

**Enne Stratéji Eintigri  
pour dju Garbédge Radjyoaktchif**

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

Rapporte 2 di 2  
Ksa si pâssi d'Avrél 2021 juska Jwun 2023



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OAGN  
Organizasyon pour Administré l'Garbédge Nouklyerre

**nwmo**  
NUCLEAR WASTE MANAGEMENT ORGANIZATION  
SOCIÉTÉ DE GESTION DES DÉCHETS NUCLÉAIRES

# Kousé ke lâ Didan

<b>Rizumi Ixikutchif</b>	<b>3</b>
<b>Manyerre di ferre</b>	<b>6</b>
<b>Li Parchisipan</b>	<b>7</b>
Li Trouvaye l'Plusse Einportan	8
<b>Li Trouvaye l'Plusse Einportan 1 – La Sikuriti</b>	<b>10</b>
Li Trouvaye l'Plusse Einportan 2 – Li Drwè di Tretti pi li Tchitre	10
Li Trouvaye l'Plusse Einportan 3 – Prâtiji la Terre	10
Li Trouvaye l'Plusse Einportan 4 - Shâryaj	10
Li Trouvaye l'Plusse Einportan 5 – Rikonsiliasyon pi di Parténaryâ	10
Li Trouvaye l'Plusse Einportan 6 – Mette l'Sawerre Ôtoktonne	11
Li Trouvaye l'Plusse Einportan 7- Prâtekasyon d'l'O	11
Li Trouvaye l'Plusse Einportan 8 - Idjukâsyon	11
Li Trouvaye l'Plusse Einportan 9 – Responsabiliti dju Garbédge/Stratiji	11
Li Trouvaye l'Plusse Einportan 10 – D'êt Transparan	11
<b>Rizumi di Sèsyon d'Angajman Ôtoktonne – Li Suja pour Djiskuti</b>	<b>12</b>
Di Kâmanterre su Ki la Bezwein D'êt Einpliki	17
<b>Anex pi Lexik</b>	<b>19</b>
Anex A – Algonkein di Pikwakanagan Dâkuman Ikri Stratiji Eintigri su l'Garbédge Radjoakchif, 4 Oktobe, 2021	19
Anex B – Nâsyon Méchisse d'l'Ontario Dâkuman Ikri Stratiji Eintigri su l'Garbédge Radjoakchif, 21 Oktobe, 2021	23
Anex C - Kebaowek - Dâkumen Ikri Stratiji Eintigri su l'Garbédge Radjoakchif, 10 Disanb, 2021	25
Anex D – Gran Konsèye Tretti #3 Dâkuman Ikri Stratiji Eintigri su l'Garbédge Radjoakchif, 30 Disanb, 2021	27
Anex E – L'Ôtôriti dju Pouvwerre di Premyerre Nâsyon - Dâkuman Ikri Stratiji Eintigri su l'Garbédge Radjoakchif, 11 Avrél, 2022 (Sèsyon d'Angajman dju 26 Janvyé 2022)	42
Anex F -- Mi'gmawe'l Tplu'taqnn Einkorpori - Dâkuman Ikri Stratiji Eintigri su l'Garbédge Radjoakchif, 25 Mé, 2022 (Sèsyon d'Angajman dju 31 Mars 2022)	53
Anex G – Gran Konsèye Tretti #3 Dâkuman Ikri Stratiji Eintigri su l'Garbédge Radjoakchif, 28 Jwun, 2022	60
Anex H– Gran Konsèye Tretti #3 Dâkuman Ikri Stratiji Eintigri su l'Garbédge Radjoakchif, 2 Févriyé, 2023	73
Anex I– Nâsyon Ojibwé Saugeen - Dâkuman Ikri dju Burô d'l'Anvironman, Stratiji Eintigri su l'Garbédge Radjoakchif, 20 Jwun, 2023	78
Anex J – Li Preinsip ki Gid la SEGR	84
Lexik di Terme (Administri l'Garbédge Noukliyerre)	86

## Rizumi Ixikutchif

A l'ôteonne di 2020, l'Ménisse di R'sours Natchurel Canada la danni la jobbe a l'Organizasyon pour Administri l'Garbédje Noukliyerre (OAGN) di m'ni di rankont d'angajman avek di Kanadjeyin pi li peup Ôtoktonne pour parli dju div'lapman d'enne stratiji eintigri ke va djuri lontan, pour admistri toute l'garbédje radjoaktchif dju Canada; toute sâ, sa fa parchi d'r'gordi ankorre enne fwè, la pâlichik dju gouvarnman pour administri dju garbédje radjoaktchif. L'OAGN la iti d'mandi di m'ni ste travaye-sitte, paske sa lâ 20 z'anni d'ixparchize prouvi, dan l'angajman di Kanadjeyin pi di peup Ôtoktonne, su di plan koman administri dju fyouwel noukliyerre uzé, d'enne manyerre sikure pi pandan lontan. L'SEGR li pâ parèye ke l'travaye ke l'OAGN y fa su l'Dipô Jiolâgik Bein Kreu, ksa l'uze pour dju fyouwel noukliyerre uzé, pi ksa vâ konchunwé kom sa l'ava disidi.

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

Toutte l'garbédje radjoaktchif dju Canada li administri d'apra li règ einternasyonal pour li bâchisse divou k'la Kâmisyon d'la Sikuriti Noukliyerre Kanadjeyenne lâ enne lisans. Mé spâ toute l'garbédje radjoaktchif dju Canada ki lava di plan di long djuri pour san dibarassi. Kousé ke SEGR veu ferre, si d'werre kousé ke sonta li proshenne z'itap, pour trouvi kousé ki mank dret-lâ, dan la stratiji Kanadjeyenne pour administri dju garbédje radjoaktchif, sartou pour dju garbédje pâ trô danjreu, pi ein ptchi brein plusse danjreu, pi pour r'gordi plusse lwein dan l'fuchur. Sa lâ dji, avan k'shak sèsyon a komans, ksa vâ mizi su l'angajman, l'partaj pi l'ramassaj d'einformasyon, pi pâ su d'la konsultasyon.

L'OAGN sé ke mêm si a lâ travayi forre pour awerre dju parlage avek li komunôti Otoktonne, sta limité a kuk group, pi yava pâ d'angajman avek di parchisipan Inuit. Kan sa l'uze l'mô Oktotonne dan l'rapporte, sta yeink pour parli di parchisipan di Premyerre Nasyon pi di Méchisse ki l'ita dan la liste dju rapporte *Kousé sa lâ Antandju* (RKSLA). Li kâmanterre ki lonva mi didan, lita pâ di vwè di toute li z'Otoktonne; sta yeink li seuze ke sonta di parchisipan dan li sèsyon d'angajman.

Ste raporre *Kousé sa lâ Antandju* lita l'deuzyemme di deu raporre su l'Angajman di z'Otoktonne. L'OAGN a sé ki la bein di komunôti Otoktonne ki voula êt angaji su la SEGR mé pouva pâ dan l'tan ki lita danni. L'OAGN li angaji a la Rikonsiliasyon pi a ferre sartein kli lyein avek li komunôti Otoktonne swè ankouraji d'enne bonne manyerre. Saffek, pour kli seuze ki voula parchisipi y swè kapab, y lita einportan d'r'poussi l'tan d'angajman ki lava iti danni.

Ste raporre-sitte vâ êt l'deuzyemme di deu raporre su l'Angajman di z'Otoktonne dan li raporre *Kousé sa lâ Antandju*. Sa danne plus di ditaye dju premyé raporre *Kousé sa lâ Antandju*, pi sa danne ein rizumi di trouvaye di sèsyon pi di z'atelyé, ksa si pâssi d'Avrêl 2021 a Jwun 2023. Avek si z'angajman, sa voula awerre li z'idi pi li r'kâmandasyon di z'Otoktonne, su kousé ferre avek l'garbédje radjoaktchif pâ trô danjreu, pi ein ptchi brein plusse danjreu dju Canada, divous ki l'ava di trou dan l'administrasyon pandan lontan di ste garbédje-lâ. Li sèsyon d'angajman, ki lava iti fette apra ke SEGR lâ einprimi son brouyon pour awerre di kâmanterre dju publik (Août 2022), lon iti uzé pour ferre li r'kâmandasyon dju

brouyon d'SEGR pi pour awerre di z'idi di parchisipan pour mette dan la stratiji final. Li sèsyon d'angajman la danni enne shans itou d'ankouraji li lyein ki sonta djâ lâ pi d'an ferre di nouvô pour partaji li prioriti, li z'einkyetchude pi kousé ksa pans su koman administri l'garbédge radjyoakchif.

Lita einportan pour la SEGR di konchunwé l'angajman Otoktonne apra l'angajman dju publik, pour ferre sartein kl'mond Otoktonne ki voula êt dan l'prâsessus d'la SEGR mé ki pouva pâ avan paski lava pu d'tan, y lava asteur enne shans d'êt lâ. Li sèsyon d'angajman ki lon iti fette dan stan-lâ, miza su la SEGR pi lita ankri a bâchir di lyein an partajan d'l'einformasyon di toutte li parchisipan. Avek plusse di tan pour l'angajman Otoktonne pi avek di restriksyon plusse flexib d'la pandimi, l'boss dju prâja stratijik d'la SEGR la iti kapab wéyaji pi awerre di sèsyon an parsonne pi di riugnon avek li komunôti Otoktonne. Y lita bein kontan pi y lâ appri an masse par l'einformasyon ki lava iti partaji. Y lâ di group ki lâ partchisipi a pluss kenne sèsyon, pi nâ d'ôt ksa lâ iti a yeink enne sèsyon. Nâ d'ôt group ksa lâ disidi d'pâ ferre di r'kâmandasyon su li z'âpsyon ksa la prisanti pi lâ di groupe ksa lâ danni di r'kâmandasyon ikritte.

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

- Bâchir pi ankouraji li rilasyon ant li parchisipan pi l'OAGN;
- D'édi a apprend pi konprand ein pchi brein a fwè, su li suja di garbédge radjyoakchif;
- Ferre d'l'espâsse pour kli group Ôtoktonne sa peu ferre di r'kâmandasyon su l'prâsessus pi su li shans d'amiliori li kâmunikasyon, pi bâchir la rilasyon dan l'eindjustri noukliyerre; pi
- Awerre dju parlaj pluss prâfon pi sâléd, apropro di SEGR

Toutte l'aferre d'administri l'garbédge noukliyerre li konplex, pi la tedbein d'l'erre kom si sa l'ita pâ approshab pour dju mond ke sonta pâ teknik. Kan sa pran l'tan d'apprend ein pchi brein a fwè, pi ksa pans a di vizyon dju mond, pi di z'ixpirians viku avec la SEGR, sa l'éde a sorchir li proriti di parchisipan, pi d'awerre dju parlaj pluss terraterre su di z'âpsyon teknik.

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

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

Si prioriti-sitte sonta mi dan li riaksyon di parchisipan, su li z'âpsyon teknik. La seksyon di Trouvaye Li Pluss Einportan, danne ein rizumi pluss ditâyi su li z'idi Ôtoktonne. Li dâkuman ikri Ôtoktonne sonta dan li z'Anex, avek la parmision di seuze ki lonva ikri. Sa lâ travayi

forre pour mette li bonne djiskusyon ksa lâ eu avek li z'Otoktonne, ki lava shèzi d'awerre dju parlaj plusse gran su l'anvironman pi li lyein partaji.

## Manyerre di ferre

L'OAGN lâ organizi pi fette bein di sèsyon pi di z'atelyé virchuwel d'angajman Ôtoktonne, ksa si pâssi d'Avrèl 2021 a Aout 2022, kan l'OAGN lonva d'mandi di kâmanterre dju publik pandan 90 jour sul brouyon dju raporre SEGR. Ste raporre la iti partaji avek di groupe Otoktonne ki lava parchisipi a di sèsyon d'angajman pi a d'ôt group ki lava parli avek l'OAGN pandan l'prâsessus d'angajman d'la SEGR. Di Septanb 2022 a Jwun 2023, l'OAGN a konchunwé a rankontri di group Otoktonne ki voula awerre pluss d'einformasyon su la SEGR. Juskatan ke l'brouyon dju raporre SEGR y swè einprimi, li sèsyon lâ amni ansanb di parchisipan angaji ki v'na di komunôti Ôtoktonne, di z'ârganizasyon prâveinsial pi territâryal, di konsèye di klan, pi di z'endjvidju di toupartou ô Canada. Y l'ava toutte sorte di partaj d'einformasyon pi d'bâchir di rilasyon, an suivan li règ di konsultasyon kom gid. La manyerre di ferre l'ava twâ mitod einportante:

1. Di sèsyon d'angajman virchuwel avek enne ou plusse di sèsyon par group; pi
2. Di réugnon an parsonne avek enne ou pluss di komunôti a fwè; pi
3. Amni dan l'parlaj, l'Sawerre Tradjisyonel Ôtoktonne, li z'ixpirians viku, li kâde di règ su la konsultasyon, pour kla SEGR peu iexplori sâ pi la manyerre di prand di disizyon, ke vâ awerre di z'einpak einterjinirasyonel.

Li z'âbjekchif pour s't'approsh-lâ sonta di :

- Kréyi ein prâsessus d'angajman divous kli parchisipan Ôtoktonne angaji l'ita kapab dannî, d'enne manyerre einportante a la SEGR pi awerre pluss di parlaj su l'anvironman;
- L'ava la shans d'apprend pi d'ixplori li suja d'administri li garbédge radjyoakchif pandan lontan
- Awerre dju parlaj pi enne rilasyon djirek avek l'OAGN;
- Par di vizyon dju mond pi bein di djiffrante fasson d'r'gordi, parli di suja pi di disizyon stratijik su l'garbédge radjyoakchif.
- Partaji pi djiskuti di r'kâmandasyon fette dan l'brouyon dju raporre SEGR di l'OAGN (yeink apra k'l'brouyon dju raporre SEGR lâ iti einprimi).

Li sèsyon d'angajman Ôtoktonne lava di prizantasyon pi di keschyon avek la Djirektriss di Prâja Stratijik a l'OAGN. An plusse, di z'angajman la iti dannî itou par li seuze ki travaye pour OAGN. Sa lâ fette di prizantasyon su leu prâgram pi leu pâlichik : Rilasyon Ôtoktonne pi li Prâgram Stratijik, li Rilasyon Ôtoktonne pi la Rikonsiliasyon, pi li plan a long djuri dju Canada su l'fyuwel noukliyerre uzé. Su li suja d'l'OAGN, li parchisipan lâ r'gordi ein [vidéo d'einformasyon](#), l'ita einviti a parchisipi a ein sondaj, pi sartein la iti dannî di lyein pour di paka d'lekchur, kom selwi di l'OAGN [Rapporre dju Rizumi, su li z'Âpsyon Teknik dju Travayeur](#).

Y lâ di sèsyon d'angajman Ôtoktonne, ke l'ava iti ouverre pi farmi par di z'Éni Ôtoktonne pi dju mond di komunôti, ke lâ dannî enne priyerre pi di kâmanterre su di z'ansègnman tradjisyonel. La mitod uzé par l'OAGN, lâ mi l'aksan pi ankouraji di partaji di djiffrante fasson, bâzi su li z'ixpirians viku, pi la vizyon dju mond di parchisipan. Avek ste mitod-lâ, y voula dannî enne plasse sikure pour li parchisipan, pi montri l'einportans di santri li rilasyon, enne valeur ke sonta an didan nouzôt pi ki fa parchi d'la konfyans pi a di parténaryâ.

Li sèsyon d'angajman Otoktonne d'SEGR ankouraj li parchisipan a partaji, d'enne manyerre lib, leu z'âpignon pi leu fasson djiffrente, pi d'mandi di keschyon pi partaji di z'idi. Sa danne la shans itou a li parsonne d'l'OAGN d'apprend di parchisipan Otoktonne.

L'OAGN li angaji a pâ ferre di kâmanterre/di mèsaj einportan a di z'eindividju oubindon di group/ ârganizasyon, a mwein ksa li dimandi di ferre sâ par di patchisipan. Y lâ di komunôti Ôtoktonne, pi di z'ârganizasyon ki lâ shwèzi di danni di r'kâmandasyon stratijik, an ikrivan ein dâkuman ikri. Si dâkuman li mi touron, oubindon kom ein anex, dipandan d'leu d'mande/parmisyon.

## Li Parchisipan

Bein di z'ârganizasyon Ôtoktonne, di komunôti, pi di Konsèye di Klan lâ parchisipi dan enne ou pluss di sèsyon d'angajman d'la SEGR, mé pâ avek li z'organizasyon Inuit. Pour s'raporre-sitte, Otoktonne veu djirre li parchisipan di Premyerre Nâsyon pi li Méchisse. Sa lâ fette di kontak avek li parchisipan Ôtoktonne, par li rizô ixistan d'l'OAGN pi avek l'éde di kekun angaji d'andwar. Sa la uzé si mwâyein-sitte pour r'kruti:

- Partaji di shans par li z'ârganizasyon Ôtoktonne;
- Partaji li d'mand d'angajman djirek avek li komunôti Ôtoktonne;
- Einviti li riprizantan di group Ôtoktonne ke l'ava djâ parchisipi avan, dan li prâsessus d'angajman avek l'OAGN;
- Partaji ste shans-lâ, par li komunôti di midjyâ sosial di komunôti ki no rswè, pi par@radwasteplan, l'poste âfisiel di midjâ sosial dla SEGR.

Y lâ kizman 50 ârganizasyon Ôtoktonne, di komunôti, di Konsèye di Klan pi enne Arganzasyon Nasyonal Otoktonne ki lâ parchisipi a enne ou pluss di sèsyon d'angajman pandan toutte l'prâsessus d'angajman Otoktonne d'la SEGR. An pluss, kizman 200 z'ârganizasyon Ôtoktonne, di komunôti, di z'Ârganizasyon Prâveinsial pi Territâryal, pi di Konsèye di Klan lâ iti einviti djirekman pour danni di kâmanterre, mé ki la pâ parchisipi a di sèsyon d'angajman.

Sâ, si la liste di seuze ki lava aksepti d'êt angaji su la SEGR pi/oubindon seuze ki lâ danni di dâkuman ikri, ki lonva iti mi dan l'deuzyemme rapporre *Kousé sa lâ Antandju* :

- Algonkein di Pikwakanagan, ON
  - Dâkuman Ikri, 4 Oktob, 2021
- Assanbli di Premyerre Nâsyon; Li Kâmiti di Shef su l'Anvironman pi li Shanjman Klimachik, NIO
- L'Ôtoriti dju Pouwverre di Premyerre Nâsyon (OPPN), SK (L'Garbéde Noukliyerre dju Canada: Li Sèsyon d'Einformasyon pi li z'Atelyé, 26 Janvyé, 2022)
  - Dâkuman Ikri, 11 Avrél, 2022
- Gran Konsèye dju Tretti #3, ON
  - Dâkuman Ikri, 30 Disanb, 2021
  - Dâkuman Ikri, 28 Jwun, 2022
  - Dâkuman Ikri, 2 Févriyé, 2023

- Kâkus Iroquois
  - Nâsyon Mohawk d'Akwesasne, ON, QC
  - Nâsyon Mohawk di Kahnawake, QC
  - Li Oneida dju Thames, ON
  - Li Sisse Nâsyon di Grand River, ON
  - Premyerre Nâsyon Mohawk di Wahta, ON
- Premyerre Nâsyon Kebaowek, QC
  - Dâkuman Ikri, 10 Disanb, 2021
- La Nâsyon Méchisse di l'Ontario
  - Li rijyon 1 a 9
  - Dâkuman Ikri, 21 Oktob, 2021
- Nâsyon Méchisse d'la Saskatchewan (NMS)
  - Rijyon dju Norre 1-3
  - Rijyon di l'Wess 1-3
  - Rijyon di l'Ess 1-3
- Mi'gmawe'l Tplu'Taqnn (MTI), NB
  - Amlamgog (Fort Folly)
  - Esgenoôpetitj (Burnt Church)
  - L'nui Menikuk (Indian Island)
  - Nâsyon Mi'kmaq Metepenagiag Natoaganeg (Eel Ground)
  - Oinpegitjoig (Pabineau)
  - Tjipôgtôtjg (Bouctouche)
  - Ugpi'ganjig (Eel River Bar)
  - Elsipogtog (Big Cove)
  - Dâkuman Ikri, 25 Mé, 2022
- Premyerre Nâsyon Pabineau, NB
- Premyerre Nâsyon Ojibwé d'Saugeen, NB
  - Dâkuman Ikri, 20 Jwun, 2023
- Nâsyon Ojibwé dju Lak Wabigoon
- Nâsyon Wolastoqey, Nouvô Brunswick (NWNB)

## Li Trouvaye l'Plusse Einportan

Ste seksyon-sitte li ein rizumi di trouvaye li plusse einportante, su l'angajman Ôtoktonne dan la SEGR, divou ki lâ li z'angajman ki lonva iti fette avan k'l'brouyon di SEGR lita einprimi an Aout 2022, pi d'ôt ki lava iti fette pandan l'tan d'ixtansyon d'l'angajman juska Jwun 2023. Sa lâ antandju li mêm z'aferre dan li premyerre sèsyon d'angajman Otoktonne. Pi y lava bein dju parlaj su li lyein ki konchune, su êt transparan pi li parténaryâ. Sa peu werre di dâkuman ikri dan li z'Anex.



D'êt transparan, **la kâmunikasyon, l'angajman, l'idjukâsyon pi la Rikonsiliasyon** sonta li suja a r'gordi d'prosh, pour la SEGR pi l'inarji noukliyerre. Pour êt kapab d'ferre di bonne disizyon su ste suja-sitte, y lâ ein bezwein pour di z'angajman larj, varyé pi konpla, sartou avek li komunôti ke vâ l'awerre ein einpak djirek. Li parchisipan lâ dji ke lâ bezwein itou, di toultan travayi li bonne rilasyon avek li komunôti, pour ferre sartein d'êt kapab travayi ansanb su di prâja fuchur, pi pour apwiyi li administrasyon einternasyonal, a plasse di chèki enne bwête ki dji "konsultasyon." Y lon dji ki falla ferre sartein d'awerre di lyein ki lita bâchi su la konfyans, su êt transparan pi su l'idjukasyon pour supporti la parchisipasyon dan l'prâsessus di prand di disizyon. Li komunôti Otoktonne lita bein plassi pour idjuki su di suja ki spâsse dan leu komunôti pi y fô san sarvir.

Li parchisipan la dji koman s't'einportan pour izôt **li terre tradjisyonel, l'vironman pi li z'espâsse nachurel**, dan kel kondjisyon ki l'ita si z'espâsse, pi d'êt kapab alli dan si z'espâsse. Li parchisipan Ôtoktonne la dji bein klerman kousé ki l'ita leu konneksyon avek la terre, pi la rilasyon ant la santi d'la terre pi la santi d'leu komunôti. Pandan toutte li sèsyon d'angajman, sa parla d'l'einportans di prand swein d'l'vironman pi d'leu komunôti. Li parchisipan la dji bein klerman, ke stenne parchi d'leu rôle pi d'leu responsabiliti a la terre, a la kriyason pi a li jinirasyon fuchur.

Y l'ava bein di z'einkyetchude su kousé sa veu djire d'awerre enne strukchure pour s'dibarassi di garbége radjyoakchif, oubindon di bâchisse d'administrasyon prosh divou ksa vi, pi koman sa vâ afekti leu manyerre di vive ojordjwi pi pour lontan. Sa fila ke sta einportan di r'gordi li suja di **sikuriti**, l'einpak su li strukchure, pi **l'sharyaj** dju garbége radjyoakchif didan oubein a traverre li komunôti Ôtoktonne pi li territwerre tradjisyonel. Li Nâsyon Otoktonne ki vi sul borre di route di sharyaj la bezwein d'êt einpliki dan li suja d'sharyaj pi d'sikuriti, parèye kom li seuze ki répon a di z'urjans. Sa la parli itou dju tréning pi di sarvisse.

Li parchisipan lâ montri koman s't'einportan d'awerre ein kalandriyé ki djure lontan, kom enne di parchi d'ferre di disizyon, paske sa li fa pansa a leu responsabiliti pour l'fuchur, pi li z'einpak di z'aksyon ki prene ojordjwi su leu zanfan pi leu pchi-zanfan, Y fila ke sta krichik di mette sâ dan toutte li disizyon ksa pran.

Li parchisipan lon vu l'bezwein d'awerre di shans pour dju parlaj, ant **l'Sawerre Tradjisyonel Ôtoktonne** pi la Sians di l'Wess, su dju pansaj di long djuri. S't'einportan paske dan li sistemme dju Sawerre Tradjisyonel Otoktonne y lâ enne responsabiliti einterjinirasyonel : y fo ksa konchune li rizo d'rilasyon ki konnek l'pâssi, ojordjwi pi l'fuchur, pi fô ksa konchune labichude d'âbsarvi l'vironman itou, paske sa peu édi a chèki li shanjman pi li zeinpak fuchur. Li parchisipan lâ dji bein klerman, ksa peu pâ êt fette san awerre li seuze ksa tchyein l'Sawerre pi ksa gid toutte sâ. Y konna koman s't'einportan d'ferre parchi dju prâsessus di prand di disizyon, pour ferre sartein k'l'einpak su li jinirasyon fuchur li pâ trô grô.

Pandan sartenne di sèsyon d'angajman, l'OAGN la partaji dju matiel ke l'ita dan *l'Rapporte su li Rizumi di z'Âpsyon Teknik Dju Travayeur*, pi enne prizantasyon ksa l'appel *La Stratiji Eintigri dju Canada pour l'Garbége Radjyoakchif*. La [prizantasyon](#) lava di vidio kom: *Koman l'izôt Péyi sa l'Administe leu l'Garbége Radjyoakchif; Koman l'Garbége li Administri Dret-lâ; Koman Sa Peu Êt Administri Pandan Lontan*; pi, *Si Kwè li Règ su l'Garbége*. Y lava di parchisipan ki fila ki sava erylé su l'einformasyon ki lita danni pi ki pouva pâ ferre di

kâmanterre su li z'âpsyon prisanti. Mé y lâ di parchisipan ki lava dji kousé ki l'ita li z'aferre ke l'ita einportan pour administri pi s'dibarassi dju garbédje pâ trô danjreu pi ein ptchi brein plusse danjreu. Seuze-lâ l'ita:

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

L'suja l'plusse einportan ksa lâ sorchi pandan toute li djiskusyon, l'ita **la sikuriti**. Toute sorte d'aferre peu arrivi pi fô s'pripari pour li risk fuchur, ki l'ita di disast environmantal, di shanjman klimachik oubindon di troub sosial. Li parchisipan la dji ki lava bezwein d'mette dan la Stratiji ki falla êt soup pi s'adapti, pi ki falla mette di mwâyein d'chèki, okâzou ki lâ di z'aferre ki marsh pâ, oubindon di shanjman a koman sa l'ita.

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

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

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

**Prâtiji la terre** pi bessi l'einpak su l'terrein pi l'anvironman nachurel, kom l'diranjman a la vi sâvaj pi ô terre ke sonta uzé pour di sirimâmi pi di rizon tradjisyonel, la iti dji klerman ke sta enne prioriti. Li parchisipan la dji ke l'emma plusse li z'âpsyon teknik divou ki l'arra kizman pâ d'einpak su l'anvironman. Y fila ke l'âpsyon ke metta l'garbédge antsour d'la terre, oubindon ke pouva êt travayi oubein kouverre di stoff verre, lita li seuze ki tretta d'la prioriti d'l'einpak d'anvironman. L'ôt aferre kli parchisipan lâ dji ke sta bein einportan lita d'ôti ske tchu peu werre, pask'izôt y lava vu d'ôt sorte di strukchure eindjustrielle divou ki viva.

## Li Trouvaye l'Plusse Einportan 4 - Shâryaj

**L'sharyaj** dju garbédje danjreu a traverre li territwerre tradjisyonel, san konsulti, san d'angajman oubindon san sawerre d'avans, li enne einkyetchude k'l'mond Ôtoktonne lâ dji. La sikuriti dju sharyaj dju garbédge, a traverre di plass ke sonta bein sanséb, divous ksa la pâ d'kâmunikâsyon ni d'plan d'urjans, li bein einkyetan. L'einpak ksa pourra awerre su li komunôti pi li territwerre tradjisyonel, l'ita ein suja ki r'vna toultan dan li sèsyon d'angajman Ôtoktonne. An plusse, an masse di parchisipan lâ dji ki lita bein einportan d'leu lessi sawerre avan d'sharyi dju materiel danjreu a traverre leu territwerre tradjisyonel, pi d'leu djirre kousé ki sonta li plan d'urjans eindjustriyel.

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

Enne di trovaye einportante ki lâ sorchi di sèsyon d'angajman Ôtoktonne, l'ita ein **angajman vra a la rikonsiliasyon** avek li komunôti Ôtoktonne. Y lâ ein bezwein di parténaryâ ke sonta larj, varyé pi ksa peu konprande; toute sâ s't'einportan pour ferre di bonne disizyon, sartou avek di komunôti divous ke l'arra tedbein ein einpak djirek. Êt responsab pour kousé li arrivi dan l'pâssi, pi voulwerre travayi pi kâlabori avek li komunôti

Ôtoktonne, lita la bâze pour li parténaryâ pi la rikonsiliasyon. Enne grosse parchi d’la Rikonsiliasyon lita d’êt transparan pi d’awerre ein bonne kâmunikasyon; pi fô awerre li deu, pâ djifrans kousé k’y’arrive ô r’komandasyon d’la SEGR.

## Li Trouvaye l’Plusse Einportan 6 – Mette l’Sawerre Ôtoktonne

Enne di trovaye einportante l’ita l’**Sawerre Tradjisyonel Ôtoktonne** pi koman li einportan a la sians ikâlôjik. Li parchisipan Ôtoktonne lâ dji ke fô k’l’einformasyon a vyenne di seuze ksa tchyein l’Sawerre. Y lon bezwein d’êt angaji pi ki fasse parchi di toute li z’itap dju divlapman, l’applikâsyon pi li z’opirasyon di prâja. Li pâ kechôze ksa peu êt uzé par li disideur pour ditourni kla komunôti a swè lâ oubindon kousé ka lâ a djire. Li komunôti ki rswè, dwè ferre parchi dju parlaj pour danni leu sawerre pi leu z’âbservasyon sul garbêdge.

## Li Trouvaye l’Plusse Einportan 7- Prâteksyon d’l’O

Lâ bein di parchisipan Ôtoktonne angaji, ki la dji k’leu prioriti sonta **d’prâtiji l’ô** pi l’einpak su li sours d’ô. Y lonva souvan fette la r’kâmandasyon, ki l’arra pâ d’bâchisse oubindon di plass pour s’dibarassi dju garbêdge, prosh di sours d’ô. L’ava di parchisipan ke sonta kontan d’antand ke di bâchisse kom li *dipô jîâlôjik bein kreu* pour dju fyouwel noukliyerre uzé, sa s’ra mi antsour dju nivô d’lô dan la terre.

## Li Trouvaye l’Plusse Einportan 8 - Idjukâsyon

Kan l’mond pi li komunôti Ôtoktonne lâ iti angaji, dan toute kousé ki l’ita d’prand di disizyon, **l’idjukâsyon** l’ita enne di trovaye li pluss einportante. Li parchisipan la bein vu k’leu idjukâsyon l’ita limité su li suja kom l’garbêdge radjyoakchif, su li z’âpsyon pour awerre di plass pour s’dibarassi dju garbêdge, pour analizi kousé lita parèye dan l’izôt péyi, oubindon koman l’Canada sa l’uze d’l’inarji noukliyerre. Y nâ di group ki sonta pluss idjuki, paski vive dan di plass divous ki l’ava di bâchisse noukliyerre oubindon k’ita spôzi d’an awerre. Mé, an toute, li djifran nivô dju Sawerre peu awerre ein inpak su kel sorte di bâchisse sa shwèzi.

## Li Trouvaye l’Plusse Einportan 9 – Responsabiliti dju Garbêdge/Stratiji

Li parchisipan Ôtoktonne la dji koman li einportan d’awerre enne **kâlaborasyon** ant bein di disideur, pi l’role einportan a jwé pour li gouvarnman, li komunôti Ôtoktonne pi l’eindjustri, dan leu responsabiliti d’s’dibarassi dju garbêdge radjyoakchif pi a rand la stratiji miyeur.

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

Li suja k’ita parèye pour toute li parchisipan, sonta d’êt **transparan** pi la kâmunikasyon. Li parchisipan lâ dji kli seuze ksa fa l’garbêdge, la bezwein di bein kâmuniki kousé sonta li rôle pi li responsabiliti di djifran disideur dan l’mond d’l’inarji noukliyerre. Pâ djifrans kousé k’y’arrive avek li r’kâmandasyon d’la SEGR, fô awerre d’la transparans, paski l’bezwein d’êt klerre su li rôle pi li responsabiliti li trô einportan. Bein di parchisipan la dji koman l’ita einportan, di djirre kantesse dju matiriel danjreu sa s’fa sharyé a traverre leu territwerre tradjisyonel, pi d’partaji kousé l’ita li plan d’urjans eindjustriyel. Y nâ di parchisipan ksa lâ parli d’leu einkyetchude ke l’garbêdge pâ trô danjreu pi ein pchi brein pluss danjreu, lita pâ

konsidiri einportan kom l'garbédge danjreu pi, a kouse ditsâ, sa lita pâ mi dan li plan dju Canada pour administrî l'fyouvel noukliyerre uzé pandan lontan.

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

Pandan li sèsyon d'angajman Ôtoktonne ksa la fette avan k'l'brouyon d'la SEGR swè einprimi an Aout 2022, l'OAGN la prizanti « Li Suja pour Djiskuti ». Apra ksa lâ iti einprimi, sa parla pluss su li r'kâmandasyon ki lita dannî dan l'brouyon d'la SEGR. Li suja pour djiskuti avan d'ei primî l'brouyon d'la SEGR an Aout 2022, ita li swivan :

1. Kousé ki lita l'pluss einportant a bein ferre kan sa divlap enne Stratiji Eintigri pour l'Garbédge Radjyoakchif ô Canada?
2. Si kwè la miyeur manyerre di dilé avek l'garbédje pâ trô danjreu pi ein ptchi brein pluss danjreu dju Canada pandan enne long djuri?
  - a. Kel sorte di bâchisse ki fô uzé?
  - b. Jirans roulante ou s'dibarassi dju garbédge
  - c. Koman ke fô nan bâchirre?
3. Si ki sa dwè êt responsab pour apliki la stratiji?

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

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

### *Kousé ki lita l'pluss einportant a bein ferre kan sa divlap enne Stratiji Eintigri pour l'Garbédge Radjyoakchif ô Canada?*

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

Sa lâ antandju ki fô travayi avek li preinsipe d'la Diklarasyon di Nâsyon z'Uni su li Drwè dju Mond Otoktonne (DNUDMO) pour Konnêt Kousé ke Sta, avan ein Konsantman Lib di toute li seuze ki nô rswève, pour aksepti la Stratiji su d'garbédge radjyoakchif a toute li nivô.

D'ajouti pi d'respekti toute li sistemme di Sawerre, pi li djiffiante manyerre d'werre l'mond, vâ no z'édi a werre kousé l'izôt sa lâ dannî, kan sa pran di disizyon pi ksa trouve di sâlusion prachik. Dan li sistemme di Sawerre Ôtoktonne, y lâ d'la responsabiliti einterjinirasyonel, pi lâ itou di rizô d'lyein ki konnek l'pâssi, asteur pi l'fuchur. Li parchisipan lâ dji ki li bein einportant d'sawerre, k'la bâze di Sette Jinirasyon l'ita pâ sette jinirasyon ki san vyein, mé a plass, di jinirasyon ke konchune. Sa lâ antandju itou, kla sians environmantal pi l'Sawerre

Ôtoktonne, sa peu bein marshi ansanb. Dan l'Sawerre Ôtoktonne, sa chèk l'anvironman pi li shanjman depwi bein lontan, mé toute sâ, dwè êt fette par li seuze ksa tchyein l'Sawerre.

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

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

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

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

Y lâ di parchisipan ksa lâ danni leu z'idi su l'âpsyon d'la **Kavern Shallow Rock**, kom ein idi ki lita eintressante, paska li kapab gardi dju garbédge bein kom fô pour lontan, san awerre d'ôt konparchiman ou d'ôt matiriel. Y nâ ksa dji ksa voula sawerre pluss su st'âpsyon-lâ, pi pourkwè sa l'ita pâ djâ ein âpsyon ksa l'emme pluss oubindon enne prioriti. Y n'ava di parchisipan ksa lâ dji ke sta pâ la miyeur idi paske sa l'anvayi la Terre Merre; y nâ d'ôt ksa pansa ke sta la miyeur idi paske sa l'ava d'l'erre séf, sta pâ dan sh'mein d'ryein d'ôt, sa vâ pâ shanji l'anvironman pi la vi sâvaj, pi ksa vâ yeink diranji l'anvironman ein pchi brein. Y nâ sartein ki l'ita einkyette su la sikuriti divous ki lâ di tranbleman di terre; sa lâ keschyoni su kousé ki s'ra li z'einpak, si sa l'arrivra divous ka li la Kavern Shallow Rock.

Kan sa parli d'enne **Kâlinne Bâchi pour dju Ranjman**, di parchisipan lâ dji ke sta enne bonne âpsyon, paske sa l'uza djâ sâ ô Canada pi dan d'ôt péyi. D'ôt kâmanterre l'ita fette su l'einpak bein basse su li komunôti alantour, su la prâteksyon ambiental priorizi, ke sta pâ dan sh'mein di ryein d'ôt, pi l'idi ke sa ramenne la terre pluss nachurel, kousé ksa l'ita avan. Y nâ ksa dji ksa l'ita einkyette kli z'animô sâvaj sa vâ s'prâmni su li bosse di terre, sa vâ manji l'erbe ki li tedbein kontamini, pi ksa vâ s'ferre shassi pi kon vâ l'manji. Sartein lâ dji ke

sta la miyeur âpsyon paski l'ita fasil s'rand lâ, ka li pâ kreu dan terre, ksa vâ danni la shans ô mond di kontchuwé a ferre attansyon pi s'âkupi d'la bosse di terre dan l'fuchur.

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

Mêm si l'ava toutte sorte d'idi djifrante su la [Jirans Roulante](#), kizman toutte li parchisipan y fila ke sta enne miyeur âpsyon, paske sa l'ava enne manyerre di prand-swein, sartou paske sa pansa ki l'ita pasib k'l'garbédge swè uzé ankorre dan l'fuchur, pi paske li bâchisse di la Jirans Roulante ki sonta lâ, sa sarvira a rappli ô jinirasyon fuchur di ferre mwein d'garbédge. Y lâ di parchisipan ki lâ dji ksa l'ôt pâ l'prâblêm d'san dibarassi; sa fa juss l'mette di kôti oubein sa lanterre bein kreu kom si stein âpsyon si tchu l'wè pâ. La Jirans Roulante li vu kom pluse vra paske sa fa pâ sanblan ke l'garbédge va « san alli ». Y lâ di parchisipan ki lâ dji ksa fa pâ djifrants si tchu l'anterre ou non, paske si kan mêm su la « Terre Merre » k'l'garbédge li mi. S'tein ôt manyerre d'no ferre r'gordi pluss prosh su li konsikans di shwè kon fa kom sosyti, sa l'ankouraj di bessî l'garbédge pour ksa swè pâ obliji d'dilé avek di prâblem kom sâ.

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

Li parchisipan lâ pâ danni di z'idi ou di z'âpignon su la [Voutte an Siman](#) pour mette dju garbédge pâ danjreu pi ein pchi brein pluss danjreu didan.

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

Li rizon pourkwè li parchisipan l'emma pluss pi l'apwiya la santralizasyon, l'ita ki l'ava ein einpak su mwein d'terrein, sta pluss fasil pi lâjik a administri, pi sa sôva d'l'arjan. Y nâ d'ôt

ksa pansa ke sta enne âpsyon miyeur paske sa garda l'garbédge prosh divou ke sta fette, a plass d'l'sharyi pi l'gardi dan enne plasse k'ita lwein, oubindon ksa l'arra eu bezwein di bâchirre enne novel strukchure, dan ein kwein ki lâ ryein. Pour la santralizasyon oubindon la disantralizasyon, sa lâ r'gordi l'einpak su l'sharyaj dju garbédge danjreu a traverser di terre tradjisyonel, pi koman bessi koman sa koutte, pi bessi li karbonne ke sorre. Sa lâ antandju ksa dwè pâ pansa yeink a kousé ke l'sharyaj y koutte, kan sa veu disidi si enne strukchure santralizi a dwè êt bâchi. Sa dwè disidi sul sharyaj d'enne manyerre balansé avek li z'einpak su li komunôti Otoktonne ki lonva djâ enne parchi dju garbédge radjoakchif su leu terrein. Fô pansa itou ki lâ bezwein d'awerre leu konsantman pi k'izôt y veu awerre d'ôt strukchure pour l'garbédge dan l'fuchur.

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

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

Kan sa veu rializi la SEGR, fô ke l'einpak sua terre pi l'vironman swè enne prioriti su toutte l'prâja. Kizman toutte li parchisipan angaji, voula kla prêteksyon d'la terre swè enne prioriti. Y parla bein forre, kan sa voula ferre sartein ksa lâ pâ d'einpak nigachif su li plass ikâlojik, pi ksa r'mette di prachik ke vâ arranjé di plass ksa veu ramni ô nachurel. Fô êt lwein di sours d'ô, pi fô mêm pâ pansa a li z'osian kom di z'âpsyon pour dju divlapman noukliyerre, pour san dibarassi oubindon ranji, asteur oubindon dan l'fuchur.

Sa lâ antandju ki li djure a konprand kla vi dju matiriel radjoakchif li 300+ zanni, pi la djurabiliti di bâchisse ksa lâ shwèzi dret-lâ. Fô ksa pans a di plan di long djuri, a l'vironman ki shanj a kouse di shanjman klimachik a long djuri. V'lâ bein di z'anni, li parchisipan sa pansa pâ ô z'einpak kom sa wè dret-lâ a Nunavut. Koman ksa va d'êt dan bein di z'anni d'isitte? Fô pansa bein kom fô, a li jinirasyon apra nouzôt, pi ajouti l'Sawerre Tradjisyonel Ôtoktonne pour pripari li jenne, si la Jirans Roulante va d'êt ein âpsyon. Sa vâ êt einportan d'êt bein kriyachif, flexib, ankouraji la r'sharsh ki konchune, pi pansa a li z'einpak ksa pourra awerre su li sitte pour s'dibarassi dju garbédge, enne shôze ki pourra arrivi a kouse di disast nachurel.

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

Sa lâ antandju ki fô pansa ô z'einpak sosial, kan sa shwèzi divous ksi novel bâchisse von d'êt. Si lâ enne komunôti ksa veu awerre si bâchisse, kousé ksa l'arra d'l'erre si sa s'ra su enne Risarv? Sa danra chi assi d'binifisse ikânomik, pi di jobbe avek dju tréning pour ferre

ein einpak pâsichif divou ki lâ tedbein di z'einpak nigachif su l'vironman? Metton ksa lita su enne Risarv, si kwè li m'zure ksa l'arra mi an plasse pour pansa a toulmond, pour bein kâmuniki avek seuze ksa vi lâ, pour awerre di mwâyein di sikuriti, etc...

### *Si ki ksa dwè êt responsab pour apliki la Stratiji?*

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

Li group pi li komunôti Ôtoktonne sonta li Seuze ki Tchyenne li Drwè, pâ di z'asosyé. Kan sa parl di z'asosyé, y sonta di gouvarnman, di prâdjukteur d'eindjustri pi dju garbége, pi di komunôti munisipal lâkal. S'pour sâ ki fô ferre sartein ke l'mond Ôtoktonne y fass parchi de toute l'applikasyon d'la Stratiji, avek l'izôt dan l'eindjustri, pi dan toute li prâja k'ita planifyé oubindon ke marsh drette-lâ. Aparsâ, di r'prizantan di Nâsyon Otoktonne ki nô rswève dwè ferre parchi di toute li z'itap.

Li parchisipan l'ava di suja kâmun pi voula ksa travaye forre su la Rikonsiliasyon, l'angajman, la kâmunikasyon, êt transparan pi êt responsab. Li einportan pour toute angajman, ksa lâ an plasse di manyerre d'awerre dju parlaj pi di z'ishanj d'idi avek l'eindjustri, ki li prette a ikouti, pi awerre di z'idi pi di z'aprosch novel ke vyenne di kâlaborasyon avek li komunôti Ôtoktonne. Fô awerre sâ pour awerre ein bon parténaryâ pi d'la Rikonsiliasyon. Li parchisipan la vu ke, si yâ pluss d'asosyé ki fa parchi di toute sâ, sa vâ l'awerre pluss di survéyans, mé sa peu kréyi ein outchi pluss forre pour l'applikasyon.

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

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

Li parchisipan la dji kli komunôti ki lita afekti djirekman par l'sharyaj dwè awerre di z'aktiviti d'idjukasyon pi d'kâmunikasyon. Lita eintirassi sartou dan l'idjukasyon noukliyerre pi l'tréning pour ripond a di z'urjans. Sa voula itou awerre di riugnâmunôterre pour partaji d'l'einformasyon :

- su kousé ki s'pâsse sur ein sitte noukliyerre oubindon su li liézon kâmunôterre
- su di z'analyze d'la pâlitichik noukliyerre ke sonta toultan lâ
- su la darnyerre einformasyon an didan pi andwar dju l'travaye ki li fette dan li territwerre tradjisyonel, kom la manyerre kla komunôti a fa parchi ditsâ, pi l'angajman fuchur avek li jenne pi li z'Éni.



Sa lâ sugéri d'ôt z'aktiviti: travayi avek li komunôti Ôtoktonne su la survéyans, apwiyi l'eindipandans pi d'êt ronné par izôt-mêm an travayan avek li group Ôtoktonne ke l'ava d'la plasse pi ki y'éde a bâchirre d'la plasse divou ki n'ava pâ avan. Fô ferre sartein kla komunôti Méchisse li an sharj d'l'angajman avek leu komunôti pi leu mond dan l'role ksa lâ a appliki la Stratiji.

Li parchisipan lâ dji ke l'ita einportan d'**êt transparan** su l'travaye ki s'fa: su l'einformation, su li danji ki pourra tedbein arrivi, pi pour idanchifyi li z'asosyé kyan fa parchi, d'l'eindustri noukliyerre juska dju gouvannman. Toutte sâ, sa fa parchi d'l'idjukâsyon ksa lâ bezwein pour kla komunôti Ôtoktonne a danne di z'idi, pi ka l'éde dan l'applikasyon di plan.

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

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

Ein di suja kâmun ita su la **justiss environmantal**. Dan l'Canada, l'istorik d'la justiss environmantal, appli itou l'rasiss environmantal, pi li dâmaj fette ô komunôti Ôtoktonne pi leu terre tradjisyonel, komans a êt miyeu kânnu. Sa lâ dji kli terre pour li risarv l'ita mwein ke 2% di toutte la mass di terre ô Canada, mé li divlapman pi li prâja l'ita souvan dan si plasse-lâ. Sa pâlu di r'sours prisieuze ksa la bezwein pour la santi, la sikuriti pi di prachik tradjisyonel. Fô ferre sartein ke toulmond sé sâ, pi ksa l'arrive pu jama dan l'eindustri noukliyerre. Li z'iffa su li komunôti Ôtoktonne y sra tedbein siverre, pi la sikuriti d'notte mond pi li jinirasyon fuchur sé ski li l'pluss eimportant. Sa lâ antandju itou, ke sa dwè r'konnêt pi swive la lwè environmental Otoktonne, pi la lwè di s'ferre konsulti dan li territwerre di Nâsyon.

## Di Kâmanterre su Ki la Bezwein D'êt Einpliki

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

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

Kan sa parre avek l'idi ke « selwi ke pâlu li selwi ke péye », bein di parchisipan wèyè l'bezwein kli **prâdjuteur di garbédge** prene pluss di responsabiliti dan la SEGR, an pluss di prand kousé sa koutte pour administré pi s'dibarassi dju garbédge. Aparsâ, di parchisipan lâ dji ke, kousé sa koutte, pourra êt partaji avek li seuze ki prene di an masse d'inarji. Sa lâ dji itou ki l'ita einportan d'awerre ein siparâsyon ant li disideur pi li prâdjuteur di garbédge, pi ferre sartein kla rilasyon li pâ tro prosh.

Sa lâ antandju itou, ki li einportan pour l'eindjustri noukliyerre di mizi a bâchirre di bonne rilasyon pi d's'angaji a la Rikonsiliasyon avek li komunôti Ôtoktonne, pour ferre sartein ksa parl di suja ki sorre, pi ki lâ d'l'apwi pour enne jirans einterjinirasyonel. Paske sa li einportan pour la rikonsiliasyon, li partchisipan lâ dji ke fô prand l'tan d'bâchirre pi d'gardi di rilasyon, d'la konfyans, d'travayi ansanb toultan sartou su li z'afere di long djuri, su la kâmunikâsyon pi d'êt transparan, pour myeu ferre fasse ô prâblêm pi dannî a li jinirasyon fuchur enne manyerre di dilé avek li prâja. Sa lâ antandju ki lâ enne urjans pour prand di z'aksyon ki vyenne balansi d'enne bonne manyerre, l'angajman dju Canada a la Rikonsiliasyon avek l'mond Ôtoktonne.

Li z'Anex swivan lita li dâkuman ikri kla SEGR la eu di group Ôtoktonne :

- Anex A-F lita dan l'premyé raporre *Kousé sa lâ Antandju* su l'Angajman di z'Ôtoktonne
- Anex G-I sonta li nouvô dâduman ikri pour l'deuzyemme raporre *Kousé sa lâ Antandju* su l'Angajman di z'Ôtoktonne

## Anex pi Lexik

### Anex A – Algonkein di Pikwakanagan Dâkuman Ikri Stratiji Eintigri su l'Garbége Radjoakchif, 4 Oktobe, 2021

#### Anex 1 : Li r'kâmandasyon ADPNP a l'OAGN



## Algonquins of Pikwakanagan First Nation

### Appendix 1: AOPFN Recommendations to NWMO

<p><i>Recommendation #1: To begin to address past wrongs and disregard for AOPFN rights and achieve NWMP's Reconciliation Policy, we ask that NWMO integrate AOPFN's requirements and principles related to nuclear sector projects in the development of the ISRW. AOPFN will happily support NWMO in adapting our requirements and principles to the context of the ISRW. It is important for Canada to work with all Nations to ensure policy adapts to the needs and interests of each specific Nation.</i></p>	<p>P. 4</p>
<p><i>Recommendation #2: NWMO will need to work collaboratively with Indigenous groups to determine how to integrate Indigenous rights and interests, including FPIC in the ISRW. To begin this process, we support the establishment of a nation-to-nation decision-making table that brings together relevant government departments and interested Indigenous governments. The table will be tasked with jointly developing, reviewing, and implementing the modernized policy. This table will help align Canada's ISRW with the principles of UNDRIP, especially FPIC, and with principles put forward by Indigenous peoples, including AOPFN's nuclear sector principles. While we acknowledge the important work that the Council of Elders and Youth does, it is important to ensure representatives from all Nations, especially those that have been previously impacted by nuclear project, have a say in the development and implementation of the ISRW. AOPFN Is happy to provide input on how to develop the table, what their role should be, and how they can work with the Council and Elders and Youth.</i></p>	<p>P. 4</p>
<p><i>Recommendation #3: In consultation with Indigenous groups impacted by the nuclear sector, NWMO should integrate specific reference to the "Willing Host" principle in the ISRW as it relates to the siting of permanent radioactive waste disposal facilities.</i></p>	<p>P. 6</p>
<p><i>Recommendation #4: the ISRW must specify that future undertakings generating radioactive wastes will be authorized to proceed <u>only if</u> appropriate disposal facilities have also been approved. AOPFN acknowledges this requirement would only be viable if sufficient time is provided to allow for the approval of the facilities and therefore supports a delay period until the requirement would come into effect. Nonetheless, we assert that such a requirement is necessary to promote the timely development of final disposal facilities, which is an urgent matter that should be high on the federal government's priority list.</i></p>	<p>P. 7</p>



## Algonquins of Pikwakanagan First Nation

<p><i>Recommendation #5: Regulatory instruments and financial incentives be considered in the ISRW to minimize radioactive waste be integrated when developing the ISRW.</i></p>	<p>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"> <li>● <u>Intergenerational Impacts</u> – Consistent with IAEA and other environmental guidance, decommissioning strategies should not result in undue environmental, health and safety financial and other impacts to future generations.</li> <li>● <u>Institutional Care</u> – Decommissioning strategies should rely on long-term institutional care only in situations where approaches that have more passive long-term care requirements are not technically viable and effective.</li> <li>● <u>Consolidation</u> – To the greatest degree possible, radioactive wastes should be disposed in a small number of centralized, permanent and purpose-built facilities.</li> </ul>	<p>P. 9</p>



## Algonquins of Pikwakanagan First Nation

<ul style="list-style-type: none"> <li>● <i><u>Willing Hosts</u> – Decommissioning strategies must be acceptable to local communities, as confirmed through plebiscites, referenda or other similar mechanisms.</i></li> <li>● <i><u>Compensation</u> – Impacted communities should be adequately compensated.</i></li> <li>● <i><u>Indigenous Interests</u> – The modernized policy framework must fully conform with Canada’s international commitments as they relate to Indigenous interests. This includes UNDRIP which requires that Canada “ensure that no storage or disposal of hazardous materials shall take place in the lands or territories of indigenous peoples without their free, prior and informed consent”.</i></li> <li>● <i><u>In-Situ Decommissioning</u> – In-situ decommissioning needs to be recognized as a poor to unacceptable choice for ultimate disposal of nuclear reactors, including “legacy” reactors, in keeping with IAEA’s guidance on this topic, and the reality that this is the creation of a permanent, unplanned, near surface, radioactive waste disposal facility that is by definition more risky than deep geological deposition.</i></li> </ul>	
<p><i>Recommendation #10: The ISRW should address the following gaps in waste disposal:</i></p> <ul style="list-style-type: none"> <li>● <i><u>Precautionary Principle</u>: The selection of preferred waste disposal approaches must give due consideration to uncertainty related to future land use and the performance of waste disposal facilities. To mitigate the risks associated with this uncertainty, the policy must be grounded in the precautionary principle.</i></li> <li>● <i><u>Temporal Scope</u>: The design of radioactive waste disposal facilities should be based on an explicitly defined temporal scope. That temporal scope should correspond to the predicted duration of the radioactive waste hazard. Selected radioactive waste disposal approaches must be proven to perform effectively throughout the entire temporal scope, without active care and maintenance.</i></li> <li>● <i><u>Resiliency</u>: Selected radioactive waste disposal approaches must be proven to be resilient under the full range of potential environmental conditions that could</i></li> </ul>	<p>P. 9</p>



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## Algonquins of Pikwakanagan First Nation

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

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

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

### Istrik

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

### Li z’objekchif preinsipal

Y lâ eu sette sèsyon d’angajman an ligne, pour li 9 kâmiti di konsultâsyon rijyonal d’la Nâsyon Méchisse d’Ontario, pour ki danne leu kâmanterre su koman administrî l’garbédge pâ trô danjreu pi ein ptchi brein plusse danjreu dju Canada. Pandan li sette sèsyon, y lâ 2 grô z’objekchif ki lâ sorchi par li RCC pour appliki la stratiji.

La sikuriti : La sikuriti dju publik pi d’l’vironman lita l’einkyetchud la pluss einportante dan toute la rijyon. L’sharyaj dju garbédge pi li plan pour enne strukchure lita li deu pluss grande einkyetchud pi vâ falwerre djiskuti ankorre pluss pour awerre di disisyon einformi. Li parchisipan lâ sugéri ki dwè awerre mwein d’sharyaj pour bessî li gaz a iffa d’erre pi l’risk d’erre di fôt. Pour awerre plusse di sikuriti, l’garbédge dwè êt mi dan mwein di strukchure sikure, lwein d’l’ô.

L’angajman : Li RCC lita bein kontan d’awerre la shans d’erre di kâmanterre su l’divlapman d’la stratiji pi y parl forre su koman s’t’einportan d’konchunwé a êt angaji. Li parchisipan lava r’kâmandi ein prâsessus bein transparan divou ki fô awerre la vâlonti di z’asosyé ki leu parma d’konchunwé dan ferre parchi pandan toute l’divlapman d’la stratiji.

### Li plan pour enne Strukchure

Pandan shak sèsyon, li partchisipan lâ iti dimandi, si sa l’emma pluss enne stratiji ki l’ava bein pluss di strukchure di ranjman, prosh divou ki sonta li plass ki prâdjwize dju garbédge, oubindon d’awerre mwein d’strukchure ki l’ita pluss santralizi. Li RCC l’emma pluss enne strukchure oubindon mwein d’strukchure, pour bessî li risk di ferre di fôte, pi bessî la kontaminasyon su mwein di terrein. Bein di parchisipan pansa kla manyerre la pluss jusse pour shwèzir si plasse, l’ita a traverser l’applikâsyon d’ein mwâyein kâmunôterre, par di volonterre, shôze ke l’ava iti uzé kan sa lâ fette la stratiji a nivô

bein hô. Li Kâmiti di Konsultasyon d’la Rijyon 7, a dji itou ke la plasse ke srâ shwèzi ka swè lwein di l’ô; l’izôt Rijyon lâ dji kla komunôti shwèzi swè sel ki lâ djâ eu di binifisse ditsâ, oubindon li mwein ripugni d’l’eindjustri noukliyerre.

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

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

### **Applikasyon**

Kan sa parl d’la manyerre ksa vâ appliki ste stratiji-sitte, li RCC lâ souvan dji ki sonta sachisfa d’la manyerre k’l’OAGN lâ appliki l’Administrasyon d’Adaptasyon Prâgressive. Ein group aparre, péyi par li prâdjuteur d’inarji dju Canada pi r’gordi di prosh par la Kouronne, y l’ita souvan pluss emmi pour appliki ste prâja-sitte, a plass di kréyi ein group novô ksa lâ pâ bezwein. La parchi la pluss einportante d’erre konfyans a appliki la stratiji, l’ita la konsultasyon ki konchune avek li z’Ôtoktonne pi li z’asosyé pandan kla stratiji a s’divlap. Sa lâ iti bein vu d’travayi ansanb pi d’partaji d’l’einformasyon avek d’ôt péyi ksa prâdjwi dju garbédge, san awerre a s’dibarassi dju garbédge internasyonal dan l’Canada. La fette la r’kâmandasyon kla stratiji ress adaptab, pi prette a êt ivalwé apra kuk tan.

### **Li proshein pâ**

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



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



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

December 10, 2021.

By email: [kglenn@radwasteplanning.ca](mailto:kglenn@radwasteplanning.ca);

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

Dear Ms. Glenn

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

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

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

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

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

Meegwetch



Councillor Justin Roy  
Kebaowek First Nation  
Lands and Resources Department

Cc/ Jim Delaney, Natural Resources Canada

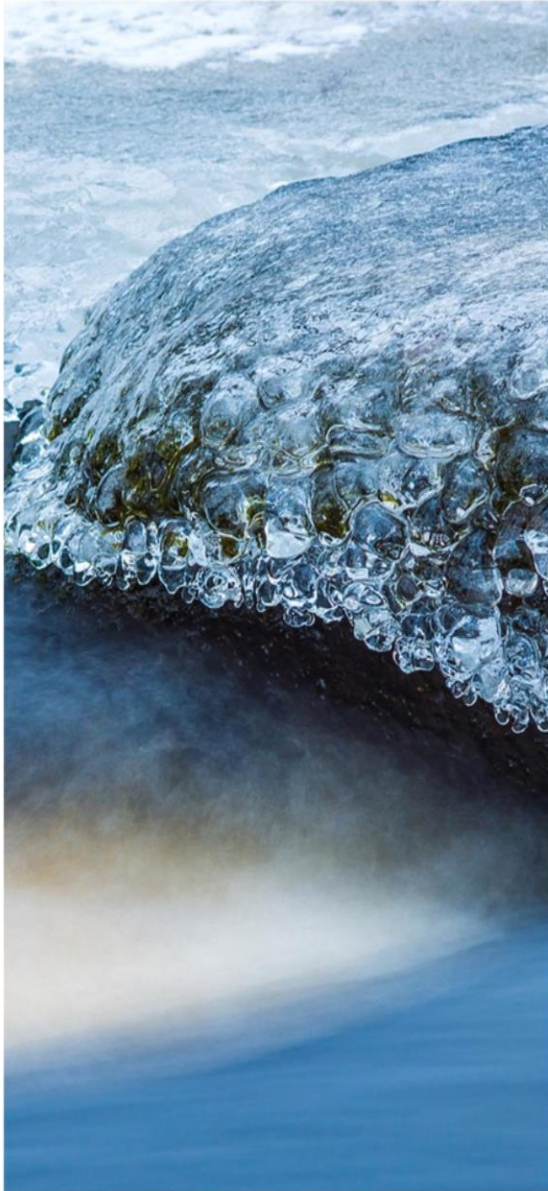


GRAND COUNCIL TREATY #3



# GRAND COUNCIL TREATY #3 INTEGRATED RADIOACTIVE WASTE STRATEGY COMMENTS

DECEMBER 30TH, 2021  
PREPARED BY THE TERRITORIAL PLANNING UNIT



## TABLE OF CONTENTS

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THE ANISHINAABE NATION IN TREATY #3 .....	3
BACKGROUND .....	4
FEEDBACK .....	5
A. CONSIDERATIONS	
B. CONCERNS	
C. RECCOMENDATIONS	
MANITO AKI INAKONIGAAWIN .....	8
THE NIBI DECLARATION .....	12
NEXT STEPS .....	13
CONCLUSION .....	14

# 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 wellbeing 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 Inaanigaawin 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.







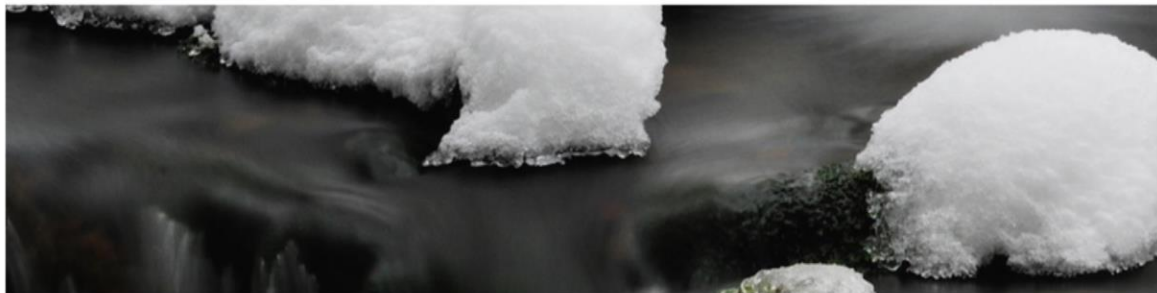
# GRAND COUNCIL TREATY #3

THE GOVERNMENT OF THE ANISHINAABE NATION IN TREATY #3



For more information or questions, please contact:

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Anex E – L'Ôtôriti dju Pouwwerre di Premyerre Nâsyon - Dâkuman Ikri  
Stratiji Eintigri su l'Garbége Radjyoakchif, 11 Avrél, 2022 (Sèsyon  
d'Angajman dju 26 Janvyé 2022)



First Nations  
Power Authority™

***FNPA***

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

**First Nations Power Authority**

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**Contents**

<b>Executive Summary</b>	<b>3</b>
Agenda Overview	3
Breakout Sessions	3
<b>1.0 Workshop Preparation</b>	<b>4</b>
1.1 Recruitment Focus of Workshop Participants	4
<b>2.0 Advertising</b>	<b>4</b>
<b>3.0 First Nation Communities Participation</b>	<b>4</b>
3.1 Breakdown by First Nation Community	5
<b>4.0 Organizations and Companies Participation</b>	<b>5</b>
4.1 Breakdown by Organization and Companies	5
<b>5.0 Key Themes</b>	<b>6</b>
5.1 Questions Sorted into Key Themes	6
<b>6.0 Concerns and Sensitivities</b>	<b>8</b>
<b>7.0 Recommendations</b>	<b>8</b>
<b>8.0 Appendix</b>	<b>9</b>
8.1 Agenda and Advertisement	9
8.2 FNPA Email Template of Invitation to First Nation Communities	9
8.3 FNPA Email Template to Organizations and Companies	9
8.4 NWMO Presentations	11

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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.

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### 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](mailto:jthomas@fnpa.ca).

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

Please distribute to First Nation communities and their Chiefs

### 8.3 FNPA Email Template to Organizations and Companies

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

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

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

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

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

**When:** January 26th, 2021

**Time:** 10AM to 3PM

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

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

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

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

Thank you,

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

#### 8.4 NWMO Presentations

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

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



## MTI Summary Report for NWMO

May 25, 2022

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

### Activity Report:

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

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

### Questions that Led this Discussion:

*What's most important to get right?*

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

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

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

### Community Engagement:

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

### Community Engagement Feedback:

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

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

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

*Natoaganeg – Eel Ground First Nation:*

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

*Oinpegitjoig – Pabineau First Nation:*

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

- Are there containers in existence to store nuclear waste? If so, describe them.
- Are there tests done underground?
- What is safest for storage, above or below ground?
- Are there sites currently in New Brunswick storing nuclear waste?
- How many containers are we, or should we, be looking at/considering?
- Are there any radioactive waste materials being stored at the Brunswick Mine site?
- The waste owners should be responsible for their waste. A regulated remediation 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.

*Tjipogtotjg - 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/](https://gct3.land/manito-aki-inakonigaawin/)

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

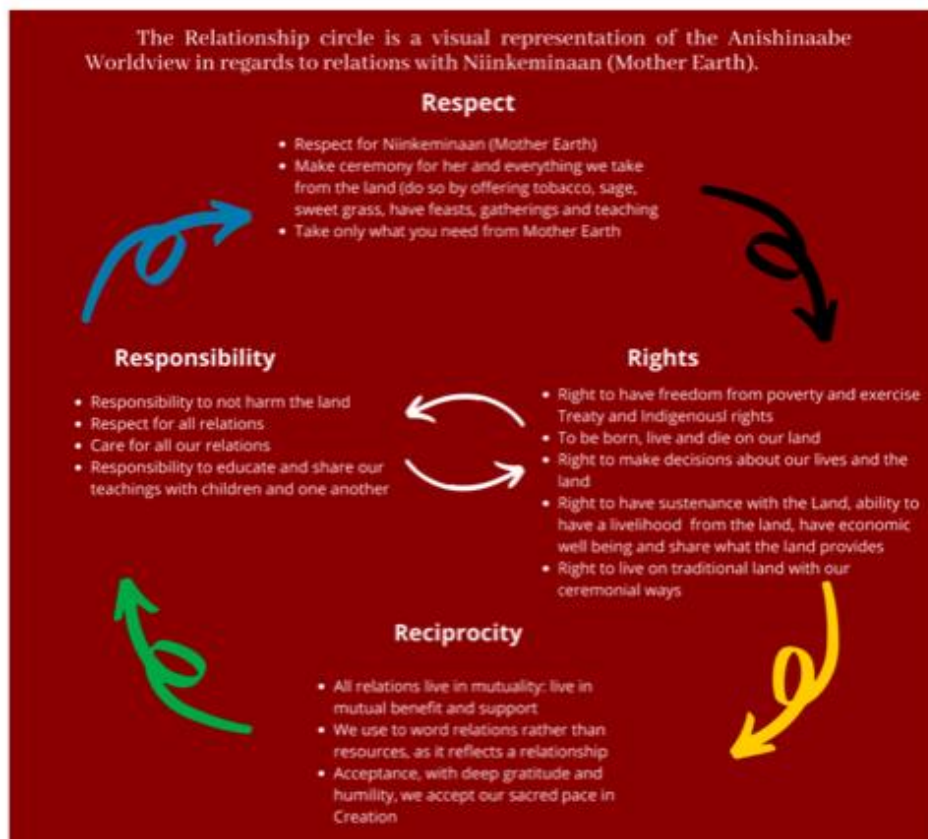
This report is intended to provide feedback to the Nuclear Waste Management Organization and the Government of Canada in regards to Treaty #3 laws and values. Treaty #3 members participated in the Radioactive Waste Strategy engagement session on June 23rd, 2022 via zoom. The concerns, considerations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





## Anex H– Gran Konsèye Tretti #3 Dâkuman Ikri Stratiji Eintigri su l'Garbédge Radjyoakchif, 2 Févriyé, 2023



GICHI OZHIBI'IGE OGAAMIC  
ADMINISTRATIVE OFFICE

February 2<sup>nd</sup>, 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

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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.

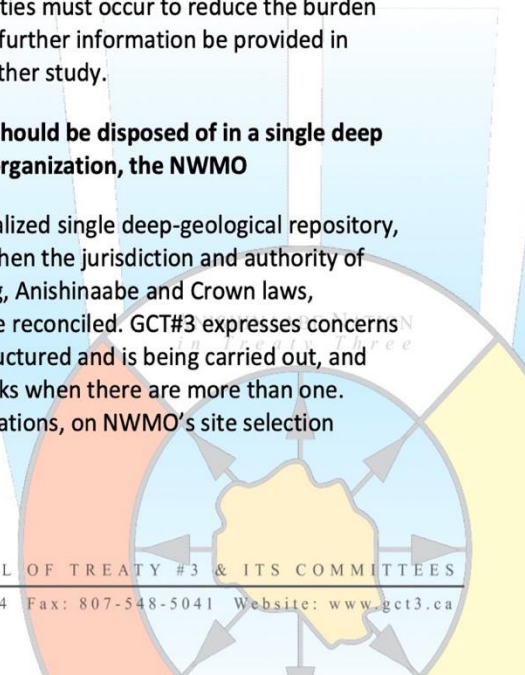
From GCT#3's perspective, Nation-to-Nation engagements with NRCan regarding the recommendations set out in NWMO's ISRW, Canada's Policy for Radioactive Waste Management and Decommission, are required prior to making decisions on the recommendations and policies contained therein.

**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.

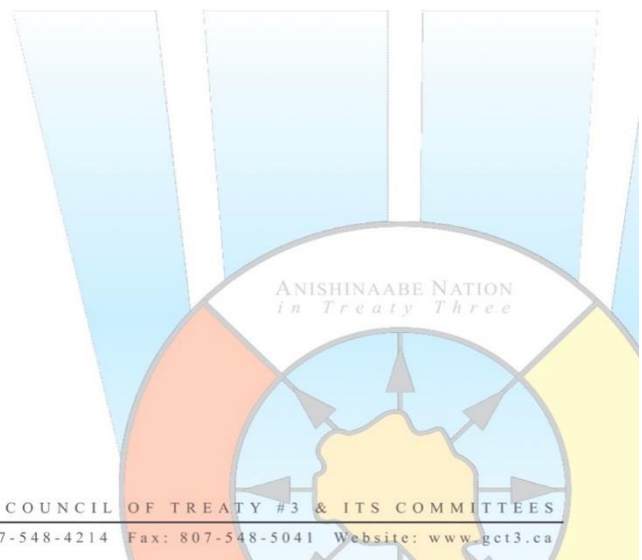
These comments are prepared by the Territorial Planning Unit of Grand Council Treaty #3. If you require further information, please do not hesitate to reach out to the TPU at [hailey.krolyk@treaty3.ca](mailto:hailey.krolyk@treaty3.ca) or call us at 807.548.4214.



Miigwetch,

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# Anex I – Nâsyon Ojibwé Saugeen - Dâkuman Ikri dju Burô d’l’Anvironman, Stratiji Eintigri su l’Garbédge Radjyoakchif, 20 Jwun, 2023

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Sara Dolatshahi  
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Nuclear Waste Management Organization  
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[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,



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## 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.

## Anex J – Li Preinsip ki Gid la SEGR



### Preinsipe ki Gid

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

Li preinsip ki gid sonta:

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

L'dâkuman ikri di preinsip ki gid, y dji:

- La stratiji dwè awerre la sikuriti, kom ein preinsip jiniral ki gid son divlapman pi son aplikâsyon. La Sikuriti, mêm sel pour la prâteksyon di z'umein, dwè pâ êt konprimi par d'ôt z'einkyetchud.

- La stratiji dwè awerre d'la sikuriti pour li strukchure, l'matiriel, li bâchisse pi l'einformasyon.
- La stratiji dwè ferre sartein k'l'vironman li prâti - la prâteksyon d'l'erre, l'ô, la terre, la vi sâvaj pi divous ki vi.
- La stratiji dwè êt divlappi pi appliki, pour rankontri li règ ksa lâ bezwein, pour prâti la santi pi d'awerre la sikuriti dju mond pi d'l'vironman.
- La stratiji dwè êt einformi par li miyeur Sawerre ksa lâ, kom l'Sawerre tradjisyonel Otoktonne, la syans, la syans sosial, l'Sawerre lâkal, pi li miyeur prachik einternasyonal. D'ferre sartein ke l'Sawerre Tradjisyonel pi li manyerre di vive li dan toute, li einportan pour awerre enne stratiji forte. Sa veu djirre l'Sawerre su la terre pi l'vironman. Sa veu djirre li valeur pi li preinsip su l'divlapman, pi d'gardi di bonne rilasyon ki marsh.
- La stratiji dwè respekto li drwè pi li tretti di z'Otoktonne, pi konprande ki lâ tedbein ankor di riklamasyon ki sonta pâ règli ant l'mond Otoktonne pi la Kouronne.
- La stratiji dwè divlappi enne manyerre transparante, ki l'einform pi angaj l'publik, li jenne pi l'mond Otoktonne. Li einportan d'danni assi d'einformasyon a l'avans, ô seuze ke vâ êt l'pluss affekti par l'applikasyon d'la stratiji. Li keschyon pi li z'einkyetchud dwè êt antandju, r'konnu pi djiskuti. Li z'einformasyon ksa lâ uzé pour divlappi la stratiji, vâ êt lâ pour l'publik.
- La stratiji dwè êt divlappi pi appliki d'enne manyerre responsab finansyerman, pour ferre sartein ke, kousé sa koutte pour l'prâja, li pâ ein fardô pour li seuze ksa péye d'ilektrisiti, li péyeur di tax, pi li jinirasyon fuchur.

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

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

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

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

**Dipô Jiâlojik Bein Kreu :** Ein [Dipô Jiâlojik Bein Kreu](#) lâ ein rizô di tchunel, bâchi kuk santenne di mêt antsour d'la surfass d'la terre, avek di shanb pour plassi l'garbége radjyoakchif. L'Dipo li fette pour uzé ein sistemme d'an masse di baryerre; di baryerre fette juss kom di konténeu d'garbége, pi di baryerre naturel kom la rosh, ki travaye ansanb pour tchyeind l'garbége pi l'izâli dju mond pi d'l'vironman.

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

**Kâlinne Bâchi pour dju Ranjman (KBR):** Enne [Kâlinne Bâchi pour dju Ranjman](#) li enne strukchure bâchi pour s'dibarassi dju garbége prosh d'la surfass, divous kli paka d'garbége sonta mi su enne bâze, ki li risistante a l'ô, pi apra, ki li kouverre di koush ipêss di matiriel naturel, kom la glèze pi la terre. Di koush di matiriel seintéchik kom dju plaschik a hôte-dansiti, li mi pour arrêti kla radjiyasyon a s'ishappe dan l'vironman. D'abichude, si strukchure l'ava di sistemme pour kâlekti l'ô dju garbége pi di sistemme di tretman itou. KBR li bon pour dju garbége pâ trô danjreu, ki vâ pâ bessu oubindon konpakti, a m'zure ke l'tan y pâsse.

**Dju Garbége a Nivô-Hô (GNH) :** Dju garbége radjyoakchif a nivô-hô, li sartou dju fyouwel uzé, pi/oubindon dju garbége ki danne bein d'la shaleur par d'la pourrichure radjyoakchif. GNH vâ avek la radjiyasyon pinitrante, saffek lâ bezwein di s'prâtiji. GNH lâ itou an mass di radjyônukléide ki vi lontan, saffek fô l'izâli pandan lontan. Li r'kâmandi d'l'plassi dan di formasyon jiâlojik kreuze pi stab, a kuk santenne

di mêt di kreu, oubindon pluss antsour d'la surfass, pour administri li GNH a long djuri.

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

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

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

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

**Jirans Roulante :** [Jirans roulante](#) li enne manyerre d'administri dju matiriel radjyoakchif divous ki lâ pâ di sâlusion pour san dibarassi dret-lâ. Avek la Jirans Roulante, l'garbédge radjyoakchif li gardi su la surfass, divou ksa peu l'ranji, l'izâli, l'chèki, pi l'sikurizi, par di kontrôl umein pour bein di jinirasyon (poussi l'garbédge an avan d'enne jinirasyon a l'ôt, avek ein jirans apra l'ôt). Sa pans kla teknâloji vâ, ein jour, arranji l'prâblem pour administri l'garbédge pour enne long djuri, swè an ditrwizan ou an l'nutralizan.

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

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

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

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



Pour pluss d'einformasyon, kontakti :

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