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## **Supplementary Information**

## **Renseignements supplémentaires**

### **Presentation from the Grand Council Treaty #3**

### **Présentation du Grand Council Treaty #3**

### **Regulatory Oversight Report for Canadian Nuclear Laboratories Sites: 2020**

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### **Rapport de surveillance réglementaire des sites des Laboratoires Nucléaires Canadiens : 2020**

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Commission Meeting

Réunion de la Commission

November 25, 2021

Le 25 novembre 2021



# GRAND COUNCIL TREATY #3

The GOVERNMENT OF THE ANISHINAABE NATION in Treaty #3

## CNSC REGULATORY REPORT GCT#3 COMMENTS AND CONCERNS

TERRITORIAL PLANNING UNIT



# OUR ENGAGEMENT SESSIONS

- Increase awareness and understanding of the ROR
- Gather feedback that incorporated Treaty #3 rights and values in the ROR
- Answer any questions in regards to the ROR



# BACKGROUND

The Anishinaabe Nation in Treaty #3 brings unique Anishinaabe Knowledge into the Indigenous Knowledge Policy Framework discussion, including 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.

The report created is intended to provide feedback to CNSC in regards to Treaty #3 values. Treaty #3 members participated in the Indigenous Knowledge Policy Framework engagement session on October 28th and November 2nd, 2021 both in person and via zoom.

The concerns, considerations and recommendations in this presentation are based on concerns and 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.



# WHAT IS MANITO AKI INAKONIGAAWIN?


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-add for CNSC to continue to support and invest in learning about Manito Aki Inakonigaawin, as this information is not accessible through any other mechanisms.

Elders and knowledge keepers from across the territory were invited to join the sessions. The engagement session attendees were asked a variety of questions rooted in Anishinaabe Inakoningaawin and how it relates to the report itself. The questions were be based around Manito Aki Inakonigaawin principles such as:

- 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)



# WHAT IS THE NIBI DECLARATION?



**NIBI (WATER) IS ALIVE AND HAS A SPIRIT. IT IS THE LIFE BLOOD OF OUR MOTHER (AKI) AND CONNECTS EVERYTHING. IT CAN GIVE, SUSTAIN AND TAKE LIFE.**

**NIBI CAN TAKE MANY FORMS INCLUDING SNOW, ICE, SPRING WATER, SALT WATER, RAIN, FRESH WATER, SWAMP WATER, AQUIFERS AND BIRTH WATER. EACH TYPE OF WATER HAS A ROLE TO PLAY IN OUR WELLNESS AND HEALING. NIBI IS CONNECTED TO OUR GRANDMOTHER, THE MOON.**

**EVEN THOUGH IT HAS SUFFERED, NIBI CONTINUES TO BRING FORWARD LIFE AND WE MUST WORK TO HEAL THE WATER AND OURSELVES.**

**NIBI HAS A SPIRIT AND SHARES ITS GIFT OF LIFE WITH ALL OF CREATION**  
Nibi has its own spirit. It cannot be owned or controlled. Nibi is shared across lands and territories, between people, with other nations and all other beings that are part of creation. Spirits and other beings in creation look after nibi and its wellbeing. Nibi and all beings and spirits that look after nibi must be feasted. All creation expresses love and respect for nibi through gestures of gratitude.

**WE ALL HAVE A SACRED RELATIONSHIP WITH NIBI**  
Anishinaabe have been responsible for the care of the aki (land) and nibi since time immemorial. Women have a sacred relationship with nibi and a special responsibility to look after nibi because they carry birth water and have the ability to bring life into this world. Men have a role to play to protect the land and support the wellness of nibi and ikwegag. Our relationship with nibi is preserved through ceremony, teachings, education and knowledge shared through generations.

**WE NEED NIBI IN ORDER TO LIVE A GOOD LIFE**  
All beings, including Anishinaabe, are born of nibi. We depend on nibi to live and our bodies are made of it. Nibi is the source of our wellbeing. It nourishes us, spiritually, physically, mentally and emotionally and provides cleansing and healing. Clean nibi for drinking is important to our health. We must respect our sacred relationship with nibi and all beings in creation to help protect nibi for our children and future generations.

**NIBI UNITES US**  
Through its flow and movement, nibi cleanses itself and connects us all. It brings us together as families, communities and as a nation. Traditional governance and law, including the Manito Aki Inakonigaawin 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

**Zhaagimaa Waabo**  
**TEGOLONIBI'S WATER**  
**GRAND COUNCIL TREATY #3**

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

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.



# DISCUSSION QUESTIONS

Some engagement questions that were asked included:

- What are your Treaty #3 values and rights?
- How does the ROR effect you and your community?
- What are our responsibilities to the land through this report?
- How/can we respect the land through this Report?
- How do we represent the reciprocal relationship with the land in our comments?
- What does ethical decommissioning look like with your values?
- What does “good performance” look like with Treaty #3 rights and values?
- With the environment and your community in mind, what does a safe nuclear site look like?
- Are all of our relations respected and considered during the reporting? From the skies, to the air, to the animals, plants, etc.
- How do we incorporate Anishinaabe Inakonigaawin? What are the rights, responsibilities, reciprocity and respect that needs to be added into this report? -What do you need from CNSC?



# WHAT WE HEARD

## A. ROR Concerns

- There is no mention of how the ROR incorporates Anishinaabe Inakonigaawin, such as Manito Aki Inakonigaawin.
- Treaty #3 values were not incorporated in the report.
- Traditional knowledge is not incorporated and must come from Elders and Knowledge Keepers in the Nation





# WHAT WE HEARD

## B. ENGAGEMENT CONCERNS

- Treaty #3 members present were interested in learning more about transportation of nuclear waste through the territory from Whiteshell Laboratories.
- It was the first time the session attendees had heard about the ROR. No previous engagement with Treaty #3 had taken place prior to this session (after the report is already written).
- Treaty #3 members would like follow up engagement sessions on NWMO and transportation of nuclear waste.
- Individual community engagements were not held -In-person engagement on the ROR is preferred



# WHAT WE HEARD

## C. RECOMMENDATIONS

- There needs to be inclusions of Indigenous and Treaty rights into the ROR through further engagement with Treaty #3 (two sessions is not enough via a webinar)
- Ceremony must be included throughout the processes -Manito Aki Inakonigaawin and the Nibi Declaration must be incorporated into the ROR through further engagement with Treaty #3.
- Engagement should happen prior to the report being written to better include Treaty #3 values
- Work with GCT #3 to better disseminate information to Treaty #3 communities through a committee
- Conduct meaningful, in person and consistent engagement with Treaty #3 through follow-up session to give updates on various nuclear waste updates/developments from CNL
- Variety of engagements must be used to reach/achieve broader Treaty #3 participation
- All Treaty #3 communities must be engaged with, not just those within closest proximity to Whiteshell



# IN CONCLUSION...

1. Those in attendance at the engagement session recommend that Manito Aki Inakonigaawin and the Nibi declaration be followed and expressed through the ROR. However, in order to incorporate Treaty #3 rights and values, more engagement on the report is necessary. 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.
2. To enhance the relationship with CNSC and with future ROR's, the attendees recommended a better communication strategy get developed to better disseminate information to all rights holders in regards to all nuclear development in the territory.
3. The policy should clearly acknowledge Indigenous and Treaty rights as well as Anishinaabe Inakonigaawin. CNSC must work with Treaty #3 to further develop this relationship. A follow-up session is needed to incorporate Manito Aki Inakonigaawin, the Nibi declaration, answer questions and to provide more information on the nuclear industry as a whole.



# THANK YOU!

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