

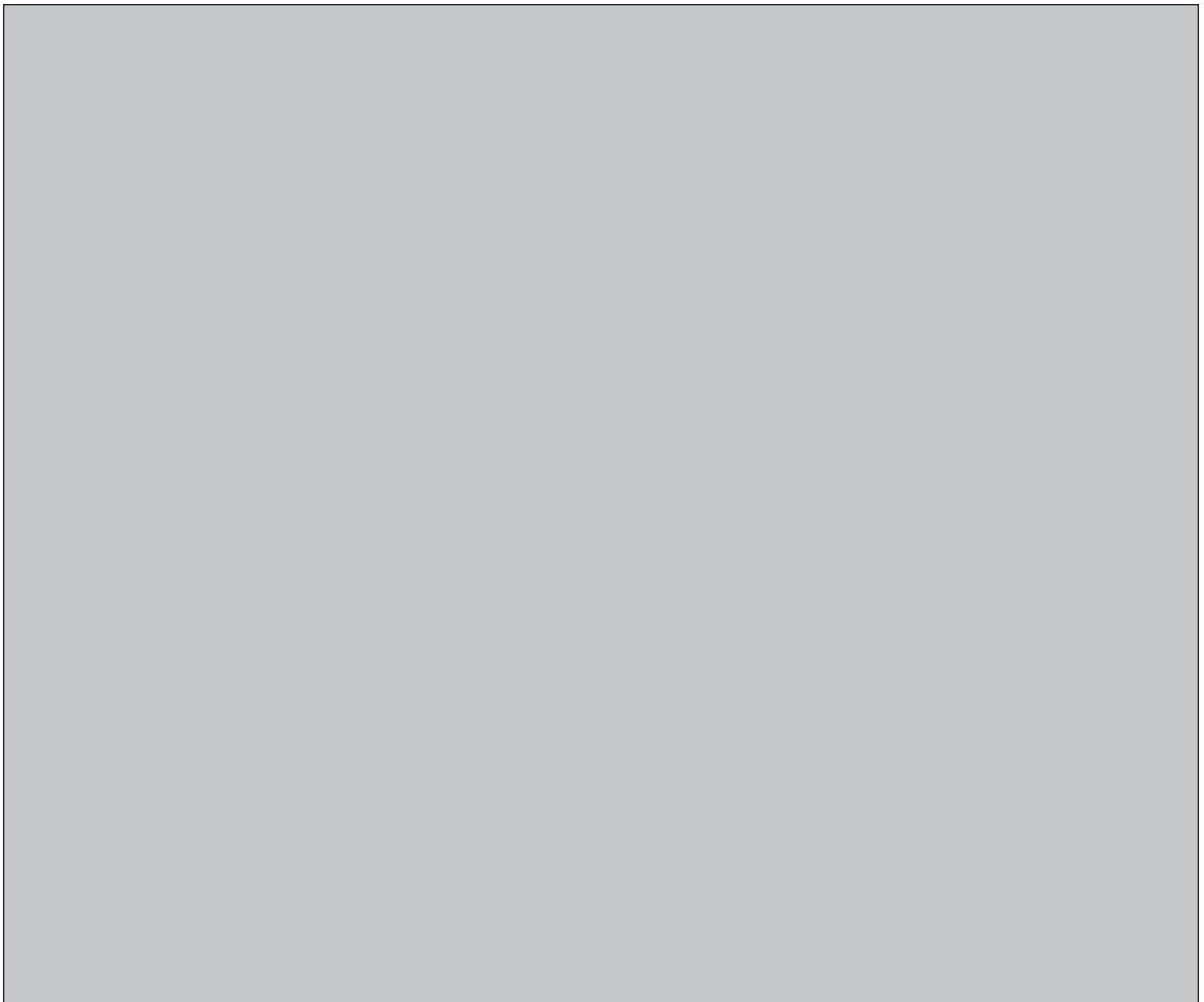
NWMO BACKGROUND PAPERS

8. WORKSHOP REPORTS

8-3 DRAWING ON ABORIGINAL WISDOM

A REPORT ON THE TRADITIONAL KNOWLEDGE WORKSHOP

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‘Drawing on Aboriginal Wisdom’

A report on the traditional knowledge workshop held September 24-25, 2003 in Saskatoon

Submitted to the Nuclear Waste Management Organization

By: Joanne Barnaby Consulting

October 2003

Background

The Nuclear Waste Management Organization (NWMO) reviewed the concerns expressed by Aboriginal leaders to the Standing Committee on Aboriginal Affairs, Northern Development and Natural Resources (struck to review legislation concerning the establishment of the NWMO). On November 6, 2001, Grand Chief Mathew Coon Come of the Assembly of First Nation in his submission to the Committee said; “Our elders advise us that we should think of the impact of our actions seven generations hence. Nowhere is this truer than with respect to the creation and disposal of nuclear waste. The production of energy from nuclear sources is fraught with peril. Disposal of the waste can have unforeseen and potentially dangerous long-term impact, even if managed with the utmost care and caution. Many first nations communities are either in close proximity to a nuclear power plant or research centre or hold traditional territory in areas that may be considered for long-term storage of nuclear fuel waste.”

He explained further; “Many first nations individuals, communities, and organizations participated in the Seaborn panel, including the AFN, the Assembly of Manitoba Chiefs, the Algonquin of Golden Lake First Nations, the Chippawas of Nawash First Nation, Grassy Narrows First Nation, Walpole Island First Nation, and Sagkeeng First Nation, among others. During the Seaborn panel hearings, these representatives expressed concern that they had not had the opportunity to study the proposals and that the proposals did not incorporate traditional ecological knowledge. The proposals strongly conflict with their deeply held beliefs, and they doubted they would derive any significant benefit from agreeing to accept a nuclear fuel waste facility in their territory.”

It is with this background that NWMO proceeded to ensure that significant consideration is given to traditional knowledge and that the opportunity requested by aboriginal leaders both within the Standing Committee hearings and prior to that, during the Seaborn panel hearings, was provided. The NWMO had several informal contacts with aboriginal people in the early phase of its work and these discussions demonstrated a clear consensus on the importance of drawing on the wisdom that would come from understanding the role that traditional knowledge could play in the work of the NWMO.

The NWMO took steps to seek direction on how to access traditional knowledge in the development of guidelines for the management of nuclear waste in Canada. It was decided that the primary means for seeking this direction would be through the sponsorship of a national workshop with participation from aboriginal elders, national aboriginal organizations, and from people with an academic background in traditional knowledge. The NWMO, upon the advice of members of an advisory group of aboriginal people, engaged a consultant, Joanne Barnaby of Hay River in the Northwest Territories to design and facilitate the workshop. The workshop took place in Saskatoon on September 24-25th at the beautiful Wanuskewin Heritage Park facility located minutes from the city. This report provides the results of this workshop and the recommendations that participants made regarding follow-up.

A background paper was prepared for distribution in advance of the workshop to give participants information about the context of the workshop; to provide background on traditional knowledge; and to provide some 'food for thought' on the ideas to be addressed at the workshop.

The Context

The NWMO is charged with studying, as a minimum, three methods for the long-term management of used nuclear fuel, including:

- Deep geological disposal in the Canadian shield
- Reactor site storage (there are seven locations where fuel is currently stored)
- Centralized storage either above or below ground (there are no sites identified)

The NWMO study must include:

- A detailed technical description of each approach and economic regions for implementation
- Comparison of the benefits, risks and costs of each approach, as well as ethical, social and economic considerations
- An implementation plan for each approach including:
 - a description of activities & timetable for carrying out the approach and the means to be used to minimize the significant socio-economic effects on a communities way of life or on its social, cultural or economic aspirations, and
 - a program for public consultation
- A financing system for each proposed approach, including a formula to calculate the annual amount required to finance the approach, and the amounts to be paid by each waste producer, and
- A summary of comments received by the general public and aboriginal peoples on each proposed approach

The NWMO Study Process

The NWMO has developed a study process which includes the following major milestones:

- The design and development of an initial discussion document, describing at a high level the nature of the management approaches under discussion, and the key questions that might be raised for use in a comparative assessment of those approaches – target end of November 2003 and to be used as the basis for in-depth dialogue and deliberations
- The design and development of a second discussion document describing the results of a comparative assessment of the management approaches, for release to the public mid year 2004, again to be used as the basis for in-depth dialogue and deliberations across Canada;
- The release of a draft study report, describing the approaches and an initial discussion of a recommendation, early in 2005
- The release of a final study to government, November 2005.

The NWMO commitment

The NWMO is committed to working with integrity, innovation, professionalism, and accountability. The NWMO undertakes its work in a manner that is both collaborative, and supportive of the principles of sustainability.

The Workshop

Workshop Purpose

The purpose of this workshop was to provide aboriginal peoples with an opportunity to participate in developing guidelines for the management of nuclear waste in Canada.

The Objectives of the Workshop

The key objectives were:

Based on traditional knowledge and practices:

- To identify principles that can help guide the study;
- To develop recommendations on what should be considered when studying different management approaches;
- To identify some of the research and information needs and issues associated with TK; and
- To develop suggestions for further consideration of aboriginal wisdom with traditional knowledge holders in subsequent phases of the study process

Workshop Participants

Invitations had been extended to national aboriginal organizations, elders, academics with expertise in traditional knowledge and non-government organizations concerned with nuclear waste management. The following people participated:

Local Elder Host: A.J. Felix of Saskatchewan

Assembly of First Nations: Lawrence Ignace

Congress of Aboriginal Peoples: Alastair MacPhee

Ontario Metis Aboriginal Association: Frank Palmater

Nunavut Tunngavik Inc.: Virginia Lloyd

Inuit Tapriit Kanatami: Soha Kneen

Treaty 3 Ontario: Issac Mandamin

Big Cove New Brunswick: Elders Frank and Josie Augustine

Deline Uranium Team: Marlene Tutcho and Edith Mackeinzo

Kanawake, PQ: Elder Bill Two Rivers

Stoney Reserve Alberta: Elder John Snow

Northern Saskatchewan: Archie Adam, Allan Adam and father/elder Fred Adam

Ontario: Maxine Cole and Gary Potts

University of Saskatchewan: Dr. Lee Wilson and George Lafond

Academics working in the field of traditional knowledge: Alan Emery, Alice Legat and Joan Ryan

Workshop Facilitators: Joanne Barnaby and Rene Lamothe

NWMO Representatives: President Liz Dowdeswell, Donna Pawlowski and legal counsel Ron Doering

Workshop Proceedings

Opening Ceremonies were lead by Host Elder AJ Felix who was provided with a pouch of traditional offerings in compliance with traditional protocol. The elder welcomed participants to Saskatchewan and explained the traditional use of sweet grass in prayer and invited those comfortable to participate in smudging and to pray in their own way.

Donna Pawlowski of the **NWMO** then introduced herself and President Liz Dowdeswell and the facilitators and provided some background on why the NWMO was hosting the workshop.

Participants were asked to introduce themselves and to provide some information on their interest in attending the workshop. Statements of interest in the workshop included a desire to contribute to finding solutions based on traditional knowledge; a commitment to listening and learning; concern about the human and environmental consequences of nuclear waste management choices; and a commitment to reporting results back to organizations and communities with an interest in the issues.

Liz Dowdeswell described the mandate of the organization and the manner in which it was carrying out its responsibilities. She explained the organization's structure and the processes under consideration to engage a variety of 'communities' and 'communities of interest' in Canada. This process of engagement began with conversations about expectations and involved a wide range and number of people exploring the question of how Canadians and communities felt they wished to be involved in the work of the NWMO. This specific workshop was born out of these earlier conversations. The NWMO has a deep and genuine interest to understand the perspectives of aboriginal peoples and to enter into a dialogue with them in a spirit of flexibility and openness.

Donna then used a power point presentation to provide background information on nuclear fuel waste, its origins and current management practices. She explained the NWMO study plan and key milestones, and passed around a sample of a nuclear fuel bundle to give participants a sense of what they looked like.

Joanne Barnaby then reviewed the workshop purpose and objectives and described the workshop format to be used. Following some discussion and clarification of the workshop plan and a decision by participants to not break into small groups at that time, a power point presentation was provided which highlighted questions related to traditional knowledge and practices that the workshop would address and discuss in relation to nuclear waste management challenges.

Limitations and Qualifications

At the outset, the participants indicated that there were some limitations and qualifications regarding their attendance and participation. These included the following:

- The NWMO must ensure that this workshop was not identified as 'consultation with aboriginal peoples'
- The NWMO needs appropriate protocols in place to ensure the integrity of traditional knowledge that they receive and the intellectual property of aboriginal peoples is respected (see Appendix "B")
- There were no Inuit elders present and the decision making processes of the Inuit organizations must be respected
- There is a need to ensure that Metis, Inuit, and First Nation communities and their representatives are all included in the process
- Representatives from the Assembly of First Nations, Inuit Tapiriit Kanatami and the Congress of Aboriginal Peoples made presentations regarding their own related initiatives

and clarified that they were present as observers and would take back workshop results to their constituents

- Representatives of national aboriginal organizations sought clarification and recognition that Aboriginal peoples in Canada include First Nations, Inuit and Metis peoples

A workshop agenda had been developed and circulated prior to the workshop (Appendix “A”). The workshop addressed the questions outlined in the agenda in one large group on the first day and in two groups on the second day. The first series of questions related to how management decisions were made traditionally in the past, including how planning of resource use was carried out and the factors that were considered in such planning. We also looked at who was involved in management from the aboriginal communities, why they were involved and the role that various groups played in the decision-making processes. Other aspects of traditional systems including monitoring and dealing with unforeseen impacts were also addressed. The second series of questions focused on how these traditional practices may be adapted and used in the future to develop guidelines for the management of nuclear waste in Canada.

At several points in the workshop, the discussion flowed between various topics. For clarity and where relevant comments and ideas have been organized in this report around the identified topics and don’t necessarily follow the sequence in which they were expressed. Ideas and comments that did not relate to these topics can be found under the heading of ‘other concerns’. Participant quotes can be found in sidebars.

This was not a decision-making forum, the ideas presented in this report for the most part were ‘brainstormed’ and while many ideas were discussed, there was no time to seek agreement amongst participants. The participants respected each others’ ideas, even though they may not have agreed. This report reflects the results of these brainstorming sessions and should not be interpreted as recommendations until such a time as they have been reviewed further.

Workshop Results

Elements of Traditional systems from the past

Traditional Management principles

Throughout the conversations, five key principles of traditional management systems were identified;

- Respect, Honor, Conservation, Transparency, Accountability

Traditional Management practices

Discussions addressed some common practices which are recognized as key to traditional management,

- Sharing involved reciprocity, giving to each other and to mother earth
- Consideration of the prophecies (many aboriginal peoples recognized the power of certain individuals to foresee the future and would discuss the implications of their choices in relation to these prophecies. For example once such prophecy speaks to a period of ‘cleansing’ to come where mother earth would cleanse herself of the damage created by humans)
- The whole cycle of resource use was planned from harvesting to dealing with “waste”
- Elders provided guidance, advice and leaders were accountable to elders
- Involved the community fully
- Praying for assistance to make good decisions was part of the process
- Decisions were made in a spiritual environment and therefore were seen as sacred carrying great weight

“When there are major decisions to be made, I prepare by going into a sweat”
Issac Mandamin

Management Guidelines

An array of decision-making guidelines used traditionally, were identified;

- Collective vs individual benefits were considered in both short and long term
- Protocols were in place to protect the integrity of the management system
- Learning from past experience was expected
- Leaders were expected to take full responsibility for action
- Prevention of problems was required
- Holistic-consideration of impacts on spirits, medicines, wildlife- on all life not just humans
- All factors weighed not just economics
- Capacity to deal with the effects of our choices (ie waste or by-products)

“When planning for the future, remember the generation that is right in front of us” Billy Two Rivers

Decision Making Processes

Participants identified the unique aspects of their traditional decision-making processes;

- In Inuit communities the order of speakers was determined based on the subject and who had the most to contribute
- Wisest/oldest elders spoke first to benefit from their experience
- Decisions affecting the whole community involved the whole community
- The authority of the people was enforced
- Consequences of breaking traditional laws were clearly understood
- Consideration of impacts on future generations (ie 7 generation teachings)

“We are the stewards of the land, we are the Great Spirits’ hope” John Snow

Who was involved?

- Elders, Specialists, Medicine people, Leaders, Youth, and those directly impacted
- The whole community if the whole community would be affected

Key Note Address

A dinner presentation was made by Elder John Snow while participants enjoyed a meal of country food. Mr. Snow told stories of creation and shared his experience as a child learning his culture and receiving knowledge passed down through the generations. He expressed concern that the inter-generational relationships that were key to passing down traditional knowledge are no longer in place and that we need to find other ways to pass on our knowledge. He emphasized the importance of aboriginal people interpreting their knowledge in a modern context and doing the research and documentation themselves. Mr. Snow made reference to another elder;

This elder was addressing a large audience at the Indian Ecumencial Conference in the Mid 1970’s, discussing the destruction of North America. Seeing all the devastation of our pristine wilderness, the waters, the air, some animals that are in danger of extinction and the loss of some of our plants we use for food, medicines and ceremonies. “The elder said we must help our white brother, before he kills himself and all of us”. Again, in the 1970’s, Stoney elder and councilor, the late Jake Rabbit stated, “We are the older brother on this great island, North America. We know the land, we know every mountain pass in the area. We know the weather and our environment. An irresponsible younger brother came here. And started to take everything. Started making laws and regulations. He thought he knew everything. He never asked his older brother once. This is why we are in a mess today.”

Mr. Snow went on to explain that we the indigenous peoples are the caretakers and keepers of the land.

As keepers of the land, we are very concerned about the nuclear waste and how it might affect the future generations and mother earth. In the past, we have been forgotten when laws, legislation, and policies are made by academics and governments. We, as First Nations have been consulted in the past, only to have our input forgotten or dismissed. Like the Royal Commission for Aboriginal People report that made numerous recommendations, will our recommendations to the NWMO also be forgotten? Will the report sit on somebody's bookshelf with no action taken?

Mr. Snow spoke about the importance of keeping our spiritual practices alive and ended his presentation by sharing a poem that he wrote for his mother that spoke to his appreciation of the traditional knowledge and teachings that she provided him.

Day Two

The workshop then focused primarily on providing recommendations on how TK and traditional Aboriginal practices could be applied to the NWMO process and to the long-term management of nuclear fuel waste.

Who should be involved in future stages of the NWMO process?

While there was insufficient time in the workshop to identify specifics, the following guidelines were offered to the NWMO in providing aboriginal peoples with an opportunity for ongoing participation in the study process;

- Respect the roles of national aboriginal organizations
- Approach both modern aboriginal governments and the traditional leaders
- The 'whole' community, not just leaders
- Recognize that structures vary between First Nation, Inuit and Metis communities -they have the right to determine their own representative structures
- Recognize that national representatives need to consult their communities and organizations before they can speak on their behalf
- Recognize that contamination from nuclear waste can affect everyone
- Provide information in the local aboriginal language; use audio and visual aids to increase understanding
- Respect existing management structures of the communities

" This nuclear waste problem is another prophecy...I'm interested to see how it will be dealt with"
Maxine Cole

Procedures and protocols

Participants recognized that providing direction to the NWMO on how to proceed with further participation of aboriginal peoples would help create a relationship of respect and trust;

- Respect diversity of cultures
- Consider an accord based on preliminary draft produced in the workshop (Appendix "C")
- Develop a relationship based on reciprocity and think about what the community will get out of their participation
- Allow the respective/affected communities to bring forward traditional knowledge in a manner that they are comfortable with
- Ensure that communities are not fragmented by the process used

"I don't want our knowledge to become a commodity"
Gary Potts

- Ensure that local and regional aboriginal rights agreements are not breached and the designated organizations are included
- Empower communities through the process
- Ensure that Elders are always consulted

Accessing and understanding traditional knowledge through research

A more detailed and comprehensive understanding of traditional knowledge could benefit the NWMO study process. Participants offered direction on how this might be done in a manner that is both respectful and effective;

- Support for community research capacity building is essential to getting sound knowledge that aboriginal peoples can support
- Research should be initiated and controlled by community
- Research should be carried out by aboriginal people
- Acknowledge the cultural and spiritual context of TK information provided
- Permission to use TK must be secured from the holders
- Respect the need for intellectual property rights protection
- Recognize the importance of building trust and respect
- Need to contribute to re-building community TK capacity
- Recognize the need for Aboriginal peoples to set appropriate TK research standards
- TK should be presented in a way as to be comprehensible by both Aboriginal and non-Aboriginal peoples
- Need to ensure cross-knowledge system interpretation and communication skills are in place
- Review the Royal Commission on Aboriginal Peoples recommendations

“TK has a formal structure and is capable of making predictions, that’s the kind of power you need to bring forward in these discussions”
Alan Emery

The role of Aboriginal peoples in the NWMO process

Ideas for a variety of roles for aboriginal peoples in the study process were explored;

- Support active Aboriginal participation in each stage of the NWMO process
- Establish a joint committee with 5 national aboriginal organizations to ensure coordination and avoid confusion with their nuclear waste management project initiatives
- Establish a parallel process to existing process with links and communication between (the Wampum or co-existence model)
- Help support the role of national Aboriginal organizations in the process
- Hire a full-time aboriginal communications (selection should include TK holders) person to establish an ongoing link to a TK committee
- Help build capacity of National Aboriginal organizations and add a specific focus on TK to their initiatives

“Science can lead to irresponsible behavior, but it can lead to good too” Lee Wilson

Using traditional knowledge in the NWMO process

This topic engendered a full range of opinions and ideas and participants offered honest and sometimes conflicting ideas;

- TK holders should be involved directly in all stages
- Ensure that TK is considered equal to western knowledge

- The NWMO must be accountable for their use of TK and provide information of the measured impact of TK on the results in each stage of the NWMO process
- Recognize that a people's 'world view' can determine sustainable use or environmental degradation
- TK should become public only when provider agrees
- TK will challenge science to find a productive use of by-products
- Support fair and reasonable remuneration for participation of TK holders in the process
- The NWMO process needs to find a way to give back to Mother Earth and heal the damage both physically and spiritually
- One person felt that aboriginal people were not involved in creating the problem of nuclear waste and it is inappropriate to use TK to find a solution, see side bar ⇒
- Continue to seek out the TK experts throughout all stages of the process
- Knowledge interpretation skills and elders authority are required in verifying interpretations of knowledge
- The NWMO must be accountable for their use of TK and provide information of the measured impact of TK on the results in each stage of the NWMO process
- Ensure that treatment and interpretation of TK is undertaken in a manner based on respect and cultural awareness
- TK has a greater depth than just information – it is a source of wisdom and includes conclusions and recommendations, not just information and data
- Recognize the sense of responsibility that comes with traditional stewardship relationship
- TK is holistic and can inform the NWMO process on many levels (advisory committee, ethics panel etc.)
- Veto over any decisions on aboriginal lands
- Recognize the importance of prophecies to aboriginal peoples and respect related beliefs

“After addressing the issue of whether the problem of nuclear waste management might be provided through indigenous traditional knowledge application, I conclude that nuclear waste was not a result of TK so therefore attempting to find a solution by using TK is not a compatible endeavor and should be found somewhere else”
Statement signed by Elder Billy Two Rivers

Other Related Concerns and Ideas

The participants wanted it understood that they were not in the workshop to support the mandate of NWMO, nor were they there to be 'consulted'

- Support the right of communities to veto waste management proposals that affect them
- Recognize that aboriginal peoples are de-colonizing and are re-building their own infrastructure damaged by non-recognition of their distinct systems
- Advocate the need to clean up abandoned uranium mine sites and contaminated areas
- There was an expressed need to build trust between communities, industry and government
- Look at experience from other indigenous peoples with regard to nuclear waste management
- Advocate compensation for lands destroyed
- Advocate the establishment of a Federal TK policy focused on rebuilding TK capacity at the local level
- Call it 'by-products', not waste.

Closing Remarks and Ceremonies

Participants were advised that they would be sent this report and a power point presentation for their review and comment. Many participants acknowledged that the challenges faced by the NWMO are difficult and complex and that it will take time to consider the ideas presented in the workshop. Several participants expressed their appreciation that the NWMO sponsored this workshop early in the study process and the hope that it would therefore influence the remainder of the process.

AJ Felix lead the closing ceremonies with a prayer thanking all of the participants and praying for their safe return home to healthy families.

After-word

While the author of this report received feedback and suggestions on earlier drafts of this report, not all suggestions were used. The author has used her professional judgment to present an overview of key areas discussed at the workshop.

Appendix “A”

Agenda

“Drawing on Aboriginal Wisdom”

Wanuskewin Heritage Park, Saskatoon

September 24-25, 2003

Wednesday, September 24

- 12:00 (noon) **Working Lunch Session- Opening Prayers, Remarks and Introductions**
- Elder to lead opening prayer
 - Nuclear Waste Management Organization representatives introduce themselves
 - Introduction of Facilitator
 - Introduction of Participants
- 12:30 pm **Review of Workshop Purpose and Objectives**
- Facilitator to review objectives
 - Open discussion on objectives
- 12:45 **NWMO Background**
- Mandate background
 - Study process
 - Timelines and benchmarks
- 1:30 **Traditional Knowledge Background**
- Power Point Presentation by Facilitator
 - Working definition discussion
- 2:15 **Identifying traditional practices, principles and guidelines – Workshop session 1**
- Small group brainstorming to address the following questions

1. What are some relevant traditional management principles used by aboriginal peoples to make major resource management decisions?
2. What decision making processes did aboriginal peoples use in making major management decisions?
3. What factors were taken into consideration when making these decision?
4. Who was involved in these decisions?

➤ Select presenter

3:30

Coffee Break

3:45

Small group presentations and large group discussion

➤ Following presentations and discussion a small group will be selected to prepare a draft of results where consensus appears possible for review on Thursday

4:30

Developing Procedural Recommendations based on TK - Workshop session 2

- Small group brainstorming to address the following questions
1. What can we take from traditional practices to establish procedures and protocols to guide proponents in the future?
 2. Who must be involved in the consideration of future proposals?
 3. What role should Aboriginal community representatives, regional representatives and national representatives play respectfully when considering TK in decision making?
- Small groups to select a presenter

5:30

Small group presentations and large group discussions

6:00 pm

Traditional Dinner

Elder dinner presentation

Thursday, September 25

8:00 am

Traditional Morning Prayer

8:15

Presentation of ‘consensus’ results from previous day – final comments from plenary

8:45

Identifying research needs – Workshop Session 3

- Small group brainstorming to address the following questions
 1. What are the specific TK research needs of aboriginal communities to inform their consideration of management proposals?
 2. Are there special considerations required to access traditional knowledge for addressing management proposals (research skills, methods, intellectual property issues, financing)?
- Select presenter

9:30
10:00

**Small group presentations and large group discussion
Recommendations for Aboriginal participation and
consideration of TK in NWMO study process – Workshop
session 4**

- Small group brainstorming to address the following questions based on the study process information presented
 1. Is there a need for further consideration of TK in the different stages of the study process?
 2. If so, at what stage(s)?
 3. What form should this participation take?
 4. Who should be involved?
- Select presenter

10:30
10:45
11:15
12:00

**Coffee Break
Workshop Session 4 continues
Small group presentations and large group discussion
Lunch and walking tour of park with cultural interpretation by
Wanuskewin Park staff**

(Facilitator to prepare summary of findings)

2:00

**Summary of Workshop findings and recommendations
presented by Facilitator**

2:20

Closing remarks by NWMO Representative

2:30

Closing remarks by Participants

3:00

Closing Prayers

Appendix “B”

(Draft agreement on Intellectual Property)

Recommendation

To The Nuclear Waste Management Organization

From

Elders Meeting with NWMO at Wanuskewin

(hereinafter called ‘The Elders’)

September 24-25, 2003

The Elders recommend:

1. That the traditional knowledge of the First Nations, Inuit and Metis shared with the NWMO throughout their study to its’ conclusion in 2005, is the intellectual property of the holder of the knowledge shared during the time of the study and in perpetuity thereafter.
2. That the holder of traditional knowledge used in developing guidelines needs to involved in interpreting their knowledge throughout the reporting and decision making process in which his or her knowledge may be used up to and including involvement and selection of potential sites for future storage to ensure the protection of certain sites.
3. That the traditional knowledge holders will be involved throughout the NWMO’s study to the completion of the final report.
4. That the traditional knowledge holder whose knowledge is used in any way by NWMO is acknowledged by name (quotes are attributed)
5. That people in attendance at meetings, workshops or in experiential learning environments, shall be required, before being allowed to participate, to sign a document assuring the aboriginal people that they will not exploit traditional knowledge, whether art forms, words, symbols or signs, acquired during the course of the meeting for personal gain, whether financial or professional.
6. Staff employed by the NWMO shall be required, as a condition of their employment, to sign a document acknowledging that all traditional knowledge of the Aboriginal peoples which they learn during the course of their employment, is the property of the holder of the knowledge and shall not be exploited for personal gain during or after the employment relationship.
7. That the NWMO will select two traditional knowledge carriers from among those present in this workshop to assist in the selection of the NWMO Aboriginal Communications Advisor.
8. That the NWMO will fund the maintenance of an officer to monitor NWMO work on behalf of the TK holders in the office of the organization to be selected by the TK holders.
9. The following procedures shall be complied within the implementation of this agreement:
 - a) An existing Aboriginal body, to be selected by the keepers of traditional knowledge, to develop the documents needed for persons to participate in environments where traditional knowledge is shared.
 - b) The documents shall be held by the organization to be selected by the TK holders.

- c) Copies of the documents shall be available for all participants at all NWMO workshops and meetings where TK is involved. The document will be signed by the participants before the meeting begins.
- d) Traditional knowledge is an asset of significant value to the Aboriginal communities and is to be protected through the implementation of these procedures to ensure that future generations of Aboriginal communities continue to own their culture and do not have to pay people who may try to patent and acquire ownership of traditional symbols signs, words and art forms such as songs.
- e) The knowledge of the TK keepers, which may be shared in public meetings, shall be protected in this way so that future Aboriginal generations shall be able to continue to practice their culture freely.
- f) All signed forms shall be filed in a central filing system at the offices of the Aboriginal organization chosen to manage these files.
- g) Data from the forms shall be entered into an electronic data bank.
- h) Electronic copies of the data bank shall be sent quarterly to each of the Aboriginal communities to ensure that the data is never lost.

To be signed by representatives of the Elders and the NWMO.