

as Indigenous to gather their input on this plan. Based on the Fall 2022 consultations, in January 2023, the Working Group was formed. Its mandate was to produce a draft policy and related procedures for validating staff members' and employment applicants' claims to Indigenous citizenship at McGill. The Working Group committed to a process that was about, 'looking inward' (to seek the perspectives of internal Indigenous faculty and staff), and 'looking outward' (to relate internal perspectives to important external academic materials, Indigenous leadership, existing draft/final policies belonging to partner universities, etc.). In March 2023, the Working Group commenced the internal Indigenous faculty/staff dialogue sessions and hosted three (3) sessions. Each of these sessions included 9-12 faculty or staff members who self-identify as Indigenous. The summary of what was heard during these sessions was presented at the Spring OII gathering. Additionally, in March 2023, McGill sent a delegation of ICVERO Working Group members to the [National Indigenous Citizenship forum co-hosted hosted by NIUSLA and the First Nations University of Canada in Regina, SK](#). A summary of key findings resulting from this dialogue is found [here](#). In May 2023, the ICVERO Working Group held a retreat in Akwesasne. This retreat provided a space for focused dialogue on key findings from the consultation sessions and the review of secondary source materials. During the Spring/Summer 2023, the ICVERO Working Group met regularly to develop the draft policy and accompanying procedures based on the internal dialogue and review of other institutional policies and/or key reports available. In late Fall 2023 the draft was presented to the Faculty Deans and was then presented to P7. Feedback was incorporated into the drafts. From October 2023 to March 2024 ICVERO consulted Indigenous faculty and staff on the core elements of the draft policy. Two In-person (Oct 27 & Nov 27) and one online group session (Nov 13) took place. These sessions provided more feedback essential to shaping the documents. Following these sessions, full draft documents were shared with Indigenous faculty and staff. Following this, additional feedback was received and incorporated and a revised draft was re-sent to Indigenous faculty and staff with a meeting to attend an in-person session on January 23 to collectively go over the key revisions. Individual sessions were also carried out for those who requested them. 29 chose to attend group sessions; 5 chose individual sessions. 83% of self-identifying Indigenous faculty and staff chose to participate in this process along the way. Honouring principles of Indigenous territoriality and longstanding diplomacies enacted within Tio:take/Mooniyang, the documents were also shared with local/proximate Indigenous communities in Fall 2023. This was done to respect Indigenous protocols and ensure that McGill was moving forward on a specific topic (Indigenous membership/citizenship validation) in a way that was respectful of our host Indigenous nations/communities. While the work of Indigenous consultation is ongoing, to-date, there is written support from traditional and elected Indigenous governments representing sixteen (16) Indigenous communities. The draft was shared with Indigenous faculty and staff again in February 2024 following additional consultations with academic leadership in the Faculty of Arts, Sciences and MAUT, which resulted in further revisions. In March 2024, the policy was presented to the Academic Leadership Forum for discussion and feedback. Based on feedback received at the January 2023 meeting with Indigenous faculty and staff, confidential sessions were carried out through an Indigenous third party consultant in February/March 2024. Seven Indigenous faculty/staff members participated.

Further revisions were made to the drafts following the ALF and the confidential sessions. Drafts were resent to Indigenous faculty and staff following this. Throughout these extensive consultations, the draft has been shaped and revised multiple times. McGill's legal counsel has reviewed versions of the draft at various points since Fall 2023.

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| SUSTAINABILITY CONSIDERATIONS | This Policy is critical to sustaining McGill's commitments to responding to the 52 Calls to Action in the Task Force on Indigenous Studies and Indigenous Initiatives, and to our relationships and responsibilities to Indigenous communities that are pursued in the spirit of truth and reconciliation. |
| IMPACT OF DECISION AND NEXT STEPS | Further discussion and review drawing on Senate discussion. Expected to be presented to Senate for approval at its meeting of May 8, 2024, and then presented to the Board of Governors for final approval on May 16, 2024. |
| MOTION OR RESOLUTION FOR APPROVAL | n/a |
| APPENDICES | Appendix A: Proposed Policy on Indigenous Membership/Citizenship Validation Appendix B: Draft Procedures Related to the proposed Policy on Indigenous Membership/Citizenship Validation Appendix C: Consultation Results |



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| POLICY NAME | POLICY ON INDIGENOUS MEMBERSHIP/CITIZENSHIP VALIDATION |
| Approving Body | Senate: TBD Board of Governors: TBD |
| Initial Approval Date | TBD |
| Date of Next Review | TBD |
| Initial Sponsor | Provost and Executive Vice-President (Academic) |
| Related Documents | Procedures Related to the Policy on Indigenous Membership/Citizenship Validation |

STATEMENT OF PRINCIPLE

McGill's pathway towards reconciliation is outlined in the 2017 Provost's Task Force Report on Indigenous Studies and Indigenous Education. This report outlines 52 Calls to Action (CTAs) that support increased Indigenous representation and opportunities across our campus community. Notably for the purposes of this Policy, CTAs #44 and #52 of the Report outline specific targets for increasing the number of Indigenous faculty and staff and supporting their flourishing McGill. To ensure that McGill is responding to these CTAs and respecting the inherent and constitutional rights of Indigenous Peoples, the aforementioned opportunities and spaces must be occupied by, and benefit, those who have felt profound and adverse impacts of colonial practices.

The University seeks to adopt a robust and equitable process to validate claims of Indigenous membership/citizenship, which is based on clear evidence and is grounded in Indigenous knowledge, lived experiences, and community recognition, and supported by relational hiring practices. Through this Policy, McGill seeks to recognize the deep impacts of colonialism's ongoing legacies, notably that marked by Indian Residential Schools, which persist and continue to affect many Indigenous persons.

The University is situated on land which has long served as a site of meeting and exchange amongst Indigenous peoples, including the Rotinonhsón:ni¹ and Algonquin Anishinabeg nations. McGill's physical footprint on Kawennote Tiohtià:ke² begets specific responsibilities to Kanien'kehá:ka³, the custodians and stewards of these lands. It is with respect to the

¹ Haudenosaunee peoples

² The name of Montréal Island in Kanien'kehá:ka, which translates to, "where the group divided/parted ways."

³ The Mohawk People

Kanien'kehá:ka responsibility for Tiohtià:ke that this Policy acknowledges the values embedded in the ceremonies, protocols and teachings, the most notable of which is the Edge of the Woods ceremony, that Kanien'kehá:ka carry regarding what it means to come into relations with these lands, and thus to be in relation to the University as an Indigenous person.

The teachings that ground this Policy are:

We care for one another by being truthful and transparent in our relations;

Honesty is healing and dishonesty causes harm;

It is important to uphold and protect the integrity of Indigenous spaces, knowledges and epistemologies, and of claims about Indigenous membership, citizenship and belonging;

Accurately representing oneself and honoring one's heritage is an important demonstration of self-respect and accountability to community; and

Decisions must be made considering their impact on seven generations to come.

Section 1- Purpose

1.1 This Policy seeks to preserve opportunities anchored to truth and reconciliation. It further seeks to validate claims of Indigenous membership/citizenship in situations where that claim is directly relevant to a person's employment by the University.

1.2 For greater clarity, this Policy does not aim to investigate or address fraudulent claims of Indigenous identity among persons employed at the University at the time of this Policy's adoption. Fraud, or intentional misrepresentation to gain a material advantage, is misconduct in any case, regardless of the claim in question. It can be, and is, addressed through the University's existing regulatory framework outside of this Policy.

1.3 In carrying out the purpose set by section 1.1, the University recognizes the diversity of identities, lived experiences, and perspectives of Indigenous persons, within and beyond the McGill community.

Section 2- Scope

2.1 This Policy and its Procedures apply to Indigenous persons who are:

- Aboriginal persons as defined in Section 35 of the Canadian Constitution, that is, First Nations, Inuit, and Métis persons.

- American Indian or Alaskan Native persons who are enrolled members of federally recognized Indian tribes whose reservation boundaries or traditional territories are intersected by the Canada-United States border⁴.

2.2 McGill recognizes that the diversity of Indigenous Peoples as there are thousands of unique Indigenous cultures around the world. The fact that an Indigenous person does not fall within the scope of this Policy does not mean that they are not Indigenous, nor does it prevent them from self-identifying as Indigenous according to their respective Indigenous protocols.

2.3 McGill, as an institution that is both international in character and committed to truth and reconciliation, pursues the objectives of this Policy while fully recognizing and supporting the success and belonging of academic staff who are from Indigenous communities around the world.

Section 3- Situations Where Indigenous Membership/Citizenship will be Validated

3.1 Candidates for employment

3.1.1 A person who applies for an employment position at the University and who falls within the scope of this Policy set by s. 2.1 must provide documentation through a validation process set out in the Procedures that accompany this Policy where the position, as expressly stated in the position posting/advertisement:

- a) is tied to the 52 CTAs of the Taskforce on Indigenous Studies and Indigenous Education; or
- b) requires or gives preference to Indigenous membership/citizenship; or
- c) requires future or ongoing, or recognizes prior, engagement with Indigenous communities.

3.2 Persons Entering into Relations with the University.

3.2.1 A person who self-identifies as an Indigenous person and falls within the scope of this Policy set by s. 2.1 and is invited to enter relations with the University as a speaker at a major lecture (e.g., Beatty Lecture) or a major awardee (e.g., honorary doctorate), whose invitation is expressly tied to their Indigenous lived experience, must provide documentation through a validation process set out in the Procedures that accompany this Policy.

3.3 Current Employees

3.3.1 A University employee who self-identifies as an Indigenous person and who falls within the scope of this Policy set by s. 2.1 must provide documentation through a validation process set out in the Procedures that accompany this Policy where the employee applies or accepts a

⁴ This inclusion acknowledges that the Canada-United States border intersects specific Indigenous Nations and/or their respective communities. It respects the kin relations and pre-confederation Indigenous Nation to Indigenous Nation relationships, treaties, protocols, and agreements that have and continue to be honoured by First Nations, Inuit and Metis Peoples.

nomination for, or seek the assignment of a new position, award, opportunity, or responsibility at the University that expressly:

- a) is tied to the 52 CTAs of the Taskforce on Indigenous Studies and Indigenous Education; or
- b) requires or gives preference to Indigenous membership/citizenship; or
- c) requires future or ongoing, or recognizes prior, engagement with Indigenous communities.

3.3.1.1 Subject to rules or requirements that may be set by external bodies (e.g., Tri-Agency) that may apply in a given situation, this Policy does not apply to any member of the academic staff already carrying out activities or holding a position, opportunity, or award enumerated by s. 3.3.1 who seeks to continue holding or to renew any such position, opportunity, or award.

3.3.2 This Policy does not affect the criteria for reappointment, tenure, or promotion of current academic staff.

3.3.3 This Policy does not derogate from or supersede the University's *Policy on Academic Freedom*. As such, this Policy does not preclude any member of the University's academic community to engage with topics about Indigenous issues, regardless of their identity.

3.3.4 This Policy does not limit academic units' ability to recruit or recommend the academic appointment, in any discipline or area of study, of Indigenous faculty who do not fall within the Policy's scope.

4. Consequences of a Failure to Meet Validation Requirements

4.1 A person who is asked to validate their self-identification as an Indigenous person but does not meet the requirements established through the Procedures that accompany this Policy may not be considered for the designated position or opportunity.

4.2 A person who is asked to validate their self-identification as an Indigenous person but does not meet the requirements established through the Procedures that accompany this Policy will not be, solely by virtue of not meeting the requirement, deemed to have committed fraud.

Section 5 – Promotion of Awareness

5.1 The University, principally through the Office of Indigenous Initiatives, shall develop education initiatives about this Policy and its purpose.

5.2 Notice of this Policy and its Procedures will be provided through the University's online platforms related to employment and other materials related to the 52 CTAs.

Section 6 - Policy Reporting and Review

The Provost, or the Provost's delegate, shall report annually to Senate and the Board of Governors on the implementation and application of this Policy. This report will include

information about the number of instances where validation requirements were met and not met and about measures taken to pursue the education objectives of this Policy.

A triennial review of this Policy shall be conducted by a working group chaired by the Provost (or delegate) and comprised of at least one Indigenous faculty member, one Indigenous staff member, and (three) Indigenous community representatives with at least one (1) being Haudenosaunee and one (1) being Algonquin Anishinaabe. This review shall assess and make recommendations on the Policy's educational measures.

DRAFT



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| PROCEDURE TITLE | PROCEDURES RELATED TO THE POLICY ON INDIGENOUS MEMBERSHIP/CITIZENSHIP VALIDATION |
| Approving Body | Senate: TBD Board of Governors: TBD |
| Initial Approval Date | TBD |
| Date of Next Review | TBD |
| Initial Sponsor | Provost and Executive Vice-President (Academic) |

PART 1- PURPOSE AND SCOPE

1. These Procedures accompany and facilitate the implementation of the Policy on Indigenous membership/citizenship (“Policy”).
2. These Procedures shall be reviewed and amended as necessary to facilitate the smooth implementation of the Policy, and in any case at least every three years, with appropriate stakeholder consultation.
3. Throughout, reference to “Indigenous” reflects Indigenous persons that fall within the scope of the Policy outlined in s. 2.

PART II – PROCEDURAL CONTENT

A. Candidates for Employment

Step 1: At the Application Stage

When a person applies to an employment opportunity at McGill, they are invited to complete employment equity self-identification. Applicants will be informed that should they voluntarily self-identify as Indigenous, if they are shortlisted, they will be asked to validate such self-identification if the employment opportunity falls within the scope of s. 3.1.1 of the Policy. Hyperlinks to the Policy on Indigenous Membership/Citizenship Validation and these Procedures will be provided.

In such instances, should an applicant self-identify as Indigenous and be shortlisted, the chair of the hiring committee shall contact the Office for Indigenous Initiatives (OII), which will then connect with the applicant (see sample correspondence at Appendix A).

Step 2: Request and Review of Materials

Candidates may validate claims of Indigenous self-identification through one of two options.

A) Option 1 – Documentation

Where the applicant has chosen “**Option 1 – Documentation**”, the process is straightforward and once complete, the AP-II will proceed to Step 3.

B) Option 2 – Written Confirmation

Where the applicant has chosen “**Option 2 – Written Confirmation**”, the AP-II will, in consultation with McGill’s General Counsel and the Chair of the relevant recruitment committee, review the materials and seek appropriate Indigenous leadership counsel external to the University relevant to the applicant’s claim (e.g. if the applicant is claiming Rotinonhsón:ni, recognized Rotinonhsón:ni governing councils will be consulted), following which the AP-II will make a recommendation as to whether to accept the materials as sufficient for validation of the applicant’s Indigenous membership/citizenship claim.

The AP-II, General Counsel, and the recruitment committee chair will be charged with holding the information shared for this purpose in strict confidence.

This process shall be carried out within no more than 30 calendar days unless more time is needed to consult with the Indigenous leadership counsel in question.

Step 3: Notification

Following receipt of materials submitted in accordance with Option 1 or 2, the AP-II will make a recommendation to the recruitment committee as to whether the applicant has met the Policy’s validation requirements and thus is eligible for opportunities set by s. 3.1.1 of the Policy.

Through this process, the AP-II does not evaluate an applicant’s right to claim Indigenous ancestry or identity more generally. Rather, the AP-II is charged with assessing whether materials that an applicant has supplied suffice to meet the requirements of eligibility for positions envisaged by s. 3.1.1 of the Policy.

B. Claims made by Indigenous persons coming into relations with McGill

Should an academic or administrative unit seek to come into relations with an Indigenous person who would be a speaker at a major lecture (e.g., Beatty Lecture) or a major awardee (e.g., honorary doctorate) pursuant to s. 3.2.1 of the Policy, the McGill official extending the application must contact the OII to facilitate the validation process. The steps that ensue will follow those set out in Part A, above, modified to reflect the context of a prospective lecturer or honoree (see Appendix B).

C. Current Employees

Step 1: At the Identification Stage

Should a McGill employee seeking opportunities enumerated at s. 3.3.1 of the Policy self-identify as Indigenous, the person responsible for the relevant selection, nomination, or appointment process associated must inform the employee concerned of this policy and obtain their consent to proceed with a process to validate Indigenous self-identification.

Where such consent is not given, the employee may withdraw consideration for the opportunities enumerated at s. 3.3.1 and there shall be no further steps taken under this Policy.

Where such consent is given, the person responsible for the relevant selection, nomination, or appointment related to the opportunity envisaged by s. 3.3.1 of the Policy shall contact the OII to facilitate the validation process. The steps that ensue will follow those set out in Part A, above, modified to reflect the context of a current employee (see Appendix C).

DRAFT

Appendix A

The following correspondence will be used to both explain and request information from shortlisted job candidates for positions enumerated at s. 4.1.1 of the Policy:

Dear X,

I am contacting you in my role of Associate Provost of Indigenous Initiatives (APII) at McGill University.

In the present period of Truth and Reconciliation across Canada, public institutions, including universities, have increased spaces and opportunities for Indigenous Peoples. The intention, and a principal benefit, of such development is the increased representation of First Nations, Inuit, and Métis people within institutions, recognizing that universities play a key role in the reparative and restorative work of addressing the legacy of colonial education in Canada.

The Honorable Murray Sinclair, former Chair of the Truth and Reconciliation Commission of Canada, has recently stated that the time has come for all universities to recognize that relying solely on self-identification processes with respect to determining who has the right to take up Indigenous opportunities is no longer sufficient. Indigenous Peoples, their communities and respective Nations are calling upon universities to develop more robust processes for validating claims to Indigeneity. This requires thinking about how we move within systems, our values about who we are, and how we recognize each other.

I am writing to provide you with a copy of McGill's Policy on Indigenous Membership/Citizenship ("Policy"). The Policy, which provides a framework for validating of claims of Indigenous membership/citizenship, is rooted in Calls to Action #44 and #52 of [McGill's Report of the Provost's Task Force on Indigenous Studies and Indigenous Education \(TFISIE\)](#). These calls, which are essential to McGill's response to Truth and Reconciliation, outline specific targets for increasing the number of Indigenous faculty and staff and supporting their flourishing McGill.

As you have self-identified as Indigenous in relation to s. 2.1 of the Policy, I write in alignment with the Policy to request validation of your self-identification through either of the two following methods:

Option 1 – Documentation

Please provide one (1) of the following:

- A copy of an Indian status card;
 - NOTE: Non-Status First Nations applicants may provide their parents' and/or grandparents' Indian status card & long form birth certificate or baptismal certificate;

- A copy of a Métis Nation citizenship card from one of the Council Nations officially recognized the Métis National Council; or a valid membership card from one of the Metis Settlements of Alberta, the Northwest Territory Métis Nation, or the Manitoba Métis Federation;
- A copy of an Inuit enrolment card issued by any one of the four Inuit modern treaty bodies—Nunavut, Nunatsiavut, Nunavik, or Inuvialuit;
- A copy of the Haudenosaunee Passport; or
- Written confirmation of membership/enrollment from a US or Canadian federally recognized band/tribal authority.

Option 2 – Written Confirmation

If you do not have any of the documents listed in Option 1, please submit:

1. a letter explaining your self-identification as Indigenous, which includes identifying your Indigenous nation, contemporary community as well as your reasons as to why they are not able to obtain any of documents listed in Option 1; and
2. letter(s) of support. Letters of support may be from:
 - i) A Band Council Resolution; or
 - ii) A letter from Chief and/or Council member confirming the applicant is a non-status member of their First Nation community.

Option 3 – Attestation

If you are not connected with your community (whether by means of being adopted out and/or other reasons) you can submit at least two sworn affidavits from family members (including customary adoptive and legal adoptions) that clearly identify your nation, community, and reason why you are not connected to your Indigenous community.

When providing the documentation, I ask that you include the following statement: “in providing this documentation, I attest that this documentation extends from my Indigenous ancestry and heritage.”

I would like to thank you in advance for your participation in this process and acknowledge your labour in ensuring that we, at McGill, preserve the integrity of Indigenous spaces within our campus community. Should you have any questions or concerns or should you require additional support throughout this process, please do not hesitate to contact me.

Appendix B

The following standard email will be used to both explain and request information from persons entering into relations with the University pursuant to s. 4.2.1 of the Policy:

Dear X,

In the present period of Truth and Reconciliation across Canada, public institutions, including universities, have increased spaces and opportunities for Indigenous Peoples. The intention, and a principal benefit, of such development is the increased representation of First Nations, Inuit, and Métis people within institutions, recognizing that universities play a key role in the reparative and restorative work of addressing the legacy of colonial education in Canada.

The Honorable Murray Sinclair, former Chair of the Truth and Reconciliation Commission of Canada, has recently stated that the time has come for all universities to recognize that relying solely on self-identification processes with respect to determining who has the right to take up Indigenous opportunities is no longer sufficient. Indigenous Peoples, their communities and respective Nations are calling upon universities to develop more robust processes for validating claims to Indigeneity. This requires thinking about how we move within systems, our values about who we are, and how we recognize each other.

I am writing to provide you with a copy of McGill's Policy on Indigenous Membership/Citizenship ("Policy"). The Policy, which provides a framework for validating of claims of Indigenous membership/citizenship, is rooted in Calls to Action #44 and #52 of McGill's Report of the Provost's Task Force on Indigenous Studies and Indigenous Education (TFISIE). These calls, which are essential to McGill's response to Truth and Reconciliation, outline specific targets for increasing the number of Indigenous faculty and staff and supporting their flourishing McGill. Additional components of this report call upon McGill to recognize Indigenous excellence through designated Indigenous awards (Call #23).

As you have self-identified as Indigenous in relation to an opportunity defined by s. 3.2.1 of the Policy, I write in alignment with the Policy to request validation of your self-identification through either of the two following methods:

Option 1 – Memo From Current Employer

If you are at a university or other organization that employs its own Indigenous membership/citizenship verification policy and procedures that has been applied to you, you may provide a letter from your institution confirming that you have met their Indigenous citizenship verification requirements.

Option 2 – Documentation

- A copy of an Indian status card;
 - NOTE: Non-Status First Nations applicants may provide their parents' and/or grandparents' Indian status card & long form birth certificate or baptismal certificate;
- A copy of a Métis Nation citizenship card from one of the Council Nations officially recognized the Métis National Council; or a valid membership card from one of the Metis Settlements of Alberta, the Northwest Territory Métis Nation, or the Manitoba Métis Federation;
- A copy of an Inuit enrolment card issued by any one of the four Inuit modern treaty bodies—Nunavut, Nunatsiavut, Nunavik, or Inuvialuit;
- A copy of the Haudenosaunee Passport, or
- Written confirmation of membership/enrollment from a US or Canadian federally recognized band/tribal authority.

Option 3 – Attestation

If you are not connected with your community (whether by means of being adopted out and/or other reasons) you can submit at least two sworn affidavits from family members (including customary adoptive and legal adoptions) that clearly identify your nation, community, and reason why you are not connected to your Indigenous community.

When providing the documentation, I ask that you include the following statement: “in providing this documentation, I attest that this documentation extends from my Indigenous ancestry and heritage.”

I would like to thank you in advance for your participation in this process and acknowledge your labour in ensuring that we, at McGill, preserve the integrity of Indigenous spaces within our campus community. Should you have any questions or concerns or should you require additional support throughout this process, please do not hesitate to contact me.

Appendix C

The following standard email will be used to both explain and request information from Indigenous staff members seeking consideration for positions and opportunities enumerated at s. 4.3.1 of the Policy:

Dear X,

I am contacting you in my role of Associate Provost of Indigenous Initiatives at McGill University.

In the present period of Truth and Reconciliation across Canada, public institutions, including universities, have increased spaces and opportunities for Indigenous Peoples. The intention, and a principal benefit, of such development is the increased representation of First Nations, Inuit, and Métis people within institutions, recognizing that universities play a key role in the reparative and restorative work of addressing the legacy of colonial education in Canada.

The Honorable Murray Sinclair, former Chair of the Truth and Reconciliation Commission of Canada, has recently stated that the time has come for all universities to recognize that relying solely on self-identification processes with respect to determining who has the right to take up Indigenous opportunities is no longer sufficient. Indigenous Peoples, their communities and respective Nations are calling upon universities to develop more robust processes for validating claims to Indigeneity. This requires thinking about how we move within systems, our values about who we are, and how we recognize each other.

I am writing to provide you with a copy of McGill's Policy on Indigenous Membership/Citizenship ("Policy"). The Policy, which provides a framework for validating of claims of Indigenous membership/citizenship, is rooted in Calls to Action #44 and #52 of McGill's Report of the Provost's Task Force on Indigenous Studies and Indigenous Education (TFISIE). These calls, which are essential to McGill's response to Truth and Reconciliation, outline specific targets for increasing the number of Indigenous faculty and staff and supporting their flourishing McGill.

As you have self-identified as Indigenous in relation to an opportunity defined by s. 3.3.1 of the Policy, I write in alignment with the Policy to request validation of your self-identification through either of the two following methods:

Option 1 – Documentation

Please provide one (1) of the following:

- A copy of an Indian status card;
 - NOTE: Non-Status First Nations applicants may provide their parents' and/or grandparents' Indian status card & long form birth certificate or baptismal certificate;

- A copy of a Métis Nation citizenship card from one of the Council Nations officially recognized the Métis National Council; or a valid membership card from one of the Metis Settlements of Alberta, the Northwest Territory Métis Nation, or the Manitoba Métis Federation;
- A copy of an Inuit enrolment card issued by any one of the four Inuit modern treaty bodies—Nunavut, Nunatsiavut, Nunavik, or Inuvialuit;
- A copy of the Haudenosaunee Passport, or
- Written confirmation of membership/enrollment from a US or Canadian federally recognized band/tribal authority.

Option 2 – Written Confirmation

If you do not have any of the documents listed in Option 1, please submit:

1. a letter explaining your self-identification as Indigenous, which includes identifying your Indigenous nation, contemporary community as well as your reasons as to why they are not able to obtain any of documents listed in Option 1; and
2. letter(s) of support. Letters of support may be from:
 - i) A Band Council Resolution; or
 - ii) A letter from Chief and/or Council member confirming the applicant is a non-status member of their First Nation community.

Option 3 – Attestation

If you are not connected with their community (whether by means of being adopted out and/or other reasons) you can submit at least two sworn affidavits from family members (including customary adoptive and legal adoptions) that clearly identify your nation, community, and reason why you are not connected to your Indigenous community.

When providing the documentation, I ask that you include the following statement: “in providing this documentation, I attest that the documentation extends from my Indigenous ancestry and heritage.”

I would like to thank you in advance for your participation in this process and acknowledge your labour in ensuring that we, at McGill, preserve the integrity of Indigenous spaces within our campus community. Should you have any questions or concerns or should you require additional support throughout this process, please do not hesitate to contact me.

Indigenous Citizenship/Membership Validation Policy

This chart presents the various concerns raised over the course of an extended consultation process across the McGill community, and demonstrates the revisions made to drafts of the Policy in an effort to address them meaningfully.

| What We Heard | Revisions We Made |
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| The Policy overemphasized “identity fraud”, which is not attentive or sensitive to colonial processes’ impact on recognition and belonging. Individuals affected by these colonial histories must not be mislabeled or wrongfully perceived as “fraudulent”. | The revised preamble centres the Policy in McGill’s institutional responsibility to preserve the integrity of Indigenous spaces and within McGill’s specific Calls to Action focused on increased Indigenous presence. These Calls, which are essential to McGill’s response to Truth and Reconciliation, include a focus on increasing Indigenous faculty and staff representation and recognizing Indigenous excellence through designated opportunities and awards. The Policy has been further amended to recognize diversity among Indigenous faculty and staff at McGill. |
| The Policy was too broad in its scope and required revisions to provide greater clarity around the circumstances when claims are subject to validation. | The scope of the Policy was revised to provide clarity around who the policy applies to and to restrict its application to cases where there is a direct link between the employment position and designated opportunities tethered to Indigenous membership/citizenship. Various sections were revised to provide more details around the employment situations where Indigenous membership/citizenship will be validated. (see ss. 2.1, 3.1.1, 3.2.1, 3.3.1) |
| The Policy might violate or compromise academic freedom. | The Policy was revised to clarify that this Policy does not derogate from or supersede the McGill University Policy on Academic Freedom. The Policy further states that there is no limit on who can teach or do research on Indigenous topics. (see section 3.3.3) |
| The Policy would impact existing commitments to members of our academic community. | The Policy was revised to clarify that it does not affect criteria for reappointment, tenure, or promotion of academic staff nor does it apply to any member of the academic staff already carrying out activities or holding a position, opportunity, or award enumerated by s. 3.3.1 who seeks to continue or renew any such position, opportunity, or award. (see ss. 3.3.1.1, 3.3.2) |
| If a person does not meet validation, they will automatically be considered fraudulent, which is problematic and inequitable. | The Policy was revised to clarify that an individual who does not meet validation requirements will not be considered to have committed fraud. This moves away from a problematic binary notion that one is either able to meet the validation requirements or is intentionally deceptive. We must be explicit that it is possible that one might not meet these requirements and not be fraudulent. In such cases, the person is ineligible for opportunities reserved for or that give preference to Indigenous persons, but they are otherwise unaffected by the Policy. (see s. 4.2) |
| An appendix called “Relational Indigenous Hiring Practices” was understood to imply a hierarchy among Indigenous persons. | As this Appendix was not intended to promote these views, it was removed. |

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| The process for addressing reports of potential fraudulent claims to Indigenous membership/citizenship was unclear and potentially procedurally unfair. | The Policy was revised to clarify that it does not address false/fraudulent claims to Indigenous membership/citizenship and that false or fraudulent representations of Indigenous membership/citizenship are addressed as a disciplinary matter in accordance with the applicable University regulation or collective agreement, as would be the case for any other false or fraudulent representation made in, and relevant to, the University context. (see section 1.2) |
| McGill should not, in a policy, define who is “Indigenous” or the scope of “Indigeneity”. | The Policy was revised such that it does not define ‘Indigeneity’ or ‘Indigenous’; rather, it specifies who falls within the scope of the Policy. |
| The University must know whether the Policy accomplishes what it sets out to do. | The Policy was revised to include a section on reporting and review. (see section 6) |
| The Policy suggests that McGill will not be a welcoming environment for Indigenous persons who fall outside the scope of the Policy. | Revisions ensure that the Policy does not prevent individuals who fall outside the Policy’s scope from expressing/claiming their Indigeneity and to affirm McGill’s commitment to supporting the success and belonging of academic staff from Indigenous communities around the world. (see ss. 1.1, 2.2 and 2.3) |
| The Policy could limit academic units’ ability to recruit Indigenous persons who fall outside the scope of this Policy. | The Policy was revised to clarify that the Policy does not limit academic units’ ability to recruit or recommend the academic appointment, in any discipline or area of study, of Indigenous faculty who do not fall within the Policy’s scope (see section 3.3.4). |
| Some words included in an Indigenous language were inaccessible. | Translations have been incorporated for all such terms. |
| Individuals who self-identify as Indigenous must understand what this means and have access to the policies and procedures. | The Procedures were revised to clarify how they correspond to existing processes related to employment equity and to ensure that individuals who voluntarily self-identify for employment-related opportunities understand what will be asked of them. |
| It is problematic for the validation process to rest solely on the shoulders of the Associate Provost, Indigenous Initiatives and the Office of Indigenous Initiatives. | The Procedures were revised to clarify that the process is collaborative, involving the chair of a hiring committee, the APII, and General Counsel. Further, this group does not evaluate an applicant’s right to claim Indigenous ancestry or identity more generally. Rather, the group is charged with assessing whether materials that an applicant has supplied suffice to meet the requirements of eligibility for positions that fall within the scope of the Policy. |
| The kinds of documents used in validation are too limited. | There are now multiple modes of validating a claim to Indigenous citizenship/membership and these include, in broad and general terms: <ul style="list-style-type: none"> • Status or enrolment card • Written statements of support from community • Sworn statements (affidavit) relating to citizenship/membership • Haudenosaunee passport |