



# Memorandum

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**Secretariat**

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**Date:** May 17, 2024

**To:** Professor Christopher Manfredi, Provost and Executive Vice-President  
(Academic)

**c.c:** Professor Celeste Pedri-Spade, Associate Provost (Indigenous Initiatives)

**From:** Ms. Edyta Rogowska, Secretary-General 

**Subject:** **POLICY ON INDIGENOUS MEMBERSHIP/CITIZENSHIP VALIDATION [GD23-71]**

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At its meeting of May 16, 2024, the Board of Governors, on the recommendation of Senate, approved the proposed Policy on Indigenous Membership/Citizenship Validation, as presented. (attached)

<b>POLICY NAME</b>	<b>POLICY ON INDIGENOUS MEMBERSHIP/CITIZENSHIP VALIDATION</b>
Approving Body	Senate Board of Governors
Initial Approval Date	Senate (May 8, 2024) Board of Governors (May 16, 2024)
Date of Last Review	n/a
Date of Next Review	Spring 2027
Initial Sponsor	Provost and Executive Vice-President (Academic)

<b>Related Documents</b>	<a href="#">Procedures Related to the Policy on Indigenous Membership/Citizenship Validation</a>
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## 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, which was McGill’s response to the 2015 Truth and Reconciliation Commission of Canada’s 94 Calls to Action 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 advanced with care, reflecting specific commitments to truth and reconciliation and to broader Indigenization and decolonization efforts.

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 recognizes the deep and persistent legacies of colonialism, notably the harms caused by the Indian Residential School system, which continue to burden many Indigenous people.

The University is situated on land which has long served as a site of meeting and exchange amongst Indigenous peoples, including the Rotinonhsón:ni<sup>1</sup> and Algonquin Anishinabeg nations. McGill's physical footprint on Kawennote Tiohtià:ke<sup>2</sup> begets specific responsibilities to Kanien'kehá:ka<sup>3</sup>, the custodians and stewards of these lands. It is with respect to the 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.

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<sup>1</sup> Haudenosaunee peoples

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

<sup>3</sup> The Mohawk People

## **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 border<sup>4</sup>.

**2.2** McGill recognizes 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

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<sup>4</sup> 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 Métis Peoples.

ties 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 nomination for, or seeks the assignment of a new position, major award (i.e., value of \$10,000.00 or more), 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.

## **Section 4 – Consequences of a Failure to Meet Validation Requirements**

**4.1** Where a person who is asked to validate their self-identification as an Indigenous person does not meet the requirements established through the Procedures that accompany this Policy, the body charged with evaluating and making a decision on the position or opportunity concerned will give this outcome due weight. That body shall further be guided by the principles and the university's commitments to reconciliation.

**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 (1) Indigenous faculty member, one (1) Indigenous staff member, and three (3) 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.

**Legislative History:**

Approved:

Senate

Board of Governors

May 8, 2024

May 16, 2024

Minute IIB4

Minute 11.1.2

<b>PROCEDURE TITLE</b>	<b>PROCEDURES RELATED TO THE POLICY ON INDIGENOUS MEMBERSHIP/CITIZENSHIP VALIDATION</b>
Approving Body	Senate Board of Governors
Initial Approval Date	Senate (May 8, 2024) Board of Governors (May 16, 2024)
Date of Next Review	Spring 2027
Initial Sponsor	Provost and Executive Vice-President (Academic)

## **PURPOSE AND SCOPE**

1. These Procedures accompany and facilitate the implementation of the Policy on Indigenous Membership/Citizenship Validation (“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 who 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 recruitment 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 for 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 process moves directly to Step 3 – Notification.

### 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, 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, with advice from General Counsel, will determine whether the materials furnished are sufficient for validation of the applicant’s Indigenous membership/citizenship claim. That decision shall be part of the candidate’s recruitment dossier.

The AP-II, General Counsel, and the recruitment committee chair and members are charged with holding the information received and 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 either of the Options set out above, the AP-II will communicate the outcome of the validation process to the chair of recruitment committee. Upon receipt of this determination, the recruitment committee will proceed to carry out its mandate, giving due weight to the outcome of the validation process.

The candidate also shall be notified of the recommendation. In the event of a negative recommendation, the candidate shall be provided with written reasons.

Through this process, no party – including the AP-II, General Counsel, and/or the chair or members of the relevant recruitment committee evaluates an applicant’s right to claim Indigenous ancestry or identity more generally. Rather, they this process is centred on 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).

Current members of the University community who seek to contest decisions that result from the application of this Policy or its procedures have recourse to grievance processes set by the University regulation, policy, or collective agreement that applies to them.



## 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:

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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 Validation ("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 by 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; or
  - iii) if you are not connected with your community (whether by means of being adopted out and/or other reasons) you may 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.”

Upon receipt of this information, I shall review this with General Counsel for the University and will inform the recruitment committee as to the outcome of this process. You will also be apprised of this outcome. All information shared will be treated and held as strictly confidential.

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. 3.2.1 of the Policy:

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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 Validation ("Policy"). The Policy, which provides a framework for validating 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 at 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 have 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 by 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,
- Written confirmation of membership/enrollment from a US or Canadian federally recognized band/tribal authority, or
- if you are not connected with your community (whether by means of being adopted out and/or other reasons) you may 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.”

Upon receipt of this information, I will review this with General Counsel for the University and will inform the committee that has invited you to enter into relations with McGill as to the outcome of this process. You will also be apprised of this outcome. All information shared will be treated and held as strictly confidential.

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. 3.3.1 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 Validation ("Policy"). The Policy, which provides a framework for validating 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 at 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 by 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; or
  - iii) if you are not connected with your community (whether by means of being adopted out and/or other reasons) you may 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.”

Upon receipt of this information, I will review it with General Counsel for the University and will inform the [**nomination/advisory/selection**] committee as to the outcome of this validation process. You will also be apprised of this outcome. All information shared will be treated and held as strictly confidential.

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.