



Waa Ni Zhi Tko
kiing Miinwaa
Bangii go kina Daa
En'we'eg biwgzige
Wenjishzinok mzinigan

Wiikbidoong Kina Gegoo Wii Nda Zhichgeng Maanda En'we'eg Biwgzige Wenjishzinok Nji

Anishinaabeg Tkweshkadaadwaat Gaa Noondmaang Mzinigan

Mzinigan Eko Niizhing Niish ninda Mziniganan

Digotemgad Pii: Nimebine Giizis, Niizhing shi mdaaswaag shi Niishtana shi beshig biboongad
Piinish Odemin Giizis, Niizhing Mdaaswaag shi Niizhtana shi nswi biboongad



Entamsing maanpii mziniganing: Manidoo Minesh zhichgewin: Tawi:ne
Consulting Inc. gii bigidnaan wii mizinaatesing zhinda mziniganing

nwmo

NUCLEAR WASTE
MANAGEMENT
ORGANIZATION

SOCIÉTÉ DE GESTION
DES DÉCHETS
NUCLÉAIRES

KINA GO GEGOO MAANPII EZHBIIGAADEG

Bangii Maanpii Zhibiigaadeg Mziniganing Ntam Piidash Mzoowe Dash Wiigo Debaataming Kina	4
Gaa zhi zhichgeng	6
Wenesh gaa wiidookaazat?	7
Gaa mki'gaadeg	9
Gaa mkaming bezhig – Waankiiwin	11
Gaa mkaming Eko niizh – Zhibiigewin Naawkinigewin miinwaa Dibenjigewin	11
Gaa mkaming Eko Nswi – Aki Naagdoowendmowin	11
Gaa mkaming Eko niwing - Midaabaazhweng	11
Gaa Mkaming Eko naanan – Naaskodaadwin miinwaa Wijiindwiwin	12
Gaa Mkaming Eko Ngodwaaswe – Anishinaabe Kendmowin Dgosjigaadeg	12
Gaa Mkaming Eko Niizhwaaswi – Nibiish Naagdoowendming	12
Gaa Mkaming Eko Nshwaaswe - Kinoomaadwin	12
Gaa Mkaming Eko Zhaangswi – Nangzhewin wii Ka'waabdaming Wenjishzinok Dda zhichgewin	12
Gaa Mkaming Eko Mdaaswi – Zhiibwaa'aamdaming	13
Etkoobiigaadeg Zhibiigewin Anishinaabeg Tkweshkdaadwaad – Waa Dibaachigaadeg	13
Wenesh owa zhinda geyaapa?	19
Edgoksing miinwaa Kina Edming maanda kidwinan:	22
Edgoksing A- Anishinaabeg Pikwakanagan Enjbaajig Gaa zhi Boozbiimoowaat, Gaa Zhibiigewaataat Boozbiigewin, Wiikbidoong Kina Gegoo Maanda Wenjishzinok Nji, Binaakwe Giizis, Niiwin Giizhgad, Niizhing Mdaaswaag shi Niizhtana shi bezhig Biboongag	22
Edgoksing B – Aabtooziinhyig Ontario Enjbaajig, Zhibiigewin Boozbiigeng, Wiikbidong Kina Gegoo Maanda Wenjishzinok Nji, Binaakwe Giizis, Niizhtana shi bezhig giizhgad, Niizhing mdaaswaag shi niistana shi bezhig biboongad	27
Edgokwising C - Kebaowek Zhibiigewin Boozbiigewaataat – Wiikbidoong Da Zhichgewin Nji Wenjishzinok, Manidoo Giisoonhs, Mdaaswi Giizhgad, Niizhing Mdaaswaag shi Niishtana shi bezhig Bib December 10, 2021	30
Edgokwising D – Kitchi Giigdoowin Zhibiigewin Naawkinigewin #3 Zhibiige Boozbiigewin, Wiikbidoong Da Zhichgewin Nji Wenjishzinok, Manidoo Giisoonhs, Nsamdana Giizhgad, Niizhing mdaaswaag shi niishtana shi bezhig	32
Edgokwising E – Ntam Eshgaabwidjig Waasmoowin Emshkoogaabwidjig Zhibiige Boozbiigewin, Wiikbidoong Da Zhichgewin Nji Wenjishzinok, Nimebine Giizis, Mdaaswe shi bezhig giizhgad, Niizhing Mdaaswaag shi Niishtana shi Niizh Biboongad (Gii Tkweshkadaaim Manidoo Giizis, Niishtana shi Ngodwaaswi giizhgad, Niizhing Mdaaswaag shi Niizh Biboongad)	47

Edgokwising F - Mi'gmawe'l Tplu'taqnn Ezhi Dgopkaazwaat Zhibiige Boozbiigewin, Wiikbidoong Da Zhichgerwin Nji Wenjishzinok, Nimebine Giizis, Niizhtana shi naanan Giizhgad shi Niishtana shi Niizh Giizhgad, (Gii Tkweshkadaadwag Ziizbaakdoke Giizis, Nsamdana shi bezhig Giizhgad, Niizhing Mdaaswaag shi Niizhtana shi Niizh Biboong)	58
Edgoksing G – Kitchi Gimaakaan Zhibiigewin Naawkinigewin #3, Zhibiige Boozbiigewin, Wiikbidoong Da Zhichgewin Nji Wenjishzinok, Odemin Giizis, Niishtana shi Nshwaaswi Giizhgad, Niizhing Mdaaswaag shi Niishtana shi Niizh Biboongad	65
Edgokwising H – Kitchi Gimaakaan Zhibiigewi Naawkinigewin #3, Zhibiige Boozbiigewin, Wiikbidoong Da Zhichgewin Nji Wenjishzinok, Makwa Giizis, Niizh Giizhgag, Niizhing Mdaaswaag shi Niishtana shi Nswi Biboongad	78
Edgokwising I - Saugeen Anishinaabek, Kina Go Goji Kojiing Aachkinigan Zhibiige Boozbiigewin, Wenbig Wiikbidoong Da Zhichgewin Nji Wenjishzinok, Odemin Giizis, Niizhtana shi Giizhgag, Niizhing Mdaaswaag shi Niizhtana shi Nswi Biboongag	84
Edgokwising J - ISRW Naagdoowinan	90
Edming Kitchi Kidwinan (Wenjishzinok Minzhaandming)	92

Bangii Maanpii Zhibiigaadeg Mziniganing Ntam Piidash Mzoowe Dash Wiigo Debaataming Kina

Degwaagig Niizhtana shi Mndaaswaag shi Niizhtana biboongag, Kitchi Gimaa odi Njida Go Kina Yaawang (Natural Resources) gii naawkinaaan niuwe Biiwgizige Waasmowin Wenjishzinok Minzhaandmowin Ezhgaabwidjik (Nuclear Waste Management Organization- NWMO) wii niigaanwidoowaat maanda wii naan gi doon waat kina gda kiimnaa eyaadjig miinwaa Anishinaabeg wii naabiignigeyaataat waazhi maajiishkaamgag waazhi zhaabwidoowaat wii mnab dem gag kitchi gbeying maanda wenjishzinook wii dibishkoobideg gaye maaba Kitchi Gimaanaang enaawkinigeyaataat. Maaba (NWMO) gii kwejmigaazwag wii niigaanwidoowaat nzaam daa'aa'naa'aa niizhtana nsa biboon minig nokiitamoowaat maanda nika'ya dgobwaat Kina Endaa'jig miinwaa Anishinaabeg weweni wii naabiisjigeyaataat miikma'waat maanda wenjishzinook. Manda Wiikbidoong Da Zhichgewin nji Enwe'eg Biwg zige Wenjishzinok (Integrated Strategy For Radioactive Waste – ISRW) go gaye bkaan ziwok pii dash gaye'nwaa gonda NWMO eniigaan bide toowaad owe getchi ginoowaag akiing bgonegewaataat ji chigaadegbaa maanda Biwgzige Waasmowin mide. Da miik gaade wiigo maanda gayaabi.

2021 NWMO wgii maajtaawag wiidoo kowaad Kina Gda Kiimna Eyaadjig miinwaa Anishnaaben, gii nda kendaanaawaa manjiidig kina wiya enendang, miinwaa gii kitchi tkweshk'daad wag kina gonaa wiya wii noondwaa'ad. Wgii bizin doo waa'an niibna bemaad zinjin oodi oodenwinhsing enji sanjgong maanda wenjishzinog. Wgii giitaadbiwag miinwaa wiinjzhindming zhiwe mijimenjigan biyaabkoonhsing

Kina maanda enwe'eg biiwgzige wenjishzinook maanpii kina endaaying weweni sanjgom wii dibishkooseg naa kina goji enaabiiseeg ezhi miziniganike aad maaba Canadian Nuclear Safety Commission. Gaa dash wiigo kina maanda enwe'eg biiwgzige wenjishzinook tesnoo gbeying wii ginoowenjgaadeg. Gonda ISRW wii getnaam ziwag wii mkamwaad zhiwe genji zhiibaab degban maage jiw ni'se'aapaa maanda ji enwe'eg biiwgzige wenjishzinook, mem'dige go dba shish maage naw'wiying enwe'eg biiwgzige wenjishzinook, miinwaa ooshmi waasa wii naabwaat. Ngii dibaataa'naa go eshki tkweshk gidaad yaang go na 'ye maanda ndin dwaab daan'aa wii dibaaj ma taa ding, miinwaa ooshmi wii kendming gegoo, gaawii wii dibaawk inigeng.

NWMO go nsid waamdaan wgii temgag zhaa'zhi gii wind moowind'waa Anishinaabeg bangii maanda wenjishzinook gaa dash wiigo kina wiya gii wiindmowaasii dibishkoo gonda Kitchi Giwedining endnakijig. Anishinaabeg go zhibiigaa'de wii go maanpii miziniganing, mii dash gweta Anishinaabeg miinwaa aabtoo ziinhyig ezh bii gaazjig zhiwe miziniganing (WWHR). Zhiwe ezh bii gaazjig gaa kidwaad gaawiin wiigo kina mzoowe kina wiya dgwa bii gaaz'sii.

Maanda gaa Noondmaang (WWHR) eko niizhing aawan mizinigan nji Anishinaabeg gii maawn' ji'di'waad. NWMO gii nsid waabdaan owe aanind Anishinaabe oode'nwisan gay'nwaa gii'nendmoog wii wiidookaazwaat gaadash gii zhisesnoo. NWMO dash wiigo nendam wii zigin'kezhwet wiini mino'seng kina wiya miinwaa dand'wendaan wii minwaa'goom'aat Anishinaaben, aapiji dash gonaa kitchi pii ten daagot wii giik nam'ing minig ge tkwesh'kidaad gi ban kina gonaa wiya wii noondwin.

Mii dash maanda mizinigan eko niizhing ge aa'wang gonda Anishinaabeg tkwesh'kadaadwaad. Aan'ke aaw wan maanda ntam ga naabiis jigaadeg (WWHR) miinwaa kina maamwiseg zhiwe dekoobiigaadeg kina gegoo dibaaj'chigaadeg Nimebine Giizis, Niizhing Mndaaswaag shi

Niishtana shi bezhig biboongad piinish Odemin Giizis, Niizhing Mndaaswaag shi Niizhtana shi nswi biboongag. Na'ay gaan ji tkwesh'kidaading wii debnam'ing Anishinaabe nend'mowin miinwaa enend'ang Anishinaabe ge zhi naa chi geng ba maanda dbashish miinwaa aabtoo wiing ezhi kosing enwe'eg biwg zige wenjishzinook maanpii kina endnakiying miinwaa zhinda enji niizaansing debaam'ji'gaa'desnook Kitchi gbeying go. Miinwaa gii da ne gaa de waa zhi debna'ming waa'zhi miikming maanda wenjishzinook oodi go waasa naabing. Zhinda gii dibaaj'ma taading gaa shkwaa zhichgaadeg maanda wenbig ISRW mizinigan naa kina wiya wii waabdang miinwaa wii kidad gegoo miinwaa wii deb'naming ge zhi ginoo waab ji gaa deg ban (Minoomin Giizis, Niizhing Mndaaswaag, Niishtana shi niizh biboongag) wgii nkaazam wewiib wii miig'weng gaa kidang ezhi dawenjgaadeg maanpii wenbig miziniganing miinwaa wii debnaming gaa kidwaad mzoowe wii giizhbii'gaadeg ekweying mizinigan. Gii tkwesh'gidaading gegwa gii nishin wii mino'waam goom'ding miinwaa wii maaj'taamgag wii noon'daa'ding, miinwaa wii nsastaading maand wenjishzinook nji.

Wii ni aankeseg maanda ge'ye Anishinaabe wiidoo'kaazat kitchi piitendaagwat naa kina go Anishinaabeg mzoowe wii wiidookaaz'waat wii noondwind'waa kina. Zhinda gii giigidang ji ISRW gii dibaachi'gaade wii mino gina'waabding miinwaa weweni wii kinoomaading. Pii dash wiikmindwaa Anishinaabe wiidaakaazowaat maanda NWMO Strategic Project egimaawit gii paa de paa'yaa wii paa ginoo'naat Anishinaaben miinwaa maanda pii zhaazhi gii shkwaa'se zhaazhi niibina Covid aashiwewin. Gii maamiikwendam go gii paa zhi'zhaad zhiwe Anishinaabe ooden'wing miinwaa gii debnang Anishinaabe kinoomaadwinan. Aanind go gii dawendaan'aa'a ooshmi jiwii tkwesh'kadaadwaat, aanind go gweta ngoding. Aanind ge gwa gaawiin gii dawendizii'naa'waa gegoo wii zhibii'gaadenig, aanind dash gegwa gii miigwenaa'ah kidwin ge zhich'geng'ban.

Ezhi nishing maanda ezhibiigaadeg ge zhichgengban gaazhi ginawaab'jigaazwaat gonda Anishinaabeg gii tkweshk'gidaadwaat maanda ezhibiigaadeg:

- Mino'waam'goomding kina wiya miinwaa gonda NWMO
- Naa'biis'ji geng kinoomaadwin miinwaa ooshmi wii kendming maanda wenjishzinook
- Bigidnigaadeg Anishnaabeg ga'ye wii miigwe'aat ga'yenwaa enendmoowaat miinwaa wii ni teg ooshmi wii nishing waa zhi giigidong miinwaa waa zhi noondaagong maanpii maanda Biwgzige Waasmowin nokiiwin
- Wii kitchi giigidong weweni maanda ISRW nji

Maanda enwe'eg biwgzige wenjishzinok minzhaandwin aapiji znagad miinwaa znagnaawgdini memdige niwe gaawii gegoo aapiji ekendzigwaa maanda nika'yaa. Daapnaming dash wiigwa wii kendming noonch maanda miinwaa ezhi naabiising kina go goji, miinwaa go nboch'weng wiindmaageng gaa bi zhi maadziwaad gonda gaa bi zhiibaash'gik maanda tinoow'wo da naad'maawg'naa'ah go wii nsas'ta'moo'kiing.

Gii nboch'e'ding gii wiind'maa'gem'gad Anishinaabeg e'kwej'maa'aat ISRW. Mii dash ninda:

- Kina go giitaaying waankiiwin miinwaa aapiji bangii wii baamendaagok aki miinwaa kina go giitaaying
- Nah'wii'ying chigaadeg Anishinaabe nendmowin, kenjgewin minwaa mzoowe nendmowinan
- Dgob'win miinwaa wiidookaadwin kina nji maanda nokiiwin
- Aankenming Anishinaabe kshkewziwin wii zhigeng Anishinaabe ooden'wising wii daapnamwaad neyaab da akiim'waa

- Miig'weng ooshmi kenjgewin ISRW ezhi nokiid
- Zhitoong miinwaa mino'waabgoom'ding wiiji wiidoo'kaazwin owe dkweshkidaading miinwaa digojiindwaa giuwe endaa'aat epsi'kaag'waat maanda nji miinwaa wii aabiji tkwesh'kidaading kina wiya ge ji nboch'win nda'wendaagwat maanda pii epichi zhitoong kina gonaa wiya wii bi mino wiidookaazot. Da temgad zhinda: wii kendming noonch maanda nji, giigdoowin miinwaa nsastaadwin, wii zhiibaa'aamdaming kina maanda, miinwaa Anishinaabeg mzoowe kina ji wiikmigaazwaat kina maanda wani zhi maajiish'kaamgag.

Kina maanda ezhibiigaadeg gii dibaajmo'wag gegoo gaa kid'ijig nji maanda waasmowin'ii. Maanda gaa mki'gaadeg wiind'maa'gemgad Anishinaabe gay'ii gaa zhi waabdang. Anishinaabe gay'ii gaa zhibiying gaa miigwet digo'bii gaa de zhinda enji Digosing, gii nendmoog dash go gaa zhibiige'jig ge. Nda kitchi wiik'ji too'naa wii digo'jiin'maang enishing dibaajmowin Anishinaabeg gaa kiwaad gaa nendgig ooshmi wii bibaatamwaad kina go gii'taa'ying miinwaa ezhi niizhoo'seg mno'goom'di win.

Gaa zhi zhichgeng

Maaba NWMO gii naabiisdoonaawaa miinwaa gii minzhaandaanaawaa nida wii misinaateshing mjimenjiganing miinwaa go aanind wii bizhaawaad wii tkeshkadaading miinwaa Anishinaabeg wii bi'zhaa'aad wiibi skoonwikidamwaad maanda dash gii zhiwebad Nimebine Giizis, Niizhing mdaaswaag shi niishtana shi bezhig piinish Niizhing mdaaswaag shi Niishtana shi niizh biboongag, mii dash we pii, gonda NWMO Wenbig ISRW mizinigan gii miigwe'aat wii paambideg kina giitaaying zhaangsmidna minig giizhigadoon giishpin wiya gegoo wii kidat. Maanda wenbig ISRW mizinigan gii maatookiinaa'waan niwe Anishinaaben gaa bizhaajig zhinda gii tkweshkadaadwaat miinwaa go giuwe gaa ginoonaajik NWMO pii ISRW gii tkweshkadaadwaat. Maanda pii Waabaagaa Giizis piinish Odemin Giisong, Niizhing mdaaswaag shi niishtana she nswi biboongag, gonda NWMO gii aabiji tkweshkwa'an Anishinaaben niwe ooshmi waa kindmajig maanda ISRW. Ninda nji gii tkweshkadaadwaad piinish go gii saweshkaag maanda wenbig ISRW mizinigan gii dgojiinaah'an go Anishinaaben miinwaa go Kitchi gimaa kaaning enjbideg gimaawinan maanpii gegii'nwi miinwaa dash go oo'di Kina Daa aanin akii'san, Anishinaabe Gimaawinan miinwaa go aanind getchi pijgaabwidjig kina go mzoo'we maanpii Kina Daa na'ye wii maa'miig'we'aat shka'ye gegoo kendaaswin, wii min'waang'oomb'ding, miinwaa wii naag'doong owe gaa'naawkini'ge'yaat zhiwe gii tkweshk'daad'waat. Nsing zhiwe gii naabiisjigaade waa zhichgeng:

1. Wii mizinaatesing owe tkweshkidaa'ding ginimaa ngoding maa'ge go ooshmi;
2. Wii tkweshkidaading, ginimaa go bezhig ooden'winhs maa'ge go ooshmi bezhig; miinwaa
3. Wii dibaataming Anishinaabe aadziwin kendaaswin, gaa bi zhi maadziwaad, miinwaa nbochidwin gaa bi zhi mka'waab'di waad kina wii maamwisda'waad maanda naa wii ni naabiisdam'windwaa gonda waa bi yaajig yaabi.

Maanda wanji zhichgeng maanda:

- Wii maachtaa'toong maanda tkweshkadaadwin zhiwe Anishinaabeg ga'ye'nwaa naa jibi mino wiida'kaaz'waat maanda kina gii'taa'ying nji.
- Ji'wii temgag naa waazhi kendming miinwaa waa zhi dakendming ooshmi gbe'ying waa'ni zhi minzhaandming maanda wenjishzinook.
- Wii maajtaatoong miinwaa wii aabiji bideg mina'waam'goom'da'win gonda NWMO waajiiwejig.

- Jiwii dibaataaming miinwaa weweni wii dibaamdaming waa zhi dibaawkinaming maanda wenjishzinook, nakaazang noonch nendmowin miinwaa mzoowe kina aking nikeyaa zhi ginoob'da'ming; miinwaa
- Matookeeng miinwaa jind'ming ninda gabi zhi debwetming gaa zhichgaadegin zhinda NWMO wenbig ISRW mizinigan (shkwaa sawebdeg maanda wenbig ISRW mizinigan)

Gonda Anishinaabe maamwi wiidbindwin gii tenwan waawiindmaadwin'an miinwaa gezhi kwej'mind'ba maaba NWMO Enda'zhichget Nokii'waanhsan Bemikang. Miinwaa yaabi gonda tkwesh'ka'daad'waad gonda NWMO enkijig gii matookiwag ninda enaabiisgin waa naagdoong gimaakaadwinan – Anishinaabe Mina'waam'goom'di'win miinwaa da zhichgeng nokii'waanhsan, Anishinaabe Mina'waam'goom'di'win miinwaa Noojmowin wii nda zhichgeng, miinwaa Kinda Daa waa ni zhi naabiisjiget gbeyng ani miseg maanda nji gaa nakaazang enwe'eg biwg'zige wenjishzinook. Yaabi dash go maanda ISRW, gaa bi zhaajig gii ginoowaab'daa'naa'waa kendmookiwin meznaateseg, gii wiikmaawag wii moosh'ki'ne'moo'waat kwed'wew'nan miinwaa go gii mii'naa'wag waa zhi dab'doo'waat ninda e'aankes'gin wii gind'moo'waat yaabi aanind miziniganan maaba NWMO gaa zhi too'jin zhinkaadenoon [Zhibiigewin biyaabkoyii gezhichgengba wiya go naa ensa be bezhig ge gindgiba](#).

Zhinda gii tkweshkdaadwaat gii maajtaa Getchi Piidzit maage go wiya gonaa gaa nangmin wii nam'aat miinwaa wii matookiit Anishinaabe aadziwin kinoomaadwinan. Gonda MWMO gii niigaan'naanaawaa ji dibaachigaadeg gaa bi zhi maadziwaat, miinwaa go mzoowe ezhwebag akiing ezhi kendm'moo'waat. Miidash maanda noondmoo'waat bemaadzidjig, mii ginimaa ji waakii'yend'moo'waa'pa.

Zhinda ISRW tkweshka'daad'wi'nan gii wiik'mi'gaaz'wag gaa bizhaa'jig wii maato'o'kii'waat miinwaa enend'moowaat weweni, miinwaa wii ga'gwed'we'at miinwaa wii dibaata'mwaat ga'ye enendmoowaat. Miinwaa ga'ye maaba NWMO wii kedm'moo'waat noonch en'endmanit miinwaa ezhi kendaasnit Anishinaaben gaa bi zhaanjin.

Maaba NWMO mshkoo'wendam jiiwbwaa miigwet wiya bemaadzit maage wiya engoodwe'aangizjik ekidnit maage enendmoowaat baamaapii go bigidnigaazwaat ninda ezhgaabwinit. Aanind Anishinaabe oodenwisan maage enaapkaazwaat gii zhibiiaanaawaa maajiibiigan owe enendmoowaat ji zhiweb'ki'ba. Ninda gaa miigwe'aadjin zhibiigewin dgojiingaadegin go kina ezhbiigaadek maage go zhiwe wii aanke'sing miziniganing, gaa zhi wiind'maa'ge'at.

Wenesh gaa wiidookaazat?

Gmaamnig go Anishinaabe gdwaab'kaaz'wi'nan, oode'nwi'san miinwaa ezhi gimaa'kaz'waat gii wiidoo'kaaz'wag gaa dash wiigo gonda Kitchi giwedonong enjibaajig giibizhaasiwag. Maanpii maanda miziniganing, Indigenous daa damim Anishinaabeg miinwaa Aabtoo zidjig gaa bi wiido'kaa'zjig gweta. Gii ginoonaawag gonda Anishinaabeg gaa bi zhaajig maanpii NWMO endaapkaazwining miinwaa bezhig enkiitaaget gaa aang'zhe'in bekaan gaabwit. Maanda gaa zhichge'yaat wii wiik'ge'at.

- Oode' maatoookiwing zhiwe Anishinaabe Nokiiwin'ing;
- Maatoookiwing owe wiik'gewin zhiwe Anishinaabe ooden'wising;
- Wiikmindwaa gonda eniigaanzidjig Anishinaabe engodwe'aangizjig zhaazhi gaa wiidookaazjig zhiwe tkweshkidaadwaat ni'we NWMO; miinwaa

- Maatookiwing gesh'ti'ne oodi gonda ga'ye e'wiik'ge'jig wii zhi'noo'maa'ge'yaat ga'ye nwaa enkamgizwaat wii waab do we aat maanpii @radwasteplan. Mii maanda naaniigaan ISRW mjimendjiganing ge naabing wii ndakendming enkamigag maage gegoo wii kendming miinwaa go maanpii RadWaste YouTube page.

Megwaach naanmidna nchidgenag Anishinaabe wijiwining, oode'nwisan, gimaa kaanan, miinwaa bezhig mzoowe Anishinaabe gimaakaan gii wiidookaaziwag bezhig maa'ge go ooshmi minig gii wiidookaazwag zhinda mzoowe tkweshkadaading maaba ISRW giigidoowin. Miinwaa dash, megwaach niizhwaag Anishinaabe wijiwinan, oodenwisan, Kina daa bebezhig da akiinhsman gimaa kaanan, gii wiik'maa'wag gaa dash gii bizhaasiwag.

Gonda ezhbiigaazjig gaa daapnang gik wii wiidookaaz'waat gonda ISRW gii wiik'get tkweshkadaading, miinwaa/maage gaa miigwejjig zhibiigan edgosing zhiwe Gaanoondmaang Dbaajmowin Mizinigan.

- Algonquins njiwag Pikwakanagan, ON
 - Gii boozbiigewag, Binaakwe Giizis, Niiwin giizhgag, Niizhing mdaaswaag shi Niishtana shi bezhig biboongad
- Anishinaabewnaang Entamgaabwidjig; Gimaag Nmadbiwaad Kina Giitaaying nji miinwaa Waa ni zhiwebag kojiing nji, NIO
- Entamgaabwidjig Waasmowin Eniigaangaabwidjig(FNPA), SK (Wenjishzinook maanpii Kina Daa: Wiindmaadwin tkweshkadaading, Manidoo Giizis, Niizhtana shi ngodwaaswe giizhgad, Niizhing mdaaswaag shi niishtana shi niizh giizhgad)
 - Gii boozbiigewag, Nimebine Giizis, Mdaaswi shi bezhig giizhgad, Niizhing mdaaswaag shi niizhtana shi niizh biboongad
- Kitchi Gimaa Kaan Nswi Eyaawang, ON
 - Gii boozbiigewag, Manidoo Giisoonhs, Nsamdana giizhgad, Niizhing mdaaswag shi niishtana shi bezhig giizhgad
 - Gii boozbiigewag, Odem'min Giizis, Niizhtana shi nshwaaswe giizhgad, Niizhing mdaaswaag shi niishtana shi niizh biboongad
 - Gii boozbiigewag, Makwa Giizis, Niizhgiizhgag, Niizhing mdaaswaag shi niishtana shi nswi giizhgad
- Naadawe Ezhgaabwidjig
 - Akwesasne Mohawk Nation, ON, QC
 - Kahnawake Mohawk Nation, QC
 - Oneida of the Thames, ON
 - Six Nations of the Grand River, ON
 - Wahta Mohawk First Nation, ON
- Kebaowek Entamgaabwidjig, QC
 - Gii boozbiigewag, Manidoo Giisoonhs, Mdaaswe giizhgad, Niizhing mdaaswaag shi niishtana shi bezhig biboongad

- Aabtooziihyag Ontario enjbaadjig
 - (Ma'ing) Bezhig piinish zhaangswae
 - Gii boozbiigewag, Binaakwe giizis, niishtana shi bezhig giizhgad, Niizhing mdaaswaag shi niishtana shi bezhig biboongad

- Aabtooziihyag Saskatchewan enjbaadjig (MNS)
 - Giiwedionong Nike'yaa Bezhig piinish Nswi,
 - Epgishmog nika'yaa Bezhig piinish nswi
 - Waabinong nika'yaa Bezhig piinish nswi

- Mi'gmawe'l Tplu'Taqnn (MTI), NB
 - Amlamgog (Fort Folly)
 - Esgenoôpetitj (Burnt Church)
 - L'nui Menikuk (Indian Island)
 - Metepenagiag Mi'kmaq Nation
 - Natoaganeg (Eel Ground)
 - Oinpegitjoig (Pabineau)
 - Tjipögtötjig (Buctouche)
 - Ugpi'ganjig (Eel River Bar)
 - Elsipogtog (Big Cove)
 - Gii boozbiigewag, Waabgonii Giizis, Niishtana shi naanan giizhgad, Niizhing mdaaswaag shi niishtana shi niizh biboongad

- Pabineau First Nation, NB

- Saugeen Ojibway Nation, ON
 - Gii boozbiigewag, Odemin Giizis, Niizhtana zhi giizhgag, Niizhing mdaaswaag shi niishtana shi nswi bibongad

- Wabigoon Lake Ojibway Nation, ON

- Wolastoqey Nation, New Brunswick (WNNB)

Gaa mki'gaadeg

Maanpii tkoobiigaade gaa mkamwaad gii tkweshkawaad Anishinaaben maanpii ISRW demgad dash owe gaa zhiwebag jii bwaa mizinaakzamwaat wenbig ISRW pii Manoomin Giizis, Niishtana shi niish giizhgad miinwaa owe gaa temgak pii gii ginwaabiis jigaadeg tkweshkadaadwinan piinish Odemin Giizis, Niizhing mdaaswaag shi nswi biboongad. Kii noondaanaa go naasaab niibina gii kidoomgad gonda Anishibnaabe tkweshkadaadwinan, miinwaa go gaa naajmataadwaad gii dibaataamwaad minowaamgoomdwin, weweni wii ginawaabdaming kina gegoo, miinwaa wiidokdaadwin. Kina wiya gii boozbiiget temdad zhinda enji aankesing.

Ninda dash weweni wii ginawaabdaming kina gegoo, dibaajmoowin, tkweshkadaading, kendmaadwin miinwaa Wii naaskodaading gii zaagiyemgaad doon aapiji noonch ge dibaachigaadegban maanda nji ISRW miinwaa Biwgzige Waasmowin bembideg. Weweni wii naawknigeng zhinda, aabdig we temgad

noonch ezhiginawaabjigaadeg, miinwaa go kina wii ginoowaabdaming pii tkweshkadaadwin memdige go ninda oodenwisan epsikaagwaad maanda. Gonda gaa wiidookaazjig gii kidwag ninda tkweshkadaawinan aabdig wii temgag waani aankeseg mnogoomdawin gonda oodenwinhsan nji naa aabdig wii ginowaabdaming ge zhiwebkibaa ni miseg miinwaa gonda waa ni yaajig miinwaa wii aasgaabwitwindwaa aki niyaagdawendgig gaawii gweta wii zhibiigeng “nda kenjgewin”. Nawendwinan aabdig wii zhichgaadenwan miinwaa aabdig wii waankiing, weweni zhichgeng miinwaa aabdig kendmookiiwin wii teg wii kendmoowaat naa waa zhi aasgaabwitaage’yaat miinwaa wii kendmo’waat waa zhi naawkinige’yaat. Anishinaabe kwiinwinan aapiji nishin’niwan wiinwaa wii kinomaadwaad naa ga’yenwaa waa zhi kinomaadwaad miinwaa waa naawkinige’yaad.

Gonda gaa bi wiidookaazjig gii kidwag aapiji zaag’too’naa’waa da kiimwaa, kina go goji miinwaa giitaa’ying, e’zheyaang gi zhiwe, miinwaa de’zhaang zhiwe. Anishinaabe gaa wiidookaazjig gii mkwa’aataagziwag ezhi nawendmoowaat owe aki, miinwaa ezhi kitchi mina’waabiisninig ga’ye ezhi mino’maadziwaad miinwaa go da kwiinwinwaa. Naagdoo’wendming kina go goji aapiji kitchi piitendaagod gii kidwag. Gonda Anishinaabeg gaa bi wiidookaazjig da’zhi waabdaanaawaa mii owe enang’zhe’yaat wii ginoowendmoowaat aki, gaa zhich’gaa’deg miinwaa gonda waa abi’yaa’jig.

Gaa bi wiidookaazjig gii dibaataanaawaa enendmoowaa tenig owe enwe’eg biwgzige wenjishzinook beshaa endaa’aat, miinwaa waa ni zhi bsikaagwaat ezhi maadziwaat. Gii kidwak aabdig jiwii miikming waa zhi waankiwaat miinwaa waa zhi psikaagwaat ninda wenjishzinook sanjgonan miinwaa ezhi miwjigaadek zhiwe besha end’aat miinwaa besha da kiimwaa endnakii’yaat. Aabdig ge ndawenjgaazwag waa nokiiijig zhinda bemi namtoong waa ginawendgik ntam gegoo waa miik’gik, waa kinoomaajgaazjig, miinwaa noonch waa naangzhejig.

[Gaa bi wiidookaazjig gii mkwaang’gewok ezhi kitchi nendaagwag maanda waasa wii ni ginoowaabdaming gegoo wii mi giizhaawkinigeng nzaam mkwenmindwaa binoojiinhyag miinwaa ooshenhyig geni waabdamwaad. Gii nendmoog aabdig wii mkwenjgaadeg maanda miinwaa wii dgwaabiignaming gegoo naawkinigeng.](#)

Gaa bi wiidookaazjig gii mkwaang’gewok dawendaagok dibaajmataadwin Anishinaabe Aadziwin kendmaadwin miinwaa Zhaagnaash ezhi dibizhget ga’ye wii kendang gegoo waa ni zhiwebag. Aapiji maanda kitchi piitendaagot nzaam Anishinaabe’endmowin temgad wii ni ginawaabdaming kitchi piitendaagzowin naangzhewin miinwaa wii ni aankeshkaak minwaamgoomdiwin gaa bi zhiwebag, ezhwebag miinwaa waa ni zhiwebag. Aabdig ge wii ginowaabjigaadeg kina go ji akiing kina ezhi aandsemgak gegoo miinwaa ezhi psikaagemgak. Gonda gaa bi wiidookaazjig gwek go gii kidwag gaawii mamdaa ji zhichgengba gegoo aabdig go kwii digojiinaanaanig gonda kendmowin ekendgik miinwaa ekendgik waa zhi dgojiin’mowaat kina gegoo naa waa bi yaajig jiiwbwaa kitchi nigaazwaat.

Epiichi tkeshkadaading, gonda NWMO gii maatookiiwag nakaazwinan bekish maanda NWMO mzinigan nji Waasmowin naabiisjigan kina wiya tkoobiigaadeg, miinwaa kendmaawin miigwewin zhinkaade Kin Daa mizwaabiiseg ge zhichgengba maand wnenjishzinook nji. Maanda [kendmawin kinoomaading tkweshkasaadwin](#) bekish gii tenwoon mizinaatesjiganan zhinoomaageng *Aanind Oodi Goji Bkaan Akiing Ezhi Minzhaandmoowaat ga’ye Wenjishzinook; Aaniish ezhi Minzhaandmoowaad megwaa, Miinwaa Aaniish Ge zhi Minzhaandmoowaapa ni miseg, Miinwaa Aaniish ezhi ginowendmoowaad maanda wenjishzinook*. Aanind go gaa bi wiidookaazjig gii wiindmaagewag gaawii gii kendziinaawaa maanda gaa zhinoomowindwaa gaawii dash gii nendziwag gegoo ji zhi tketmoowaapa wewiip. Aanind dash wiigo

gonda gaa bi wiidookaazjig gii waabdaanaawaa ge ginoowaabjigaadegba zhinda neniish go, bangii eyaawang, miinwaa go gmaaminig eyaawang enishiznook waa zhi ziigwebnaming miinwaa waa zhi minzhaandming. Mii dash ninda:

Gaa mkaming bezhig – Waankiiwin

Waankiiwin owe gaa maanji dibaachigaadeg. Daa bkaanad miinwaa go daa aandse niibina gegoo maanda wiini kitchi gbeying, miinwaa aabdig wii mkwendmang aaniish waa ni zhi niizaangag miinwaa ge zhiwebkibaa aki, waa ni zhiwebag, miinwaa waa ni zhi aandseg maadziwin. Gonda gaa bi wiidookaazjig gii mkwam'gewag minezing aabdig wii temgag noonch waa ni zhiwebag miinwaa wii ani aanseg kina gegoo, miidash aabdig ge mkwenjigaadegba weweni maanda wii ni nokiimgag jii bwaa aanwitoomgag maage ani nishiznok.

Gaa mkaming Eko niizh – Zhibiigewin Naawkinigewin miinwaa Dibenjigewin

Zhibiigewin Naawkinigewin miinwaa Dibenjigewin, dgobiigaadeg ge Wii Kagwedgweng, miinwaa Wenpash Ji Ginoonin owa E ginoodmaaget maage E ginoodmaagejig ntam jii bwaa tkeshkadaadwaat Anishinaabeg. Gegaa go kina gonda gaa bi wiidookaazjig weweni gii kidwag aapiji go nendaagod wii dgojjiingoong pii gegoo getchi ye oong wii dibaataaming maage gegoo wii zhi maajtaang maanda biwgzige waasmowin bembideg nji.

Gaa mkaming Eko Nswi – Aki Naagdoowendmowin

Aki naagdoowendmoowin miinwaa gaachtoong getchi mji zhiwebag akiing miinwaa kina go gojiing, miinwaa ezhi maanaadse'at wesiinhyag miinwaa aki enkaazang wii manidoo keng miinwaa wii naagdoong Anishinaabe aadzoowin, aapiji kitchi piitendaagwad. Gonda gaa bi wiidookaazjig gii kidwag ninda ewaasmowin nakaazwinan gaawii aapiji daa aabjichgaadesnoon zhinda kina goji. Gii nendmoog maanda chi gaadeg maanda wenjishzinok ginimaa ge aanji nakaazgibaa maage ge gbagaadegba maage netowging ji nakaazgiba wii gbaming ginimaa daa nishin mkwendming maanda kin goji waa jibwaa kitchi mji zhiwebag. Jii bwaa maanaazaaminaagwag maanda chigaadeg wenjishzinook ge gii kidwag aapiji jii bwaa zhiwebag. Aaanind go gii kidwag zhaazhi gii waabdaanaawa niiskaawngdenig besha endaa'at. Gaawii weweni miik'gaa'des'noo.

Gaa mkaming Eko niwing - Midaabaazhweng

Miwoong maage mibdeg eniizaanag wenjishzinok Anishinaabeg en'daaaat maage zhiwe da kwiinwinwaa jii bwaa wiindmowindwaa go naa enweg gii dibaajmoowag Anishinaabeg. Wii waankiimgag maanda midaabaadeg wenjishzinok mi mibdeg zhiwe enji bekaadag maage enji minowaangok gaa dash ke wiindmaagoosiim maage gaawii gegoo maadaa naa je dibaajmang waa mi zhaabaashkaamgag maage ji wiindmaagoong ge zhichgengbaa giishpin maaskaabideg gegoo. Maanda ge zhiwebkiba zhinda oodenwising maage akiing gii wiiwninendmoog gonda kina Anishinaabe gaa tkweshkadaadjig. Miinwaa dash, kina gonda gaa wiidookaazjig gii kidwag aapiji kitchi nendaagod jiwii dibaateg pii maanda enishiznook mi mibdeg da kiimwang miinwaa ji tegba waa zhichgeng giishpin gegoo miyaanaadag zhiwebag.

Gaa Mkaming Eko naanan – Naaskodaadwin miinwaa Wijiindwiwin

Getchi piitendaagwag naaskwadaadwin zhinda Anishinaabe oodenwising wii temgag gii kidwag gonda gaantkweshkadaadjig. Nda wendaagod noonch enaabiising miinwaa emgadeyaag wijiindwin wii naadmaagemgag weweni wii naawkinigeng, memdige go ninda oodenwinhsan e psikoondwaa maanda wenjishzinok nji. Aabdig go wii ginoowaabdaming kina gaa bi zhiwebziwaat Anishinaabeg miinwaa wii mina daapnaming dgojiindawin miinwaa wiikmigoowin gonda Anishinaabe oodenwisan wii mino dkweshkmowaat maanda naaskodaadwin miinwaa wijiindwin. Gmaamnig go maanda naaskodaadwin waabjigaade miinwaa go giigdoowin, miinwaa dash go ninda ezhi niizhing aabdig wii zhichgem enendaagag gaawii gweta ISRW nji kidwaad.

Gaa Mkaming Eko Ngodwaaswe – Anishinaabe Kendmowin Dgosjigaadeg

Anishinaabe Aadziwin Kendmowin aapiji kitchi piitendaagwad gii kidwag. Anishinaabed gaa wiidookaazjig gii gwek go gii kidwag maanda kinoomaadwin aabdig wii jibdemgag gonda Anishinaabe kendmowin ekendgig miinwaa dash aabdig wii temgag pane zhinda tkweshkadaading miinwaa go ani maajiishkaatoong maanda nokiiwin, maajtaatoong, miinwaa go epiichi mibdeg maanda. Gaawiin aawzinoo maage nji tesnoo wii mi zhiibaashkidaadeg ninda kwiinwinenhsan maage emiigwe'aat. Gonda ewiik'gi'gejig oodenwisan aabdig wii dgojiindwaa wii miigwe'yaat kendmaadwin miinwaa papiichin ezhi kendmo'waat maanda wenjishzinok.

Gaa Mkaming Eko Niizhwaaswi – Nibiish Naagdoowendming

Naagdoowendming nibi miinwaa nibi enjbaamgag miinwaa bangiishenh zhiwebag eta nibiing jibwaa wiinaagmig gii kidwag Anishinaabeg gaa bi wiidookaazjig zhinda tkweshkadaadwining. Gii kidwag ge gaawii mamdaa ji tegba wii sanjgong maage wii ziigwebnigeng beshaa nibiishing. Aanind go gonda gaa bi wiidookaazjig gii minwendmoog gii noondmoowaat ninda sanjigonan wii temgag kitchi naam'ya'ing nibi enji'sing wii toowaad maanda biwgzige waasmowin mide wenjishzinog.

Gaa Mkaming Eko Nshwaaswe - Kinoomaadwin

Kinoomaadwin gii minwaamjigaade wii teg ensa tkweshkadaadwaad Anishinaabe oodenwising miinwaa bemaadzidjig tkweshkadaadwaad gegoo wii mi naawkinigeyaata. Gonda ewiidookaazjig gii nsidwaamdaanaawaa kinoomaadwin gaawii aapiji tesnoo nji enwe'eg biwgzige wenjishzinook, ge zhichgengba wii sgaknaming maage wii ngwatoong nakaazii gamigon, eshchigeyaata goji oodi bkaan akiing, miinwaa Kina Daa ezhi nakaazat maanda biwgzige waasmowin bembideg. Aanind go eyaajig besha temgag maage wii bi temgag enwaad deg biwgzige waasmowin gamigon gii yaa'naa'waa kendmawziwin bebkaan dash wiigo kina zhi kendaanaawaa ginimaa dash go bebkaan daa zhi naawkinige'endmoog.

Gaa Mkaming Eko Zhaangswi – Nangzhewin wii Ka'waabdaming Wenjishzinok Dda zhichgewin

Gonda Anishinaabe Ewiidookaazjig gii kidwag aapiji kitchi piitendaagod wii naadmaading kina gonda zhinda bemdaabiitmawaad maanda nji miinwaa kitchi zhigaabwiwnan Kitchi Gimaa naang, Anishinaabe

Kwiinwinan, miinwaa nokii gamig daa’ah’naawaa naangzhewin weweni wii ziigwebnamwaad enwe’eg biwgzige wenjishzinok miinwaa dash maajibdetoowaad maanda bemoondma’waat.

Gaa Mkaming Eko Mdaaswi – Zhiibwaa’aamdaming

Kina waabda’we’win miinwaa giigdowin gaa maanji dibaachigaadeg kina gaa wiidookaazjig. Gaa wiidookaazjig gii kidwag gonda wenjishzinok eshtoojig aabdig weweni wii wiindmaageyaat enokiiyaat miinwaa tanowan enangzheyaat kina go enkiitaagejig zhinda waach go getchi shpigaabwidjig. Aabdig go wii zhiibwaa’aamdaming enokiiyaat. Gaa dash wiigo aapiji gaa naawkiniget maaba ISRW nishinwan wiigo ga’ye enaawkiniget ninda naangzhewinan. Niibina go gonda gaa wiidookaazjig gii kidwag kitchi piitendaagwag wii wiindmowindwaa pii tkamwidjgaadeg eniizaanag zhinda da kiimwaa miinwaa besha endaa’aat miinwaa ji wiindmowindwaa nokiiwin wewiip waazhichgeng giishpin gegoo myaanaadag zhiwebag. Aanind gonda gaa wiidookaazjig gii kidwag bangii maage go ooshmi bangii wenjishzinok gaawii gii mkwenjgaadesno naasaab pii maanda memaanji niizaanag wenjishzinok gaawii dash dgo biigaadesno Kina Daa ga’ye enaawkinang kitchi gbeying waani zhi minzhaandang gaa aabdag biwgzige waasmowin mide.

Etkoobiigaadeg Zhibiigewin Anishinaabeg Tkweshkdaadwaad – Waa Dibaachigaadeg

Epiichi tkweshkadaadwaat jibwaa sawebdeg wenbig mazinigan maanda ISRW gaa mizinaawkshkoodeg Miin Giizis, Niizhing shi mdaaswaag shi niishtana shi niizh biboongad, maaba NWMO gii zhinoomaage’naa’waa “Waa Dibaachigaadeg.” Gaa shkwaa saweshkaag maanda wenbig mzinigan, giigidoowinan gii dibaataanaawaa niwe gaa kidwad ge zhichgengba zhiwe wenbig mzinigan ISRW. Waa dibaachigaadeg jibwaa mzinaakzigaadeg Miin Giizis, Niizhing mdaaswaag shi niishtana shi niizh biboongag digwabiigaadenoon ninda:

1. Wenesh memaadji shpendaagok aabdig wii miikoming pii naabiisdoong Waa zhichgaadming Kina Daa Enwe’eg Biwgzige wenjishzinok?
2. Aaniish naa waa zhi miikmang maanda Kina Daa bangii miinwaa aabtooya’ing bemi’yaamgag wenjishzinok waa ni miseg gbeying ge gwa.
 - a. Wenesh ta’noowan wanji taasang eyaam’ying?
 - b. Kinwaaajtoong, naaggdawendming, miinwaa wiikwejiipdoong maage ziigwebnaming.
 - c. Aaniish minig ge zhige’ying?
3. Wenesh enendaawgizid wii zhaabwiw’dood maanda nokii’win?

Aanind go gonda gaa tkeshkdaadjig gii nendmoog “mii go maanda ge zhibiigaadeg” miinwaa boozbiigewin enendmoo’waat miinwaa enendmoowaat wii zhiwebag, da mkigaadenwan zhinda ni aankesing maanda mzinigan.

Maanda etkoobiigaadeg gaa kidwaad zhinda gii tkweshkdaadwaat Anishinaabeg gii bi zhaa’aat ISRW zhinda dibaajmewnan. Ninda etkoobiigaadegin gaawiigo wiya jida aawsiiwag maagego bezhigosii.

Wenesh ooshmi getchi piitendaagok aabdig wii miikwaming epiichi zhitoong maanda Kina Daa waa zhi miikang enwe'eg biwgzige wenjishzinok?

Ngii noondaanaa aapiji kitchi piitendaagot wii yaaming noonch ezhnaagok, eswe'ekaag miinwaa kina dibaajmowin wii miijngaazwaat Anishinaabe kwiinwinan miinwaa giuwe Genwenjgejig ge naadmaagemgakba wii giizhaawkinegaadeg maanda enwe'eg biwgzige bembideg nji. Aabdig go wii temgag waankiiwin kina go goji miinwaa wii dgojiindwaa kina zhiwe besha maage go epsikaagwaad maanda enwe'eg biwgzige bembideg miinwaa wenjishzinok. Ginoowendming aki, nibiish miinwaa gonda waa ni yaajig aabdig ntam wii mkwenmigaazwag temgag dibaajmowin miinwaa maawknigewin nakmiigzing.

Ngii noondaanaa aabdig wii naawgdoong maanda Mzoowe Akiing Enishnaabewjig Kitchi Kidwin gonda Anishinaabeg Bemaadzidjig ezhi dawendaagziwaat (UNDRIP) giwe Jibwaa Wenpash miinwaa Kendmaawziwin wii temgag zhiwe enji wiiwkgeng nji wii daapnaming maanda wii Miikming kina go zhiwiinge enwe'eg biwgzige wenjishzinok.

Maanda dgosing miinwaa mnaadendming noonch kendmowinan miinwaa esawewang ginoowaabdamig ezhwebag kina goji ka naadmaawginaa wii nsidwaabdaming aanind ezhi miigwe'yaad pii dbaawkiniding miinwaa zhitoong waa nishing naabiisjigan. Anishinaabe kenjgewinenaabiiseg temgad zhiwe ni'aankeseg maadziwin. Maanda aankeshkaawin temgag niibina naangzhewin miinwaa wii aabjitaamgag nawendwin naabiisjiganan wiini tkobdemgag gaa bi zhiwebag, nango miinwaa waa ni zhiwebag temgad maanpii Anishinaabe ezhi kendmaawzid. Gonda gaabi wiidookaazjig gii kidwag aapiji kitchi piitendaagot wii nsidwaamdaming gonda Niizhwaaswi Waani Aankeshkaajig nendmowin aabjitaamgad ni aakesemgad go pane. Ngii noondaanaa ge kina go goji kendaaswin miinwaa Anishinaabe kendmaawziwin neniizhbidenwan. Temgad kitchi gbeying kina go goji ginawaabdaming miinwaa piichen dakendming aa'aandseg gegoo zhinda Anishinaabe ga'ye ezhi kendmaawzid miinwaa aabdig go Anishinaabeg ekendgik gegoo wii niigaan'iiyaad.

Gonda gaa bi wiidookaazjig Anishinaabe gii tkweshkadaadwaad miinwaa NWMO Kina Daa Enwe'eg Biwgzigan Wenjishzinok Giigdownin gii teg Ziizbaakdoke Giizis, Niizhing mdaaswaag shi niishtana shi bezhig gii kidwag aabdig wii shpendaagot Anishinaabe gaa bi zhiwebzid, ezhi kendang gegoo miinwaa ensa bebezhiig ezhi kendaasat. Aabdig kwii dbaamdamaazmi.

Aabdig wii mkwendming "Naasaab kina Anishinaabeg Aawag" gaawii debwemgasnoo, pii gegoo zhitoong, nakaazang ewaabdaming miinwaa tkweshkadaading. Ensa bebezhiig Nishnaabeg bebkaan go aawag ga'yenwaa. Aabdeg wii mkwendaming wii nawending miinwaa wii dibaajmatwindwaa gonda Anishinaabe oodenwisan wii kendming ga'yenwaa ezhi maadziwaad miinwaa naa wii kendming ezhi zhichgeyaat gegoo mkwendming naa maanda Biwgzige Waasmowin enkiitjigaadek kina go goji.

Gii noondaanaa ge aanind Anishinaabe oodenwisan ooshmi gii psikaawginaa'aa maanda biwgzige waasmowin piidash go aanind, nzaam biwgzige waasmowin gii zhichgaadenwan Anishinaabeg end'nakii'yaad jibwaa wiindmowindwaa. Ngii noondaanaa aapiji kitchi piitendaagwad wii dibaataming gaa bi zhiwebag, megwaa ezhwebag, miinwaa waani zhi psikaagemgag maanda nokiiwin miinwaa gaa bi zhiwebag aabdig wii mkwenjgaadeg pii wiini zhigeng maage wii sanjgong maanda wenjishzinok minzhaandwin.

Aanwe go zaagja'ying temgad maanda Da Zhichgewin, kitchi piitendaagod wiigo zhinda tkweshkdaading miinwaa Naaskodaading.

Aaniish gezhi nishing ba wii miikming Kina Daa noonch daashti miinwaa aabtooya'ying wenjishzinok?

- *Wenesh tanow eteg sanjgon gamigoon ge nakaazgiba?*
- *Wani aankeshkaajig waa nakiitgik maage wii ziigwebnigeng?*
- *Aaniish minig waa zhichgaadeg sanjgonan?*

Kenjgewin miinwaa kendming bemaadzidjig ezheyaa'at gii mka'waamjigaade wii temgag pii gnda etkweshkadaadig wii giizhaakinige'yaat maa'ge pii da'waabdamwaat ge zhichgengba. Ewiidookaazjig gii nsidwaamdaa'naawaa maanda noonch go ninda kenjgewinan bebkaan daa zhi dbamdaanaawaa egwendig tnawan waa zhichge'yaat, miinwaa go aanind gii kidwag gaawii de zhiitaasiiwag wii dbaawkinige'yaat maage gaawii kina giikendziinaawaa maanda biwgzige waasmowin bembideg tanowoo. Wenjishzinok miinwaa ziigwebnigeng weweni gonaa wii giizhendmowaat ga'yenwaa. Miidash owe tesnog weweni kenjgewin ninda waasmowin gezhichgengba, gaawii niibina gonda ewiidookaazjig gegoo kidwin wgii miigwesiiwag. Na'ye dash wiigwa, gonda ewiidookaazjig gii miigwenaa'a enendmowaat miinwaa ge zhichgengba. Zhibiigaadenwan dash ninda dkoo'biigaadeg zhinda

Aanind go gonda gaa wiidookaazjig gii matookiiwag [Shallow Rock Cavern ge](#) zhichgengba wii ginoowendming miinwaa wii sanjgong maanda wenjishzinok nchike go gaawii memkaach gegoo yaabi wii nakaazang. Aanind Dash go gii kidwag yaabi go noonch yaabi daa kendmowaawag maanda nji, miinwaa aaniish maanda enji dbatesnog mshi. Aanind ewiidookaazjig kidwag gaawii nishisnoo nzaam biinjina doowan Gashi Akiin, aanind dah ga'ye nendmoog waankiiyendaagod go miinwaa gaawii waabjigaadesnoo, gaawii daa nashkwetaamgasnoo kina goji miinwaa daa paamenmigiinaawaa wesiinhyag, minwaa bangii da paamenmigwan kina goji. Aanind gii mkwa'aataagziwag ge zhiwebdagbane giishpin nang'kam'gi'seg miinwaa gii kwedwewag ge zhiwebdagbane Shallow Rock Cavern besha teg.

Dibaateg maanda Zhichgaadeg Wenjishzinok Wow'ye'aag Gamig ([Engineered Containment Mound](#)) aanind ewiidookaazjig gii kidwag daa nakaazam go maanda nzaam zhaazhi nakaazam Kina Daa miinwaa go wodi goji bkaan akiing. Aanind gegwa gii kidwag maanda nji bangiishenh gweta mooshtoom beshaa oodenwising, miinwaa wii negaachtoong kina goji kojiing, miinwaa jiiwbwaa maanaaznaagwag akiing, miinwaa wii bskaabiimgag ezhaaw'kibaa akiing jiiwbwaa paamendmoowaat. Aanind gegwa gii wiwninenmaa'aan wesiinhyin bemi'yaanjin, miinwaa giuwe wesiinhyig bemi wiisnijig gijiakiing miidash miinwa mi dawenjige'aad miinwaa mwan'dwaa gonda wesiinhyig. Aanind dash gegwa gii kidwag miigwa maanda ge zhiwepkiba nzaam gaawii kitchi naamkamig ngoo'gaa'des'noo, kenjgaade teg miinwaa bemaadzidjig dade paamendaanaawaa miinwaa dash go ni miseg.

Gonda gaa wiidookaazjig gii kidwag ninda nakaazwinan gaa zaagiyengaadegin aapiji waasmowin'noon miinwaa megnaagdoon gaawii naagdoosiim owe noonch nendmowin gaa dibaachigaadeg. Kitchi nendaagod waamdaming owa bemaadzid gezhi psikaagwat ninda sanjgon gamigoon miinwaa wii waabdaming enishing miinwaa enishiznok. Miinwaa dash go aanind gii wiwninendmoog waa nangdeg kina gegoo miinwaa aaniish piichi gbeying waa njitaa'aat ginimaa daa ginowaabjigaade tna'oon waa zhi too waad, wenesh tnawoon waa nakaazang wii zhigeng, ezhi waankii'endaagok, zhichigaadeg ge waa zhichgeng giishpin gegoo zhi maanaadseg memdige go beshaa Anishinaabeg endnaki'aat(miinwaa go

midaa'biing), nakaazwinan miinwaa kinomaadwin waa zhi nak'iing miinwaa waa zhi ginoowendming nakiitoong naawkinigewinan, miinwaa kwedweng wewiip waa zhichgeng kwejmindwaa gonda (nuclear energy) eshtoojig. Gii wiwni'nendmoog ge aanind owe waa zhiwebziwaat gonda enkijig zhiwe sanjgon gamigong miinwaa wii aabiji mino bimaadziwaad miinwaa wii waankiwaad, miinwaa temgad na ge zhi dbamwindwaa miinwaa waa zhi naadmoondwaa giishpin gegoo zhiwebziwaat.

Aanwe go, temgad go wiwninendmowin maanda wii ani aanken moondwaa waa bi yaajig ([Rolling Stewardship](#)) nji, ooshmi go niibina gonda gaa wiidookaazjig gii nenmoog mii go ge nishingba, nzaam naggdenjgaade, miinwaa go pane da ni naagdenjgaade. Gii kidwag ginimaa go daa nakaazam maanda wenjishzinok gmaapiich, miinwaa go maanda Rolling Stewardship ginimaa daa mkwendaanaawaa gonda waani yaajig waazhi ginowendmoowaat waanaagwak. Aanind ge gii kidwag maanda ziigwebnaming gaawiin gegoo naabdasnoo, mii gweta dkidoong goji shawe'ying. Maanda Rolling Stewardship gii waabjigaade ooshmi ge nishingba nzaam kenjigaade temgag miinwaa gaawii maanda wenjishzinok "Wii maajaamgasnoo"

Gonda gaa bi wiidookaazjig gii kidwag mii owe edebwemgak maanda wenjishzinok temgag maanpii Kashnaa Akiing nagoogaadeg go kitchi naamkamig maa'ge gaawii, wii maamnanend'mying waa ani zhiwebag nzaam ezhi dbabiishkoojgeying ezhi mzoo'we'aangizying miinwaa dash naa wii giik'maa'ying wiya jiiwbwaa wiinaawngdaasad miinwaa jiiwbwaa binaaj'chigewaad.

Aanind dash go gii kidwag maanda Rolling Stewardship, oodi shawe'ying bigidnigaade naa ji wii miikmang maanda wenjishzinok wii bigidnamoowaan ninda waa bi yaajig wii miikmanid, miidash gezhi nenjgaadegba maage daa naa'dad. Aanind go gii dbaataanaawaa maanda naangzhewin wii ginoowaabdaming miinwaa dash maanda Rolling Stewardship chigaadeni gonda waa bi yaajig maanda megwaa eshchigaadeg. Gaawii daa nishisnoo wii ngadming maage goji shaweying wii chigaadeg nzaam giishpin nendming baamaapii daa mkigaade waa zhichgeng. Daa nishingonaa ji mkigaadeg waa zhichgeng megwaa gaawii baamaa.

Gonda gaa bi wiidookaazjig gaawii gii miigwesiinaawaa enendmoowaat maanda [Concrete Vault](#) nji ge zhichgengba wii sanjgong noondaash maage go aabtoo'ii'ying wenjishzinok.

Ngii noondaanaa owe wenjishzinok zhichgaadeg besha Anishinaabe oodenwisan, daa dibaajmataadwag maanda aki ezhi ginawenjgaadeg. Oodenwisan daa'aa'naa'waa Anishinaabe kendmaawziwin daa temgad dash zhinda naaniigaan gegoo jiiwbwaa zhichgaadeg miinwaa jiiwbwaa mji zhiibaashkaming aki, jiiwbwaa niizaanwitoowaad nibi wii niiskaadziwaat enji gete zhitwaawin temgag. Naangzhewinan ge daa zhichgaadenwan miinwaa daa dgongaadenoon ji wiidookaazwaat ga'ynwaa waa bi yaadjig naa wii ni aabijibideg miinwaa wii mibdeg weweni maanda wenjishzinok. Daa temgad ge waan ndaazing zhinda e nendgig kwiinwinan. Aaning geii nendmoog aawang maanda Rolling Stewardship.

Aanind go gonda gaa bi wiidookaazjig emina daapnang'gik wii maamwi toong kina gegoo bekish go gaawii niibina aki da nakaaz'siim, kina go goji miinwa wesiinhyag miinwaa daa wenpanad wii dibishming owe e'min'zhaand'moo'waad. Ginimaa gegwa daa zhaabwiichgem maanda nike'yaa zhichgeng. Aanind ge kidwag daa nishin temgag maanda wenjishzinok wodi beshaa enji zhitoong gaawii memkaach daa moo'siinaa'waa maage da sanjgosiim kitchi waa'saa memkaach go wii zhigeng wen nzaam. Mkwenjigaadeg maanda wii maamwisjigeng maage gaawii memkaach wii maamwisjigeng da dgosin go ezhi psikaagemgag miwjigaadeg maanda eniizaanag wenjishzinok Gete akiing Anishinaabeg endnakiyaat miinwaa ooshmi nooch bangii ji sawebdeg wenjishzinok was biindnamtaming. Gii noondaami mibzowin

miinwaa miwjigaadewin gaawii gweta da mkwenjigaadesnoo giishpin nendming wii zhitoong maanda maamwisjigan. Miwjigaadewin go ga'ye da dbaamjigaade miinwaa gezhi niiskaadiziwaapa Anishinaabe kwiinwinan eyaamjig zhaazhi maanda wenjishzinok endnakiyaad. Wii debwe'endmowaat miinwaa bigidnamwaat wii wiwkige'yaat wii dibaataamwaad waa ni tegin wenjishzinok sanjgoon gamigoon aabdig wii mkwenjigaadeg.

Gonda aanind gaa bi zhaajig gaa debwetamwaad wii maamwi toong kina gegoo gii dibaataanaawaa gaawii wiya jibwaa kitchi moondang kina gegoo, wii mino ginowaabding, miinwaa wii mnogomding kina goji kojiing gaa dash da kitchi tesnoo niizaanziwin mibzoowin. Aanind ge ge mkwenjigaadegban ga waabdamwaad gonda ewiidookaazjig waasaa go ji tegba ninda sanjgon gamigon gaawii besha kitchi oodenaang miinwaa Anishinaabe oode'nowising.

Gaa wiidookaazjig gii kidwag aabdig wii ginoowaabjigaadeg ninda ezhi maanda zhigaabwiying maanpii Kina Daa memdige go jida gaa naabiisjigaadeg wa zhi ziigwebnigeng. Wodi New Brunswick, waabinong nika'ya gaawii daa daapnigaadesnoo ge naagdoongba wii ziigwebnaming biwgzige waasmowin wenjishzinok nzaam gaawii kitchi waankii'endaawgsinoo zhiwe aki. Ngii noondaanaa ninda aanind dibizhgewin mziniganan gaa minding na'ye niwe giin nji zhichgaadenwan ooshmi gonaa egaachgin akiinhsan, gaawii gonaa Kina Daa daa de nakaaz'siim. Gii kwedwewag dash aanind aanii dash nindan gezhi nakiimgag zhinda? Gii kidwag ge aanind nzaam kitchi ksinaag daa mshkoodin maage go ga'ye gegoo kitchi zhawebag kina go goji daa kitchi zhawebad maanpii Kina Daa.

Waa zhiwebag ge zhinda akiing miinwaa go kina goji aabdeg ntaam wiimkwenjigaade pii maajii bidetoong maanda ISRW. Gonda gaa bi wiidookaazjig gaa bi zhaajig gii kidwag aki naagdawenjgewin aabdig ntaam. Aabdig kwii mkwendaanaa jibwaa binaajtooying aki miinwaa maanpii ezhi maadziimgag kina gegoo. Aabdig ge ji naasidoong owe gaa nakaazang maage ganji mibtoong. Gaa'gi besha nibiing da mi zhaasiim, miinwaa kitchi nbiin gaawii ginigenh daa mkwenjigaadesnoo wiikaa ji mi zhaangba, wii sanjgoong maage wii ziigwebnaming maanda biwgzige waasmowin bembideg nji.

Ngii noondaami znagag wii nsastaming maadziimgag ninda enwe'eg biwgzige enkaazang ooshmi Nswaag nsa biboon miinwaa dash ninda sanjgon gamigon bjiinag da kenjgaadenwan. Kitchi gbeying aabdig kwii naabmi miinwaa kwii nda zhichgemi nzaam manjgopii wii niiskaadat noonch zhiwebat kojiing. Kitchi mewzha, gaawiin kii mkwenziinaa ezhwebag nango wodi Kitchi Giiwedining – Aaniish gonaa was zhiwebag mampi go ni miseg. Aabdig kwii mkwenmaanaanig gonda waa bi yaajig miinwaa aabdig wii nakaazying Anishinaabe Kendmaawziwin wii kinoomowindwaa ezhki maadziidjig giishpin wiinwaa waa ni naagdendmowaawgwenh. Aabdig wii kendming waa zhichgeng, noonch gegoo wii ginoowaabjigaadeg, wii dakendming kina gegoo, miinwaa wii giikmindwaa wii aabjibdeg ndakenjgewin miinwaa ge zhiwebkiba giishpin gegoo kitchi zhiwebag zhinda enji ziigwebnigeng.

Wii kendming naa waani zhi minzhaandming kina gegoo, gonda gaa bi wiidookaazjig gii kidwag aabdig wii temgag kina goji kojiing wii ninasing, memdige go nbiish miinwaa enaagmig nbiish. Giishpin gegoo tesnog wii aabji naagdawendming nbiish miinwaa enaagmig miinwaa giitaaying ebidakdeg, miinwaa zhashkiing, daa kitchi binaadad ginimaa.

Ngii noondaanaa ji ginoowaabdaming waa zhiwebag pii giizhaawkinigaadeg wii teg ninda sanjgoon gamigoon. Giishpin oodenwising wii wiwkge'aat, aaniish ge zhaawk'kiba temgag maanda shkonganing? Daa de aangzhem maage daa'de ndaadzim nago zhiwe wii mina zhawebag naa jibwaa mji zhawebag

kina go goji akiing? Wenesh ge zhichgengba wii dibizhgaadeg kina gegoo – shkonganing – wii dgo'nin kina wiya, dibaajmatwindwaa kina endaa jig zhiwe, gezhi naagdoowenj'gaadegba noonch gegoo.

Wenesh maanda enaangzhed wii nokiitood waa zhichgeng?

Ninda dibaajmiwnan gaa bi tegin wii dibaataaming wenesh enaangzhed wii nokiitang waa zhichgeng gii saweshkaanoon niibina nendmowinan miinwaa kidwinan epiichi kitchi twaa endaa jog wii maamwizing zhinda kina maanda enkiitgig miinwaa gii kinwaa jibii'anaawaa ninda naangzhewinan kitchi gimaa, kitchi gimaanaang miinwaa go gonda biwgzige waasmowin wenjishzinok eshtoo jig. Gonda gaa bi wiidookaaz jig gii kidwag, maaba NWMO memaanji ntam gaabwid wii nokiich'gaadeg maanda ISRW. Ni zhiibaabdeg maanda aabdig wii naagdawenjgaadeg miinwaa wii yang zhiwe.

Anishinaabeg miinwaa oodenwinhsan daa'aahnaawaa kidwin, gaawii gweta bemgaabwid jig aawsiiwag. Bemgaabwid jig ginooana'waan kitchi gimaan, kitchi nokiiwin miinwaa wnjishzinok eshtoo jig, miinwaa besha etegin gimaa oodenwinhsan. Mii maanda aabdig ga'ye Anishinaabeg waanji dgobziwaad zhinda gegoo maawkinigeng maage go gayaabi gegoo wii mi zhichgeng. Wiya go aabdig wii mi niigaangaabwi enjbaad zhinda ga'ye Anishinaabe oodenwising pane go gegoo mi nankiing.

Netaa dibaachigaadeg gonda gaa bi wiidookaaz jig gii kidwag owe ge nokiichgaadegba aawan Naaskodaadwin, giigidoowin, zhiibwaasezwin, miinwaa aabdig nkwet'moowin. Wii aabiji dibaajmaataading miinwaa debnaming neyaab genoondmingba aapiji ndawendaagod zhinda tkweshkadaading. Aabdig ge wii temgag bizindaadwin miinwaa wii nsaawksemgag wii zhi maajtaang miinwaa wii bigidnaming wii zhichgeng ekidwaad Anishinaabe oodenwisan. Aabdig maanda wii zhichgeng naa wii minabiddeg naadmaadwin miinwaa naaskodaadwin. Gaa bi wiidookaaz jig ge gii nsidwaabdaanaawaa ooshmi yaa'aad espigaabwid jig daa temgad go noonch ge zhi dbizhmangban waa ni zhichgeng wii mibdeg maanda.

Gii kidam dash aapiji kitchi piitendaagod wii ndabiiming genishingba zhinda wii njibaamgag ekendgik miinwaa kitchi nokiiwining miinwaa go wii dibaajmatoondwaa Anishinaabeg pii zhitoong miinwaa maajtaatoong sanjgoowin waa ni nokaazang kitchi gbeying wani miseg. Anishinaabe oodenwinhsan miinwaa gonda ewiikgige jig aabdig wii aabiji yaa'ad miinwaa wii naagdoo'mowaad maanda maajtaamgag, zhichgaadeg, mibdeg miinwaa dibizhming biwgzige waasmowin nokiiwin kina go.

Gii mkwa'aataawgzizwag gegwa ji chigaazgobinenh wiya kitchi gimaanaang enjbaad jibi ooshmi ginoowaabdang maanda biwgzige waasmowin nokiiwin, miinwaa ooshmi ginoowaabdang shki kiin ginimaa genjibaamgobinenh maanda nda zhichigewin, miinwaa genokiitwaad ninda nyagaanzinjin wii ginoowaabdamwaad waakiiwin miinwaa dbaamjigewin. Wii nokiimgag aabdig we temgag kina gegoo wii ginawaabdaming gegoo, kina go goji kojiing wii naagdawendming, wii naagdoowendmindwaa bemaadzid jig, miinwaa enishing dibaajmaataadwin zhinda oodenwising enji mooshtoong maanda wenjishzinok.

Gaa wiidookaaz jig gegwaa gii kidwag ninda oodenwisan e mooshtoowaad maanda mibdewin da dgojiingaazwag zhinda kenjigewin miinwaa giigdawin teg. Memdige go biwgzige waasmowin kendmaawziwin miinwaa ntam nekwetang gegoo zhawebag kendmaawin miigweng, miinwaa wii wiiwkeng wii bizhaang miigweng kinomaadwin ezhwebag biwgzige waasmowin teg. Aangzhewinan go da zhichgaadenoon, miinwaa eko maadzing go daa tenwan oodenwis enjgaabwit naangzhewinan maage biwgzige waasmowin endjiikgik ge yaad jig zhiwe wii wiindmaage'yaat ezhwebag biinja'ying miinwaa go

gaa'taaying maanda nokiiwin enokiing besha zhinda gete akiing. Aapiji go kitchi aawan wii mina naangoomding zhinda oodenwising miinwaa pa piichin wii tkeshkadaading wiikmindwaa eshki maadzidjig miinwaa gonda getchi piitzidjig.

Aanind go geyaabi ge zhichgengba gaa kidwaad gonda gaa wiidokaazjig na'ye ji tegba ooshmi wii naadmoondwaa Anishinaabe oodenwinhsan wii dakendmoowaad piichin, wii nchike gaabwi'yaat, miinwaa wiinwaa wii mindizwaat. Daa naadmaagwaan dash megwaa Anishinaabeg geshtoodjig wii naadmaageyaat, miinwaa wii toowaad naadmaagewin zhiwe megwaa gegoo tesnog. Miinwaa Aabtoozinh oodenwinhsan aabdig wii niigaan'naanaa'waa zhinda tkweshkadaadwin miinwaa maanda waa da zhichgeng.

Gaa bi wiidookaazjig gii kidwag aapiji go kitchi piitendaagwad wii zhiibwaamdaming maanda nokiiwin ezhwebag miinwaa wii dibaajmang ezhwebag, ezhi niizaanag, miinwaa ji zhinoomaageng gonda kina zhinda e ntamgaabwidjig biwgzige waasmowin nokiiwin piinish Kitchi Gimanaang. Mii maanda kenjgewin enendaagog wii wiidookaazwaat Anishinaabeg ji wiindmaage'yaat miinwaa wii naagdoo'waat maajtaang maanda wii maajiibdeg.

Wii naangzheng owe wii kinwaajbiiming kina gegoo gaa bi zhiwebag, e'aabiji wiiwni'nendmowinan, miinwaa gezhi mji zhiwebkiba aabdig ntam gegnawaabdaming zhinda biwgzige waasmowin nokiiwin. Aanind gaa bi wiidookaazjig gii mkwa'aangewag ji tegba Ge zhigaabwidjig Ekwaabjig maanda maajtaamgag da Zhichgewin miinwaa da dgojiingazwag Anishinaabeg miinwaa Entamgaabwidjig. Giishpin sindwaa gonda Ekwaabjig, kina go wiya da kendaan ezhwebag miinwaa da kinwaajbiyaa'naawaa kina gegoo. Da nishin ge gwa zhinda wiya jii bwaa ni kshkichiget nchike miinwaa gaawii goji ji jigaabwisii.

Wii nokiitming maanda da zhichgewin dawendaagot pii maajiibdetoowaat maanda. Anishinaabeg ewiidookaazjig gii kidwag aapiji kitchi piitendaagod wii yaaming aapiji enishing dibaatamwinn pii ginoondwaa gonda getchi shpigaabwidjig miinwaa wii aabiji tkweshkadaading ninda ge wii dibaataming gaabi kidang miinwaa dibaajmowin. Na'ye gii dibaataan'aawaa ji nishingba; giitaadbing, kenjgewin minding miinwaa gonda noonch getchi shpigaabwidjig daa miigwenaa'aa waa dibata'ming maage ge nankiing'ba.

Gii kitchi dibaachigaade go ga'ye kina go goji wii mina aawang. Maanda etemgak Kina Daa wii mina awang, zhi kenjgaade kina go goji zhiingendwin, miinwaa gaa zhi mji doodwindwaa Anishinaabe oodenwinhsan miinwaa gete aki geshkam go ani kenjgaade. Kidoomgad ninda shkonganana maanpii Kina Daa eta bangii niizhing miigweta minig eteg aki. Miidash wiigo zhinda enji zhigewaad maage enji da zhichgeng wii wiinaag maage wii wiinaagmig kina go goji. Aabdig we ginoowaabjigaade naa wii minomaadzing, minwaa wii waankiing ji gete akin. Aabdig maanda wii nsidwaabjigaadeg miinwaa gaawii daa zhiwebsinoo zhinda biwgzige waasmowin nokiiwin. Giishpin gegoo zhi maanaadseg daa kitchi zhiwebziwag gonda Anishinaabe oodenwinhsan. Wii waankii'aat dash Anishinaabeg miinwaa waa ni yaadjig mii we getchi piitendaagog. Anishinaabe kina go goji miinwaa wii dibaataming naawkinigewin aabdig ga'ye wii nsidwaamjigaadeg miinwaa wii zhichgeng zhinda Anishinaabe akiing.

Wenesh owa zhinda geyaapa?

Kina zhinda gaa wiidookaazjig gii kidwag go gwek, maanda wii zhaabwingaadeg ISRW aabdig Kitchi gimanaang ga'ye wii yaawag, miinwaa go besha etegin gimaakaanana. Gonda Kitchi Gimaa naang wii

miigwet ezhwebag mzoowe kina goji, miinwaa ninda gimaakaan eegin besha nzaam giikendaanaawaa besha enkamgag. Beshaa gimaakaan daa miigwen'aa'a weweni naadmaadwin miinwaa zhinoomaagewin kina zhiwe egmaakdoowaajin miinwaa Anishinaabe oodenwisan.

Anind go Anishinaabe gaa bi wiidookaazjig gii zhinoowaa'naawaa ndawendaagod maanda **Canadian Nuclear Safety Commission** wii niiganziikdang maanda zgaksidoong miinwaa sanjgoong nzaam wiinwaa getchi kendgig waa zhi zgaksidoong maanda. Gii nsidwaabjigaade gonda biwgzige waasmowin eshtoojig dibaa'naawaa maanda wiii dakendming, daa mina daapnaanaa'waa dash maanda kitchi gimaa naang naa wii ni minabdeg. Gaa wiidookaazjig ge gii kidwag maanda dakenjgewin da zhinoomaagemgad maanda biwgzige waasmowin wenjishzinok ge zhi aanji nakaazgiba.

Maanda nendmowin "dbage owa ewiinkamgizit", gonda ewiidookaazjig gii waabdaanaawaa gonda waanjishzinook ooshmi wii moondmo'waat bekish gonda ISRW bekish go kina engendeg wii zigwebnaming wenjishzinok miinwaa wii minzhaandming gegwa. Yaabi go, gonda gaa bi wiidookaazjig gii kidwag kina en'gendeg da matookiiwag gonda getchi nakaazjig bembideg. Gii kidam ge, kitchi piitendaagod wii sawebnigaadeg gonda egmaawjig miinwaa wenjishzinok eshtoojig, gnimaa go nzaam da ni beshaa zaamdiwag.

Ngii noondaa'naa gegwa aapiji kitchi piitendaagwad maanda biwgzige waasmowin nokiiwin wii paamendmowaat nawendwin miinwaa wii naaskowaa'aat Anishinaabe oodenwisan jiwii miik'mo'waat gegoo bi zaagi'ebdeg maage bi naawgwag miinwaa dash wii aasgaabwitmoowaat waa ni aanke'yaadjig waa naagdoowendmoowaat. Gonda gaa bi tkweshkdaadjig gii kidwag aabdig wii daapnaming zhigewin miinwaa wii nagdoowendming ezhi nbochwedying, wii waankiiying miinwaa wii naagdoo'wendying maanda wii ani miseg memdige go waa ani kitchi aawang gnwesh go, wii dibaajmaataad'ying, miinwaa naa wii temgag zhiibaa'aamdawin wii waamdaming ninda znagziwinan miinwaa dash ji de naadmoondwaa weweni gonda waa ni yaajig ga'yenwaa weweni ji de miik'mowaat maanda bemi zhisjigaadeg wii ani moondmo'waat. Mii go maanda bezhig genwaabji'gaadeg zhinda naasko'daadwin. Ngii noondaanaa aapiji go kitchi nendaagod wii daapnaming waa zhichgeng kina gonaa wii mina bideg maanda ga'ye Kina Daa ezhi gaan'widood Naaskodaadwin nji kina Anishinaabeg.

Ninda edgo'tegin zhinda mii gaa zhi boozbiige'yaat gaa debnigaadegin maanpii ISRW Anishinaabeg gaa miigwe'aat.

- Appendix A piinish F gii digotenwan Nam Anishinaabeg Gii Tkweshk'daad'waat Owe Gaa Noondmaang Mizinigan.
- Appendixes G piinish I aawinooon shki boozbiigewinan eko niizhing Anishinaabeg Tkweshk'daadwaat Owe Gaa Noondmaang.

Edgoksing miinwaa Kina Edming maanda kidwinan:

Edgoksing A- Anishinaabeg Pikwakanagan Enjbaajig Gaa zhi Boozbiimoowaat, Gaa Zhibiigewaata Boozbiigewin, Wiikbidoong Kina Gegoo Maanda Wenjishzinok Nji, Binaakwe Giizis, Niiwin Giizhgad, Niizhing Mdaaswaag shi Niizhtana shi bezhig Biboongag



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</u> if appropriate disposal facilities have also been approved. AOPFN acknowledges this requirement would only be viable if sufficient time is provided to allow for the approval of the facilities and therefore supports a delay period until the requirement would come into effect. Nonetheless, we assert that such a requirement is necessary to promote the timely development of final disposal facilities, which is an urgent matter that should be high on the federal government's priority list.</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"> ● <u>Intergenerational Impacts</u> – Consistent with IAEA and other environmental guidance, decommissioning strategies should not result in undue environmental, health and safety financial and other impacts to future generations. ● <u>Institutional Care</u> – Decommissioning strategies should rely on long-term institutional care only in situations where approaches that have more passive long-term care requirements are not technically viable and effective. ● <u>Consolidation</u> – To the greatest degree possible, radioactive wastes should be disposed in a small number of centralized, permanent and purpose-built facilities. 	<p>P. 9</p>



Algonquins of Pikwakanagan First Nation

<ul style="list-style-type: none"> • <i><u>Willing Hosts</u> – Decommissioning strategies must be acceptable to local communities, as confirmed through plebiscites, referenda or other similar mechanisms.</i> • <i><u>Compensation</u> – Impacted communities should be adequately compensated.</i> • <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> • <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> 	
<p><i>Recommendation #10: The ISRW should address the following gaps in waste disposal:</i></p> <ul style="list-style-type: none"> • <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> • <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> • <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> 	<p>P. 9</p>



Algonquins of Pikwakanagan First Nation

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

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

Edgoksing B – Aabtoozinhyig Ontario Enjbaajig, Zhibiigewin Boozbiigeng, Wiikbidong Kina Gegoo Maanda Wenjishzinok Nji, Binaakwe Giizis, Niizhtana shi bezhig giizhgad, Niizhing mdaaswaag shi niistana shi bezhig biboongad

Gaa Bi Zhiwebag:

Maanda Wenjishzinok Minzhaandmowin Enaapkaazjig (NWMO) nchke gaabwiwag, gaawii go goji ndaadzisiwag geyaabi, gii maajtaawag dash Niizhing mdaaswaag shi niizh biboongad Kina Daa biwgzige waasmowin nokiwin eshtoojig wii maajtaatoowaad kitchi gbeying waa ani zhi sangoong maanda Kina Daa getchi shpaamgag wenjishzinok. Neying Niizhing mdaaswaag shi niistana biboongag, maaba NWMO gii miingaazwag wii niigaan niikmowaad wii nda zhichgeng naa wii waankiiyendaagog Kina Daa ezhi taa'sat maanda noonch bangii piinish go aabtoo aawang epiichi niizaanag wenjishzinok. Maanda eshpiig wenjishzinok nakaazam wii naabjikaazang neyaap ooshmi biwgzige waasmowin mide wii zhitoong, ndawendaagod dash wii wiingezing minzhaandmowin kitchi gbeying. Dbaamdaming dash maanda eshpiimgag wenjishzinok, bangii piinish aabtoo aawang wenjishzinok gaawiin aapiji niizaansinoo bemaadzit wii de psikaagod miinwaa bangii dinkaagon, jina ge wii nchike aadzid piidash zhiigo mdaaswaag shi biboon. Zhaangswi shi niizhwaaswi minig piichi ngodwaag wenjishzinok eshchigaadeg kidoomgad bangii maage aabtoowiyang zhi maanenjgemgad kina wiigo. Noonch bangii wenjishzinok dgo temgad aanind enkaazang, gzibiignige jiishdaganan, gdigiigaanhyin, gwiwnan miinwaa wiigasiinh gegwa mkigaade zhinda sanjgoning. Maaba NWMO's waazhi ntami tkokiit pii maajikang maanda da zhichgeng wii mino minzhaandming maanda bangii miinwaa aabtoo'iing wenjishzinok aabdig naa da tkweshkadaadim wii nbochiding kina bemaadzidjig ge. Pii dash zhinda nbochiding, maaba NWMO da kinwaajbiyaan owe beshgendjigaadeg minzhaandming maanda bangii miinwaa aabtoo ing wenjishzinok.

Jida go na Ow wiik jich gaadeg

Niizhwaaswi mjimenjgan tkweshkadaading gii zhibiigadenoon wii tegin gonda Aabtoozinhyag Ontario zhi zhaangswi dakenjgewin enaapkaazjig wii miigweyaat ga'ye enendmoowaat maanda nji wiikbidoong kina gegoo wii minzhaandming bangii miinwaa aabtoo aawang wenjishzinok. Zhinda dash niizhwaaswi nching gii tkweshkadaading, niizh gii mki gaadenwan RCC gaa mkamwaad wii maajibdeg maanda wii da zhichgeng.

Waankiiwin: Wii waankiiwaad bemaadzidjig kina miinwaa go kina go goji gaa manji kitchi wiwninendmoowaat kina goji. Miwjigaadeg maanda wenjishzinok miinwaa waa zhinaagwag sanjgon gamigon go ga'ye niizhing gaa ginowaabjigaadeg wii dibaachigaadeg miinwaa ooshmi weweni wii kendming waa naawkinigeng. Gaa bizhaajig gii kidwag maanda mibzowin daa aawan bangii noonch wii zhwenming netowging gamigoon miinwaa dash gaawii da nise siiwag. Maanda wenjishzinok daa sanjgom noonch bangii egaaching sanjgon gamigon, miinwaa bgojaying, gaawii besha nbiishing wii temgag noonch waankiiwin.

Tkweshkadaading: Gonda RCC gii kitchi piitendaanaawa gii zhiwebag wii de miigwe'at enendmoowaat wii maajibdeg maanda da zhichgewin miinwaa gii kidwag wii ni aabiji tkweshkadaading. Gaa bi zhaajig gii kidwag da zhibwaase'aah kina e nokiing gonda eshpi gaabwidjig wii kitchi piitendmoowaat miinwaa wii aabiji wiidookaazwaat maanda maajibideg da zhichgewin.

Gamig Waa zhi Zhichgaadeg

Ensa tkweshkadaading, gonda gaa bizhaajig gii kwejmaawag endgweh go ooshmi go ji nendmoowaat da zhichgewin wii temgag ninda sanjgon gamigon besha wodi enji zhichgaadeg maanda wenjishzinok maage go ooshmi bangii now'gowing ji tegba. Gonda RCC go ooshmi gii nendaanaawaa bezhig maage go ooshmi baangii gamigon naa wii zhenming nisewin miinwaa bangii aki ji binaadgiba. Aanind go gonda gaa bizhaajig gii nendmoog ge zhi nishingba wii gwenaamdaming wii teg ninda, mii ji zhichgaadegba owe ge bi ginoowaabdagig miinwaa wenpash waa bi madbijig enaapkazjig gaa temgag tanoowan gii miikming maanda getchi niizaanag wenjishzinok da zhichgewin. Gonda Region 7 Consultation enaapkaazjig gii kidwag maanda egwenaamjigaadeg wii temgag gaawii besha nibiishing, aanind dash go bkaan goji eyaajig gii kidwag maanda oodenwinhs da aawan gaa mnendmowaat miinwaa noonch bangii gaa psikaagwaad (nuclear) nokiiwin.

Aanind dash go gaa bizhaajig gii mina daapinaanaawaa noonch bangii sanjgon gamigon, gii temgad go ga'ye ndawendzigwaa wii midaabaajigaadeg maanda besha. Maanda nendmowin gii nendaam nzaam gii tenwan wiwninendmowinan nji maanda entoging gamig e zaagdaasing nzaam maanda bembideg, miinwaa nizaanziwin teg kina go goji miinwaa bemaadziidjig yaa'aat, miinwaa depesnok wii temgag miinwaa waa mi zhaang. Ooshmi go maanda ginawaabjigaadeg wiindmaagemgad enishing miinwaa enishiznok, mii ge ginawaab dam waapa aanind wii kendmowaat waa zhi naawkinige'yaat.

Pii dabaataming waa zhinaagok gamig waa zhi zhichgaadeg, Gonda RCC giii nendmoog maanda Deep Geological Repositories (DGR) wii sanjgong aabtoo wiing miinwaa naadgodnoong bangii wenjishzinok. Gonda DGR gii bshagendjigaadenwan nzaam bgoja'ying tegin miinwaa go noonch mandaa naawgog. Niiibina go gaa bizhaajig gii waabdaanaawaa ji zhaab wiich geng ba dgotoong aabtoo wiing miinwaa bangii wenjishzinok wii temgag maanpii noonch eshpiimgag gamig. Gii naa'aan dash niwe Region 2 Consultation enaapkaajig ji nokaazgiba gebaakkogaadegin mooniganan ji sanjgongba biwzige waasmowin wenjishzinok. Gmaapiich gonaa wii ani dibaataaming maanda, ooshmi go yaabi da dibaachigaade wii kendming na waa zhi maawkinigeng. Ginoowaabdaming go nindan aanind wii sanjgong, kendmawziwin miinwaa ngadendming ninda DGR go ji nishingba gonda MNO da RCC wii aabiji dibaataaming.

Maajiibadetoong

Pii dibaataaming ge nishing ba waa zhi maajiibdetoong maanda wii da zhichgeng, gonda RCC piichin gii kidwag mina nendmowaad maaba NWMO ezhi maajiibdetood Bebgii wii ni minzhaandeg. E nchike'gaab'widjig dibamwinjig Kina Daa wii mibzang mide enkaazang eshtoojig gaa mchi yaajin kitchi gimaanaang ga'ye ooshmi nendang maanda da zhichigewin wii maajiibdeg maanda gaawii gegoo naabdendziinaawaa. Memdige go maanda nji awang miinwaa wii maajiibdeg maanda da zhichgewin miigo nzaam Anishinaabeg miinwaa gonda e mshko tkokiiijig epiichi nda zhichgeng. Wiikdokdaadwin miinwaa aabiji debnaming kendmaawziwin jibdeg wodi aanind wenjishzinok e yaadjig kiing gii minwenjigaade, giwebnaming ziigwebnigewin goji bkaan enjbideg wenjishzinok maanpii Kina Daa. Gii kidam gegwa maanda da zhichgewin wii ani minabdeg miinwaa wii dibishming pa piichin.

Waa Ni Zhi Tkokiing

Maanda shkintam minzhaandming bangii miinwaa aabtoo wiing wenjishzinok da zhichgeng tkweshkdaading wiidbindwin MNO RCC aapiji nishinwan wii maajtaatoong waa dibaataaming miinwaa kendming wenesh getchi piitendaagok maanda wii ani da zhichgeng. Yaabi wii ni tkweshkadaading, maaba MNO LRC kidwag ooshmi da ginawaabjigaade weweni wii ginawaabdaming waa bi tegin ji tegba sanjgon gamigon miinwaa waa zhi zhitoong miinwaa ge zhi naawk kiba miinwaa waa nangdegba naa ooshmi bangii wii zhichgaadeg miinwaa waa zhi bidaabiing. Maanda go weweni ginawaabdaming da ni temgad gonda enaapkaazjig weweni wii dibizhmoowaat wani zhichge'yaat miinwaa waa naawk'ni'ge'yaat. Gii temgad go kidwin ga'ye wii wiido'kaazwaat Aabtooziiinhyig miinwaa e shki niig jig ninda waa ni tegin Tkweshkadaawinan miinwaa kenjgewin miinding.

Edgokwising C - Kebaowek Zhibiigewin Boozbiigewaait – Wiikbidoong Da
Zichigewin Nji Wenjishzinok, Manidoo Giisoonhs, Mdaaswi Giizhgad,
Niizhing Mdaaswaag shi Niishtana shi bezhig Bib December 10, 2021



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22 St. Clair Avenue East, Sixth Floor
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December 10, 2021.

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

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

Dear Ms. Glenn

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

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

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

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

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

Meegwetch

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

Councillor Justin Roy
Kebaowek First Nation
Lands and Resources Department

Cc/ Jim Delaney, Natural Resources Canada

Edgokwising D – Kitchi Giigdoowin Zhibiigewin Naawkinigewin #3 Zhibiige Boozbiigewin, Wiikbidoong Da Zhichgewin Nji Wenjishzinok, Manidoo Giisoonhs, Nsamdana Giizhgad, Niizhing mdaaswaag shi niishtana shi bezhig



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

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 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 ikwewag. 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 Mnisso Aki Inakongawin and Treaty #3 confirm our collective responsibility to take action, give back and protect nibi and the environment for our children and future generations.

NIBI
DECLARATION OF TREATY #3

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




NEXT STEPS

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



CONCLUSION

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

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

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

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





GRAND COUNCIL TREATY #3

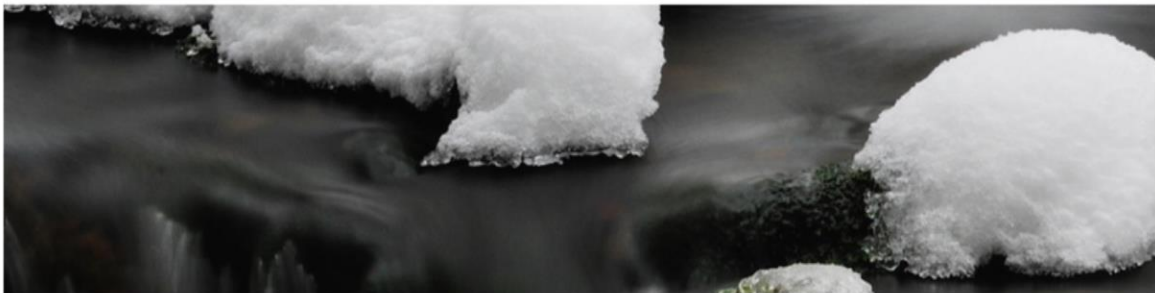
THE GOVERNMENT OF THE ANISHINAABE NATION IN TREATY #3

Zhaagimaa Waabo



For more information or questions, please contact:

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Edgokwising E – Ntam Eshgaabwidjig Waasmoowin Emshkoogaabwidjig Zhibiige Boozbiigewin, Wiikbidoong Da Zhichgewin Nji Wenjishzinok, Nimebine Giizis, Mdaawswe shi bezhig giizhgad, Niizhing Mdaaswaag shi Niishtana shi Niizh Biboongad (Gii Tkweshkadaaim Manidoo Giizis, Niishtana shi Ngodwaaswi giizhgad, Niizhing Mdaaswaag shi Niizh Biboongad)



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

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Contents

Executive Summary	3
Agenda Overview	3
Breakout Sessions	3
1.0 Workshop Preparation	4
1.1 Recruitment Focus of Workshop Participants	4
2.0 Advertising	4
3.0 First Nation Communities Participation	4
3.1 Breakdown by First Nation Community	5
4.0 Organizations and Companies Participation	5
4.1 Breakdown by Organization and Companies	5
5.0 Key Themes	6
5.1 Questions Sorted into Key Themes	6
6.0 Concerns and Sensitivities	8
7.0 Recommendations	8
8.0 Appendix	9
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

Executive Summary

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

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

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

Agenda Overview

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

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

Breakout Sessions

Breakout sessions with questions for the participants included:

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

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

1.0 Workshop Preparation

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

1.1 Recruitment Focus of Workshop Participants

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

2.0 Advertising

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

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

3.0 First Nation Communities Participation

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

3.1 Breakdown by First Nation Community

First Nation participants came from the following communities:

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

4.0 Organizations and Companies Participation

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

4.1 Breakdown by Organization and Companies

- Saskatchewan Aboriginal Land Technicians (SALT)

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

5.0 Key Themes

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

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

5.1 Questions Sorted into Key Themes

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

Transportation:

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

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

Nuclear Fuel Bundle:

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

Nuclear Fuel Waste:

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

Nuclear Fuel Waste Storage:

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

Nuclear Fuel Waste Policy:

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

Indigenous Relations:

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

Federal Contaminated Sites

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

Common Misconceptions

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

Technology Distribution

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

6.0 Concerns and Sensitivities

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

7.0 Recommendations

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

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

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

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

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

8.0 Appendix

8.1 Agenda and Advertisement

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

8.2 FNPA Email Template of Invitation to First Nation Communities

Good afternoon [Insert Name],

On behalf of the First Nations Power Authority,

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

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

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

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

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

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

Please distribute to First Nation communities and their Chiefs

8.3 FNPA Email Template to Organizations and Companies

Nuclear Waste Engagement Virtual Sessions

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

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

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

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

When: January 26th, 2021

Time: 10AM to 3PM

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

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

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

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

Thank you,

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

8.4 NWMO Presentations

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

Edgokwising F - Mi'gmawe'l Tplu'taqnn Ezhi Dgopkaazwaat Zhibiige Boozbiigewin, Wiikbidoong Da Zhichgerwin Nji Wenjishzinok, Nimebine Giizis, Niizhtana shi naanan Giizhgad shi Niishtana shi Niizh Giizhgad, (Gii Tkweshkadaadwag Ziizbaakdoke Giizis, Nsamdana shi bezhig Giizhgad, Niizhing Mdaaswaag shi Niizhtana shi Niizh Biboon)



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 relicensing request at the PLNGS is concerning.
- Nuclear energy is not clean – it produces waste that is now becoming a problem. Explore green energy alternatives.
- High costs of waste disposal may be a problem.
- Waste owners profiting from nuclear should be responsible for its disposal, however an independent body should regulate it.
- How many Indigenous communities have been consulted to date?
- If there was a power failure or any other issue, above ground can be seen and managed. It's not out of sight, out of mind. Above ground keeps you aware.

Oinpegitjoig – Pabineau First Nation:

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

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

Esgenoopetitj – Burnt Church First Nation:

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

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

Tjipogtojg - Bouctouche First Nation:

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

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

L'nui Menikuk – Indian Island Bar First Nation:

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

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

Ugpi'ganjig – Eel River Bar First Nation:

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

Metepenagiag – Red Bank Mi'kmaq Nation:

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

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

Recommendations Based Upon Community Concerns:

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

Edgoksing G – Kitchi Gimaakaan Zhibiigewin Naawkingewin #3, Zhibiige Boozbiigewin, Wiikbidoong Da Zhichgewin Nji Wenjishzinok, Odemin Giizis, Niishtana shi Nshwaaswi Giizhgad, Niizhing Mdaaswaag shi Niishtana shi Niizh Biboongad

THE ANISHINAABE NATION IN TREATY #3

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

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

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

Read more about Manito Aki Inakonigaawin and the Nibi Declaration on page 11

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

To learn more about the Nibi Declaration, visit: gct3.ca/land/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.

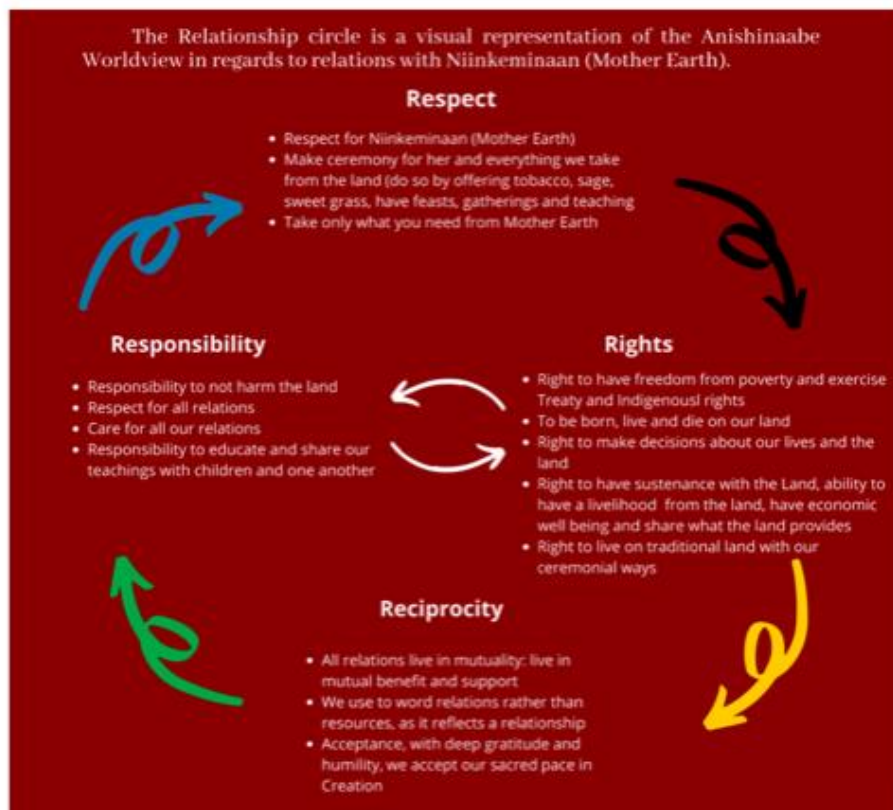
This report is intended to provide feedback to the Nuclear Waste Management Organization and the Government of Canada in regards to Treaty #3 laws and values. Treaty #3 members participated in the Radioactive Waste Strategy engagement session on June 23rd, 2022 via zoom. The concerns, considerations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



For more information or questions, please contact:

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Edgokwising H – Kitchi Gimaakaan Zhibiigewi Naawkinigewin #3, Zhibiige Boozbiigewin, Wiikbidoong Da Zhichgewin Nji Wenjishzinok, Makwa Giizis, Niizh Giizhgag, Niizhing Mdaaswaag shi Niishtana shi Nswi Biboongad



GICHI OZHIBIIGWE OGAAMIC
ADMINISTRATIVE OFFICE

February 2nd, 2023

Sara Dolatshahi
Strategic Project Director
Nuclear Waste Management Organization

RE: Draft Integrated Strategy for Radioactive Waste

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

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

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

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

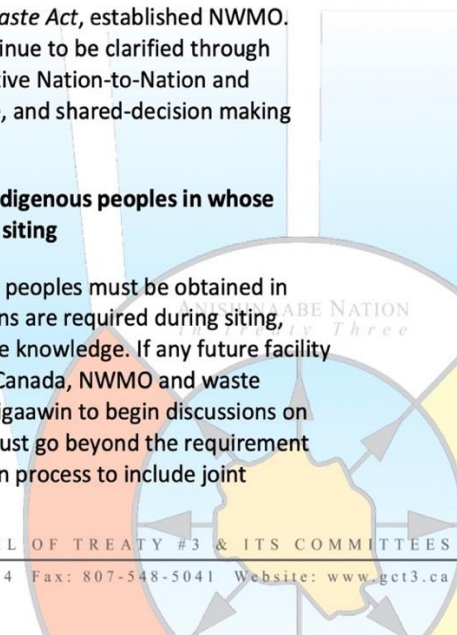
GCT#3 Comment:

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



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

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

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

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

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

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

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

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

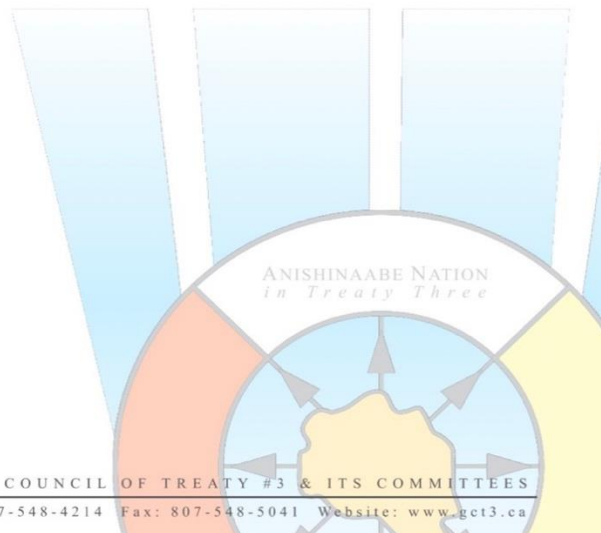
These comments are prepared by the Territorial Planning Unit of Grand Council Treaty #3. If you require further information, please do not hesitate to reach out to the TPU at hailey.krolyk@treaty3.ca or call us at 807.548.4214.



Miigwetch,

Hailey Krolyk

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Edgokwising I - Saugeen Anishinaabek, Kina Go Goji Kojiing Aachkinigan
Zhibiige Boozbiigewin, Wenbig Wiikbidoong Da Zhichgewin Nji
Wenjishzinok, Odemin Giizis, Niizhtana shi Giizhgag, Niizhing Mdaaswaag
shi Niizhtana shi Nswi Biboongag

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June 20, 2023

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

Dear Ms. Dolatshahi,

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

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

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

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

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

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

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

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

Regards,



Michael Chegahno | Energy Manager, Saugeen Ojibway Nation Environment Office

manager.energy@saugeenojibwaynation.ca

DRAFT INTEGRATED STRATEGY FOR RADIOACTIVE WASTE

EXECUTIVE SUMMARY

Proposed Recommendations for the Implementation of the Strategy

The following recommendations consider the inputs obtained from international benchmarking, stock taking, technical and cost estimate assessments, and public and Indigenous engagement. These recommendations address the existing gaps in Canada's long-term management of radioactive waste. These recommendations when taken along with the existing ~~cc~~ 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.

Edgokwising J - ISRW Naagdoowinan



Maaba NWMO gii zhibii'yaanaawaan waa naagdoo'waajin enjbideg zhiwe gaa noondmoowaat Kina Daa bemaadzinjin miinwaa Anishinaabeg gaa kidwaad. Nindan Naagdoowinan gii dgo tenwan zhinda kina bemaadzidjig gaa gakenjgaadek miinwaa gaa naawbiigaadek wodi gii tkweshkdaadwaat Canadian Radioactive Waste Summit — mii maanda ntam gii tkeshkdaadwaad wii njiikmoowaat Wiikbidoong Da Zhichgewin Nji Wenjishzinok(ISRW), gii nakmigad Ziizbaakdoke Giizis, Nsamdana Giizhgad piinish Nimebine Giizis, Ntam Giizhgad, Niizhing Mdaaswaag shi Niishtana shi bezhig biboongad. Ninda waa naagdoong gaa jibaamgag zhinda gii nakaazam wiin njind' ming zhiwe wii ani tkeshkadaading pa piichin gonda ISRW tkweshkadaading.

Ninda Naagdoowinan:

- Waankiiwin kitchi aawan naagdoowin
- Wiindmaagewin kendmaawziwin etemgag
- Mnaadendan Anishinaabe ezhgaabwiyaat miinwaa zhibiigewin naawknigewinan
- Ji waabjigaadeg enokiyyin miinwaa tkweshkoowig bemaadzidjig
- Tkweshkan maage go noonch zhaan nendenjigaadeg
- Mina ginoowendan zhoonyaa
- Nakaazan kina nakiiwin etemgag
- Waankiiwin aabdig ntam wi chi gaade
- Kina go goji ji naagdoowenjigaadeg

Maanda ezhibiigaadeg kina:

- Maanpii Wiikbidoong Da Zhichgewin Nji Wenjishzinok aabdeg wii temgad waankiiwin kina goji wii niigaanbiddeg maanda pii maajiibiddeg miinwaa nakiimgag. Waankiiwin, miinwaa naagdoowendming bemaadzid minabimaadziwin aabdeg wii mkwenjigaadeg ntam kina gegoo, gaawii mamdaa wii dbasendming.
- Maanda Da Zhichgeng aabdeg wii nokiitoong wii waankiimgag ninda gamigoon, nakaazwinan, waanji zhigen, miinwaa kenjgewin debnaming miinwaa miigweng.
- Maanda Da Zhichgewin aabdeg wii zhitood kina go goji naagdoowenjigaadeg, miinwaa go naagdawenjigaadeg noodin, nibi, siniinhsan, wesiinhyig, miinwaa en'daa'aat.
- Maanda Da Zhichgewin aabdeg wii nakiichigaade miinwaa wii mibdeg ji tweshkamang ezhi ndawendaagok wii waankiimgag mina bimaadziwin, waankiiwin, miinwaa wii waakiiwaad bemaadzidjig miinwaa kina go goji.
- Maanda da zhichgeng aabdeg wii kendaan kina go gegoo wenjishing kendmaawziwin. Na'ye maanda Gete kenjgewin, mzoowe etemgag ezhi nakiimgag kina gegoo tanoow kenjgewin, bemaadzi zhi kenjgewin, besha tanoow kenjgewin, miinwaa go mzoowe ezhi zhichgeng gegoo. Maamwisdoong go ga'ye gete kenjgewin miinwaa waa zhi maadzing go tkobjigaade wii mshkoosing maanda Wiikbidoong Da Zhichgewin Nji Wenjishzinok. Na'ye go zhinda dgosin kendming maanda aki miinwaa kina go goji. Dgosin go ga'ye zhinda getchi piitendjigaadek miinwaa naagdoowinan naa wii ani minabiddeg miinwaa ginawenjigaadeg wenjishing miinwaa getchi aawang nawendwin.
- Maanda da zhichgewin aabdeg wii mnaadendaan Anishinaabe nendaawgiziwin miinwaa zhibiige naawkinigewin miinwaa wii makwendming ginimaa yaabi daa tenwan gaawii mshi e naawsidjigaadesnoo dibendaaswinan gonda Anishinaabeg eyaamwaat miinwaa dash maaba Kitchi Gimaa naang waa naa sidoot.
- Manda da zhichgewin aabdig wii nakiichigaade weweni wii ginawaabdaming bekish naa bemaadzidjig ge zhi kendmoowaat enkamgadnik, miinwaa go bekish wii wiindmoowindwaa Eshkiniigjig miinwa Anishinaabeg. Kitchi piitendaagod wii ntami maajtaang wii miigweng kenmaawziwin na gen sastaming miinwaa wii wiindmowindwaa gonda emooshtoojig maanda de zhichgewin. Kwedwewin miinwaa wiwninendmowinan aabdig wii noondjigaadenoon. Maanda bjiinag bi kenjigaadeg aabdig daa nakaazam zhinda Wiikbidoong Da Zhichgewin Nji Wenjishzinok. Aabdig ge da wiindmaagaazwag kina bemaadzidjig.
- Maanda da zhichgewin aabdig wii nakiichigaade miinwaa wii mibdeg weweni ge da minzhaandjigaade zhoonyaa jiiwbwaa kitchi bookshkaamgak miinwaa wiibwaa mji zhiwebag wide bgosaamin go waasmoowin debagedjig, kitchi gimaan debamwaajig, maage gonda memaadzidjig waa bi yaadjig yaabi.

Edming Kitchi Kidwinan (Wenjishzinok Minzhaandming)

Gepgaak Waa nakaazang: Waa nakaazang esiniishwang dibishkoo gonaa zhashki, goji epgijgaadel esiniiwang, maage zhigewin goji epgijgaadek.

Kitchi Asiniwan Mkak: Kitchi Asiinwan Mkak zhichigaade besha gidjaying besha enjiziigwebnigeng kina goji enkaazang mzoowe kina goji akiing wii ziigwebnigaadeg noonch bangii wenjishzinok (LLW).e (LLW). Ninda kitchi sinii mkakoon zhinaagdoon getchi mchaagin sinii mkakoon miinwaa owe sanjgowin da tenwan gmaamnig go ninda tanowan. Endsa bebezhiig go daa temgad waa zhi ziigjiwang miinwaa da temgad ' aki'ii gba'gan' nakaazang niibina nawng giseg zhashki, miishkoonhsan miinwaa aanind ezaak'kiig aking da shawejigaade gija'ying. Maanda tinoow ziigwebnigewin da nakaazam noonch go tinow enkam'gaag. Daa aankechigaade'noon gegwa, piichin go daa aakesjigaade noon ezhi ndawendaagog go.

Kitchi waankaagan: Kitchi waankaagan wanji ziigwebnigeng geshkam go zaagii'yebdemad wii nakaazang nji maanda wenjishzinok waa nchiketeg gitchi gbeying maage go ngodwaag nsa biboon go ooshmi. Daa nishin wiigo wii ziigwebnaming bemgii maanda aabtoo aawang wenjishzinok (ILW). Ninda kitchi waankaaganan megwaach Naanwaag piinish mdaaswaag shi dibagan minig ninda wenjishzinok shkapjiganan da niisnigaadenwan zhichigaadeg kitchi sanjgoon naamkamig.

Kitchi Moonigan(DGR): Genoosing kitchi moonigan tenwan niibina enaabising namkamig miinwaa aachkingaanhsan chigaadeg wenjishzinok ngodwaag shi dibagaanhs naamkamig. Ninda sanjgonan zhichigaadenwan wii taasang niibina waa zhi gbageng: gbagewin wii chigaadeg wenjishzinok miinwaa go wii chigaadeg aking enjibaamgag wii gbageng jiiwbwaa ziigjiwang miinwaa wiibwaa baamenmigwaad bemaadzidjig miinwaa zhiwe giitaa'ying.

Ziigweb'ningeng: Chigaadeg wenjishzinok wiikaa go jibwaa paamendming.

Zhichigaadeg Wii Taasang Wow'ye'aag Gamig (ECM): Maanda Zhichigaadeg Wii Taasang Wow'ye'aag Gamig zhichigaadenwan beshaa go git'kamig chigaadeg wenjishzinok enbiishwang miidash miinwaa gbagaadeg noonch gegoo akiing enjibaamgag dibishkoo gonaa aki'ii maage waabgan. Niibina go shawegsidjigaade noonch ezhiigak wiibwaa ziigseg kina go goji. Ninda tinow gamigon temgad ewiinaagmig waa zhi ni siigseg miinwaa wazhi mshkikii kaadeg ge. Maanda Zhichigaadeg Wii Taasang Wow'ye'aag Gamig nishin wii chigaadeg bangii noondaash yaawang wejishzinok gaawii ge ni bangii aawzinok maage ge jiiigshkaag zhiwe tatek.

Memaanji Niizaanak Wenjishzinok (HLW): Memaanji Niizaanak Wenjishzinok memdige go nakaazam ezhi midewang miinwaa owe wenjishzinok zhoo'amgad wii gzhideg nakaazang owe ebinaadag. Memaanji Niizaanak Wenjishzinok dgomgad wii temgag owzhi kitchi gzhideg aabdig dash wii goozheming weweni. Memaanji Niizaanak Wenjishzinok ge temgad niibina go kitchi gbeying gaa maadziimgag zhiwe gaa maadziimgag miidash maanda enji dawendaagog wii sgaksing kitchi gbeying. Chigaadeg ge kitchi naamkamig, wanji sgaksing megwaach go ngoding shi dibagaanhs zhiwe naamkamig weweni gonaa wii zgaksing kitchi gbeying maanda Memaanji Niizaanak Wenjishzinok.

Aabtooying Etemgak Wenjishzinok (ILW): Aabtooying Etemgak Wenjishzinok jibaamgad waasmowin enji nokiimgag, Megwaach gonaa maage go mzinii tnawon dakenjgewinan, wiindakenjgeng enkaazang miinwaa go dakenjigen gamigon, miinwaa radioisotope ezhtoojig miinwaa enkaazjig. Aabtooying Etemgak Wenjishzinok temgad kitchi gbeying radionuclides gmaamnig go wii ndawendaagog go

wiinchikewsing kitchi gbeying ooshmi go ngodwaag biboongag. Aabtooying Etemgak Wenjishzinok gaawii memkaach wiiyaa wii ginoowendang maage go weta bangii da ginowenjigaade pii bgidnigaadeg ezhi gzidemgak maage wii ziigwebnaming. Nzaam gbeyig maadziimgag ninda radionuclides, maanda Aabtooying Etemgak Wenjishzinok ndawendaan weweni wii gbaak'ko'gaadeg miinwaa wii nchiketeg piidash wiigo zhinda gegaa go gidji aking etegin wii sanjgong. Maanda wenjishzinok ndawendaagot wii ziigwebnaming kitchi namkamik ooshmi go ngoodwaag shi dibagaanhs maage go ooshmi.

Noomog Minzhaandming: Noomog minzhaandming wenjishzinook (radioactive nuclear) wenjishzinok sanjgong maage ziigwebnaming.

Noonch bangii wenjishzinok (LLW): Low-Level Waste (LLW): Bangii noondaash yaawang wenjishzinok jibaamgad zhiwe enkaazang wii mibdegin nakiwinan wodi aawkziigamigong, skoongamigoon, nakiigamigoon gegoo zengag wii zhitoong. Bangii noondaash yaawang wenjishzinok dgosin maanda radionuclide ooshmi aawan edaapnigaadeg miinwaa gede wenpash jiwang (edaapnigaadeg zhinda Nuclear Substances and Radiation Devices Regulations), temgad dash wiigo aanind gbeying gaa maadziimgag. Maanda bangii noondaash yaawang wenjishzinokaabdig wii nchikesing miinwaa wii gbaakwaming kitchi gbeying megwaach go ngodwaag nsa biboon. Wedi enakiichigaadeg wanji ziigwebnigeng gegaa go gija'ing akiing mii zhinda tanoow.

Radionuclide: Na'ye maanda aapiji go gaawii waankiiyendaawksinoo endgwenh go ji baashkijii'aasing maa'ge go da ni nboom'gad ni binaadag, da saweshkaa dash wiigo gmaapiich. Biwgizi waasmoonenhs kinwaach'chigaazwag minig etemgag miinwaa engezwaat.

Aankenmowin Naagdawenjgewin: Aankenmowin Naagdawenjgewin zhinkaade maanda wii minzhaandming ninda enwe'eg biiwgizigesegin gaadash gegoo tesnoo wanji ziigwebnigeng wiiba. Maanpii dash Aankenmowin Naagdawenjgewin, manda enwe'eg biiwgizigesewin wenjishzinok da ginowenjigaade gija akiing bemaadzidjig genji ginowendmoowaat kitchi gbeying dibishkoo gonaa , pagdoon maanda enwe'eg biiwgizigesewin (wii ani aankeshkaag). Mii maanda ekidoomgag maanda biiyaabkoo'ii da ani kitchi weksidoon maanda kitchi gbeying waa doodming wenjishzinok maage da ni ngonnaagod.

Moonaming Wii Sanjgong: Wii moonaming Wii Sanjgong mche zhichgaade gegaa go zhiwe gijig akiing wii ziigwebnigeng maanda noonch bangii wenjishzinok maage go owe aabtoowiiing eteg wenjishzinok (LLW or L&ILW). Gmaamnik go ninda waankaadenwan megwaach go naanmidna maage go ngodwaag dibagan naami sin kiki. Da biindigem go zhinda gaan nji waankeng.

Egaaching'gin Baamskobdegin Wii maajibideg gegoo (SMR): Egaaching'gin Baamskobdegin Wii maajibideg gegoo zhichigaade waasmoowin piinish go Nswaag minig ezhi dbageng, bangii go noondaash piidash kitchi waasmowin enkaazang wii mibdeg gegoo.

Wenjishzinok: Maanpii dash gaa noondmaang mziniganing, wenjishzinok nenjigaade aawang en'we'eg biiwgizigesewin wenjishzinok ginimaa dash wiigo daa bkaanat naangodnong. (gaawii aawzinoo biwgizige wenjishzinog).

Wenjishzinok Debendang: Maanda Enwe'eg biiwgizigese wejishzinok debendang aawag endaapkaazjig enkiitam'majig maanda.

Giishpin ooshmi wii kendman

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