sa l'assèye pâ d'awerre l'garbédge ki li anterri?
- Kousé ke lâ iti mi, pour êt prâtiji kont ein disast nachurel, kom ein tsunami?
- Si kwè li standorre ksa swi pour sharyé l'garbédge? La chi di standorre einternasyonal pour sâ itou?
- La tiôri « stalt » uze deu z'aferre ke lâ d'l'erre parèye, pour jwé ein tour a ta têt. Uzé la kouleur varte dan li vidéo pandan la prizantasyon, sa kré enne iluzyon ke si d'l'inarji varte, mé si d'assèyi di tronpi li parson. Y lâ pâ di nivô pâ trô danjreu pour la radjiasyon. Li toute danjreu! La chi ein standorre pour « pâ trô danjreu »?
- Farmi toute li santal noukliyerre ke prâdjwi dju garbédge, pour arrêti ke nan fasse d'ôt.
- La komunôti a dimande di werre li tess pi la r'sharsh.
- L'idi d'awerre ein einsinirateur a fuzyon, sa peu chi êt enne sâlusyon?
- Gardi l'garbédge avek li seuze a ki sa l'apparchyein, pi gardi sâ lwein dju territwerre Mi'gmaq.
- R'gordi pour d'ôt sours d'inarji varte.

#### *L'nui Menikuk - la Premyerre Nâsyon Indian Island*

- D'apra twé, kel sorte di strukchure ke sra bonne ?
- Koman sa pans nan bâchirre?
- Li seuze ksa lâ kréyi l'garbédge y dwè êt responsab, pi finansyerman itou.
- Y dwè pâ awerre enne strukchure prosh di nô z'ô.
- Y dwè pâ awerre enne strukchure prosh di kousé sa rikolte, kom la pésh, la shasse, pi ramassi di plante.
- Koman sa vâ afekti la vi sâvaj?
- Sa peu pâ danni la responsabiliti a kekun d'ôt, oubindon d'assèyi di ferre sanblan ke si pâ grave
- Avan ksa fa di kâmanterre, fô awerre pluss d'einformasyon pi an mass di vra ditaye.

- L'OAGN pi nô komunôti l'ita pâ bein iki pi pour ste parlaj-sitte. La bezwein d'awerre d'ôt parlaj fass-a-fass avek pluss di ditaye. Li danjreu d'anterri dju garbèdge noukliyerre, sartou antsour la tab d'ô. Fracking peu ouvrir enne bresh.
- L'fyouwel konbuschib verre, li pâ verre. Sa l'uze dju langaj pour tronpi. Y lâ di prâdjwi ke sorre di toute li sorte di kriasyon d'inarji.
- Lâ chi di tess ke sfa antsour d'la terre, oubindon yeink partsu la terre? Lâ di djiffrante prèsyon antsour la terre, ke peu ferre enne grosse djiffrans dan l'testing pi la rialiti.
- Li NBP nô z'arrêt chi a ferre notte grid pi vand notte inarji?
- Uzé l'pouvwerre idrô kom enne âpsyon.
- L'ava di z'einkyetchude su kousé ke li PLNGS y sorre kom ixhâst? Lâ chi di z'imisyon di garbèdge radjoakchif ke s'ripan dan l'erre?

#### *Ugpi'ganjig - la Premyerre Nâsyon Eel River Bar*

- L'garbèdge li anterri koman lontan?
- Ixpliki la djiffrans ant li garbèdge pâ trô danjreu pi ein pchi brein pluss danjreu, pi koman sa li administri.
- Ixpliki li djiffrante manyerre ksa peu s'dibarassi dju garbèdge.
- Koman sa peu mette di z'obligasyon finansyerre su li rigulateur, oubindon selwi ki l'apparchyein l'garbèdge? Pi ksa garanchi di nitwèyi, si sa koule oubindon si yâ ein aksidan?
- Dikrir l'prâsessus di r'sikli dju garbèdge noukliyerre.
- L'ava di z'einkyetchude kan sa l'uze l'ô ankor, apra ke sa l'ava iti uzé pour r'frèdjir l'riakteur, pi apra sâ, la donpi dan li Gran Lak.
- Lâ chi enne novel plasse ô NB?
- Shak santral noukliyerre ke prâdjwi, y dwè chi awerre leu plasse a izôt, pour s'dibarassi dju garbèdge? Dikrir koman sa li fèzab.
- Lâ bezwein d'ein ichude eindipandante.
- L'Dipô Noukliyerre Bein Kreu li chi la manyerre la pluss séf?
- On sra chi pluss prâtiji kont ein attak di terrorist si on l'ava yeink enen plasse?
- Li seuze ke l'apparchyein l'garbèdge dwè êt responsab pour sâ, dan toute li manyerre, avek ein group eindipandan ke fa di règ pour sâ.
- Dikrir kousé ke sonta li danji pâtansiel pour l'environman.
- Metton ke lâ ein aksidan, ouibindon ein attak terrorist, l'arra chi mwein d'einpak si l'ava pluss k'enne plasse pour san dibarassi?
- Li group emmera werre di plan d'izôt péyi.

#### *Metepenagiag Mi'kmaq- Nâsyon Mi'gmaq dju Nouveau Brunswick*

- L'ava di z'einkyetchude su si bonne konsultasyon. Sa lâ dji a ein Éni, ke sta yeink enne sèsyon pri-angajman. Si kousé Karinne Glenn lâ dji.
- Si li PLNGS l'ita pâ approuvi pour awerre ein ôt lisans, sa pansra chi ke toute kousé ki lâ dan la strukchure li dju garbèdge kontamini.
- Sa vâ chi konsulti la komunôti su li routte di sharyaj, pi l'sharyaj itou? Sa vâ chi avarchir li komunôti d'avans?
- Kousé k'y'arrive a l'ô uzé pour r'frèdjirre l'fyouwel, kan la strukchure a vâ farmi?

- L'ava di z'einkyetchude ke li parchisipan lon pâ assi di Sawerre su li suja djiskuti. Kan sa veu angaji li Premyerre Nâsyon, sa dwè êt enne prioriti d'awerre d'l'arja pour ein konsultan ke lâ bein dju Sawerre.
- Si sa lâ pâ enne plasse pour s'dibarassi dju garbédge, sa veu tchu djirre ke sonta pra pour prâdjwirre ankor dju garbédge noukliyerre/ d'l'inarji?
- Kousé ksa peu ferre pour ksa l'arrive pâ?
- Dan 7 junirasyon, kousé sa d'l'erre l'sekteur d'inarji? Koman sa peu ferre sartein ke no z'antante vâ pâ êt mal konpri dan l'fuchur?
- Si kwè li responsabiliti di seuze ksa l'apparchyein li garbédge si sa less l'garbédge noukliyerre êt ranji dan notte territwerre? Koman sa peu garanchir ke von swive li règ?
- L'ava di z'einkyetchude d'la plasse noukliyerre an Ukraine ki li attaki par la Russie. Kousé sonta li prâtekson la-bâ? Divou ki sonta li rigulateur?

R'komandasyon Bâzi su li z'Einkyetchude di la Komunôti

- Fô awerre d'l'arjan pour enne konsultasyon eindipandante. Pi l'konsultan li shwèzi par li Mi'gmaq.
- Lâ bezwein d'ein idjukâsyon fass-a-fass; fô l'awerre d'l'arjan pouir viziti li PLNGS. L'matiriel ksa vâ r'gordi dwè êt danni ô mwein ein mwâ avan la vizitte. Sa pans ferre sâ an Septanb 2022.
- Li ripons ikritte a toute li kâmanterre, li z'einkyetchude pi li keschyon listi dan l'raporre, dwè êt danni ein mwâ avan la vizitte a PLNGS.

## Appendix G - ISRW Guiding Principles



The NWMO developed a set of principles that are based on what the organization had heard previously from Canadians and Indigenous peoples. These initial principles were included in public opinion research and refined by participants at the Canadian Radioactive Waste Summit — the first of the engagement events for the development of an Integrated Strategy for Radioactive Waste (ISRW), held from 30 March to 1 April 2021. The principles that emerged from the Summit were used as the basis for discussion in subsequent ISRW engagement sessions.

The guiding principles are:

- **Safety as an overarching principle**
- **Informed by the best available knowledge**
- **Respect Indigenous rights and treaties**
- **Be transparent and inform and engage the public**
- **Meet or exceed regulatory requirements**
- **Fiscally responsible**
- **Make use of existing projects**
- **Security must be ensured**
- **Environment is protected**

The full text of the guiding principles is as follows:

- The strategy must have safety as the overarching principle guiding its development and implementation. Safety, including the protection of human health, must not be compromised by other considerations.
- The strategy must ensure the security of facilities, materials, infrastructure, and information.
- The strategy must ensure that the environment is protected, including the protection of the air, water, soil, wildlife, and habitat.
- The strategy must be developed and implemented to meet or exceed regulatory requirements for the protection of health, safety and the security of people and the environment.
- The strategy must be informed by the best available knowledge. This includes Indigenous Traditional Knowledge, science, social science, local knowledge, and international best practices. Ensuring that Traditional Knowledge and ways of life are interwoven throughout is important for a strong strategy. This includes knowledge about the land and environment. It also includes values and principles about developing and maintaining effective and meaningful relationships.
- The strategy must respect Indigenous rights and Treaties and consider that there may be unresolved claims between Indigenous peoples and the Crown.
- The strategy must be developed in a transparent manner that informs and engages the public, including youth and Indigenous peoples. It is important to proactively provide easily understandable information to those most likely to be affected by implementation of the strategy. Questions and concerns must be heard, acknowledged, and addressed. Information used to develop the strategy will be readily available to the public.
- The strategy must be developed and implemented in a fiscally responsible way to ensure that the cost of the project does not become a burden to current electricity ratepayers, taxpayers, or future generations.

## Glossary of Terms (Nuclear Waste Management)

**Bulk Material:** Material that is granular in nature, such as soil, demolished concrete, or construction/demolition waste.

**Concrete Vault:** [Concrete vaults](#) are a type of engineered near surface disposal facility widely used around the world for the disposal of low-level radioactive waste (LLW). Concrete vaults look like large concrete boxes and a repository would be made up of a series of these. Each one would have its own drainage system and an 'earthen cover system' engineered from multiple layers of soil and with grass or other plants growing on top. This disposal method can be used in a wide variety of soil conditions. It is also modular in its design, which means that additional vaults can be added to increase its capacity as needed.

**Deep Borehole:** [Deep borehole](#) disposal is an emerging technology for waste that requires isolation for more than a few hundred years. It may be suitable for the disposal of small volumes of intermediate-level waste (ILW). The series of narrow boreholes are created to a depth of about 500 to 1000 metres into which waste packages would be lowered, creating a stack deep underground.

**Deep Geological Repository (DGR):** A [deep geological repository](#) typically consists of a network of underground tunnels and placement rooms for radioactive waste constructed several hundred meters below the surface. Repositories are designed to use a system of multiple barriers: engineered barriers such as waste containers and natural barriers like the rock itself work together to contain the waste and isolate it from people and the environment.

**Disposal:** The placement of radioactive waste without the intention of retrieval.

**Engineered Containment Mound (ECM):** [Engineered containment mounds](#) are a type of engineered near surface disposal facility that sees waste packages placed on a waterproof base and then covered over with thick layers of natural materials such as clay and soil. Layers of synthetic materials such as high-density polyethylene are also incorporated to prevent release of radiation to the environment. These facilities usually have wastewater collection and treatment systems as well. ECM is suitable for low-level waste which will not reduce in volume or compact over time.

**High-Level Waste (HLW):** High-level radioactive waste is primarily used nuclear fuel and/or is waste that generates significant heat via radioactive decay. HLW is associated with penetrating radiation, thus shielding is required. HLW also contains significant quantities of long-lived radionuclides necessitating long-term isolation. Placement in deep, stable geological formations at depths of several hundred metres or more below the surface is recommended for the long-term management of HLW.

**Intermediate-Level Waste (ILW):** Intermediate-level radioactive waste is generated primarily from power plants, prototype and research reactors, test facilities, and radioisotope manufacturers and users. ILW generally contains long-lived radionuclides in concentrations that require isolation and containment for periods greater than several hundred years. ILW needs no provision, or only limited provision, for heat dissipation during its storage and disposal. Due to its long-lived radionuclides, ILW generally requires a higher level of containment and isolation than can be provided in near surface repositories. Waste in this class may require disposal at greater intermediate depths of the order of tens of metres to a few hundred metres or more.

**Long-Term Management:** The long-term management of radioactive nuclear waste by means of storage or disposal.

**Low-Level Waste (LLW):** Low-level radioactive waste comes from operating reactors and from medical, academic, industrial, and other commercial uses of radioactive materials. LLW contains material with radionuclide content above established clearance levels and exemption quantities (set out in the *Nuclear Substances and Radiation Devices Regulations*), but generally has limited amounts of long-lived activity. LLW requires isolation and containment for periods of up to a few hundred years. An engineered near surface disposal facility is typically appropriate for LLW.

**Radionuclide:** A material with an unstable atomic nucleus that spontaneously decays or disintegrates, producing radiation. Nuclei are distinguished by their mass and atomic number.

**Rolling Stewardship:** [Rolling stewardship](#) is an approach to managing radioactive materials for which there is no disposal solution in the near term. Under rolling stewardship, the radioactive waste is stored on the surface where human controls can safely contain, isolate, monitor, and secure it for many generations indefinitely i.e., roll the radioactive waste forward from generation to generation (a succession of stewards). This concept assumes that technology will eventually resolve the problem for the long-term management of the waste, potentially by destroying or neutralizing it.

**Shallow Rock Cavern:** The [shallow rock cavern](#) is an engineered near surface disposal method sometimes used for the disposal of low-level waste, or low- and intermediate-level waste (LLW or L&ILW). A series of rock caverns are excavated at a nominal depth of 50 to 100 meters below the surface in low permeability rock. They are accessed from the surface by a small system of ramps and tunnels

**Small Modular Reactors (SMR):** SMRs are advanced reactors that produce electricity of up to 300 MW(e) per module, which is less than current power generation reactors.

**Waste:** In the context of the What We Heard report, waste is assumed to be a radioactive waste unless specified otherwise (e.g., non-nuclear waste).

**Waste Owner:** The radioactive waste owner is the organization currently responsible for the radioactive waste.

## Anex G – Li Preinsipe ke Gid la SEGR

### Preinsipe ke Gid

La SEGR lâ divlappi di preinsipe ke sonta bâzi su kousé l'organizasyon lâ antandju avan, dju mond Kanadyein pi Otoktonne. Li premyé preinsipe lâ iti mi dan enne risharsh d'âpignon dju publik pi randju miyeur par li parchisipan ô Somma dju Garbédge Radjyoakchif – l'premyé di z'aktiviti d'angajman, pour divlappi enne Stratiji Eintigri pour l'Garbédge Radjyoakchif (SEGR), ksa si pâssi dju 30 Mars ô 1er Avrél, 2021. Li preinsipe ke lâ sorchi dju Somma, sonta uzé kom la bâze dju parlaj dan lizôt sèsyon d'angajman d'la SEGR.

Li preinsipe ke gid sonta:

- La sikuriti kom ein preinsipe jiniral
- Einformi par li miyeur Sawerre ksa lâ
- Respekti li drwè pi li tretti di z'Otoktonne
- Êt transparan, einformi pi angaji l'publik
- Rankontri oubindon alli pluss lwein dan li règ ksa lâ bezwein.
- Responsab finansyerman
- Uzé li prâja ixistan
- Ferre sartein ke lâ d'la sikuriti
- Prâtiji l'environman

L'dâkuman ikri di preinsipe ke gid, y dji:

- La stratiji dwè awerre la sikuriti, kom ein preinsipe jiniral ke gid son divlapman pi son applikâsyon. La Sikuriti, mêm sel pour la prâtekson di z'umein, dwè pâ êt komprimi par d'ôt z'einkyetchude.
- La stratiji dwè awerre d'la sikuriti pour li strukchure, l'matiriel, li bâchisse pi l'enformasyon.
- La stratiji dwè ferre sartein ke l'environman li prâtiji - la prâtekson di l'erre, l'ô, la terre, la vi sâvaj pi divous ki vi.
- La stratiji dwè êt divlappi pi appliki, pour rankontri li règ ksa lâ bezwein, pour prâtiji la santi pi d'awerre la sikuriti dju mond pi d'l'environman.
- La stratiji dwè êt einformi par li miyeur Sawerre ksa lâ, kom l'Sawerre tradjisyonel Otoktonne, la syans, la syans sosial, l'Sawerre lâkal, pi li miyeur prachik einternasyonal. Di ferre sartein ke l'Sawerre Tradjisyonel pi li manyerre di vive li dan toute, li einportan pour awerre enne stratiji forte. Sa veu djirre l'Sawerre su la terre pi l'environman. Sa veu djirre li valeur pi li preinsipe su l'divlapman, pi di gardi di bonne rilasyon ke marsh.
- La stratiji dwè respekti li drwè pi li tretti di z'Otoktonne, pi konprande ki lâ tedbein ankor di riklamasyon, ke sonta pâ règli ant l'mond Otoktonne pi la Kouronne.

- La stratiji dwè divlappi enne manyerre transparante, ke einform pi angaj l'publik, li jenne pi l'mond Otoktonne. Li einportan di danni assi d'einformation a l'avans, ô seuze ke vâ d'êt l'pluss affekti par l'applikâsyon d'la stratiji. Li keschyon pi li z'einkyetchude dwè êt antandju, r'konnu pi djiskuti. Li z'einformasyon uzé pour divlappi la stratiji, vâ êt lâ pour l'publik.
- La stratiji dwè êt divlappi pi appliki d'enne manyerre responsab finansyerman, pour ferre sartein ke, kousé sa koutte pour l'prâja, li pâ ein fardô pour li seuze ksa péye d'ilektrisiti, li péyeur di tax, pi li jinirasyon fuchur.

## Lexik di Terme (Administri l'Garbédge Noukliyerre)

**Matiriel an Vrak :** Dju matiriel ki li kom di grenne dan la nachur, kom la terre, dju siman kâssi, oubindon dju garbédge di konstruksyon/dimâlisyon.

**Enne Voutte An Siman :** Li Voutte an Siman sonta fette pour enne strukchure di surfass, ki li uzé a traverre l'mond, pour s'dibarassi dju garbédge radjyoakchif pâ trô danjreu. Li Voutte an Siman, lâ d'l'erre kom di grosse bwête di siman, pi sa l'uze bein di bwête pour ferre ein Dipô. Shakenne l'arra son sistemme pour dréni, pi ein « sistemme kouverre di terre », bâchi avek bein di koush di terre, pi d'l'erbe oubindon d'ôt plante ke pousse partsu. Ste manyerre di s'dibarassi peu êt uzé dan toute sorte di terrain. Sa li fette kârrî itou, saffek d'ôt voutte sa peu êt ajouti pour awerre pluss di plasse, si sa nâ bezwein.

**Trou Kreu d'Minne :** S'dibarassi dan ein Trou Kreu di Minne li enne tekñâloji pour l'garbédge, ke vyein di komansi, pi ke lâ bezwein d'êt izâli pour pluss ke 100 z'anni. Sa peu êt bon pour s'dibarassi di pchi kanchiti di garbédge ein pchi brein pluss danjreu. Li Trou Kreu di Minne li pâ larj, kreuzi ein a kôti d'l'ôt, di 500 a 1000 mêt di kreu. Li paka di garbédge y sra mi didan, fèzan enne pile bein kreuze antsour d'la terre.

**Dipô Jiâlojik Bein Kreu :** Ein Dipô Jiâlojik Bein Kreu lâ ein rizô di tchunel, bâchi kuk santenne di mêt antsour d'la surfass d'la terre, avek di shanb pour plassi l'garbédge radjyoakchif. L'Dipo li fette pour uzé ein sistemme d'an masse di baryerre; di baryerre fette juss kom di risipyen di garbédge, pi di baryerre nachurel kom la rosh, ke travaye ansanb pour tchyeind l'garbédge pi l'izâli dju mond pi d'l'environman.

**S'Dibarassi :** Ranji dju garbédge radjyoakchif san jama voulwerre l'sorchirre.

**Kâlinne Bâchi pour dju Ranjman (KBR):** Enne Kâlinne Bâchi pour dju Ranjman li enne strukchure bâchi pour s'dibarassi dju garbédge prosh d'la surfass, divous ke li paka di garbédge sonta mi su enne bâze, ke li resistante a l'ô, pi apra, ki li kouverre di koush ipêss di matiriel nachurel, kom la glèze pi la terre. Di koush di matiriel

seintéchik kom dju plaschik a hôte-dansiti, li mi pour arrêti kla radjiyasyon a s'ishappe dan l'environman. D'abichude, si strukchure l'ava di sistemme pour kâlekti l'ô dju garbédge pi di sistemme di tretman itou. KBR li bon pour dju garbédge pâ trô danjreu, ke vâ pâ ridjwirre oubindon konpakti, a mizure ke l'tan y pâsse.

**Dju Garbédge a Nivô-Hô (GNH)** : Dju garbédge radjyoakchif a nivô-hô, li sartou dju fyowel uzé, pi/oubindon dju garbédge ke danne bein d'la shaleur par d'la pourrichure radjyoakchif. GNH y vâ avek la radjiasyon pinitrante, saffek lâ bezwein di s'prâtiji. GNH lâ itou an mass di radjyônukléide ke vi lontan, saffek fô l'izâli pandan lontan. Li r'kâmandi d'l'plassi dan di formasyon jiâlojik kreuze pi stab, a kuk santenne di mêt di kreu, oubindon pluss antsour d'la surfass, pour administri li GNH a long djuri.

**Dju Garbédge ein Pchi Brein Pluss Danjreu (GPBPD)** : Dju garbédge ein pchi brein pluss danjreu, li sartou fette par di santral di pouvwerre, di prâtochip pi di riakteur di risharsh, di strukchure pour di tess, pi li seuze ke fa pi li seuze ki l'uze di radjyôizâtope. GPBPD la d'abichude an mass di radjyônukléide konsantri, ke vi lontan, ke lâ bezwein d'êt izâli pi ranji pour plus ke di santenne d'anni. GPBPD lâ pâ bezwein di ryein, oubindon kizman ryein, pour ôti la shaleur pandan ksa li ranji pi ksa san dibarasse. Avek si radjyônukléide ke vi lontan, GPBPD la souvan bezwein di ranjman a nivô-hô, pi d'l'izâlman ke sa peu awerre prosh di dipô di surfass. Dju garbédge dan ste nivô-lâ, la tedbein bezwein ksa san dibarasse dan di plass pluss kreuze, kom di 10 a kuk santenne di mêt ou pluss.

**Administri a long djuri** : Administri dju garbédge radjyoakchif noukliyerre pandan enne lon djuri, par dju ranjman pi san dibarassi.

**Dju Garbédge a Nivô-Bâ (GNB)** : Dju garbédge pâ trô danjreu, li fette par âpiri li riakteur pi d'uzé dju matiriel radjyoakchif, pour di rizon midjikal, akadimik, eindjustryel pi d'ôt manyerre kâmarsial. GNB lâ dju matiriel avek di radjyônukléide konsantri ke sonta bein pluss hô ke li nivô itabli, pi li montan d'ixanpsyon (kom sa dji dan l'*live Nuclear Substances and Radiation Devices Regulations*). Mé d'abichude, sa lâ pâ an mass d'aktiviti ke djure lontan. GNB la bezwein d'isâlman pi dju ranjman pour kuk santenne d'anni, pi enne strukchure bâchi a surfass pour s'dibarassi dju garbédge.

**Radjyônukléide** : Ein matiriel avek ein noukliyus atâmik pâ stab ke, toudeinkou, pourri oubindon s'difa pi prâdjwi d'la radjyasyon. Sa peu r'konnêt l'noukléi par sa masse pi son numiro atâmik.

**Jirans Roulante** : Jirans roulante li enne manyerre d'administri dju matiriel radjyoakchif divous ki lâ pâ di sâlusyon pour san dibarassi dret-lâ. Avek la Jirans Roulante, l'garbédge radjyoakchif li gardi su la surfass, divou ksa peu l'ranji, l'izâli, l'chèki, pi l'sikurizi par di kontrôli umein, pour bein di jinirasyon (poussi l'garbédge an avan d'enne jinirasyon a l'ôt, avek ein jirans apra l'ôt). Sa pans ke la teknâloji vâ, ein

jour, arranji l'prâblem pour administri l'garbédge pour enne long djuri, swè an ditrwizan ou an l'nutralizan.

**Kavern Shallow Rock** : La Kavern Shallow Rock li en plasse, bâchi pour s'dibarassi a surfass dju garbédge pâ trô danjreu, pi ein pchi brein pluss danjreu. An masse di kavern di rosh, li kreuzi a ein nivô di 50 a 100 mêt antsour d'la surfass d'la rosh, ki li pâ trô kom ein iponj. Tchu peu alli lâ par la surfass, pi par ein pchi sistemme di ranp pi di tchunel.

**Pchi Riakteur an Morsô (PRM)** : Li PRM sonta di riakteur avansi ke fa d'l'ilektrisiti di kizman 300mégawatt par mâdjul, ki li mwein ke l'pouvwerre dret-lâ di riakteur.

**Garbédge** : Dans l'raporre Kousé sa lâ Antandju, sa dji ke l'garbédge, a mwein ke sa dji ôtreman, li dju garbédge radjyoakchif (ex : dju garbédge ki li pâ noukliyerre).

**Seuze ke l'Apparchyein l'Garbédge** : Li seuze ke l'apparchyein l'garbédge radjyoakchif. sonta l'organizasyon ki li responsab dret-lâ pour l'garbédge radjyoakchif.

Pour pluss d'einformasyon, kontakti :

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