

Project to Explore Two-Way Communication with Aboriginal Peoples

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NUCLEAR WASTE
MANAGEMENT
ORGANIZATION

SOCIÉTÉ DE GESTION
DES DÉCHETS
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Nuclear Waste Management Organization

The Nuclear Waste Management Organization (NWMO) was established in 2002 by Ontario Power Generation Inc., Hydro- Québec and New Brunswick Power Corporation in accordance with the *Nuclear Fuel Waste Act (NFWA)* to assume responsibility for the long-term management of Canada's used nuclear fuel.

NWMO's first mandate was to study options for the long-term management of used nuclear fuel. On June 14, 2007, the Government of Canada selected the NWMO's recommendation for Adaptive Phased Management (APM). The NWMO now has the mandate to implement the Government's decision.

Technically, Adaptive Phased Management (APM) has as its end-point the isolation and containment of used nuclear fuel in a deep repository constructed in a suitable rock formation. Collaboration, continuous learning and adaptability will underpin our implementation of the plan which will unfold over many decades, subject to extensive oversight and regulatory approvals.

NWMO Social Research

The objective of the social research program is to assist the NWMO, and interested citizens and organizations, in exploring and understanding the social issues and concerns associated with the implementation of Adaptive Phased Management. The program is also intended to support the adoption of appropriate processes and techniques to engage potentially affected citizens in decision-making.

The social research program is intended to be a support to NWMO's ongoing dialogue and collaboration activities, including work to engage potentially affected citizens in near term visioning of the implementation process going forward, long term visioning and the development of decision-making processes to be used into the future. The program includes work to learn from the experience of others through examination of case studies and conversation with those involved in similar processes both in Canada and abroad. NWMO's social research is expected to engage a wide variety of specialists and explore a variety of perspectives on key issues of concern. The nature and conduct of this work is expected to change over time, as best practices evolve and as interested citizens and organizations identify the issues of most interest and concern throughout the implementation of Adaptive Phased Management.

Disclaimer:

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NUCLEAR WASTE MANAGEMENT ORGANIZATION SOCIÉTÉ DE GESTION DES DÉCHETS NUCLÉAIRES



Project to Explore Two-Way Communication with Aboriginal Peoples

Project Report
Prepared by Gitpu Nevin and Jennifer Piccin

June – August 2007

» Introduction

In 2002, the federal government passed the Nuclear Fuel Waste Act (NFWA). The NFWA required the nuclear energy corporations within Canada (Hydro-Quebec, Ontario Power Generation and New Brunswick Power) to establish a new corporation: the Nuclear Waste Management Organization (NWMO).

The Act required that the NWMO recommend an approach for the long-term management of used nuclear fuel. The Act further required that the NWMO consult broadly with the general public and in particular with Aboriginal peoples. In November 2005, the NWMO tabled its recommended approach, *Adaptive Phased Management*, with the Minister of Natural Resources Canada. In June 2007 the Government of Canada accepted the NWMO recommendation, *Adaptive Phased Management*.

Throughout the Study Period, 2002-2005, the NWMO heard that dialogue and communication with Aboriginal communities will be best approached through recognition of their unique culture keeping in mind that each community may be different. The participants of the Elders' Forums emphasized that the protocols and traditions of Aboriginal peoples must be respected to appropriately engage and communicate with Aboriginal people and communities in a dialogue on the long-term management of used nuclear fuel.

During the 2006 Issue Table "Developing Effective Communication between the NWMO and Canada's Aboriginal Community" participants noted that "To work effectively with Aboriginal communities NWMO will need to work differently than it might in non-Aboriginal communities. Timeframes, interaction protocols, degree of trust, and degree of awareness of the issues, may all be different than in non-Aboriginal communities. Relationships with the land and worldview are also very different adding to the complexity of the interaction."



Responding to what was heard from Aboriginal groups and organizations and with the assistance and support of Niigāni, the Working Group formed through the Elders' Forum, the NWMO conducted a special project from June 2007 through August 2007 to develop further understanding of the processes, tools and potential methods for communicating with Aboriginal people about the long-term management of used nuclear fuel.

Building on the lessons learned in the 2006 Issue Table "Developing Effective Communication between the NWMO and Canada's Aboriginal Community", this project worked with three Aboriginal communities and a Youth Outdoor Wellness Conference in northern Saskatchewan.

The project was conducted by two summer students with backgrounds in environmental and social issues. Gitpu Nevin, a philosophy student at St. Francis Xavier University in Nova Scotia, is a member of the Elsipogtog First Nation and is a standing member of the Migmag Maliseet Atlantic Youth Council. Jennifer Piccin grew up in Montreal and is attending the University of Toronto studying International Development and Environmental Biology.

The project began with preparation for leading dialogue in communities with training in nuclear waste management, training on Aboriginal Cultural Thinking, Protocol and Practices conducted by Elders Donna Augustine and Mary Richard, in addition to a workshop on facilitation and conflict management. To better understand nuclear waste management a tour of the Western Waste Management Facility on the Bruce Nuclear site was arranged.

The project was conducted in three communities: Elsipogtog, New Brunswick, Constance Lake First Nation, Ontario, Île-a-la-Crosse, Saskatchewan, and the Youth Outdoor Wellness Conference held at War Veterans Park, South Bay, Saskatchewan. The first two are First Nations communities, while Île-a-la-Crosse is a Métis community. The project was conducted over a two week period in Elsipogtog and Constance Lake and one week in Île-a-la-Crosse followed by one week at the Youth Outdoor Wellness Conference. In each case the members of the summer project team stayed in the community for the duration of the project either with host families or other accommodation in the community thus providing them the opportunity to live with and learn directly in their experience of working in Aboriginal communities. In each community meetings and recreational activities were held with Elders, youth, community leaders and members. In addition, various informal activities helped in developing a better understanding of the communities and allowed for the opportunity to meet and invite community members to the various meetings. While at the Youth Outdoor Wellness Conference the summer project staff camped with the youth.

» Community Visits

Elsipogtog, New Brunswick

Elsipogtog, which means "River of the Sacred Fire," is a Migmag First Nations community located in eastern New Brunswick. Elsipogtog is located in the Signigotog



District which is one of the seven districts that make up the Migmag territory. The total number of band members in Elsipogtog is 2826, making it the largest and most populated first nation's community in New Brunswick. Of the 2826, 2169 live in the reservation while 657 band members live off reserve. Elsipogtog is now 1,667.3 hectares in size.

Elsipogtog was visited from June 27th to July 13th. In this community, the summer project staff stayed with a host family. Elders in this community welcomed them into the community and provided invaluable assistance in speaking with people and encouraging them to attend the various meetings. There were a number of meetings and activities held to engage with the community: a meeting with the Chief and Council; a youth recreation night; a meet and greet luncheon; an Elders meeting; a youth meeting; and a farewell dinner. In addition informal conversations were held with community members throughout the stay in Elsipogtog.

Constance Lake First Nation, Ontario

Constance Lake First Nation is located in Ontario, approximately 42km west of Hearst. The community is home to people of Ojibway, Cree and Oji-Cree descent. There are 1,457 registered Constance Lake First Nation band members. 730 of the registered band members live on the reservation while 727 live off reserve. Constance Lake First Nation originally consisted of 3108 hectares of land and it now consists of 3110.5 hectares of land.

Constance Lake was visited from July 16th until July 27th. During their stay the team was invited to stay in the home of a host family. As in Elsipogtog, a number of meetings and activities were held to engage with the community: a meeting with the Chief and Council; a youth recreation night; a meet and greet luncheon; an Elders meeting; a youth meeting; and a farewell dinner. Each meeting included a presentation about the work of the NWMO. After the presentation attendees were encouraged to ask questions about what they had heard followed by a more focused discussion on effective two-way communication between the NWMO and Aboriginal people.

In addition to the youth recreation night there was ongoing involvement in ball hockey during the community visit.

The Elders meeting was unique in Constance Lake in that it was held in an Elders' Complex. The Elders Complex is home to many Elders in Constance Lake First Nation. Many of the Elders whom attended the meeting did not speak English. The presentation was therefore adjusted to be a more visual experience.

Île-à-la Crosse, Saskatchewan

The third part of the project was conducted in the community of Île-à-la Crosse, Saskatchewan from July 30th to August 3rd. This is a Métis community located on a peninsula that extends 18 kilometres out into Lake Île-à-la Crosse. Over 1500 people



live in the community of Île-à-la-Crosse¹. The community has a brand new joint hospital and school set to open in September 2007. Youth in the community often take advantage of the beach and the Youth Activity Center. Many sports are organized by the community such as roller hockey and volleyball to help keep youth active. Bingo and O-K-O are popular activities held at the hall for the Elders.

While in Île-à-la-Crosse various meetings and functions were held including: a presentation to Council, a Meet & Greet Feast, an Elder's Brunch & Meeting, a recreation night with the youth , a Youth Meeting, and a Farewell Community Feast.

In addition many informal meetings occurred with members of the community including: a welcome dinner with members of the Friendship Center, a talk with Buckley Belanger, the MLA for the region, an informal basketball game with the local youth and a tour of the new hospital-school joint construction project.

With the assistance of the Île-a-la-Crosse Friendship Centre, this part of the project was conducted over a single week followed by the Youth Outdoor Wellness Conference in the second week also held in this area of northern Saskatchewan. The Friendship Center helped with the organization of the meetings in advance of the arrival of the summer project team.

In this community the project staff stayed in a local motel which resulted in the need to develop additional ways to interact with community members to prepare for the various meetings. The importance of working with people who are members of a community was demonstrated as people showed their interest in attending various functions when they heard about them from other people living in the community.

» Youth Outdoor Wellness Conference

The fourth part of the project was conducted at the 14th Annual Youth Outdoor Wellness Conference held at the War Veterans Park in South Bay, Île-a-la-Crosse, Saskatchewan. The conference was a six day event which was held from August 6th to 11th. Over 250 youth aged 11-18 attended. The purpose of this annual conference is to prepare young people to assume responsible roles in the adult world. Activities are designed to provide a balance between recreational events and workshops to inform them of influences in society today and to help the youth prepare for their futures. Youth are introduced to positive ways of dealing with their personal, social, educational and vocational needs.

During the week the youth participate in various workshops ranging from developing entrepreneurial skills to learning about alcohol and drug abuse. Emphasis was placed on learning how to live a healthy lifestyle. Activities such as "South Bay Idol", "Fear Factor" and a fashion show provided both entertainment and a source for confidence and self-esteem building. Presentations were provided by various companies throughout the week, for example: Cameco and Areva, as well as the NWMO.

¹ <http://www.saskschools.ca/~rossigno/schooldiv/community/>



The NWMO was invited originally to present and discuss effective two-way communication with the Elders, the 11-14 year age group and to the 15-18 year age group. Due to time restrictions with workshops the 15-18 age group was unable to participate with the NWMO. An interactive exercise was conducted with the 11-14 year age group to demonstrate communication concepts followed by discussion. It involved two teams of four players each participating in an exercise that involved: a leader who wasn't able to speak whose role was to lead the team through the exercise, two people who were blindfolded to demonstrate being unable to see (the "movers") and a "translator" whose ears were blocked to demonstrate being unable to hear. The objective of the game was to have the leader explain the process to the "translator" using non verbal clues who then had to explain to the movers using only verbal clues. The object of the exercise was to move numbered objects to a formation which only the leader knew. Thus, the barriers to communication between the players had to be overcome. After the game, the youth explained what worked and what didn't to better understand their methods of communicating and overcoming the barriers.

A gift of tobacco was given to the Elders during the Elder presentation. A translator, Mr. Max Morin assisted as an interpreter for the Cree Elders opening the door for an animated discussion as the Elders could express themselves more easily in their native language.

The opportunity to stay at the camp and participate with the youth in as many activities as possible allowed for a full appreciation of the experiences gained by the youth as they attended the Conference.

» What we heard

1. General Information needed about nuclear waste and the work of the NWMO

People asked many questions about the work of the NWMO and nuclear waste management throughout the dialogue. What follows are the questions and concerns that people voiced in the communities visited.

People want to know about the past, present and future activities of the NWMO, specifically those involving Aboriginal peoples. They wish to know how the NWMO was formed and what their mandate is. In order to fully understand the work of the NWMO people feel that it is necessary to give a background explanation of the nuclear fuel cycle. People are especially curious about the current storage and future plans for the containment of used nuclear fuel. They wish to know the other options explored during the Study Phase and the reasons why they were not selected.

Community members were concerned about the safety and security of a potential Deep Geological Repository, particularly the effects of natural disasters such as: earthquakes, volcanic eruptions or meteorite impacts. They wanted to know what the effects would be on people (including future generations) and the environment in the event of a release of radioactivity and how such an issue would be resolved.



Many inquired about the relationship between nuclear power generation and the production of nuclear weapons and wished to know NWMO's position on nuclear power generation. People expressed many views on the nuclear industry. There was concern that by creating a long term plan for the containment of spent nuclear fuel it would encourage the expansion of the nuclear industry. Many participants felt that it would demonstrate their commitment to environmental responsibility if the NWMO set a good example through encouraging energy conservation, as this would reduce the amount of used nuclear fuel. People were also supportive of ongoing research and the exploration of alternative sources of energy.

The distinction between nuclear waste and other forms of waste, such as uranium mine tailings, needs to be clarified. Elders felt that the name of the organization could create confusion between different forms of waste. However, when the terminology "used nuclear fuel" was used they felt this was a more understandable way to describe nuclear waste.

Community members wanted to know the technical and social requirements for a willing host community as well as the short and long term benefits to the willing host community. In Île-à-la-Crosse the question was raised whether or not the decommissioned uranium mines would be in a suitable geologic formation for a Deep Geologic Repository. A person commented that once a willing host community has come forward it will be important to include other neighbouring communities in the decision making process to ensure regional consent. Another suggestion made was that community members should be directly involved in the decision making process as decisions effect their communities.

Questions were raised about how other countries are managing their nuclear waste and how this affects the work of the NWMO. There was concern that should Canada develop a repository before other countries, their waste might be placed in the Canadian repository.

People felt it was important to understand the laws governing the work of the NWMO and the involvement of both government and the nuclear industry. They wish to know how the Board of Directors, the Elder's Forum and Niigāni influence the decisions made by the NWMO and how the members of these committees are chosen.

2. Communication Methods & Materials

People were very engaged in discussing various methods and materials related to effective communications with Aboriginal peoples. For example, when discussing a complex issue it is important to avoid the use of overly technical terms which cannot be translated into native languages. People suggested that the NWMO try to use words that people commonly use and can relate to. When working with Elders it is useful to have a translator present who speaks the local dialect. It was suggested that invitations and advertisements be translated as well. This suggestion was implemented at the Youth Conference and a significant improvement in the dialogue was noted. Elders commented that it would be helpful if acronyms such as NWMO could be described using their full terminology.



The following presentation materials were suggested as useful visuals:

- A clear diagram of the nuclear fuel cycle
- An illustrated timeline of past, present and future NWMO initiatives.
- Three-dimensional models
- Photographs or diagrams of objects being described

When holding dialogue it is important to acknowledge peoples past knowledge and experiences and how this might influence the dialogue about nuclear waste management. People's experiences and understanding of different types of resource projects, such as forestry and mining, help them to feel comfortable in the dialogue. For example, youth in Île-à-la-Crosse had a background understanding of uranium mining, which contributed to their understanding of the issue of nuclear waste.

3. Creating Awareness

People in communities learn from one another, therefore, it was suggested that the NWMO work to engage with all levels of the community structure. Having been engaged with this dialogue participants felt that they could share the knowledge that they gained with other members of their communities. Participants also suggested attempting to have some of the information included in school curricula.

There is a need for the NWMO to have a strong public image. If people are aware of the issue they are more likely to take an interest. Community members suggested that information provided in advance of meetings, such as pamphlets, would help them to formulate questions and gain a basic understanding of the issue before attending a meeting.

When participants were asked how best the NWMO could inform community members about upcoming events the following methods were suggested:

- Advertise in local newsletters and on local radio and television stations
- Have an article describing the upcoming events in newspapers
- Post large, colourful, and concise posters in strategic locations in the community
- Send flyers directly to mailboxes
- Invite people in person, either by going door-to-door or approaching them in public places
- Send invitations by e-mail, or other internet services, for example: Facebook or Bebo

Youth involvement was of importance to many people as it will allow for them to make good decisions in the future concerning the long term management of nuclear waste. Participants suggested the following methods for communicating and engaging with youth:

- Send out invitations to meetings via text messaging
- Approach youth in person at Youth Centers
- Use interactive and hands on learning exercises
- Offer prizes or incentives at the events for participation



- Hold meetings at popular locations, such as outdoor parks
- Provide refreshments and meals
- Have NWMO sponsored scholarships for Aboriginal students entering the nuclear field
- Create a Training Program for Aboriginal Youth
- Design a coloring book for younger children
- Use recreation and sports events to help encourage participation

It was suggested that high attendance could be achieved at meetings and events by providing transportation, childcare, and sufficient notice.

People suggested that they are more likely to attend an event held by an organization, such as the NWMO, if someone from their community (who has had previous experience with the organization) suggests it.

Though many approved of group meetings as a suitable method for engaging with many community members at once, several suggested that one-on-one meetings should be held as well due to the potential discomfort some people might feel when speaking in front of an audience.

In order to broaden the spectrum of knowledge across many communities it was suggested a video or documentary about the NWMO and Adaptive Phased Management could be produced and aired on television channels such as CBC, the Discovery Channel and APTN.

A youth suggested that the NWMO create a virtual tour of a Deep Geologic Repository, a nuclear power plant and an interim storage facility. This could be placed on the NWMO website and used as a resource for interested parties who would wish to visit these places which are not open to the public.

4. Working with Aboriginal Values in Nuclear Waste Management

Participants emphasized the importance of sharing and giving thanks such as the offering of tobacco, especially when working with Elders.

It is a traditional Aboriginal belief that all things are related and are part of a greater whole. Community members expressed the importance of recognizing the teachings of the medicine wheel that encompass the four aspects of the self: physical, spiritual, emotional and intellectual. Some people commented that all things have a spirit and that all things are equal through their relation to one another. People also encouraged the recognition of Aboriginal prophecies.

Aboriginal people have a strong connection to the land and to the environment and have a holistic approach when discussing environmental issues. Participants highlighted the importance of their traditional hunting and fishing grounds.



People discussed the function and importance of the talking circle, explaining that it is important to not interrupt people who are speaking, and to show proper respect when an eagle feather is used.

It was suggested that the NWMO find a means to care for children while adults are in meeting to honour Aboriginal values of family.

People agreed that youth need to become educated and involved in the discussion on nuclear waste management. Elders expressed that it is important for younger generations to learn the traditional ways to encourage youth to incorporate traditional values into their discussions regarding the management of used nuclear fuel.

5. Building Trust

Participants shared that due to past untrustworthy experiences, Aboriginal people are suspicious of government organizations and corporations, however, it was agreed that re-establishing trust is possible.

People commented on the importance of directness and honesty in dealings with Aboriginal peoples.

Participants stressed that they require access to unbiased information. In addition, they requested that communities that are engaged in discussion with the NWMO are made fully aware of all potential effects of the long term management of nuclear waste in order to make informed decisions. People suggested that the NWMO be very clear in defining its goals when engaging with communities. Many participants put forth that patience and time will help in establishing ongoing trust.

There was a concern that in building a Deep Geological Repository the nuclear industry would be making a profit without benefit to those affected. It was therefore suggested that the NWMO be transparent about the sources of funding for the DGR, as transparency is crucial when establishing trust.

There are also a number of other ways that people suggested for building trust, including:

- Have a member of their own community assisting in engaging the community
- Have NWMO employees reside in the community that they are working in
- Further representation of Aboriginal people in all NWMO's work: staff, directors, consultants, etc.
- Follow up on past and present dealings with Aboriginal people

6. Other Comments

Many participants did not agree with nuclear power production. Some people believed that the long term management of used nuclear fuel should have been taken into greater consideration before the production of nuclear energy began.



Some also believed that the nuclear power companies should be solely responsible for managing nuclear waste. However, others believed that all people should have the opportunity to engage in the discussion on nuclear waste management. It was conceded that nuclear waste exists currently whether we want it to or not and all Canadians should become part of the discussion and decision making process.


Elders put forth the idea of the NWMO sponsoring a national spiritual gathering as a means to understand the spiritual component of the NWMO's work in nuclear waste management.

» Conclusion

Throughout the dialogue several re-occurring themes emerged, including the need for a general understanding of nuclear waste management and the work of the NWMO. Many suggestions were given for effective communication methods and materials. It was agreed that there is a need to create awareness about nuclear waste management and the NWMO. Many emphasized the importance of interweaving Aboriginal culture and values into the work of the NWMO. Several suggestions were given on how to build trust between the NWMO and Aboriginal peoples.



Appendix A: Presentation



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NUCLEAR WASTE MANAGEMENT ORGANIZATION
SOCIÉTÉ DE GESTION DES DÉCHETS NUCLEAIRES

Project to Explore Two-Way Communication with Aboriginal People

Jennifer Piccin and Gitpu Nevin
Nuclear Waste Management Organization

July/August 2007

Nuclear Fuel Waste Act

- ❖ Nuclear Fuel Waste Act passed in 2002 by the Federal Government
- The Act required:
- ❖ Nuclear energy corporations to create NWMO
- ❖ Owners of the used nuclear fuel to set up trust funds
- ❖ NWMO to review options for management of used nuclear fuel and make a recommendation
- ❖ Governor-in-Council to make a decision
- ❖ NWMO to implement the decision

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The NWMO Mission

The purpose of the NWMO is to develop collaboratively with Canadians a management approach for the long-term care of Canada's used nuclear fuel that is **socially acceptable, technically sound, environmentally responsible** and **economically feasible**.

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Interim Used Fuel Storage Sites in Canada



Licensed interim storage facilities

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Fuel Bundle and Uranium Pellet



5

Water Pool Storage of Used Nuclear Fuel



- ❖ Used nuclear fuel is initially very hot and highly radioactive
- ❖ Initially it is stored in water pools in reactor buildings for cooling and shielding
- ❖ After 7 – 10 years it can be transferred to dry storage

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Example – Interim Dry Storage Facility



Dry Storage Containers at Western Waste Management Facility

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The Study

- ❖ Four phases of broad consultation 2002 – 2005 in every province and territory
- ❖ More than 18,000 Canadians actively contributed, coast-to-coast
- ❖ 2,500+ Aboriginal people participated through dialogues designed and delivered by their national & regional organizations
- ❖ Drew on many years of research & development, a strong technical basis, citizen and Aboriginal values, and international experience

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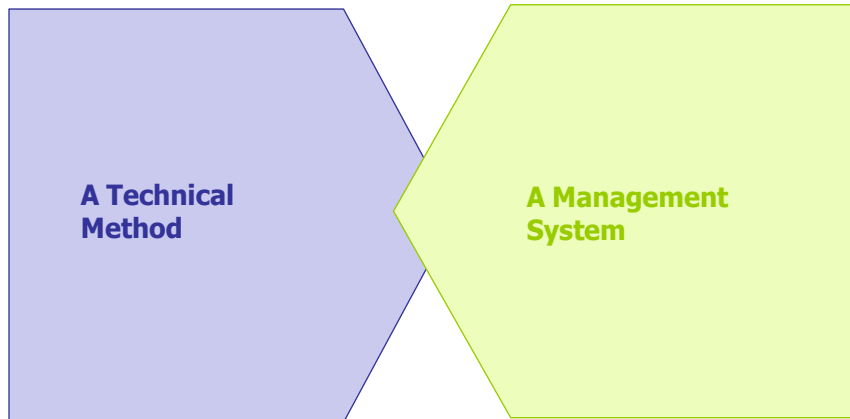
Common Ground: What we heard from Canadians as requirements for Management Approach

People identified the common ground through the Study:

- ❖ **Safety and security** – for people, communities and the environment
- ❖ **Fairness**, to current and future generations:
 - ❖ Assume responsibility for the waste that we have produced
 - ❖ Begin to take action now
 - ❖ Be flexible – allow future generations to make improvements
- ❖ **Design** of the management approach recommended requires:
 - ❖ continuous learning
 - ❖ citizen engagement
 - ❖ adaptability
 - ❖ ability to monitor and retrieve the used fuel

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The Recommendation: Adaptive Phased Management



- ❖ Recommendation was submitted to Minister of Natural Resources Canada in November 2005
- ❖ Government of Canada accepted the NWMO recommendation June 2007

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The Recommendation: Adaptive Phased Management

A Technical Method

Clear direction and end point for long-term safety and security:

- ❖ Ultimate centralized containment and isolation of used nuclear fuel in a deep geological repository
- ❖ In an appropriate geological formation

Adaptability in implementation:

- ❖ Continuous monitoring
- ❖ Potential for retrievability of the used fuel for an extended period
- ❖ *Optional step* of shallow underground storage at the central site, while deep repository being prepared

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The Recommendation: Adaptive Phased Management

A Management System

- ❖ Phased and adaptive decision-making
- ❖ Continuous learning
- ❖ Open, inclusive, fair siting process
- ❖ Sustained engagement of people and communities through all phases of implementation
- ❖ Financial surety

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APM - Implementation

- ❖ Seek an informed, willing host community:
 - ❖ Site must meet scientific & technical criteria
 - ❖ Respect social, cultural & economic aspirations of communities

- ❖ Focus site selection on provinces directly involved in nuclear fuel cycle:
 - ❖ Saskatchewan, Ontario, Québec, New Brunswick

- ❖ Respect Aboriginal rights, treaties and land claims

- ❖ Sustained public engagement throughout the phased process of decision making and implementation
 - ❖ Work collaboratively and openly, in a fair and equitable manner, with all those potentially affected

- ❖ Ongoing research and assessment and adaptation to new technologies and changes in natural & social sciences, societal values & expectations and Aboriginal knowledge

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APM - Implementation

- ❖ International collaboration continues

- ❖ Financial surety:
 - ❖ Funding by nuclear energy corporations & AECL

- ❖ Meet or exceed all applicable regulatory standards & requirements

- ❖ Long-term program with many future decision points

- ❖ Adaptive Phased Management provides a responsible approach for the long-term safety, security and protection of the environment

- ❖ Enables this generation to take responsibility for the used fuel it has created while allowing future generations the opportunity to make their own decisions

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How has the NWMO interacted with Canada's Aboriginal Community?

During the Study Phase

- ❖ Initial meetings and workshop with Aboriginal leaders – led to strategy for Aboriginal engagement program
- ❖ Workshop on Aboriginal Traditional Knowledge
- ❖ Collaborative agreements with 6 national and 8 regional/local Aboriginal organizations
- ❖ information sharing, educational briefings, NWMO participation as resource whenever requested, and involvement of Aboriginal peoples in NWMO engagement
- ❖ Support and participation in Youth Outdoor Wellness Conference in northern Saskatchewan, August 2005
- ❖ Elders' Forum 1

Since the Study Phase

- ❖ Workshops on specific issues: effective communication and innovative resource management agreements
- ❖ Hiring of Aboriginal people in NWMO; appointment of Aboriginal person to NWMO Board of Directors
- ❖ Follow up support and participation in Youth Outdoor Wellness Conference, August 2006
- ❖ Elders' Forum 2
- ❖ Aboriginal Working Group – Niigāni – established

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How has the NWMO interacted with Canada's Aboriginal Community?

Special Note: the NWMO Elders' Forum

- ❖ Recognized need to generate understanding and open the door to collaboration
- ❖ Consistent call to bring Aboriginal Traditional Knowledge to bear as an equal partner with "western science"
- ❖ Recognizing the special role that Elders play in the Aboriginal Community, NWMO initiated the first "Elders Forum" in 2005: reconvened in 2006
- ❖ Aboriginal Working Group – Niigāni – established in 2006 – made up of Elders and youth chosen from among the members of the Elders' Forum; to build the foundation for future work with Aboriginal people; to assist in the development of cross-cultural thinking between NWMO and Aboriginal people; to bring Aboriginal wisdom and knowledge to the NWMO

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Aboriginal Groups who Contributed their Perspectives to the Dialogue

1. Inuit Tapiriit Kanatami (ITK)
2. Assembly of First Nations (AFN)
3. Métis National Council (MNC)
4. Congress of Aboriginal Peoples (CAP)
5. Native Women's Association of Canada (NWAC)
6. Pauktuutit Inuit Women's Association
7. Ontario Metis Aboriginal Association (OMAA)
8. Atlantic Policy Conference of First Nation Chiefs (APCFNC)
9. Union of New Brunswick Indians (UNBI)
10. Federation of Saskatchewan Indian Nations (FSIN)
11. Western Indian Treaty Association (WITA)
12. East Coast First People's Alliance, New Brunswick
13. Eabametoong First Nation, Ontario
14. La Ronge Community Workshop



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Aboriginal Engagement - Looking Ahead

- ❖ Emphasis on dialogue at the local level; build upon relationships with groups at the national and regional levels



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Why we are here

- ❖ Your community has agreed to help the NWMO understand how it might effectively engage Aboriginal people in dialogue and communication
- ❖ Nuclear waste management can be a complex issue
- ❖ We want to hear your thoughts on what information would be meaningful and in what way should it be provided to people
- ❖ To learn from a variety of different people in the community and the different perspectives they bring
- ❖ To prepare a report for the NWMO to help in the development of future communications with Aboriginal peoples across Canada

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Some highlights we have heard about two-way communication with Aboriginal peoples

- ❖ Establish a basis for trust and integrity between communities and the NWMO
- ❖ Act with integrity and consistent with the Seven Grandfather teachings: respect, love, courage, bravery, wisdom, honesty (truth), and humility
- ❖ Aboriginal people should be the ones delivering the message whenever possible
- ❖ Involve the whole community in a manner appropriate to the people
- ❖ Have a grassroots focus
- ❖ Design culturally specific learning materials; enhance education; be mindful of potential language barriers
- ❖ Hear and listen; avoid overly technical language
- ❖ Follow community protocol; hold separate meetings for Elders and youth

The report "*Developing Effective Two-Way Communication between Canada's Aboriginal Community and the NWMO*" is available at www.nwmo.ca or by mail

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Questions

- ❖ What information would be important to you in understanding the work of the NWMO?
- ❖ What information might be important to other people in your community?
- ❖ In your view, what might be good methods of communicating with Aboriginal people?
- ❖ How do you get your news? When you want to learn about an important subject, how do you find the information you need? How do you like to have it communicated to you?
- ❖ In your view, how might the NWMO best involve people in Aboriginal communities who want to know more about this issue?



Appendix B: Community Schedule:

Elsipogtog First Nation, NB:

- Tuesday, July 3rd: Meet & Greet Luncheon
- Wednesday, July 4th: Elder's meeting
- Wednesday, July 4th: Recreation Night
- Thursday, July 5th: Youth Meeting
- Monday, July 9th: Chief & Council Meeting
- Wednesday, July 11th: Meeting with Youth from Economic Development
- Thursday, July 12th: Farewell Community Dinner

Constance Lake First Nation, ON:

- Tuesday, July 17th: Meet & Greet Luncheon
- Wednesday, July 18th: Chief & Council Introduction
- Wednesday, July 18th: Youth Recreation Night
- Thursday, July 19th: Elder's Meeting
- Monday, July 23rd: Youth Meeting
- Thursday, July 26th: Farewell Community Dinner

Île-à-la-Crosse, SK:

- Tuesday, July 31st: Meet & Greet Feast
- Wednesday, August 1st: Elders' Brunch and meeting
- Wednesday, August 1st: Youth Recreation Day
- Thursday, August 2nd: Youth Meeting
- Friday, August 3rd: Farewell Community Feast

Youth Outdoor Wellness Conference, SK:

- Wednesday, August 8th: Session with youth ages 12-14
- Thursday, August 9th: Session with Elders



Appendix C: Sample Advertisements posted in Communities

“Exploring Two-Way Communication between NWMO and Aboriginal People”

We are two students hired by the Nuclear Waste Management Organization to meet with people in your community to discuss your views on effective two-way communication. “We have come to listen and to



Here is a look at the events we have planned:

- ◆ **Presentation to Council**
Tues. July 31st -12 noon
Village of Ile-a-la-Crosse Council Chambers
- ◆ **Meet & Greet Feast**
Tues. July 31st from 6-9pm
Sakitawak Entertainment Centre
- ◆ **Elder’s Brunch & Meeting**
Wed. August 1st from 11am-2pm
Sakitawak Entertainment Centre
- ◆ **Youth Meeting & Pizza**
Thurs. August 2nd from 7-9pm
Youth Centre
- ◆ **Farewell Community Feast**
Fri. August 3rd from 5:30-9pm
Sakitawak Entertainment Centre



Hello! I’m Gitpu from the Elsipogtog community. I am a 2nd year philosophy student at St. FX University in N.S, and I am a member of the Migmag Maliseet Atlantic Youth Council. I look forward to learning from your community and hearing your views.



Hi! I’m Jennifer from Montreal, I’m in 3rd year at the University of Toronto where I study environmental and social issues. I look forward to meeting you and learning about your community and your culture!

Aaniin! My name is Cynthia Jourdain and I am a member of Couchiching First Nation (Ojibwe). I work with the NWMO in the Engagement & Communications department. I will be supporting Gitpu & Jennifer throughout their Summer Program. Miigwech.



NUCLEAR WASTE MANAGEMENT ORGANIZATION SOCIÉTÉ DE GESTION DES DÉCHETS NUCLÉAIRES

Tel:
Ile-a-la-Crosse: 833-2313
NWMO Office: 1-866-249-6966



NUCLEAR WASTE MANAGEMENT ORGANIZATION SOCIÉTÉ DE GESTION DES DÉCHETS NUCLÉAIRES

Pizza Night at the Basketball Courts! Wednesday July 4th at 6pm

Come out and meet with Jennifer Piccin and Gitpu Nevin to have some fun playing basketball! There will be pizza and lots fun. So stop on by the basketball courts by the school and say hi!

We will also be holding a Youth Meeting on Thursday July 5th from 7-9pm at the Healing Lodge.

We are two students hired by the Nuclear Waste Management Organization to meet with people in Elsipogtog to discuss your views on effective two-way communication. "We have come to listen and to learn."

