



mâdawô nâtamâtowin ohci ka-  
misiwanâcihcikewik

# nêhiyâw ôpikiskwasiwin kîkway nipehtentan âcimowin

âcimowina peyak-1, nîso-2

aspihtaw: ayîkiwi-pîsim 2021 iskohk niski

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## onîkânnew masinahikanihk kastahk

kakî takwâihk 2020, awa Minister of Natural Resources kânata atoskahew ôhi Nuclear Waste Management Organization (NWMO) ka nîkanicik ka mâmawi-pîkiskwatacik moniyâwa êkwa nêhiyâwo ayisiyiniwa ka wihtakihk ê-osihtak âya mâmawi nîkânihk ka isi ka nakateyehtamihk kakiyaw kânata piscipowakîsis, ôma mâwaci apisis êkwa âpihtaw iyikohk piscipow askîsis (radwasteplanning.ca), paki ohci ôma kihci-okimânâhk piscipowinis askîsis wiyasiwewina ka kanawapahtamihk. ôki NWMO kikî kwechimawak kwayask ôte isi nîkânîcik ka atoskataki osam nantaw kîchak nîstanaw askîy ê-wâpahcikâtêk kwayask êtotakihk wichipikiskwatacik moniyâwa êkwa nêhiyâwo ayisiyiniwak ohci ôma kwayask ôte isi nikanihk ka nakateyehtamihk kakî isi apatak atam-asinî-wâsaskotewin. Ôki Strategy for Radioactive Waste (ISRW) pihtos atoskewin âyawak ispich NWMO nîkâniwak ohci ôma Deep Geological Repository ka apatak atam-asinî-wâsaskotewin ka âhkam tôtamok oyeyihcikewin

ispihk 2021, ôki NWMO kîmachi pikiskwatewak moniyâwa êkwa nêhiyâwo ayisiyiniwa ka kwecihkemacik ayiwâk, êntomacik ayisiyiniwa ka pikiskiwecik, etotawacik ayisiyiniwa pahpitos mamâwayâwina eta ka wîkicik eta astachikohk piscipowinis askîy anohc, wasakam mâmawi-pîkiskwêwatowin, êkwa wiyasiwewin atoskewin.

nohte itôtamok ISRW ka nistaweyitakihk tansi katôtamihk ka tawak kânata mîkwaci misi ka-isiswepikewpmahk pihcipowin ka isi nakateyehtamihk, kehcinâ ôhi mâwaci apisis êkwa âpihtaw iyikohk piscipow askîsisa, êkwa nîkân wâhyawîs nawac ka itapek. niteyihtenan tahtaw ka machihtayak ôhi pîkiskwewina nikochihtanan ka kiyokeyak, kwayaskomowewin ka mekiyak êkwa ka nawasonamak, namôya pikiskweyak pisik.

ôma nistam ohci niso âhkosiwina kakî pîtamak nêhiyâwo kîkewina, êkwa naspasinahamek miskacîwa ohci mâmawâwina êkwa mâmawipayowina ohci ôma askîwin, ohci ayîkiwi-pîsim 2021 iskohk niski-pîsim 2022, ôki ka wîhtamacik Nuclear Waste Management's Integrated Strategy ohci Radioactive Waste (ISRW). kîwayohci ôhi ka astosketamihk kakiyaw nisitohtamihk nêhiyâw itayihtamowin êkwa ka wîhtamihk tansi ka itotamihk ôma mâwaci apisis êkwa âpihtaw iyikohk piscipow askîsisa ôta kânata êkwa tansi ka itotamihk ôte nîkân ka isi nakatokehk ôma wepinikewin. ispihk ôma ka masinahikatek, nêhiyâw astosketamihk ohci ISRW âhkamayawak. kîkwaya ka miskamihk ohci mâmawâwina êkwa mâmawipayowina ka wîhchikatîwa totak âcimowin masinahikan nantaw kakî kish masinahamok ôma ka takwâkik 2022.

ôhi mâmawâwina nitawi-pikiskwatewak nêhiyâw mâmawâyâwinihk, kâ-piskihtahastâhk êkwa kîwêtinôtâhk ayisiyiniwak, peyakwayih ayisiyinowak êkwa pêh-pêhyak ayisiyinow misiweyita kânata. ôhi mâmawâwina kîkewina kakî mâmawinamih tôtamowina êkwa nêhiyâw kiskeyitamowin ka kakanawapahtamihk ka netawaskehk ôma ISRW. atihk ka mâmawyak kakîtom wîchihewak mâmawâwina, êkwa ê-kotakwak poko peyakwaw êkwa kîmekôwak pîkiskwêstanawêwina maka kîmasinahamok.

kîwîchikwak ômisi ka-itôtamihk, wapahchikatew tôtamowin mâmawi nêhiyâw ayisiyiniwak êkwa kawih ê-mekicik, kiki:

- osihtawak miyo wicehtowin ayîta wîchihewak êkwa NWMO;
- kiskinawahamawacik êkwa nakacihtamohacik ôma ohci ka-misiwanâcihcikewik askîy;
- ê-tawak ohci nêhiyâw mâmawintowina ka osihitacik pîkiskwêstanawêwina ohci itôchikewin êkwa kwayask ka wihtamâtohk êkwa miyo wîchitohk ôma ka osihtak
- ê-kotakek nawachi awasime êkwa ayiwâk ê-pikiskwatakek ôma ISRW.

ôma piscipowakîsis wepinikewin pimpayihtâwin nayihtawîmakan êkwa namôya iteyihtakwan kakî isicikatamihk kîspin namôya kikeyihtamok. nasihkâc kakwê kiskeyihtamihk êkwa tansi isi kanawâpatamihk misiweskamik êkwa isi pimatisihk ohci ISRW wîchitowin ka mekicik ayiwâkwak êkwa ka osihitacik âcimostakewin ohci kiskeyiytamowina Nawasonikewina.

ôhi mâmiskôtamakewina nôkwan nêhiyâw nîkâneytamôwina ohci ISRW kikinekatewa:

- askîy kanaweyimowin êkwa namôya osam ka misiwanâcihcitahk askîy êkwa kakiyaw;
- pîhtêyas astak nêhiyâw mâmitoneyihtamowina, kiskitamawin êkwa misiweyita askîy;
- takwascijewin êkwa ka ê-totamihk misiwe kamamawi osihtahk;
- ka pakitinikehk isi nêhiyâw tipeyimikosiwin ka osihtak nêhiyâw askîkana kawih ka otinakihk nîkân isi wîyawâw otaskîwawawa;
- ka ohtinamawecik ayiwâk kîskinamawin ohci ôma ISRW; êkwa
- osihtak wahkohtowina ka âhkam pikiskwatok êkwa kakimicik aniki ka pakamiskakocik mâmawâwina êkwa ôki pahpitos ayisiyiniwak ka wîchitacik kakiyaw ôhi itotamowina ka osihtak êkwa ka itotamihk; kakî âhkam kiskinawamacik, pikiskwatecik, mamakîway ka katamacik, êkwa ka wîchi atoskamacik nêhiyâw mâmawâwina sakaskine osihcikewinihk êkwa pimipayihtwanihk.

ôhi nîkâneyitawina wâpahcikâtêwa ohci owîchihewak opiskiskwina ka wihtakihk iteyihtamowina. ôhi kihci miskachikeyiwina (pâskekinikana 8-10) ka mekon ayiwâk ka oyahiwehk masinahikanihk kastahk nêhiyâw nisitahtamowina. nêhiyâw pakiteyimowina kikastayiwa ôta Appendices, opakitinowewina ohci omasinahikewak.

## itotamowina

ôki NWMO kî-mâmawinamok êkwa kî-ayiwâk mihcet misoweskamihk nitawatawin ohci nêhiyâw pikiskwatowina êkwa atoske esîcikewina, kakî âyacik niski-pîsim 2021 iskohek niski-pîsim 2022. ôhi kakî piskwatacik nêhiyâw mâmawâwina, kâ-pisikihtahastâhk askîya êkwa kîwêtinôtâhk oyinikewana, peyakwayih ayisiyinowak êkwa pêy-pêyak misiweyita kânata êkwa kiki mâmawi kwayaskomowewin, miyo wîchitowin, pimitisahamek kawî itotamihk. itotamowina osâm poko niso kihci isihcikewina:

1. misoweskamihk nitawatawin piskiskwatowina, peyak aphô awasime tahtwaw; êkwa
2. ka pêtak kayâsohci nêhiyâw kiskeyitamowina, kakî isi pimâtisiwina êkwa ka isi pîkiskwâtohk ohci ka wapahcikatek ôhi piskihteyihtamowina ka wîhtamacik ôki ISRW, mîna, tansi ka kese isihcikehk ka isi wîchitak nîkân pakamiskatowina.

ôhi kawî kocitôtamihk isîhcikêwina:

- ka osihtak ka isi pikiskwecik nêhiyâw ayisiyiniwak ka wîchitacik ka sohkeyihtakwak omekiwiniwa isi ISRW;
- ka nahipayik ka kiskinawahamakosicik êkwa ka netawaskecik ôte nîkân ka nakatokehk ôma ka-misiwanâcihcikewik askîsis wepinikewin;
- ka osihtak ka pikiskwatamihk êkwa ka miyo wîchiwicik ôki NWMO;
- ka piskwatamihk piskihteyihtamowina êkwa ka mâmawi keseyihtamihk tansi ôma ka-misiwanâcihcikewik askîsis wepinikewin atah tahtw-âya isi iteyihtamihk êkwa misiweskamik itapahtamihk.

ôhi nêhiyâw pikiskwatowina kiki kî-wâpahcikâtewa êkwa ki-kwechimawak awa Karine Glenn, Strategic Project Director ôta NWN. kotaka pikiskwatowina kiki NWMO atoskewakanak kî-atohtamok ôhi atoske itotamowina êkwa oyasowewina – Indigenous Relations & Strategic Programs, Indigenous Relations & Reconciliation, êkwa Adaptive Phase Management. isi miyo wîchiwicik ôki ISRW, ka wîcuhiwecik kî-kanawâpatamok kwayaskomowewin cikastepayicikana, kî-nitômâwak ka wîchiwecik nitosahikewin masinahikan, êkwa âtiht kîmeyawak eta ka ayamihtacik masinahikanisa kiki NWMO âcimowin ôma Technical Options Layperson's Summary.

âtiht ôhi nêhiyâw pikiskwatowina kî-yohtenamok êkwa kî-kipxahamok nêhiyâw kihtehayak, kî-ayamihawak êkwa kî-atohtamok kayâsohci kiskinwahamakewina. ôki NWMO itôchikewina ispahâkeyitamok êkwa sîhkimitamok wihtamatok mâmitoneyihtamowina kakî isi pimâtisiwin êkwa misiweskamik itotamowina. ôma itôtamowin osihitanawin miyonohk ka ayâhk ohci ôki owîchiwewak êkwa ka kanawâpatamihktansi pîhtêyas ka miyo wîchitok, kihcihkawan pihtâkiaw êkwa kahkiyaw ka aspeyimok êkwa ka wîciwâkanihtowina.

ôki ISRW piskihteyihtamowina kî-ispahâketamk ka osihitacik miyonohk ka ayâhk ohci ôki owîchiwewak ka wihtakohk oteyhtamowina êkwa mâmitoneyihtamowin, kawecihkemowina êkwa meskotona itêyihâtâkana. ka osihitak mâmawâwina okiskiskinohtawewina tansi kamichimatohk ka tawak ohci pêy-pêyak kîwîtamawak kakiyaw owîcihiwak. owîcihiwak ka nahipayin ka wahpatakohk mâmawâwina okiskiskinohtawewina êkwa ka pikiskwatamihk

ôhi ayiwâk oyahiwehk.

ayiwâkes, ôki NWMO namôya ohci asotamawewak kawîtamowacik kihci masinahikanis ka itsahamatohk ayiwâk aphô nêhiyâw māmawâ-wîchitowina kîspin poko kiwî-wihtamok ôki owîchihwak. atihit nêhiyâw māmawâwina êkwa māmawâ-wîchitowina pîhtos mekowak isi ôhi tôcikâtêwina ka pîkiskwêstamawina kikî masinahamok. ôhi masinahikwewina kakiyaw aphô paki astêwa appendix, ka isi kwechikemok/ka isi pakitinamihk.

## awîna kî-owîchihwak

atihit nêhiyâw māmawâ-wîchitowina, māmawâwina, kâ-piskihtaastâhk êkwa kîwêtinôtâhk māmawâ-wîchitowina êkwa peyakwayih asisiyinowak kî-wîchihwewak peyakwan aphô ayiwâk pikiskowatamowina ohci ISRW. kî-nakiskâwewak nêhiyâw owîchihwak ohci NWMO ka-âyacik wihowina êkwa kî-wîchikwak kotaka awîna ê-kî-astoskahayak. nikî âpachitânan ôhi nanâtohk isi itochikewina:

- mekiyak ka nahipayitayak isi nêhiyâw māmawâ-wîchitowina;
- mekiyak isi pikiskowatamowina mweci ekotah nêhiyâw māmawâwina;
- itisamihk wihkohkewin isi onîkânêwak ohci nêhiyâw māmawâ-wîchitowina;
- kakî-wîchihwecik nistam pikiskowatamowina;
- mekiyak nahipayik ohci ôki ka pamipayihitacik māmawâ-wîchitowina miyowichiwewinihk itachimowina māmawâwina êkwa [vi@radwasteplan](mailto:vi@radwasteplan), okihci ISRW miyowichiwewinihk itachimowina kâ-natohtamihk.

māmawi nistomitanaw nikotwâsikosâp nêhiyâw māmawâwina, kâ-piskihtaastâhk êkwa kîwêtinôtâhk māmawâ-wîchitowina êkwa peyakwayih asisiyinowak kî-wîchihwewak peyakwan âpho ayiwâk pikiskowatamowina ohci ISRW. mîna māmawi nantaw\_ayinânêwomitanaw nêhiyâw māmawâ-wîchitowina, māmawâwina êkwa kâ-piskihtaastâhk êkwa kîwêtinôtâhk māmawâ-wîchitowina, peyakwayih asisiyinowa kî-wihkomawak ka pikiskwecik/ ka wihtatakihk maka namôya wîchihwewak pikiskowatamowina.

ôki tahto masinahikasowak nêhiyâw māmawâwina, māmawâ-wîchitowina, êkwa peyakwayih asisiyinowa kî-wîchitawak ôma māmawô nâtamâtowin ohci ka-ka-misiwanâcihcikewik êkwa/aphô aniki ka pakiteyihckecik ohci masinahikana:

- Algonquins of Pikwakanagan, ON
  - masinahikan pakiteyihchikan
- Assembly of First Nations; Chiefs Committee on Environment and Climate Change, NIO
- First Nations Power Authority (FNPA), SK (Nuclear Waste in Canada: Information Session and Workshop, kisê-pîsim 26, 2022)
  - masinahikan pakiteyihchikan

- Grand Council Treaty 3, ON
  - masinahikan pakiteyihchikan
  
- Métis Nation of Ontario
  - Regions 1 iskohk 9
  - masinahikan pakiteyihchikan
  
- Métis Nation ohci Saskatchewan (MNS)
  - kîwêtinôtâhk ohci 1-3
  - pahkisimôtâhk ohci 1-3
  - sâskâstênohk ohci 1-3
  
- Mi'gmawe'l T plu'Taqnn (MTI), NB
  - Amlamgog (Fort Folly)
  - Esqenoôpetitj (Burnt Church)
  - L'nui Menikuk (Indian Island)
  - Metepenagiag Mi'kmaq Nation
  - Natoaganeg (Eel Ground)
  - Oinpegitoig (Papineau)
  - Tjipöpegtötjg (Buctouche)
  - Ugpi'ganjig (Eel River Bar)
  - Elsipogtog (Big Cove)
  - masinahikan pakiteyihchikan
  
- Wolastoqey Nation, New Brunswick (WNNB)

## kihci miskikachikana

ôta kamiskatew masinahikanihk kastahk kihci miskikachikana ohci nêhiyâw pikiskowatamowina ohci ISRW kake ispayik mihcet pikiskowatamowina ohci ôma askîwin. masinahikewina ohci pikiskowatamowina êkwa masinahikatiki pakiteyihciwina kiki astêwa Appendices.

ôhi itêyihâtakana taskoci **kwayask wihtamâwin, ka wihtamihk, pikiskowatamowina êkwa** kiskinawahamakosiwin moskiwana mâwaci kihci kîkwaya ka pikiskwatamihk, ôma ohci ISRW êkwa asinîy wâstotenikan. nitaweyitakwan kayakaskinâmihk, pahpitos êkwa kwayaskweyihtamoyicikâte pikiskowatamowina wâwîskîspin ka pakamiskakocik, êkosi poko kwayask kese isihcikehk ôma ohci. owîcihiwak itwewak pikiskowatamowina mîna poko ka akamîmok ka miyo wîchitok asici mâmawâwina isi kakwê tôtamak êkosi ka kaskihtânaw kawî atoskatamak moskemakaki kîkwaya nîkân êkwa sihtoskamak âniskac opaminikewak yâyaw ispîhci ka nawasonamak ôma “pîkiskwâsowin”. miyo wahkohtowin ka osihitak ohci mamisiwin êkwa namakîkway kakatak mîna ka mekihk kiskinawamâkosiwin ka sihtoskamik ka isi wîchitak ka itasiwecitak ôma ka kiskeyihtamihk ekâ kakeh isi wemâskamihk.

owîcihiwak itwewak ispihteyehtamok **kayâs askîwina, moyeyihtamowin êkwa kiscikîkway tawawa**, katawasisin tawawa, êkwa ka kaskihtâk ka apachitak. nêhiyâw owîcihiwak ispahitayitamok âniskômotacik askîy êkwa kahkiyaw miyo wahkotowin tastawic kâmiyomahcihowîtak askîy êkwa kâmiyomahcihowîtak mâmawâwina. kihcihkawana ohci ka sakihtak askîy êkwa omâmawâwina kihci kîkway ohci ôhi pikiskowatamowina. nêhiyâw owîcihiwak ispahitayitamok ka wahpatakohk êwakoyiw ayisinâkewin êkwa ka nâkateyitakohk askîy, nihtâwihcikewin êkwa âniskac.

kîwihcicatew pikweyihtamowin ohci tansi sâpweyihtamihk kayak ka-misiwanâcihcikewik wepinikewin aphô nakateyehitamikwa cîki eta ka wîkicik, tansi kakî isi pakamiskakwak isi pimâtisicik anohc êkwa nîkân. kî-mosihtawak ispihteyehitakwak ka mâmitoneyihitamihk ôma **miyonohk âyâwin** êkwa kake pakamiskakwak kamikwa mîna âwatak misiwanâcihcikewik wepinikewin aphô sapo nêhiyâw mâmawâwina êkwa kayâsohci neh yawaskiya.

owîcihiwak itwewak mistahi ispihteyehitakwak ôte wayaw nîkân paki keseyehtamak ayisk maci mamitoneyihtakohk ohci ka nâkateyihitakohk nîkân êkwa tansi kakî pakamiskakwak anohc waskawîwina nika otawasisimawa êkwa ôsisêmimawa. mâmitoneyihtamok ômah kakeh kahkeyakîkway kapatak mana ka keseyihtam kîkwaya.

kî-wahpatamok tawaw ka pikiskwatocik **kayâsohci nêhiyâw kiskeyitamowin** êkwa mônîyaw iyinisowin ohci nîkân mâmitoneyihcikewin ayisk nêhiyâw kiskeyitamowin kî-ka wahpatamok nâkateyimowewin êkwa môsak kî-miskamok tansi âniskotâcik otâhk isi, anohc, êkwa nîkân isi, mîna nakateyihitakohk ôma askîwin kakî isi wîchikocik isi nîkân meskocipayiki and pakamiskakwina. owîcihiwak ispahâkemohwak namôya kakî itôchikatew poko ka apachicik êkwa kiskinohtahiwakohk kiskeyihtamowin kamiciminakohk.

mekwâc ka pikiskwek, ôki NWMO kî-wahpatewîwak masinahikan kiki ôma NWMO acimowinis *Technical Options Layperson's Summary*, mîna kî-wahpatewîwak isiyihkâtihk *Canada's Intergrated Strategy For Radioactive Waste*. ôma ka wahpatewîcîc apatana cikâstêpayihcikana taskoc *How Other Countries are Managing Their Radioactive Waste; How Waste Is Being Managed Now, And How It Could be Managed Over the Long-Term; êkwa, How is Waste Regulated*.

nêhiyâw owîcihiwak miskamok atihkamek kîkwaya ê-wahpatakohk kihci ohci ôhi nanapoh, mâwaci apisis êkwa âpihtaw iyikohk piscipow askîsis êkwa ka nakateyehtamihk. ôhi kiki ka masinahikâteki:

## kihci ka miskamihk 1 – miyonohk âyâwin

**miyonohk âyâwin** mâwaci nika ka tasîkicatek. pihtos kakî espayin ôte isi nîkân êkwa poko kanakateyihtamak nîkân ka koteyihtamak kiki askîy mâyipayiwîn, meskociwepaki êkwa mâyiwecehtowina. owîcihiwak wapahtamok poko ka wahkew pihikipayak êkwa kanihta nahiskamak oyeyihcikewin êkwa ka kaskeyihtamâk ispihk pikopayihki kîkwaya êkwa ka meskocipayitayak mâmawi.

## kihci ka miskamihk 2 – tipamatowina êkwa tipeyihtamowin

**tipamatowina êkwa tipeyihtamowin**, poko kakwecikemohk, mosci-pakiteyimowin êkwa pâmayes ka wehtamakehk kî-nîkân astêwa ôhi nêhiyâw pikiskowatamowina. mowac owîcihiwak kehcinâ kaweh tôtamihk ka katakwosihk sohkeyihtamônihk ôhi pikiskowatamowina aphô pîkiskweki mana ka osihitak êkwa ka itôtamihk pikwîtowahk oyeyihcikewin aphô kamamawi osihtahk ohci ôma asinîy wâsaskotewin.

## kihci ka miskamihk 3 – askîy ka nâkateyihtamihk

**askîy ka nâkateyihtamihk** êkwa âstamihk mâwaci namôya ka misiwanâchitayak askîy êkwa ôma askîwin, kiki namôya ka wanâyakohk pisisikowak êkwa askîy ka apatak ohci kihci isihcikewin êkwa isistâwin. owîcihiwak itwewak ka kiskeyihtakohk tansi ka isi nawasonakohk âstamihk mâwaci mesiwânâcitak askîy. mosihtâwak nawasonamek eta wepinimek nîhtaskamik aphô kawih nahikatek aphô akwanahamek ohci ohpikowina taskoc êkosi namôya ayiwâk ka mesiwânâcitak askîy. metoni apisis ka wahpatamek mikoskâtek mîna itwanawin ê- ispihteyehtakwak wâsîs ohci owîcihiwak kakî wapahtakohk kotakwa misi atoskewkamikwa cîki eta ka wîkicik.

## kihci ka miskamihk 4 - pimohtatawin

**pimohtatawin** ka mayatahk wepinikewin sapo pehcayihk kayâsohci askîwin êkwa namôya ka wihtamacik, ka pîkiskwâtecik, aphô ka kiskeyitâmohicik pikweyihtamekwak nêhiyâw ayisiyiniwak. ka miyo pimohtatawin ôma wepinikewin sapo ka wahkesiwihk sakâw asici namôya

ka wihtamihk ahpô wîsâmiht ka osihitak ciyestapayin pimpayihicikewin mistahi pikweyihitamikwak. kakî pakamiskakwak mâmawâwina êkwa kayâsohci askîwin kakiyaw âtocikâtêw nêhiyâw pikiskowatamowina.

## kihci ka miskamihk 5 – miyo wicehtohk êkwa wiciwâkanihtowin

ka sohkeyihtamihk kawi ka miyo wicehwek asici nêhiyâw mâmawâwinihk kihci miskakewin ayi nêhiyâw pikiskowatamowina. kî-nitawetakwan kayakaskâhk, pahpitos êkwa ka oyahiwehk wiciwâkanihtowina kihci kwayask ka totamihk, wâwîskîspin asici mâmawâwina mweci ekotah kakî pakamiskakwak. kwayas astak kayas kîkwaya êkwa kakimecik êkwa ka wîchi-astoskemîcik nêhiyâw mâmawâwina ka wîchikwak ka wiciwâkanihtohk êkwa ka miyo wicehtohk.

## kihci ka miskamihk 6 – nêhiyâw kiskitamawin kiki

**nêhiyâw kayâs kiskitamawin** êkwa êkohk mistahi ispihteyehtakwak isi askîwin iyinisowin kihci miskakewin. nêhiyâw owîcihiwak itwewak ôma kwayaskomowewin poko ka itohtemakahk ohci kiskitamawin ka michiminakohk êkwa kiki ka atoskatamihk êkwa kakimecik mitoni kakiyaw ôhi osihitaki, apachichitaki, êkwa pimipayihtahki. namôya ka apatak poko ka wemaskawecik mâmawâwina aphô otawascikewin.

## kihci ka miskamihk 7 – nipîy kanaweyitamihk

**kanaweyitamihk nipîy** itahkohcipayik êkwa âstamihk mâwaci mesiwânâcitat peciciwana kî-wîhtamok kihci kîkway ohci mehçêti nêhiyâw pikiskowatamowina owîcihiwak. Kî-pîkistwêstamakwewak namôya çiki atoskewkamik aphô wepinikewin ka astêki takowâc nipîhk kakiyaw itawanawin. atiht owîcihiwak itwewak miyo machihowak ê-kehcinâmecik ê-pehtakohk ascikewikamikwa taskoc ôhi Deep Geological Respository (DGR) ka astawak atâmaskehk capasis asîy nipîhk.

## kihci ka miskamihk 8 – kiskinawahamakosiwin

kiskinawahamakosiwin ispihteyehtakwan kihci kîkway kîspin kîwî-atoskewimawak nêhiyâw mâmawâwina êkwa ayisiyiniwak kiki ka kese isihcikehk kîkway. owîcihiwak nisitawênamok okiskinawahamasowiniwa ohci misiwânâcihçikewik wepinikewin, nawasona ohci wepinikewikamihkwa, peyakohtâwin ohci kotaka askiya, êkwa kânata metoni apisis âpacitâw asinîy wâsaskotenikan. atiht asèyasa âyawak eta asay ê-astekohk aphô ê-wî-astachik asinîy wâsaskotewikamikwa eta ka nakacihtacik, maka, pahpitos kiskinawahamakosiwin kakakwi kwayaskweyihitamok itowak astoskwikamihk.

## kihci ka miskamihk 9 – nâkateyimowewin ôma wepinikewin/oyeyihcikewin

nêhiyâw owîcihiwak itwewak kihci ôma ka nâtamâtohk mâmawi ka wicewâkanihtock êkwa ka wahpatamik kihci ayisinâkewin ka itotaki kihci okêmaw, nêhiyâw mâmawâwina, êkwa

astokwekamikwa kakiyaw nâkateyitakihk misiwanâcihcikewik wepinikewin êkwa ka itôtamk oyeyihcikewin.

## kihci ka miskamihk 10 – kwayask wihtamâwin

kwayask wihtamâwin êkwa pikiskwatitok tapwetamok kakiyaw owîcihiwak. owîcihiwak wîhtamok wepinikewin ka osihitacik poko ka wihtakohk tansi ê-wî-tôtakohk êkwa nâkateyitakihk ôki pahpitos ka wîchiwecik ôta asinîy wâsaskotewinihk. kwayask wihtamâwin poko ka apatak kiyam nantaw ispayiki ohci oyeyihcikewin miyo mâmiskomiwewina nanitaweyihtamihk ê-wî-tôtakohk êkwa nâkateyitamik kichitakwan. mîna, mihcêt owîcihiwak itwewak kihciyitakwan ka wihtamihk kîspin mayanohk ascikewina pimohtatawin sapo nêhiyâwaskiy êkwa ka wihtamihk astokewikamihk ciyestapayiwîn oyasowewina.

## masinahikanihk kastahk nêhiyâw pikiskowatamowina – kîkwaya ohci ka pikiskwatamihk

mekwâc nêhiyâw piskowatamowina kakî âyacik otak askîy, ôki NWMO kî-mekiwak “kîkwaya ohci ka pikiskwatamihk.” Kîkwaya ôhi kakî pikiskwatamihk kiki:

1. kêkwây mâwaci kihci kwayask ka itôtamik ka osihitak ôma mâmawô nâtamâtowin ohci kânata ka-misiwanâcihcikewik wepinikewin?
2. tansi ka itôtamak ohci kânata's apisis êkwa âpihtawikohk wepinikewina isi nîkân?
  - a. tânimatiwak ascikewikamikwa kakî apachihtayak?
  - b. tihtiptin opaminikewin aphô wepinikewin
  - c. tânimatahto ka osihitayak?
3. awîna kakî nâkateyitak ohci ka machihta ôma oyeyihcikewin?

atiht asêyasa nitawetamok “ka pêhtâkosiwak” masinahikan pakiteyitamok pîkiskwewinisa êkwa miyo mâmiskowewina; kakî misken eta Appendices.

ôma masinahikan kastahk pahki itwewina nipêhtênan mekwa pahpitos nêhiyâw pikiskowatamowina ohci ISRW ôhi metoni kehcinâ kîkwaya. masinahikan kastahk itwewina namôya poko peyak asêyasa aphô peyak ayisiyinow.

*kîkway mâwaci kihci kwayask ka itôtamik ka osihitak ôma mâmawo nâtamâkewin ohci kânata ka-misiwanâcihcikewik wepinikewin?*

nepehtenan ê-kihcak kayak kayakaskâhk, pahpitos êkwa oyahiwehk pikiskowatamowina kiki nêhiyâw mâmawâwina/katipiyikecik kawî pakamiskakocik ka wîcihicik kwayask keseyitakohk ôhi kîkwaya ohci asinîy wâsaskotewin. metoni ka kehcinahohk miyonohk âyâwin pokowayisis

êkwa kehcinakohk ewakomîcik aniki câh-cîki êkwa mweci ekotah ka pakamiskakocik asinîy wâsaskotewin êkwa ka-misiwanâcihkewik wepinikewin. ka kanaweyihtamihk askîy, nipîy êkwa nîkân âniskac ayisiyiniwak poko tapitaw ka mâmiskôtamihk êkwa itasinâsowina ka itotamihk.

kakimecik êkwa kechamecik pihtos ka kiskeyihtakihk êkwa pihtos askîy iteyihtamowin êkosi ka pakitiniow pihtos kotakak isi pakkitinikewcik mana ka wîhichiik êkwa ka osihitak ka miyopayihitahk kîkwaya. nêhiyâw kiskeyihtamawina ehkakihtahk âniskac nâkateyimowin êkwa âhkam etotamek âniskotâk kayâs, anohc êkwa nîkân. owîcihiwak itwewak awîyak mistahi ispihteyehtakwan ka nistawinamek tepakohtp âniskac kwâtakihiwewina namôya ohci poko tepakohtp âniskac nîkân maka kakîtam âniskac. mîna nepehtenan askîy iyinisowin êkwa nêhiyâw kiskeyihtamâwin kakî niso astokemakan. nêhiyâw kiskeyihtamâwin kayâs ohci ê-pe-kanawapahtakohk êkwa nakateihtakohk Mêskwacipayiki mesiwe kîkwaya maka poko kanîkânicik kamichiminakohk kiskeyihtamowin.

owîcihiwak ohci ôhi nêhiyâw pikiskowatamowina êkwa awa NWMO Canadian Radioactive Waste Summit kakî ayak niski-pîsim 2021 itwanawin ê-kihচিতak ka apacihtak nêhiyâw itôtamowina, isi kiskeyihtamihk, êkwa pimâtisiwin pêh-pêhyak kiskeyihtamowin. poko ka wahpatamak “ anohc nêhiyâwin ” mana ka osihitak ayamihcikewin, ka apacihtak tâpasinayikewin êkwa ka pepiskwatohk. pêh-pêyak ayisiyiniwak pihtosayawak êkwa namôya peyakwan kakwe itemihicik. . kihcitan ka miyo wîchitohk and ka pekiskwatecik ôki ka pakamiskakocik nêhiyâw mâmawâwina ka kiskeyihtamek pahpitos êtôtamihk êkwa kehcinahkohk kakimecik kihci isi ohci kakiyaw ôma asinîy wâsaskotewin.

*tansi ka itotamak kânata apisis êkwa âpihtawikohk wepinikewin ôte isi nîkân?*

- *tânimatowak astakewikamikwa ka apachitayak?*
- *tihtiptin opaminikewin aphô wepinikewin?*
- *tânitahto ka osihitayak?*

kiskinawahamakosiwin êkwa otôtamowin nistaweyecikewin kihci mana ka atoskatakihk ayisiyiniwak ka wiyasiwachikehk aphô kîspin ka natonamek pîkiskwêtamakana metoni kehcinâ nawasonnikewina. owîcihiwak nistawinamok pahpitos kiskeyihtamowina kakî pakamiskakwak ka nawasônamihk astakewikamikwa êkwa mihcet itwewak namôya waweyewak aphô kiskeyihtamok êkwa kiskinawahamakosiwak ohci ôma aninîy wâsaskotewin, ka-misiwanâcihkewik wepinikewin êkwa ka isi wepinamek mîna ka osihitak pîkiskwêtamakana ohci pahpitos astakewikamikwa apatakî. maka namôya êkohk ê-nisitohamihk ohci kihci ka itotamek, mihcet owîcihiwak namôya mosihtawak nânitaw ka itwecik ohci ôhi kîkwaya, atawiya owîcihiwak kakî mekicik mâmitioneyihtamowina êkwa kî-wîhtamok ôhi:

atiht owîcihiwak âcimowak iteyihtakohk ôhci ôma [pâhkwâw asinîy wâti](#) nawasonnikewin *pisiskapamawin iteyihtâkan kakî kanaweyihcikatew wepinikewin êkwa ka ayâstihk namôya ayiwâk astachikwana aphô osihcikakana. atiht itowewak ayiwâk poko nîkân ka kiskeyihtamik ôma nawasonnikewin êkwa tanehki namôya ceskwa nîkânnewik aphô asay ê-nawasonamihk. atiht owîcihiwak kî-pîkiskwewak namôya iteyihtamok osam ka misiwanchihew okâwîmâwaskiya, atiht kotakahk iteyihtamok ka nahipayik ayisk iteyihtakwan miyonohk ka ayâhk êkwa namôya ka*

kipastihk, namôya mîna ka otamihtâw askîy êkwa pisisikowak, êkwa namôya osam asikîwin wanâtâamakan. atihk itwewak miyoyawin pikweyih tamowina eta ka nanamaskipayik êkwa kakwecihkemowak tansi kakî pakamiskakwak eta astekohi peyak omatowak ayâkoh Shallow Rock Cavern.

kîspin mâmiskôtameko ôma [askihkoka osohitak asiwatak piskwatinaw](#) atihk owîcihiwak itwewak aphô êtikwê kakî nawasonikatew pihtaw asay ê-apatak ôta kânata êkwa kotatek askîwa. mîna tahko pîkiskwewina itwanawin ôhci apisis pakamiskakowin wâsaskam mâmawâwina, ka nikanastek askîy kanaweyimowewin, âstamihk nawachi ka mâytôtâmek askîy, êkwa kawi kwayask askîy kakwê mekiyak anima nistam kakî itakohk. atihk wîhtamok pikweyih tamok ohci pisisikowak ka papamohtecik eta kasteki piskwatinâw, ka mamichicik ka misiwânâcihkemakaki maskosiya êkwa ka machitotacik êkwa ka mowecik. kotaka Itwewak êwakoyiw nawasonikewin nawachi ayisk moya atâmaskehk astêw, wehchîhîpayiwêkwa kaskitâwak ayisiyiniwak âhkam nâkateyih takohk êkwa ka nânâpâcihtacik piskwatinâw nîkân.

owîcihiwak tahkwastawak kakiyaw ka osihcikekehk nikahk metoni pihtosiya êkwa mônia iyinisowin âpatan yâyaw mâwasako astak pahpitos askîwin itapatamihk ka isi nawasonikehk. kihci iteyih takwan ka wahpatamik ohci ayisiyiniwak kawî pakamiskakocik ôhi astacikekamikwa êkwa ka netawatamik isi miwasiki êkwa mâyâtakoh. mîna, atihk owîcihiwak wîhtamok pîkweyih tamowin ohci ka etakihteko êkwa taniyikohk ka osihitak kakî pakamiskakwak tanitowayak astacikekamikwa, towihkân ka apacitak osihcikakana, miyonohk ka astoskehk, ka osihitak tansi ka itotamak mâyipayiki kîkway ôhi kakiyaw nêhiyâw mâmawâwina (aphô pimohtatawi), apachichikana êkwa kiskinohamacik tansi ka nânâpâcihtahk/pimpayih tāk oyasowewina, êkwa ka natohtamak kâyak pâyipayiki wâsaskotenikewin ka osihitack. mîna pikweyih tamowin ihtâkon ohci ôma isi pakamiskakocik otatoskewak pihcâyihk astacikekamikwa êkwa ka kehcinahohk ka pakamiskatowina ôki ka astoskecik miyoyawinihk êkwa astoskewinihk miyoyawin, êkwa sîtawsihk miyonohk âyâwina ôte isi nîkân tapitaw ka wîchihicik.

âtâ, pahpitos iteyih tamowina ayanawin ohci [tihtip ka kanawetamihk](#), osam poko kakiyaw owîcihiwak itamahcihiwak nawacî eyoko nawasonikewin ohci ka nakatokehk, ayisk asoweyitamok kekâc kakehcinâhohk ôma wepinikewin kawi kakî apatan nîkân, êkwa pihtaw iteyih takwan ôma wepinikewin ka apatan ôte isi nîkân, êkwa ayisk ôhi ka ayisk ihtakohki ôhi tihtiptin opaminikewin atoskewkamik kakî kiskisomikonaw ohci nîka âniskac ka nîkinakohk wepinikewin. atihk owîcihiwak itwewak ka moschi wepinamahk namôya kwayaskweyecikemakan ayimisiwin, ka astak napate aphô ka nahinamak kwayaskochikatew ôma ka âyimahk, tepiyahk ohpimayek ê-yastak aphô kanâhinamak ka wahpatamihk kakî nawasonikatew. Rolling stewardship iteyihchikakew mâwaci nawasonikewin namôya wayesihtât taskoc “ê-wî-nakatokwiyak” owîcihiwak itwewak kiskeyihtenow ôma wepinikewin tahkonom okâwîmâwaskiy kiyâm kîspin nahinamak âtamaskîhk aphô namôya, êkosi kiskisomikonaw ka isi nawasonikeway pakamiskakonaw kakiyaw ayisiyiniw êkwa sîhkimitanow nîkinamak wepinikewin êkosi sîhkimitoyak nîkinamak wepinikewin êkosi namôya tapitaw kawî isîhikamak ayimisiwina kîtwam.

Maka, atihk owîcihiwak iteyih tamok Rolling Stewardship kitinamihk nantaw ka isîhcikâtamihk kamisiwanâcihcikewik wepinikewin âniskac ayisiyiniwak êkwa kakay êkin ka kakî wanikiskisowak aphô patahitatek, owîcihiwak kî-pîkiskwatamok ê-nakatamawayakohk nîkân tepako hp âniskac ayisiyiniwak êkwa tansi ôma tihtiptin opaminikewin nîkân tepako hp âniskac ayisiyiniwak tansi Rolling Stewardship astamacik nâtateyihcikecik nîkân ayisiyiniwak ka osihitak anohc. itwewak

namôya kawî âtastak ayimisiwin pihtaw moscitâpeyhitamowin nawachi kwayask  
miskweyihdamihk nîkân, êkwa nawachi kwayask ohci ka isi wepinamak ôma wepinikewin anohc.

nepehtenan êsa wepinikewin ê-osihitak kîkih nêhiyâw mâmawâwinihk, kakî nîkânîcik ka  
pîkiskwatakihk ohci askiy opaminikewin. mâmawâwina âyawak nêhiyâw kayâsohci kiskitamawin  
êkwa kakî nîkânistakohk kîkway kawî isiyihkikecik kakî mikoskâchitak askîy, misiwânâchiketak  
nipîy, êkwa pakamiskakohk kayas apachitawina. ka isi totamik kikwâya kakî osihitak êkwa  
kakimicik âniskac ayisiyiniwak êkosi âhkamaymowak êkwa ka nakatokewak isi pimohtak  
wepinikewin, êkwa kehcinahohk ka sôniyawakehk mîna ka meyikihk tipiwaw ka tapwetakohk  
mâmawâwina. atiht atiht wahpatamihk êwakoyiw ôma Rolling Stewardship.

owîcihiwak ka sihtoakakohk **peyakwanohk** kiki namôya êkohk pakamiskamhk askîy, askîwin  
êkwa pisisikowak,ka wîchi nakatokehk êkwa ka witakitehk eyikok ohci kantaweyihdamihk ôma  
isihcikewin. kotakahk itwewak nawachi ka nawasonamek cîki eta wepinikewin kakî osihitak  
yâyaw ka pichitak aphô pîtos kotakehk kanaweyihtamek wahiyaw aphô eta namôya wîchaki  
samiskamik ayisk poko oskâmihk ka osihitak. osihitak kamik. ôhi nâkateyihcikewina ohci  
peyakwanohk aphô pahpitos ka kanaweyihtamik kikîtamok ka isi pakamiskakohk pimotakahk ka  
mayatak wepinikewin sapo kayâsohci askîya, nîkinamihk ka etakihtek êkwa êkwa namôya osam  
mistahi ka osihitanawin sehkew piscipowin.

aniki owîcihiwak kakî sihtoakakohk **pahpitos ka kanaweyihtamik** itwewak ohci namôya osam  
peyakwanohk ka sîchetak aphô mâmawâwina, kwayaskopayhcikewin êkwa askîwin kwayask ka  
itotamak êkwa nîkinamak ka koteyihtamihk ohci pimohtatahiwin. takow peyakwayak ka astakak  
wapahtamok owîcihiwak kakî kanaweyihtamik kamikwa wayaw ohci ôtenawa êkwa nêhiyâw  
mâmawâwina.

owîcihiwak itwewak kihci ka mamiteyihdamihk ka isi pihtos isiwepak ôta kânata kîspin ka  
mamiteyihdamihk peyakwan ka itotamak ôma wepinikewin. nepehtenan New Brunswick namôya  
kakî mamiteyihdamihk aphô ka nawasonamek ôhci ka-misiwanâchikewik wepinikewin osam  
ohci namôya peyakwan isiwepak êkota. nepehtenan acimowin masinahikana peyakwan tapitaw  
isiwepan. ohtinamakecik kakî ispêyik ka apisasiki nawachi kânata, êkwa kakwecihkemowak  
tansi ka astoskemakwanow kawî osihitak ôhi kamikwa ôta. mîna itwewak ôma ka kisinak askîy  
kakî misiwânâchewan ohci sehki mâyipayiw kakî misiwânîchitaw ôhi kamikwa êkwa  
nawasonwina ôta kânata.

**pakamiskatowina ôta askîhk êkwa askîwin** poko ka nîkân akeyihtk osihitaki kîkway aphô  
kîspin aphô ka mâmitoneyihamek oyeyihcikewin. osam poko kahkiyaw owîcihiwak kakî  
wichipîkiskewimiyakohk itwewak askîy ka kanaweyihtamik nîkânaketew. kahkîhtwam wîhtamok  
poko namôya ka misiwanchitak eta oskihtêpakwa ka ohpikiki, êkwa kanâcitakm eta kawi sehki  
oskihtêpak kayâsohci kiscikîkway. nipîwa ka wemâskâmihk êkwa kihcikamawa namôya aphô  
kakî nawasonamihk ohci asinîy wâsakotenkewin, wepinikewin aphô astachikewin, mekwâc  
aphô nîkânihk.

nephtenan namoya nistotâkwan kinwes ôma ka-misiwanâcihkewik ka osihcikakehk ka pimatisimakahk nistwâw mitâtahtomitanaw êkwa ôhi kamikwa êkohk ka apataki. wahiyaw nâkateyihcikewina poko ka mâmitoneyihtamek osam meskociyayin asikîwin ayisk meskociwayipan, tahtw-âskiy kayas namôya ohci iteyihtemaw ka pakamiskakocik ka wahpatamak Nunavut – tansi ê-wî-ispayik thaw-âskiy nîkân ohci anohc? Poko papêyâhtak mâmitoneyihtamek âniskac nîkân ayisiyiniwak êkwa âpachitak nêhiyâw kayâsohci kiskitamawin ka wawiyecik oskâyak kîspin Rolling Stewardship wî-nawasonamok mistahi ispihteyehtakwan ka ahtisicikek, nanâtohk ka etakinamihk, sihkimitohk ka natonikehk êkwa ka mâmitoneyihtamek kîkwaya kakî sehki ka ispayinawa wepinikewinihk.

ka nawasonamek mawachi kâmewasik ka nakateyeytamihk, owîcihiwak itwewak poko askîy nikak kanawapatamak, wâwîskispin ohci nipîy êkwa ka kanâtak nipîy. kîspin namôya kîkway ihtâkon kwayask ka nakatokehk kîspin atiht mêskwacipayiki nipîhk, askîhk, êkwa kistikanihk kakî naspich meschihtanaw kisîhckêwina.

nephtenan mîna ka mamiteyhtamak ê-wî-pakamiskakoyak nawasonamakoh eta kamikwa kawî osihitak. kîspin nohtê ayâw mâmawâwina, tansi ka isinakwan kîspin astêki Asîkânihk? ka wîchikwak cî astokewihk êkwa kiskinohamawak astokewina ohci ka osihitak kwayask ka pakmiskakohk ka miskohtastak machi askîy pakamiskatowina? tansi ka itotamak – kîspin askîkanihk- kakimecik- ka isi wîhtamacik ka wîchicik ekota, miyonohk ka ayâhk êkwa kotaka kîkwaya.

#### *awîna kakî nakatoket ka itotamihk osihcikewin?*

ôma mâmiskôcikewin awîna kakî nakatoket ka itotamihk isihcikewin nihtâwitâw mihcêt mâmitoneyihcikewina êkwa iteyihtamowina nôkwan kihci ka nâtamâtocik kakiyaw êkwa ka wasenamihk ka kihci wîchitocik ôki federal, provincial êkwa municipal okêmawak, nêhiyâw mâmawâwina/tipiyicikîwak êkwa ka sohitacik machi wepinikewin. atiht owîcihiwak mamiskomewak ôki NWMO kakî nâkateyihcakohk ka itotamihk ôma ISRW. namôya poko ka itocikatek maka mîna kahkiyay awîyak ka kiyikawepayet.

nêhiyâw asêyasak êkwa mâmawâwina tipeyhtamohk, namôya moschi otaskôkewak. ôki otaskôkewak, okêmawak, astoskekamihkwa, êkwa ka osihtacik wepinikewin, êkwa tipiyaw ka apisasik ocînasa. êwakoyiw ohci poko nêhiyâw ayisiyiniwak ka kiyikimecik itotamihkow ôma oyasowewin kiki kotakahk ohci astoskamikohk êkwa kotaka kawî osihitak aphô ka pimipayihtahk.

ka kehcinahohk tapitaw **kakeh pîkiskwewin, kâkesimototam, kwayask wihtamâwin êkwa nâkateyimowin** kakiyaw kî-tasetamoh owîcihiwak. ka âhkam pîkiskwatohk êkwa kwayask ka ê-totamihk kihci ka âhkam pîkiskwatohk, kiki kakwê miyoteh nitotahwecik astoskekimohk êkwa oskâyî itêyihâkana ka sihtoskamihk êkwa ka isi itotamihk ka sâkikiw ohci ka atoskemîcik nêhiyâw mâmawâwina. poko êkosi ka itotamihk wiciwâkanihtowin êkwa kawi wicehtohk. owîcihiwak nistawinamok kiyapichi awîyak ayisiyiniwak kiyikawîchitacik kwayaskimitonaw êkwa sihtoskatonaw maka ka osihchitatwew sohkiyiw ohci ka itotamihk.

kiskeyihtakwan mistahi ispihteyehtakwan kwechimechik ka kiskeyihtakohk êkwa mîna ispihteyehtakwan ka wichi pîkiskwemîcik nêhiyâw mâmawâwina kîspin kiwî-osihtan êkwa astân eta astachikohk ôte isi nîkân. nêhiyâw mâmawâwina ka nawasonamihk êta wî-astâk poko tapitaw kawîchihocik ohci ka osihcikewinihk, nihtâwihcikewinihk pimipayihcikwewinihk êkwa kanawapacikehk pikwîtowahk askîy wâsaskkotenikewin kiyâm pokwe itowak.

Itwewak mîna oskâyi okêmaw itawin ka osihitak ka kanawapahtamihk asinîy wâsaskotewikamikwa, ka-ohci kanawâpatakohk oskâyi kamikwa ohci ôma oyeyihcikewin, êkwa kawî atoskemîcik osihcewak ohci miyonohk âyawin êkwa kwayaskwaskewin.

kawî itotamihk poko kwayask, asikîwin kanaweyimowewin, ayisiyinow kanaweyimowewin, êkwa ka sohkeyihtamihk ka wichicik ka pakamiskakocik mâmawâwina.

tânimatowak kîkwaya ka itotamihk kehcinahohk **kiskinwahamakosiwin** êkwa **wihtamâtowin** kiki âhkam mâmawâpek meyitohk âcimowina ohci kîkway tansi ispayik ohci asinîkamikohk, môsak mâmawâwina wîhtamatowin aphô asinîy wâsaskotenikewin weyasowina atoskewak, pihcâyihk êkwa wayawîtimihk acimowisa ka atoskatakihk kayâs asikîwina kiyiki mâmawâwina, wâhyawîs nawac pikiskwatowina kiki nêhiyâw oskâyak êkwa kihtehayak. kotaka îtôtamowina wihtamak kiki nîsohkamâtohk kiki nêhiyâw mâmawâwina ka kanawapatakohk, ka sihtoskamihk âhkameyihowin êkwa tipeyimkosiwin kawî-astoskemîcik nêhiyâw asêyas ka kaskôwichik êkwa ka wîchitacik ka osihcikecik eta namôya ihtâkohk. poko mîna kencinahiwehk apihtawkosan mâmawâwina ka nîkânecik pikiskwatowina eta kawîkicik êkwa ayisiyiniwak êkwa ka wîchitacik ka apachitak oyeyihcikewin.

owîcihiwak wîhtamok kihci **kwayask wihtamâwin** ôma ohci ka atoskatakihk, kakiyaw âcimostakewin, kakî mâytôtâkohk, êkwa ka nistaweyimecik kakiyaw ka wichewecik ohci asinîwikamikwa isi okêmawak. ôma pahki kiskinohakosiwin ka nitayatakwak ka wihtamihk êkwa wîchitak îtôtâmowin ohci nêhiyâw mâmawâwina.

**nâkateyimowin** ohci kakî ispayiki kayas êkwa pikweyihitamowina aphô ekâ kakehcinahohk ka isi pakamiskakohk asinîwikamikwa poko nîkâneytamihk. atihit owîcihiwak wihtamok ôki kawî-totakohk ôma oyasowewin poko ewakomîcik nêhiyâw ayisiyiniwak êkwa ayisiyinow ka astoskatakohk. kîspin nawasonewak ayisiyiniwa âw mâka kakiyaw kahkintocik êkosi ka nâkateyimitowak, êkwa ka wîcîtomakan kîspin ôki ayisiyiniwak namôya ka ohci ohtisicik êkwa awîna ka sihtoskawacik.

pikiskwatowin ôma kihci kîkway ka itotamihk ôma oyasowewin. nêhiyâw owîcihiwak mamistotamok mistahi ispihteyehtakwak ka sohkeyihtamihk pikiskowina kayak kiki astoskewikamihkwa ka kanawapatakohk êkwa kakîtamom wihtamok ka pikiskowatohk kahkîhtwam êkwa kwayask ka pikiskowatecik nêhiyâw mâmawâwina. wîyawâw kî-nawasonamok wasakapowin pikiskowin, ka pe-mâmawi pikiskowatohk, êkwa ka pikiskowatocik mihcetweyak ka kanawapokecik isi wîchitocik miyo pikiskowinihk.

mîna nepehtenan kakîtwam ôma **askîwin oyasowewin**. otak isi ôta kânata askîwin oyasowewin, mîna itwanawin askîwin naspâc itotamihk, êkwa kakî mâytôtâcîk nêhiyâw mâmawâwina êkwa kayas askîwa âtih kiskeyihtakwan. kî-itwewak isi ohci askîkana kânata poko âstameyîkok poko 2% kakiyaw ôma askîy kânata, maka isihcikewin êkwa oyesehcikewina mihcetwâyak eta misiwanâcîtak miyo cikemâ ohci ka nohtê nâtawihowek êkwa miyonohk âyâwin êkwa isistâwina. poko kakî kehcinahiweyak ka nestawayitamihk êkwa namôya êkosi kîspayk asinîy wâsaskotenikewihk. Kakî pakamiskakowak nêhiyâw mâmawâwina kakî âyimon êkwa poko miyonohk âyâwin ohci ayisiyiniwak êkwa âniskac ayisiyiniwak kihci takwan nawachi. mîna nepehtenan nêhiyâw askîwin êkwa pîkiskwew oyasowewin poko nisitawêyihitamihk êkwa pimitisahamihk ôta kayas askîwa.

## itwewina ohci ayisiyiniwak ka astoskatakohk

owîcihiwak kwayask wîhtamok kawî itôtamihk ôma ISRW poko wîstawâw **kihci êkwa keciwak okêmawak**, kihci okêmawak misiweskamik ka wahpatewicik êkwa keciwak ayisiyiniwak iskeytakihk eta kâyacik ispihci keciwak aphô kihci okêmawak. keciwak okêmawak kakî kehcinawicik ka wî-astokemacik otayisiyimawak êkwa nêhiyâw mâmawâwina.

atiht nêhiyâw owîcihiwak mîna itwewak ka nîkânecik ôki **kânata asinîy wâsaskotenikewin miyonohk âyâwin ka pikiskwatakohk** ka nîkânîcîk isi wewekahpetakohk êkwa astachikocik ayisk wîyawâw poko ka wichitacik kwayask ôma wepinikewin ka nakatokehk êkwa astachikohk kwayask. mîna, nisitawèycikâtêw ôki asinîy wâsaskotenikewin ka osihitakihk tipahamok ka natonamihk ka isi mioyayik kîkwaya maka kakî sihtoskatakohk kihci êkwa keciwak okêmawak kechinahiwek ê-wî-tipahakohk. owîcihiwak wihtamok ka natonamihk kita-kî-oskiyi miskamok ka isi apatak kawih asinîy wâsaskotenikan wepinikewin ka apatak.

ka osihitak “ka pîcipowitacik ka tipakeyicik” tâpwêhtamowina, atiht owîcihiwak wapahtamok ôki **wepinikewin ka osihitacik** ayiwâk nakateyimowewin ka oitnakohk ohci ôma ISRW kiki kakiyaw ka tipahakeki wepinikewin êkwa ka pimpayihtâcîk. mîna, atiht owîcihiwak miskamok ka etakihtek wepinikewin kakî wîchitacik mistahi ka apachitacik wâsaskotenikewin. papeyakwan mîna, kiskeyihwak kihci poko piskic tahêycik ka pimpayihtâcîk êkwa wepinikewin ka osihitacik, kechinahiwek namôya kakî osam cîki wîchiwakanetocik.

nepehtenan mîna kihci ohci ôki asinîy wâsaskotenikewin astosewikamikwa ka kîwê miyo wicehtocik kiki nêhiyâw mâmawâwina ka kechinahohk ispayiki kîkway ka pikiskwatamihk êkwa ka sihtoskamihk âniskac nakateyehimowin. owîcihiwak wihtamok nasihkâc ka osihitak êkwa manachitak miyo wicehtowin, mamisiwin êkwa mâmawohkamâtowin môsaki wawes nîkâc isi, wihtamâtowin êkwa kwayask wihtamâtowin ohci ayimisiwina êkwa ka wawiyehk âniskac ayisiyiniwak ka isihcikatakohk oyesehcikewina ka nâtamâtohk.

Appendix A – Algonquins of Pikwakanagan masinahikanis pakiyimowin mâmawo nâtamâtowin ohci ka-misiwanâcihcikewik, pimihamowi-pîsim 4, 2021



*Algonquins of Pikwakanagan  
First Nation*

Appendix 1: AOPFN Recommendations to NWMO

<p><i>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.</i></p>	<p>P. 4</p>
<p><i>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.</i></p>	<p>P. 4</p>
<p><i>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.</i></p>	<p>P. 6</p>
<p><i>Recommendation #4: the ISRW must specify that future undertakings generating radioactive wastes will be authorized to proceed <u>only if</u> 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.</i></p>	<p>P. 7</p>



## *Algonquins of Pikwakanagan First Nation*

<p><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>	P. 7
<p><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>	P. 8
<p><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>	P. 8
<p><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>	P. 9
<p>Recommendation #9: The following critically important policy considerations should be incorporated into the ISRW:</p> <ul style="list-style-type: none"> <li>● <u>Intergenerational Impacts</u> – 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>● <u>Institutional Care</u> – 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.</li> <li>● <u>Consolidation</u> – To the greatest degree possible, radioactive wastes should be disposed in a small number of centralized, permanent and purpose-built facilities.</li> </ul>	P. 9



## Algonquins of Pikwakanagan First Nation

<ul style="list-style-type: none"> <li>● <i><u>Willing Hosts</u> – Decommissioning strategies must be acceptable to local communities, as confirmed through plebiscites, referenda or other similar mechanisms.</i></li> <li>● <i><u>Compensation</u> – Impacted communities should be adequately compensated.</i></li> <li>● <i><u>Indigenous Interests</u> – 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”.</i></li> <li>● <i><u>In-Situ Decommissioning</u> – 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.</i></li> </ul>	
<p><i>Recommendation #10: The ISRW should address the following gaps in waste disposal:</i></p> <ul style="list-style-type: none"> <li>● <i><u>Precautionary Principle</u>: 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.</i></li> <li>● <i><u>Temporal Scope</u>: 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.</i></li> <li>● <i><u>Resiliency</u>: Selected radioactive waste disposal approaches must be proven to be resilient under the full range of potential environmental conditions that could</i></li> </ul>	<p>P. 9</p>



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## Algonquins of Pikwakanagan First Nation

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*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.*

## Appendix B – âpihtawikosisan ohci Ontario omasinihkaniwaw, mâmawi oyeyihcikewin ohci misiwanâchikew wepinikewin, pimihamowi-pîsim 21, 2021

### **tansi êpayispayik**

ôki misiwanâchickew wepinikewin nakateyetakohk ka mâmawytihk peyakokapawowak mîna namôya-ohci-sôniyâkewin kakî sipwepayihcakic ispihk 2022 ôki kanata atâmâskîy asinîy waskohepayis ka osihtacik ka isi pimipayihtak nikanahk wepinikewin oyeyihcikewin ôta kanata's mawaci ispâhk pihcipowik wepinikewin. ispihk 2020, ôki NWMO kî-itwak ka nîkanistacik ka osihtak oskâyi oyeyihcikewin kwayask ka nakateyihkâkwak kanata's mawaci apisis êkwa âpihtaw ekohk wepinikewina ka osihchikemakahk mana kakîtwam apacihtak ka mescipayihk misiwanâchikewik pimîy, nitaweyihtakwan kwayask ka nakateyihkâkwak kinwes nikan. namôya taskoc ôma mawaci ispâhk wepinikewina, ôhi âpihtaw ekohk êkwa mawaci apisis wepinikewina namôya osam ayisiyinow mayitôtâkow êkwa namôya kinwes, poko ka piskihtaskineki nantaw mihcecis mitâtahtomitanaw askîka yâyaw ispîhci kihchi mitâtahtomitanaw askîya. maka, kekamitatahtomitanaw tepakohposap % wepinikewin ka osihitak êsa apisis aphô âpihtaw mawinehotowin poko. mâwaci apisis wepinikewin ôhi kîkwaya kakî âpataki atoskewkamikohk ekwanima kiki sinikohtakahikana, kasiyakana, ayiwinisa, wiyâcikana êkwa wîni-askîwikow êkwa âpihtaw wepinikewina kiki ka miskamihk pihcâyihk kamikohk osihcikewina taskoc pikiwa, pawâtakana êkwa nanâtohk. ôki NWMO's nistam tahkoskewin ka osihtacik oyahowewin ka isi nakateyehtamihk ôhi mâwaci apisis êkwa âpihtaw iyikohk wepinikewina wihtamâcik ayisiyiniwak ohci ôma. ohci ôma pîkiskwewona, ôki NWMO miskamok tansi nawachi ka isi nakateyehtamihk kanata's mâwaci apisis êkwa âpihtaw iyikohk wepinikewin.

### **macipayik ka kocitôtamihk**

tepakohp misoweskamihk nitawatawina pîkiskwewina kîkî awîyak ohci apihtawikosianak ôta Ontario's kékâ-mitâtaht pêypêyak pîkiskwâsowewina ka mekicik itêyihkâmwina ohci oyeyihcikewin ka nakateyehtamihk kânata's mâwaci apisis êkwa âpihtaw iyikohk wepinikewin. mâmawi ôhi tepakohp papiskihc pîkiskwewina, niso kecikîkwaya kîmiskamok ohci RCCs pimpayihkâcik ôma oyasowewin.

miyonohk âyâwin: miyonohk âyâwin ohci ayisiyiniwak êkwa askîwin kihci pikweyihkâmwina misiweyita ka isi pimohtak wepinikewin êkwa kamik ka isihkâk ôhi niso maci ka nahâpahtamihk ôhi ôma ka pîkiskwatamihk êkwa wâhyawîs nawac ka pîkiskwatamihk êkosi kwayask kese isihcikehk. ka pê-wîchitacik wihtamâmok ka pimohtak mana mâwaci apisis ka âwacikehk ka nîkinamok ka pihcipokaskâpahtek êkwa astâsehk ka patahamihk. nomih wepinikewin kakî wepinamihk âstamihk mâwaci sohkasteki kamikwa, nawachi namôya nipîy ihtakon, metoni kisipipayihkikwek miyonohk âyâwin.

pîkiskwewin: ôki RCCs kihcitayihitamok tawaw ka mekicik otitêyihkâmwaw ka isi osihitak ôma oyeyihcikewin êkwa ka ispahâketamihk ê-kihcitan ka âhkam pîkiskwatohk. ka pê-wîchitacik wihtamok kwayask ka itôcîkatek êkosi tahto ka pakamiskakocik ka tapwetamok êkwa ka pakitinamk ka âhkam ka wîchitawak sâposci ôma oyeyihcikewin ka osihitak.

## **kamikwa ka isistâhk**

tahtwaw ka māmawâpek. ka pê-wîchitacik kwechihimawak kîspin tânima nawachi oyeyihcikewin êta michêti nawach astachikewikamikwa cîkâhtaw êta ka osihitacik wepinikewin aphô apisis nawach peyakwanohk kamikwa. ôki RCCs nawachi peyakwanohk aphô apisis kamikwa êkosi ka nîkinikatew astâsowin ohci patahamowin êkwa ka yasinikatew askîy piscipowtâk. atiht ka pê-wîchitacik tapwetamok katawahk ka nawasonamihk ôhi êta kamikwa ka osihtahk wîchitawak ohci māmawâyâwinihk ka nawasonecik kakî astosket ispâhk wepinikewin oyeyihcikewin. ôki Region 7 Consultation Committee takwastaw ôhi ka nawasonamehk kamikwa kawî osihitak namoya ikotah nipîy kayak mîna kotakohk ohci wihtamok anima ka nawasonamek māmawâyâwin ka mowac ka wîcîkocik êkwa namôya osam ka pakamiskakocik atâmâskîy asinîy waskohepayis.

osam poko kahkiyaw ka pê-wîchitacik sihtoskamok nawaci âstami astachikokamikwa, mîna nôtinitomachiwin astamihk nawaci wêpinikewin ka âwhatahk isi kaskohok. ôma kisteyimowin ohci payihk êyikohk pîkweyihitamowina kiki ka piscipo-âpahtek mana ka âwhatahk, tapowakeyitamok kakî mâkohikweyiko askîy êkwa ayisiyinowak mîna namôya ka pakitinowehk kikwaya êkwa isayako meskanawa. nawaci ayiwak ka oyahwehk ohci miyo êkwa mâyo nawasonikewina poko êkosi owichiwewak kwayask ka nawasonakohk itasiwewin nikotwâw atâmitowin tahto nawasonikewin.

kîspin mâmiskôtamok tansi ka îsinakwaki kamik, ôki RCCs nitawetamok atâmashehk kamikwa ohci astachikohk âpihtaw êkwa âskaw mawaci apisis wepinikewin. ôki DGR ka nawasonihcik ohci ka piskihtaskinewin ohci pâtos-âyihk êkwa oskâyi isihitacik. mihcêti ka pê-wîchitacik mîna wapahtamok ka isi mâwaci wîtakihtehk êkwa mâwaci apisis ka kostamihk âpihtaw êkwa âskaw mawaci apisis wepinikewin êta kawî astecik mâwaci-opastêw kamik. wihtamâkewin peyakwayak isi poko ohci Region 2 Consultation Committee meskoc ishitak ôhi nahipayihk kakî kipahamek wâtîkana ka misiwanâchikew wepinikewin astachikowikamikwa. nîkân itasiwewin ohci ôma pîkiskwâwewin, ayawak mistahi pîkiskwâwewin ohci pîtosisay astachikowikamikwa ka ohci nawasonikewina nawaci ka nahipayik kehchinawek ka pê-wîchitacik ka kaskihtâcik kwayask kese isihicikehk. nawac kotaka kekâc poko astachikowikamikwa, kiskeyitamowin êkwa nisitatowetowin asci DGRs nawac mistahi kiyikawe MNOs RCCs ayisk môsak itasiwewin kiki DGRs osihitawin.

## **ka isi âpacihcitak**

kîspen mâmiskôcîkatew tansi ka isi âpacihitak ôma oyeyihcikewin, ôki RCCs mihcetaw wihtamok ôtatmihewinowa ohci NWMOs isi âpacihitacik Adaptive Phased Management. kîpeyakow ayisiyinaw ê-tipamawacik kanata ka osihitacik waskotenikewin maka patâpahtamok okimawak nawaci âpacihcitak ôma oyeyihcikewin êkwa ka osihitak oskâyi okanawapokewak namôya nahyinakwan. ôma kihci mamisîwin ka âpatak oyeyihcikewin kakeh âhkam pîkiskwatecik nehiyawak êkwa kotakak otipêyihchikewak ka athi osihtak oyeyihcikewin. ka wichitohk êkwa ka wihtamacik kotakak wepinikewin ka osihitacik askîya isi wahpatamok ê-miyonakwak, ka kiskinamehk misiwêskamik wepinikewin ôta kanâta. pîkiskwahtamok ôma oyeyihcikewin tapitaw kawî-masinahikakek êkwa tawow kihtwam ka wahpatamihk nîkân.

## **kotak tahkoskewin**

nistam mawacihcikewin ohci mawaci apisis êkwa âpihaw êkohk wepinikewin oyeyihcikewin pîkiskwewina kiki MNO RCCs kî-wichitomakwana ka osihitak kihci kîkwaya ka pîkiskwatamihk êkwa kîsîtawina ohci oyeyihcikewin ka masinahamek. otê nîkân pîkiskweki, MNO LRC mâmiskotamok peyako

pîkiskwatamek kekâc kakehcinâhohk wepinikewin kamik ê-wî-isinakwak êkwa tânekohk ê-wî-etakihtek  
aphô etikwe ka nîkinikatew tânikohk ihtakohki kamikwa aphô sehkepayisak ê-awackecik. ôhi peyako  
pîkiskwewina tawow ka âyacik ka mâmawyaticik kwayask ka koyakihtakohk ôhi mâmiskôchikewina êkwa  
ka osihatcik kwasyask isihcikewina. kecîstamok mekwac ôhi pîkiskwek ka kikinecik ayawak  
apihtawikosanak êkwa ôskyak itayihtamowiniwa kihtaw mâmawapikow êkwa kikway acimoki.

## Appendix C – Kebaowek masinahikan ka mekicik – māmawô nâtamâtowin ohci ka-misiwanâcihckewik wepinikewin, pawahcakinâsîs-pîsim 10, 2021



**KEBAOWEK FIRST NATION  
110 OGIMA STREET  
KEBAOWEK (QUEBEC)  
J0Z 3R1**

**TEL: (819) 627-3455**

**FAX: (819) 627-9428**

www.kebaowek.ca

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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

A handwritten signature in blue ink, appearing to read 'Justin Roy', with a stylized flourish at the end.

Councillor Justin Roy  
Kebaowek First Nation  
Lands and Resources Department

Cc/ Jim Delaney, Natural Resources Canada

Appendix D – ohci onikanistamakewin tipahamâtowî #3  
masinahikan pakiteyimowin, mâmawo nâtamâtowin ohci ka-  
misiwanâcihckewik wepinikewin, pawahckakinesis-pîsim 30, 2021



GRAND COUNCIL TREATY #3



# GRAND COUNCIL TREATY #3 INTEGRATED RADIOACTIVE WASTE STRATEGY COMMENTS

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 a 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 Territory 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.



**NIBI (WATER) IS ALIVE AND HAS A SPIRIT. IT IS THE LIFEBLOOD OF OUR MOTHER (AKI) AND CONNECTS EVERYTHING. IT CAN GIVE, SUSTAIN AND TAKE LIFE.**

**NIBI CAN TAKE MANY FORMS INCLUDING SNOW, ICE, SPRING WATER, SALT WATER, RAIN, FRESH WATER, SWAMP WATER, AQUIFERS AND BIRTH WATER. EACH TYPE OF WATER HAS A ROLE TO PLAY IN OUR WELLNESS AND HEALING. NIBI IS CONNECTED TO OUR GRANDMOTHER, THE MOON.**

**EVEN THOUGH IT HAS SUFFERED, NIBI CONTINUES TO BRING FORWARD LIFE AND WE MUST WORK TO HEAL THE WATER AND OURSELVES.**

**NIBI HAS A SPIRIT AND SHARES ITS GIFT OF LIFE WITH ALL OF CREATION**  
Nibi has its own spirit. It cannot be owned or controlled. Nibi is shared across lands and territories, between people, with other nations and all other beings that are part of creation. Spirits and other beings in creation look after nibi and its wellbeing. Nibi and all beings and spirits that look after nibi must be treated. All creation expresses love and respect for nibi through gestures of gratitude.

**WE NEED NIBI IN ORDER TO LIVE A GOOD LIFE**  
All beings, including Anishinaabe, are born of nibi. We depend on nibi to live and our bodies are made of it. Nibi is the source of our wellbeing. It nourishes us, spiritually, physically, mentally and emotionally and provides cleansing and healing. Clean nibi for drinking is important to our health. We must respect our sacred relationship with nibi and all beings in creation to help protect nibi for our children and future generations.

**WE ALL HAVE A SACRED RELATIONSHIP WITH NIBI**  
Anishinaabe have been responsible for the care of the aki (land) and nibi since time immemorial. Women have a sacred relationship with nibi and a special responsibility to look after nibi because they carry birth water and have the ability to bring life into this world. Men have a role to play to protect the land and support the wellness of nibi and ikkewag. Our relationship with nibi is preserved through ceremony, teachings, education and knowledge shared through generations.

**NIBI UNITES US**  
Through its flow and movement, nibi cleanses itself and connects us all. It brings us together as families, communities and as a nation. Traditional governance and law, including the Manito Aki Inakiniigaawin and Treaty #3 confirm our collective responsibility to take action, give back and protect nibi and the environment for our children and future generations.

**NIBI**  
DECLARATION OF TREATY #3

**NIBI HAS A SPIRIT • NIBI IS LIFE • NIBI IS SACRED • WE HONOUR RESPECT AND LOVE NIBI**




## 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.





# GRAND COUNCIL TREATY #3

THE GOVERNMENT OF THE ANISHINAABE NATION IN TREATY #3

Zhaagimaa Waabo



For more information or questions, please contact:

Hailey Krolyk  
Policy Analyst  
[hailey.krolyk@treaty3.ca](mailto:hailey.krolyk@treaty3.ca)  
807.464.0713



Appendix E – First Nations Power Authority masinahikan pakiteymowin, māmawô nâtamâtowin ohci ka-misiwanâchikewik wepinikewin, ayîki-pîsim 11, 2022 (māmawâyâwina pîkiskwatowina kakî ispayiki kisapîsim 26, 2022)



First Nations  
Power Authority™

***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*

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- *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.

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### 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)

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- 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?

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- 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:

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- 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**

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## 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.

# Appendix F – Mi' gmawe'l Tplu'tagnn Incorporated masinahikan ka mekicik, māmawô nâtamâtowin ohci ka-misiwanâcihckewik wepinikewin, sâkipakâwi-pîsim 25, 2022 (kakî pîkiskwehk niski-pîsim 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'tagnn, engaged with eight First Nation communities currently represented by Mi'gmawe'l Tplu'tagnn; Amlamgog (Fort Folly) First Nation, Natoaganeg (Eel Ground) First Nation, Oinpegitjoig (Pabineau) First Nation, Esgenoôpetitj (Burnt Church) First Nation, Tjipôgtôtjg (Buctouche) First Nation, L'nui Menikuk (Indian Island) First Nation, Ugpi'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'tagnn'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 relicensing 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.

*Tjipogtojg - 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 are 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.

## Appendix G – ISRW okiskinohtahiwew wiyâsowatowina



ôki NWMO osihitawak ataht wiyâsotawina kakî pehtamihk ohci ôki mamaweyas kayâhte ayisiyinowak êkwa nêhiyâw ayisiyinowak. ôhi nistâm wiyâsotawina kiki-kinamok ayisiyinowak onawasonikewina êkwa kî-kwasyaskohtowak Canadian Radioactive Waste Summit – nistâm mâmawipayowina ka ihatkamikewin ka osihitak Integerated Strategy for Radioactive Waste (ISRW), ispayihk ohci 30 niski-pîsim iskohk 1 ayîki-pîsim 2021. ôhi wiyâsotawina kakî môskîwik ohci Summit ki-apataki ka pîkiskwatamehk kakî ataht ISRW mâmawipayowina.

ôhi okiskinohtahiwew wiyâsowatowina:

- **miyonohk âyâwin sîpâtewin wiyasowatowin**
- **lyinisiwin ohci mâwaci ihtakohk kiskitamawin**
- **manâtchitak nêhiyâw kaskihtâwina êkwa tipahamâtowina**
- **kwayaskwetamohk êkwa wehtamok êkwa wîtatoskemik ayisiyiniwak**
- **nakiskamok aphô mistahi ayîwak kwayaskosihcikewin ka nohti âyâhk**
- **sôniyaw nâkateyimowewin**
- **apachita ka ihtakoki oyeyihcikewina**
- **miyonohk âyâwin poko kehcinahohk**
- **askîy kanaweyihtamihk**

kakiyaw ka itsanahikatek ôhi okiskinohtahiwew wiyâsowatowina omisi astêwa:

- **oyeyihcikewin kayak miyonohk âyâwin mâwacinikân wiyâsotawin** okiskinohtahikweyak kawî osihcikehk êkwa kawî apachichitak. miyonohk âyâwin **kiki**

**ka nâkateyihitamehk ayisiyinow moya âyâwin**, namôya ka nîsohkamâtamihk ohci pihtos nâkateyihcikewina.

- oyeyihcikewin **poko ka kehcinahohk ka kanaweyichikâteki kamikwa, apachichikana, ka pimipayihtahk, êkwa âcimostakewin**.
- oyeyihcikewin **poko kehcinahohk askîy kanaweyitamihk**, kiki kanaweyitamihk ka yêhyêwetotamak, askîy, pisiskowak, êkwa tasicikewin.
- oyeyihcikewin poko ka osihitak êkwa ka apachitak peyakwan **aphô mistah ayîwak kwayaskwatamihk itôtâmowin** ka kanaweyitamihk miyomahcihowin, miyo âyâwin êkwa ka kanaweyimecik ayisiyiniwak êkwa askîy.
- oyeyihcikewin **poko ka wehtak ohci mâwaci kiskitamawin. ôma kiki nêhiyâw kayas kiskitamawin**, moniyaw iyinisowin, ayisiyinow iyinisowin, kisiwak kiskitamawin, êkwa misiweyita askîy kwayask ka itôtamak. kehcinahok kayas kiskitamawin êkwa isi pimâtisihk ka apatak kapê ka ispihteyehtakwan ka sohkâhk oyeyihcikewin. ôma kiki kiskitsmawin ohci askîy êkwa askîwin. mîna kiki kihcihkawisiwina êkwa okiskinohtahiwew ohci ôhi ka oshitak êkwa ka apachitak kwasyask êkwa ka sohkeyihtamihk miyo wicehtowina.
- oyeyihcikewin poko **kihcheyihtamihk nêhiyâw kaskihtâwina êkwa tipahamâtowina** êkwa mâmitoneyihtamihk kakî ihtakonaw namôya ceskwa otinaskewina tastawic nêhiyâw ayisiyinowak êkwa kihci okimâw.
- oyeyihcikewin poko ka **osihitak kwayask ka wihtamihk êkwa piliskwatecik ayisiyinowak, kiki oskyak êkwa nêhiyâw ayisiyinowak**. kihchi ka miyo miyicik ka wêhci nisitotamihk âcimostawina ôki tahto osam poko kawî pakmiskakocik ispayiki oyeyihcikewin. kakwechikêmwina êkwa pîkweyihitamowina poko ka pehtamihk, naskweyiyamihk, êkwa ka tasîtamik. âcimostawina ka apacihtak ka osihitak ôma oyeyihcikewin namôya maskoc ka wapahtamok ayisiyinowak.
- ôma oyeyihcikewin poko ka **osihtak êkwa ka apacihtak kwasyask ohci sôniyâw isi ka nâkateyihimet** êkosi kehcinahohk ka etakihtek ôma osihicikewin namôya ka pimohitacik mekwac ka wasaskotenakohk, sôniyâw tipayikewak, apoho aniskac.

## mâmawahhewi pîskiskwewina (misiwanâcihcîkewik wepinikewin pîmpayihâtwin)

**ka misaki osihcikakehk:** osihcikakana ka kisi âpacetahk, taskoc askîy, pîkonikewin asinîhkahcikewin, aphô osihcikewin/pîkonikew wepinikewin.

**asinîhkahcikewin astachikamik:** [asinîhkahcikewin astachikamik](#) ekotowa ka osihitak cîki waskich wepinikewinamikohk misoweskamihk âpatahk askîy ohci wepinikatek mâwaci apisis misiwanâcihcîkewik wepinikewin (LLW). asinîhkahcikewin astachikamik isinakwan mahki asinîhkahcikewin mistikowata êkwa mâwacihcikan mihcet ihtakona ôhi. pêypêyak ihtakona sekawicowanihcikewin êkwa âya 'askîy akwanâpowehikan' ohci osihitak mihcetweyak tahkohcitastek askîy êkwa maskosiya aphô kotaka oskihtêpaka ohpikinwa waskic. omisi ka isi wepinakohk kakî âpatan tahtw-âya askîya. kîspin misawa ôhi ka osihitak asiwacikana, itwemakan kakî takwastan astachikamikwa êkosi ayiwak kakî astachikon nitawitako.

**yâwâtakan wâti:** [yâwâtakan](#) wepinikewin oski-moskemakan ka isi âpatak wepinikewin kîspen ka piskihtaskinek awasime mihcesis mitâtahtomitanaw askîya. kakî âpachitawak ohci ka apisisasiki ôhi ahpataw êkohk wepinikewina (ILW). ôhi wîpo-yâwâtakan osihtâniwin yâwâwtan nantaw niyano mitâtahtomitanaw iskohk peyawkâw kihci mitâtahtomitanaw misita êkotah wepinikew wewekahpecikewin tapatinamok, cahkâstawak atâmaskehk.

**yâwâtakan asinîw astachikamik:** [yâwâtakan asinîw astachikamik](#) ihtakona tâmitato atâmaskehk pihtokwemok êkwa oyahiwewin kamikosa ohci misiwanâcihcîkewik wepinikewin osihitawak mihcesis mitâtahtomitanaw misita atâmaskehk. astachikamikwa osihitawak ka âpataki ohci mihcetweyak nakâhowina: askihkohan osohitak nakâhowina taskoc wepinikew asowwacikana êkwa kiscikîkway nakâhowina taskoc asinîy nakanom wepinikewin êkwa ka piskihtastak ohci ayisiyinowak êkwa askîy.

**ka wepinamehk:** ka astak misiwanâcihcîkewik wepinikewin namôya kawih ka otinamihk.

**askihkohan osohitak asiwatak piskwatinaw (ECM):** [askihkohan osohitak asiwatak piskwatinaw](#) ôhi ihtowak askihkohan osohitak cîki waskitaskamik wepinikewikamik wahpatamok wepinikew wewekahpecikana asteki apahkwânekinihk êkwa itâp akwanahamok ohci kispakastak nanatohk kîkwaya taskoc maskawâsiskîy êkwa asikîy. ahkwêtawastawak mônîyaw osihichikan taskoc sohkhâhk akwanahekan ahpachitawak êkosi n namôya ka sîkichiwan piscipowin askîy. ôhi kamikwa mana ayawak wepinikewapoy mâwacihcikemakak êkwa kanâcikeyimakahk mîna. ECM ohci mawaci apisis wepinikewin namôya nîkinkewin aphô nahâwemakan isi nikan.

**mawaci ispacâk wepinikewin (HLW):** mawaci ispacâk misiwanâcihcîkewik wepinikewin osam poko kisi-âpakak atâmasinîw pimiy êkwa/aphô wepinikewin ka osihimakak mistahi kisitewin isi

misiwanâcihcîkewik misiwanâtak. HLW ohcimakan ka pihtokwetôtamakahk misiwi ka isiwepahikemakahk, êkosi poko âkôhamihk. HLW mîna kikastewa mihcêti kinwes pimâtisimakaki piscipowinisa poko kinwes piskihtaskinewin. ê-astak atâmihk, kamamahcehikohk, asinîwaskahk atâmihk iskohk mihcesis mitâtahtomitanaw misita aphô ayiwâk atâmaskîhk ka nitawetakwahk ohci kinwes nikan ka nakateyemihk ôma HLW.

**âpihtaw êkohk wepinikewin (ILW):** âpihtaw êkohk misiwanâcihcîkewik wepinikewin osihchikemakon osam poko ohci wâsaskotenikewikamikwa, papeyakwan êkwa miskakew kamikwa, kocihiwew kamikwa, êkwa wasaskotewin ka osihtachik êkwa ka âpachitacik. ILW osam poko astew kinews ka pimatisîmakahk piscipowin mihcetin êkosi poko piskihtastawak êkwa piscipow âya mishtahi kinwes taskoc mihcesis mitâtahtomitanaw askîya. ILW namôya nitawitâmohtinamâkêwin, poko atiht ohtinamâkêwin, kistepayin mekwa astachikohk êkwa ka wepinamehk. ohci kinwes ka pimatisîmakahk, ILW osam poko nitawiyitakwan ispacâk piscipowin êkwa piskihtastawak êta kakî cîki waskic kamikohk. wepinikewin omisis poko nitaweyitakwan ka wepinamek âpihtawekohk âtamihk nanitaw mitataht mista iskohk mitâtahtomitanaw mista aphô ayiwak.

**kinwes ka nakateyemihk.** kinwes ka nakateyemihk misiwanâcihcîkewik wepinikewin ohci Astachikohk aphô wepinamehk.

**apisis poko wepinikewin (LLW):** apisis poko misiwanâcihcîkewik wepinikewin ohcipayin ka pimipayihtak wasaskotwaskotow kamihkwa êkwa ohci miyoyawinihk, kiskohamakewinihk, astoskewikamikohk êkwa kotaki ka âpatahk osihchikana. LLW astewa osihchikakana kikasteki piscipowin ayiwak ka weyastacik êkwa ka pakitinakohk ôki (ka pakitinakohk ôta Nuclear Substance and Radiation Devices Regulations), maka osam poko namôya kinwes pimatisîmakahk. LLW nitawetakwan piskihtastak êkwa piscipomakan iskohk nantaw mitâtahtomitanaw askîya. askihkohan osohitak cîki waskic wepinikewin kamikohk osam poko ohci LLW.

**piscipowinisa:** osihchikakan papâmâcihowemakahk tâwayihk ohci askaw misiwanâchipayin aphô tihtkipayin, oshichikemakan piscipowinis. tâwayihk piscipowinis manatakon ka micetik êkwa miceti ka akihtamehk.

**tihtip ka kanawetamihk:** [tihtip ka kanawetamihk](#) âpatan ka nakateyemihk misiwanâcihcîkewik oshichikakana namôya kwayask ka isi ka nakateyemihk mekwâc. ka tihtip kanawetamihk, ôma misiwanâcihcîkewik wepinikewin nâhastawak waskicayik êta ayisiyinow paminamok ka nahastacik, piskihtastak, kanawapahtamihk, êkwa sohkastak ohci âniskac tapihtaw I.e., tihtipinamihk ôma misiwanâcihcîkewik wepinikewin nîkân âniskac êsi âniskac (tapihtaw ka nakateyemihk). ôma kwayaskweyihitamowin ahpô êtikwê ka miskatew tansi ka isi nakateyemihk ôte isi nîkân wepinikewin, aphô êtikwê misiwanâcihtwak aphô ka sohkîsihtahk.

**pâhkwâw asinîy wâti:** ôma [pâhkwâw asinîy wâti](#) askihkohan osohitak cîki waskicayik wepinikewin âpatan askaw ka wepinamhk mâwaci apisis wepinikewin, aphô mâwaci apisis

êkwa âpihtaw iyikohk wepinikewin (LLW aphô L&ILW). nâh-nâway asinîy wâta wâtihkekatamok iskohk nîyânanomitanaw iskohk mitâtahtomitanaw capasis waskicayik êta yoskisit askîhk. ôhi pihtokwatamok ôhci waskicayik apisisasiki âsonkaniskwa êkwa wâta.

**apisasiki nîkinikan wâskotenikamikwa (SMR):** SMRs yahkotew wâskotenikamikwa osihitak waskohepayis iskohk 300 MW(e) pêypêyak nîkinikan, nawachi apisis anohc waskohepayis wâsaskotewikamikwa.

**wepinikewin:** ka isi nisitohtamak ohci nipihitenan acimowin, wepinikewin kiskeyihtakwan peyakwan ôma misiwanâcihcîkewik wepinikewin kîspin poko kotaka itweki (taskoc., namôya misiwanâcihcîkewik wepinikewin).

**wepinikewin ka tipayitakohk:** ôma misiwanâcihcîkewik wepinikewin ka tipayitakohk mâwasakotowin mekwâc nâkateyihtamok misiwanâcihcîkewik wepinikewin.

kîspin ayiwâk âcimowinis kitawweyihten ôta kwecihkemow:

[info@radwasteplanning.ca](mailto:info@radwasteplanning.ca)

Nuclear Waste Management Organization  
22 St. Clair Avenue East,  
Fourth Floor, Toronto, ON  
M4T 2S3, Canada

sêwêpicike: 416-934-9814

namakîkway tipahikewin: 1-866-249-6966

masinahikan ka itisahamon: 416-934-9526