

**Mâmwipicikêwin Oyêyihcikêwin kiki
Kakwêspanâc Sêkawicowanihcikêwin
Nêhiyaw
Mâmwohkamakêwin
Kîkwây ka-kî-Pêhtamahk
Wîhtamâkêwin**



Akwâhnhikan cikâstêpison: Mîkisistahikan kispisona êwako ohci
Tawi:ne Pîkiskwasôwêwin Inc.

Astacikowin ohci Mawacihcikêwina

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Kiskinwahikêwin

Takwâkohk aspin ohci 2020, Okimâw ohci Askîy Âpacihcikana Kânata atoskahêw Askîwi-pimiy Wêpinikêwin Pamihtâwin Mâmahohkamâtowin (NWMO) ka-nîkânêsta mâmahohkamakêwin paminikêwin asici Kânata Otasihkêwak êkwa Nêhiyawak ta-otâcimostâkêt yahkikiwin ohci mâmahowipicikêwin oyêyihcikêwin kinwês-iskoyikohk pamihtâwin ohci kahkiyaw Kânata okakwêspanâc sêkawicowanihcikêwin, êwako pahki ohci okimânâhk kakwêspanâc sêkawicowanihcikêwin pamihtâwin ispîhtayakaskâw oyakihcikêwin. Ôki NWMO kî-kakwêcimâwak ta-nîkânêstahk ôma atoskêwin ayis ayâw niîsitanaw askîy iyikohk ohci nisitawêyihkâkwâw nahîwin pîhci mâmahohkamakêwin ohci Kânata Otasihkêwak êkaw Nêhiyawak ohci wiyêyihcikêwina kiki pêyahtakêyimowin kinwês-iskoyikohk pamihtâwin ohci ka-âpacihtahk askîwi-pimiy. Ôma Mâmahowipicikêwin Oyêyihcikêwin kiki Kakwêspanâc Sêkawicowanihcikêwin (ISRW) êwako pahkan ohci atoskêwin êkwânima NWMO ka-nîkânêsta ohci atâmi-askîy ascikêwikamik kiki ka-âpacihtahk askîwi-pimiy, êwako ahkami ka-itêyihkâkwâw.

Ispîhk 2021, ôki NWMO mâci-mâmahohkamwak asici Kânata Otasihkêwak êkwa Nêhiyawak, nîkânastamwak askininahk itêyihkâkwâwina wâh-wâpahcikêwin, miciminamwak askîy-nînahk Mâmahowipiwîw ta-pêhtahkik nanâtohk pîkiskwêwina, natohtawêwak ayisiyiniwa iyikohk ohci mâmahohkamakêwin mâmahowîwina pîhci mâmahowîwinihk ita sêkawicowanihcikêwin kanawêyihkâtêw anohc, miciminamwak Wâsakâmi-âpiwîw mâmiskôcikatêwina, mîna Onahîkâsowin Mâmahowîwinihcikêwina.

Kahkiyaw kakwêspanâc sêkawicowanihcikêwin pîhci Kânata êwako pêyahtak paminikâtêw isi tipêyimowin asici itaskinahk iyikohk itasiwêwina ita pamîstâkêwin ka-pakitinikâtêk ohci Kânata Otasihkêwak Askîwi-pimiy Kanawêyihkâtêwiniw Opimohtêstamâkêwin. Mâka, namôy kahkiyaw kakwêspanâc sêkawicowanihcikêwin pîhci Kânata ayâw kinwês-iskoyikohk îkatêwêpinamowin wiyêyihcikêwina. Ôma itêyihkâkwâw ohci ISRW êwako ta-nisitawinihcikêwîw kîhtwâm yahkohtêwina ta-pîkiskwacikâtêkîhk tawâwina pîhci mêkwâc Kânata okakwêspanâc sêkawicowanihcikêwin pamihtâwin oyêyihcikêwin, âsônê kiki âstamêhk-iyikohk êkwa tâwâyihk-tahtakwâw kakwêspanâc sêkawicowanihcikêwin, mîna awasimê ta-wâpahcikâtêk nîkânihk. Niki wîhtênân ka-mâcihtahk itahto mâmahowîwiniw êkwânima ka-isi itâpahtamahk mâmahohkamakêwin, kiskêyihkâkwâwiniw mâtinamâkêwin êkwa mâmahowîwiniw, namôy mâmahowîwiniw.

Ôki NWMO kiskêyihkâkwâwina ata mêkwâc âhkamêyimowin kî-osihtaniwan ta-mâmahohkamâtow isi ayakaski-tahtakwâw asici Nêhiyaw mâmahowîwiniw, kî-ihkâkwâw nakinamâkêwina isi ispîhtayakaskâw mâmahohkamakêwin, êka kîkwâw mâmahohkamakêwin asici Ayaskîmow nîsohkamakêwak. Ata ay-itwêwin “Nêhiyaw” âpacihtân pîhci wîhtamâkêwin kiki nahêyihkâkwâwiniw, mâmiskôcikatêw piko isi Nistam-lyiniwak

êkwa Âpihtawikosisân nîsohkamakêwak ka-masinahikasocik pîhci Kîkwây ka-kî-Pêhtamahk Wîhtamâkêwina (WWHR). Kitihkiwêwina ka-kikinikâtêkihik namôy kiki ta-nôkosîstam Nêhiyaw pîkiskwêwin miswêyahk; êkwânihi mâmitonêyhtamowin piko ohci êkwâniki ka-nîsôhkamâkêwî pîhci ôma mâmawohkamakêwin mâmawôpiwina.

Ôma Kîkwây ka-kî-Pêhtamahk Wîhtamâkêwin êwako kîhtwân ohci nîso wîhtamâkêwina isi Nêhiyaw mâmawohkamakêwin. Ôki NWMO nisitawinawak ê-ihakohihk mihcêcis Nêhiyaw mâmawâyâwinihk ka-akawatahkik ta-mâmawohkamakêcik isi ôma ISRW mâka namôy kî-ohci kaskihtawak iyikohk ka-kî-mêyihcik ispayiwin. Ôki NWMO sôhkêyhtam Wâkôwîcihiwîwin mîna ta-kêhcinahow otôtêmiwêwin asici Nêhiyaw mâmawâyâwinihk ta-nîkânipayihtahk âyîci-kihcinâkwanowin, mâcika kistêyihakwan ta-âniskôstâhk ôma mâmawohkamakêwin oyêyihcikêwin kiki êkwâniki ka-nôhtê nîsôhkamâkêcik.

Ôma wîhtamâkêwin ta-paminikâtêw isi kîhtwam ohci nîso Kîkwây ka-kî-Pêhtamahk Wîhtamâkêwina ohci Nêhiyaw mâmawohkamakêwina. Êwako ayakastawin ohci nistam Kîkwây ka-kî-Pêhtamahk Wîhtamâkêwin êkwa mâmawipicikêw kiskinwahikêwina ka-miskikâtêkihik ohci mâmawôpiwina êkwa mâmawisîhcikêwina miciminikâtêw Ayîki-pîsim 2021 ohci isko Opâskâwêhowi-pîsim 2023. Ôma itâpatisiwin ohci mâmawohkamakêwina êwako êsa ta-kâhcitinikâtêk Nêhiyaw itâpisiwîwin êkwa kiskinawâcihcikâtêwina kîkway ta-kî-itocikâtêk asici mêkwâc âstamêhk iyikohk- êkwa tâwâyihk-tahtahkwâw kakwêspanâc sêkawicowanihcikêwin pîhci Kânata êkota ka-ayâkihik tawâwina pîhci okinwês-iskoyikohk sêkawicowanihcikêwin pamihtâwin wiyêyihcikêwina. Miywâsin mîna ta-kahcitinikâtêk kiskêyhtamohiwêwin ohci tânisi isi ta-osihtahk itasiwêwina kinwês-iskoyikohk pamihtâwin ohci ôma sêkawicowanihcikêwin. Ôhi mâmawohkamakêwin mâmawôpiwina miciminikâtêwa mwêstas ispîhk itasinahikatêwin ISRW nôkohtâwin kiki askininahk kitihkiwêwin (Ohpahowi-pîsim 2022) kî-âpacihtân ta-wâpahcikâtêk kiskinawâcihcikâtêwina pîhci Itasinahikatêwin ISRW êkwa kâhcitinikâtêw itâpisiwîwin ohci nîsohkamakêwak ta-wîhtamakêhk ka-kîsihcikâtêw oyêyihcikêwin. Ôhi mâmawohkamakêwin mâmawôpiwina mîna mêkiw nahipayiwin ta-nîkânipayihtahk ka-ihakohkik otôtêmiwêwin mîna ta-osihtahk oskayi ta-mâtinamakêhk itêyhtamowina, nîkânêyihcikâtêwina êkwa pîkwêyhtamowina êwako ohci kakwêspanâc sêkawicowanihcikêwin pamihtâwin.

Ôma mâninakis ohci Nêhiyaw mâmawohkamakêwin sâpô mâmawohkamakêwin asici askiy-nînahk iyikohk kî-kistêyihakwan isi ôki NWMO ta-kêhcinahow Nêhiyawak ka-akawatahkik ta-kiyikawêpayicik pîhci ISRW paminikêwin mâka kayâhtê namôy kî-nîsôhkamâkêwak ayis êka êyikohk ispayiwin, kî-mêyiwak nahipayiwin ta-kî-itohtahkik. Ôhi mâmawohkamakêwin mâmawôpiwina ka-miciminikâtêkihik mêkwâc ôma iskoyikohk ohci ISRW mîna kî-sôhkê âyâtaskisowak pîhci otôtêmiwêwin osihtawin asici mâtinamâkêwin kiskêyhtamohiwêwin kahkiyaw ohci nîsohkamakêwak. Ka-âniskosihtahk ôma Nêhiyaw mâmawohkamakêwin iskoyikohk awa NWMO Oyêyihcikêwin Mâcipayihcikêwin Opaminikêw, kî-papâmâcihîw mîna ta-miciminahk tipiyawê mâmawôpiwina ayis âsôpayiwin âhkosiwin nakinamâkêwina kî-wêhicipayin mîna kî-kistêyihakosiw ta-itohtêw mâmawapowina pîhci Nêhiyaw mâmawâyâwinihk mîna tâpakêyhtam kiskinwahamâkêwina ka-mâtinamakêhk. Atiht mâmawohkamâkêwak nawasonamwak mihcêcis mâmawôpiwina, êkwa kotakak ê-mâmawohkamakêcik pèyak piko mâmawôpiwin, atiht mâmawohkamâkêwak nawasonamwak êka ta-mêkicik kiskinawâcihcikâtêwina ohci nawasonikêwina ka-wâpahtahiwêhk, êkwa atiht mâmawohkamâkêwak mêkiw masinahikêwin pakitêyimowina.

Êwako ohtisiwin ohci ôma nakiskamâkêwin, ka-isi kanawâpahcikâtêk pîhci mâmawohkamâtowina asici Nêhiyaw nîsohkamakêwak êkwa kiskêyhtamohiwêwin ka-mêkihik, kikinikâtêw:

- Osîhcikatêwin mîna otôtêmiwêwin tastâw nîsohkamakêwak êkwa ôki NWMO;
- Paminamowin âhkami-kiskêyhtamowin mîna kiskinwahamâkosiwin pîkiskwâtamowin ohci kakwêspanâc sêkawicowanihcikêwin;

- Ka-pakitêyihcikâtêk tawâwin kiki Nêhiyaw mâmawohkamâkêwak ta-osihtahk kiskinawâcihcikâtêwina ohci paminikêwin êkwa nahipayiwina kiki nahipayiwina isi ayamâkinâna mîna otôtêmiwêwin osihtawin pîhci askîwi-pimiy tasihkêwin; êkwa
- Kiyikawêpayiwin isi nawac ayiwâk mîna iyikohk nawac sôhki-pîkiskwêwin ohci ISRW.

Âyimihowin ohci kakwêspanâc sêkawicowanihchikêwin pamihtâwin êwako manâtan mîna isinakwan êka ta-kî-nakiskikâtêk kiki isi namôy-nakacihtawin itapiwak. Nasihkâci âhkami ka-yahkohtêhk kiskêyihitamowin mîna mâmitonêyihchikêwin ohci itâpisiniwina mîna iyikohk kiskêyihitamowin êwako isi ISRW kî-wîcihtâw ta-nôkwanîyik nîsohkamakêwak onîkânêyihcikâtêwina mîna osihcikâtêw ayiwâk ayâtastêw pîkiskwêwin ohci onahîkâsowin nawasonikêwina.

Ôhi mâmiskôcikâtêwina nôkohtaw êkwânima Nêhiyaw nîkânêyihcikâtêwina kiki ISRW kikinikâtêw:

- Wâsakâskamihtawin kanawêyimowin mîna âciwinikâtêw âyimihowin isi askiy êkwa wâsakâskamihtawin;
- Mâmawipicikêwin Nêhiyaw itâpisiniwin, nahîwin êkwa itâpisiniwina;
- Akisowin êkwa mâmawohkamakêwin kahkiyaw tahtahkwâw ohci mâcipayihcikêwin yahkikiwin;
- Wîcihiwêwin isi Nêhiyaw Ayiwâkan sâpô osihcikâtêw wiyastêwina kiki Nêhiyaw mâmawâyâwinihk ta-otinahk tipêyihcikêwin kîhtwâm pâsci kinwês-iskoyikohk paminikêwin ohci otaskiy;
- Ka-pakitêyihcikâtêk ayiwâk kiskinwahamâkêwin ohci âyimihowina itêyihâtakwan isi ISRW; êkwa
- Sôhkihtâwin otôtêmiwêwin sâpô âhkami mâmawohkamakêwin êkwa akisowin kamâkohtâcik mâmawâyâwinihk ohci êkwa misakâmê asici nanâtohk nîsohkamakêwak sâpô oyêyihcikêwin yahkikiwin êkwa âpacihtawin paminikêwin; ôma otôtêmiwêwin osihtawin; ta-kî-kikinikâtêk âhkami kiskinwahamâkêwin, ayamâkinâna, kîhkâninâkosiwin, êkwa nîsôhkamâtowin asici Nêhiyaw mâmawâyâwinihk isi kahkiyaw tahtahkwâw ohci yahkikiwin êkwa pamihtâwina.

Ôhi nîkânêyihcikâtêwina wâpahcikâtêwa pîhci nîsohkamakêwak onaskomowin ohci onahîkâsowin onawasonikêwina. Ôma pahki Kistêyihcikâtêwina mêkiw nawac ayiwâk kiskinwahikêwin ohci Nêhiyaw nihtâwêyihitamowina. Nêhiyaw pakitêyimowina kikinikâtêwa pîhci Âstacikowina, asici pakitêyimowin ohci omasinahikêwak. Nwaciko niki osihtanân âhkamêyimowina ta-kikinamahk mitoni êyikohk mâmiskôcikâtêwina ka-kî-miciminamahk asici Nêhiyaw nîsohkamakêwak ka-kî-nawasonahikik ta-mâmawohkamâtohk isi ayakaskâwa mâmiskôcikâtêwina ohci wâsakâskamihtawin mîna mâmawi otôtêmiwêwin.

Nakiskamâkêwin

Ôki NWMO sipwêpayihtâwak mîna paminamwak osâm piko cikâstêpayicikanisihk mîna atiht tipiyawê Nêhiyaw mâmawohkamakêwin mâmawôpiwina êkwa mâmawisîhcikêwina, miciminikâtêw Ayîki-pîsim 2021 ohci isko Ohpahowi-pîsim 2022, kiko ispîhk ôki NWMO otasinahikatêwin ISRW Wîhtamâkêwin kî-pakitinam kiki kékâ-mitâhtomitanaw kîsikâw askiy-nînahk kitihkimiwêwin iskoyikohk. Ôma itasinahikatêwin ISRW Wîhtamâkêwin kî-mâtinamâton asici Nêhiyaw mâmawohkamakêwak êkwâniki ka-kî-nîsôhkamâkêt pîhci mâmawohkamakêwin mâmawôpiwin êkwa atiht mâmawohkamakêwak ka-kî-pîkiskwêcik asici ôki NWMO mêkwâc ISRW mâmawohkamakêwin paminikêwin. Takwâki-pîsim 2022 ohci isko Opâskâwêhowi-pîsim 2023, ôki NWMO âhkami nakiskawêw atiht Nêhiyaw mâmawohkamakêwak êkwâniki ka-nôhtê ayiwâk otihtikocik kiskêyihamohiwêwin êwako ohci ISRW.

Mâmawôpiwina ka-miciminikâtêkihik iskoyikohk mêkwâc isko nôkohtâwin ohci itasinahikatêwin ISRW Wîhtamâkêwin mâmawohkamakêcik nîsohkamakêwak ohci Nêhiyaw mâmawâyâwinihk, kâ-piskihtahastâhk êkwa tipahaskanihk mâmawohkamâtowina, pêyakôskânêsiwak mâmawohkamakêwak êkwa ayisiyiniwak akami Kânata mîna kikinikâtêw iyikohk kiskêyihamohiwêwin mâtinamâkêwin, otôtêmiwêwin osihtâniwin, mîna pimitisahamowin mâmawapiwin paminikêwina isi kiskinwahikêwin. Ôma nakiskamâkêwin ihtakon nistwaya kihci nakiskamâkêwina:

1. Cikâstêpayicikanisihk mâmawohkamakêwin mâmawôpiwina, ihtakon pêyak ahpô ayiwâk mâmawôpiwin itahto mâmawohkamakêwak;
2. Tipiyawê mâmawôpiwina, ihtakon pêyak ahpô ayiwâk mâmawâyâwinihk kisik; êkwa
3. Ka-pêtahk isi mâmiskôcikâtêwin Nêhiyaw Âniskotôtamowin Kiskêyihamowin, iyikohk kiskêyihamowin êkwa mâmawapiwin paminikêwin wiyastêwin isi miskîsikohkâna kiki mâmîtonêyihamowin êwako ohci âyimihiwêwin ka-pimohtatahk pîhci ISRW, mîna êwako ohci paminikêwin ka-oyasiwêhk êkwânima ta-astêwa aniskaciwin âyimihowina.

Mawinêhikêwina ohci ôma nakiskamâkêwin êkwânihî ta-kî-:

- Osihcikâtêw mâmawohkamakêwin paminikêwin ita Nêhiyaw nîsohkamakêwak ka-mâmawohkamakêcik kaskihowak mitoni êyikohk ta-wîcihiwêw isi ôma ISRW mîna pâhkaci-ayakaskâw pîkiskwêwin ohci wâsakâskamihtawin;
- Ayawin nahipayiwin ta-kiskêyihta mîna ta-wâh-wâpahtam âyimihiwêwin kinwês-iskoyikohk pamihtâwin ohci kakwêspanâc sêkawicowanihcikêwin;
- Osihcikâtêw/âhkamêyiham mâmiskôcikâtêwin mîna kêhciwâc otôtêmiwêwin asici ôki NWMO;
- Mâmiskôtam âyimihiwêwina mîna oyêyihcikêwin itêyihamowina ka-itêyihakwahk asici kakwêspanâc sêkawicowanihcikêwin sâpô mihcêcis iyikohk itâpisiniwin êkwa itâpisiniwina; êkwa
- Mâtinamakêw mîna tipôtam kiskinawâcihcikâtêwina ka-osihatahk pîhci ôki NWMO otasinahikatêwin ISRW Wîhtamâkêwin (mwêstas piko ispîhk nôkohtâwin ohci ITASINAHIKATÊWIN ISRW wîhtamâkêwin).

Ôhi Nêhiyaw mâmawohkamakêwin mâmawôpiwina kikinikâtêw wâpahtahiwêwina êkwa kakwêcihkêwina asici ôki NWMO Oyêyihcikêwin Mâcipayihcikêwin Opaminikêw. Êkwa ayiwâkês, atiht mâmawohkamakêwina kikinikasowak NWMO otatoskêwak êkwâniki wâpahtahiwêwak tipiyaw pimipayihtâwin mîna itasiwêwina - Nêhiyaw Wâhkôhtowin êkwa Oyêyihcikêwin Pimipayihtâwin, Nêhiyaw Wâhkôhtowin êkwa Wâkôwîcihiwîwin, êkwa Kânata okinwês-iskoyikohk wiyêyihcikêwin kiki ka-âpacihtahk askîwi-pimiy. Êwako ôma ohci ISRW, nîsohkamakêwak wâpahtamwak [kiskêyihamohiwêwin cihkâstêpayihcikana](#), kî-wîhkomawak

ta-nîsôhkamâkêcik pîhci ê-yôhtênikâtêk kakwêcihkêmwîn, êkwa atiht mêkiwak asici âniskômohcikana ka-ayamihta wêwêkahpicikêwina asici ôki NWMO [Owîhtamâkêwin ohci Onahikâsowin Nawasonikêwin Atoskêmâkan Okiskinwahikêwin](#).

Ôhi mâmawohkamakêwin mâmawôpiwina kî-yôhtênikâtêwa mîna kipahikâtêwa ohci Nêhiyaw Kêhtê-ayak ahpô mâmawâyâwinihk pimohtêstamâkêwak, êkwâniki kî-ayimihâwak mîna pîkiskwêw ka-mâtinamâkêhk âniskotôtamowin kiskinwahamâkêwina. Ôki NWMO onakiskamâkêwin nôkosîstam mîna sîhkihêmw mêskoc itâpisiniwin êwako ohci nîsohkamakêwak ayisiyiniw okiskêyihamowin êkwa itâpisiniwina. Ôma nakiskamâkêwin kî-itêyihakwan ta-osihcikâtêk pêyahtak tawâwin kiki nîsohkamakêwak mîna oyêyiham kistêyihcikâtêwin ohci itapahtamowin otôtêmiwêwin.

Ôki ISRW Nêhiyaw mâmawohkamakêwin mâmawôpiwina sîhkimêw nîsohkamakêwak ta-mâtinamakêw otêyihamowina mîna otâpisiniwin wêhci isi, mîna ta-kakwêcihkêmot êkwa mêskotonikêw itêyimowina. Kî-mêkiwak mîna isi NWMO pimohtêstamâkêwak nahipayiwin ta-kiskêyihahkik ohci Nêhiyaw nîsohkamakêwak.

Ôki NWMO têpakêyimow êka ta-itocikêmakan kitihkiwêwina/kihci masinahikêwin isi piko tâna ayisiyiniw ahpô Nêhiyaw mâmawihitowin/mâmawohkamâtowin kîspin piko sîhkimikawôw ta-kî-itotam ohci nîsohkamakêwak. Atiht Nêhiyaw mâmawâyâwinihk êkwa mâmawohkamâtowina nawasonamwak ta-wîcihiwêcik isi ôma oyêyihcikêwin kiskinawâcihcikâtêwin isi ê-pakitêyihcikâtêk masinahikêwin pakitêyimowin. Ôhi pakitêyimowina kî-kikinikâtêwa kahkiyaw ahpô pahki ohci âstacikowin, ayis ohci o natawêyihamowin/pakitêyihamowin.

Awina Ka-nîsôhkamâkêw

Iyikohk ohci Nêhiyaw mâmawohkamâtowina, mâmawâyâwinihk, mîna pêyakôskânêsiwak mâmawohkamâkêwak nîsôhkamâkêw pîhci pêyak ahpô ayiwâk mâmawohkamakêwin mâmawôpiwina êwako ohci ISRW, asici âhtascikêwin ohci Ayaskîmw mâmawohkamâtowina. Kiki isi itapatisiwin ôma wîhtamâkêwin, itwêwin Nêhiyaw ta-kiskinawâcihcikâtêw isi Nîstam-Iyiniwak êkwa Âpihtawikosîsân nîsohkamakêwak piko. Kâhcitinatowin kî-itocikâtêw asici Nêhiyaw nîsohkamakêwak sâpô ôki NWMO ka-ihakohkik kiyikawêpayiwina êkwa asici nîsôhkamâkêwin ohci wayawîtimihk opaminikêw. Niki âpacihtânân ka-pimitisahikâtêkihk atoskahêwin nakiskamâkêwina:

- Mâtinamâkêwin nahipayiwin sâpô Nêhiyaw mâmawohkamâtowina;
- Mâtinamâkêwin ôma mâmawohkamakêwin natawêyihamowin kêhciwâc asici
- Nêhiyaw mâmawâyâwinihk;
- Ka-yahkastahk wîhkomitowin isi pimohtêstamâkêwak ohci Nêhiyaw mâmawohkamâkêwak êkwâna ka-nîsôhkamâkêw kayahtê mâmawohkamakêwin paminikêwin asici ôki NWMO; êkwa
- Mâtinamâkêwin nahipayiwin sâpô onâtamakêw mâmawohkamâtowina otôtêmiwin wîhtamâkêwin mâmawâyâwinihk êkwa sâpô @gradwasteplan, êwako kihci ISRW otôtêmiwin wîhtamâkêwin itahtwayak mîna ita RadWaste YouTube pâskinikan.

Iyikohk,niyânomitawâw Nêhiyaw mâmawohkamâtowina, mâmawâyâwinihk, pêyakôskânêsiwak mâmawohkamâkêwak, mâmawohkamâtowina êkwa pêyak Askîy-nînahk Nêhiyaw Mâmawohkamâtowin nîsôhkamâkêwak pîhci pêyak ahpô ayiwâk mâmawohkamakêwin mâmawôpiwina mêkwâc misiwêyâwin ohci ISRW Nêhiyaw mâmawohkamakêwin paminikêwin . Ayiwâkês, iyikohk nîsomitanâw 200 Nêhiyaw mâmawohkamâtowina, mâmawâyâwinihk, Kâ-piskihtahtâhk Tipahaskanihk Mâmawohkamâtowina, êkwa Pêyakôskânêsiwak Mâmawohkamâkêwak kî-wahkomawak

kêhciwac isi ta-mâmahokamâtohk mâka namôy nîsôhkamâkêwak pîhci mâmahokamakêwin mâmahôpiwin.

Itahto ôma ka-pimitisahikâtêk masinahikêwin ohci êkwâniki ka-otina natocikâtêwin kiki mâmahokamakêwin êwako ohci ISRW êkwa/ahpô êkwâniki ka-itisahakik masinahikêwin pakitêyimowina ka-nakiskâcikâtêk iyikohk ohci kîhtwâm Kîkwây ka-kî-Pêhtamahk Wîhtamâkêwin:

- Algonquins ohci Pikwakanagan, ON
 - Masinahikêwin Pakitêyimowin, Pimihâwi-pîsim 4, 2021
- Mâmahôpiwin ohci Nistam-Iyiniwak; Okimâhkân Mâmahôpîtotamwak ohci Wâsakâskamihawin êkwa Sisikoc-isiwêpan Mêskwacipayiwin, NIO
- Nistam-Iyiniwak Sôhk-tipêyihcikêwin (FNPA), SK (Askîwi-pimiy Wêpinikêwin pîhci Kânata: Kiskêyihamohiwêwin Mâmahôpiwin êkwa Mâmahôpîsim 26, 2022)
 - Masinahikêwin Pakitêyimowin, Ayîki-pîsim 11, 2022
- Kihci Mâmahokamâkêwak Askîhkân 3, ON
 - Masinahikêwin Pakitêyimowin, Manitowî-kîsikani-pîsim 30, 2021
 - Masinahikêwin Pakitêyimowin, Opâskâwêhowi-pîsim 28, 2022
 - Masinahikêwin Pakitêyimowin, Mikisiwi-pîsim 02, 2023
- Iroquois Caucus
 - Akwesasne Nâtawêw Pêyakôskân, ON, QC
 - Kahnawake Nâtawêw Pêyakôskân, QC
 - Oneida ohci Thames, ON
 - Nikotwâsik Pêyakôskân ohci Grand River, ON
 - Wahta Nâtawêw Nistam-Iyiniwak, ON
- Kebaowek Nistam-Iyiniwak, QC
 - Masinahikêwin Pakitêyimowin, Manitowî-kîsikani-pîsim 10, 2021
- Âpihtawikosisân Pêyakôskân ohci Ontario
 - Itêhkêskamikohk 1 sâpô 9
 - Masinahikêwin Pakitêyimowin, Pimihâwi-pîsim 21, 2021
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- Âpihtawikosisân Pêyakôskân ohci Kisiskâciwani-sîpiy (MNS)
 - Kîwêtinohk Itêhkêskamik 1-3
 - Nakahpêhanohk Itêhkêskamik 1-3
 - Wâpanohk Itêhkêskamik 1-3
- Mi'gmawê'l Tplu'Taqnn (MTI), NB
 - Amlamgog (Fort Folly)
 - Esgenoôpetitj (Burnt Church)
 - L'nui Menikuk (Nêhiyawî Ministik)
 - Metepenagiag Mi'kmaq Pêyakôskân
 - Natoaganeg (Eel Ground)
 - Oinpegitjoig (Pabineau)
 - Tjipôgtôtjg (Buctouche)
 - Ugpi'ganjig (Eel Sîpiy Bar)
 - Elsipogtog (Misi Wâsâw)

- Masinahikêwin Pakitêyimowin, Sâkipakâwi-pîsim 25, 2022
- Pabineau Nistam-Iyiniwak, NB
- Saugeen Nahkawayiniwin Pêyakôskân, ON
 - Masinahikêwin Pakitêyimowin, Opâskâwêhowi-pîsim 20, 2023
- Wabigoon Sâkahikan Nahkawayiniw Pêyakôskân, ON
- Wolastoqey Pêyakôskân, New Brunswick (WNNB)

Kistêyihcikâtêwina

Ôma pahki kiskinwahikêw kistêyihcikâtêwina ohci Nêhiyaw māmawohkamakêwina êwako ohci ISRW mîna kikinikâtêw nanapo māmawohkamakêwin ka-kî-itahkamikahk pāmwayês itasinahikatêwin ISRW kî-nôkohtân ispîhk Ohpahowi-pîsim 2022 mîna ka-kî-itahkamikahk iskoyikohk ohci ka-yahkastahk māmawohkamakêwin isko Opâskâwêhowi-pîsim 2023. Niki pêhtênân mihcêt pâh-pêyakwan pîkiskwâtamowina ohci nistam Nêhiyaw māmawohkamakêwin māmawôpiwina, êkwa mîna mihcêt kotaka pîkiskwêwina êkwânima tastaw âhkamêyihitamowin otôtêmiwêwin, kîhkâninâkosiwin êkwa nîsôhkamâkêwin. Masinahikêwin pakitêyimowina kikinikâtêwa pîhci Âstacikowina.

Pâh-pêyakwan pîkiskwâtamowina ohci **kîhkâninâkosiwin, ayamâkinâna, māmawohkamakêwin, kiskinwahamâkêwin, êkwa Wâkôwîcihiwîwin** nôkwanwa nawac iyikohk kistêyihcikâtêwina nâkatohkâtamowina êkwânihci ta-pisiskêyihcikâtêkîhk ispîhk nakatohkêwin isi ISRW êkwa askîwi-pimiy. Ta-miyo-nawasônihk ohci ôma âyimihiwêwin, nitawêyihcikâtêwina kiki ayakaskâw, nanatohk, êkwa ispîhtayakaskâw māmawohkamakêwin âsônê asici māmawâyâwinihk êkwânima kêhciwâc ta-kî-âyimihow. Nîsohkamakêwak māmiskôtamwak êkwânima māmawohkamakêwin piko mîna ta-kikinikâtêw âhkami otôtêmiwêwin osihtawin asici māmawâyâwinihk ta-kêhcinahow ê-nîsohkamahk ta-māmawiatoskêhk ta- nâkatohkâcîkêk ka-pê-nôkwahki âyimihiwêwina nîkânihk mîna ta-sîtoskîkâtêk aniskaciwin nakatohkâtamowin ispisci cawâsinis ta-masinahikâtêk isi “māmawapiwin”. Otôtêmiwêwin ka-osihtahk ohci âspêyimowin êkwa kîhkâninâkosiwin êkwa mîna kiskinwahamâkêwin ta-sîtoskîkâtêk wîcihiwêwin pîhci nawasônihkêwin oyasiwêwin-osihtawin mitoni ki-nôkosîstam. Nêhiyaw māmawâyâwinihk êkwânihci nawac itapowin ta-mêkih kiskinwahamâkêwin ohci âyimihiwêwina isi otiyawê māmawâyâwinihk mîna ta-kî-âpacihtahk.

Nîsohkamakêwak māmiskôtamwak ê-nâkatêyihcikâtêk **âniskotôtamowin askiya, wâsakâskamihtawin** êkwa **iyinito tawâwina**, isiwêpanwa ohci êkwânihci tawâwina, êkwa ta-kî-kahcîtinahkîk. Nêhiyaw nîsohkamakêwak nôkosîstam âkwâpîtisowin asici askiy mîna kistêyihcikâtêwin otôtêmiwêwin tastaw miywâyawin askiy êkwa miywâyawin ohci omāmawâyâwinihk. Kistêyihcikâtêwin ohci kiki ka-kanawêyihcikâtêk wâsakâskamihtawin êkwa kiki māmawâyâwinihk êkwânihci kihci asapâpîkan sâpô māmawohkamakêwin māmawôpiwina. Nêhiyaw nîsohkamakêwak nîkânêyihcikâtêk ê-wâpahtahkîk ôma pahki ohci otatoskêwiniwâw êkwa nâkatêyihcikâtêwin isi askiy, wiyawinikêwin êkwa nîkânihk aniskaciwin.

Kî-māmiskôtamwak pisiskêyihcikâtêwina ohci kîkwây ta-kî-itwêmakahk ta-ayahk kakwêspanâc sêkawicowanihcikêwin îkatê-wêpinamowin ahpô pamihtâwin pamîstâkêwin cîki êkota ka-wîkîcîk, tânisi isi êkwânima ta-kî-ayâcîhtaw isi pimacihinaniwan anohc mîna pasci kinwêsis. Kî-itêyihcikâtêwina ê-kistêyihcikâtêwina ta-māmîtonêyihcikâtêk **kanawêyihcikâtêwin** âyimihiwêwina mîna nânitaw isi mâkohtâwin ohci pamîstâkêwin êkwa

mîna **opimohtatawin** ohci kakwêspanâc sêkawicowanihcikêwin ita ahpô sâpô Nêhiyaw mâmawâyâwinihk êkwa âniskotôtamowin itaskîwin. Nitawêyihcikêwin kiki Nêhiyaw pêyakoskânîwin kaskam opimohtatawin mêskanasa ta-kî-kiyikawêpayiw pîhci opimohtatawin êkwa kanawêyihcikêwin ayimihîwêwina ayis ciyêstapâyîwin nistam onâtamâkêwak, nakacihamohiwêwin, êkwa pimipayihîwêwina mîna ki-mâmiskocikâtêwa.

Nîsohkamakêwak mâmiskôtamwak kistêyihcikâtêwin ohci kinwês-iskoyikohk nahawâscikêwin êwakp pahki ohci oyasiwêwin-osihtawin ayis mâmitonêyihîtamwak ohci onâkatêyihîtamowin kiki nîkânihk mîna mâskôt ayimihowina ohci anohc itocikâtêwina isi ocawâsimisa êkwa osisimak. Kî-itêyihîtamwak êwako kistêyihîtakwan ta-kikinikihk isi pahki ohci oyasiwêwin-osihtawin paminikêwin.

Nîsohkamakêwak pisiskâpahtamwak nitawêyihîtamowin kiki nahipayiwina kiki mâmiskôcikâtêwin tastaw **Nêhiyaw Âniskotôtamowin Kiskêyihîtamowin** êkwa Nakahpêhanohk Pamihcikêwin wâsakam kinwês-iskoyikohk mâmitonêyihîtamowin. Êwako ôma kistêyihîtakwan ayis Nêhiyaw kiskêyihîtamowin pamihcikêwina kikinikâtêw aniskaciwin nâkatêyihîtamowin êkwa âhkamêyimowin wâhkôhtowin kiyikawêpayiwina ka-âniskosihtahk pêci-nâway kayas, mêkwâc mîna nîkânihk, êkwa mîna ka-itocikâtêk wâsakâskamihtawin wâpahtamowin êkwânima ta-kî-wîcihiwêw isi ta-pisiskêyihîtakwahk nîkânihk mêskocipayiwina êkwa ayimihowina. Nîsohkamakêwak nôkosîstamwak êwako êka ta-kî-itocikâtêk êka akisowin mîna kiskinohtahiwêwin ohci kiskêyihîtamowin miciminikêwak êkwâniki ka-nisitawinahkik kistêyihîtakosiwin ta-pahki ayahk ohci oyasiwêwin-osihtawin paminikêwin ta-kêhcinahow ayimihowina isi nîkânihk âniskaciwin âciwinikâtêw.

Mêkwâc atiht mâmawohkamakêwin mâmawôpiwina, ôki NWMO mâtinamakêwak âpacihcikana êkwânima kikinikâtêw ôki NWMO ohci *Owîhtamâkêwin ohci Onahîkâsowin Nawasonikêwina Atoskêmâkan Kiskinwahikêwin*, êkwa mîna wâpahtahiwêwin kiskinwahikâtêw *Kânata Omâmawipicikêwin Oyêyihcikêwin kiki Kakwêspanâc Sêkawicowanihcikêwin*. Ôma [wâpahtahiwêwin](#) kikinikâtêw cihkâstêpayihcikana tâpiskôc *Tânisi isi Kotaka*

Askiya Paminamwak Kakwêspanâc Sêkawicowanihcikêwin; Tânisi isi Sêkawicowanihcikêwin Mêkwâc isi Paminikâtêw, Êkwa Tânisi isi Ta-kî-Paminikâtêw Pasci Kinwês-iskoyikohk; êkwa, Tânisi isi Sêkawicowanihcikêwin Kwayaskwascikâtêw. Ata atiht nîsohkamakêwak môsihowak êka kiskêyihîtamwak êwako ohci kiskêyihîtamohiwêwin ka-wâpahtahiwêcik mîna namôy itêyitamwak iyikohk ta-mêkicik naskomowin êwako ohci nawasonikêwina ka-wâpahtahiwêhk. Atiht nîsohkamakêwak, mâka, nisitawinamwak mâmawinikêwin ohci itêyihîtamowina ka-wâpahtahkik ê-kistêyihîtakwan kiki nanapo, âstamêhk-iyikohk êkwa tâwâyihk-tahtahkwâw sêkawicowanihcikêwin îkatê-wêpinamowin êkwa pamihtâwin. Ôhi kikinikâtêwa itahto:

Kistêyihîtcikâtêwin 1 - Kanawêyihîtakosiwin

Kanawêyihîtakosiwin êwako êsa kihci pîkiskwâtamowin ohci kahkiyaw ôhi mâmiskôcikâtêwina. Nâkatohkêwina ta-kî-mêskocipayinwa pâsci kinwês-iskoyikohk êkwa piko ta-piyasêyimohk nîkânihk astâhtâsowina asici mîna wâsakâskamihtawin mayipayiwina, sisikoc-isiwêpan mêskwacipayiwina mîna otôtêmiwin wanâhowin. Nîsohkamakêwak nisitawinamwak nitawêyihîtamowin kiki âyâtaskisowin sipihkâwin êkwa kwayaskwascikêwin isi ôma oyêyihcikêwin mîna ta-osihtahk pisiskêyihcikêwin ekwa mînopayiwina kîspin pwâtawihowin êkwa mêskocipayinwa isi wiyaastêwin.

Kistêyihîtcikâtêwin 2 - Askîhkân Miyikosiwin êkwa Kiskinwahikêwin

Askîhkân Miyikosiwin êkwa Kiskinwahikêwin, asici mîna AtoskêwinTa-wîhtamâkêhk, êkwa Mosci êkwa Kayahtê Kiskêyihîtamohiwêwin Têpakêyimowin kahkiyaw êkwânihî

nîkânihk ohci mistahi Nêhiyaw māmawohkamakêwin māmawôpiwina. Mistahi nîsohkamakêwak âsônê nôkosîstam kistêyihcakosiwin ohci ka-kikinikihk kiki mitoni êyikohk māmawohkamakêwin ahpô māmawapiwin isi yahkikiwin êkwa âpacihtawin piko tânima oyêyihcikêwin ahpô pamihtâwin êwako nisitohcikâtêw isi askîwi-pimiy tasihkêwin.

Kistêyihcakâtêwin 3 - Askîy Kanawêyimowin

Askîy kanawêyimowin mîna âciwinikêwin mâkohtâwin êwako ohci askîy êkwa kihci wâsakâskamihtawin, asici mîna wanâhiwêwina isi pisiskisak êkwa askîy ka-âpacihtahk kiki isistawin êkwa âniskotôtamowin itapatisiwin, kî-mâmiskôtamwak ê-nîkânêyihkâkwa. Nîsohkamakêwak mâmiskôtamwak nawasônîkêwin kiki onahîkâsowin nawasonîkêwina êkwânima ayâwak kanakê wâsakâskamihtawin mâkohtâwin, ki-itêyihkamwak êkwânima nawasônîkêwina kiko astâw sêkawicowanihcikêwin atamaskihk ahpô ta-kî-mêsahikâtêw ahpô akwanahikâtêw asici asisky nokwan ê-nâkatohkâcikêk ôma nîkânêyihkâmowin ohci wâsakâskamihtawin mâkohtâwin. Âciwinikâtêw ka-wâpahcikâtêkihk âyimihowina mîna kî-kîhkânâkwan isi kistêyihkâkwan itêyihkamowin âsônê ohci nîsohkamakêwak êkwâniki ka-kî-wâpahkik itowahk pamîstâkêwin isihcikêwin cîki ita ka-wîkicik.

Kistêyihcakâtêwin 4 - Opimohtatawin

Opimohtatawin ohci astâhtâsowina sêkawicowanihcikêwin sâpô âniskotôtamowin itaskîwin êka asici māmawapiwin, māmawohkamakêwin, ahpô kiskêyihkamohiwêwin êwako kî-mâmiskôtamwak pisiskêyihkamowina ohci Nêhiyawak. Ôma kanawêyihkâkosiwin pimohtahiwêwin ohci sêkawicowanihcikêwin sâpô manatan itêhkêskamihk êka kîkway ayamâkinâna ahpô akisowin ohci ciyêstapâyîwin pamihtâwin wiyêyihcikêwin êwako mitoni pisiskêyihkamowina. Nânitaw isi mâkohtâwin ohci ahpô sâpô māmawâyâwinihk êkwa âniskotôtamowin itaskîwin êwako iyinito pîkiskwâtamowina isi kahkiyaw Nêhiyaw māmawohkamakêwin māmawôpiwina. Êkwa ayiwâkês, mihcêt nîsohkamakêwak mâmiskôtamwak kistêyihcakâtêwin ohci nôkohtâwin ispihk astâhtâsowina âpacihtakana pimohtatân sâpô otâniskotôtamowin itaskîwin êkwa mâtinamâkêwin osihcikêwin ciyêstapâyîwin wiyêyihcikêwina ohci.

Kistêyihcakâtêwin 5 - Wâkôwîcihiwîwin êkwa Nîsôhkamâkêwin

Êyikohk nâkatêyihkamowin isi Wâkôwîcihiwîwin asici Nêhiyaw māmawâyâwinihk kî-kistêyihcakâtêw pîhci Nêhiyaw māmawohkamakêwin māmawôpiwina. Kî-natawêyihkâkwan kiki ayakaskâw, nanâtohk êkwa ispihtayakaskâw nîsôhkamâkêwin êwako kihci ta-osihkâk miyo-oyasiwêwina, âsônê asici māmawâyâwinihk êkwânima kêhciwak ta-kî-mâkohtâw. Nâkatêyihkamowin isi kiskisototâkêwin âyimihiwêwina mîna ta-itêyihka akisowin êkwa nîsôhkamâkêwin asici Nêhiyaw māmawâyâwinihk êkwânihci kihci ta-kêhcinahow nîsôhkamâkêwin êkwa Wâkôwîcihiwîwin. Pahki ohci Wâkôwîcihiwîwin êwako kîhkânînkosiwin êkwa ayamâkinâna, êkwa nanapo kiyam iyikohk kîsahkamikisiwin itôtamâkan ohci ISRW kiskinawâcihcikâtêwina.

Kistêyihcakâtêwin 6 - Nêhiyaw Kiskêyihkamowin Akisowin

Nêhiyaw Âniskotôtamowin Kiskêyihkamowin êkwa okistêyihcakâtêwin isi wâsakâskamihtawin pamihcikêwin êwako kî-kistêyihkâkwan misikikâtêwin. Nêhiyaw nîsohkamakêwak nôkosîstam êkwânima ôma kiskêyihkamohiwêwin piko ta-ohcipayik ohci Kiskêyihkamowin Miciminikêwak êkwa nitawêyihkâkwan ta-māmawohkamakêcik êkwa akihtâsowak kahkiyaw yahkohtêwina ohci mâcipayihcikêwin yahkikiwin, pihkohtâwin, êkwa pamihtâwin. Namôy âpacihtak ta-âpacihtahk ohci onîsohkamâkêwak ta-miyâska akisowin ohci māmawâyâwinihk ahpô okiskêyihkamohiwêwin. Onâtamakêw māmawâyâwinihk piko ta-kikinikâsocik ta-mêskotônahkwaw kiskêyihkamowin mîna âspihtaw oyakihcikêwina êwako

ohci sêkawicowanihcikêwin.

Kistêyihcikâtêwin 7 – Nipiy Kanawêyimowin

Kanawêyimowin nipiy mônahipân mîna âciwinamowin âyimihowina ohci nipiy mônahipân kî- mâmiskôcikâtêw isi nîkânêyihcikâtêwin mihcêt Nêhiyaw mâmawohkamakêwin nîsohkamakêwak ohci. Ôma kiskinawâcihcikâtêwin êwako êka kîkway kamik ahpô îkatê-wêpinamowin itahtwayak wâsakâmi-astêw cîki nipiy mônahipân êwako kî-iyinito pîkiskwâtamowina. Atiht nîsohkamakêwak mâmiskôtamwak ê-nahêyihkâkîk ka-pêhta êkwânima pamîstâkêwin tâpiskôc atami askiy ascikêwikamik kiki ka-âpacihtahk askîwi-pimiy ta-ahtastân nihtaskamik iyikohk nipiy takwâw.

Kistêyihcikâtêwin 8 - Kiskinwahamâkêwin

Kiskinwahamâkêwin kî-kîhkânâkwan isi kihci kistêyihcikâtêwin ispîhk kiyikawêpayiwin Nêhiyaw mâmawâyâwinihk êkwa ayisiyiniw pîhci oyasiwêwin-osihtawin paminikêwin. Nîsohkamakêwak nisitawinawak êkwânima okiskinwahamâkêwiniwâw nawaciko atamêhk êwako pîkiskwâtamowina ohci kakwêspanâc sêkawicowanihcikêwin, nawasonikêwina kiki îkatê-wêpinamowin pamîstâkêwin, tipahikêwin isi kotakak askiya, êkwa Kânata otâpacihtâwin ohci askîwi-pimiy. Atiht mâmawohkamâkêwak ka-ayâcik ihtêskamikohk asici ka-ihtakohk ahpô ka-asotamâkêhk askîwi-pimiy pamîstâkêwin ayâwin nawat ispâhkêpayin onakayâskamowin, mâka iyikohk, nanâtohk tahtahkwâw ohci kiskêyihkamowin ta-kî-mâkohtâw nawasonikêwin ohci pamîstâkêwin.

Kistêyihcikâtêwin 9 - Nâkatêyihkamowin ohci Sêkawicowanihcikêwin/Oyêyihcikêwin

Nêhiyaw nîsohkamakêwak pisiskâpahtamwak kistêyihcikâtêwin ohci **nîsôhkamâkêwin** tastaw mihcêcis nîsôhkamâkêwak mîna kîhkânâkwan kihci atoskêwin okimânâhk ta-tasihka, Nêhiyaw mâmawâyâwinihk, mîna tasihkêwina pîhci ôma nâkatêyihkamowin ohci îkatê-wêpinamowin kakwêspanâc sêkawicowanihcikêwin mîna âpacihtawin ôma oyêyihcikêwin.

Kistêyihcikâtêwin 10 - Kîhkâninâkosiwin

Kîhkâninâkosiwin êkwa ayamâkinâna ki-iyinito pîkiskwâtamowina tastaw kahkiyaw nîsohkamakêwak. Nîsohkamakêwak kî-itwêwak êkwânima sêkawicowanihcikêwin osihcikêwak piko ta-kîhkâ-pîkiskwata atoskêwina êkwa nâkatêyihkamowina ohci nanatohk nîsôhkamâkêwak pîhci askîwi-pimiy tasihkamowina. Kîhkâninâkosiwin êwako kihci kiyam piko isi kîsahkamikisiwin ohci ISRW kiskinawâcihcikâtêwina ayis nitawêyihkamowin kiki nisitohtamowin ohci atoskêwin êkwa nâkatêyihkamowina ewako mâwaci-nîkân. Mihcêt nîsohkamakêwak mâmiskôtamwak ôma kistêyihcikâtêwin ohci nôkohtâwin ispîhk astâhtâsowina astacikowina pimohtatân sâpô âniskotôtamowin itaskîwin mîna mâtinamâkêwin ohci tasihkêwina ciyêstapâyîwin wiyêyihcikêwina. Atiht nîsohkamakêwak mâmiskôtamwak pisiskêyihkamowina êkwânima astamêhk - êkwa tâwâyihk-tahtahkwâw sêkawicowanihcikêwin namôy kî-ohci itêyihkâkwan pêyakwan ispî misi-tahtahkwâw sêkawicowanihcikêwin mîna êwako ohci namôy kikinikâtêw pîhci Kânata owiyêyihcikêwin kiki ôma kinwês-iskoyikohk pamihtâwin ohci ka-âpacihtahk askîwi-pimiy.

Kiskinwahikêwin ohci Nêhiyaw Mâmahohkamakêwin Mâmahôpiwina - Pîkiskwâtamowina kiki Mâmiskôcikâtêwin

Mêkwâc ôma Nêhiyaw mâmahohkamakêwin mâmahôpiwina miciminikâtêw pâmwayês nôkohtâwin ohci itasinahikatêwin ISRW êkwânima ka-kî-nôkohtk ispîhk Ohpahowi-pîsim 2022, ôki NWMO presented “Pîkiskwâtamowina kiki Mâmiskôcikâtêwin.” Mwêstas ôma nôkohtâwin, pîkiskwêwina kî-itapahcikâtêw êwako ohci kiskinawâcihcikâtêwina ka-wâpahtahiwêhk pîhci itasinahikatêwin ISRW. Ôhi pîkiskwâtamowina kiki mâmiskôcikâtêwin pâmwayês nôkohtâwin ôma itasinahikatêwin ispîhk Ohpahowi-pîsim 2022, ôhi kikinikâtêwa itahto:

1. Kîkway mâwaci kistêyihâtakwan ta-nahêyitotahk ispîhk ka-osihtâcik Mâmawipicikêwin Oyêyihcikêwin kiki Kânata Kakwêspanâc Sêkawicowanihcikêwin?
2. Tânisî isi nawaciko ta-pisiskêyihcikâtêk asici Kânata Âstamêhk-iyikohk êkwa Tâwâyihk-iyikohk Sêkawicowanihcikêwin pasci kinwês-iskoyikohk?
 - a. Kiko itowahk(s) pamîstâkêwin ta-kî-âpacihtayahk?
 - b. Mâh-mêskotascikêwin nakatohkâtamowin asicâyihk îkatê-wêpinamowin
 - c. Tânimatahtohk ta-kî-osihtayahk?
3. Awina ta-kî-nâkatêyihta kiki âpacihtawin ôma Oyêyihcikêwin?

Atiht mâmahohkamâkêwak nawasonamwak ta-“masinahikasocik” asici masinahikêwin pakitêyimowin ohci kitihkimiwêwina êkwa kiskinawâcihcikâtêwina; ôhi ta-kî-miskikâtêwa pîhci Âstacikowina.

Ka-pimitisahikâtêkihik itahto êwako kiskinwahikêwin ohci kitihkimiwêwina niki pêhtênân mêkwâc nanatohk Nêhiyaw mâmahohkamakêwin mâmahôpiwina êwako ohci ISRW êwako mêmohci pîkiskwâtamowina ohci. Kiskinwahikêwin kitihkimiwêwina êkwânihî namôy kiskinwahikêwin isi piko tânimâ mâmahohkamâkêwin ahpô ayisiyiniw.

Kîkway mâwaci kistêyihâtakwan ta-nahêyitotahk ispîhk ka-osihtâcik Mâmawipicikêwin Oyêyihcikêwin kiki Kânata Kakwêspanâc Sêkawicowanihcikêwin?

Niki pêhtênân êkwânima kistêyihâtakwan ta-ayahk ayakaskâw, nanâtohk êkwa ispîhtayakaskâw mâmahohkamakêwin asici Nêhiyaw mâmahâyâwinihk/Miyikosiwin miciminikêwak êkwânima kêhciwac ta-kî-mâkohtâw katawa ta-nawasona oyasiwêwina isi piko tânihî âyimihiwêwin êwako ohci askîwi-pimiy. Kistêyihâtakwan ta-kêhcinahow kanawêyihâtakosiwin isi kahkiyaw tahtahkwâw êkwa ta-kêhcinahow akisowin ohci êkwâniki cîki isi mîna kêhciwak mâkohtâwined askîwi-pimiy ohci êkwa kakwêspanâc sêkawicowanihcikêwin. Kanawêyimowin ohci askiy, nipy êkwa nîkânihk âniskâciwin piko nîkânihk ohci kahkiyaw mâmiskôcikâtêwina êwak oyasiwêwina ka-osihtahk.

Niki pêhtênân ê-kistêyihâtakwahk ta-pimitiahikâtêk Pêyakôskân Ostêsimâwasinahikan êwako Miyikosiwin ohci Nêhiyawak (UNDRIP) kistêyihcikatewina ohci Moscî Mwayî êkwa Kiskêyihâtamohiwêwin Têpêyimowin ohci pikwâna ka-nahêyihta ôma Oyêyihcikêwin kahkiyaw tahtahkwâw ohci kakwêspanâc sêkawicowanihcikêwin.

Ôma akisowin mîna kihcêyimowin kiki nanâtohk kiskêyihâtamowin pamihcikêwin mîna pah-pîtosî itâpisiwina ta-pakitinam ta-nistawinamahk kotaka opakitinikêwina ispîhk ka-osihtahk oyasiwêwina mîna osîhcikâtêwin ê-âpatêyihâtakwahk nahêyihâtamowin. Nêhiyaw kiskêyihâtamowin pamihcikêwin kikinikâtêw aniskaciwin nâkatêyihâtamowin êkwa âhkamêyimowin ohci wâhkôhtowin kiyikawêpayiwina ka-âniskosihtahk pêci-nâway kayas, mêkwâc mîna nîkânihk. Nîsohkamakêwak mâmiskôtamwak êkwânima kistêyihâtakwan ta-

nistawinikâtêk êwako Têpakohpwâw Aniskaciwin itasiwêwin êwako namôy têpakohp aniskaciwin nîkânihk mâka ahkami aniskaciwin. Niki pêhtênân mîna êkwânima wâsakâskamihtawin pamihcikêwin êkwa Nêhiyaw kiskêyihitamowin ta-kî-mâmawi atoskêman. Nêhiyaw kiskêyihitamowin êwako kinwâw pêci-nâway kayas ohci wâsakâskamihtawin wâpahcikêwin mîna pisikêyihitamowin mês kocipayiwina akami tipâpêskocikana, mâka piko ta-nîkânistamakihk ohci kiskêyihitamowin miciminikêwak.

Nîsohkamakêwak ohci Nêhiyaw mâmawohkamakêwin mâmawôpiwina êkwa ôki NWMO sa-Kânata Otasihkêwak Kakwêspanâc Sêkawicowanihcikêwin Mâmawapiwin miciminikâtêw ispîhk Niski-pîsim 2021 wîhtam êkwânima kistêyihâtakwan ta-itâpahcikâtêk Nêhiyaw kistêyihcikâtêwina, isi kiskêyihitamowin, êkwa isi pimatisiwin ohci tipiyawê kiskêyihitamowin. Piko kiyânân ta-aswêyihitamahk ohci “Iyinito-ayisiyinîwiwin” ispîhk ka-osihcikâtêkihk âpacihtahk, ka-âpacihtahk naspisîhcikan mîna ka-itocikâtêk mâmawohkamakêwin. Itahto Pêyakôskân pâh-pîtos mîna namôy ta-kî-kikinihcik mâmawi oyahiwêwin. Kistêyihâtakwan ta-osihcikâtêw otôtêmiwêwin êkwa mâmiskôcikâtêwin asici Nêhiyaw mâmawâyâwinihcik ta-kiskêyihitakwahk ohci pah-pîtos paminikêwina mîna ta-nakayâskamahk asici pîtos Pêyakôskân ka-mâmawohkamakêcik ta-kêhcinahow akisowin êyikohk tahtahkwâw isi kahkiyaw kispîhtêyihâtakosiwin ohci piko tânima askîwi-pimiy pamihtâwin.

Niki pêhtênân êkwânima atiht Nêhiyaw mâmawâyâwinihcik kî-mâkohtâwak ohci askîwi-pimiy tasihkêwina ispisci kotaka, ayis ohci pêci-nâway kayas, askîwi-pimiy pamîstâkêwin kî-osihcikâtêwa askîhkân itaskîwin êka kîkway katawa mâmawapiwin. Niki pêhtênân êkwânima kistêyihâtakwan ta-nâkatohkâcikêk ôma kayâsêskamik, âhkami mîna nîkânihcik âyimihowina ohci tasihkêwina mîna êkwânima kiskisototâkêwin âyimihiwêwina ta-kî-mâmawipicikâtêk isi piko tânima wiyêyihcikêwin ohci nîkânihcik sêkawicowanihcikêwin pamihtâwin. Ata ôma awasitê isi itêhkêskamikohk ohci Oyêyihcikêwin, kâyapic kistêyihâtakwan itapisinowin ohci mâmawohkamakêwin êkwa Wâkôwîcihiwîwin.

Tânisi isi nawaciko ta-pisiskêyihcikâtêk asici Kânata âstamêhk-iyikohk – êkwa tâwâyihk-iyikohk Sêkawicowanihcikêwin pasci kinwês-iskoyikohk?

- *Kiko itowahk(s) pamîstâkêwin ta-kî-âpacihtayahk?*
- *Mâh-mêskotascikêwin nakatohkâtamowin asicâyihk îkatê-wêpinamowin*
- *Tânimatahtohk ta-kî-osihayahk?*

Kiskinwahamâkêwin êkwa otôtêmowin aswêyihitamowin kî- kîhkânâkwan isi kistêyihcikâtêwin ispîhk ka-kiyikawêpayit ayisiyiniw ita oyasiwêwin-osihitawin paminikêwinahp ohci ispîhk ka-natonikâtêk kiskinawâcihcikâtêwina ohci mêmohci nawasonikêwina. Nîsohkamakêwak nisitawêyinamwak êkwânima nanâtohk tahtahkwâw ohci kiskêyihitamowin ta-kî-mâkohtâwin nawasonikêwin ohci pamîstâkêwin, mîna mihcêt mâmiskôtamwak êkwânima êka ê-kî-kwayâcayahk ahpô kwêtamawak mitoni-sâposci kiskêyihitamowin êkwa kiskinwahamâkêwin pîhci êkwânihî itâpahtamowina ohci askîwi-pimiy, kakwêspanâc sêkawicowanihcikêwin êkwa îkatê-wêpinamowin ta-kiskêyihitamohiwihk kiskinawâcihcikâtêwin ohci itowahk pamîstâkêwin ta-âpacihtahk. Êwako kwêtamawin ohci kiskinwahamâkêwin êwako ohci onahîkâsowin nawasonikêwina, mihcêt nîsohkamakêwak namôy kwayâcihowak ta-mêkicik kiskêyihitamohiwêwin ohci êkwânihî. Mâka, êkwâniki nîsohkamakêwak ka-mêkicik itêyihitamowin mîna naskomowin mâtinamakêw ôma kapimitisahikâtêk kiskêyihitamohiwêwin kiskinwahikâtêw ita kîhtwâm pîskihtâsinahikêwina.

Atiht nîsohkamakêwak mâtinamakêwak otêyihitamowina êwako ohci [Pâhkwâsin Asiniy Yâwâtakan](#) nawasonikêwin isi miywêyihcikêwin êkwânima ta-kî-miciminam sêkawicowanihcikêwin mîna âsawi-âhkamêyihitamowin êkwa kîkway asici astâsowikamikwa ahpô âpacihtahk. Atiht mâmiskôtamwak nitawêyihcikâtêw ayiwâk ta-kiskêyihitahkik ohci ôma nawasonikêwin êkwa tânêhki êka ka-kî-nîkânêyihcikâtêw ahpô êka cêskwa iyâyaw nawasonikêwin. Atiht nîsohkamakêwak kî-wîhtamwak êkwânima namôy miywâsin ayis

êwako otamihtâsowin isi Mâmawi-okâwîmâw, ata kotakak kî-takahkîhtamwak ayis kî-itêyihakwan ê-miywâsin mîna namôy kipiskâkêwin, itêyihakwan êka otamihtâsowin asici wâsakâskamihtawin êkwa pisiskiw, mîna astamêhk piko pîhci wâsakâskamihtawin wanâhiwêwin. Atiht mâmiskôtamwak kanawêyihakosiwin pîkwêyihamowina pâsci ihtêskamikohk êkwânima ka-kî-kistêyihcikâtêk nanamaskamikêpayiwin mîna kakwêcihkêmwak kiko mâskot âyimihowina kîspin ôma ta-kî-ispayik ita Pâhkwâsin Asiniy Yâwâtakan ka-ihakohk.

Ispîhk tipôtamowin ôma [Isihcikâtêw Kipahikêwin Ispatinâwin](#) atiht nîsohkamakêwak mâmiskôtamwak êkwânima tâpiskôc ê-atoskêmakahk nawasonikêwin ayis âsay âpacihtân Kânata êkwa kotak askiya. Ayiwâk kitihkiwêwina kî-isihcikâtêwa êwako ohci astamêyikohk mâkohtâwin wâsakamê mâmawâyâwinihk, nîkânêyihcikâtêwin ohci wâsakâskamihtawin kanawêyimowin, atamêhk wâpahcikâtêwin mâkohtâwin isi askiy, mîna isi itâpisiniwin êkwânima askiy ka-âpacihtahk nawaciko iyinito isiwêpanowin. Atiht mâmiskôtamwak pisiskêyihamowina ohci pisiskiw ka-papâmohtêw êwako ohci ispatinâwin, ka-mîcisowcik nânitaw isi misiwanâtan nîpiy mîna êkospîhk nôcihcikêwin mîna mîciwak. Atiht tâpwêyihamwak ôma nawasonikêwin kî-nawasônîkâtêw ayis namôy atami astêw, kî-kâhcitinîkâtêw mîna pakitinam kiki ayisiyiniw ta-âhkamêy pisiskêyihta mîna pisiskêyiham ispatinâwin isi nîkânihk.

Nîsohkamakêwak itwêwak êkwânima kahkiyaw âpacihcikana ka-nîkânastahk mitoni onahîkâsowin êkwa nakahpêhanohk pamihcikêwin ohcipayiwiniw ispisici ka-kikinîkâtêk pîtos itâpisiniwina tânisi isi ka-itêyihamahk nawasonikêwina. Kistêyihakwan ta-itapahcikâtêk ayisiyiniw otêyihamowin ohci êkwâniki ta-mâkohtâwak ohci ôhi pamîstâkêwina mîna wâh-wâpahtamowin âyîyaw nahiyikohk mîna ânwêyihcikâtêwin. Êkwa ayiwâkês, atiht nîsohkamakêwak mâmiskôtamwak pisiskêyihamowina êyikohk itakihtêwin ohci êkwa iyikohk ispayiwiniw ta-kî-mâkohtâw nawasonikêwin ohci pamîstâkêwin, iyikohtawin ohci âpacihcikana ka-âpacihtahk, êyikohk nahitôtamowin kanawêyihakosiwin towihkâna, osîhtâniwan ciyêstapâyîwin naskwêwasihwâwin wiyêyihcikêwina kiki kahkiyaw ka-mâkohtâcîk Nêhiyaw mâmawâyâwinihk (ahpô mîna sâpô opimohtatawin), âpacihcikana mîna nakacihtamohiwêwin isi pisiskêyihamowin/âpacihtawin wiyêyihcikêwina, mîna natawêyihamowin ta-ayahk ciyêstapâyîwin naskwêwasihwâwin wiyêyihcikêwina ohci askîwi-pimiy osihciktêwak. Kî-ihakon mîna pisiskêyihamowin ohci âyimihowina isi êkwâniki ka-atoskêcîk pîhci ôma pamîstâkêwin mîna kêhcinahowin miywâyawin mîna atoskêwîkamikohk kanawêyihakosiwin, mîna pamihwêwin ta-kêhcinahow piko tânima kinwês-iskoyikohk âhkosiwina mêkiw nîsôhkamakêwin.

Ata, kî-ihakonwa nanatohk itêyihamowina êwako ohci [Mâh-mêskotascikêwin Nakatohkâtamowin](#), mâh-mâwaci iyikohk nîsohkamakêwak itêyihamwak êwako nawaciko nawasonikêwin ayis nôkwan kanawêyihcikâtêwin nakiskamakêwin, ayis kî-piyasêyimowak nânitaw isi sêkawicowanihcikêwin ta-kîhtwam âpacihtahk nîkânihk, êkwa ayis ka-ihakon Mâh-mêskotascikêwin Nakatohkâtamowin pamîstâkêwin ta-pimohtêstam kiskisihowêwin kiki nîkânihk aniskaciwin ta-âciwinahk sêkawicowanihcikêwin. Atiht nîsohkamakêwak mâmiskôtamwak êkwânima îkatê-wêpinamowin namôy miskwêyiham nayêhtâwipayiwiniw, ta-mohci ahtastahk napatê ahpô atami nahinîkâtêk êka ta-wâpahcikâtêk nawasonikêwin. Mâh-mêskotascikêwin nakatohkâtamowin kî-wâpahtên isi ayiwâk âpatêyihakwan pîhci êkwânima namôy ta-cîsihohk êwako sêkawicowanihcikêwin "ta-namatakon." Nîsohkamakêwak mâmiskôtamwak êkwânima ka-isi pimatahk sêkawicowanihcikêwin êwako isi Mâmawi-okâwîmâw kîspin atami nahinîkâtêk aphô namôya, mâcika ahpô itikwê nawac kiskisohiwêwin âyimihowina ohci ki-nawasonikêwinaw isi tahtoskânêsiwak mîna sîhkimiwêwin ta-âciwinîkâtêk sêkawicowanihcikêwin êka ta-âhkami nâkatohkâta âyimihowina.

Mâka, atiht nîsohkamakêwak itêyihamwak Mâh-mêskotascikêwin Nakatohkâtamowin ê-otamêyihakik âyimihwêwin ta-nâkatohkâcîkâtêk kakwêspanâc sêkawicowanihcikêwin isi nîkânihk aniskaciwin mîna êkwânima ihtakon astâhtâsowin ta-wanikiskisikâtêw ahpô êka ta-

pisiskâpahcikâtêw. Nîsohkamakêwak pîkiskwâtamwak nâkatêyihitamowin isi kîhtwâm têpakohp aniskaciwin êkwa tânisi isi Mâh-mêskotascikêwin Nakatohkâtamowin astâw nâkatêyihitamowin isi nîkânihk ihtasiwin kiki sêkawicowanihcikêwin mêkwâc ka-osihtahk. Kî-wîhtamwak êkwânima nawaciko miywâsin êka ta-ahtastahk âyimihowin êwako ohci itêyihitamowin êwako ohci nawaciko miskwêyihitamowin ati nîkânihk, mîna êkwânima nawaciko miywâsin ta-âpacihtahk âpacihcikana ta-miskikâtêk katawa isi ta-wêpinikâtêk sêkawicowanihcikêwin mêkwâc.

Nîsohkamakêwak namôy mêkiwak itêyihitamowina ahpô itapisiniwina êwako ohci [Asinîwipayihcikêwin Astâsowikamik](#) nawasonikêwin kiki kipahamowin ohci astamêhk ahpô âstamêhk-iyikohk êkwa tâwâyihk-tahtahkwâw sêkawicowanihcikêwin.

Niki pêhtênân êkwânima aspin ohci sêkawicowanihcikêwin êwako osihcikâtêw wâsakami Nêhiyaw mâmawâyâwinihk, ta-kî-nîkânistahkik pîkiskwêwin wâsakami askiy nakatohkâtamowin. Mâmawâyâwinihk miciminamwak Nêhiyaw Âniskotôtamowin Kiskêyihitamowin mîna ta-kî-nîkânahicik ohci piko tânima yahkikiwin êwako ta-mikoskâcihtâw askiy, mâkohtâw nipiy asiwacipayinwa, êkwa mâkohtâw âniskotôtamowin âpacihtawina. Atoskêwina ta-osihcikâtêkihk mîna kikinikâtêwa kiki nîkânihk aniskaciwin ta-kêhcinahow âhkamêyimowin mîna ta-pisiskêyihcikâtêk pimohtahiwêwin ohci sêkawicowanihcikêwin, mîna ta-kî-kêhcinahow manâcihcikêwina mâtinamakâtêw asici tipiyaw pakitêyimowin mâmawâyâwinihk ahpô mâmawâyâwinihk. Atiht wâpahtamwak êwako ôma isi Mâh-mêskotascikêwin Nakatohkâtamowin.

Nîsohkamakêwak ka-sîtoskikâhkik **mâmawipicikêwin** kikinikâtêw ka-mâkohtâhk astamêhk askiy, wâsakâskamihtawin êkwa pisiskiw, wêhci pisiskêyihcikêwin pamihtâwin mîna itakihtêwin isi oyêsêhcikêwin kiki ka-nahiyihtakwahk ôma nakiskamâkêwin. Kotakak wîhtamwak nawaciko katawa nawasonikêwin ta-kanawêyihcikâtêk sêkawicowanihcikêwin cîki ita osihcikâtêw ispisci ta-ahtastahk ahpô ta-âstahcikôhk pâyakwayahk êkwânima wahyawês ahpô ita êka kîkway ka-tasihkikâtêk ihtêskamikohk ita oskayi wiyastêwin piko ta-osihtahk. Ôhi itêyihitamowin wâsakami mâmawipicikêwin asicâyihk êka-mâmawipicikêwin kikinikâtêw mâkohtâwin êwako pimohtahiwêwin ohci astâhtâsowina sêkawicowanihcikêwin sâpô âniskotôtamowin askiya mîna âciwinikêwin ohci pihcipowiniwan wayawîpinikêwina; Niki pêhtênân êkwânima pimohtahiwêwin pâyako itakihtêwin namôy êkwânima piko ta-kî-itêyihakwahk ispîhk ka- kîsêyihakwahk kîspin mahti tastaw mâmawipicikêwin ta-kî-osihcikâtêk. Opimohtatawin itêyihitamowina ta-kî-mînopayik nânitaw isi âyimihowina ohci Nêhiyaw mâmawâyâwinihk êkwânima asay ayâwak pahki ohci kakwêspanâc sêkawicowanihcikêwin êwako ohci otaskîwiniwaw. Otêpêyimowin mîna otêpakêyimowin otêpêyimowin kiki miciminahk nîkânihk sêkawicowanihcikêwin pamîstâkêwin piko mîna ta-kî-itêyihakwahk.

Êkwâniki mâmawohkamakêcik ka-nahêyihakwahk ôma êka-**mâmawipicikêwin** wîhtamwak oyêsêhcikêwin asici êka osâmî-pwâwatêwin pâyak itêhkêskamikohk ahpô mâmawâyâwinihk, kwayaskwatisiwin mîna wâsakâskamihtawin kihci-itasiwêwin mîna âciwinikêwin astâhtâsowina ka-nisitohcikâtêk asici opimohtatawin. Ayiwâk itêhkêskamikohk itêyihitamowina ka-nisitawêyihakwahk ohci nîsohkamakêwak kikinikâtêw ta-astahk pamîstâkêwina wahyawês ohci ôtênâwa êkwa Nêhiyaw mâmawâyâwinihk.

Nîsohkamakêwak kî-itwêwak êwako kistêyihakwan ta-itêyihakwahkihk mâmaskâci ispayinwa ohci Kânata ispîhk ka-itêyihakwahk iyikohk nakiskamâkêwin isi îkatê-wêpinamowin. Niki pêhtênân New Brunswick namôy ta-kî-iyihakwahk ê-âpatêyihakwahk nawasonikêwin kiki askîwi-pimiy îkatê-wêpinamowin ayis êkawiya askiy maskawâw ihtêskamikohk. Niki pêhtênân êkwânima ttipahaskêwin wîhtamâkêwina ka-mêkihk êkwânihk kiki apisci askininahk ispîhki isi Kânata, êkwa nîsohkamakêwak kakwêcihkêmowak tânisi isi ka-asotamâkêhk pamîstâkêwin ta-atoskêmakan ôta. Mîna kî-wîhcikâtêw ka-tahkayak

isiwêpan mîna mâskôc wiyakihwêwin ohci iyinito misiwanâcihiwêwin ta-kî-mâkohtâwi pamîstâkêwin êkwa nawasonikêwina pîhci Kânata.

Âyimihowina êwako ohci askiy êkwa wâsakâskamihtawin piko ta-nîkânêyihcikâtêk kiki piko tânima pamihtâwin ahpô ispîhk ka-itêyihctakwahk pihkohtâwin ohci ISRW. Mihcêt nîsohkamakêwak asici êkwâniki ka-mâmawohkamâkêyahk itwêwak askiy kanawêyimowin êwako nîkânêyihctakwan. Kî-sîhkiskamwak êkwânima piko ta-kêhcinahowyahk êka ta-mayi mâkohtâyahk iyinito wâsakâskamihtawin mîna ta-nôkosîstama nanâtawihcikêw isîhcikêwina kiki itahtwayak êkwânihî mêkwâc ka-nanatawihtahk isi iyinito isiwêpanowin. Nipiy ohciwîn ta-kî-miyâskikâtêkihî, êkwa kihcikamiya namôy ta-kî-itêyihctakwahk nawasonikêwin kiki piko tânima askîwi-pimiy yahkikiwîn, îkatê-wêpinamowin ahpô astâsowikamik, anohc ahpô ati nîkânihk.

Niki pêhtênân êkwânima ayiman ta-kakwê nisitohcikâtêk iyikohk pimatisiwin ohci kakwêspanâc âpacihtawin êwako ayiwâk nisto-mitâtahtomitânaw askiy mîna sohkâtsiwin ohci pamîstâkêwin ka-nawasonikâtêk êkwa. Kinwês-iskoyikohk itêyihctamowina piko ta-itêyihctawâsakâskamihtawin mêskwacipayiwin ayis ohci sisikoc-isiwêpan mêskwacipayiwin. Kayas apsin, nîsohkamakêwak namôy kî-ohci itêyihctamwak âyimihowina anohc êkwa ka-wapahtama pîhci Nunavut – tânisi ta-isinakwan kapê-itahto askiy anohc ohci? Piko pêyahtak ta-mâmitonêyihctamahk misahkamik aniskaciwîn mwêstas kiyanaw mîna ta-kikinamahk Nêhiyaw Âniskotôtamowin Kiskêyihctamowin ta-kwayacihâyahkik oskayak kîspin Mâh-mêskotascikêwin Nakatohkâtamowin êwako nawasonikêwin. Ta-kistêyihctakwan ta-iyinîsihk, ta-sôhkâtisihk, ta-sîhkikhêmowihk âhkami wâh-wâpahcikêwin mîna ta-itêyihctakwahkihî âyimihowina nânitaw isi iyinito misiwanâcihiwêwin ta-kî-ayahk ohci îkatê-wêpinamowin itahtwayak.

Ta-kistêyihctakwahk miyo pamihtâwin, nîsohkamakêwak itwêwak êkwânima piko ta-kêhcinahow wâsakâskamihtawin piskêyihcikêwin êwako ihtakon, âsônê kiki nipiy êkwa nipiy iyikohctawin. Kîspin êka ihtakonwa towihkana ta-âhkami-pisiskêyihctawin kîspin kîspin kîkway mêskocipayin nipihk, asiskiyihk, mîna kistikâna, êkospîhk mêmimwâci wiyakihwêwin ta-kî-itocikêmakan isi ki-âpacihtawin.

Niki pêhtênân êkwânima tahtoskânêskihk âyimihowina ta-kî-itêyihctakwahk ispîhk ka-nawasonikâtêk ita oskayî pamîstâkêwin ta-ihctakohk. Kîspin mâmawâyâwinihk nahêyihctam, tânisi ta-kî-isinakwan kîspin ka-astêk-Iskonikanhik? Ta-kî-mêkiw cî iyikohk âpacihtawina mîna nakacihtamohiwêwin atoskêwina ta-osihtahk miyopayiwîn ta-kwêskastahk mâskôt naspaci wâsakâskamihtawin âyimihowina? Kiko towihkana ta-âpacihtân – kîspin - Iskonikanhik – kikinikâtêwin, ayamâkinâna asici êkwâniki êkota ka-wîkicik, pisiskêyihcikêwin towihkana etc.

Awina ta-kî-nâkatêyihctawin kiki âpacihtawin ôma Oyêyihcikêwin?

Ôhi mâmiskôcikâtêwina miciminikâtêw ohci *awina ta-kî-nâkatêyihctawin kiki âpacihtawin ôma Oyêyihcikêwin* osihcikâtêwin mihcêt itêyihctamowina mîna itâpisiniwina êwako ohci kistêyihcikâtêwin nîsôhkamâkêwin tastaw mihcêcis nîsôhkamâkêwak mîna kihkânâkwan kihci atoskêwin ta-nakatohkacikâtêk ohci okimânâhk, kâ-piskihtahastâhk mîna ôtênâhk okimâwak, Nêhiyaw mâmawâyâwinihk/Miyikosiwin Miciminikêwak êkwa askîwi-pimiy wêpinikêwin otôsîhcikêwak. Mihcêcis nîsohkamakêwak mîna kî-isiyihctamwak ôki NWMO isi mâmawohkamâtowin êkwânima ta-kî-nâkatêyihctawin kiki pihkohtâwin ohci ISRW. Pihkohtâwin namôy piko ohci nâkatêyihctamowin mâka mîna ohci kiyikawêpayiwîn.

Nêhiyaw mâmawohkamâkêwak êkwa mâmawâyâwinihk êkwâniki Miyikosiwin Miciminikêwak, namôy nîsôhkamâkêwak. Mâmiskôcikâtêwin isi nîsôhkamâkêwak nâkatohkacikêwak okimânâhk, tasihkêwina êkwa sêkawicowanihcikêwin otôsîhcikêwak, mîna tipiyaw mâmawâyâwinihk. Êwako ohci ayiwâkihtakwan ta-kêhcinahow Nêhiyawak

kiyikawêpayiw asici pihkohtâwin ohci Oyêyihcikêwin asici mîna kotakak mâwinêskâkêwak pîhci tasihkêwina êkwa piko tânimâ pamihtâwin ka-wiyêyihcikêhk ahpô ka-pamihtâhk. Ayiwâkês isi ôma, pimohtêstamâkêwak ohci onâtamakêw Nêhiyaw Pêyakôskân ta-kî-kikinikâtêk isi kahkiyaw tahtahkwâw.

Iyinito pîkiskwâtamowina tastaw nîsohkamakêwak kikinikâtêw ka-kêhcinahow êkwânima âhkamêyimowin isîhçikâtêwa pîhci Wâkôwîcihiwîwin, ayamâkinâna, kîhkâninâkosiwin êkwa nâkatêyihçikâmowin. Ahkami mâmiskôcikâtêwin mîna âpatêyihçikâmowin naskomowin pimipayihçikâmowin kistêyihçikâmowin tisi piko tânimâ mâmawohkamakêwin, asici têpakêyimowin ohci tasihkêwina ta-natohta mîna ohtiskawiskahk oskayi wiyêyihçikêwina mîna nakiskamâkêwina ka-itôtamâkan ohci nîsôhkamâkêwin asici Nêhiyaw mâmawâyâwinihk. Êwako ôma piko ta-kêhcinahow nîsôhkamâkêwin êkwa Wâkôwîcihiwîwin. Nîsohkamakêwak mîna nisitawênamwak ayiwâk iyikohk nîsôhkamâkêwak ka-kiyikawêpayiwak ta-itêyihçikâmowin ayiwâk pisiskêyihçikêwin êkwa mînopayiwîn mîna tapwêyihçikâmowin êwako ta-osihçikâtêw nawaciko sôhkan âpacihçikan kiki pihkohtâwin.

Êwako mîna kî-pisiskâpahçikâtêw ê-kistêyihçikâmowin ta-natocikâtêk kiskêyihçikâmowin onahîkâsowakohci êkwa tasihkêwina mîna êyikohk kistêyihçikâmowin ta-mâmiskôcikêhk asici Nêhiyaw mâmawâyâwinihk ispîhk ka-osihçikâtêk mîna âpacihçikâmowin itahtwayak kiki âstahçikâmowin pâsci kinwês-iskoyikohk. Nêhiyaw mâmawâyâwinihk pîhci ihtêskamihçikâmowin mîna onâtamakêw mâmawâyâwinihk piko ta-âhkami **kiyikawêpayiw** asici yahkihiwin, osihtâniwin, pamihtâwin êkwa pisiskêyihçikêwin ohci piko tânimâ askîwi-pimiy pamihtâwin ohci kahkiyaw tipâpêskocikana.

Mîna kî-itêyihçikâmowin êkwânima oskayi Onîpawîstamâkêw ta-kî-nawasonihçikâmowin ta-pisiskêyihçikâmowin ahkihiwin ohci askîwi-pimiy tasihkêwina, pisiskêyihçikâmowin oskayi itahtwayak êkwânima ta-kî-ohcipayin Oyêyihçikêwin ohci, êkwa asici otôsîhçikêwak isi kanawêyihçikâmowin êkwa kwayaskwascikêwin. Pihkohtâwin piko êwako ohci kiskêyihçikâmowin, wâsakâskamihçikâmowin kanawêyimowin, ayisiyiniw kanawêyimowin, êkwa êyikohk mâmawapiwin asici mâkohtâwin mâmawâyâwinihk.

Nîsohkamakêwak kî-itêyihçikâmowin êkwânima mâmawâyâwinihk kêhçiwak ka-mâkohtâçikâmowin ohci pimohtatawin ta-kikinikâsowak pîhci kiskinwahamâkêwin êkwa ayamâkinâna nâkatohçikâmowin. Mêmohci, kî-papakwatêyihçikâmowin isi askîwi-pimiy kiskinwahamâkêwin mîna nista-nîsôhkamâkêw nakasihçikâmowin, êkwa mîna itêyimowin kiki ahkami onâtamakêw mâmawâyâwinihk mâmawôpiwina ta-nâkatohçikâmowin mâtinamâkêwin kiskêyihçikâmowin êwako ohci kîkway ka-ihçikâmowin piko tânimâ askîwi-pimiy itahtwayak. Atoskêwina ta-kî-osihçikâtêkihçikâmowin, tâpiskôc mêmowin mâmawâyâwinihk itwêstamâkêwak ahpô askîwi-pimiy oyakihçikêwin onahîkâsowak, ta-ispayihçikâmowin wîcihiwêwina êwako otatoskêwin ta-mêkihçikâmowin tipiyaw/wayawîtimayihçikâmowin wâpahtahiwêwina ohci atoskêwin ka-itocikâtêk pîhci âniskotôtamowin itaskîwin. Kistêyihçikâmowin kiki miyo-wâhkôhtowin ta-kiyikawêpayiw mâmawâyâwinihk êkwa ta-nîkânastahçikâmowin ahkami mâmawohkamakêwin wasici Nêhiyaw mâmawâyâwinihk, asici mîna oskayak êka Kêhtê-aya. Kotak nâkatohçikâmowin ka-kî-itêyihçikâmowin ohci nîsohkamakêwak kikinikâtêwa: nîsôhkamâkêwin asici Nêhiyaw mâmawâyâwinihk ohci pisiskêyihçikêwin, ka-sîtoskikâtêkihçikâmowin âsawi-âhkamêyihçikâmowin êkwa âsawi-tipêyimisowin ta-atoskêhk asici ka-ihçikâmowin Nêhiyaw-nîkânihçikâmowin mâmawohkamâkêwak êwako ka-ayahçikâmowin, mîna ta-wîcihiwêhk ta-osihçikâmowin ita êka ka-ihçikâmowin. Êkwa, Âpihtawikosisân mâmawâyâwinihk piko ta-nîkânistahçikâmowin mâmawohkamakêwin asici omâmawâyâwinihk êkwa otasihçikêwak piko ta-pimohtêsta isi âpacihçikâmowin ohci Oyêyihçikêwin.

Nîsohkamakêwak kî-wîhtamowin êwako kistêyihçikâmowin ta-kî-kîhkâninâkwahçikâmowin atoskêwin wka-itocikâtêk mîna âniskômohçikâmowin kiskêyihçikâmowin, nânitaw isi mâyinihçikâmowin, êkwa ta-nistawinakasowak nîsôhkamâkêwak êkwâniki kiyikawêpayiw asici askîwi-pimiy tasihkêwina isi okimânâhk. Ôma pahki ohci kiskinwahamâkêwin nitawêyihçikâmowin iyikohk êkwânima

Nêhiyaw māmawâyâwinihk ta-kî-mêkiwak kiskêyih tamohiwêwin mîna wîcihiwêwa ta-kiskinohtatahk pihkohtâwin wiyêyihcikêwina.

Nâkatêyih tamowin kiki kayahtê kiskisototâkêwin âyimihiwêwina mîna ohci âhkami pîkwêyih tamowina ahpô mâskôt ânwêyihcikâtêwin âyimihowina piko ta-nîkânêyih takwahk kiki askîwi-pimiy tasihkêwina. Atiht nîsohkamakêwak itêyih tamak māmawohkamâkêwak kiki pihkohtâwin ohci Oyêyihcikêwin êkwânima ta-kî-kikinikâsowak Nêhiyawak êkwa nîsôhkamakêwak. Kîspin ka-ih takohk opaminikêw osihcikâtêwin êkosi isi kahkiyaw nîsôhkamakêwak ta-nîsôhkamâtowak, mîna ta-misteyih tákwan kîspin opaminikêwak êwako êka-kiki-oh tisiwin mîna êka-pîtotêyimowin.

Māmawohkamakêwin êwako mâh-mâwaci paminikêwin ka-paminahk oyêyihcikêwin pihkohtâwin. Nêhiyaw nîsohkamakêwak kîhkânâkohtâw kistêyihcikâtêwin ohci êyikohk māmawohkamakêwin asici tasihkêwina nîsôhkamakêwak, mîna nôkosîstamwak nitawêyih tamowin ohci âhkami māmawohkamakêwin sâpô naskomowin asapâpâhtikwa mîna kîhkânâkwan māmiskôcikâtêwin asici Nêhiyaw māmawâyâwinihk. Kî-nistawinihikêwak wâsakâmi-âpiwina, māmawisîh cikêwina, êkwa pîkiskwêwina tastaw mihcêcis nîsôhkamakêwak isi māmawohkamakêwin nâkatohkâtêwina êkwânima ta-kî-omêtawêstamâkêw māmiskôcikâtêwin.

Kî-ih takon iyinito pîkiskwâtamowin ohci **wâsakâskamihtawin kwayaskwâtisiwin**. Ôma pêci-nâway kayas pîhci Kânata ohci wâsakâskamihtawin kwayaskwâtisiwin, mîna kiskinawâcih cikâtêw isi wâsakâskamihtawin pakwâcikêwin, mîna mâyinikêwin ka-kî-itocikâtêk isi Nêhiyaw māmawâyâwinihk êkwa âniskotôtamowin askiya êwako nawaciko ati kiskêyih takwan. Kî-wîh cikâtêw êkwânima ka-nawasônîkâtêk Iskonikan askiya pîhci Kânata nawac atamêyikohk nîso tipahaskân iyikohk ohci askiya, mâka yahkikiwin êkwa pamihtâwina mâna tastaw ôhi têpâskonikêwina ka-wiyakihtât kihci âpacihcikana ka-anatawêyih takwahk kiki miywâyawin mîna kanawêyih tákosiwin êkwa kiki âniskotôtamowin isîh cikêwina. Piko ta-kêhcinahowyahk ôma nisitawêyih tákwan mîna êka ta-ispayik asici askîwi-pimiy tasihkêwina. Mâkohtâwina kiki Nêhiyaw māmawâyâwinihk ta-kî-ayiman mîna kanawêyih tákosiwin ohci ayisiyiniw mîna nîkânihk aniskaciwin êwako mâwaci kistêyih tákosiwin âyimihiwêwin. Niki pêhtênân êkwânima Nêhiyaw wâsakâskamihtawin êkwa māmawapiwin oyasiwêwinahk piko ta-nisitawêyih takwahkih kî mîna pimitisahikâtêw pîhci Pêyakôskân itaskîwin.

Kitihkiwêwina ohci Awina Piko Ta-kî-Kiyikawêpayiw

Nîsohkamakêwak kî-kîhkânitwêwak êkwânima pihkohtâwin ohci ISRW ta-kî-kiyikawêpayicik **okimânâhk mîna tipiyawê okimâwak**, okimânâhk ta-mêkicik askiy-nînahk māmawohkamâkêwin êkwa tipiyaw ayis aspin ohci nawaciko kiskêyih tamwak ihtêskamikohk ispisci kâ-piskihtahastâhk ahpô okimânâhk onîkâniwak. Tipiyawê okimâwak ta-kî-kêhcinahot katawa nîsôhkamakêwin asici otasînimâ êkwa Nêhiyaw māmawâyâwinihk.

Atiht Nêhiyaw nîsohkamakêwak mîna kî-wîhtamwak nitawêyih tamowin kiki ôma **Kânata Otasihkêwak Askîwi-pimiy Kanawêyih tákosiwin Opimohtêstamâkêwin** ta-nîkânistahk wêwêkahpicikêwina mîna nahis cikêwin, ayis atoskatam ka-kêhcinahow êkwânima sêkawicowanih cikêwin êwako nâkatohkâcikâtêw mîna katawa nahis cikâtêw. Êkwa, kî-nisitawêyih tákwan êkwânima aspin askîwi-pimiy sôhkâtisiwin otôsîh cikêwak tipahamwak kiki wâh-wâpahcikêwin ôma ta-kî-sîtoskikâtêk ohci okimânâhk êkwa kâ-piskihtahastâhk okimâwak ta-kêhcinahow iyikohk takahki-pimohtatâwin. Nîsohkamakêwak māmiskôtamwak êkwânima wâh-wâpahcikêwin ta-kî-nokwahk oskayi-isisotamowin kiko askîwi-pimiy wêpinikêwin ta-kî-kihtwam âpacihtân.

Osîhtamâkêwin isi êwako “misiwanâcih cikêw tipahikêw” itasiwêwin, atiht nîsohkamakêwak wâpahtamwak nitawêyih tamowin kiki **sêkawicowanih cikêwin otôsîh cikêwak** ta-

nakatwêyihthakik kihci nâkatêyihthamowin êwako pahki ohci ISRW êkwa ayiwâkês ta-tipaha sêkawicowanihcikêwin îkatê-wêpinamowin êkwa pamihtâwin. Asici ôhi, atihth nîsohkamakêwak nistawinamwak itakihtêwin ohci îkatê-wêpinamowin ta-kî-mîna mâtinamakêhk asici mistahi itâpacihtawin wâskotênikêwin. Mîna kî-pisiskâpacikâtêw êkwânima ta-kî-kistêyihthâkwan ta-ayahk pahkanowin tastaw tipeyihcikêwin wiyastêwin mîna sêkawicowanihcikêwin otôsîhcikêwak, ta-kêhcinahow otôtêmiwêwin êka iyikohk câh-cîki.

Niki pêhtênân êkwânima êwako kistêyihthâkwan kiki askîwi-pimiy tasihkêwina ta-pisiskêyihta otôtêmiwêwin osihtawin mîna ta-âhkamêyihta isi Wâkôwîcihiwîwin asici Nêhiyaw mâmawâyâwinihk ta-kêhcinahow ka-pê-nokwahkihk âyimihiwêwina nâkatohkâcikêwa mîna ta-sîtoskikâtêk aniskaciwin nakatohkâtamowin. Nîsohkamakêwak mâmiskôtamwak êkwânima pêyahtak ta-itocikâtêk ka-osihthak mîna kanawêyihcikâtêw otôtêmiwêwin, âspêyimowin mîna wîci-pamihtâwin âhkamêyikohk âsônê mâmiskôcikâtêwin ohci kinwês iskoyikohk, ayamâkinâna êkwa kîhkâninâkosiwin ta-nâkatohkâcikêk âyimihowina mîna ta-kwayacihtahk nîkânihk aniskaciwin ta-tipêyimow asici pamihtâwina êwako kistêyihthâkwan isi Wâkôwîcihiwîwin. Niki pêhtênân êkwânima nîkânêyihcikâtêwina ta-waskawîmakahk piko katawa ta-nahiyipayik asici Kânata sa-âhkamêyihtham isi Wâkôwîcihiwîwin asici Nêhiyawak.

Ka-pimitisahikâtêkihk âstacikowina êkwânihi pakitêyimowina rka-kî-otihtikohk ohci ISRW êwako ohci Nêhiyaw mâmawohkamâkêwak:

- Âstacikowin A sâpô F kî-kikinikâtêwa pîhci nistam Nêhiyaw Mâmawohkamakêwin Kîkwây ka-kî Pêhtamahk Wîhtamâkêwin.
- ÂstacikowinaG sâpô I êkwânihi oskayi pakitêyimowina kiki kîhtwami Nêhiyaw Mâmawohkamakêwin Kîkwây ka-kî Pêhtamahk Wîhtamâkêwin.

Âstacikowina êkwa Itwêwasinahikan

Âstacikowin A - Algonquins ohci Pikwakanagan Masinahikêwin
 Pakitêyimowin, Mâdawipicikêwin Oyêyihcikêwin ohci Kakwêspanâc
 Sêkawicowanihcikêwin, Pimihâwi-pîsim 04, 2021



Algonquins of Pikwakanagan First Nation

Appendix 1: AOPFN Recommendations to NWMO

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| <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> |



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



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

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

P. 9

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



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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.*

Âstacikowin B - Âpihtawikosisân Pêyakôskân ohci Ontario Masinahikêwin Pakitêyimowin, Mâmawipicikêwin Oyêyihcikêwin kiki Kakwêspanâc Sêkawicowanihcikêwin, Pimihâwi-pîsim 21, 2021

Wiyastêwin

Ôma Askîwi-pimiy Wêpinikêwin Pamihtâwin Mâmawohkamâtowin êwako ka-pêyako isihcikêhk êka-kiki-ohciwiniw mâmawohkamâtowin kistascikêw ispîhk 2002 ohci Kânata sa-askîwi-pimiy wâsaskotênikan otôsîhcikêwak ta-âpacihtahk kinwês-iskoyikohk îkatê-wêpinamowin oyêyihcikêwin kiki Kânata sa-misi-tahtahkwâw kakwêspanâc sêkawicowanihcikêwin. Ispîhk 2020, ôki NWMO kî-atoskahâw asici nîkânîstamowin ôma yahkikiwin ohci oskayi oyêyihcikêwin ta-pêyahtak paminahk Kânata sa-âstamêhk-iyikohk êkwa tâwâyihk-tahtahkwâw sêkawicowanihcikêwins. Misi-tahtahkwâw sêkawicowanihcikêwin êwako osihcikâtêw pîhci kîhtwam-paminikêwin ohci mêtinikâtêwin askîwi-pimiy, natawêyihkwan pêyahtak pamihtâwin pâsci mitoni kinwês iyikohk. Isi wâh-wâpahtamowin misi-tahtahkwâw sêkawicowanihcikêwina, tâwâyihk iyikohk êkwa âstamêhk-iyikohk sêkawicowanihcikêwina nawakico astamêhk misîwihêwin isi ayisiyiniw omiywâyawin mîna mitoni aciyaw iyikohk, nitawêyihkwan ka-pêyako-ayahk piko kiki tânimatahto askiy ispisci kihci-mitâhtomitanawaw. Mâka, 97% ohci sêkawicowanihcikêwin osihcikâtêwin êwako kiskêyihkâtêw isi âstamêhk-iyikohk ahpô tâwâyihk iyikohk ka-mawinêskâkêhk kiskinwaham mâwinêskâkêwina mâwaci iyikohk ohci. Âstamêhk-iyikohk sêkawicowanihcikêwin ta-kî-ihkaton nanatohk pîwâpisk âpacihtakana tâpiskôc mohcihtakâhk kanâcihcikêwina, ayiwînis, ayânisa, ayiwînis êkwa asiskiya êkwa tâwâyihk iyikohk mâna kikînikâtêwa âpacihtakana ka-miskikâtêkihk ita askihkos pamihcikêwin tâpiskôc pikiw, sîkopâtinikana êkwa pâh-pahkîsa. Ôki NWMO onîkân yahkohtêwin ta-osihtahk oyêyihcikêwin kiki pamihtâwin ohci âstamêhk-iyikohk êkwa tâwâyihk-tahtahkwâw sêkawicowanihcikêwina êwako kiyikawêpayiwin asici askiy-nînahk êwako ohci pîkiskwâtamowin. Sâpô ôma mâmawohkamakêwin, ôki NWMO ta-nisitawinamwak ka-ayiwâkêyihkwan nakiskamâkêwin isi paminamowin Kânata sa-âstamêhk-iyikohk êkwa tâwâyihk-tahtahkwâw sêkawicowanihcikêwin.

Kihci Mawinêhikêwina

Têpakohph cikâstêpayicikanisihk mâmawohkamakêwin mâmawôpiwina kî-wiyêyihcikêhk kiki Pêyakôskân ohci Ontario okêka-mitâht itêhkêskamik mâmawapiwin opaminikêwak ta-pakitinik okiskêyihkâmohiwêwin êwako ohci oyêyihcikêwin kiki pamihtâwin Kânata sa-âstamêhk-iyikohk êkwa tâwâyihk iyikohk tahtahkwâw sêkawicowanihcikêwin. Akami ôhi têpakohph mâmawôpiwina, kihci nîso mawinêhikêwina kî-nistawinikâtêwa ohci RCCs kiki pihkohtâwin ohci oyêyihcikêwin.

Kanawêyihkâtosiwin: Ôma kanawêyihkâtosiwin ohci askiy-nînahk êkwa wâsakâskamihtawin êwako kî-kihci pisiskêyihkâmowina akami kahkiyaw itêhkêskamikohk. Sêkawicowanihcikêwin opimohtatawin êkwa kamik otôsîhcikêwin êkwânîhi nîso kihci nâkatohkâtêwina kiki ôma pîkiskwâtamowin mîna ayiwâk mâmiskôcikâtêwin itêyihkâtwan ta-pakitinikâtêk kiki kiskêyihkâmohiwêwin. Êkwânîkîk ka-itohtêcik wîhtamwak êkwânîma pimohtatawin ta-kî-ihkipayin ta-âciwînikâtêk nihtawikihkikan wêpinikêwina mîna manâ paci-tôtamowin. Ata sêkawicowanihcikêwin ta-kî-wêpinikâtêk apisci iyikohk ohci ka-nâkatêyihkwanh pamîstâkêwin, nawaciko awasîtê ohci nipiy, ta-yahkipitahk kanawêyihkâtosiwin.

Mâmawohkamakêwin: Ôki RCCs kistêyihkâmowin nahipayiwin ta-mêkîkîk okiskêyihkâmohiwêwin pîhci yahkikiwin ohci oyêyihcikêwin êkwa nôkosîtam kistêyihkâtêwin ohci âhkami mâmawohkamakêwin. Êkwânîkîk ka-itohtêcik mamiskôtamwak ê-kîhkânâkwahk paminikêwin kiko mêkiw nîsôhkamâkêw ayiwâkihtakwan têpakêyimowin mîna pakînikâtêyow kiki sa-âhkami kiyikawêpayiwin sâpô oyêyihcikêwin yahkikiwin.

Kamik Otôsihcikêwin

Mêkwâc itahto mâmawôpiwin, êkwânikik ka-itohtêcik kakwêcimawak mahti kîspin ayiwâkêyih tamwak oyêyihcikêwin kiko kiyikawêpayiw mistahi iyikohk âstahcikôwin pamîstâkêwin nawac cîki isi sêkawicowanihcikêwin osihcikâtêwin itahtwayak ahpô astamêyikohk mêkwayês pamîstâkêwin. Ôki RCCs kî-ayiwâkêyih tamwêyak iyikohk ahpô ê-apsâsiki pamîstâkêwina ta-âciwinikâtêk manâ paci-tôtamowin ta-ihkipayin iyikohk askiy kamisiwanâta. Iyikohk êkwânikik ka-itohtêcik tâpwêyih tamwak êkwânima kèyiwêhk ta-nawasonikâtêk ôhi itahtwayak êwako sâpô Pihkohtâwin sêhkê-têpakêyimowin ohci mâmawâyâwinihk nawasonikêwin paminikêwin kiko kî-atoskâtam pîhci misi-tahtahkwâw sêkawicowanihcikêwin oyêyihcikêwin. Ôma têpakohph Itêhkêskamik Mâmawapiwin Opaminikêwak kikinam êkwânima ka-nawasonikâtêkihik itahtwayak/s nawaciko awasitê ohci nipiy ata kotak itêhkêskamikohk wîhtamwak ka-nawasonikâtêk mâmawâyâwinihk êwako kiko ka-ohtisit ohci ayâw astamêhk wiyakihwêwin isi askîwi-pimiy tasihcikêwina.

Ata mihcêt êkwânikik ka-itohtêcik mâna sîtoskamwak astamêyikohk âstahcikôwin pamîstâkêwin, mîna kî-mawinêskâkêhk pakosêyimowin ta-âciwinikâtêk sêkawicowanihcikêwin pimohtatawin mitoni mâskôt iyikohk. Ôma itâpisiniwin kî-itocikâtêw iyikohk pîkwêyih tamowina asici mîna wayawîpinikêwina ka-ohcipayikihk ohci pimohtatawin, ka-kihkânâkwahk misîwihêwin isi wâsakâskamihtawin êkwa askiy-nînahk êkwa mîna nakinamâkêwin pîsâkosiwin mîna mêskanaw ispayinwa. Ayiwâk kiskêyih tamohiwêwin wâh-wâpahtamowina ohci miyo-tôtâkêwina êkwa âyimihowina ohci itahto nawasonikêwin mâskoc ta-kî-natawêyih tâkwan kiki nîsohkamakêwak ta-osih tahk kiskêyih tamohiwêwin tastaw mêskotonikêwina ohci itahto ka-nitawêyih takwahk nawasonikêwin.

Ispîhk tipôtamowin kamik otôsihcikêwin, ôki RCCs mâna kî-ayiwâkêyih tamwak Atami Askiy Ascikêwikamikwa kiki âstahcikôwin tâwâyihk iyikohk mîna âskaw âstamêhk-iyikohk sêkawicowanihcikêwin. Ôki DGR kî-ayiwâkêyih tamwêyak iyikohk ahpô opêyahikasowin awasitê wayawîtimihk wâsakâskamihtawin mîna mastaw otôsihcikêwin. Mihcêt êkwânikik ka-itohtêcik mîna wâpahtamwak mâskôt ta-astamêyih takih têt mîna astâhtâsowin ka-kikinikâtêk tâwâyihk iyikohk êkwa âstamêhk-iyikohk sêkawicowanihcikêwin pîhci ka-asotamâkêhk misi-tahtahkwâw kamik. Mâmâskâci itêyih tamowin isi Itêhkêskamik Nîso Mâmawapiwin Opaminikêwak êwako êsa kwês kinâkohtâwin ohci nahiyikohk ka-kipahikâtêkihik nitawaskêwina isi askîwi-pimiy wêpinikêwin âstahcikôwin pamîstâkêwin. Kiki nîkânihk mâmawapiwin ohci ôma pîkiskwâtamowin, nawaciko mitoni-sâposci mâmiskôcikâtêwin ohci mîskotônikan âstahcikôwin nawasonikêwina ta-kî-âpatêyih tâkwan ka-kêhcinahow êkwânikik ka-itohtêcik kaskihtawak ta-osih tacik kiskêyih tamohiwêwin. Isi wâh-wâpahtamowin ohci mâskôt kotaka âstahcikôwin pamîstâkêwin, iyinito kiskêyih tamowin êkwa nakayâskamowin asici DGRs êwako nawaciko ayiwâk tastaw MNO's RCCs ayis ohci ahkami mâmawapiwin êwako ohci DGR pamihtâwin.

Pihkohtâwin

Ispîhk tipôtamowin ka-ayiwâkêyih takwahk pihkohtâwin ohci ôma oyêyihcikêwin, ôki RCCs mâna mâmiskôtamwak onahêyih tamowin isi ôki NWMO opihkohtâwin ohci Ati-Nahiskamowin Pamihtâwin. Ka-pêyako isihcikêhk wiyastêwin êwako sônîyâwi-wîcihiwêwin ohci Kânata sa-wâskotênikêwin otôsihcikêwak asici mâmawohkamâkêwin ohci kihci-wiyasiwêw mâna âskaw ayiwâkêyih tamwêyak iyikohk ahpô pihkohtâwin ôma pamihtâwin mîna osîhtâniwan oskayi wiyastêwin kî-isi wâpahcikâtêw ayiwâkâtisiwin. Tastaw ohci ôma âspêyimowin ka-ahkami pihkohtâhk oyêyihcikêwin êwako ka-âhkami mâmawapihk asici nêhiyaw êkwa kotak nîsôhkamakêwak ispîhk oyêyihcikêwin yahkikin. Nîsôhkamakêwin êkwa kiskêyih tamohiwêwin mâtinamâkêwin asici kotak sêkawicowanihcikêwin osîhcikêwin pêyakoskânihk mîna-kî-kwayas nahiyikohk isîhcikêwin, patâpahtamowin îkatê-wêpinamowin

ohci itaskinahk sêkawicowanihcikêwin pîhci Kânata. Mîna kî-itêyihakwan êkwânima oyêyihcikêwin ta-ahkami sîpîhkâw mîna yohtêkotêw kiki kîhtwam kanawâpahcikâtêwin pasci kinwêsîs.

Kîhtwam Yahkohtêwina

Ôma nakiskatamowin pamihtâwin ohci âstamêhk-iyikohk êkwa tâwâyihk-tahtahkwâw sêkawicowanihcikêwin oyêyihcikêwin mîmawôpiwina asici MNO RCCs kî-âpatêyihakwanwa ka-kistascikâtêk ê-kistêyihakwahkik pîkiskwâtamowina ohci mîmiskôcikâtêwin êkwa mawinêhikêwina kiki ôma oyêyihcikêwin yahkikiwin. Kiki nîkânihk mîmawohkamakêwin, ôki MNO LRC itêyihakwan nâkatohkêwin mîmiskôcikâtêwin nânitaw isi îkatê-wêpinamowin kamik otôsihcikêwin nawasonikêwina mîna itakihtêwin kîsihcikêwin kiki ta-âciwinikâtêk iyikohk ohci pamîstâkêwin ahpô pimohtatawin otâpanasak. Ôhi nâkatohkêwin mîmiskôcikâtêwina ta-kî-mêkiw opaminikêwak kiki ayiwâk ê-âpatêyihakwahk nâkatakâpahcikâtêwin ôhi pîkiskwâtamowina mîna ta-osihtahk kiskêyihakmohiwêwin oyasiwêwina. Papakwatêyihakmowin kî-ihakon ispîhk ka-mîmiskôtahkik mêkwâc ôhi mîmawôpiwina ta-kikinikâtêk ayakaskâw Âpihtawikosisân êkwa oskayak otâpisiniwin sâpô mwêstas ispîhk mîmawôpiwina êkwa kiskêyihakmohiwêwin mîmawôpiwina.

Âstacikowin C - Kebaowek Masinahikêwin Pakitêyimowin-
Mâdawipicikêwin Oyêyihcikêwin on Kakwêspanâc
Sêkawicowanihcikêwin, Manitowi-kîsikani-pîsim 10, 2021



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

December 10, 2021.

By email: kglenn@radwasteplanning.ca;

By online submission: <https://radwasteplanning.ca/content/tell-us-what-you-think>

Dear Ms. Glenn

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

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

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

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

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

Meegwetch



Councillor Justin Roy
Kebaowek First Nation
Lands and Resources Department

Cc/ Jim Delaney, Natural Resources Canada

Âstacikowin D - Kihci Mâmahohkamâkêwak Askîhkân #3 Masinahikêwin Pakitêyimowin, Mâmahopikêwin Oyêyihcikêwin kiki Kakwêspanâc Sêkawicowanihcikêwin, Manitowi-kîsikani-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

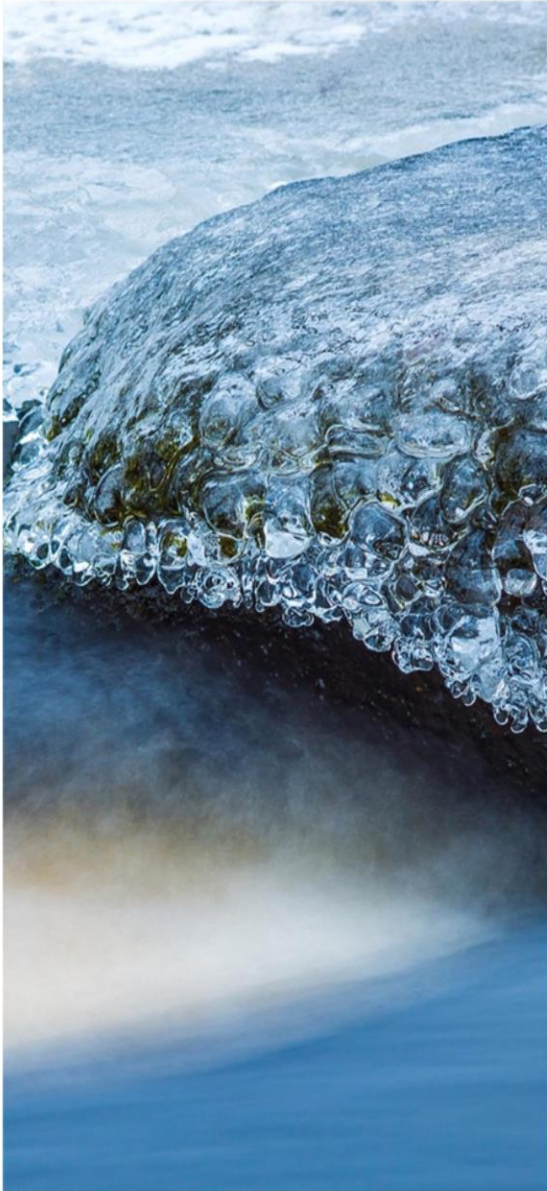


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THE ANISHINAABE NATION IN TREATY #3

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 feasted. All creation expresses love and respect for nibi through gestures of gratitude.


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 ikwewag. Our relationship with nibi is preserved through ceremony, teachings, education and knowledge shared through generations.

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.

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 Inokongpaawin 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.





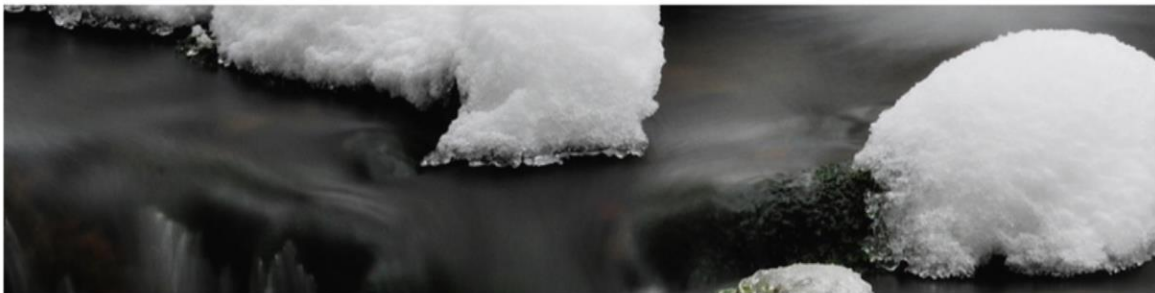
GRAND COUNCIL TREATY #3

THE GOVERNMENT OF THE ANISHINAABE NATION IN TREATY #3



For more information or questions, please contact:

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Âstacikowin E - Nistam-Iyiniwak Sôhk-tipêyihcikêwin Masinahikêwin
Pakitêyimowin, Mâdawipicikêwin Oyêyihcikêwin ohci Kakwêspanâc
Sêkawicowanihcikêwin, Ayîki-pîsim 11, 2022
(Mâdawohkamakêwin Mâdawôpiwin miciminikâtêw Kisê-pîsim 26,
2022)



FNPA

A Next Step Part of Canada's
Radioactive Waste Review
Nuclear Waste Management Organization
Information Session and Workshop
JANUARY 2022

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Executive Summary

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

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

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

Agenda Overview

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

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

Breakout Sessions

Breakout sessions with questions for the participants included:

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

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

1.0 Workshop Preparation

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

1.1 Recruitment Focus of Workshop Participants

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

2.0 Advertising

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

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

3.0 First Nation Communities Participation

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

3.1 Breakdown by First Nation Community

First Nation participants came from the following communities:

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

4.0 Organizations and Companies Participation

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

4.1 Breakdown by Organization and Companies

- Saskatchewan Aboriginal Land Technicians (SALT)

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

5.0 Key Themes

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

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

5.1 Questions Sorted into Key Themes

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

Transportation:

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

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

Nuclear Fuel Bundle:

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

Nuclear Fuel Waste:

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

Nuclear Fuel Waste Storage:

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

Nuclear Fuel Waste Policy:

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

Indigenous Relations:

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

Federal Contaminated Sites

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

Common Misconceptions

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

Technology Distribution

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

6.0 Concerns and Sensitivities

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

7.0 Recommendations

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

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

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

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

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

8.0 Appendix

8.1 Agenda and Advertisement

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

8.2 FNPA Email Template of Invitation to First Nation Communities

Good afternoon [Insert Name],

On behalf of the First Nations Power Authority,

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

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

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

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

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

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

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 Agecutay](#), [Joshua Thomas](#), or [Dawn Pratt](#).

Thank you,

*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.

Âstacikowin F - Mi'gmawe'l Tplu'taqnn Mâdawipayiwin Masinahikêwin Pakitêyimowin, Mâdawipicikêwin Oyêyihcikêwin ohci Kakwêspanâc Sêkawicowanihcikêwin, Sâkipakâwi-pîsim 25, 2022
(Mâdawohkamakêwin Mâdawôpiwin miciminikâtêw 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'taqnn, engaged with eight First Nation communities currently represented by Mi'gmawe'l Tplu'taqnn; Amlamgog (Fort Folly) First Nation, Natoaganeg (Eel Ground) First Nation, Oinpegitjoig (Pabineau) First Nation, Esogenôpetitj (Burnt Church) First Nation, Tjipôgtôtjig (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'taqnn's mandate of protecting and implementing Aboriginal and Treaty Rights. Community members and NWMO were made aware the community engagement sessions are not considered consultation.

Questions that Led this Discussion:

What's most important to get right?

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

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

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

Community Engagement:

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

Community Engagement Feedback:

Amlamgog – Fort Folly First Nation:

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

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

Natoaganeg – Eel Ground First Nation:

- Explain the difference between above and below ground storage.
- Accountability is important.
- Explain the recycling of the waste-water process at a nuclear facility.
- Describe the process of nuclear waste handling and storage in more depth.
- Describe the containment methods currently used.
- Describe potential impact on water tables if a leak were to occur in the storage container.
- Transportation of waste is a major concern.
- A 25-year 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 relicencing, 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.

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 represents 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.

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 and un-ethical and unsustainable processes. Manito Aki Inakonigaawin 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 11

To learn more about Manito Aki Inakonigaawin, visit: gct3.land/manito-aki-inakonigaawin/

To learn more about the Nibi Declaration, visit: gct3.caland/territorial-planning-unit/



PURPOSE OF THE ENGAGEMENT SESSIONS

The Government of Canada has directed the Nuclear Waste Management Organization to lead engagements to develop a Radio Active Waste Strategy for Canada. NWMO is seeking input and discussion in regards to the development of the strategy. NWMO posed the following questions to the session attendees:

1. What is most important to get right when developing an Integrated Strategy for Canada's Radioactive Waste?
2. How do we best deal with Canada's Low-Level Waste and Intermediate-Level Waste over the long-term?
3. What type(s) of facilities should we use? (Rolling stewardship vs disposal)
4. How many of them should we build?
5. Who should be responsible for implementing the strategy?

Treaty #3 has the right to be informed and have equal say in any decisions in regards to the environment. Primary objectives of the engagement session from a Grand Council Treaty #3 perspective were:

- Opportunity to implement Manito Aki Inakonigaawin and the Nibi Declaration
- Gather feedback on the proposed strategy, which represents Treaty #3 interests and values and ensures they are represented in Canada's Radioactive Waste Strategy
- Opportunity to express questions, comments and concerns in regards to the strategy
- Increase awareness and understanding of Canada's Radioactive Waste
- Write a report back to NWMO explaining Treaty #3 laws, history, comments and concerns.



BACKGROUND

The Anishinaabe Nation in Treaty #3 brings unique Anishinaabe Knowledge into the development of Canada's Radioactive Waste Strategy, 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 all processes and decision-making, requires Ontario to take next steps to understand Anishinaabe Inakonigaawin (law) and build relationships within Treaty #3.

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

One application of the traditional laws is Manito Aki Inakonigaawin, which is a guiding framework in the decision making process of the Anishinaabe Nation as it relates to activities impacting the Treaty #3 Territory. In this Anishinaabe framework, there is both a community decision making process and a Nation based decision making process that is outlined which are: application, engagement/consultation, authorization, and compliance and monitoring. This significantly increases the value-added for Ontario to continue to support and invest in the Nation of Treaty #3 as this information is not accessible through any other mechanism.

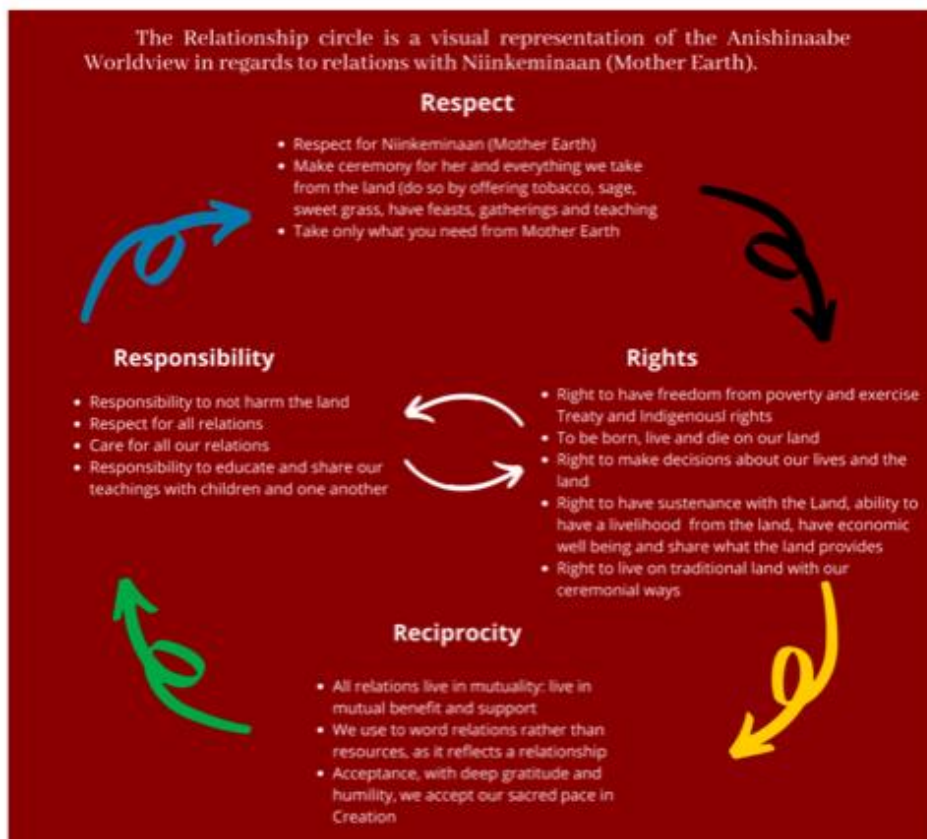
This report is intended to provide feedback to the Nuclear Waste Management Organization and the Government of Canada in regards to Treaty #3 laws and values. Treaty #3 members participated in the Radioactive Waste Strategy engagement session on June 23rd, 2022 via zoom. The concerns, considerations and recommendations portion of this Report are based on comments brought forth by Treaty #3 members.

Treaty #3 Communities have a right to meaningful consultation and engagement. During the COVID-19 pandemic there have been ongoing restrictions hindering the ability to have in-person engagement with Treaty #3 Communities. In this case as restrictions are continuing to be lifted Treaty #3 looks forward to moving ahead with meaningful in-person engagement. However, Treaty #3 does not support the notion that these engagement sessions fulfil the duty to consult.



The engagement sessions discussion and feedback was based around the following Manito Aki Inakonigaawin key principles:

- **Anishinaabe rights** (Inherent and Treaty Rights, right to be healthy, right to have a healthy environment)
- **Anishinaabe responsibilities** (care for the land, educate all generations)
- **Reciprocity with Mother Earth** (living in mutuality)
- **Respect to all beings** (extending to mother earth, animals, plants, traditional ceremony, offerings)



Developed by Kaaren Dannenman, traditional trapper and knowledge keeper, Trout Lake.



DISCUSSION QUESTIONS

The engagement session had meaningful discussions in regards to how the development of a Radioactive Waste Strategy would impact Treaty #3 members and Treaty #3 Territory. Members from Grand Council Treaty #3 Women's Council and Men's Council were in attendance along with 2 Chiefs and 10 community members from Treaty #3.

Engagement questions that were asked included:

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

The session attendees felt as though these were large questions to be asking at the beginning of engagement. We did not come up with answers for these questions, however came up with concerns and recommendations to move forward, which will be explored further in this report.



FEEDBACK

A. Canada's Radioactive Waste Strategy Feedback

-Treaty #3 engagement session attendees propose the development of a Treaty #3 Radioactive Waste Strategy to ensure Treaty #3 rights and values are upheld through these processes and recommends the continued support from Canada and NWMO to fulfill this

-Canada and Ontario do not have a current understanding of Anishinaabe Inakonigaawin, such as Manito Aki Inakonigaawin and the Nibi Declaration

-As agreed upon in the signing of Treaty #3, Treaty #3 resource issues are discussed, approved, and/or refused/proceeded with under Manito Aki Inakonigaawin, not through government processes. Canada must take meaningful reconciliation seriously

-Canada must recognize First Nation self-determination and understand the complex issues and perspectives of Treaty #3 , therefore supporting a specific Treaty #3 Radioactive Waste Strategy is necessary

-Canada's Radioactive Waste Strategy must not conflict with Treaty #3 governance laws, which are guided by Treaty #3 Communities and Elders

-Canada requires a strategy to decolonize the way Anishinaabe Knowledge is utilized in frameworks and Nation-to-Nation dialogue. To enhance the effectiveness of a Radioactive Waste Strategy, a Treaty #3 strategy will be developed around Anishinaabe Knowledge from Treaty #3 Elders and Knowledge Keepers, which can only be gathered under traditional protocols set out by the Elders in the Nation of Treaty #3



B. Engagement Concerns

- The development of a radioactive waste strategy for all of Canada is a blanket approach to regions with very different needs and values
- Questions posed in engagement session were large questions that do not tackle basic decision making and foundational processes that must be considered prior to where the radioactive waste will be stored
- Transportation of radioactive waste is still a large concern for the Nation in Treaty #3 considering the vast amounts of water in the area and considering the sacred relationship to the land, waters and its inhabitants

C. Recommendations

- Manito Aki Inakonigaawin and the Nibi Declaration must be respected in Canada's Radioactive waste strategy
- How the strategy will benefit the Nation in Treaty #3 must be discussed (economically, socially, and environmentally)
- Engagement must be long-term and include all generations to decide how a strategy of this magnitude will be moved forward
- Ontario and Canada must learn and respect all Anishinaabe Inakonigaawin, including Manito Aki Inakonigaawin and the Nibi Declaration
- Treaty #3 laws and rights must be upheld and respected first and foremost
- Further meaningful and in person engagement with Treaty #3 communities needs to be held to develop next steps
- Elders and Knowledge Keepers guiding ceremony are necessary to this process
- Anishinaabe Knowledge and Western Science must be considered and respected on equal footing
- When the NWMO develops the "What We Heard" report, it should include steps as to how Canada will tackle each recommendation



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/Gitizii 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 wellbeing of nibi and healing. 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 *Mishisaki* (Anishinaabe) 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






GRAND COUNCIL TREATY #3

THE GOVERNMENT OF THE ANISHINAABE NATION IN TREATY #3

Zhaagimaa Waabo



For more information or questions, please contact:

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807.464.0713



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Pakitêyimowin,
Mâmahopikêwin Oyêyihcikêwin kiki Kakwêspanâc
Sêkawicowanihcikêwin, Mikisiwi-pîsim 02, 2023



GICHI OZHIBI'IGE OGAAMIC
ADMINISTRATIVE OFFICE

February 2nd, 2023

Sara Dolatshahi
Strategic Project Director
Nuclear Waste Management Organization

RE: Draft Integrated Strategy for Radioactive Waste

Background: On August 25, 2022, the NWMO released its Draft Integrated Strategy for Radioactive Waste (**ISRW**) for public comment. Grand Council Treaty #3 (**GCT#3**), as represented by the Territorial Planning Unit (**TPU**), provides the following comments on NWMO's ISRW. These comments must be read in a manner that is consistent with the 2011 Elders Declaration opposing the storage of Nuclear Waste in Treaty #3 Territory, and the Chiefs in Assembly position that any activities in Treaty #3 Territory must be authorized through the Anishinaabe Nation in Treaty #3 protocols, processes and Manito Aki Inakonigaawin.

GCT#3 is the governing body of the Anishinaabe Nation in Treaty #3 and represents 28 Treaty #3 First Nations across Treaty #3 Territory. GCT#3's mandate is to protect the future of the Anishinaabe people by ensuring the protection, preservation, and enhancement of inherent and Treaty #3 rights. The TPU is a department within the GCT#3 that works with Treaty #3 Leadership to protect the lands, water, and resources within the 55,000 square miles of Treaty #3 Territory. The TPU is guided by Anishinaabe Inakonigaawin - Manito Aki Inakonigaawin (Great Earth Law) and Treaty #3 Nibi (Water) Declaration.

Governance: Treaty #3 Territory, including the lands, water, and resources, and the management thereof, are governed by Anishinaabe law, called Manito Aki Inakonigaawin (Great Earth Law), as well as the Nibi Declaration. Manito Aki Inakonigaawin represents respect, reciprocity, and responsibilities with all relations in regards to Mother Earth. The Great Earth Law embeds the duty to respect and protect lands from being potentially affected by over-usage, degradation, and unethical processes, into Anishinaabe Nation in Treaty #3 decision-making processes. The law applies to Treaty #3 Territory and passed on through Anishinaabe Elders and Treaty #3 Gitizii m'inaanik (Knowledge Keepers).

The Nibi Declaration represents respect, love, and the sacred relationship between the Anishinaabe and nibi (water), and the life that it brings. It is based on teachings about water, lands, other elements like air and wind, and creation. The Declaration is meant to preserve and share knowledge with youth and future generations. The Declaration guides the Anishinaabe's unique relationship with nibi so they can take action individually, in communities, and as a

ADMINISTRATIVE OFFICES FOR THE GRAND COUNCIL OF TREATY #3 & ITS COMMITTEES
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nation to help ensure healthy, living *nibi* for all creation.

Comments:

GCT#3 has reviewed NWMO's ISRW which will be submitted to the Minister of Natural Resources Canada (**NRCan**).

GCT#3 requests that NWMO share these comments directly with the NRCan alongside its final ISRW as an Appendix. Similar to NWMO's caveat at p. 6 of the ISRW, GCT#3 also requests the opportunity to revisit these comments following the publication of the revised *Policy for Radioactive Waste Management and Decommission*. In this regard, we ask that NWMO notify the TPU should there be any consequential revisions to this draft ISRW.

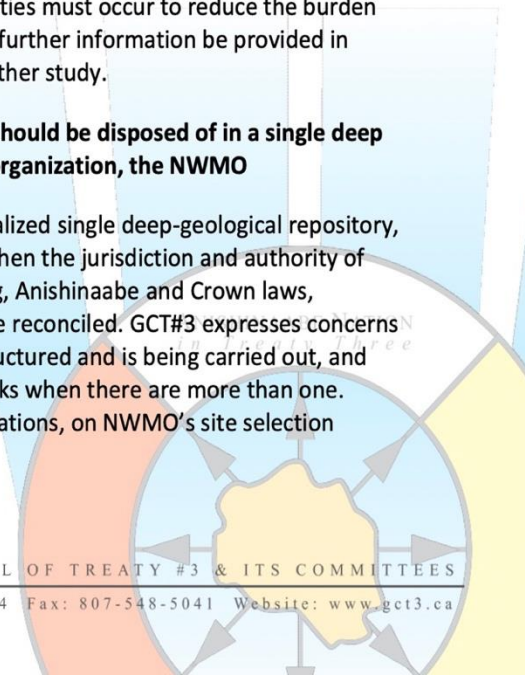
From GCT#3's perspective, Nation-to-Nation engagements with NRCan regarding the recommendations set out in NWMO's ISRW, Canada's Policy for Radioactive Waste Management and Decommission, are required prior to making decisions on the recommendations and policies contained therein.

NWMO Recommendation 1: Low-level waste should be disposed of in multiple near-surface facilities with implementation resting with the waste owners

GCT#3 Comment: GCT#3 questions how the location of the low-level waste near-surface facilities will be identified and assessed, including regional facilities. Should multiple near-surface facilities be further studied, including regional facilities, as recommended by NWMO at p. 53 of the ISRW, and a site in Treaty #3 Territory is being contemplated, GCT#3 must be involved in the site-selection process early. NWMO has not yet proceeded through the Anishinaabe Nation in Treaty #3's Manito Aki Inakonigaawin authorization process as it relates to its ongoing DGR site selection process.. GCT#3 emphasizes that an equitable distribution of the responsibility and risks of the low-level disposal facilities must occur to reduce the burden on the Anishinaabe Nation in Treaty #3. GCT#3 requests further information be provided in NWMO's ISRW on how the site(s) will be selected for further study.

NWMO Recommendation 2: Intermediate-level waste should be disposed of in a single deep geological repository with implementation by a single organization, the NWMO

GCT#3 Comment: Whether or not co-location or a centralized single deep-geological repository, should any site be identified within Treaty #3 Territory, then the jurisdiction and authority of the Anishinaabe Nation in Treaty #3 is engaged. Meaning, Anishinaabe and Crown laws, assessment tools and decision-making processes must be reconciled. GCT#3 expresses concerns in regards to how the DGR site selection process was structured and is being carried out, and questions how the consent of the host communities works when there are more than one. GCT#3 requires further visibility, and meaningful consultations, on NWMO's site selection processes.



Based on GCT#3's experience on another project currently in progress, we have concerns that NWMO is recommending itself to implement the final IRWS. In particular, GCT#3 experienced challenges as it relates to Anishinaabe jurisdiction, rights and knowledge. That being said, NWMO has recently demonstrated its willingness and commitment to respecting inherent and Treaty #3 rights of the Anishinaabe Nation in Treaty #3, integrating Anishinaabe knowledge, protocols and processes into decision-making processes, and ensuring compliance with Anishinaabe law. Should continued progress be demonstrated, it may make sense that NWMO's experience and expertise be leveraged. It goes without saying, that NWMO should explore recommendations that ensure enhanced, direct representation from the Anishinaabe Nation in Treaty #3.

Recommendation 3: A third-party, independent of the implementing organizations, should oversee the implementation of the strategy

GCT#3 Comment:

GCT#3 is concerned that NWMO included at p. 59 of the Draft IRWS that "[i]t was noted that it is important to solicit input from experts and industry and just as important to dialogue with Indigenous communities when creating and implementing sites for storage over the long-term". In this light, it is imperative that the Anishinaabe Nation in Treaty #3's knowledge and protocols are respected and implemented, and ensures that NWMO actions comply with Canada's UNDRIP Act..

Additionally, at p. 59, NWMO points out that "[f]inally, we heard that, before the ISRW is finalized, that the federal government and the provincial governments should agree on it." Although it may be unintentional, excluding Indigenous governments is not the path to success and is an oversimplification of who needs to be involved. If we're thinking long-term recommendations, GCT#3 encourages NWMO and NRCan to consider how much change has been made to the legal and regulatory landscape of Indigenous rights in Canada since 2002 when the Government of Canada, through the *Nuclear Fuel Waste Act*, established NWMO. NWMO and NRCan can assume that these rights will only continue to be clarified through agreements (or by the courts), and ultimately lead to cooperative Nation-to-Nation and Government-to-Government relationships, as the case may be, and shared-decision making frameworks.

Recommendation 4: Consent of the local communities and Indigenous peoples in whose territory future facilities will be planned must be obtained in siting

GCT#3 Comment: GCT#3 agrees that consent from Indigenous peoples must be obtained in siting. This underpins our position that meaningful consultations are required during siting, including via technical review and incorporation of Anishinaabe knowledge. If any future facility is to be considered in Treaty #3 Territory, the Government of Canada, NWMO and waste owners must build relationships and follow Manito Aki Inakonigaawin to begin discussions on what "consent" may look like in Treaty #3 Territory. Canada must go beyond the requirement of "involvement" of Treaty #3 communities in the site selection process to include joint

decision-making authority with the Anishinaabe Nation in Treaty #3. It's unclear why the local communities, which are creatures of statute, are being categorized in the same way that as Indigenous peoples, as Indigenous peoples have privileges and rights that are affirmed by the Constitution and Charter.

Recommendation 5: Design of facilities should prioritize the protection of water

GCT#3 Comment: Site selection near major water sources impacts the inherent and treaty rights of the Anishinaabe in Treaty #3. The Anishinaabe Nation in Treaty #3 have the right and responsibility to protect the water, as the Nation is connected through watersheds. What occurs anywhere along the stream impacts all of life. Treaty #3 has the right to clean and safe water to sustain life, now and in the future. The Nibi Declaration must be followed and respected through following Manito Aki Inakonigaawin processes and principles set out by the Anishinaabe Nation in Treaty #3. The Government of Canada must support the implementation of the Nibi Declaration and Manito Aki Inakonigaawin through providing support for, and unlocking the potential of, Anishinaabe Nibi initiatives.

Recommendation 6: Long-term caretaking should be established for disposal facilities

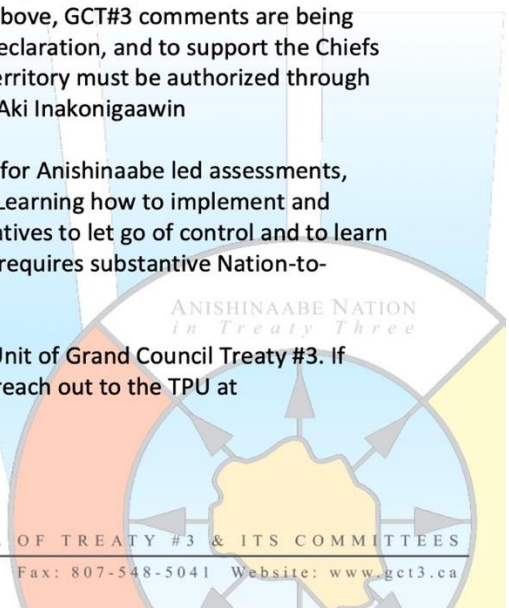
GCT#3 Comment: GCT#3 supports, in principle, the fact that long-term caretaking must be established for potential disposal facilities. The Anishinaabe Nation in Treaty #3 have mechanisms in place such as Manito Aki Inakonigaawin that support the compliance and monitoring of the potential sites, which must be followed. Treaty #3 Project Assessments, including life-of-project environmental regulation processes, should be used for long term environmental monitoring, as well as enforcement and compliance.

Recommendation 7: We need to take action now and not defer to future generations

GCT#3 Comment: GCT#3 agrees, in principle, that action must be taken now and that there is a pressing need for change in regards to the ongoing and/or expected impacts of radioactive disposal for waste owners. That being said, as mentioned above, GCT#3 comments are being provided on a without prejudice basis to the 2011 Elders Declaration, and to support the Chiefs in Assembly position that any development in Treaty #3 Territory must be authorized through the Anishinaabe Nation in Treaty #3 protocols and Manito Aki Inakonigaawin

The Government of Canada must continue to create space for Anishinaabe led assessments, and NRCan should be mindful of this important mandate. Learning how to implement and respect Anishinaabe Knowledge requires Crown representatives to let go of control and to learn from and trust the Anishinaabe Nation in Treaty #3. It also requires substantive Nation-to-Nation dialogue.

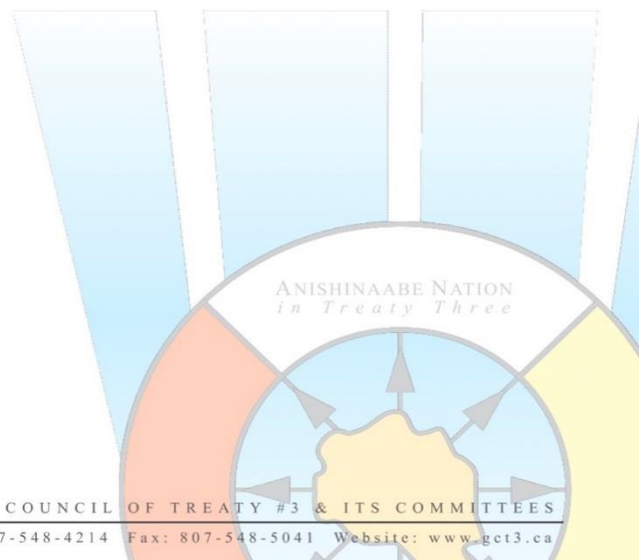
These comments are prepared by the Territorial Planning Unit of Grand Council Treaty #3. If you require further information, please do not hesitate to reach out to the TPU at hailey.krolyk@treaty3.ca or call us at 807.548.4214.



Miigwetch,

Hailey Krolyk

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Âstacikowin I – Saugeen Nahkawayiniw Pêyakôskân,
Wâsakâskamihtawin Atoskêwîkamik Masinahikêwin Pakitêyimowin,
itasinahikatêwin Mâmawipicikêwin Oyêyhikêwin kiki Kakwêspanâc

Sêkawicowanihcikêwin,
Opâskâwêhowi-pîsim 20, 2023

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June 20, 2023

Sara Dolatshahi
Director, Strategic Projects
Nuclear Waste Management Organization
sdolatshahi@nwmco.ca
[Delivered via email]

Dear Ms. Dolatshahi,

During our meetings on February 10 and April 14, 2023, we conveyed the Saugeen Ojibway Nation's (SON) fundamental questions and concerns about the draft Integrated Strategy for Radioactive Waste (ISRW). As you are aware, the SON is host to the vast majority of Ontario's low and intermediate level waste (I&ILW) and 40 percent of Canada's spent fuel. Further, SON territory is one of two proposed sites for the Nuclear Waste Management Organization's (NWMO) Adaptive Phased Management plan's deep geological repository (DGR). Consequently, the development of an integrated long-term management strategy for all of Canada's radioactive waste is of great importance to us.

The most fundamental challenge the SON has with the draft ISRW is that, from our perspective, it is not an integrated long-term management strategy at all. Rather, it is a report comprised of proposed high-level principles for radioactive waste management interwoven in a review of what was heard during the NWMO consultation processes. The NWMO should make clear that the ISRW seeks only to set guiding principles and that the implications of applying these principles are not meaningfully considered. How these principles are to be transformed into a strategic plan with specific end goals and the means for achieving these goals are not considered either. It is unclear to the SON what the next steps are following the submission of the draft ISRW to Natural Resources Canada (NRCan). It is also unclear how the responsibility for the draft ISRW will be allocated between NRCan and NWMO once submitted. For SON, this is cause for alarm as we have no assurance that our rights and interests will be properly considered and protected as this proposal solidifies into an actual plan. We ask that the NWMO explain the process going forward to ensure the SON remains informed.

In reviewing the draft ISRW, the SON has sought to understand the effects of the NWMO's recommendations on SON People and Territory by anticipating their potential impacts. In so doing, it has become clear that seemingly neutral principles stand to have significant, disproportionately negative impacts on the SON. The impacts of certain recommendations, such as the proposed co-location of ILW with spent fuel in the NWMO's DGR, are obvious. If the DGR is ultimately located in SON Territory, the SON will be subject to significant pressure to accept even more waste. Moreover, the possibility of co-location will cause further confusion and complexity for the SON and its People in their consideration of whether to accept the DGR in our Territory. The potential effects of other recommendations outlined in the draft ISRW, however, are much less evident without further consideration.

In grappling with how to properly dispose of LLW, for example, the NWMO recommends that the development of regional facilities as a strategy be considered further. The consequences to the SON of this potential approach only become apparent when it is considered in tandem with the ISRW's emphasis on avoiding transporting waste for various reasons, such as cost-savings. As Ontario Power Generation currently centralizes its LLW from all facilities in SON Territory, the proposal of regionalization will naturally lead to consideration or even bias towards permanently disposing of current and future streams of LLW in SON Territory. Coupled with the proposal of co-locating ILW with spent fuel, this leads to the conclusion that the majority of all types of radioactive waste produced in Canada could find its home in SON Territory forever. Unfortunately, because the draft ISRW leaves us to make these connections of the on-the-ground implications of the NWMO's recommendations, it fails to honestly portray what is likely to be asked of the SON People as Canada moves forward with its radioactive waste disposal plans.

During our April meeting, we were informed that the NWMO is considering amending its recommendations in response to the Government of Canada's newly released *Policy of Radioactive Waste and Decommissioning*. Specifically, the NWMO is proposing downgrading some of the recommended principles to mere considerations. This is of great concern to the SON. In particular, the proposition that the NWMO downgrade the principle of requiring an informed and willing host community is totally unacceptable. This essential commitment is a core pillar of the NWMO's engagement and a key aspect of its mandate. The trust that exists between the SON and the NWMO depends on this commitment. The NWMO's proposal of radically expanding the scope of the DGR to receive not just spent fuel but also ILW would be rendered completely impossible without the assurance of the principle of willingness.

The SON has already become host to the world's largest operating nuclear reactor and the majority of Canada's radioactive waste without its consent. It is essential that this history is not repeated. This is particularly true in light of the commitments Canada has made to implementing the *United Nations Declaration on the Rights of Indigenous Peoples*. We strongly disagree with NWMO's view that the modernized *Policy on Radioactive Waste and Decommissioning*, in and of itself, provides adequate guarantees that Canada will honour this fundamental commitment of a willing host. Of all the recommendations in the ISRW, this commitment is the most important to the SON.

In addition to the overarching concerns described above, the SON has provided specific proposed additions to the draft ISRW in the attached document. Due to the challenge of disentangling the NWMO's recommendations from its overview of "what we heard", the SON has limited its comments to the Executive Summary in which the NWMO's proposed principles are plainly articulated.

We look forward to our continued work with the NWMO on this important issue. It is imperative that we find appropriate and just solutions to the current radioactive waste management problem.

Regards,



Michael Chegahno | Energy Manager, Saugeen Ojibway Nation Environment Office

manager.energy@saugeenojibwaynation.ca

DRAFT INTEGRATED STRATEGY FOR RADIOACTIVE WASTE

EXECUTIVE SUMMARY

Proposed Recommendations for the Implementation of the Strategy

The following recommendations consider the inputs obtained from international benchmarking, stock taking, technical and cost estimate assessments, and public and Indigenous engagement. These recommendations address the existing gaps in Canada's long-term management of radioactive waste. These recommendations when taken along with the existing ~~ce~~ projects in operation or undergoing regulatory assessments at the time of writing form a complete ~~strategy~~ **set of guiding principles** to address all existing and future waste in Canada.

Recommendation 1: Low-level waste should be disposed of in multiple near-surface facilities with implementation resting with the waste owners

Disposal of low-level waste aligns with international best practices and was preferred by the majority of participants.

From a technical, financial and societal perspective, near-surface disposal is the best option to contain the waste until it no longer poses a hazard.

The Concrete Vault options is the recommended technical approaches to address all the low-level waste. The Engineered Containment Mound was the option most often preferred from a societal and financial perspective, but it is only suitable for 6% of the inventory based on preliminary technical assessments.

From a societal point of view, multiple facilities located in willing host communities were preferred given the large volumes of waste and transportation considerations. Centralization does garner significant support as well and, financially, economies of scale may favour centralization. Further detailed analysis, including the cost of transportation, is needed. The concept of regional facilities should be further explored. **Special attention should be given to the potential disproportionate impacts a centralized or regional facilities' approach would have on Indigenous Nations that may already be carrying a significant burden with respect to radioactive waste. Efficiencies due to reduced transportation costs should not justify adopting such an approach.**

Recommendation 2: Intermediate-level waste should be disposed of in a single deep geological repository with implementation by a single organization, the NWMO

Disposal of intermediate-level waste aligns with international best practices and was preferred by the majority of participants.

From a technical and societal point of view, disposal in a deep geological repository is the best option to isolate the waste from the environment. This approach would also be able to accommodate non-fuel high-level waste.

We heard from participants that having one central place in the country for intermediate level waste would be preferable to several regional facilities. From a societal perspective, co-location with irradiated fuel has the same level of support as a separate deep geological repository for intermediate-level waste. From a financial perspective, co-location is the most economical option.

We heard from participants support for the NWMO to be the organization to implement the solution for intermediate-level waste.

Commitment to the principles of informed consent and volunteerism from a willing host community are essential to the acceptability of this plan. This is especially important in the case of co-location where a host community may be asked to accept an “expanded” facility to house ILW with spent fuel. Technical, societal, and financial perspectives on the acceptability of the co-location of intermediate-level waste cannot come at the expense of these principles and of the commitments Canada has made to Indigenous peoples through the adoption of the United Nations Declaration on the Rights of Indigenous Peoples.

Recommendation 3: A third-party, independent of the implementing organizations, should oversee the implementation of the strategy

In the development of the ISRW, there was also considerable support expressed for independent oversight of the implementation of the strategy for radioactive waste, as well as for the greater ongoing involvement of interested parties throughout the lifecycle of the facilities. Waste owners would retain responsibility for funding, planning, development and operation of their radioactive waste disposal sites.

Natural Resources Canada should consider an appropriate oversight model that is independent of the implementing organizations. This oversight should consider how to incorporate the input or involvement of interested parties such as Indigenous peoples and civil society and should include representatives from Indigenous Nations deeply impacted by the nuclear industry.

Recommendation 4: Consent of the local communities and Indigenous peoples in whose territory future facilities will be planned must be obtained in siting

This consideration was prioritized by the majority of contributors. It is also aligned with the objectives of Canada’s draft Radioactive Waste Policy, in relation to the implementation of United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). This principle of informed consent and volunteerism must apply to the disposal of all levels of radioactive waste.

Recommendation 5: Design of facilities should prioritize the protection of water

While safety can be demonstrated from a technical standpoint regardless of location, it may be difficult to obtain societal support for facilities located in close proximity to major sources of drinking water. This was a priority for most participants who felt strongly that waste disposal sites should not be built near sources of drinking water as they felt these could contaminate it and affect their way of life.

While participants indicated that facilities should be located away from any major water sources, the reality of the Canadian landscape is that this would not be feasible. Protection of water is paramount, and therefore any disposal facilities must meet the highest standards of environmental and water protection.

Recommendation 6: Long-term caretaking should be established for disposal facilities

There should be oversight of the waste and of the facilities for as long as future generations deem it to be necessary to ensure that the environment remains protected. This concept also includes the transfer of knowledge of the waste and where it is located with future generations and periodic review of the monitoring plans, to determine whether they continue to be adequate or necessary. *Host Indigenous Nations should be aware of and participate in the retention and transfer of knowledge regarding the waste and the periodic review of the plans.*

Recommendation 7: We need to take action now and not defer to future generations

There is a need for an integrated strategy, and the approach to the long-term management of low-level and intermediate-level waste should be determined with a sense of urgency rather than leaving this to future generations. This will require on-going commitment and support from government, with a structure that will be empowered to deliver on the implementation of the strategy regardless of changes in power. *This sense of urgency, however, cannot come at the expense of proper reconciliation with Indigenous Nations deeply affected by the nuclear industry.*

Recommendation 8: Resolving legacy issues for host Indigenous Nations is an integral part of future waste management planning

Certain Indigenous Nations have been deeply impacted by the development of the nuclear industry in Canada. This industry was developed on their treaty territories without consultation or accommodation. The resolution of legacy issues, which include historical, on-going, and future impacts, should be integrated into the planning of future waste management and disposal to avoid perpetuating injustices.

Additional Recommendations Outside of the Scope of the ISRW

The ISRW did not consider options for additional waste processing, including volume reduction, beyond those planned and quantified by the waste owner. Subject to future study, the Integrated Strategy for Radioactive Waste may benefit from a holistic approach to waste processing upstream from disposal. Furthermore, an integrated approach may open avenues of waste processing resulting from economies of scale for waste processing options that have not yet been accessible for smaller waste owners.

Âstacikowin J - ISRW Kiskinohtahiwêwina



Ôki NWMO osihtâwak iyikohk itowahk itasiwêwina êkwânihi ohcipayiwina ohci kîkway mâmawohkamâtowin ka-kî-pêhta kayâhtê ohci Kânata Otasihkêwak êkwa Nêhiyawak. Ôhi nîkânîhk itasiwêwina kî-kikinikâtêwa isi askiy-nînahk itâpisiniwin wâh-wâpahcikêwin mîna kwayaskwastâwin ohci nîsohkamakêwak ita Kânata Otasihkêwak Kakwêspanâc Sêkawicowanihcikêwin Mâmwapiwin — nistam mâmawohkamakêwin itahkamikisiwina kiki yahkikiwin ohci Mâmwapicikêwin Oyêyihcikêwin kiki Kakwêspanâc Sêkawicowanihcikêwin (ISRW), miciminikâtêw ispihk 30 Niski-pîsim ka-akimihk isko 1 Ayîki-pîsim 2021 ka-akimihk. Ôhi itasiwêwina êkwânihi ka-nôkwahkik ohci Mâmwapiwin kî-apacihtân isi wiyastêwin kiki mîmiskôcikâtêwin isi mwêstas ISRW mâmawohkamakêwin mâmwôpiwina.

Ôhi kiskinohtahiwêwina êkwânihi:

- **Kanawêyihkosiwin sâpô ka-takwastahk itasiwêwin**
- **Kiskêyihkamohiwêwin ka-ihkôhk ohci miyo-kiskêyihkamowin**
- **Ka-kihçêyimohk Nêhiyaw miyikosiwin êkwa ostêsimâwoyasiwêwin**
- **Kakwê kîhkâninâkosihk êkwa wîhtamakê mîna mâmawohkamâtow asici askiy-nînahk**
- **Nakiskam ahpô ayiwâkiskam kwayaskwascikêwin nitawêyihcikêwina**
- **Maskawisîwakêyihcikêw**
- **Âpacihtâw ka-ihkôhkik pamihtâwina**
- **Pisiskêyihcikêwin piko ta-kêhcinâhow**
- **Wâsakâskamihtawin kanawêyihcikâtêw**

Kahkiyaw masinahikêwin ohci kiskinohtahiwêwina êwako ka-pimitisahikâtêk:

- **Ôma oyêyihcikêwin piko ta-ayahk kanawêyihcikêwin isi kahkiyaw itasiwêwin** kiskinohtataw oyahkikiwin mîna pihkohtâwin. Kanawêyihcikêwin, **asici kanawêyimowin ohci ayisiyiniw omiywâyawin**, namôy ta-kî-pîkonikâtêk ohci kotaka itêyihkamowina.
- Ôma oyêyihcikêwin piko **ta-kêhcinahow pisiskêyihcikêwin ohci pamîstâkêwin, âpacihcikana, wiyastêwin, êkwa kiskêyihkamohiwêwin**.
- Ôma oyêyihcikêwin piko **ta-kêhcinahow êkwânima wâsakâskamihtawin kanawêyihcikâtêw**, asici mîna - kanawêyimowin sâpoyowêwin, nipi, asiskiy, pisiskiw, êkwa owâsakâskamihtawin.
- Ôma oyêyihcikêwin piko ta-osihâtêk mîna âpacihtan ta-**nakiskam ahpô ayiwâkiskam kwayaskwascikêwin nitawêyihcikêwina** ahpô kanawêyimowin ohci miywâyawin, kanawêyihcikêwin êkwa ayisiyiniw pisiskêyihcikêwin mîna wâsakâskamihtawin.
- Ôma oyêyihcikêwin piko ta-**kiskêyihkamohiwêh ohci nawaciko miyo-kiskêyihkamowin. Ôma kikinikâtêw Nêhiyaw Âniskotôtamowin Kiskêyihkamowin**, pamihcikêwin, isihcikêwin pamihcikêwin, tipiyawê kiskêyihkamowin, êkwa itaskinahk miyo-isihcikêwina. Kêhcinahowin êkwânima Âniskotôtamowin Kiskêyihkamowin mîna isi pimatisiwin êkwânihî apihkâcikêwin sâpô isi kistêyihcikêwin kiki ê-sôhkahk oyêyihcikêwin. Ôma kikinikâtêw kiskêyihkamowin ohci askiy êkwa wâsakâskamihtawin. Kikinikâtêw mîna kistêyihcikêwina êkwa itasiwêwina ohci osihâtêk mîna kanawêyihkamowin ê-âpatêyihcikêwina mîna êyikohk otôtêmiwêwin.
- Ôma oyêyihcikêwin piko ta-**kihçeyimohk Nêhiyaw miyikosiwin êkwa Ostêsîmâwoyasîwêwin** mîna ta-mamitonêyihcikêwina êkwânima ta-kî-ihkaton êka maskawêyihkamowin natotamâkêwina tastaw Nêhiyawak êkwa Onîpawîstamâkêw.
- Ôma oyêyihcikêwin piko ta-kî-**osihâtêk isi kîhkâninâkwahk manatisiwin êkwânima kiskêyihkamohiwêw mîna mâmawohkamâtow asici askiy-nînahk, asici mîna oskayak êkwaî- Nêhiyawak**. Kistêyihcikêwin ta-sôhk-pakitinikâtêk wêhci-kiskêyihkamohiwêwin isi êkwânihî mitoni ta-kî-mâkohtâwak isi pihkohtâwin ohci oyêyihcikêwin. Kakwêchikêwina mîna pîkwêyihkamowina piko ta-pêhtcikêwina, kiskêyihkamowêh, mîna nâkatohkâcikêwina. Kiskêyihkamohiwêwin ta-âpacihtahk ta-osihâtêk oyêyihcikêwin sêhki ta-ihkaton isi askiy-nînahk.
- Ôma oyêyihcikêwin piko ta-kî-**osihâtêk mîna âpacihtahk isi maskawîwâkêyihcikêwin pisiskêyihkamowin** ta-kêhcinahow êkwânima itakihtêwin ohci pamihtâwin namôy pwâwatêwin isi mêkwâc wâsakotênikan otasihkêwak, tako-tipahikêwak, ahpô nîkânihk aniskaciwin.

Itwêwasinahikan ohci Mâmiskôcikâtêwina (Askîwi-pimiy Wêpinikêwin Pamihâtêwin)

Mâh-misahci Âpacihcikana: Âpacihcikana êkako ka-yôskihtakâw, tâpiskôc asiskiy, sikwatahikâtêw asinîwipayihcikêwin, ahpô osîhcikêwin/sikwatahikâtêw sêkawicowanihcikêwin.

Asinîwipayihcikêwin Astâsowikamik: [Asinîwipayihcikêwin astâsowikamikwa](#) êwako itowahk ohci isihcikâtêw cîki mostaskamik îkatê-wêpinamowin kamik akami-askiy âpacihcikâtêw kiki îkatê-wêpinamowin kiki âstamêhk-iyikohk kakwêspanâc sêkawicowanihcikêwin (LLW). Asinîwipayihcikêwin astâsowikamikwa isinâkwanwa tâpiskôc misi asinîwipayihcikêwin mistikowat mîna ascikêwikamik ta-kî-isîhcikâtêw mâmawinikêwin ohci ôhi. Itahto pêyak ta-astêw otiyawê sikiwêpinikêwin mîna 'asiskîwi akwanahikan kîsahkamikisiwina' isihcikâtêw ohci mihcêcis wiyastêwin ka-pimâstahk asiskiy mîna asici nîpiy ahpô kotak kistikâna ohpikin tahkohc. Ôma îkatê-wêpinamowin nakiskamâkêwin ta-kî-âpacihtân nanâtohk iyikohk asiskiy nâkatohkêwina. Êwako mîna sîpihkâw isi otôsihcikêwin, kiko itwêman êkwânima ayiwâkês astâsowikamika ta-kî-takwastêwa ta-yahkipita pîsâkosiwin kîspin ka-natawêyihkâw.

Atami Yâwâwa: [Atami yâwâwa](#) îkatê-wêpinamowin êwako yahkiwiwin pimipayihcikêwin kiki sêkawicowanihcikêwin êkwânima nitawêyihkâw ka-pêyako-âyahk kiki ayiwak mitâtatominanâw askiy. Ta-kî-nahiyikohk miyowîcikâtêw kiki îkatê-wêpinamowin ohci apisci iyikohk tâwâyihk-tahtakwâw sêkawicowanihcikêwin (ILW). Ôma mâmawinikêwin ohci sâkâwâwa yâwâwa osihcikâtêwa iyikohk kîskâyawâw ohci nanitâw 500 isko 1000 tipahikan kiko ita sêkawicowanihcikêwin asiwacikana ta-capasî-astêkih, osîhtâniwan mâwasakowêpahwêwin atami askiy.

Atami Askiy Ascikêwikamik (DGR): Ôma [atami askiy ascikêwikamik](#) mâna ihtakon kiyikawêpayiwin ohci atâmaskamik wâtihkâna mîna oyahiwêwin tawâwina kiki kakwêspanâc sêkawicowanihcikêwin osîhcikêwin tânimatahto tipahikan nîhc-âyihk mostaskamik. Ascikêwikamikwa êkwânihî otôsihcikêwina ta-âpacihtahk pamihcikêwin ohci mihcêcis nakâhikêwina: isihcikâtêw nakâhikêwina tâpiskôc sêkawicowanihcikêwin asiwacikana êkwa iyinito nakâhikêwina tâpiskôc piskihci asiniy atoskatamwak ta-pamina sêkawicowanihcikêwin mîna kanawêyihkam awasitê ohci ayisiyiniw êkwa wâsakâskamihtawin.

Îkatê-wêpinamowin: Oyahiwêwin ohci kakwêspanâc sêkawicowanihcikêwin êka kîhtwâm nâcikêwin.

Isihcikâtêw Kipahikêwin Ispatinâwin (ECM): [Isihcikâtêw kipahikêwin ispatinâwin](#) êkwânihî itowahk isihcikâtêwa cîki mostaskamik îkatê-wêpinamowin kamik êkwânima isiwâpahtam sêkawicowanihcikêwin asiwacikana ka-atahk apahkwânêkin wiyastêwin mîna êkospîhk akwanahikâtêw asici kispakamowin ohci iyinito âpacihcikana tâpiskôc asiskîwi êkwa asiskiy. Wiyastêwin ohci synthetic âpacihcikana tâpiskôc kispakâw polyethylene êkwânihî mîna mâmawipayiwin ta-kiptinahk pakitinikâtêwin ohci radiation isi wâsakâskamihtawin. Ôhi pamîstâkêwina mâna astêwa sêkawicowanihcikêwin môsahinikêwin êkwa mîna nanatawihowin pamihcikêwin. ECM êwako nahiyikohk kiki âstamêhk-iyikohk sêkawicowanihcikêwin êwako namôy ta-âciwinam mâwaci iyikohk ahpô ispîhcâwin pasci kinwêsis.

Misi-tahtakwâw Sêkawicowanihcikêwin (HLW): Misi-tahtakwâw kakwêspanâc sêkawicowanihcikêwin êwako ka-kihci âpacihtahk osâm piko askîwi-pimiy êkwa/ahpô êwako sêkawicowanihcikêwin êkwânima osihtâw êyikohk kisitêwin sâpô kakwêspanâc misiwanâtisiwin. HLW êwako nisitohcikâtêw pêyakwan ê-maskawâyak radiation, êwako ohci

nakahâskwân natawêyhtakwan. HLW mîna pîsâkwân êyikohk ohci kinwês-pimatisimakan radionuclides nitawêyhtakwan ka-pêyako-âyahk. Oyahiwêwin isi atami, maskaw askiy kwayaskwascikêwina ita kîskâyawâw ohci tânimatahto mitâtahtomitanâwaw tipahikan ahpô nawac nîhc-âyihk mostaskamikohk êwako itêyhtâkwan kiki ôma kinwês-iskoyikohk pamihtâwin ohci HLW.

Tâwâyihk-tahtahkwâw Sêkawicowanihcikêwin (ILW): Tâwâyihk-tahtahkwâw kakwêspanâc sêkawicowanihcikêwin êwako osihcikâtêwin osâm piko ohci wâskotênikan itowihk, prototype êkwa wâh-wâpahcikêwin askihkosak, wâh-wâpahcikâtêwin pamîstâkêwin, êkwa radioisotope osihcikêwak êkwa âpacihiwêwak. ILW mîna ihtakon kinwês-pimatisimakan radionuclides isi mâwasakonikêwin êkwânima nitawêyhtakwan ka-pêyako-âyahk mîna kipahikêwin kiki kinwêsîs ayiwâk tânimatahto askiy. ILW namôy nitawêyhtam nitawêyihcikâtêwin, ahpô piko âstamêhk nitawêyihcikâtêwin, kiki kisitêwin wêpinamowin mêkwâc otâstahcikôwin mîna îkatê-wêpinamowin. Ayis ohci kinwês-pimatisimakan radionuclides, ILW mîna natawêyhtakwan mistahi iyikohk tahtakwâw ohci kipahikêwin êkwa ka-pêyako-âyahk êwako ta-kî-mêkihk cîki mostaskamik ascikêwikamikwa. Sêkawicowanihcikêwin pîhci ôma oyahowêwin ta-kî-nitawêyhtakwan îkatê-wêpinamowin mistahi tâwâyihk iyikohk kîskâyawâw ohci mitâtaht tipahikan isko êkotahto mitâtahtomitanâwaw tipahikan ahpô ayiwak.

Kinwês-iskoyikohk Pamihtâwin: Ôma kinwês-iskoyikohk pamihtâwin ohci kakwêspanâc askîwi-pimiy wêpinikêwin sâpô âstahcikôwin ahpô îkatê-wêpinamowin.

Âstamêhk-iyikohk Sêkawicowanihcikêwin (LLW): Âstamêhk-iyikohk kakwêspanâc sêkawicowanihcikêwin ohcipayin ka-paminikâtêk askihkosak êkwa ohci nanâtawihitowin, kiskinwahamâkêwin, pîwâpisk, êkwa kotak pamihtâwin âpacihtawina ohci kakwêspanâc âpacihcikana. LLW ihtakon âpacihcikana asici radionuclide âsiwacikana ispipâyihk ka-osihcikâtêkihk pakitinamowin tahtahkwâw mîna nakinamâkêwinina êkwa iyikohk nakinamâkêwina (itastêw pîhci ita *Askîwi-pimiy Maskihkiya êkwa Wayawîpinikêwina Âpacihcikana Kwayaskwascikêwina*), mâka mîna astamêyikohk ohci kinwês-pimatisimakan wâskâwêwin. LLW nitawêyhtakwan ka-pêyako-âyahk êkwa kipahikêwin kiki iskoyikohk isko mitâtahtomitanâwaw askiy. Isihcikâtêwin cîki mostaskamik îkatê-wêpinamowin kamik êwako mîna nahiyikohk kiki LLW.

Radionuclide: Âpacihcikan asici nêsowisiyiwa atomic nucleus êkwânima kiyipa misiwanâtisiwin ahpô pîkinipayin, osihtaniwan radiation. Nuclei êkwânihî nahâpaminâkwana ohci asaskitêwa mîna atomic âkihtasowin.

Mâh-mêskotascikêwin Nakatohkâtamowin: [Mâh-mêskotascikêwin nakatohkâtamowin](#) êwako nakiskamâkêwin ta-paminikâtêkihk kakwêspanâc âpacihcikana kiko êka kîkway îkatê-wêpinamowin nahêyhtamowin ati nîkânihk. Sîpâ mâh-mêskotascikêwin nakatohkâtamowin, ôma kakwêspanâc sêkawicowanihcikêwin nahascikâtêw ita mostaskamikohk êkota ayisiyiniw ta-kî-pêyahtak paminam, pêyako-âyahk, pisikêyihcikêwin, mîna kanawêyihcikâtêw kiki kinwêsîs aniskaciwin tâpiskôc, mâh-mêskotastawin kakwêspanâc sêkawicowanihcikêwin yahkipayiwîn ka-kîthwamî aniskaciwin isko (âniski-paminikêwak). Ôma oyêyhtamowin itêyhtam êkwânima pimipayihcikêwin piyisk ta-miskwêyhtam nayêhtamowin kiki kinwês-iskoyikohk pamihtâwin ohci sêkawicowanihcikêwin, mâskôt isi misiwanâcihêwin ahpô kipihtinamowin.

Pâhkwasin Asiniy Yâwâtakan: Ôma [pâhkwasin asiniy yâwâtakan](#) êwako isihcikâtêw cîki mostaskamik îkatê-wêpinamowin nakiskamâkêwin askâk âpatan kiki îkatê-wêpinamowin ohci âstamêhk-iyikohk sêkawicowanihcikêwin, ahpô âstamêhk-iyikohk- êkwa tâwâyihk-tahtahkwâw sêkawicowanihcikêwin (LLW ahpô L&ILW). Iyikohk asiniy yâwâtakana mônahikâtêwa têpiyâhk kêyiwêhk kîskâyawâw ikohk niyânanomitanaw isko

mitâtahtomitanâw tipahikan nîhc-âyihk mostaskamikohk pîhci astamêyikohk permeability asiniy. Kahcitinikâtêwa isi mostaskamikohk isi apisci âmaciwêwina mîna wâtihkâna.

Apisci Waskawîhtawin Askihkosak (SMR): SMRs êkwânihi kîsâc askihkosak êkwânihi osihcikâtêw wâsaskotênikan isko nisto mitâtahtomitanâw MW(e) itahto module, kiko êkwâniha astamêyikohk ispisci mastaw wâsaskotênikanak askihkosak.

Sêkawicowanihcikêwin: Isi wiyastêwin ohci Kîkwây ka-kî-Pêhtamahk Wîhtamâkêwin, sêkawicowanihcikêwin êwako itêyihkâkwân isi kakwêspanâc sêkawicowanihcikêwin kîspin piko ka-wîhcikâtêk (tâpiskôc, namôy-askîwi-pimiy wêpinikêwin).

Sêkawicowanihcikêwin Otipêyihcikêw: Ôma kakwêspanâc sêkawicowanihcikêwin otipêyihcikêw êwako mâmawohkamâtowin mêkwâc ka-nâkatêyihka kiki kakwêspanâc sêkawicowanihcikêwin.

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