



PHAI PHASE 2 AND 3 PROGRAM FOR ENGAGEMENT WITH INDIGENOUS COMMUNITIES AND ORGANIZATIONS REV 0

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The Canadian Nuclear Laboratories Historic Waste Program Management Office and the Port Hope Area Initiative projects are situated on the traditional and treaty lands of the Williams Treaties First Nations, specifically the Gunshot Treaty signed with the Mississauga First Nations of Alderville, Curve Lake, Hiawatha and Scugog Island.

These Mississauga Nations are also signatories to various 18th and 19th century treaties that covered lands in different parts of south-central Ontario. In 1923, the Mississauga First Nations and the Chippewa First Nations consisting of Rama, Beausoleil and Georgina Island signed the Williams Treaties and together, over 90 years later in June 2018, joined to ensure that their rights to and the relationship with these lands are respected through a renewed agreement with Canada and the Province of Ontario.

The area in which we are situated is also home to Indigenous Peoples from across the region and Canada. CNL is grateful to have the opportunity to work on these traditionally and culturally significant lands and waterways.

Indigenous History of the Port Hope Area

This Indigenous history has been generously provided by Curve Lake First Nation [1].

The traditional homelands of the Michi Saagiig (Mississauga Anishinaabeg) encompass a vast area of what is now known as southern Ontario. The Michi Saagiig are known as “the people of the big river mouths” and were also known as the “Salmon People” who occupied and fished the north shore of Lake Ontario where the various tributaries emptied into the lake. Their territories extended north into and beyond the Kawarthas as winter hunting grounds on which they would break off into smaller social groups for the season, hunting and trapping on these lands, then returning to the lakeshore in spring for the summer months.

The Michi Saagiig were a highly mobile people, travelling vast distances to procure subsistence for their people. They were also known as the “Peacekeepers” among Indigenous nations. The Michi Saagiig homelands were located directly between two very powerful Confederacies: The Three Fires Confederacy to the north and the Haudenosaunee Confederacy to the south. The Michi Saagiig were the negotiators, the messengers, the diplomats, and they successfully mediated peace throughout this area of Ontario for countless generations.

Michi Saagiig oral histories speak to their people being in this area of Ontario for thousands of years. These stories recount the “Old Ones” who spoke an ancient Algonquian dialect. The histories explain that the current Ojibwa phonology is the 5th transformation of this language, demonstrating a linguistic connection that spans back into deep time. The Michi Saagiig of today are the descendants of the ancient peoples who lived in Ontario during the Archaic and Paleo-Indian periods. They are the original inhabitants of southern Ontario,

and they are still here today.

The traditional territories of the Michi Saagiig span from Gananoque in the east, all along the north shore of Lake Ontario, west to the north shore of Lake Erie at Long Point. The territory spreads as far north as the tributaries that flow into these lakes, from Bancroft and north of the Haliburton highlands. This also includes all the tributaries that flow from the height of land north of Toronto like the Oak Ridges Moraine, and all of the rivers that flow into Lake Ontario (the Rideau, the Salmon, the Ganaraska, the Moira, the Trent, the Don, the Rouge, the Etobicoke, the Humber, and the Credit, as well as Wilmot and 16 Mile Creeks) through Burlington Bay and the Niagara region including the Welland and Niagara Rivers, and beyond. The western side of the Michi Saagiig Nation was located around the Grand River which was used as a portage route as the Niagara portage was too dangerous. The Michi Saagiig would portage from present-day Burlington to the Grand River and travel south to the open water on Lake Erie.

Michi Saagiig oral histories also speak to the occurrence of people coming into their territories sometime between 500-1000 A.D. seeking to establish villages and a corn growing economy – these newcomers included peoples that would later be known as the Huron-Wendat, Neutral, Petun/Tobacco Nations. The Michi Saagiig made Treaties with these newcomers and granted them permission to stay with the understanding that they were visitors in these lands. Wampum was made to record these contracts, ceremonies would have bound each nation to their respective responsibilities within the political relationship, and these contracts would have been renewed annually (see Gitiga Migizi and Kapyrka 2015). These visitors were extremely successful as their corn economy grew as well as their populations. However, it was understood by all nations involved that this area of Ontario were the homeland territories of the Michi Saagiig.

The Odawa Nation worked with the Michi Saagiig to meet with the Huron-Wendat, the Petun, and Neutral Nations to continue the amicable political and economic relationship that existed – a symbiotic relationship that was mainly policed and enforced by the Odawa people. Problems arose for the Michi Saagiig in the 1600s when the European way of life was introduced into southern Ontario. Also, around the same time, the Haudenosaunee were given firearms by the colonial governments in New York and Albany which ultimately made an expansion possible for them into Michi Saagiig territories. There began skirmishes with the various nations living in Ontario at the time. The Haudenosaunee engaged in fighting with the Huron-Wendat and between that and the onslaught of European diseases, the Iroquoian speaking peoples in Ontario were decimated. The onset of colonial settlement and missionary involvement severely disrupted the original relationships between these Indigenous nations. Disease and warfare had a devastating impact upon the Indigenous peoples of Ontario, especially the large sedentary villages, which mostly included Iroquoian speaking peoples. The Michi Saagiig were largely able to avoid the devastation caused by these processes by retreating to their wintering grounds to the north, essentially waiting for the smoke to clear.

Michi Saagiig Elder Gitiga Migizi (2017) recounts*:

“We weren’t affected as much as the larger villages because we learned to paddle away for several years until everything settled down. And we came back and tried to bury the bones of the Huron but it was overwhelming, it was all over, there were bones all over – that is our story.

There is a misnomer here, that this area of Ontario is not our traditional territory and that we came in here after the Huron-Wendat left or were defeated, but that is not true. That is a big misconception of our history that needs to be corrected. We are the traditional people, we are the ones that signed treaties with the Crown. We are recognized as the ones who signed these treaties and we are the ones to be dealt with officially in any matters concerning territory in southern Ontario.

We had peacemakers go to the Haudenosaunee and live amongst them in order to change their ways. We had also diplomatically dealt with some of the strong chiefs to the north and tried to make peace as much as possible. So we are very important in terms of keeping the balance of relationships in harmony.

Some of the old leaders recognized that it became increasingly difficult to keep the peace after the Europeans introduced guns. But we still continued to meet, and we still continued to have some wampum, which doesn’t mean we negated our territory or gave up our territory – we did not do that. We still consider ourselves a sovereign nation despite legal challenges against that. We still view ourselves as a nation and the government must negotiate from that basis.”

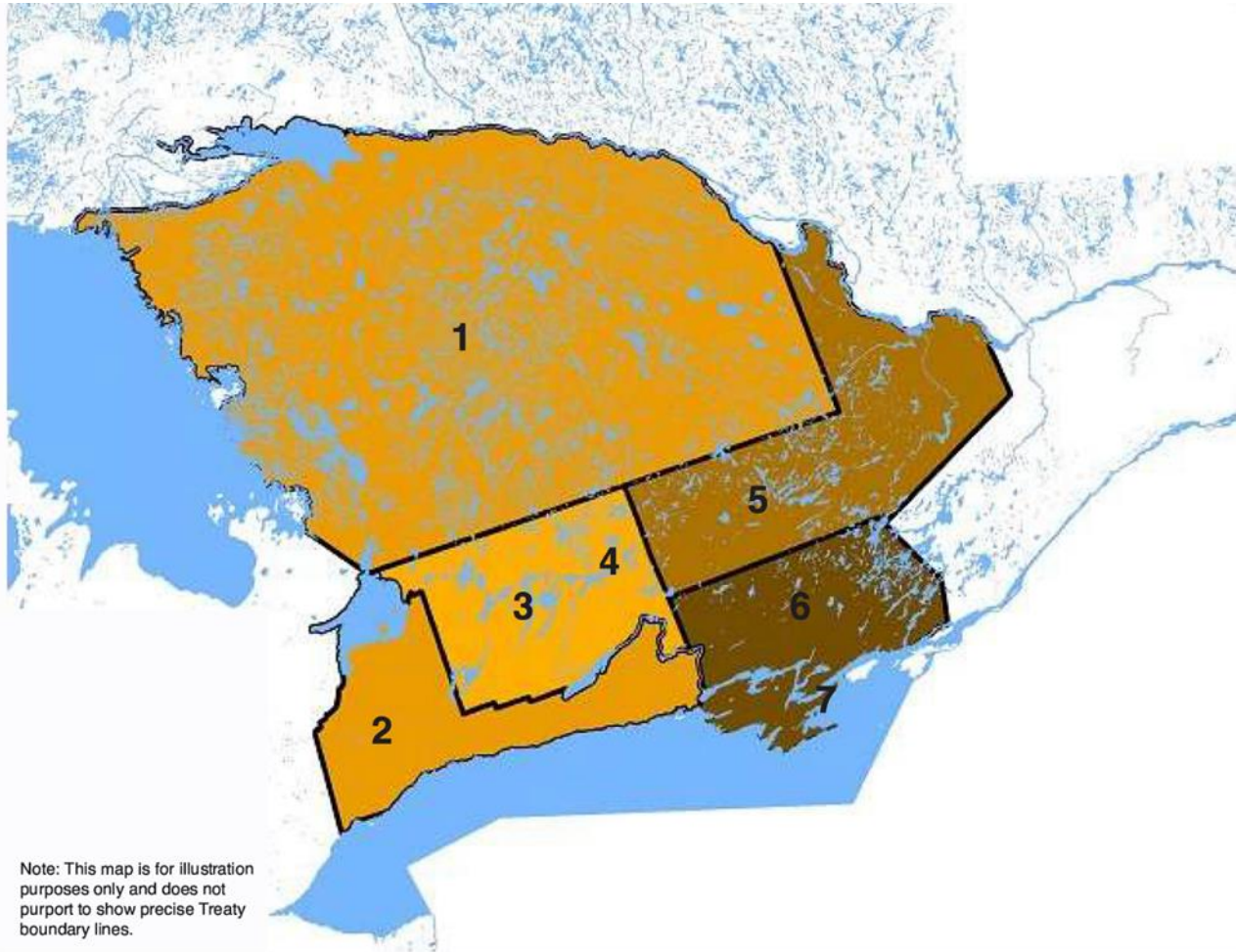
Often times, southern Ontario is described as being “vacant” after the dispersal of the Huron-Wendat peoples in 1649 (who fled east to Quebec and south to the United States). This is misleading as these territories remained the homelands of the Michi Saagiig Nation.

The Michi Saagiig participated in eighteen treaties from 1781 to 1923 to allow the growing number of European settlers to establish in Ontario. Pressures from increased settlement forced the Michi Saagiig to slowly move into small family groups around the present day communities: Curve Lake First Nation, Hiawatha First Nation, Alderville First Nation, Scugog Island First Nation, New Credit First Nation, and Mississauga First Nation.

The Michi Saagiig have been in Ontario for thousands of years, and they remain here to this day.

*This historical context was prepared by Gitiga Migizi, a respected Elder and Knowledge Keeper of the Michi Saagiig Nation.

The map shown in Figure 1 below has been provided by Curve Lake First Nation and shows the shared traditional territories of the Mississauga signatories to the 1923 Williams Treaties [2].



- | | |
|------------------------------------|---|
| 1. 1923 Williams Treaty, Clause #1 | 5. 1819/1822 Rideau Purchase, Treaty #27 and 27 ¼ |
| 2. 1923 Williams Treaty, Clause #2 | 6. 1819/1822 Crawford Purchases |
| 3. 1818 Rice Lake, Treaty #20 | 7. 1856 Islands, Treaty #77 |
| 4. 1856 Islands, Treaty #78 | |

**Figure 1: Shared Traditional Territories
of the Mississauga Signatories to the 1923 Williams Treaties**

1. Background

The Port Hope Area Initiative (PHAI) represents the Government of Canada's commitment to respond to a community-requested solution for the cleanup and local, safe, long-term management of historic low-level radioactive waste in the municipalities of Port Hope and Clarington in southern Ontario. The waste is the result of the refining practices of the former Crown corporation, Eldorado Nuclear Ltd., and its private sector predecessors. The original Eldorado refining operation and plant were established in the 1930s without consulting the local treaty rights holders of the Williams Treaties First Nations.

A legal agreement [3], finalized in March 2001, between the Government of Canada and the municipalities of Port Hope and Clarington, launched the PHAI by defining the framework and setting out the responsibilities for the Port Hope Project and the Port Granby Project. CNL is implementing these projects on behalf of Atomic Energy of Canada Limited (AECL), a federal Crown corporation. The agreement was established without the participation of the Williams Treaties First Nations.

The PHAI projects are being undertaken in three Phases. Phase 1 was completed for both projects in 2011 and involved preparing designs; an extensive environmental assessment and community engagement which included Indigenous communities and organizations in southeastern Ontario; and securing licensing approvals from the Canadian Nuclear Safety Commission (CNSC).

Phase 2 of the Port Hope Project is currently underway and has included ongoing engagement with Indigenous communities and phase involves the cleanup of approximately 1.2 million cubic metres of historic low-level radioactive organizations listed in Section 6 of this document. This waste from various sites in Port Hope, and the construction of an engineered, aboveground mound at the Port Hope Long-Term Waste Management Facility where the waste is being safely contained. Phase 3 will involve the long-term maintenance and monitoring of the facility.

The cleanup of the waste through the Port Granby Project was completed in 2020; approximately 1.3 million tonnes of historic low-level radioactive waste was excavated from a former waste management facility on the shoreline of Lake Ontario in the Municipality of Clarington. The waste was transported to a newly constructed engineered aboveground mound approximately 700 metres north of the lake for safe containment. The cap and closure of the engineered aboveground mound at the Port Granby Project Long-Term Waste Management Facility was completed in October 2021. Demobilization of internal infrastructure and remaining construction activity concluded in 2022 and the project has transitioned to Phase 3 - long-term maintenance and monitoring of the facility.

2. Commitment to Truth and Reconciliation

In alignment with the Truth and Reconciliation Commission Call to Action #92 Business and Reconciliation [4], CNL is committed to advancing truth and reconciliation through meaningful actions, continued inclusion of and participation by Indigenous Peoples in the planning and execution of CNL missions.

While all issues related to the Crown reside with AECL, CNL prioritizes the recognition of Indigenous rights and interests as we continue to build relationships with local First Nations and Métis communities through ongoing learning about their values and interests. CNL continues to enhance its corporate Indigenous relations program, in collaboration with Indigenous communities, with the development of a formal reconciliation action plan, and the establishment of an Indigenous procurement policy, both underway.

All communications, plans and reporting are reviewed to ensure balanced language and acknowledgement of Aboriginal rights, Indigenous worldviews and Indigenous knowledge systems will be integrated into CNL project planning and activities.

Historically, the PHAI Phase 2 Public Information Program (PIP) [5] had included Indigenous communities and organizations as a target audience. In support of the CNL objective to advance reconciliation through meaningful actions and movement toward increased inclusion and participation, the *PHAI Phase 2 and 3 Program for Engagement with Indigenous Communities and Organizations (PEICO)*, developed in collaboration with representatives from Indigenous communities and organizations, will be implemented in tandem with the PIP and will be reviewed on an annual basis and updated as necessary to ensure it continues to provide appropriate direction.

3. Employee Awareness and Education

The CNL Indigenous Relations team meets regularly and leads communications and engagement initiatives with Indigenous communities and organizations, collaborating across mission areas to ensure a coordinated approach.

CNL recognizes that all employees are ultimately responsible for the corporate commitment to truth and reconciliation as outlined in Call to Action #92 - Business and Reconciliation [4]. The evolution of CNL Indigenous relations will include ongoing education and awareness training for all employees including a custom curriculum for CNL staff on Indigenous culture, rights and history and the priority of incorporating Indigenous worldviews and knowledge systems into overall operations.

CNL will also work with Indigenous communities to seek support on community-specific cultural awareness training and guidance on understanding the history and importance of local treaties. It is also anticipated that the creation of a more formalized corporate training program will be implemented as an outcome from the goals outlined in the CNL reconciliation action plan, currently in development.

4. Purpose

The purpose of this document is to provide a general overview of the PHAI PEICO and current approaches for ongoing, timely and accurate communication with Indigenous communities and organizations about the activities of the PHAI.

The PHAI PEICO supports the Waste Nuclear Substance Licence Canadian Nuclear Laboratories Ltd. Port Hope Area Initiative Waste Management Project Issued to CNL by the Canadian

Nuclear Safety Commission (CNSC) [6] and the overall CNL mission to lead the cleanup of historic low-level radioactive waste in Port Hope and Port Granby in an environmentally responsible and cost-effective manner. Although the PHAI is not a Class 1 or Class 2 Nuclear Facility, this document is guided by the requirements in CNSC regulatory document REGDOC-3.2.2 Indigenous Engagement [7], in addition to those found in REGDOC-3.2.1, Public Information and Disclosure [8]. It is aligned with and being implemented in tandem with the PHAI PIP, the Public Information Program for Canadian Nuclear Laboratories [9] and the corporate approach to engagement with Indigenous communities and organizations.

As CNL Indigenous relations initiatives continue to evolve, the PHAI PEICO will be updated and revised accordingly and CNL will seek input from Indigenous communities and organizations to ensure alignment in approaches across the company.

The Director, Public & Licensing Communications has overall responsibility for the delivery of the *PHAI Program for Engagement with Indigenous Communities & Organizations* and may be reached at 905.885.0291 or info@phai.ca.

5. Objectives

CNL engagement objectives in support of the PHAI will remain aligned with objectives for other projects and the CNL corporate reconciliation action plan, currently in development.

The objectives of the PHAI PEICO are to:

1. Focus on two-way dialogue and ongoing information sharing between CNL and Indigenous communities and organizations
2. Engage early to provide opportunities for Indigenous communities and organizations to discuss project plans, activities, reports and issues with CNL and provide feedback
3. Proactively and transparently share information and updates with Indigenous communities and organizations on PHAI project plans, activities, reports, emerging issues and other related topics
4. Provide timely information on potential economic, business and employment opportunities for Indigenous communities and organizations
5. Provide for capacity building and skills-development through Contribution/Relationship Agreements to enable Indigenous communities to work with CNL on the PHAI
6. Enhance education and awareness of PHAI staff on Indigenous culture, rights and history and incorporate Indigenous worldviews and knowledge systems into overall operations

6. Indigenous Communities and Organizations

CNL is committed to timely engagement with Indigenous communities and organizations, as outlined in Table 1, about projects and operations.

From the start of the planning process, the Mississauga communities of the Williams Treaties First Nations have been involved in the PHAI and participated in the Environmental Assessment (EA) through more than 40 engagements. When the EA was approved and the PHAI moved into

the implementation phase (Phase 2) in 2012, the Mississauga communities asked to receive regular updates about the projects. These communities continue to receive routine updates about the PHAI projects through regular meetings and dialogue with CNL staff.

CNL also shares PHAI project updates with representatives from the Anishinabek Nation, Mohawks of the Bay of Quinte, and Métis Nation of Ontario as Indigenous communities/organizations with interests in the area.

Table 1: Indigenous Communities and Organizations

Communities with Rights	Communities with Interests
<ul style="list-style-type: none"> • Alderville First Nation • Curve Lake First Nation • Hiawatha First Nation • Mississaugas of Scugog Island First Nation • Beausoleil First Nation • Chippewas of Georgina Island First Nation • Chippewas of Rama First Nation 	<ul style="list-style-type: none"> • Mohawks of the Bay of Quinte • Métis Nation of Ontario, Regions 6, 8 and local constituent Councils <p style="text-align: center;">Indigenous Organizations</p> <ul style="list-style-type: none"> • Anishinabek Nation • Métis Nation of Ontario

7. Monitoring Concerns and Incorporating Feedback

CNL maintains open dialogue with Indigenous communities and organizations to strengthen understanding of Indigenous worldviews and relationship to the land and monitor concerns about PHAI activities.

Throughout all engagement activities any questions, concerns and input about the PHAI and project-related impacts are recorded in writing and implemented where applicable.

When comments are received on draft plans, reports, etc. a record of disposition of the feedback will be circulated to all reviewers with the updated document outlining how each comment was dispositioned and applied.

8. Indigenous Input and Involvement

CNL seeks Indigenous input on the development of its engagement programs and provides opportunity for Indigenous communities and organizations (particularly those with Treaty rights in a project area) to review and comment on draft reports and plans and communications products, for technical and procedural aspects of the projects.


CNL responds to all comments and questions and provides information as to how input was incorporated and if not, why.

8.1 Contribution/Relationship Agreements

CNL supports the development of contribution/relationship agreements to provide funding to ensure Indigenous communities remain actively involved in CNL communications, engagement, and project planning.

Contribution/relationship agreements may include financial support for staff time related to administration, community liaison activities and meetings; technical documentation review; and environmental and habitat assessments as well as community capacity building through skills training and job shadowing.

8.2 Indigenous Knowledge Systems

Guided by the CNSC's Indigenous Knowledge Policy Framework  Public Information Program for Canadian Nuclear Laboratories (CNL), 53749225

[10], CNL is in the process of applying guidance and direction from Indigenous knowledge systems into its projects.

As noted in the CNSC framework,

'IK is a body of knowledge gathered by generations of Indigenous peoples living in close contact with their traditional territories and resources. IK is cumulative and dynamic. It is built on the historic experiences of a people and adapts to social, economic, environmental, spiritual and political change.'

As part of the CNL reconciliation action plan, currently under development, CNL embraces this definition as a basis for moving its operations forward in the spirit of meaningful engagement with Indigenous communities and peoples.

Through ongoing collaboration with Indigenous communities, CNL will continue to engage on this subject in greater depth and work to incorporate Indigenous knowledge systems and worldviews into its environmental programming and project planning and execution.

8.3 Archaeology Program

The CNL Protocol for Archaeological and Forensic Discovery [11] outlines the required procedure should items of potential archaeological, Indigenous or cultural heritage significance be uncovered during PHAI work.

The protocol requires that the archaeologist overseeing the site engage with cultural heritage liaisons from Indigenous communities. CNL will ensure that Indigenous communities remain engaged and involved in all stages of the archaeological work.

Mandatory archaeological training is provided to all PHAI front-line project staff and contractors to outline what to expect during field work, what to watch for and the steps required when uncovering an object of potential significance.

9. Engagement with Indigenous communities and organizations

Through discussion with Indigenous communities and organizations over the course of the PHAI, CNL has noted preferences for communications and engagement and remains open to continual refinement of approaches based on the interest and needs of the communities.

The broad range of methods, products and activities is reviewed, revised and/or supplemented as required to reflect lessons learned during the implementation of this plan.

9.1 Williams Treaties First Nations (WTFN) Monthly Meetings

CNL Indigenous relations staff meets on a monthly basis with representatives from the Mississauga Nations (Mississaugas of Scugog Island, Curve Lake, Hiawatha, Alderville), as well as the Chippewa communities (Beausoleil, Georgina Island and Rama First Nations). These meetings provide the opportunity to strengthen relationships and receive updates and information from the Mississauga and Chippewa First Nations.

Meetings are organized and agenda topics determined with input from the community representatives; each meeting focuses on CNL environmental remediation projects and/or interests identified by these Nations.

CNL works to ensure that these meetings provide a forum for two-way communication; the format and content remain flexible to best serve WTFN rights and interests.

9.2 Meetings

Meetings with Indigenous communities and organizations provide the opportunity for CNL to strengthen relationships through mutual sharing of updates and information. CNL provides presentations and updates on project plans and activities and particular areas of interest to ensure all interested parties have the opportunity to receive and provide comment on information on the PHAI.

Meeting frequency and agenda topics are determined with input from Indigenous representatives based on the interests identified by the community organization.

9.3 Site Tours

Guided tours of project remediation sites and construction areas, led by expert CNL staff, provide a first-hand look at PHAI work, promoting an in-depth understanding and appreciation for the complexity and importance of the projects. Tours illustrate the project scope, planning, implementation and progress, including environmental protection, compliance with occupational health and safety requirements, and conformance with Environmental Assessment monitoring obligations and adaptive management practices.

Site tour frequency and focus is determined with input from Indigenous representatives based on the interests identified by the community or organization.

9.4 Indigenous Business and Trade Liaison

To facilitate access to CNL supply chain opportunities, the PHAI website includes links to a Contractor Portal, Supply Chain Registration and Vendor Portal to connect potential or current suppliers with information on procurement opportunities for goods, services, equipment, decommissioning and construction.

Information on business and career events, including CNL industry days and career fairs, is circulated to Indigenous communities and organizations. A dedicated CNL Indigenous procurement policy is in development to further facilitate economic involvement in CNL projects.

9.5 Information Updates

CNL routinely distributes PHAI newsletters, media releases, public disclosures and invitations to special events to Indigenous communities and organizations via email.

9.6 Indigenous Media Relations

CNL occasionally issues media releases to inform and brief the media about imminent project activities, project milestones and changes to PHAI programs, schedule or nature of the work.

CNL is open to working with Indigenous media as appropriate. Where identified by a community or organization, CNL will establish a relationship with Indigenous media outlets to provide information to inform their audiences about project activities and achievements, provide access to CNL experts, reinforce CNL as the primary source of timely, accurate information and demonstrate transparency by disclosing unplanned project events.

10. Program Evaluation and Improvement

In collaboration with Indigenous representatives, CNL will evaluate the PHAI PEICO on an annual basis to ensure all objectives are being met. As the CNL corporate Indigenous relations program and Indigenous procurement policy continue to evolve, these enhancements will be reflected in future updates to the PHAI PEICO.

Adjustments will be made to communications and engagement approaches to ensure optimal access to PHAI information and maintain awareness, support and confidence in PHAI activities and in CNL.

11. Documentation and Reporting

To measure the effectiveness of this engagement plan, all written, telephone and electronic communications, as well as follow-up actions or requests for information, are tracked and recorded in writing. Comments and questions at meetings are recorded in writing for follow-up where required and responses are made available to all interested parties.

PHAI Indigenous relations staff provide regular updates and reports on Indigenous communications and engagement activities to a number of audiences.

- **Atomic Energy of Canada Limited (AECL)**

As the federal Crown authority responsible for the cleanup of historic waste in Port Hope, AECL is kept apprised of CNL communications and engagement with Indigenous communities and organizations through ongoing discussion, weekly and monthly updates, and notification of relevant issues as they arise.

- **Canadian Nuclear Safety Commission (CNSC)**

As the regulatory authority responsible for licensing and oversight of the PHAI, the CNSC is kept apprised of CNL communications and engagement with Indigenous communities and organizations through quarterly and annual reporting.

To further enhance reporting, CNL requested a monthly update meeting with CNSC Indigenous relations staff to provide details on engagement with Indigenous communities and organizations; those meetings began in May 2022.

- **Municipal Governments**

As part of an agreed-upon framework for dialogue to keep municipalities apprised of PHAI plans and progress, CNL provides regular updates to elected officials and staff of the host municipalities on communications and engagements with Indigenous communities.

12. Public Disclosure

CNL is committed to providing open and transparent public disclosure, guided by the PHAI Phase 2 Public Information Program [5], in alignment with CNSC regulatory document REGDOC-3.2.1 Public Information and Disclosure [8] about unplanned project activities and non-routine events such as:

- Events that have off-site effects or could result in external interest and concern and/or media attention
- Serious vehicle/industrial accidents or fires
- Operational developments that result in significant changes to facility design or operation or to project schedule
- Natural events such as floods that have an impact on project activities
- Other events that could have offsite effects or result in media attention

CNL strives to maintain a balance between having fulsome, reliable information about unplanned project activities and ensuring Indigenous communities and organizations are kept informed in a timely manner.

Disclosure about unplanned project activities and events are posted on the PHAI website, typically within four business days of the unplanned activity and shared directly with Indigenous communities and organizations by email and via monthly meetings of Williams Treaties First Nations.

13. Contact Information


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14. References

- [1] Gitiga Migizi and Julie Kapyrka, Before, During, and After: Mississauga Presence in the Kawarthas, Peterborough, Archaeology, Dirk Verhulst, editor, pp. 127-136. Peterborough, Ontario: Peterborough Chapter of the Ontario Archaeological Society, 2015
- [2] Shared Traditional Territories of the Mississauga Signatories to the 1923 Williams Treaties, Consultation and Accommodation Standards, Curve Lake First Nation, 2016.
- [3] An Agreement for the Cleanup and Long-Term Safe Management of Low-Level Radioactive Waste Situate in The Town of Port Hope, The Township of Hope and the Municipality of Clarington, 2001
- [4] Truth and Reconciliation Commission of Canada: Calls to Action (2015)
- [5] PHAI Phase 2 Public Information Program
- [6] Waste Nuclear Substance Licence Canadian Nuclear Laboratories Ltd. Port Hope Area Initiative Waste Management Project WNSL-W1-2310.00/2032, Expiry date December 31, 2032
- [7] REGDOC-3.2.2 Indigenous Engagement
- [8] REGDOC-3.2.1, Public Information and Disclosure
- [9]  Public Information Program for Canadian Nuclear Laboratories (CNL), [53749225](#)
- [10] Indigenous Knowledge Policy Framework, 2021
- [11] Protocol for Archaeological and Forensic Discovery, 4500-509246-RRD-001, [56960243](#)