

IAP Office

From: [REDACTED]
To: [Policy](#)
Subject: Indigenous Verification - Comments
Date: Monday, April 7, 2025 2:38:15 PM

Hello

Respectfully submitting some feedback [REDACTED]

[REDACTED] It's great to see this laid out so well. I support applications for researchers where Indigenous status can be in play, and it's very helpful to have something in hand for supporting these important questions.

Some general comments and questions which may be of use:

1. Can a projected timeline be included in the Procedures? How long might the verification take place? [REDACTED]
2. Why are pathways A, B, & C only open to Canadian Indigenous individuals, and not ALL individuals or scenarios?
 - To put this another way, the list of available documents / types of documents for each pathway in the procedures documents seem to be ***means*** of satisfying criteria authoritatively, and do not actually have anything to do with Canada, vs US, vs Global.
 - Could the pathways be open to all individuals, and in the procedures document lists of documentation for Canada, US, and Global provide means of satisfying specific pathways? IE, as individuals seek verification, Memorial could add to a list of kinds of documents, whether US or Global, that satisfy rules for Pathway A? Pathway B seems to involve community, and the principles involved in Pathway C seem to apply to all colonial contexts, not just Canada.

[REDACTED]

From: [REDACTED]
To: [Policy](#)
Subject: Feedback on Indigenous Verification Policy
Date: Monday, April 7, 2025 4:21:43 PM

Hi,

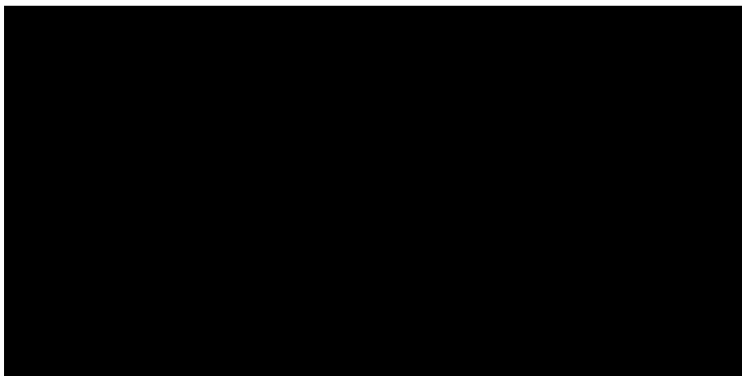
Thank you to the team who developed this policy and the thought and effort they put into it. I especially like that there are 3 pathways to verification which look like they will allow for verification by Indigenous Collectives, and also take into account a variety of circumstances and relationships of individuals to Indigenous Collectives.

I have some feedback on section 3.3, on Global Indigenous Peoples. I feel that this part of the policy may need further detail and clarification.

- I'm concerned that section 3.3 might be open to abuse or deliberate misunderstanding by bad faith actors – for example, white nationalists who sometimes identify as “Norse” could potentially use this clause to claim global Indigenous status. Even if they did not succeed, the resulting publicity could create controversy and undermine the policy.
- Are all Indigenous groups of Newfoundland and Labrador comfortable and in agreement with sharing opportunities targeted for Indigenous peoples with the Indigenous peoples of other continents? It could be reasonably argued that a member of say, the Ainu of Japan, while Indigenous to Japan, would be a settler in Canada. Some language on Canadian Indigenous perspectives on this subject would be valuable.

A second question – will there be any additional guidance issued regarding individuals identifying as members of NunatuKavut? It appears from the definition of Recognized Indigenous Collective that these individuals might not qualify as members of a Recognized Indigenous Collective under the policy. If so, this will need to be handled tactfully, and additional guidance and support for affected individuals and their managers and colleagues may be required.

Thanks,



From: [REDACTED]
 To: Policy
 Subject: Fwd: Response and request to stop MUNs Indigenous Identity process
 Date: Tuesday, April 8, 2025 5:02:15 PM

Hello MUN Policy office,

As noted ** "...The draft policy and procedures are available on the Status of Policy Development web page <https://www.mun.ca/policy/policy-status/> All members of the university community are invited to review the proposed policy and procedures until May 2, 2025. Feedback on the policy may be sent to policy@mun.ca"

Here is my feedback for your records!

Sincerely,

[REDACTED]

----- Forwarded message -----

From: [REDACTED]
 Date: Mon, Apr 7, 2025 at 11:30 PM
 Subject: Response and request to stop MUNs Indigenous Identity process
 To: vpindigenous <vpindigenous@mun.ca>, <president@mun.ca>
 Cc: [REDACTED]

April 07, 2025

Hello:

President (acting) of Memorial University of Newfoundland and Labrador & VP of Indigenous office (current)

Re: MUNs planned Indigenous Identity process

[REDACTED] I am writing to express my deep concern regarding Memorial University's proposed Indigenous identity verification process. I urge that you stop MUNs discriminatory Indigenous Identity process as it currently exists immediately.

This policy, developed in the absence of a sitting president, risks excluding recognized Indigenous groups like NunatuKavut and their students from being acknowledged as Indigenous within Newfoundland and Labrador.

It is alarming that a publicly funded institution would adopt a policy that marginalizes a well-established Indigenous culture and community in its own province. Premier Andrew Furey and the Government of Newfoundland and Labrador must intervene to ensure that no discriminatory practices are embedded in this policy. Such exclusion undermines

reconciliation efforts and promotes discrimination and division rather than unity.

I urge all citizens of Newfoundland and Labrador, as well as Canadians nationwide, to stand against this policy. Discrimination has no place in our educational institutions or society. I encourage everyone to voice their concerns about this Indigenous Identity process and request that it be stopped immediately.

Let us work together to uphold inclusivity, respect, and recognition for all Indigenous Peoples in our province.

Sincerely,

A solid black rectangular box used to redact the signature of the sender.

From: [REDACTED]
To: Policy [REDACTED]
Subject: MUN Seeking Feedback on Indigenous Verification Draft Policy
Date: Wednesday, April 9, 2025 1:01 12 PM
Attachments: Indigenous Verification Draft Policy.pdf

To: Catharyn Andersen, Vice-President (Indigenous), Memorial University
Via Email: policy@mun.ca.

C.c.: [REDACTED]

Fr.: [REDACTED]

Re: MUN Seeking Feedback on Indigenous Verification Draft Policy

As per Education News Canada website - <https://educationnewscanada.com/article/education/level/university/1/1134473/indigenous-verification-policy-drafted.html> Memorial University's Indigenous verification policy and procedures are drafted and open for consultation. Memorial University is looking for public input on an upcoming policy that will see Indigenous students and faculty asked to verify their Indigenous identity before accessing grants, scholarships and jobs set aside for Indigenous-only applicants.

In Fall 2023, First Peoples Group was contracted to conduct a broad range of consultation sessions with Faculty, Staff, Students, and Alumni within Memorial University, as well as Indigenous Nations, communities and organizations. Over the past six months, First Peoples Group has reviewed current processes related to Indigenous verification within Memorial University, and at universities across Canada. In addition, we have hosted 42 consultation sessions, for a total of 179 engagements.

https://www.mun.ca/indigenous/media/production/memorial/administrative/indigenous/media-library/indigenous-affairs/reports/FPG%20April%202024_Who%20Are%20You%20Responsible%20To%20Final%20Report%20to%20Memorial%20University.pdf

Recommendations from National Indigenous University Senior Leaders' Association Forum - Moving Beyond Indigenous Self-Identification at Canadian Post-Secondaries https://www.fnuniv.ca/wp-content/uploads/Moving-Beyond-Indigenous-Self-Identification-at-Canadian-Post-Secondaries_-_Summary-Report-FINAL.pdf

Sponsored by: 18 institutions across Canada (including MUN, Waterloo, McGill and Saskatchewan)

Please see below:

--
[REDACTED]

[REDACTED]

To: Catharyn Andersen, Vice-President (Indigenous), Memorial University
Via Email: policy@mun.ca.

C.c.: [REDACTED]

Fr.: [REDACTED]

Re: **MUN Seeking Feedback on Indigenous Verification Draft Policy**

As per Education News Canada website -

<https://educationnewscanada.com/article/education/level/university/1/1134473/indigenous-verification-policy-drafted.html>

Memorial University's Indigenous verification policy and procedures are drafted and [open for consultation](#). Memorial University is looking for public input on an upcoming policy that will see Indigenous students and faculty asked to verify their Indigenous identity before accessing grants, scholarships and jobs set aside for Indigenous-only applicants.

In Fall 2023, First Peoples Group was contracted to conduct a broad range of consultation sessions with Faculty, Staff, Students, and Alumni within Memorial University, as well as Indigenous Nations, communities and organizations. Over the past six months, First Peoples Group has reviewed current processes related to Indigenous verification within Memorial University, and at universities across Canada. In addition, we have hosted 42 consultation sessions, for a total of 179 engagements.

https://www.mun.ca/indigenous/media/production/memorial/administrative/indigenous/media-library/indigenous-affairs/reports/FPG%20April%202024_Who%20Are%20You%20Responsible%20To%20Final%20Report%20to%20Memorial%20University.pdf

Recommendations from National Indigenous University Senior Leaders' Association Forum - Moving Beyond Indigenous Self-Identification at Canadian Post-Secondaries https://www.fnuniv.ca/wp-content/uploads/Moving-Beyond-Indigenous-Self-Identification-at-Canadian-Post-Secondaries_-_Summary-Report-FINAL.pdf

Sponsored by: 18 institutions across Canada (including MUN, Waterloo, McGill and Saskatchewan)

Please see below:

Beginning with:

- 1) Ensure investigation processes are fair, transparent, evidence-based, and confidential.
- 2) Require applicants—students, faculty, and staff—to sign declarations affirming the truth of their statements, with clear repercussions for dishonesty, including termination if necessary.
- 3) Universities must establish committees to vet identity claims and foster open conversations about Indigenous identity and citizenship, avoiding silence or resistance.
- 4) Use restorative justice to hold individuals accountable, requiring them to confront the harm caused by deception. Address concerns collectively as a community to avoid isolating individuals and mitigate backlash.

How can institutions identify authentic Indigenous communities? Universities should proceed cautiously as it is not their role to identify or validate the authenticity of Indigenous communities.

The Right to Self-Determination: Indigenous Nations have the inherent right to define their own membership based on their customs and traditions. Section 9 of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) affirms an individuals' right to belong to an Indigenous community according to its customs. Canada's adoption of the UN Declaration on the Rights of Indigenous Peoples Act requires Canadian laws to align with these principles. However, colonial frameworks like the Indian Act and the Daniels decision undermine Indigenous self-determination by imposing external authority over status and membership. Section 33 of the UN Declaration underscores the right of Indigenous Nations to determine their membership, emphasizing sovereignty over imposed frameworks. Each Nation's unique rules for membership make universal approaches insufficient. Outsiders must respect these diverse practices and avoid imposing definitions or criteria on Indigenous Nations.

UNDRIP provides a framework for addressing these issues:

- Section 33 affirms the right of Indigenous peoples to determine their own membership and identity based on their customs and traditions.
- Nations must reclaim authority over membership decisions, free from external interference.

Distinction Between Identity and Membership

Identity relates to personal connection and heritage, while membership involves formal recognition by a Nation. Membership carries legal, social, and cultural implications, and decisions about it must be rooted in the collective agreements of Nations. This reinforces the sovereignty of Indigenous communities to manage their own affairs. Membership is more than a designation; it carries reciprocal responsibilities. Members are expected to contribute to the well-being of their Nation and uphold its traditions and values. Policies should emphasize these obligations, fostering stronger and more connected communities.

In conclusion

This memo also provides an overview of policy directives from the following: (i) Tri-Agency Policy on Indigenous Citizenship and Membership Affirmation; (ii) McMaster University; (iii) University of Guelph; (iv) Loyalist College and; (v) Queen's University.

Hope this information is helpful with your policy development.

Thank you



Review of Indigenous verification processes at other post-secondary institutions across Canada

Tri-Agency Policy on Indigenous Citizenship and Membership Affirmation https://www.canada.ca/en/research-coordinating-committee/programs/policies-directives/tri-agency-policy-indigenous-citizenship-membership-affirmation.html#toc1				
Preamble	Policy objective	Policy statement	Core principles	Scope
The Canadian Institutes of Health Research (CIHR), the Natural Sciences and Engineering Research Council of Canada (NSERC), and the Social Sciences and Humanities Research Council of Canada (SSHRC) (the federal research funding agencies) were tasked with establishing a common set of principles and guidelines to better understand issues relating to Indigenous citizenship and membership, to ensure opportunities intended for Indigenous people are being provided to Indigenous people, and to support the integrity and authentic representation of Indigenous knowledge.	The objective of the <i>Tri-Agency Policy on Indigenous Citizenship and Membership Affirmation</i> is to establish a process focused on the affirmation of Indigenous citizenship or membership, that will provide reasonable assurance that programs, funding opportunities and/or appointments intended for Indigenous people are held by Indigenous people.	This policy establishes a process for affirming Indigenous citizenship and/or membership within an Indigenous collective where opportunities may be dedicated to Indigenous Peoples or in cases where the claim of Indigenous citizenship or membership may be a consideration in the granting of the award or position.	The agencies' commitment to Indigenous rights and reconciliation are supported by key principles, including: a) Truth b) Respect c) Courage d) Rigour e) Self-determination f) Justice g) Connection h) Flexibility i) Inclusivity	This policy will apply to Indigenous applicants within the context of the following opportunities: a) Indigenous-specific tri-agency and agency-specific funding opportunities per program guidelines and equity targets; b) Special appointments and/or advisory committees (including the extent of its application to advisory roles), where members are intended to be Indigenous people, and as applicable in the context of merit review committee members; c) Open programs or general funding opportunities, as relevant to program objectives and equity targets, if any, and specified in the program or funding opportunity literature, and inclusive of programs wherein research projects are expressly intended to be led by Indigenous researchers as applicants, project directors or principal investigators; and d) Student awards specifically targeted to Indigenous students or as relevant to program objectives and equity targets.

McMaster University Indigenous Ancestry Verification Guidelines

Updated: June 06, 2024

https://iec.mcmaster.ca/app/uploads/2024/07/Ancestry-Verification-Guidelines_2024_Final_06_11.pdf

Overview and Purpose	Use of Ancestry Verification at McMaster University		Documentation to support Indigenous Ancestry Verification	Compliance	Privacy
In response to recent national discourse on Indigenous ancestry verification, an Indigenous-led committee, formed through the Indigenous Education Council at McMaster University, has implemented a set of guidelines and process for Indigenous Ancestry Verification. These guidelines are designed to ensure that processes such as Indigenous student awards, program admissions, and recruitment of Indigenous faculty and staff are conducted with integrity and respect.	Indigenous Ancestry Verification may be used by McMaster University in the following scenarios: • Scholarships, awards, and bursaries targeted for Indigenous learners. • Facilitated admissions streams for Indigenous learners. • Hiring of Indigenous faculty or staff for roles where priority is given to Indigenous hires, or roles that are restricted to Indigenous hires. • Hiring of Indigenous faculty or staff for positions where there is no priority given to Indigenous hires, but the candidate chooses to self-identify as part of the hiring process. • Hiring of Indigenous guest speakers, visiting professors, or community partners. • Prizes, titles, or endowed chairs awarded to Indigenous faculty members. • Any other process where an individual with Indigenous ancestry may receive benefits or material advantage.		All documentation submitted for purposes of Indigenous Ancestry Verification will be overseen by the Indigenous Education Council and accessed by members of the Indigenous Ancestry Verification Committee only. In cases where documentation does not provide sufficient information for Indigenous Ancestry Verification, individuals may be asked by the Indigenous Ancestry Verification committee to participate in interview questions that allow the individual to share further information on their Indigenous ancestry, community, or nation.	The Indigenous Ancestry Verification guidelines apply to all members of the University community. Individuals who are found to have knowingly falsified information or documents provided to the Indigenous Ancestry Verification committee may be subject to disciplinary action within the University's applicable jurisdiction. Such disciplinary action shall follow the appropriate procedures as outlined in the relevant University policy, collective agreement, or legislation, as applicable.	Personal information collected to support indigenous ancestry verification is managed in compliance with the Freedom of Information and Protection of Privacy Act, McMaster's Privacy Management Policy, and Notice of Collection, Use and Disclosure Statement. Access to personal information is restricted to university employees whose duties require such access to process verification requests.

McMaster University (Cont'd)						
Principles for Indigenous Ancestry Verification The following four principles are influenced by the Anishinaabek, Nehiyawewak, & Haudenosaunee Nations. We recognize that other Nations have similar principles and/or others that inform protocols that guide our responsibilities to one another. These principles are reflected in the current McMaster Indigenous community members and the territories we inhabit. As a living document, the Ancestry Verification Protocol can be adapted to reflect the ongoing diversity of Indigeneity at McMaster University. Debwewin/tapwewin/tokensketshera’/Truth and Truthfulness This principle honours the value of openness, transparency, honesty, integrity, and trustworthiness. As we work through the verification process, ad hoc (when necessary or needed) members will do their best to come to the table with open hearts and minds. There are alternative ways to verify/prove ancestry and we promise to be guided by this value of truth and truthfulness. Truthfulness creates and nourishes social bonds and community. Truth telling is interconnected with dependability, consistency, and confidentiality. Kina Ndawendaagnag/wâhkohtowin/tehotirihwayendwá:kon/Kinship & Good Relations This principle outlines the responsibility that we share as Indigenous Peoples to be a good relative. We each carry a responsibility to our seven generations, three generations before today’s generation and three generations in the future. We must carry ourselves and act accountably with all these generations in mind. Our actions today have reverberating effects for future generations. Mino-Bimaadiziwin/miyo-pimâtisiwin/Ka’nikonhri:io/Living a good life & having a good mind Mino-bimaadiziwin, the idea of ‘living a good life’ or ‘living well,’ is central to the Anishinaabe Seven Grandfather Teachings. However, the concepts within Mino-bimaadiziwin can be found in other Indigenous cultures, such as in the Haudenosaunee notion of Peace, Power, and Righteousness. The ideals contained within Mino-bimaadiziwin permeate through our guiding principles, however, highlight Fairness, Balance, Harmony, Health and Wellness as these are at the forefront of developing and implementing a policy of Indigenous ancestry verification. Zhawenjigewin/kisêwâtisiwin/Ateniteróntshera’/Kindness This principle emphasizes that this work is done with respect for one’s own journey of identity and belonging. Traditional teachings on humility explain that no one knows everything; and in this case, no one has the best or perfect description of their identity. To show kindness when receiving someone’s identity story means exercising humility, empathy and at times compassion. Some may feel vulnerable to share or receive a personal story. To show kindness means to focus on someone’s identity story and how it relates to the job or award criteria; avoiding processes that make judgements on the whole person.						

University of Guelph
Indigenous Identity Confirmation

<https://www.uoguelph.ca/indigenous-initiatives/identity-confirmation/>

Option 1: Documentary Evidence

Submit **one** of the following documents:

1. A copy of the front and back of one of the following, that is valid and not expired:
 - Indian status card issued by the Government of Canada;
 - Métis citizenship card from the
 - Métis Nation-Saskatchewan,
 - Métis Nation of Alberta,
 - Métis Nation British Columbia
 - Métis Nation of Ontario
 - Manitoba Métis Federation,
 - Northwest Territory Métis Nation; or
 - Métis Settlements General Council showing connection to a Métis Settlement of Alberta;
 - Inuit enrolment card issued by any one of the four Inuit modern treaty bodies including Nunavut, Nunatsiavut, Nunavik or Inuvialuit;
 - Land claim beneficiary card; or
 - American Indian, Alaskan Native, or Native Hawaiian citizenship document from tribes that are state or federally recognized
2. A copy of the front and back of a parent's or grandparent's Indian status card, Métis citizenship card, Inuit enrolment card, land claim beneficiary card or US tribal citizenship documentation, as outlined above, along with the individuals' long-form birth certificate or baptismal certificate that shows family connection
3. A letter from one of the organizations, governments or nations outlined above, on letterhead with contact information that includes the individuals' name and information confirming their ancestry, kinship and citizenship

Option 2: Statement and Other Evidence

If the individual does not possess the documentary evidence outlined in "**Option 1: Documentary Evidence**", they may submit a statement and other documentary evidence about their ancestry and kinship connections to an inherent and recognized First Nation, Inuit or Métis nation, treaty, land claim, territory or region for review. Depending on the individual circumstances, one or more forms of documentary evidence (e.g., oral or written format) may be required.

How will this information be used?

This is a **confidential** process facilitated by Indigenous Initiatives. Once confirmed, students don't need to resubmit for future awards and opportunities.

The University of Guelph collects personal information under the authority of the [University of Guelph Act \(1964\)](#) and the [Freedom of Information and Protection of Privacy Act \(FIPPA\)](#), R.S.O. 1990, c.F.31 as amended.

The information collected will be used to process your request for Indigenous identity confirmation. The result will be used to verify whether you meet the criteria for specific awards or opportunities. Information may also be used by other University of Guelph officials to carry out their authorized academic and administrative responsibilities, and for other purposes as outlined in the Notice of Collection, Use and Disclosure in the applicable [Undergraduate](#) and [Graduate](#) Calendars.

Loyalist College

Hiring for Indigenous Designated Positions Procedure

<https://loyalistcollege.com/about/publications-policies-and-procedures/policies-procedures/hiring-for-indigenous-designated-positions-policy/hiring-for-indigenous-designated-positions-procedure/>

Introduction and Purpose

The purpose of this procedure is to verify the Indigenous identity of candidates for Indigenous designated employment opportunities at Loyalist College. This policy will supplement the *HR 120 Recruitment and Selection for All Positions* policy and procedure when Indigenous candidates are considered for Indigenous designated positions.

Confirmation of Indigenous Identity

Option one: Government Documentation

- The candidate must provide one of the following documents as a requirement of their candidacy:
 - “Certificate of Indian Status” issued by Indian and Northern Affairs Canada that is current and not expired;
 - Certified copy of a Métis Nation Citizenship card from one of the four provincial affiliates (Métis Nation of Ontario including “complete citizenship” confirmation letter from the MNO Registrar, Métis Nation Saskatchewan, Métis Nation of Alberta, Métis Nation British Columbia) of 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;
 - Certified copy of a Nunavut Trust Certificate card or Inuit Enrollment card associated with one of the Land Claim Agreements in the claim regions of Nunavut, Nunatsiavut, Nunavik, and Inuvialuit;
 - Citizenship identification issued by a First Nation that has a modern Treaty and / or self-government agreement;
 - Membership card or other documentation indicating that the person is a Non-Status First Nation person who is a member of an Indigenous organization negotiating a treaty or other agreement with the federal and/or provincial governments; or
 - American Indian, Alaskan Native, or Native Hawaiian citizenship document from tribes that are state or federally recognized or recognized by the National Congress of American Indians.

Option Two: Candidate Self-Declaration

If a candidate does not possess proof of the documentation listed in Option one, they must submit a statement about their existing lived experiences and ongoing relationship to a legally recognized and rights bearing Indigenous community, Nation, or People. This includes an ancestral connection to a specific First Nation, Inuit, or Métis community and a current day connection to the nation that extends no further than a grandmother or grandfather. The candidate will also be required to provide a letter of verification issued by a recognized First Nation, Inuit, or Métis community claimed by the candidate.

Queen's University
Indigenous identity interim policy announced
<https://www.queensu.ca/gazette/stories/indigenous-identity-interim-policy-announced>

Purpose

The purpose of this interim ISP Policy is to vet and verify the Indigenous identity of applicants for Indigenous specific employment opportunities at Queen's University. The interim ISP Policy will supplement the Queen's [Targeted Hiring Policy](#) when Indigenous applicants are considered for Indigenous specific positions. It will not be used to retroactively verify identity of existing faculty or staff.

Requirements to Confirm Indigenous Identity

Option one: Government Documentation

The applicant must provide one of the following documents as a requirement of their application:

- "Certificate of Indian Status" issued by Indian and Northern Affairs Canada that is current and not expired;
- Certified copy of a Métis Nation Citizenship card from one of the four provincial affiliates (Métis Nation of Ontario including "complete citizenship" confirmation letter from the MNO Registrar, Métis Nation Saskatchewan, Métis Nation of Alberta, Métis Nation British Columbia) of 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;
- Certified copy of a Nunavut Trust Certificate card or Inuit Enrollment card associated with one of the Land Claim Agreements in the claim regions of Nunavut, Nunatsiavut, Nunavik, and Inuvialuit;
- Citizenship identification issued by a First Nation that has a modern Treaty and / or self-government agreement;
- Membership card or other documentation indicating that the person is a Non-Status First Nation person who is a member of an Indigenous organization negotiating a treaty or other agreement with the federal and/or provincial governments; and
- American Indian, Alaskan Native, or Native Hawaiian citizenship document from tribes that are state or federally recognized or recognized by the [National Congress of American Indians](#).

Option Two: Applicant Self-Declaration

If an applicant does not possess proof of the documentation listed in Option 1, he /she / they must submit a statement about their existing lived experiences and ongoing relationship to a legally recognized and rights bearing¹ Indigenous community, Nation, or People. This includes specific information about the First Nation, Inuit, or Métis community such as their treaty, scrip, land claim, and territory or region. The applicant will also be required to provide a letter of verification issued by a recognized First Nation, Inuit, or Métis community claimed by the applicant.

¹"Rights bearing" means that the Indigenous nation/collective has section 35 rights, which means Aboriginal or Treaty rights in their territory.

From: [REDACTED]
To: [Policy](#)
Subject: Discriminating policy
Date: Wednesday, April 9, 2025 4:07:48 PM

[REDACTED] I am addressing
your policy on indigenous identity.
[REDACTED]

[REDACTED]
[REDACTED] It is time for this behavior to stop. It is lateral
violence. The children of many native Canadian who had children with outsiders are by the very definition "mixed"
or "metis". It should make no difference where that occurred in Canada, if a "mixed" child is protected under
section 35 rights it should apply across the board, no exceptions. [REDACTED]
[REDACTED]
[REDACTED]

Sent from my iPhone

From: [REDACTED]
To: Policy
Subject: Indigenous VerificationPolicy
Date: Wednesday, April 9, 2025 4:21:01 PM

Good afternoon;

To whom it may concern. [REDACTED] I am very happy to see this Indigenous verification process is happening and this policy / framework is created.

Thank you.

[REDACTED]

From: [REDACTED]
To: Policy
Subject: [REDACTED]
Date: Wednesday, April 9, 2025 5:25:47 PM

To whom it may concern,

[REDACTED]

Well that is, until I heard about what has continued to happen regarding the 'controversy' about the indigeneity of NunatuKavut.

I can understand not doing enough research initially on the matter and believing an initial report out of ignorance- not everyone can be expertly versed in diversity and the history of the province. But to continue to base decisions on information from groups and individuals outside of the actual Indigenous community in question, and neglect the lived experiences, traditions, and history of the Inuit of central and southern Labrador- well that is downright concerning.

[REDACTED] it was and remains clear to me that these are a people who were forced, out of necessity, to assimilate as much as they could into the colonizers culture for some time. Their culture and traditions could have been totally lost, but instead it somehow has survived. And was being less hidden, more celebrated slowly over the past few decades as people were less afraid, and allowed to practice their culture without persecution. Just like many Mi'Kmaq communities [REDACTED] NunatuKavut was reclaiming their culture, traditions, and language. [REDACTED] I felt so much hope for NunatuKavut- who were making good progress on reinvigorating their communities with their culture, grassroots research initiatives, and on the road to a land claim approval as promised by Justin Trudeau on a video call [REDACTED]

For MUN to deny these claims is especially disappointing given that most universities in Canada have made some progress in the calls to action for the Truth and Reconciliation process, while NFLD's only university is seemingly actively working against it.

[REDACTED] I hope you decide to get an actual unbiased assessor(s)- I suggest starting with someone well versed in Inuit anthropology/ sociology from Greenland. Even if unintentional, a neighboring Inuit territory would have a clear conflict of interest as they could stand to gain more benefit from grants, research, program, etc on federal levels, and likely provincially as well (either directly or indirectly through university research, tourism initiatives, etc) if Nunatsiavut is considered the only Inuit territory in Canada outside of the Territories, and the only in the province.

[REDACTED]

If you have read all this way, I thank you. I hope you have a good week.

Sincerely,



From: [REDACTED]
To: [Policy](#)
Subject: Regarding Indigenous verification policy drafted
Date: Wednesday, April 9, 2025 8:04:24 PM

I want to express my deep concern regarding the actions taken by MUN to determine who holds Indigenous status. It is both unethical and unjust to strip individuals of their identity based on arbitrary criteria and biased decisions coming from those who have ties to other groups which is the harsh reality.

Indigenous status is not merely a label; it is tied to culture, heritage, and community.

The decision to remove someone's status at a systems level undermines the very essence of Indigenous identity and perpetuates a cycle of marginalization. This practice can be viewed as a form of modern-day racism, as it disregards the voices and experiences of those who belong to Southern Labrador communities [REDACTED] It is essential to recognize that only Indigenous peoples have the authority to define their identity and status.

I urge you to reconsider your stance and to engage in meaningful dialogue with Indigenous communities to understand the implications of your actions. [REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

From: [REDACTED]
To: [Policy](#)
Subject: [REDACTED]
Date: Wednesday, April 9, 2025 8:48:20 PM

[REDACTED]

[REDACTED]

You, [REDACTED], are supposed to uphold justice, stand by the oppressed in our society, and not do further harm. [REDACTED]

[REDACTED] These actions over the past few months are a shameful abuse of your power and influence. The history books will record this period in our history as a University that failed the Indigenous people of NunatuKavut.

[REDACTED]

From: [REDACTED]
To: Policy
Subject: Quick policy question
Date: Wednesday, April 9, 2025 9:14:23 PM

Hello,

I have a question about the new draft Indigenous Verification Policy. Is it not possible to add a Verification Pathway D?

[REDACTED]

[REDACTED]

Thank you so much for your time and consideration,

[REDACTED]

From: [REDACTED]
To: [Policy](#)
Subject: Indigenous verification policy
Date: Wednesday, April 9, 2025 9:44:08 PM

Good evening, i am writing in regards to the draft indigenous identity verification policy. Ill go straight to the point. I agree with this policy because if is not put in place many people(non indigenous)may take advantage of grants, job and training funds just by saying their indigenous even if they are not. I think it is reasonable and fair to ask for proof. Since section C35 already states the definition they i think its only proper to go by this. Thank you, [REDACTED]

Sent from my iPhone

From: [REDACTED]
 To: Policy
 Subject: NunatuKavut unrecognized in policy
 Date: Thursday, April 10, 2025 9:18:44 AM

[REDACTED] I am extremely disheartened but not surprised that MUNs Indigenous verification policy continues the denial and bolsters Nunatsiavut's lateral violence against the NunatuKavut Inuit in its erasure and denial of NunatuKavut members as well as continues the colonial practices which have led to the lateral violence of its members by their own family in Nunatsiavut government.

NunatuKavut are descendants of primarily Inuit women and European men. The women were no longer recognized for their Indigenous identity and their children called half breeds, mutts and other slander. Not accepted in either the European or Inuit cultures for the fact they had a white father. This perpetuated the colonial policies inflicted across Canada on Indigenous women and their children that has had long standing effects on not only their immediate but also their future generations.

There is a wealth of historical, archeological, narrative/anecdotal, and genealogical records that prove the Inuit peoples of NunatuKavut have always been here, have continued to carry their Inuit culture and roots with them despite hardships placed on them, have been subjected to anti-Indigenous Canadian policies alongside their Nunatsiavut family members. NunatuKavut members are going through a recognition and land claims no different than that which was ratified in 2005 by Nunatsiavut.

[REDACTED] MUN purposefully excluding NunatuKavut, without doubt due to the ongoing lateral violence and outright hate campaign of the Nunatsiavut government at the moment towards their own family members, is absolutely heartbreaking [REDACTED]

[REDACTED] I am positive MUN wished to avoid the backlash that would be received from Nunatsiavut with the inclusion of NunatuKavut however I sincerely hope that you are currently receiving the constructive feedback of the NunatuKavut community which resides within the walls of your University.

In 2024 the federal courts have affirmed the MOU on the Recognition of Indigenous Rights and Self-Determination (RIRSD) between NCC and the Government of Canada. The Federal Court decision stated that the MOU stands and that Canada and NCC

should be able to continue negotiations through the RIRSD process without interference by other Indigenous groups or the court. NunatuKavut's recognition takes nothing away from those who are already recognized as having Indigenous rights and recognition in Canada, [REDACTED]

[REDACTED]

Do better.

From: [REDACTED]
To: [Policy](#)
Cc: [REDACTED]
Subject: Comments on Memorial Indigenous Verification Policy
Date: Thursday, April 10, 2025 9:51:25 AM

Hello,

I am writing today to express my concerns with the Indigenous Verification Policy of Memorial University. [REDACTED]

[REDACTED]

Now that a general introduction has been made, I present my thesis statement: the Indigenous Verification Policy at Memorial is biased against Nunatukavut Community Council (NCC) members [REDACTED]. [REDACTED] The main issue with the policy is the use of the term "federally-recognized neighbours" which gives Nunatsiavut, in the case, authority to decide if NCC members are indigenous or not. Nunatsiavut has an adversarial relationship with NCC dating back to pre-colonial times. In those days, the Inuit north of Lake Melville and those south of it were not friendly. However, the root of the problematic relationship today stems from financial issues. Natan Obed, the president of Inuit Tapiriit Kanatami (ITK), which represents Nunatsiavut Inuit has said, "this new form of colonization where non-Indigenous Canadians become Indigenous and then take material advantage from Indigenous people is now a new and normalized thing." What he is referring to is federal funding for Inuit social programs. The fear that money may be diverted to NCC to use to improve the quality of life of its members instead of Nunatsiavut is the primary motivation for the attacks on NCC identity and the intentional exclusion of NCC from indigenous benefits at Memorial. Nunatsiavut has gone so far as to purchase advertisements on social media and traditional media to denounce NCC identity. It should also be noted that the Vice President – Indigenous of Memorial is a member of Nunatsiavut, which is a major conflict of interest in this policy development. NCC and Nunatsiavut are in direct competition for financial resources, indigenous spaces in programs at Memorial and other institutions, and have overlapping land claims in Labrador. Allowing a competing group to decide the fate of the other is the very definition of bias.

[REDACTED]

The Nunatukavut Community Council exists to help establish the rights of those people of mixed Inuit and English descent in Labrador who are distinct from Inuit who live north of Lake Melville. Decades of forced assimilation, child abduction, settler immigration, communicable diseases, and forced sterilization have diluted our Inuit culture, language and bloodlines [REDACTED]

[REDACTED] Will Memorial enact the same exclusions against other mixed-race indigenous groups such as the Metis and Qalipu? This policy by Memorial will be part of that determination.

Sincerely,

[REDACTED]

From: [REDACTED]
To: [Policy](#)
Subject: Concern regarding the draft Indigenous verification policy
Date: Thursday, April 10, 2025 11:54:12 AM

To whom it may concern,

[REDACTED]
I'm writing to express my concern regarding the draft of MUN's Indigenous Verification Policy.

[REDACTED]
The 2019 Memorandum of Understanding between Canada and NunatuKavut affirms [REDACTED]
[REDACTED] Indigenous collective capable of holding Section 35 rights. [REDACTED]

[REDACTED] To exclude NunatuKavut from
this policy is both unjust and harmful.

This policy ignores lived experience and community connection, focusing instead on paperwork and political recognition. The result can be exclusion—especially when institutions decide who is “Indigenous enough” to belong.

For students—especially Indigenous students—university is already a time of uncertainty, of trying to find where they fit. This policy risks silencing and excluding them further, making them question whether they'll be supported or even accepted for who they are.

Reconciliation is not achieved through exclusion. I urge Memorial University to reconsider this policy through meaningful, respectful dialogue with *all* Indigenous groups in the province, including NunatuKavut. [REDACTED]
[REDACTED]

Sincerely,

[REDACTED]

From: [REDACTED]
To: [Policy](#)
Subject: Comments on draft policy for consultation: Indigenous Verification Policy
Date: Thursday, April 10, 2025 1:55:46 PM

Hi,

I wanted to provide feedback on the Indigenous verification policy. There are two areas I would like to highlight:

- I think the recognized Indigenous collective section is extremely important. With the rise of "pretendians" it is so important to ensure that there is a process and accountability for Indigenous collectives. What is outlined in the proposed Indigenous verification policy is great to see.
- The question of "who are you accountable to?" is also very important. This is one example of why there needs to be a clear definition of recognized Indigenous collective
- 1.1 Self-declare vs. verification - I 100% agree with the statement

I think the information outlined in the draft policy is clear and fair. It allows Indigenous people to prove they are Indigenous by having recognized Indigenous collectives playing a key role. There has been many harmful acts completed by those who aren't indigenous claiming to be indigenous. Taking up Indigenous space when it isn't a space that they should be in. This policy will help right those wrongs.

Thank you to MUN for this work.

From: [REDACTED]
To: [Policy](#)
Subject: Nunatukavut
Date: Thursday, April 10, 2025 3:02:12 PM

I strongly disagree with MUNL'S stance in regards to not recognizing Southern Inuit as an indigenous entity. You have no right or authority to do so. MUNL is in existence solely as an institution for learning not a political arena.

I was under the understanding that Nunatukavut was officially recognised by the Federal Gov't as being an Inuit Group and has already received some funding as such. So who are you to say that they are not indigenous? Are you not funded by Government monies?

Somewhere I suspect that your board is being influenced by outside forces. I usually pay no mind to most politics but this action of MUNL's really sticks in my craw!

Your institution is certainly going to receive quite a bit of negative exposure on air and online. As you are well aware MUNL can certainly do without that!

Yours sincerely,
[REDACTED]

Sent from my Galaxy

From: [REDACTED]
To: Policy
Subject: Indigenous Verification Policy
Date: Friday, April 11, 2025 9:10:09 AM

Hello,

I would like to submit feedback about the Indigenous Verification Policy – I am concerned that this is a policy designed to exclude NunatuKavut Inuit and especially targets their youth.

Why would our definitions not match the federal government's Tri- Council Policy Statement on Indigenous collectives, citizenship and membership?

Thank you,

[REDACTED]

[REDACTED]

From: [REDACTED]
To: Policy
Subject: indigenous verification policy feedback
Date: Friday, April 11, 2025 2:02:04 PM

Hello,

Thank you for the opportunity to provide feedback on MUN's draft Indigenous verification policy.

I'm wondering about the implications of the policy for NSERC Undergraduate Student Research Awards (USRAs). MUN receives a fixed number of these awards to offer each year, i.e., NSERC funds the awards but MUN selects the recipients. Beyond that fixed allocation, MUN can recommend additional USRAs to self-identified Indigenous applicants.

Quoting from NSERC's website:

Indigenous student researchers (for NSERC only)

Institutions may recommend applications from self-identified Indigenous student researchers for USRAs beyond their allocation of awards.

As far as I know, there is no limit on the number of Indigenous applicants that MUN can recommend, and these additional awards are approved automatically. So, an award to one applicant does not take an award away from another applicant. NSERC's guidelines to institutions specifically state that the institution is "not required to verify self-declared Indigenous [...] status" for these applicants. (See NSERC's guidelines for USRA liaison officers).

It's not clear to me whether the draft policy is intended to apply to these awards. I recommend including language that makes the intent clear. And I recommend specifically advising MUN scholarship committees of that intent.

Thanks, [REDACTED]

From: [REDACTED]
To: [Policy](#)
Subject: Indigenous Verification Policy
Date: Friday, April 11, 2025 3:44:21 PM

Good afternoon

[REDACTED] I support the Indigenous Verification Policy. [REDACTED]

What do these people get by pretending to be a part of a group of strong Inuit communities when they clearly do not. [REDACTED]

In order for the whole province of Newfoundland and Labrador to understand that there is one and only one Inuit group in Labrador is to educate our population.

Looks good on the university to take these steps.

[REDACTED]

From: [REDACTED]
To: [Policy](#)
Subject: Fw: Draft Indigenous verification policy and procedures open for consultation
Date: Friday, April 11, 2025 4:12:22 PM
Attachments: [Indigenous Verification PolicyFeedback.pdf](#)
[REDACTED]

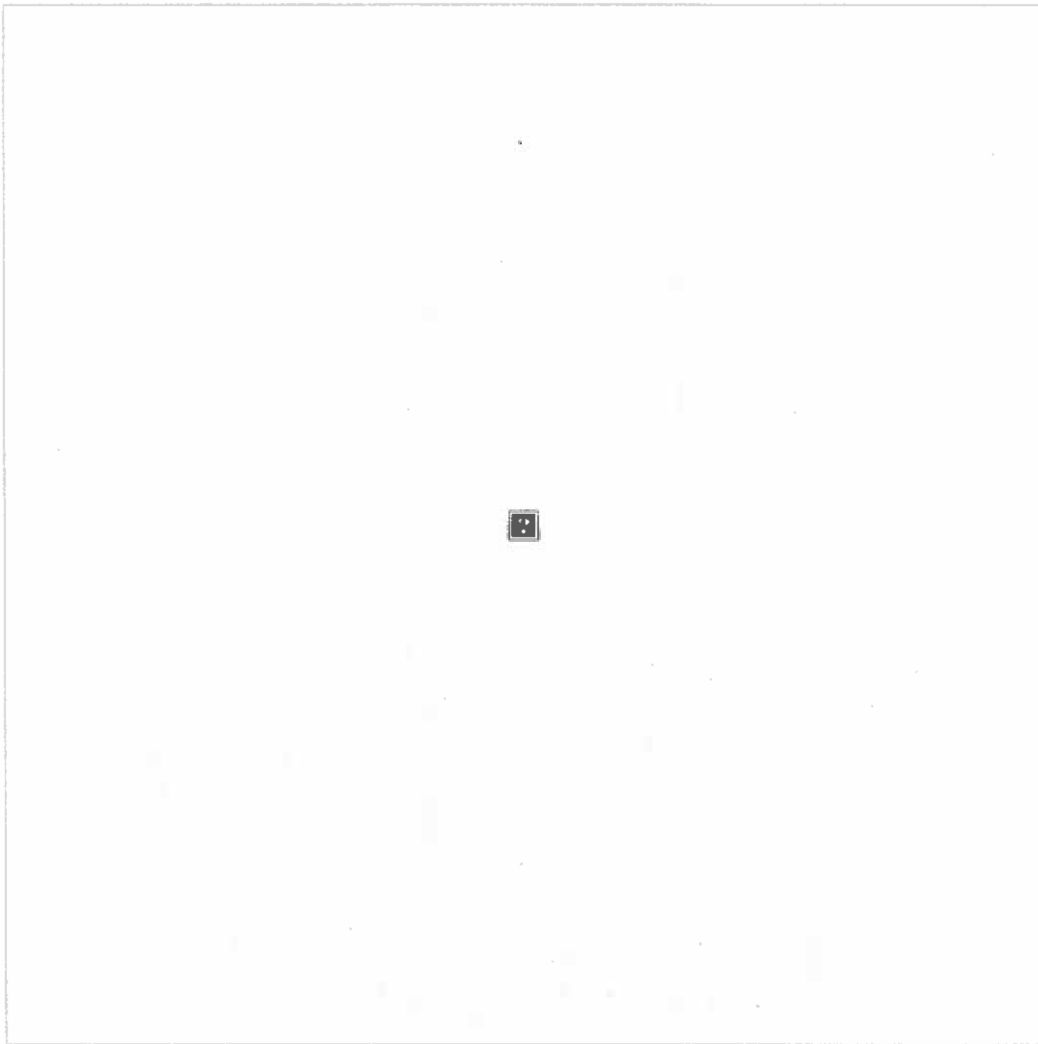
Good afternoon,

I was pleased to see this policy available for consultation. While it is, overall, clear what the intentions are, some of the language and formatting (font colour, grammar, etc.) have made it challenging to read some small sections. I've made a few notes (as comments). Consider them however you feel appropriate.

Thanks, [REDACTED]

[REDACTED]

From: Memorial University <newsline@mun.ca>
Sent: April 7, 2025 11:12 AM
To: [REDACTED]
Subject: Draft Indigenous verification policy and procedures open for consultation



Memorial University's Indigenous verification policy and procedures are drafted and open for consultation.

All members of the university community are invited to review the proposed policy and procedures until May 2, 2025. Feedback on the policy may be sent to policy@mun.ca. For details, [see more in the Gazette](#).

**Draft Policy for Consultation
Indigenous Verification Policy
Feedback can be sent to Policy@Mun.ca**

Principle: Memorial University is committed to Indigenization and reconciliation with Indigenous Peoples. This commitment was formalized through the creation and ongoing implementation of the Strategic Framework for Indigenization 2021-2026. The Strategic Framework responds to the Truth and Reconciliation Commission (TRC) report in 2015 and the subsequent adoption of Universities Canada's Principles on Indigenous Education. Additionally, the University recognizes the right to self-determination of Indigenous communities, nations, and/or governments per Section 35 of the Canadian Constitution, the principles of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), and the TRC. Memorial University recognizes the Indigenous right to determine their own membership/citizenship in accordance with their own governance, customs, traditions, and procedures. Consistent with Indigenous protocols of engagement and relationship building, one who identifies as Indigenous must share who they are and the living community to which they belong.

Purpose: To provide a framework for verifying Indigenous membership/citizenship at Memorial University, in a manner that respects Indigenous protocols and practices.

Scope: This policy governs the verification of Indigenous membership/citizenship at all Memorial campuses, across all units. All members of the university community share the responsibility for upholding the policy to protect Indigenous space (e.g. Indigenous specific positions, funding, scholarships, etc.) for Indigenous people at Memorial University. The policy is applicable to any opportunity within the University that is specifically set aside for, or takes into consideration, Indigenous membership. This includes but is not limited to: hiring for staff and faculty positions; designated seats for Indigenous students; awards, scholarships, fellowships, bursaries, and funding opportunities slated for Indigenous people; opportunities of advantage such as material gain or reputational benefit. The policy is applicable to all members of the University community, including but not limited to students, researchers, employees, members of governing bodies, Elders, Knowledge Keepers, cultural advisors, and persons entering into relationships with the University.

Definitions:

American Indian, Alaskan Native, Native Hawaiian: Under U.S. law and federal regulations, an 'American Indian' refers to "...any individual who is a member or a descendant of a member of a North American tribe, band, Pueblo or other organized group of native people who are indigenous to the Continental United States, or who otherwise have a special relationship with the United States or a State through treaty, agreement, or some other form of recognition. This includes any individual who claims to be an Indian and who is regarded as such by the Indian tribe, group, band, or community of which he or she claims to be a member" (Title 45 CFR § 1336.10 – Definitions).

‘Alaskan Native’ refers to a person who is an Alaskan Indian, Inuit, or Aleut, or any combination thereof. “The term also includes any person who is regarded as an Alaskan Native by the Alaskan Native Village or group of which he or she claims to be a member and whose father or mother is (or, if deceased, was) regarded as an Alaskan Native by an Alaskan Native Village or group” (Title 45 CFR § 1336.10 – Definitions).

‘Native Hawaiian’ refers to “an individual any of whose ancestors were natives of the area which consists of the Hawaiian Islands prior to 1778” (Title 45 CFR § 1336.10 – Definitions).

Citizenship/Membership: are used to describe an individual’s relationship to a living community. Many Indigenous Peoples emphasize their existence as nations. Those who emphasize their nationhood, generally prefer to use the term citizenship. That said, the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) uses the term membership. This policy uses both terms interchangeably.

First Nation: refers to the Indigenous Peoples of Canada¹ who are neither Inuit nor Métis. The term can be used to refer to a single band or the plural First Nations for many bands. The term is also used to refer to federally recognized communities in the place of the term reserve. This term came into common usage in the 1970s to replace the term ‘Indian’ and ‘Indian band’² which many find offensive.

Frivolous, vexatious, or extraneous reporting: ‘Frivolous’ reporting is the reporting of false claims that are devoid of merit.

‘Vexatious’ reporting is the reporting of false claims that seek to intentionally annoy, embarrass, harass or harm.

‘Extraneous’ reporting is the reporting of false claims that are irrelevant or unrelated to the purpose of this policy.

Indigenous: is an umbrella term used by the United Nations Declaration on the Rights of Indigenous Peoples. Indigenous Peoples are inheritors and practitioners of unique cultures and ways of relating to people and the environment. They are living collectives that maintain social, cultural, economic, and political characteristics that are distinct from those of the dominant societies in which they live. Due to Indigenous being an umbrella term, whenever possible use the specific terms relevant to an individual or Recognized Indigenous³ Collective

Inuit: are a global group of culturally and historically similar Indigenous Peoples traditionally inhabiting the circumpolar north (Arctic and subarctic regions). In Canada, Inuit live primarily in Inuit Nunangat, the Inuit homeland. Inuit Nunangat is comprised of four regions in Canada: Nunatsiavut (Northern Labrador), Nunavik (Northern Quebec), Nunavut, and Inuvialuit Settlement Regions (Northwest Territories). The term Inuit translates to ‘the people’ in Inuktitut, the Inuit language.

Summary of Comments on Indigenous Verification PolicyFeedback.pdf

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Material gain: is a tangible advantage for students, faculty, and staff accessed through opportunities such as but not limited to staff and faculty positions; designated seats; awards, scholarships, fellowships, bursaries, funding, and other opportunities. See also reputational benefit.

Métis: refers to distinct Indigenous Peoples with a unique history, culture, language, and territory. They are descendants of individuals born of relations between First Nations People and European settlers that resulted in the creation of the Métis Nation.

Recognized Indigenous Collective: For the purposes of this policy, a 'Recognized Indigenous Collective' in Canada is either 1) an Indigenous collective that is federally recognized and hold Constitutional rights under section 35, or 2) is accepted as an Indigenous collective by their federally-recognized neighbours. Neighbours include those with whom a Recognized Indigenous Collective has historical relationships, with particular attention being paid to relationship within the three Indigenous groups under Section 35, specifically: First Nations to First Nations relations; Inuit to Inuit relations; and Métis to Métis relations.

Outside of Canada, a Recognized Indigenous Collective is defined by local Indigenous practices concerning citizenship/membership, and where applicable with consideration of the legal frameworks that may be present in the nation-states with which they co-exist.

Relationality: is a central concept within Indigenous worldviews; it is the concept that we all exist in relationship to one another, all living beings, and to the world around us. Relationships are the spiritual and cultural foundations of Indigenous Peoples. Relationality is how the world is known and understood, and how Indigenous Peoples know themselves and their responsibilities to one another.

Reputational benefit: is an advantage that is non-monetary in nature but promotes the reputation of the individual. A reputational benefit may best be understood as something an individual could use as indicative of merit. This may include, but is not limited to, non-monetary awards, honorary degrees, formal consultation, university communications, speaking engagements, designated Indigenous seats on boards or committees. See also Material gain.

Section 35 of the Constitution Act: Section 35 is the part of the Constitution Act that recognizes and affirms Indigenous/Aboriginal rights. This 1982 amendment to the Canadian Constitution was led by Indigenous Peoples for Indigenous Peoples, and is the basis on which the criteria for Recognized Indigenous Collectives in this policy is founded.

Self-declare: (sometimes also referred to as self-identification) is to state or announces something about oneself without external validation or confirmation. Self-declaration depends on the honour system, is individual and not relational, and does not rely on a verification process. Universities across Canada are moving away from self-declaration as the standard method used to identify Indigenous faculty, students, and staff. The exclusive reliance on self-declaration of

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it changes colour as well in other sections of this document.

Indigenous citizenship/membership is no longer sufficient due to the number of fraudulent claims by individuals that have emerged in recent years.

Self-determination: Article 3 of the United Nations Declaration on the Rights of Indigenous Peoples recognizes Indigenous peoples' right to self-determination, which includes the right to freely determine their political status and freely pursue their economic, social and cultural development.

UNDRIP: The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) is an international instrument adopted by the United Nations on September 13, 2007, to enshrine (according to Article 43) the rights that "constitute the minimum standards for the survival, dignity and well-being of the indigenous peoples of the world." The UNDRIP protects collective rights that may not be addressed in other human rights charters that emphasize individual rights, and it also safeguards the individual rights of Indigenous people.

University Community: is comprised of all people who teach, conduct research, study, or work at or under the auspices of the University and includes, without limitation, all employees, all students; and any other person(s) while they are acting on behalf or at the request of the University.

Verification: is the act of checking or proving that something is true. Verification is consistent with Indigenous practices around the globe; it is not a colonial practice but an adaptation of Indigenous ways of being and knowing. To share who we are and how we are connected to a community has always been an Indigenous practice.

Policy:

1.0 Rationale

Indigenous Peoples around the world are united by shared worldviews rooted in relationality – the concept that we all exist in relationship to one another and to every facet of the world around us. To share who we are and how we are connected to a community has always been an Indigenous practice.

This policy establishes a procedure for the verification of Indigenous citizenship/membership through documentation. Verification is consistent with Indigenous practices around the globe; it is not a colonial practice but an adaptation of Indigenous ways of being and knowing. This policy is not about determining or verifying a person's identity. Indigenous citizenship/membership is rooted in relationality, unlike identity which is personal, cultural, and multidimensional.

Memorial University does not have the authority to decide who is or is not Indigenous, but rather works to understand, respect, and reinstate Indigenous practices of citizenship/membership. Consistent with Indigenous practices, the questions that must be asked are¹ "who do you belong to?" and "who are you accountable to?" and the responses provided must be verifiable. Verification will be required for assertions of Indigenous citizenship/membership to/in the

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should the questions be: "To whom do you belong?" and "To whom are you accountable?"

University, where that claim may result in material gain, reputational benefit, or where the absence of verification would be otherwise contrary to the principles of this policy.

Memorial University recognizes the persistent legacies of colonialism and their continued impacts on Indigenous Peoples, communities, and governments. This necessitates an approach that honours and supports the diversity of Indigenous realities and experiences that affect citizenship/membership, such as, but not limited to residential schools, the Sixties Scoop, Indian Act exclusions, and other assimilationist policies and practices of colonial institutions. This policy respects the specific experiences of the Indigenous Peoples in the province of Newfoundland and Labrador; First Nations, Inuit, and Métis in Canada; American Indians, Alaskan Natives, and Native Hawaiians in the United States; and global Indigenous Peoples around the world.

1.1 Self-declare vs. Verification

A distinction must be made in all reporting to differentiate between verified Indigenous students and employees and self-declared Indigenous students and employees. There are reasons to continue to use self-declaration, particularly the collection of data on numbers of Indigenous students and employees for demographic purposes. Without proceeding through the verification process students will NOT be eligible for Indigenous specific scholarships, awards, etc. Self-declaration is also used for employment equity surveys.

2.0 Recognized Indigenous Collectives

Memorial University recognizes that an exclusive reliance on self-declaration of Indigenous citizenship/membership is no longer sufficient due to the number of fraudulent claims by individuals that have increased in recent years. This issue is further complicated by the growing number of collectives across Canada claiming to be Indigenous. Section 35 of the Constitution Act establishes, within Canada, legal definitions that define who is Indigenous, and recognizes and affirms Indigenous rights and protections. This 1982 amendment to the Canadian Constitution was fought for by Indigenous people for Indigenous people, and is the basis on which the criteria for Recognized Indigenous Collectives in this policy is established. Outside of Canada, Recognized Indigenous Collectives are defined by local Indigenous practices concerning citizenship/membership, with consideration of the legal frameworks that may be present in the nation-states with which they co-exist.

False claims of Indigenous citizenship/membership in university spaces emerge, in part, due to a lack of meaningful relationships with Recognized Indigenous Collectives. Strengthening Memorial University's meaningful relationships with Recognized Indigenous Collectives is, in part, accomplished through the implementation of a verification policy that respects the right of Recognized Indigenous Collectives to determine their own citizenship/membership in accordance with their own governance, customs, traditions, and procedures.

2.1 Recognized Indigenous Collectives in Canada

To determine the Recognized Indigenous Collectives within this policy, the University will utilize a dual approach which includes Indigenous and federal recognition practices. One approach is federal recognition under Section 35 of the *Constitution Act, 1982*. The other approach is

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recognition as an Indigenous collective by their federally-recognized neighbours. Neighbours include those with whom a Recognized Indigenous Collective has historical relationships, with particular attention being paid to relationship within the three Indigenous groups under Section 35, specifically: First Nations to First Nations relations; Inuit to Inuit relations; and Métis to Métis relations.

2.2 Recognized Indigenous Collectives outside of Canada

When verification is necessary for citizenship/membership with a Recognized Indigenous Collective^[1], outside of Canada, an equally consistent standard of rigor will be applied in a manner respectful of the community's local practices, protocols, and traditions. Where applicable, local legislation, legal definitions, and/or frameworks will also inform the verification process. These situations will be addressed by the Committee^[2] as needed, and may include interview(s) with the applicant, research, and communication with the community/group.

3.0 Verification Pathways

Verification pathways are provided for Recognized Indigenous Collectives in Canada (section 3.1); American Indians, Alaskan Natives, and Native Hawaiians (section 3.2); and global Indigenous Peoples (section 3.3).

3.1 Verification Pathways for Recognized Indigenous Collectives in Canada

Under the policy, an applicant will follow one of the three verification pathways for membership/citizenship with a Recognized Indigenous Collective in Canada: Pathway A requires the applicant to confirm their connection to a Recognized Indigenous Collective through the submission of primary documentation; Pathway B requires the applicant to confirm their connection to a Recognized Indigenous Collective through the submission of secondary documentation; Pathway C is reserved for specific incidents of displacement resulting from assimilationist policies and practices of colonial institutions.

3.1.1 Pathway A: Primary Documentation from a Recognized Indigenous Collective in Canada

For the purpose of verification under Pathway A, the documentation that must be provided is a copy of official membership with a Recognized Indigenous Collective that is current and unexpired. Please see the Verification Procedure for Applicants.

3.1.2 Pathway B: Secondary Documentation from a Recognized Indigenous Collective in Canada

Where the provision of the documents under 3.1.1 cannot be provided, verification under Pathway B is contingent on approval from the Recognized Indigenous Collective to which the applicant claims connection. For verification, the applicant must submit a statement of relationality with a Recognized Indigenous Collective and a letter from an official representative. Please see the Verification Procedure for Applicants.

3.1.3 Pathway C: Displacement and Disconnect

Where the provision of the documents under 3.1.1 or 3.1.2 cannot be provided Pathway C may be applicable. This pathway responds to instances of displacement in which the individual is attempting to reconnect with community and cannot demonstrate membership/citizenship with

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a Recognized Indigenous Collective. This may include, but is not limited to, assimilationist policies and practices of colonial institutions such as residential schools, the Sixties Scoop, Indian Act exclusions, and the foster care system or adoption. Please see the Verification Procedure for Applicants.

3.2 Verification Pathway for Indigenous Peoples in the United States

In the case of American Indians/Native Americans, Alaskan Natives, or Native Hawaiians, documentation from tribal nations that are federally recognized should be provided for verification. Please see the Verification Procedure for Applicants.

3.3 Verification Pathway for Global Indigenous Peoples

Memorial University recognizes that the diversity of Indigenous Peoples extends far beyond the designation of First Nation, Inuit, and Métis. This policy will also apply to global Indigenous people who are being considered for Indigenous-specific opportunities under this policy. UNDRIP defines the right of Indigenous communities to determine their own membership in accordance with their customs and traditions. Please see the Verification Procedure for Applicants.

4.0 Responsibilities and Duties

4.1 Verification Committee

The Verification Committee has the primary responsibility of verifying the submission of documentation under the policy. Duties involved in this process include review of the documentation provided, research, interview(s), and communication with external communities/groups, where necessary. The Verification Committee also functions to confer with the Vice-President (Indigenous) (VPI) on matters specific to the policy and its University-wide implementation. Please see the Verification Committee Terms of Reference.

4.2 Members of the University Community

The implementation of the Indigenous Verification policy is a shared responsibility of all members of the University Community. All members of the community are expected to:

- a. familiarize themselves with and comply with this policy and its related procedures;
- b. where and when appropriate, direct others to the policy and its related procedures;
- c. consult with the VPI or delegated authority regarding opportunities under the policy that require verification of Indigenous citizenship/membership, and refer persons to the VPI.

4.3 Members of the University Community with Academic or Administrative Authority

Those Members of the University Community with academic or administrative authority, including any individuals in positions relevant to Indigenous-specific opportunities, bear the responsibility to maintain working and learning environments that support Indigenous verification for Indigenous-specific opportunities. This includes but is not limited to:

- a. participating in, and supporting participation in, education about this policy and its related procedures;
- b. adhering to the policy and procedures in order to facilitate informed and efficient implementation of the policy;

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c. responding to instances of Indigenous citizenship/membership verification that occur in the unit in a timely and confidential manner

4.3 Office of the Vice-President (Indigenous)

The VPI or delegated authority has the primary responsibility for the implementation of the Indigenous Verification policy and procedures. Additionally, the VPI or delegated authority will provide related educational initiatives and resources to the University Community.

5.0 Student Supports

Resources will be made available to students who are navigating the policy. Please see ¹Section CCC of the procedures for more information about these resources.

6.0 Compliance/Non-Compliance

The Indigenous Verification Policy applies to all members of the Memorial University community. Individuals who are found to have falsified or enabled the falsification of information or documents provided to the Verification Committee may be subject to disciplinary action within the University's applicable jurisdiction. Such disciplinary action shall follow the appropriate procedures as outlined in the relevant University policy, collective agreement, or legislation, as applicable.

6.1. Confidential Disclosure

University employees who believe they have specific, verifiable evidence of false claims to Indigenous citizenship/membership as defined in this policy may disclose such concerns by bringing the matter to the attention of the VPI or delegated authority. Frivolous, vexatious, or extraneous reporting under this policy may be subject to disciplinary action for such reporting.

The VPI or the delegated authority is responsible for ensuring that reports of false claims of Indigenous citizenship/membership are brought to the attention of the Verification Committee. The VPI will determine whether and how to proceed with an investigation of false claims.

All disclosures made under the policy and all investigations arising out of such disclosure will be handled in a timely, confidential, and sensitive manner and will not be disclosed or discussed with anyone other than those individuals with a legitimate need to know. All individuals involved in investigations arising from such disclosure shall keep the details and results confidential and not disclose any information without authorization

The University prohibits reprisals for good-faith reporting of false claims and will respond promptly to any concerns regarding retaliation linked to this type of disclosure.

7.0 Review

If an applicant is unable to verify their citizenship/membership with a Recognized Indigenous Collective, the opportunity for a review can be implemented if new documentation is provided. For more information, see ²procedure YYY

Page: 8

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	is this a placeholder?		
T	Number: 2	Author: Guest	Date: 4/11/2025 2:47:46 PM -02'30'
	is this incomplete?		

8.0 Information Management

Information collected pursuant to this policy will be retained in accordance with the records retention policy of Memorial University and any associated schedules as applicable.

9.0 Confidentiality and Privacy

Memorial University recognizes the history of misuse of Indigenous information in academia. The safeguarding of all personal information for Indigenous verification is of utmost importance. All information and documentation collected in the verification process will be used only for the purpose for which it was gathered. Information may be shared for the purpose of verification with the Recognized Indigenous Collective if necessary.

The University recognizes that the privacy of the individuals affected by this policy is of the utmost importance. Confidentiality is to be ensured and information is to be managed as prescribed under the *Access to Information and Protection of Privacy Act, 2015* (ATIPPA 2015).

Personal information collected to support Indigenous citizenship/membership verification is managed in compliance with ATIPPA 2015 and Memorial's Privacy policy. Access to personal information is restricted to university employees whose duties require such access to process verification requests.

For more information on how Memorial University manages personal information, please see the Information and Privacy Access Office website. Questions on the collection of personal information to support the Indigenous Verification Policy may be addressed to iap@mun.ca

9.1 Third Party Requests for Verification

University employees or students may seek Indigenous-focused opportunities (i.e. research funding, scholarships, bursaries, awards, special seats, employment, committee appointments or admissions) from organizations that are external to the Memorial University. Memorial University upholds the principle that identifying or acknowledging who is and who is not a citizen/member of an Indigenous community must be done and communicated directly by the Indigenous community, and not by the University. As such, the University will not vouch, affirm, attest to, or deny the citizenship/membership of a former or current employee or student when requested by individuals or organizations that are external to the Memorial University.

The Indigenous Verification policy serves the sole purpose of determining eligibility instances applicable to this document. It does not extend to verification processes external to the University. Verification may not be requested by external parties.

Memorial University does not have the authority or the capacity to assist individuals in obtaining citizenship/membership with a Recognized Indigenous Collective.

10.0 Related Documents

This policy does not preclude the existence and use of other policies.

Memorial University's Vision, Mission, and Values

Page: 9

T Number: 1 Author: Guest Date: 4/11/2025 2:54:35 PM -02'30'

I suggest: Verification requests by external parties will not be entertained (or considered).

Strategic Framework for Indigenization
Respectful Workplace
Student Code of Rights and Responsibilities
Recruitment and Selection of Non-Academic Employees
Information Management policy
Equity, Diversity and Inclusion in Employment policy
Employing and Hosting Foreign Nationals policy
Retention and Disposal Schedules
Canadian Human Rights Act (R.S.C., 1985, c. H-6)
Employment Equity Act (S.C. 1995, c. 44)
The United Nations Declaration on the Rights of Indigenous Peoples

PROCEDURES

Verification Procedure for Applicants

1.0 Verification Process

- A. When an applicant applies to an opportunity requiring the verification of Indigenous citizenship/membership with a Recognized Indigenous Collective, the administering unit/body must submit the applicant's name to the Verification Committee.
 - This process must be followed regardless of prior successful verification.
- B. If the applicant has already been verified by the Committee and all documentation is current and unexpired, confirmation will be provided to the administering unit/body. If the Committee determines the applicant has not yet been verified or if previous documentation has expired, the administering unit/body must direct the applicant to submit documentation directly to the Verification Committee.
 - ¹Unless otherwise directed by the administering unit/body, under no circumstances should an individual submit documentation directly to the Verification Committee.
- C. The applicant submits current and unexpired documentation to the Verification Committee. The applicant must:
 - Indicate the Pathway under which they are applying ²
 - Provide the documentation required under the indicated pathway. See section 2.0 of procedures;
 - Indicate the Recognized Indigenous Collective of which they are a citizen/member.
- D. Documentation will be reviewed and verified by the Verification Committee and the outcome of the verification process will be communicated to the administering unit/body that requested verification.

Page: 10

T Number: 1 Author: Guest Date: 4/11/2025 2:56:52 PM -02'30'
this contradicts the end of the previous sentence.

Number: 2 Author: Guest Date: 4/11/2025 3:06:00 PM -02'30'
The manner in which punctuation is applied to bulleted lists is inconsistent throughout this document.

- The Verification Committee may request additional evidence from the applicant and/or consult with internal or external resources, as appropriate in order to complete their assessment.



E. The Committee will provide notification to the administering unit/body.

2.0 PATHWAY CRITERIA/VERIFICATION DOCUMENTATION

2.1 Section 3.1.1 of the Policy:

Pathway A: Primary Documentation from a Recognized Indigenous Collective in Canada

All documentation submitted must be current and unexpired. One of the following will be accepted as supporting documentation, for the purpose of Indigenous verification:

First Nations

First Nations applicants may submit a copy of one of the following to meet the criteria for verification:

- Secure Certificate of Indian Status (Status Card);
- Temporary Confirmation of Registration;
- Official First Nations-issued identification document

Inuit

Inuit applicants may submit a copy of one of the following to meet the criteria for verification:

- Inuit Enrollment card associated with one of the Land Claim Agreements in the claim regions of Nunatsiavut, Nunavik, Nunavut, and Inuvialuit;
- Proof of a Nunavut Trust Certificate Card²;

Métis

Métis applicants may submit a copy of one of the following to meet the criteria for verification:

- A membership or citizenship card from one of the following Métis organizations
 - Manitoba Métis Federation
 - Métis Nation of Saskatchewan
 - Métis Nation of Alberta
 - Métis Nation of Ontario
 - Métis Nation of British Columbia

2.2 Section 3.1.2 of the Policy:

Pathway B: Secondary Documentation from a Recognized Indigenous Collective in Canada

Where the provision of the documents outlined in section 3.1.1 of the policy cannot be provided, verification under Pathway B, section 3.1.2 of the policy, is contingent on approval from the Recognized Indigenous Collective to which the applicant claims connection. For verification the applicant must submit:

Page: 11

Number: 1	Author: Guest	Date: 4/11/2025 2:58:29 PM -02'30'
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notification of what? ...the results of the verification?

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A statement of relationality with a Recognized Indigenous Collective. The statement must provide specific, verifiable information about:

- The applicant's lineage and connection as an Indigenous person (personal narrative);
- The living First Nations, Inuit, or Métis community to which they claim connection including information about their applicable treaty, scrip, land claim, settlement agreement and territory or region;
- Familial relationships to that community;
- The circumstances that explain why they are not able to access and provide documentation from 3.1.1.

AND

A letter from an official representative (e.g. elected or hereditary chief, elected government leader, band councilor, councilor, assembly member, or a senior non-elected official within a First Nation, Inuit or Métis government body). The letter must clearly indicate whether the applicant has been acknowledged or accepted by the community to which they claim a connection 

The Verification Committee may request additional evidence and/or consult with internal or external resources, as appropriate.

2.3 Section 3.1.3 of the Policy:

Pathway C: Displacement and Disconnect

Where the provision of the documents outlined in sections 3.1.1 or 3.1.2 of the policy cannot be provided, Pathway C may be applicable. This pathway responds to instances of displacement in which the applicant is attempting to reconnect with community and cannot demonstrate membership/citizenship with a Recognized Indigenous Collective. This may include, but is not limited to, assimilationist policies and practices of colonial institutions such as residential schools, the Sixties Scoop, Indian Act exclusions, and the foster care system or adoption. Verification under Pathway C will be addressed by the Verification Committee on a case-by-case basis; the applicant must provide a written statement of the circumstances that explain why they are not able to access and provide documentation per sections 3.1.1 and 3.1.2, and any relevant documentation to support their statement.

The Verification Committee may request an interview with the applicant, and may request additional evidence and/or consult with internal or external resources, as appropriate.

2.4 Section 3.2 of the Policy:

Verification Pathway for Indigenous Peoples in the United States

In the case of American Indians, Alaskan Natives, or Native Hawaiians, documentation from tribal nations that are federally recognized should be provided for verification:

- Tribal enrollment cards with Bureau of Indian Affairs assigned numbers.
- Hawaiian Registry Program.

Page: 12

Number: 1 Author: Guest Date: 4/11/2025 3:04:45 PM -02'30'

Period missing. Also, can this sentence be merged with the previous one?

The Verification Committee may request additional evidence and/or consult with internal or external resources, as appropriate.

2.5 Section 3.3 of the Policy

Verification Pathway for Global Indigenous Peoples

In the case of global Indigenous Peoples, verification will be addressed as needed by the Verification Committee, with appropriate consideration of the rich diversity of global Indigenous groups and their unique protocols, practices, and traditions concerning citizenship/membership, which may vary from region to region. Where applicable, local legislation, legal definitions, and/or frameworks will also inform the verification pathway for global Indigenous Peoples.

The Verification Committee may request an interview with the applicant, and may request additional evidence and/or consult with internal or external resources, as appropriate.

3.0 VERIFICATION COMMITTEE

The Verification Committee has the primary responsibility of verifying documentation submitted under the policy. Duties involved in this process include but are not limited to review of the documentation provided, research, interview(s), and communication with internal and external resources, where necessary. The Verification Committee also functions to advise the Vice-President (Indigenous) on matters specific to the policy and its University-wide implementation. Please see the Terms of Reference for the Verification Committee.

The Verification Committee will provide confirmation of verification of Indigenous citizenship/membership to the administering unit/body, but is not involved in any selection process.

Reconsideration Procedure for Applicants

If an applicant is unable to verify their citizenship/membership with a Recognized Indigenous Collective, the opportunity for a reconsideration by the Verification Committee can only be implemented if new documentation is provided.

New documentation may include documentation that is current and unexpired, and documentation that was previously unavailable to the applicant.

From: [REDACTED]
To: [Policy](#)
Subject: NG Response Indigenous Verification Policy
Date: Friday, April 11, 2025 4:21:54 PM
Attachments: [NG Response MUN Indigenous Verification Policy.pdf](#)

Good afternoon,

Please see attached response from Nunatsiavut President [REDACTED] regarding MUN's draft Indigenous Verification Policy.

Regards,

[REDACTED]

[REDACTED]



NUNATSIAVUT
kavamanga Government

Nunatsiavut Allatinga
Nunatsiavut Secretariat

April 11, 2025

policy@mun.ca

Re: Indigenous Verification Policy

To Whom it May Concern:

On behalf of the Nunatsiavut Government and Beneficiaries of the Labrador Inuit Land Claims Agreement, please accept this as a letter of support for Memorial University's draft Indigenous Verification Policy.

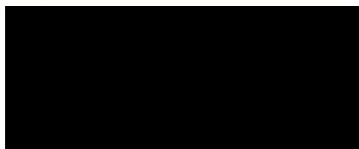
This draft policy affirms a principle that Inuit and other Indigenous peoples have always known: Indigenous identity is not a matter of personal claim, but of community belonging and accountability.

The policy acknowledges Inuit Nunangat as the Inuit homeland and highlights the unique status of Inuit as one of Canada's founding Indigenous peoples. It also affirms the nation-to-nation, land-based relationship between Inuit communities and institutions. This recognition is foundational to ensuring policies respect the rights of Inuit.

We also appreciate the policy's recognition of legitimate, recognized Indigenous governments as the authorities to determine our own citizenship. This principle supports Inuit self-determination and safeguards the integrity of our communities. For Inuit youth and scholars, it creates a safer and fairer academic environment by ensuring opportunities intended for them are not misappropriated by false Indigenous claims. This policy will represent a huge step forward in protecting spaces and programs that are intended for legitimate Indigenous peoples, while aligning with section 35 of the Constitution and the United Nations Declaration on the Rights of Indigenous Peoples.

Thank you for the opportunity to provide feedback. We look forward to seeing this policy implemented as quickly as possible.

Sincerely,



President

From: [REDACTED]
To: [Policy](#)
Date: Sunday, April 13, 2025 10:00:24 AM

I'm writing to express my disappointment in Memorial University regarding the recent draft of the Indigeneity policy. To be frank, this policy is erroneous and contributes to the erasure of Indigenous history in Newfoundland and Labrador in a manner that mirrors the colonial frameworks that destroyed countless communities. I urge MUN to reconsider their support for this policy and genuinely honor Canada's Indigenous communities as it claims to.

From: [REDACTED]
To: Policy
Subject: RE: Indigenous Verification Policy Review
Date: Monday, April 14, 2025 11:37:52 AM
Attachments: [REDACTED]

Good Morning:

I am writing to bring your attention to Section 2.0 of the draft Verification Policy, Procedures Section which may be contentious when viewed by the leadership of the Nunatukavut Community Council (NCC).

For some years there has been tension and disagreement between the NCC and the Innu Nation/ Nunatsiavut Government who do not recognize NCC members as being Inuit. The document appears to suggest that proof of being Inuit for members of the NCC will have to be verified by the Nunatsiavut Government. In consideration of the current and broken relationship between these parties, it appears unlikely that such verification will be provided.

The NCC has 6,000 members and has been around for decades and for the Provincial Government at least, has been recognized as one of five Indigenous bodies in NL and Labrador together with Qalipu First Nation, Miawpukek First Nation, the Innu Nation and Nunatsiavut Government.

I am raising this issue because I am certain that the NCC will be addressing their concerns about the Verification Policy as it impacts their membership.

Regards,

From: Policy <policy@mun.ca>
Sent: April 11, 2025 12:11 PM
To: [REDACTED]
Subject: RE: Indigenous Verification Policy Review

Thank you for your feedback,

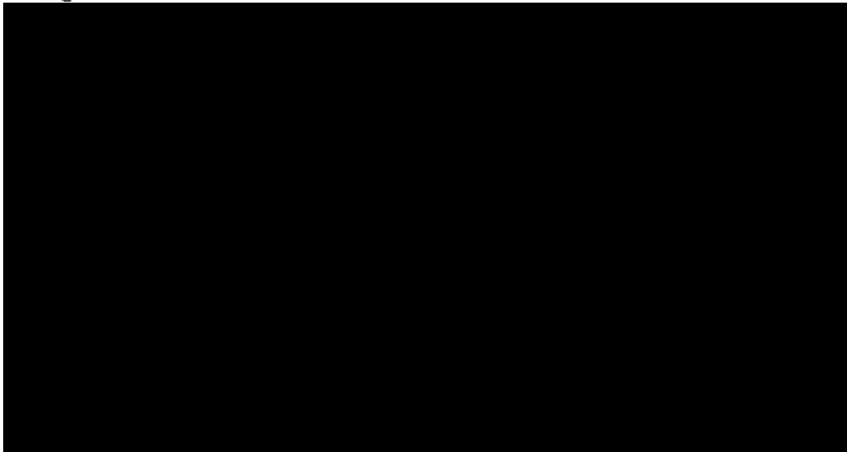
I will pas this on to the policy development working group.

From: [REDACTED]
Sent: Tuesday, April 8, 2025 2:25 PM
To: Policy <policy@mun.ca>
Subject: Indigenous Verification Policy Review

Good Afternoon:

I have reviewed the Draft Indigenous Verification Policy and support its content. The only observation I would like to mention involves the Verification Committee. This Committee is mentioned in several places in the document and is discussed extensively under the "Procedures" section of the document. My only suggestion is to have the structure of the Committee mentioned in the Procedures section. Names of individuals would not be included, however, the positions and possibly representative organizations if outside MUN should be indicated.

Regards,



From: [REDACTED]
To: [REDACTED] Policy
Cc: [REDACTED]
Subject: Re: Comments on Memorial Indigenous Verification Policy
Date: Monday, April 14, 2025 1:03:04 PM
Attachments: [REDACTED]

Hi [REDACTED]

Thank you for copying me on your letter in response to MUN's draft indigenous verification policy. It was a powerful, clear and assertive message grounded in fact and reality. It also places the responsibility for such biased and discriminatory policies where it belongs with MUN itself and those other institutions and groups (including NG and ITK) that support such targeted exclusion.

[REDACTED]
[REDACTED] Many levels of government and other institutions like MUN came to this understanding many moons ago. [REDACTED]
[REDACTED]

[REDACTED] This combined with many other efforts will I am confident, lead to positive change.

From: [REDACTED]
Date: Thursday, April 10, 2025 at 9:21 AM
To: policy@mun.ca <policy@mun.ca>
Cc: [REDACTED]
Subject: Comments on Memorial Indigenous Verification Policy

Hello,

I am writing today to express my concerns with the Indigenous Verification Policy of Memorial University. [REDACTED]
[REDACTED]

NOTE TO APPLICANT: The remainder of this thread has been removed as it is already found above in the responsive records.

IAP Office

From: [REDACTED]
To: Policy; President, The [REDACTED]
Subject: Concerns Regarding Pending Policy
Date: Tuesday, April 15, 2025 9:34:43 PM
Attachments: [LetterToMUN.pdf](#)

April 15, 2025

Mr. Justin Ladha
Chair, Board of Regents
Memorial University of Newfoundland and Labrador
St. John's, NL

Dear Mr. Ladha,

[REDACTED]
[REDACTED] to express my deep concern regarding the university's draft Indigenous Verification Policy that I believe to be discriminatory and inconsistent with the values of equity, inclusion, and fairness that Memorial University claims to uphold.

[REDACTED]

[REDACTED] While the
aforementioned policy intends to identify those of Indigenous and non-indigenous lineage,
“pretendians,” who try to avail of Indigenous services, the policy also actively engages in the
silencing of NunatuKavut Indigenous peoples who are not yet recognized [REDACTED]

The university has already silently chipped away at the integrity of the Indigenous people
through the cutting of language studies (i.e., the inactive Innu-aimun courses, the inactive
Mi’kmaq courses, the often inactive Inuktitut courses, etc), a soundless display of linguicide,
and now, their Indigenous Verification Policy, which will yet again deal a detrimental blow,
deciding who will and will not be considered “Indigenous” in the eyes of the university.

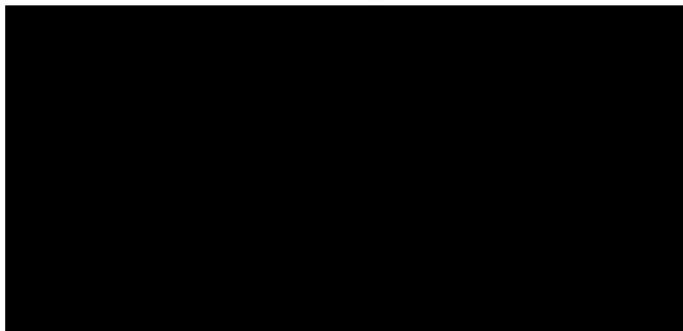
Have we learned nothing from the 1300+ bodies discovered on the grounds of Residential
Schools across Canada? Will you, Memorial University of Newfoundland and Labrador,
continue to be a part of the problem that is *cultural genocide*? Because, although there are no
bodies buried on the foundation [REDACTED] call it what it is: this policy is inflicting a
cultural genocide onto its NunatuKavut Indigenous students. [REDACTED]
[REDACTED]

[REDACTED]

I acknowledge that I have not been as eloquent and polite as I’m sure many of your other
letters have been, but I will not apologize for being upset at the reception of Memorial’s
blatant discrimination against the NunatuKavut peoples.

And lastly, to whoever reads this—be it Memorial University faculty, staff, students [REDACTED]
[REDACTED]—I ask that you truly sit and reflect on both the short-term and long-term effects of the
Indigenous Verification Policy. If you stand with me, if you have concerns as I do, I ask that
you speak out [REDACTED] and on behalf of yourself. [REDACTED]
[REDACTED] We cannot tolerate and encourage behaviour that actively

erases the presence of a people. We cannot let history repeat itself.



From: [REDACTED]
To: [Policy; President, The;](#) [REDACTED]
Subject: Indigenous Draft Verification Policy Letter
Date: Tuesday, April 15, 2025 10:30:47 PM
Attachments: [Indigenous Draft Verification Policy.pdf](#)

Good Evening,

I have attached to this email a copy of my letter to Mr. Ladha, Board of Regents, regarding the current Indigenous Draft Verification Policy. If there are any further questions or concerns, do not hesitate to contact me at the following:

[REDACTED]

April 15, 2025

Mr. Justin Ladha
Chair, Board of Regents
Memorial University of Newfoundland
St. John's, NL

Dear Mr. Ladha,

[REDACTED] I am writing to
you today, [REDACTED]
[REDACTED] who wishes to express my concerns regarding the Indigenous Verification Draft
Policy, which contradicts the values of equality and inclusion that Memorial University claims to
value.

[REDACTED]

The Memorial University website states that the FPG, otherwise known as the First
People's Group, is a "certified indigenous business" whose work includes a "series of
consultations with *self identifying* Indigenous faculty, staff, students, and alumni of Memorial, and
Indigenous Nations, communities, and organizations within the province" (MUN, 2025).
Ironically, this website states that the very group that is creating our verification draft is also
"self identifying" in nature, [REDACTED] If
that is the case, then tell me what gives one group more or less jurisdiction over the other to
identify one another as indigenous?

[REDACTED]

[REDACTED] When they were taken from
their homes, were they asked if they were of a particular indigenous nation? Were they asked if
they had a particular indigenous bloodline before they were treated like animals? When a

university goes to accept international students, do they check to see what particular ethnicity the students are in order to accept them? If not, then why is it that indigenous members are being singled out for their verification? The FPG states that “it is recommended that Memorial University begins to right relations with recognized Indigenous collectives by acknowledging the ways the university has failed them, and additionally, the harm that has been caused to them through being deprioritized over relationships with unrecognized collectives” (FPG, Page 6, April 2024). The university has failed to do this, by disregarding the past traumas that indigenous peoples have undergone and continuing to discriminate [REDACTED]

Furthermore, the FPG continues to state in their draft policy that “it is recommended that Memorial University establish Memoranda of Understanding with recognized Indigenous collectives within the province of Newfoundland and Labrador” (FPG, Page 6, April 2024). [REDACTED] NunatuKavut government currently has a MOU signed and acknowledged by the Prime Minister of our country? [REDACTED]

I am appalled by the sheer amount of ignorance that the university has shown in light of the current issues facing NunatuKavut indigenous members. [REDACTED]

[REDACTED]

[REDACTED]

From: [REDACTED]
To: Policy; President; The
Subject: Indigenous Verification Policy
Date: Wednesday, April 16, 2025 4:34:49 AM
Attachments: [REDACTED]

To whom it may concern,

I write today to share my concerns with the MUNL Indigenous Verification Policy. After reading the policy in its entirety, [REDACTED]

To strictly adhere to the language of section 3.1 of your policy and rely almost exclusively on indigenous collectives with established section 35 rights with Canada completely alienates [REDACTED] indigenous collective which has clear rights to self determination within the statements of the United Nations Declaration on the Rights of Indigenous Peoples.

Where is the accommodation for Canadian Indigenous Collectives, such as NunatuKavut, that are engaged in rights recognition processes with Crown-Indigenous Relations and Northern Affairs Canada? The courts of this country have upheld the MOU between NunatuKavut and CIRNAC, after it being challenged by the existing section 35 rights holders of this country, namely the Innu Nation with support from Nunatsiavut and ITK. Yet, your Indigenous Verification Policy section has no pathway for a NunatuKavut member to participate in anything Indigenous at MUNL. It seems that your policy panders to the current day politics of established section 35 rights holders, and does not have the interests of all indigenous peoples in mind.

NunatuKavut's claims to Indigeneity are undeniable. They are supported by genealogy, anthropology, and archaeology with direct ties to MUNL. [REDACTED]

[REDACTED] Yet, recognized section 35 rights holding collectives make statements like 'NunatuKavut's lived experiences are faked to claim a false identity'. The politics of becoming a recognized Indigenous collective has become very dirty, and it is sad to see that MUN has decided to ignore the existing academia and knowledge [REDACTED] step into the political warfare trenches of rights recognition. I never imagined this to be the role of an educational institution.

[REDACTED] In the hopes of breaking down barriers that should not exist. I ask that MUN remove itself from determining Indigenous identity if you cannot do it in a way that upholds and strengthens all Indigenous people.

Respectfully Yours,
[REDACTED]



From: [REDACTED]
To: [President, The; Policy](#)
Subject: Fwd:
Date: Wednesday, April 16, 2025 3:14:50 PM

To the president and policy leaders and Memorial University,

I am writing today to voice my dismay regarding your indigenous verification policy. A footnote on the webpage of Memorial University. "We acknowledge that the lands on which Memorial University's campuses are situated are in the traditional territories of diverse Indigenous groups, and we acknowledge with respect the diverse histories and cultures of the Beothuk, Mi'kmaq, Innu, and Inuit of this province". A bold statement of recognition for the people and territories of Newfoundland and Labrador on which the campuses are located, and for the life of me I would never have thought that Memorial University, our flagship learning institution, self-toted as "Newfoundland and Labrador's University" would have been a catalyst and perpetrator in the spreading of division and hate toward select indigenous people of the province on which it sits. Yet there it is, as evidenced by the language in section 3.1 of your indigenous verification policy.

[REDACTED]

Through your policy you have allowed an adopted narrative which further allows greater division of indigenous groups in this province. The provincial and federal governments respect and uphold the MOU that is in place between Nunatukavut and CIRNAC. As the flagship learning institution of this province, I respectfully request that you remove your institution from determining indigenous identity, distance yourself from further inflicting colonialist harms through your policy to the indigenous of Labrador and instead use those energies to find ways to bring people and cultures together.

[REDACTED]

[REDACTED]

Respectfully,

[REDACTED]

From: [REDACTED]
To: [Board of Regents](#)
Cc: [Policy:](#) [REDACTED]
Subject: Draft Policy for Consultation - Indigenous Verification Policy
Date: Wednesday, April 16, 2025 6:52:45 PM

April 16, 2025

Board of Regents
 Memorial University of NL
 St. John's, NL
 Email: regents@mun.ca

Subject: Draft Policy for Consultation - Indigenous Verification Policy

Dear Members of the Board of Regents,

[REDACTED]

Mere words cannot express my deep sense of sorrow, of betrayal, and the real anguish that I feel as I learn about the contents of your Draft Policy for Consultation - Indigenous Verification Policy. I thought that institutional colonialism and racism had all but disappeared from Canadian universities in 2025.

The afore mentioned draft Policy mentions the "Truth and Reconciliation Commission", the "right to self-determination of Indigenous communities", the "United Nations Declaration on the Rights of Indigenous Peoples", and it also states that: "Memorial University recognizes the Indigenous right to determine their own membership/citizenship in accordance with their own governance, customs, traditions, and procedures." Yet ..., there is a "subtle scent of discrimination" within that policy.

The International Convention on the Elimination of All Forms of Racial Discrimination, which is a United Nations Human Rights Instrument, states at Article 1 (1.): " In this Convention, the term "racial discrimination" shall mean any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life."

Any serious person, not to mention any serious academic, will know that the "NunatuKavut Community Council inc. (NCC)" is a "Recognized Indigenous Collective" and that it represents the Inuit from south and central Labrador. The NCC has been recognized as such by both the federal and provincial governments, by industry, by the United Nations, and by the Courts of the land.

Therefore, the current Draft Policy for Consultation - Indigenous Verification Policy, which has been designed to EXCLUDE NunatuKavut Inuit from eligibility to be considered indigenous, is a RACIST Policy with colonialist overtones.

On the basis of the above mentioned racial discrimination alone, the Board of Regents MUST RESCIND the "Indigenous Verification Policy" in its current form and suspend its implementation.

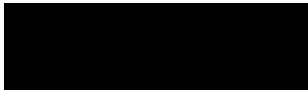
May I remind the members of the Board of Regents of their "Code of Conduct" which states under "Board Member Expectations" / "General" /

Article 1: "Members must act honestly, in good faith and in the best interests of the University, and all its campuses, without regard for their own personal interests or the interests of any other person, entity or constituency"; and /

Article 3: "Members maintain the highest standards of ethical conduct, in which their actions and behaviours uphold the principles of integrity, respect and accountability, supported by awareness of and compliance with this Code, relevant University policies, procedures and government legislation."

I fully expect that the Board of Regents will do the right thing here. I also expect Memorial University to engage with the NunatuKavut Community Council inc. in order to co-develop an inclusive and rights-based verification Policy that conforms to the Law, the Traditions and the Rights of all parties.

Regards,



c.c.:

1) Feedback on the policy and procedures: policy@mun.ca



From: [REDACTED]
To: Policy
Cc: [REDACTED]
Subject: Submission - Indigenous Verification Policy
Date: Wednesday, April 16, 2025 6:56:29 PM

April 16, 2025

Mr. Justin Ladha
Chair, Board of Regents
Bruneau Centre, IIC-1001
Memorial University of NL
St. John's, NL
A1C 5S7

Dear Mr. Ladha,

I respectfully submit this letter to protest approval of the Draft Indigenous Verification Policy.

[REDACTED]

[REDACTED] NCC entered into the Recognition of Indigenous Rights and Self Determination (RIRSD) process with Canada in 2019.

[REDACTED]

[REDACTED]

[REDACTED]

If enacted, this policy will deny an Indigenous educational pathway to NCC members as a weaponized expression of institutionalized racism that is especially disappointing in the halls of higher learning meant to pave the way for a just and

inclusive society. Education should expand opportunities, not enforce additional barriers upon marginalized Indigenous Peoples.



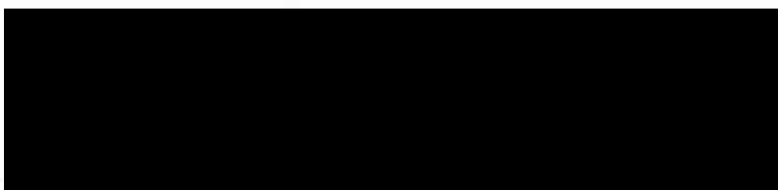
Through this policy, Memorial University is choosing to align with external political platforms to dictate who has the 'right' to be considered Indigenous in Newfoundland and Labrador, exposing a colonial agenda of oppression to deny constitutional rights as outlined in the Canadian Charter of Rights and Freedoms, plus the United Nations Declaration on the Rights of Indigenous Peoples.

I ask the Board of Regents to reject the Indigenous Verification Policy as drafted to defend the rights of all Indigenous peoples in Newfoundland and Labrador, not just those fortunate enough to have secured their Section 35 rights, to ensure education is truly a protected right.

There should be a place at Memorial University for all Indigenous People in Newfoundland and Labrador. Rejection of this policy will affirm that Memorial University is a safe space to acquire learning rather than an instrument of continued colonial oppression and institutional racism.

Please choose carefully which side of history Memorial University will choose to represent.

Respectfully,



From: [REDACTED]
To: Policy
Cc: [REDACTED]
Subject: Submission - Indigenous Verification Policy
Date: Wednesday, April 16, 2025 7:15:54 PM

Please replace this copy of letter previously submitted as original contained an error.

April 16, 2025

Mr. Justin Ladha
Chair, Board of Regents
Bruneau Centre, IIC-1001
Memorial University of NL
St. John's, NL
A1C 5S7

Dear Mr. Ladha,

I respectfully submit this letter to protest approval of the Draft Indigenous Verification Policy.

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

If enacted, this policy will deny an Indigenous educational pathway to NCC

members as a weaponized expression of institutionalized racism that is especially disappointing in the halls of higher learning meant to pave the way for a just and inclusive society. Education should expand opportunities, not enforce additional barriers upon marginalized Indigenous Peoples.

[REDACTED]

Through this policy, Memorial University is choosing to align with external political platforms to dictate who has the 'right' to be considered Indigenous in Newfoundland and Labrador, [REDACTED]

[REDACTED]

I ask the Board of Regents to reject the Indigenous Verification Policy as drafted to defend the rights of all Indigenous peoples in Newfoundland and Labrador, not just those fortunate enough to have secured their Section 35 rights, to ensure education is truly a protected right.

There should be a place at Memorial University for all Indigenous People in Newfoundland and Labrador. Rejection of this policy will affirm that Memorial University is a safe space to acquire learning rather than an instrument of continued colonial oppression and institutional racism.

Please choose carefully which side of history Memorial University will choose to represent.

Respectfully,

[REDACTED]

From: [REDACTED]
To: Policy; Andersen, Catharyn; ViceProvostEDIAR; AVPA Students; Associate VP (Academic); Millan, Roxanne; Batten, Jennifer; Reid, Brad; Elliott, Renee; Pearcey, Krista Marie; Foley, Tara; acadadminovpa; acadcoordinator; Lokash, Jennifer; President, The; Registrar, Memorial University of Newfoundland; Andersen, Catharyn; White, April; vpoindigenous; Vice-President (Academic); [REDACTED]
Subject: Concern over indigenous verification process policy
Date: Wednesday, April 16, 2025 8:19:37 PM

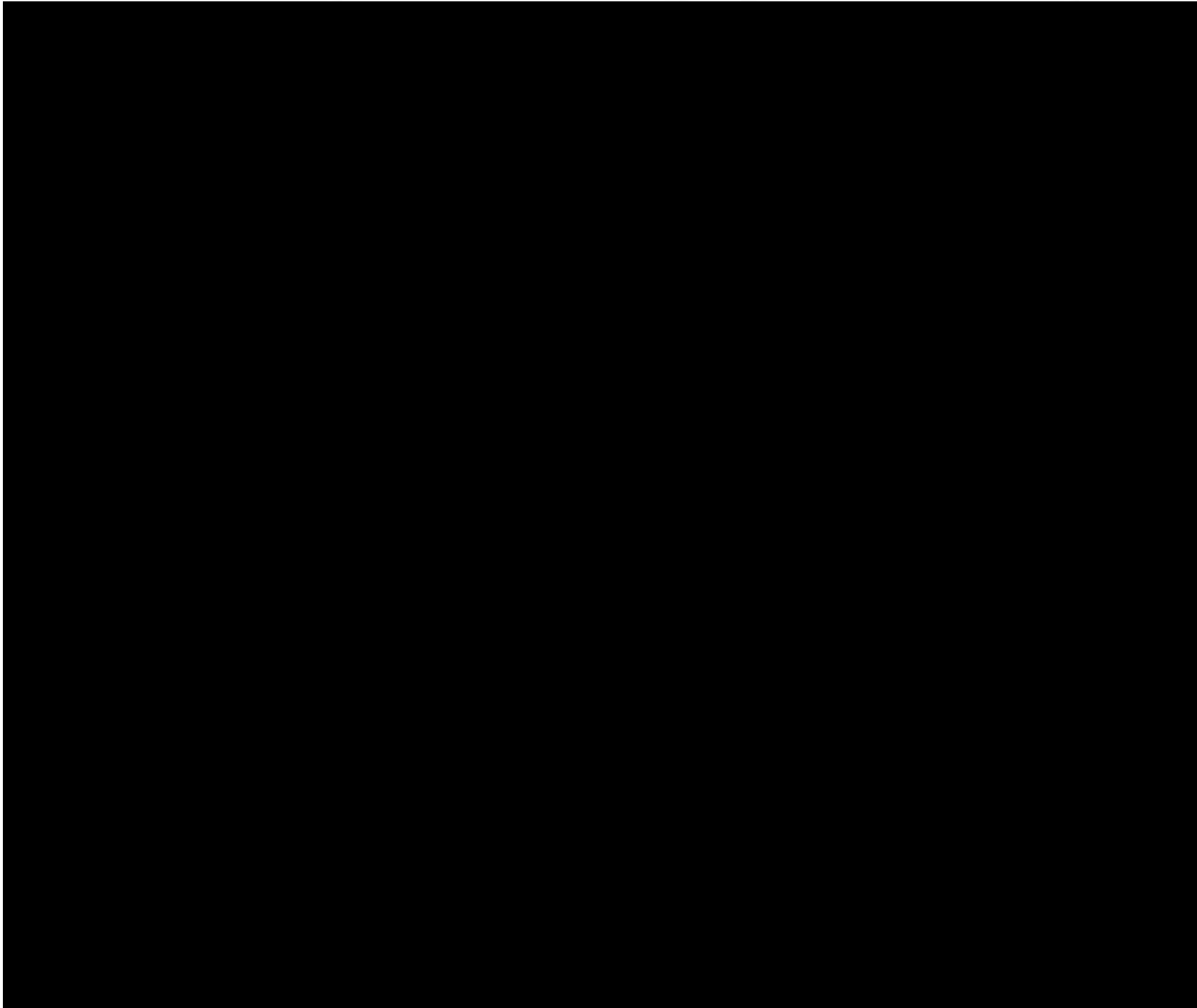
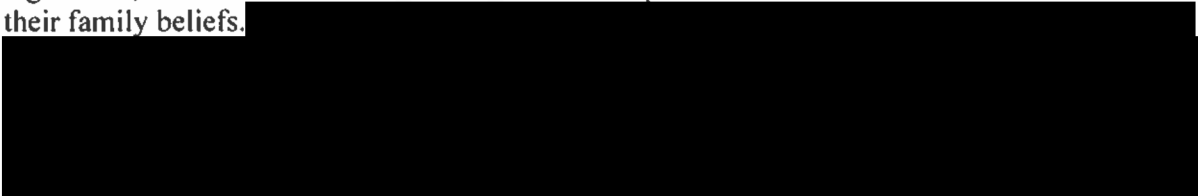
Hello there

[REDACTED]

[REDACTED] since Buffy Saint-Marie was outed as a pretendian, there has been this shift to erraticate pretendians, and spreading misinformation to blur the lines between pretendians and mixed indigenous people to erase their identity and culture, including the NunatuKavut community. [REDACTED]

[REDACTED] is a war on people who

admit to being mixed-indigenous, even though many others are mixed with european heritage as well. If this rule applied only because of federally recognition and not personal biases, if I can remember correctly, other indigenous groups in the province (Qalipu and Nunatsiavut) have only been federally recognized in the last 25 years, so, for instance if Buffy Sainte-Marie was outed as a pretendian 20-30 years prior, those groups would also be excluded from MUN legislature, correct? But we all know that there was personal biases from the staff involved and their family beliefs.



I hope you take my point of view into consideration. If you want to discuss this further feel free to reply to arrange a time.

Sincerely



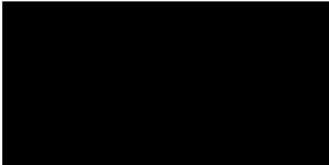
From: [REDACTED]
To: Policy; Russell, Lisa; vpindigenous; Andersen, Catharyn
Cc: [REDACTED]
Subject: Indigenous Verification Policy
Date: Thursday, April 17, 2025 12:46:56 PM
Attachments: [Response re MUN Draft Indigenous Verification Policy.docx](#)

Good day,

Please see attached letter for comment on the draft Indigenous Verification Policy that opened for Consultation and was posted on April 7, 2025.

thank you,

[REDACTED]



April 17, 2025

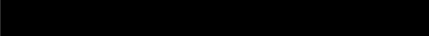
Mr. Justin Ladha
Chair, Board of Regents
Memorial University of Newfoundland and Labrador
St. John's, NL

Dear Mr. Ladha,

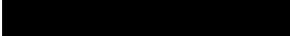


I wish to express my disappointment and concerns with Memorial University on the most recent "Draft Indigenous Verification Policy".

This policy purposely excludes NunatuKavut Inuit. Given the current climate and accusations against NunatuKavut in the media, is it not considered a Conflict of Interest to include a current beneficiary of the Nunatsiavut (NG) Land Claim Agreement, the very organization that is making accusations against NCC of false claims, to develop and then inform others of this policy?

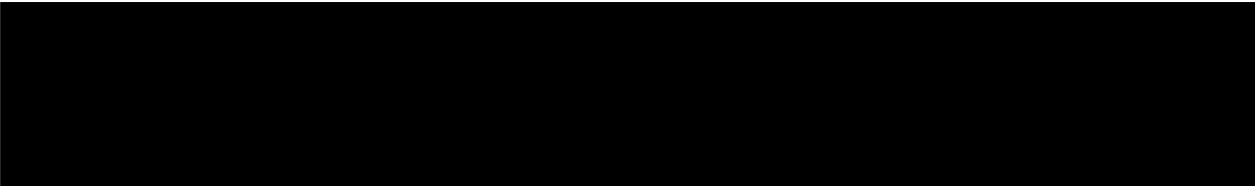
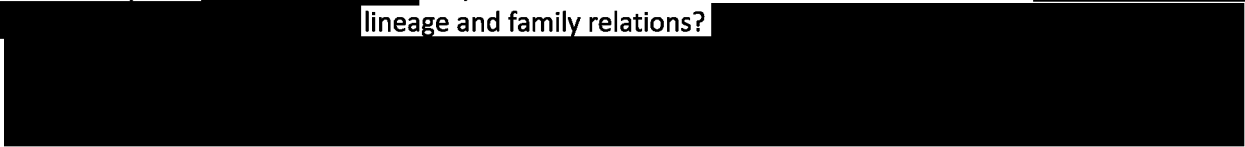


How can one collective of indigenous people determine the indigeneity of the collective of another? This is not the way, nor is it a policy, when the Government of Canada negotiates Land Claims or status with Indigenous people, nor should it be a determination within a University that many Inuit currently attend.

NunatuKavut is a collective CAPABLE of holding section .35 Rights, 
 Since 2018, NunatuKavut has been negotiating these Rights with the Government of Canada through the Recognition of Indigenous Rights and Self Determination (RIRSD) Process, which takes years, if you recall the time it took to recognize the Labrador Inuit Association (now NG) from 1977 to 2004.

The policy also states that Pathway B is "Secondary Documentation from a Recognized Indigenous Collective in Canada" providing the applicant's lineage and connection, familial relationships to that community, etc.  why should another collective have information on 

lineage and family relations?



On top of these issues, a professor of Archaeology [REDACTED] has published numerous papers on the archaeological evidence that supports NunatuKavut as an Inuit collective, that supports the evidence that Inuit were in fact living on the coast of Labrador south of Happy Valley-Goose Bay. Further, looking at many historical maps, the whole coast of Labrador was said to be "Labrador Inuit" (see attachment at the end of this letter). This map only changed when NG received their official colonial recognition from the Government of Canada, [REDACTED]
[REDACTED] Do you really think Inuit did not extend past that line?

In moving forward with this proposed policy, MUN is intending to exclude a lot of potential indigenous students from educational benefits that some are now, and have previously been, in receipt of. If approved, I can guess this will have a huge impact on the amount of NunatuKavut members willing to attend MUN.

I would suggest that Memorial University take a closer look at the draft Indigenous Verification Policy for Bias, understand who is writing and influencing the writing of this policy, and remove its political views. This colonial way of viewing who is indigenous and who is not, is based on the same mindset that Canada is historically known for, which was to erase indigenous people from existence and "take the Indian out of the Child".

Thank you for your time,

Sincerely,

[REDACTED]



The Arctic Culture Area, showing the approximate locations of Inuit and Aleut bands circa 1500, before displacement by non-Indians (with modern boundaries)

From: [REDACTED]
To: Policy
Subject: Feedback on draft verification policy
Date: Thursday, April 17, 2025 2:08:08 PM

Hello,

[REDACTED]
[REDACTED] I'd like to offer some constructive feedback on the proposed draft verification policy.

First of all, thank you to the members of the committee for taking on this important and thankless task of drafting a policy on verification. I would like to endorse, broadly, the approach to verification that has been outlined in the draft. It is fair, balanced, and offers a clear pathway to the inclusion of currently unrecognized Indigenous groups, should their claims eventually be successful. At the same time, it also protects the university community—and our faculty and students—from scandals that have damaged reputation of this institution, and harmed many within it.

It is outside of Memorial University's remit to weigh-in on the local politics of specific unrecognized groups on the island of Newfoundland, or in Labrador. And there are many such groups—some very loud and organized, others not so much. I honestly worry about the pressure that is going to be placed on the administration to do cave to special interests. That would be a grave mistake, [REDACTED]
[REDACTED]

This policy needs to address not just current cases in this province, but also cases nationally and internationally, in a way that verifies claims to identity, in a thoughtful and impartial way, without carving out special treatment or preference for any one group. [REDACTED] don't speak on behalf of recognized Indigenous collectives who have their own integral procedures for verifying membership. The fact that this policy allows for different kinds of evidence for verification—including personal narratives and community attestation—should be applauded.

I'm sure that certain folks with stakes in this issue will yell about being erased or excluded. But if pressed, these same people would not be able to put forward a similarly fair, impartial, and consistent set of principles that would apply to everyone equally when it comes to verification, not just them. I encourage the administration to pay attention to whether these folks are actually responding to the substance of the document itself, or conflating it with other issues, such as self-identity, or ancestry, which—if I am reading things right—this verification policy does not impact at all. What more can an educational institution be expected to do?

In short, I think the proposed document strikes the right balance when it comes to verification. It puts the university on a positive, forward-thinking footing that doesn't exclude anyone. [REDACTED]
[REDACTED]

[REDACTED] This policy has been long overdue and any further hold ups on its implementation would negatively impact Indigenous students, staff, and faculty at this university.

[REDACTED]

From: [REDACTED]
To: Policy; President, The [REDACTED]
Cc: [REDACTED]
Subject: MUN Indigenous Identity Policy
Date: Thursday, April 17, 2025 2:08:41 PM
Attachments: VPI Memorial Policy [REDACTED].pdf

[REDACTED]

Please find attached a letter to the Board of Regents regarding my assessment of Memorial's draft Indigenous identity verification policy.

[REDACTED]

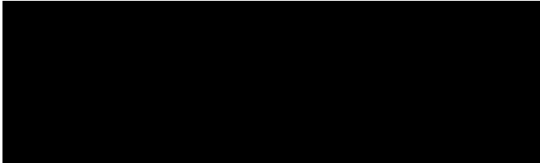
[REDACTED]



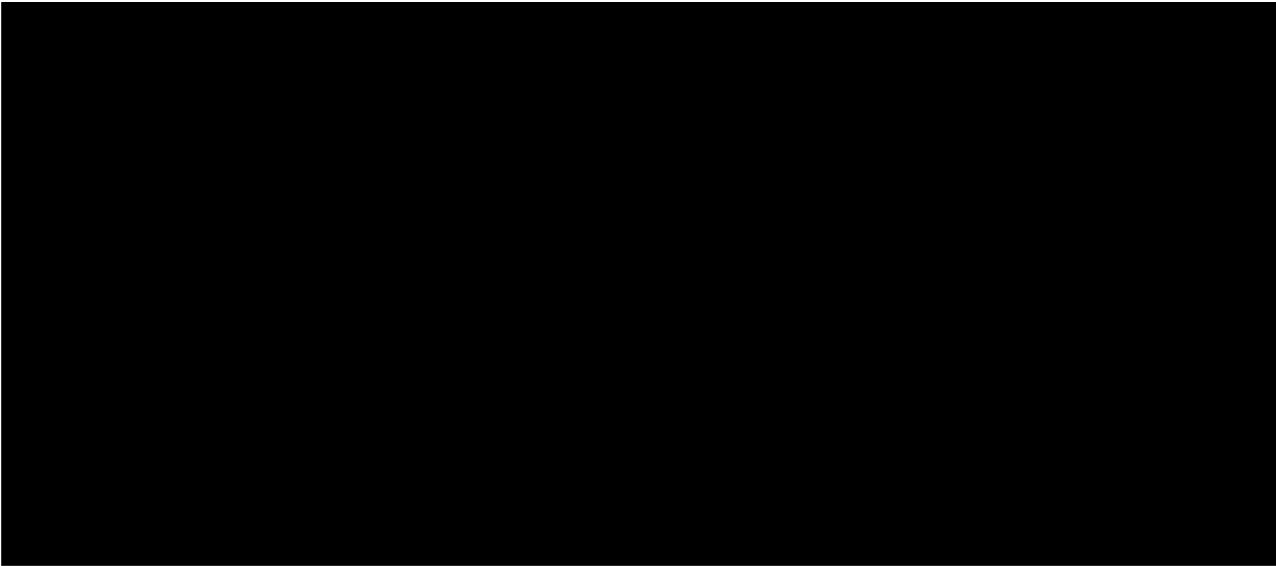
April 16, 2025

To:
Board of Regents
Memorial University of Newfoundland
230 Elizabeth Avenue
St. John's, NL A1C 5S7

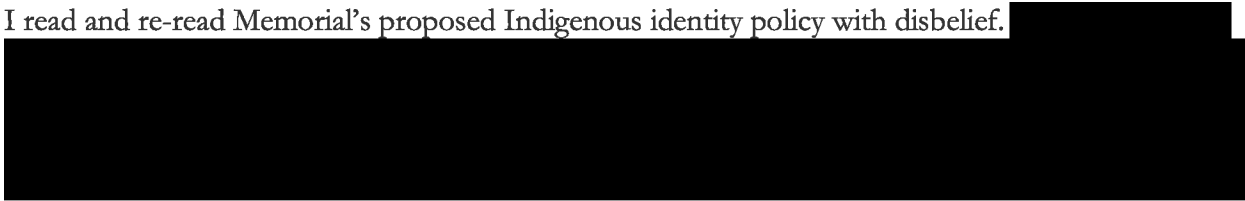
From:



Please accept this letter in response to the request for feedback on Memorial University's draft "Indigenous Verification Policy". Before I offer feedback, I'd like to offer a bit of background about my own qualifications and experiences.



I read and re-read Memorial's proposed Indigenous identity policy with disbelief.



[REDACTED]

When I read the Indigenous identity report that resulted from these consultations, [REDACTED]
[REDACTED] It should have come as no surprise that the draft policy that is now circulated actively excludes NunatuKavut Inuit from consideration.

Herein, I outline why that is so problematic.

1. The report offers competing and contradictory statements regarding its support for Indigenous citizenship/membership.

On one hand, “Memorial University does not have the authority to decide who is or is not Indigenous, but rather works to understand, respect, and reinstate Indigenous practices of citizenship/membership” (page 4). Then on the other hand, it states that “a ‘Recognized Indigenous Collective’ in Canada is either 1) an Indigenous collective that is federally recognized and hold Constitutional rights under section 35, or 2) is accepted as an Indigenous collective by their federally-recognized neighbours.” (page 3). I explain why this is contradictory below:

Val Napoleon, an Indigenous legal scholar from University of Victoria draws the distinction between **civic identity** and **ethnic identity**, with the former being something that was advanced by societies using their own governance processes and laws, and the latter resulting from a policing of identity, and in the case of Indigenous peoples within Canada, stemming from the application of colonial determinations over who is, and who is not, Indigenous. She argues that when we rely upon an externally imposed ethnic determination over who is and who is not Indigenous “it is fraught with new and continued problems about policing who is in the group and who is out. Interestingly, we seldom draw lines to exclude ourselves in these situations” ([Napoleon, 2024](#)).

When Memorial indicates that it is working to reinstate Indigenous practices of citizenship/membership, it would lead one to presume that this means it is intending for Indigenous peoples and collectives to advance their own *civic* definitions of identity, which have often been accepting of others, fluid, but also intentional about existing governance practices and laws. This would be progressive and thoughtful, requiring investments into partnering with Indigenous communities and peoples to reinstate and understand the mechanisms through which Indigenous peoples would have used various forms of laws and governance to determine identity. However, the proposed policy does the opposite – enacting and upholding the very forms of ethnic policing Napoleon warns against.

2. Conflation of Indigenous identity with Section 35 of the Constitution Act, 1982.

Consideration of published Indigenous identity scholarship is entirely absent from this draft policy. Had it been included, it would become clear that recognizing individuals as “Indigenous” simply based on whether or not someone holds Section 35 rights is deeply fraught, undermining generations of scholarship and activism by Indigenous Peoples to move away from the problematic assumptions of the *Indian Act*.

[REDACTED]

In their human rights and legal analysis of Dalhousie University's proposed Indigenous identity policy, [Metallic and Simon \(2024, p. 28\)](#) point out that not only do Indigenous rights extend **beyond** Section 35, but that there are also, "...obligations not to discriminate against Indigenous groups and individuals under human rights law, not harm them through negligence under tort law, to respect their contractual rights, as well as their Charter rights like their freedom to associate, expression, life, liberty and security, and more. In *Daniels v Canada*, the Supreme Court of Canada underscored that the federal government could still have obligations to an Indigenous person under s 91(24) of the Constitution Act, 1867, even if the person was not a rights holder under section 35". Given that this report was published over year prior to the release of Memorial's draft policy, it is inexcusable that these details are not considered.

Such egregious omissions are particularly concerning, especially given the fact that Dalhousie's location in the Atlantic region means that the Metallic and Simon report pays particular attention to diverse Indigenous collectives specific to this region of Canada, which would be pertinent for Memorial to consider. This includes Indigenous collectives such as NunatuKavut, Qalipu, and Peskotomuhkati, all of whom appear to be negatively implicated by Memorial's draft policy.

Memorial asserting that the only way any of these Indigenous collectives can be recognized is if they are validated by one of their "federally recognized neighbours" is quite evidently playing a trump card against NunatuKavut. One has to only look to [recent court cases](#) and [public relations campaigns](#) launched by both the Innu Nation and Nunatsiavut Government to understand that there are undeniable political motivations for both groups to exclude NunatuKavut.

To suggest that the only way an Indigenous collective can be validated is through Section 35 "neighbours" is another way of narrowly equating identity with Section 35 rights.

3. Self-identification and uncertainty over Indigenous identity is conflated with falsifying identity.

The scope of the verification process is non-specific, ill-defined, and overly broad. It includes:

"... any opportunity within the University that is specifically set aside for, or takes into consideration, Indigenous membership. This includes but is not limited to: hiring for staff and faculty positions; designated seats for Indigenous students; awards, scholarships, fellowships, bursaries, and funding opportunities slated for Indigenous people; opportunities of advantage such as material gain or reputational benefit. The policy is applicable to all members of the University community, including but not limited to students, researchers, employees, members of governing bodies, Elders, Knowledge Keepers, cultural advisors, and persons entering into relationships with the University."

As a result of its broad scope, it is underinclusive and discriminatory. It overlooks several categories of Indigenous people who have legitimate, legally supported claims to being Indigenous, but who fall outside of Section 35 of the Constitution Act, 1982. [Metallic and Simon \(2023\)](#) specifically note that those who are excluded from Section 35 include "those people without Indian Status but entitled to be registered under the Indian Act, the large and growing Non-Status First Nation

[REDACTED]

population in the region, and members of Indigenous collectives like NunatuKavut Community Council and the Peskotomuhkati Nation at Skutik’.

Although some of these individuals may be captured by the 3.1.3 Pathway C: Displacement and Disconnect, it fails to acknowledge that these individuals likely form a substantial percentage of Indigenous Peoples in Canada, and yet, under this proposed policy are being policed into presenting validation of their identity – many of whom would have to re-hash traumatic family histories as a means to have their identity validated to a “Verification Committee” under Memorial’s policy.

Again, this fails to support in any way Indigenous self-determination over identity because it positions official federal government recognition as the gold standard. This is not in keeping with constitutional law, domestic and international human rights, including the United Nations Declaration on the Rights of Indigenous Peoples (to which Memorial is purporting to adhere).

4. Addressing the conflict of interest within the Vice-President Indigenous office.

In the recent past there have been multiple instances whereby individuals who were members of Nunatsiavut attempted to have their membership cards renewed, but were kicked out. In each instance where this has happened, the Nunatsiavut Government Appeals Board ruled that when calculating the blood quantum of these individuals (which is required to be at least 25% for membership with NG), **yet if they were relying on an ancestor born in NunatuKavut territory, that ancestor was deemed 0% Inuk, even if their genealogy proved that they were in fact, 100% Inuk.**

In each and every instance where this unfair rule was applied and litigated, NG has lost. See examples: [here](#), [here](#), and [here](#).

It is worth noting that (aside from the concerning approach to membership which appears to follow the ethnic policing model of membership -- mentioned above -- rather than a more inclusive and traditional civic definition of identity), [REDACTED]

[REDACTED]

[REDACTED] it behooves anyone in a high-ranking position of authority at an academic institution to disclose anything that might be considered a conflict of interest. It would seem that this is especially true when that individual is the Vice-President Indigenous and is charged with undertaking the development and roll-out of a policy [REDACTED]

[REDACTED]

[REDACTED], it would make sense that in the interest of transparency, the university make clear that this conflict of interest exists, and that it has directly informed the development of this draft verification policy. If this is not the case, it would seem prudent for the university to prove otherwise.

This is especially important given the incredible authority given to the VPI in the draft policy, particularly when it states:

"The VPI or the delegated authority is responsible for ensuring that reports of false claims of Indigenous citizenship/ membership are brought to the attention of the Verification Committee. The VPI will determine whether and how to proceed with an investigation of false claims".

If I were an employee at your institution, and submitted my identity information, and that information was rejected by the VPI, and I am determined to have "falsified" who I am, the VPI then gets to determine how to investigate me? And then, as if that isn't problematic enough, if I attempt to defend myself and argue against this unfairness, this can be considered a reprisal, for which I can also be found guilty:

"The University prohibits reprisals for good-faith reporting of false claims and will respond promptly to any concerns regarding retaliation linked to this type of disclosure."

The fact that such an inadequate, discriminatory, and underinclusive policy has been made public speaks to the lack of knowledge and awareness that your institution has with respect to Indigenous legal matters, governance and its own laws and systems of citizenship and membership. I am profoundly disappointed in the political stance this university has taken on this issue and request an apology to all NunatuKavut members who have been deeply harmed by the release of this policy.

[REDACTED]

Sincerely,

[REDACTED]

[REDACTED]