

[Chairman: Mr. Schumacher]

[8:35 a.m.]

MR. CHAIRMAN: Ladies and gentlemen, I see a quorum. I would ask the committee to come to order, please, because we do have a certain time constraint.

This morning we'll be dealing with Bills Pr. 6, Pr. 8, and Pr. 12. It may be fitting. All these Bills deal in a certain way with education, and as this is probably going to be the week the new School Act is introduced, we are all concentrating on education this week.

I'd like to welcome the people we have in connection with the Bills we'll be dealing with. The Bills are Old Sun Community College Act, the Rosebud School of the Arts Act, and the Canadian Southern Baptist Seminary Act. The order we had agreed on last week was that they would be dealt with in that order. I'd like to welcome Mr. Ellery first on behalf of Bill Pr. 6.

The procedure we follow is that the Parliamentary Counsel will give a brief introductory comment on the legislation. Then the witnesses in connection with the Bill will be sworn. We do that with every piece of legislation that comes before us, so that's just uniform. Then counsel may explain briefly why we're here, what the necessity for this legislation is, and then we'll go on to lead evidence in support of that. Then committee members will be asked to either comment or ask questions concerning what they've heard. Then there will be an opportunity for a summing up if it's deemed required.

I have to explain that we're going to have to move along quickly because we have to vacate this room at 10 o'clock for the Public Accounts Committee. So we have slightly less than 30 minutes per piece of legislation. So with that, I'll ask Parliamentary Counsel, Mr. Clegg, to give his report on Bill Pr. 6.

MR. M. CLEGG: Mr. Chairman, this is my report on Bill Pr. 6, Old Sun Community College Act. The purpose of this Bill is to incorporate the college and provide for its constitution. The Bill does not contain any provision which I consider to be unusual. Although there is no model Bill on this subject, it follows closely the form of previous legislation granted in this kind of situation.

MR. CHAIRMAN: Thank you, Mr. Clegg.

[Mr. Wolf Leg was sworn in]

MR. CHAIRMAN: Mr. Ellery.

MR. ELLERY: Good morning, ladies and gentlemen. As you are aware, my name is Ellery, and I am a solicitor for the Old Sun Society who, as you've heard, are petitioning the Lieutenant Governor and Legislative Assembly for the passing of the Old Sun Community College Act. This petition is being presented pursuant to the provisions of the Colleges Act, and its main purpose is the advancement of Indian education within the province of Alberta. As part of our presentation, you've all been given copies of our college's most recent academic calendar. I should point out that legally the entity which is referred to in that calendar and for which the calendar stands is currently a society, and the society is operating under the name Old Sun Community College. This society was incorporated in March of 1973 by a number of members of the Blackfoot Indian Band, and the objects of the society are all of an educational nature.

If I could just refer you briefly — it's not in your materials,

but I'm looking at the application under the Societies Act — some of the objects of the society are as follows: to be a supplementary and complementary educational source to assist native peoples to participate on an equal basis within the majority society through strengthening of their cultural self identity; to encourage experimentation with design and operation of methods and programs which will enhance the relevancy of the education process to the special needs of native peoples; to be a learning experience for native peoples as they design and manage their own experimental educational environments; to encourage the preservation of traditional native cultural patterns, for example history and language and their adaptation to contemporary Canadian society; and to influence by example institutions having an educational function in order to induce them to adopt new approaches to the development and education of native peoples.

There are a number of other objects, but I think that covers the main ones, and as I've indicated, it has been established from the beginning to deal with these educational matters.

This application today is essentially a step in the maturation process of the organization from that of a society to a private college in an effort to provide better education, particularly to Indians within the province. I should point out, and you can see from the calendar that you've received, that the society has been carrying out its objects in providing education to a large number of Indians and non-Indians continuously since 1973.

With me today are Marion Creery, the president of the college, and Mervin Wolf Leg, a director of the society and also one of the proposed board members under this Bill. I'd like to introduce Mr. Wolf Leg at this time to provide you with some further background and also answer any questions that you may have.

MR. WOLF LEG: Thank you. Before I begin, I'd like to introduce myself. My name is Mervin Wolf Leg. When I was born, I wasn't known as Mervin Wolf Leg; I was known by my Blackfoot name which is Napi Namuhga.

I address you with the two cultures that I have grown up with, and before I start and present information I have, I'd like to say that when the college began under the Societies Act 15 years ago, there was a growing need at that time for young Indian people to try and enter postsecondary education. I myself went through the Alberta high school system, receiving my high school diploma in the late '60s. At that time I entered the University of Calgary to start my studies in a field of engineering.

There was little or no counseling at that time. I went in there because some clerk in the education office had said that I showed an aptitude for mathematics, so maybe I should enter engineering. That's how I entered engineering. Needless to say, that was not very good direction. Along the line I became disenchanted with the field I had entered, and I entered the work force soon after that. I entered the work force for 12 years, and when the Old Sun Community College started an outreach program with the University of Calgary — this was after I had married and had my children and had 12 years in the work force — I entered school again. It was very hard. I lived on less than \$700 a month for four years, and in those four years I was able to eventually get my bachelor of education. This was through the efforts that had been started at Old Sun Community College. I spent the last year of my studies at the University of Calgary in residence. I owe a lot to this institute.

In 1986 the University of Calgary celebrated their 20 years of existence as the University of Calgary, and at that time, when I graduated, I was the 100th native person to graduate from that

institute. This is a mixture of Indian and Metis students. A good portion of that, about 60, were Indian people. So in 20 years the University of Calgary was able to graduate 60 Indian people. Taking that percentage and putting it proportionately to what we've been doing at the college, when I graduated, eight other Blackfoot students had graduated also. Previous to that there had been three graduates from university. So these are some of the successes that the college has had.

What I'd like to present now is an expansion on the philosophical statement that has been put together for the college. In this presentation I would like to take note that the idea of meeting a challenge in life has always been an objective of the Blackfoot people.

One hundred and five years ago this July 20, in 1883, a 25-year-old Anglican missionary arrived at Blackfoot Crossing in a severe hailstorm. The newly ordained missionary from Oxford, England, was sent by Chief Crowfoot of the south Blackfoot to Chief Old Sun of the north Blackfoot. At the camp of Chief Crowfoot at that time Father Lacombe had established a mission, so Chief Crowfoot had sent him down to establish a mission among the north Blackfoot. When this young missionary arrived at the north Blackfoot camp, Chief Old Sun paced off a patch of land 20 feet by 30 feet. He placed four stones to mark the area which he gave to the eager Reverend John Tims to build a home where he could teach. This marked the beginning of formal education among the Blackfoot.

In 1861 at the age of 54, after the death of his father who was also known as Old Sun, our Chief Old Sun became a clan chief after years as a spiritual leader. In 1872 at age 65 Chief Old Sun became chief of the north Blackfoot, along with Chief Crowfoot of the south Blackfoot and Chief Heavy Shield of the middle Blackfoot. These three chiefs led the Blackfoot into the signing of Treaty No. 7 in 1877. On September 27, 1897, at 90 years of age Chief Old Sun died. He was viewed as a friend even by the youngsters at the mission school, which he visited often. He counseled his children the Blackfoot to accept the challenge of a new way of life.

In developing a philosophy befitting a Blackfoot college named after a beloved and respected leader as Chief Old Sun, the elders of the Blackfoot people gladly and without hesitation recounted the values of Old Sun. In their sharing they also explained the literal meaning of his name, as well as its aesthetic implications. The name "Old Sun" meant 'to see', as in to gain insight or "wisdom of the ages," as the Old Sun had.

From 1968 to [1975] the Blackfoot elders shared four of these insights, which are now the cornerstones of the philosophy of Old Sun College. Number one, Augustine Yellow Sun stated:

As our Ancestors hear us talk of Their Ways, we are bearing testimony on their behalf. We do this as a way of asking Their Blessings and Help in our day journeys and nights so that we may reach our destinations. We make them part of our Circle now — which is ever expanding.

Another elder, Jim Black, stated:

When a person is telling of his experiences, he is hearing his life. Be Silent. Listen. Do not interrupt. You are hearing his truth. You are seeing his spirit. You are given the opportunity to learn.

Another elder, Joe Poor Eagle, stated also:

If a young person can show reverence for the Creator through prayer, he will be strong. The elders need the youth to be their shield. We need a strong shield. The youth are the vanguard and should have the strength.

And lastly, another elder, Mildred Back Fat, stated:

When the Spirit asked if today's Blackfoot can be entrusted

with his Gifts, I answered that I was confident in their diligence and willingness. The Gifts rose higher and no reply came.

From these four statements the Old Sun College philosophical statement was established and is as follows:

Through mutual respect, sharing and perseverance the college carefully and thoughtfully aims at understanding and applying the wisdom of the ages to enhance the whole person and his environment, as did Chief Old Sun himself.

In closing I humbly ask for your support in furthering the simple but symbolic act of Chief Old Sun when he placed the four cornerstones of education for the Blackfoot. I use the term "humbly" in the spirit that Old Sun understood the term. In his warrior days Old Sun would return to camp riding his favourite horse, which he named Rabbit Dog because of his great speed and agility like that of a rabbit. His fellow warriors would chant their war chants and recount their exploits in battle. The young warrior Old Sun would sing his chants also, but they were of his mount. He sang that he survived and was able to be strong and brave only because Rabbit Dog was agile and quick and all he had to do was stay on and return to camp.

The new battle or challenges facing the Blackfoot today — in the 17 years that our college has functioned, we have prepared ourselves to meet that challenge. We have chosen as our steed the Old Sun College, and with this I'd like to thank you for listening, members of the committee.

MR. CHAIRMAN: Thank you. Does Mrs. Creery wish to . . . No? Okay. Then, I'll invite questions or comments from members of the committee.

Mrs. McClellan.

MRS. McCLELLAN: Does the college continue to broker its university courses from Mount Royal, or do you have . . .

MR. WOLF LEG: Yes, we do. We broker from the U of C in Calgary, LCC in Lethbridge, and at times from SAIT, the Southern Alberta Institute of Technology.

MRS. McCLELLAN: Just one more. Is it remaining an integrated college of native and nonnative students?

MR. WOLF LEG: That has always been the objective. I think we're committed to that by the spirit of how our board is formed. Our board is formed from people from Strathmore, Calgary, Cluny, Gleichen, and the reserve there.

MRS. McCLELLAN: Thank you.

MR. DAY: Mr. Chairman, is this a diploma-granting institution?

MR. WOLF LEG: Yes, we grant GED diplomas.

MR. DAY: I'm sorry, which type?

MR. WOLF LEG: GED diplomas.

MR. DAY: Do you have transfer capabilities into, let's say, University of Calgary or University of Alberta with the programs that are offered?

MRS. CREERY: No, we don't. Normally, we will broker from them so that when the students take the courses at Old Sun, they

are actually granted the diploma of the institution from which we have brokered. So we're not at this point diploma-granting or degree-granting. That would be something we would have the capacity to do as a result of this Bill though. But we would be looking at developing distinctive programs that reflect Black-foot interests and culture.

MR. DAY: Are students eligible for student financing?

MRS. CREERY: Yes, they are.

MR. MUSGROVE: What would be your current full-time enrollment?

MR. WOLF LEG: We have about 175 right now, and that's recently risen since five years ago. It wasn't that five years ago. But since five years ago when we made a major drive to attract a lot of our younger people -- the college has more credibility now, and what we've seen in the last five years are a lot more serious students coming and having a definite career goal in mind.

MR. MUSGROVE: Another question. Do you do high school upgrading so that they can go into the college courses then?

MR. WOLF LEG: Yes, we do that.

DR. ELLIOTT: Mr. Chairman, in the introductory comments Mr. Ellery made reference to this institution as having a provincial base and open to the Indian community. Does it, in fact, operate this way? For example, would a Beaver from the Peace River country be as uncomfortable there as Mr. Wolf Leg was when he went to Calgary university?

MR. WOLF LEG: We've had students come from as far away as Yukon and the Northwest Territories. We presently have in our community people from farther south in the province. So we've had people come from quite a fair distance.

DR. ELLIOTT: Thank you.

MR. CHAIRMAN: Mrs. Creery, I just wanted to clarify something. Do I gather that this Bill specifically doesn't allow a degree or diploma-granting, but that could grow from it if things progress the way you foresee?

MRS. CREERY: That's right. There's extensive program development behind the granting of any kind of degree, so we're not at the point that we would be prepared to do that right now. But we would have the capacity to do it.

MR. ELLERY: The provisions in the Universities Act would ultimately or could possibly kick in down the road if they're incorporated at this point as a private college, provided they've met the requirements.

MR. CHAIRMAN: Thank you, Mr. Ellery.
Mr. Clegg.

MR. M. CLEGG: Mr. Chairman, I was just going to clarify that for the committee, that the Bill does not at present give any degree-granting status. It just recognizes the possibility of diplomas being presented, and if the college were to develop to

a point where it wished to be involved in degree-granting status, then it would require further legislation or through the provisions of the Universities Act.

MRS. HEWES: Mr. Chairman, just reading this very interesting calendar, is it my understanding that the college also caters to mature students, that we're not just talking about people coming out of high school? We're talking about people of all ages?

MR. WOLF LEG: Yes, that's true.

MRS. HEWES: Can you give me an idea of the sort of breakdown of, you know, how they range: the percentages of students who would be postsecondary immediately and others who would be coming back to complete their education?

MRS. CREERY: I would say the average student in our college is around 30 years of age and very often a woman with children. So that's one of the advantages of our colleges, that we're providing for people who would find it extremely difficult to access education off the reserve; we bring the programs there. They're extremely good students, and we have a very high success rate with the programs that we're offering there.

In terms of the breakdown of students, probably a third of our students are within that 18- to 23- or 24-year-old age group. Those are the students that are coming back to school again. They're picking up courses, and they're doing upgrading which would make them eligible to go into another program. Or they may be looking for an apprenticeship. We often have students come back, and they want to upgrade in math and English so they could write their apprenticeship exams.

So we do a fairly extensive upgrading component within the college. Then about a third or a quarter of our programs are actually the postsecondary programs that we are bringing in, which are the U of C courses and the LCC courses. Next year we're looking at some other programs from SAIT. So that's about a quarter of the college right there. The other portion of the college is made up of various programs that are often funded through what was Manpower funding in the past; that's Canada Employment and Immigration funding now. Those are various types of programs by which people are being trained to go into some segment of the work force. Right now we have a program that is a native health care, so it's basically a child care program. Those people will be employed in working with children.

MRS. HEWES: Thank you.

MR. WRIGHT: Mr. Chairman, the college looks fine to me, but I'll ask a question I've asked on occasion before. If, having been incorporated, the college would subsequently be wound up, what happens to its assets? It's not specifically provided for in the Bill. Is there something that I don't know about that is a general application in some statute somewhere that governs this?

MR. CHAIRMAN: Mr. Clegg to respond.

MR. M. CLEGG: Mr. Chairman, I'm not aware of any general public statutory direction as to what would happen in the event that the college was not able to carry on with its objectives, and it were wound up. I believe that it would be possible to make an application to the court to have directions for the disposition of the assets to some other body, although it would be possible to

provide for that specific procedure in the Bill if the committee were to think that were wise.

MR. WRIGHT: Yes, Mr. Chairman. I always feel happier in these matters if what happens if they decide to adopt a different course or something goes wrong even with what's happening -- if it's in the Bill as to what happens. If at that time they want to do something other than is provided for, they can always come back, as in fact they might have to do in any event if there is nothing specified.

MR. M. CLEGG: Mr. Chairman, in the past we have suggested to petitioners that they include a provision that in the event the college is wound up, the assets of the college can be transferred to such other nonprofit organization that most closely follows the objectives of the college in the opinion of the board of the college. That provides a mechanism against the possible future event of that happening, which not might be a result of a failure of the college but as a result of the college merging with some other organization. That would then be possible without coming back to this committee for an amendment, which is a complicated process for a fiscal arrangement.

MR. WRIGHT: Would the petitioners object to such a clause, Mr. Chairman?

MR. CHAIRMAN: Mr. Ellery.

MR. ELLERY: Mr. Chairman, we have no objection whatsoever to that. That's satisfactory.

MR. CHAIRMAN: Mr. Musgrove.

MR. MUSGROVE: Yes, has the college up until now had any funding out of the Alberta Advanced Education capital or operating . . .

MRS. CREERY: No, we haven't.

MR. CHAIRMAN: Well, if there are no further questions or comments, I want to thank you, Mr. Ellery and Mrs. Creery and Mr. Wolf Leg, for your presentation to us this morning. As is our custom, we hear what you say and take the matter under advisement. We'll be looking over the record, and in due course we'll be coming to a decision as to what this committee will recommend to the Legislature.

Thank you very much.

MR. ELLERY: Thank you very much, members of the committee.

MR. CHAIRMAN: We will now proceed with Pr. 8. Members of the committee, I'd like to welcome to the committee my partner Mr. Patrick Madden; my constituent Mr. LaVerne Erickson; not my constituent, but Dr. Diemert from the University of Calgary; and Mr. Graff from Alberta Culture. You've heard what has transpired before, so I'll ask Mr. Clegg to give his report on Bill Pr. 8.

MR. M. CLEGG: Mr. Chairman, this is my report on Bill Pr. 8, Rosebud School of the Arts Act. The purpose of this Bill is to incorporate the school and to provide for its constitution.

It does not contain any provisions which I consider to be un-

usual, and although there is no model Bill on this subject, it follows the form of legislation which we have granted in the past.

[Mr. Erickson, Dr. Diemert, and Mr. Graff were sworn in]

MR. CHAIRMAN: Mr. Madden, would you like to introduce the matter at hand.

MR. MADDEN: Thank you, Mr. Chairman.

Ladies and gentlemen, the Rosebud School of the Arts Act is before you, as well as a rather extensive submission in the white volume, which sets forth extensive details of the history of the Rosebud School of the Arts and the theatre. Mr. Erickson will elaborate upon these matters in due course.

The Rosebud school has achieved both provincial, national, and international recognition, and you hear of some of that as well. I would direct at this point of time your attention to page 105 of the submission and the pages following. You'll find extensive letters of support for the Act now before you. In addition, you will find two further letters which have been handed to you this morning, from the Association of Independent Schools & Colleges in Alberta, in support, and an evaluation by the Department of Education of the program at the Rosebud school.

The Rosebud school has been in effect now, first from the camp and later with the education programs, since 1973. It now as part of its maturation seeks as well to be established as an institution that will be for the purpose of a guild school and to promote the fine arts in the province of Alberta. You've as well received a wealth of material, including some honey from the Rosebud area. Linde Turner is one of the members of the community that works with the Rosebud school as well. You also have material outlining some of the rather extensive tourist activities and cultural activities in the Drumheller-Rosebud area of the province.

I would point out as well, Mr. Chairman, with regards to the concerns of Mr. Wright, section 4(2) of the Act deals with the concern raised previously.

There will be three members of our panel who will touch upon matters before you. First is Mr. LaVerne Erickson, who is the principal of the Rosebud School of the Arts and the executive director of Rosebud Fellowship, which is the founding and supporting organization; Dr. Helen Diemert, professor of art education at the University of Calgary; and Mr. Les Graff, who is the director of visual arts for Alberta Culture and Multiculturalism.

If I could commence, please, with Mr. Erickson's presentation to you.

MR. ERICKSON: Good morning, ladies and gentlemen. It is my pleasure to address you, and I trust that you will take the honey home and share it with your friends. I want all of the people that have the opportunity to hear of Rosebud to hear of it. It's not a big enough place to bring the world to Rosebud, but maybe we can bring Rosebud to the world. That's our attitude in tourist promotion.

Rosebud School of the Arts presently is operated under Rosebud Fellowship, and you will see the certificate of incorporation in your docket on page 16. The object of this society of Rosebud Fellowship is to operate and maintain schools and camps for the promotion of the arts. And as Rosebud School of the Arts has grown, as our adviser here has already mentioned, we're looking for status that can be granted to us by the Bill.

Over the years the school has grown to the extent that through its evolution different people, having been involved in the past, view it much as that old Hindustani story of the natives trying to tell what an elephant was and, in their blindness, somebody saying the tail is a snake and somebody else saying the side of the elephant is a wall and someone else saying that the leg is a tree trunk. We've had people involved with many of the programs of the school. The camping program was the initial program, and in all of our endeavours, as with the camping program, we have strived to achieve excellence.

In the year 1980 an envoy from Lord Earl Grey, who sponsors the Grey Cup in Canada annually, came to see Rosebud Camp of the Arts at that time and asked us, if Lord Earl Grey would write us, if we would accept a request to join the International Association of Summer Schools and [Camps], of which Eton College and Marlborough College in England are participants. We were thankful at that time to receive the letter, and you will see a copy in your document.

The school of the arts, as it grew, also in its high school program achieved good status, and you will recognize in this letter that was handed out — you would think that I had requested Alberta Education to write such laudatory comments: Administration team's efforts are in harmony with the philosophy of this fine arts school. The fine arts program content is comprehensive and carefully structured to allow for maximum student learning. The school has become well known throughout the province for its well-managed and -administered programs in the arts. Over the page: Rosebud School of the Arts has become an excellent learning environment for students in the fine arts. And so forth. That was totally unpaid and unsolicited. It was just part of our annual report. You will find further comments on the high school program in this docket.

Rosebud's theatre program is a branch of the school as well, and it is probably the best-known program. I heard recently that almost an entire three-hour portion of the Bill and Bill Show was spent discussing the Rosebud Dinner Theatre, wondering if we served hot dogs or what could ever be served in a little place out on the Alberta prairies, and many people phoned in. As a matter of fact, the very first bus tour of this season came from Edmonton. People left their cars in some parking lot here, and came back about 2:30 in the morning, got off the bus, and drove to their homes. So I'm thankful to say that our constituency for our programs is quite a large area. It covers everything from almost the Peace River country south, and you will see we have some notes in here from people in the Peace River country as well. So in that area we are striving to achieve excellence.

The campus of Rosebud School of the Arts does not appear like any other campus. Actually, it is the old townsite of the hamlet of Rosebud. One of our objectives is to preserve the old buildings and keep the townsite looking as it did in the 1920s, so we've had an extensive program of building preservation. When you come in, you'll see something that looks like Rosebud Hotel or Rosebud Mercantile or an old United Church and so forth. Those are buildings that are in use as the campus for the school. It has also been designated as an historic site; some of our properties received that designation through Alberta Culture and Multiculturalism.

The programs of the school also act as a catalyst in the region. Through these endeavours we now have an annual carol festival in Drumheller each Christmas. We also have an annual Christmas tree presentation. The county of Wheatland has an annual choral festival which draws choirs and singing groups from each of the towns and districts in the county of Wheatland.

These have been brought about through the efforts of the school in part.

I think one of the greatest interests is the economic diversification the school offers to the region through employment and through being a tourist attraction. Next to the Tyrrell museum, Rosebud School of the Arts is the largest tourist attraction in the Drumheller region on a seasonal basis. The young people in training are learning in an apprenticeship program. The uniqueness of the program is that it follows a guild school concept, where young people are taught individually. We have more instructors than we have students, so each person is personally apprenticing in their field, whether it is as an actor or an actress, visual artist, musician: whatever the area is. Part of that is an economic program so young people are being trained. They set up their own businesses so they can move from the Rosebud School of the Arts situation and duplicate what is happening in Rosebud in other communities in the province.

Part of that, I see, is that we are trying to stimulate economic growth and development at the grass-roots level through cultural growth and cultural understanding. I think people often don't understand the economic impact of culture on Canada. If you realize that three times as many people are employed in cultural industry in Canada as are employed by the lumbering industry, we start to see the economic impact it has. What we have to do is broaden our economic base so that people involved in the arts are exposed at all levels to artistic development. So that's one of the aims of the school: to train people to be grass-roots, practical arts practitioners.

In those brief little comments, I trust that should give you enough of an overview of what is happening with the school. I would like to read just a concluding little comment on page 5 of my executive summary.

Popular support and grassroots development go hand-in-hand. The populist nature of Rosebud's outreach and appeal demonstrates that public support for a Canadian cultural grassroots renaissance is now at hand.

And you can look through the many letters of documentation.

This application must not be viewed just as a bid for a unique form of schooling within the Province of Alberta, but must be seen as part of the vanguard of a broader cultural move of social significance for all of Canada. As Flora MacDonald, Canada's Minister of Communications said at the 1986 annual assembly of the Canadian Conference of the Arts: "Rosebud should be held up as a model for all of Canada. It is a story of David fighting Goliath, and I wish to help David."

Thank you.

MR. CHAIRMAN: Thank you, Mr. Erickson.

MR. MADDEN: Dr. Diemert, you had some comments to address to the Assembly here as well.

DR. DIEMERT: Yes, thank you very much. I feel very privileged and honoured to be able to address you today on the subject of the Rosebud School of the Arts. I have been following the development of this school since its inception, having met LaVerne Erickson, its director, when he was a graduate student at the University of Calgary. I have been absolutely elated over its steady development and solid success. I think the track record there is something very creditable.

I should explain that I myself have been involved in the arts education field for many years here in the province of Alberta — for approximately 30 years — first at the University of Alberta in the Faculty of Education and then in recent years at the University of Calgary in the Faculty of Fine Arts. So I'm well ac-

quainted with the development of fine arts here in Alberta and at other levels as well.

I would like to address the general topic of what this dream means, so if you don't mind, indulge with me a little bit in future possibilities as I see them, or as we see them. We think the future will be made very bright with a strengthening of the arts at the grass-roots level, as LaVerne explained. I think we've seen elitist art over a number of decades over the tradition of recent western culture, and we would like to take action so that the gap between fine arts at the high, lofty, elitist level is joined smoothly to a solid foundation of firsthand acquaintance with arts and firsthand involvement at the community and populist level.

It would be, if you can imagine — I think perhaps one of the most significant analogies we could draw here to make this dream more meaningful would be one from sports. We know that every community has certain supportive systems for the sports; for example, in team sports and in all kinds of competitive matches. As a matter of fact, even in our media — television and radio — I think it's quite safe to say that more time is given to sports in our culture than even to the news itself. In that sense we are more like a Trojan or Spartan culture rather than like a Greek culture. We are more physically orientated and even a little militaristic in that sense.

Now, I think what we are aiming for here, with the school of the arts in Rosebud, is to infuse in our culture a deep engagement with the arts, which means skill building, which means investing spiritual and mental ideas into the works that we produce through our hands, through our mouths, through our ears, through our legs: dancing, singing, painting, sculpting, directing plays, writing plays, producing plays, making musical groups, performing, exhibiting, and so on. There isn't a citizen in the province who shouldn't be without some artistic outlet for the objectification of their own ideas, which reflect their lives and their experience in our culture. In other words, if we are going to move toward what we might consider a great society, then I think we have to make allowance for ideas to be invested in materials and objectified or materialized outside of ourselves. Those are the things that last, and those are the things that give a record to a society. So I think that is a part of the dream that we're sharing here with you today.

Drawing once more on this analogy of the sports, it seems to me that in addition to hockey rinks, curling and bowling lanes, golf clubs, skiing and skating facilities, swimming pools, basketball and tennis courts, baseball diamonds, cycling lanes, riding stables, shooting, hunting and fishing facilities, running events, fitness clubs, and so on, we should have cultural centres where all people — young and old, leaders as well as supporters, individuals as well as groups — can find outlets which are healthy, which are challenging, which are satisfying in every way, to build a future which is here in front of us.

Certainly the technological age is designed to put us out of work in the traditional sense; that is, to take away jobs and bring us into the information age. I can't think of anything more in line with that spirit than what can be done in our culture through the arts at no threat to anything that exists but only as an enhancement to life and living, to make more meaningful our lives.

Now, I realize that we are very short of time, and I'm quite inspired about this topic, as you can see. I could go on at some length, which I won't do. I just would like to say to you that as I understand, this Bill is not bringing about any cost to the government as such but, simply, we can look at the savings in

money that might be spent on things such as drugs and other kinds of entertainments. If our people were more productive and happily engaged in the arts, then it seems to me that not only will we be healthier, but I think we will also be more economical.

I must say that having worked in the area of the arts in the schools, we find that teachers are unable to do what we envision this movement into communities at the grass-roots level can do. Teachers are not themselves sufficiently confident to make a great difference, and school time is far too limited in the field of the arts. But if we can pervade the cultures and provide models for our children, that they know Mr. So-and-so or this person and that person in the community who are exemplary practitioners of the arts, then the children will find this a meaningful and a natural way to move. I think there's nothing unnatural about any of the arts, and I hope you will regard this presentation with great favour.

Thank you very much.

MR. CHAIRMAN: Thank you, Dr. Diemert.

MR. MADDEN: Two brief comments arising from this. First, on the matter of costing, Rosebud School of the Arts stands on its own feet; it is not dependent upon governmental support. This is part of the economic picture that they are presenting to you today. Secondly, as to its graduates, we can't graduate people fast enough from the programs. There's a constant demand for those people who've gone through the program.

MR. CHAIRMAN: Mr. Graff, would you have some comments for us as well, please, in the short time we have left?

MR. GRAFF: Thank you. I'm very pleased to speak to the submission being made by the Rosebud School of the Arts. First of all, may I introduce myself. I have been an administrator for 28 years, presently employed with Alberta Culture and Multiculturalism as an administrator, and I've been an instructor for about 30 years and a practising artist for about 28 years.

Coming from communities like Camrose and Bashaw and living in a community like St. Albert at the present time, my personal concern is cultural growth at the community level. The community concerns me because it is the home and the roots of the individual, any individual who wishes to speak creatively. I have submitted a letter dated February 17, which is enclosed in the submission you have received. It's on pages 106 and 107 of the submission. What I have to say here this morning won't add too much, just a bit of detail to what I've already said in that letter.

The growth and development of the arts and cultural programs in Canada and Alberta is apparent and well documented. What the federal and provincial governments have done in supporting the arts is impressive and now, after so many years, is a matter of tradition. However, in spite of the years and years of assistance and the very sophisticated programming techniques that have been developed to date, we still have one basic difficulty, and that is the development of leaders, the human catalyst who will make things happen within the community.

The idea that is presented by the Rosebud School of the Arts is very similar to one that we in Alberta Culture and Multiculturalism introduced during the '50s. It has, however, a better chance of survival. We had a very low rate of return. In fact, at one time our studies showed that we had one instructor or catalyst developing out of every 10 that we dealt with. The rea-

son for that was simply that we were parachuting. In spite of our abilities, our finances, our experience, et cetera, in the end we were parachuting ideas and concepts on the community, and what was lacking was simply someone who could identify with the community, someone who would know the chemistry of that community. This concept, the idea of the guild, is right in step with the kind of leadership training that is needed, and furthermore it is right in step with the demands of today's communities and individuals and organizations, who want cultural autonomy and independence of action. It is very easy for me, therefore, with the experience I've had, to support this concept.

And I have one other reason for being able to support it. I have had two of my children, who are now both adults, attend the Rosebud school, the academic school. Looking at their performance, seeing their ability to achieve, I have great faith in the school, in the administrators, and therefore in this concept.

Thank you.

MR. CHAIRMAN: Thank you, Mr. Graff.

MR. MADDEN: Are there any questions we can answer for you in the short time we have left?

MR. BRASSARD: I noticed that you wish to be excluded from the labour Bills. Can you dwell on that just for a moment, the Labour Act and . . .

MR. MADDEN: Again, this is a matter of economics. Certainly a school of this nature cannot function on a high-salary basis. In fact, that's how it does survive right now. It operates on a low budget, and the concern is that we could not in the future afford to pay significant salaries to those people who may be employed at the Rosebud school.

MR. BRASSARD: If I may, you must have permanent employees, and you must have structured terms of employment and so on and so forth. Would they not come under the labour Act? How do you wish to exclude them completely?

MR. ERICKSON: Mr. Chairman, I see the prime concern here is the nature of artistic pursuits and the nature of academic endeavours, where we may retain somebody full time on staff and require that they would be involved only for 10 or 12 hours of instructional time. The rest of the time is to be spent in artistic or some other sort of academic pursuit, and that's very hard to monitor and judge. So what we're putting in here is a standard thing under the Colleges Act. It's something not novel or new to the Rosebud School of the Arts Act; we're just incorporating something that's under the Colleges Act.

MR. CHAIRMAN: You're suggesting this same provision comes from . . .

MR. ERICKSON: Yes, we're taking this provision from that source, which allows us the flexibility to work as artists autonomously and also under the structure of a guild.

MR. BRASSARD: I just have one very minor question. Are you planning on doing something? I noticed on page 25 of your report as compared to page 32, you state that your revenue is going to be \$198,000 from ticket sales. Indeed, for your year ended August 31, your revenue from ticket sales was around \$147,000. Is there something you're doing out there that is go-

ing to make your operation more viable, or is this statement I'm looking at in a mid . . .

MR. ERICKSON: Okay. Page 25 is a projected budget, and -- sorry -- the other one you were looking at was page . . .?

MR. BRASSARD: Page 32. I don't want to get hung up on it, but there seems to be quite a difference in your ticket sales.

MR. ERICKSON: Okay. The one is the audited statement for the past fiscal year and the other is a projected statement for the coming '88-89 year. That's why there's a difference between the two.

MR. MADDEN: We can't begin to meet the demand.

MR. BRASSARD: I don't want to get hung up on it. It's just that the actual seems to be quite different from the projected, that's all.

MR. MADDEN: The spring presentation just finished April 30. It was extended to 35 performances. The summer one's already booked in full for 43 performances. This is generating a fair bit of extra revenue for us with facilities we now have.

MR. CHAIRMAN: Mr. Day.

MR. DAY: Thanks, Mr. Chairman. I had to excuse myself, so if a question that I ask has already been covered by any of the presenters, just let me know, and I can pick it up in *Hansard* and save the committee time that way.

On page 2 of the Bill it talks about the people constituting the board, lists a number of people, and it says "all of the Town of Rosebud." That's a big board meeting. Can you explain the practicalities of that?

MR. ERICKSON: The hamlet of Rosebud has at this stage 47 residents, barring any births while I'm gone. Of that hamlet we have a large volunteer support base drawn from communities around. On Sunday we had a volunteer appreciation banquet to thank the volunteers that offered their services during the last dinner theatre, and we had 75 volunteers at the banquet. So the volunteer support base is much larger than the hamlet itself. People on the present board come from across southern Alberta. We have members in Red Deer, Calgary, Drumheller, and so forth.

MR. DAY: So all of the town of Rosebud is, effectively, a member. Each person is a member of the board then. [Inaudible] what I'm reading here? I'm sorry; I might be missing something.

MR. WRIGHT: Section 2 simply says that LaVerne Erickson, Terrance Schlinker, et cetera, are all of the town of Rosebud.

MR. CHAIRMAN: The petitioners are all . . .

MR. DAY: I'm sorry. Thank you. That clears it up.

Will this Bill, Mr. Chairman, be granting to the school any tax-exempt status which they do not have up to this point?

MR. MADDEN: That is not so provided. We've had tax exemption from the county for municipal taxes in the past.

MR. DAY: Thank you.

The school itself, other than the courses, music 30, drama, et cetera, which are listed there — is there a degree or diploma that goes along with the completion?

MR. ERICKSON: Mr. Chairman, the completion of the apprenticeship program, which is a four-year program — upon graduation a certificate is offered, and the people are called fellows of the Rosebud School of the Arts. They're made a fellow of the guild which has trained them in their apprenticeship.

MR. DAY: A guild is the broader guild of schools of arts? Or is it just the Rosebud school?

MR. ERICKSON: Well, it's just the Rosebud school, which draws upon visiting artists and other people that come and help in the instruction. But it's just the Rosebud school which is designed as a guild school.

MR. DAY: Final question, Mr. Chairman. Do most of the students take the full four-year apprenticeship? Is that what you find?

MR. ERICKSON: For the guild school apprenticeship program they must take a four-year program. We don't have a shorter program.

MR. DAY: Thank you.

MR. MUSGREAVE: I'm curious. I wanted to go back to page 7. I want to ask you a question on the second paragraph after item 14. I won't ask you to tell me what you mean by "cultural mosaic," but I would like to know what you mean, in the last sentence of that paragraph, by "Canadians have the opportunity to create a true sense of national identity . . ." I wonder if you'd tell me what you mean by that statement?

MR. ERICKSON: What I mean by that is that each community and each individual in Canada exhibiting the uniqueness of their individual personalities and the possibilities of artistic development and cultural development and recognizing one another in our pursuits. The present cultural scene in Canada is one of different cultural organizations vying with one another for subsidies from the government instead of being supportive of one another and communities trying to help one another. Often there's a great deal of rivalry, which is detrimental to us sensing that we're a unified nation. I see the arts as providing one of the bases for that to occur, instead of the country being divided by such rivalries. It has to begin in our homes and in our communities at the lowest grass-roots level, as we have seen in the example happening in Rosebud, where communities for miles around are saying: "Can you send someone to help us? We want to have happen in our community what's happening in Rosebud." I see something like that . . . We're just providing one alternative, but those sorts of things happening across our nation will build to a cultural greatness. That's what that sentence means.

MR. CHAIRMAN: I think we have to be very brief now with questions and answers:

Mr. Wright.

MR. WRIGHT: Is it the expectation that the Rosebud School of

the Arts will receive financial assistance from the government?

MR. ERICKSON: No. We believe in free enterprise, user pay. We train students to be entrepreneurs. My dream is, if this move goes ahead, it will provide funding for government services in the future by reducing indebtedness to social services and depending on departments of culture to hand out funds. Our budget is balanced totally without government subsidy. That's the model we want to hold up for the rest of Canada and the arts community. It's time artists stood up and said: "We don't have to be afraid of free trade. We can stand on our own two feet. We can conquer the world, and we're going to do it, as entrepreneurs." That's why we consider this Bill very important as a model at this stage.

MR. WRIGHT: Will the object of the school, as set out in section 3(c)

to promote and advance the cause of the Christian church and the betterment of society by the promulgation of the Gospel of Jesus Christ

serve to exclude any people who are not Christians?

MR. ERICKSON: No. I would see that being the heart of the Christian message: that God so loved the world, he could draw a circle of love large enough to bring us all in. That is the object of this school: to draw a circle of love so large that it spreads from community to community till our nation's engulfed in well-being.

MR. CHAIRMAN: I'm not going to encourage any more, because we do owe something to our next presenter at 10 o'clock, but Mr. Clegg has something to say.

MR. M. CLEGG: Mr. Chairman, I have a couple of very brief points. The Interpretation Act does provide for certain specific powers and matters with respect to corporations. Therefore, there are certain provisions of section 5 of the Bill which are actually redundant. There are a number of previous private Bills that have had these provisions for seals and perpetual succession and power to contract in the Bill, but it is truly redundant because of the Interpretation Act provisions. I will be suggesting to the committee that an amendment is presented to remove those things. It is better not to have them in when it's already provided by the public — or I've mentioned that to Mr. Madden.

With respect to labour legislation I would just mention to the committee that section 21.6 of the Colleges Act provides that:

The Labour Relations Act and the Employment Standards Act do not apply to the board, the academic staff association or the academic staff members of the college.

Therefore, it is the same kind of provision that applies to private colleges.

Thank you, Mr. Chairman.

MR. CHAIRMAN: Would you like to sum up, Mr. Madden?

MR. MADDEN: Just briefly. Insofar as the amendment to section 5 is concerned, I've discussed that with Mr. Clegg and my clients earlier. We certainly have no objection in this regard.

Thank you very much for your considerations this morning.

MR. CHAIRMAN: Thank you.

Members of the committee, could you please come to order? We have a severe time constraint, and I apologize to the next presenters. I would ask Mr. Howard — I'd like to welcome you,

Allen, and your colleagues, and I'm sorry that the time has flown as it has. But if you could explain the purposes of your Bill Pr. 12, we'd be happy to proceed.

MR. HOWARD: Thank you very much, Mr. Chairman and hon. . . .

MR. CHAIRMAN: I'm sorry, Mr. Howard. I've got to have the counsel's report.

MR. M. CLEGG: Mr. Chairman, this is my report on Bill Pr. 12, Canadian Southern Baptist Seminary Act. The purpose of this Bill is to incorporate the seminary and provide for its constitution. It does provide in section 5 for the granting of degrees in divinity, and the Bill does not contain any other unusual aspects. There is provision for the distribution of assets if the college is wound up.

MR. CHAIRMAN: Thank you.
Well, we'll have the oaths and then . . .

[Rev. Schmidt was sworn in]

MR. HOWARD: Mr. Chairman, hon. members of the Legislature, with me today is Rev. Allen Schmidt, who is the executive director and treasurer of the Canadian Convention of Southern Baptists, and seated on his left is Dr. Clint Ashley, who is the dean of the Canadian Southern Baptist Seminary, which is operating at Cochrane. As you'll see in the proposed Bill, the Canadian Convention of Southern Baptists denomination was incorporated in Canada on April 8 of last year in the province of British Columbia, but they have seen the wisdom of having their offices in the province of Alberta. Those offices originally were in Calgary, and they are now at Cochrane with the seminary. The convention was then registered extraprovincially here in Alberta last October, and subsequently the seminary has started its operations.

It has no lengthy history of operation to go through, as has been the case in the previous matters you've heard. It is a new operation, although the Southern Baptist denomination itself has a lengthy history. We're simply attempting to do things as they come along and make sure that we have things in order. As in the previous Bill, Mr. Clegg has spoken to me in terms of the powers set out in the proposed Bill which are also under the Interpretation Act already given, and so there is no objection as far as we are concerned to having that removed from the Bill.

I think the easiest way — we should be very brief. I'll simply have Rev. Schmidt give a brief explanation of, basically, why a seminary. The objects of the corporation would be to provide theological education and training to pastors and church workers at the seminary, which is just on the west side of Cochrane. I will allow Rev. Schmidt to explain that a little more.

REV. SCHMIDT: Thank you. It's an honour to be able to address you this morning. I will be very brief, which for most of you will be something unusual from a preacher, I'm sure.

A seminary is a graduate school of theological education. We require a baccalaureate degree from a university for entrance to the degree program in the seminary, though we do provide for students that are 30 years and older who do not have a university degree to come for a diploma program. They study in the classical tradition of theological education and will graduate primarily with a master of divinity degree, a three-year program.

We feel it's essential for us to provide this education for the training of ministers, other church workers, and missionaries here in Canada. Many students at this time, for this type of education, are going to the United States for their training. We feel that offering a degree within Canada will be a real advantage to our churches in Canada, to the work that we're doing here. We are not requesting any funding from government to support this operation, and we feel we're offering a very essential service to our students. We presently have students from across western Canada enrolled in the school.

I think if you have other questions, perhaps we'll give you time for questions at this point.

MR. HOWARD: If I could just add one extra comment to that. To the best of my knowledge there is no existing seminary in southern Alberta. There is a seminary for theological students in Edmonton, but there isn't one in southern Alberta.

MR. CHAIRMAN: Thank you.
Mr. Musgreave.

MR. MUSGREAVE: I don't have a question about the Bill, but I would like to mention some concerns that were raised with me by one of your neighbours last night from Cochrane. That is, he owns a farm and he is in the urban fringe. Just to give you a litany of some of his problems, I guess his land was cut in half by the department of highways, and not only did he lose the land for the road, he also lost 250 feet on either side of his road on which he cannot build any buildings. I know that's not your problem, but that certainly is his. Secondly, if a child or children should trespass on his land from your institute and is attacked by one of his bulls, he maintains that he's liable. Thirdly, he said that should any dogs be kept as pets by the institute, there's always the danger of his cattle being harassed. Only recently a jogger was running near his farm, and two of the jogger's Labs took off after his cattle. It was only when he got his rifle out and fired a few warning shots that the jogger called the dogs off. Another danger that he raised with me is that because of the use of burning barrels in the town of Cochrane, there is the danger of grass fires. He pointed out the recent experience we've had in Calgary, and it is a cause of concern. Obviously, if that got out of control, it would again affect his operation.

Finally, a question to you on this. We do have some legislation which guarantees the right of people like him to farm. However, if he changed the operation of his farm and was in a business generating a lot of foul odours, he'd like to know what the position of the college would be vis-à-vis his right to continue to farm versus your right to continue to operate as a seminary.

REV. SCHMIDT: I don't really see any of his questions as relevant to the seminary at all. Certainly the jogger with the dogs did not originate at the seminary. We do not keep dogs at the seminary at this point, and I don't see there being a need to. And I think if he were to engage in an unusual farming operation that produced unusual odours, certainly we would not be the only concerned there. There would be other people around, and I think he'd need to consider everyone in the community. Ours is certainly a very clean operation. We are dealing with adult students here. I don't think we could be any more compatible to our surroundings than what we are and will be. We do not generate any noises or unusual events.

MR. MUSGREAVE: Mr. Chairman, I just want you to know that MLAs have to present both sides of the picture.

MR. CHAIRMAN: Probably this will have to be dealt with with the municipality as far as your development of the land. You haven't taken any steps in that regard yet, I gather?

MR. HOWARD: Yes, some of the buildings are up at this stage. The land has been rezoned by the municipality to allow that, and in fact it has started in operation.

MR. CHAIRMAN: Any other members have any questions or concerns? Dr. Elliott.

DR. ELLIOTT: In trying to grasp the significant things here from a lot of interesting background discussion, I conclude that the most significant thing about this legislation would be the granting of degrees. Am I missing something else that's really significant to this?

MR. HOWARD: In terms of what it can do if the Bill is passed, I would say that yes, it's the ability to grant degrees. But in order to do that, we are taking this step, and in order to have a charter, to be able to say that it is a body corporate pursuant to the laws of the province.

DR. ELLIOTT: I understand that. Thank you.

REV. SCHMIDT: Also, from the point of view of the government of Canada for foreign students, we do get some applications from foreign students wanting to come to study here. Until we have a charter, the federal government does not recognize us as a legitimate educational institution to grant student permits to persons coming in.

DR. ELLIOTT: [Inaudible] part and parcel of a degree granting capability?

REV. SCHMIDT: Well, partially that and partially the recognition of it as a legitimate institution.

MR. WRIGHT: What are the degrees proposed to be awarded?

REV. SCHMIDT: Master of divinity would be the primary degree at the outset. There may, as we develop, be a program of master of church music and master of religious education, but master of divinity is the primary degree.

MR. ALGER: Mr. Chairman, my concern would be the length of time it takes to graduate. It seems like it's considerably less than people that go through our theological courses at the University of Alberta, for instance, for other denominations. Can you explain the difference and give me the time frame again that it would take for me, for instance, to go to your college and become a genuine minister?

REV. SCHMIDT: Thank you. Fine. Now, we're talking a master's degree. We require a baccalaureate for entrance: a bachelor's degree, a four-year degree. This is a three-year, and a strong three-year, degree for a master's. Most master's degrees are two-year or two-year plus. So I think we're requiring as much as, and more than, most master's degrees require.

MR. MUSGROVE: Forgive me, Mr. Chairman. I'm not well acquainted with theology. Do you accept students from all denominations or only the Baptists?

REV. SCHMIDT: We're open to students of other denominations, recognizing that we teach from our particular theological position or bias, if you please, and they recognize that in coming. But it is open to others, and we have had inquiries from a number of students of other denominations.

MR. MUSGROVE: The students at present though: you don't have students from other denominations at the present time?

REV. SCHMIDT: Not at the moment. We're only in our first year, and because we haven't a charter, it limits the viability of the school at this point.

MR. ALGER: What would be the maximum enrollment?

MR. HOWARD: You mean now or proposed?

MR. ALGER: Going full out. How many could you handle?

REV. SCHMIDT: We will grow as the demand grows. We have a 149-acre campus there and are able to grow. The present building will accommodate up to 100 students.

MR. CHAIRMAN: Any further questions or comments or concerns? Then I'll invite Mr. Howard to sum up if he wishes.

MR. HOWARD: The only extra comment I would make is that the seminary is not in receipt of government funding at this time and does not anticipate that it would, operating through its regular system where tuition would be paid and things of that sort. So it's not something that would be, say, a drain on the education system or the tax dollars of the province. As I've indicated, there is no seminary in southern Alberta at this time, and we feel that this would be a considerable addition.

Thank you for hearing us this morning.

MR. CHAIRMAN: Thank you, Mr. Howard, and thank you, members of the committee, for being so co-operative to get through the business that we had to do this morning.

It looks like we just have one matter for next week.

MR. M. CLEGG: Mr. Chairman, the city of Edmonton's Bill does not yet have a sponsor, and therefore I wouldn't suggest to the committee that they consider whether or not the Bill can be — that the Standing Orders might be extended to allow the late petition. If the city does have a sponsor for its Bill next week, perhaps the committee would agree to consider the question of the lateness and maybe listen to the merits at the same meeting. If they do not have a sponsor then, I don't think they should come before the committee until they do.

MR. CHAIRMAN: So next week's business, if a sponsor is not arranged, will consist of Bill Pr. 9.

Motion to adjourn, please. Mr. Day. Opposed, if any? Carried.

[The committee adjourned at 9:58 a.m.]