

The SSMU Policy Against Antisemitism

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Expires: 2030-05-01

[Adopted Motion](#)

1. Description

The SSMU Policy Against Antisemitism (*hereafter referred to as “the Policy” or “the PAAS”*) in line with existing Policy^{1,2}, ratified [Judicial Board precedent](#), and the [SSMU Positions Book](#), endeavours to achieve three goals:

1. To provide a set of contextualized guidelines and perspectives with which to identify and adequately address the issue of antisemitism within the SSMU community and membership;
2. To uphold Section 1.2 of the SSMU Constitution (Protection of Rights) and safeguard Charter values of freedom of expression and protection from discrimination;
3. To introduce new measures for improving advocacy, communication, education and trust between Jewish student groups, the SSMU, and members of the McGill Administration.

The PAAS addresses the absence of specific language within the current Equity Policy² framework of the SSMU (*hereafter “the Society”*) and the lack of culturally, ethnically, and religiously sensitive policy measures—two factors which have hindered the Society’s ability to respond to the needs of Jewish students on campus robustly.

The Definitional Background of the Policy:

The Policy derives the foundation of its definition from both the [2020 Jerusalem Declaration Definition on Antisemitism](#) (*hereafter referred to as “the JDA”*) and the [Nexus Document](#). The base of the JDA framework is an academically rigorous and contextualized guide to understanding ostensible presentations of antisemitism endorsed by hundreds of academics worldwide. The use of the JDA and Nexus definitions reflects a community-centered, contextually responsive approach rooted in SSMU policy-making precedent

¹ [SSMU Equity Policy, 2021](#): Part II: 4.1.1, 4.2.1.a-b, 4.3.1.a-c

² [The Constitution of the Students' Society of McGill University 2021](#): Preamble: Leadership

Association étudiante de l'Université McGill
Students' Society of McGill University

*Située sur les territoires traditionnels des collectivités Haudenosaunee et Anishinaabe.
Located on Haudenosaunee and Anishinaabe, traditional territories.*

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Notably, during the visit of the United Nations Special Rapporteur Francesca Albanese to the SSMU in the fall of 2024, **she explicitly mentioned the JDA by name** as an example of the kinds of Policy measures that are prepared to address the complexity and urgency of the current moment, as compared to the [IHRA definition \(See Appendix E\)](#).

The following is an excerpt from the Jerusalem Declaration website³.

[The definition] is inspired by the 1948 Universal Declaration on Human Rights, the 1969 Convention on the Elimination of all Forms of Racial Discrimination, the 2000 Declaration of the Stockholm International Forum on the Holocaust, and the 2005 United Nations Resolution on Holocaust Remembrance, we hold that while antisemitism has certain distinctive features, the fight against it is inseparable from the overall battle against all forms of racial, ethnic, cultural, religious, and gender discrimination.

Additionally, sections of the Nexus Document were integrated into the PAAS as it addresses the nuanced implications of contextualizing antisemitism in the realm of political speech and contemporary discourse. The following is a quote from their website:

Nexus supports an inclusive approach to defining antisemitism, opposing the codification of a definition of antisemitism which could limit free speech and be misused for political purposes. Through education, advocacy, and strategic engagement, we strive to bring Americans together in the critical fight against antisemitism, ensuring our efforts strengthen rather than divide our communities.

To this extent, the SSMU officially recognizes and commits to addressing systemic antisemitism as a phenomenon that can occur within governments, governmental and non-governmental organizations, corporations, and institutions; the criminal justice system; universities (or any constituent part); student groups, including SSMU; and many other systems, procedures, and organizations.

As such, the Society will also implement various actionable measures internally and address issues of insufficient advocacy or reliable communication. These measures include but are not limited to, the following: bi-annual meetings with Jewish groups on campus to provide an opportunity to relay concerns and to further collaborative discussions vis-à-vis advocacy steps the Society can take beyond

³ <https://jerusalemdeclaration.org/> The following passage contains background information obtained from the Jerusalem Declaration website: “[The definition] was developed by a group of scholars in the fields of Holocaust history, Jewish studies, and Middle East studies to meet what has become a growing challenge: providing clear guidance to identify and fight antisemitism while protecting free expression. Initially signed by 210 scholars, it has now around 350 signatories... Note: as with the 2018 Motion, the framework of the source definition was adapted to accommodate standing policy, precedent, and the needs expressed by community consultation.



this Policy; a direct channel of communication and consultation with, the Dean of Students⁴; and added sensitivity around planning events during Jewish holidays and ensuring Kosher food options at SSMU events whenever possible.

Despite previous efforts brought by SSMU representatives and executives, there has been no ratification of a comprehensive policy to address the critical and ever-present issue of antisemitism. The PAAS serves, as mentioned above, to remedy both the definitional and advocacy-related aspects and to add a needed degree of specificity to current and future iterations of the Society's Equity Policy.

2. Scope

This policy applies to:

- Members, clubs, and services of the SSMU,
- SSMU staff and personnel
- Councillors, Officers, and Directors of the Society

This Policy will not impact McGill's regulations, procedures, guidelines, and definitions nor impose obligations upon McGill Administration or Staff members. This Policy will furthermore not interfere with or impact in any way any definition used for McGill's reporting processes, including but not limited to the [McGill Office of Mediation and Response](#).

In the following contexts:

- The current SSMU Equity Policy Processes and Procedure or any future iteration
- Implementation of current or future mandates, motions, policies, and plans
- Any and all communications, actions, or other professional collaboration with or about antisemitism, including:
 - Allegations and reported experiences of antisemitism within the scope of a Staff member's duties with the Society or a student member's equity complaint.
 - Any future definition, statement, or media communique regarding antisemitism by the Society or discussion held by the Board of Directors, Executive Committee, and Legislative Council.

⁴ Pending the availability of the Dean, Associate Dean, and the staff of the Dean of Students Office.

3. Definitions

Preface: in outlining and implementing this definitional framework, the SSMU shall not stifle legitimate free speech⁵ of any kind in line with all applicable laws, all while acknowledging the key role that **intent, context, and/or outcome** may have in how an individual's speech and actions are perceived and felt beyond the factual play-by-play.

3.1 Jewish person, a Jew⁶:

A Jewish person or a Jew identifies with Jewish cultural, historical, and/or religious heritage. This identity can be predicated on various factors, including:

1. Ethnicity
2. Religious observance, tradition, or practice
3. Cultural or community affiliation

3.2 Jewish Group:

For the purposes of this policy, a Jewish group refers to a group of current SSMU members who compose a group of majority Jewish individuals and hold events, discussions, or meetings on or off campus relating to Jewish cultural, religious, spiritual, or political life.

3.3 Antisemitism⁷:

1. Broadly speaking, antisemitism includes discrimination, prejudice, hostility or violence against Jewish people as Jewish people (or Jewish institutions as Jewish), as well as conditions that

⁵ For the purposes of this Policy, legitimate free speech is speech which does not violate the human, civil, or charter rights of another, nor any SSMU regulation—or, if applicable, any McGill protocol—and is free of hate speech per section 319 of the Criminal Code and the standards of *Ward v. Quebec (2021)*.

⁶ Furthermore, it is important to consider that Jews have a rich and diverse history that spans centuries and continents. As such, for many Jews, their Jewish identity is shaped by both ethnicity and religion, though that might not always be the case.

⁷ Note that all subsequent sections and subsections (3.3a-c) should be interpreted through the general definition provided in section 3.3.



discriminate against Jews and significantly impede their ability to participate as equals in political, religious, cultural, economic, or social life^{8,9}.

a. General Guidelines and Examples

- i. All allegations of antisemitism raised by Jews, like all allegations of discrimination and oppression in general, should be given serious attention.
- ii. Antisemitism can manifest in language, actions, or other media.
 1. Examples of antisemitic *language* may include slurs or stereotype-based insults, such as the notion that most or all Jews are wealthy, inherently stingy or miserly, or unpatriotic.
 2. Examples of antisemitic *deeds* may include assaulting someone because they are Jewish and/or their relationship to Israel or lack thereof, attacking and/or threatening a synagogue or Jewish school, painting swastikas, or refusing to hire or promote people because they are Jewish.
- iii. Antisemitism can be direct or indirect, explicit or coded¹⁰.
 1. For example, directly demanding or indirectly insinuating that a Jewish person must legitimate their Jewish identity through ancestry, religion, or ethnicity due to their lifestyle or personal beliefs¹¹.
 - a. This may additionally manifest through racialized microaggressions directed at Jews of colour when they

⁸ Note: that the combination of the following sections (3.4. e-g) may not be sufficient to determine with complete and unambiguous certainty (that is, legally adjudicate in an apriori sense) that an incident is or is not antisemitic given legal statutes. Rather, this collection of examples and counterexamples serves, for one, to be able to better identify contexts which would allow the Equity and / or Human Resources reporting processes to better address the root cause of a situation and employ specific strategies to address it.

⁹ <https://nexusproject.us/nexus-resources/the-nexus-document/> this document represents the other half of the foundation of the definitional section of this Policy.

¹⁰ For example, the statement: “*The Rothschilds control the world*” is a relatively common example of a coded expression regarding the alleged power of “the Jews” over banks and international finance—one which is clearly disproportionate, conspiratorial, and beyond the scope of reality.

¹¹ Bad-faith or intentional efforts to cast doubt on the legitimacy of a Jewish person or group’s identity—particularly based on their lifestyle, personal convictions, or political beliefs—may be considered ostensibly antisemitic. This includes language such as referring to someone’s Jewish identity as an “allegation” or “alleged identity,” which is especially harmful given that, under Canadian and Quebec law, a person’s religious or ethnic identity is a protected characteristic that cannot be “litigated” or challenged in bad faith. Notably, Section 10 of the Quebec Charter of Human Rights and Freedoms prohibits distinctions or exclusions based on religion or ethnic origin, while Sections 2(a) and 15(1) of the Canadian Charter of Rights and Freedoms protect freedom of religion and equality before the law. Within institutions like McGill University and the SSMU, such rhetoric may also contravene internal Equity Policies, which affirm a student’s right to self-identify and explicitly prohibit harassment or delegitimization of identity.

- disclose their Jewish identity (i.e assuming they must be converts, asking them intrusive and skeptical questions about their ancestry and parentage¹²).
2. Furthermore, grossly exaggerating Israel's influence in a malicious or conspiratorial manner beyond the scope of the facts can be a coded way of racializing and stigmatizing Jews¹³.
- iv. Antisemitism is furthered by denying or minimizing the Holocaust, including:
 1. Claiming that the deliberate Nazi genocide of the Jews did not occur.
 2. Alleging there were no extermination camps or gas chambers.
 3. Stating that the number of victims was a fraction of the actual total.
 - v. **Classical antisemitism** is the insinuation and portrayal of Jewish people as inherently and disproportionately “evil,” violent¹⁴, or linked to malicious and secret conspiracies to take over the world (i.e., controlling the world government, Hollywood, news media, and the global banking system)¹⁵.
 - vi. What is true of racism is also true of antisemitism: it is racist to essentialize (treat a character trait as inherent) or to make sweeping negative generalizations about a given ethnic group.
 - vii. It is antisemitic to advocate for political solutions that deny Jews – because they are Jews – the right to self-determination and/or the right to physical safety and full human, civil, and religious rights.
- b. Examples from the Israel-Palestine Discourse that ARE, *Prima Facie*¹⁶, Antisemitic¹⁷:
 - i. Applying the symbols, images, and negative stereotypes of **classical antisemitism** (see point v above) to the State of Israel.
 1. As such, it is antisemitic to use symbols and images that present all Jews as collectively guilty for the actions of the State of Israel.

¹² <https://forward.com/news/474074/jews-of-color-study-discrimination-black-asian-latinx/>

¹³ For example, a critique of the American Political Lobbying Entity, AIPAC for its role in shaping the outcome of some primary or general elections in the United States is a valid political critique, whereas blaming AIPAC for the fall of society and believing its members pull all the strings in all levels of government more than any other could be an example of antisemitism.

¹⁴ See the especially egregious notion referred to as [blood libel](#).

¹⁵ One notable example is the allegation by United States lawmaker Marjorie Taylor Greene that [“Jewish space lasers”](#) were responsible for a deadly wildfire in California.

¹⁶ **Prima facie** is a Latin term meaning “at first sight” or “on its face.” It refers to something that appears to be true, valid, or sufficient based on initial evidence or observation, but that may be subject to further examination or rebuttal.

¹⁷ Whether speech or conduct about Zionism and Israel is antisemitic should be based on the standards for speech or conduct that apply to antisemitic behaviour in general.

- ii. Holding Jews collectively responsible for Israel's conduct or treating Jews simply because they are Jewish as agents of Israel.
 - iii. Holding individuals or institutions, because they are Jewish, *a priori* culpable of real or imagined wrongdoing committed by Israel.
 - 1. This may include requiring people, because they are Jewish, to condemn Israel or Zionism publicly.
 - iv. Assuming that non-Israeli Jews, because they are Jews, are necessarily more loyal to Israel than to their own countries (i.e., **dual loyalty**)¹⁸.
 - v. Denigrating or denying the Jewish identity of certain Jews because they are perceived as holding the “wrong” religious or political position (whether too critical or too favourable) on Israel.
 - 1. This may include: labelling another Jewish individual as a ‘fake Jew,’ ‘token Jew,’ or ‘self-hating Jew’ based on personal disagreements with another’s religious beliefs, personal convictions, or political inclinations.
 - vi. Treating Israel differently solely because it is a Jewish state, using standards different than those applied to other countries.
 - vii. Saying that Jewish people cannot have a future within the boundaries of modern-day Israel-Palestine, given the established legacy of coexistence between Jewish, Arab, Druze, and Muslim communities for centuries in the area¹⁹.
- c. Examples from the Israel-Palestine Discourse that ARE *NOT*, *Prima Facie*, Antisemitic:

¹⁸ In other words: considering Jews to be *a priori* incapable of setting aside their loyalty to the Jewish people and/or Israel.

¹⁹ <https://www.un.org/unispal/document/auto-insert-206581/>



- i. Using language and political discourse in support of the Palestinian demand for justice and the total grant of Palestinian political, national, civil and human rights, as guaranteed under international law^{20, 21}.
- ii. As a general rule, fact-based criticism of Zionism, or nonviolent political action directed at the State of Israel and/or its policies should not, as such, be deemed inherently antisemitic.
 1. Furthermore, opposition to Zionism and/or Israel does not necessarily reflect specific anti-Jewish animus nor purposefully lead to antisemitic behaviours and conditions²².
 2. It is not necessarily antisemitic to criticize or oppose Zionism (as with any other national movement) as a form of nationalism²³ nor is it to promote a plurality of constitutional arrangements for Jews and Palestinians in the area between the Jordan River and the Mediterranean.
- iii. Using accusations of antisemitism as a tool to suppress criticism of Israel is dangerous on many levels. It distracts attention from bona fide antisemitism, infringes on the principle of freedom of expression, and militates against constructive dialogue and debate among people with differing opinions.
- iv. Bringing forward evidence-based criticism of Israel as a state—as with any other national entity—is similarly not *prima facie* antisemitic. This includes its

²⁰ [UN Charter: Article 1; International Covenant on Civil and Political Rights \(ICCPR\); International Covenant on Economic, Social and Cultural Rights \(ICESCR\)](#): “

- 1. All peoples have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.
- 2. All peoples may, for their own ends, freely dispose of their natural wealth and resources without prejudice to any obligations arising out of international economic co-operation, based upon the principle of mutual benefit, and international law. In no case may a people be deprived of its own means of subsistence.
- 3. The States Parties to the present Covenant, including those having responsibility for the administration of Non-Self-Governing and Trust Territories, shall promote the realisation of the right of self-determination, and shall respect that right, in conformity with the provisions of the Charter of the United Nations.”

²¹ [The Supreme Court of Canada](#), in dismissing a defamation lawsuit against a defender of LGBTQ rights, affirmed the following: “counter-speech motivated by the defence of a vulnerable or marginalised group in society” exists in “close proximity to the values at the core” of constitutional protections of speech.

²² For example, someone might oppose the principle of nationalism or ethnonationalist ideology regardless of the country. Similarly, someone’s personal or national experience may have been adversely affected by the creation of the State of Israel. These motivations or attitudes towards Israel and/or Zionism do not necessarily constitute antisemitic behaviour

²³ See the following paper for an example of an in-depth historical comparison analysis: [Journal of Palestine Studies Vol. 6 No. 3](#) which provides an example of what fact-based critique may manifest as.

government, institutions and founding principles. It also includes its policies and practices, domestic and abroad, such as the conduct of Israel in the West Bank and Gaza, the role Israel plays in the region, or any other way in which, as a state, it influences events in the world.

1. For example, factual content conveyed in journalism, speech, or media using some or all of the words occupation, apartheid and genocide to describe fact-based, internationally recognized, and thoroughly documented actions of the Israeli government are not inherently antisemitic²⁴.
 - v. Paying disproportionate attention to Israel and treating Israel differently than other countries is not *prima facie* proof of antisemitism²⁵.
 - vi. As per ratified SSMU Judicial Board conclusions^{26, 27} and McGill Administration precedent²⁸, supporting boycotts, divestment, and sanctions writ large as commonplace, non-violent²⁹ forms of political protest against the actions of a state—such as Israel—are not inherently antisemitic³⁰.
- d. Specific Forms of Antisemitism

²⁴ As written in the [report of the United Nations Special Rapporteur on the Occupied Palestinian Territories since 1967](#) Dated October 2024, “First, in its Advisory Opinion of July 2024, ICJ declared the prolonged presence of Israel in the whole of the Palestinian territory occupied since 1967, including its colony regime, as unlawful and aimed at annexation. It stated that Israeli annexation was designed to be permanent, creating “irreversible effects on the ground”, “undermin[ing] the integrity of the Palestinian people in the Occupied Palestinian Territory” and seeking to “acquire sovereignty over an occupied territory”. The legal implications of these well-defined legal terms and standards must be respected with due diligence to international legal obligations and as concluded in the recommendations of the Special Rapporteur.

²⁵ There are numerous reasons for devoting special attention to Israel and treating Israel differently, e.g., some people care about Israel more; others may pay more attention because Israel has a special relationship with the United States and receives \$4 billion in American aid.

²⁶ See [2021-01-19 | Reference re Interpretation and Scope of the Reference re Legality of the BDS Motion and Similar Motions](#)

²⁷ See [2021-04-23 Reference re Motion on Divest for Human Rights Policy](#)

²⁸ In 2018, [the McGill Administration absolved students involved in the BDS movement](#) from allegations of antisemitism.

²⁹ Nonviolence, for the purpose of this document, refers to the OHCHR definition regarding the right of peaceful assembly: “Everyone has the right to freedom of peaceful assembly. The right of peaceful assembly includes the right to hold meetings, sit-ins, strikes, rallies, events or protests, both offline and online.”

³⁰ Historically, the SSMU has supported numerous student-led campaigns calling for the boycott of and divestment from a variety of industries and or national entities. Examples include: [Policy Against Harmful Military Technology](#), [Divest for Human Rights Policy](#), and the [Ethical Partnerships Policy](#).

- i. Antisemitism often takes three specific forms including religious antisemitism, racial antisemitism, and Russo-Soviet antisemitism. These forms are not exclusive and antisemitism does exist outside these categorizations.
 - 1. Religious antisemitism has a long history and is still prevalent to this day. It takes multiple forms including:
 - a. Denials of Jewish religious freedom.
 - b. Alleging that Jews are “Christ-Killers” or the “synagogue of Satan” or similar tropes.
 - c. Arguing that Jews have sinister plots behind their holidays.
 - d. Comparing Jews to unflattering or unkosher animals like pigs or octopuses.
 - e. Persecution of Jews through pogroms, inquisitions, and burnings of religious texts.
 - f. Forcing Jews to publicly renounce their Jewish identity or elements thereof.
 - g. Limiting Jewish participation in jobs or through assigning quotas.
 - h. Considering Jews to be second class citizens or forced to pay a unique tax because of their religion.
 - 2. Racial Antisemitism, by contrast, is the view that Jews are members of an inferior race. However, often there can be overlap between religious and racial antisemitism.
 - a. Accusing Jews of manipulating or polluting the gene pool or arguing for eugenics against Jews.
 - b. Discrimination against Jews on account of their “race.”
 - c. Comparing Jews being inferior compared to a superior race.
 - d. Viewing Jews as being insufficiently oppressed to warrant protection.
 - e. Using classical antisemitic tropes (see section AV) or any form of generalization to argue that Jews are privileged oppressors because of their race.
 - 3. Russian/Soviet Antisemitism: there is a unique form of antisemitism which comes from the former Soviet Union, and including present day Russia, but can be found worldwide.
 - a. Accusing Jewish Ukrainians, like President Zelensky, of being Nazis requiring “denazification.”

- b. Painting Jews as greedy internationalist capitalist elites who are harming national cohesion.
- c. The wrongful imprisonment or detention of Jewish refuseniks or other Jews simply because of their Jewish identity. For example, many Jews were sent to Siberia but others are held hostage elsewhere.
- d. The unfair targeting of Jewish organizations or groups.
- e. Attempting to destroy Jewish culture or Jewish difference.
- f. Portraying Jews as 'class traitors.'

4. Context

4.1 At SSMU

As mentioned in the [Description Section](#) of this Policy, numerous issues have arisen internally within the Society with respect to a lack of sensitivity, understanding, and guidelines regarding antisemitism. Furthermore, no consistent policy or motion exists in place to fill in this gap of advocacy and definitional specificity. A previous [now-expired and unrenewed motion in 2018](#) attempted to remedy this issue, although it lacked the comprehensiveness and clarity to warrant renewal or re-institution.

This Policy and its definitional framework will serve to supplement the existing and future iterations of the Equity Policy in addition to other motions and policies relating to discrimination as the broadness of previous policies, specifically the Equity Policy, do not currently address the uniqueness of what comprises experiences of antisemitism and antisemitism writ large - namely its encompassing of cultural, ethnic, and religious dimensions of identity.

The added aspects of workshop options facilitated either internally or through partnerships with community academic experts in antisemitism³¹ will provide further opportunities to increase sensitivity and educational background regarding antisemitism and integrate understanding of the issue into existing mechanistic conceptualizations of anti-oppression at the SSMU.

³¹ For an example, see <https://www.antisemitismcurriculum.org/curriculum>

4.2 At McGill University

As mentioned in the Description section, the Society has previously been unable to adequately advocate for Jewish students outside the scope of the SSMU due to the lack of workable policy and language in the Society's equity policy. This policy will address that absence, strengthening the Society's ability to advocate at McGill for its Jewish student community.

Through consultations, Jewish students have made the Society aware that they have felt they have been waiting too long to speak with members of the McGill administration and that their concerns weren't being relayed effectively. They have also identified that there is an inadequate level of support and or lack of role clarity with respect to the position of McGill's Jewish Students Liaison at present, despite motivations to pursue collaborative projects with the Liaison.

5. Framework

As mentioned in the scope and description sections, the main emphasis of the definitional aspect of the Policy is overwhelmingly predicated on and largely pulled directly from the language and general framing of the Jerusalem Declaration Definition of Antisemitism and the Nexus Document.

The aforementioned content, specificity, and definitional aspects of this Policy will be applied to current and future iterations of the Equity Policy as well as any reporting process internal to the association regarding allegations of harassment in addition to allegations of antisemitism raised pertaining to any current and future policies ratified and put in place by the Society.

6. Advocacy / Promotion / Communication

6.1 Campus Advocacy

6.1.1. Bi-yearly meetings with Jewish Groups:

Within the first three weeks of each academic semester, the Vice President of External Affairs and External Affairs Commissioner, in collaboration with the Vice President of University Affairs, if possible,

will extend the invitation to meet with any Jewish group³² or individual(s) who expresses wishes to meet to discuss concerns relating to allegations of antisemitism experienced by the members of the group and/or other avenues of advocacy and representation regarding antisemitism and Jewish life not yet explored by the Society^{33, 34}.

6.1.2. Kosher food options where possible:

In collaboration with the Vice President of Internal Affairs and the Vice President of Sustainability and Operations, the Vice President of External Affairs will endeavour to offer Kosher food options at SSMU events (events directly facilitated by the SSMU portfolios, internal events) when requested and available.

6.1.3. Conscientiousness towards religious holidays:

The Vice President of External Affairs, in collaboration with the Vice President of Internal Affairs, will ensure that SSMU events³⁵ do not conflict with the religious holidays, including but not limited to Jewish holidays celebrated by the Society's membership where possible, to limit the inaccessibility of prominent student experiences. The Vice Presidents will work to find alternatives with individual students who seek to voice their complaints³⁶.

6.1.4. Campus Workshops about Antisemitism:

The External Affairs portfolio, led by the Vice President of External Affairs, will support and ensure the delivery of workshops/training addressing antisemitism in partnership with community organizations and the McGill Administration and Jewish Students' Liason, where possible, with expertise and an educational background in such trainings³⁷. The workshops will occur at least once each semester and will be available to staff and SSMU members.

³² See Section 3.2

³³ The groups may further be identified by their current or recently expired status with the SSMU, registration at recent and previous Activities Nights, and an active on-campus or social media presence.

³⁴ Note that this mandate serves to establish connection on a continuous basis if needed, rather than institute a one-time space for discussion.

³⁵ I.e Events directly facilitated by the SSMU portfolios and internal events

³⁶ This may extend, if so requested, to workarounds for Shabbat whereas events can be facilitated without required smartphone use.

³⁷ <https://www.antisemitismcurriculum.org/curriculum> (as an example)

6.2 University Advocacy

6.2.1. Facilitating Meetings with the Dean of Students:

Following the aforementioned bi-yearly meetings, each group consulted would have the option of having their concerns conveyed directly to the administration employing a meeting with the Dean of Students facilitated by the Vice President of External Affairs and, if necessary, SSMU President, pending the availability of the Dean³⁸.

6.2.2. Facilitating Meetings with the Jewish Students' Liaison:

Similarly, following the bi-yearly meetings, representatives from the groups met in consultation could also request meetings with the Jewish Students' Liaison, pending the Liaison's availability facilitated by the Vice President of External Affairs if need be and so requested.

6.2.3. Facilitating Office of Mediation and Reporting (OMR) Reports:

The Vice President of External Affairs and the office of the Vice President of University Affairs will work together to help any SSMU member to bring allegations of antisemitism to McGill's process through the [OMR submission](#) or to provide information on booking consultations with the office.

6.2.4. Senate and Board of Governors Representation:

The SSMU President and Vice President of University Affairs, following consultation with the Vice President of External Affairs after their semesterly consultation with Jewish groups (as outlined in [section 6.1.1 of this Policy](#)), will convey the main actionable conclusions originating in the consultation sessions the McGill University Board of Governors and Senate, respectively, in an anonymous fashion which is consistent with the guidelines mentioned in [Section 3 of this Policy](#). Furthermore, the Vice President of External Affairs will help the student contact their faculty Senator, with the consent of the student in question.

³⁸ Please note that for points 6.2.1 and 6.2.2 the office of the Dean of Students and that of the Jewish Students' Liaison are always open to walk ins or appointments, notwithstanding any additional facilitation or support offered by the SSMU in helping organize meetings.

7. Reporting and Accountability

7.1 Legislative Council, Executive Committee, and Board of Directors Reporting and Accountability

The Vice President of External Affairs will note the principal conclusions and takeaways from their consultative meetings with the Jewish groups consulted pursuant to [mandate 6.1.1](#) of this Policy and share them at the next meeting of the Legislative Council, Executive Committee, and / or Board of Directors meeting pending the consent of all involved parties and the applicability of the conclusions derived from such consultations.

7.2 Accountability Commissioner Supervision

The SSMU's Accountability Commissioner will ensure that reporting of the takeaways of meetings conducted by the Vice President of External Affairs are properly reported according to the standards outlined in [mandate 7.1](#) of this Policy.

7.3 Policy Review and Amendment Process:

By or before the first three (3) years of this Policy's passage, the SSMU Equity Commissioners and Vice President (External Affairs), in collaboration with the SSMU Governance Manager / Internal Counsel and Policy and Advocacy Coordinator, shall seek consultative feedback on this Policy and integrate any implementable amendments through motions to the Legislative Council in line with Section 7.4 of Internal Regulations of Governance-07: Policies and Plans.