

**COURT FILE NUMBER QBG-SA-00766-2022**

**COURT OF KING'S BENCH FOR SASKATCHEWAN**

**JUDICIAL CENTRE SASKATOON**

**PLAINTIFFS CAILTIN ERICKSON, JENNIFER SOUCY  
(BEAUDRY) AND STEFANIE HUTCHINSON**

**DEFENDANTS KEITH JOHNSON, JOHN OLUBOBOKUN, KEN  
SCHULTZ, NATHAN RYSAVY, DUFF FRIESEN,  
LYNETTE WEILER, JOEL HALL, LOU  
BRUNELLE, JAMES RANDALL, KEVIN  
MACMILLAN, DAWN BEAUDRY, NATHAN  
SCHULTZ, AARON BENNEWEIS, DARCEY  
SCHUSTER, RANDY DONAUER, JOHN  
THURINGER, MILE TWO CHURCH INC., THE  
GOVERNMENT OF SASKATCHEWAN, JOHN  
DOES AND JANE DOES**

**AFFIDAVIT OF DR. DAVID BURGESS**

I, Dr. David Burgess, of the City of Saskatoon, in the Province of Saskatchewan, MAKE OATH AND SAY:

1. I have been asked by the law firm of Scharfstein LLP to provide an opinion in regard to certain matters in this litigation. Attached hereto as **Exhibit "A"** to this my Affidavit is a copy of the instruction letter from Scharfstein LLP in this matter, along with the Redacted Intake Forms provided to me.
2. I am aware, that in giving my opinion to the Court in this matter, I have a duty to assist the Court and that I am not an advocate for any party to this litigation.
3. I am also aware that my duty to the Court requires me to provide evidence in relation to this proceeding as follows:
  - (a) To provide opinion evidence that is related only to matters that are within my area of expertise; and

- (b) To provide any additional assistance that the Court may reasonably require to determine a matter in issue in this proceeding.
- 4. I have prepared my report appended hereto in conformity within my duties listed above.
- 5. I will, if called on to give oral or written testimony, give testimony in conformity with my duties listed above.
- 6. My area of expertise in which my report is tendered in this matter is:
  - (a) Educational administration, educational management and educational leadership with a focus on the area of organizational analysis in educational administration. I have a professional and academic expertise in the areas of the legal context of education and the organizational and financial analysis in the operation of educational institutes.
- 7. My curriculum vitae is attached hereto as **Exhibit “B”** to this my Affidavit.
- 8. Attached hereto as **Exhibit “C”** to this my Affidavit is my report setting out my opinion in regard to the questions I was asked to opine upon in the letter from Scharfstein LLP, which is attached as Exhibit A hereto.

SWORN BEFORE ME at Saskatoon, in the )  
 Province of Saskatchewan, this \_\_\_\_ day of )  
 March, 2025. )

\_\_\_\_\_) Dr. David Burgess

Commissioner for Oaths for Saskatchewan  
 My Commission expires: \_\_\_\_\_  
 OR Being a Solicitor

This document was prepared by:  
 Name of firm: Scharfstein LLP  
 Name of lawyer in charge of file: Grant J. Scharfstein, K.C. / Samuel W. Edmondson  
 Address of legal firm: 200 Princeton Tower  
 123-2<sup>nd</sup> Avenue South  
 Saskatoon, SK S7K 7E6  
 Telephone number: (306) 653-2838  
 Fax number: (306) 652-4747  
 E-mail address: gscharfstein@scharfsteinlaw.com / sedmondson@scharfsteinlaw.com  
 File number: 21,835.1

THIS IS EXHIBIT “A” REFERRED TO IN  
THE AFFIDAVIT OF DR. DAVID BURGESS  
SWORN THIS \_\_\_\_\_ DAY OF MARCH,  
2025.

\_\_\_\_\_  
A COMMISSIONER FOR OATHS IN AND  
FOR THE PROVINCE OF SASKATCHEWAN  
MY COMMISSION EXPIRES: \_\_\_\_\_  
-BEING A SOLICITOR-

Reply to: Grant J. Scharfstein, K.C.  
E-mail: gscharfstein@scharfsteinlaw.com

Assistant: Chelsey Kuspira  
E-mail: ckuspiral@scharfsteinlaw.com

January 30, 2024

**Dr. David Burgess, Ph.D.**  
550 Mahabir Lane  
Saskatoon, SK S7W 0J6

Dear Dr. Burgess:

**Re: Expert Opinion**  
**Caitlin Erickson et al v Keith Johnson et al**  
**QBG-SA-00766-2022, Judicial Centre of Saskatoon**  
**Our File No.: 21,835.1**

Scharfstein LLP has retained your services to provide your professional objective expert opinion addressing the matters identified below. Your opinion, and all work product related to the preparation of your opinion, including all communications between Scharfstein LLP and you, is litigation privileged.

In the event we rely on your opinion in court proceedings in this matter, we will prepare an Affidavit for you to sign which will be provided to the Court of King's Bench for Saskatchewan in a certification application under *The Class Actions Act* in Saskatchewan.

We ask that you provide your opinion based on the information/documentation provided to you in this matter as set out below and such other documentation or information you deem appropriate in forming your opinion. Please provide a list of any documents or articles that you rely upon.

To assist you in the preparation of your opinion, we are providing to you the following documentation:

- a) Saskatchewan Court of King's Bench Rules 5-37 regarding your duties as an expert witness;
- b) The Second Amended Statement of Claim in QBG-SA-00766-2022 dated June 29, 2023; and

*Picked Up*

Grant J. Scharfstein, K.C.

Dennis J. Fisher, K.C.

Brent D. Barilla, K.C.

Tammi D. Hackl

Brendan S. Tumback

K. Lily Arvanitis

Anna C. Singer

Samuel W. Edmondson

Leslie G. Tallis

Valerie G. Watson, K.C.

Michael R. Scharfstein

Jane M. Basinski

Benjamin C. Rakochy

Bonnie D. Cherewyk  
(maternity leave)

Lauren E. Scharfstein

Courtney J. Fisher  
(maternity leave)

Daniel Katzman

James D. Hataley

Christine K. Libner

Valerie J. Warwick

Samuel C. Rezazadeh  
(Student-at-Law)

Jessica D. MacLean  
(Student-at-Law)

- c) Redacted Intake Forms from students who attended Legacy Christian Academy.

For the purpose of preparing your opinion in this matter, we ask you to assume that all facts and allegations in the Second Amended Statement of Claim (the “**Claim**”) and the Redacted Intake Forms are true.

We ask that you provide your opinion addressing the following matters:

1. Describe your background and expertise as it relates to issues identified in this letter in your report. Please attach copies of your CV.
2. Please describe the accepted historical practices of school-based or school division sanctioned corporal punishment and/or discipline procedures in Saskatchewan from 1978 to the present. Include information related to the public and Catholic school system and all independent schools including Registered Independent Schools, Alternate Independent Schools, Associate Schools, Historical High Schools and Qualified Independent Schools.
3. In your objective, professional opinion, based on a review of the documentation provided to you, and that you have considered how did the corporal punishment and/or discipline procedures carried out by Legacy Christian Academy (formerly Christian Centre Academy) deviate from the accepted historical practices of school-based or school division corporal punishment and/or discipline procedures.
4. Please describe the accepted historical role and obligations of the Government of Saskatchewan, through the Ministry of Education or otherwise, in overseeing the operations of the Independent Schools in Saskatchewan, including Registered Independent Schools, Alternate Independent Schools, Associate Schools, Historical High Schools and Qualified Independent Schools from 1978 to the present. Please provide information as to how the role of the Government in overseeing and monitoring these Independent Schools is statutory, regulatory, policy or practice driven.
5. In your objective, professional opinion, based on a review of the documentation provided to you, and that you have considered, would the general financial, environment, educational and social processes and procedures carried out at Legacy Christian Academy (formerly Christian Centre Academy) deviate from the accepted historical practices of school-based or school division sanctioned financial, environment, educational and social processes at Registered Independent Schools, Alternate Independent Schools, Associate Schools, Historical High Schools and Qualified Independent Schools from 1978 to present?

6. In your objective, professional opinion, based on a review of the documentation provided to you, and that you have considered, would the conduct of the Government of Saskatchewan in its role related to oversight of Legacy Christian Academy (formerly Christian Centre Academy) deviate from the accepted historical role and obligations of the Government of Saskatchewan required and carried out by the Ministry of Education or otherwise, in overseeing the operations of such a school?

If you require any further information to assist you in preparing your opinion, please let us know.

Yours truly,

**SCHARFSTEIN LLP**

PER:

  
**GRANT J. SCHARFSTEIN, K.C.**

GJS/cmck  
Enclosures

## **1. Sexual Abuse. Nathan Schultz, Male, Children's Church Worker.**

I do not know the exact age I was when this abuse took place. I have pieced together different memories from school, church and home, and I believe the abuse happened between age 4-6. Nathan was the son of Ken and Elaine Schultz, who were not only elders of Saskatoon Christian Centre, but also close family friends of my parents. I remember Nathan babysitting us at a particular home we lived in, during which time I would have been age 4/5. I don't recall any abuse happening at my house; however, I do remember him letting my brothers and I eat almost a whole container of double bubble gum. This memory sticks out very clearly in my mind. I remember feeling nervous, guilty, and ashamed. Looking back, I believe I was being groomed.

The abuse happened mostly at church. Again, I can't say exactly how long it went on for or when/why it stopped, but I know that it happened many times over a long period of time.

In our church, once we reached a certain age, we were required to volunteer our time working in the nursery or children's church. Nathan was one of the workers in the Children's Church. I believe I would have been six years old at the time of these memories, since I remember being in the church/school gymnasium. This is where Children's Church was for ages 6 and up (I think it went to age 12). Nathan would pretend to escort me from the gymnasium to use the bathroom. Instead he would take me down the back hallway, behind the gym, and into the "equipment room", where the gym equipment was stored. In this room, he would hide candy inside his pants, and tell me to find it. I mostly remember using my hand; however, I have very strong memories of the smell of his penis, which leads me to believe he also had me use my mouth sometimes.

The church had a bookstore, where they would sell books, candies, mints, and rent Christian movies. Nathan would use packs of mints/lifesavers during the abuse. He would use a few pieces of candy from the pack, and then my "reward" at the end was to keep the rest of the pack. I remember my parents asking me where I got the mints or lifesavers from, and I would make something up, or else try to hide them.

This same thing also happened in a different room at the church. Sometimes he would take me downstairs to a room near the south end of the building (back in the day, it was called "South Hall").

Because my parents were friends with Nathan's parents, we were often at their house. I remember the same thing happening in one of the basement rooms of their house. I can't recall if this happened once, or regularly.

I kept this secret for several years. When I was 10 years old (1998), I was at church one evening, and I overheard some friends talking. One of them was telling the others about how Nathan Schultz was a creep or something of the like. I immediately froze up. When I got home that night, I had a panic attack, and worked up the courage to tell my parents. I don't remember exactly what I told them, but I remember crying a lot and my parents being furious (not at me, but at Nathan). My parents then went to Keith Johnson (Pastor of Saskatoon Christian Centre) about my abuse. It was downplayed, but Keith acknowledged that he was aware this had happened before. He told my parents it was being dealt with and to keep quiet, so as not to interfere with anything. I never heard anything about it after that until many years later.

At some point, Nathan was sent away (I never knew where he went, just one day he was gone). I did my best to carry on as "normally" as I could within the church and school and forget about what had happened. One day, when I was 15 years old (2003), Nathan suddenly started attending church again. I don't know how long this lasted, but I started having panic attacks. I had a hard time functioning and was crying all the time, but of course couldn't say anything to anyone. Around this same time, some older girls who attended the Bible College (Faith College) invited me to go play tennis. I went with them - when we showed up at the tennis court, Nathan got out of the car beside us. I had a huge panic attack in the car with the older girls, but didn't/couldn't tell them why. In the end, they convinced me to get out of the car and go with them. I then spent the next hour playing tennis with my abuser.

When I left the church at the age 19, my parents asked me if I wanted to go to the police about what had happened. I was reeling from my life being turned upside down due to leaving the church, and was extremely scared to go to the police at that time.



**2. Physical Abuse. Duff Friesen, Male, CCA Principal. John Olubobokun, Male, CCA Director.**

When I was in Grade 10 (November 2003), the Sr. Girls' Volleyball Team came home from a weekend tournament. It was a Saturday evening, which meant there was a church service happening. We went up on the balcony to join the service. We were tired, hyper, and giddy from a weekend of volleyball and giggled/whispered throughout the service.

The following Monday, we were in class at school (Christian Centre Academy). The whole volleyball team was called out of class and into the church auditorium and told to sit down. We were then berated by John Olubobokun, the school's director at the time. He yelled/screamed at us, telling us that we had disrespected and embarrassed our "Man of God" (Keith Johnson), as well as him as the director of the school. He then told us we would all be getting paddled. I remember that I happened to be on the end of the row, so I was first. I got up, in front of my teammates, and walked to the back room (attached to the auditorium), and received a paddle from Duff Friesen, the principal of the school. I then walked back to my seat, and waited for the rest of the team to be paddled. Duff paddled some of us, and John paddled others. It was humiliating, degrading, and totally inappropriate. I was angry, but at the time, this was "normal" for me. I guess I felt like there was nothing I could do except accept the punishment and move on.

The above incident particularly stands out in my mind, however I remember being paddled on multiple occasions, particularly in Kindergarten/Grade 1. I remember having a period of time where I was really "bad" and acting out, so I was regularly sent to the Principal's office to be paddled. As an adult and looking back, I now recognize that this was around the same time I was being sexually abused. Instead of someone recognizing the signs that I was a sexual abuse victim, I was instead paddled.

In my later childhood years and teens, I wasn't regularly paddled at school (other than the Volleyball incident). I believe my survival mechanism at that time was to freeze, shut down, and follow the rules. I saw my peers being punished for standing up to authority, asking questions, and being "rebellious." I was terrified to be in that situation, so I fell into line as best I could. I believe I spent most of my childhood/teenage years in a state of dissociation. In the last 14 years since I've left the church, I have had very limited memories of my life, almost as if it didn't happen. It's only been in the last couple of years where I have slowly started to recover memories of my life at SCC and CCA.

### **3. Psychological/Mental/Emotional/Spiritual Abuse.**

#### **Keith Johnson, Male, Pastor of SCC**

While I listed a few specific incidents earlier in my statement, I have to try to speak to the overall psychological abuse that I endured over the 20 years I attended Saskatoon Christian Centre. I believe the main perpetrator of this abuse was Keith Johnson. The abuse carried out by others was under his umbrella of authority and due to his convictions and teachings.

I was essentially born into the church. My parents moved me to Saskatoon when I was 3 months old and immediately started attending Saskatoon Christian Centre. They had recently become Christians and wanted so badly to raise their family in a godly church.

From a very young age, I was aware that Keith called the shots - at church, at school, and in my home (we weren't allowed to watch certain movies, go to movie theaters, or drink. We weren't allowed to socialize or hang out with anyone outside of the church or school. I remember being scared to wear a 2-piece bathing suit at the lake when I was a child, for fear that someone from the church would see me and report it). It is hard to pinpoint specific dates, as the psychological abuse happened regularly, continuously as we attended church 3-5 times/week. This was my life from birth until 20 years old, when I finally left. We sat in service after service, hearing the same rhetoric sprinkled into whatever "Biblical" message was being preached. Some of the things repeatedly said and done that stick out in my mind and had a lasting effect on me, my thinking, and my mental health are the following:

- Continually being told that we are in a "Capital C" Christian school. All those other christian schools out there are "small c" christian schools. We were not under "the umbrella of God's protection" unless we're in the place we're called to this particular church and school.
- Continuously being told that we are not to associate with "the world", essentially anyone outside of the church or school. If we were caught doing so, we were reprimanded (adults by the pastor and elders, students by their appointed "counselors").
- Being told continuously that we are not under God's protection unless we follow, listen to, and obey our "man of God", Keith Johnson. I lived in constant fear that I

wasn't obeying God, I wasn't doing what was right, I was breaking the rules, and something bad was going to happen to me.

- **Strict teaching of child training practices designed by Keith (he had written a child training book, and every parent was required to take the seminar). Paddles were sold in the church bookstore. This was a huge teaching of the church and was carried out regularly at church and at school.**
- **Being constantly reprimanded for things from the pulpit. If Keith found out someone did something ungodly or worldly (going to the movies, hanging out with friends outside the church), it was often called out in front of the whole congregation. Sometimes people were named, sometimes not. This affected me hugely when I finally chose to leave the church. I knew that Keith would take time in his sermons to speak to the congregation about how sinful my and my family were for leaving. And I was not wrong - I heard from multiple people that several church services were taken to bash my family when we left. I lost the only people I ever knew my entire life the moment I left the church. That was incredibly damaging and isolating to me.**
- **Being intimidated and shamed into giving money in multiple offerings per church service. It was a very public display - you would have to walk up to the front. I remember being a small child and feeling so anxious that I didn't have money to give, so I would take an empty envelope so people wouldn't see me staying back in my seat. Sometimes, for special offerings, Keith Johnson would intimidate people into pledging a certain amount. He would say the amount, and people would have to raise their hands to pledge to that amount.**
- **Being told for years that if I was sick or something bad happened to me, it was because I had sinned or did something wrong or my faith wasn't strong enough. I remember being a young child, and a church member passed away in a car accident. Keith Johnson spoke in church after that, saying that we don't know what sin that person had going on in their life to cause their death.**
- **Constant sexist remarks from the pulpit (Keith Johnson and Ken Schultz) regarding the way a woman ought to dress, carry herself, submit to her husband. There was a huge focus on modesty for women, lest we "cause the men to sin." As a very young child, I was anxious every morning getting dressed - was it loose enough? Did my female shape show through? Was I going to get called into the office for my "inappropriate" clothing? When I started to develop breasts earlier than my friends, I only wore sports bras, sometimes two, and caved my**

shoulders inward so I wouldn't get in trouble for others being able to see them. I remember having my parents tell me to stand up straight my whole life, but I never could because I was terrified of getting in trouble. I'm now 34 years old, and my habitual poor posture has caused chronic neck, back, and shoulder pain. It was not uncommon for male staff to call out a girl for what she was wearing, pointing out that it was too tight.

- Keith Johnson and Ken Schultz' covering up of my abuse by Nathan Schultz also led to years and years of me internalizing what had happened, not being treated by professionals as I should have been, and thinking I was to blame for it. 30 years later, I still have panic attacks and anxiety from the sexual abuse. I have just in the last couple of years come to realize that what happened to me wasn't my fault, and that I was a victim.
- All of the above messages and ideologies were delivered by Keith - yelling from the pulpit. Additionally, he would yell during our sports games, usually boys' basketball games (he wouldn't come to our female volleyball games). This wasn't cheering. This was degrading, humiliating. As someone who was part of the school, it was terrifying and embarrassing to have him at games. To this day, the slightest raising of the voice by someone is extremely triggering for me.
- Excommunication and isolation of our family after deciding to leave the church. My parents spent the last several years we were at SCC and CCA planning their escape. They were terrified to leave but slowly began distancing themselves in the last few years. When my brothers were in their Grade 12 year, they were kicked out for being "rebellious". Some of their offenses were my brother wearing a neck chain with a cross, listening to the musical artist "Daughtry", and one of my brothers saying he didn't want to go on the teen ministry trip that year because he had other plans. When we left the church, we heard from numerous people that Keith Johnson was taking time in his sermons to specifically call out my family, explaining why we left. We weren't teachable, they had "tried to help us" but we were just too far gone. They had meetings at school with my brothers' classmates and told them they were to have no contact with my brothers. The experience was so isolating and painful, I immediately packed my bags and moved to Calgary. I couldn't bear the thought of running into someone from church and being completely ignored, as if they didn't know me. Eventually I moved back to Saskatoon, and tried to start living a normal life.

**Ken Schultz, Male, Elder at SCC, Director at CCA (preceding John Olubobokun), Director of Faith College**

**Elaine Schultz, Female, Ken's Wife, Director of Faith College**

Ken and Elaine Schultz stick out in my mind as people who supported Keith Johnson and his ideologies 100% (as most did). The greatest damage they did to me, I believe, was covering up my abuse by their son, then being in a position of authority over me for the next 15 years. During/after the abuse by Nathan, I was a student at CCA. Ken was the director of the school. He also preached regularly at church as an elder. Then when I graduated highschool and attended the attached Bible College from 2006-2008 (Faith College), Ken and Elaine were in charge of that. They were a part of my life in some way nearly every single day. Maybe they didn't know about the abuse the moment it happened, but they knew about it from when I was 10 until I was almost 20. They aided in convincing my parents to stay quiet. I was in a position of complete vulnerability under the parents of my abuser. Not once were any steps taken to provide me with support after they found out about it. No apologies were made. Everything was completely swept under the rug and they pretended like it never happened. I believe this is the main reason I dissociated during my time in school. It was the only way I could protect myself.

Something else that Ken and Elaine had a direct influence on was my self-esteem when it came to my body. Ken brought in uniforms (I can't remember exactly when), and preached regularly about how important it was for us - especially females - to dress "modestly." My friends were constantly called out, often by male staff or teachers, for wearing something too tight or too revealing. I remember going shopping for clothes with my mom, and breaking down into tears because I was so scared that what I had picked out would be scrutinized and called out. Because of this message from Ken (and all the staff, really), I started to physically maneuver my body so as not to reveal any curves I might have when I started to develop. I slouched forward, hunched my shoulders forward, and wore tight sports bras (sometimes 2 at a time) in order to hide my breasts. Shopping and getting dressed was extremely anxiety-inducing. To this day, I still have horrible posture, which has resulted in chronic back, shoulder, and neck pain.

**John Olubobokun, Male, Director of Christian Centre Academy**

I do not recall being on the receiving end of John's verbal abuse as an individual, but it often happened collectively and I witnessed it happening to others. I don't remember specifics of what he would say, as I likely would shut down as it happened. But he was always yelling.

- Before the Volleyball Team was paddled, he yelled at and berated us. More details are in the above paddling story.
- When we were playing volleyball games, John would scream at us during the games. It was horrible, and terrifying. I loved playing volleyball, but was terrified of him. I kept my head down and tried not to bring his attention onto me.
- Post volleyball games, if we had lost the game (which we often did), I would witness him yelling at and berating his daughter, who was on our team.
- He would also often humiliate us as a team, coming into our team room after a game and yelling at us.

## Harms Suffered

The sexual abuse by Nathan Schultz and how it was covered up has had a lasting effect on my life, mental health, relationship, and parenting, even now as a 34 year-old. As a child and teenager, I lived with a very deep guilt and shame that completely consumed me. I did my very best to follow all the rules and do everything "right" to make up for what I thought was the dirty and wrong thing that I had been complicit in. Of course now, I know that I was innocent as a child, and did nothing wrong. But growing up, I didn't know that. I think that seeing a lack of response to what was done to me made me feel as if I was the one in the wrong. I didn't see any consequence to Nathan's actions and never received any apology or counseling (professional or otherwise) after the abuse came to light. On top of that, the teaching and mindset of the school and church was that of purity, modesty, and saving ourselves for marriage. I was terrified that I had screwed it all up. And of course, with the focus on the girls' and women's clothing being the cause for men to sin, I was sure that what happened to me was my fault. Years later, Nathan's abuse was made public by Keith Johnson when we left the church. He downplayed it to the congregation and said that my parents made it a bigger issue than it was. He turned my sexual abuse into something that we were made to feel responsible and guilty for. I was gaslit my whole life, and made to feel like it wasn't a big deal. And then wondered why I felt ashamed, dirty, and guilty all the time.

When I left the church, it was extremely difficult. I knew that when my family made the decision to leave, we would be completely cut off. I knew this because this is what had been happening to families who left in all the years I was part of SCC. There was so much propaganda that came from the pulpit instilling fear in us if we were to leave. When I left, I completely shut that part of my life down. It was easier to do than to try to process, especially being excommunicated from a community of 500 people that had been my whole life for 20 years. Over the next 15 years, most of my memories from growing up, especially the abuse with Nathan Schultz, were inaccessible. I "moved on", or thought I had. It really wasn't until I had my first daughter three years ago, when I realized how much this unresolved trauma was affecting my life. I started

having more frequent panic attacks, caused by various triggers that I didn't even know the cause of. I was paralyzed by fear and crippling anxiety that I would not be able to protect my daughter from similar abuse. After all, I had not been protected myself - how could I protect her? I still struggled with being complicit in my abuse. I felt like it had been my fault, that I should have known better. Then I began having extremely intrusive thoughts, where I would convince myself that I was going to turn into an abuser myself. When my daughter started getting old enough where she would protest diaper changes or wiggle around while I was trying to clean her in the bathtub, I would have full-on panic attacks, thinking that I was subjecting her to the same harm that I had been subjected to. I was constantly numb with fear and anxiety.

Though I have begun working through some of these triggers with a therapist, it is still something that deeply affects me, especially as a mother with two children. In the last few years since I began seeing a therapist, I have started to realize that so many of the things I struggle with - anxiety, panic attacks, to name a few - stem from the ongoing abuse I endured in my years at the church. Though I have not officially been diagnosed, all three therapists I have seen have clearly stated that I likely suffer from complex PTSD as a result of the compounded "small t" and "Big T" traumas that I endured during my time at Saskatoon Christian Centre and Christian Centre Academy. As explained to me by my current therapist, my nervous system is not regulated and cannot tell the difference between a true threat and a small stressor. My body and mind react to every single thing as if it were a life or death situation. Basically, I live my entire life in "fight or flight" mode. This takes a huge toll on my mental health, and my ability to be an emotionally present mother and partner.

Some of the things that I have dealt with in the past or still deal with on a daily basis include but are not limited to:

- (Past) Self-destructive behaviour (binge drinking, sexual promiscuity, impulsive and risky behaviour resulting in accidentally harming myself)
- Anxiety



- Mood Swings, extreme rage/anger, and overall poor mood and emotional regulation
- Feeling on edge 24/7, like I'm still waiting for something bad to happen, or waiting to "get in trouble"
- Chronic Fatigue/Chronic pain (neck, back, shoulders)
- Panic Attacks
- Feelings of guilt and shame
- Feeling completely frozen in making the simplest of decisions. For example, something like deciding the amount of BBQ sauce to add to a recipe can send me into a near panic attack.
- Fear that I'm not "doing the right thing", "making the right decisions", or living my life "properly", which stems from the belief system that was drilled into me my whole life.
- When myself or my daughters get sick with colds and the like, I'm extremely triggered and still feel like it's because of something I did.

Aside from the above harm done to my mental health, there are other things I have lost as a result of growing up at SCC/CCA:

**1. A healthy relationship with my family.**

I love my family, and I know they love me. But we are broken. I grieve the relationship that was lost in our time at SCC, and the relationship lost now as we all work through our individual pain. My parents live with enormous guilt and remorse every single day, and let me know it on a regular basis. I do believe their guilt for having us at SCC hinders them from having a strong, healthy, normal relationship with me. We are in each others' lives, and I'm thankful. But our shared past of abuse lingers in the background most days and is sometimes front and center in our lives, even 14 years later.

## **2. My childhood**

My childhood was stolen from me, there's no doubt about it. When I was 4, 5, 6, instead of my biggest fear being an imaginary monster under my bed, I was riddled with anxiety every minute of the day as I was groomed, then sexually abused by a someone who was supposed to be in a position of looking out for my wellbeing.

Instead of waking up Saturday morning and enjoying my day playing outside, I first would have to work through a panic attack as I thought my family had been "raptured" and I had been left behind because I wasn't holy enough and didn't make the cut.

Instead of going to movies with my friends, I would have to wait until my family took a trip to Edmonton. There, we would sneak into an iMax movie, and then be terrified that someone from the church would see us and report back to Keith Johnson.

As a teenager, instead of giggling over high school crushes, I was terrified of the opposite sex, and depressed that I had such a limited option of husbands to choose from in the church.

Instead of being taught body positivity and feeling comfortable in my own skin, I lived with a knot in my stomach everyday that someone would see the outline of my breasts, my hips, or my butt, and I would get called into the office to be reprimanded for my ungodly clothes.

Instead of enjoying my teens, I was fighting panic attacks as my abuser came back into my life without anyone batting an eye.

I lost out on any semblance of a normal childhood, and feel like I am still catching up to this day.

### **3. The ability to cope with Emotions as an Adult**

I'm so thankful and relieved that my daughters have a shot at a normal life. But the indecision, anxiety, and fear I feel on a daily basis that I don't have the capacity to give them a normal life due to my past is something I think I will always deal with. Instead of enjoying moments with my girls, I'm often stuck in a place of panic and fear, and struggle with being emotionally available to them. Growing up, it was preached by Keith that emotions are not to be tolerated, listened to, or entertained. I was punished for my emotions. So instead of learning how to handle my emotions and learning emotional regulation tools as a child, I became a mother who has to learn how to do this alongside my children.

### **4. My sense of Self and My Voice**

In the church and school, we were taught to obey. We weren't allowed to question, we weren't allowed to think for ourselves. Our every move and decision had to be run by our church appointed "counselors." If we disobeyed or asked questions, there were serious consequences. The entire system was built on the philosophy that we sacrifice our individual selves for the betterment of the collective. For the sake of self-preservation, I fit myself into this system so as not to get in trouble. I came out at the age of 20 not knowing what my opinion was on anything. I didn't know who I was. I cowered at the slightest bit of confrontation. I never knew what boundaries were, let alone how to set them. I am just now learning how to stand up for myself, how to say no, how to set boundaries for myself. Most days I still feel like I don't know who I am. Like I was born at the age of 20 and have been playing catch up since then.

**3. Please explain how the abuse you suffered affected your education, training and work history.**

When I attended CCA/SCC, going to University was highly discouraged. Up until I left at the age of 19, it was drilled into me that my lot in life was to graduate high school, attend Faith College, and marry one of the men in the church. When I left the church in 2008, at the age of 19, I had no idea who I was. I couldn't make the smallest decision, as church leadership had essentially been making decisions for me my whole life. It took me almost 3 years to decide to pursue post-secondary education at the age of 22. When I began University, it became very clear to me that my schooling and growing up in the church (even though I excelled with high grades) did not even come close to preparing me for post-secondary education. Half way through my first year, I was struggling with my identity, who I was, feeling like I had lost a whole lifetime and like I was so far behind in life. I had zero critical thinking skills due to the completely incompetent ACE curriculum that was used, and was overwhelmed with the amount of work I had to do that required me to state my opinion. During this time, I also engaged in risky behaviours, including binge drinking and unsafe sexual situations. I sank into a deep depression and started missing classes for nearly a month, as I could barely get out of bed. Luckily, I was able to see a therapist, and that helped me get back on track. Throughout the remainder of my degree, I still struggled with the same bouts of depression and anxiety, though I became a bit better at coping with them than in the beginning.

Being in the church, my self-preservation tools included being highly critical of myself and extreme perfectionism. While these things have helped me to get two degrees and appear to be fairly successful in my professional career, I struggle with imposter syndrome and a decreased sense of self worth on a daily basis. Most of the time, I'm convinced that I'm a fraud, and one day people will realize that I'm really just this broken girl who knows nothing because of how she grew up. I second guess every single thing that I do, every single decision that I make. I'm often caught in "freeze" mode in my life - stuck, scared to make a decision, for fear it's the wrong one, or that I'm somehow messing up or doing the "wrong" thing. The indoctrination that I grew up in and the constant voices that shaped my thinking and beliefs about myself are still always there, under the surface, as much as I am trying to learn to cope.

## **How has the abuse affected your relationship with friends, family, and partners?**

### **1. Sexual Abuse**

What happened to me as a child has certainly shaped who I am and still affects me today. I think the biggest thing I've noticed in trying to form new friendships (outside of the ones I've maintained from the school/church) is how hard it is to relate to each other. I find when I'm in social settings, I kind of black out. I don't know how to do small talk, and anything deeper gets into my past, which is completely unrelatable for anyone I'm talking to. I don't have many close friends. I think it's my way of keeping my trauma to myself instead of scaring people away. The older I get and the older my children get, the more I find that I'm suspicious and untrusting of most new people I meet. I'm fearful of leaving my kids with people. I can't tell the difference in my mind between rational decisions to keep my kids safe, and overreactions in my mind because of the sexual abuse I experienced.

Though I have felt loved and supported by my parents my whole life (of course complicated by growing up in the church/cult), the sexual abuse I experienced as a child has always put a strain on our relationship, moreso as I've gotten older. They have always apologized and will likely never stop, and I don't think they will ever get over the guilt they feel for what happened to me. It is definitely something that hangs between us and I don't know that it will ever go away. Every day I mourn the distance between us, due to the resentment I feel and the immense guilt they feel.

The abuse I experienced also greatly affected my relationship with my husband, mostly in regards to my lack of self-esteem and the guilt I felt. I've worked through a lot of this in the last few years, and it has slowly gotten better. But it still creeps into our relationship. Mostly me feeling unlovable, like I'm not enough, like I'm broken, not good enough.

As I've mentioned before, I think the relationship that has been affected the greatest by my sexual abuse is my relationship with my daughters. There are so many triggers that have come up - my daughter being close to the same age as I was when the abuse happened, any care tasks that my daughters may protest (diaper changes, bath time). I feel as though every moment I am interacting with them, I am battling my own triggers and constantly having to regulate my emotions so I can be a strong, stable figure in their lives. The fear I feel every moment that I have to do everything possible to protect them from something similar happening to them overwhelms me.

### **2. Psychological/Mental/Emotional Abuse**

Growing up in such an abusive environment, I never learned what "normal" was. I'm playing catch-up every day, trying to learn how to emotionally regulate myself, how to make decisions without fear of God striking me dead. So much of the conflict I have within my relationship with my partner stems from me projecting how I grew up onto him. I expect that he is going to react the way the leaders of my church/school did, and then I immediately go into "fight/flight/freeze" response. I'm always scared that we aren't doing a good enough job raising our kids - I overanalyze everything we do and say with them. I absolutely don't want to raise them the way I was, so I lean the opposite direction, but then wonder if I'm not providing ENOUGH discipline or structure. My triggers from growing up in the environment I did often

cause tension in my relationship. My husband tries hard to be empathetic and understanding, but it's really hard for him to relate to my experiences.

**Section 3 – The Abuse**

- 1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person’s job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

I do not recall names as this was a long time ago. It was whoever the top office staff were back then. Principal, maybe Vice Principal. I do not recall. The punishment administrators were men. The teachers I had were women. Their names and faces have been blocked from my memory, I was hoping for ever. But likely in this process they will be forced back in there.

The school had a demerit system. I do not recall if that was the terminology they used. Once you receive a certain number of demerits, you would get a “spanking”. It was almost impossible for me to not get the required demerit’s in a day needed for a “spanking”.

I feel that the word “spanking” actually diminishes the severity of the punishment. A “spanking” would be to open hand slap a child on the buttocks for doing something very bad. What I received from the staff of this school was bare assed beatings with a cricket paddle for trivial things. This cricket paddle was displayed hanging on the wall of the office like a fishing trophy. I would not be surprised to find out that said paddle had a check tally of beatings administered with it. From now on I will refer to it as beating.

I have ADHD. Undiagnosed and unmedicated at the time, I was a little different than most kids. A couple of the major symptoms I suffer from are time blindness (my internal clock is broken) and very sporadic short term memory. This did not serve me well in school. I did manage to get by at most schools. But not this one. I was beaten, embarrassed, ashamed, belittled and demeaned on a daily basis. Always being told I was an evil and/or wicked little boy that would amount to nothing.

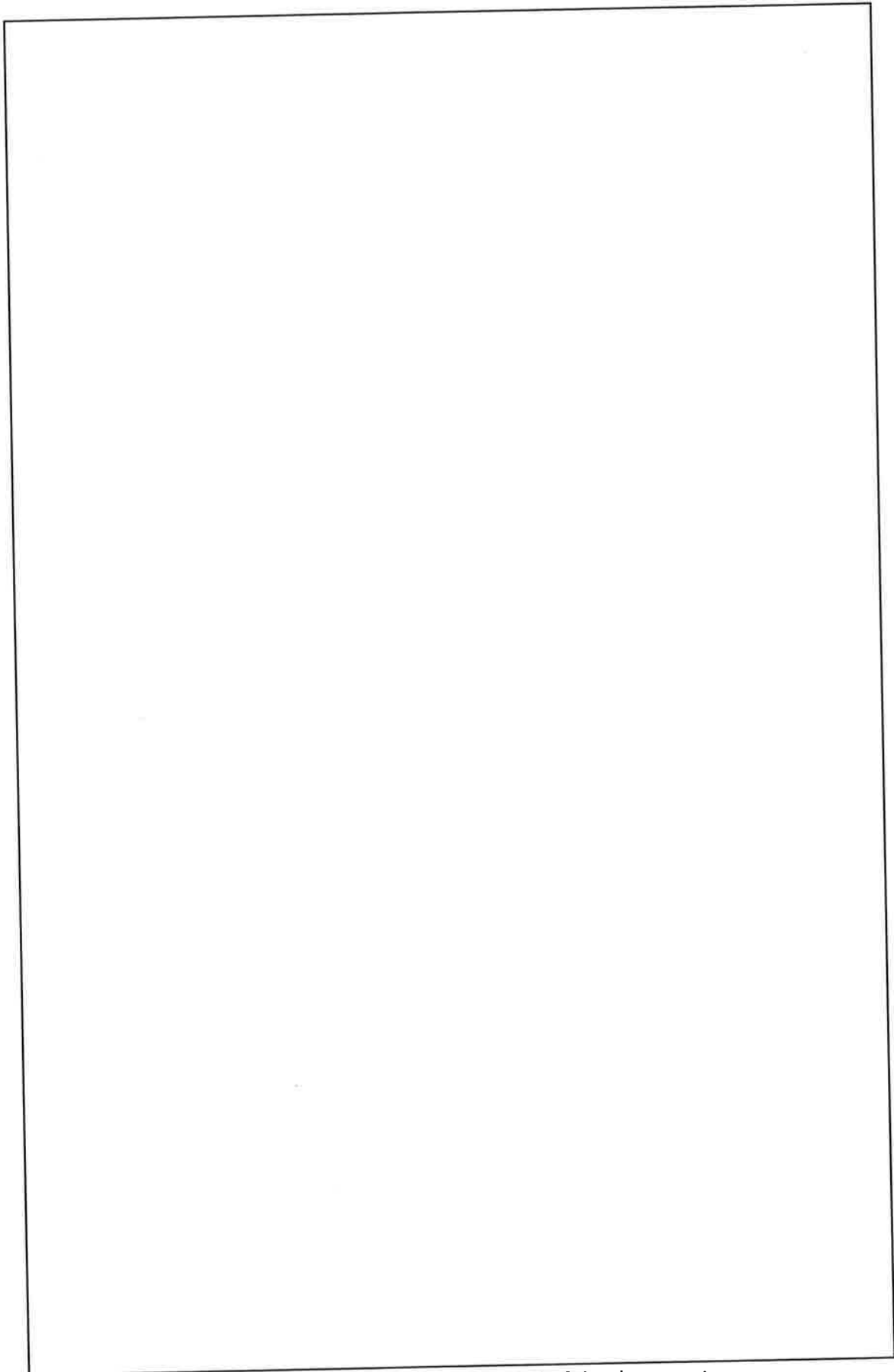
Some of the various things that would cause me to get a beating were:

- Not remembering song lyrics
- Not remembering scriptures
- Being tardy
- Being left handed
- Not answering correctly when asked a question by the teacher
- Having a girlfriend (this one actually got me in a lot of trouble)
- Talking to a girl in class
- Forgetting to put my flag down (raising your flag was like raising your hand, it meant you needed help)
- Doing less than acceptable on a quiz

After my almost daily beating I was sent back to class crying. Always crying, so that everyone knew I was a bad boy. A few times I was forced to take off my shirt and pull down my pants in front of my class to show them what happens when you are bad. I usually had welts from my mid back down to my knees and occasionally on my hands from trying to block. Which always led to more beating as it was considered a sin to not accept my punishment.

Sometimes, a couple of adult males would take turns beating me with the cricket paddle. This was supposed to be extra effective at getting the sin out of me.

Once they determined the beatings were not working, I was locked in a small empty room for multiple days in a row. Only able to come out to use the washroom or get another beating. This happened numerous times.



If you need further space please add pages at the end of the document



## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |  |  |
|--|--|
| <input checked="" type="checkbox"/> Verbal abuse   | <input checked="" type="checkbox"/> Humiliation  |
| <input type="checkbox"/> Racist acts   | <input checked="" type="checkbox"/> Degradation  |
| <input checked="" type="checkbox"/> Threats  | <input checked="" type="checkbox"/> Particular vulnerability or young age  |
| <input type="checkbox"/> Violence accompanying sexual abuse  | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
| <input checked="" type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input checked="" type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you) |
| <input type="checkbox"/> Witnessing another student being subjected to abuse   |  |
| <input checked="" type="checkbox"/> Intimidation   |  |
| <input checked="" type="checkbox"/> Inability to complain  |  |

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

After Christian Center Academy, I was a mess. I was always scared. I could not trust anyone. I hated my family for making me go there. They engrained in me that I was bad and would never amount to anything.

I got really bad after the age of 13. I was in trouble with the police all the time. I was using drugs and alcohol. Trying to numb the pain. I was in a suicidal state numerous times, luckily for me I wouldn't hurt a fly, let alone myself. I tried various therapy and counselling. But nothing worked as I could not tell anyone what had actually happened. I was embarrassed. And what if they sent me back?

When I was 18 I got in trouble with the law one last time and the judge told me "I can tell there is a good kid in there somewhere. I am going to give you 6 months probation. If you finish that, you will not have a criminal record. If I ever see you back here again though, I promise I will send you to jail for as long as I am allowed to. Take care of yourself and let that good kid thrive" I am pretty sure this judge saved my life. Nobody had ever informed me there was a good kid in there. I have done no crime since then. I was still however a pretty bad alcoholic. I needed something to drown the pain.

In my mid 20s I decided it was time to get over my past and let the good kid thrive. I quit drinking so much. Got some post secondary education. Met a girl. Got a decent job. Bought a car and a house. Got married. Life was great.

Until 2022 when I saw the news "Legacy Christian Academy in Saskatoon"...

"I went to a Christian Academy in Saskatoon. It wasn't that one though" I opened the article and read about the abuse those poor kids suffered. The more I read, the more I was remembering about my own abuse. And there it was "formerly Christian Center Academy"... that IS the one I went to. I did a Google search for images of the place. I was instantly hit with a wave of horrible memories. Memories I had locked away for almost 2 decades.

Since this has been in the news, I have become a mess again. I am struggling to get anything done at work. My mind always wanders off into a dark place. I am unable to physically go in to the office as it reminds me of the Christian Center Academy. Cubicles. I am on 2 different kinds of anti-anxiety medication, trying very hard to remain a functioning adult.

I am hoping this process does not drag on so that I can move past it, again, and try and have a "normal" adult life, again. I hope that this time it does not take me 15-20 years to recover.

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

Many welts.

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

Various Psychiatrists and therapists in my teens and 20s. It was not much use however as I was not able to discuss what had happened.

### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

In the years I attended the church and school (1982-1988), I experienced frequent psychological, emotional and spiritual abuse that was continuously reinforced by the teachers and leaders that were under the authority of Keith Johnson.

Under the direction of Keith Johnson as Pastor every aspect of our lives was controlled by his authority. He told us he had authority over us from God and that God's protection came with us submitting to that authority. He had more authority over me than my parents. Questioning him was the same as going against God. Fear of going to hell and fear of punishment and fear of being excommunicated was used to control us. People who questioned or criticised the Pastor or the church were made examples of in front of the whole community, they were ridiculed and that reinforced the fear of expressing your own opinion. We were encouraged to report on other student's sins, we were watched during church services and told if we weren't worshipping God properly. Someone was always watching so I was hypervigilant and constantly afraid of making a mistake.

The threat of physical violence was always present at school, being hit with a wooden paddle was punishment for misbehaviour and observing other students being taken from class for a paddling was terrifying.

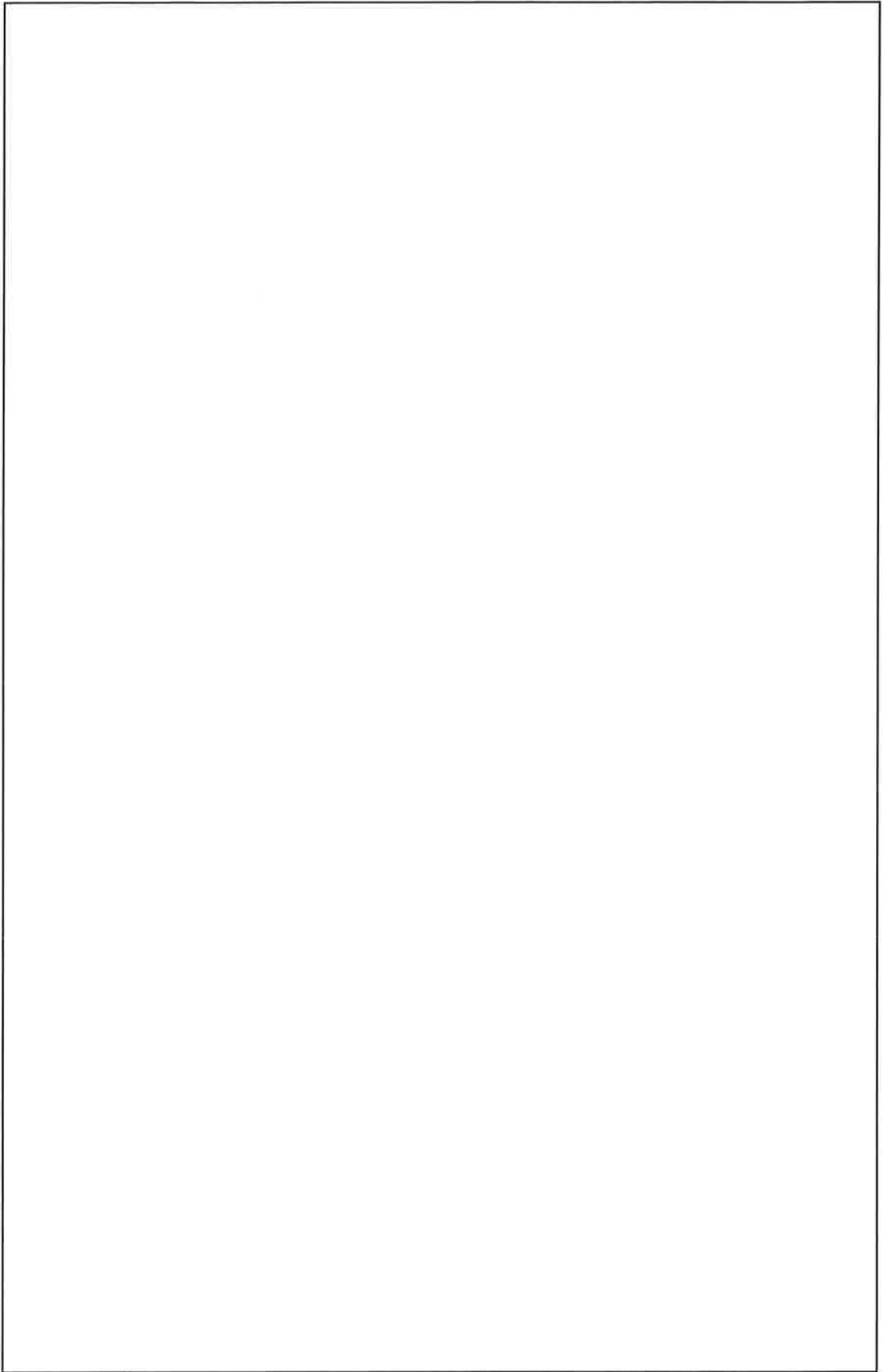
In February 1986 I got appendicitis and became very ill physically. I was told I needed to have faith and pray for healing and if I wasn't healed it was my fault for not having enough faith. I was prayed over at church and my parents were told not to take me to hospital but to continue to pray for healing. My appendix ruptured and I was in unbearable pain but we continued to only pray. I don't recall how many days after my appendix ruptured that I was brought to hospital but my parents finally brought me in because I was so feverish and delirious with pain.

I was immediately rushed into emergency surgery and spent the next 4 weeks in hospital recovering. I missed 6 weeks of school and when I returned I was made to feel shame for not trusting God and not having enough faith. From this experience, I have had lifelong physical damage internally, and was told by doctors that this caused my infertility and need for further surgeries.

Not only were we conditioned to deny any physical pain we were experiencing, we were also conditioned to deny emotions/feelings deemed unacceptable and claim the acceptable option. For example if you felt afraid, you were told to claim, God has not given me the spirit of fear. If you felt sad, you were told to claim, The joy of the Lord is my strength. Because of this teaching I learned to deny my own body/mind/soul what it was really feeling and have had life long mental health issues, including anxiety and depression.

We were told what to think, we were taught to ignore our intuition, we were told not to trust our own thoughts and ideas. We were told that anyone outside of our church couldn't be trusted, that they were bad people, this isolated us from the outside world. We were conditioned to only speak positively about the church/school.

As a child I felt like we were always being watched and judged. I felt controlled and not free to express any of my own thoughts and feelings. As an adult I still struggle with trusting myself and others and fearing people in authority. I still struggle daily with the impact of the abuse I experienced at the church and school.



If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |   |   |
|---|---|
| <input checked="" type="checkbox"/> Verbal abuse  | <input type="checkbox"/> Humiliation  |
| <input type="checkbox"/> Racist acts  | <input type="checkbox"/> Degradation  |
| <input checked="" type="checkbox"/> Threats   | <input checked="" type="checkbox"/> Particular vulnerability or young age   |
| <input type="checkbox"/> Violence accompanying sexual abuse   | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse |
| <input type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you)         |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                   |   |
| <input checked="" type="checkbox"/> Intimidation  |   |
| <input checked="" type="checkbox"/> Inability to complain   |   |

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

The trauma of my appendicitis, surgery and recovery while being told I should have had more faith(my fault) has affected many areas of my life. Physically I had internal damage from the experience. I had infertility and needed surgery to clear blockage of my fallopian tubes before I could get pregnant. The infertility prompted me to start therapy as the mental anguish became too much. I was scared to go to therapy because of the conditioning from church/school to trust God to heal me instead, this delayed me getting the help I needed. Mentally I suffered from anxiety and depression throughout my teen years and still today. The inability to trust my own thoughts/feelings has made it difficult to communicate with doctors and get the care I need. Parenting my children has been impacted by the conditioning of the church/school, my anxiety and depression increased once I had kids.

The spiritual and psychological abuse have made all personal relationships difficult, I struggle with trusting anyone and trusting myself. Learning to think for myself and make decisions is ongoing, fear of making the wrong decision is paralyzing at times. The fear of hell and punishment still haunts me.

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2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

2004-2007 [REDACTED] Psychologist. Talk therapy

2016-2020 [REDACTED] [REDACTED] Counselling. Talk Therapy & EMDR therapy

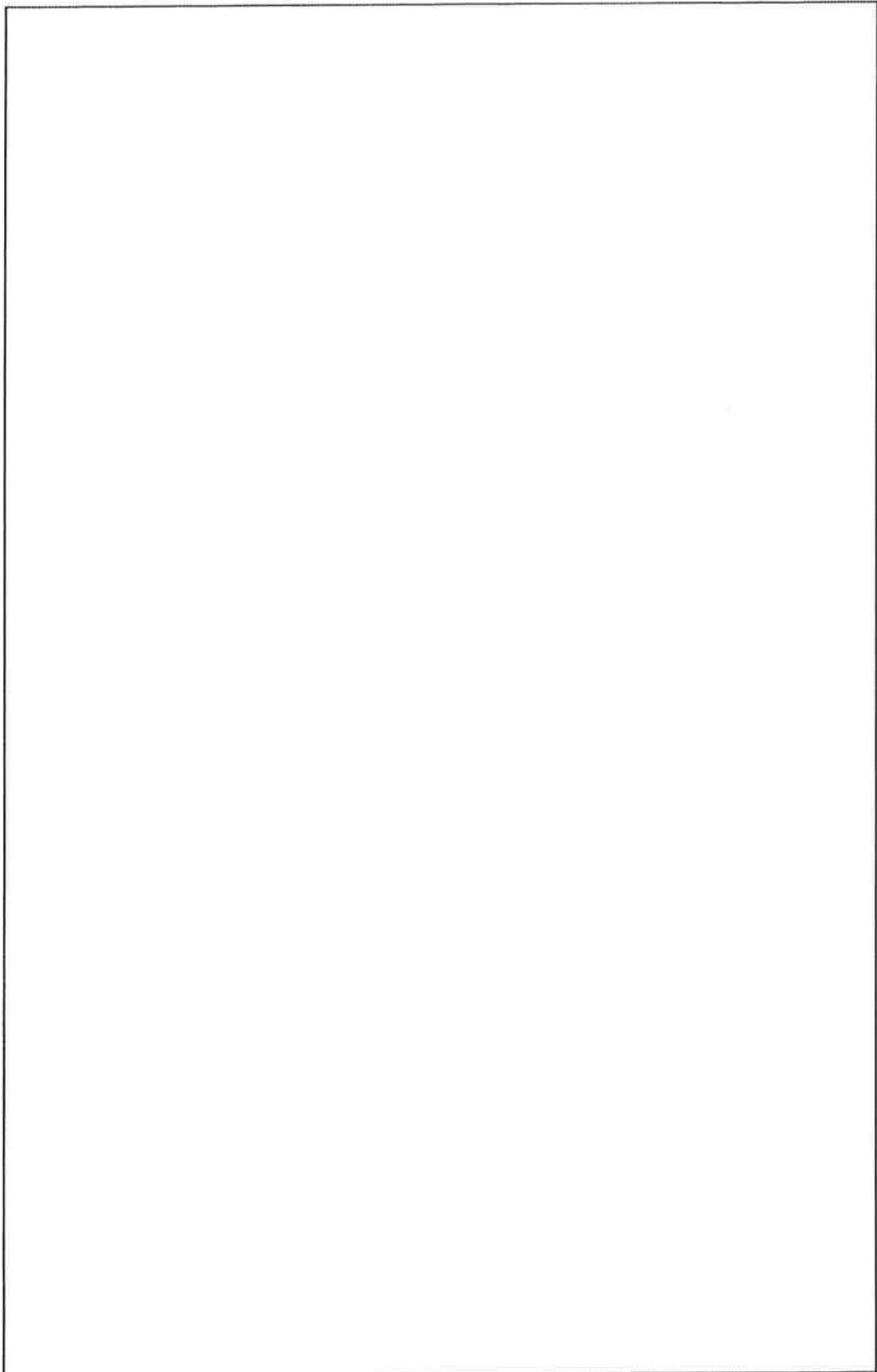
2021 - present [REDACTED] Clinical Social Worker. Trauma work, CBT, DBT



**Section 3 – The Abuse**

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when** and **how often** the abuse happened and where it happened. Give as much detail as you can.

See attached paper work.



**If you need further space please add pages at the end of the document**

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

Verbal abuse

Racist acts

Threats

Violence accompanying sexual abuse

Failure to provide care or emotional support following abuse requiring such care

Witnessing another student being subjected to abuse

Intimidation

Inability to complain

Humiliation

Degradation

Particular vulnerability or young age

Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse

Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you)

### Section 3-The Abuse:

- 1. In your own words please tell us who abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), what happened, approximately when and how often the abuse happened and where it happened. Give as much detail as you can.**

**Nathan Schultz (Male Student):** I was sexually abused by Nathan when I was around 6 years (1995) old. His father was Ken Schultz, the school director and elder at Saskatoon Christian Centre. The abuse took place on my parent's farm, where they currently live. Nathan would come out to our farm and help with yard work. I remember being alone in a truck with him. He put candy into his underwear and would get me to retrieve it with my hands and mouth. I remember feeling his pubic hair and the smell of his sweat. After he was done, he used a shirt to wipe the chocolate off my face and sent me back into the house.

#### **Joel Hall, Male - Level 6 Supervisor, 2004 – 2005 school year**

Prior to 2004 it was common for teachers to audit students paces. I was often in trouble for making scoring mistakes. This was referred to as "sloppy scoring."

When Joel Hall became the supervisor of the level 6 classroom, he came up with a new policy that each student would score through another student paces (Pace Audits) and that any student who had 5 or more scoring violations would be paddled for "cheating."

These Pace Audits happened randomly throughout the school year. This caused me a lot of anxiety. I was constantly worried that a PACE audit could happen at any time and was always afraid of getting in trouble.

Each student in the classroom was given another students completed pace and the score key. (Each pace had approx. 30 pages in it.)

Any student who had more than 5 scoring violations was called to the office (in alphabetical order) to be paddled.

I was not paddled on the same days as most of the students because school ended before they got to me. I had to spend the whole night terrified of going to school the next day, dreading getting paddled.

The following day Joel told me when it was my turn to go to the office to be paddled. I walked to the office, sat on a couch and waited until it was my turn. I can recall the school receptionist, Diane Davidson sitting at her desk crying as another student was being paddled.

**Duff Friesen, male principal** called me into his office. He explained why I was being paddled. He asked me to stand up and bend over a chair. He paddled me three times, prayed with me and I left his office. **Deidre Benneweiss, (level 6 monitor)** was a witness to this.

As a 15-year-old it felt very humiliating to be paddled by a male and have a female witness. I was also aware that other students and staff in the office would hear me being paddled.

Another pace audit happened again a few months later. Again, I had more than 5 mistakes. This time I was suspended, a letter from Joel Hall was sent home to my parents, instructing them that I had be paddled before I could return to school, following my suspension. The form also required a parent signature confirming that they paddled me. My dad paddled me 3 times and signed the school form confirming I had been paddled.

Later on, that same year Joel Hall admitted to me that he recognized that I likely had a learning disability which was contributing to my issues with scoring my work accurately. No accommodations were made following his acknowledgment of my learning disability and I received no apology for the previous punishment. Joel Hall should have been well aware of my learning disability as my school file contained a copy of the psychology report that was done in 2002.

It felt like Joel had it out for students with any type of learning struggles. He favored academic students.

**John Olubobokun, school director: 2004 – 2007.**

He used fear and intimidation on a regular basis. His school mandate was, “students must confront and expose sin.” Meaning, we had to first, confront our peers if we felt they had done something sinful or broken a rule. Followed by exposing that student’s sin to a teacher. This led to me telling on a student for saying fuck at recess one day. I was so worried that if staff found out that I heard a student swear but didn’t tell on him that I would be in trouble. He ended up getting expelled from school for this. I have always felt terrible for telling on him.

**Keith Johnson, Pastor at Saskatoon Christian Centre:**

Wrote and taught the child training manual which taught parents to paddle their children. Created the cult that was Saskatoon Christian Centre and Christian Centre Academy. Brainwashed myself and my family members to participate in a controlling, abusive environment. Enforced rules around the music, movies and books we were allowed to read. Did not allow us to have relationships with anyone outside of the church, including relatives who were not Christians.

**Jim and Catherine Randall, ██████████, elders at Saskatoon Christian from approx. 1991 until approx. 2009. Pastors of City Centre church from 2001 – present.** Being paddled in Jim and Catherine’s home was common occurrence. One of my earliest memories is (around age 3 or 4) of my mom holding me to the ground so I couldn’t move my

legs and arms. She did this so my dad could paddle me - three swats on the bottom. As a child I was terrified of being paddled so I would try to put my hands over my bottom and kick my legs up so the paddle wouldn't hit my bottom.

I can recall being paddled by either my mom or dad for anything they deemed a sin. Ex: walking outside on the grass in my socks, picking my scabs and soiling my underwear, arguing with my brothers, messy room, talking during church, bad attitude, watching the movie Aladdin.

If I got in trouble with my brothers, I would have to sit and listen to them being paddled as well.

Being an elder's child added an additional level of pressure. Appearance was extremely important. I was expected to be on my best behaviour all the times. It was made clear to me than any bad behavior was a bad reflection on our family. Having to sit still on the front row in church for hours was very difficult. But the threat of getting paddled for misbehaving kept me still and quiet.

In 2001 my parents started city centre church, with the support of Keith Johnson and Saskatoon Christian Centre. The "mission" of City Centre was to save and heal the inner city of Saskatoon. My parents exposed me to a world that I was not ready for. They told me our calling was to save broken and hurting people.

City Centre exposed me to many people with significant social problems in addition to witnessing many traumatic effects. I had no education or understand of addiction and trauma. By the time I graduated high school I had witnessed two women being raped. I was summoned to court to testify for one of the women, but she ended up dropping the charges before it went to court. I worked in the nursery taking care of babies and toddlers during church services. A baby was dropped off. I noticed he seemed unresponsive for his age. I called my mom because I thought something was wrong. The baby was taken to the hospital and determined to have brain damage from being beaten in the head by his parents. A few days later the police came to the school and took a statement from me about what happened. I would have been around age 13 or 14. At no point was I offered any type of therapy or support for the things I had witnessed.

In 2006 a family left the church. It had become public knowledge that the family was saying Nathan Schultz abused their daughter. I recall being out for dinner with Jim and Catherine Randall. As we were driving home from dinner, they told me a about what the family saying Nathan had done to their daughter. This was the first time I had ever heard anyone talk about Nathan abusing another girl in the church. Prior to this conversation I had not told anyone about being abused by Nathan. I recall gasping when they mentioned Nathan's name. Catherine asked me what was wrong. I told them that Nathan did some in appropriate things to me too. My parents did not ask me for any details about what Nathan did to me.

Considering Jim and Catherine's position in leadership I believe they would have known prior to 2006 about Nathan abusing girls. You can also see in the email from Jim Randall that he was aware of the accusations against Nathan. At no point before I emailed him in April 2022 did I ever tell him details of what Nathan did to me.

I was also sexually abused by my **brothers** between ages 5 and 14. The abuse included: sneaking into my bed and fondling me. Exposing their genitals to me. Asking me to touch their penis and put my hands down their pants. Laying on top of me in my bed in the middle of the night.

\*Please note, I am not looking to have my brothers charged for sexual abuse but felt it was important to talk about what happened to me.

Growing up in a purity culture environment taught us that masturbation was a sin and sex before marriage was evil and immoral. At no point, were we educated about sex in any way. We were not even allowed to say the word penis or vagina. In part, I feel that because of purity culture my brothers were not given a healthy outlet for their sexuality and that contributed to me being abused by them. Additionally, if I had been educated about my body from a young age, I may have had a way to explain what Nathan and my brothers were doing to me or at least had an understanding that it was not appropriate for them to touch me or have me touch them in that way.

I told Catherine about one of my brothers abusing me growing up. She told me that she was sorry that happened to me. A few days later she gave me a card for Christian Counsellors. We never spoke about it again and at no point did she ask for details about what happened to me.

In 2010 I attended a birthday party for a girl that was attending City Centre Church. During the party I heard a loud bang, followed by a bunch of screaming. I ran upstairs from the basement to see [REDACTED] laying on the ground. His younger brother found a gun underneath one of the beds. It was not stored properly. He did not realize that gun was loaded so he pointed it at [REDACTED] as a joke and pulled the trigger, accidentally shooting him. The bullet hit a main artery and [REDACTED] was dead within minutes of being shot. The house was chaos, many young children were present and witnessed what had happened. I stepped out of the house and called Jim and Catherine to let them know what had happened. They said they would come to the house as soon as they could get there. The ambulance arrived shortly after. Once Jim and Catherine arrived, they started telling people to pray for [REDACTED]. I remember feeling confused as I was already aware that he was dead. We had to wait to give statements to the RCMP and then I went home with my boyfriend. The following morning, I attended City Centre's Sunday morning service. Jim announced that the church would be holding daily prayer sessions as they believed God was going to raise [REDACTED] from dead. They also tried to have his body moved from the morgue to the church so people could lay hands on him. Thankfully, that did not happen. I was forced to attend these prayer sessions being told I needed to use my faith and trust that God was going to bring him back to life. At the end of the week Jim announced that they believed that [REDACTED] was making the choice to stay in heaven with Jesus and that is why he didn't come back from the dead. It was hard to feel like I couldn't grieve the loss of my friend as they turned his funeral into a celebration, claiming that the day [REDACTED] died was the best day of his life, because that was the day, he got to meet Jesus.

This event started to make me question my beliefs and ultimately led to me leaving the church, for good, a few weeks later. Looking back on the experience I recognize that I was very traumatized from what I had seen and the experience of watching the church try to raise him from the dead was very emotionally distressing. At no point, did Jim or Catherine ask me how I

was doing following [REDACTED] death. They did not suggest going to any type of therapy or counselling to help deal with the trauma and grief. The negligence on their part was very troubling. When I told them that I wasn't going to attend City Centre Church anymore they told me I was not obeying the will of God for my life. This made me feel very guilty. I also realized that Jim and Catherine were not actually interested in my emotional well being but rather in maintaining appearances which included their children attending their church.

In April 2018 I sent my entire family an email explaining that I did not want to maintain a relationship with them.

*See email correspondence between Jim Randall and Myself.*

**Educational Neglect:** The A.C.E system was not suitable for me. Struggling with reading and writing made this style of learning very challenging for me.

My school file contains a copy of a Psychology assessment that was done in 2002. The assessment mentions that I likely had a learning disability. The assessment also mentions I had trouble with reading comprehension. This is an obvious explanation as to why I struggled with scoring my PACES accurately. The school did not take any of this into consideration when auditing my paces.

No proper tutoring or support was given to me. Because my learning disabilities went undiagnosed and I did not receive any additional supports or accommodations I continued to struggle throughout high school. The school did adjust my workload but did not address the actual learning disability. When I reached my grade 12 year, I was still working on many grade 11 courses. The school staff had encouraged me to stay an extra year in high school. I did not want to stay another year. I could not imagine spending another day in the school.

I was constantly in trouble for not getting all of my work done on time, failing tests and cheating (pace audits) The punishment for this included being give demerits, cautions and suspensions, paddles and being forced to redo Paces over again. I was also forced to run sets of stairs for failing bible quizzes.

I did not graduate with 24 credits because I was not able to finish Grade 12 math. I always felt like my failure in school was somehow my fault like somehow, I wasn't good enough or I didn't try hard enough.

Because the church and school were connected the high school students were often pulled out of school to attend church and prayer services. Every few months the church would have a guest speaker visit the church. Students would have to attend morning services that would sometimes go past the noon hour. We would also have to attend an additional evening services on Monday and Tuesday evenings. Additionally, we had to attend a 1-hour student prayer session every Wednesday morning at 9 am.



The church also had multiple services each week. Sunday morning, Wednesday evening and Saturday evening. Early morning prayer service every Tuesday at 6:30 am. This consisted of us walking back and forth in the church pews, praying in tongues. My family attended every church service. On Sunday's our family would attend Christian Centre Sunday morning service at 10:00 am and then go straight to City Centre for the 2 pm service.

Additionally, I was also regularly pulled out of school early to help run City Centre's after school program, kidz club. This rigorous schedule did not leave me very much time to be able to complete my schoolwork. I always had homework because of how far behind I was. But I had no time to get it done. Either that, or I was so exhausted from spending so much time in church. It became obvious that Jim and Catherine were more concerned with my involvement in city centre church than they were with my education.

### **Medical neglect:**

I can remember having allergies and breathing issues starting around age 5. Shortly after we moved from to a farm, just outside of Saskatoon.

On the farm, we had two cats and two dogs. The dogs would stay outside and sleep in the garage, while the cats were able to be in the house. One of the cats would sleep in my room or bed. I would spend nights awake struggling to breathe. No one would notice or acknowledge this. When I woke up, my eyes would be swollen from rubbing them and I would have terrible migraines from not being able to breathe during the night.

At school, gym class was difficult for me due to my breathing. My friends would sometime notice my lips turning purple and I would struggle to catch my breath. I cannot recall a teacher ever expressing any worry or concern.

Catherine did give me allergy medication at home thinking that was a solution. My parents did not take me to the doctor for my allergies or breathing issues. Instead of getting me medical help they would pray over me and tell me to trust God pray for healing.

My parents travelled with the church on a regular basis, often gone for up to 10 days at a time. I would stay with different families from the church. Those families had pets in their homes. One family suggested sitting down with my head under a towel breathing in steam so I could slow my breathing down.

At the age of 16, I was questioned by Jim about a student in faith college talking to a guy on an online dating site. I had a panic attack because I was so afraid of getting in trouble. I was taken to Emergency because I couldn't breathe.

By the time I got to the hospital I was dizzy, my fingers and hands were going numb and I could not stand on my own. I could barely breathe. I was immediately put-on oxygen and steroids and shortly after was diagnosed with Asthma.

**Section 4 – The Harms Suffered and Treatment Received**

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

See attached paperwork.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

padlocking - bruising and welts down my legs and behind.

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

I have been seeing my therapist [REDACTED]  
in Saskatoon since 2018  
I am on medication for anxiety + ADHD - medication  
prescribed by my family doctor, [REDACTED] @  
[REDACTED] medical clinic.

## **Section 4 – The Harms Suffered and Treatment Received**

- 1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.**

### **Sexual Abuse:**

Due to the sexual abuse throughout my childhood, I became very anxious as a child. I would have severe panic attacks when my parents would leave me alone with my brothers. I would cry, shake and fall on the floor. They would tell me to get my emotions under control or I would be paddled. For many years I was unable to have sleepovers with friends as I would have panic attacks. If I did go to a sleep over my parents would have to pick me up in the middle of the night and take me home.

As a young child, I would also have accidents on a regular basis. I was unable to wipe myself or clean myself properly after I went to the bathroom. When my mom would find my soiled underwear, she would paddle me. I started to hide my underwear or clean them by hand so I wouldn't get in trouble. I started picking at my skin and scabs. I tried to wear long sleeve shirts and pants to hide the scabs. My mom would check my arms and legs and if I had picked my scabs, she would paddle me. At no point did my parent or any other adults inquire into why these behaviours were happening. I now realizes, as an adult and a mother, that these were very obvious signs that I was being abused, or at the very least an indication something was wrong.

Due to the ongoing sexual abuse as a child, I was very afraid that I was going to go to hell if the rapture came. Keith Johnson put a heavy emphasis on hell and sin. As young children we were taught about sin and going to hell if we were not in good standing with God. To be a Christian you had to live a sin free life and accept Jesus to come and live in your heart. I would often respond to altar calls just to make sure I was still saved. I would also get very afraid that my family would be taken in the rapture and I would be left behind.

I struggled with self-esteem issues throughout my teenage years and into adulthood. On different occasions I would be told that my clothes were too tight and was even sent home from youth class to change, because my jeans were too tight. Such a big emphasis was put on modesty and purity. This stunted my sexuality and contributed to a horrible self-image, lack of self-worth and an inability to set healthy boundaries.

My first romantic relationship was with my now ex-husband. His mom and siblings attended city centre church, which is how we met. His mother was a residential school survivor. Unfortunately, this contributed to many social problems in his family. In 2006 his older brother and his daughter moved into our home. The brother was a gang member as well as an iv-drug user.

Jim was convinced that he could help the brother get his life together by moving him and his daughter into our home. He believed God could turn his life around and heal him of his addictions.

The first night they were living with us, I remember Catherine saying to me that I should lock my bedroom door and not come out of my room in my pajama's.

Having them live in our home naively made me feel that these people were safe. They lived on and off with Jim and Catherine for over 10 years.

I lived with them up until 2009 when I moved out on my own. Throughout this time the brother would disappear on drug binges. Leaving Jim and Catherine to raise his daughter. I would have to witness the daughter in distress when her dad would disappear. She would have panic attacks and night terrors, which as a teenager, were very scary to witness. Jim and Catherine ended up having her dad sign over his parental rights to them as her mom had disappeared several years before.

I grew to care about these people and considered them my family members. Living with a drug addict took a big emotional toll on me. I did not understand how a father could disappear and abandon their child for drugs. Jim and Catherine would have the entire church pray for him believing that God will heal him from addiction. I would often drive around the west side of Saskatoon looking for him, naively putting myself in very dangerous situations. On one occasion he had been missing for a few weeks. Jim found out he was staying at a drug house just off of Idylwyld. Jim had the entire church walk to this house from City Centre. This was in the middle of winter and I remember it being very cold outside. Approx. 30 people surrounded the house and started singing and praying, commanding him to come out of the house. He eventually ran out of the house into the backyard and disappeared again for a few more weeks.

When he was done his drug binge, he would always call Jim to come pick him up. Jim would stop whatever he was doing, go pick him up and bring him back home. It often felt like Jim cared more for this person than he did his own children. He never kept our safety or best interest in mind when bringing this family into our home.

Throughout this time, I started to get to know my ex-husband, as his family continued to attend the church and would often come for visits to my family home.

In January 2010 we started dating. At first, he seemed very caring and protective. Naively I felt like he was a safe person because I had lived with two of his family members and spent a lot of time with his other brothers and sister.

Jim and Catherine were not happy that I was dating someone who was not a Christian. They tried to make me move back home but I refused. I would leave my car at my apartment and walk to his house so nobody would know I was at his house. A Member of the church would

drive by my house to make sure my car was at home. If it wasn't home, they would question where I was or tell my Jim and Catherine about it.

I was still a virgin at the start of our relationship. I did not know how sex worked and thought it was very important that I save myself for marriage. He agreed that we would wait until we were married to have sex. However, he started pressuring me and after just a few months of dating we had sex for the first time. I felt enormous guilt and shame for having sex before I was married. Because of this I did not have anyone I could talk to about it and was not educated on how to have safe sex.

After 6 months of dating and shortly after [REDACTED] died, I secretly moved in with him. I also left the church around this time. I was so traumatized from seeing [REDACTED] die and watching the church try to raise him from the dead that I started to question some of my beliefs. At the time, I felt my boyfriend was the only safe person to be around. I continued to pay rent at my apartment, that Jim owned, so no one would know I was living with my boyfriend. Eventually I moved out of my apartment because I could not afford to pay rent for two places. Jim and Catherine found out we were living together. They shamed me for living with my boyfriend before we were married. They read me a scripture verse that said Christians should not share a dinner table with a sinner, and that unless I married him, they could not support me. They encouraged us to elope, but I initially refused.

Shortly after this I got pregnant with my daughter. When I told Jim and Catherine I was pregnant they were very upset and told me that I was making them look bad. They said, "how are we going to explain this to our church members" This was the first time in my life I contemplated committing suicide. I did not know how to process my emotions and carried immense guilt for upsetting my parents and making them look bad. I had a very stressful pregnancy and would get embarrassed when I would run into people from the church.

6 months after my daughter was born, we were married. We were married for 8 years. Throughout my marriage to him I experienced emotional, physical, verbal and sexual abuse. He was also an alcoholic and was secretly abusing drugs throughout our relationship. Because I grew up in an abusive environment, I thought a lot of what was happening was either not that bad or somehow my fault. I did not know how to set boundaries with people and my husband took advantage of this. I was already trained to be a people pleaser, and this carried over into my marriage. I took the role of a wife very seriously. Growing up the church taught us that wives were to submit to their husbands and that is exactly what I did. I would go out of my way to make sure my husband was happy and supported. If he wasn't happy somehow it was always my fault. He started to become violent shortly after we were married. In 2013 we got into a fight and he threw a car seat at me. I left the house for a few days but after many promises that wouldn't happen again, I went back home. He threatened that if I ever took our daughter from him that I would regret it. A few months later he convinced me that it would be better for our family to move away from Saskatoon. He wanted a fresh start and I wanted to get away from my family. We moved to [REDACTED] in 2014 and lived there until 2018.

Before I knew it, I was isolated from my family and friends and the abuse and drinking got worse. He was verbally abusive with me on a regular basis. If I got upset, he would lash out even more. I adapted and tried my best to keep him happy. In 2018 I finally got the courage to leave him after he threatened to kill me and locked me in our kitchen. The next morning, I pretended everything was fine and that I was just going to leave the house to take our daughter to school. I actually went and hid in a hotel for two nights. I told him I would not come back to the house until he got help with his drinking. He promised me he would. He ended up convincing me to move to [REDACTED] with our daughter. I felt that it would be safer for me to be around friends and family as I was trying to work on my marriage, so I agreed. At the last minute he told me he refused to move [REDACTED]. Our daughter was already back [REDACTED] with Jim and Catherine, so I decided to leave on my own and drive [REDACTED].

He moved [REDACTED] 6 months after I did. I told him our relationship was over but agreed he should have parenting time with our daughter. It did not take me long to realize he was abusing drugs and alcohol. I spent well over a year trying to collect evidence to show that daughter was not safe in his care. Finally, I went to court and thousands of dollars later I won full custody of her.

**Physical Abuse:** Paddling, caused bruising and welts down my bottom and legs. Due to being paddled throughout my childhood I still live with the fear of getting in trouble. This has been debilitating for my life. I fear anyone who is in a position of authority and struggle to communicate my boundaries for fear of getting in trouble or starting conflict. I live with the constant feeling that something bad is always going to happen. This makes it very difficult for me to be present and enjoy my life. I constantly worry about the future.

In Addition, I also struggle with anxiety and depression and have also experienced a lot of suicidal thoughts. Due to the effects of being raised in a cult I believe I also suffer from complex PTSD.

I was also diagnosed with ADHD in 2022. When I was tested my doctor read the results and said she was shocked I was able to function with undiagnosed ADHD for so long. I am waiting to have a psychology test done so I can find out exactly what my learning disability is.

I recently just went back to work after a 3-month stress leave. When the lawsuit was announced and became public in the media, I started to experience very severe panic attacks on almost a daily basis. I could not focus at work and was not able to cope with my emotions anymore. My doctor placed me on a leave and helped me figure medication to help manage my anxiety.

After leaving my ex-husband in 2018 I started to attend therapy. This helped me recognize why my life had ended up the way it had. My therapist helped me realize that growing up in a cult essentially groomed me to end up in an abusive relationship. I was able to recognize a lot of toxic people in my life and after 3 years in therapy decided that I needed to end my relationship with my immediate family.

**Educational Neglect:** I struggled significantly with learning disabilities as a child. I didn't not receive any type of diagnosis or support throughout my time at school. Because of this I did not graduate with a grade 12. This has significantly limited my career potential. This also contributed to low self-esteem and anxiety. Constantly being told I was lazy, and a cheater had a big effect on my self-esteem. Growing up I always wanted to be a nurse. I tried to follow through with nursing school but when I tried to upgrade my math, I felt very anxious, overwhelmed and dropped the class I was taking.

**Emotional Abuse:** Growing up we were taught that we always needed to be happy, often quoting the scripture verse, "the Joy of the Lord is our strength." We were not allowed to express all of our emotions. I believe this caused a lot of masking for me. I also feel like this would have been one of the reasons the Psych assessment did not pick on me having ADHD. I learned at a very early age to behave in a way that would make everyone else around me happy and so I could avoid being paddled. I could never be myself. I got really good at people pleasing as a way to protect myself. As an adult I struggle with being able to manage my emotions. I would bottle up my feelings and then have sudden outburst of rage. I would feel so much guilt and shame when this would happen. Expressing anger is still very difficult for me. I will often cry which is frustrating when I am dealing with conflict or advocate for myself or my daughter.

When I was diagnosed with ADHD I felt like my whole life was starting to make sense. Prior to this I could never understand why I struggled with following through on tasks, money management, inability to stay focused, irritability and rage. It frustrating to know that if I had been diagnosed as a child, I may have been able to learn like skills to help me manage my ADHD.

**Financial Abuse:**

We were taught from a young age that we had to give 10% off our income to the church. That included any money received as a gift. However, we were not given any other education on how to manage our finances.

\*\*\*\*Additionally, we were not allowed to go to movie theatres, listen to non-Christian music or the radio. Not allowed to watch any movies with magic or read any non-Christian books. I was not allowed to have any friends from outside of the church. And had very limited contacted with most of my extended family as they were not Christians. When I first left the church, I felt lost. I no longer had the community I grew up in and had no support system to fall back on. My life went from having parents who would support me and give me gifts as long as I was living for God and doing what they asked. Once I left the church, I realized that everything that was given to me was conditional.

**3: Please explain how the abuse suffered affected your education, training and work history:**



Because I did not complete my Grade 12 Math, I was not able to pursue any post-secondary education. In addition, all of my work experience prior to 2010 was working for Jim Randall at city centre church. Because I had so much experience working with children at church, I was able to get a job as a nanny in 2010. This was my first job outside of church. I was making 13.00 an hour. After 6 months I asked for a raise but was told by the parents that they hired me because I did not have any education and therefore was a cheaper option for their family.

Thankfully I have been able to find employment throughout my adult life as a way to support myself. However, I was limited by lack of education and often only able to find jobs that paid just above minimum wage. This caused me to struggle financially to the point of having to go to the food bank to eat. I spent portions of time living in a house with no electricity because I was not able to pay the utilities.

When I moved [REDACTED] in 2018, I started managing rental properties for Jim Randall and lived in an apartment in one of the buildings. I saw this as was a way to support myself as a single mother in addition to allowing a flexible schedule to be able to support my child. However, after a couple of years of doing this I realized the properties were not being run well and maintained properly. I had a difficulty managing tenants who were constantly complaining about repairs needed in their units. I was also experiencing animosity from one of my siblings who accused me of stealing the caretaking job from him. At this point I knew that I needed to get away from my family and to do this I would no longer be able to continue caretaking. In 2020 I began to plan my exit. I was able to find a job as a receptionist for a pediatric dentist and knew I would finally be making enough money to support myself. I was able to move out of the apartment in 2021 and into a new home. Because of my daughter's complex needs she requires multiple therapy sessions a week and cannot participate in before and after school programs without me having to hire a respite worker to support her. I cannot afford this. Having to work full time as well as meet the demands of my child has been very challenging. My partner quit his job in [REDACTED] and moved to [REDACTED] to help support my daughter and I. He currently is the stay-at-home parent and supports my daughter by taking her to all her appointments and to and from school. Until he can find employment making the same amount of money as I am we have no choice but for him to be the one who stays at home with her. Being a one income household has been challenging for our family and I often feel frustrated that my limited education prevents me from pursuing jobs with a more comfortable living wage.

I feel very fortunate for my current employment and have been very successful at this job. However, working in a pediatric dental office can be very triggering for me. As many kids are upset during their appointments as well as being exposed to many cases of severe neglect.

I recognize that I have a lot of skills and if I had the proper support in high school, I would have been more than capable of pursuing post-secondary education.

Having to take a 3-month stress leave from work added an additional financial strain to my family. I am currently back to work but only part time hours as my doctor felt it was important

for me to slowly transition back to work. I can be overwhelming to know that my mental health can be significantly impacted by my work environment but am left feeling like I have no option but to work.

### **How has the abuse affected your relationship with friends, family, and partners?**

I am currently in a relationship with my partner, [REDACTED]. We have been together for 4 years. He is a very supportive partner. And is very patient with me. He can attest to how much my trauma has carried into our relationship. I still struggle with conflict and have a really hard time communicating when I'm upset or if we are having a disagreement. He has had to witness and support me through many panic attacks and emotional distress. We attend therapy together which has helped with learning how to communicate and also has helped him understand how to support me.

Because of the sexual abuse I am not able to maintain a relationship with any of my brothers as well as my parents. I also have a severe fear of my daughter being sexually abused. She has Down Syndrome, Autism, an intellectual disability and is non-verbal. She is at a much higher risk. There are few people I can trust with her.

Having a child with such complex needs is very challenging. Because I have no relationship with my immediate family, I do not have a lot of support with [REDACTED]. My partner is not from Saskatoon so none of his family live here. We are now raising my daughter together as her father is no longer in her life. [REDACTED] and I do not get many breaks. I feel robbed of a family experience and the support that would come with that. But I recognize that my immediate family is unsafe and there is no way I could leave my daughter alone with them.

I find it very difficult to live in Saskatoon. I experience a lot of anxiety when I am out in public for fear that I may run into family members or people from the church. My partner and I would prefer to move somewhere else. However, that is not financially possible for us at this time.

Relationships with friends: I have struggled my entire life to maintain healthy relationships with friends. Most of my relationships were with people I grew up with. I struggled to set boundaries with a lot of those friends and have recently had to cut many people out of my life due a difference of opinions when it comes to the abuse from the church and school.



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**Randall's**

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Fri, Apr 23, 2021 at 8:43 PM

To: chrchavvah@gmail.com, Dad &lt;auzano@aol.com&gt;

Hi everyone,

I am writing to all of you to explain why I have been distant over the past months.

Over the last three years I have spent a lot of time talking to a therapist and processing things that have happened in my life. Namely the sexual abuse I experienced growing up.

Being abused by not only Nathan Schultz (repeatedly) but my brothers as well, was confusing and traumatic to say the very least.

I am processing and working through what happened, and as you can imagine, finding it increasingly more difficult to spend time around people that either caused abuse, chose to ignore the abuse that was happening, or when they did find out about it, did nothing.

It's difficult to process these types of feelings towards my family members and to know how to communicate them. Especially since no one in our family wants to discuss these types of topics, but would rather just maintain surface relationships.

I am wanting to make it clear that I am pulling away and not intending to maintain a relationship with you. This is what I know I need to do, to be able to move on with my life.





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**Fwd: Re email to family**

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Sat, Apr 24, 2021 at 10:57 AM

Begin forwarded message:

**From:** JIM RANDALL <auzano@aol.com>  
**Date:** April 24, 2021 at 12:31:14 AM CST  
**To:** [REDACTED]  
**Subject:** Re email to family

[REDACTED]  
Needless to say I was shocked when I read your email. I'm not even sure how to process this .

First, I want to say I love you and always will - you are special and precious to me and the thought of not having you in my/our life is not even comprehensible. I can't and won't accept this, it doesn't make sense, it isn't healthy or right. love [REDACTED] too you know that - so there is always a way forward and choosing to try to erase your family out of your life doesn't work.

As for the issue of sexual abuse, [REDACTED] I really don't know what you are talking about. I did hear more recently ( a few years ago) that Nathan Schultz had put candy in his pocket and got some of the little girls to reach in and then he had his penis in his pocket. I heard that he may have done that to you too but when I heard about it you were an adult. I was horrified but it was long ago and it didn't seem appropriate to bring up the topic with my adult daughter . I never heard anything else and certainly nothing about your brothers . Actually I remembered that mom did tell me years ago that you implied something happened with [REDACTED] but no details. If we missed this and some type of abuse happened we are very sorry that we didn't find out. Honestly, I didn't know anything more. Maybe we should have dug deeper. Children are often sexually curious and looking/touching sometimes happens. I guess I thought it was that.  
When you wrote mom in December or January ( my memory is quite fuzzy in the weeks after my surgery) and said you were dealing with sexual abuse trauma from your childhood - I thought - What ? Of course as your dad I felt like how did I not protect you . I wanted to come and talk - but you clearly asked us to give you space and you would talk when you were ready. We (your mom and I) decided to respect you decision, believing that soon you would open the door for us to talk. The last month I have wanted to write or call you every day - but forced myself to respect your decision to give you space, confident you would let us know when you were ready to talk . You did ask for that space. I never in a million years expected you would decide to permanently disconnect from us. If you feel that us not talking to you is an indication that we don't want to "discuss these types of topics" that isn't true.

[REDACTED] if you think I knew more or knew that you had been abused and refused to deal with it, you are mistaken, I did not. That's not me, I would never avoid an issue like this.

Please don't do this to your mom and me. This not only will break our hearts, it's not going to fix your hurt and that is my biggest concern. When things fell apart between you and [REDACTED] you decided to move back to Saskatoon because you knew you needed the support of your family and especially to help with [REDACTED] We were delighted to help with her and still are more than willing. How is this going to help her ? At least give us an opportunity to try to fix what we can. If we failed you years ago we are truly sorry. No parent is perfect but we have always wanted the best for you and never would have done anything to hurt you. We can't control others but we can work to fix our relationship. We would meet with your councillor if that's seems easier, but please let us try.

[REDACTED] I care about you and I know this isn't the right choice in the end you will regret this. We all need family and without it we will remain broken.

12/15/22, 1:40 PM

Gmail - Fwd: Re email to family

I've tried to share my heart and be honest - I won't harass you but I'm not going to give up on our relationship. I can't, you are my daughter, my baby girl.

We can rebuild what is broken I

All my love and care

Dad

Sent from my iPhone

**Section 3 – The Abuse**

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person’s job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

I am the niece of Catherine Randall and James Randall. My Mother and I moved in with them when I was around 7 years old which is when we started attending the church. My Mother ended up moving to Vancouver and I was forced to live with my Aunt and Uncle because that was the only option I was given.

This is very hard for me because they took us in when my mother was very sick with epilepsy after we had just moved from the territories. We didn't have much money so Catherine and James mostly took care of me as my mother was very ill and was unable to properly care for me.

The part I began struggling with is that they would not acknowledge that my mother was sick and instead of taking her to the hospital they would have people come and put their hands on her for healing at the church or at home when she would seizure.

They claimed she had the devil in her and completely denied her care that she needed and I felt left alone and neglected.

I was forced to be in a room for hours a week and speak in tongues. I was also forced to do this in prayer circles at church and in school. I was very young and it didn't make any sense to me why I was meant a speak a language I didn't understand.

I watched my smaller cousins be hit when they peed the bed or made any mistakes and I was in constant fear of being hit myself.

I was told women were meant to listen, not talk and not really have opinions. I was forced to wear a skirt and submit to all the people, staff and other students at church and school.

At school I was in constant fear of saying the wrong thing, or not knowingly doing something wrong. The few times I screwed up and swore I had other children threaten to tell on me and I spent many hours hiding in the bathroom.

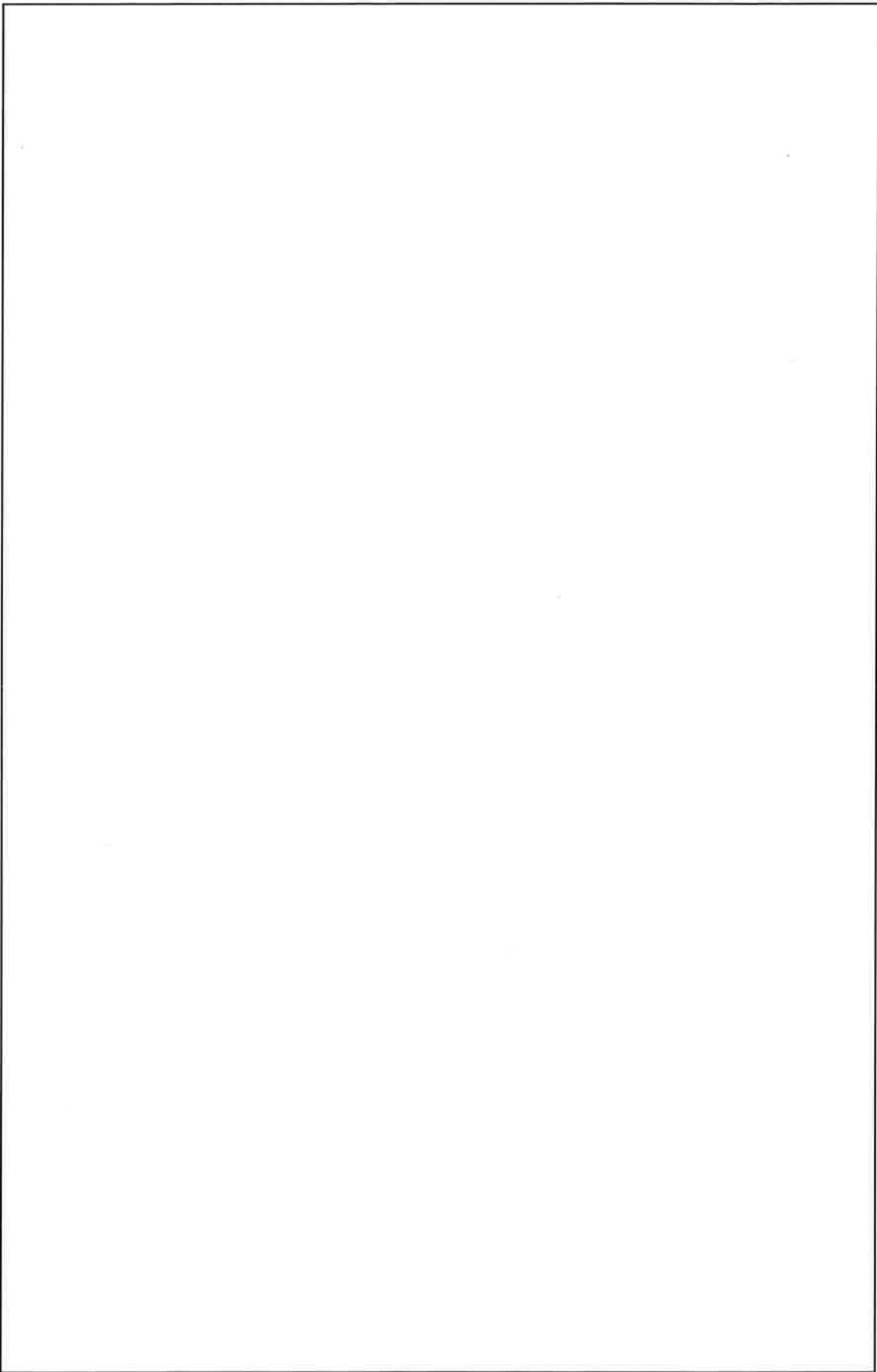
The idea of having to be alone in a room and have my pants and underwear pulled down alone in a room with the pastor scared me so badly I could barely do my my schoolwork.

I had a relationship with a boy who was 16 years old in the church. By relationship I mean he was our babysitter. I met him at school and he snuck into my room at night and we were intimate. When my aunt and uncle found out about this I was told I would be paddled by my uncle. Which I was which scared me so badly as I was 12 years old fully developed and had my period. The night they found out I ended up running away for 3 days. This incident was not dealt with properly or reported to the police.

I returned home and got paddled, I was made to write a letter to the whole school about my sins and then they made me leave the school and church. I never got to see my friends again. I was put into a group home where I was raped, became pregnant 3 times got beaten up many times and had no sexual education. This was between the ages of 13 and 16. This was all lead up to the experiences and fear from being at the church. It has caused mental health issues as well as a general feeling of not ever knowing where I belong in terms of family and community.

My other died alone after killing herself.  
Her sister and my uncle never really helped her and she died alone.

This is my claim for now as it is a struggle but there are more stories and information I would be open to sharing.



If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |  |  |
|--|--|
| <input type="checkbox"/> Verbal abuse  | <input checked="" type="checkbox"/> Humiliation  |
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| <input checked="" type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input checked="" type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you) |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                              |  |
| <input checked="" type="checkbox"/> Intimidation   |  |
| <input checked="" type="checkbox"/> Inability to complain  |  |



#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

Well it has left me with a false sense of reality as well as total fear of authority and men. I have 3 children and I have struggled very hard to make a normal life for them and myself and it has always been hard. It has also effected my personal and sexual relationships including fear, trust, resentment and not knowing my role or where I stand in a relationship. Those experiences have always been in the back of my mind and is something I've blocked and never really allowed to surface until now. Now I realize how much it has effected my life's path and imagine how my life would be different if I had never gone through those experiences. I would love to have some counselling and cult treatment to get my head out of the god doctrine.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

I was forced to pull down my skirt and panties, bend over and got paddled with a wooden paddle. I remember being embarrassed and hurt for 3 days after.

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

### Section 3 – The Abuse

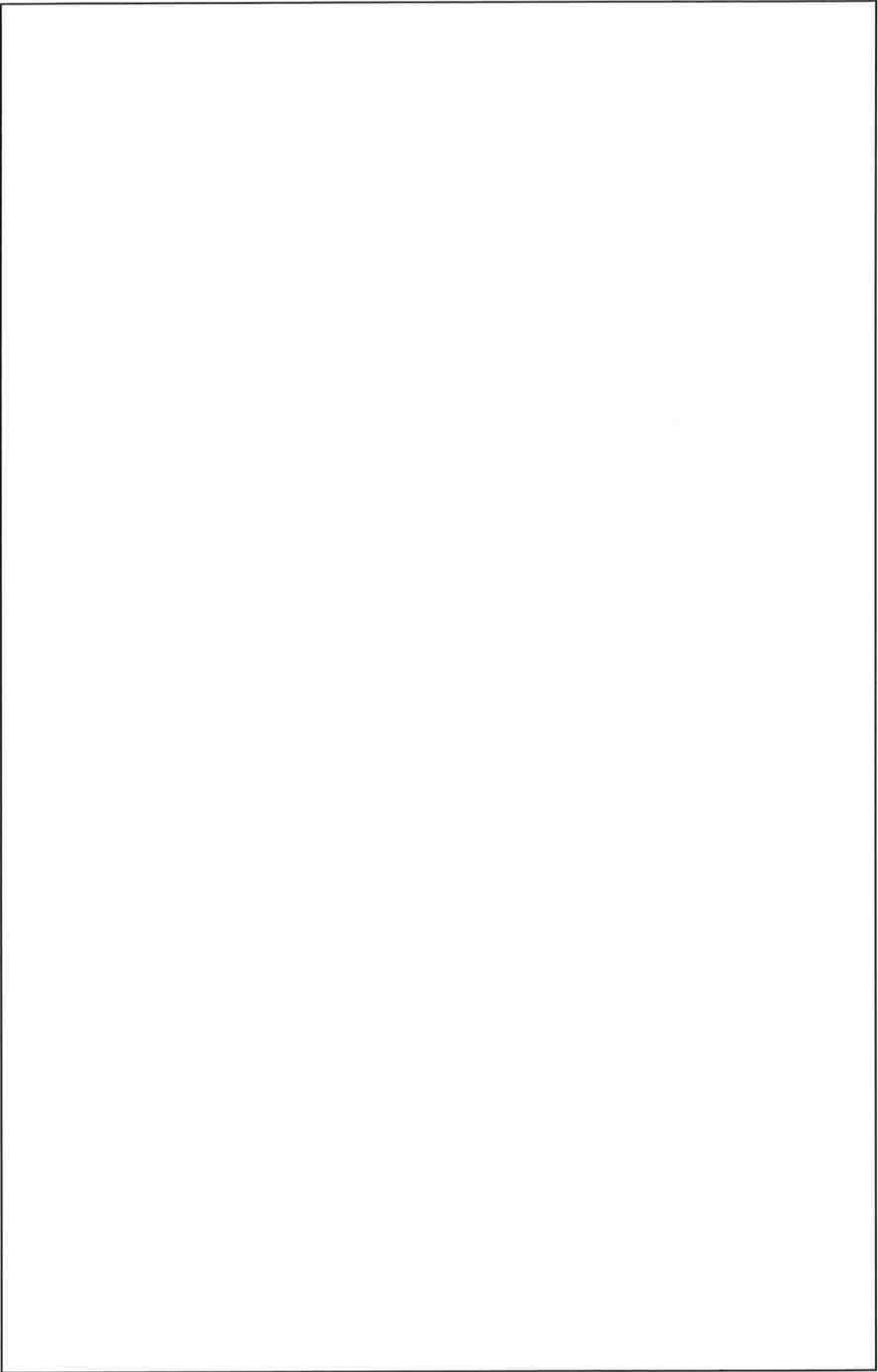
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1. Witness to sexual harassment: in Level 5, Nathan Rysavy would regularly lean over my friend and watch her work at her desk for long stretches of time while maintaining physical contact (a half hour or so each time). He would maintain contact with her shoulder and/or back while leaning his head and body over her to watch her work on the booklets. I would see him doing this to her, and then look at the assistant monitor to see if she found this behaviour appropriate. I felt very uncomfortable and confused whenever he did this, but nobody stepped in to stop this public behaviour.

2. Intimidation: during church, I would see paddles being displayed and sold in the church gift shop. I frequently listened to Keith Johnson sermonizing on the value of paddling your children. I saw my classmates being called into the principal's office for spankings during school. I observed my little brother being treated poorly by the school adults, and isolated from his classmates. I heard of both my brothers' regular school paddling sessions. I was frequently afraid during school and church because of this constant threat of violence.

3. Excommunication: when my parents decided to remove me from the Christian Centre Academy school in 2002, my friends were told that they are not allowed to talk to me or see me anymore. With the exception of one friend, they obeyed and did not continue their friendship with me after I left.

4. Academic Abuse: the A.C.E program was so poor in quality that I had to learn other subjects by reading secular books at the nearby Rusty MacDonald Library. There I learned about topics not included in the PACEs, like evolution and non-racist portrayals of other cultures and country histories. I also used the library to read of women's accomplishments and fiction that I found inspiring. The library books demonstrated to me that CCA's sexist teachings were narrow-minded and incorrect. It was in the library that I was able to broaden my perspective and learn that women are not inherently subservient to men, and that white people are not inherently superior to others.



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#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

1. Witness to Sexual Harassment: powerlessness/voiceless when witnessing harm being done. It eroded my trust in people in positions of authority to act appropriately/do no harm, especially since I never witnessed the female school monitor speak up against Nathan Rysavy inappropriately touching my friend. Trust in men also eroded. I felt powerless because I knew that if I spoke up, I would likely be disciplined (paddling, yelling, etc.) for "rebellious" through questioning authority.

2. Intimidation: the culture of abuse, the constant threat of paddling through displaying the paddles, encouragement for parents to abuse their children during sermons, and hearing of my friends and family being paddled made me feel afraid and on edge at all times in school. I couldn't be myself or be vulnerable outside my small circle of friends, because any action outside of quiet obedience had a chance of being physically punished. Seeing my siblings regularly paddled and threatened made me subdued, scared, and obedient even when I know that what was happening was wrong. This attitude remains with me. Any small acts of rebellion I committed at school were immediately regretted. For instance, I once rolled my eyes to a friend about some instruction that Stephanie Case gave. She saw me and gave me a threatening glare. I felt disproportionately terrified.

Seeing my little brother occasionally separated from his classmates, being tested for not thriving in the A.C.E system, was also sad and scary and disempowering. Once again, I felt like I couldn't speak my mind, and I continue to be compliant and afraid of those in positions of authority.

3. Excommunication: leaving the school in 2003 was a confusing, scary and lonely experience. My parents could no longer justify the abuse of my siblings and pulled me and my little brother from school. At the start of the 2003-2004 school year, learning that my friends were told not to speak to me was devastating. I felt evil, full of sin and destined for Hell. I was very lonely, became depressed during my Grade 8 year, and had suicidal thoughts after losing the support/friendship of my childhood friends. I did not question them for not speaking to me because I still believed that I was sinful.

4. Education: repeatedly being told through sermons delivered by Keith Johnson and Ken Schultz that I was inherently less intelligent/important than men – as supported by the A.C.E system – made me angry. I felt silenced, insignificant; my ambitions dismissed. I struggle to take my goals and plans seriously, and I still feel unintelligent and struggle with imposter syndrome in my career. I needed to read female-empowering fiction at the library to try and prove to myself that I wasn't inferior for being female. I needed to provide myself with fictional female role models who were intelligent and not afraid to speak their minds, like Anne of Green Gables.

I learned about the broader world through library books. Secular subjects such as evolution were learned in the science non-fiction library section. I also learned more 'worldly' issues and concerns through memoir, self help, and history books. This broadened my perspective and made me feel like there was a much larger and more accepting world outside of CCA's bubble. CCA's sermons and PACEs encouraged sexism, which made me distrust men in positions of power.

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3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

[REDACTED] August 2022 - present

[REDACTED] November 2019 - November 2021

Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

My dad died of cancer [redacted] my mom got a job as the church secretary that Fall. (I was 7/8). We, my sister and I, were watched by [redacted] (she's wonderful) after school along with other children. I remember sitting on Nathan Schultz's lap eating candy. He would take my sister and I to the "Level 7 stairwell" emergency exit. No ONE used those stairs after school. I remember sitting on his lap; he had both hands on my thighs yet I was being "poked" by something. Later in life I realized that he had an erection and I was poked by his penis. This happened at least twice '93-'95. To this day, I'm creeped out by him.

Nathan Schultz - student, male  
on the buttocks

October 22, 2003 I was spanked with a paddle by John Olobobokun. 3 swatts. I was hit after lunch and my bottom was still HOI by the yearbook meeting later that evening. He hit my ~~tate~~ tailbone. I couldn't sit without pain until November that year (I remember attending a Remembrance Day event still sore). Garrett Johnson and Fran ~~them~~ there not witnessed. We were spanked because we were too loud on a Saturday evening church service. [redacted] was on crutches and she dropped her crutch and fell. Of course it was loud. John apologized for spanking us the next week - my bottom was still sore and HOT.

According to my cumulative schoolfile, I was spanked ~~to~~ on two separate occasions. I don't remember these.

I'm not sure where to say this... The emotional and spiritual control <sup>was</sup> experienced ~~was~~ as far back as →



In Mr. Rysavy's class

I can remember, I think I was 10? when I first became aware, we were told who we could hang out with, what to watch etc. No "outside friends" were permitted. I never invited my Catholic cousins to an event or birthday bc of this.

I went to church, school and home — no where else for years.

A church friend told me about her neighbor needing child care for their 7yr old — I was nervous about watching her as she didn't go to church or CCA. Would I get in trouble?

My mom was a single parent so I got a job when I was 16 at [redacted]. I was nervous that the school would find out bc it was a "secular environment". Would I get in trouble? I've had to learn more "tools in the child training" tool box as I was only taught spanking — NOTHING else.

So often I'd blindly follow — my husband is the one who has taught me to/how to think for myself.

I know more about US history than Canadian LOL!

I lost 4 years with my best friend because she graduated before me and we weren't allowed to hang out with ~~grad~~ alumni if we were still in school.

There was ALOT of favoritism. If you were 'IN', you were in in every area of your life — this was even shown in who you 'could' babysit to make money. Nathan Rysavy, Blaine Donaver, April Johnson and the MacMillians were so bad at picking favorites. RARELY did someone have a musical part (solo, small group etc) if they were not on a sports team. [redacted] had 1 small group opportunity — yet she had a better voice than most.

Nepotism was huge too. Joe, Blaine and Cheryl, Pam, Michael and Cary Lynn Donaver, Carla, Randy and Loren, Loren Donaver at one point though, or another worked there.

If you need further space please add pages at the end of the document

2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

Verbal abuse

Racist acts

Threats "next time is a paddle"

Violence accompanying sexual abuse

Failure to provide care or emotional support following abuse requiring such care

Witnessing another student being subjected to abuse

Intimidation

Inability to complain **WOW!**

Humiliation, never really received but saw so much especially in choir by Anne MacMillan

Degradation

Particular vulnerability or young age **single parent home**

Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse **!!!**

Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you)

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

- I work for a catering business. One of the men who work in a different department creeped me out. I'd get sweaty and have trouble breathing. I'd hide when he'd come talk to my boss. It took me about 6 months to figure out that he reminded me of Nathan Schultz. The trauma came back.
- I'm very uncomfortable listening to the radio in the car.
- I'm very uncomfortable going to movie theatres (I've seen 2 in theatres)
- I'm very uncomfortable watching "Christian shows" such as THE SHACK, as we ~~was~~ were told it was evil.
- I've ~~never~~ seen Lord of the Rings or Harry Potter as "it's evil".
- I have NO relationship with my sister.
- my relationship with my mom is strained.
- I had NO idea how to date while staying safe. (I was raped ~~the~~ and didn't realize <sup>it was too late</sup>). There were <sup>warning signs.</sup>
- I don't share small problems <sup>work conflicts</sup> until they are huge and emotional or I just suck it up and forget it.
- Alcohol makes me uncomfortable
- When this case came to the press, I didn't sleep for 6 days. I was very emotional, unglued and cried over nothing. I was re-traumatized and didn't realize just how much I have suppressed.
- I
- I lost contact with so many great people over the years because they "left church" and "were rebels."
- I'm just ~~re~~ now really getting to know my mom's siblings because "they were evil" Catholics. ~~LOL!~~

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

- paddled 2 times in school as a young child - don't remember  
- My parents got an "award" one church service because I didn't get a paddle that day.  
- John<sup>O</sup> spanked me - my tail bone is still sore - I have arthritis in it.

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

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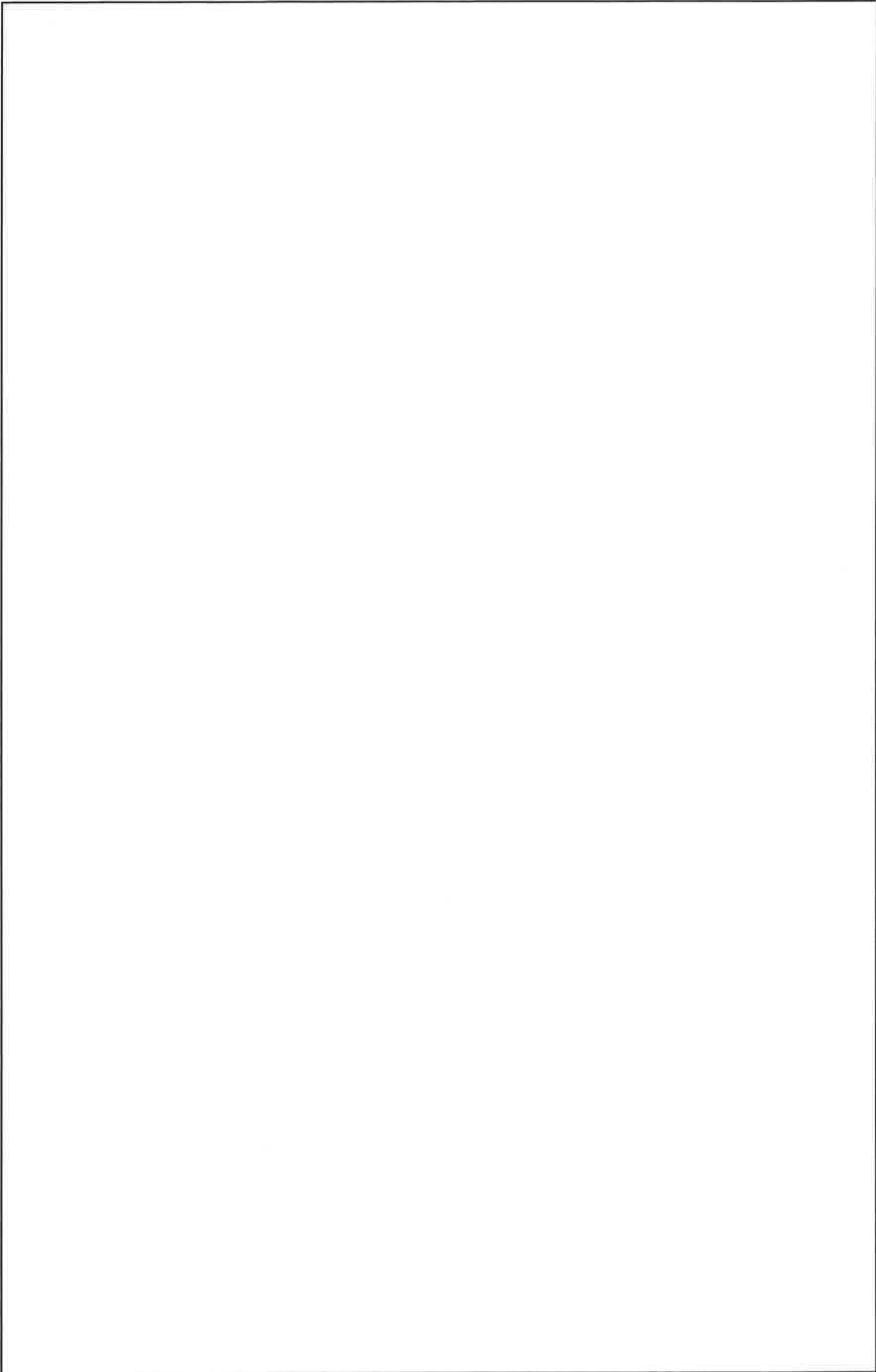
I've been on antidepressants for 15 years. Never going off!  
I've been to psychotherapy and do many hobbies to help me work through my school days, in Saskatoon.  
My husband is trained in social work and he has helped me heal.

I question my faith, who I really am and what I truly believe.  
When friends ask me "what do you think" on any given topic - I often cannot truly say right away. I question so much now - to the point I feel lost some days.

**Section 3 – The Abuse**

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

There were about 3/4 men that paddled me till I cried they made me pull my pants down n wait like that till he was ready too paddle me . It happened every day if not every other day it happened to me and my older brother. He went to school there too his name is [REDACTED].it was always males mr Schulz . Mr Johnson mr frieson .they were principal or vice principal and sometimes a teacher.



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## 2. Aggravating Factors

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**Section 4 – The Harms Suffered and Treatment Received**

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

I turned too drugs and alcohol. Most of my life. It affected me in all areas of my life from the day it started happening to me the psychologically fuck me for these days on

If you need further space please add pages at the end of the document



2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

Paddling on the bare bum sometimes missing and hitting the back of my upper leg or lower back.

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

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The person who paddled me was Mr. Schultz (ken) he was I believe the vice principal at the time. What I recall was being paddled at minimum 6 times with a wooden paddle that Mr Schultz kept in his desk drawer. He would sit us down to explain why we were getting disciplined and often told we needed to repent for our sins and then he would speak in "tongues" which always made me feel very uncomfortable as it was very scary to hear a grown man ramble in a weird way. Then he would make me bend over with my hands flat on the chair and he would hit me with a paddle at least 3 times. If I flinched or whimpered I would get another one. Then we had to bring a slip home for our parents to sign off on and we would get disciplined again at home. We would get demerit slips for any wrong doing and once we got 3 demerit slips in a given day we would get sent to the principals office for discipline or detention. Demerits were issued for things like leaving your flag up after being helped, putting up the wrong flag, arguing or talking back, being late for school (which for my sister and I happened because we had to take the public transportation from the west side of Saskatoon to the North side including a transfer downtown to a different bus), getting dirty outside on recess, looking outside of our cubicle, fidgeting in our chairs. We were very micromanaged. I recall one day a student beside me had an accident in their chair because he was too afraid to ask to go to the bathroom. I witnessed other classmates experience the same thing sometimes even worse than what I experienced. I learned very quickly to shut my mouth, keep my head down and mind my business so I could avoid being touched/hit again.

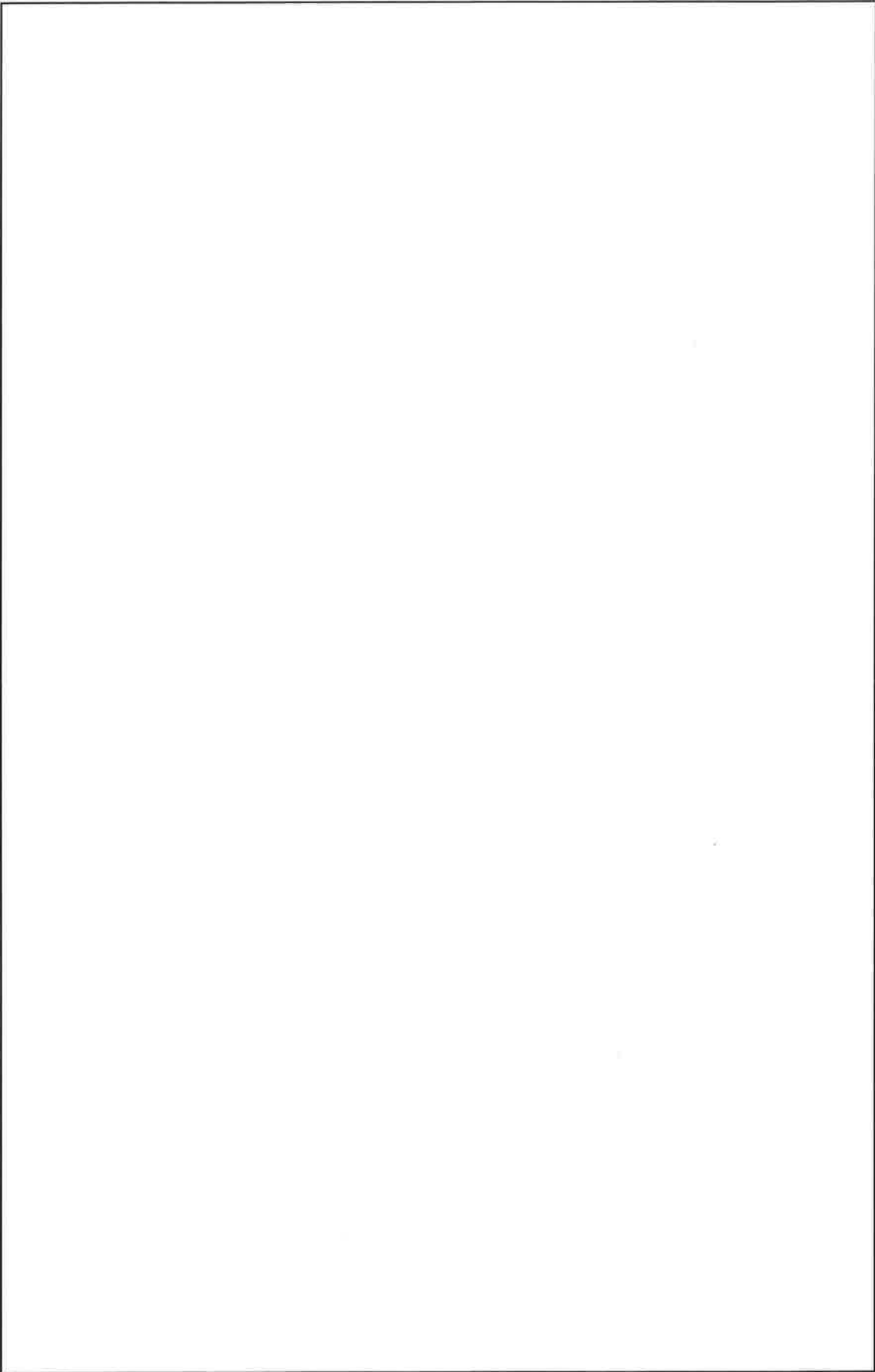
As girls we had to wear dresses even in the dead of winter. It was frowned upon for girls to wear pants including snowpants so often we had to go outside for recess and not be allowed to be properly dressed for the environment.

There were times where my sister and I would miss our public transit bus because one of us would have detention and we would have to wait for the other one.

The paddling always happened in Mr. Schulz's office, I was very intimidated by him. He had dark eyes, dark facial hair and was never nice to me. He was very sure of himself and what I would say as an adult very arrogant.

There was a teacher by the name Mr. B Sly, he always made me feel very uncomfortable. I can't recall exactly what happened but I know there was some inappropriate conduct by him as well.

I have a video statement that I filed with [REDACTED]



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#### Section 4 – The Harms Suffered and Treatment Received

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The thought that a stranger essentially felt like it was ok to strike another man's child with a "weapon" stirs up so much anger, frustration, hostility and resentment. Mr Schultz and Mr Sly used their "authority" in a way for intimidation. It is because of this experience that I never felt confident to stand up for myself, I never felt safe to use my voice especially in times where I should have to protect myself. I have 3 failed relationships because of the fact that I was never able to use my own voice and have the confidence to believe in myself.

I feel terrible that I never stood up for my classmates or even my baby sister who also was subjected to this same abuse but even worse.

I was never allowed to complain otherwise it would result in more paddling so I just shut my mouth. Being told to bend over and have a stranger hit you with a wooden paddle made me feel worse than an animal because we knew at that young age to never hit an animal but yet it was ok to strike a child.

The abuse I experienced over those 3 years both physical and emotional carried with me through my entire life. I had a lot of pent up emotions that I never dealt with until the last year. I had some major sexual traumas in my early adult life because of the inability to speak for myself. I developed people pleasing personality to avoid any and all conflict and would wind up in situations that were more damaging to me and my relationships.

I have had 2 failed marriages and numerous failed relationships because of my self-sabotaging habits. I learned through that experience at Christian Center Academy that you are never safe and whenever I would start to feel safe, my subconscious belief of self-protection would kick in and I would sabotage any happiness for fear that I would get hurt by another man.

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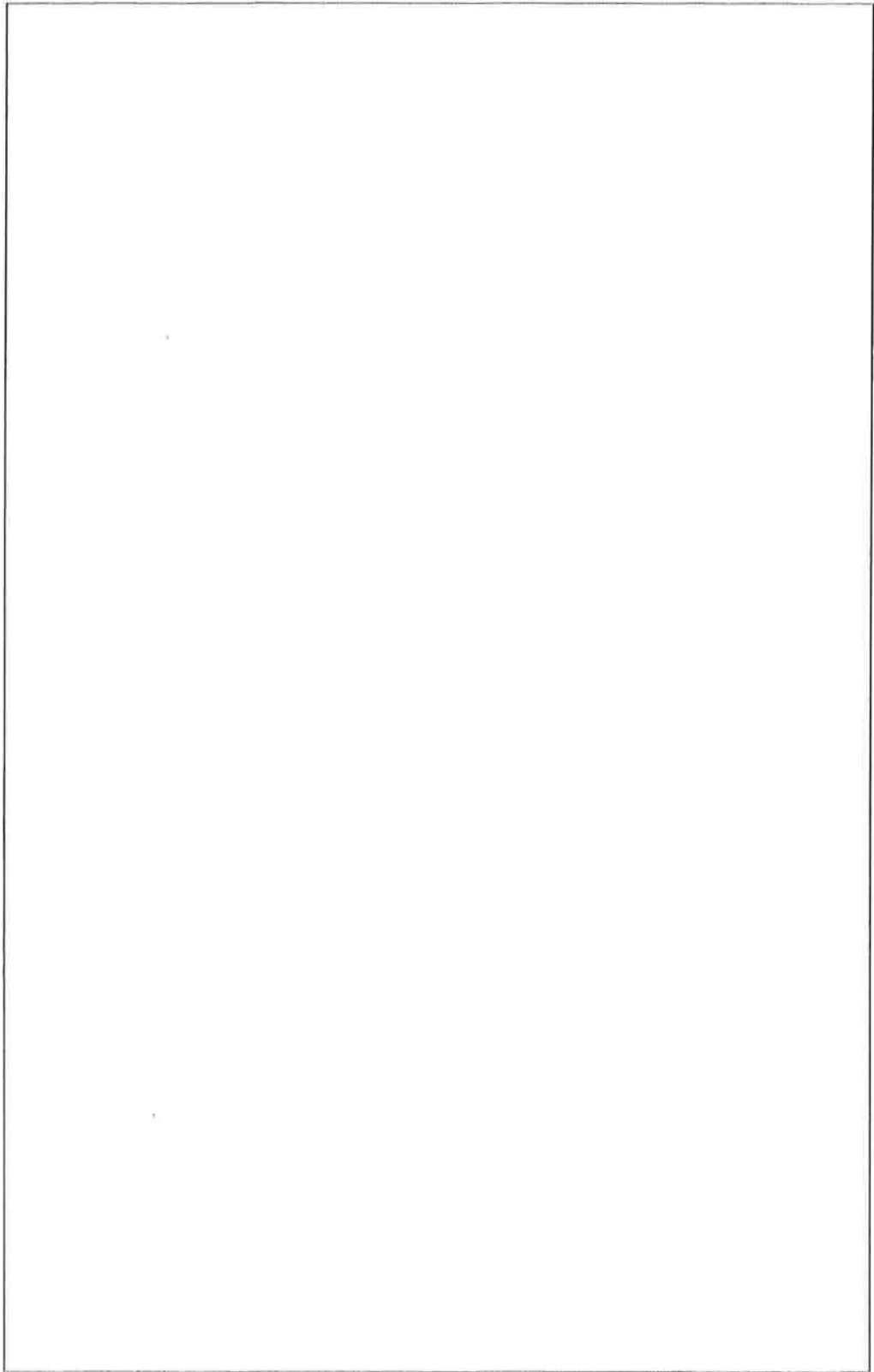
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This was along time ago & I was very young

- I remember going to an office (Principal's office) and it was a male that administered the paddle. I remember getting sent to the office quite regularly and receiving multiple paddles at a time. I also recall getting threatened with receiving 5 paddles if I was to come back. I recall going daily to weekly to the office.
- I can remember how the office looked & when receiving the paddle, having to stand at the edge of the desk to receive the Paddle. I can only remember a male administering the Paddle & do not remember anyone else in the room.
- When this story came out in the news I talked to my mother ( [redacted] ) about this and she remembered that because she was a single parent, the school & church always gave her a hard time
- I am now 44 years old, but have never forgotten receiving the paddle from this school & only this school
- My mother was never notified of myself receiving the paddle & was shocked to hear of this. Being a young child I never went home to brag about getting in trouble and never talked about this to my mother. Also I didn't want my mother to have to have any issue's, because she did work while I was at school and she was a single parent



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## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |   |  |
|---|--|
| <input checked="" type="checkbox"/> Verbal abuse  | <input checked="" type="checkbox"/> Humiliation  |
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| <input type="checkbox"/> Violence accompanying sexual abuse   | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
| <input type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input checked="" type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you) |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                   |  |
| <input checked="" type="checkbox"/> Intimidation  |  |
| <input checked="" type="checkbox"/> Inability to complain   |  |

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

Even after almost 40 years passing, I have never forgotten receiving this abuse, and I probably never will. In grade 4 I went to a new school and was very happy for this. This abuse made me think that physical punishment was acceptable when I was younger, but now being a parent I would never want my children have to go through this. Also I regret that I never spoke up about this when I was younger, maybe this could of prevented others from similar abuse. I was very young when this took place, but even now as I write this, it brings up anger and anxiety and sadness.

The abuse I remember was receiving the Paddle sometimes multiple times.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

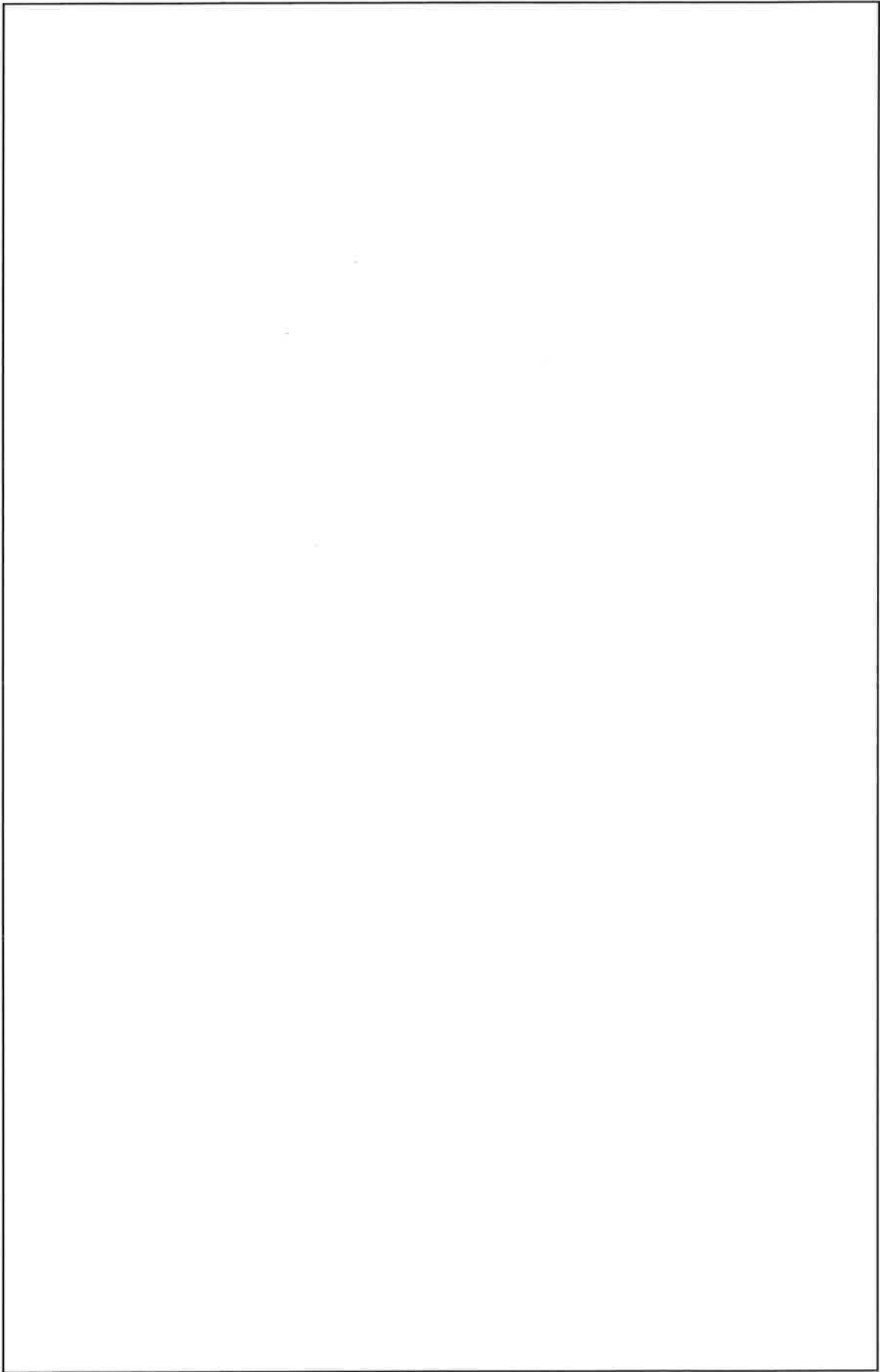
If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

I went to Christian Center Academy from kindergarten to the end of grade 5 (1982-1988) and around grade 3- grade 5 (85-88) Darcy Schuster was a monitor at the school as well as the children's pastor and he had his own office at the end of the hall by the children's church room. I was one of the kids on his usher team for the church as well. He would pull me out of class and take me to his office and he would expose his penis to me and make me perform fellatio on him and then take me back to class. I remember this happening a few times. I also remember him taking me and the other kids that were ushers to a hotel swimming and that I was very upset that I had to go. After we were done he took me and the kids up to a male friend's penthouse in the hotel. I have no memory of what happened in the penthouse but remember being given gold nuggets afterwards. These are the memories I have, although I suspect I've blocked out a lot more. I was constantly sick at school as a result of this abuse, and missed a lot of school due to physical pain and anxiety, and eventually dropped out because I could never focus on my work, but never told my parents until I was an adult.

I also was spanked with a large wooden paddle as a 5 year old by the principal at the time, Dr. E.G. Ralph and remember being very fearful and begging my parents to not let him do it, but they were totally influenced by Keith Johnson and feared any repercussions if they went against the school or him.



If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

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| <input type="checkbox"/> Witnessing another student being subjected to abuse   |  |
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#### **Section 4 – The Harms Suffered and Treatment Received**

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

As a result of the sexual abuse I could never fully trust or open myself up physically, sexually, or emotionally with my husband of 25 years, and eventually my marriage ended in divorce. I also struggled as a parent to my children as a result of this abuse because I had such severe anxiety, depression and physical pain. I also could never hold down a full time job, and still can't and even struggle to work part time hours to this day.

I was spiritually and psychologically abused on a regular basis, being told I would burn in hell or face awful consequences if I did not follow the church's way, and I was told it was my fault if I was sick and that it was because I didn't have enough faith.

I am a highly sensitive person and have dealt with lifelong anxiety and depression, and lots of health issues from the anxiety and depression, and have many trust issues. I have spent many years in counseling and still am in therapy today.

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

Throughout my teen and adult years I received counseling in the church or by Christian Counselors/ Therapists, one being [REDACTED] out of Winnipeg, but having walked away from the church I now see a regular therapist named [REDACTED] MSW RSW a Clinical therapist in [REDACTED]



### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

I was not abused, I was not spanked at school, I was not disciplined in a manner that was beyond reason.

Primarily my personal experiences were positive. My education although incomplete and not without issues - provided me the necessary skills to succeed in post-secondary and graduate school.

I have been encouraged to sign on in support of those who have and have yet to sign on. I am happy to do this.

I saw and was told of issues that were abusive - and in hind sight I find it terrifying that I did not - even in adulthood, respond appropriately to them.

A much loved children's church pastor and school monitor was Darcy Schuster. I was told that many of the girls didn't like him and that he was "creepy".

I recall walking home with my friends all intra-related cousins - (not related to me), on a winter day in 1987. Oldest of the group was [REDACTED] her brother [REDACTED], and [REDACTED] told us that Darcy was creepy, that he always looked at her inappropriately and had touched her inappropriately. We were warned to not trust him.

Ages: [REDACTED] 12, [REDACTED] 13, [REDACTED] 13, [REDACTED] 13, and [REDACTED] was I believe 15.

A second time I was walking down the upstairs north south hallway - going south at school. Walking along with me were various students and I was walking with [REDACTED] [REDACTED] told me that she knew Darcy had also touched [REDACTED]. [REDACTED] happened to be walking about 20 feet ahead. I insisted we ask and get the story from her right then. We ran up, and although the disgusted pained look on [REDACTED] face has not left me - he concurred that this had happened. (I believe we all would have been 13).

As my years at the school went on, my family became known to be relatively well-to-do. I had numerous younger siblings and so "future business" was offered by my family. I learned that I could bend and break rules - due to the fundamental weakness of private institutions being susceptible to power and money.

I recall standing at a urinal and having a young man [REDACTED] look into the urinal. I was incensed and violently smashed his face into the wall tiles in front of us - in a demonstration of anger and offside violence in light of the perceived offence. I was called to account for this action and it was clear that an example may be made of me - and I may be suspended. Relating my perceived offence though I was quickly sent back to class without any reprimand. (I believe we were both 17). [REDACTED] was known to be gay.

I was witness to actions of Shian Klassen whom I have reported to police. He grossly manipulated my best friend [REDACTED] to give him [REDACTED] car. [REDACTED] car was really owned by his hard working and underpaid mom who worked in a care home... eventually under duress [REDACTED] gave him the car.

Similarly I know that [REDACTED] mom was told she had to pay for two students - for her one to attend the school. In my own family - my Dad never faced such a request. Given the dynamics it was clearly predatory.

Regarding matters related to Shian Klassen that I reported to police, I am aware that instituted a sexual relationship with [REDACTED] while [REDACTED] was in the left in his care (as guardian) and attending school/church. SPS has advised that this will be "left on the shelf" until such time as [REDACTED] herself steps forward.

As my parents children wended their way through school - the youngest child loses much of the political power of a family compared to oldest. Among [REDACTED] I am oldest, and my brother [REDACTED] the youngest. I am well-aware of the abuses my brother suffered in his many suspensions, expulsions, and paddlings. The damage in his life was deep, lasting, and painful.

In 1988/89 we all observed as an older student [REDACTED] was more or less bartered off in marriage to a young man [REDACTED] from Lloydminster - whose relative was assistant pastor (Dwayne Perigym). This was done with no grade 12 for [REDACTED]. Her parents we understood had to sign for an early marriage certificate.

The elements of this story of [REDACTED] verge onto the abusive and illegal. The marriage naturally didn't work. However it is the strongest example of something we all suffered. We all were expected to date and marry within the community, church, even school. This was not formalized - but the church/school had a way of communicating to us. Many of us including me landed up in premature marriages that failed - because the choice was not our's - we were interfered with at a deep and sacred level.

If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |   |   |
|---|---|
| <input type="checkbox"/> Verbal abuse   | <input type="checkbox"/> Humiliation  |
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| <input type="checkbox"/> Witnessing another student being subjected to abuse                              |   |
| <input checked="" type="checkbox"/> Intimidation  |   |
| <input checked="" type="checkbox"/> Inability to complain   |   |

**Section 4 – The Harms Suffered and Treatment Received**

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

I suffer some amount of survivor's guilt or guilty feelings/regrets that I have not stood up sooner.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

Much of my personal counselling over the years has been related to undoing the damage from experiences in my youth. It would not be fair or accurate though to say that this has ever been a primary or singular focus.

Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person’s job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

I was abused by female teachers and by two male principals. (my sister) and I would leave the house at 7 to catch the bus at the stop which was kitty corner to our back yard. We would ride the bus and transfer buses to eventually arrive at Christian Center Academy by 9 am. In the winter months, this was very cold and miserable as the school did not support us wearing ski pants unless they deemed it necessary. Normally, we were to arrive ready for the day with our dresses and panty hose and dress shoes. If you wore ski pants when they were not permitted, you receive a demerit. If panty hose had a hole or a snag, you would receive a demerit. If your dress did not hit the floor when sitting on your knees, you would receive a demerit. If you arrived late, even if it was due to the bus or the weather, you receive a demerit. As a student that often did not see recess because they deemed my classroom behavior troublesome and I was forced to stay in, I was always seeking my friend's attention, acknowledgement and thus the cycle of my troublesome behavior. For missing recess, I would receive a demerit. If your clothes happened to get dirty during recess, you receive a demerit. This made falling in hopscotch an issue if you snagged your pantyhose. Once in training room, we were seated in our desks which had large visual dividers from our other classmates that were seated around the perimeter of the room and a section in the middle of the room. If you looked past the divider, you receive a demerit. I recall rocking slowly on the legs of my plastic chair to see past and most times I got caught. There was also a scoring station where we would seek permission to walk to by raising a flag to our top shelf of our desk and waiting for the teacher to come to our desk, to permit us to go check our work for errors. If you forgot to put down your flag, you would receive a demerit. If you used the wrong flag, you receive a demerit. If you gawked around the room while at the scoring station, you receive a demerit. If you wrote down the wrong mark at the scoring station or marked something as correct that wasn't, you received a demerit. If you wrote any extra marks or doodled in your workbook, you would receive a demerit. If you left a pen at the station, you receive a demerit. Creativity was punishable. We worked at our own pace, but were acutely aware of our pace as we were punished by demerit if we were slow, struggling or not keeping up with where they wanted us to be. If you made a mistake when reading aloud your memorization of the scripture, you receive a demerit. There was very little instruction, and most of the time, it was embarrassing to ask for help as they were frustrated when you didn't understand. I recall my teacher erasing a whole page of work just because I made one mistake on one part. Should you forget to take down your flag when the teacher did come, you would receive a demerit. If you questioned a teacher on something they said, receive a demerit. If you had to leave the room for any reason, you would receive a demerit. Washroom, phone call, or sick, you would receive a demerit. Once you had three or four demerits in a day, you were called over the intercom to the principal's office and most often forced to stay for detention until 4 pm. I recall the sound of the intercom beep and knowing it was going to be for me. This would mean (redacted) and I would miss the bus and have to take the next one. We knew how to take a different bus when we transferred and get off at a different spot in order to get home around the same time as we would normally. The principal's office was at the end of the hall. I took as long as I could to walk there. Once in the principal's office (I recall two different principals) I would be lectured by the principal on why I needed to change, conform, behave, settle down, listen, stop doing this or that, pray for forgiveness, try harder, listen more, listen better, smarten up, until he would stop and make me tell him why I deserved the paddle. He would pray over me using words like bad, troublesome, and seeking help to fix me and that I needed the lord's help. Then he would call in the secretary and have me stand up and face the chair I was just sitting on. I would then be told to bend over and put my hands flat on the chair. He would check if I had my fingers arched or if my palms were flat. I recall several times trying to get away with having my fingers arched to just touch the chair to be less bent-over. Something about being less bent over and being able to scrunch and tense my butt made the paddle hurt less. I was not allowed to move or flinch. If I did, it meant I would get another paddle. It was always three strikes unless I wiggled, then it would be more. The paddle was brown-wooden and long and flat with a narrower handle. He kept it in a desk drawer.

He would then tell me I need to continue to pray for my forgiveness and tell my parents that I was bad and needed to be punished. I learned quickly this would mean being paddled at school and being spanked with a leather belt when I got home. I stopped telling my parents when I was in trouble at school to avoid the double punishment. I learned that I was shameful, embarrassing, foolish, troublesome, dumb, irritating, needing to beg for forgiveness to make it into heaven, too sensitive, too emotional, too busy, not smart enough, not a good girl, not going to be a good adult, not worth god's love, not perfect etc. I was told I needed to pray for forgiveness, over and over and over. My parents attended a parent teacher conference and were granted access to my locker. I had no idea this would happen and had hidden all my demerits and past letters of discipline in my locker. When my parents opened my locker, they all fell out. My parents were angry and embarrassed and felt humiliated until they brought them home in a black garbage bag and dumped them in the middle of my room and we talked about what was happening for me on a daily basis at this school. The last teacher I had Mrs. Friesen, we were told had been fired after we left for my treatment and similar treatment of other students. The school did not ever offer an apology to me or my family. I recall a boy peeing his pants in a chair beside me in the corner, because he was too afraid to ask to use the washroom. He was along one wall and I was on the next wall beside. I could see his chair without tipping back in mine. The urine ran down the seat and chair leg as he sat as still as a statue, like it never happened. I was bullied. Berated. Paddled so often it felt like it was weekly. Often enough the demerits filled a black garbage bag. Told I was not enough so often it became my truth and made to believe it was all my fault. I recall sitting and learning the alphabet sounds and being interrupted to check my skirt length by kneeling on my knees. I remember feeling very afraid of what would happen if I didn't pass the test. I recall feeling very bored and struggling to focus on my work and tired of studying the details of my own desk. I studied the material on the bulletin board counting the thread spaces and counting everything I could stare at without getting into trouble. I recall feeling tremendous pressure to memorize the scripture and having two attempts to get it 100% correct. I didn't understand the words and struggled to make a connection to them to make it make sense to remember. I recall the reading room and feeling pressure to read quickly and recall hearing that I was a poor student and needed more work. I recall pressure to try to read fast and pressure to try to remember what I was reading and remember worrying more than I was able to read. I recall feeling like I couldn't concentrate or see the letters because I was under so much pressure to do it right. The roll was rolling too fast and I couldn't tell them that I wasn't able to focus because I was scared of what next. Mostly, I felt I didn't belong. I didn't fit. Something wasn't right. I was the black sheep. I was abnormal. I would never fit or belong. The more time I was there, the worse it was and the more I believed them. Horrible statements that I was instructed to believe: If you do not pray before you go to sleep, you are welcoming satin in and you will have nightmares. Satin/the devil is coming for you. You must pray to shield yourself from him. The bad things you are doing are his control over you. You must pray for forgiveness. Do better, try harder, be more Christian. This statement was their rational for everything. It was a part of every conversation and often included the next statement as well. All the bad people will burn when the rapture comes, pray for forgiveness or you will be left behind. The end of the world is coming. Urgently. You must recruit more people to Christianity to save your soul. You must speak in tongues as it is the highest form of communication with the lord. Dirty girls use tampons, have sex, listen to music, and don ' t pray for forgiveness. Only god can choose what you will be when you are older. If you do not have tithe to give or attend church every Sunday, you are not a good Christian. Why can ' t you listen and just do what you are told? What is wrong with you? You must be saved to go to heaven. You must beg for forgiveness to go to heaven. All other religions are wrong. If you believe in anything other than Christianity, or worship any other idols, you are worshipping the devil/satin and will not go to heaven as that is his trick. Zodiac is the devil. Tarot cards are the devil. People will try to trick you into believing and that is the devil at work. Beg for forgiveness ... .

If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

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**Section 4 – The Harms Suffered and Treatment Received**

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

The way they spoke to me and spoke about me was that I was a horrible child whom was not worthy of going to heaven. They convinced me that I was the problem. They convinced me that I was not enough. I had terrible nightmares and shook all the time as a child. I was nervous and anxious and constantly seeking love and approval. I did not believe I could do anything and never felt I was good enough in school nor that anyone cared to listen to what I had to say. I just gave up. I was lonely and scared and struggling.

The paddling made me feel violated and furious. It was horrible to be forced to say why you deserved the paddle but I required tremendous strength and self control to force myself to stand and turn around and bend over to be paddled. Even if I did not feel like crying from the pain, I could not help myself from having tears and crying from the frustration and humiliation I felt from having to perform the act of submitting to the treatment. I blocked the trauma this caused until I forced myself to remember what it was like in the principals office so many times in order to summarize my experience and describe the events. I remember trying to do whatever I could to avoid it. I remember times I asked for him not too. I know how scared I was to even voice the statement of 'no, please no'. It was followed by, 'I have to. You will thank me for this. It is what you need'. It makes me sick and angry to think about it and how I tried to avoid fully bending over. He would check for this.

I am a people pleaser. I am an empath and I am nervous and anxious and constantly reading the room. I have struggled with relationships and never ever felt good enough. It is a struggle every day to believe in myself and not let self doubt take over.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

I would be sore on my backside for a few days at most.

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

I have had some counselling but never targeted to this abuse. I did not dig deep enough into my past to deal with this trauma and its effects. Foolishly, I blamed my parents for sending me to this school and assumed they knew what went on, thus the blame on them and not the school.

### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

My earliest memories of abuse in school, were at the hands of my 2nd grade teacher, Mrs. Olson (F). I was playing a game with other students in the yard, when one girl got hurt accidentally. She sat on the grass and cried, so I rushed over to see if she was okay, and comforted her. Because I was standing in closest proximity to the crying student, Mrs Olson took out all of her frustrations on me. I had been having a bad day already - and so she jumped to the conclusion that I had hurt this girl. She grabbed me by my arm, wouldn't let me explain myself or the situation, and dragged me up a huge flight of stairs, muttering things like "I've had it with you today!!", "I told you, one more problem with you today and you are going to the principal's office!!" before throwing me onto the couch in the school office. She told me to wait there for the principle - which typically meant a paddle. I was terrified.

The principle (M) came out and talked to me, learned what happened, and could see that I had just been in the wrong place at the wrong time. My teacher never apologized to me. But that moment crushed me and set the stage for what would be years of emotional and spiritual abuse. In that moment I learned that even doing the right thing could get you in trouble. I continued to see a pattern where students were not allowed to speak up and were silenced with gaslighting and threats.

From age 11-12 years old I had a teacher who had very little experience instructing children. She felt that I wasn't doing my best and she began isolating me and two other "problem" students. She would assign me printing sheets and took away my school work - because she didn't like my handwriting. She would put incentives on my desk that she thought would help motivate me, but only drew attention to me and made me feel "different" and stupid. Our desks were always put together, in the center of the class or off to the side. We were singled out in front of the whole class; once made to stand and watch everyone make faces at us in an attempt to get us to smile - because she thought we didn't look happy. I wanted so badly to run out of the classroom and run to my dad, who worked in the building. But I was frozen in fear and the knowledge that no one would believe me. I felt so trapped and alone. I fell into a deep depression for the rest of my middle school years. I would scrawl in the backs of my notebooks at school, thoughts that swirled around in my head as a result of the emotional abuse I endured - "I am so stupid", "no one loves me", "I wish I had never been born", "I am so dumb". I became suicidal and more withdrawn.

There were many times that I tried to talk to my mother about what was going on at school, but I was shut down and told "if you don't have anything nice to say, don't say anything at all." This would later prevent me from sharing more serious abuse with her.

Many, many years after these events, that teacher did apologize for the way she treated me and neglected my emotional and educational needs - however the damage had been done.

When I was 13, my older sister left home and eventually left the church to live a life that my parents and church did not approve. We were not told a whole lot, but my dad was forced by his employer - Keith Johnson, to publicly disown and renounce my sister to the church. With my dad being an elder in the church at that time, her actions reflected poorly on church leadership. All contact with her was cut off.

Sometime around 1995 our family was rocked by sexual abuse. Prior to one of the weekly church services, we would have a time of congregational prayer. We noticed as a family that my younger sister (approx 10yo) was not in attendance. My dad began looking all over the building for her, calling her name and checking in classrooms. After prayer, I saw my sister come into the Worship Centre, looking embarrassed, a little flushed, and holding some candy in her hands. I told her that we had all been looking for her and dad was upset. After she spoke to my dad, our family was called onto a meeting in Keith's office. We heard that my sister had been involved in a "bad situation" with Nathan Schultz (who was maybe 16 yrs old). We were told that my sister had been invited into a children's church room where Nathan was setting up for class, to help him try out a game he had planned for the kids. He told her that he had hidden candy in his pants and she had to find them. At one point he heard my sister's name being called by my dad and he took her into a closet and told her to be quiet. They assured us that she had not done anything wrong and it wasn't her fault. We were told us that Nathan was being dealt with by his parents and we didn't need to get involved with that or discuss this outside of the room. We were all sworn to secrecy. My memory of if Keith and or Tracey were in the meeting is foggy, but I do remember I asked my dad if Keith knew what had happened - and he said yes. Nothing was ever discussed with police, we were never offered any form of victim counselling and charges were never laid. We returned to school and I had to walk the halls with him. I eventually choose to use a different stairwell because I felt intimidated by him.

Over the years, I have looked back at the event and I recalled that for many months before my sister's molestation, I had numerous (Exact number of times unknown) inappropriate and unwanted physical contact with Nathan Schultz on the front row of the church. I was often sitting directly beside him, when he sat with his parents. While it happened, I felt angry and wished that someone else could see what he was doing. I felt afraid to tell my mom, because of the way she had handled previous instances of abuse. I was scared I would be somehow blamed. I felt that sense of being trapped, all over again. I fought back, the best I could, and as quietly as I could. He would covertly try to stroke my upper leg, my upper arm, and my breast. At times with a finger, or a pencil or pen, which I would usually take from him. This attention from an older boy was confusing for me - I was in a vulnerable place with all that had been going on in my home and at school - I wanted so badly to be seen, heard, and valued. I felt trapped. The fact that I never spoke about those things, made me wonder if I maybe I could have prevented my sister's abuse if I had felt safe telling my leaders and parents.

I was not aware at the time of any other girls he had molested. When I was older, I do recall him being sent to attend another church or facility - and that was in response to his inappropriate activity with other young girls.

It was all hear-say, as it was being kept quiet.

I did receive physical punishment in the form of paddling from various principals in the Academy. Specifically, from Ken Schultz and Lou Brunelle. Although corporal punishment was not illegal during my years in the school, it was used often for repeat offenders of the school's rules. It took place in the principal or vice principal's office and was witnessed by another staff member. Paddling was done with a wooden paddel on the buttocks. It was generally ritualistic and done in a calm manner. It accompanied other forms of punishment like being disqualified from certain privileges, or awards, and possibly suspension or detention. Parents were notified of the discipline. Corporal punishment was also taught to parents from the pulpit as part of Keith Johnson's child training program. He taught in great detail, how to spank, how to "break a child's will" and how to control a disobedient child. Paddles were displayed and sold in the church book store.

The matter of Spiritual Abuse is very broad and I could talk a great deal about it. I believe it is at the root of every other abuse within Saskatoon Christian Centre and Christian Centre Academy. A foundation of unbiblical, false doctrine and a twisting of Scripture had to be laid in order to ensure the abuses could be kept quiet and leaders could not be called into question (with the twisting of scriptures such as 1Chron 16:22). The leadership at the church and school taught that leaders were never to be doubted, disobeyed, or questioned. Keith and Tracey were placed on a pedestal, just out of reach of the common person. They were not accessible to just anyone. Keith's presence in any room filled people with fear. They presented themselves as the standard of perfection. They carried the vision for the church, heard from God for us and it was our job to follow and be loyal to that vision. Questioning or disobeying them was disobeying God and akin to turning our back on God. Essentially, they became like gods themselves. (Account continued at the end of document)

If you need further space please add pages at the end of the document

Through the mid-late 90's, there were several years of "Revival" and prolonged Revival services in the church. Demonstrative worship was strongly encouraged and it was taught regularly that we could get God's attention and garner blessing and promotion in our lives when we were "intense" in our worship. If we wanted God to do something big in our life, and use us in a radical way - we needed to "break out" in our praise! Those who appeared to be having a deep, spiritual encounter, were given special attention and validation. During this time, there was a huge emphasis on giving to the church and just about every service would have a minimum of two offerings, and it wasn't uncommon for 3 or 4 offerings to be taken up for a variety of causes. Sometimes, pledges would be given publicly for large sums of money into the thousands - which created pressure for people to give more. I once heard Keith say "God told me that everyone in this room is to give \$100". I asked myself, how could God tell someone to give \$100 if they didn't even have that to their name?

There were "Revival offerings", "Vision offerings", "War chest offerings" and an offering to pay off the mortgage. It was taught that God's openness with us, was connected to how much money we gave. If we wanted healing - we needed to give. If we wanted success - we needed to make the church successful. If we wanted to be rich, we needed to give more and change our confession. Essentially, God was treated like a cosmic genie that we could control with our praise, giving and confession. This is NOT Biblical or Historical Christianity.

A house and multiple vehicles were purchased by the church for Keith and Tracey over the years.

It was taught that there was no personal "destiny" (personal significance, purpose, success) outside of the church's "destiny" (vision, mission, or the organization as a whole)- and the outworking of that teaching, was that if we gave of our time, money, energy and resources to make the church something great - then our personal lives would be a success. This created a bubble that we all lived in - work, school, church...it was all connected. Friendships outside of the church were discouraged, It became uncommon to have a gathering of people, casually hanging out together, outside of a church function. People had to report to leadership on a regular basis regarding social activities (This got worse after we had left the church).

A judgmental attitude towards every other church and denomination in our city, was encouraged from the pulpit regularly. We were led to believe we were the only ones that had it all right. In order to maintain that image, everything and everyone had to be and look PERFECT and excellent. our church did not join with other local churches in our city, or attend other church's functions; anything they could do, our church could do much better.

Things in the church overlapped with the school a fair bit during this time, to the point that participation in church was monitored by the school and effected student's grades.

In my grade 12 year, I wanted to step down from nearly 10 years of working with children in the children's ministry and focus my attention on volunteering in the youth group. I received a lot of pushback on this move. I was called to a meeting to discuss all of my shortcomings and failures as a worker in the children's department. Failures such as: Late for class once, and I pushed myself down a hall on a wheelie office chair once when I was 14. These were seen as serious marks on my character and they went on my record. This impacted my school character record and disqualified me from being considered for a prestigious school trophy at graduation. I was told by one of my leaders, that my "bad character in nursery" was directly mentioned in the meeting when choosing a recipient for that and other awards at school.

In addition, all of my high school volunteer hours that I earned over 3yrs serving in the church, were taken away. I had to start all over again in order to have my requirements to graduate.

The church had strict rules regarding entertainment - prohibiting people from going to movie theatres and later, from even being seen in the parking lot of a movie rental store. Being a family that loves the arts and movies, my dad would secretly take us to Regina or Edmonton to see a movie so that we were less likely to be "caught". I felt like I was committing a horrible sin and was scared of being found out.

When I was a young adult, a couple of guys had watched a bad movie on the weekend (Anger Management) and leadership found out. On Sunday morning, John Olubobokun (Male - Elder) angrily ordered younger children and teens out of the auditorium, then proceeded to berate and yell at the entire congregation. He then played some of the worst segments of that movie on the big screen, as a "punishment" or to show how horrible the guys were for watching it.

In both the school and church, strict rules were in place in regards to clothing. While modesty and school uniforms are not wrong in and of themselves, they made the connection between our outward appearance and the spiritual condition of our heart. They taught that outward controls would eventually change the heart - and vilified people who dressed "like the world". All through my middle school years I felt shame and was often singled out by teachers for the way clothes fit me differently as my body changed before many of the girls my age. Even as a married adult, I was chastised by Anne MacMillan for a slit in my knee length skirt that rose 2" above my knee. My wedding dress and all of my bridesmaids' dresses had to be approved by Tracey Johnson, who checked for the width of the dress straps, and style of the dresses. For years after we left, I felt like I was sinning for wearing a tank top that didn't have at least 2" wide straps, or if my skirt reached above my knee and not below it.

Shapeless school uniforms were brought in during my grade 11 year.

During one church service, Keith paraded several groups of people on the stage, giving examples of who we should be like in our dress and behaviour. He had a couple people dressed in leather, with spiked hair and tattoos - "we shouldn't look up to people like this", he said. He contrasted that with clean cut, clean shaven, and ultra modestly dressed individuals and said "THIS is what you should want to look like, this person has character and you can tell the condition of their heart. Your kids should look up to these people and pattern their life after them." So instead of pointing us to the perfection of Christ, we were pointed to follow the example of people - and in my case, it was my peers!

Leadership ruled by fear and manipulation in order to maintain control and preserve their image. Special attention was given to people for the purpose of gathering information on peers; making people feel special but really they were being used. This led to the feeling of always being watched and reported on. We didn't know how to have healthy friendships, even as adults. Socializing outside of church-sanctioned events was generally frowned upon.

In 2004, a year after I got married, my parents were asked to move to [REDACTED] to take over the leadership of a church that had lost multiple pastors to moral failures. My dad accepted that position and left his job of [REDACTED] years as an elder, and [REDACTED]. On the surface, it appeared that he had the blessing of the church; since the only way one could leave without being shunned, was to be "sent out" in a ministry capacity by the church. But within the next year, my parents were completely blacklisted by church leadership. Friends of my parents were threaten and ordered not to have any contact with them and lies were spread that my parents were actively trying to get people to leave and move to [REDACTED]. Any time my dad called the church to speak to someone, he was told he had to 1st have a meeting with Keith.

My parents planned to return to Saskatoon for the birth of our twins in March of 2005. A few days before our twins birth, Tracey stopped me at church and appeared interested in the upcoming birth and when my parents were arriving. I didn't know at the time about the issues my parents were having, so I told her when they were arriving, how long they were staying and where they were staying. I would find out later, that the information was used to threaten all of the elders with being fired if any of them tried to see my parents while they were in town. The entire time they were in town, no one from the church came to hospital to see me. One elder, John Olubobokun, defied Keith and he said he didn't care if he got fired - he had to see my dad. I felt absolutely awful that I had betrayed my parents by sharing information about their trip, and the way it was used against them.

During my parent's visit, they shared the reality of what was happening to them since they had moved away. Everyone they loved and cared for was being turned against them and were now being used to hurt them. We started at that point, to discuss moving to [REDACTED] so we would escape before things got worse.

In the winter of 2005, we finally did escape. In the months prior I kept things very close to my chest to avoid sharing information that could hurt my parents. We were officially "sent out" by the church and given their blessing to take a job at my dad's church in [REDACTED]

After leaving our church of 20yrs, the only church I had known since I was 3years old, we too were inexplicably cut off and blacklisted. I contacted my closest friend to tell her the truth, hoping that she would hear from me before church leadership got to her. But instead she gaslighted me, telling me that HER pastor would never do that, what I said wasn't true and I needed to repent. She wouldn't speak to me again for 11yrs. I lost every single friend I had ever had. Over the next few years, Keith would continue to exercise control over us by virtually removing my dad and our family from the history of the church. At one time, my dad was seeking to have access to his teaching series and tapes that had been recorded at Christian Centre, and that he used to sell while on ministry trips. He was repeatedly stonewalled by leadership, as they made up unrealistic requirements and told him he could buy them back for some exorbitant amount. Many years later, he would learn from a young man in the church, that he had been tasked by Keith with erasing all of my dad's teachings and all the originals.

Friends would get in trouble if they even as much as thought about us or mentioned my dad. People were told by leadership that my parents were actively trying to convince people to move to [REDACTED] and join their church (which was entirely false). Any time they spoke to a friend from SCC or invited them to visit on holidays, it was relayed to leadership that my parents had told them they should move here. When my sister got married in [REDACTED], two of her and her husband's friends were "permitted by leadership" to come to the wedding but they had to report back to the church everything that happened and what was said. They were told they could not attend a church service here, or spend any time with the family outside of the wedding activities. They acted cold, and distant the entire time.

On a couple occasions I returned to Saskatoon to visit family there, and had to do so under such secrecy so that I wouldn't be watched and tracked by leadership. I even dared to attend a couple services there, unannounced, and was met with both shock and piercing glairs. People I once called friends, turned their backs on me and didn't even acknowledge my presence.

When my parents returned to Saskatoon to visit family, Kevin and Anne MacMillan were seen driving slowly up and down the street, watching the home where my parents were visiting some friends, looking to see who was there.

When I returned with my husband and children in the summer of 2010, my husband innocently sent Keith an email, in which he asked permission to come to a service at SCC. He responded and we were told we could not attend unless we 1st had a meeting with Keith to repent. We were banned from entering the building and threatened with being physically removed by the ushers if we showed up. We didn't want our three young children to witness that, so we didn't try. We didn't even know what we were to repent for.

From 2004-2008 my dad tried, unsuccessfully, to restore relationship with Keith [REDACTED]. Numerous letters were sent by my dad and Keith didn't open any of them. In [REDACTED], my dad had a massive heart attack and died. To add insult to injury, we found out that my dad had cancelled a life insurance policy back in the late 80's or early 90's, at the advice of Keith, who told him that Christians shouldn't have life insurance because it showed they didn't have faith that God would provide all their needs. My dad believed that and it felt like even in my dad's death, Keith still had control over him.

A condolence card was sent to my mom, addressed from Keith and Tracey - written entirely by the church secretary. My dad served them for over 20yrs.

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |  |  |
|--|--|
| <input type="checkbox"/> Verbal abuse  | <input checked="" type="checkbox"/> Humiliation  |
| <input type="checkbox"/> Racist acts   | <input checked="" type="checkbox"/> Degradation  |
| <input checked="" type="checkbox"/> Threats  | <input checked="" type="checkbox"/> Particular vulnerability or young age  |
| <input type="checkbox"/> Violence accompanying sexual abuse  | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
| <input checked="" type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input checked="" type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you) |
| <input type="checkbox"/> Witnessing another student being subjected to abuse   |  |
| <input checked="" type="checkbox"/> Intimidation   |  |
| <input checked="" type="checkbox"/> Inability to complain  |  |



#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

The emotional, spiritual, and psychological impact of the abuse my family and I endured at the hands of the leadership of SCC and CCA, has had a profound and long lasting effect. Today, as a Christian and a member of a Biblical church, I lean on my faith in Jesus Christ. I know that many wicked things have been done to me and my family, in the name of God, that do not represent who God truly is. I recognize that insecure leaders have twisted the Word of God, redefined it to suit their selfish needs and to maintain control. I have come to learn that God 's love for me is not determined by how good I behave, or how expressive I am in my worship or how much money I give. I realized that in my 20 years of being at SCC, graduating the school and Bible School - I had never heard the true Gospel. For years I tried so hard to be a good person, to be noticed by my teachers, to obey all the rules, to be appreciated and valued. I have carried not only the burden of feeling like I was never good enough, but the suffocating weight of never being able to talk openly about the abuse we endured. Long after we moved across the country, we still felt like we were under the control of SCC. This has made talking about it very hard. This has left me with a form of PTSD. Over the past 5 months, with every new article, I have dealt with waves of panic attacks. I have had to limit my consumption of related news stories.

My sister who was molested by Nathan Schultz has suffered with mental health issues and has been diagnosed with multiple personality disorder. She has struggled with drug abuse and has been in and out of jail. She has two boys who have lived without a mother for almost all their lives. Our family has raised them, loved them and tried to fill that gap in their lives.

I have minimized much of the abuses I endured, in my own mind, especially my experience with Nathan. I have felt like since it was " minor " compared to what many others have suffered, that it didn ' t matter or wasn ' t a big deal. The church ' s lack of action on serious abuses, caused me to downplay and offer excuses for my own experiences and feelings. Part of my struggle in the past five months, since I have started documenting my story, is the feeling of guilt that while I was " in it " , I couldn ' t always see that it was wrong. I believed them, trusted them, and obeyed them. It truly was all I ever knew. Even now, 17 years after we moved away and left the church, I cry when I think about how we were cut off from the only church I had ever known up to that point. I know there are many who believe the lies they were told about our family and they will never seek out truth.

No one in leadership has ever offered our family an official apology in the 17 years since we left - except for Randy Donauer who offered my husband and I a personal apology in 2013. I have struggled to even share details of my abuse with my own family.

I recognize that my parents ' involvement or inaction was due to externe coercion and manipulation. While my dad struggled to put food on the table, pay bills and keep 5 children in private school - he was under the threat of losing his job if he ever spoke against Keith or publicly disobeyed him. He was under tremendous financial stress due to a bad business deal, in addition to all of this. I know now that they were given bad tools, and bad advice. They were not perfect. They made a lot of mistakes. I have learned from this experience, as a parent myself, to listen to my kids and be willing to take risks to protect them from what we endured. I cannot imagine the pressure my parents were under.

When my parents left, they felt emboldened to take a stand against the teachings of the church and the way that Keith abused his congregants. His heart was truly broken for the people. He lost friends and gained enemies when he took that stand, but he still loved those who hated him.

In my accounts of abuse, I tried to give details about how that impacted me at that time and how it made me feel. I have included multiple pages of details at the end of this document.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

**Section 3 – The Abuse**

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person’s job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

Back in approximately 1995/1996 Mr Lou Brunelle who would have been the Principal at the time grabbed the crotch of my pants and pulled the material of my pants up so that my pants were tight. This he did to prove a point that my pants were too baggy and that I should get smaller pants. This was humiliating to me and highly inappropriate. This was done one time during school.

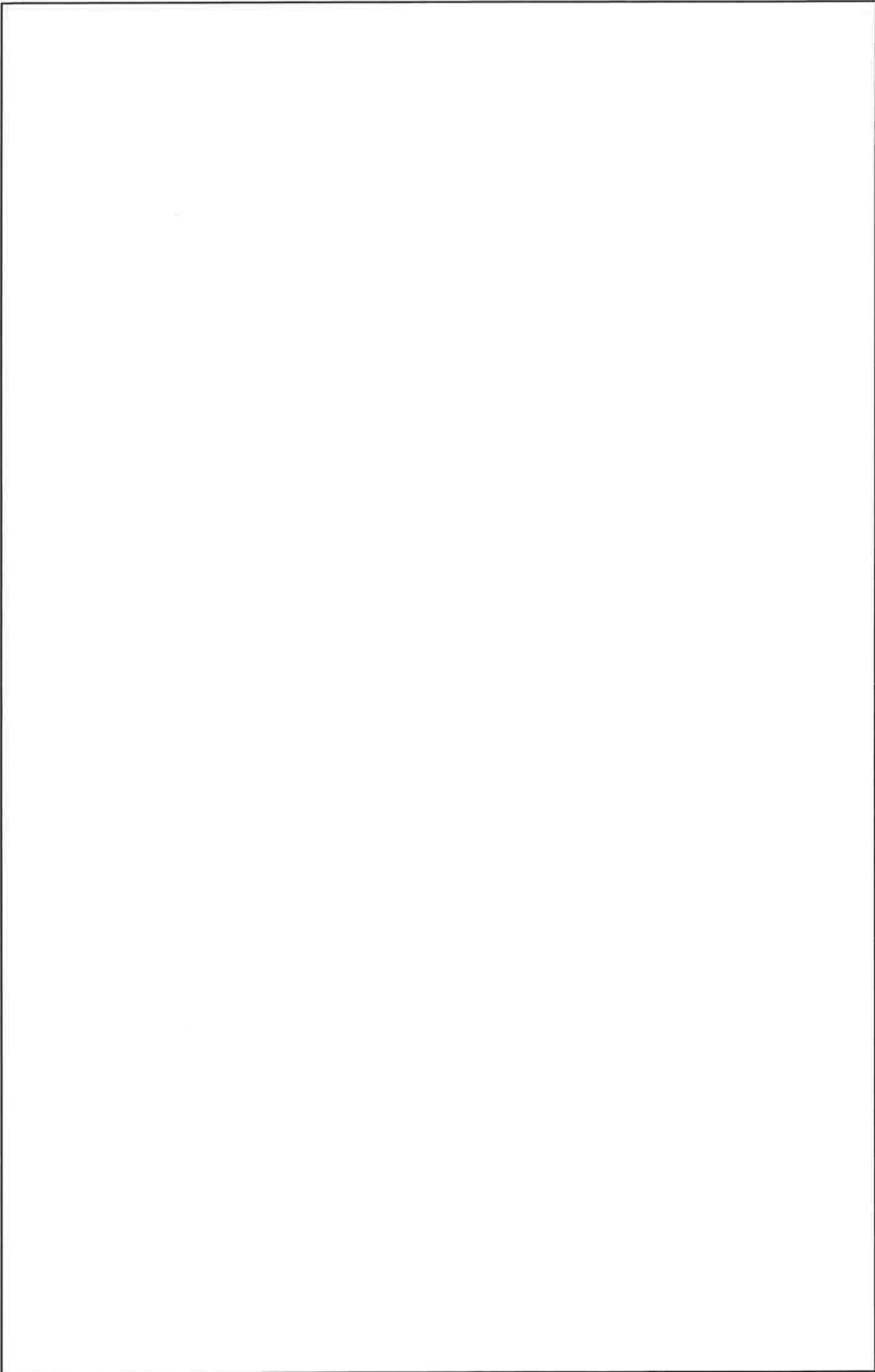
Approximately 1995 I was asked to the principals' office and was threatend by Mr Lou Brunelle to be paddled for cheating. My cheating involved me using the score key to copy the correct answer in my math pace. Unknown to me at the time was that I had a moderate level of dyslexia, this caused me to struggle greatly in my school work. Unfortunately, I did not receive support to help me at CCA, rather I was punished by having to redo paces (with no support/assistance from anyone who could have helped me learn), stay inside during breaks and threatened to be paddled for cheating.

Back in the early 90's I witnessed my brother being punched in the face by another student. My brother did not retaliate but rather told a teacher; however, the student that hit him lied and said my brother had instigated the altercation. My brother told me later that day that 2 staff at the school held my brothers arms down on a chair while a third staff paddled my brother multiple times on the bottom. My brother told me that the staff that was hitting him with the paddle missed on ocasion and hit his tailbone. I can't say who the 3 staff that did this to my brother were because I don't remember.

In the early 90's I witnessed my brother not being allowed back into the school to retrieve his back pack because of a rule that after school the doors would lock once you left. Mr Harrison (cannot remember his first name) a teacher at the time was standing inside the school while my brother was locked out. My brother asked him if he could let him into the school to get his back pack which was on the stars right by where Mr Harrison was standing. However, Mr Harrison refused so my brother had to return to the car where my my Dad and I were waiting. When my Dad was told by my brother why he did not have his back pack my Dad went to the door where Mr Harrison was standing and asked him to come out of the school. My Dad then grabbed Mr Harrison by the shirt and slammed him up against the side of the school and demanded him give my brother his back pack. Mr Harrison then gave my brother his back pack.

In the early 2000's I attended a church service with my Mom at CCM. At the end of the service an alter call was given, John Olubobokun approched me and grabbed my arm and started pulling me from where I was standing by my Mom and told me I needed to come to the front of the church to repent. I refused and had to pull my body away from him to have him let go of my arm. This made a scene and people where staring at me. I then left the church and my Mom gave me the keys to the car so I could wait there till the service was over. I felt humiliated and once again that I was not good enough.

Through my time at CCA we were taught by Keith Johnson and his Elders to "Fear" God and that the leaders at the church and school were God's representatives thus we must 'Fear' them as well. This they told us was a "reverential respect" and that if you go against them (teachers and elders) you are also going against God which would lead to damnation when we die and excommunication from the school and church. We were shown videos that scared me at a young age. These movies depicted horiffic events of people being beheaded because they missed the rapture of the church and were forced to live through the tribulation. These movies gave me nightmares as a child and I still think of them to this day. Through these teachings we were taught not to question authority because the elders and staff were appointed by God, this created a pattern of blind compliance and the inability to think for myself.



If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |   |   |
|---|---|
| <input type="checkbox"/> Verbal abuse   | <input checked="" type="checkbox"/> Humiliation   |
| <input type="checkbox"/> Racist acts  | <input checked="" type="checkbox"/> Degradation   |
| <input checked="" type="checkbox"/> Threats   | <input checked="" type="checkbox"/> Particular vulnerability or young age   |
| <input type="checkbox"/> Violence accompanying sexual abuse   | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse |
| <input type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you)         |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                   |   |
| <input checked="" type="checkbox"/> Intimidation  |   |
| <input checked="" type="checkbox"/> Inability to complain   |   |

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

I have struggled with anxiety and depression after leaving CCA/CCM. I have struggled to process life without having my thoughts completely controlled by the doctrine of Christian Centre. It was not until years later when attending University that I began to be able to think critically for myself. However this process is still slow in coming as I still have a fear that I am going against God and I am in danger of damnation. I currently take medication to help with my anxiety. Although I do not use now, I did use drugs and alcohol to try and help my anxiety and depression.

It was not until I went to University that I was encouraged by two of my Professors to get tested for dyslexia. I was tested by a registered Psychologist and it was determined I had dyslexia. This diagnosis opened so many doors for me that supported me through my time at University. It also helped me realise that I was able to do academic work and just needed the proper supports. CCA never gave me this opportunity, rather I felt stupid and was punished rather than supported during my time there. CCA stripped me of my confidence, and with continued supports, I am still rebuilding that confidence.

After leaving CCA I returned years later to attend the Faith College. At the time I thought I needed to attend, but as I look back now I was still being controlled by that place and still unable to think for myself. I felt like a victim returning to their abuser thinking they had changed and somehow thinking I could live up to their "Godly standards," but I could not. I went there hoping for answers, and left with more questions about religion and my own purpose in life.

Between my homelife as a child and CCA I was taught and shown by example that physical, religious and emotional abuse is the way to getting control and dominance over people. I have spent my life working to remove this teaching from my life. Although I still have faith, I do continue to struggle with what my beliefs are versus the beliefs and teachings forced upon me at CCA.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

When I attended ██████████ College In ██████████ Saskatchewan between 2001 and 2004, a counselor at the time ██████████ always kept her door open for me to talk about anything from home life to CCA. We have stayed friends ever since.

I believe it was in 2017 I went to see a Psychiatrist ██████████ at the U of ██████████ ( don't recall her name). She had prescribed me sertaline (SSRI anti-deersant that has also shown benefits for anxiety) at the time to help with my anxiety. She recomended I go see a counseller here in ██████████, however I never did.

In 2022 My family Doctor ██████████ perscribed me Teva-Propranolol which I currently take for anxiety.

**Section 3 – The Abuse**

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person’s job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

Lou Brunnelle, Male, Asisstant Priciple (I believe he was my supervisor for a year or two as well) I dont remeber being paddled for the first couple years of attending the school. Between the years of 1991and 1996 I was paddled with what i descibe as a two handed cricket bat numerous times in his office. Too many times to count, it happened so regularly. You would have to sit outside his office (sometimes for hours) by the secretary where everyone could see you as they walked by. You were on display to be shamed for being in trouble. This was humiliating. I would have to bend over at about 90 degrees and place my handsflat on the seat of one of the chairs in his office. The first few occasions I was forced to pull my pants and underwear down and was hit on the bare buttocks. He would tell me the number of "swats" i would be recieving before it started but if i flinched or moved my hands off the chair or didnt cry it would start from the beggining. One time I had stood up from the first swat and turned to the right and the second swat hit my hand and arm. I was terrified of this person. The number of swats that he stated before it started was never the actual number. I always flinched after being hit or would move a hand. I did everything I could not to cry but by the end of it i always did. The last time i was to be paddled was when i was 14, I said fuck you and walked down the stairs beside the offices and outside and had no idea where i was going but i was never going back there.

Mr. Brunnelle cornered an older student [redacted] who was gay while he was having a shower in the change room and was yelling at him while [redacted] sounded like he was screaming in fear. I ran out of the change room and went upstairs as fast as i could.

Mr. Brunnelle also cornered another fellow student in the change room [redacted] and accused him of stealing someone elses underwear. He made him strip down and take them off. On both of these occassions I ran out and I dont believe anyone knew I was in there.

I was paddled for not scoring my work properly, questioning authority, turning around in my cubicle, not getting along with others, talking in class, not participating, having a messy cubicle, and many many more.

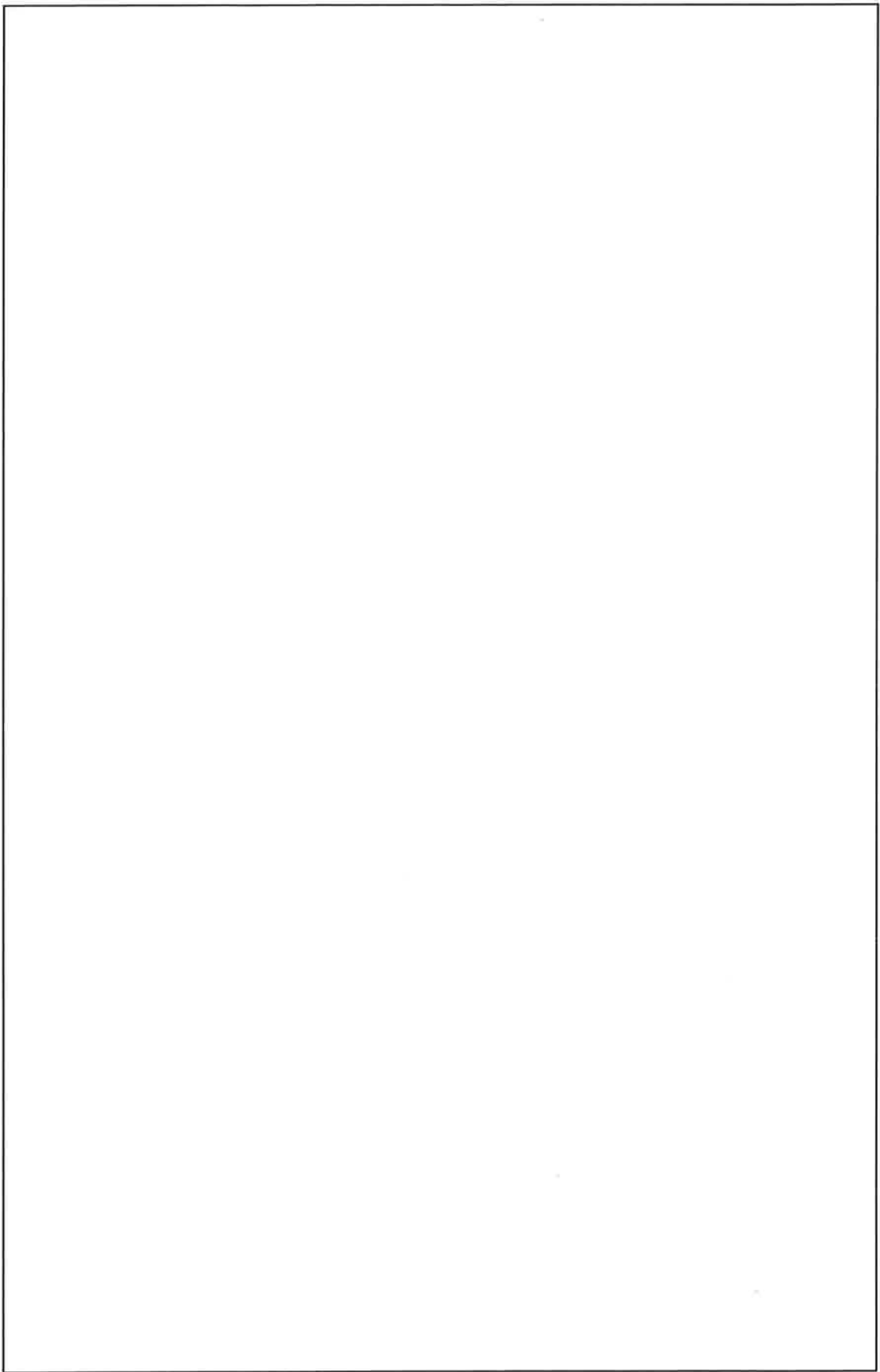
Ken Schultz, Male, Principle  
I was paddled on two separate occasions by Mr. Schultz. He was the first paddling i recieved at this school for reasons I dont remeber. And one more time when I was around 12 for reasons I dont remember.

Keith Johnson, Male, Pastor  
I was paddled in his office in the Church side of the building. I cant remeber why I was there but I remeber him having a coversation trying to sway me to conform to the church because I was resistant. I believe I was alomst 14. I wouldnt conform to the to the bullshit. One service he called all the youth to the front of the congregation. They all went up except for me. He then had them all surround me and cast demons out of me. [redacted] can verify this event.

The abuse was not only at school, it continued at home but became more creative being thrown through walls, telephone cords wrapped around my throat, being dragged outta bed onto the floor while i was sleeping, left outside in -30 weather with just a pair of shorts on. All because of this church. I was not abused until my family devoted themselves to this church. Keith ruined my family.

I dont know how to explain the phsycological abuse that went on here. I lived in constant fear. Separated from anything outside of church and school. Being forced to sit in a cubicle all day with not a lot of social interaction.





If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |  |  |
|--|--|
| <input checked="" type="checkbox"/> Verbal abuse   | <input checked="" type="checkbox"/> Humiliation  |
| <input type="checkbox"/> Racist acts   | <input checked="" type="checkbox"/> Degradation  |
| <input checked="" type="checkbox"/> Threats  | <input checked="" type="checkbox"/> Particular vulnerability or young age  |
| <input type="checkbox"/> Violence accompanying sexual abuse  | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
| <input checked="" type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input checked="" type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you) |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                              |  |
| <input checked="" type="checkbox"/> Intimidation   |  |
| <input checked="" type="checkbox"/> Inability to complain  |  |

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

I have been severely depressed my whole life. I have been on and off anti depressants. Attempted suicide when I was 18-19, Extreme social anxiety. I can pull up to a grocery store and sit there for an hour and cant go inside. I might be doing great at work but I always think Im getting fired. I felt abandoned because I had no where to turn to. The school and church was abusive and then it spilled into my home.

I dont know who I am. I always feel like I'm acting Dont know the real me.  
I feel that raped my spirit that they were supposed to neutre.

I was left welted and bruised. It was hard to walk days after the paddling.  
I was made to hate myself. I wasnt allowed to be an individual.  
I dont know how to fit in.

If you need further space please add pages at the end of the document

#### SECTION 4 - The Harms Suffered

#1:

I have spent my life believing that I was a bad kid, a bad person, a bad seed. That the abuse I endured as a child was deserving of my actions because why else would a child be beaten and bruised and psychologically tormented by those that were supposed to be caring for them and protecting them. I was so brainwashed as a child that I believed I must have been a horrible individual to have received such horrible treatment. I have lived my life this way and in many circumstances fulfilling this role that had been so brutally forced into my psyche. It wasn't until recent conversation about my childhood and the abuse, that my girlfriend pointed out that I was in no way shape or form a bad student or child. That in fact, I was extremely well behaved and polite and after receiving my student records realized I was even a straight A student with almost perfect attendance. The reasons behind the punishments were ridiculous to say the least. I realized that I never spoke against the church, only questioned their reasoning as I refused to blindly follow what I was being told. I was punished for merely asking questions.

The abuse I received from my parents did not begin until they became members of the church. Having the punishments from the school and church immediately reinforced in my home by my parents only further influenced my thoughts of self-doubt and hatred. When I finally ran away from the church my parents divorced. When I ran away, I ran to the [REDACTED] family, a family whom had previously left the church. The [REDACTED] then brought me to social services. The physical abuse continued with my mother and father even while I was in high school, which is when the school intervened and I have not had a relationship with my mother or sister since. The last time my mother reached out to me (15+ years ago), she told me that God forgave her for her sins so she didn't need my forgiveness. Once again, this idea that I was at fault was reinforced.

I have been battling severe depression my entire life, being on and off anti-depressant meds with no real solution or self-betterment. I find ways to bury and suppress my self-hatred and worthlessness but it always finds a way of coming back. When I was approximately 18 years old, I attempted suicide by slitting my wrists. My father found me in my home, passed out and covered in blood. As a late teen and through my twenties, I self-medicated with drugs and alcohol to help ease the pain I was trying so desperately to shut out. When I attempted to kill myself, the pain, hate, rage, it was all just too much to deal with and I felt so helpless and alone I just wanted to stop the cycle. It was the only way I thought I could find peace as these suicidal ideations began at such a young age and I just wanted it to end. I can remember sitting in Pastor Keith Johnson's office, waiting to be paddled. Sitting there, having reached my limit, now numb to all the pain and torment, I wanted my life to end. I prayed for death.

For much of my life, my anger and rage are what drove me, it was my only coping mechanism. My fear and anxiety were such a problem that frequently I couldn't even perform day to day tasks. I could drive to the grocery store and sit alone in my truck for hours without being able to bring myself to go into the store. The only way for me to get through life was to allow my anger to drive me and push me out of my fear. It was the only way I could get from one day to the next. I remember an incident in my late 20s where I didn't leave my house for 30 days. My anxiety and fear had built up so much that not even my anger could help me. I spent 30 days, alone, in my home, seeking comfort with drugs and alcohol. I finally found the strength to reach out to my father for help. If I hadn't of found some courage to ask for help, I am very certain I would have died.

I have tried desperately to let go of the rage. It was and still does affect my life, work, relationships and I have been trying to move forward in a positive manner. However, I let that anger be my driving force for so long, it became my identity. Without that hate, I don't know who I am. I am constantly struggling with my identity. I feel so lost and alone, feeling like I am acting and pretending to be someone I'm not, all the while not knowing who I really am. My spirit was raped by the same people that were supposed to nurture it. I don't sleep well, constantly having night terrors and waking up abruptly in a cold sweat. I live in constant fear. Fear of not doing enough, not being enough, getting fired, failing. I don't know how to deal with my emotions and still deal with a lot of anger and rage. When I feel this way, I recluse, self-isolate and push everyone away because I don't trust others to see my weaknesses and not take advantage.

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

The bruises would last a week. The welts would be a few days.

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

therapists. I spoke to for years. I dont recall how much had to do with this school because i was so brainwashed thinking that this was normal.

### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

I was a student at Christian Centre Academy (on Pinehouse in Saskatoon) from approximately 1992 to 2000 (about 11 yrs old to 18 yrs old). During that time I also regularly participated in the attached church, Christian Center, with my mom.

01: In approximately 1992 around when I was 11, during class I asked my teacher Mrs. Harrison if I could go to the bathroom. It was 20 minutes before the next recess. She told me that if I go now I will receive a form of discipline called a demerit because students are supposed to go to the bathroom during recess. I never heard of this kind of rule before because I previously went to a public school. I was afraid to do something wrong in this new school because I heard that I could get paddled for doing too many things "wrong". So I waited as long as I could, but while standing at the scoring-station in the classroom I lost control of my bladder and wet myself and pee ran down my pant leg. My classmate [REDACTED] saw this happen, and I quickly left to go to the bathroom. This same thing happened a year later to a girl in my class, [REDACTED], but it was with a different female teacher I forget the name of.

02: In approximately 1993 around when I was 12, my teacher (uncertain if Mrs. Harrison or Catherine Penn) called me from my desk and walked me out of the classroom and down the hall to the principal's office and into a waiting-room outside Lou Brunelle's office. Lou was our principal (or vice-principal) at the time. I was told to sit and wait there. I sat and waited. Lou then called me into his office and he told me to sit down and he closed the door. He told me I did something wrong. He told me what I did was bad enough that it was a sin and that I was going to get spanked for it right away. I became afraid and distressed. He told me he was going to spank me with the wooden board he had with him in the office which I recognized to be a "paddle" similar to the one our church sold. He called the waiting-room secretary into the office with us and she shortly arrived and closed the door and stood in the office with us. He told me to stand up and turn around and place my hands on the chair I was sitting on. He told me he was going to hit my "bum" (buttocks) with his wooden board 3 times and not to move until he told me it was over. I didn't want to comply and was afraid to complain or resist because there were 2 adults already in the room and I was embarrassed and confused and afraid. I complied and then I felt him touch my back, on the tailbone, with what felt like his hand. He then immediately hit me 3 times on the buttocks with his wooden board in quick succession using force. I felt pain on my buttocks and anxiety and anger and fear. He then told me it was over and it was ok for me to turn back around and sit down and cry if I wanted to. He dismissed the secretary from the office. He then directed me to follow him in repeating a prayer he wanted me to say. I think I remember it being something about repentance to God for sin, asking for forgiveness, and asking God for help. He then told me to go back to my classroom and desk to continue my schoolwork. I did. I was unable to complete my schoolwork because I couldn't concentrate on it.

03: On a separate occasion around 1993 or 1994 around when I was 12 or 13, my teacher Catherine Penn called me from my desk and told me to go to the principal's office and to sit in the waiting room outside Lou Brunelle's office. I became afraid and distressed that I would be hurt again. I complied and walked down the hall to the principal's office and sat in the waiting room. The waiting area I sat in was visible to anyone passing by the principal's offices. I felt embarrassed and ashamed sitting there because many of my schoolmates were walking by the waiting-area and we could recognize each other. In the past I often saw my classmates sitting in the same place I was sitting. It was generally understood that I or any classmate sitting in that small recognizable spot was about to get spanked or paddled or did something wrong or sinful.

Lou called me into his office and he told me to sit down. I was shivering or shaking and was afraid. He told me I did something wrong again. He told me what I did was bad enough that it was a sin and that I was going to get spanked for it now. He called the waiting-room secretary into the office with us and she shortly arrived and closed the door and waited. He told me to stand up and turn around and bend over and place my hands on the chair I was sitting on. He told me he was going to spank me with his paddle 3 times. I didn't want to do that but was afraid to complain or resist and was shivering or shaking. I complied and I felt him touch my back by the tailbone. He then immediately hit me 3 times on the buttocks in quick succession using more force than the previous spanking ritual he gave me. I felt pain and a burning on my buttocks and anxiety and anger and fear. He then told me it was over and it was ok for me to turn back around and sit down and cry if I wanted to. He dismissed the secretary from the room. When I sat down it hurt. He asked me why I wasn't crying. I told him that I didn't know and that I can't control it. He told me that if I'm doing it on purpose to be rebellious then he will spank me again. He then directed me to follow him in repeating a prayer he wanted me to say. He then told me to go back to my classroom and desk to continue my schoolwork. I did but I was unable to perform my schoolwork and couldn't concentrate on it. My buttocks continued to hurt the next day and I saw a bruise on it the next morning when I took a shower. It hurt to sit for a while.

04: Around 1992 or 1993 when I was about 11 or 12 I was among my classmates in the boys locker room during after-gym showers. I observed multiple large black and purple and yellow bruises around the buttocks area of my class-mate. His name was [REDACTED]. He delayed taking his shower until the last minutes when there were less classmates in the locker room. He showered with his underwear briefs still on and he appeared embarrassed or ashamed or afraid. I watched him sidestep into and out of the showers with his back facing the wall so the other boys wouldn't see his bruises. He rapidly took his shower in the corner where his back could be facing the wall and not visible to anyone. The bruises were visibly extending beyond his buttocks area, outside the area that his underwear briefs covered. I was too afraid to speak with him or anyone else about his bruises. I saw some of my other classmates look at his bruises too and they immediately looked away and did not speak or acknowledge it and got quiet.

05: All throughout school, whenever I asked for help with my schoolwork PACEs, I didn't receive usable help. The teachers always responded by telling me to re-read everything carefully or ask me what I think something means or if it answers my question. I heard this same response to my classmates when they asked too. I didn't have anyone at home or elsewhere who could help me with my schoolwork, so I learned slower and got far behind.

06: Many times, the religious content of the PACEs talked about Christ's shed blood, rivers of blood, blood of the lamb, Scriptures about blood, etc. This routinely triggered my blood-injection-injury type phobia. This made me have panic-attacks that prevented learning or caused me anxiety about what I might read on the "next page" of any PACEs. I fainted one day in the middle of class because of one of these panic attacks when I was about 13 or 14. Just before I blacked-out, I got up from my desk and asked the teacher if I could go to the bathroom because I felt sick. The next thing I remember was waking up lying in the doorway of our classroom on my back, and my feet were being held up in the air by one of the teachers. My head hurt, and I was so confused and felt really sick. After explaining what I felt and what caused it, I eventually went home (no medical assistance rendered or requested). The school's "Bible Club" made us memorize multi-verse Bible passages each month which were sometimes about blood. On top of that, our 3-times-a-week church services often spoke or quoted scriptures about blood. I fainted and landed on the floor 2 times in church after being verbally or visually triggered into an anxiety attack by repetitive blood references.

If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |  |  |
|--|--|
| <input type="checkbox"/> Verbal abuse  | <input checked="" type="checkbox"/> Humiliation  |
| <input type="checkbox"/> Racist acts   | <input checked="" type="checkbox"/> Degradation  |
| <input checked="" type="checkbox"/> Threats  | <input checked="" type="checkbox"/> Particular vulnerability or young age  |
| <input type="checkbox"/> Violence accompanying sexual abuse  | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
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| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                              |  |
| <input checked="" type="checkbox"/> Intimidation   |  |
| <input checked="" type="checkbox"/> Inability to complain  |  |



#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

01: It was horribly embarrassing and traumatic. I didn't like going to this school anymore and always felt anxious about everyday events going horribly wrong. It's a trauma-point that contributed to my anxiety disorder and PTSD symptoms still today. It gave me such a bad sense of self-worth and self-doubt.

02, 03, 04: I lost all trust with those teachers and principal. Every authority figure in that school and church "in on" catching us doing something wrong so that they could brag about how they "save us" with physical discipline. Whenever I actually did anything even minorly wrong, I feared for my sinful spirit plus their discipline on me. I developed, and still have, problems with understanding matters of authority, trust, and loyalty. This makes every relationship a struggle. I turned hyper-vigilant in many areas of my life and remain that way still. I often find and struggle with reconciling my previous indoctrinations with reality. A sense of impending doom and judgment remains with me and I'm afraid of imperfection to the point that it distracts me from everyday activities. Lou also attended every church service, and ever since then I still feel uncomfortable in any church. I still have challenges with expressing healthy emotions, as well as "reading" or relating to other's emotions. I was too anxious every day to concentrate on my schoolwork and got so far behind. I never graduated. I eventually wrote my GED at 19. I can't stand being in a classroom to this day and haven't been able to pursue further education.

05: My education in that school was defective and incomplete because it was based on ACE PACEs and I never got the help I needed to succeed in that system. Comparatively speaking, I have a lot more academic barriers than Sask graduates from a "real" school. I have to earn many additional credits which I am "deficient in" in order to enroll/apply for further education programs. I'm also limited in my employment potential because most professions require secondary education. I wasn't even able to think properly for myself and was diseducated in many areas, such as "science". My social skills were lacking and I had trouble relating to "normal" culture.

06: The blood-injection-injury type phobia I have was likely developed when I was about 11 or 12. I only recall first experiencing it while reading, hearing, and seeing depictions about "blood" in CCA and in church services. This excessive blood speak at an early age was evidently traumatic to me and I developed my phobia as a result. It causes a severe anxiety-attack and results in "fight-or-flight", nausea, disorientation, aggression, vomiting, and fainting (fainting often results in a head-injury unless immediate intervention occurs). It gets triggered about 2 or so times a week now. I avoided all medical care until I was 30 because of it. I cannot submit any typical blood work for my own health, so my doctor and I can't get a full true picture of my overall health. Vaccinations are equally traumatic to me.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

I was spanked, it hurt, and it left bruises. The bruises lasted for a couple of days and were painful to sit on for a couple of days.

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

Around 2017 I was diagnosed with General Anxiety Disorder and Post-Traumatic Stress Disorder. My therapist [REDACTED], practicing in [REDACTED], and my family doctor [REDACTED], practicing in [REDACTED], confirmed that my experiences I told them about from Christian Centre Academy and Christian Centre Ministries were familiar to them. [REDACTED] recommended psychological counselling/therapy to deal with the symptoms I was having related to PTSD and anxiety. I was treated three times in 2017. In 2017 [REDACTED] prescribed 2 medications for my treatment of symptoms of anxiety disorder and PTSD.

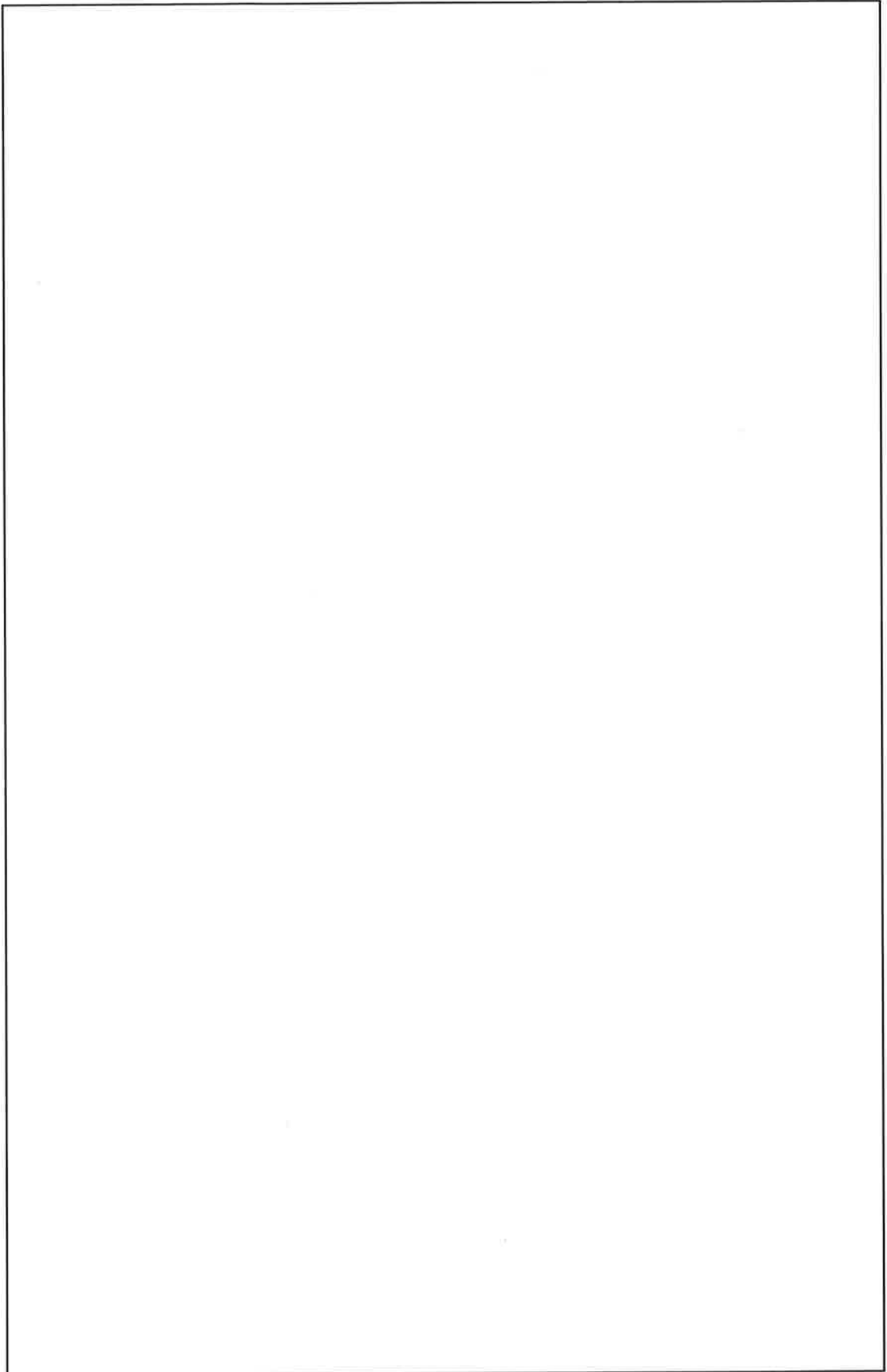
**Section 3 – The Abuse**

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

The person who abused me the most through my years through school was a male staff member, and the principal of the school, his name was Duff Friesen [REDACTED]

I had gotten in trouble for cheating and got taken to the principal's office. He administers the punishment, he stated that he would do it and not Dr. O since the principal was [REDACTED]. He then proceeded to paddle me in his office alone.

This is the only time that this happened within the school that I can remember. All of my other punishments were carried out at home by my father for any inappropriate incidents that happened at school.



If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |   |   |
|---|---|
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| <input type="checkbox"/> Inability to complain  |   |

**Section 4 – The Harms Suffered and Treatment Received**

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

It effected my confidence and my ability to make friends. It was hard with [REDACTED] as the pricipal and the enfocer of the rules to be looked at as a normal child.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

Lou Brunelle, male, staff, Principle of Christian Centre Academy. Spanked three times in his office for cheating. Was advised of the cheating by Darlene Olson, female, teacher of the level 3 class. Every day we set goals for how much work we would do in the ACE curriculum books called PACE's. I set my goals for the day in one subject in pencil, and decided halfway through the day I didn't want to do that many pages. I erased the original amount I had set, and wrote new numbers. Darlene Olsen came around to my desk, saw the eraser marks, and asked if I changed the goals. I said yes, and she sent me to Lou Brunelle's office to be spanked. I remember walking down the hall, to the right and up the stairs, and as I was coming up the stairs, [REDACTED] was coming down the stairs from getting paddled and his eyes were red from crying. It terrified me. I was bent over a chair in his office, he spanked me with the wooden paddle three times, I cried, and then he read me scripture and I left to go back to my schoolwork.

Keith Johnson, male, Pastor of the church. Too many times to count, between 1995 to 2005. Spoke over the pulpit regarding homosexuality that it was "Adam and Eve not Adam and Steve". I did not know what this meant until I was older. Also spoke about how AIDS was a result of the sin of homosexuality, saying homosexuals opened the door to Satan's influence in their life by living a lifestyle of sin. Their punishment was HIV and AIDS because they sinned, therefore Satan destroyed them. He would say that homosexuals aren't "gay" because gay means happy and sinners aren't happy. That we needed to reclaim the word gay from the sinners. He would say from the pulpit that gay people are sodomites as a derogatory term, that "gay" was too nice. He would constantly reiterate that the media needed to start calling them sodomites because that was what they are. He would use verses as reference for these: Romans 1:27 " And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. " King James Version

Was forced to write and take notes on these sermons every age from 8 until I was 18 and over. Keith would also state to "hate the sin but love the sinner" meaning gay people should be viewed as people to be converted and would only have value if they renounced being gay and came to Christ.

John Olubobokun, male, Director of CCA, 2003-2005. After confessing being gay to him due to pressure from sermons from the pulpit, John forced me to rewrite scriptures he selected in my own words as follows: 2 Peter 2:19-22: "I will not let the world entice me into thinking a life of sin is liberating; I realize that worldly people think they offer freedom when they themselves are bound. I will not be entangled again in the things Christ has set me free from, nor will I turn aside from the way of righteousness. I will not return to the filth of the world." and Matthew 12:43-45 "I know Satan attacked me because of the revelations I have received, and because of the doors I left open for him to take advantage of. If I do nothing, I will not be able to resist him when he comes to attack me. Therefore I fill my mind and spirit with the Word, leaving no place for him to take hold in my life." These are a few of many. I was forced to give him a document with these rewritten scriptures as evidence that I was renouncing being gay and giving everything to the church. I was told to give up any worldly influences in my life, and because I was terrified of going to hell, I did what he asked. I burned all books and artwork and media that was not considered Christian by the church in my family's firepit on [REDACTED]. I had spent hundreds of dollars on the books and media because I loved Japanese manga, and that was considered "leaving a door open to Satan's influence in my life" if I read things like that. I was pressured and ended up giving all the artwork I had done as a teenager and young adult to John O. in a black garbage bag. When asked to return it later, he claims he did not take it.

John Olubobokun, male, Director of CCA, 2004-2005. I was part of a group of people known as the Firebrands, so called elite christian evangelists as part of Keith Johnson's mandate for Faith College.



John Olubobokun forced me to come pray at the church every morning at 6am, before anyone else would get there, in order to keep me as part of the Firebrand evangelist group. Forced to speak in tongues, lead prayer for three other people, was forced to write notes in church and have meetings with John Olubobokun to make sure I was holy enough for the group. Went door-to-door asking people "If they were to die today, where would they go" while it was supper time to try and force other people into the church. I hated this and ended up leaving the Firebrands group but John Olubobokun continued to control parts of my life. He suggested that I start dating [REDACTED] [REDACTED] one of the women in the church, as an effort to turn me straight. I told him no that we were just friends. This came up multiple times in our "counselling sessions". John Olubobokun, sometime in June or July of 2006, after my sister [REDACTED] grad, I decided that I would no longer be part of Christian Centre and embrace being gay. John came to my house with [REDACTED] bibles in hand, and preached and tried to convince me to come back to christ and renounce being gay and that a life of sin would lead to death and destruction. This went on for several hours, me continuing to refuse. Eventually they left, saying they would not give up on me.

John Olubobokun, Sometime in August or September in 2006, while I was on a closing shift at Starbucks. I was bringing in the patio furniture from the mall into the store to prepare for closing, this was at [REDACTED]. John Olubobokun came into the mall, very sternly told me I was to get into his car. I refused. He continued to raise his voice and tell me to get into the car. My coworker/supervisor stepped in, saying "I had borrowed a book from her and was going home with her". He left after my coworker stepped in and told him I was going home with her instead.

Tracey Johnson, August or September in 2006, Starbucks at [REDACTED]. Came in to get a drink, I was on the cash register, and she started crying and saying "We love you [REDACTED] and we want God's best for you". This was extremely uncomfortable for me as I was trying to work and everyone was staring at us, and was an attempt to get me back into the church and back in the closet.

Nathan Shultz, Dominion Student Leadership Convention, May or June 1999 in Golden, BC. The group was having a pillow fight, outside in the hotel parking lot. Nathan chased me around behind the building away from everyone else where no one could see. He proceeded to repeatedly hit me over the head with a pillow, I started seeing stars, told him to stop multiple times, but he didn't stop until I was on the ground and my head was pounding and I couldn't hear anything. I had to sit out the rest of the match.

Shian Klassen, Melt the Ice at Circle Square Ranch, 1996 or 1997. During a prayer session, spoke to all the teens in the youth group and said "If you don't start coming down here and confessing your sins, I will start naming them out loud for the group". This terrified me as I was closeted and did not want anyone to know I was gay, but I knew he must've known from my parents or that god had told him I was. I ran to the front crying so that he wouldn't name my sin in front of the whole group.

Shian Klassen, Male, sometime in 1998. Told my brother if "he goes near any of the girls again, he will cut his balls off". This made me very angry. He tried praying for me in a service but I was so mad I wanted him gone. He told my parent he sensed 'hostility' from me.

Keith Johnson, 1983-2006. Spoke constantly from the pulpit about fearing the word of god, and claimed he was the voice of god, using the term 'reverential respect' in place of fear. Stated by doing our own thing or being guided by our feelings, we would leave the safety net of God's protection and open the door for evil things to happen in our lives. taught on child training that you needed to break your children's will so that they can instead obey the will of god. Sold wooden paddles and his child training seminar book in the foyer. Commanded the congregation to give the tithe, aka 10% of all income, to the church. Also pressured the church to give more money under the pretext of god blessing you for doing so. Pressured congregants to give money to pay for the mortgage of the church. My parent refinanced their mortgage to give as much as they could. The mortgage was not paid off. Also pressured congregants to 'bless the man of god' by buying him a Lincoln Continental, and also a house out of town. Taught faith healing, convincing me that to heal someone, you just have to have enough faith and if they don't get healed, it is due to my own lack of faith. This caused me great anxiety. For example, in 2002 [REDACTED] was wheeled into the auditorium in a bed, as he had advanced cancer. I was told to pray for him, and so I laid hands on him and the rest of the congregation came behind me and did so as well. I prayed so hard that he would be healed. He did not get healed, and passed away later that year. I blamed myself for my lack of faith and seeing him like that not getting healed was traumatizing.

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**[REDACTED]** Intake Form Page 3, Abuses Suffered continued.

Due to Keith Johnson's teachings, all the parents spanked their kids. I was spanked by Kevin Wiggins as well, as I often slept over at the Wiggins' house. I was spanked often by my parents due to them believing Keith's teachings and child training. It was followed up with scripture and explained to me that it was done in love to prevent me from committing sin. It was done so many times I can't even remember specific instances. This was confusing as the people who supposedly loved me were hurting me physically. Keith Johnson taught this from the pulpit and made the book and paddles sold from the foyer of the church mandatory.

There was second-hand abuse as well, when you would know that one of your classmates was going to the principal's office to get spanked and you would see them come back with red eyes from crying. It contributed to my anxiety of getting punished. Also whenever my siblings would get spanked I could hear them from the other rooms in the house and it was terrifying. I wouldn't act out due to the terror of doing something wrong and getting spanked for it. Often I retreated to fantasy worlds and my imagination because it was easier to pretend I was living in a different world as an escape from what was happening around me.

Keith Johnson, James Randall, Ken Schultz, John Olubobokun, Kevin Macmillan, Anne Macmillan, and Tracey Johnson all spoke about faith healing and how I was to use my faith to get healed or to heal other people. If the person didn't get healed on the spot, it was always due to my lack of faith. It was drilled into me that if I didn't get the healing I was asking for I either didn't have enough faith or I had "left a door open to Satan in my life". I never did see anyone get healed, so I always believed I was deeply flawed and didn't have enough faith. This was incredibly damaging to my self-esteem growing up. They would preach sermons on these topics regularly in the services I was required to attend. I have mentioned this with the specific example earlier regarding **[REDACTED]**

These same teachers and leaders all taught throughout my time at CCA in the services that we needed to convert those around us. Outside influences were not to be trusted, and the only word of God came through the Pastor (Keith Johnson). He was the mouthpiece of God and was to be obeyed above everything. People left the church and school periodically, and we were told to not speak to them as they have chosen a path of sin or 'backslidden' as they called it. I had friends that left or were kicked out of the church, all of whom I have completely lost any relationship with because of the policy of not speaking to backsliders or unbelievers.

The curriculum was abysmal, we had comics with Christian kids with names like "Ace Virtueson and Christie Lovejoy" who represented what good christian kids should be. The 'bad' characters had names like Susie Selfwill etc as if having willpower of your own is a terrible thing satan can take advantage of. Women and girls were supposed to dress a specific way and 'be pleasing to the lord' by having skirts a certain length etc. It was always on the women if the men 'sinned' by looking at a woman and lusting after her. There were comics specifically about everything from the length of a woman's skirt, to political involvement and how liberals are sinners, and the need to convert those around you to Christ because they would die and go to hell otherwise for eternity. This brainwashing was present in all levels of the school, from k to 12 in all of the curriculum. I was taught that God created the earth in six days and on the seventh day he rested. This was in a science PACE (textbook). All of the sciences were prefaced with science being 'subject to God's word' so that the Bible was the ultimate authority in aspects of science. As an adult I have repeatedly faced barriers and had to relearn my understanding of science because of this. Often people correct me in public when I reference things based on what I've learned that just aren't true based on science.

I developed anxiety about the world ending and anxiety of authority figures because they were to be obeyed without question or the consequence was paddling. I lived in fear of the 'end times' and that the rapture was going to happen and I wouldn't get taken to heaven because of my sin. I was terrified of not giving in the offerings because I was told by the pastor and elder that if I disobeyed god, I would open the door to sin and my life would go down the path to hell eternally. I would confess my sins any time I did something bad to god, thinking I would lose my ability to go to heaven and be forever separated from my family and friends. I remember waking up one night thinking I'd heard the sound of a trumpet, the signal that the rapture had happened, and it was so quiet in the house I thought I'd missed the rapture. This was terrifying. I often had nightmares about missing the rapture or going to hell. I lived in a constant state of fear of being found out, that God would announce my sins to everyone and I would be an evil person who wouldn't make it to heaven. I developed social anxiety then later in life borderline agoraphobia as I was too afraid of being judged by people and so stayed inside to avoid anyone and everything.

The entire system was very damaging to my self-esteem. Keith would call us 'sheep' and 'followers' and 'sheep are dumb' and they needed to follow a shepherd. He would preach that if your family members left the flock they should be either brought back to christ (meaning the church) or you couldn't associate with them. He preached often about being contaminated by worldly things, or anyone or anything outside of the Bible and christian music and christians in

general. He would preach that you can't be tolerant of sin, and would list sin as any selfish decision that hurts god. He would say man's reasoning and thinking was evil, that only god's way led to salvation. He emphasized disobeying as causing all manner of bad things in our lives, and if we did bad things or had negative consequences it was because we left a door open to satan by unconfessed sin or something else. He would preach about how thinking about sin was evil, and equally as bad as doing the act itself. I lived in fear that my thoughts were evil, as I was a young gay kid being taught these things as truth. If I even thought a man was attractive, I would have anxiety because I was afraid the "Holy Spirit" would tell the pastor my sins.

I was terrified of disobeying any of the rules in school. Often the school punishments were arbitrary, for example in the privilege room (which was a games room you could go to if you were ahead in your goals for the day) I started a pillow fight with a few of the students. The teacher supervising, Lisa Bautista, got so angry at me and sent me and anyone involved back up to the classroom where we all received 'cautions'. Cautions were meant to be taken home to parents and served as a notice to receive a spanking at home. In this case my parents did not spank me. Often I would get demerits for turning around in my desk, whispering to the person next to me, (one time in level 7 I received a caution for talking to [REDACTED] who was sitting next to me and Duff Friesen gave both of us cautions for it), not getting schoolwork done, not wearing correct dress code, forgetting my envelope, not signing my envelope, going to the bathroom too many times, (which i learned to hold it in for very long periods of time, something I still do to this day) not asking permission to do anything, not asking permission to sharpen my pencil, not setting goals for the day, not tucking in my chair, coming back from break too slowly...and 5 demerits meant a caution and multiple cautions, I believe three, meant a spanking.

I was also neglected for not wanting to be on the basketball team. Greg Galan was the gym coach/basketball coach when I was in high school, and I hated basketball and asked my parents to let me be taken off the junior team. They allowed it. There was a group of boys that weren't on the team, and Greg would often just open the gym and let us do whatever for an hour while he left and talked to other staff members in a different room. I received my lowest grade for any course from him in phys ed, but I didn't understand how he could grade me so low simply for not being on the basketball team and considering his absence he wasn't even there all the time to observe how I was doing. They eventually installed a window between the gym and his office so he didn't even have to leave his office to 'run the gym class'.

One time during handbell practice I had to go pee very badly. The instructor, Angela Goertzen, said we would do one more round then we could go. I ended up peeing my pants in the class right after we finished, and running out the door. As I was coming up the stairs, Lisa Strom, the monitor in level 6, saw me and noticed I had peed my pants. She laughed at me and went and told the choir and Angela Goertzen what I had done. It was humiliating. I was 15 or 16. We always had to ask for permission to go to the bathroom instead of just being able to go.

In my grade 12 year, [REDACTED] and [REDACTED] (Graduates from the year before) were always used as 'pinnacle' christian behavior. I was always compared to them as examples, and my behavior was supposed to match theirs to be considered 'charactered'. Of course I was not like them. During the graduation ceremony, Keith Johnson called [REDACTED] and [REDACTED] up to the front and said "these are what all good christians should be like" and then proceeded to name half of my grad class and get them to stand up as they were 'charactered'. The other half of the grad class, including me of course, was sitting down. The implication being I was not good enough and not a good christian. This was in front of all of the parents and friends and family of the grads and the entire congregation.

Keith Johnson preached a sermon on the 'dangers of imagination'. He said that imagination was a tool used by satan to get people off the path of righteousness. He said things like pokemon and lord of the rings, dungeons and dragons, narnia, anything involving the imagination was evil. The books etc were all banned from the school. I had always loved science fiction and fantasy, it was one of my only escapes, so this sermon made me very angry. I continued to read these books anyways but secretly as I did not want any of my peers to report me. It was one more way Keith sought to control everything we did. Later in Faith College, John Olubobokun would pressure me to only draw pictures from the bible and I ended up giving him all my old artwork feeling like God was telling me to submit it to him. I put it all in a black garbage bag and gave it to him, and I never saw it again. Years later I asked my mom to ask him for it, but he claims he didn't take it and doesn't have it. I drew primarily fantasy characters. The only art that survived is the stuff I gave to other people like [REDACTED] and [REDACTED].

I remember when I was helping out as a teenager in the tape dubbing ministry (dubbing tapes for people who missed the services) I would have to leave the steward's office regularly for parents to spank their children while at church. It was awful hearing kids get spanked through the closed door, it would always make me think back to being spanked myself. These spankings would be recommended by the teachers in the children's church and then carried out by the parents. The paddle was in the room where we dubbed the tapes. Sometimes it would happen five or six times a service.

Another form of abuse was the amount of time spent in services. My life revolved around that place. I was constantly at church, barely had any time to myself or time to do other things. This was the worst during the 'Revival' period when the church became strange with lots of 'falling under the power', uncontrollable laughing, screaming in services, running around the worship center, so called being 'drunk in the holy spirit'. Multiple offerings as well during single services. These services were Monday night, Tuesday night, Wednesday night, Saturday night, Sunday morning. On top of the school schedule and Tuesday morning prayer before school, my life was spent in that building. The services would start at 730 and go until 1030, sometimes later depending on the 'holy spirit'. This revival spilled over into the school, sometimes students would laugh uncontrollably 'in the spirit' during class or school would stop while we would pray in tongues and fall under the anointing as it was called.

I remember in school the teachers talked about how evil it was that the word 'vagina' was on billboards in the city for the "Vagina Monologues" that had come to one of the theaters in Saskatoon. They encouraged us to call into the radio station and protest the sign, I remember lining up with my fellow students by the payphone in the south entrance to call in and complain. [REDACTED] was the one who called in before me, I did not get a chance to. I believed I was doing the right thing by having 'sinful' words removed from billboards.

I remember when September 11th happened we were not allowed to discuss it at all. It was my grade 12 year, and the week before school started all the students had to do an intensive volleyball/basketball/spiritual focus camp. We didn't know what was going on because the focus was supposed to be on God not world events. Someone snuck in a radio however, and we listened to the news that way. We were removed from our families and spent the week at the school listening to sermons and doing exercises etc. One of the sermons Keith wanted to speak on was masturbation he said, but he 'left his notes at home' and therefore preached about other sexual sins like homosexuality. He used the example that anal sex is wrong, that you wouldn't "sit on a stick shift in a car" therefore what gay people do is against nature. It was a gross sermon and was very uncomfortable for me as a 17 year old.

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |   |  |
|---|--|
| <input checked="" type="checkbox"/> Verbal abuse  | <input checked="" type="checkbox"/> Humiliation  |
| <input type="checkbox"/> Racist acts  | <input checked="" type="checkbox"/> Degradation  |
| <input checked="" type="checkbox"/> Threats   | <input checked="" type="checkbox"/> Particular vulnerability or young age  |
| <input type="checkbox"/> Violence accompanying sexual abuse   | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
| <input type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input checked="" type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you) |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                   |  |
| <input checked="" type="checkbox"/> Intimidation  |  |
| <input checked="" type="checkbox"/> Inability to complain   |  |

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

I was suicidal at 15, I stood on the railing of the train bridge one night after sneaking out to kill myself. This was due to their teachings on homosexuality in the church and school. I could not handle being forced to be something different than what I felt inside. I believed I was broken beyond repair. I felt there was something so flawed in me that god wasn't listening when I was crying at night begging him to take it away from me. I couldn't stand pretending any longer, and the fear of living a life of sin was greater than the fear of dying. Something kept me from jumping, either internal need to survive or something, I am not sure.

I ran away from home at 17, trying to leave my family behind and the church behind because I felt I could not survive in that environment any longer. Ended up coming back because I did not plan well enough for my escape. I had been grounded for doing something wrong prior to running away.

When I came out and told my family I was gay, they told me I could not be gay and live under their roof. This severely damaged my relationship with my family, and it's because they believed Keith Johnson's teachings. Eventually we repaired the damage, but the relationships have not fully healed the way they were prior. My relationship with my brother has never been the same. Even though we know and talk about how different we all are now, it was so damaging I lost the quality of relationship I had prior to coming out. I lost time with my relationships with my sisters and parents too. It caused a rift in our family that has taken years to repair the damage.

I lost all of my friendships I had from kindergarten to grade 12 and through Bible College. Every single one was damaged by me leaving the church after accepting being gay. Lost relationships with adults I cared about, [REDACTED], due to being gay. This was extremely painful for me and the damage has never been repaired.

Anxiety, social anxiety, depression, very low self-esteem. Inability to maintain relationships over the long haul. Inability to form lasting friendships as when I left the church most of my friends stopped hanging out with me due to my 'sin'.

Suicide attempt at 28 due to not adjusting to the outside world after having my existence dictated to me my whole life. Put on antidepressants. Put on anti-anxiety medication. Put on ADHD medication.

Low self-esteem has meant I haven't felt like I could pursue any further education. Felt like I could only do baseline entry level workforce jobs. I have a hard time believing I am valuable as a person and can contribute. Wasted years of my life avoiding everything due to low self-esteem. It has made me feel like I am flawed and different from other people. Terrified of making mistakes because of their conditioning that sin would send you to hell. So much time as a teenager lost. hundreds of hours spent in church instead of living life. Services during the revival period were four nights a week plus sunday morning, usually for 2hrs sometimes longer. No chance to just be a kid. Loss of dignity due to campaigning against gay pride events, campaigning door to door to convert people, trying to witness to anyone outside of the church and being ridiculed for it, forced to listen only to christian music so missed out on other music, forced to not watch secular movies, emotionally and spiritually manipulated and brainwashed, forced to view the outside world as evil and suspicious and going to hell, forced to comply with impossible and misogynistic gender roles, pressured to constantly give in the offering so loss of financial means. Loss of dignity on behalf of observing my parents give so much money to the church they had barely any left for themselves.

Harassment in my place of work as people tried to convert me back to the church once I left.

Trauma from knowing my siblings were getting spanked, trauma from getting spanked many times at home thanks to Keith's teachings. Horrible nightmares as a kid from the doomsday aspect of the teachings. Delayed start in life due to the school and church's manipulation of all aspects of my life. Fear when I got sick believing it was from committing some sin I still needed to repent of. Intellectual stunting due to incorrect facts being taught in the school around biology and history. Brainwashing and an emphasis that self-sacrifice for the church and god was the highest calling. Outright being told lies has led me to distrust people's motives. Loss of any type of belief system from how awful CCM/CCA was.

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2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

Prescribed sertraline after a suicide attempt. 2012. Met with a psychiatrist who prescribed anti-anxiety and ADHD medication. Antidepressants through [REDACTED]. [REDACTED] prescribed Foquest and Abilify. Both in [REDACTED]. Called Employee Assistance Program after breakdown at work for counselling, 08/08/2022.

### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

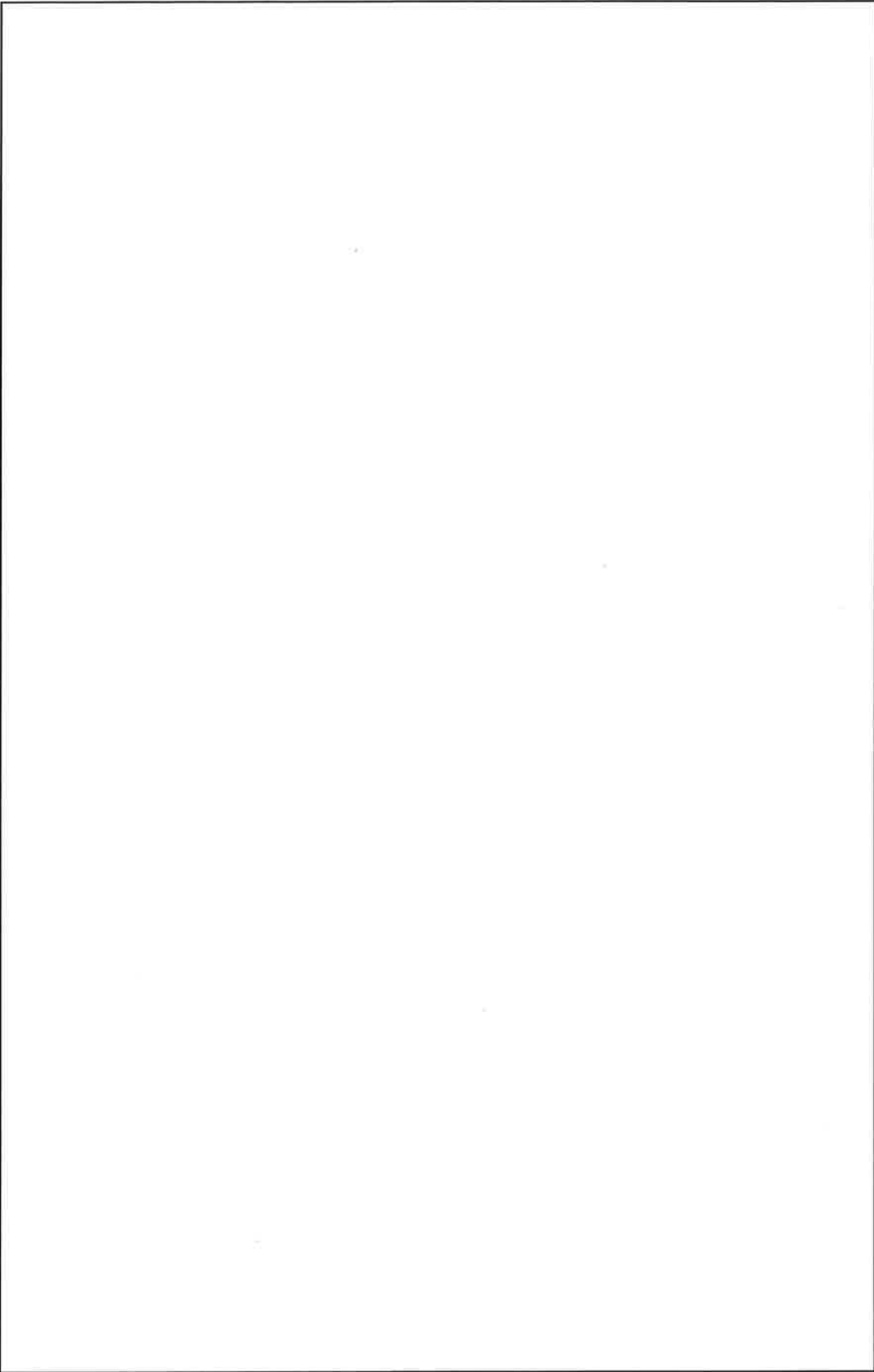
I was paddled twice once by Ken Shultz and once by Lue Brunelle, they used a large wooden paddle. the paddle consisted of 3 very hard swatts to the bottom, while I was wearing a dress, They also sold these paddles in the church bookstore. The reason for which I was paddled was because I circled the pages in my paces saying I had completed them and I had not completed them.

I struggled very much at Christian Centre academy. We were forced to sit in cubical that faced the wall and dividers between the students. We had not interactions with in regards to our learning, we had to figure it out all on our own. If we had a question we would put up a flag and wait for a supervisor or a monitor to come see if they could help us. It was often not very fast so I struggled getting my school work done and become frustrated that I did not know how to do any of the work with very little help from teachers. The staff were very controlling about everything we said, did, and even wore. There were times all the girls in my class got pulled out of class and lined up in the hallway they would make us keel down on the floor to have our skirts measured if our skirt did not touch the floor we were sent home to change, and given a demerit.

The abuse that had the most effect on me was through the coach Greig and Pamala Galen. Greig was my volleyball coach and more than anything I loved Volleyball. I trusted them and always thought that they had my best interest in mind, but when if I showed any sign of wavering in my faith or leaving the church they were sharp and cold.

I did leave the church and school as soon as I graduated, and it was very painful, my family was counselled to cut me off and not have me in their life anymore. I was told by Pamala Galen, that I was out of the will of God and therefore did not have God looking out for me anymore. This was terrifying because they would often use tragedies in people life as lessons to others by saying that person was out of the will of God. She had a prophecy/vison that I would end up being all alone and pregnant with no one by my side. I carried that fear with me for many years and it took lots of sharing my story to others to help me feel free to trust that I wouldn't be left alone, or die because I left the church.

All this control and spanking and mind games was also taught to our parents, they would have classes on parenting and teach them the way they should be raising us. The rod of correction was like a noose around my neck, and as a teenager I often contemplated suicide. I couldn't escape it, at 17, I left and moved to [REDACTED] and it took several years of unteaching myself the patterns that I was raised with. I suffered from serious depression once I left the church even more than while I was there, I lost everyone I knew by moving all my friends walked away from me like I was nothing. I finally got help by going to classes with my aunt, I learned how to be confident in myself and redefine who God is so I didn't have to live in fear. I still struggle to this day. My wish is that this school is shut down. It is not a proper school, and too many painful awful things have happened there. For it to still be up and running is a constant slap in the face to everyone who has survived it.



If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

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| <input type="checkbox"/> Racist acts   | <input checked="" type="checkbox"/> Degradation  |
| <input type="checkbox"/> Threats   | <input type="checkbox"/> Particular vulnerability or young age   |
| <input type="checkbox"/> Violence accompanying sexual abuse  | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
| <input checked="" type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input checked="" type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you) |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                              |  |
| <input checked="" type="checkbox"/> Intimidation   |  |
| <input checked="" type="checkbox"/> Inability to complain  |  |

**Section 4 – The Harms Suffered and Treatment Received**

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

noted above

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

Bruises on my bottom

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

the counselling I was had was free through a church in [REDACTED] called [REDACTED] I joined a youth group and joined a class with my aunt called [REDACTED]

As a mature adult I have got to see a psychologist this year in 2022, when these stories started coming out.

### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

1. Keith Johnson. Pastor.

Around my first year at CCA (christian centre academy at the Richmond Heights School) CCM had facilities there for 2 years. This would have been from 1982-1983 possibly 1981. We had a situation where the boys where in the gym and we were being boys talking about 'farting' and we were laughing an joking and having fun. The next day we got called in my Keith Johnson and the principle at the time - he was from the USA. His last name Mr. Hyatt. They called in all the boys into what was the music room at the time. This was in the downstairs of the building. They told us that we were talking about inappropriate things in the gym. They told us all the boys would get paddled with wooden paddles. I was really scared at the the time and so were the other boys. So, Keith had the boys come up to the front one by one. This was in front of everyone in the front of the room. The boys had to stand with their hands on the chair with their buttocks facing eveyone. It was humiliating. The greater the offense, the greater the paddle. Keith proceeded to paddle boys as hard as he could - as if he was trying to put them through the wall. These were the words he used - That he would try and put us through the wall. He admistered 4 paddles each and he broke 2 paddles on 15 boys [REDACTED] was one of the boys that got paddled. Finally it got down to the last 3 people - [REDACTED] Somehow we didn't get paddled because we understood we needed to be the informers for Keith. He always left a few at the end of a session to create informers for any other kids that were misbehaving. I was terrified and it was very fearful to watch this. Very tramautizing. I had never seen this before.

2. Merla Sandberg - Teacher

This was the second year in CCA - I was in a room doing a test from the ACE curriculum. I was writing an exam in the middle of the room. I was struggling and I had anxiety from just being there in the school. I had come from the public school so this was a different atmosphere than I was used to. As I said, I was struggling and the more I struggled with this test the more Merla stared at me in anger. It was clear to me that day that I would get a paddle for struggling. She grabbed me and took me down the hallway. I went through the double set of doors with Merla...and she took me to the front office to get a paddle for not doing my exam fast enough. My mom at the time was working in the front office and she convinced them not paddle me. This event continued to increase my fear as it became all about surviving and never doing anything wrong. Never struggle.

3. Ken Schultz - Principle of CCA

I was about 14 years old. Our school participated in 'Internationals' where we competed music or athletics. Usually this was in Texas or Arizona. This was a were several thousand kids got together to compete from Christian schools. You have to qualify to go by going to Regionals. You have to win lots of awards to get there. I was winning awards in track and field, music and basketball, choir etc. So I earned the right to go to 'Internationals'. We were told that we had to keep our academics on track to still go. I had earned a few demerits for not completing some of my academic goals for that week. So, I got a detention. Then the following week the administration set a protocol that anyone that got another detention would NOT be able to go to Internations UNLESS they submitted themselves to a paddle by Ken Schultz. So, I said I'm not going to Internationals because I earned another detention. My parents convinced me to take the paddle so I could go to Internationals. So I went to school the next day and went to the office and told Ken I was there to take my paddle. So, at 14 he paddled me. Again, another humiliation with 3 paddles and the stress of having to be perfect and never make a mistake.

4. Keith Johnson- Pastor

██████████ had punched a hole in the wall at the school CCA on Pinehouse Drive. Now Keith and Ken Schultz needed to find out who did it. He had all the kids go into the worship centre at CCM - all the boys from 12-16 were brought in. Probably about 25 or 30 kids. Keith talked about who punched the hole in the wall and that if no one told that he would start paddling one by one until someone tells. So they started paddling boys at the front of the worship centre - same style as usual. Front of the room with everyone watching. Of course some of us knew who did it. At the time - ██████████ told on his brother ██████████ but it wasn't ██████████ They kept going down the line - 3 paddles each by Keith - no paddles broken because they were being made much thicker. Finally ██████████ got up and admitted he did it and the paddling ceased. I escaped again but the torment was horrible. It was mass humiliation and mass fear to all of us.

If you need further space please add pages at the end of the document



## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |  |  |
|--|--|
| <input type="checkbox"/> Verbal abuse  | <input checked="" type="checkbox"/> Humiliation  |
| <input type="checkbox"/> Racist acts   | <input checked="" type="checkbox"/> Degradation  |
| <input checked="" type="checkbox"/> Threats  | <input checked="" type="checkbox"/> Particular vulnerability or young age  |
| <input type="checkbox"/> Violence accompanying sexual abuse  | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
| <input checked="" type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input checked="" type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you) |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                              |  |
| <input checked="" type="checkbox"/> Intimidation   |  |
| <input checked="" type="checkbox"/> Inability to complain  |  |

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

Being at CCA and CCM has had a profoundly negative affect on my life. I have had to have counselling and I eventually moved away to [REDACTED] with my wife and family to get away from the controlling cult like environment that we were in. As for the school, it created so much anxiety around preformance, doing anything wrong and having to be perfect that I always feared failure and not preforming at a certain level. It took the fun out of being a kid. It hijacked my childhood. I feared punishment and pain. I have suffered from anxiety. I feared not being loved and accepted and this has been something I have had to have a lot of therapy for this The abuse continued in the college and church. The levels of control were crazy. To literally save my wife and kids we ran in a matter of 2 weeks in 2005 to [REDACTED] so none of them could reach us. They sat in front of our house in cars to intimate us.

I will add more detail later as this is too difficult to think about.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

I was paddled multiple times in the school like many kids. This left bruises.

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

no.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

I received treatment in [redacted] through my work - they offered counseling services.

### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

Pastor Keith Johnson

- Keith Johnson was the Pastor of Christian Center Academy and under his leadership he created a toxic environment within the school and church. In front of the congregation during a Sunday service, Keith made statements that made me feel a huge sense of shame and humiliation as he depicted me as a "lost youth from a sinful broken home" because of comments on prayer I made during a youth counselling/mentor sessions with a youth worker (Ben Wiggins) that was then disclosed to the Keith without my consent.

- Church leaders like Keith, John O, John Thurringer, Ken Schultz, and others would state they were chosen to lead and they could hear directly from God. As a young person, it manipulated me to believe these men were special and that I had to believe everything they said. The brainwashing from his doctrine had detrimental impacts on my life, my relationships understanding of the world. We were taught to view homosexuality as an evil sin and this caused major conflict with my younger brother [REDACTED] who is a member of the LGBTQ community. My brother and I are still working through the emotional and mental conflicts that occurred due to the hateful ideology that was impressed upon me as a youth.

- Keith would exploit young men in the church to do free labour for him on his property. It was looked as an opportunity to serve the man of God and we would be blessed for it. We were required to cut grass and complete any other tasks that were required. In return, we were given the opportunity to have lunch with him.

- Keith also spoke of Indigenous people needing saving from their satanic beliefs and lazy ways. He depicted the role of Christians was to save them. As young Indigenous person, this had a negative impact on my identity as an Indigenous person and beliefs about my own people.

John Oluboboken (Principal 2004-2005 and Church Elder)

- In 2005, John threatened to paddle me for violating a school policy. Nathan Rysavy (My grade 7 teacher) brought me into John's office for a discussion. John then proceeded to take out a wooden paddle and said "I'm not afraid to use this one on you. If this happens again, I will". This emotional abuse caused me to not feel safe at school and gave me daily anxiety knowing if I made a mistake what would happen. In his office, I sat there crying in fear of the thought of being physically abused like that.

- Under Keith's and John's leadership families attending the church and school were indoctrinated to not allow sleepovers, go to movies, listen to "worldly" music, hang out with "unsaved" people, miss church or there would be in-school punishments and ramifications. In one instance, I was instructed I couldn't go to a Blades Hockey Game with my Big Brother because it fell on a church night. This extreme control took many opportunities away from.

Nathan Rysavy

- In 2005, I was forced to push a 2x4x4 board wrapped in a towel back and forth in gym numerous times for not telling the truth. I didn't tell the truth regarding the situation because of the fear I had of the potential punishment that would come if I did tell the truth.

John Thurringer (CCA Prinipal 2009-2010 and Church Elder)

- During my attedance in CCA during 2009-2010, the church and school knowingly withheld the knowledge that my basketball coach at the time was sexually abusing and having sexual relations with students attending the school. My mother was not informed of the on-going sexual abuse taking place within the school and church and therefore we stayed enrolled in the school. The church and school released Aaron Benawise from his posiiton, but no one was told why until the truth came out a few years later.

Above are my exact personal experiences I remember. In terms of a time frame, we were subject to this enviroment Monday to Friday for school and then Saturday, Sunday, and Wedensday for church. If I had 100% attendance for both church and school, I would have spent over 50 hours of my week in the building and that's not even including extra curr. So, we were subject to indoctrination and intimidation constantly.

We were also pressured to support and volunteer for political - conservative right wing parties. Randy Donauer usually organized and ran these events. The church openly supported - Sask Party, Conservative Party of Canada, and Randy Donauer City Councillor. We would be pressured to volunteer and vote for these parties by being told, "God wants them to be elected".

If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |  |   |
|--|---|
| <input type="checkbox"/> Verbal abuse  | <input checked="" type="checkbox"/> Humiliation   |
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| <input checked="" type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you)         |
| <input type="checkbox"/> Witnessing another student being subjected to abuse   |   |
| <input checked="" type="checkbox"/> Intimidation   |   |
| <input checked="" type="checkbox"/> Inability to complain  |   |

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

The abuse I endured during my time attending at Christian Center Academy and Saskatoon Christian Center has deeply impacted my life in a negative way. The racist and homophobic ideology I heard Keith Johnson share regarding Indigenous and LGBTQ people caused me to internalize those beliefs about myself as an Indigenous person and of LGBTQ peoples. I was led to believe the ways of my ancestors were evil and it's taken a lot of mental, emotional, physical, and spiritual work to reconnect with those traditional ways. I was led to believe that LGBTQ people are evil and that my brother was a sick sinful person that needed to be changed. This caused great turmoil between my brother and I, which caused us to be on non-speaking terms for several years. Since then I have unlearned these hateful ideologies, but my brother and I still work on building a relationship to this day, which upsets me knowing that I was robbed from having a healthy relationship with my brother. As an adult and teacher now, I can't believe there was no regard for my mental or emotional vulnerability as a student and that no one was looking out for me as a young learner. I felt helpless being in that system because you could never speak up or disagree with anything because you'd be intimidated, physically threatened, or be told you were a sinner and evil. I developed high anxiety from being in that environment of fear and judgement. My experiences left me with a great sadness knowing so much was robbed from my younger school years. Attending this church and school impacted every area of my life from relationships, worldview, education, spiritual beliefs, politics, love, sex, and identity.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

I recently started seeing a psychologist to begin unpacking the trauma that I experienced.



### **Section 3 – The Abuse**

**In your own words please tell us who abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person’s job or position), what happened, approximately when and how often the abuse happened and where it happened. Give as much detail as you can.**

I’m not sure the best way to write this. I've tried several times. An annotated list is the most succinct and efficient method, but it doesn't convey the reality of my situation then. It misses all the small details, private interactions, and uncomfortable moments which combined present a much more comprehensive view of what I experienced. As a result, this will probably come off as rambling so I don't blame whoever is reading this for skimming. I've tried my best to keep this brief.

#### **Some background first:**

From my very first days at CCA I remember I was treated differently by the other staff and students. I was loud, excited, and an extreme extrovert. I would happily talk to anyone and with no filter. During the early school hours before class began all the students (from kindergarten to eighteen-year-old seniors) would be gathered in the student cafeteria lunch room waiting for the morning bell to signal the start of classes. During this time, I would zoom around the room talking to everyone. My older sisters and brother disapproved of this, as I was no doubt an embarrassment for them, but I enjoyed the attention. At the time, I was encouraged by the other student’s laughter at my antics and I was pleased to quickly develop a name for myself as someone who told the craziest stories. I stood out and, in a family where I was the young annoying brat, I was happy for it. This is typical behavior for a child and I’m sure you could find a student like this at any school in the country.

Besides conversing, I was also a big fan of drawing. I liked to sketch scenes depicting lots of action. I'd draw people being blasted apart by artillery, dueling knights, impractical weaponry, and everything else a five-year-old boy finds exciting. If I wasn't telling stories I would race around the room showing everyone who could endure my presence my latest creations.

Unfortunately, the staff were not amused by this. It didn't help that I would doodle in my school books. The 'learning program' (for lack of a better term, there was virtually no instruction) at CCA was contained in work booklets called PACES which students were expected to complete during a semester. There were separate PACES for each subject (Math, History, Social Studies, etc.,) and the more PACES you completed, the better a student you were. Besides containing scholastic information, PACES also had these truly asinine cartoons depicting the ideal Christian student named Ace, his pet lamb, and his equally braindead friends. Their scholastic program was the model for the scholastic program at CCA.

The idiotic cartoons contained in the PACES were frequently mocked by everyone. Even the most indoctrinated students couldn't defend them. Naturally, a few of the more rebellious students would edit these cartoons and I was no exception. While working through a PACE, I would edit Ace's or the other characters dialogue to be more in line with my immature sensibilities. For example, a cartoon

where Ace was lecturing on the virtues of fasting would be changed to him espousing the virtues of cannibalism (while eating a severed head). I was young, and I was just keeping myself entertained. Working in those cubicles was torturous and for someone like me who was overflowing with energy I couldn't focus. You weren't allowed to turn your head, you weren't allowed to talk with your classmates, and all communication with the teacher was handled via the symbols of a cube you would place on the top shelf of your cubicle. I can think of no worse way to teach children.

Besides being a student at the school my family and I also attended the church. The two are inexorably linked. Any social interactions outside of the school or church was heavily discouraged. Failing to adhere to this would result in heavy penalties via social ostracization or spankings (usually both). Likewise, discussion of any topic (for example movies or music) that was not strictly Christian in nature would result in similar punishment.

### **Beginnings of abuse:**

In 1996 I was in Level 1 and I remember very little. The supervisor, Mrs. Johnston, was very patient with me. She disapproved of my drawings, but she would always laugh it off. I have nothing bad to say about her.

In 1997 I was in Level 2 and I started experiencing problems. My carefree disposition began to get on the nerves of the teachers who were fed up with my drawings and stories. Making matters worse my family was also extremely unpopular with the school/church administration. There was a strict social hierarchy at CCA based on how much a family contributed to the church. Usually this meant how much money a family paid in tithe, but volunteer work was also acceptable (though not as valuable). Being as how my family was extremely poor (we donated everything we had - well over a two thousand dollars in a five-year period - life changing money for us) myself and my siblings were left in a vulnerable state. We were unimportant and could be made an example of. As a result, indiscretions typically resulted in the maximum punishment.

One of my school projects needed a cover page and I drew a man swimming for his life while being chased by a shark. This caused serious concern and my parents were contacted regarding my behavior. I was warned that my behavior would no longer be tolerated.

In 1999 - 2000 I was in Level 3 under Mrs. Olson and I started to receive spankings from the school principal Lou Brunelle. Maybe I received them earlier in Level 2, I don't remember, but I was no longer allowed any leeway based on my age. The infractions could be minor, such as fidgeting in my desk, having my shirt untucked, or messy hair, and I would receive a demerit. Too many demerits (three in one day) and I would receive a Caution slip and occasionally spanking. It was recommended by the school administration that if a student got a Caution Slip they should receive a spanking at home (which is what my family did). At this time the drawings in my PACES got me spanked as well and my behavior was closely watched.

One week Mrs. Olson was unable to teach for some reason and we had a substitute teacher. I am not 100% certain of her name (she was not one of the regular teaching staff). I know her face

though. She had coke bottle glasses, a full face, and blonde hair, pale blue eyes. One day we had an art project where we would need to spread glitter over a pattern of glue to make an image. I was behind on the project when Lunch was called and the substitute teacher insisted I finish the work before leaving. Me and the substitute teacher were alone in the room. I spread the glitter over the glue and rather than lift up the paper to tap away the excess glitter I blew it away sending glitter everywhere. Enraged at the mess, the substitute teacher slapped me across the face very hard and began shouting at me. Later that day, the teacher pulled me aside and apologized for losing her temper. I remember crying to her that I didn't like how the teachers were rough with me; I didn't like how they were hitting me. Despite this outburst of conscience, she brushed me off. Her apologetic demeanor quickly disappeared and she told me that if I behaved, I wouldn't be hit.

On Monday June 1<sup>st</sup>. 1999 I got in trouble again for a reason I no longer remember and I had a meeting with Mr. Schultz and Mr. Brunelle. I went to the office, expecting a typical spanking but that disciplinary session was different. We had the confession and spanking, but rather than get sent back to class Mr. Schultz treated me to a lengthy speech. He believed that the only explanation for my continued bad behavior was that I was under a demonic influence. The demons were able to invade my body because I was not a true Christian. It was explained to me that all of my drawings, stories, and poor academic performance were caused by a spiritual deficiency and that the only way I could redeem myself and save my soul from damnation was by converting to Christianity. This was deeply confusing to me at the time because I had been going to Church every Wednesday, Saturday, and Sunday since I could remember. I knew the Bible quite well and was certain I was already a Christian. Schultz disagreed however and continued to tell me that I was not saved and that I was under evil influences. The whole meeting took about an hour and a half, but in the end they had me convert. I said a special prayer with Brunelle, reaffirmed my allegiance to Christ, and was sent on my way. To commemorate the occasion, a special note was penned in my Bible which I still have. The note reads as follows:

“Monday June 1<sup>st</sup>, 1999 – Howie prayed with Brunelle: asked the Holy Spirit to guide him – Reborn - assured of salvation. Howie is going to Heaven. Special in right standing with God (righteous)”

Considering the importance placed on being a Christian at CCA, this event was extremely hurtful to me. To not be a Christian was unthinkable. I kept this event secret from my family and everyone else at school because I was so worried about what they would think if they learned that I wasn't a Christian. It made me feel very isolated and was a constant source of humiliation for me.

### **Serious Abuse:**

In 1999 - 2000 I began Level 4 and my supervisor was Duane Krochak. Mr. Krochak had a special reputation for strictness. He was a tall man with a very intimidating presence. Whenever he would walk into the lunch room everyone would go completely silent without him even saying a word. He wasn't like the other male supervisors who if I'm being honest gave off a moronic, easily duped and distracted impression. Mr. Krochak was intelligent and took his job seriously. He was also [REDACTED] and he took a special investment in my education. However this wouldn't manifest fully until me second year in Level 4 where I had Mr. Krochak as my primary supervisor.

A brief interlude, 2000/2001 was when my family reputation was in full decline. My older brother [REDACTED] was getting in trouble regularly and was being threatened with beatings, not just spankings while my eldest sister [REDACTED] was challenging the school administration's incompetence. My

other older sister [REDACTED] was keeping a low profile. As a result of my family's poor social standing, other students saw in me an easy target and made my life miserable – either by reporting me for infractions or bullying me. This bullying had the tacit approval of the school/church. Informing on other students was encouraged as they were helping to correct bad behavior. Brain Johnson, son of Pastor Keith Johnson, in particular was cruel to me. Despite being a student considering his privileges Brain Johnson was practically a staff member at CCA and he took delight in tormenting me via intimidation though that occurred largely at the school's summer camp *Living Waters Bible Camp* where he was a camp counselor.

After summer I continued Level 4 with Duane Krochak as my main supervisor between the years of 2000 and 2001. Mr. Krochak knew my reputation and he was determined to stamp it out. In his own way, I'm sure he saw it as doing me a favour, but his methods hurt me deeply. Many times over the school year I was pulled aside and questioned at length over why I read what I read, why I talked the way I talked (I had a bad stutter and he didn't like my fascination with pop culture), what I wanted to do with my life, why I was so foolish, why I couldn't sit still. He would shout at me no matter what answers I gave, yank me aside by the arm, or push me against the wall. I was made to stand alone in the halls for hours at a time or on one occasion taken to the gym and made to 'run lines' until I could do no more. Running lines is when you push a towel across the floor. Whenever you encounter a painted line on the gym floor, you turn back, each time progressing further and further until you've crossed the entire gym length. Mr. Krochak gave me an impossible number of lines and made me run them until I collapsed. By collapsed I mean I would be unable to move anymore and could only lay on the floor gasping. While I was down, he berated me for being so pathetic. The event gave me painful cramps for a few days and I was quite sore for some time after.

Mr. Krochak's frustrations with me were in due to my dream of becoming an engineer or scientist. In private conversations held alone in class during breaks or lunch that he would force me to attend, I explained that I wanted to build the vehicles and buildings I drew. Mr. Krochak was also an engineer (specializing in audio, he took care of the sound systems for the Church) and he told me that I was an embarrassment to himself and my mother. I would never become anything of the sort. Beyond my behavior, Mr. Krochak was very frustrated with my academic performance. He would mock my stutter, thinking I was putting on an act for attention. He believed from our many conversations on a variety of topics, that I was capable of completing more PACES per year. Like several of my other peers though, I couldn't focus on the PACES because I found the working conditions impossible, but I couldn't say that. Criticizing the teaching methods at CCA would be one of the worst offenses possible.

Conversations like this happened several times during Level 4 and each time resulted in myself being put in an isolation time out for usually an hour, but once for the entire day. I'd usually be made to stand in the hallway, but occasionally I'd be left to stand in a closet if the halls were busy. I have no specific dates, for these treatments.

Over the course of the year, I felt so demoralized that I wanted to die. I was not sleeping well due to nightmares so I was experiencing constant fatigue, and I dreaded going to school. Every answer I gave to Mr. Krochak was incorrect and every action I took, no matter how innocent, was punished. Even if I tried my best to behave there was no way to follow every rule all the time. There were too many and because I was a known disruptive influence I was quickly pounced on by the supervisors or monitors or reported by my classmates.

The early morning waits before class became very hard for me. I was being approached by older students and made to entertain them with my antics. I didn't fully realize it at the time, but I was a clown for them. It sounds silly, but it was extremely dehumanizing. My reputation as the care free kid had gone from one I enjoyed to one I hated. I was the freak to be mocked. My Level 4 classmates did very little to alleviate this. I suppose I don't blame them because I was socially radioactive. To be my friend was a poor decision and I'm sure they had problems of their own. Even so the isolation was unbearable – both inside and outside the classroom.

During this period my spankings had become regular enough that I was being sent to Ken Schultz instead of Mr. Brunel for most of my spankings though during this time Mr. Krochak spanked me on at least one occasion as well. Typically, a spanking meeting would consist of you (the spankee) confessing to the spanker how you had failed the school and how this was a sin. Usually this involved a written confession of some sort followed by the spanking, then the spankee would pray together with the spanker. Sometimes spankings were witnessed by another party (disturbingly so). The whole thing took about 10 minutes. I remember kids being sent to the office then 20 minutes coming back to class crying. Nobody would ever say anything, but we all knew. Girls or guys it wouldn't matter – the spanking system was equal opportunity from what I remember.

Many students padded up their underwear to try and mitigate the pain from getting spanked, but my older brother [REDACTED] made fun of kids who did that. He was a tough guy and I wanted to live up to his reputation so I never used that tactic myself. One time I remember I tried to crouch a little so the paddle didn't hit me in the same spot repeatedly. Mr. Schultz noticed this though (he had a lot of experience spanking so he probably knew every trick in the book), and rather than give me the customary three spankings I got around six or seven, full strength hits high on my upper buttocks, practically on my lower back. That was probably the most physically painful spanking I received.

As Level 4 continued, my poor academic performance did not improve and Mr. Krochak redoubled his attempts to "rehabilitate" me by addressing what he thought were deficiencies in my behaviour as opposed to trying to teaching me. Consequently, I began to fall increasingly behind in math. Working in isolated cubicles with nobody to explain mathematical principals to me for years had finally taken their toll and I was hopelessly bad at the subject. I knew that I wasn't doing well, but I couldn't ask for help. I was too frightened of Mr. Krochak.

I remember my last days in Level 4 were a mixed bag. Mr. Krochak took me aside and explained how disappointed he was in me for not improving. It was a very painful conversation, but at that point I was just happy to be leaving Level 4 behind. Mr. Krochak was [REDACTED] and I know he cared about me in a twisted way, but I can't feel anything but resentment for him. From then on, we ignored each other and never spoke again.

In the summer of 2000, I and my older sister [REDACTED] went to Living Water's Bible Camp which was overseen by Woody Donauer. At this camp the only abuses I suffered was from camp councilors mocking me. One night Brain Johnson cornered me with his posse of other councilors and took me aside to an empty cabin. They made me invent stories on the spot for their amusement, because I was "crazy [REDACTED]", the kid who could talk your ear off about some weird scenario. The whole thing was very bizarre and dehumanizing. I was telling them stories for about half and hour or so.

The year 2001 – 2002 marked my final year at CCA. I was in level 5 under the supervisor Mr. Rysavy who was without a doubt the most incompetent teacher I've ever met. Years of being forced to work alone had finally manifested in myself being very, very, poor at math for my age. Nobody had bothered to explain it to me. Rather than consider the possibility that the school's methods might be flawed the administration of the school decided that I must be mentally challenged. It was the only way to explain my behaviour. During this time I was regularly called insane and mocked by staff and students alike. Consequently, I was a constant nervous wreck, my stutter had gotten worse, and I was extremely paranoid. I believed, genuinely, that I was insane. Everyone thought it, so it must be true.

In order to confirm my mental handicap, the school brought in a specialist to do an IQ test. I don't know if the tester was affiliated with the Church, but I know he was a licensed professional. The man was courteous to me but I was frightened of the test all the same. I had no choice in the matter though. It was decided for me that I would take the test and even my parents couldn't object. What my exact score was on the test I do not know (I bet it was included in my permanent record), but I know I did well enough to dispel the rumors I was mentally retarded. So, now that the administration had no excuse, they needed to teach me math in some way, but Rysavy was literally too stupid to teach math at the fifth-grade level.

The school's solution was to put me in a room with no other students for several hours a day and make me do nothing but math. They assumed that the reason I couldn't do math was because I had a concentration problem or that I was too lazy. In actuality, I couldn't do math because nobody had explained the underlying principles to me. To help me, one of the senior monitors from either level 6 or 7 would check up on me. She was nice and never lost her temper at me.

In total, my extra lessons lasted about a month. I don't remember why they stopped. Maybe they thought I had improved enough to be let out of the solitary lessons or they wanted me back in the classroom to work on other subjects. In any case, I rejoined my classmates full-time to finish off the year.

Besides my math problems I continued to receive spankings on a semi-regular basis. One particular instance stands out in my mind. I was sent to Mr. Schultz's office for a spanking but to my surprise I was joined by Mr. Rysavy and his assistant Garrett Johnson (currently named Garrett Davies). Rather than just supervise, they were going to participate which isn't something I'd heard happening to any other student. I was going to be spanked first by Mr. Rysavy and then by Mr. Schultz while Garrett watched. The atmosphere in the room was very strange because both Mr. Rysavy and Garrett were laughing with their eyes. Upon making me bend over, Mr. Rysavy put his hand on my upper back and told me to settle down. Only when I was completely still would he paddle me before repeating this process. It was extremely humiliating (as I was being witnessed by a much younger man – Garrett) and I remember how they looked at each other after I was spanked. Like they had been enjoying themselves. I consider this to be some sort of perverse sexual act. There is no reason why they would "share" me amongst themselves and why they would place their hands on my lower back as they were spanking me. Telling me to hold still and calm down, dragging it out for as long as possible. It makes me sick. They're all scum.

I was spanked more than three times, but I don't remember how many hits I took. Maybe three from Schultz and three from Rysavy?

After that episode, my misery at CCA continued. At this point I was fully aware that everyone was laughing at me and not with me. I was a jester – an object to be ridiculed. I had no friends. I had no allies except my family. I was considered an untouchable. The staff regarded me as a mentally ill, evil, freak while a large percentage of the student body mocked me with the tacit approval of the staff. I was gaslit into believing that I was insane and I became incredibly withdrawn. I don't know how else to say it but I stopped being happy and I wasn't happy for a very long time after.

As bad as things were there was light at the end of the tunnel. After years of funneling hundreds of thousands of dollars into the church, my family had finally had enough with CCA. After one last bout of summer camp, me and my sister would be leaving for ██████████ elementary school for the fall term of 2002, my older brother was going to ██████████ High School, and the eldest sister had already graduated. At the end of the school year, I distinctly remember asking Mr. Rysavy to explain to me how to do a math problem and his solution was for me to stop trying. His exact words were "That's enough math for this year I think, ██████████". There was almost a month of time left before summer break. He was completely unqualified to teach anything to anybody.

That summer I went to *Living Waters Bible Camp* one last time. Thankfully I accidentally broke my arm and I was sent home early. I don't recall suffering any specific instances of abuse.

The school system at CCA was founded on systemic abuse to make family's vulnerable and susceptible to manipulation. The objective of this manipulation was to defraud them of their money. It was also unjustifiably cruel to students who could not be forced to conform to their teaching model (which were probably the majority of the student body).

#### Church Abuse:

Young children only attended sermons with the adults on Sundays. Wednesday and Saturday, children went to a special service held in a room upstairs from the main sermon hall. If you were misbehaving during these sermons you were spanked. Misbehaving could take the form of chatting during the sermon or simply not paying close enough attention. In addition, every sermon one boy and one girl would win the "Quiet-ze" prize which was a special reward for being an ideal worshiper. The prize was your choice from a pile of candy, toys, and books. It may sound silly, but the Quiet-ze prize was another method by which the church played mind games with the students and it was heavily biased towards some children over others. Kids whose parents were well regarded by the church won, and those who were not would never win. To a little kid, especially a kid from a poor family, winning was a very desirable thing. It would never happen though. For example, I attended the church for six years, was almost statue-esque, and I won exactly once. The school/church's privilege system was designed to manipulate children into doing volunteer labour with paltry rewards.

During my time attending CCA Church, I was spanked by Woody Donhaur. Donhaur handled the majority of the spankings for children both at church and also at the school run summer camp (though I was never spanked at the camp). One time, I had two spanking sessions in a single sermon. I don't remember what the first spanking was for, but the second was for my eyes wandering. My head was still facing forward, but I did not maintain eye contact with Woody while he was giving his sermon. There were always at least two assistants to the minister who would help watch the children.

You could look at the sermon, or be taking notes, you could not let your eyes wander or you would be spanked.

The church existed solely to defraud vulnerable people of their money. They would stir up everyone with chants of incoming prosperity to anyone that gives, take all their money, and then repeat next week. It was a Ponzi Scheme. If you give 10% today, you will receive 100% next year! An incredible amount of money must have flowed into their coffers based on the activity of the church elders. Lavish clothes, jewelry, luxury cars, vacations, etc.,. All paid for by the congregation, many of whom were barely scrapping by like my family.

The church also ran several other out of house money making schemes. One was a yearly donation drive undertaken primarily by children. Two kids would go door to door and beg for money for the Church. Me and my sister were a team on these. They were humiliating. Every family had to do it though or you would be ostracized. Another scheme was largely the same thing, except rather than have the children beg for donations we would sell overpriced chocolate. Whichever family raised the most money was rewarded with an acknowledgment from the church.

#### **Section 4 – The Harms Suffered and Treatment Received**

**1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.**

##### **Mental/Emotional Anguish:**

By far the most traumatic part of the abuses I suffered at CCA was the constant emotional and mental abuse. The treatment I endured from the administrative and teaching staff has to this day made me a very guarded and withdrawn person. I went from being an extreme extrovert who was happy to share my personality with anyone to someone who hasn't expressed himself since to anyone.

Since leaving CCA, I went on to a normal elementary school, a normal high school, and normal university and in that time, I always kept everyone, including all of my friends, distant. Every relationship I've tried to develop as being more than that has crumbled because I don't talk about my emotions and I become extremely defensive with anyone who tries to intrude on that.

As a result, the first couple years following my time at CCA were not very good. For my own self-preservation, I had learned to be extremely silent and attentive for fear of harsh discipline. I had a difficult time adjusting to what was from my perspective an insanely lax learning environment. Not to mention that the school/church had for years instilled a very warped sense of what was considered immoral behavior. This made it very difficult for me to relate to anyone isolating me further.

I deeply regret how many friendships I spurned in my elementary/high school years. Despite myself, I did have a few friends (though I didn't recognize them as such at the time) who would always invite me to hang out or whatever, but I'd always turn them down. I never did anything with anyone. I was too withdrawn.

Again, I know it sounds pathetic, but in my own defense I was literally fetched to entertain people like a circus freakshow and I was considered insane for years. Not just from kids, but from adults



**Section 3 – The Abuse**

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person’s job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

See attached word document.

See attached word document.

If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |  |  |
|--|--|
| <input checked="" type="checkbox"/> Verbal abuse   | <input checked="" type="checkbox"/> Humiliation  |
| <input type="checkbox"/> Racist acts   | <input checked="" type="checkbox"/> Degradation  |
| <input checked="" type="checkbox"/> Threats  | <input checked="" type="checkbox"/> Particular vulnerability or young age  |
| <input checked="" type="checkbox"/> Violence accompanying sexual abuse   | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
| <input checked="" type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input checked="" type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you) |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                              |  |
| <input checked="" type="checkbox"/> Intimidation   |  |
| <input checked="" type="checkbox"/> Inability to complain  |  |

**Section 4 – The Harms Suffered and Treatment Received**

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

See attached word document.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

N/A

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

N/A

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

N/A

**Section 3 – The Abuse**

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

Ken Schultz

Ken Schultz was the principal for all but my first couple of years of school while I attended Christian Centre Academy. Ken Schultz was not a teacher nor had he any kind of teaching degrees. He should not have ever been in any kind of position to be in charge of kids or students. He was put in that role and position by the pastor of the church, Keith Johnson.

Keith Johnson was indeed the main man in charge of everything. Keith had on many times said that God would speak to him and tell Keith who he was to put in those school and church positions.

Ken Schultz was made principal of the school by Keith Johnson in such a way. Ken at times displayed much rage, was impatient and treated many students in a very poor manor.

I was paddled by Ken Schultz with a wooden paddle sometime in the late 1980's or early 1990's, on one occasion. It was for no reason at all that would warrant a paddling. I do not recall what the reason was, nor do I remember being told why I was to be hit. I was hit between 3 and 5 times with a few seconds between each blow. I do recall the paddle hitting my hamstring and my back and leaving visible injuries for weeks and hurting my lower spine and tail bone. These back and leg injuries also affected my motion and my ability to walk in a normal manner for a period of time.

My mother was a teacher in the school and also a church member at the time. My father was strongly against me attending that church and school but due to my mother having custody, he was unable to pull me out of the school.

My father was furious that I was paddled in the school and especially that I was injured during the beatings. He made an appointment with Ken Schultz a few days later and instructed the principal that he was not to ever paddle me again. It never happened again.

Ken Schultz had also on many occasions up till I was 17 years old tried to convince me to sever ties with my father completely. Those in charge at the school and church wanted to have complete control and dominance over the students and church goers. They were threatened by friends and family members that may have influenced us to leave the school or church. It was important to Keith Johnson, Ken Schultz and some of the others in charge to have control over us children. Both Keith Johnson and Ken Schultz were threatened by my dad.

My father was a good influence in my life. He has always been a caring and selfless parent. My father and I are best friends to this day. Ken Schultz and Keith Johnson on multiple occasions told me me dad was the devil, working for the devil, was like the devil, did satans work etc... They told me my father was a bad influence on me, told me my father would die and go to hell, told me if continued to see him, and have a relationship with him, that I would also go to hell when I die. At one time, Ken Schultz wanted me to give up my father in such fury, that he himself offered to act as a father for me. They viewed my father as such a threat to them that they were willing to act as parents/guardians in place of my father.

Both my mother and my sister, who also attended both the school and church had both suffered major atrocity a few years after I had left.

Another tactic that the church/school would also use against people who left, was a culture of being ostracised. I had witnessed when other students or church goers left and including when I myself left christian centre academy and finished high school at Holy Cross High in Saskatoon. The leaders of the school and church would instruct friends and family of those that left, to ignore those that left. I personally was unfriended and not included in social activities with my friends. They were not to phone me, contact me, etc... I was ostracised!!! The church and school in combination would twist bible versus, selfishly misinterpret reading and other scripture versus, to paint a negative and ultimately an evil/ungodly picture of those that left their church or school.

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## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |  |  |
|--|--|
| <input type="checkbox"/> Verbal abuse  | <input checked="" type="checkbox"/> Humiliation  |
| <input type="checkbox"/> Racist acts   | <input checked="" type="checkbox"/> Degradation  |
| <input checked="" type="checkbox"/> Threats  | <input checked="" type="checkbox"/> Particular vulnerability or young age  |
| <input type="checkbox"/> Violence accompanying sexual abuse  | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
| <input checked="" type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input checked="" type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you) |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                              |  |
| <input checked="" type="checkbox"/> Intimidation   |  |
| <input checked="" type="checkbox"/> Inability to complain  |  |



**Section 4 – The Harms Suffered and Treatment Received**

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

A large, empty rectangular box with a thin black border, intended for the respondent to provide detailed information about the impact of abuse on their life.

**if you need further space please add pages at the end of the document**

2. If you listed a **physical injury** what **physical injury** did you suffer and how long did it last?

paddling, as listed above

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

Support groups

## Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

→ **ABUSER** = Aaron Benneweis, aka "Crach" or "Coach Benneweis"; 30-35 yr. old male at the time; athletic director at CCA; Sr. Boy's high school basketball coach; Sr. high school track coach; gym teacher; member of SCC (church at the time).

→ **WHEN & HOW OFTEN** 2008-2012, most frequent off-site meetings during spring times, looks and gestures happened daily within the school and at sports practices. Meeting up on-site in more secluded rooms happened weekly or biweekly approximately, off-site meetings would happen weekly, biweekly, or a couple times a month, depending on the time of year; the more sexual encounters were more frequent during the springs and happened a couple times a month, if I remember correctly (definitely more scarce through other seasons).

→ **WHERE**: His office in the school; classrooms / children's church rooms not being used during the school day; Greyhound bus (A.C.E. Convention); houses he was doing Spring/Summer construction at; school gym equipment room; 15-passenger school van; neighborhood parks around the north end of Saskatoon; back hallways in the school/church building; a secluded location on a trail by the river (end of Adilman Dr.); a river look out spot (Capilano Dr.)

→ **WHAT HAPPENED** Aaron started off showing me favoritism and a generous amount of attention. He then started getting me to spend more and more time in his office at the school during school hours, sometimes with friends sometimes not. He then started smiling, winking, and biting his lip at me on a regular basis. He would designate a spot in the church / school building for me to meet him at. He would hug and kiss me and feel up on my body. On a few occasions, my top and bottoms were off excluding my underwear. He was wearing a condom on a few occasions as well, but we never had sex. He would compliment me all the time and try to get me to talk about how I was the best player on the volleyball team and things of the like. Pretty much praising myself to him. One time, he got me to ride my bike to a river view spot in the north end. He hid our bikes in a bush, and we laid on the grass side-by-side holding hands and looking up at the sky. An airplane flew over and he asked me, "If we could go on a vacation together anywhere, where would you want to go?" Aaron French kissed me / made out for minutes straight in the school van in the Marion Graham high school parking lot one evening. That was my first kiss ever. He wanted to hold my hand, hug me, hold me, makeout with me, and I'm sure the rest on a regular basis. Sometimes, he would say things like "For the next two minutes you can do whatever you want to me. Then we'll switch. I never really knew

what to do, and he was always very ready to crawl all over me. From 2008-2012, Aaron Bennet's groomed and sexually assaulted me. I was 13-16 years old. Aaron's office was upon the second floor, and it had a window overlooking the gym. Typically, he would close the blinds during gym classes that weren't his and sports practices that weren't his. During my time on the Sr. Girl's volleyball team, I noticed that he started watching me through a single lifted slat in the blinds. He would not look away when I noticed. Sometimes I could tell he would wink, smile, or bite his lip. Sometimes he would walk into/through the gym seemingly to just get a closer look. He also taught some of my gym classes as a younger teen so he was all eyes then too, especially if I was tanned after a family vacation. I would also catch his eye in the rear view mirror of the school van on the way to/from track practices at the Saskatoon Field House. In one of our first off-site meetups, he was hobnobbing with one of our first off-site meetups, he was hobnobbing my hand as we walked behind a tree line in a park and he made me promise secrecy because "his career and family life depend on it". He was over twice my age and had me thinking it was my job to keep everyone's lives together. Unfortunately, I did that for years thinking it would be my fault if this came out and ruined lives. One year at an A.C.E convention trip to the States, Aaron asked me "How crazy do you want to go?" I had no idea what he meant by that. On one of the travelling days, he told me to meet him on the Greyhound bus once everyone was settled into their rooms. Pretending to forget something, I wandered back out to the bus. As I walked onto the bus, he stepped out of the bathroom putting a wrapper in his pocket. I had no idea this was a condom wrapper at the time. We had no sex at school. We didn't end up doing anything, and I can't remember why. Someone must have walked out of the hotel or something of the like. One year in high school (an off-convention year), I was helping officiate some field events for Cities high school Track & Field meet. Aaron was there and had taken the school van. He took me back to his house over the lunch break. He lead me to his bedroom. I was to take my shirt and shorts off while he went into the bathroom attached. He lead out of the bathroom and started kissing me in my bra and underwear. He never took these off but heavily contemplated it as he toyed with my bra straps while kissing me. I remember feeling so nervous that we might actually end up having sex this time. Somehow, once again, we did not go all the way. That part always confused me. We put our clothes back on and went back to Griffith's Stadium for the rest of the afternoon. I never understood how he never gave into going all the way despite having a condom on.

☉ Please refer to the document titled "CBC Notes" at the end of this document for more details.

If you need further space please add pages at the end of the document

2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

I never received any verbal abuse directly, but verbal abuse from the pulpit at church was something I was familiar with.

Verbal abuse

Racist acts

Threats

Violence accompanying sexual abuse

Failure to provide care or emotional support following abuse requiring such care

Humiliation

Degradation

Particular vulnerability or young age

Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse

Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you)

Indirectly I did not always understand what was inappropriate

Witnessing another student being subjected to abuse

Intimidation

Inability to complain

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

Growing up in a church where sex was a taboo topic, a school without sex ed, and not being allowed to date, while in school set me up to be a perfectly vulnerable candidate for a sexual predator. I had all these raging hormones as a teenager but was not taught how to manage or express them in a healthy manner. Instead, we were pretty much trained to ignore them and somehow have it figured out when we got married. Aaron was also my first kiss. I feel extremely violated and sometimes filthy knowing that as a teenager, I was fulfilling someone else's pedophilic fantasies and didn't even realize it was happening at the time. When other teenagers outside the school were dating people their own age, I was being used and abused by a man over twice my age. Him asking me to swear to secrecy made me grow up real quick in retrospect because suddenly it felt like my job to keep everyone's lives together. This whole situation with him made it very difficult for me to get over the instinct of being a people-pleaser as I mature in life. I still catch myself battling fears around disappointing and upsetting others. Growing up, I got really good at learning what people wanted out of you and jumping through those hoops. I was a goody-two-shoes kid, but I'm far from that now. I really hate that I am reminded of Aaron when I drive around my home city and see specific locations it has caused me a lot of grief and anguish knowing Aaron just got to up and move to a different city/province without reaping any consequences for his brutal actions. I have not felt any closure or justice at all in regard to my teenage years. I was left on my own to figure out romantic relationships, and my people-pleasing tendencies got me stuck in a marriage full of domestic violence. I was familiar with being taken advantage of sexually, psychologically, and emotionally as I grew up, so it took me a long time to recognize it in my previous marriage. I also got really good at putting on a mask and hiding things. I also still struggle with asking for help, because I feel like a burden when I do. This leads to me putting too much on my plate and wearing myself out. I struggle with self-care because I find it hard to make myself a priority. I value I am so willing to put others before me, even to a fault (forgetting me) if I would have been taught how to lead a healthy sexual and romantic life. I really don't think I would have been so quick to naively get married without knowing what I was doing. I could have avoided a lot of abuse down the road. Aaron still shows up in my dreams sometimes, which makes me not want to sleep. I have severe struggles with sleep to this day. Because of how severely abnormal the proper weight behind some situations, I downplay serious things too much. Aaron passively taught me to look for attention in the wrong places. It took me a long time to get some self-esteem back once he was gone. I constantly walk around me with a sense of guilt for not saying "No!" to him. That's hard for me to get over. I have learned to look out for my daughter and myself first because this can happen to anyone, anytime, by anyone. I have had to put a lot of conscious effort into not letting my anger/frustrations grow to bitterness. I always wonder how if someone has ill-intent when they express an interest in me. I have to be very careful not to stereotype male

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#### Section 4 - The Harms Suffered and Treatments Received... cont'd... }

athletic staff in charge of girls, right now. When ever I am out and about, if I see a vehicle like one he owned I can't help but check to see if it's him I hate it when people bring up ~~the~~ the topic of first kisses, because usually their memory of that is with someone remotely close to their age. Mine is with a man over twice my age and it more happening to me rather than being consensual. I get asked a lot where I went to high school when I play sports. I usually try to pass on this question if I can, because it usually ends up quite embarrassing. I have come to terms on my own with the fact that if I wanted to see some closure and healing in this area, I would have to seek out justice for myself. I lost a lot of trust in the leadership in my life through this time who didn't see the need to further help this abused minor. I feel like a level of my innocence, some of my childhood, and a few firsts were stolen from me to be replaced with tainted memories. The whole situation caused me to take a major hit to my self esteem for a long time. I still actually struggle with it. I felt like my fear of things "falling apart" and coming to light was becoming a reality; like I had failed so many people at once. This is now something I live with for the rest of my life.

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

I received no physical injuries from Aaron Benneweis.

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No n/a

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

— n/a —

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

I started attending private counselling in 2019, which I paid for out-of-pocket. I saw [redacted] at [redacted]. I believe I only saw [redacted] a handful of times before I could not afford the private services any longer. I would estimate maybe 6 months? I was referred to [redacted] coworker by a doctor I worked with at [redacted]. [redacted] - [redacted] wait time was long, so [redacted] passed me to [redacted] colleague at the time, [redacted].



### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

January sent to Cannan land 1997 when I was 15 years old.

I remember the three minute showers

██████████ and ██████████ were also there. ██████████ did all of the cooking for everyone there. The 21 year old was crazy. Probably on drugs. It was bizarre to send me somewhere where there was adults with some really unhinged behaviours. I believe we were there because the Lee 's needed manual labour on their farm. We never got paid for the work.

We had to wake up at 6:30am, pray for an hour

I was kicked out for cheating on my school work, copying the answers and I had to homeschool.

I fell really behind in school because they sent me there.

The reason I was sent to Cannan land was because I was fighting with my mom. Right before I was sent away a family member in Regina was trying to get me to move in with them. My aunty called Ken Schultz and basically Lee wouldn ' t let me drink pop on the weekends because he said " god told him I was addicted to pop Being away from everyone was isolating. We were only allowed one call a week to our parents.

There was an abusive 21 year old who was in the program as well who tried to physically hurt me a few times. I was only 15 and he tried to torment me. He took off from the program eventually.

Everything about our routine was scheduled and controlled.

Some of the labour we did was taking down trees, with chainsaws. We did a lot of manual labour. It was very hard work. It was. 1/4 km we had to drag a sled full with firewood. We all hated the work everyday.

I got very behind on my school work and sometimes would have to do it at night.

When I was 18 I signed myself into school at ██████████ The school had told me if I got honor roll I would be put on the basketball team. I got honor roll and they never put me on the team. So I left. My mom told Keith Johnson and he pulled me into the office I told him I was leaving because I needed the credits because I was so behind or I wouldn ' t graduate. Keith said he wanted me to stay and tried to persuade me. They wouldn ' t let me attend youth group anymore but I was allowed in the adult services.

It took me 2 more years to get my grade 12 after that because I was so behind.

When I was 14 I was kicked out from the school for fighting with my mom. They kicked me out for not " obeying " my mom.

They were always meddling in our life. It was harder on the single parent kids because they would try and act like pseudo parents.

one time i was trying to put the 4 square ball over the door because we used to put them behind the classroom door and nathan rysavy gripped my shoulder and pushed me so hard i almost fell and i had a bruise . i remember [REDACTED] talked to me that day and said that was bullshit and i should do something but i didn ' t say nothin. The whole class saw it.

i also remember being forced to do lines on my hands and knees with a potato sack in the gym with mr gartner once for punishment for demerits or falling behind in school or something i forget . that really sucked. i remember my legs burning.

i also remember vanessa rysavy opening the door to the boys change room once and yelling if we didn ' t hurry up she was going to walk in there. It was very creepy.

i remember having a meeting with mr shultz and got in trouble about having a jock jams cassette tape that had the song raise a little hell on it and i got it taken away i think.

If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |   |  |
|---|--|
| <input checked="" type="checkbox"/> Verbal abuse  | <input checked="" type="checkbox"/> Humiliation  |
| <input type="checkbox"/> Racist acts  | <input checked="" type="checkbox"/> Degradation  |
| <input checked="" type="checkbox"/> Threats   | <input checked="" type="checkbox"/> Particular vulnerability or young age  |
| <input type="checkbox"/> Violence accompanying sexual abuse   | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
| <input type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input checked="" type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you) |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                   |  |
| <input checked="" type="checkbox"/> Intimidation  |  |
| <input checked="" type="checkbox"/> Inability to complain   |  |

**Section 4 – The Harms Suffered and Treatment Received**

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

Because of the interference in sending me to Cannan Land and getting kicked out a few times for things that had nothing to do with my behaviour at school. I was behind on my school work and it took me years to catch up and it was very hard. I had to take grade 12 classes, bussing to class, while working two jobs to support myself because I was kicked out of the house.

I also missed out on playing sports, because I was sent away, and behind on my school work. I never was able to have a "normal" high school experience of just being a kid going to school.

I had good and bad experiences. The moments where we were allowed to be kids are the good memories, but they were always overshadowed by everything else.

I basically lost two years of my life. They gave me really weird harsh counselling like I was a bad person, when the only issues really were that my mom and I did not get along. So I had to deal with the consequences of that at home and at school for some reason.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

Running lines/towels for being behind on school work when they were the ones who kept kicking me out and sent me away. Working on the Lee's farm at Cannan Land was hard labour for someone my age. hard on my body.

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

Just regular talk therapy

### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

My mother was attending Saskatoon Christian Centre (the Church, now Mile Two Church) when I was born in 1998. [REDACTED]. I therefore attended the Church from birth. The Church and Christian Centre Academy (the School, now Legacy Christian Academy) were the only community I ever knew until we were excommunicated in [REDACTED] 2011.

My mother was manipulated and brainwashed, and the church controlled every part of her life, including financially. They paid my mother less than minimum wage at her job, causing us to live in poverty during my childhood. We would barely have enough food and resources to survive. But the Church, particularly Ken and Elaine Schultz who were my family's elders, manipulated my mother that if she ever got another job or took us out of the school, she would be sending us to a life of misery and damnation. They also isolated her socially from the outside world (though not from family) causing her to be totally under their thumb. Years later, when she decided she wanted to go back to school to provide a better life for us kids, they strongly advised her against it, told her she was making a horrible mistake, and her kids would suffer. In essence, they kept my family in poverty in order to control us.

Before I started at the School, I would be taken care of in the childcare during church services. They called this childcare "The Nursery." They split the childcare into different years: 1-year-olds, 2-year-olds, 3 and 4-year-olds, and so on. Once you were around the age of 8 you went to "God Squad," their Sunday school for young kids.

The Church also had an area in the building at 102 Pinehouse Drive called the Steward's Room. The Steward's Room was a place where volunteers, usually if not exclusively women, would make snacks for kids in the Nursery/Sunday school, and do other things to facilitate services. In the back of the Steward's Room was a small room with a sliding door. This room used to be used for recording services, so it had a strong level of soundproofing. When I was at the Church, this room was used exclusively for paddling children who had done something deemed wrong by Church staff or volunteers while on Church premises. The room was not typically used by the school.

When I was 3 or 4 (in 2001 or 2002), I did something deemed wrong by nursery staff/volunteers. I do not remember what the offence was. I was taken to the room at the back of the Steward's Room and paddled for my transgression. This involved being repeatedly hit with a large, wooden paddle on the buttocks. My mother was a volunteer in the Steward's Room and witnessed me being taken to the back room and leaving red faced and crying. I do not remember who did this to me.

Throughout my young life, my mother was encouraged and taught how to paddle me if I did something wrong according to Keith Johnson's handbook and course for parents. I remember paddles being sold at the church store. This paddling did occur in the home all throughout my childhood innumerable times. I am aware this lawsuit involves only what happened on church and school property, but I feel it is important to mention the tacit and explicit encouragement, instruction, and facilitation the School and Church took part in in my mother paddling me at home. If I did something wrong at school, sometimes instructions were sent home for me to be paddled.

I started school at the School in Level 1, the entrance level grade for children there, around the age of 5/6. My teacher for this class was Debbie Johnston (now Debbie Lee), a woman. I remember once, all the kids in my class came back from a break and the teacher wasn't there yet. Being little kids, myself and a couple others in the class thought it would be funny to take our shoes off and run around the class. We convinced the other kids to do as well because we thought it would be fun. When the teacher came back, she scolded us for misbehaving. She then called in at least one male teacher from the older classes to come deal with the situation. I remember specifically Mr. Krochak (male teacher from Level 4, he is now deceased) coming and taking each of the "instigators" out into the hallway to interrogate us. I remember being so terrified, because I knew what happened when you got in trouble at school - you got paddled.

The interrogation lasted quite long, they would bring us out one by one, then in groups, then when they were done, they brought us all out to the hallway to announce their judgement. I remember myself and some other boys in the class being culpable. I just remember crying and being terrified, and I have a slight memory of being led down the hallway and away from the class, but unfortunately, I can't remember beyond that. I think my brain has blocked it out.

Those first couple of years in school were when I struggled the most. I was not yet broken-in enough to their rules. I remember being scolded quite often, feeling isolated in my cubicle and just wanting to talk and play with the other kids more. And I lived in constant fear and threat of being physically punished. It was made clear to myself and all the other kids that the punishment for doing something they thought of as wrong was being paddled.

The only other specific incident I remember from that year was once, I was playing with toys in the Level 1 classroom with a classmate, [REDACTED]. I was 5 or 6 years old, so this would have been in 2003/2004. We were talking about how we had been paddled/getting paddled as a punishment. I think we thought it was really normal and were just talking about it in general. I was pulled aside that day and told I was in big trouble, but I didn't know what for. The next day, my mom came to the school and took me to the principal's office, Dr. O (John Olubobokun, male). I was terrified that he would paddle me or worse because I knew that was what happened to you there if you did something wrong. He asked me what I had said in my conversation with [REDACTED]. I told him. It was very much an interrogation. He told me to never, ever talk to anyone about getting paddled, especially people from outside the Church/School. He said that I would be in big trouble if I did. They convinced me that being paddled was done out of "love" for me, but that people from the outside (not part of the church and school) wouldn't understand. I never spoke of it again out of fear.

The following year, Level 2, I ended up having the same teacher again, Debbie Johnston (Debbie Lee). I remember getting in trouble often for wanting to talk with my friends, not wanting to stay in my cubicle, but I don't remember any specific times of being paddled. I do remember specifically one time, there was another girl in my class, [REDACTED]. She was new to the community, so she hadn't been conditioned like the rest of us. Therefore, she got in trouble quite often. There was a time, I can't remember what she had done "wrong," but her punishment was to go into the hallway with a medicine ball (a weighted ball) and do a wall sit (squat up against the wall) holding the ball for as long as they said she needed to. She was out there for hours. I remember seeing her in the hallway, screaming and crying because she couldn't do it anymore. We could hear her from inside the classroom too. It was not uncommon to see others being punished physically like this. This would have been in and around 2004 and we students would have been the ages between 5-7.

By the time I got to Level 3, I was around 7 or 8 years old, and I had learned that to preserve my own self, I had to abide by the rules. They had successfully "broken my will" as Keith Johnson says in his handbook. I mostly behaved and wasn't in trouble often because I was so terrified of being physically punished.

I also lived in fear of doing things wrong in the eyes of the Church leaders for fear of being bad, sinning, disappointing God and going to Hell. As an adult, I have been diagnosed with OCD, which I will discuss more in the "harms" section.

Full statement continued in attached document.

If you need further space please add pages at the end of the document

August 30, 2022

**Abuse statement:**

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I also lived in fear of doing things wrong in the eyes of the Church leaders for fear of being bad, sinning, disappointing God and going to Hell. As an adult, I have been diagnosed with OCD, which I will discuss more in the 'harms' section. As a young child, I developed an obsession about religion and "being good." I was so petrified of sinning or doing something to disappoint God that I would spend every waking minute of my life praying to God asking for forgiveness. I would spend hours reading the Bible and doing "devotions" (religious workbooks for kids) to try to get closer to God. I lived in perpetual psychological and emotional fear of damnation and being "bad" in the eyes of God because of what they taught us in the School/Church. They also had a view that therapy was evil, because you should only need God to teach you what is right for your life and to solve your problems. Despite displaying many characteristics of OCD and anxiety all throughout my childhood, it was never even a thought to bring me to a psychologist. I was taught to turn to God for any problem I had.

As I got older, into my pre-teen years (11,12 so the years would be 2009, 2010) School and Church officials enforced ideas daily of what I needed to be: a good, Christian girl and eventually wife. There was NO room for personal taste or expression. I once was taken out into the hallway and reprimanded for wearing multi-coloured nail polish. There were only certain colours of nail polish that were approved: red, purple, pink, and brown I believe. That is just one example of how extreme the control was. The intimidation, manipulation, and control over your life was constant. I was never allowed to take part in extracurricular activities outside of the Church or School. That was their policy so that they could make sure we would have no outside influence on us whatsoever.

In the School, they monitored every aspect of our lives. They made us fill out attendance sheets for the church every week to see if we had been going to enough church services, which were multiple times a week. If you were seen by the teachers to be less spiritually committed or convicted, you were treated worse and seen as a bad influence. There were times when friends or my siblings' friends would "leave" or be excommunicated, and it was made explicit that we were never to talk to or see those people ever again.

I don't think I ever once was taught by a teacher who had had any education or training to be a teacher. The work was self directed and self taught. If I had a question, they would help as best as they could, but I believe there were not many ways they could really help me.

It's hard to explain how constant the surveillance and control was. On Wednesday mornings, when I was in Level 5 or 6, we would be taken into the Church to "pray in tongues" which involves speaking a gibberish language in the effort to channel the Holy Spirit. The teachers, Mrs. Carla Thuringer, woman, and her teacher's assistant would walk up and down the aisles making sure we were praying properly. If you weren't, you were taken aside and reprimanded for not focusing on God. Underlying every moment in the Church and the School was the threat of physical violence/punishment and mental, emotional, psychological, and spiritual abuse and manipulation. If you ever expressed anything contrary to the opinion of the School and Church, you were told that you were evil, a bad influence, and contrary to God. There was also the constant threat of excommunication if you did or said anything too "wrong" or against them.

It was also specifically taught and enforced that homosexuality was an abomination and abhorrent. The existence of homosexuality in the world was explicitly hidden from us, and when it was ever talked about, it was regarded with abject disgust and derision. It was made clear that homosexual people were of the lowest quality, and were certainly going to Hell.

One other specific instance I can recall was quite traumatic for me. I don't know how to classify this situation. My brother was good friends with another boy his age, [REDACTED]. [REDACTED] was part of the Church/School and the youngest in a very large family. Their family was also deeply involved in the Church's sister church, City Centre Church. He had an older brother who was about ten years older than him. When I was about 10 or 11 years old (my brother and [REDACTED] would have been 12-ish), there was a summer barbeque party at another family's house in a rural area, nearby to the [REDACTED]. My family and I were not there in-person, but were told about this instance later in church. The father of the family who was hosting the party left a loaded gun sitting out. [REDACTED] and his friends found the gun, and I guess didn't think it was loaded. They were young boys so they thought it was cool to play around with a gun. I don't know if he thought it was fake or just not loaded, but as a joke, [REDACTED] took the gun and pointed it at his older brother, [REDACTED], and fired. The shot hit his head and killed [REDACTED] instantly. We were told about this in a church service. It was a huge loss, as [REDACTED] was beloved by the community and only in his early 20s. We were told at that service that Pastor Keith Johnson and the [REDACTED] family believed God could bring [REDACTED] back to life. So, my family and I attended a large service at the connected City Centre Church where [REDACTED] body was placed at the front of the congregation, and we all prayed for God to resurrect him. It lasted hours, where we all just stood in pews in front of the body, which I think was in a coffin-type holder, and prayed as hard as we could for God to bring him back from the dead. Obviously, it didn't work. That experience was extremely emotionally, spiritually, and psychologically traumatizing to myself and my family. No one, including the [REDACTED] family were offered any therapy or suggested to do so, to my knowledge. The father of the other family, the man who left the loaded gun out, killed himself years later from the guilt.

I'll finish with how we were excommunicated. My sister, [REDACTED] who was in grade 12 level, had been accused of talking about secular movies, talking about boys, and talking about wanting to graduate and be done with the School. In January of 2011, my sister and mother were brought in and interrogated by Ken and Elaine Schultz, our elders. They suspended my sister from school for four days, and told her she had to make a decision. She had to clean up her act and commit to going to Faith College, the mandatory Bible

college the school ran for students after graduating high school, or she had to leave. After some discussions, Ken gave my mother an ultimatum: either [REDACTED] goes to Faith College, or we're out because we are a bad influence on the community. My mom wouldn't make my sister go to Faith College, so we were told to leave. My mom picked us up from our house and told us to bring some grocery bags. We drove to the school/church after hours and were escorted through the building as we gathered any possessions we had in the building. We were looked at as disgusting traitors. I knew what was happening, and I was extremely distraught and upset. We were escorted out of the building and that was it. We were completely cut off from the only community and people I had ever known. I was heartbroken and terrified and felt completely abandoned and betrayed.

### **Harms:**

It was a difficult adjustment. I had undergone such a traumatic loss but it went totally unaddressed, and I was a fish out of water at school. It was difficult to make friends and to follow the public school program. There were severe gaps in my knowledge base, especially with history, geography, and science. I was often put in the library by myself to do schoolwork from the textbooks because the classroom learning style wasn't working for me and was too stimulating.

A few months after being excommunicated, I began having panic attacks for the first time, which I still experience to this day. I would often have to leave the classroom in Grade 7 and 8 to go to the bathroom and have a panic attack. I entered a deep depression and experienced extreme anxiety. Eventually, I started experiencing suicidal ideation, and I asked my mother to never leave me alone because I was afraid I would harm myself. I felt as though I was in a black hole. The School and Church had eroded away my identity so much that there was nothing left. Everyone I had ever known outside of my family had turned their backs on me. I had none of my own thoughts, morals, opinions, ideas, or desires. And all of a sudden I could have those things. I had a breakdown and an identity crisis so badly that my mother brought me to a therapist for the first time. I was still 13 years old.

I attended several therapy sessions with a male therapist who had seen a few other people who had been excommunicated, so he had an understanding of the situation. It helped a little bit, and I started a slow journey towards rebuilding myself. I tried going to another church and youth group to replace the hole in my life, but it just caused me more anxiety and I found that so much spiritual harm and trauma had happened to me that I couldn't attend church. To this day, if I encounter a Christian church service, I experience extreme anxiety and have panic attacks.

I also felt a deep shame about what had happened to me. I was seen as very strange by my classmates in public school and that caused me a lot of anxiety. I was also very angry. And I felt like no one understood me and what had happened to me.

It was also around this time (puberty) that I started having sexual/attraction thoughts towards other girls my age. This absolutely terrified me. I was convinced that was the worst possible thing that could happen to me, as I had been taught by the Church. I was tortured inside by these thoughts, and thought I was a horrible, evil person. I couldn't even bring myself to tell

the therapist about it. It wasn't until many years later, as an adult in my twenties, that I fully came out to myself as bisexual. Even though over the years my opinions towards the LGBTQ community completely shifted from what it was when I was a kid, I still had a lot of internalised homophobia. Other people could be gay, but I couldn't. To this day, I still haven't come out to my mother. She has shifted her opinions too, but I feel afraid.

My high school experience was rather uneventful, other than I continued to have anxiety and painful flashbacks to my time in the School and Church. I moved to ██████ for university in 2017. While I was performing well in my classes, I was struggling with increasing anxiety and depression. I eventually went to another therapist in my second year, and worked with her for some time on my anxiety and depression. At this time, I also was having severe difficulties with romantic relationships. I didn't have the right tools of self-confidence and emotional regulation, and I suffered with an intense fear of abandonment. This led me to be in an emotionally and mentally abusive and manipulative relationship.

In my third year of university, I started experiencing intense mental distress including unrelenting intrusive thoughts. I felt tortured inside my own mind. I began to experience suicidal ideation once again. I felt like no one could help me because I was so ashamed of my problems. After over a year of suffering with this, I was eventually seen by a psychiatrist for the first time. She diagnosed me with OCD, generalised anxiety disorder, panic disorder, and a past of acute depressive episodes. I underwent three months of intensive therapy to address my OCD. At the core of much of my OCD is the thought that I am intrinsically a bad person. I struggle with fears and intrusive thoughts of doing something "wrong," and a significant obstacle in my therapy journey has been the idea that I am my thoughts. In the School and Church, it was hammered into us that even having a thought of sinning was just as bad as sinning itself. If you thought about 'bad' or 'evil' things, you were bad and evil. This has made it really difficult for me to separate myself from the intrusive thoughts that I have as a part of my OCD. My OCD and other mental diagnoses have affected my relationships with every person in my life.

On top of all of the above, I suffer from frequent nightmares involving the School and Church. Even after over 10 years outside of that institution, I still dream of being trapped there. These intense nightmares affect my sleep and my ability to properly work and function during the day.

When I found out that the story of the School and Church was going public and all the news articles came out, I was totally blindsided. I was ultimately glad it was happening, but I was completely triggered. I was in so much distress, I couldn't eat. I had to take time off of work to deal with the distress, and in order to explain myself I had to tell my employer about the School and Church. The whole experience was overwhelming and caused me to lose wages.

While insurance has covered a large part of my therapy costs, I've still paid most likely between one and two thousand dollars out of pocket over the years.

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |  |   |
|--|---|
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| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                              |   |
| <input checked="" type="checkbox"/> Intimidation   |   |
| <input checked="" type="checkbox"/> Inability to complain  |   |

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

It was a difficult adjustment. I had undergone such a traumatic loss but it went totally unaddressed, and I was a fish out of water at school. It was difficult to make friends and to follow the public school program. There were severe gaps in my knowledge base, especially with history, geography, and science. I was often put in the library by myself to do schoolwork from the textbooks because the classroom learning style wasn't working for me and was too stimulating.

A few months after being excommunicated, I began having panic attacks for the first time, which I still experience to this day. I would often have to leave the classroom in Grade 7 and 8 to go to the bathroom and have a panic attack. I entered a deep depression and experienced extreme anxiety. Eventually, I started experiencing suicidal ideation, and I asked my mother to never leave me alone because I was afraid I would harm myself. I felt as though I was in a black hole. The School and Church had eroded away my identity so much that there was nothing left. Everyone I had ever known outside of my family had turned their backs on me. I had none of my own thoughts, morals, opinions, ideas, or desires. And all of a sudden I could have those things. I had a breakdown and an identity crisis so badly that my mother brought me to a therapist for the first time. I was still 13 years old.

I attended several therapy sessions with a male therapist who had seen a few other people who had been excommunicated, so he had an understanding of the situation. It helped a little bit, and I started a slow journey towards rebuilding myself. I tried going to another church and youth group to replace the hole in my life, but it just caused me more anxiety and I found that so much spiritual harm and trauma had happened to me that I couldn't attend church. To this day, if I encounter a Christian church service, I experience extreme anxiety and have panic attacks.

I also felt a deep shame about what had happened to me. I was seen as very strange by my classmates in public school and that caused me a lot of anxiety. I was also very angry. And I felt like no one understood me and what had happened to me.

It was also around this time (puberty) that I started having sexual/attraction thoughts towards other girls my age. This absolutely terrified me. I was convinced that was the worst possible thing that could happen to me, as I had been taught by the Church. I was tortured inside by these thoughts, and thought I was a horrible, evil person. I couldn't even bring myself to tell the therapist about it. It wasn't until many years later, as an adult in my twenties, that I fully came out to myself as bisexual. Even though over the years my opinions towards the LGBTQ community completely shifted from what it was when I was a kid, I still had a lot of internalised homophobia. Other people could be gay, but I couldn't. To this day, I still haven't come out to my mother. She has shifted her opinions too, but I feel afraid.

My high school experience was rather uneventful, other than I continued to have anxiety and painful flashbacks to my time in the School and Church. I moved to ████████ for university in 2017. While I was performing well in my classes, I was struggling with increasing anxiety and depression. I eventually went to another therapist in my second year, and worked with her for some time on my anxiety and depression. At this time, I also was having severe difficulties with romantic relationships. I didn't have the right tools of self-confidence and emotional regulation, and I suffered with an intense fear of abandonment. This led me to be in an emotionally and mentally abusive and manipulative relationship.

Full harms statement attached in document.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

Pain and bruising on the buttocks from paddling as a small child.

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

Talk therapy, [REDACTED] in Saskatoon in 2011/2012.

Talk therapy, [REDACTED], Registered psychologist, in [REDACTED], [REDACTED] in 2018-2020.

Exposure and Response Prevention Therapy for OCD, [REDACTED], MSW, [REDACTED] (virtual) at [REDACTED], in 2021

Talk therapy, [REDACTED], Counsellor, in [REDACTED] at the [REDACTED], 2022-present

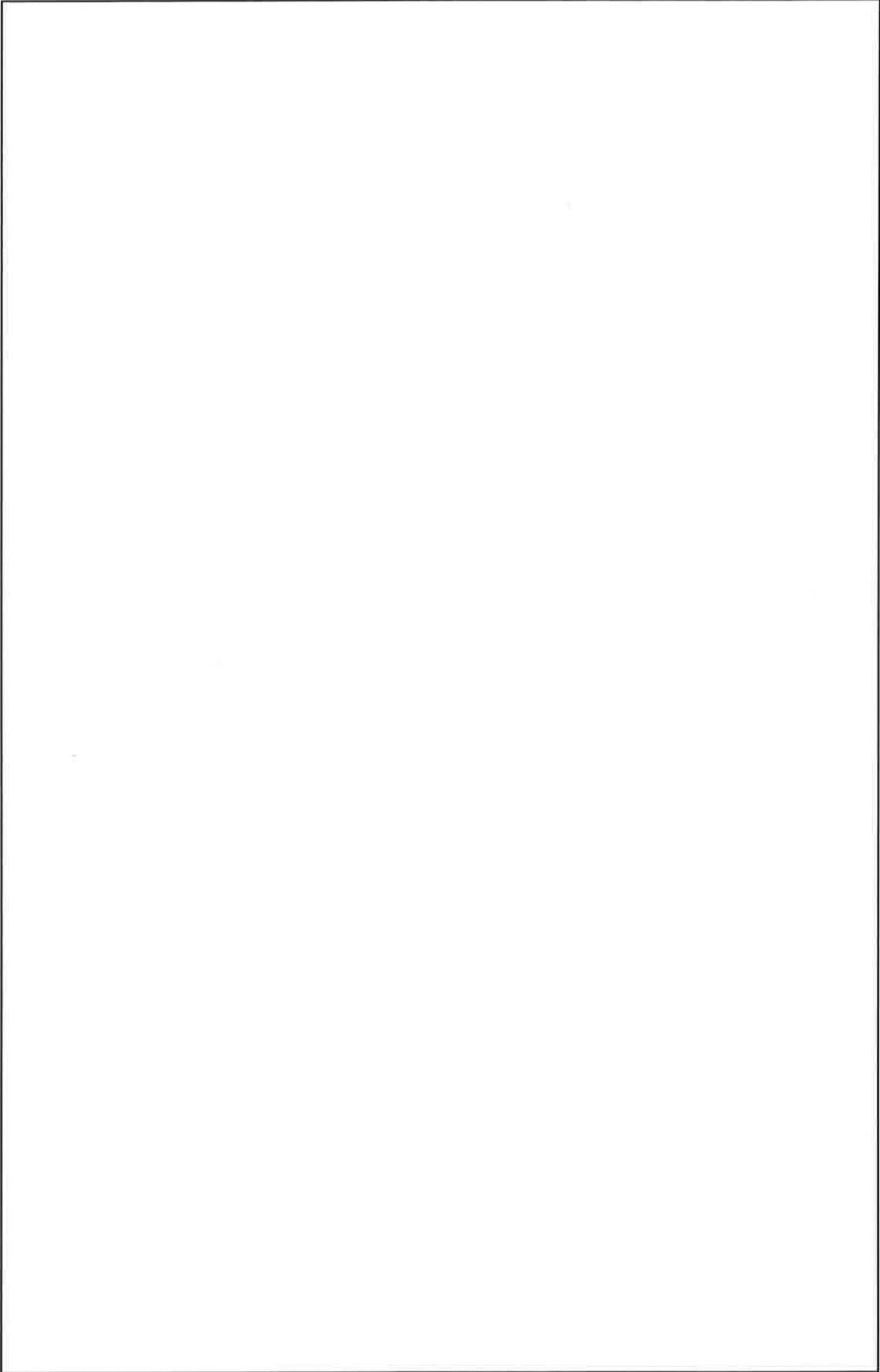


**Section 3 – The Abuse**

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

There are at least 4 times I was spanked while attending CCA. The first 2 times occurred approximately in 2002, when I was 8 years old. The first time I kicked another student and was sent to Duff Friesen's office, as he was the school principal. The second time I was caught lying and was then sent to his office again. Duff Friesen spanked me twice with a wooden paddle on both occasions in his office while I bent over a chair. There was no one else present in the room when this happened.

The third occurrence was approximately in 2004 when I was swinging on the bathroom stall door with a friend. I was sent to Duff Friesen's office and spanked me twice with a wooden paddle as I bent over a chair. The fourth occurrence was also in 2004 when was caught cheating and sent to Duff Friesen's office where he spanked me twice with a wooden paddle again as I bent over chair. There was no one else present in the room on either of these occasions as well.



If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |   |  |
|---|--|
| <input type="checkbox"/> Verbal abuse   | <input checked="" type="checkbox"/> Humiliation  |
| <input type="checkbox"/> Racist acts  | <input type="checkbox"/> Degradation   |
| <input type="checkbox"/> Threats  | <input checked="" type="checkbox"/> Particular vulnerability or young age  |
| <input type="checkbox"/> Violence accompanying sexual abuse   | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
| <input type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input checked="" type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you) |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                   |  |
| <input checked="" type="checkbox"/> Intimidation  |  |
| <input checked="" type="checkbox"/> Inability to complain   |  |

**Section 4 – The Harms Suffered and Treatment Received**

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

I feel that this abuse resulted in feelings of abandonment. The church and school were combined and controlled the lives of those who attended. My family was broken apart because of this place. My dad was shunned by the church and my family because the church told them to. Other family members of mine who had left the church were also shunned by other members of my family and the church. Since then, our family has never been the same.

I also was never taught about healthy relationships and was made to feel like contact with the opposite sex wasn't okay. This included the "6 inch rule", which meant we needed to stay that distance from students of the opposite sex. I still have difficulty dating as a result of my years attending this school.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

No lasting physical injury was left by the spanking that occurred.

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

N/A

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

Lou Brunelle (Principal/male) -Between the periods of 1994-1999 I was spanked by Lou Brunelle approximately 15 different times. I was spanked with a large wooden paddle, resembling closely a cricket bat. The spanking always took place upstairs, in Lou's office. He would start with telling me what I did wrong, make me bend over a chair, and than spank me, 4-5 times, depending on if I cried, moved, or not. Then after I was made to kneel and pray, ask God for forgiveness, and sent back to class. Some of the examples of things I was spanked for: 1. Running into the boys bathroom to chase a boy who had stolen my lunch, I was spanked for going in the boys bathroom, he was not spanked for stealing my lunch. 2. Being behind on my schoolwork. 3. Retaliation when a classmate slapped me in the face in gym class by punching her in the arm, again the other student had zero repercussions .4. My family briefly left the school in early 1997 to move to [REDACTED] and returned back in late 1997. When we returned, my sister [REDACTED] joined the school. It was very apparent Brunelle was not happy I had returned. He was not going to allow me back in the school, stating "I ' m not sure if there is enough room for you" to my mom. He essentially wanted my mom to beg to be allowed back, saying "your spaces have been taken up", trying to punish her for leaving the church and moving away briefly.

John Olulububoken (Director of school/Elder in church, male)- The Director's daughter, [REDACTED] was a grade below me. In Grade 11 at a volleyball tournament, she flew into one of her unhinged rage fits and kicked down the bathroom stall door in Radisson. I tried to fix the door, and another student saw me holding the door. [REDACTED] and the other student reported me to John that I had broken the door. The next day I was brought into his office and he said "tell me about the bathroom door in Radisson". I told him his daughter had kicked it down. He told me I was lying and began to do the gaslighting thing he does, where he makes you feel like you're crazy and you second guess yourself. His daughter kicked down another door two years later and there was 8+ witnesses to it. He spanked me and I ended my friendship with both girls. When I Graduated, John took my graduation portion out of the year book because I had left the church. It was the part where all the graduates say what their favourite things are ect. I witnessed John push my step dad up against a wall in the foyer of the church and put his hand around his neck and yell at him. I would spend countless lost hours in John's office for his interrogations. They would consist of him asking leading questions or simply stating "you're going to tell me what was discussed at lunch", hoping I would share a students misconduct, but at the same time implicating myself that if I witnessed someone doing something they shouldn't be, and I didn't "report" it, I was also at fault. I can't specifically tell you how many times these interrogations took place, but they were frequent. When I did "confess" things, which rarely happened, he would document everything I said on his laptop, print it off, and make me sign it. In [REDACTED] & I's grade 11 year, [REDACTED] ended up in emergency at City Hospital and I had gone to visit him a few times. I believe he was there for 3 days or so. The second time I came to visit him, John showed up at the hospital with another student, [REDACTED]. I was inside [REDACTED] room and I heard yelling between John and a male nurse, [REDACTED]. I was unaware at the time why they were yelling. Security was called, John was escorted out of the hospital by City Hospital Security. This ward was the ward my mom worked on at the time, so the staff there knew I was their co-workers daughter. [REDACTED] pulled me aside and asked me if [REDACTED] and I were okay. Told me I could tell him if we needed help. I told [REDACTED] why [REDACTED] didn ' t want John in his room, because john had told [REDACTED] the following days before he was going to "discipline him" when he returned to school. Another nurse [REDACTED] also witnessed the interaction with John on the ward. When I returned to school that Monday (this occurred over a weekend) I was paged to John's office and he began interrogating me over what I said to the medical staff and why they kicked him off the ward. He demanded to know the names of all the medical staff that interacted with [REDACTED], brought up the fact he knew my mom worked on that ward, but specifically said I would not be leaving the office till I provided the name of the specific nurse he had the altercation with.

me that I was trying too hard or not trying hard enough and I was "having an attitude". I was spanked 3+ times strictly because she either was upset with me, because I was too competitive, so I would back off and then I was "purposely not trying hard enough to make them look bad". She was very emotionally unhinged. Sometimes she would cry, sometimes she would scream at us. It was hard to ever gain her approval or know exactly what the expectation was because of her unstable emotions.

Lynette Weiler- Volleyball Coach. Lynette was psychologically/emotionally abusive. Lynette would remind me I wasn't charactered enough to be the team captain, because if I was charactered enough, "you would have been team captain". She often had her daughter (4 years younger than me) take my place in practice or games if I was in "trouble". Lynette would often make derogatory comments about my Mom, "Your mom couldn't pack you a homemade healthy lunch?" If I had received money to purchase food at a tournament. Or "I notice your mom didn't make your game to see you serve, too bad." She constantly reminded me I was from a broken/single parent family. "In two parent household's"... was something she would frequently mention. Lynette also participated in giving John O reason to either pull me from games or spank me, for being "too competitive or not trying hard enough". My poor performance on the court was either chalked up to because I was in "rebellion" or I wasn't doing what she wanted me to do. In my grade 12 year at the very end of the year at awards I received the MVP award, which was decided by the athletic director, although I was told all year how I wasn't "good/charactered/godly/enough" by my coach's Fran and Lynette. In my grade 11 school year my mom and stepdad had separated. As a way to get back at my mom, my stepdad called John O and told him I wasn't allowed to play in the home tournament we were hosting, because I had been "disrespectful" to him. (He took off from our family in the middle of the night and popped back up a couple months later, abandoning the two children he had with my mom. This was after he had been physically abusive to me and my mom) Because there was a severe power imbalance between men and women at the church, John O called me into his office and said I wasn't allowed to play in the home tournament. My mom and John O and the coach's got into a yelling argument. My mom told them he isn ' t even my dad and doesn't have any sort of legal right to me. They didn't care. Finally, the athletic director (Blaine Donauer) stepped in and said I was playing, after I had disclosed to Blaine about my ste4p dad physically abusing me at home. I had to walk out mid game in front of all my peers, and stands full of church people and my family, so everyone knew that I was in trouble for something because I was coming on half way through the game. Later on John's O daughter told me the only reason her dad let me play was because we were losing our first game by a lot and he didn ' t want to be embarrassed.

If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

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|--|--|
| <input checked="" type="checkbox"/> Verbal abuse   | <input checked="" type="checkbox"/> Humiliation  |
| <input type="checkbox"/> Racist acts   | <input checked="" type="checkbox"/> Degradation  |
| <input checked="" type="checkbox"/> Threats  | <input checked="" type="checkbox"/> Particular vulnerability or young age  |
| <input checked="" type="checkbox"/> Violence accompanying sexual abuse   | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
| <input checked="" type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input checked="" type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you) |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                              |  |
| <input checked="" type="checkbox"/> Intimidation   |  |
| <input checked="" type="checkbox"/> Inability to complain  |  |



## Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

Global affects of the abuse:

1. High/none existance pain tolerance. I developed an unhealthy pain tolerance from the years of abuse. I have been injured or in need of medical treatment but was not able to idenfity that on my own, until I was medically not doing well. For example, I broke my wrist and it never was treated. By the time I finally went to the doctor he said there was no point in putting a cast on it. My appendix burst in my mid 20's and I didn' go to the hospital until day 3, only because I turned a weird shade of grey and could not straighten up my torso (was leaned over). I was hospitilized for 3 days. I also had shingles but did not go to the doctor until 3 months after I started exhibiting signs, until I ended up with frozen shoulder and could not move my shoulder. I often have to wait for other signs to show up as I don't feel pain the way the majority of people do.

2. PTSD - This has effected me in my post-secondary schooling as well as emplyment. I also stuggle with sending my kids to school and not being completely over involved and critical of everything the teachers/school is doing. If they one of the teachers has overstepped their boundaries in the past, I have flown off the handle. Ive gotten in to screaming matches with a former principle of a catholic school my kids attended, because he called the school a "house of god".

3. Sleep/Lack of. I use a sleeping aid. I often have nightmares about John Oluluboken, not bein able to leave or get out of the church or away from him. Often waking up in cold sweats, taking a moment to realize I am not back there, it is just a dream. Sometimes I wakeup at 3-4am after dreaming about CCA/CCM and I cannot get back to sleep. I sometimes dream about John Oluluboken hitting me in my sleep and wake up with residual pain where I have to remind myself it wasnt real but my body seems to think it was. It will subside once I fully wake up and get out of bed.

4. Anger/ Hostility: I have dealt with feeling incredible anger towards everytone involved with the school and church for years, who stood by and did nothing. Most of it is innternalized, but sometimes I have exploded over discussions about religion (mostly with my immediate family). Lots of internalized anger because of the whole situation.

5. Extreme independance/isolation/self-sabatoge: I struggle in my relationships, first with making new freinds. I have had mostly the same friends since I was 4 years old. I struggle with what peoples motives are to be friends with me, are they being freinds with me to get information from me? The whole system of pitting students against other students and encouraging students to tell on other students (so they had more reasons to corprally punish us) created a strong mistrust in mysefl. I would say I am a very social person, but I alwasy find myself questioning the motives of people in an unhealthy way. I have extreme distrust in people in every area of my life. I have sabotaged heaalthy relationships to gravitate towards unhealthy and abusive relationships. When I realize I am in a abusive situation, I have isolated myself from eveyone and everything, for sometimes years at a time. I do have a hard time getting to the point where I can engage in a emotional romantic relationship, hence prefering surface relationships where the other party doesnt care about me. These are all things I have actively been in therapy for, for years. I am a runner. I have run from cities, provinces, relationships. ect. Isolate and run away is my trauma response. I can also cut off people and emotionally detach without hesitation. If someone does something to intentionally hurt me (in my view) I can cut off people and not think twice. When I find myself getting close to individuals, I have sabotoged it with blowing up over silly things as an excuse to end that friendship or relationship so I did not have to get closer to that person.

5. Binge Eating/Bulimia Nervosa disorder. I began having a binge eating disorder in my grade 9 year and it continued until 2019 when I was finally able to kick it. I was at the heaviest I had ever been, 320 pounds at the begiingin of 2019. It was a unhealthy combination of bingeing and throwing up. I have never sought professional help for it, although my family is very aware of my struggles with binge eating/anxiety puking.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

Physical injury was mostly bruising, welts, my body going into shock, shaking. possible nerve damage given my high tolerance for pain, although I've never explored that with a medical professional.

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

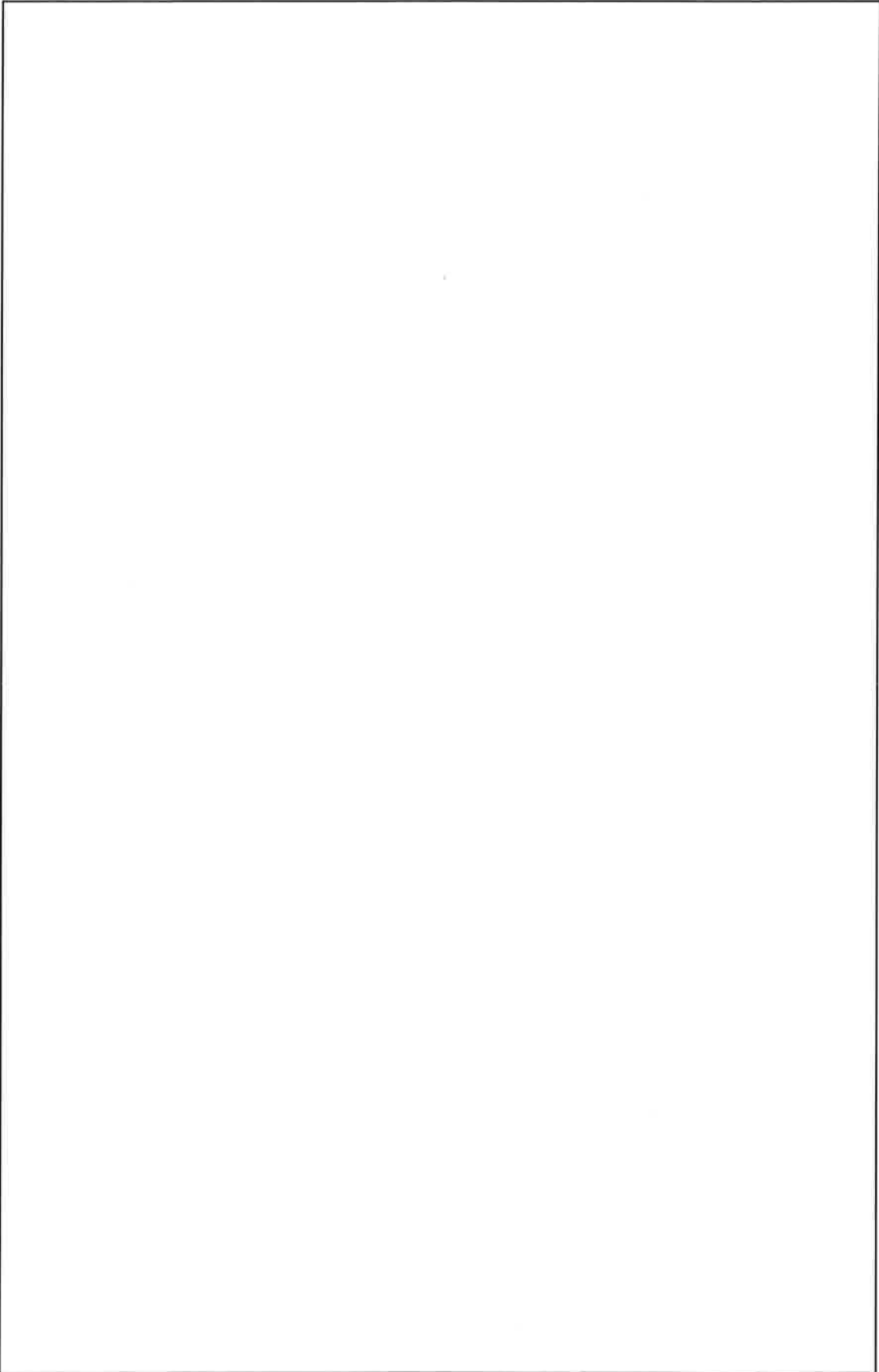
I began counselling in 2005, traditional talk therapy. I continued as I could afford it or as my work benefits allowed. I have had several different counsellors over the time period of 2005-2014.  
I began counselling with a psychologist in 2014-2016 but discontinued due to the high cost. It was with [REDACTED]  
In 2018-2020 I used the online counseling platform [REDACTED] and used a few different counsellors over Covid.  
I began counselling in person again in 2021 and have continued with the same counselor. I do a combination of talk therapy and EMDR every second week.

**Section 3 – The Abuse**

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person’s job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

There are at least two incidences of corporal punishment that I experienced while I attended CCA. The first occurred approximately between 2000-2001 when I was 8 years old. I had been talking to a classmate while she was writing a test. This classmate told on me and I was taken to the principal's office. At this time, the principal was Lou Brunelle. I was corporally punished twice by Lou Brunelle as I was bent over a chair in his office. The secretary at the time was instructed to stand in the doorway watching as this happened.

The second incidence I can remember was approximately between 2001-2002. I was 9-10 years old at that time. I had gotten in trouble for putting up my middle finger as a joke in music class. I was brought to the principal's office and corporally punished twice as I bent over a chair in this office and the secretary watched from the doorway. The principal at this time was Duff Friesen.



If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |   |  |
|---|--|
| <input type="checkbox"/> Verbal abuse   | <input type="checkbox"/> Humiliation   |
| <input type="checkbox"/> Racist acts  | <input type="checkbox"/> Degradation   |
| <input type="checkbox"/> Threats  | <input checked="" type="checkbox"/> Particular vulnerability or young age  |
| <input type="checkbox"/> Violence accompanying sexual abuse   | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
| <input type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input checked="" type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you) |
| <input type="checkbox"/> Witnessing another student being subjected to abuse                              |  |
| <input checked="" type="checkbox"/> Intimidation  |  |
| <input checked="" type="checkbox"/> Inability to complain   |  |

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

Since attending this school, I have a significant dislike for religion in general. It has given me a bad view of all Christians because of the controlling nature of this place and the guilt that they put on us for little things such as wearing immodest clothing or talking to other students of the opposite gender. Telling students that masturbating was against the Bible and making students feel that any sexual interaction prior to marriage would make you undesirable and tainted for your future partner. We were told nothing about sex or healthy sexual practices.

When I left the school I knew nothing about the importance of condoms or the dangers of STIs. I contracted HPV and had multiple abusive interactions with future partners because of the lack of direction given to me when I was younger. I also did not know anything about drug use and was easily talked into using cocaine by older adults when I was 18. This progressed into using crack cocaine and ultimately I ended up having to spend a Christmas in a rehab center in [REDACTED] that same year. I continued using drugs after this until I got my life back together the second year of University when I was about 20 years old.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

No lasting physical injury was sustained from the corporal punishment.

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

N/A

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

[REDACTED] - social worker/ counsellor in [REDACTED] - approximately 2010-2012

### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

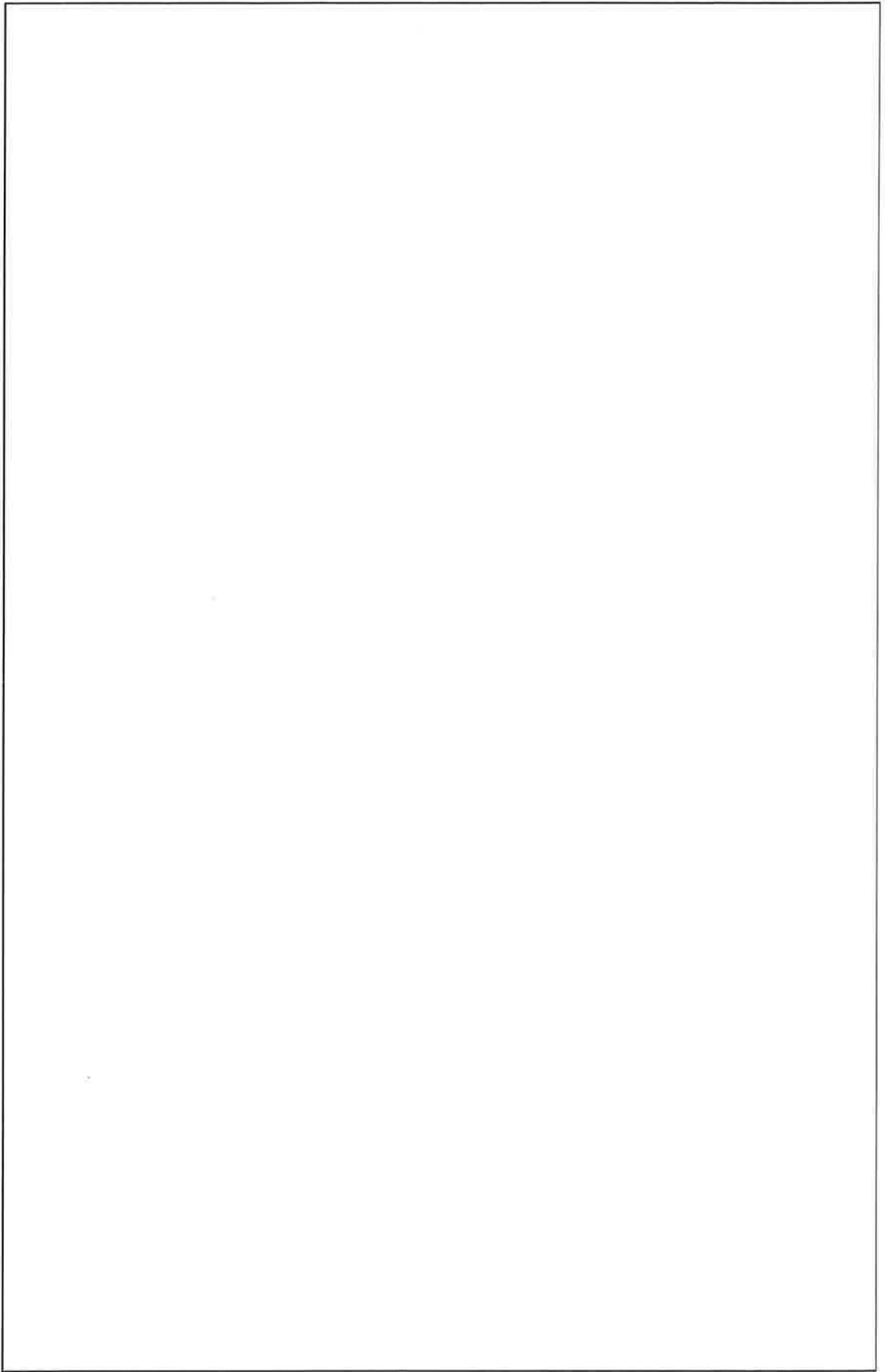
I was raised in this church from the time I was born up until I was twelve alongside my immediate and large extended family. Although my family and I did move to [REDACTED] for 3 years to attend a church/school connected to CCA/CCM, we did move back in 2004 to re-attend up until 2008. The focus that I would like to maintain throughout this statement is the emotional damages from the psychological trauma that I experienced in growing up and leaving this institution. Although I do have memories of being spanked aggressively by other adult members of the church, this happened prior to our departure to [REDACTED] when I was quite young; therefore, I cannot say with complete confidence which adults were with me at these times.

Around the age of 5 or 6, I began to have recurring nightmares up until my adolescent years, which my immediate family members can attest to. These nightmares echoed teachings and videos that would be shown to us in children's class that contained images of hell fire and puppets standing in hell alongside Satan. The puppets were told that, because they didn't follow God, they would spend an eternity in hell. If the kids did not have children's class, they were to sit with the rest of the congregation to listen to Keith Johnson echo the same ideas to the adults. A major focus in all children's teachings and Keith's sermons surrounded the idea that if you didn't obey the 10 Commandments, you would risk an eternity in hell; however, your attendance to this particular church pretty much solidified your spot in Heaven, as long as you were faithful to the church. Furthermore, we were constantly being told that people outside of our church/people that leave the church were going to spend an eternity in hell.

My family and I's departure from CCA/CCM in 2008 was largely due to my brother and I's deteriorating psychological state. As they began to enforce more stricter legalism, the institution began to enforce mandatory signage of what services we attended that week (Wednesday, Saturday, and Sunday) as well as having to write down how much money we gave as an offering in each service (I believe this started the school year that we left or the school year prior?). If any services were missed without good enough reason, you were academically punished. This caused a lot of psychological distress for me as the 3 services per week that would usually last over 2.5 hours were causing harm to my mental health, but then I was being pressured throughout my schooling 5 days per week, enforcing that I was there and that I gave them an appropriate amount of money. My brother and I would often come home from school crying as this, coupled with being academically punished through demerits for very small, minor issues, put an enormous amount of pressure on us. We constantly felt like we were walking on eggshells.

Everything worsened even further when more families began to leave. My best friend, [REDACTED] and her family left, and I was instructed to never speak of or to her or her family ever again. I was constantly being told on in school because I would keep bringing her up. I couldn't come to terms with the fact that she turned evil overnight like everyone else was saying. I was always given a very strict talking to by the teachers and my parents were constantly getting called. I started to disconnect from my other friends at CCA/CCM and I began to spend all my recesses by myself. Because of how incredibly bad things began to get, my parents started to make appointments with another school. This was incredibly hard for them as they had spent 25 years there. There was an incredible amount of intimidation from the church leaders/psychological abuse about us being damned if we left. Furthermore, our entire extended family went there (with whom we were all extremely close), and there was a lot of fears about them cutting us off if we left, which they did end up doing after being instructed by Keith and the other church leaders.





If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |   |   |
|---|---|
| <input type="checkbox"/> Verbal abuse   | <input type="checkbox"/> Humiliation  |
| <input type="checkbox"/> Racist acts  | <input type="checkbox"/> Degradation  |
| <input type="checkbox"/> Threats  | <input checked="" type="checkbox"/> Particular vulnerability or young age   |
| <input type="checkbox"/> Violence accompanying sexual abuse   | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse |
| <input type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you)         |
| <input type="checkbox"/> Witnessing another student being subjected to abuse                              |   |
| <input checked="" type="checkbox"/> Intimidation  |   |
| <input type="checkbox"/> Inability to complain  |   |

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

My parents made the decision to pull us out of the church/school when I was twelve. This decision literally cost us everything. We were immediately shunned by the entire church and school, including our extended family. At this age, we were told that our family was “toxic” and that we were going to hell. Because we didn’t know anyone outside of the church/school, the isolation was very difficult to cope with, as well as the self-esteem issues that arose from having an entire congregation filled with people that you grew up with and love, suddenly pretend you don’t exist anymore. I remember seeing Keith Johnson at Starbucks shortly after we left. I was 12 at the time, but I smiled at him and said hello. He ended up giving me the dirtiest look and would not stop glaring at me until I left the Starbucks crying. At age 12, I started cutting my arms and contemplating suicide frequently. The church raised me to fit in only with them, so outside of the church, I didn’t know how to talk or connect with anyone. I had my first severe panic attack at 13 that was so severe that my mom called an ambulance. I was having panic attacks every couple of days and began to refuse going to the lake or leaving to anywhere that was far from the hospital. I was taught my whole life by the church that mental health disorders weren’t real and that it was instead the devil, so I was convinced that these attacks were, instead, signs that I was dying. My visits to the hospital at RUH were so frequent when these attacks were happening, that a cardiologist put a Holter monitor on me for 24 hours to help me understand that this was in fact an anxiety disorder. Furthermore, due to what my family and I believed about what mental health was, as well as our stance on counselling that was taught to us in my time at the church/school and my parents 25 years there, we struggled to access any mental health services/feel comfortable when we did access these services.

My struggles continued, and I began to have a very big problem with alcohol at 15. Drinking was something that I found helped with my anxiety. With regards to my new schools, I had difficulty transitioning from CCA’s curriculum to the public school’s curriculum for several years. I rarely attended classes and would often skip school to day drink. I did eventually drop out of school, and it took me years to get back into it and complete my schooling, but I got my high school diploma when I was twenty-two.

I do want to note that my mother died of cancer when I was 16 years old. In the last 4 years of her life after leaving CCA, our relationship was severely fragmented due to depression. I do blame the church/school for the lost time with my mom, as how they treated her especially was incredibly cruel.

Ultimately, the abuse that I endured from this institution put me on a very difficult road in life, and it has taken me years and a tremendous amount of work and time to get on a decent path.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

I have done this very intermittently. I had a lot of trouble accessing counselling in my younger years. In my adulthood, I did see a psychologist at [REDACTED], my family doctor, [REDACTED] and a psychiatrist, [REDACTED] where I talked a bit about CCA/CCM. However, I was stand-offish in these conversations as I have always struggled to talk to anyone about my experience and the aftermath of CCA. Rather, most of the attention has been set on my continuous issue with anxiety.

### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

I want to start by mentioning that I originally started grade 1 at a Christian school in Winnipeg, I have more memories of my 6 months at that school than I do the 3 years I had at Christian Centre Academy. I went from a "normal" school of learning to color, make friends, doing show-and-tells, and starting to read to something that felt more like a military confinement. This was a shock to my system to go from something so social and encouraging to a place that was run extremely strict and where socialization was minimal. My parents told me that at the time they couldn't understand how I went from such a happy kid to suddenly I would cry and hold my legs day every morning and beg my dad not to take me to CCA.

Abuser: Ms Olsen (or Olson) / Female / Staff / Grade 1-3 Teacher.

Adult who witnessed / allowed the abuse: Ms Hutchinson / Female / Staff / Co-Teacher

Abuser: Mr Brunelle / Male / Staff / Principal of School

I had Ms Olsen as my teacher and Ms Hutchinson as my co-teacher for all 3 years of my schooling at Christian Centre Academy. The classrooms were large spaces with cubicles lined up facing the walls, these were my grade 1-3 desks. When sitting in a cubicle the walls would protrude on both sides acting as blinders so you could not see other students. There was no teaching involved, we were to work out of our home-school ACE (Accelerated Christian Education) booklets, we had different booklets for each subject. If you had a question about your school work you were to put a cube on the top of your desk and have the cube turned to the image of whichever subject your question was for and one of the teachers would eventually come and assist you. Once your work was done you were to get up from your cubicle, push in your chair, and go to a table in the room that had all the answer keys for the booklets, you would then mark your own work.

1) Isolation / Mental Stress at a Vulnerable Age - Ms Olsen believed that I did not apply myself, because of this assumption anytime that I did poorly on an assignment or I would ask too many questions about an assignment she would isolate me from my classmates. This would mean during breaks / lunch I was allowed in the classroom to mark my work , but during class hours I was forced to sit in the hallway alone for the majority of the day. I was also instructed that I was not allowed to speak to anyone while in the halls. I was sent into the halls on a regular basis, I would estimate at least once a week sometimes several times a week for an entire day or half day. Being so young, vulnerable, and afraid of the consequences these times of being alone were very difficult, Ms Olsen would purposely not explain anything to me, I would never know if I was allowed to come back in or how long I was suppose to be in the hall. I would often begin to cry in the hallway and if she came out and saw me crying she would threaten to take me to Mr Brunelle for a paddling.

2) Physical Abuse / Mental stress at a vulnerable age - Early on in Grade 2 I did poorly on a test, I marked my own test, but when the Ms Olsen asked for my score to be recorded I told her my failing mark. We were forced to tell / share our marks with all the other students as a competition, but for those who struggled this was humiliating. Ms Olsen immediately sent me into the hallway to sit alone. Shortly after she came out and told me to follow her. We went up the stairs to the principals office, she never told me where we were going, why we were going there, what was going to happen. I was terrified & once I realized I was in the principals office & understood that I was in trouble I began to cry. Ms Olsen told the principal that I wasn't trying and purposely failed my test and that I required the paddle. At this point I was going into hysterics I was unable to speak through my crying. Ms Olsen then left the room, and closed the door behind her so it was only Mr Brunelle and myself - Mr Brunelle asked if I knew why I was getting the paddle, but I was so upset at that point I had begun hyperventilating and was unable to acknowledge or speak to him. He then had me bend over his knee and paddled me, I am unsure how many times I was hit.

I can recall receiving the paddle on two additional occasions from Mr Brunelle , but always requested by Ms Olsen. These paddles never left physical marks that I can recall but were extremely traumatizing and I would shut down entirely or go into hysterics / hyperventilating when they would happen.

3) Humiliation / Mental stress at a vulnerable age - Ms Olsen and Ms Hutchinson use to teach our gym class. They had a rule that before gym class all students must get changed in the changing room - separated by gender. I was a shy and timid child and felt uncomfortable getting changed in front of my classmates, so I would often say I had to use the washroom and then quickly get changed in a stall hoping that no one would notice. One day when I did this, one of the other students noticed I got changed in the stall and went and told Ms Olsen (watching your fellow students and telling on one another was extremely encouraged at this school), Ms Olsen came into the change room and had everyone sit down along the walls. She then asked me if I got changed in a stall and I told her that I did. She then instructed me to get undressed in front of my classmates and the get changed again in front of them, claiming she was showing me it was not a big deal. This was extremely traumatizing to me and I remember trying to hide my tears during the entire gym class that day.

4) Mental stress at a vulnerable age - My final week of school was part way through grade 3. I had been instructed to spend majority of the week in the hallway already (I am unsure of the reason). I had stopped being sad and started to become angry about constantly feeling bullied by Ms Olsen and several of the students would make negative comments to me. One afternoon when the students lined up to go back into class from a break, I was sitting in the hall beside them. One of the female students (unsure of name) made a comment to me about being "bad", since I knew I was not allowed to speak - and if I did the other students would report it to the teacher, I instead stuck my tongue out at her. This of course was immediately reported to Ms Olsen. Ms Olsen came out physically grabbed me by my arm and dragged me to the principals office for a paddle, luckily Mr Brunelle was not in his office. I spent the rest of my day sitting in the hallway, even after school finished and everyone went home Ms Olsen told me to stay in the hall and not to move. Once the school was empty she came and got me from the hallway, physically grabbed my arm and had me stand in front of her while she told me that people who tell on you are good friends and I was to write an apology to my fellow students. The entire time she was talking / holding my arm I was crying quite hard, I remember her grip on my arm was tightening and was beginning to hurt. If I broke eye contact with her she would jolt my arm and grip it tighter. In the middle of this my dad ended up walking into my classroom and seeing this. Me crying very hard and being held and spoken down to by Ms Olsen. My dad had been waiting in the car with my brothers to drive me home, but when I didn't come outside he came to my classroom - he said he knew which was mine because my lunch kit was still in the hall where I had spent the day. My parents removed me from the school that day after my dad witnessed that scene - they said they were concerned I was going to get the paddle the next day.

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The mental stress that this school puts on its students and congregation is near impossible to explain to someone who has never experienced it themselves. They had full power over the families and students, I know that after I left Ms Olsen ended up moving to the USA to be with the pastors brother. The stories I heard was that he physically abused her to the point that she was unrecognizable, he destroyed her passport, and told the entire church that her claims were all lies and to exile her. Last I heard not even her own daughter would speak to her.

I know that this current situation of all the students coming forward are being used at this school / church as a tool. They will be saying that the media and these students are possessed and doing the devils work, that this class action law suit is god testing their faith. Anything that is against the church is immediately manipulated into a "teachable" moment for these people. It helps them avoid any responsibility. Seeing that Mr Brunelle himself stated in an article that the church / school is not affiliated with their past leadership is what made me want to join this case, he literally was the one person who could have stopped the abuse, instead he not only allowed it he joined in. We need to break the cycle at this cult.

If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |  |   |
|--|---|
| <input type="checkbox"/> Verbal abuse  | <input checked="" type="checkbox"/> Humiliation   |
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| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                              |   |
| <input checked="" type="checkbox"/> Intimidation   |   |
| <input checked="" type="checkbox"/> Inability to complain  |   |

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

Isolation at a vulnerable age: I learned that I was alone, that I couldn't rely on anyone. During times of stress, I pull away from others, I don't let them in, I find it hard to bond with others. I went through depression and grade 8 and 9 and I would isolate myself by sitting in a closet in the dark for hours.

Physical Abuse at a vulnerable age: I recognize bad situations and I force myself to stay in them even if I don't think they are going to improve, just like at CCA. I have anger and anxiety everyday about work, but I'm too afraid to leave. I stayed in an abusive relationship longer than I should have. I have a fear of speaking up to avoid punishment or for fear it won't make a difference. I have a fear of being alone with older men and a fear of being with people in positions of authority.

Humiliation at a vulnerable age: I grew up with a lot of body shame, I dressed like a tomboy because I had a fear of being seen, by both men and women. After the humiliation incident, I lost my trust in women and in leaders. I was forced to do something I didn't want to do and felt afraid and angry. The fear of humiliation is crippling and causes me to avoid everyday situations at work. I have a hard time speaking up in public, hosting meetings, dealing with conflict, and causes me to be hypervigilant.

Mental stress at a vulnerable age: I was intensely afraid at CCA, I felt emotional exhausted, and learned to fear that the worst-case scenario is likely to happen. I struggled with an overall feeling of anger and anxiety. I feel like a ticking time bomb sometimes, with my anger being bottled up and them bursting out. I'm afraid to have children because I don't want them to experience this.

If you need further space please add pages at the end of the document



2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

Yes - I received the paddle a few times, I did not require treatment for this.

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

N/A

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

Psychology / Counseling from [REDACTED] located at her home office in [REDACTED].  
April 2019 - Present  
I have been working with [REDACTED] for over 3 years now, the first time we met we discussed my experience with CCA and continue to do so.

The Abuse- I attended CCA from K -grade 12 1993-2006. In the early years at Christian Centre Academy I was a fairly good student and non confrontational so there is not too much abuse or conflict I can remember in the first few years other than the occasional paddling which I recall being carried out by Lou Brunelle. At this age I am not sure I would recognize what abuse is or how to identify what qualified as abuse because you are so young and it was my first and only experience in school. However, I do remember the paddling's being painful when they happened and developing a more acute fear and avoidance of paddling's as I got older. There is record of at least 2-3 such paddling's in grades 1-2 in my student file which I remember were carried out in the principal's office with I solid wooden paddle much like a small cricket bat. As the years progressed to middle school I believe I slowly started to grasp just how bad the consequences could be if I messed up or didn't follow the rules. A great fear of authority figures and not doing things correctly began to form during this time.

As I progressed into grades 8 and 9 (2001-2003) things definitely took a turn for the worse. At this age I began to really struggle with the self-taught ACE system. This system required you to teach yourself out of little booklets called PACES, score your own work and work by yourself in a cubical with three walls by yourself. There was no lesson plans and no accredited teachers to assist with understanding things such as chemistry, physics, biology and math. They also taught in the booklets that the world was created in seven days and that evolution is false. There was no sexual health education and nothing offered about the harms of drugs/alcohol. While working you would be completely insulated from other students. For the most part you could not seek help or consultation from other students on how to do any of the school work and the teachers many times were completely incompetent of providing assistance especially as I got into the more difficult subjects in grades 10-12. In retrospect, being expected to learn maths, chemistry, physics etc. without an accredited teacher giving lessons and providing support was basically setting me up to fail in these subjects.

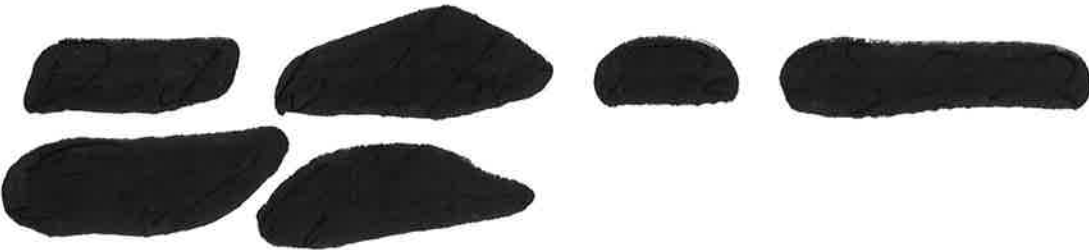
Because of these learning pressures and additional stresses such as a part time job at the age of 13, being forced to go to the church (that ran the school) 3-4 times a week (2.5-3.5 hrs per church service), and coping with extreme disciplinary measures for not meeting education goals on time I started to make quite a few mistakes in scoring my PACES (booklets). As soon as they teachers identified I was making quite a few scoring mistakes the school director Ken Shultz immediately branded me "a cheater" and said I was dishonest to the point I must be expelled from the school. This is what I would identify as a pivotal point where systematic repetitive abuse began to take place in many forms. Instead of offering meaningful coaching/help with the scoring/self-taught education system the teacher/teachers would isolate me further from the other students (make me skip breaks), verbally put me down, make me do physical workouts (push-ups, towels, duck walks, sit-ups) etc. Joel Hall was the teacher most responsible for this part of the abuse I went through (as outlined in the email in my student file that he sent to his supervising teacher Jordan Gaertner\*) This same teacher use to get what I would describe as a nonempathetic (perhaps even sociopathic) satisfaction from keeping me isolated from other students and administering these punishments and verbal put downs.

Over the course of grades 8,9, and 10 I was often kept from interacting with other students for days or even weeks during these disciplinary periods and was not allowed to play sports. *(And other activities)* Solitary confinement was something that did happen on numerous occasions I was left feeling ashamed, humiliated and degraded in front of the other students.

The Abuse- John Olobobokun/ Keith Johnson

The most serious abuse I experienced was undertaken by John Olobobokun between 2003-2006/ grades 10-12 and executed under the direct philosophy and supervision "orders" of Keith Johnson which was the highest ranking official/Pastor of the Church and School. Nothing he asked his staff to do seemed to be questioned in any meaningful capacity. He was a feared authority figure and claimed to have the power to hear the voice of "God" and always new best for the direction of the church and its members. He demanded absolute power and it was understood nothing he demanded should be questioned.

Attached is the police report which is now in the care of the Saskatoon Police Service which clearly describes the events of the abuse between 2003-2006. Grades 10-12.



## Statement

My name is Daniel Kenneth Webster and I was a student at Christian Centre Academy (CCA) from the age of 5- 18 years old (1994-2006). This school was under the direct control of Pastor Keith Johnson and it was well understood he directed the school directors to use paddling (hitting buttocks with wooden paddle with force to inflict pain) and required all children in the school to be indoctrinated with extreme evangelical Christianity which they must adhere to. The period of abuse I will be making a statement on will be 2003-2005. In 2003, Mr. John Olubobokun became the new Director of the school which would be an equivalent position of Principal in the Public/Catholic system. Due to my ongoing problems at the school with the self-taught learning system and the extreme religious ideology my parents initial plan was for me to be taken out of the school. This all changed when John was hired as the new school Director at CCA, I was informed I would be attending the school again and under a personal mentorship of Mr. Olubobokun.

When I brought forward my concerns of not being able to get the high school credits and education every child should have due to my struggles with the self taught ACE education system, John aggressively screamed at me in an excessively intimidating fashion. This was the first of many more meetings with him over the next 3 years that had the same patterns of emotional/psychological abuse. Yelling/screaming various threats, intimidation, and in a hostile manner communicating that I would do exactly as I was instructed or my life would be made a living hell. Multiple suspensions and expulsions were handed down to me in this three year period for such petty things as talking about my positive experiences serving in the Army reserve with other students, and questioning the school staff's policies in any capacity. I also remember one expulsion for failing to show enough religious enthusiasm at a youth church service which was run by the Church (Saskatoon Christian Centre) which oversaw the school.

The only instance of physical abuse took place in Feb of 2004. I was having an argument about typical teenage things with my parents in regards watching a movie they didn't like (Anger Management-Jack Nicholson) when they got frustrated and I believe told him to address it with me when I was at school that week. I remember it was a Friday and the secretary paged me to the school office and I was told to go into John's office. He then informed me that he was going to physically discipline me with 5 paddle's to the buttocks. Even at the age of 15 I knew this was illegal and ethically wrong so I demanded my father be called and John obliged and called him. When my Dad showed up I pleaded that he end this madness. When Dad made an attempt to diffuse the situation, John loudly informed him that I would be expelled from the school if I didn't receive the punishment. My Dad then told me to take the punishment like a man. Feeling I had no choice I grabbed the chair arms and bent over as I was directed to. John was a physically strong /athletic man probably around 6,1 180-200 lbs and judging from the amount of physical pain and black bruises that were left I would estimate he used the majority of his strength to swing the paddle. He proceeded to hit my buttocks 5 times. In between strikes I would plead with him to stop and had to muster a lot of concentration to stand there due to the pain and humiliation I was experiencing.

*Dianne  
Davidson  
(Secretary)*

This experience left me physically bruised to the point it was painful to sit for a few days after and there was large dark bruises but that was minor to how it utterly destroyed my self esteem/worth as a teenager already going through challenging years and puberty. I was in a state of constant fear to the point I would have severe panic attacks when called to John's office after this instance. My relationship with my father completely disintegrated to the point that I would avoid him whenever possible and keep our interactions to a minimum for a long time after. It took years to reconcile and repair the trust with my parents. I believe my struggles with excessive alcohol consumption in my early twenties is a consequence of these experiences. Anxiety, depression, and sleepless nights have at times just been a constant part of life I've had to come to terms with in regards to the memory of these experiences.

This concludes my statement.

Feb 1st, 2022



## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |  |  |
|--|--|
| <input checked="" type="checkbox"/> Verbal abuse   | <input checked="" type="checkbox"/> Humiliation  |
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| <input checked="" type="checkbox"/> Threats  | <input checked="" type="checkbox"/> Particular vulnerability or young age  |
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| <input checked="" type="checkbox"/> Intimidation   |  |
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#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

Harms suffered are all covered in typed text attached.

As far as affects on my life this would be as follows...

- Heavy abuse at alcohol in early 20's
- Broken relationship with parents <sup>(Some Drugs)</sup> (Party)
- Many missing high school credits making post secondary a lot harder to ~~finish~~ persevere after so called graduation from CCA. Spent 2 years getting those credits I missed so I could attend U of S.
- Huge bouts of depression and inability to sleep for sometimes days at a time.
- Anti social behaviour
- Inability to operate properly in social settings & communication problems.
- Serious temper and intense aggressive outbursts when triggered
- Knocked out and beaten up at bar when too drunk - received care at ~~Emergency~~ Emergency for serious concussion (Age 20).
- Have seen 2 psychiatrists in early-mid twenties to try to talk things out.

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

Large black bruises to buttocks area and upper thigh when one paddling missed buttocks, and hit upper thigh. Lasted around 1 week (7 days) was painful to sit and extremely sore.

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

None

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

Had 5 counselling services 2013.  
Family counselling Centre Summer 2014



### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

Lou Brunelle (Male)- Principle of Christian Centre Academy (CCA); I was paddled no more than 3 swats on the bum with the wooden paddle on multiple occasions in his office. There was always a secretary present and this happened 1-2 times per year (I cannot remember exact dates or exactly how many sessions) from 1997 till he was no longer in office at CCA.

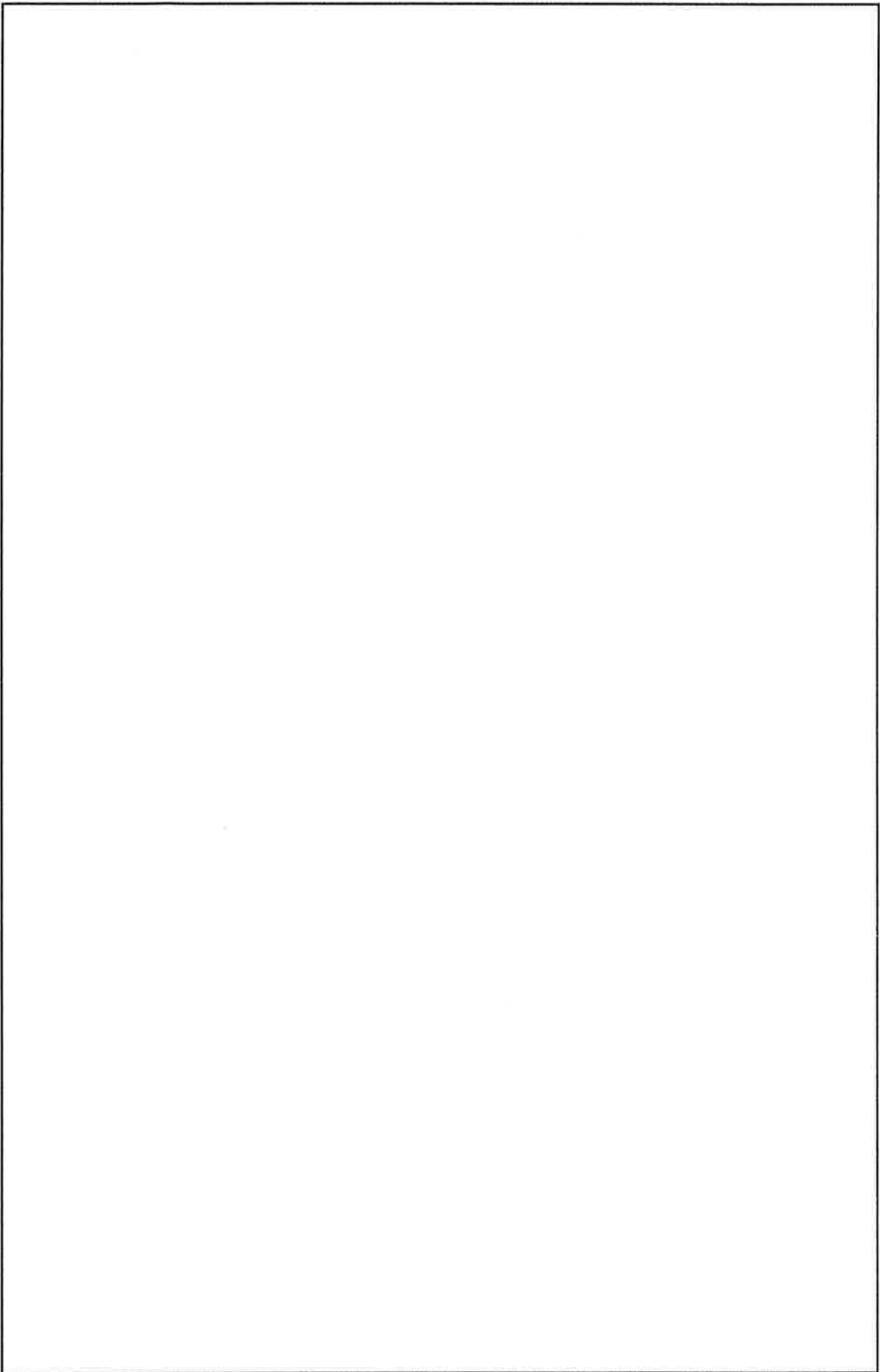
Duff Friesen (Male) - Principle of Christian Centre Academy (CCA); I was paddled no more than 3 swats on the bum with the wooden paddle on a couple occasions in his office. There was always a secretary present and this happened 1-2 times per year (I cannot remember exact dates or exactly how many sessions) from he was in office till I left in Spring 2005.

Dwayne Krochak (Deceased) (Male)- Teacher of Level 4 (Grades 4&5); For memorizing the score key, incorrectly scoring my work or not getting work done on time or other forms of "Cheating" they called it. I was forced to sit in the hallway on my knees while holding heavy dictionaries out on both arms for approx. 5 minutes - if the dictionaries dropped another minute was added. I was also forced to do wall sits in the hallway for approx 5 minutes - if I dropped, timer was reset. I was forced to push a board wrapped in a towel and run lines - If my knees dropped from exhaustion I was forced to do another set. Also, forced to stay in my cubical all day (no breaks and lunch at my desk, I could only leave for the bathroom), this was on one occasion I was behind in a PACE because I needed to erase the whole thing and I was to focus on that one PACE all day and work fast to redo it.

Joel Hall (Male)- Teacher of Level 6 (Grades 8 & 9); He made me erase PACEs and work fast to get them redone which meant that I stayed in through breaks and lunches (eating at my desk). He sent me to the principles office on a few occasions to be paddled. One time I forgot my gym clothes and he forced me to stay in my cubicle and write on a piece of paper again and again "i will not forget my gym clothes" until the gym class was done.

John Olobobokin (sp?) (Male)- Director of CCA 2004 (not sure of the exact year); He would give long lectures of yelling at all us students to tell on our friends for not obeying rules (if we noticed anything), he would call random meetings or prayer meetings during school time and take us out of class for hours at a time. He paddled me one time (in grade 9 when I was 14) for secretly listening to a band (Jump 5) that was banned from the school and when he asked me to turn in all my friends who listened to the CD I would not which made him angry. On a few occasions he made me write again and again a scripture verse (can't remember which ones they were) on 2 sides of ruled paper and this was for not understanding the PACEs instructions and rushing to get it done because I was behind.

When I was 14 I was having a hard time living at home with my step-mom, my dad and step-mom were divorced so I had the option to live with my dad. I decided one Friday after school to spend the weekend with my dad for an indefinite amount of time. After my parents divorce a few years prior, my dad was no longer attending Saskatoon Christian Centre and John O. had ex-communicated him from the church, basically banned him from coming into the church. When I decided to stay with my dad for a weekend that Sunday John O came up to me in church and asked me if I was living with my dad. I said for the weekend and maybe another week, I wasn't sure how long I would be there for because my step-mom and I were not getting along and being at home with her was stressful for me. John then said If you are with your dad tomorrow morning (Monday morning) then don't bother coming back to school. He kicked me out of the school if I was going to stay living with my dad. Well, I never stepped foot into the school again.



If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

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|--|--|
| <input checked="" type="checkbox"/> Verbal abuse   | <input checked="" type="checkbox"/> Humiliation  |
| <input type="checkbox"/> Racist acts   | <input checked="" type="checkbox"/> Degradation  |
| <input checked="" type="checkbox"/> Threats  | <input checked="" type="checkbox"/> Particular vulnerability or young age  |
| <input type="checkbox"/> Violence accompanying sexual abuse  | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
| <input checked="" type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input checked="" type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you) |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                              |  |
| <input checked="" type="checkbox"/> Intimidation   |  |
| <input checked="" type="checkbox"/> Inability to complain  |  |

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

This will be an overall conclusion of the abuse suffered at Christian Centre Academy and how my life has been affected over the past 17 years ( I left when I was 15, came back to the church for a short time at 16 and am now 32 years old):

- Pain Tolerance is very high and I think this is from multiple paddlings and other forms of discipline. I always felt and still feel like asking for help is a sign of weakness. I am very headstrong and want to do everything myself and will spend time figuring out how to do it, asking for help or showing any kind of weakness is a last resort. An example of this is when I gave birth to my son I internalized my pain and found that labour and delivery was not as painful as other people say it is. I did not struggle but I was grateful to have help but I certainly joked around with the nurses and doctor in the delivery room to distract myself from the pain of childbirth.

- I have PTSD from anyone in power. I have shy'd away from speaking to pastors, teachers, bosses or powerful men I have met. I feel anxious when I am called to anyones office (especially at work) when I felt like I could possibly be corrected for something even if their reason for bringing me to the office was a progress report or a meeting regarding operations or my opinon. I have felt professionally like my opinion didn't matter and I felt anxious and almost like I couldn't breathe if I was praised for anything, felt too good to be true.

- Currently my son is 4 so as I am considering schools for him to attend next year I am having a very hard time picking a school because of the abuse and regulations I was subject to. I like the idea of a private bible based education but I cannot imagine history being repeated for him by sending him to a school like that. But I am also afraid of public schools because "abusers can be hiding anywhere". I think my biggest concern would be that whatever school I pick has regulated teachers and an education that will allow my son to be creative and think for himself and learn how he learns best.

- I struggle with trusting people in authority, I have been let down by authority figures my whole life, not just at school, so this is something that I haven't been able to conquer. I trust my husband because he is my most loyal best friend but we dated 3 and a half years before getting married. I also have attachment disorders and I believe that this is due to many friends leaving the school/church over the years and I was no longer allowed to talk to them. I was told in therapy that I struggle with Avoidance of Attachment and this is why being ignored is so painful but also why I don't attach to anyone other than my husband and my children. I have a very estranged relationship with family members and I even struggle to make close friends. I would say I have 1 best friend, other than my husband, who knows my life inside and out and she has known me since we were 7 years old.

- I struggle with thinking outside the box and being creative. I didn't start exploring that side of me until this year and realized I have a passion for graphic design and I'm good at it. I have always been a strict rule follower and afraid to break the law in any sence. The idea of being a rebel even if it is the right thing (depending on the situation) gives me anxiety.

- My whole adult life I have worked hard, and often times 2-3 jobs. This comes from a deep longing to meet my needs. My husband is the sole provider for our home and this has always been a competition for me in some way. I feel like I need to provide as well or "help him" even though my role right now is working my business part-time and staying home looking after my children who are 2 and 4. I struggle deeply with this as I want to be with them and make memories but I feel like I need to do more.

- I am sure that I have some sort of learning disability or different way of learning as the ACE system didn't work for me. I was constantly "Cheating" to finish a PACE because I didn't understand it. MATH would frustrate me to the point of crying and I would stay up late to cram homework in so I was not in trouble the next day. I was slower then other kids and I did experience a great deal of trauma in my early life prior to attending Christian Centre that was never looked into or assessed. I still have never been assessed or diagnosed but I know how to manage my learning abilities especially in my business and I take extra time to teach myself something if I don't understand. This is something that was overlooked in the school growing up.

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

Bruising on the low back, bum and upper thighs every time I was paddled. Usually this lasted 3-5 days depending on how severe the paddling was.

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person’s job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

When I was in kindergarten, during [redacted] 2002, my class was instructed to finish four pages of a word building exercise before our morning break. Everyone in my class finished before the break except for me. Since I didn't finish, I was required to skip break and sit in the class room until I finished. About half way through the break, my best friend came in and asked if I was done to which I replied "not yet." She then offered to help me finish so that we could go outside and play together. She completed the exercise for me and as we were walking out of the classroom to go to break, Debbie Johnson who was our kindergarten teacher, stopped us from leaving the classroom. She asked if my friend had helped me to which I responded "yes, I was having trouble." She then told us that we had cheated, grabbed us by our wrists, and walked us up to the principals office. There was a reception area where we had to sit in chairs for 20-30 minutes and weren't allowed to talk to each other. After 30 minutes the principal called us in one at a time. When it was my turn to go in, he told me to sit in a chair facing his desk and asked me what happened. I told him my friend helped me finish a word building exercise so that we could go and play. He explained to me how I had disobeyed my teacher and God by cheating. He then told me to stand up, turn around, and place my hands on the arm rests of the chair. He told me I had to look straight ahead. If I moved, adjusted my arms, or looked anywhere other than straight ahead, he would spank me more than the three times allotted for the sin I committed. After I was spanked three times, Debbie Johnson grabbed my hand and held it. I had to apologize to the principal and her for cheating. I then had to pray for god to forgive me for cheating. After that she grabbed my hand and took me back down to the classroom. At that point I had gone for almost two hours. I was sent home with homework as I didn't have enough time to finish my work that day cause I was in the principals office for so long. The principal, Duff Friesen, was the one who spanked me that day. My parents were not notified until we got home and I gave them a piece of paper signed by my teacher saying that I was disciplined for cheating on my schoolwork that day.

The second time, I was in first grade. Debbie Johnston was my teacher. This would've been the [redacted] 2002. I was drawing pictures at a table with my friends. I had drawn a picture of something I can't quite remember. Debbie saw the picture and asked me what it was. I said I didn't know in a joking sort of way. She asked me again and again I said I don't know as I was trying to be funny. She proceeded to grab me by the wrist and took me to the principals office where I had to sit in the reception area alone for 45 minutes. After that time, the principal, Duff Friesen, called me into his office and told me to sit in the chair. Debbie Johnson was sitting in the office as well, to the side of the desk in a separate chair. Duff was already informed of what had happened by Debbie Johnson. He proceeded to ask me what happened so I told him that I drew a picture and when Debbie asked about it I told her I didn't know. He asked me why I would answer that way and I said I didn't know. This conversation went on for 40 minutes as he kept asking me the same question and I gave him the same answer each time. After 40 minutes of him asking, he asked again to which I replied, "I didn't know that I wasn't allowed to say I don't know." He then snickered, look over at Debbie Johnson, said to her "wow this is deep" in a sarcastic tone. They both laughed about the situation. Once they stopped laughing he told me I was lying cause I did know what I drew. He then told me I would be receiving three spankings. He told me to stand up, turn around, and place my hands on the arm rests of the chair. I was told to look straight ahead and he said if I turned around or moved my hands or body that it would warrant more spankings. After he spanked me three times, he told me to sit back down. I had to apologize to Duff and Debbie for lying and repent to god for sinning.

After both scenarios, I was sore for the next 2-3 days from how hard Duff Friesen had spanked me. It's also worth noting that I was recently diagnosed with Autism and OCD. Any learning disabilities I had were brushed under the rug and I was told to pray and ask god to help me learn better during my time at this school. I was convinced for years that something was wrong with me because "I wasn't normal"

In [REDACTED] 2003, I was attending church at Saskatoon Christian Centre (now Mile Two). I was in the classroom where Sunday school was held. Our teacher that day was Lynette Weiler. As she was talking to the class, I leaned over to one of my friends and cracked a joke. Lynette saw us whispering to each other. She then stopped the class, pulled my friend and I out into the hallway and asked us what we were talking about. I told her I cracked a joke and we were just laughing. She then had us wait in the hallway so that she could find a substitute to take over the class. Once the substitute arrived, Lynette Weiler grabbed both my friend and I by the wrists and took us to a basement area where there was a staff lounge. The first room had a couch in it where my friend was instructed to sit on. Lynette proceeded to take me to the back room which was a kitchen area. She told me that I would be getting three spankings that day, as I had disrespected and disobeyed her by talking in church. She told me to turn around, place my hands on the kitchen counter, and look straight forward. I wasn't allowed to move or look back as it would've warranted more spankings. After she spanked me three times, she told me to pray and repent to god for sinning. I then had to ask her for forgiveness for disobeying and disrespecting her. After that, she opened the door and told me to go sit on the couch where my friend was sitting and to send my friend to the kitchen. Once my friend went back to the kitchen, I sat down on the couch and continued to cry as I was in so much pain from the spankings I just received. I was afraid to stand up as Lynette had told me to sit on the couch. I thought if I stood I would just get more spankings for disobeying her again so I continued to sit on the couch in pain. While I was sitting there, I could hear everything going on in the kitchen area where my friend was in with Lynette. Lynette took her through the same procedure she did with me. When she started spanking my friend, my friend cried out in pain and kept yelling ouch ouch ouch over and over. In spite of my friends reaction, Lynette proceeded to spank her, all while my friends screams and cries were becoming more severe with each spanking. After the third spanking, Lynette told her to stop yelling/crying as she didn't want her to disturb anyone else in the building. Once they came back out of the kitchen, Lynette took us both back to the classroom and was cracking jokes/talking with us all the way back.

If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

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| <input type="checkbox"/> Racist acts   | <input type="checkbox"/> Degradation   |
| <input checked="" type="checkbox"/> Threats  | <input type="checkbox"/> Particular vulnerability or young age   |
| <input type="checkbox"/> Violence accompanying sexual abuse  | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
| <input checked="" type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input checked="" type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you) |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                              |  |
| <input checked="" type="checkbox"/> Intimidation   |  |
| <input checked="" type="checkbox"/> Inability to complain  |  |



**Section 4 – The Harms Suffered and Treatment Received**

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

The abuse has affected my life tremendously. Anytime someone raises their voice I immediately get scared and have extreme anxiety. Although I'm an adult and can stand up for myself, it has taken me years and lots of therapy to actually do so. I have had countless nights of no sleep due to these traumatic memories playing over and over in my head. I was recently prescribed meds by a psychiatrist for OCD, anxiety, depression, PTSD, generalized anxiety, and sleep disorder. Many of which issues were started because of the abuse I experienced at this church and school.

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2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

Bruising on the buttocks. Pain/soreness would last anywhere from 2 days to a week each time I received spankings

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

I have started seeing a psychiatrist by a team called [REDACTED] in [REDACTED]. My psychiatrist is [REDACTED] [REDACTED] is the one who prescribed all the meds listed above. I have also been seeing a therapist for 14 months. [REDACTED] name is [REDACTED] and she works at [REDACTED] specializes in religious trauma. [REDACTED] is also based out of [REDACTED]

**Section 3 – The Abuse**

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person’s job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

My mom always stood by and supported whatever the church wanted, including the “counsellors” they assigned to us that weren’t actual counsellors. My mom thought if she went against anything with the church, she would be abused by the church and my father. My time at Christian Centre Academy began in the 1997/1998 school year. My time at Christian Centre Ministries began earlier than when I joined the school. I grew up in ██████████, Sk. Keith Johnson sent John Thuringer to start a school and church in ██████████, Sk. Our school and church was in one building, a small building. I was five years old when John Thuringer started the school and church in Leader. I have happy memories of being involved in extracurriculars and having a normal life and once John opened that school, my life changed. My Kindergarten teacher was Christine Pollinchuk. I was told I had lied about a situation, surrounding a question that I didn’t know the answer to, so I made it up. She told me I was lying, although I didn’t feel I was lying, but I felt awful. I was brought up to the church office, where John Thuringer’s office was. I didn’t have much interaction with him prior because I was five, but he seemed pleasant prior to my interaction with him. I still couldn’t fully understand why my teacher was so angry. This was the first time I was introduced to the paddle, a wooden object. I was really scared and I was sobbing crying. I was told I had to kneel over a metal chair and position myself in a way he wanted me to, but I was having trouble positioning myself, putting my buttocks in the air, and I was having a hard time understanding what they wanted for me. I was so terrified, and I didn’t even understand what was going on. These people were essentially strangers to me, and I thought they were good people who wouldn’t hurt me. I could hear the paddle whizzing through the air, it was so hard and so swift when he hit me. It hurt so bad. I felt everyone knew. I didn’t want anyone to see me after. I didn’t want anyone to look at me. I felt in that moment everything changed. I felt I would never be able to stop someone from hurting me. My life has never been the same since. I began to disassociate, walk with my head down. Shut down.

My dad under the direction of Keith Johnson and John Thuringer started using the same methods of punishment at home. My dad handmade a paddle in his woodshop he was very proud of. Keith Johnson and his teaching created a monster in my dad. Maybe my dad was predisposed to being a monster, but I feel the church really engrained in him that he would be protected and always backed up by the church in what he was doing, and that it was legal. He felt safe in the teachings of Keith, and confident in what he was doing. My life has never been the same since I was 5 years old. John Thuringer was at the school for about 2 years, and Keith Johnson sent someone else down, Fred Koss (now deceased). Fred never physically punished me, but his son, Jonathon Koss, he would physically punish all the time. It was very hard to hear and the building was very small. I would hear his cries and screams. Majority of the time it was just Jonathon Koss and me. At our largest, the school had 8 students. I was there for 7 years but I never really knew who anyone actually really was. We sat in cubicles, and we had to use flags if we needed anything. I hated my life there. It was isolating. I felt alone. I developed a persona where I could only be dependent on myself, there was nobody else out there looking out for me.

If I could describe to anyone what hell is like, that’s exactly how I would describe growing up in the environment of the church and school.

In 1997, I started attending the main school, in Saskatoon, Christian Centre Academy. I didn't have many friends because people were told they weren't allowed to associate with me because I was labelled rebellious. I wasn't rebellious, I was scared, and hurting. Everything I did, I was being watched. I wasn't allowed to even go to the movie theatre, without being called "wordly". We were not supposed to engage with anything considered wordly. There was no grey area, everything was black and white. My mom also lived in fear. We lived in fear, everyday of our lives of the repercussions of the church if things weren't followed to the letter of the law.

I didn't realize how far the abuse went you know mentally or emotionally, or even verbally until I watched former students' interviews.

I felt growing up the popular kids played volleyball or sports, you had to be superior in order to do it is how I saw it because I was different. I realized everyone's experience was different than mine. For me others had to play sports because they were really great but for me I wasn't allowed, because which I didn't actually know any of this until recently, but for me my experience personally I wasn't allowed to play sports because my grades weren't good enough. I did have great grades because we had no choice. We had to. 80% was the passing mark which is considered excellent anywhere, however it wasn't good enough to just get 80%, it was better for you if you were getting 90% or 100% the best. You were always pushed to do that and if you didn't you were looked at by the staff at the school as not good enough. We had to do memory verse memorization from the Bible. We had to memorize them and recite them in front of the class and for me this very difficult. I have a hard time being around a lot of people and public speaking. I didn't understand why it was a problem for me then, but I do know now, it's from the abuse and trauma. The staff at the school made you feel worthless and convince you that you are never good enough. I have always felt this.

I tried out for choir. When you try out for choir, they make you sing in front of everybody. There was no option not to you had to sing just to see where you would be placed. You had to have somewhat of a singing voice. I was placed in high soprano and I hated it. I hated the choir but it made me feel like I was apart of something for once and I wanted to just be apart of something. I wanted to feel like I was just worth something. I remember I was removed from choir because I wasn't you know praising and worshipping God the way that they thought I should and I didn't love God enough to be a part of a choir so I was removed from it. I didn't have a lot of friends for my understanding nobody was really allowed to associate with me or nobody really wanted to. I was considered weird and I wasn't really popular or the greatest looking back then. I just didn't know how to fit in and socialize because of the church's teachings.

My mom ignored a lot of it and she still suffers today. She just follows everything that she's told and it was hard because I needed someone to love me and protect me and it was really hard because I didn't have anyone. I did have one friend at one time, her name was [REDACTED]. She was really good to me. She was there for a short time. There was an incident that happened. There was a basketball game in Moose Jaw and my grandma lived there and we spent a lot of time there. Me and [REDACTED] went and stayed with her, we walked to the tournament, the church wasn't aware that we were there solo. The church was upset that we weren't with a group or our parents they were mad. They watched us, not in a normal way, like a parent watches a child. It was extremely creepy. They were all watching our every move. I was talking to a boy from the opposite team at the basketball game. I was approximately 15 years old. I was the most suicidal and I felt like I had enough. I was the most suicidal at this point of my life that I have ever been and I didn't care about anything and I felt like I had nothing left to lose because I wanted to kill myself. Amy Klassen (She is Keith Johnson's daughter and her and her husband Shian Klassen were the Youth (continued in separate document could not add pages to this document)

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Pastor's for many years.) was upset I was talking to a boy from the opposite team. [REDACTED] and I were walking back to my grandma's house which was only 3-5 minutes away, it was dark out, but it wasn't very late. Amy Klassen followed us in her vehicle and told us we had to get in her car and we asked why. She stated we were not with an adult, and she saw me talking to a boy. She immediately accused us of going to meet up with the boy with the opposite team. It wasn't a safety concern; it was a control issue. I told Amy Klassen, no I am not getting in the car with you. I can't remember what she said after that, but it was enough that we ended up getting into her vehicle. She demanded I give her my grandma's address, because she didn't believe me. She wanted to make sure this was where my grandma actually lived. She went to the house. Amy had never prior to this showed any compassion for me as a young girl and it really upset me how she spoke to me and treated me, and controlled me outside of the church and school. Amy spoke to my Grandma, my Grandma had to confirm with her that she was indeed my Grandma, and my Grandma basically shut the door in her face. It was the first time I felt a sense of security, having my Grandma stand up for me. After that incident, if that's what you want to call it, which was really two 15 year olds walking two blocks, without being harassed, yelled at and controlled, I got back to Saskatoon and I was called into the office to address the situation. I don't remember the details exactly. They called me so disobedient and out of control, and rebellious. John Thuringer was the person who spoke to me and said he was going to discipline me for my actions (talking to a boy). John wasn't the principal at this time and I don't remember why he was even doing it.

There was a time at home, my father wanted to do early morning prayer at home and wanted me to dance to the Christian music he was going to put on. I said I would not dance for him. My father was physically, sexually and psychologically abusive to me. I said no. It was something we weren't allowed to do, it was complete defiance. It caused me a lot of issues today because saying no is really hard for me as an adult. When I said no to my dad, he picked me up by the throat, threw me on a chair, he ran towards me again, picked me up again from the chair, I started having a psychological break. He kept shaking me and slamming me into the chair. My mom looked at me blankly and said "why would you throw a temper tantrum?" I knew at this point nobody in my life cared about me or was going to protect me. I went to my room and bashed my head into the wall several times, hoping the pain I felt inside would just go away. The church tried to do counselling with me, Shian Klassen was my counsellor, appointed by Keith Johnson. He basically just read the Bible to me, and talked to me about forgiveness. My father did come clean about the physical and sexual abuse. The church obviously believed in physical abuse as Keith Johnson would preach from the pulpit how he would beat his son until his ass bled, which has happened to me as well, which is perfectly okay with the church. Shian Klassen in counselling, told me I need to sweep things under the rug with my dad like it never happened, and I was like WHAT?! Because I could not forgive my dad and I was so angry. How can you forgive someone who sexually abused me my entire life. When I was at home, because they couldn't control me, because I wouldn't submit and be obedient, they came up with an idea to send me into foster care with acquaintances of our family. My dad got a call from Keith Johnson directly, he said we believe God is telling us the best thing for [REDACTED] is she needs to go live with these people. It happened very quickly. I was picked up by these people to live with them, and I left like nothing ever happened. The church harboured my dad there until he died. They knew what he did, yet he was allowed to be around children, he was allowed to be an usher, he was never kicked out of the church, and they protected him. They protected a pedophile and abuser. They left me, an innocent child to figure it out, isolated from my family. I only lasted in that house for 6 months and I was on my own at the age of 16 because of the extensive trauma I had. They couldn't handle me or help me. I live on my own since I was 16 after that.

there until he died in August 2022 from cancer. They knew what he did, yet he was allowed to be around children, he was allowed to be an usher, he was never kicked out of the church, and they protected him. They protected a pedophile and abuser. They left me, an innocent child to figure it out, isolated from my family. My mother was told she was not allowed to have any contact with me. I recently asked my mom a lot of questions, because I wanted answers as to why she was never there for me. The relevant information I learned was, my mother came to visit me in [REDACTED] when I was in foster care and went against Keith Johnsons and my fathers wishes. When she tried to fill her car with gas to return home her debit card was declined. My Father had her card cancelled for going against the wishes of Keith Johnson. My mom was stranded and had no money or way to return home and had no home to return to. I only lasted in foster care for 6 months and I was on my own at the age of 16 because of the extensive trauma I had. They couldn't handle me or help me. My trauma began to surface in full force as I was finally in an environment that was safe.

#### Effects:

I have been in therapy off and on. I have had 3 therapists at one time. Five years ago, I developed agoraphobia, couldn't leave my house. I was at the dollar store and I just wanted to lay down on the floor, I couldn't move and I couldn't breath. I had to find a way to get healthy because I am a mother, so I started intensive therapy. I was told by my therapist that because I had children at a young age I didn't have the ability to address my trauma, as I was kept busy all the time. I did experience the effects my whole life but not full force until my children became more independent as teenagers, my trauma started surfacing in full force and came out in very difficult ways. I dedicated a little over two years of my life to intensive therapy to address the trauma that was beginning to take me down a scary path. I had specialized trauma therapy for sexual abuse a psychiatrist and a psychologist to help with the mental, emotional and physical abuse. I was medicated to just get through my days. Even growing up I was on several different medications including antidepressants to cope. I would get very sick as a child all the time, as my body couldn't handle being under extreme stress all the time. Bladder infections, Uti's, Kidney infections, chronic migraines related to the various types of abuse and not having proper health care due to someone outside of the church finding out about the various types of abuse I was subjected to on a daily basis. When I was in foster care I was taken to a doctor as they could clearly see I was sick and neglected. I remember I couldn't even walk even a few blocks without feeling dizzy and out of breath. If my home life wouldn't allow me to have proper health care the school or church should have and they never cared either. I was diagnosed with anemia, mononucleosis also known as short mono. I assume I contracted this from my father as he was the only person I ever was intimate with and not by choice. I was also extremely malnourished, I was prescribed a high dose of iron to take on a daily and medication and rest to address the mono. I was told I was lucky to be alive considering my condition at the time. Neglect and negligence should never be something someone experiences anywhere ever. The only time I felt safe growing up was when I would get hospitalized, which was only when it was life threatening. I have always had a fear of people touching me. Even in the hospital sometimes I would freak out when people touched me. I try to live a "normal" life, but I feel I've never had a normal life. The trauma is lifelong. Even when you feel you're coming out of the darkness for a while, it's 100% a

commitment everyday to work on staying healthy. The trauma never goes away. You never stop having nightmares, or remembering. It never stops. I can't even describe or get into every detail as it causes me too much pain to remember. This Intake has taken me months to write as I go into a depressive state and heightened anxiety for weeks following. I am still worried today about what could possibly happen to me for speaking out about some of the incidents that happened to me during my time at the church/school. There are not enough words to describe how my life was destroyed by Christian Centre. I never got to have a normal childhood and my adolescence was lived in fear, isolation and rejection.

I am on permanent disability for the rest of my life. I have nerve damage in my back from the physical abuse administered by the school and enforced in our home which includes chronic burning sensations in my arms, sometimes for weeks at a time especially when the weather changes to colder weather. Due to the years of living in a high stress environment and daily physical abuse that was encouraged and enforced by Keith Johnson I also suffer from insomnia, chronic IBS, a variety of anxiety disorders, panic attacks, PTSD, Major Depressive Disorder and chronic muscle spasms. I have hoped to die in my sleep for many years, I was tired of the continuous nightmares and living with the pain my body goes through on a daily basis. When I was 15 I went through the cabinets of my house and took every drug we had in the house. I just wanted to end the existence of manipulation and cruelty. I hated my life so much. I was never taken to the hospital, only monitored by my father and given discipline for acting out.

I have been dedicated to helping myself recover from the abuse. And no matter how much work I put into myself and effort I put into my recovery, I still struggle. I have taken courses on Dialectical Behaviour Therapy, Cognitive Behaviour Therapy and many other beneficial courses to help me create a balanced life. It has been and still is a daily journey of commitment towards self love, self confidence and overall healing.

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |  |  |
|--|--|
| <input checked="" type="checkbox"/> Verbal abuse   | <input checked="" type="checkbox"/> Humiliation  |
| <input type="checkbox"/> Racist acts   | <input checked="" type="checkbox"/> Degradation  |
| <input checked="" type="checkbox"/> Threats  | <input checked="" type="checkbox"/> Particular vulnerability or young age  |
| <input checked="" type="checkbox"/> Violence accompanying sexual abuse   | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
| <input checked="" type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input checked="" type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you) |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                              |  |
| <input checked="" type="checkbox"/> Intimidation   |  |
| <input checked="" type="checkbox"/> Inability to complain  |  |



**Section 4 – The Harms Suffered and Treatment Received**

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

Global Effects of the abuse:

I have been in therapy off and on. I have 3 therapists at one time. Five years ago, I developed agoraphobia, couldn't leave my house. I was at the dollar store and I just wanted to lay down on the floor, I couldn't move and I couldn't breath. I had to find a way to get healthy because I am a mother, so I started intensive therapy. I was told by my therapist because I had children at a young age I didn't have the ability to address my trauma. When my children became more independent and teenagers, my trauma started surfacing and came out in very difficult ways. I dedicated a little over two years of my life to intensive therapy. I had specialized trauma therapy for sexual abuse and another psychiatrist and a psychologist. I was medicated to cope. Even growing up I was on several different medications including antidepressants to cope. I would get very sick as a child all the time, as my body couldn't cope being under extreme stress all the time. Bladder infections, Utis, Kidney infections, probably related to the sexual abuse and not having proper health care. The only time I felt safe growing up was when I would get hospitalized. I have had a fear of people touching me. Even in the hospital sometimes I would freak out when people touched me. I try to live a "normal" life, but I feel I've never had a normal life growing up. The trauma is lifelong. Even when you feel you're coming out of the darkness for awhile, its 100% a commitment everyday to work on staying healthy. The trauma never goes away. You never stop having nightmares, or remembering. It never stops. I can't even describe every detail. Because of that church and school, my life has been hell. Even growing up I don't even understand all of the effects of the abuse in my own life, but life is really hard for me.

I am on permanent disability. I have nerve damage in my lower back/buttocks. I have chronic burning sensations in my arms, sometimes for weeks at a time. When it's cold, my body has a really hard time. I have neck problems, lower back problems, broken tailbone. All because of the abuse I suffered at the school and because it was enforced in our home. I have tried to commit suicide, many times. I have hoped to die in my sleep for years. I went through the cabinets of my house one time and took every drug we had in the house. I just wanted to end the existence of manipulation and cruelty. I hated my life so much.

I have been dedicated to helping myself recover from the abuse. And no matter how much work I put into myself and effort I put into my recovery, I still struggle. I have taken courses, on DVT, CBT, ect... and I can't have a normal relationship with a people. Relationships and trust are non-existent.

I have spent more time trying to recover from this place, then actually living.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

I have nerve damage in my lower back/buttocks. I have chronic burning sensations in my arms, sometimes for weeks at a time. When it 's cold, my body has a really hard time. I have neck problems, lower back problems, broken tailbone. All because of the abuse I suffered at the school and because it was enforced in our home.

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

Growing up I was on several different medications including antidepressants to cope. I would get very sick as a child all the time, as my body couldn't cope being under extreme stress all the time. Bladder infections, Uti's, Kidney infections, probably related to the sexual abuse and not having proper health care.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

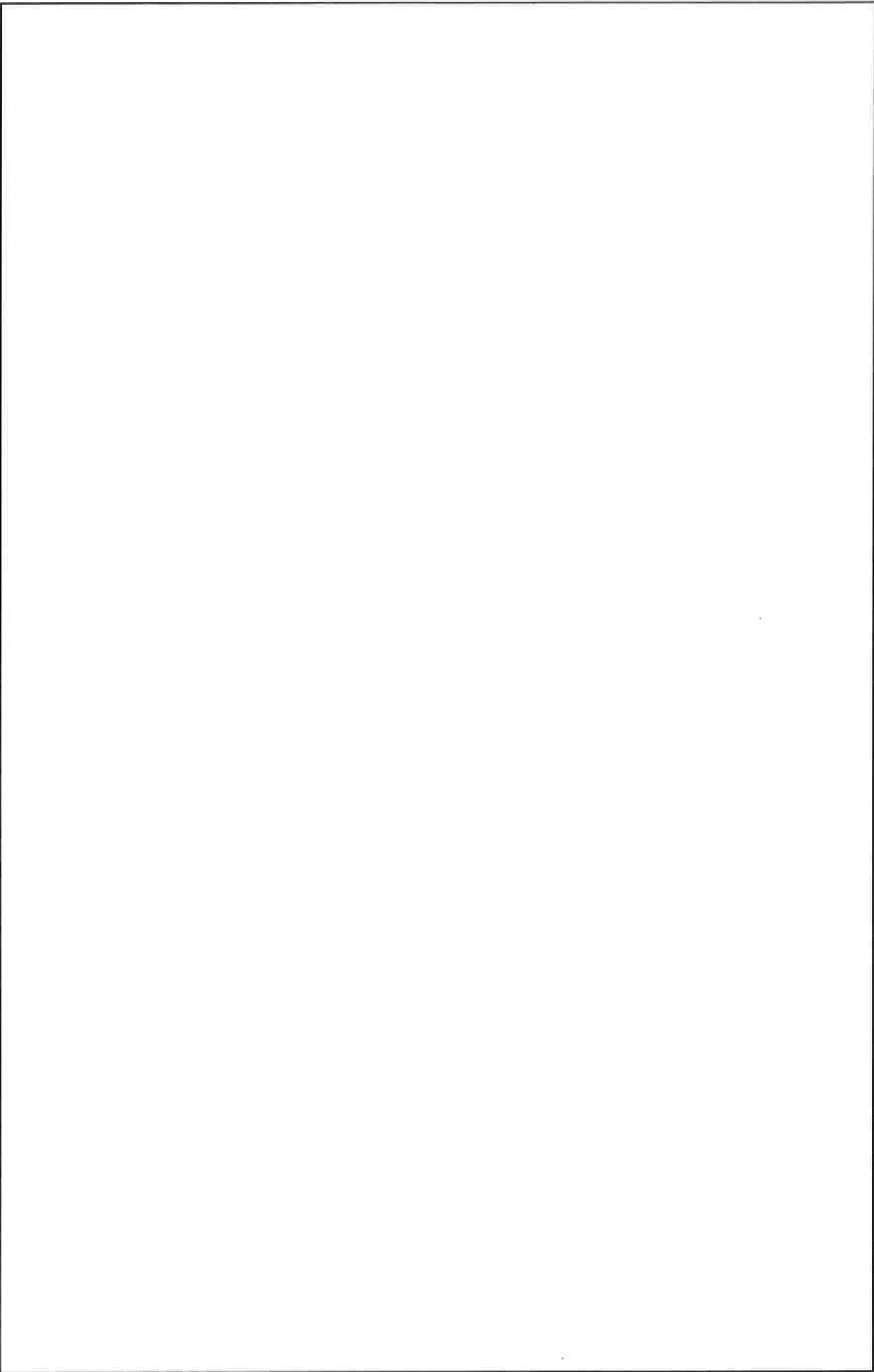
Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

**Section 3 – The Abuse**

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

In level 2 during the regular morning checkup for our goals. My PACES were laid out for the teacher to check. However, the PACES were in the wrong order. The teacher said that it was a sign of carelessness and me and the student next to me [REDACTED] who had also made the same careless mistake got sent to the Principals office to be paddled. I hadn't tried to put my PACES in the wrong order and to my knowledge had not made this mistake before. [REDACTED] got paddled first and I had to listen from the seating area the punishment he received. After he left and I was called in. I remember having to pull my pants down which were white and told to bend over and put my hands on the Principals desk (Lou Brunell). I received three swats with a large wooded paddle wrapped in black electrical tape. After I had to pray a prayer or more like repeat words that were said to me to say asking God for forgiveness.



If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |  |  |
|--|--|
| <input type="checkbox"/> Verbal abuse  | <input checked="" type="checkbox"/> Humiliation  |
| <input type="checkbox"/> Racist acts   | <input type="checkbox"/> Degradation   |
| <input type="checkbox"/> Threats   | <input type="checkbox"/> Particular vulnerability or young age   |
| <input type="checkbox"/> Violence accompanying sexual abuse  | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
| <input checked="" type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input checked="" type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you) |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                              |  |
| <input checked="" type="checkbox"/> Intimidation   |  |
| <input checked="" type="checkbox"/> Inability to complain  |  |

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

I suffer from depression and anxiety. I'm afraid to make decisions. I'm afraid of raising children of my own. I have tried to take my own life. I have a past of substance and alcohol abuse. I have trust and commitment issues. I always feel like I'm in trouble and always feel as though I am not good enough.

I have trouble staying in the same area for more than 2 years and have lived all over Canada since leaving Christian Centre.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

The best way I can do this is to start from the beginning. So many of the abuses I experienced were subtle or built up over years and years of coercion and brainwashing. It's important to understand the nuances of this institution (both school and church) to fully understand how and why I experienced some of the things I did. I will do my best to detail as much as I can remember. For all intents and purposes I was born into this place. My mom left [REDACTED] with her two kids and one on the way to move back to Saskatoon to the only community she knew there - Saskatoon Christian Centre. She had as a young adult attended this church in the 1980's. She had developed friendships and felt like she was being nurtured in her faith. So when she was now a single parent she felt this was the safest space she could be. Her main contacts at the church when we moved back to Saskatoon in 1998 were Ken and Elaine Schultz. We even lived with them for a time at various points. They set us up with an apartment and a car. We were already extremely indebted to them [REDACTED]. Christian Centre Academy was a k-12 school. I began school in 1998 and began kindergarten. Of course as a small child you are completely moldable and believe whatever is being told to you. I remember being a small child and even in kindergarten we were beginning to practice what would be the rules of the game. Individual cubicle desks where you faced the wall. Consequences for things like talking, turning around in your desk.

It is hard to explain but I remember the threat of paddling every single day I attended church or school. It's important to understand that the church and the school were absolutely interconnected and were one institution. Keith Johnson and Ken Schultz would often preach that you could not attend the school if you did not attend the church and I cannot think of one family who attended the church that did not eventually put their kids in the school. Thus, the same leaders existed in both institutions. The same rules applied, and the same consequences no matter where you were in the building at any time.

#### Paddling:

Paddling was used in the nurseries, child care centres and school. I myself do not remember being paddled at or on school property but I absolutely witnessed children being taken out of nursery or the classroom to be paddled. Often I would hear the screams or cries or the three swings of the paddle in another adjacent room. There were a few distinct paddle rooms in the building. One was in the back of what was called the Steward's room. It was a room where women prepared snacks and assisted in the functioning of the nurseries. There was a smaller sliding door in the back of that room which was soundproofed. This room was soundproof because they also used to record the sermons in there on tape. The stewards (usually moms or parents) would work in the stewards room. Every congregant had a job in the church whether it was a steward, a janitor or an usher or cook. The steward's room had a paddle which was checked out. I remember being in the steward's room often as my mom volunteered there sometimes and seeing it in the back soundproof room hanging on the wall. Later in life when I was 12-16 I volunteered in the one and two year old nurseries (basically daycare during the sermons). Whenever a child was misbehaving (this could be anything from talking back to not sitting when asked or being too hyper) the head nursery leader would call the parent to come and "deal" with the child and they would be taken to the steward's room for paddling and return 10 minutes later red in the face from crying.

(continued in Word Document of additional pages)



### Section 3-The Abuse

#### 1) Continued...

There was also a room downstairs in the 2 year old nursery for supplies, puppets, etc. where I remember Brien Johnson coming to paddle either his kids or someone else's kids. Brien Johnson was often called to paddle his kids or Garrett Johnson's kids. This was witnessed on a weekly basis if not more frequently in my experience from the years of 1998 – 2010 which was the last year I stopped working in the nursery.

Again, it's important to reiterate that at this point, since most parents and kids had been going here since infancy, paddling was extremely common place. No one was shocked by it. It was the only means of dealing with a child and one of the only consequences. It was practiced in everyone's home and the church and the school. We attended school 5 days a week and church at least 3 if not 4 times a week. The goal of the church was to involve everyone so extensively in the routine and functioning of the church that they became like a body part of the institution. So again, because no one really came in or out of the congregation/membership very often no one questioned anything. Around 2004 I remember sitting in church services being told by Keith Johnson that parents were no longer to say the word paddling anymore because the secular society had outlawed it. They said to refer to it as "discipline." As kids we were told never to say we got paddled but that we got "a discipline" instead.

I remember in level 2-3 several of my friends who were more active than me, I was fairly shy, were paddled many times by teachers. Usually the one male teacher on the lower level floor (level k-4) Dwayne Krochak (male, teacher) would paddle the boys. I remember another teacher Shelley Newton and Debbie Johnston (female, teachers) paddling younger students as well. I say these names but it is also important to remember that very very few of the teachers at the school were accredited teachers. They were mainly single moms or other parents that needed work. Because of this the teachers were basically just extensions of the elders and church staff and really had no control over what they were told to do or how they were told to discipline or they would have lost their jobs. I do not believe these people were inherently bad, rather doing what they had been brainwashed to do.

I witnessed paddling in the school and church up until 2011. The main paddling room in the school was upstairs in the principles office behind the school administrator. There were several small rooms there. John Olubobokun, Duff Friesen, Ken Schultz and John Thuringer (males and staff) who were all directors of the school when I was there all paddled children there. My brother was paddled by John Thuringer in 2008-2010 in that office and often came home red saying he had been paddled.

Things that were deemed paddleable offences were everything from talking in class, gossiping, being accused of participating in anything secular, lying or being thought to have lied, cheating, or allegations of these things. In school you were given grey demerits for small things. Not having shoes polished, wrong uniform, etc. If you got enough demerits you got a yellow caution. If you got 3 cautions you got a paddle or suspension. Cautions were given when teachers thought you may have lied, cheated, spoke about anything secular or sexual. Cautions were especially intimidating because too many of them and you'd

be paddled. Again, the threat of paddling was constant. They used these non physical intimidation tactics and rubriks to keep children in line. I received cautions on several occasions. In level 4 (roughly 2002) I was at lunch with another student and I had seen an advertisement for the movie "My big fat Greek wedding." My other friend had seen it too and we were quoting lines. One line contained the word ass which we said out loud. Another student told Dwayne Krochak the teacher at the time. We were both called into his classroom to explain what had happened. I was so terrified of being paddled that I lied and said that I didn't know that the word was a swear word. I was given a caution and had to apologize to the other kids and student. The other student in this situation did not lie and just said she was quoting a movie and she did know it was a swear. She was paddled. After this incident for one year I had so much guilt that I had lied. I remember lying awake in bed and being physically ill for months over the guilt. Again this was at the same time as we were being told constantly that lying was a sin, sin makes you go to hell. I was an extremely anxious child because of this. After a year of having physiological symptoms of anxiety and guilt I told my mom that I had lied about this swear word a year prior. I was made to write an apology to Dwayne Krochak but as time had passed and I had eventually done the right thing I was given a pass.

I remember receiving cautions on other occasions. Another occasion was in roughly 2005 when myself and another student were attending fall camp which was a week every year before the school year started when all upper years students stayed at the school and participated in spiritual learning, devotions and sports. Me and my friend had a crush on a boy in our class and we were giggling saying that he was cute and trying to find ways to talk about him to each other. This girl was so overcome by guilt that we had been talking about crushes that at the end of the week she told a counsellor, Tara Benneweis, (female, school and youth counsellor) what we had done. We were made to stay after and run individual sets of lines in the gym and our parents were told.

To finish off regarding paddling – there was always an underlying physical or verbal intimidation factor that every student was aware of. Keith Johnson at several points throughout 1998-2005 ish I remember bragging and telling students that he had paddled kids so hard the paddle had broken in half. Paddles were sold in the church resource room. Parents were taught that if the child did not cry enough you had to do it again. My friends would make sure they cried even if it was a "light one" to ensure they didn't get more. Friends padded their underwear and tried not to make it obvious.

### Counselling and Spiritual Abuse

One of the key tenets of the school and church was spiritual guidance. When you turned 13 you began to go to Excelerate (which was what the youth group was called from about 2004 onward. Every teenager was assigned a different counsellor. Girls were assigned females and boys, males. The counsellors were mainly the elders' wives or women in their 20s/30s who were deemed to be spiritual enough. The counsellors that I had were Elaine Schultz, Avril Johnson, Tara Benneweis. But others were Anne Mcmillan, Simbo Olubobokun, Tracy Johnson and Carla Thuringer. I was required to participate in monthly counselling meetings in which I would have to describe how my spirituality was going and they would comment on any ways they noticed you were going astray. I dreaded these meetings because I was terrified I wouldn't be considered spiritual enough. Between 2007-2010 I was really questioning my

belief in God and questioning some of the concepts of Christianity in general. I began to slack off in my "devotion" notes and they noticed I was not raising my hand as much in church or things like that. I was always constantly being berated for my clothes. There was a strict uniform in place at the school but there were casual days and casual clothes were worn at church. There was a very strict "modesty code" of which all girls were to follow. This was circulated verbally and in writing. Shirt necklines were not to be more than 2 fingers width from your collarbone. Skirts or dresses had to touch the ground if you knelt down. Pants had to have 2 inches of slack under your butt. There were to be no additional piercings, tattoos or hair colour. These were strictly enforced and these women would be monitoring me and my clothing at any school or church function. Often times in these counselling meetings the women would notice that I had been buying clothes that were a tad more "seductive" meaning maybe 3 finger width's down. My mom at this time was also questioning a lot of the rules of the church/school so she let me slack a bit away from the modesty code. This was noticed. At one point around 2009/2010 Avril Johnson called a meeting with me and my mom to discuss that my jeans had been consistently too tight. My mom said she didn't think so. Avril gave me and my mom a handout of approved types of jeans and stores of which I was allowed to shop at that had been deemed loose enough. I was also consistently taken by Dawn Beaudry (female, teacher) or Tara Benneweis into the uniform equipment closet room beside the principles/administrative offices. Here, various women would inspect my clothes, have me kneel to the ground and feel around and pinch under my butt to check for inches. Also bras were not allowed to be shown or the outline to be shown under clothes. One time I was wearing a white shirt and a black bra and you could see the outline. As soon as I got to school Dawn Beaudry dragged me to this equipment room, told me that this was basically slutty and that I had to wear a large sweater the rest of the day to cover up. (2008-2010) I was also told to go home and change or given school sweat pants if jeans were deemed too tight.

These counselling sessions were also used to discuss excommunications or feelings around the fact that my friends had been kicked out of the church. Several of my friends' families had either been kicked out or left the church and now considered shunned in a mass exodus that happened in 2006-2008. I was distraught because my best friend had left and I was told I was no longer allowed to see or talk to her or anyone who was now a mocker or sinner because they had left. I asked if I was allowed to write them a letter and was told no. If we saw any of these people or families at the mall or grocery store we were told to look the other way, not to interact or communicate with them. It was psychologically scarring the excommunications and shunning. Witnessing families broken apart. My mom secretly allowed me to see one of my friends who had left from 2008-2010. I had to see her in secret. I had to erase all her phone messages or any letter when other friends came over. I knew me and my family would get in a lot of trouble if anyone found out we had been in communication. Again, constant guilt and fear.

I was told by Avril Johnson in teen girl counselling sessions that boys could not control their urges and that anything we did could be considered sexual to a boy. So we had to keep ourselves pure and modest for our boys. All my teenage years Avril Johnson would have sessions on menstrual issues and clothing to ensure that nothing we did was considered sexual. We were told that tampon use could be considered to encourage sexual activity. There were several girls on the volleyball team whose moms allowed them to wear tampons but it was only whispered about and they were considered to be slutty. I was never given appropriate education on any menstrual or sexual health products.

## Education harm

The ACE school curriculum was flawed to say the least. I never learned about basic science principles such as evolution or any reproductive health studies. We were told that dinosaurs died in the flood and that the world was 10000 years old based on when Jesus died on the cross. As such, any doctrines or literature outside of this was heresy. In 2005-2010 when various movies or books would come out, namely Harry Potter, Lord of the Rings, Star Wars, etc. we were told these were modes the devil would use to infiltrate our minds. There also were never enough qualified teachers to teach us. I remember in grade 11 having questions about chemistry and biology but at that point there were no high school teachers other than Dawn Beaudry who was not comfortable helping with this. They had a former account come in and help teach people math. I was given very basic chemistry assistance from Duff Friesen. Some of our required credits in order to graduate were new testament studies or very strictly theological. We were told for years that university was just not necessary or the main goal in life. The main goal would be to create a strong Christian family. Thus there was not an overtly strong emphasis on education. They also preached a strong message of anti-vaccination. As such myself nor my friends or family received basic vaccinations as kids. We were also explicitly told (both myself and my mom and all parents of teenage girls) that we were never to get Gardasil as it would only encourage sexual activity. I was told that modern science was an infringement on gods ability to heal the body. There were times where I would be experiencing pain and I would pray for hours hoping that god would heal me or my pain.

## Political harm:

It was widely taught that we were to support conservative political candidates in order to support the ultimate preservation of the church. I was pulled out of school on multiple occasions to door knock or flyer drop namely for Maurice Vellacot's campaigns, for Brad Wall or for Randy Donauer. I heard it preached from the pulpit that it was expected everyone in the church would vote for the conservative or SaskParty candidate. It was never even a thought in my mind that I would ever be allowed to vote for anyone else and I did not ever know what other parties were called. It was expected that we engage in political campaigning during school hours.

## Isolation and avoiding secularism

As mentioned we were expected to completely shelter and isolate ourselves from anything secular. We were instructed as were our parents that anything secular or "worldly" was prohibited. Any movie I watched was approved or sold by the church. I was only allowed to listen to Christian music approved by the church. I was not allowed to go to any venue such as a movie theatre. We were not allowed to listen to the radio in the car. Even when I bought a CD at Scott's Parables, my mom had to go through the lyric booklet to ensure the word Jesus was mentioned in every song. When we would go for a field trip or church function for example, bowling, we were not supposed to look at other groups of children as they may be wearing inappropriate clothing, have tattoos or be saying swear words. The school across the street BJM would sometimes have school events on the shared grass space. If they were playing any music we were not allowed to go out for recess because it would be heard. We had to wear baggy

clothing to every sporting event and the boys were told strictly not to look at any girl who may be wearing tight shorts or a sports bra.

We were never allowed to have jobs. When I was 16 I wanted to start saving some money for a car. I wanted to get a job at a senior's home across the street from the church. I was told that it would not be allowed because of potential secular exposure. My mom spoke to the director John Thuringer and eventually it was approved by him and Ken Schultz that I would be allowed to work part time.

My own expulsion/isolation:

From 2008-2010 there was a mass exodus and expulsion of students. As a result there were many many families who were excommunicated and shunned from the members inside. We were all verbally instructed not to speak or communicate to them in any way. However, my mom and my family stayed in contact with a couple families. We started to learn more about the outside world and the circumstances around how some of them were kicked out. It became clear that this was not the place we wanted to stay forever which was a hard thing but I wanted to finish grade 12 at CCA because the thought of going to another school or one or two years was very difficult.

Over my final 2 years (2009-2010) my mom began to be a bit looser with rules in our own home. I started watching a bit of tv and she even let me go to a movie. There were one or two other girls in my grade whose parents let them do the same. I always kept these things as private as I could but I was basically "playing the game" for those last 2 years and lost a lot of my drive for intense spirituality. As mentioned above, counsellors and staff began to notice that my participation was waning. I was always a very good student.

In December 2010 me and my mom were called into John Thuringer's (director of the school and elder) office to discuss an incident someone had reported about me and another student. They overheard that we had went to River Landing and had a can of spray paint and painted rainbows and some art on a rock. Other students apparently had overheard us talking about boyfriends and movies.

In this meeting John Thuringer basically asked for an account of what happened and said there will be follow up conversations.

On January 3, 2011 on the first day back to school after winter break a meeting was called between Elaine Schultz, Ken Schultz my mom and me. (recorded on audio file that I am in possession of). The Schultz' basically told me that conversation around the counsellors (Carla Thuringer, Avril Johnson, Keith Johnson), was that I was increasingly becoming a negative influence on other girls. Talk about movies or boyfriends was "strictly not allowed" based on their principles and standards. Gaslighting and verbal intimidation language was used endlessly. Saying things like "negative influences like entertainment and guys, that's something we've been set against since 1982." "How does this look for your walk with god when you are talking about things the school has a strong policy about." "You're not a leader you're a follower, you're not bold." "If you don't want to be here then don't. we aren't going to have negative

peer pressure that's our right to say." You have been trained to serve the lord wholeheartedly and that is our demand. It is a demand."

After more rhetoric about how abhorrent my behaviour was (again, talking about a movie or a boy), I was suspended for 4 days pending a reevaluation of my faith and decision making. I was told that Dawn Beaudry (female teacher) would bring me down my homework and I was not to interact with any other student or talk to anyone. That she would be my "shield" as I left the building. I was not to come back on school premises or pick my siblings up from school."

Later that week I was given an ultimatum. I could sign a contract to attend the 2 year faith college or be kicked out. We decided as a family that we were not going to bow down to this. We came to the building after hours and cleared our stuff and by Monday we were enrolled in new schools.

After this our family and myself were completely ostracized. If I saw a former friend or student at the mall they would not look at me. My mom was so objectively horrified by this excommunication and my being kicked out of school. My mom went on [REDACTED] to try and shed light on this institution of gas lighting and abuse. Keith Johnson in a sermon someone recorded later that week called me and my family "apostates" and "mockers."

My mother wrote a letter on June 6, 2011 to Kevin Gobel Director of Independent Schools and copied Donna Harpauer Minister of Education (I have a copy of this letter). She stated:

I am writing as a parent to express my deep concern regarding some of the policy, procedures and practices in place at Christian Centre Academy (CCA) located at 102 Pinehouse Dr. in Saskatoon. Firstly, I don't profess to be completely knowledgeable about the regulations regarding Independent Schools in Saskatchewan. But there are a few things I would think are being violated at this school and are a cause for deep concern and investigation on the part of your department. Also, I have an inside view of what goes on as I was a classroom assistant and worked in this school for 6 years. Let me relate to you my own situation.

My three children presently in grades 12, 9 and 7 have attended Christian Centre Academy since Kindergarten until this past January. On the first day back to school after the Christmas break I was summoned to a meeting with one of the "Elders" of the church – not the school director or principal. In this meeting (which, according to the Elder, Ken Schultz, had to be immediately that day and couldn't wait) my daughter and two other girls were accused of "being a negative influence on the younger grade 9 and 10 students" as they had been heard talking about boys, movies and TV shows around other students. According to him this was unacceptable behaviour. When she was asked if she had done this she admitted to it and was subsequently suspended from school for one week. Can you suspend a 17 year old grade 12 student from school for talking about boys??? One of the other two girls admitted it as well and was similarly suspended. The other girl lied through her teeth and was let back in school two days later! At another point in this meeting my daughter was asked if she was going to attend Faith College, which is the two year post secondary ministry training school of Saskatoon Christian Centre, the parent church of CCA. She said she did not believe that was something in her future after graduation. At that point she and I were informed that attending Faith College after high school graduation was a condition of attending Christian Centre Academy. So in other words, if you did not commit to go to Faith College after graduation then you were not allowed to attend school at CCA. I have a tape recording of this meeting. In a conversation a couple days later with

Ken Schultz, when it was again made clear that she had no intention of attending Faith College, we were given the ultimatum of either leaving CCA and her finishing her grade 12 year at another school or committing to attend Faith College upon graduation and staying at CCA. I believe this constitutes a denial of education to my daughter because she did not believe attending Faith College after graduation was in her future. We were told that either we leave (all my kids, not just the oldest) CCA or they would make it "very difficult" for us to stay. She was told that if she was just there to put in time and walk across the platform for a piece of paper at the end of the year she could go somewhere else and do that. This is no slacker student we are talking about. She is running a 90%+ average in her high school years

and is a leader among her peers in many areas and extremely well like by all teachers and students. But obviously not by the "leadership" of the school or the church. I was never offered a meeting with the principal or director of the school and was never informed by him of these regulations. I was only informed by the "elder" of the church. In light of all this I chose to leave the church and pull my kids out of the school to avoid further pain and torment to my children. My kids then all transferred to other schools in Saskatoon.

There are numerous stories of students and families who have been mistreated and manipulated by the leadership at CCA. Some of these people are willing to tell their story, some are not for fear of retribution. That in itself speaks volumes. MANY families have similar experiences with CCA and have either been forced to leave CCA and have been denied the right to education there or they have pulled their kids out of this school in order to protect them. Some of them are all willing to testify to such treatment.

Another area of concern is the administration of some of the final exams. There is a particular student who just this past month chose to leave CCA and finish the school year by doing work at home. The high school teacher at CCA then mailed her the final exams (to Ontario) for her courses she needed to complete for graduation and had her do the final exams on her own then mail them back to the school. Last I heard final exams needed to be administered by an accredited teacher and you had to sign to say you had supervision by such a teacher during the exam. This student had no such requirement put on her by CCA and has received a final mark in the classes. I'm sure your department has processed these very exams.

There is also the area of concern in the quality of teachers for certain subjects. For example, there is no teacher at that school qualified to teach or assist in any of the high school sciences. If my daughter had questions about Bio 30 or Chem 20 she had to ask a student who had already completed the work to help her with it as no teacher was qualified or could even attempt to help her. And they were not allowed to go on the Internet at school for fear they may come across "evil" information in their research. The only teacher that is qualified to teach anything at the high school level is in Math and English. The student enrolment has significantly dwindled in the past several years as many people have pulled out or have not re-enrolled their children due to similar concerns.

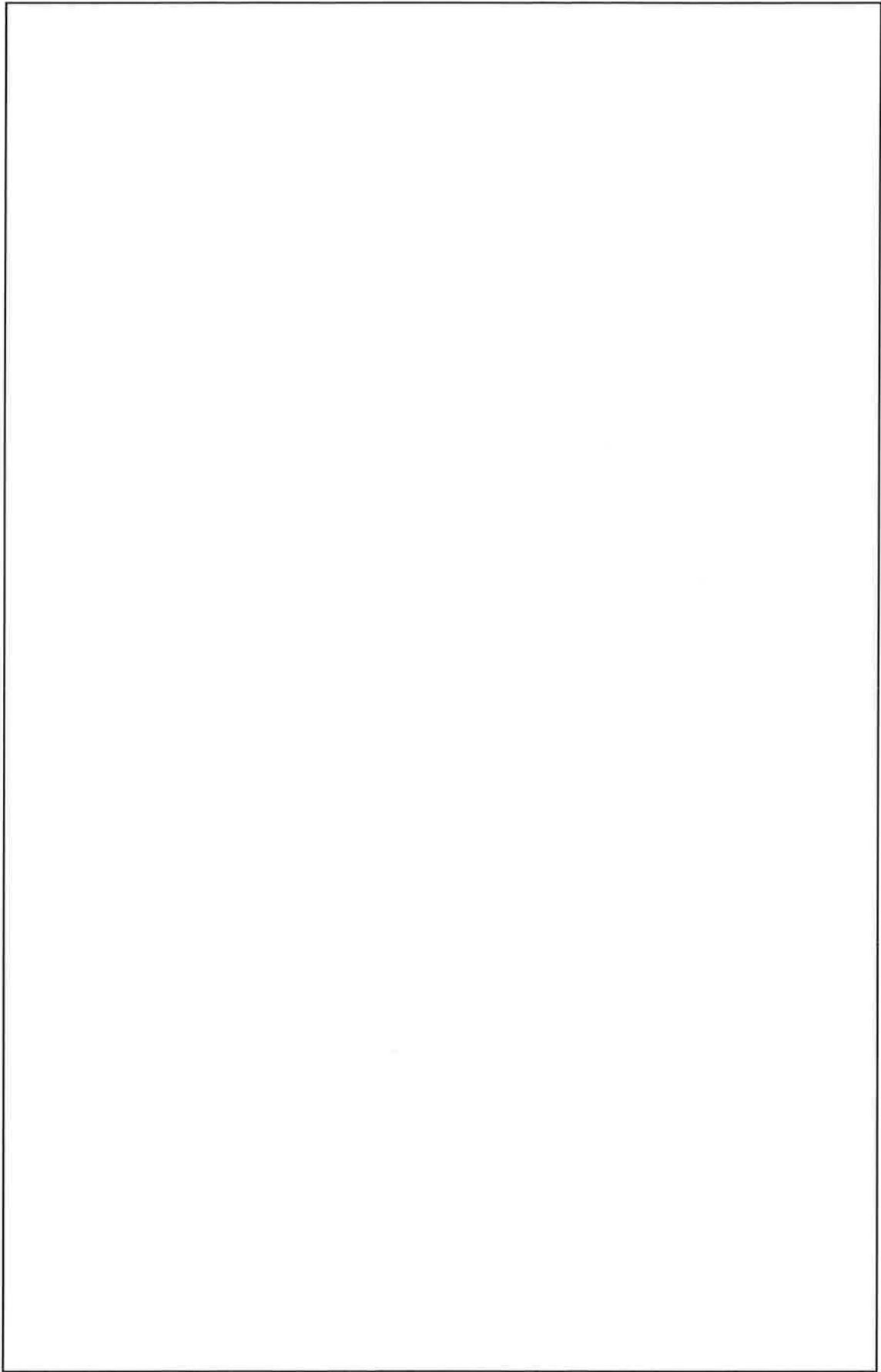
Christian Centre Academy is a sham. On the outside when a representative from the Department of Education comes to see the school it looks like a delightful and respectful learning environment, but actually it is a place that is run by an iron fist and if you don't run by their rules they kick you out. It is a place seething in injustice and corruption and is running rough-shod over anyone, any student, any family that gets in their way.

I am asking the Department of Independent Schools to seriously investigate this school and to look at

the ways this school may be in violation of one or some of the regulations outlined in the Department of Education's policy relating to Independent Schools. This is not the gripe of one parent, but the common situation and concern of a great number of parents and families that have had similar treatment at the hands of this school and church. We may have no legal right to stand on, but felt compelled to at the very least, notify your department of some of the gross injustices being served the students of this province through this school.

Thank you for taking the time to look into this matter. Please, for the sake of other students who are still there or others who may yet come along, take this seriously and investigate this school. My contact information is below should you require any further information or require the names and stories of the many other families who have been gravely affected by the practices of this school. As you can see I am going to the media with this story as I believe the public should be made aware of what is taking place in the name of education at Christian Centre Academy.





If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |   |   |
|---|---|
| <input checked="" type="checkbox"/> Verbal abuse  | <input checked="" type="checkbox"/> Humiliation   |
| <input type="checkbox"/> Racist acts  | <input checked="" type="checkbox"/> Degradation   |
| <input checked="" type="checkbox"/> Threats   | <input checked="" type="checkbox"/> Particular vulnerability or young age   |
| <input type="checkbox"/> Violence accompanying sexual abuse   | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse |
| <input type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you)         |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                   |   |
| <input checked="" type="checkbox"/> Intimidation  |   |
| <input checked="" type="checkbox"/> Inability to complain   |   |

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

I think the abuses mentioned above have impacted almost every area of my life - my health, relationships, mental health and family dynamics.

Since I was a child experiencing this (probably 2003 onward) I developed varying degrees of OCD and body-focused repetitive behaviours (BFRB). Namely chewing at my skin and picking my fingers until they bled. I have experienced this my whole life and still do (managed now by medication).

I have diagnosed anxiety of which I take medication. Anxiety and guilt have enveloped every part of my life in some form or another. I was always in constant fear of sinning or doing something wrong. The isolation of friends and excommunication affected me for a long time.

Spiritually I struggled not knowing what I believed or up from down. I tried to go to other churches for a bit after we got kicked out but over time I developed a deep disdain for religion.

I am still extremely triggered by organized religion and evangelical Christianity. I have panic attacks when I witness a movie or show about cults or structured organized religion. I have had panic attacks where I scream and shake.

I have had anxiety whenever anyone asked me about my childhood or school. I sometimes lied about what school I went to because it was so hard to explain.

I never learned anything about sex, drugs or alcohol and as a result did not use them safely.

I was completely unprepared for university and had no idea some core principles of science or biology.

My brother has been severely affected and his mental health has suffered. I have had to be a primary caregiver and support for him over the years even when he has had sem-suicidal ideations. It has been extremely hard and anxiety provoking seeing him deal with repercussions of the abuse at the school.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

By strict order of Keith Johnson and Ken Schultz and other elders I was refused the Gardasil vaccine and did not even know it existed. As a result I never got it. In 2021 I was diagnosed with Low-Grade Squamous Intraepithelial Lesion (LSIL) which is low grade pre-cervical cancer cells.

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

Never any treatment while in the school.  
In 2021 after my diagnosis I had a repeat test and biopsy in February 2022. I still had LSIL and am awaiting another test in February 2023 to see if it has progressed. This is a direct result of not having Gardasil and any HPV protection.

I also was diagnosed with anxiety in 2016 and have prescribed medication (Effexor 75mg)

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

I have attended therapy several times over the years. In 2018-2019 I attended several sessions with couples counsellors because of the chronic anxiety and panic responses I was having with my then partner.

In 2019 I saw [REDACTED] Registered Psychotherapist in [REDACTED] for a period of around 6 months to deal with some of the guilt and anxiety.

### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

Much of the specific abuse I suffered took place more in conjunction with the church than with the school, but the close connection between the two means it all kind of bled together for me. Because I was so young and the events were so traumatic, some of my memories are admittedly spotty or blurry. The interview I gave to the Saskatoon Police was also kind of confusing and disorienting, and it's left me questioning some details in my memory as these events were over 30 years ago, but I will recount them to the best of my ability. I believe the information about what took place within the church is important to understand the context of what happened at the school, so I will detail all of those things.

When my family started attending Christian Centre Ministries, I had recently been sexually abused by the father of my younger sister. My mother seemed unwilling to accept the reality of the situation. I don't know when or what specifically she told church leadership, but I was labeled as stained by sexual sin from the earliest time I can remember in connection with CCM. I was repeatedly subjected to "healing" sessions to "deliver me from the spirit of lust" that I was told had caused me to seduce my mother's partner. Twice that I can clearly remember between 1988 and 1990 I was made to participate in the healing prayers that were frequently part of church services. One of these times was after my mother had given her testimony to the congregation about how she was saved by Jesus despite Satan having a direct hand in my conception and me being trapped in that sin. I was held from behind by a church usher, and Keith Johnson (the pastor of CCM at the time) put one hand over my face and prayed for my deliverance and forgiveness. The usher also prayed loudly in my ear. Keith pushed on/slightly slapped my face while he prayed, which was a mixture of English and "speaking in tongues." After a few minutes of this frightening and disorienting experience I was crying and shaking, and at that point Keith pushed me hard with his hand on my face and the usher allowed me to fall backwards on the floor. I had a tissue or napkin or something dropped on my face, and I was told to stay down until everyone else being prayed over in the same session was done. The second time I remember being prayed over like this was very much the same except I was just called up to the altar from the pew rather than it being connected to my mother speaking.

Approximately 10 times within the same time frame, I was prayed over in private by Ken Schulz, a man who I believe was a church elder and had a position at the school. I don't remember his exact role. Some of these instances took place in classrooms or offices at Christian Centre, and some were at Ken's home while he and his wife were babysitting me. Ken would start by holding my hands and praying with me, telling me to ask God to forgive me for sins of the flesh. Then he would put his hand between my legs and often his other hand on my chest and continue either praying in English or speaking in tongues. When this happened at the church, it would be while I was sitting, kneeling, or standing in front of him. At his home, which I believe happened about 3 times, I was sitting or lying on the couch. During the times it happened at the church, he would have me bow my head and lean forward to put my hands in his lap. Several times he put my hands directly on his crotch, and at least once I remember feeling what I'm now pretty sure was his erect penis. I was always wearing a dress at the church, and he would usually put his hand under my skirt. At his house I remember one specific time he put his hand inside my pants and underwear, but I'm not totally sure whether the other times were inside or outside my clothing. If I moved at any point during these prayers, Ken would tell me that I was acting lustful and increase the intensity or volume of his prayers. He would often also put more pressure between my legs at this point. I think there were only a few occasions where I moved; I learned fairly quickly that if I stayed still it would end faster. Other times during these prayer sessions Ken would paddle me. He always followed the instructions I remember Keith giving to parents in church, putting one hand on the small of my back and covering my tailbone with his thumb. Often Ken would put his hand inside my underwear at the back so his thumb slightly went between my butt cheeks. The paddlings always left me with welts and several times they caused bruises.

During an evening church service, I think it was some time in 1989, John Power (another church elder) prophesied over me that I would die in unspeakable pain as a consequence of my sexual sin. No amount of prayer or devotion ever seemed to change the church leaders' minds about my sexual impurity. When Keith Johnson baptized me (I think it was in 1990), he held me underwater longer than the count of 3 I had been told to expect. When I started struggling, he put his hand on my upper chest nearly around my neck and held me down until I stopped struggling. I think that was only a matter of a few seconds, because I remember deciding that it was better to drown in the baptismal font and have a chance of going to heaven than to suffer whatever John Power had seen.

Once I told another girl in my Vacation Bible School group that she was pretty. I think this was in the summer of 1989, right after kindergarten. I was yelled at by the leader/teacher in front of the whole room for "disgusting behaviour" and all the other kids laughed and made fun of me for the rest of the day. At the time I didn't know what a lesbian was, but some of the older kids called me that for the rest of that summer and any time I saw them at church going forward. I was repeatedly told by Sunday school teachers after that incident that I needed to pray for forgiveness so I could be a good wife some day.

With regard to the abuses at the school in particular, the children of the church leaders participated in continuing my punishment for being impure. [REDACTED] and [REDACTED] who were [REDACTED], once tied me to some sort of pole out in the field behind the school (I think it was a soccer goalpost) with the sash from my dress. They threw handfuls of dirt and gravel into my face, then prayed for God to purify me so I would be able to find a husband one day. They said they were trying to help me because their dad had told them he couldn't help me get saved because I caused too many men to stumble (sexually tempting them to interfere in their relationship with God). The teacher supervising recess saw all of this happen and did nothing about it. I believe this happened during what would have been my grade 1 year, so 1989 or 1990. One day during a classroom activity or play time or something similar around the same time, I tried to hold hands with [REDACTED]. The teacher (I don't remember her name, but she was a blonde woman) grabbed both my wrists hard enough to hurt and dragged me down the hall to the principal's office. I believe the principal at the time was Lou Brunelle, but the faces of the adults involved in this incident are blurry in my memory. I spent an hour or so in the office being told Bible stories of fallen women like Delilah who betrayed Samson and Bathsheba who seduced David, then being reminded that if I kept causing men to stumble I would go to hell for eternal punishment. Then I was made to take off my tights from under my dress (they had ruffles on the bum which would act as a cushion) and was paddled. I think I was hit 6 times that day.

The only other time I can recall being physically disciplined in school was when I was not allowed to go to the bathroom during class and ended up peeing myself. Before I was allowed to change into the spare set of clothes I had in my locker, I was taken to the office and paddled on my wet skin so it would hurt more and remind me to have self control. I was told that I should pray for Jesus to help me hold it so I wouldn't disrupt class. I remember being very distressed about this situation (I think this was in 1990 during my grade 1 year) because I had seen many other students be paddled quite severely for having accidents during class and then be humiliated by having the whole class told they had done so. It was a fairly common occurrence because we weren't allowed to leave class for the washroom, and often the lineups at recess would be long enough that some kids didn't get a chance to go. I think that time I was hit 3 or 4 times.

All of these specific incidents are in addition to general constant fear-based messaging and control tactics, threats of eternal torment for any small infraction, and encouraging my parents to further abuse me at home.

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |  |  |
|--|--|
| <input checked="" type="checkbox"/> Verbal abuse   | <input checked="" type="checkbox"/> Humiliation  |
| <input type="checkbox"/> Racist acts   | <input checked="" type="checkbox"/> Degradation  |
| <input type="checkbox"/> Threats   | <input checked="" type="checkbox"/> Particular vulnerability or young age  |
| <input checked="" type="checkbox"/> Violence accompanying sexual abuse   | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
| <input checked="" type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input checked="" type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you) |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                              |  |
| <input checked="" type="checkbox"/> Intimidation   |  |
| <input checked="" type="checkbox"/> Inability to complain  |  |

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

The constant focus on my sexual purity or lack thereof after suffering sexual abuse at home, as well as being told my impurity was endangering men's souls, resulted in me feeling like damaged goods most of my life. I ended up acting out sexually in unsafe ways, having a child I couldn't care for, and getting into multiple abusive relationships because I believed I needed the approval of a man who would be the head of my household in order to be safe or valuable. I spent decades unable to manage conflict appropriately because I was constantly made to feel undeserving of any comfort or safety. Any sense that I may have made a mistake sends me into a panicked spiral, which often includes self harm, because I have struggled to unlearn the messaging that mistakes will condemn me to literal eternal torment in hell. I have recently realized that I am a lesbian, and the years i spent unable to face my own identity can largely be traced back to the homophobia i was exposed to at Christian Centre and the specific bullying I was subjected to for calling a girl pretty.

I still have nightmares about being held underwater and giving myself up for dead. The sight of a man wearing a gold watch gives me panic attacks because there was often a gold watch on the hand Ken Schulz put up my dress.

I attempted suicide in 2010 after a comment made by a Christian man I was dating triggered a flashback to John Power's prophesy.



2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

I have received counseling through Mental Health and Addictions Services at a few different times in my life. i am currently seeing a private therapist named [REDACTED] who i originally connected with through [REDACTED] and who now provides remote services through her private practice. i have been seeing her for about two years. I have also been under the care of a psychiatrist ([REDACTED]) since my suicide attempt in 2010.

### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

I was paddled multiple times by Duff Friesen, Principle of CCA in his office. Some times with a witness.

Aaron Benheweis, Physical education teacher, when I was leaving the classroom one day on recess. He was waiting for me in the hallway. When I got close he grabbed me, and threw me up against the wall in front of all my classmates. He repeatedly called me a loser while pinning me to the wall. All because I didn't want to play Basketball on his team.

During my time at the School I was constantly picked on and bullied by teachers and assistants. Because I wasn't smart enough at school work or, and not spiritual enough, I was put in the Isolation room (Art room, TOP floor, end of the hall on the right) multiple times. I understand now that I needed additional help in school, and got punished for it.

The teachers and assistants that physically abused me are Duff Friesen, Aaron Benheweis, and paddled once by John Olukobokun.

The teachers, Leaders, and assistants that abused me mentally and spiritually are named.

Keith Johnson

John Clubobokun

Fen Shaltz

Mathew Rysary

Duff Friesen

Joel Hall

Aaton Benhew eis

Garrett Davis

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#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

The abuse has affected my confidence.

The lack of a proper education I believe has left me at a great disadvantage.

I "graduated" from CCA without a grade 12 diploma.

Right out of school I got a job at [REDACTED].

I knew I would have to quit before probation was up due to not being able to provide a grade 12 diploma.

The abuse has affected my religious beliefs. As of today I want nothing to do with Christianity.

Growing up in teenager years as hard as it already is, adding physical, mental, and spiritual abuse has done its damage. Even to day it often gets brought up at family events and more experiences get shared, a few times I have seen in the news people in the church/school ~~more~~ accused of sexual abuse. These were people I at one point were alone with or abused by.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

I had bruises from paddling. bruises would last a few days  
a few times I would ~~tap~~ and black with my hand. my hand  
would get hit by the paddle leaving me with injured hands.

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

Everyday that I attended Christian Center Academy from kindergarten to graduation was accompanied by tension and fear of doing something wrong that would lead to some sort of discipline. As a child my kindergarten teacher (cannot remember her name) would stand us up and spank us on the bum if we were doing something while sitting at our desks. This happened to me at one or two occasions when I was slouching in my desk chair. There was a room called the reading room where elementary age children had to go regularly. There would be reading machines that the supervisor (Merla Sandborge) would set to a certain speed and reading material placed in it. You had to read the information as it moved past the screen and then answer questions about what you read. The machines were often too fast for me and I would try to grab the paper to slow it down, Mrs. Sandborge would hit my hands and give me a demerit. I really struggled with spelling and would write some of my letters backwards I was forced to miss all recesses and sent to the reading room to write out all my spelling words 50 times each, till I passed spelling tests. I would cry and write out my words while my friends played. This was a regular occurrence for throughout my elementary years. I never received any assessment on why I struggled in my schoolwork, I was told I was lazy and sent to a room by myself to fix the problem. I suspect I am dyslexic and would have benefited from a certified teacher seeing me struggling and seeking educational assessments rather than uncertified teachers that weren't trained to understand learning disabilities. The form of self-taught education did not work well for me. I struggled to read and teach myself and grew to believe I was stupid. The education I received through American PACES and uncertified teachers left me with an unsatisfactory education and ill prepared for pursuing my dream of attending university. As a teen, my teacher was Mr. Duff Friesen. I would raise my flag to ask for help in math, my flag would go unanswered for hours at a time and when he did answer my flag, he would look at my desk see I wanted help with math, laugh and say [REDACTED] shake his head and walk away, leaving me helpless to continue to try to teach myself algebra. I was forced to miss school trips, recess, gym, and music because I could not complete my work. At one point a friend of mine told me her mom was taking her out of the school because she took the PACES to a University of Saskatchewan professor and asked if they would prepare her daughter well for university. The professor felt doubtful that the daughter would be prepared for university so the mom was putting her daughter into a more traditional school. I went to the then vice principal Lou Brunelle, and said I was concerned that I would not be able to pursue post secondary education. Lou Brunell laughed and stated that he had seen my work and I would not be going to university, but to stay in school because "No husband wants a stupid wife." The message I received from this was that I was too dumb for school and my only value was as a wife one day. Knowing how our school worked, I knew questioning Mr. Brunell further would have ended up in severe discipline. I gave up that day. The school always insisted that their education was certified by the Saskatchewan government and that the education minister spoke highly of them. I used to beg my parents to let me go to a regular school where I thought I'd do better, but my parents insisted that they were told by leadership that the education minister was impressed with the system and I was just lazy. I have felt so cheated in my education and embarrassed by it. Because a large portion of my PACES were American I graduated not knowing much about Canadian government and systems because I learned about American history instead.

I was never spanked as a teen. I was never sexually abused. The spiritual abuse in the school and church were intense. As a child I was terrified of Pastor Keith Johnson and the leadership of the school. I heard of many students being paddled routinely for seemingly small things. Keith Johnson would yell and rant from the pulpit scaring everyone into submission. He would brag about spanking children. We would regularly be told that we had to submit our plans and thoughts to leadership so they could divine whether we were in God ' s perfect will. I was always in fear of being out of God ' s will. When I was about 14 my best friend's family was forced to leave the church. She lived a few houses down from me. I was brought into Ken Schultz's office and told I was not allowed to talk to my friend anymore because she had a spirit of division in her that would affect me. One day I had friends over and invited her anyway. Then next day at school I was called to the office they made me wait hours outside his office while students would walk by and look at me. Other students would go into the office and come out crying and red faced. I was terrified. When I finally was called into the office. Ken Schultz told me he knew I had the girl over to my house, that I could not hide things from the spirit and that he had called my parents and they were in trouble because of me. I was never supposed to talk to her again because I would be tainted further by their sinful spirit. Through my teen years I was regularly taken aside and told I had a rebellious spirit and was going to end up in sin even though I was a really good kid by normal standards. I had a job at a local retirement home from the time I was 16-18 where I received glowing references. I went to 6:30 am prayer, and three services a week. I didn ' t use any substances or drink alcohol and I tried to follow all of the rules. Still, I was considered rebellious. Leadership would encourage others not to spend time with me. I was pulled aside by teachers and pastors regularly to be lectured on how I wore my hair, the clothes I wore inside school and out of school and the friends I had at school and out of school. I lived knowing that someone was watching me everywhere I went. At one point Elaine Schultz pulled me aside and told me that the way I stood was too alluring and that slouching women looked slutty. Another teacher told me that when I came around a corner my breasts should never be the first thing that emerges, and I should stand in such a way that I accomplish this. I was a skinny small chested girl but, these comments about me made me feel like my body was a problem. I began taking laxatives and purging because I believed having curves was a problem. Before we went on school trips Mrs. Schultz, Mrs. Macmillan and other female teachers would make us bring our bathing suits to school, put them on in the change room and come out and show the women. The women would make us turn around and bend over and move around so they could decide if our bathing suits were modest enough. This was always embarrassing and felt weird having the women assessing us in our bathing suits. This was just a few of the ways that I was made to feel ashamed of being a woman.

My life was micromanaged by the leadership at the school. I was told on several occasions that I was not allowed to be friends with some people even if they were in my small class. I was told by Ken Schultz I was not allowed to be friends with my best friend at 16 because leadership felt we were bad for each other. We were told we had to prove that we should be able to be friends. We were encouraged to break ties with family that wasn ' t part of the church. I was pulled aside at one point and told that I couldn ' t talk to or see my oldest sister because she was living outside God ' s will. My parents were encouraged and taught to discipline us regularly for any act of disobedience or for showing emotions that weren ' t acceptable. My siblings and I were spanked by our parents regularly because of Keith Johnson ' s teachings. My parents lived in fear that if they didn ' t spank us we would end up " sinners. " My younger siblings were regularly spanked by Mr. Brunell. My little sister became suicidal at a young age due to the constant negative attention and abuse at school.

If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |   |   |
|---|---|
| <input type="checkbox"/> Verbal abuse   | <input checked="" type="checkbox"/> Humiliation   |
| <input type="checkbox"/> Racist acts  | <input checked="" type="checkbox"/> Degradation   |
| <input type="checkbox"/> Threats  | <input checked="" type="checkbox"/> Particular vulnerability or young age   |
| <input type="checkbox"/> Violence accompanying sexual abuse   | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse |
| <input type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you)         |
| <input type="checkbox"/> Witnessing another student being subjected to abuse                              |   |
| <input checked="" type="checkbox"/> Intimidation  |   |
| <input checked="" type="checkbox"/> Inability to complain   |   |



#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

The feeling of being stupid has followed me all my adult life. Because teaching myself with PACES was slow, I never finished all the books required even though I stayed in school an extra year. I graduated with a certificate that says " Completed Vocational Training " . I did not have final marks in many grade 12 courses and did not have enough credits to have traditional grade 12 completion. This caused me shame. Following CCA, I enrolled myself in a traditional high school to finish my grade 12 credits. If I was attending a school with credited teachers that could help me instead of leaving me to teach myself I would not have had to spend extra time seeking out and making up for where the government approved Christian Center Academy school system failed me. I have lived with self doubt and low self esteem regarding my intellectual abilities stemming from years of poor education in a school that put intense focus on my personal life and ignored my educational needs.

There are many ways that spiritual and emotional abuse happened throughout my childhood at Christian Center Academy, and it has taken years for me to process it. I suffered with bulimia as a result of the constant negative attention from female staff regarding my body. I still struggle with negative body image today.

I struggled and continue to struggle with self doubt because I was told from a young age that I couldn ' t trust my own judgement or emotions.

I still have dreams where I am being taken aside by leadership and told that I messed up again and will be punished or that I am going to hell, I wake up in a sweat and feeling ill.

I feel great guilt that I could not save my younger siblings from their abuse and pain at the hands of the same institution.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

There are two incidents of abuse that I would like to write about - these are the worst ones I can remember but since this happened so long ago the exact details are very hazy for me. I have basically spent almost a lifetime to try and forget these types of memories so its been very hard to remember all the exact details.

My goal with providing my account of these incidents is to help support all the other students in this lawsuit and hopefully get CCA completely shutdown and de-funded.

My Dad was never very supportive of me going to the school and thought there was something wrong about it but did nothing to change my situation. My Mom ultimately was who decided I should go there but even this decision, I think, was based on my cousins going there at the time and ultimately resulted in parental/family proper due diligence failure. Having said this, I was the guinea pig being in the very first class of this school so it would have been harder to do research or know exactly that this would be a cult that marketed themselves as a safe religious private school.

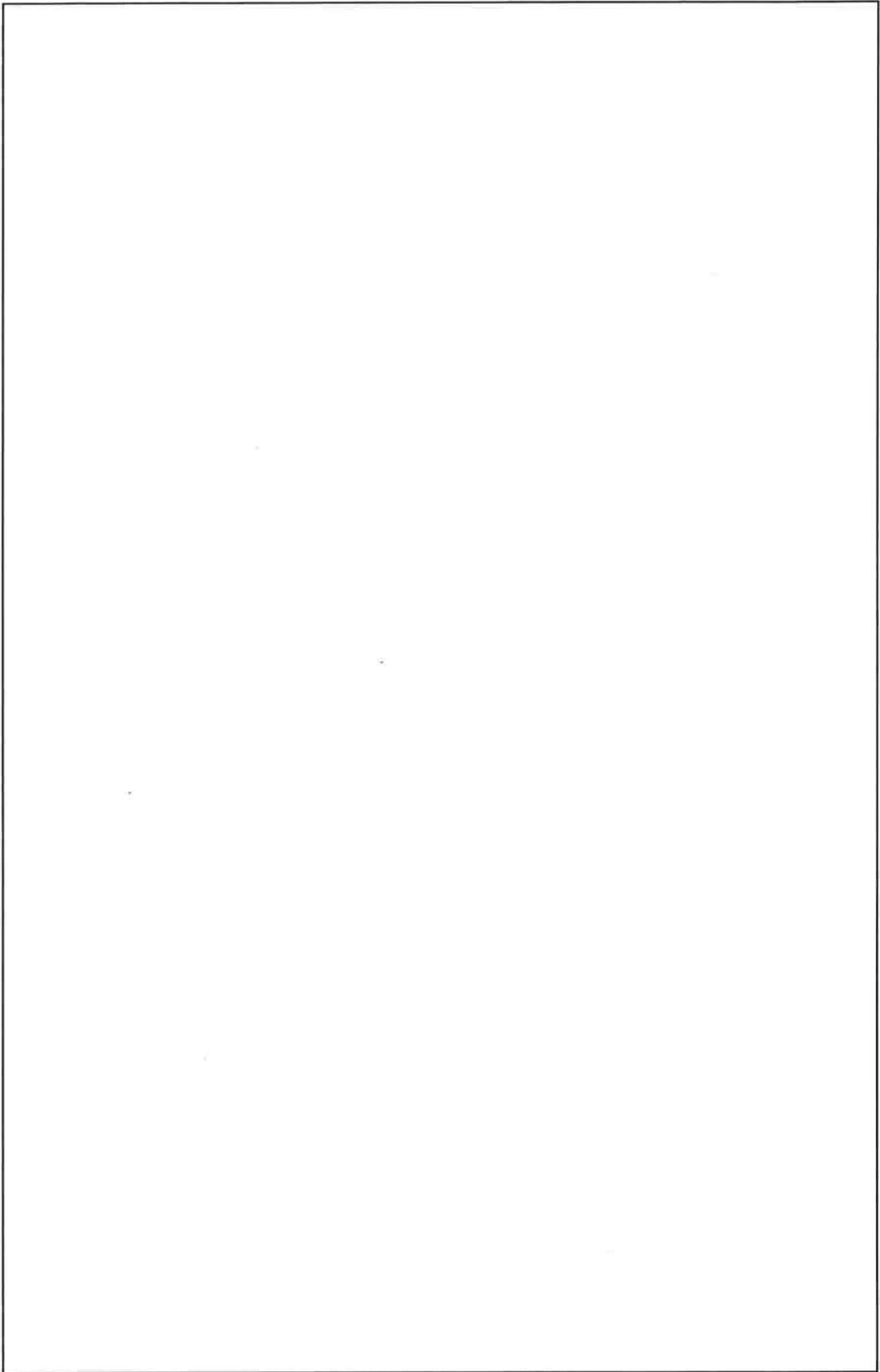
#### Incident 1:

This happened at CCA at there original location in a rented school in Lawson Heights. Our whole class got the paddle from either the vice principal or principal at the time. This type of incident only occurred once to my knowledge at least for my class. The reason the whole class was punished was no one was willing to admit they were the one that violated one of the school 'rules'. This exact rule is not something I can remember clearly but it was something that was said possibly swearing. The whole class, including me, were paddled in a communal room and it was done in a way that was very demeaning and public. Each student went up individually and all the other students had to watch while the student cried/screamed and was paddled. It was like a horror/religious ceremony with the authority figures (teachers, principals) reciting scriptures while this punishment was going on. It seemed very ritualistic at the time and also now that I think about it again. It also seemed wrong to me for full grown men to be doing this to very young girls (that were innocent). It seemed to go on for hours and I think that was done intentionally to inflict mental punishment as well. Now that I look back on this it really was physical and mental abuse in a group setting.

#### Incident 2:

This happened at there current location. This was again done by the principal or vice-principal at the time. I was playing in the parking lot because the school didnt have a proper playground so we would 'play' on the snowbanks that built up when the parking lot was cleared of snow. I must have slipped on ice and fell on top of a bucket or sharp metal object and cut part of the side of my head. It started bleeding and someone at the school helped me put on a band aide because it was determined I didnt need stiches. This memory isnt clear but I believe I also needed a tetanus shot because the metal was rusty that caused my injury. Because of this accident I was given the paddle that same day. This was because it was my fault that I had this accident and it was somehow against the school policy/religion to go outside and play during recess/lunch in the area closest to the school/church. Now that I look back on this it really was physical and mental abuse.

I also wanted to point out that this culture of religious backed violence/punishment did not only exist at the school. I witnessed my uncle using his belt on my cousins in a very violent/abusive way that I now recognize to be that he was following teachings from this school and applying the same type of religious discipline (abuse) in his home. I have recently learned this was something that was recommended in the school handbook that was provided to parents.



If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |  |  |
|--|--|
| <input checked="" type="checkbox"/> Verbal abuse   | <input checked="" type="checkbox"/> Humiliation  |
| <input type="checkbox"/> Racist acts   | <input checked="" type="checkbox"/> Degradation  |
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| <input type="checkbox"/> Violence accompanying sexual abuse  | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
| <input checked="" type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input checked="" type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you) |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                              |  |
| <input checked="" type="checkbox"/> Intimidation   |  |
| <input checked="" type="checkbox"/> Inability to complain  |  |

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

Here are the ways this type of abuse has affected me:

1. Its very hard for me to trust figures of authority in my life (especially male ones). This has had a direct impact on most of my bosses that I have worked for and made it much harder for me to trust them (and ultimately limiting my successes). My long term employability has suffered because of this now that I look back.

2. Maintaining close relationships. Ive been affected in how I maintain relationships in my life. Its been very hard to become close to people since I dont want to get hurt or abused. So its been hard to find deep bonds and ultimately build a family. I actually gravitated towards friends that had similar backgrounds to me since they were more relate able.

3. Anxiety/depression. Ive had this too but its hard to know if its all directly from these incidents but Im sure they have not helped reduced these issues in any way after going to such of a messed up 'cult' school system.

4. Being so young, I wasnt sure if this type of abuse was normal or not but I had my doubts that it was normal. Because of this I developed a personality where I 'challenge everything' in my life and never take anything at face value.

5. While not directly abuse related, the actual CCA school was very bad for learning properly and this impacted me in all my school/training. Their curriculum was not on par with the public system. I was not prepared at all for the public system and was missing many skills that students in the public system would have acquired.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

The physical injuries from the paddling was bruises and soreness that lasted for about a week. The paddle they used resembled a boat oar (massive!).

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

## Effects of harms - [REDACTED]

### Effect of financial abuse:

- **Impairment of self-worth, confidence and self-esteem**
- **Impairment of capacity to function in the workplace and earn income**
- **Impairment of ability to complete or pursue education**

From the very beginning (as in, starting when I was a one-year-old in the children's nursery in the church) we were taught about the importance of tithing (giving ten percent of ANY income we received including birthday gift money, money we made doing little jobs like delivering newspapers and babysitting) and giving additional money on top of that, called "offerings." Because the nursery/childcare in the church was broken down by age, parents like mine who had four kids all two years apart would have to make sure each of us had money for our separate offerings in the nurseries/childcare starting at age 1 and going until youth ministry up to age 18, as well had their own for the usually two offerings, sometimes three, that occurred in the main church services for the adults. Keith Johnson or one of the elders (during my time there, this included John Power, John Olubokun, James Randall, Kevin MacMillan, and John Thuringer) would speak every single service before the main message, giving a short teaching called the "offering message." The offering message would involve using biblical passages to support the idea of giving tithes on gross income, and offerings on top of that. One regularly used passage was the following: *From the days of your fathers you have turned aside from my statutes and have not kept them. Return to me, and I will return to you, says the LORD of hosts. But you say, 'How shall we return?' Will man rob God? Yet you are robbing me. But you say, 'How have we robbed you?' In your tithes and contributions. You are cursed with a curse, for you are robbing me, the whole nation of you" (Malachi 3:7-9, ESV).*

The speakers would use various tactics including this passage to guilt and shame people or encourage/celebrate the act of giving to manipulate or intimidate people so they felt compelled to give when it came time for the offering. Keith monitored the tithes and who gave how much, and would at times make statements from the pulpit indicating that he knew who was tithing and who wasn't, making it clear how unacceptable and "unchristlike" it was not to tithe. As an added measure of intimidation and monitoring, the church had buckets (literally like KFC buckets) that the ushers would set out at the front of the church along the stage after the "offering message," and a song would be played by the church band while people walked down the aisles in single file lines to place an envelope with money or a cheque in it for the offering. This made it glaringly obvious who was not giving in the offering. Keith would often turn around during the offering and observe who was still standing in the pews. As a child/adolescent, the social/psychological pressure of this kind of intimidating stare from Keith meant that we often would take empty envelopes up just so we wouldn't be standing in the pews during the offering. There actually was a point when Randy Donauer, Keith's enforcer/henchman and head of the ushers at the time, had to stand up and make an announcement asking people not to put empty envelopes in the offering because it was a waste of envelopes. When I started making my own money through babysitting, I remember wrestling with the idea of tithing, feeling terrified of the curse that would come upon me if I didn't but also hating the fact that I'd had to give up tithe plus additional offering money out of so little cash. Later, when I made actual money working a part-time job at a fast-food restaurant and for the Government of Canada, I gave so much money that I was audited by the CRA who wanted proof that I actually was an 18-19 year old giving thousands of dollars a year to this church. Instead of saving money or putting it towards university (or even spending it on something for myself like a regular teenager might have), I was programmed to give and regularly convinced to give more during the offering messages and 'special offerings' that would occur, ironically, on a fairly regular basis.

On top of this immense pressure to tithe and give, an act which was linked to morality and evidence of a person's commitment to their Christianity, my parents paid tuition for their four children to be in school at CCA. This amounted to \$750 a month in the 90s, more than their monthly mortgage payment at the



time. On top of the tuition, we were also required to go out and raise money for the “assessment,” which was an amount of money that was assessed twice a year based on the number of PACEs we completed. We sold chocolates and citrus, and went door-to-door literally asking for donations in order to make up this amount of money. Instead of spending my childhood evenings involved in fun extracurriculars like sports or music lessons or other enriching activities, my main memories are going door-to-door with my parents, my friend’s parents, or sometimes single or married couple volunteers from the church, asking for money. I remember one time my sister and I were taken out by a married couple who wanted to take us specifically because we were “so cute” which usually meant it was easier to get donations out of people.

We also started working in the childcare departments at age 13, something that was expected of most students. For example, in the TDS handbook for formally evaluating students in junior high and high school (Levels 6 and 7 at the church), there is an interesting statement regarding a student’s schedule: “We will always defer to what is best for the student when over-scheduling has become detrimental, although as a rule we must consider our commitments to church departments and their operation, and evaluate what is best for “us all.”... There are times when it is appropriate to do what is best for “the team” instead of what might seem best for an individual in the short term.” This meant essentially if we became over-committed in our school activities, dropping out or cutting down our expected contribution of childcare during church services at least 4-5 times per month was not usually an option. In addition to providing childcare, we were also expected to prepare short “messages” or sermons for the childcare nights or come up with games or lead the music during these evenings. I worked in childcare from age 13 until age 20 when I left the church. This meant that not only did actual church services four and sometimes five (including Monday morning “prayer” at 6:30 AM) times a week distract from my ability to develop normally as a kid and an adolescent, and have exposure to extracurricular activities, I also had to spend a lot of time prior to those church services when I was responsible for child care, preparing whatever I had been assigned (a sermon or game or music).

As a kid I wanted to learn to play a musical instrument. I also wanted to learn to play hockey and basketball. But my parents could not afford these lessons for me or any of my siblings I believe in large part because of the financial strain of paying tuition and assessment, and giving in offerings, on top of maintaining a home and raising four children. While we were raising money to pay for Keith Johnson’s brand new Lexus, we were driving a very beat up 1986 Suburban that had a hole in the floor, a broken driver’s side seatbelt, and was covered in rust. We were gifted a few used vehicles from an elder in the church because we could never have afforded to buy one ourselves. I remember when we took a real vacation (we actually drove out of the province to Kananaskis country in Alberta) and had to eat at Humpty’s for every single meal on the way home using a points card because the school had accidentally withdrawn our school tuition early and my parents had no extra money. When I was 13, Keith held a huge offering that was supposed to be for paying off the mortgage of the church, something he believed was a directive from God, which meant the people needed to heed it. People gave all kinds of money and pledges at the time, including my parents. They actually sold their home and downsized to a duplex which they rented in order to be able to have enough money for their pledge of 10,000. It turns out the church mortgage was never actually paid off, and there is no clear evidence of where that money actually went. In the very early days when Keith was pressuring church members to take out personal loans or give property to help keep the doors of the church open (apparently), my mom gave her engagement ring.

When my dad’s company closed and he was struggling to find another job, the church offered him a position as the facility director/maintenance man. At the time he signed on for a certain amount with the promise that he would receive a raise soon as it was a very small salary especially given my parents’ expenses. When my dad went back to the church (the person who hired him and who he spoke to about this was James/Jim Randall) asking for the raise as he was struggling to make ends meet, he was simply told, “God will provide” and never received the raise he was promised. When one of our vehicles was

damaged in an accident, my dad had to resort to driving us around in the back of a delivery truck that was primarily for church use, which he had access to as the maintenance director (this was literally a two-ton, old Tiger delivery truck). We literally stood in the back of it driving to and from places (we would walk to school as we lived in the north end near a few other families from the church). On the day of my graduation, my dad drove me, standing in my grad dress, in the back of the truck and dropped me off at the church for our ceremony so I wouldn't have to walk to the church in my grad dress.

My mom was a teacher at CCA for 17 years as well, receiving a pittance of a salary. Because women were not considered to be primary breadwinners, my mom received a significantly smaller salary than her male counterparts regardless of her experience or seniority.

I explain the above to demonstrate the incredibly detrimental and oppressive impact Keith Johnson's organizations – Christian Centre Academy/Legacy Christian Academy and Saskatoon Christian Centre/Christian Centre Ministries/Mile Two – have had on my wellbeing. Instead of learning to play an instrument or experiencing a group sport as a child, we were raising money to buy a house and a brand new vehicle for the pastor of our church, or raising money to pay for a sub-par education and abuse at the school he mandated and oversaw. Later, instead of using my earnings as a teen and young adult to enrich my life and save for my future, I was giving thousands of dollars a year to uphold the same organizations that had abused me all my life because I was conditioned, by Keith and the elders, to believe that if I didn't, my life would be cursed.

#### **Effect on education and work history**

A less direct financial impact includes how my late start academically impacts my career to this day, thanks to poor advice and conditioning from individuals including Duff Friesen, John Olubobokun, and Ken and Elaine Schultz. This was that as a female, my destiny was to get married and have kids, so university and career were really not things I needed to think about or plan for. Beyond this, university was considered a “liberal, humanistic place” where we would be exposed to the dangerous ideas and mindsets of liberals.

In Grades 11 and 12, Dawn Beaudry and Duff Friesen were my “monitor” and “supervisor,” respectively, in Level 7. I flew through the unit-based self-taught system, and could have graduated a year early, in 2005. When I was strongly encouraged not to do so by Duff Friesen and Ken Schultz (as far as I can recall), I ended up with six months (January to June) of empty time in Grade 12. Part of the undercurrent of reasoning was that maintaining control over me was much easier if I was in the school, and exposing me early to the liberal humanistic viewpoints at the university could lead to corruption/starting from “god's will.” Since I was female (and numerous other reasons), university was discouraged despite my having received a Greystones' entrance scholarship to the University of Saskatchewan. So I effectively wasted six months of time in Grade 12 which was used mainly for me to help out the younger students in lower level classrooms. Because I was conditioned to believe I wouldn't have a career or go to university, I took the minimum requirements of the sciences (I only took Math A30 and Biology 30, and then English A30 & B30 and History 30) in high school, and made up the rest of the requirements for Grade 12 with things like Christian Ethics 30 (basically indoctrination of the church as teaching in the school), Life of Christ 30 (a set of units with a non-cumulative final test at the end that I completed in a few weeks because it was so easy), and a “Special Project 30” which was actually me volunteering at a City Centre Church, the second church started by Keith in Saskatoon's Inner City and run by Jim and Catherine Randall. I didn't even attempt maths beyond A30 because my older sister (attended CCA 1991-2004) was told by Dawn Beaudry to quit Math B30 (and not even consider C30) because she couldn't teach her, and Duff was no help in any academic subjects at all.

When I finally left the church (2009) after two years of “Bible college,” I had to spend two years in night classes upgrading my courses (I took physics 20 and 30, precalculus 20 and 30, and chemistry 30) at my

own expense (around \$500 a course), just so I could meet minimum requirements for taking a psychology 101 intro course at the U of S. I did very well in pre-calculus and in university-level maths, as well as physics and chemistry, and realized I loved the sciences. I attribute the significant amount of time I have lost in my career (potentially at least 8 years) to the very poor guidance I received in high school and lack of competence of my “teachers” at the time to provide me with the education I needed.

**Effect of physical abuse:**

- **Immediate pain and suffering**
- **Impairment of capacity to function in the work place and earn income**
- **Difficulties maintaining positive relationships**
- **Impairment of the ability to express emotions in a normal and healthy manner**
- **Posttraumatic stress disorder**
- **Impairment of the ability to trust individuals in positions of authority**

I am the youngest of four, and many, many times had to listen to my siblings being paddled at home (beaten on the buttocks with a wooden oar-like implement). As a result, I learned very early on (and also possibly because I was the youngest and my parents were too stressed/tired to enforce the rules as strictly as they did with my siblings) what to do and what not to do to avoid being paddled. I made it my mission to keep my parents happy and try to maintain peace at home because of the trauma of being exposed to hearing my siblings scream and cry when they were beaten. I recall a few significant incidents of being paddled by my parents, often preceded by my repeated apologies and begging to be let off with a ‘warning’ instead of receiving the paddle. I was also paddled at least once that I can recall, likely more, by Lou Brunelle when he was the principal at CCA and I was young, in kindergarten/Grades 1-3. Being physically punished was an extremely effective deterrent for me, and I quickly became compliant and terrified of making a mistake. I was diagnosed with PTSD with anxiety and depression in part due to the physical harms I suffered shortly after I left the church in 2009. To this day I struggle to even write or say the word paddle as it immediately conjures up both the physical sensation of fear (increased heart and respiratory rate, trembling) and vivid images of the instances when I received them.

I still have issues with authority, with feelings of either complete rebellion and belligerence or feeling terrified of being judged and punished by authority with measures that far outweigh the perceived or supposed violation of rules or norms. This impacted and continues to impact my ability to function in a profession whose training is defined by hierarchy, and I struggled significantly more than my peers to relate appropriately to my seniors and my attendings throughout my medical schooling and continue to now in residency. It impacts my ability to have confidence in my decisions and defend my actions even when I have an appropriate and logical cause for them. I have often been told throughout my schooling that if I would just trust myself that I have the right answer or know the thing or understand the concept, I would be a more effective clinician. Instead I struggle significantly to have a difference of opinion with someone, anyone, who outranks me – and difference of opinion is vital in a profession like medicine where differentials and evaluating evidence as a team is crucial for good patient care.

I struggle to say no even when it is appropriate and in my best interests because of my fear of disappointing people. I have significant difficulty expressing my emotions and even recognizing how I feel, because I learned to ignore them out of fear of being punished for them. I knew about classmates, friends, and my siblings being paddled for all kinds of things including speaking out of turn, talking back (I had been paddled for this), talking about “ungodly things” like movies, TV shows, “secular” music, etc., or questioning authority, and learned not to have an opinion, not to think critically about these things, not to engage with the emotional and especially pleasurable parts of life as a result.

The physical abuse has also affected at times my ability to properly engage in physical relationships with romantic partners due to triggering PTSD flashbacks from being touched in certain ways.

The physical abuse also confused in my mind what love meant, as the abuse was being perpetrated by people who told me they loved me. The ritual taught by Keith Johnson's Child Training Manual was that the adult giving the paddle afterwards would make the child sit with them and specifically say, I'm doing this because I love you. I recall when this happened for all my remembered experiences of being paddled, and in my opinion it led to learning that people who love you will sometimes hurt you, but that it's for your benefit, you probably deserved it or did something that justified the abuse. I internalized this understanding of love and relationships which is why I so willingly accepted further physical abuse in my first dating relationship and later in my almost ten-year relationship with my now ex-husband. It is also why I have struggled significantly to fully enjoy and engage people in friendships and romantic relationships. Either I expected severe punishment for offences or perceived wrongs against a person I was in a relationship with, so was constantly apologizing, acting like I was walking on eggshells around them, or in constant fear of what that person would think if they knew I had made a mistake or had a different opinion from them – or, I would accept abusive behaviour such as yelling, gaslighting, items being thrown at me or near me, doors being slammed in my face and physical assault as something I probably deserved for some reason. Please see the "Effect of Emotional/Psychological Abuse" section as I believe my relationship with romantic partners was also affected by the physical abuse.

**Effect of emotional/psychological abuse:**

- **Lasting and significant pain and suffering**
- **Impairment of self-worth, confidence, and self-esteem**
- **Fear and intimidation**
- **Posttraumatic stress disorder**
- **Psychological disorders including but not limited to depression, anxiety, and suicidal ideation**
- **Impairment of the ability to express emotions in a normal and healthy manner**
- **Impairment of the ability to trust individuals in positions of authority**
- **Difficulties maintaining positive relationships**
- **Impairment of ability to enjoy and participate in recreational, social, athletic, employment, and education activities**

My first dating relationship was in the church with a man whose family had been sponsored by the church as immigrants from Iran. I had just turned 20 years old at the time but had zero concept of healthy relationships and no education regarding romance or sexual relationships, except that complete abstinence was the only godly thing to do and anything less was sin, until after marriage. It was also "understood" in the church/school that once two people started dating, they were actually courting because they were getting ready for marriage. It was never about discovering if a person is a good fit for you or compatible with you or ever, god forbid, someone just to date for fun; usually it was based on whether a "higher up" in the church had heard from God about the potential relationship and could "bless it" with their approval prior to its commencement. In my case, I was assigned Elaine Schultz, at the time an elder's wife, as my counsellor (everyone in the church was assigned a counsellor – none of these individuals were qualified professionals but rather "higher ups" in the church). The individual I was dating was assigned to Elaine's husband, Ken Schultz, so between the two of them, they first approved of and then very closely monitored our relationship. Because of my warped understanding of love in relationships, my ever-present fear of punishment and judgment in relationships, and my own very low self-esteem/lack of self-worth, I struggled significantly in this relationship. Making matters worse was that this individual still had very strong misogynistic values and would become emotionally and verbally abusive when I wasn't doing what he wanted me to do. He would become very angry when I wouldn't share what I was thinking, slamming car doors and glaring, ignoring me when we would see each other in church, and so forth.

I felt trapped due to the expectation that people who date in the church are actually courting, because they were eventually destined to be married. I had no concept of having a choice in the matter, of being able to critically evaluate my experience and decide based on how I felt. We were taught that emotions were not trustworthy gauges of anything except “the flesh” and therefore should be ignored completely. Emotionally, I was absolutely miserable. I pushed on for nine months dating this individual until one night he spent three hours telling me I was spoiled and unteachable, and clearly should have “been paddled more often” by my parents. I was hurt and offended but also confused and thought maybe he was right. A few weeks after that, I learned that he and his family had invited his grandmother from Iran to come spend the summer because they were expecting there to be a wedding – and I realized he meant ours. I panicked and emailed Elaine Schultz asking (as a 20-year-old) if I could please just maybe have a break from the relationship as it was moving way too fast and I was so confused by how miserable everything was for me. She said that if I really felt I needed it then they would allow it. I spent that summer (2009) dealing with glares, silent treatment, and rude gestures from this individual and his family whenever we saw each other (and we saw each other all the time as we were at church 4-5 times a week). Near the end of the summer, my parents were on the verge of being asked to leave as they had been questioning things for the past year, and I had enough clarity to tell Elaine that I didn’t think the relationship with this individual was right and I wanted to break things off entirely. She responded by saying that actually, we would need to all meet in order to make that decision. Around that same time, I met my future (now-ex) husband, who did not go to the church, and started realizing how screwed up everything there was. My parents were asked to leave, my sister and brother-in-law at the time were kicked out, and so this plus my family’s leaving is what led to me finally leaving in early October 2009.

When I left the church, I was immediately shunned by all my friends and acquaintances there. I remember walking in one door at the nearby Safeway shortly after I had left and a church member seeing me, turning on their heel, and purposefully taking a separate exit out to avoid me. I lost everything I had ever known. My parents were reeling from my mom’s loss of job and their complete upheaval of normal, my sister was dealing with significant depression and my one older brother had left years earlier and was living in a different city. We had lost contact when he left years earlier. My oldest brother and his wife were still in the church which significantly strained our relationship and effectively I didn’t have contact with them either for years.

This left me in an extremely vulnerable position, and I ended up leaving one abusive environment and going straight into a very abusive marriage. I dated my now ex-husband for just over nine months, getting engaged after eight and married six weeks later. The only reason I got married to him was because I felt guilty and terrified that we were sleeping together and not married yet, which was considered a huge sin and I was sure something terrible was going to happen to me if I didn’t get married as soon as possible. My family didn’t know him and didn’t even attend the wedding. Because of the way I was taught to experience “love” and raised to submit to authority (authority including husbands ruling over their wives), ignore my emotions (which would have raised so many red flags if I had known differently), and equate abuse with something I deserved and also an expression of love, I was primed for this type of relationship. I view the next nine years of hell in a relationship with this man as a direct result of the trauma of leaving the Christian Centre/CCA cult and dealing with the emotional, psychological, financial, and spiritual harms caused by being shaped as a child, adolescent, and young adult, by the individuals in power there.

My now ex-husband was addicted to gambling, alcohol, cocaine, marijuana, smoking and sex/pornography. Within two months of our being married, he had lost his job. One year into our marriage, he was using cocaine and gambling (I was too naïve to know). 2.5 years into our marriage I had moved out, terrified of him as he would become unpredictable after getting drunk and would throw things and yell. Later that year I found out that he had been having a relationship with a married woman for the past year. Six months later I was back together with him, convinced that I had somehow done things to “make him” act in the ways he was acting, and was determined somehow that I could fix it. I spent the

next four years doing everything I could to save the relationship, including putting my own career on hold (I was weeks away from writing one of the entrance exams for medicine, the MCAT, when he convinced me to quit because he was in such a bad place and needed my support for his own “business venture” at that time). My inability to recognize abuse, to stand up for myself, to trust my instincts, and to do what was in my best emotional/financial/psychological/physical interests throughout those nine years is a direct result of the trauma I experienced at CCA/Christian Centre. The effect of the abuse there didn’t just end with leaving the church – it is ongoing and I continue to deal with the financial fallout from a very expensive divorce from my ex and the patterns of abusive thinking and behaving in relationships that were reinforced throughout my years with him.

My conditioning to continuously violate my own boundaries – unconsciously, because we were conditioned that we didn’t actually even have boundaries in the first place – exposed me to further damage financially, emotionally, and in my own ability to advance my career. In July-August of 2015, when my then-husband was unhappy in his job and I was actively working towards meeting the requirements for my application to medical school, my husband was approached by members of Amway and over a series of weeks, became convinced he wanted to join. They however cautioned him saying that they would be less likely to support his membership or allow him to be part of their team without his wife’s support. I was studying for my Medical College Admissions Test (MCAT), taking summer classes and working a part-time job at the time. I had no interest whatsoever in being part of an MLM and did not believe in the concept. However, I struggled significantly with boundaries and self-esteem, and was conditioned by the teachings of the church and school that as a woman, pleasing my husband and serving him was my duty and ought to be my priority. Because of the teaching and conditioning of the church-school, I was vulnerable to being taken advantage of and still struggle with this today. I did not learn skills of differentiating between trustworthy and untrustworthy people, and was taught never to trust or follow my instincts (per the church-school, trusting yourself, trusting your emotions or your “feelings” about something was trusting the “flesh,” which was “living in sin,” and would even lead to death). This training and belief has led to so much harm throughout my life AFTER leaving the church.

My then-husband told me Amway was finally his chance to be successful at something and asked me to join him so he could part of their group. Three weeks before the MCAT, I stopped studying and cancelled my classes at the university for the coming year, and went back to work to be able to financially support this endeavour. We lost a large amount of money and I spent the next 1.5 years working my full-time job, a part-time job, and sinking the rest of any spare time and money I had into the MLM, until my then-husband and I separated. I gave up on my goal of becoming a physician and didn’t question my choices for a long time after, even after my ex and I split. My decision to abandon my own goals came directly out of my feelings of guilt, obligation, and low self-worth cultivated by my years of abuse at CCA/CCM. I also could not recognize the predatory nature of the situation we were in being part of Amway after having spent my entire childhood/adolescence being conditioned by people who demanded the same things (money, time, devotion to their cause, commitment) through emotionally manipulative tactics. It exposes how crucial therapy and deconstruction has been and continues to be for me to unlearn the patterns of thinking and behaviours and expectations of my self in relationship to the world, for my own safety. It shows how the harms of the way I was trained and conditioned for so many years continue to impact my life right up to this day. It has taken years to begin to recognize these things and will take years still to learn how to live in the world in a way that is safe and also maybe eventually enjoyable, where I won’t live in fear that my upbringing will continue to blind me to people and situations who will take advantage of my vulnerability.

### **Impairment of personal identity**

On the most significant effects of my experience at CCA/Christian Centre has been the impairment of my personal identity. From early childhood I have almost no sense of who I was, what I liked, what I enjoyed, aside from generalities like “music” and being physically active. Everything was prescribed for

me, from what music I could listen to, to what sports I could play and couldn't play, how I was supposed to dress, what I was supposed to wear, how I was supposed to think and talk. I became extremely suicidal around age 12-13. Looking back now, I believe it was a combination of factors but mainly the cognitive dissonance I was facing, between the things we were taught, how we were treated, and the continuous violation of my personal dignity and autonomy physically, emotionally, spiritually and sexually. I was taught to ignore my instincts, told not to ask probing questions or questions that appeared to be questioning the absolute authority of the church/school/pastor/leaders/elders/teachers – really anyone in authority. I was taught that the church knows better than my parents, an idea that was reinforced when I saw how my parents would often not follow the letter of the law at home (they would watch shows that were “banned” when we had all gone to bed, or my mom would skip services because she was “sick” but really just wanted a night off). It was terrifying and confusing. I wanted to believe and trust the people who also beat me when I did something wrong, but knew instinctively that something was wrong with it all.

I was also desperately suffering from deprivation of the full love and unconditional acceptance of my parents and even my extended family. At the time I was in Level 5, with Nathan Rysavy as my teacher. Nathan would often engage in, looking back now, what was inappropriate touching with sexual undertones, and I became infatuated with him while in his class. He would often massage our shoulders, or touch and play with our hair while he was supposed to be helping us with our school work. I remember feeling... weird? Uncomfortable? mostly confused, when he would come by to help with something at my desk and stand behind me, place one hand on the desk beside me, and lean in so close that his face would be right next to mine. The monitor at the time, Arwen Thibeault nee Thompson, had to have known about it as he did it every day to different students and certainly didn't try to hide it. It has taken years for me to realize that he had a significant part to play in what was a very scary, confusing time for me. My friends found out about my suicidality and one of them (████ maybe) managed to alert my mom. I remember my mom asking me, are you suicidal? And then me saying no or something to that effect, and that was that. I had no context for what I was going through and no access to professional help to assist me in navigating what was going on. My friends who were just as helpless tried to encourage me and gifted me things, but nothing changed and nothing was going to change as far as I could tell, as long as I was at CCA/Christian Centre.

This started in the fall of 2000 and continued until mid-October 2001. I spent a lot of time in tears without understanding why I felt the way I did and feeling intensely guilty and isolated because we were not supposed to have negative feelings, let alone talk about them. Negative feelings were really feeling anything aside from constant gratefulness and happiness. I have journal entries from numerous times that teachers in the school and people who worked in the children's church/ministry tried to make me feel better or stop crying by praying for me. Once when I was asked by a teacher if everything was ok, I was told not to let whatever it is interfere with my school work. I have a suicide letter I wrote to Nathan Rysavy of all people, detailing the incredible shame and guilt I felt for not being a good enough Christian and feeling that “I've been wanting to go to Heaven for a very long time.”

Interestingly, I also wrote that I was choosing to end my life because I was “very scared about the character evaluation thing. I don't want to be yelled at by Pastor or someone scary like that.” This was referring to the introduction of the “TDS” or the Total Development Strategy form of evaluating students that involved a student's parents, a representative from the school, and a representative from the church. We were to meet with these individuals who would evaluate us on a range of areas, ranking subcategories of these areas from 1-10: spiritual growth/spiritual passion (considered first and most important), social life (subcategories included positive Godly influence and appropriate modest dress for the girls), academic, personal development (subcategories only included respect for authority, response to correction and discipline, and teachability), gifting development (subcategory included serving in other departments

– aka, volunteering in the church), and family life. The TDS guide and photos of an example TDS score sheet are in the Google Drive under Miscellaneous and titled TDS Handbook.

This led to a form of a break with reality, in that I decided to ignore all the inconsistencies between what I was taught and what I witnessed, like how we were told to love one another and yet I saw adults beat my friends and siblings on a regular basis – something that was taught by the same person who was teaching love for one another. At the heavy encouragement of the school director at the time (Ken Schultz), I decided to become someone who was “on fire for God,” which meant you did not use your brain to think; you let God and the man of God (aka pastor and the elders) tell you what to think and do because that kind of commitment represented your devotion and “passion” for God. I was 13. I have the date and time I decided this was the only way to survive in a journal entry from 2001 and the majority of my journal entries after that entry (for years to follow) are prayers and religious babble.

I started reading the bible obsessively and shut myself out from the rest of my family. I started isolating myself from friends because they were considered “less spiritual” and received lots of positive reinforcement of my behaviour from both school and church authorities. It was how I survived and how I coped. I saw other students being treated badly and just accepted the explanation that they deserved it because of their actions or because they were somehow lesser than as human beings (e.g., they came from “broken families,” or exposed themselves to “ungodly influences” or by some arbitrary measure, didn’t have the same spiritual acumen that those “higher up the tier” had in the church/school). The church went through a time of “revival” where we would have had chapel services during school that would run so long, from morning and into the afternoons some days. I only got my school work done because I had completely cut out everything else except the bible and doing the things that made the authorities happy with me. My friends who have since left the church reminisce about songs they remember from bands they listened to, and I have no memories of those – I was listening to worship music. I completely lost any sense of self, which was already fragmented to begin with – encouraged by the idea of “losing yourself” as explicitly taught by Ken Schultz to students at the school to show your dedication to Christ.

I also missed out on crucial developmentally appropriate milestones throughout my teenage years. We were basically forced to be friends with the people we grew up with, people we had known all our lives, because any outside influence including acquaintances or friendships outside the church were forbidden. Because of that I never learned how to start and maintain a healthy friendship based on respect for each other’s boundaries and mutual enjoyment of similar things. In my experience, my relationships as a teenager were governed by constant worry about saying and even feeling things I shouldn’t and policing the subjects and content of any conversations I had, which really meant I never learned to trust anyone fully or therefore could not understand what it is to have the love and support of a friend without heavy censorship and strings attached. I remember learning about boundaries as an adult long after I had left the church and being amazed by this concept that I could have personal choice in who I spent time with and actually engage in a respectful, enjoyable relationship with another person. The church/school groomed me from day one to be compliant, afraid of punishment whether that was physical abuse or being socially ostracized or spiritually cursed, to dissociate from emotions and many times, intellect, in order to please or be accepted. My identity was being a good girl, a spiritual girl, someone who pleased authority at all times and did as she was told. The church used the combination of fear and guilt to create a constant sense of obligation within me to please people, never question authority, and use my life for serving the world (which translated to...giving my money to the church, foregoing higher education and career aspirations for the greater purpose of marriage/family, +/- dedicating my life to some sort of “ministry” in the church).

As a result, when I left the church, I was wholly and completely unprepared for the real world and lost any sense of personal identity I had. I had zero skills to protect me from being victimized further despite having left the church. On top of missing out on critical emotional and social development from



childhood through adolescence, I had also missed all relevant culture of my generation and the only exposure I had to the “outside world” was my part-time job, where we were encouraged to “witness” to our co-workers and convinced some to come to church services so they could be “saved” (that didn’t end well). I continue to struggle to connect with people and maintain friendships because of this.

After the leaving the church I suffered from near constant suicidal ideation again, a few self-harm incidents, flashbacks, nightmares related to the church and my experiences there, crippling anxiety and depression. In the past ten years I have seen fifteen different therapists, over half of whom I saw in the first 3-4 years after leaving the church. Because of the manipulative harmful nature of the “counselling” relationships we were forced to have in school, ironically therapy was and still can be triggering rather than therapeutic. I have seen so many counsellors because finding a good fit without being triggered by the manner or approach of the therapist has been exceedingly difficult. The harm perpetrated by people like Catherine Randall, Amy Klassen nee Johnson (Keith Johnson’s daughter who was married to Shian Klassen when they were youth ministry directors in the church) and mostly Elaine Schultz as they pretended to be counsellors with zero qualifications for doing so has significantly impacted my ability to recover and heal today. For example, I recall a time when I met Elaine in the hallway once after a church service and expressed that I was struggling with finding “pastor” Keith Johnson to be harsh lately. She didn’t say much in that conversation, but a week later called me in for a special meeting during which she berated me for an hour, telling me I have no right to question the man of god or to criticize his methods and his authority. There was no safety, no trust – anything you said in a counselling could (and probably was) funnelled right up to Keith or shared with whomever in “authority” might need to know, for whatever reason.

I have struggled since I was 13 as well with body dysmorphia/dysmorphic disorder which was daily exacerbated by the preoccupation of our teachers and church leaders with our physical appearance as young girls. Our clothing was criticized constantly; despite the advent of uniforms, we were monitored for how tight those uniforms were – which was especially difficult if you were curvy girl like me in adolescence and had parents who couldn’t afford to keep buying new uniforms. We were constantly appraised physically to assess how our clothes fit or whether they were the right combination on the right day, whether our shoes had buckles, one or two inch heels, if we were wearing pantyhose underneath, if you could see the curve of a breast or a buttocks, etc. We weren’t allowed to wear graphic t-shirts both because the messaging was considered secular and because the attention it would draw to our chests as girls. We were told to place a hand over the top of our shirt anytime we bent over to pick something up or moved to ensure our shirt didn’t gape open; we had to pull the back of our shirt down every time we stood up or moved to make sure we didn’t expose any skin. We had to buy clothing that was several sizes larger than fit to meet strict guidelines: shirts could be no lower than three fingerbreadths from the collarbone; tank tops, if ever worn, had to have straps that were three fingers across.

Andrea Johnson, volunteer staff in the youth ministry and now married to Brien Johnson, continually criticized my clothing as I was a young girl with hips and a substantial figure. When I was supposed to be leading the music portion of a youth service when I was in Grade 11 or 12, I was sent home twice to change my pants because they were too tight across my butt, even though I only had two pairs of dress pants which were required dress code for services. Ken Schultz would regularly disparage students for their attitudes, clothing, and behaviours. He told us at a school assembly for the girls about how ridiculous “young girls” were for “squeezing themselves into their jeans like sausages” and how “if the barn needs painting, then you better paint it.” He told us as a volleyball team that we looked stupid while we played and literally made fun of us by imitating the way we would laugh if we felt embarrassed and how stupid we looked when we played. I internalized this shame around appearance and certain aspects of my body and have to actively work through body dysmorphic behaviours as a result. We were also consistently indoctrinated with purity culture, shamed for being sexy and causing boys to “stumble” as a

result by having “impure thoughts.” Sex was for marriage alone, and understood to be a sacrifice to please a man. We had zero actual sex education.

### **Effect of spiritual abuse**

Using god as a tool to control and manipulate people the way Keith Johnson, Ken and Elaine Schultz, Jim and Catherine Randall, John and Carla Thuringer, John and Simbo Olubobokun, Kevin and Anne MacMillan, did – effectively destroyed any potential for me to connect spiritually with any kind of organized religion, and damaged my ability to even engage in things like meditation and mindfulness. They destroyed my ability to use a number of psychological coping methods and tools with evidentiary basis (like CBT) for improving my quality of life and managing my mental health.

### **Treatment and Counselling received...continued**

2019-2022: Dr. [REDACTED], Family Physician, Calgary, every 2-3 months, some CBT and DBT

2019-2021: Dr. [REDACTED], Psychiatrist, Calgary, every 3 months, med management

2021-present: Dr. [REDACTED], Psychiatrist, Calgary, every 6 weeks, CBT, support with residency, meds

2022: [REDACTED], Psychologist, Edmonton, 3 sessions, prep for EMDR (on hold due to cost)

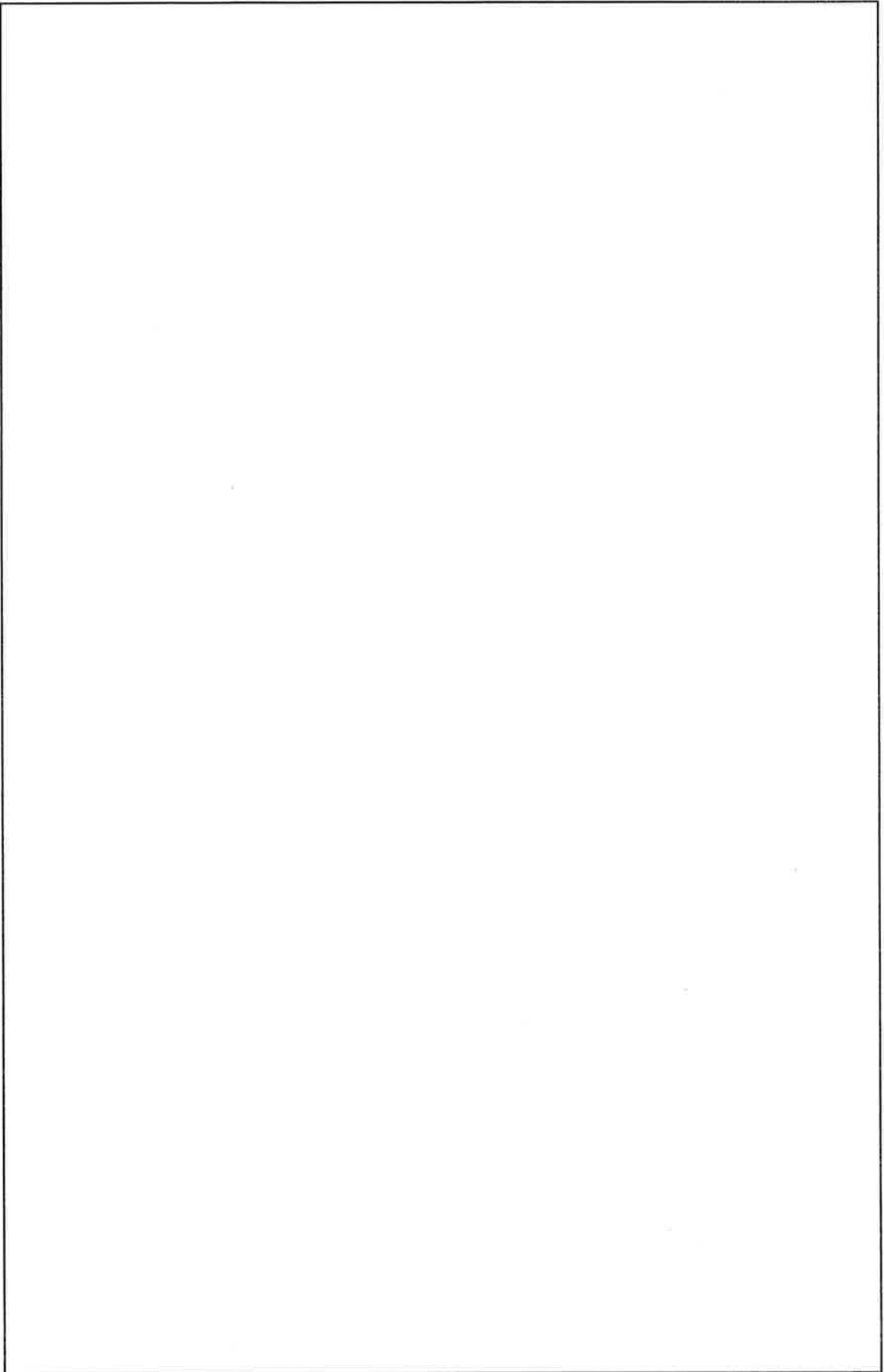
**Section 3 – The Abuse**

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person’s job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

Lou Brunelle, male, staff, school principal: physical abuse with a paddle in kindergarten although I can't remember why or when unfortunately. I do recall going to his office and being paddled with a wooden paddle at least several times, and also having to hear other students being abused in the same manner. He was the principal at the time (1992-1993ish is when this would have occurred).

Randy Donauer, male, church staff, children's church/Sunday school staff: I recall an incident with Randy when he threatened all of us kids in children's church with paddles if we didn't "praise the lord" more effusively (e.g., raise our hands, jump up and down, sing louder, essentially look "into it"). He was red-faced because he was so angry and said he would not hesitate to paddle every one of us if he had to (or something to that effect). Randy was "nice" until he wasn't (angry, threatening physical abuse, intimidating kids with his size and yelling) and that was how he controlled the kids in children's church. He was Keith Johnson's enforcer and worked directly under Jim and Cathy Randall to run the children's "ministry" at the time, as they called it. I have a diary entry from February 11, 2001 which describes this incident.

Nathan Rysavy, male, staff, school teacher in Level 5/grades 6-8: Nathan would at times massage the girls' shoulders and play with our hair, twisting and twirling it in his hands sometimes while we were asking for academic help, other times just if he was standing nearby. He did this to me regularly, probably almost daily. I have a diary entry from DATE detailing that he spent TIME playing with my hair that day. This inappropriate touching seemed normal until I left the church as an adult and realized how I would feel if my 12 year old daughter was being touched by her teacher in this way on an almost daily basis. Nathan also was the one who disallowed the girls in his class from playing football and hockey at recess because they were not sports that should be played by females.



If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |  |  |
|--|--|
| <input checked="" type="checkbox"/> Verbal abuse   | <input checked="" type="checkbox"/> Humiliation  |
| <input type="checkbox"/> Racist acts   | <input type="checkbox"/> Degradation   |
| <input checked="" type="checkbox"/> Threats  | <input checked="" type="checkbox"/> Particular vulnerability or young age  |
| <input checked="" type="checkbox"/> Violence accompanying sexual abuse   | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
| <input checked="" type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input checked="" type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you) |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                              |  |
| <input checked="" type="checkbox"/> Intimidation   |  |
| <input checked="" type="checkbox"/> Inability to complain  |  |

**Section 4 – The Harms Suffered and Treatment Received**

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

I have attached a separate PDF with this info.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

2009: [REDACTED], psychologist, [REDACTED], 2-3 sessions, some CBT  
2009/2010: [REDACTED], psychologist, [REDACTED], 3-4 sessions, somatic experiencing therapy  
Between 2010 and 2014ish: saw a counselor through my EAP work program with Christian Counselling Saskatoon (one visit, that didn't go well), two at Professional Psychologists Counsellors (PPC) in Saskatoon - possibly [REDACTED], and another male counsellor whose name I don't recall, and [REDACTED], who was at [REDACTED] at the time, one time, when I was trying to leave/get help with my ex.  
2013: [REDACTED], psychologist [REDACTED], 1 session, basically told me to leave my ex and get therapy for my childhood experience  
2016-2019: [REDACTED], MSW at the [REDACTED] Sexual Assault & Information Centre, close to monthly sessions over 2.5-3 years; she left to do her Masters, otherwise I would've continued  
2016-2017: [REDACTED], psychologist, [REDACTED], 3-4 sessions, grounding and mindfulness training, official PTSD diagnosis  
2016-2019: [REDACTED], psychiatrist, [REDACTED], 5-6 sessions? diagnosis, meds

### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

I received frequent abuse from Anne MacMillan, who taught choir class and had other roles inside the church as one of the deacon's wives. I can recall at least 2 incidents in which I was physically restrained by her while she screamed in my face for what she deemed to be insubordination on my part. One of the last times, my father was present, and she physically grabbed me on both arms, pinning them against my sides as she got extremely close face to face and screamed. All I had done was asked a question regarding one of her instructions, and as was the way of the church and school, you don't ask questions. You just obey. The last time this occurred to me as a minor (it happened many more times after) would have been 2007, although it was a more common occurrence.

Duff Friesen, John Oluboboken, and Aaron Beneweis were all staff members in the school, Duff Friesen as principle, Oluboboken as overseer or coordinator, and Aaron Beneweis as the gym teacher. I cannot recall all of the different punishments they created for us, but some involved holding books while they stacked them until our arms failed, pushing 2x4s covered in towels back and forth across a gym floor (the towels created friction and made it difficult) while bent over like a dog, and other such physical punishments. These happened to me repeatedly from 2004-2007 as I came into their school system late, and was often in trouble as I didn't know how many things were perceived as disobedient/wrong.

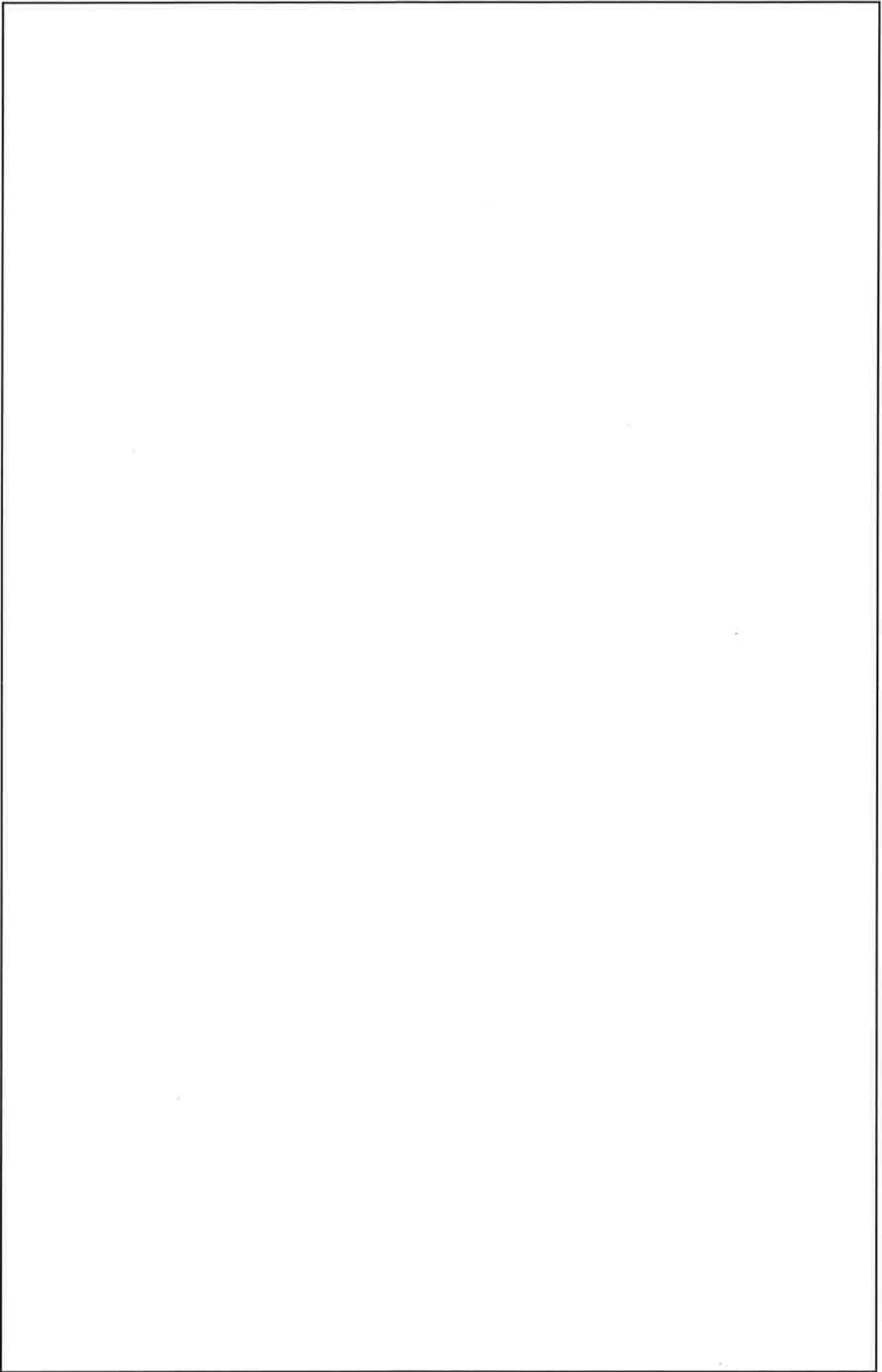
Aaron Beneweis serving as our gym teacher had us play many dangerous sports with absolutely no padding, such as lacrosse and full contact football. During a gym class of full contact football, I was tackled and heard a loud crack followed by searing pain in my shoulder. I had broken my collarbone, but despite my telling him something was wrong, he told me to suck it up and keep playing. I believe I was 15 or 16 at the time. Eventually when I couldn't remove my shirt after class because of the pain, he grudgingly took me to the walk-in clinic where they confirmed I had broken my collarbone. Most people thought it was funny at the time, but I never forgot what it was like being in pain while the teacher didn't believe me that it was serious.

I was frequently pulled out of school during the winter to go shovel the church leadership's driveways in the winter, especially Keith Johnson's acreage driveway. It was usually myself and about 3 or 4 other boys, but we didn't have a choice in the matter. My parent's were paying to send me to a private school while the school/church leadership would have us driven to their homes for free labour. This happened at least twice while I was in attendance between 2004 and 2007.

Although I was never physically paddled, I was threatened numerous times by school staff about it. I can't remember who all threatened me with it specifically, but it was multiple teachers across classes and grades.

I developed a nervous tick around authority where whenever they talked to me, I would touch my face and look away. While on a school trip to the US, John Oluboboken noticed and said that every time I did it, he would charge me a dollar. Because of close contact with the teachers on this trip, by the end I was up to around 25 dollars. When we got back from the trip I made sure to find my parents and leave quickly as I fully believed he intended to collect the money as a punishment.





If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |  |   |
|--|---|
| <input checked="" type="checkbox"/> Verbal abuse   | <input checked="" type="checkbox"/> Humiliation   |
| <input type="checkbox"/> Racist acts   | <input checked="" type="checkbox"/> Degradation   |
| <input checked="" type="checkbox"/> Threats  | <input type="checkbox"/> Particular vulnerability or young age  |
| <input type="checkbox"/> Violence accompanying sexual abuse  | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse |
| <input checked="" type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you)         |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                              |   |
| <input checked="" type="checkbox"/> Intimidation   |   |
| <input checked="" type="checkbox"/> Inability to complain  |   |

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

The verbal abuse came from every direction when I was there, but Anne MacMillan made me physically afraid to say or ask anything around her. Combined with the constant feelings of intimidation by Duff Friesen, Aaron Beneweis, and John Oluboboken, I developed a serious fear of authority. It took me a very long time to be comfortable with asking questions to anyone in a position of authority as I was scared it would be perceived as insubordination. For me it resulted in depression and anxiety, as I didn't feel I ever had any form of agency in the system. I was just to shut up and do as I was told, essentially as any concern I may have had was not seen as valid by the authorities.

The physical punishments doled out I believe is where my severe fear of failure and/or disappointing authorities lies. I'm now 5 years into my professional career, and I am still terrified of making mistakes or saying no to anything asked of me by someone in a position of authority, sometimes even to my detriment. I also don't advocate for myself the way I should, so it has compromised my earning potential through my work years as it took many years to bring myself to ask for raises or holidays. As a final note, I find it extremely hard to trust authority due to my experiences at Christian Center Academy.

As far as my collarbone goes, I live with chronic back and shoulder pain that was exacerbated by the injury. I should not have been forced to play a full contact sport with no padding, and I still live with the physical ramifications of the school's neglect.

Ultimately, I now suffer from depression, anxiety, and panic attacks as a result of my time at CCA. Obviously this causes significant difficulty in my life and I still am receiving ongoing treatment from it.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

My broken collarbone took about 6 weeks to heal. However I still suffer from side effects of the injury.

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

The only treatment I was provided was a figure 8 brace put on by a medical professional after I begged to be taken to a clinic. I believe it was provided at the ██████ walk in clinic.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

I received counseling in 2014 for about 3 months in Saskatoon. I don't remember who gave me the counseling but it was a clinic associated with ██████ in Saskatoon.

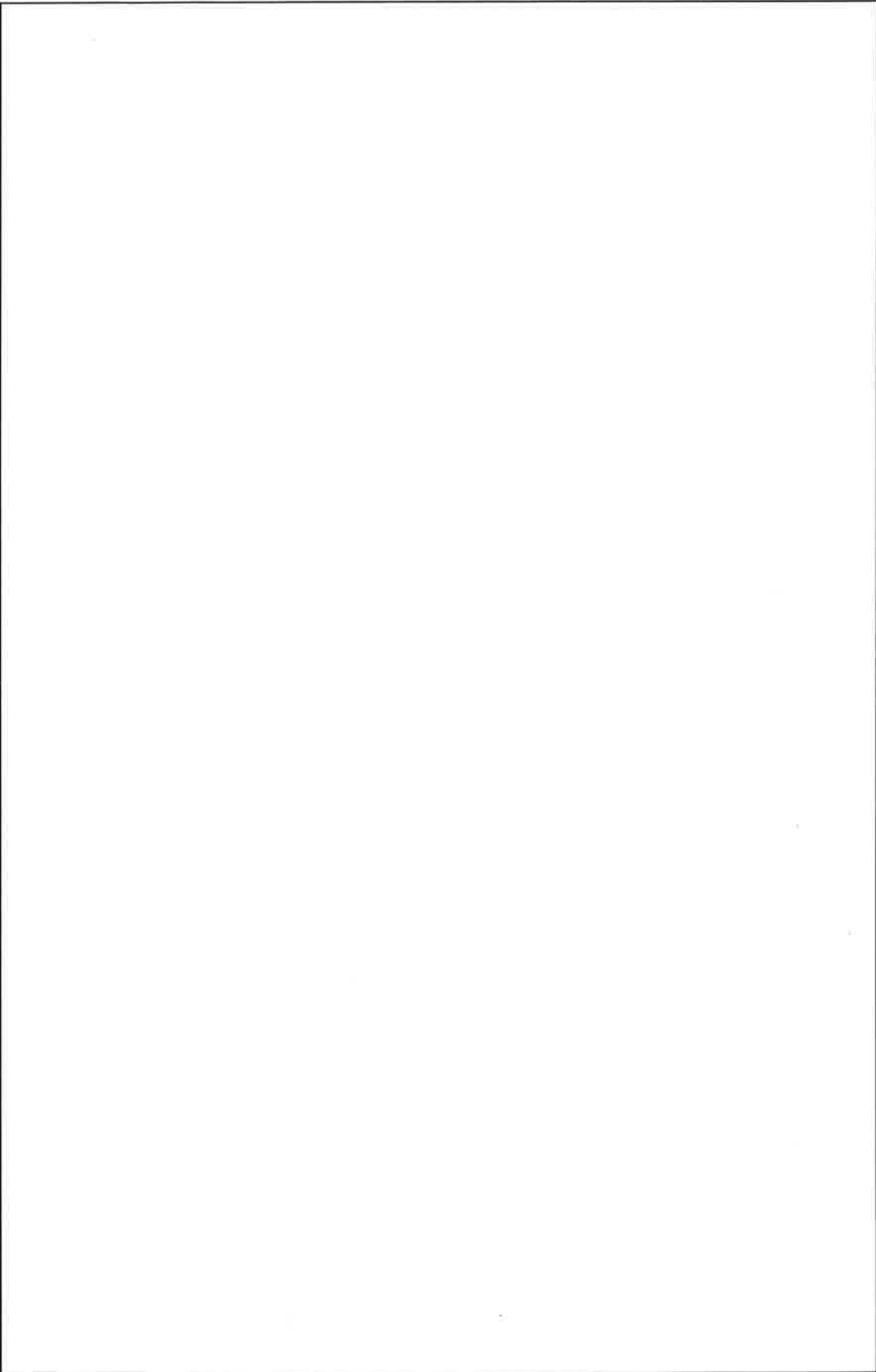
I also did phone counseling in 2020 through Mental Health and Addictions Services Saskatchewan. Again, I don't remember her name (maybe ██████) but I know she moved on from her position which resulted in the end of my counseling.

### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

Joe Donauer, male, was a Grade 9-12 teacher when I was in high school. The abuse started in Grade 10. I knew I was gay in high school, but was too scared to come out, because I feared what would happen to me, the year prior there were rumors of me being gay, but I just dismissed them. I'm not sure if the rumors had reached one of my teachers, Joe Donauer, or if he'd just seen me eat lunch/take breaks with girls a lot. But one afternoon, I grabbed my lunch and sat with my girl-friends outside and started eating. Just a few minutes after sitting down, Joe Donauer asked to speak with me, and was told follow him. I followed him to the parking lot beside the school, where he told me I was no longer allowed to eat or have breaks with the girls because it was "unhealthy" for me to be so feminine, and needed to eat lunch with boys so I could learn to be more masculine. So I packed up my lunch and went over to sit with the boys in shame. After this he would continually watch me throughout the school days to make sure I was following what he said. This punishment lasted until he retired later that year.

Keith Johnson, male, was the pastor of Saskatoon Christian Centre. John Thuringer, male, was the principal of Christian Centre Academy. This happened halfway through my Grade 11 year. One afternoon during a basketball practice, John Thuringer entered the gymnasium with some papers to quickly chat with the senior basketball team. He said that him and Keith Johnson have keeping church attendance records for the entire team, and were disappointed in the absences. So to make us go to church, John and Keith initiated that if we weren't at church every Sunday and Wednesday, we weren't allowed to play any of the upcoming basketball games. There was a game the next evening, and those that didn't have a perfect church attendance record, had to sit on the bench and just watch the entire game. This lasted for the rest of the basketball season.



If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |   |   |
|---|---|
| <input type="checkbox"/> Verbal abuse   | <input checked="" type="checkbox"/> Humiliation   |
| <input type="checkbox"/> Racist acts  | <input type="checkbox"/> Degradation  |
| <input type="checkbox"/> Threats  | <input type="checkbox"/> Particular vulnerability or young age  |
| <input type="checkbox"/> Violence accompanying sexual abuse   | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse |
| <input type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you)         |
| <input type="checkbox"/> Witnessing another student being subjected to abuse                              |   |
| <input type="checkbox"/> Intimidation   |   |
| <input type="checkbox"/> Inability to complain  |   |

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

After Joe Donauer pulled me aside that day, told me those things, and made me move my lunch over to where the boys were sitting, it crushed me. All I was doing was eating lunch with my friends. To be punished for doing absolutely nothing wrong really bothered me. It started to make me feel like maybe I was doing something wrong. To be followed around after this, and watched to make sure I was following his said rule was straight up cruel. It felt like I had a target on my back every day I went to school. It breaks my heart knowing they could treat children like this. It made me fearful of coming out as gay because who knows how they would've treated me. I didn't come out until after I graduated and left school, because I didn't trust anyone, and there was no way they could abuse me or punish me. They were overly controlling. John saying they've been keeping attendance records of me for something that has nothing to do with school is so disturbing. To go from being constantly watched during my school days, to being watched out of school hours is creepy. It came to the point where I had to block teachers/youth leaders on my social media so they couldn't stalk my pages. Going to school there was a nightmare. I will never step foot in that building ever again.

If you need further space please add pages at the end of the document



2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

I remember when I was first going to school at Christian Centre Academy, the first month of going to school I felt out of place being a first Nations young man, and confused with the education I was receiving. I couldn't understand the concept of sitting in a cubical for eight hours a day and putting my hand up if I needed help. It was all new to me how they operated. Then I wanted to go back to a regular high school, so I transferred to [REDACTED] I felt relieved and not so confused. Then as soon as I transferred to [REDACTED], the next day James Randall our pastor from City Centre church at the time, came to my house pressured me to go back to Christian Centre Academy. He told me it's God's will for me to go Christian Centre Academy. I felt like he cornered me and used God's word to make my choices for me. He said, if you go to a regular high school you'll become like the world and the God's word says not to be not unequally yoke with unbelievers. So he convinced me to back to school to Christian Centre Academy. I stayed an extra year because I was short of my high school credits. I remember while attending school there, Keith Johnson would invite guest speakers to speak to our school, how they would make us kneel at the alter and cry out to God to forgive us for trying to be like the world, how God would punish us if we continued to be like the world. It has taken me several years to deprogram from being fully indoctrinated by City Centre church which was connected to Christian centre church and school. I remember you had to be a certain way to be accepted by the church members. I remember our school would go on trips to blackstap to go skiing, then they would have a church service at that lodge where we stayed, they would make us do the same thing, make us kneel and repent for our sins. I also remember going on a trip two times to the states for a baptist convention to go compete in arts, track and field. I remember in our grade 12 year, our school went to Missouri baptist convention and stayed at the Missouri baptist university and to go compete again. I remember one incident where our whole school went to go eat on campus, me and another student were finishing up our meal, we got lost and we couldn't find our school group as we were looking for our peers. We were the last one's to get back to our dorms. John Olubobokun who was our school director, called for us. He asked us where did we go after we finished eating supper? We told him we got lost looking for our school group and that was the truth. He was upset with us, and he didn't believe us. He made us believe that we did something wrong, and he made us apologize to the whole school group for wandering off on our own. It was very humiliating, and degrading. I felt patronized when he made us apologize to the whole school group on that bus in Missouri. I thought to myself why are we apologizing when we got lost when we were looking for our school group? That's how strict it was for us going to Christian Centre Academy. No authority believed us and we were punished for no reason. I also remember in my grade 12 year I was only missing a day of school, the school coach at the time. His name is Blaine Donauer, came to my house and walked into my room and told me to put my clothes on and come to school. I felt like he invaded my privacy. I didn't feel comfortable for him to come to my room unexpected. I didn't appreciate him for doing that when I was only missing one day of school. I also witness Blaine Donauer during basketball practice when we were getting ready for regionals that year, I believe it was in our grade 12 year. I remember Blaine Donauer grabbing [REDACTED] throat with one hand and holding him against the wall, and screaming at him telling him, "why don't you get the f\*#ken play already"? He was frustrated with [REDACTED] because they kept running the play over and over again. I remember seeing [REDACTED] face, his eyes were big and he was scared. I was shocked and for me to see that, it was traumatizing. The whole team was shocked and you could hear a pin drop in that gym. In all my minor hockey playing hockey before I attended Christian Centre Academy, I never seen that with all my hockey coaches growing up. It was unprofessional and uncalled for. Even though Blaine Donauer was frustrated with [REDACTED] that still does not give him the right to lay his hand on anybody. It was right then and there I questioned Christianity, I thought to myself, I thought Christians don't swear and physically abuse people? I am not saying this out of spite, I am saying this is because this is the truth in what I witnessed going to Christian Centre academy. It has taken me several years to deprogram and heal from the repercussions of indoctrination and brainwashing that I experienced going to City Centre church/ Christian Centre church and Christian Centre Academy.

My healing journey still continues inspite of what I experienced. I was very hurt to come to know that I wasted many years attending City Centre church/ Christian Centre church and Christian Centre Academy. It took me awhile to recover from the indoctrination that I suffered while attending City Centre church. James Randall the pastor at the time convinced and pressured my mother [REDACTED] and my uncle [REDACTED] to give \$10,000 each to the new building they were going to purchase, which is the old bingo hall where City Centre church is now beside the White Buffalo youth Lodge located on 20th street in Saskatoon. I remember what James Randall did during a church service at City Centre church, calling up church leaders and church memebtrs to come up and tell the congregation to announce their substancial amount of money they were giving to the new building they were going to purchase. This was James Randall way of convincing the residential school survivors to give of their class action settlement money to his agenda. This was around the time when the residential school survivors were getting their very first lump sum payouts. I felt hurt when James Randall took advantage of my mother and uncle to purchase their new church building. This is story is to show you how currupt James Randall and Keith Johnson are by taking advantage of peole and exploiting First Nations people and the poor people in the inner city of Saskatoon. James Randall and Keith Johnson need to be held accountable of how they took advantage of my family and other families that suffered their spiritual abuse they perpetuated on all of us.

If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |  |  |
|--|--|
| <input checked="" type="checkbox"/> Verbal abuse   | <input checked="" type="checkbox"/> Humiliation  |
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| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                              |  |
| <input checked="" type="checkbox"/> Intimidation   |  |
| <input checked="" type="checkbox"/> Inability to complain  |  |

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

Again it took me a long time to recover from the effects of indoctrination and spiritual abuse that I endured while attended City Centre church/ Christian Centre church and Christian Centre Academy. I suffered with depression, and psychological damage for many years. Today I don't trust Christians or people in general. I have deep trust issues with people because I was heavily indoctrinated and my vulnerability was taken advantage of. I felt bad for being a human being for a long time. I thought I was a bad person for leaving the church. I thought God would punish me for leaving the church and I wouldn't live a blessed life if I was not attending a church. I was hard on myself and I felt like I didn't deserve to be a human being. It took me awhile to love myself again and to be comfortable with myself. It really affected me to experience fear, anger, guilt and shame from James Randall, Ken Schultz, Keith Johnson and all their church leaders that are named on the lawsuit. They really did a lot of psychological damage to me to the point I don't trust anybody. They all acted like holy people meanwhile they were taking advantage of a lot of families financially. They robbed us of our dignity and our trust. These people really need to be held accountable for the psychological damage they caused us. I still suffer from the damage they caused us students. I could've gotten better a education elsewhere. I suffered not learning about my own cultural identity and language while attending high school at Christian Centre Academy. My education I recieved from Christian Centre Academy limited me of certain careers I wanted to get into in university.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

I went back to my own cultural Identity as a First Nation young man. I sought Elder's help, with Elder's counselling, prayers and ceremonies back home on ██████████ First Nations. I also went to therapy to receive counselling here in Saskatoon. Still today I still continue to go to my Elder's for spiritual help, and Elder's counselling.

THIS IS EXHIBIT **B** REFERRED TO IN  
THE AFFIDAVIT OF DR. DAVID BURGESS  
SWORN THIS \_\_\_\_\_ DAY OF MARCH,  
2025.

\_\_\_\_\_  
A COMMISSIONER FOR OATHS IN AND  
FOR THE PROVINCE OF SASKATCHEWAN  
MY COMMISSION EXPIRES: \_\_\_\_\_  
-BEING A SOLICITOR-

**COLLEGE OF EDUCATION  
UNIVERSITY OF SASKATCHEWAN  
Standardized and Annotated Curriculum Vitae**

**DAVID BURGESS**  
July 2007 – January 2025

**1 PERSONAL**

Date of Birth: March 24, 1975

**2 ACADEMIC CREDENTIALS**

BA (Honours), University of Saskatchewan, 1997, Department of Political Studies, with an additional program of study completion in the Department of International Studies

MEd (Thesis), University of Saskatchewan, 2003, Department of Educational Administration

BEd (Distinction), University of New Brunswick, 2006, Secondary Social Sciences

PhD, University of Saskatchewan, 2008, Department of Educational Administration

**3 OTHER CREDENTIALS**

Permanent Teaching Certificate (Level 6) in Political Science and Social Studies, No. 7508303, 2006 – present, New Brunswick Department of Education

Associate Membership, Saskatchewan League of Educational Administrators, Directors, and Superintendents, 2010 – 2022

Completion Certificate in “Heads & Chairs: Challenges in Academic Leadership”, Centre for Higher Education Research and Development (CHERD), University of Manitoba, November 2011

Mandarin Chinese (1, 2 [快乐汉语第一册]; 3 – 6 [快乐汉语第二册]; 7 – 10 [快乐汉语第三册], 11 [新汉语水平考试真题集]), Confucius Institute, University of Saskatchewan, 2012-2016



Completion Certificate in “Integrated Planning and Budgeting”, Centre for Higher Education Research and Development (CHERD), University of Manitoba, October 2014

Completion Certificate in “Managing Unionized Environments”, Industrial Relations Centre (IRC), Queen’s University, October 2016

Notary Public, Ministry of Justice, Province of Saskatchewan, October 2023 – October 2028

#### **4 APPOINTMENT(S) AND PROMOTIONS (UNIVERSITY OF SASKATCHEWAN)**

Assistant Professor, with Term, July 2007 – June 2008, Department of Educational Administration

Assistant Professor, with Probation, July 2008 – June 2010, Department of Educational Administration

Assistant Professor, with Probation Renewal, July 2010 – June 2013, Department of Educational Administration

Associate Professor, with Tenure, July 2013 – present, Department of Educational Administration

Graduate Program Chair, July 2013 – October 2015, Department of Educational Administration

Department Head, July 2013 – June 2016, Department of Educational Administration

Director, July 2014 – February 2021, Saskatchewan Educational Leadership Unit, Department of Educational Administration

Associate Dean (Research, Graduate Support, and International Initiatives), July 2016 – June 2021 (Resigned February 2021), College of Education

Associate Dean (Strategic Operations, Graduate Support, and International Initiatives), July 2021 – June 2026 (Resigned February 2021), College of Education

#### **5 ASSOCIATE MEMBERSHIP**

##### **5.1 In other Departments or Colleges at the University of Saskatchewan**

College of Graduate Studies and Research, 2008 – 2013

College of Graduate Studies and Research, 2013 – 2018

College of Graduate and Postdoctoral Studies, 2018 – present

## 5.2 In other Universities

Visiting Professor, Department of Educational Policy Studies, Faculty of Education, University of Alberta, 2012 – 2013

## 6 LEAVES

Sabbatical Leave, Visiting Professor, Department of Educational Policy Studies, Faculty of Education, University of Alberta, July 2012 – June 2013;  
Master's Thesis (LLM) Student of Law, University of Aberdeen, October 2012 – June 2013 (studies discontinued upon appointment as Department Head and Graduate Chair).

Administrative Leave, February 8, 2021 – August 8, 2022, Organizational Analytics and Agent-Based Modeling.

Medical Leave, August 8, 2022 – December 6, 2023.

## 7 HONOURS

Graduate Scholarship Recipient, Department of Educational Administration, University of Saskatchewan, 2007

Dissertation Convocation Award Nomination, University of Saskatchewan, 2008

Thomas B. Greenfield Dissertation Award Recipient, Canadian Association for the Study of Educational Administration (CASEA), 2009 [for the outstanding Canadian doctoral dissertation in educational administration]

Provost Teaching Award for Outstanding New Teacher Nomination, University of Saskatchewan, 2011

Educational Management, Administration, and Leadership (EMAL) Journal Best New Paper Award, Second Prize Recipient, British Educational Leadership, Management, and Administration Society (BELMAS), 2010 [for Newton, P., **Burgess, D.**, & Burns, D. (2010). Models in educational administration:

Revisiting Willower's "theoretically oriented" critique. *Educational Management, Administration, and Leadership*, 38(5), 578-590.]

University of Saskatchewan Students' Union (USSU) Teaching Excellence Award Nomination, University of Saskatchewan, 2012

Robin Mueller (**Burgess, D.**, as doctoral research supervisor), Thomas B. Greenfield Dissertation Award Recipient, Canadian Association for the Study of Educational Administration (CASEA), 2014 [for the outstanding Canadian doctoral dissertation in the field of educational administration]

Clute Institute International Education Conference Best Session Paper Award [Peer Review], January 2015 [for Prytula, M., Solheim, J., & **Burgess, D.** (2015). Comparisons of intern and mentor application responses for placement.usask.ca. *Clute Institute International Education Conference*, January 2015, Lahaina, US.]

University of Saskatchewan Education Students Society (ESS) Graduate Keynote Address, University of Saskatchewan, 2016

Canadian Society for the Study of Education (CSSE) President's Spotlight Session, May 2016 [for **Burgess, D.** & Newton, P. (2016). Educational change ...and zombies: Reflections on the use of the zombie apocalypse in educational administration. *Canadian Association for the Study of Educational Administration (CASEA) National Conference*, Calgary, Canada, May 29 – June 1.]

Canadian Society for the Study of Education (CSSE) President's Spotlight Session, May 2016 [for Prytula, M., **Burgess, D.**, Solheim, J., & Nahachewsky, M. (2016). Continued innovations from the dating scene: Promising potential of online internship matching for partnered placements. *Canadian Association for Teacher Education (CATE) National Conference*, Calgary, Canada, May 29 – June 1.]

## **8 PREVIOUS POSITIONS RELEVANT TO UNIVERSITY OF SASKATCHEWAN EMPLOYMENT**

Writer, Editorial Assistant, and On-line Dissemination, United Nations Non-Governmental Liaison Service (UN-NGLS), United Nations Commission on Trade and Development (UNCTAD), Geneva, Switzerland, 1997 – 1998

Teacher, Travice School, Minamiminowa, Japan, 1998 – 1999

Adult Education Course Instructor and Course Designer, Department of Information Technology Services, University of Saskatchewan, 1999 – 2003

Research Assistant, *Gender and Secondary School Principal Rotation and Succession in Times of Standards-Based Reform and Rapid Demographic Change*, Social Sciences and Humanities Research Council of Canada (SSHRC), 2006

Associate Director, Saskatchewan Principals’ Short Course, Department of Educational Administration, University of Saskatchewan, 2006

Research Assistant, Major Collaborative Research Initiative. *Project Two: Current Trends in the Evolution of School Personnel in Canadian Elementary and Secondary Schools*. Social Sciences and Humanities Research Council of Canada (SSHRC), 2003 – 2004, 2006 – 2007

## 9 TEACHING RECORD

### 9.1 Scheduled Instructional Activity

<i>Year</i>	<i>Course Number and Title</i>	<i>Inst. Type</i>	<i>Enrl.</i>	<i>YIH</i>	<i>YCSH</i>
	<i>* overload or gratis section</i>				
	<i>** counted as multiple sections</i>				
2024 – 2025	EADM 303.3, Schools in Society: Structures, Systems, and Stakeholders	Lecture	220	39.0	8580
	EADM 811.3, History and Development of Organization Theory	Lecture	22	39.0	858
	EADM 811.3, History and Development of Organization Theory	Lecture	22	39.0	858
	EADM 825.3, Educational Finance	Lecture	22	39.0	858
	EADM 863.3, Educational Leadership and Governance	Lecture	19	39.0	741
	<i>Year Subtotal</i>		<i>305</i>		<i>11895</i>
2023 – 2024	EADM 303.3, Schools in Society: Structures, Systems, and Stakeholders	Lecture	80	39.0	3120
	EADM 811.3, History and Development of Organization Theory	Lecture	22	39.0	858
	EADM 812.3, Educational Finance	Lecture	28	39.0	1092
	<i>Year Subtotal</i>		<i>130</i>		<i>5070</i>

<i>Year</i>	<i>Course Number and Title</i>	<i>Inst. Type</i>	<i>Enrl.</i>	<i>YIH</i>	<i>YCSH</i>
	* overload or gratis section ** counted as multiple sections				
2022 – 2023		<i>Medical Leave</i>			
2020 – 2022		<i>Earned Administrative Leave</i>			
2019 – 2020	EADM 825.3, Educational and Administrative Law *	Lecture	20	39.0	780
	<i>Year Subtotal</i>		20		780
2018 – 2019	EADM 303.3, Schools in Society: Structures, Systems, and Stakeholders **,*(x5)	Lecture	200	39.0	7800
	<i>Year Subtotal</i>		200		7800
2017 – 2018	EDUC 303.3, Schools in Society: Structures, Systems, and Stakeholders **,*(x5)	Lecture	210	39.0	8190
	EADM 825.3, Educational and Administrative Law *	Lecture	20	39.0	780
	EADM 898.3, Women’s Leadership in Higher Education in Saudi Arabia *	Reading	1	39.0	39
	EADM 898.3, Analysis of Governance Failures in Post-Secondary Education *	Reading	1	39.0	39
	<i>Year Subtotal</i>		232		9048
2016 – 2017	EDUC 303.3, Schools in Society: Structures, Systems, and Stakeholders **,*(x5)	Lecture	200	39.0	7800
	EADM 411.3, Inquiry: Schools and the Zombie Apocalypse *	Lecture	25	39.0	975
	EADM 892.3, Educational Administration and the Zombie Apocalypse *	Lecture	20	39.0	780
	<i>Year Subtotal</i>		245		9555
2015 – 2016	EDUC 303.3, Schools in Society: Structures, Systems, and Stakeholders **,*(x5)	Lecture	200	39.0	7800

<i>Year</i>	<i>Course Number and Title</i>	<i>Inst. Type</i>	<i>Enrl.</i>	<i>YIH</i>	<i>YCSH</i>
	* <i>overload or gratis section</i> ** <i>counted as multiple sections</i>				
	EADM 892.3, Educational Administration and the Zombie Apocalypse *	Lecture	18	39.0	702
	<i>Year Subtotal</i>		<i>218</i>		<i>8502</i>
2014 – 2015	EDUC 303.3, Schools in Society: Structures, Systems, and Stakeholders **,*(2)	Lecture	70	39.0	2730
	EADM 498.3/892.3, Organization and Administration of Education in China *	Lecture	6	39.0	234
	EADM 894.3, Laboratory in Educational Administration *	Reading	1	39.0	39
	EADM 898.3, Challenges of Class Engagement for Chinese International Students in English Language Classrooms *	Reading	1	39.0	39
	EADM 990.X, Doctoral Seminar *	Lecture	6	24.0	144
	EADM 991.3, Educational Leadership: Field-Based Applications	Lecture	18	39.0	702
	<i>Year Subtotal</i>		<i>102</i>		<i>3888</i>
2013 – 2014	EADM 990.X, Doctoral Seminar *	Lecture	4	24.0	95
	EADM 898.3, Stakeholders and Second-Language Policy *	Reading	1	39.0	39
	EADM 425.3, Legal and Institutional Contexts of Education **,*(1)	Lecture	71	39.0	2 769
	<i>Year Subtotal</i>		<i>76</i>		<i>2 903</i>
2012 – 2013	<i>Sabbatical Leave</i>				
2011 – 2012	EADM 425.3, Legal and Institutional Contexts of Education	Lecture	74	39.0	2 886
	EADM 425.3, Legal and Institutional Contexts of Education *	Lecture	18	39.0	702
	EADM 811.3, History and Development of Organization Theory	Lecture	16	39.0	624
	EADM 825.3, Educational and Administrative Law	Lecture	16	39.0	624
	GSR 982.X, Mentored Teaching *	Mentor	1	12.0	12
	<i>Year Subtotal</i>		<i>125</i>		<i>4 848</i>

<i>Year</i>	<i>Course Number and Title</i>	<i>Inst. Type</i>	<i>Enrl.</i>	<i>YIH</i>	<i>YCSH</i>
	<i>* overload or gratis section</i>				
	<i>** counted as multiple sections</i>				
2010 – 2011	EADM 425.3, Legal and Institutional Contexts of Education	Lecture	90	39.0	3 510
	EADM 498.3/892.3, Organization and Administration of Education in China *	Lecture	11	39.0	426
	EADM 811.3, History and Development of Organization Theory	Lecture	26	39.0	1 014
	EADM 811.3, History and Development of Organization Theory *	Lecture (Swift Current)	27	39.0	1 056
	EADM 825.3, Educational and Administrative Law	Lecture	12	39.0	468
	EADM 881.3, Organizational Paradigms and Analysis	Lecture	7	39.0	273
	GSR 982.X, Mentored Teaching *	Mentor	1	12.0	12
	<i>Year Subtotal</i>		<i>174</i>		<i>6 759</i>
2009 – 2010	EADM 425.3, Legal and Institutional Contexts of Education	Lecture	75	39.0	2 925
	EADM 811.3, History and Development of Organization Theory	Lecture	15	39.0	585
	EADM 881.3, Organizational Paradigms and Analysis	Lecture	8	39.0	312
	EADM 892.3, Organization and Administration of Education in the United Kingdom *	Lecture	9	39.0	351
	EADM 892.3, Organization and Administration of Education in China *	Lecture	15	39.0	585
	EADM 898.3, Readings in Educational Administration *	Reading	2	39.0	78
	EADM 990.X, Master's Seminar in Educational Administration *	Lecture	15	12.0	180
	<i>Year Subtotal</i>		<i>139</i>		<i>5 016</i>
2008 – 2009	EADM 425.3, Legal and Institutional Contexts of Education	Lecture	37	39.0	1 443
	EADM 811.3, History and Development of Organization Theory	Lecture	15	39.0	585
	EADM 811.3, History and Development of Organization Theory	Lecture	8	39.0	312
	EADM 881.3, Organizational Paradigms and Analysis	Lecture	4	39.0	156
	EADM 892.3, Politics of Educational Administration	Lecture	6	39.0	234

<i>Year</i>	<i>Course Number and Title</i>	<i>Inst. Type</i>	<i>Enrl.</i>	<i>YIH</i>	<i>YCSH</i>
	* <i>overload or gratis section</i>				
	** <i>counted as multiple sections</i>				
	EADM 894.3, Laboratory in Educational Administration *	Reading	8	39.0	312
	EADM 898.3, Readings in Educational Administration *	Reading	2	39.0	78
	<i>Year Subtotal</i>		<i>80</i>		<i>3 120</i>
2007 – 2008	EADM 422.3, Teacher in the School Organization	Lecture	14	19.5	273
	EADM 425.3, Legal and Institutional Contexts of Education	Lecture	22	39.0	858
	EADM 811.3, History and Development of Organization Theory	Lecture	11	39.0	426
	EADM 811.3, History and Development of Organization Theory *	Lecture (Tisdale)	21	39.0	819
	EADM 811.3, History and Development of Organization Theory	Lecture	14	39.0	546
	EADM 820.3, Administrative Roles in School Systems	Lecture	18	19.5	351
	EADM 881.3, Organizational Paradigms and Analysis	Lecture	6	33.0	198
	EADM 892.3, Organization and Administration of Education in China*	Lecture	6	39.0	234
	EADM 898.3, Readings in Educational Administration	Reading	8	39.0	312
	EADM 898.3, Readings in Educational Administration	Reading	7	39.0	273
	EADM 898.3, Readings in Educational Administration*	Reading	1	39.0	39
	<i>Year Subtotal</i>		<i>128</i>		<i>4 329</i>
	<b>TOTAL</b>		<b>1 509</b>		<b>57 578</b>

### 9.3 Postgraduate Students Supervised or on Their Committee

<i>Master's Course-Based Students</i>	<i>Number</i>	<i>Timeframe</i>
Supervised as Graduate Chair in the Department of Educational Administration	165	2014 – 2015
	144	2013 – 2014



<i>Type</i> (note)	<i>Name</i>	<i>Degree</i>	<i>Dept.</i>	<i>Subject of Research</i>	<i>Timeframe</i>
	* denotes doctoral mentorship				
	** denotes doctoral SSHRC scholarship recipient				
	*** denotes China Scholarship Council doctoral scholarship recipient				
	**** denotes Vietnam Scholarship Council doctoral scholarship recipient				

### Supervised

ongoing (n = 2; 0 MEd, 2 PhD)

R. Perry	PhD	EADM	Comparing Virginia and Saskatchewan Teacher Recruitment and Retention	2019 – on leave
C. Sherban	PhD	EADM	Organizational Analysis (Professional Competence)	2013 – on leave

### Committee Membership

ongoing (n = 1; 1 PhD)

completed (n = 72; 27 MEd, 1 MA, 1 MSc, 43 PhD)

R. Harasymchuk	PhD	EADM	Business Analysis of Governance in Post-Secondary Education Students' Experiences with Transition from High School to University	2017 – 2022
V. Parohl	MEd	EADM	Social Accountability among Medical School Alumni in India	2021 – 2021
A. Harini	MSc/ PHD	CHEP	Chinese Student Experiences Women's Leadership in Post-Secondary Education in Saudi Arabia	2019 –
H. Zhao	PhD	EADM	Elders' Experiences with Leadership and Organizational Theory	2014 – 2021
L. AlBughayl	PhD	EADM		2017 – 2020
C. Scribe	PhD	EADM		2015 – 2020

<i>Type</i> (note)	<i>Name</i>	<i>Degree</i>	<i>Dept.</i>	<i>Subject of Research</i>	<i>Timeframe</i>
	S. Yu	MEd	EADM	Recruitment of Deans in Universities	2018 – 2019
	A. Okapiec	PhD	EADM	Post-Secondary Presidential Terms	2015 – 2019
	O. Adeyemi	MEd	EADM	Motivation and experiences of international students	2015 – 2018
	A. Sloboda	PhD	EADM	Data-Driven Decision-Making Practices in Schools	2015 – 2019
	C. Blazeiko	MEd	EADM	Networked Learning Communities	2015 – 2016
	R. Liggett	PhD	EADM	School Leadership and Student Achievement	2015 – 2016
	C. Balicki	MEd	EADM	Data-Driven Decision-Making Practices in Schools	2015 – 2016
	C. Baum	PhD	EADM	Entrepreneurship in Schools	2015 – 2015
	M. Press	PhD	EADM	Simulation in Nursing Instruction	2015 – 2015
	P. McTavish	MEd	EADM	Parent Engagement and Induction	2015 – 2015
	A. Falihi	PhD	EADM	Cross-Cultural Education and Newcomer Children and Families	2014 – 2018
	R. Perry	PhD	EADM	Comparing Virginia and Saskatchewan Teacher Recruitment and Retention	2014 – 2019
	L. Otero	PhD	EADM	Diocesan Religious Education Development	2014 – 2017
	J. Solheim	PhD	EADM	Bayesian Decision-Making Methods in Education	2014 – 2017

<i>Type</i> (note)	<i>Name</i>	<i>Degree</i>	<i>Dept.</i>	<i>Subject of Research</i>	<i>Timeframe</i>
	G. Russell	PhD	ECUR	Aboriginal Worldview and Mathematics Education	2014 – 2016
	T. Bandima	PhD	EADM	Sub-Saharan Post- Secondary Student Resilience	2014 – 2016
	A. Masson	MEd	EADM	Afro-Caribbean Family Expectations in Schools	2014 – 2015
	A. Van Dyck	MEd	EADM	Helicopter Parents in University Education School	2014 – 2015
	C. Howe	MEd	EADM	Attendance and Reading Proficiency	2014 – 2015
	D. Francis	PhD	EADM	LEAN Initiatives in Educational Administration	2014 – 2015
	X. Luo	PhD	EADM	Chinese Immigrant Educational Expectations	2014 – 2015
	J. Hall	PhD	EADM	Allegories of Educational Leadership	2014 – 2015
	H. Wang	MEd	EADM	Chinese Students’ Strategies in English	2014 – 2014
	K. Sanderson	PhD	EADM	Post-Secondary Philosophy of Education	2014 – 2014
	B. Guenther	MEd	EADM	Teacher Efficacy and Working Conditions	2014 – 2014
	A. Stauffer	MEd	EADM	Post-Secondary Freshmen Knowledge of Sexual Health	2014 – 2014
	P. Olszynski	MEd	EADM	Ultrasound Simulation Medical Education	2014 – 2014
	T. Dollansky	PhD	EADM	Rural Neophyte Teachers	2014 – 2014
	C. Dorgan Lee	MEd	EADM	High School Teacher Leadership	2014 – 2014

<i>Type</i> (note)	<i>Name</i>	<i>Degree</i>	<i>Dept.</i>	<i>Subject of Research</i>	<i>Timeframe</i>
	T. Papp **	PhD	EADM	Animation of Aboriginal Educational Policy Teacher	2013 – 2017
	L. Keller	PhD	EADM	Leadership: Autoethnograph y Immigrant Education	2013 – 2019
	M. Aluko *	PhD	EADM	Leadership in Secondary School School	2013 – 2015
	N. Tu ****	PhD	EADM	Partnerships: Vietnamese Families	2013 – 2015
	J. O'Brien	PhD	EADM	Administration of Medical Research Instruction	2013 – 2015
	D. Johnson	PhD	EADM	External Stakeholders in Polytechnical Education Teacher	2013 – 2014
	T. Ingleton	PhD	EADM	Leadership: Development Administration of	2013 – 2014
	E. Sackey	PhD	INTD	Nursing Education	2012 – 2021
	B. Rohr	PhD	EADM	International Assessment Parent	2011 – 2015
	K. MacDonald	MEd	EADM	Engagement in Schools Organizational	2011 – 2013
	W. Rodger	PhD	EADM	Analysis (Cross- Cultural Tension)	2011 – 2013
	H. Montgomery	PhD	EADM	Indigenous Learner Support	2011 – 2012
	Y. Zhou	MEd	EADM	International Student Transitions	2011 – 2012
	C. Neumann- Boxer	PhD	EADM	Organizational Analysis (Vision)	2010 – 2012
	D. Dombrosky	PhD	EADM	Organizational Analysis (Work Life)	2010 – 2012
	J. de Gooijer	MEd	EADM	Teaching Principals in Small Schools	2010 – 2011

<i>Type</i> (note)	<i>Name</i>	<i>Degree</i>	<i>Dept.</i>	<i>Subject of Research</i>	<i>Timeframe</i>
	S. Erkan	PhD	EADM	Student Perceptions of Fairness	2010 – 2011
	L. Berry	PhD	EADM	Post-Secondary Leadership	2010 – 2010
	M. Bradford	MEd	EADM	Professional Learning Organizational	2010 – 2010
	J. Demkiw	MA	INTD	Analysis (Rhetoric)	2010 – 2010
	M. Ogenchuk	PhD	EADM	Prevention Programs in Schools	2010 – 2010
	K. Ash	PhD	EADM	Student Experience in an Inter- professional Context	2009 – 2016
	J. Pearce	PhD	EADM	Indigenous Education	2009 – 2015
	S. Hildebrandt	PhD	EADM	Best Interests of the Child Concept (Human Services Executives Understandings)	2009 – 2015
	J. Keidrowski	MEd	EADM	Organizational Analysis (Media and Neo- Liberalism)	2009 – 2012
	X. Zhang	PhD	EADM	International Student Transitions	2009 – 2011
	S. Barrant	MEd	EADM	Professional Learning	2009 – 2010
	T. Dolezsar	MEd	EADM	Teacher-Student Relationships	2009 – 2010
	L. Meng	PhD	EADM	International Students	2009 – 2010
	A. Saxena	MEd	EADM	Leadership in Medical Education	2009 – 2010
	R. Gilchrist	MEd	EPSE	Reading Assessment	2009 – 2009
	S. Mills	PhD	EADM	Post-Secondary Innovations	2009 – 2009
	J. Nsiah	PhD	EADM	Leadership in Catholic Education	2009 – 2009
	C. Bullin	PhD	EADM	Doctoral Preparation in Support of Teaching	2008 – 2014

<i>Type</i> (note)	<i>Name</i>	<i>Degree</i>	<i>Dept.</i>	<i>Subject of Research</i>	<i>Timeframe</i>
	G. Malin	PhD	EADM	Medical Student Educational Motivation	2008 – 2015
	D. Poirier	MEd	EADM	Instructional Leadership	2008 – 2009
	S. McRae	MEd	EPSE	Youth Resilience Education	2008 – 2008
	J. Kolbeck	MEd	EADM	Effectiveness in Northern Communities	2007 – 2011

#### **External Examiner**

completed (n = 11; 4 MEd, 1 MA, 4 EdD, 2 PhD)

C. McNeill	PhD	University of Alberta	Gadamerian Analysis of the Alberta Leadership Quality Standards	2021
K. Dalzall	EdD	University of Western Ontario	Establishment of a Consolidated Grades 7 – 12 School	2016
P. Thalheimer	EdD	University of Calgary	Transformational Change in Two Urban Alberta Middle Schools	2015
P. Macleod	EdD	University of Calgary	Faculty Attitudes toward Student Academic Dishonesty	2014
M. Hassan	PhD	University of Ottawa	Administration of Education in Somalia	2013
A. Laye	MEd	EPSE	Youth Resilience	2012
J. Hutchinson	MA	INTD	Organizational Analysis (Rhetoric)	2011
L. Johnson	EdD	Simon Fraser University	Organizational Analysis (Leadership and the Philosophy of Habermas)	2011
Y. Hu	MEd	EFDT	Whitehead and Chinese Education	2009
H. Loi	MEd	EPSE	Mathematics Achievement and Assessment	2008
E. McGonigle	MEd	EADM	Organizational Analysis (School Service Integration)	2008

#### **Dean's Designate**

completed (n = 3; 3 PhD)

Y. Lin	PhD	MECH	Controller Design	2011
P. Andersen	PhD	MCIM	DNA Damage Tolerance	2009
M. Haakensen	PhD	PATH	Bacterial Growth in Beer	2009

<b>9.4 New or Revised Teaching Materials Developed or Authored</b>	<i>% contribution to endeavour</i>
2011 – 2012, EADM 425, Legal and Institutional Contexts of Education, with Dr Prytula	30%
2010 – 2011, EADM 425, Legal and Institutional Contexts of Education, with Dr Stelmach	30%
2009 – 2010, EADM 422, Teacher in the School Organization, with Vicki Squires	70%
2009 – 2010, EADM 425, Legal and Institutional Contexts of Education, with Dr Noonan	50%
<b>9.5 Substantially Revised or New Courses Developed and Approved</b>	<i>% contribution to endeavour</i>
2016, EADM 411.3 – Inquiry: Schools and the Zombie Apocalypse; new course developed in conjunction with Dr Newton within the framework of the Department’s <i>Inquiry</i> series.	50%
2015, EADM 892.3 – Educational Administration and the Zombie Apocalypse; new course developed in conjunction with Dr Newton within the framework of the Department’s <i>Trends and Issues</i> series.	50%
2014, EADM 498.3 – Introduction to Educational Administration in Canada; new course developed in conjunction with Drs Prytula and Squires within the framework of the Department’s <i>Trends and Issues</i> series to facilitate contextual knowledge requisite for Chinese graduate students applying to the Department under the Memorandum of Understanding with Tianjin Normal University in China.	50%
2011, EADM 498.3 – Organization and Administration of Education in China; new course developed within the framework of the Department’s <i>Trends and Issues</i> series.	100%

2011, EADM 825.3 – Educational and Administrative Law; substantial revision of existing course historically offered within the department only by very occasional sessional lecturers.	100%
2009 – 2010, EDUC 301.3 – Educator Identity in Context: Ethical Beginnings	25%
2009 – 2010, EDUC 302.3 – Situated Learners: Contexts of Learning and Development	25%
2009 – 2010, EDUC 303.3 – Pedagogies of Place: Context-based Teaching	25%
2009 – 2010, EDUC 311.3 – Languages of Knowing: Coming to Know	25%
2009 – 2010, EDUC 312.3 – Education in Society: Structures and Systems	25%
2009 – 2010, EDUC 313.3 – Relational Curriculum-making: Intersections of Educators, Learners, Contexts, and Subject Matters	25%
2009 – 2010, EDUC 410.9 – Professional Inquiry Project and Community Learning Field Experience	25%
2009 – 2010, EDUC 471.6 – Professional Studies Seminar	25%
2009, EADM 892.3 – Politics of Educational Administration; new course developed within the framework of the Department’s <i>Trends and Issues</i> series.	100%
2009, EADM 892.3 – Organization and Administration of Education in England; new course developed within the framework of the Department’s <i>Trends and Issues</i> series.	100%
2008, EADM 892.3 – Organization and Administration of Education in China; new course developed within the framework of the Department’s <i>Trends and Issues</i> series.	100%
2007, EADM 425.3 – Legal and Institutional Contexts of Education; new web-based course developed within the framework of the Department’s existing classroom based EADM 425. This design has formed the basis for all subsequent on-line offerings of EADM 425	100%



## 9.8 Teaching Awards or Recognitions Received

University of Saskatchewan Students' Union (USSU) Teaching Excellence Award Nomination, University of Saskatchewan, 2012

Provost Teaching Award for Outstanding New Teacher Nomination, University of Saskatchewan, 2011

## 9.9 Other Teaching Related Activities

### Guest Lectures in University of Saskatchewan Classes:

**Burgess, D.** (2015). *Legal History of Education in Saskatchewan*. Presented January 27, 2015, in EADM 812.3 (02), Educational Finance, University of Saskatchewan, Term 2 (21 graduate students / Dr Prytula's section)

**Burgess, D.** (2015). *Education in Saskatchewan: An historical sketch*. Presented January 22 and 27, 2015, in EADM 425.3 (G27), Legal and Institutional Contexts of Education, University of Saskatchewan, Term 2 (15 undergraduate students / Dr Okoko's section)

**Burgess, D.** (2014). *The Case of Estafri and the Organization of Education Systems in Canada*. Presented May 13, 2014, in EADM 425.3 (27), Legal and Institutional Contexts of Education, University of Saskatchewan, Spring and Summer Term 1 (25 undergraduate students / Mr Hall's section)

**Burgess, D.** (2014). *Intersections of the Law, Schools, and Technology*. Presented January 30, 2014, in EDUC 303.3 (04), Education in Society: Structures and Systems, University of Saskatchewan, Term 2 (31 undergraduate students / Dr Cottrell's section)

**Burgess, D.** (2014). *Origins and Structures of Education in Canada and Saskatchewan*. Presented January 16, 2014, in EADM 425.3 (G78), Legal and Institutional Contexts of Education, University of Saskatchewan, Term 2 (30 undergraduate students / Prof Baker's section)

**Burgess, D.** (2013). *Legal Cyber-Issues for Teaching Professionals*. Presented March 12, 2013, in EADM 425.3 (G78), Legal and Institutional Contexts of Education, University of Saskatchewan, Term 2 (23 undergraduate students / Dr Cottrell's section)

**Burgess, D.** (2013). *Legal Cyber-Issues for Teaching Professionals*. Presented March 13, 2013, in EADM 425.3 (02), Legal and Institutional Contexts of Education, University of Saskatchewan, Term 2 (76 undergraduate students / Dr Cottrell's section)

- Burgess, D.** (2012). *The intersection of technology and professionalism*. Presented March 6, 2012, in EADM 425.3 (G78), Legal and Institutional Contexts of Education, University of Saskatchewan, Term 2 (21 undergraduate students / Dr Cottrell's section)
- Burgess, D.** (2011). *Online social networking: Issues for educators*. Presented March 31, 2011, in EADM 425.3 (06), Legal and Institutional Contexts of Education, University of Saskatchewan, Term 2 (45 undergraduate students / Dr Cottrell's section)
- Burgess, D.** (2011). *Online social networking: Issues for educators*. Presented March 10, 2011, in EADM 425.3 (G78), Legal and Institutional Contexts of Education, University of Saskatchewan, Term 2 (25 undergraduate students / Dr Cottrell's section)
- Burgess, D.** (2010). *Professional issues online*. Presented March 11, 2010, in EADM 425.3 (06), Legal and Institutional Contexts of Education, University of Saskatchewan, Term 2 (35 undergraduate students / Dr Cottrell's section)
- Burgess, D.** (2009). *Teachers and online social networking*. Presented February 25, 2009, in EADM 425.3 (04), Legal and Institutional Contexts of Education, University of Saskatchewan, Term 2 (80 undergraduate students / Dr Walker's section)
- Burgess, D.** (2009). *Teachers and online social networking*. Presented February 26, 2009, in EADM 425.3 (08), Legal and Institutional Contexts of Education, University of Saskatchewan, Term 2 (15 undergraduate students / Dr Stelmach's section)
- Burgess, D.** (2009). *Teachers and online social networking*. Presented March 2, 2009, in EADM 425.3 (02), Legal and Institutional Contexts of Education, University of Saskatchewan, Term 2 (90 undergraduate students / Mr Linner's section)

## 10 THESES AND DISSERTATIONS SUPERVISED

<i>Type</i>	<i>Name</i>	<i>Degree</i>	<i>Dept.</i>	<i>Subject</i>	<i>Timeframe</i>
	* denotes doctoral SSHRC Scholarship recipient				
	** denotes award-winning thesis or dissertation				

**Supervised**  
completed (n = 9; 4 MEd, 5 PhD)

M. Madani	PhD	EADM	Policy Analysis (French Immersion)	2014 – 2017
M. Huang	MEd	EADM	Challenges of Chinese University Students in English Classrooms	2013 – 2017
J. Steeves	PhD	EADM	Organizational Analysis (Student Governance)	2013 – 2017
B. Gustafson	PhD	EADM	Organizational Analysis (Technical College Teacher Training)	2013 – 2015
R. Mueller <sup>*,**</sup>	PhD	EADM	Organizational Analysis (Values)	2010 – 2013
R. Hardie	PhD	EADM	Sustainable Leadership for School Improvement	2008 – 2011
J. Sylvester	MEd	EADM	Market Reform Trends in Education	2007 – 2011
M. Jutras	MEd	EADM	Student Disengagement	2007 – 2009
H. Gress	MEd	EADM	Rural High School Student Transitions	2006 – 2009

**Co-Supervised**  
(completed [n = 2; 2 PhD])

M. Usunier (with Dr Squires)	PhD	EADM	Recruitment of Deans in Universities	2018 – 2021
V. Squires (with Dr Renihan)	PhD	EADM	Organizational Analysis (Interdisciplinary Higher Education)	2007 – 2010

## 11 BOOKS, CHAPTERS IN BOOKS, AND EXPOSITORY AND REVIEW ARTICLES

### 11.1 Books

*\* denotes correspondence author*

*% contribution  
to endeavour*

**Accepted or In Press:**

**Published:**

Newton, P.,\* & **Burgess, D.** (Eds.). (2016). *The best available evidence: Decision-making for educational improvement*. Dordrecht, NL: Sense. 50%  
*refereed*

**Burgess, D.\*** & Newton, P. (Eds.). (2014). *Educational administration and leadership: Theoretical foundations*. New York: Routledge. 50%  
*refereed*

**Burgess, D.\*** Rigby, J., & Walker, K. (in press). *Rules of order in university councils: Kerr and King in practice*. Kingston, ON: Turning Point. 33%  
*reviewed*

**Burgess, D.\*** Walker, K., Chomos, J., & Donlevy, JK. (2014). *A guide to Saskatchewan school law* (3rd Edition). Saskatoon, SK: Turning Point. 40%  
*reviewed*

Kutsyuruba, B.,\* **Burgess, D.**, Walker, K., & Donlevy, JK. (2013). *A guide to Ontario school law*. Kingston, ON: Turning Point. 30%  
*reviewed*

Walker, K.,\* Chomos, J. & **Burgess, D.** (2009). *A guide to Saskatchewan school law* (2nd Edition). Saskatoon, SK: Saskatchewan Educational Leadership Unit. 20%  
*reviewed*

**Burgess, D.** (2008). *Prolegomenon to interorganisational relationships involving the administration of education*. Unpublished Doctoral Dissertation, University of Saskatchewan, 342 pp. 100%  
*refereed*

**11.2 Chapters in Books**

\* denotes correspondence author

% contribution  
to endeavour

**Accepted or In Press:**

**Published:**

**Burgess, D.** (2017). Educational administration and stakeholder demographic trends. In K. Anderson (Ed.), *A leadership compendium: Emerging scholars in Canadian school leadership* (2nd ed). Fredericton, NB: ACEAL. 100%  
*refereed*

- Riveros, A.,\* Newton, P., & **Burgess, D.** (2016). Leadership standards and the discursive repositioning of leadership, leaders, and non-leaders: A critical examination. In G. Lakomski, S. Eacott, & C. Evers (Eds.) *Questioning leadership: New directions for educational organizations* (pp. 21). New York: Routledge. 10%  
*refereed*
- Newton, P.,\* & **Burgess, D.** (2016). Epilogue: Evidence and the research-practice gap in education. In P. Newton & D. Burgess (Eds.) *The best available evidence: Decision-making for educational improvement*. Rotterdam, NL: Sense. 20%  
*reviewed*
- Newton, P.,\* & **Burgess, D.** (2016). Exploring types of educational action research: Implications for research validity (reprint). In P. Newton & D. Burgess (Eds.) *The best available evidence: Decision-making for educational improvement*. Rotterdam, NL: Sense. 50%  
*reviewed*
- Newton, P.\* & **Burgess, D.** (2014). "Introduction." In D. Burgess & P. Newton (Eds.), *Educational administration and leadership: Theoretical foundations* (pp. 1-8). New York: Routledge. 50%  
*refereed*
- Burgess, D.\*** & Newton, P. (2014). "Examining the Antecedents of Methodological Diversity in Contemporary Educational Administration." In D. Burgess & P. Newton (Eds.), *Educational administration and leadership: Theoretical foundations* (pp. 11-29). New York: Routledge. 50%  
*refereed*
- Reynolds, C.,\* Brayman, C., **Burgess, D.**, Moore, S., & White, R.E. (2011). The effects of cultural contexts on leadership succession: Participation of women and people of "difference" in educational administration. In R.E. White & K. Cooper (Eds.), *Principals in succession: Transfer and rotation in educational administration* (pp. 139-156). Dordrecht, Germany: Springer. 10%  
*refereed*
- Burgess, D.** (2009). Maintaining public education in an aging society. In K. Anderson (Ed.), *A leadership compendium: Emerging scholars in Canadian school leadership*. Fredericton, NB: ACEAL. 100%  
*refereed*

**Burgess, D.** (2009). Future trends in leadership: Prediction as determination. In K. Anderson (Ed.), *A leadership compendium: Emerging scholars in Canadian school leadership*. Fredericton, NB: ACEAL. 100%

Newton, P., **Burgess, D.**, & Robinson, S.\* (2007). Policy narrative for Saskatchewan. In A. S. Chan, D. Fisher, & K. Rubenson (Eds.), *The evolution of professionalism: Educational policy in the provinces and territories of Canada* (pp. 49-64). Vancouver, BC: University of British Columbia. 30%  
refereed

**12 PAPERS IN REFEREED JOURNALS**

% contribution  
to endeavour

\* denotes correspondence author

**Published:**

**Burgess, D.** (2013). Editorial. *Journal of Educational Administration and Foundations*, 24(1), 3-4.  
→ though published in a refereed journal, this editorial was not refereed. 100%

Riveros, A.\*, Newton, P. & **Burgess, D.** (2012). A situated account of teacher agency and learning: Critical reflections on professional learning communities. *Canadian Journal of Education*, 35(1), 202-216. 20%

Otero, L. & **Burgess, D.\*** (2011). Freedom of conscience and religion in Québec schools: An examination of the cases *L. (S.) c. Des Chênes (Commission scolaire)* and *Loyola High School c. Courchesne*. *Education & Law Journal*, 21(1), 87-100. 30%

**Burgess, D.** (2010). Saskatchewan Court of Appeal holds anti-homosexual behaviour education pamphlets do not violate Human Rights Code. *Education & Law Journal*, 20(2), 95-99. 100%

Newton, P.\*, **Burgess, D.**, & Burns, D. (2010). Models in educational administration: Revisiting Willower's "theoretically oriented" critique. *Educational Management, Administration, and Leadership*, 38(5), 578-590. 40%

	Newton, P.* & <b>Burgess, D.</b> (2008). Exploring types of educational action research: Implications for research validity. <i>International Journal of Qualitative Methods</i> , 7(4), 18-30.	50%
<b>13</b>	<b>PAPERS IN NON-REFEREED JOURNALS</b> * denotes correspondence author	% contribution to endeavour
	<b>Published:</b> Newton, P.* & <b>Burgess, D.</b> (2011). International educational leadership, administration, and management program inventory. <i>UCEA Review</i> , 52(1), 25-26.	50%
<b>15</b>	<b>CONTRIBUTED (NON-INVITED) PAPERS / ABSTRACTS IN PUBLISHED CONFERENCE PROCEEDINGS</b>	% contribution to endeavour
	<b>Burgess, D.</b> , Newton, P., & Riveros, A. (2016). Educational administration, leadership, and zombies: The zombie apocalypse as a window into educational change. <i>Proceedings of the 9th Annual International Conference of Education, Research and Innovation (ICERI)</i> , 6811. Seville, Spain, November 14 – 16.	40%
	Prytula, M., <b>Burgess, D.</b> , Solheim, J., & Nahachewsky, M. (2016). Online dating websites as inspiration for pre-service teacher practicum matching and partnered internships. <i>Proceedings of the 9th Annual International Conference of Education, Research and Innovation (ICERI)</i> , 6812-6817. Seville, Spain, November 14 – 16.	30%
	Prytula, M., <b>Burgess, D.</b> , Solheim, J., & Nahachewsky, M. (2016). Continued innovations from the dating scene: Promising potential of online internship matching for partnered placements. <i>Canadian Association for Teacher Education (CATE) National Conference</i> , Calgary, Canada, May 29 – June 1.	30%
	<b>Burgess, D.</b> & Newton, P. (2016). Educational change ...and zombies: Reflections on the use of the zombie apocalypse in educational administration. <i>Canadian Association for the Study of Educational Administration (CASEA) National Conference</i> , Calgary, Canada, May 29 – June 1.	60%

- Prytula, M., Solheim, J., & **Burgess, D.** (2015). Innovations from the dating scene: An analysis of internship matching data. *20<sup>th</sup> National Congress on Rural Education*, Saskatoon, Canada, March 29 – 31. 20%
- Prytula, M., **Burgess, D.**, & Solheim, J. (2015). Innovations in online compatibility matching for mentorship: placement.usask.ca. *Proceedings of 26<sup>th</sup> International Conference of the Society for Information Technology and Teacher Education*, Las Vegas, United States, March 2 – 6. 40%
- Prytula, M., Solheim, J., & **Burgess, D.** (2015). Innovations from the dating scene: Online mentorship compatibility matching through placement.usask.ca. *Clute 2015 International Education Conference*, Kaanapali, United States, January 4 – 8. 15%
- Prytula, M., Solheim, J., & **Burgess, D.** (2015). Comparison of intern and mentor application responses for placement.usask.ca. *Clute 2015 International Education Conference*, Kaanapali, United States, January 4 – 8. 15%
- Riveros, A., Newton, P., & **Burgess, D.** (2014). Agency and leadership: Exploring the assumptions behind conceptualizations of leadership in Canadian policy documents. *Commonwealth Council on Educational Administration and Management (CCEAM) and Canadian Association for the Study of Educational Administration (CASEA) International Conference*, Fredericton, Canada, June 6 – 10. 30%
- Burgess, D.** & Newton, P. (2013). A Comparison of the Qualification Standards for Superintendents of Education in Canadian Provincial Jurisdictions. *Abstracts of the British Educational Leadership, Management, & Administration Society (BELMAS) 2013*. Edinburgh, UK: BELMAS, July 12 – 14. 70%



- Peters, F., Newton, P., & **Burgess, D.** (2012). The changing contexts of principal preparation programs: Alberta and Saskatchewan. *Programme and Abstracts of the Commonwealth Council for Educational Administration and Management (CCEAM) 2012*. Limassol, Cyprus: Cyprus Educational Administration Society, November 3 – 7. 20%
- Burgess, D.** (2011). Reflections on the use of visual representations of legal and institutional constructs as assignments in legal education for pre-service teachers in Canada. *Proceedings of Argumentation 2011—International Conference on Alternative Methods of Argumentation in Law* (pp. 123-166). Brno, Czech Republic: Masaryk University Faculty of Law, October 7. 100%
- Riveros, A., Newton, P., & **Burgess, D.** (2010). A Critique of Professional Learning Communities in Canada from a Situated Cognition Perspective. *Commonwealth Council on Educational Administration and Management (CCEAM) and Australian Council for Educational Leadership (ACEL) International Conference*, Sydney, Australia. 20%
- Burgess, D.** & Newton, P. (2010). An analysis of academic educational administration in the Commonwealth. *Commonwealth Council on Educational Administration and Management (CCEAM) and Australian Council for Educational Leadership (ACEL) International Conference*, Sydney, Australia. 65%
- Burgess, D.** & Newton, P. (2008). International educational leadership, administration, and management programme inventory. *Proceedings of the Commonwealth Council for Educational Administration and Management (CCEAM) 2008 Conference*. Durban, South Africa: Education Management Association of South Africa, September 8 – 12. 50%
- Burgess, D.** & Newton, P. (2008). The representation of professional identity through online social networking websites. *Proceedings of the Canadian Society for the Study of Education (CSSE) 36<sup>th</sup> Annual Conference*. Vancouver, Canada: University of British Columbia, May 31 – June 3. 50%

16	<b>SOFTWARE DEVELOPED RELEVANT TO ACADEMIC FIELD</b>	<i>% contribution to endeavour</i>
	<b>Burgess, D. (2023).</b> <i>SVGGridModule and -Visualization for Mesa (1.0)</i> [Computer software]. University of Saskatchewan. <a href="http://github.com/ssegrubdivad/mesa">http://github.com/ssegrubdivad/mesa</a>	98%
	- Visualization module for the Mesa agent-based modelling module for Python.	
	<b>Burgess, D. (2023).</b> <i>MesaGrande (1.0)</i> [Computer software]. University of Saskatchewan. <a href="http://github.com/ssegrubdivad/mesagrande">http://github.com/ssegrubdivad/mesagrande</a>	98%
	- Package extension for the Mesa agent-based modelling module for Python.	
	<b>Burgess, D. (2023).</b> <i>Prism-Mariana for Python (1.0)</i> [Computer software]. University of Saskatchewan. <a href="http://davidburgess.ca/prism/prism-mariana/">http://davidburgess.ca/prism/prism-mariana/</a>	98%
	- Web-based syntax highlighting for Python.	
	<b>Burgess, D. (2022).</b> <i>Bayesalytics (RC1.0.75)</i> [Computer software]. University of Saskatchewan. <a href="http://davidburgess.ca/bn/bayesalytics/">http://davidburgess.ca/bn/bayesalytics/</a>	100%
	- Visual Bayesian Network analysis software.	
	<b>TECHNICAL (RESEARCH-BASED) REPORTS RELEVANT TO ACADEMIC FIELD</b>	<i>% contribution to endeavour</i>
	Prytula, M. & <b>Burgess, D.</b> (2017). <i>Considerations for a First Nations Education Act</i> . Saskatoon, SK: Federation of Sovereign Indigenous Nations (FSIN).	85%
	<b>Burgess, D.</b> & Prytula, M. (2016). <i>Lloydminster Public School Division Programming Feasibility Study</i> . Saskatoon, SK: Saskatchewan Educational Leadership Unit.	85%

Prytula, M., Weiman, K., Revering, R., Kirchgerner, B., & <b>Burgess, D.</b> (2012). <i>Dynamic collaboration: Improving continuity in writing through an extended PLC</i> . Saskatoon, SK: Stirling McDowell Foundation.	5%
<b>Burgess, D.</b> (2012). <i>A pan-Canadian view of employment qualifications for directors (et al.) of education</i> . Regina, SK: Saskatchewan League of Educational Administrators, Directors, and Superintendents.	100%
<b>Burgess, D.</b> (2012). <i>An investigation into core Canadian values</i> . Saskatoon, SK: Saskatchewan Human Rights Commission.	100%
<b>Burgess, D.</b> (2012). <i>A Charter of Responsibilities for Saskatchewan</i> . Saskatoon, SK: Saskatchewan Human Rights Commission.	100%
<b>Burgess, D., &amp; Dray, N.</b> (2011). <i>33 Central School Program Study</i> . Saskatoon, SK: Saskatchewan Educational Leadership Unit (SELU).	50%
Dray, N. & <b>Burgess, D.</b> (2011). <i>Alameda School Program Study</i> . Saskatoon, SK: SELU.	50%
Dray, N. & <b>Burgess, D.</b> (2011). <i>Arcola School Program Study</i> . Saskatoon, SK: SELU.	50%
Dray, N. & <b>Burgess, D.</b> (2011). <i>Assiniboia Park School Program Study</i> . Saskatoon, SK: SELU.	50%
<b>Burgess, D., &amp; Dray, N.</b> (2011). <i>Carievale School Program Study</i> . Saskatoon, SK: SELU.	50%
Dray, N. & <b>Burgess, D.</b> (2011). <i>Carlyle Elementary School Program Study</i> . Saskatoon, SK: SELU.	50%
<b>Burgess, D., &amp; Dray, N.</b> (2011). <i>Carnduff Educational Complex School Program Study</i> . Saskatoon, SK: SELU.	50%
Dray, N. & <b>Burgess, D.</b> (2011). <i>Estevan Comprehensive High School Program Study</i> . Saskatoon, SK: SELU.	50%
<b>Burgess, D., &amp; Dray, N.</b> (2011). <i>Gladmar Regional School Program Study</i> . Saskatoon, SK: SELU.	50%

<b>Burgess, D., &amp; Dray, N. (2011).</b> <i>Gordon F. Kells High School Program Study.</i> Saskatoon, SK: SELU.	50%
Dray, N. & <b>Burgess, D. (2011).</b> <i>Haig School Program Study.</i> Saskatoon, SK: SELU.	50%
<b>Burgess, D., &amp; Dray, N. (2011).</b> <i>Hillcrest School Program Study.</i> Saskatoon, SK: SELU.	50%
<b>Burgess, D., &amp; Dray, N. (2011).</b> <i>Lampman School Program Study.</i> Saskatoon, SK: SELU.	50%
Dray, N. & <b>Burgess, D. (2011).</b> <i>Lyndale School Program Study.</i> Saskatoon, SK: SELU.	50%
<b>Burgess, D., &amp; Dray, N. (2011).</b> <i>MacLeod School Program Study.</i> Saskatoon, SK: SELU.	50%
<b>Burgess, D., &amp; Dray, N. (2011).</b> <i>Macoun School Program Study.</i> Saskatoon, SK: SELU.	50%
Dray, N. & <b>Burgess, D. (2011).</b> <i>Manor School Program Study.</i> Saskatoon, SK: SELU.	50%
Dray, N. & <b>Burgess, D. (2011).</b> <i>Maryfield School Program Study.</i> Saskatoon, SK: SELU.	50%
<b>Burgess, D., &amp; Dray, N. (2011).</b> <i>McNaughton High School Program Study.</i> Saskatoon, SK: SELU.	50%
Dray, N. & <b>Burgess, D. (2011).</b> <i>Midale School Program Study.</i> Saskatoon, SK: SELU.	50%
<b>Burgess, D., &amp; Dray, N. (2011).</b> <i>Ogema School Program Study.</i> Saskatoon, SK: SELU.	50%
Dray, N. & <b>Burgess, D. (2011).</b> <i>Oxbow Prairie Horizons School Program Study.</i> Saskatoon, SK: SELU.	50%
<b>Burgess, D., &amp; Dray, N. (2011).</b> <i>Pangman School Program Study.</i> Saskatoon, SK: SELU.	50%
<b>Burgess, D., &amp; Dray, N. (2011).</b> <i>Pleasantdale School Program Study.</i> Saskatoon, SK: SELU.	50%

<b>Burgess, D., &amp; Dray, N. (2011).</b> <i>Queen Elizabeth School Program Study.</i> Saskatoon, SK: SELU.	50%
<b>Burgess, D., &amp; Dray, N. (2011).</b> <i>Radville School Program Study.</i> Saskatoon, SK: SELU.	50%
Dray, N. & <b>Burgess, D. (2011).</b> <i>Redvers School Program Study.</i> Saskatoon, SK: SELU.	50%
<b>Burgess, D., &amp; Dray, N. (2011).</b> <i>Rocanville School Program Study.</i> Saskatoon, SK: SELU.	50%
Dray, N. & <b>Burgess, D. (2011).</b> <i>Souris School Program Study.</i> Saskatoon, SK: SELU.	50%
<b>Burgess, D., &amp; Dray, N. (2011).</b> <i>Spruce Ridge School Program Study.</i> Saskatoon, SK: SELU.	50%
<b>Burgess, D., &amp; Dray, N. (2011).</b> <i>Stoughton School Program Study.</i> Saskatoon, SK: SELU.	50%
Dray, N. & <b>Burgess, D. (2011).</b> <i>Wapella School Program Study.</i> Saskatoon, SK: SELU.	50%
Dray, N. & <b>Burgess, D. (2011).</b> <i>Wawota School Program Study.</i> Saskatoon, SK: SELU.	50%
Dray, N. & <b>Burgess, D. (2011).</b> <i>Weldon School Program Study.</i> Saskatoon, SK: SELU.	50%
<b>Burgess, D., &amp; Dray, N. (2011).</b> <i>Westview School Program Study.</i> Saskatoon, SK: SELU.	50%
Dray, N. & <b>Burgess, D. (2011).</b> <i>Weyburn Comprehensive High School Program Study.</i> Saskatoon, SK: SELU.	50%
<b>Burgess, D., &amp; Dray, N. (2011).</b> <i>Weyburn Junior High School Program Study.</i> Saskatoon, SK: SELU.	50%
<b>Burgess, D., &amp; Dray, N. (2010).</b> <i>South East Cornerstone School Division Program Study.</i> Saskatoon, SK: Saskatchewan Educational Leadership Unit (SELU).	50%

	<b>Burgess, D.</b> (2010). <i>Responsibilities: A developing project for public engagement in Saskatchewan</i> . Saskatoon, SK: Saskatchewan Human Rights Commission.	100%
	<b>Burgess, D., &amp; Dray, N.</b> (2010). <i>Sakimay First Nation—Goose Lake School: A school effectiveness review</i> . Saskatoon, SK: SELU.	50%
	Sackney, L. & <b>Burgess, D.</b> (2009). <i>Prairie South School Division #210 Calendar Year Review</i> . Saskatoon, SK: Saskatchewan Educational Leadership Unit.	40%
<b>18</b>	<b>INVITED LECTURES (OUTSIDE THE UNIVERSITY OF SASKATCHEWAN) AND INVITED CONFERENCE PRESENTATIONS</b>	<i>% contribution to endeavour</i>
	<b>Burgess, D.</b> (2017). <i>Entrepreneurial centres in Canadian universities: Consultation and research for community organizations</i> . Second International Conference on Business and Economics, Dhaka, Bangladesh, October – University of Dhaka.	100%
	<b>Burgess, D. &amp; Prytula, M.</b> (2015). <i>Distributed leadership and participative evaluation: Models for teacher and principal engagement [Liderazgo distribuido y evaluación participativa: Modelos de involucramiento para profesores y directores en educación]</i> . El Liderazgo Educativo en el Contexto de las Reformas Educativas Internacionales, Desafíos y Nuevas Posibilidades [Educational Leadership in the Context of International Educational Reforms: Challenges and New Possibilities], Chetumal, Mexico, November – Interleader & Universidad Pedagógica Nacional.	50%
	<b>Burgess, D., Newton, P., &amp; Parker, L.</b> (2015). <i>The integration of educational leadership: Policy, research, and practice [La integralidad del liderazgo educativo: Políticas, investigación, y práctica]</i> . Simposio Internacional: Liderazgo y Dirección de Organizaciones Educativas [International Symposium: Leadership and Direction for Educational Organizations], Guadalajara, Mexico, March – Interleader & Universidad Marista.	33%

- Acosta, M., **Burgess, D.**, Diaz, M., Newton, P., Prytula, M., & Parker, L. (2015). *Trends in educational leadership in Canada: The integration of leadership in learning communities [Tendencias Canadienses educativas actuales en liderazgo: La integralidad del liderazgo en las comunidades de aprendizaje]*. Instituto Superior de Investigación y Docencia para el Magisterio [Higher Institute of Research and Instruction for Educators], Guadalajara, Mexico, March – Interleader & Gobierno del Estado Secretaria de Educación Jalisco. 20%
- Burgess, D.**, Newton, P., Parker, L., & Prytula, M. (2015). *Innovation and contemporary trends in educational leadership: The integration of leadership in learning communities [Innovación y tendencias educativas actuales en liderazgo: La integralidad del liderazgo en las comunidades de aprendizaje]*. Escuela Normal Experimental de Colotlán [Experimental Normal School of Colotlán], Colotlán, Mexico, March – Interleader & Gobierno del Estado Secretaria de Educación Jalisco. 25%
- Burgess, D.** (2015). *Educational leadership programming in Canada*. Curso Internacional para Educadores: El Liderazgo y la Dirección en las Comunidades de Aprendizaje [International Course for Educators: Leadership and Direction in Learning Communities], Orizaba, Mexico, March – Interleader & Red de Gestión Comparada con Enfoque Internacional. 100%
- Newton, P. & **Burgess, D.** (2014). *Examining issues in action research: Reflections on “Exploring types of educational action research: Implications for research validity”*, EDPS 681: Research Frameworks and Qualitative Methodologies – Department of Educational Policy Studies, University of Alberta. 50%
- Burgess, D.** (2012). *Visualizing statute and case law in legal education for Canadian schoolteachers*. Internationale Konferenz zum Multisensorischen Recht / International Conference on Multisensory Law, Munich, Germany, October – Rechtswissenschaftliches Institut: Zentrum für rechtsgeschichtliche Forschung, University of Zurich. 100%

- Burgess, D.** (2011). *Understanding academic educational administration in the Commonwealth: An analysis of undergraduate and graduate course offerings in ten countries*. SFU Faculty of Education Summer Institute, Vancouver, July – Centre for the Study of Educational Leadership and Policy, Simon Fraser University. 100%
- Burgess, D.** (2011). *The Education Act and the legal framework for education in Saskatchewan and Canada*. Saskatchewan Principals' Short Course, Saskatoon, July – Saskatchewan Educational Leadership Unit, University of Saskatchewan. 100%
- Burgess, D.** (2010). *Academic educational administration in eleven countries: Trends and issues*. Tianjin, People's Republic of China, April – Faculty of Education, Tianjin Normal University. 100%
- Burgess, D.** (2009). *Prolegomenon to interorganisational relationships involving the administration of education: The Canadian Association for the Study of Educational Administration Thomas B. Greenfield Dissertation Award Lecture*. Canadian Society for the Study of Education (CSSE) 37<sup>th</sup> Annual Conference, Ottawa, May – University of Ottawa. 100%
- Burgess, D.** (2008). *The Canadian and Saskatchewan context: Understanding the education system*. Hedong District Principals Leadership Development Program, Saskatoon, Canada, November – Saskatchewan Educational Leadership Unit, University of Saskatchewan. 100%

**19 CONTRIBUTED (PEER-REVIEWED, NON-INVITED) PAPERS / ABSTRACTS AT CONFERENCES** *presence and % contribution to endeavour*

- Burgess, D., Newton, P., & Riveros, A.** (2016). Educational administration, leadership, and zombies: The zombie apocalypse as a window into educational change. 9th annual International Conference of Education, Research and Innovation, Seville, Spain, November 28 (1 hour) present 80%



- Prytula, M., **Burgess, D.**, Solheim, J., & Nahachewsky, M. (2016). Online dating websites as inspiration for pre-service teacher practicum matching and partnered internships. 9th annual International Conference of Education, Research and Innovation, Seville, Spain, November 28 (1 hour) present 20%
- Solheim, J., Prytula, M., & **Burgess, D.** (2014). Innovative internship matching in Saskatchewan: placement.usask.ca. Learning from Practice Conference, McDowell Foundation, Saskatoon, Canada, November 28 (1 hour) not present 10%
- Burgess, D.** & Peters, F. (2013). Ends and means in the provision of education: The case of Moore v. British Columbia. *Canadian Society for the Study of Education (CSSE) 41st Annual Conference*, Victoria, Canada, June 4 (0.5 hours) present 50%
- Peters, F., Newton, P., & **Burgess, D.** (2012). The changing contexts of principal preparation programs: Alberta and Saskatchewan. *Commonwealth Council on Educational Administration and Management (CCEAM) International Conference*, Limassol, Cyprus, November 5 (0.75 hours) present 30%
- Burgess, D.** (2011). Reflections on the use of visual representations of legal and institutional constructs as assignments in legal education for pre-service teachers in Canada. *Argumentation 2011—International Conference on Alternative Methods of Argumentation in Law*. Brno, Czech Republic: Masaryk University Faculty of Law, October 7 (0.75 hours). present 100%
- Burgess, D.** & Newton, P. (2010). An Analysis of Academic Educational Administration in the Commonwealth. *Commonwealth Council on Educational Administration and Management (CCEAM) and Australian Council for Educational Leadership (ACEL) International Conference*, Sydney, Australia, September 29 (1 hour). present 50%

- Riveros, A., Newton, P., & **Burgess, D.** (2010). A Critique of Professional Learning Communities in Canada from a Situated Cognition Perspective. *Commonwealth Council on Educational Administration and Management (CCEAM) and Australian Council for Educational Leadership (ACEL) International Conference*, Sydney, Australia, September 30 (1 hour). present 20%
- Burgess, D.** & Newton, P. (2010). Academic educational administration in ten Commonwealth countries. *British Educational Leadership, Management and Administration Society (BELMAS) Annual Conference*, Reading, United Kingdom, July (0.75 hours) present 65%
- Swanson, M., Newton, P., & **Burgess, D.** (2010). Undergraduate Courses in Educational Administration / Les cours au niveau du baccalauréat en administration scolaire. *Canadian Society for the Study of Education (CSSE) 38th Annual Conference*, Montréal, Canada, May 29 (0.5 hours) present 40%
- Burgess, D.** & Newton, P. (2010). Definitions of Academic Educational Administration in the English-Speaking World / Les définitions de l'administration scolaire dans divers pays Anglophones. *Canadian Society for the Study of Education (CSSE) 38th Annual Conference*, Montréal, Canada, May 31 (0.5 hours) present 50%
- Swanson, M., Newton, P., & **Burgess, D.** (2010). Undergraduate Educational Administration: External Influences on Teacher Education. *WestCAST 2010*, Vancouver, Canada (0.5 hours). not present 20%
- Burgess, D.**, Newton, P., & Swanson, M. (2009). A content analysis of undergraduate courses in educational administration. *Canadian Society for the Study of Education (CSSE) 37th Annual Conference*, Ottawa, Canada, May 25 (0.5 hours). present 30%
- Burgess, D.** & Newton, P. (2009). International educational leadership, administration, and management programme inventory: Canada, South Africa, and the United Kingdom. *Canadian Society for the Study of Education (CSSE) 37th Annual Conference*, Ottawa, Canada, May 26 (0.5 hours). present 50%

- Burgess, D.** & Newton, P. (2008). International educational leadership, administration, and management programme inventory: Canada, South Africa, and the United Kingdom. *Commonwealth Council on Educational Administration and Management (CCEAM) Conference*, Durban, South Africa, September 8 - 12 (0.5 hours) present 50%
- Newton, P. & **Burgess, D.** (2008). International educational leadership, administration and management programme inventory. *British Educational Leadership, Management and Administration Society (BELMAS) Annual Conference*, Birmingham, United Kingdom, July 4 - 6 (0.75 hours) not present 50%
- Newton, P., **Burgess, D.**, & Burns, D. (2008). The theory/practice divide: Reconceptualizing educational administration as a critical realist model-based science. *Canadian Society for the Study of Education (CSSE) 36th Annual Conference*, Vancouver, Canada, May 31 - June 3 (0.5 hours) present 45%
- Burgess, D.** & Newton, P. (2008). The representation of professional identity through online social networking websites. *Canadian Society for the Study of Education (CSSE) 36th Annual Conference*, Vancouver, Canada, May 31 - June 3 (0.5 hours) present 50%
- Burgess, D.**, Newton, P., & Wimmer, R. (2008). The representation of professional identity through online social networking websites. *Fourth International Conference on Technology, Knowledge & Society*, Northeastern University, Boston, MA, January 18 – 20 (0.5 hours) present 50%
- Reynolds, C. & **Burgess, D.** (2008). Gender and leadership succession: A comparative analysis of decision-makers beliefs in Canadian settings. *International Congress for School Effectiveness and Improvement*, Auckland, New Zealand, January 6 – 9 (0.5 hours) not present 10%

**21 RESEARCH GRANT AND CONTRACT INFORMATION**

*value of grant or contract      % contribution to endeavour*

**New:**

<p>Kamal, M. [PI], <b>Burgess, D.</b> [Co-PI],  Datta, R. [Co-PI], et al. (2020).  <i>Towards Inclusive Education:  Improving Access to and Quality of  Education among the Children of  Marginalized Communities in South  Asia.</i> Ottawa, ON: International  Development Research Centre  (IDRC) and Global Partnership for  Education.</p> <p>Letter of Intent – 20200902  Short Listed – 20201001</p>	<p>CA\$750,000 –  \$1,200,000  per grant  —  <i>competitive  grant  external</i></p>	<p>10%</p>
<p><b>Burgess, D.</b> [PI per SELU], et al. (2016).  <i>Saskatoon Tribal Council: Telling  Each Learning Community’s Story.</i>  Saskatoon, SK: Saskatoon Tribal  Council.</p>	<p>\$21 000.00  —  <i>competitive  contract external</i></p>	<p>10%</p>
<p><b>Burgess, D.</b> [PI per SELU], et al. (2016).  <i>Treaty Six Education Council: Telling  Each Learning Community’s Story.</i>  Saskatoon, SK: Treaty Six Education  Council.</p>	<p>\$65 000.00  —  <i>competitive  contract external</i></p>	<p>10%</p>
<p><b>Burgess, D.</b> [PI per SELU], et al. (2016).  <i>Saskatchewan Alliance for Youth and  Community Well-Being Youth Survey.</i>  Saskatoon, SK: Saskatchewan Cancer  Agency.</p>	<p>\$25 000.00  —  <i>competitive  contract external</i></p>	<p>10%</p>
<p><b>Continuing:</b>  <b>Burgess, D.</b> [PI] (2014 – 2017).  <i>Knowledge Discovery for Legal  Education and Research – Phase 2.</i>  Saskatoon, SK: Department Head  Research Support Program—Office  of the Provost, University of  Saskatchewan.</p>	<p>\$5 000.00  —  <i>competitive  internal</i></p>	<p>100%</p>

**Completed:**

<b>Burgess, D.</b> [PI] (2014 – 2015). <i>Journal of Educational Administration and Foundations Publication Grant.</i> Saskatoon, SK: Research Services, University of Saskatchewan.	\$3 500.00 — <i>competitive internal</i>	100%
<b>Burgess, D.</b> (2014 – 2016). <i>Journal of Educational Administration and Foundations Support Grant.</i> Saskatoon, SK: Saskatchewan Educational Leadership Unit.	\$26 671.89 — <i>non- competitive internal</i>	100%
<b>Burgess, D.</b> [co-PI], Smith, M. [co-PI], Ingleton, T., & Dray, N. (2014 – 2015). <i>ITEN [Inter-American Teacher Education Network] Horizontal Cooperation Mission – Ministry of Education, Jamaica, and University of Saskatchewan, Canada.</i> Washington, DC: Organization of American States.	US\$10 000.00 — <i>competitive external</i>	30%
<b>Burgess, D.</b> [PI] (2014 – 2015). <i>Knowledge Discovery for Legal Education and Research – Phase 3.</i> Secured on behalf of Jeffery Solheim. Saskatoon, SK: Graduate Research Fellowship Program, University of Saskatchewan.	\$16 000.00 — <i>competitive internal</i>	100%
<b>Burgess, D.</b> [PI] & Solheim, J. (2012 – 2013). <i>Knowledge Discovery for Legal Education and Research.</i> Regina, SK: Law Foundation of Saskatchewan.	\$32 591.43 — <i>competitive external</i>	70%
<b>Burgess, D.</b> [PI] & Mueller, R. [Student] (2011 – 2014). <i>A model for organizational values in higher education administration.</i> Ottawa, ON: Social Sciences and Humanities Research Council of Canada (SSHRC) Insight Development Grant.	\$56 350.00 — <i>competitive external</i>	50%

<p>Cottrell, M. [PI], Pelletier, T., Hardie, R., &amp; <b>Burgess, D.</b> (2012 – 2013). <i>Joint Taskforce Research Project 2012</i>. Saskatoon, SK: Joint Taskforce on Improving Education and Employment Outcomes for First Nations and Métis People.</p>	<p>\$81 000.00 — <i>competitive external</i></p>	<p>5%</p>
<p>Prytula, M. [PI], <b>Burgess, D.</b>, Revering, R., Fradette, T. &amp; Kirchgesner, B. (2011 – 2012). <i>Dynamic collaboration: Improving continuity in writing through an extended PLC</i>. Saskatoon, SK: Dr. Stirling Mcdowell Foundation For Research Into Teaching Inc.</p>	<p>\$9 340.00 — <i>competitive external</i></p>	<p>30%</p>
<p><b>Burgess, D.</b> [Co-PI], Renihan, P. [Co-PI], &amp; Perry, R. [Student] (2011 – 2012). <i>National Congress on Rural Education: A retrospective report on research</i>. Saskatoon, SK: John Ranton McIntosh Faculty Student Research.</p>	<p>\$2 000.00 — <i>competitive internal</i></p>	<p>40%</p>
<p><b>Burgess, D.</b> [PI] (2012). <i>Directors of education: A pan-Canadian view</i>. Regina, SK: Saskatchewan League of Educational Administrators, Directors, and Superintendents.</p>	<p>\$2 000.00 — <i>contracted external</i></p>	<p>100%</p>
<p><b>Burgess, D.</b> [PI] (2011 – 2012). <i>Citizenship education: Charter of Responsibilities</i>. Saskatoon, SK: Saskatchewan Human Rights Commission.</p>	<p>\$6 500.00 — <i>contracted external</i></p>	<p>100%</p>
<p><b>Burgess, D.</b> [PI] (2011 – 2012). <i>Citizenship education: Research on core Canadian values</i>. Saskatoon, SK: Saskatchewan Human Rights Commission.</p>	<p>\$6 500.00 — <i>contracted external</i></p>	<p>100%</p>

Dray, N. [PI] & <b>Burgess, D.</b> (2010). <i>South East Cornerstone School Division #209 Programs Review Project</i> . Weyburn, SK: South East Cornerstone School Division.	\$35 000.00 — <i>contracted</i> <i>external</i>	50%
Dray, N. [PI], Mills, C., <b>Burgess, D.</b> , & Norman, K. (2010). <i>Saskatchewan Human Rights Commission Project Stage 2: Strategic Plan and Draft Charter of Responsibilities</i> . Saskatoon, SK: Saskatchewan Human Rights Commission.	\$25 000.00 — <i>contracted</i> <i>external</i>	20%
<b>Burgess, D.</b> [Co-PI] & Dray, N. [Co-PI] (2009). <i>Sakimay First Nation—Goose Lake School Review Project</i> . Yorkton, SK: Yorkton Tribal Council.	\$10 000.00 — <i>contracted</i> <i>external</i>	50%
Sackney, L. [PI] & <b>Burgess, D.</b> (2009). <i>Alternate School Calendar Year Review Project</i> . Moose Jaw, SK: Prairie South School Division.	\$30 000.00 — <i>contracted</i> <i>external</i>	40%
Walker, K. [PI], <b>Burgess, D.</b> , & Chomos, J. (2008). <i>Saskatchewan School Law Project</i> . Saskatoon, SK: Saskatchewan Educational Leadership Unit.	\$1 000.00 — <i>contracted</i> <i>internal</i>	20%

## 23 PROFESSIONAL PRACTICE

### Grant Proposal Review:

2013 – 2014

Reviewer, Social Sciences and Humanities Council of Canada, 2013  
(proposal file number 435-2014-0159)

### Manuscript Review:

2016 – 2017

Reviewer, *Journal of Educational Administration*, 2016 (1 manuscript)

Reviewer, *Canadian Journal of Educational Administration and Policy*, 2017  
(2 manuscripts)

2013 – 2014

Reviewer, *Journal of Educational Administration*, 2013 (1 manuscript)

Reviewer, *Canadian Journal of Educational Administration and Policy*, 2014  
(1 manuscript)

Reviewer, *Manitoba Law Journal*, 2014 (1 manuscript)

2012 – 2013

Reviewer, *Canadian Journal of Educational Administration and Policy*, 2013  
(1 manuscript)

2011 – 2012

Reviewer, *Canadian Journal of Educational Administration and Policy*, 2011  
(1 manuscript)

2010 – 2011

Reviewer, *Canadian Journal of Educational Administration and Policy*, 2010  
(2 manuscripts)

2007 – 2008

Reviewer, *Canadian Journal of Education*, 2007 (1 manuscript)

### **Invited Professional Lectures:**

2019 – 2020

Burgess, D. (2020). Introduction to the University of Saskatchewan, British Columbia International School of Bangkok, Thailand, February 13 (1 hours)

2018 – 2019

Burgess, D. (2018). Introduction to the University of Saskatchewan and the College of Education; School of Education, Communication and Language Sciences, Newcastle University, UK, November 29 (1 hours)

Burgess, D. (2018). Introduction to the University of Saskatchewan and the College of Education, School of Education, Stirling University, UK, November 28 (1 hours)

2016 – 2017



Burgess, D., Newton, P., & Prytula, M. (2017). Saskatchewan's Provincial Education System: Structures, Finance, and Governance. Saskatoon Tribal Council. Saskatoon, Canada, July 11 (2 hours)

2013 – 2014

Burgess, D. (2014). Canada and China for Middle School Students. Da Gong No. 2 Middle School, Tianjin, China, April 23 (1.25 hours)

2012 – 2013

Burgess, D. (2013). The academic CV: Understanding, crafting, and tailoring. *Canadian Society for the Study of Education (CSSE) 41st Annual Conference*, Victoria, Canada – June 5 (1.5 hours)

Burgess, D. (2013). Administration of technology for academic programming. Escola Primária Completa de Macambacuine, Xaixai, Mozambique – March (1.5 hours).

#### **College Admission Adjudication:**

2014 – 2015

Reviewer

2013 – 2014

Reviewer

2012 – 2013

Reviewer

## **25 DEPARTMENT AND COLLEGE COMMITTEES**

2020 – 2021

Chair, Student Academic Misconduct Hearing Board in the matter of *Re TB, 2020 USASK (Education) 1*.

Chair, Student Academic Misconduct Hearing Board in the matter of *Re AR, 2020 USASK (Education) 3*.

Member, Dean's Working Committee on Activity Based Budgeting and Resource Cost Modeling, College of Education, University of Saskatchewan.

Member, Dean's Working Committee on Complement Planning, College of Education, University of Saskatchewan.

Member (EADM), Governance Committee, College of Education, University of Saskatchewan.

Member, Management Committee, Memorandum of Understanding between the College of Education, University of Saskatchewan and Faculty of Mathematics and Statistics Qingdao University (China)

—

Chair, Master of Education (Health Professions Education) Working Group, Department of Educational Administration and Department of Curriculum Studies, University of Saskatchewan.

Member, Management Board, Saskatchewan Educational Leadership Unit College of Education, University of Saskatchewan.

—

Complainant, College-Level Student Academic Misconduct Hearing Board in the matter of Steven Fraser, College of Graduate and Postdoctoral Studies, University of Saskatchewan.

*2019 – 2020*

Chair, Student Academic Misconduct Hearing Board in the matter of *Re KC, 2019 USASK (Education) 1*.

Chair, Student Academic Misconduct Hearing Board in the matter of *Re TB, 2020 USASK (Education) 1*.

Chair, Student Academic Misconduct Hearing Board in the matter of *Re KN, 2020 USASK (Education) 2*.

Dean's Designate, Student Academic Summary Judgement on Appeal in the matter of *Re CN, 2019 USASK (Education) 2* (on appeal from the College of Education Standing Committee on Student Affairs and Academic Standards).

Dean's Designate, Student Academic Summary Judgement on Appeal in the matter of *Re CW, 2019 USASK (Education) 3* (on appeal from the College of Education Standing Committee on Student Affairs and Academic Standards).

Dean's Designate, Student Academic Summary Judgement on Appeal in the matter of *Re MG, 2019 USASK (Education) 4* (on appeal from the College of Education Standing Committee on Student Affairs and Academic Standards).

Dean's Designate, Student Academic Summary Judgement on Appeal in the matter of *Re JM, 2019 USASK (Education) 5* (on appeal from the College of Education Standing Committee on Student Affairs and Academic Standards).

Dean's Designate, Student Academic Summary Judgement on Appeal in the matter of *Re JS, 2019 USASK (Education) 6* (on appeal from the College of Education Standing Committee on Student Affairs and Academic Standards).

Dean's Designate, Student Academic Summary Judgement on Appeal in the matter of *Re DW, 2019 USASK (Education) 7* (on appeal from the College of Education Standing Committee on Student Affairs and Academic Standards).

Member, Dean's Working Committee on Activity Based Budgeting and Resource Cost Modeling, College of Education, University of Saskatchewan.

Member, Dean's Working Committee on Complement Planning, College of Education, University of Saskatchewan.

Member (EADM), Governance Committee, College of Education, University of Saskatchewan.

Chair, Negotiation, Planning and Management Committee; Capital Normal University (China) Summer Internationally Educated Teacher Program Cohort, University of Saskatchewan

→ *Approximate Contract Value:*  
\$500,000.00

*Interrupted due to COVID-19 pandemic.*

—

Member, Educational Doctorate Program Design Committee, Department of Educational Administration, University of Saskatchewan.

Member, Health Professions Educational Leadership Program MEd Design Committee, Department of Educational Administration and Department of Curriculum Studies, University of Saskatchewan.

Member, Management Board, Saskatchewan Educational Leadership Unit  
College of Education, University of Saskatchewan.

—

Complainant, College-Level Student Academic Misconduct Hearing Board in  
the matter of SF, College of Graduate and Postdoctoral Studies,  
University of Saskatchewan.

Complainant's Advocate, College-Level Student Academic Misconduct  
Hearing Board in the matter of MH, College of Graduate and  
Postdoctoral Studies, University of Saskatchewan.

*2018 – 2019*

Chair, Student Academic Misconduct Hearing Board in the matter of *Re KC,*  
*2019 USASK (Education) 1.*

Member, Dean's Working Committee on Activity Based Budgeting and  
Resource Cost Modeling

Member (EADM), Governance Committee, College of Education, University  
of Saskatchewan.

Chair, Negotiation, Planning and Management Committee; Capital Normal  
University (China) Summer Internationally Educated Teacher Program  
Cohort, University of Saskatchewan

→ *Approximate Contract Value:*  
\$400,000.00  
*Contract signed.*

—

Member, Educational Doctorate Program Design Committee, Department of  
Educational Administration, University of Saskatchewan.

Member, Health Professions Educational Leadership Program MEd Design  
Committee, Department of Educational Administration and Department  
of Curriculum Studies, University of Saskatchewan.

Member, Management Board, Saskatchewan Educational Leadership Unit  
College of Education, University of Saskatchewan.

*2017 – 2018*

Chair, Dean's Research Advisory Committee.

Chair, College of Education Research LEADER Grants Adjudication Committee.

Member, Dean's Working Committee on Activity Based Budgeting and Resource Cost Modeling

Member, Dean's Working Committee on Internationally Trained Teachers Certificate.

Member, College of Education College Review Committee (elected, service interrupted due to grievance: USFA #2017-08)

Member, College of Education Information Technology Strategic Officer Search Committee (1 FTE), Competition No. 16266-M.

Member, Management Committee, Memorandum of Understanding between the College of Education, University of Saskatchewan and University of Barcelona, Spain

Member, Management Committee, Memorandum of Understanding between the College of Education, University of Saskatchewan and Tianjin Normal University, People's Republic of China

Member, College of Education RevisitED Committee.

Chair, Negotiation, Planning and Management Committee; Capital Normal University (China) Summer Internationally Educated Teacher Program Cohort, University of Saskatchewan

→ *Approximate Contract Value:*  
\$300,000.00  
*Contract signed.*

*2016 – 2017*

Chair, Dean's Research Advisory Committee.

Chair, College of Education Research LEADER Grants Adjudication Committee.

Chair, Dean's Internationalization Working Committee (with University of Saskatchewan Office of the Vice-Provost Teaching and Learning, International Office, and International Student and Study Abroad Centre).

Member, Dean's Working Committee on Activity Based Budgeting and Resource Cost Modeling

Member, Dean's Working Committee on Internationally Trained Teachers Certificate.

Member, College of Education Communications Officer Search Committee (1 FTE), Competition No. 16266-M.

Member, College of Education Major Gifts Officer Search Committee (1 FTE), Competition No. 16266-M.

Member, Management Committee, Memorandum of Understanding between the College of Education, University of Saskatchewan and Tianjin Normal University, People's Republic of China

Member, College of Education RevisitED Committee.

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Member, Department of Educational Administration Tenure and Promotion Review Committee.

#### *2015 – 2016*

Vice-Chair (*elected*), College of Education Faculty Council.

Member (*elected*), College of Education Review Committee.

Member (*ex officio – Head, Department of Educational Administration*), College of Education Deans and Heads Committee.

Member (*ex officio – Graduate Chair, Department of Educational Administration*), College of Education Graduate Program Chairs Committee.

Member (*ex officio – Head, Department of Educational Administration*), College of Education Chair in Aboriginal Education Advisory Committee.

Chair, College of Education Educational Leadership Research Cluster Committee.

Member, Management Committee, Memorandum of Understanding between the College of Education, University of Saskatchewan and Tianjin Normal University, People's Republic of China

Member, College of Education RevisitED Committee.

Chair (*ex officio* – Head, Department of Educational Administration), Planning and Management Committee, College of Education, University of Saskatchewan and Maskwacis First Nation MEd in Educational Administration Cohort  
→ *Approximate Contract Value:* \$250,000.00  
*Contract not signed.*

Chair (*ex officio* – Head, Department of Educational Administration), Management Committee, College of Education, University of Saskatchewan and Sun West School Division and Living Sky School Division and Prairies Spirit School Division Rural MEd in Educational Administration Cohort  
→ *Approximate Contract Value:* \$220,000.00  
*Contract signed.*

Chair (*ex officio* – Head, Department of Educational Administration), Planning and Management Committee, College of Education, University of Saskatchewan and Parkland College MEd in Educational Administration Cohort  
→ *Approximate Contract Value:*  
\$220,000.00  
*Contract not signed.*

Member (*ex officio* – Head, Department of Educational Administration), Management Committee, College of Education, University of Saskatchewan and St Peter's College MEd in Educational Administration Cohort [sustained]

Reviewer, College of Education Research LEADER Grants Adjudication Committee.

—

Member, College of Education, Assistant Deans and Department Heads Salary Review Committee.

Cognate Head (*ex officio* – Head, Department of Educational Administration), Department of Curriculum Studies, Faculty Search Committee.

—

Chair, Department of Educational Administration Tenure and Promotion Review Committee.

Chair, Department of Educational Administration Standing Committee on Academic Affairs.

Chair, Department of Educational Administration Graduate Programs Committee.

Chair, Department of Educational Administration Salary Review Committee.

Chair (*ex officio – Head, Department of Educational Administration*), Department of Educational Administration Post-Secondary Educational Leadership Certificate Committee.

Chair (*ex officio – Head, Department of Educational Administration*), Department of Educational Administration MED in Post-Secondary Educational Leadership Committee.

2014 – 2015

Chair (*elected*), College of Education Faculty Council.

Chair (membership *ex officio – Chair, Faculty Council* but not role as chair), College of Education Governance Committee.

Member (*elected*), College of Education Review Committee.

Member (*ex officio – Head, Department of Educational Administration*), College of Education Deans and Heads Committee.

Member (*ex officio – Graduate Chair, Department of Educational Administration*), College of Education Graduate Program Chairs Committee.

Member (*ex officio – Chair, Faculty Council*), College of Education Nominations Committee.

Member (*ex officio – Head, Department of Educational Administration*), College of Education Chair in Aboriginal Education Advisory Committee.

Member, College of Education Student Affairs and Academic Standards Committee.

Member, College of Education Research Identity Committee.



Member, Management Committee, Memorandum of Understanding between the College of Education, University of Saskatchewan and Tianjin Normal University, People's Republic of China

Chair (*ex officio* – Head, Department of Educational Administration), Planning and Management Committee, College of Education, University of Saskatchewan and Maskwacis First Nation MEd in Educational Administration Cohort

→ *Approximate Contract Value: \$250,000.00*  
*Contract not signed in this year.*

Chair (*ex officio* – Head, Department of Educational Administration), Planning and Management Committee, College of Education, University of Saskatchewan and Sun West School Division and Living Sky School Division and Prairies Spirit School Division Rural MEd in Educational Administration Cohort

→ *Approximate Contract Value: \$220,000.00*  
*Contract not signed in this year.*

Member (*ex officio* – Head, Department of Educational Administration), Management Committee, College of Education, University of Saskatchewan and Onion Lake Cree Nation PhD in Educational Administration Cohort [sustained]

Member (*ex officio* – Head, Department of Educational Administration), Management Committee, College of Education, University of Saskatchewan and Battlefords Agency Tribal Council MEd in Educational Administration Cohort [sustained]

Member (*ex officio* – Head, Department of Educational Administration), Management Committee, College of Education, University of Saskatchewan and St Peter's College MEd in Educational Administration Cohort [sustained]

Member (*ex officio* – Head, Department of Educational Administration), Search Committee for Clerical Assistant, Educational Administration and Educational Foundations, Competition No. 14169-C.

Reviewer, College of Education Undergraduate Admissions Committee.

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Member, College of Education, Assistant Deans and Department Heads Salary Review Committee.

Cognate Head (*ex officio – Head, Department of Educational Administration*), Department of Educational Foundations, Department Head Search Committee.

Cognate Head (*ex officio – Head, Department of Educational Administration*), Department of Curriculum Studies, Faculty Search Committee.

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Chair, Department of Educational Administration Standing Committee on Academic Affairs.

Chair, Department of Educational Administration Graduate Programs Committee.

Chair, Department of Educational Administration Salary Review Committee.

Chair (*ex officio – Head, Department of Educational Administration*), Department of Educational Administration Post-Secondary Educational Leadership Certificate Committee.

Chair, Department of Educational Administration Faculty Search Committee (4 Assistant Professor [Term]).

Chair, Department of Educational Administration Faculty Search Committee (2 Assistant Professor [Tenure Track], 1 Associate Professor [Tenure Track]).

Chair, Department of Educational Administration and Department of Linguistics and Religious Studies Faculty Search Committee (1 Associate Professor [Tenure Track]).

Chair, Department of Educational Administration Support Staff Search Committee (1 FTE Department Secretary/Executive Assistant), Competition No. 15169-C.

*2013 – 2014*

Chair (*elected*), College of Education Faculty Council.

Member (*elected*), College of Education Review Committee.

Member (*ex officio – Graduate Chair, Department of Educational Administration*), College of Education Graduate Program Chairs Committee.

Member (*ex officio* – Head, Department of Educational Administration),  
College of Education Deans and Heads Committee.

Member (*ex officio* – Chair, Faculty Council), College of Education  
Governance Committee.

Member (*ex officio* – Chair, Faculty Council), College of Education  
Nominations Committee.

Member (*ex officio* – Head, Department of Educational Administration),  
College of Education Chair in Aboriginal Education Advisory  
Committee.

Member, College of Education Research Identity Committee.

Member, Management Committee, Memorandum of Understanding between  
the College of Education, University of Saskatchewan and Tianjin  
Normal University, People’s Republic of China

Member (*ex officio* – Head, Department of Educational Administration),  
Management Committee, College of Education, University of  
Saskatchewan and Onion Lake Cree Nation PhD Cohort

Member (*ex officio* – Head, Department of Educational Administration),  
Management Committee, College of Education, University of  
Saskatchewan and Battlefords Agency Tribal Council MEd Cohort

Member (*ex officio* – Head, Department of Educational Administration),  
Search Committee for Clerical Assistant, Educational Administration  
and Educational Foundations, Competition No. 14169-C.

Reviewer, College of Education Undergraduate Admissions Committee.

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Cognate Head (*ex officio* – Head, Department of Educational  
Administration), Department of Curriculum Studies Head Search  
Committee.

Cognate Head (*ex officio* – Head, Department of Educational  
Administration), Department of Educational Psychology and Special  
Education, Assistant Professor Search Committee.

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Chair, Department of Educational Administration Standing Committee on  
Academic Affairs.

Chair, Department of Educational Administration Graduate Programs Committee.

Chair, Department of Educational Administration Salary Review Committee.

Chair, Department of Educational Administration Tenure and Renewal Committee.

Chair, Department of Educational Administration TransformUS Committee.

Chair, Department of Educational Administration Faculty Search Committee (1 Assistant Professor [Term]; 1 Associate Professor [Tenure-Track]).

*2012 – 2013*

Member, College of Education Faculty Policy and Planning Committee.

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Chair, Department of Educational Administration TransformUS Committee.

Member, Department of Educational Administration Hiring Committee for Aboriginal Chair in Educational Administration.

*2011 – 2012*

Chair, College of Education Bates Award for Excellence in Student Teaching Committee (35 nominations reviewed in 2012).

Member, College of Education Deans, Heads, and Heads Elect Committee.

Member, College of Education Faculty Policy and Planning Committee.

Reviewer, College of Education Undergraduate Admissions Committee.

—

Chair, Department of Educational Administration Graduate Program Review Committee.

Member, Department of Educational Administration Standing Committee on Academic Affairs.

Member, Department of Educational Administration Salary Review Committee.

*2010 – 2011*

Chair, College of Education Bates Award for Excellence in Student Teaching Committee (47 nominations reviewed in 2011).

Member, Adjudication Committee for the Provost's Award for Outstanding Teaching in the College of Education (4 nominations reviewed).

Member, College of Education Faculty Policy and Planning Committee.

—

Member, Department of Educational Administration Standing Committee on Academic Affairs.

*2009 – 2010*

Chair, College of Education Awards Committee.

Member, College of Education Undergraduate Program Renewal Core Course Design Team.

Member, College of Education Faculty Policy and Planning Committee.

—

Member, Department of Educational Administration Standing Committee on Academic Affairs.

*2008 – 2009*

Chair, College of Education Social Committee.

Chair, College of Education Awards Committee.

Member, College of Education Instructional Support Services Reference Group.

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Member, Department of Educational Administration Standing Committee on Academic Affairs.

*2007 – 2008*

Member, Department of Educational Administration Standing Committee on Academic Affairs.

## **26 UNIVERSITY COMMITTEES**

*2020 – 2021*

Chair, Master of Education (Health Professions Education) Steering Committee, College of Education and Health Professions Colleges and Schools, University of Saskatchewan.

Chair, Planning and Priorities Ad Hoc Committee on Alternate Access to University Programs, University of Saskatchewan.

Vice-Chair, Planning and Priorities Committee of University Council, University of Saskatchewan.

Member, Provost's Academic Planning Task Force (COVID-19), Graduate Programming Sub-Group, University of Saskatchewan.

Member, University Council, University of Saskatchewan.

Member, Planning and Priorities Executive Committee, University of Saskatchewan.

Member, Planning and Priorities Committee Representative, Academic Programs and Planning and Priorities Executive Committee, University of Saskatchewan.

Member, Planning and Priorities Committee Representative, Centres Subcommittee, University of Saskatchewan.

Member, University of Saskatchewan Confucius Institute Management Committee.

Member, Research Technology Committee, Information and Communications Technology Division, University of Saskatchewan.

Member, Representative of the Employer, Promotion Appeals Committee, University of Saskatchewan.

*2019 – 2020*

Chair, University-Level Student Appeal Hearing Board in the matter of *LH*, 2020 (on appeal from the Western College of Veterinary Medicine), University Council, University of Saskatchewan.

Chair, University-Level Student Appeal Hearing Board in the matter of Matthew Iverson (on appeal from the College of Arts and Science, Psychology), University Council, University of Saskatchewan.

Member (Provost's Designate), Edwards School of Business, Search Committee for Associate Dean (Research and Faculty Relations), University of Saskatchewan.

Member (Provost's Designate), College of Arts and Science, Search Committee for Vice-Dean Indigenous, University of Saskatchewan.

Member, Provost's Academic Planning Task Force (COVID-19), Graduate Programming Sub-Group, University of Saskatchewan.

Member, University Council, University of Saskatchewan.

Member, Planning and Priorities Committee of University Council, University of Saskatchewan.

Member, Planning and Priorities Committee Representative, Working Group on Centres, University of Saskatchewan.

Member, University of Saskatchewan Confucius Institute Management Committee.

Member, Research Technology Committee, Information and Communications Technology Division, University of Saskatchewan.

Member, Representative of the Employer, Promotion Appeals Committee, University of Saskatchewan.

*2018 – 2019*

Member (Provost's Designate), College of Arts and Science, Search Committee for Vice-Dean Indigenous, University of Saskatchewan.

Member, Research, Scholarly, and Artistic Work Committee of University Council, University of Saskatchewan.

Member, University of Saskatchewan Confucius Institute Management Committee.

*2017 – 2018*

Chair, International Symposium: Internationalization, Education, and Social Development Organization Committee (with University of Saskatchewan departments of Sociology, and Educational Administration, and the Confucius Institute; as well as Beijing Institute of Technology, Huazhong Agricultural University, and University of Lagos).

Chair, University-Level Student Appeal Hearing Board in the matter of *SM*, 2018 (on appeal from the College of Medicine), University Council, University of Saskatchewan.

Member (Provost's Designate), College of Arts and Science, Search Committee for Vice-Dean Indigenous, University of Saskatchewan.

Member, University Council, University of Saskatchewan.

Member, Research, Scholarly, and Artistic Work Committee of University Council, University of Saskatchewan.

Member, University of Saskatchewan University Council, Planning and Priorities Committee, Centres Subcommittee.

Member, University of Saskatchewan Confucius Institute Management Committee.

Member, MEd in Health Professions Education Steering Committee, Colleges of Education, Medicine, and Veterinary Medicine, University of Saskatchewan.

Member, University-Level Student Appeal Hearing Board in the matter of *JO*, 2018 (on appeal from the College of Graduate and Postdoctoral Studies, School of Public Health), University Council, University of Saskatchewan.

#### *2016 – 2017*

Chair, University of Saskatchewan Student Conduct in Non-Academic Matters Alternative Dispute Resolution Committee in the matter of *S v O*, 2017 — withdrawn pre-review by complainant.



Chair, International Symposium: Internationalization, Education, and Social Development Organization Committee (with University of Saskatchewan departments of Sociology, and Educational Administration, and the Confucius Institute; as well as Beijing Institute of Technology, Huazhong Agricultural University, and University of Lagos).

Member, Research, Scholarly, and Artistic Work Committee of University Council, University of Saskatchewan.

Member, University of Saskatchewan Confucius Institute Management Committee.

Member, MEd in Health Professions Education Steering Committee, Colleges of Education, Medicine, and Veterinary Medicine, University of Saskatchewan.

Member, usask.ca Advisory Team.

*2015 – 2016*

Member, University of Saskatchewan Confucius Institute Management Committee.

*2014 – 2015*

Vice-President Research's Delegate, University of Saskatchewan Confucius Institute Working Group.

*2013 – 2014*

Vice-President Research's Delegate, Advisory Committee for the Co-Directors of the University of Saskatchewan Confucius Institute.

*2011 – 2012*

College of Education Representative, International Coordinating Committee, University of Saskatchewan.

College of Education Representative, University Development Strategies for China Committee, University of Saskatchewan.

**27 PROFESSIONAL AND ASSOCIATION  
OFFICES AND COMMITTEES ACTIVITIES  
OUTSIDE UNIVERSITY OF SASKATCHEWAN**

*2019 – 2020*

Director, Saskatchewan Educational Leadership Unit.

Member, Management Board, Saskatchewan Educational Leadership Unit.

*2018 – 2019*

Director, Saskatchewan Educational Leadership Unit.

Member, Management Board, Saskatchewan Educational Leadership Unit.

*2017 – 2018*

Director, Saskatchewan Educational Leadership Unit.

Member, Management Board, Saskatchewan Educational Leadership Unit.

*2016 – 2017*

Director, Saskatchewan Educational Leadership Unit.

Member, Management Board, Saskatchewan Educational Leadership Unit.

*2015 – 2016*

Director, Saskatchewan Educational Leadership Unit.

Member (*ex officio* – Head, Department of Educational Administration),  
Saskatchewan Educational Leadership Unit Board of Directors.

*2014 – 2015*

Interim Director, Saskatchewan Educational Leadership Unit.

Member (*ex officio* – Head, Department of Educational Administration),  
Saskatchewan Educational Leadership Unit Board of Directors.

Editor, *Journal of Educational Administration and Foundations*.

*2013 – 2014*

Editor, *Journal of Educational Administration and Foundations*  
Burgess, D. (Ed.). (2013). *Journal of Educational Administration and Foundations*, 24(1), 1-80.

Member (*ex officio* – Head, Department of Educational Administration),  
Saskatchewan Educational Leadership Unit Board of Directors.

*2012 – 2013*

Editor, *Journal of Educational Administration and Foundations*.

*2010 – 2011*

Chair of Banquets Committee, Annual Conference of the Canadian Association for the Study of Educational Administration (CASEA) – Canadian Society for the Study of Education (CSSE).

Member, TB Greenfield Dissertation Award Committee, Canadian Association for the Study of Educational Administration (CASEA) – Canadian Society for the Study of Education (CSSE), (9 dissertations reviewed in 2011).

Reviewer, Annual Conference of the Canadian Association for the Study of Educational Administration (CASEA) – Canadian Society for the Study of Education (CSSE), (4 proposals reviewed in 2010).

*2009 – 2010*

Chair of Banquets Committee, Annual Conference of the Canadian Association for the Study of Educational Administration (CASEA) – Canadian Society for the Study of Education (CSSE).

Reviewer, Annual Conference of the Canadian Association for the Study of Educational Administration (CASEA) – Canadian Society for the Study of Education (CSSE), (4 proposals reviewed in 2010).

*2008 – 2009*

Chair of Banquets Committee, Annual Conference of the Canadian Association for the Study of Educational Administration (CASEA) – Canadian Society for the Study of Education (CSSE).

Reviewer, Annual Conference of the Canadian Association for the Study of Educational Administration (CASEA) – Canadian Society for the Study of Education (CSSE), (6 proposals reviewed in 2009).

## **28 PUBLIC AND COMMUNITY CONTRIBUTIONS**

### **28.1 University Related**

*2019 – 2020*

Invited Presenter, *Understanding Negligence in Schools*, Saskatchewan Principals' Short Course.

*2018 – 2019*

Invited Presenter, *Understanding Negligence in Schools*, Saskatchewan Principals' Short Course.

2017 – 2018

Invited Presenter, *Lessons from the Zombie Apocalypse for Principals*, Think Indigenous, Indigenous Principals' Short Course, Saskatoon, SK: 70 people.

Invited Presenter, *Understanding Negligence in Schools*, Saskatchewan Principals' Short Course.

2016 – 2017

Invited Presenter, *Understanding Negligence in Schools*, Saskatchewan Principals' Short Course.

2015 – 2016

Invited Presenter, *Educational Law for In-School Administration: Negligence and Schools*, Saskatchewan Principals' Short Course.

Member (*ex officio* – Head, Department of Educational Administration), Saskatchewan Principals' Short Course Advisory Committee.

Member (*ex officio* – Head, Department of Educational Administration), National Congress on Rural Education in Canada Advisory Committee.

College of Education Representative, Citizenship Education Advisory Committee – Saskatchewan Human Rights Commission.

2014 – 2015

Member (*ex officio* – Head, Department of Educational Administration), Saskatchewan Principals' Short Course Advisory Committee.

Member (*ex officio* – Head, Department of Educational Administration), National Congress on Rural Education in Canada Advisory Committee.

College of Education Representative, Citizenship Education Advisory Committee – Saskatchewan Human Rights Commission.

Introduction, Commissioner Marie Wilson, Truth and Reconciliation Commission of Canada, Keynote Presentation, National Congress on Rural Education in Canada (March 31, 2015).

2013 – 2014

Member (*ex officio* – Head, Department of Educational Administration),  
National Congress on Rural Education in Canada Advisory Committee.

College of Education Representative, Citizenship Education Advisory  
Committee – Saskatchewan Human Rights Commission.

Commentator, Confucius Institute Promotional Video – University of  
Saskatchewan

*2012 – 2013*

College of Education Representative, Citizenship Education Advisory  
Committee – Saskatchewan Human Rights Commission.

*2011 – 2012*

College of Education Representative, Citizenship Education Advisory  
Committee – Saskatchewan Human Rights Commission.

*2010 – 2011*

College of Education Representative, Citizenship Education Advisory  
Committee – Saskatchewan Human Rights Commission.

Member, Bishop James Mahoney High School Professional Learning  
Community on Assessment – Greater Saskatoon Catholic School Board.

## **28.2 Non-University Related**

*2019 – 2020*

Award Assessor, Premier’s Board of Education Award for Innovation and  
Excellence in Education, Saskatchewan School Boards Association.

*2018 – 2019*

Member, Board of Directors, Jubilee Residences, Saskatoon.

Award Assessor, Premier’s Board of Education Award for Innovation and  
Excellence in Education, Saskatchewan School Boards Association.

*2017 – 2018*

Member, Board of Directors, Jubilee Residences, Saskatoon.

Award Assessor, Premier’s Board of Education Award for Innovation and  
Excellence in Education, Saskatchewan School Boards Association.

*2016 – 2017*

Member, Board of Directors, Jubilee Residences, Saskatoon.

Award Assessor, Premier's Board of Education Award for Innovation and Excellence in Education, Saskatchewan School Boards Association.

*2012 – 2013*

President, Saskatoon Model United Nations Assembly.

*2011 – 2012*

Secretary Treasurer, Saskatoon Model United Nations Assembly.

*2010 – 2011*

Scholarship Assessor, Loran Awards and Canadian Morehead-Cain Awards.

*2009 – 2010*

Scholarship Assessor, Loran Awards and Canadian Morehead-Cain Awards.

*2008 – 2009*

Scholarship Assessor, Loran Awards and Canadian Morehead-Cain Awards.

*2007 – 2008*

Scholarship Assessor, Loran Awards and Canadian Morehead-Cain Awards.

President, Model United Nations Special Session on Climate Change and Poverty for Saskatchewan High School Students – Saskatchewan Council for International Cooperation and the Canadian International Development Agency.

*2006 – 2007*

Scholarship Assessor, Loran Awards and Canadian Morehead-Cain Awards.

*2005 – 2006*

President, Saskatoon Model United Nations Assembly.

*1999 – 2003*

President, Saskatoon Model United Nations Assembly.

THIS IS EXHIBIT “C” REFERRED TO IN  
THE AFFIDAVIT OF DR. DAVID BURGESS  
SWORN THIS \_\_\_\_\_ DAY OF MARCH,  
2025.

\_\_\_\_\_  
A COMMISSIONER FOR OATHS IN AND  
FOR THE PROVINCE OF SASKATCHEWAN  
MY COMMISSION EXPIRES: \_\_\_\_\_  
-BEING A SOLICITOR-

## Executive Summary

I was retained by Scharfstein LLP to provide my opinion in regard to six (6) specific issues. Below is a summary of the issues I was asked to address and a summary of my opinion. Each issue is then fully addressed in the balance of my report.

### ***1. Describe your background and expertise as it relates to issues identified in this letter in your report.***

For over 20 years I have been heavily involved in issues of education and the education system. I am a university professor in the Department of Educational Administration at the University of Saskatchewan. My research primarily focuses on the area of organizational analysis in educational administration.

The first 160 pages of my report provide a reasonably complete and chronological analysis of the substantive material accessible with respect to matters underlying or in focus of questions posed to me. This includes a delimited engagement of the organizational structure and development of primary and secondary education in Saskatchewan between 1978 and 2017, traced through (a) the enactments and amendments of *The Education Act, 1978* and *The Education Act, 1995* and their various regulations and cognate legislation, (b) their various systems and frameworks, and (c) the provincial and local landscape of educational administration in Saskatchewan during this time.



**2. Please describe the accepted historical practices of school-based or school division sanctioned corporal punishment and/or discipline procedures in Saskatchewan from 1978 to the present. Include information related to the public and Catholic school system and all independent schools including Registered Independent Schools, Alternative Independent Schools, Associate Schools, Historical High Schools and Qualified Independent Schools.**

Public school division documents found within the fonds of the Provincial Archives of Saskatchewan show the use of corporal punishment by a school principal as a method of discipline against a recalcitrant or disobedient student—while permitted, though controlled by school board policy at least as early as 1980—required a witness to be present when implemented. Discussion among public school principals of the use of corporal punishment and board-level policy respecting its use was evident in archival records of public school divisions as early as 1983. By 1988, archival documents demonstrate how public boards of education in Saskatchewan were severely reprimanding principals employing corporal punishment within their schools, articulating clearly that use of such could be considered grounds for termination of a principal’s contract with the board of education. The use of corporal punishment appears prohibited by school-board policy, certainly by the late 1990s.

Both at the school board- and at the school- levels of administration, policies in the mid-1980s present a mindset that, in my view, tends away from the use of corporal punishment. Statements were found from the time outlining a variety of means of support for students with behavioural issues, including the not uncommon direction toward the use of counsellors. Furthermore, policies appear from at least the mid-1980s that frame discipline in ways that are “positive rather than negative in nature” and which are “fair, dignified, and in good temper.” Such sentiments do not, to my mind, align well with the use of corporal punishment against a student by his or her teacher or school principal. Moreover, it is clear from both statute and

archival school board meeting minutes that the use of suspension and, in some though rare cases, expulsion (as opposed to corporal punishment) as a response to all manner of offences within the scope of “persistent overt opposition to authority, refusal to conform to the rules of the school, habitual neglect of duty, wilful destruction of school property, use of profane or improper language or other gross misconduct of a pupil” were successfully and lawfully administered in public school divisions from the early 1980s onward, without evidence of court challenge or judicial review. I believe it is not unreasonable to presume a relatively high degree of consistency in the practices, policies, expectations, and prohibitions of separate school divisions (and the conseil scolaire) with respect to the use of corporal punishment. Should evidence to the contrary, arise, I stand to be corrected.

Unfortunately, there is a dearth of material related to private and independent schools as yet available for public consumption within the fonds of the Provincial Archives of Saskatchewan at the time of this review—as such, these appear to remain silent on the practises of such schools in student discipline and corporal punishment as a matter of official record.

Throughout the commentary embedded within Gordon Dirk’s *Review of Private Schooling in Saskatchewan*, as commissioned by the provincial government in 1987, are references to a need for greater provincial regulation of the sector, citing a lacklustre and variable oversight and supervisory regime at the time. Further, comments are made by Dirks related to what I have called indirect regulation and contributed to my characterization of a legal framework for private schools (their pupils and their educators) as vague. Additionally, Dirks’ review contains statements that illustrate a reciprocation of expectations by those in

support of private education that private education institutions be generally treated with respect and that such institutions should be expected to conform—notwithstanding their particular perspectives or philosophies, creed or religious beliefs—to principles consistent with the 1984 *Goals of Education for Saskatchewan* provincial government policy document.

From my analysis, if a broader system (the independent schools system in Saskatchewan) is built on a foundation of basic principles of natural justice that served to protect the rights and interests of administrators and teachers of that system, then it would be peculiar to conclude where perfect clarity in legislation and regulation is not provided by the government that other individuals involved in that system (students or parents, for example) should reasonably be denied such principles within their participation. Particularly so given the parallel example present. The public, separate, and francophone education systems are required by clear statements in *The Education Act*, as it has been since at least 1978, to offer students and parents explicit enjoyment of principles of natural justice within the contexts of their participation in those systems.

I believe, therefore, that any activity of an independent school, in any form or of any type, ought to be understood to conform to the principles outlined within all provincial education acts and education regulations, as they were, unless containing explicitly excluding text—which such acts and regulations do indeed from time to time provide. Principles such as fairness and due process (natural justice) have been explicitly present within the regulations governing independent schools since 1990 and have been generally present within the various versions of *The Education Act* since at least 1978.

**3. In your objective, professional opinion, based on a review of the documentation provided to you, and that you have considered how did the corporal punishment and/or discipline procedures carried out by Legacy Christian Academy (formerly Christian Centre Academy) deviate from the accepted historical practices of school-based or school division corporal punishment and/or discipline procedures.**

Each of the experiences recorded in the Statement of Claim and the statements of the Numbered Individuals I have reviewed may be placed within the timeframe between 1978 and 2017. At no time between 1978 and 2017 is corporal punishment prescribed as a remedy for student behavioural issues or as a disciplinary measure within either *The Education Act, 1978* or *The Education Act, 1995*. Within the context of the anecdotes provided by the named plaintiffs and the Numbered Individuals, all manner of conceivably contrary behaviour—with little room at the lower level of trifling (no more than three demerit points/cautions, as these are differently described, received in a day)—was commonly disciplined through corporal punishment.

The Statement of Claim outlines a collection of aphorisms or principles taken from a publication attributed to Keith Johnson and Mile Two Church Inc. and which are reproduced in the Statement's paragraph 42. If such represent a statement of rules approved by the board or analogue of the Legacy Christian Academy (or its predecessor Christian Centre Academy), it is my opinion that these deviate so substantially in form that I would likely not recognize them as analogous to rules of the school as approved by a Saskatchewan board of education.

Examples drawn from the reports of former students of the Academy (named plaintiffs and other Numbered Individuals) indicate a level of corporal punishment employed by school staff that I would characterize as well beyond that which would have been generally acceptable

within a public school division in Saskatchewan, as outlined within policy, since at least 1988, and certainly beyond what would have been lawful after 2005.

***4. Please describe the accepted historical role and obligations of the Government of Saskatchewan, through the Ministry of Education or otherwise, in overseeing the operation of the Independent Schools in Saskatchewan, including Registered Independent Schools, Alternate Independent Schools, Associate Schools, Historical High Schools and Qualified Independent Schools from 1978 to the present. Please provide information as to how the role of the Government in overseeing and monitoring these Independent Schools is statutory, regulatory, policy or practice driven.***

It is my opinion and belief that reviewed material, taken from policy documents of the Ministry of Education, outline a clear regime of operational oversight for independent schools in Saskatchewan from at least 1989 onward. Prior to this, as was confirmed in both my analysis and Gordon Dirks' 1987 *Review of Private Schooling in Saskatchewan*, the operational oversight for private education in Saskatchewan was very fragmented and weak. The Ombudsman Saskatchewan, in a public statement released on May 31, 2023 pertaining to that office's investigation of a complaint against the Ministry of Education related to an independent school, has highlighted particular findings that aligned with my own:

The Ministry acknowledged that it lacked reporting and investigation guidelines for addressing complaints related to registered independent schools. Additionally, the Ministry had only documented two serious complaints, both of which were referred to police. Upon receiving our notice, the Ministry recognized the existence of this problem and proactively reached out to our office for further assistance.

From my perspective, the above represents a marker of challenges within the Ministry's accountability, inspection, and oversight when juxtaposed against its own oversight regime for independent schools.

**5. In your objective, professional opinion, based on a review of the documentation provided to you, and that you have considered, would the general financial, environment, educational and social processes and procedures carried out at Legacy Christian Academy (formerly Christian Centre Academy) deviate from the accepted historical practices of school-based or school division sanctioned financial, environment, education and social processes at Registered Independent Schools, Alternate Independent Schools, Associate Schools, Historical High Schools and Qualified Independent Schools from 1978 to present?**

Material related to the prevention of child abuse, protections against child endangerment, and concern for the dignity of the student all appear in archived Saskatchewan public school board documents as early as 1983. The reports of the named plaintiffs and Numbered Individuals, paint a different picture of the general environment and social processes and procedures of the Legacy Christian Academy (and its predecessor Christian Centre Academy). Their reports describe an environment of general and persistent fear and intimidation, even as perceived by often very young pupils. Such was reported to be based on a threatening disciplinary regime designed to corporally punish for what would be, often, considered otherwise trifling behavioural concerns in a public or separate school at the time. While the use of demerit points and other behavioural control or classroom management systems may well have been in place in public and separate schools (and may still be so), the resulting consequences meted out against pupils is significantly deviant in my understanding of a student experience within the Academy, in particular.

The claims made by the named plaintiffs and Numbered Individuals that I have reviewed are gravely concerning to me. In my opinion, they violate several sections of the Regulations and The Education Act. Section 4 of the—short-lived as it was and now effete—1990 *Independent Schools Registration (Interim) Regulations* noted that

- ... (2) The minister shall not issue a certificate of registration unless the applicant provides the minister with a written declaration that the independent school:
- (a) complies with:
    - (i) municipal zoning by-laws; and
    - (ii) all federal and provincial legislation applicable to that school's facilities and operations; and
  - (b) does not conduct programs or activities:
    - (i) that may foster:
      - (A) racial discrimination;
      - (B) religious intolerance;
      - (C) sedition; or
      - (D) social change through violent action; or
    - (ii) that are otherwise contrary to the rights and principles upheld by Canadian society.

I find it difficult, based on what I have read of the experiences of students enrolled in the Academy, to consider the programming or activities of the Academy in alignment with this section of the then *Regulations* (notwithstanding its present status as effete). Moreover, a central focus of the eligibility of an independent school (and, given the arguments of Gordon Dirks in his 1987 *Review of Private Schooling in Saskatchewan* also in the era of private schools operation) for registration by the Minister has been a lack of inconsistency with the 1984 *Goals of Education for Saskatchewan* policy document. Having read the statements of the named plaintiffs and the Numbered Individuals, it is inconceivable to me that such practices and environment could be considered “not inconsistent with the goals of education for Saskatchewan.” Moreover, I am shocked by the apparent lack of procedural fairness and natural justice that appears as a theme throughout the reports of the Numbered Individuals. In my professional opinion, it is perversely ironic that the system of regulation and supervision which affords the independent school and independent school teachers procedural fairness and

natural justice is not mirrored (it would seem) in the general system of regulation and supervision of the students within and by the Academy.

**6. In your objective, professional opinion, based on a review of the documentation provided to you, and that you have considered, would the conduct of the Government of Saskatchewan in its role related to oversight of Legacy Christian Academy (formerly Christian Centre Academy) deviate from the accepted historical role and obligations of the Government of Saskatchewan required and carried out by the Ministry of Education or otherwise, in overseeing the operations of such a school?**

It appears that the Ministry of Education lacks a reporting and investigation system with respect to complaints of any type related to independent schools; but, nevertheless, the Ministry treats only complaints that it deems worthy of report to the police as serious. The absence of such an investigatory practice would clearly violate Government of Saskatchewan policy, as outlined within the procedures of the Ministry with respect to enforcement of Policy E of its own 1991 *Independent Schools Policy Manual* and reinforced in statements of its own 2012 *Handbook for Registering an Independent School in Saskatchewan*.

In my objective, professional opinion, based on the review of the documentation provided to me, and those additional documents I have been able to consider, I believe that the conduct of the Government of Saskatchewan in its role related to oversight of Legacy Christian Academy (formerly Christian Center Academy) deviated from the role and obligations the Government of Saskatchewan assigned to the Ministry of Education with respect to overseeing the operations of such a school.



Expert Opinion – David Burgess, PhD  
Caitlin Erickson et al v Keith Johnson et al  
QBG-SA-00766-2022, Judicial Centre of Saskatoon  
Scharfstein File No.: 21,835.1

**1. Describe your background and expertise as it relates to issues identified in this letter in your report. Please attach copies of your CV.**

My name is Dr David Burgess. I hold a Bachelor of Arts (Hons) degree in Political Studies and a Program in Arts (Hons) in International Studies from the University of Saskatchewan, a Bachelor of Education (Dist) degree from the University of New Brunswick, a Master of Education (Thesis) degree in Educational Administration from the University of Saskatchewan, and an earned Doctor of Philosophy degree in Educational Administration from the University of Saskatchewan. I hold a Permanent Teaching Certificate (Level 6) in Political Science and Social Studies with the New Brunswick Department of Education. Since 2007, I have held a tenure track appointment as a university professor in the Department of Educational Administration at the University of Saskatchewan. I have served seven and a half years in administrative roles within the University of Saskatchewan, as Department Head and Graduate Chair in the Department of Educational Administration and as Associate Dean (Research, Graduate Support, and International Initiatives) in the College of Education. I was further appointed, though did not serve, as Associate Dean (Strategic Operations, Graduate Support, and International Initiatives) in the College of Education for a term of 2021 – 2026. Between 2014 and 2021, I served as Director of the Saskatchewan Educational Leadership Unit of the University of Saskatchewan; I have served on committees of the Saskatchewan Professional Development Unit of the Saskatchewan Teachers' Federation, of the Saskatchewan School Boards Association, and on the Citizenship Education Advisory Committee of the Saskatchewan Human Rights

Commission. Since 2007, I have taught over 1600 undergraduate students (primarily in the area of the law of schools) and more than 550 graduate students (primarily in the area of the law of schools and post-secondary educational institutions and in the area of organizational and financial analysis in the administration of schools and post-secondary education). I have supervised five PhD students to completion. I have served on over 70 graduate student research supervision committees, and as external examiner of PhD dissertations in the areas of educational administration, educational management, and educational leadership for the University of Alberta, the University of Calgary, the University of Western Ontario, the University of Ottawa, and Simon Fraser University. My research has primarily focused on the area of organizational analysis in educational administration. I have contributed to as author and/or editor of five books on the subject of organizational analysis in educational administration. I have internationally presented research and published journal articles in the areas of organizational analysis in educational administration. Given this professional and academic background, my professional and academic expertise rests in the areas of legal contexts of education and the organizational and financial analysis of educational institutions. Additionally, I attach hereto my academic CV as an appendix.

Prior to the provision of responses to the questions outlined, I provide a reasonably complete and chronological analysis of the substantive material accessible with respect to matters underlying or in focus of the questions posed. This includes a delimited engagement of the organizational structure and development of primary and secondary education in Saskatchewan between 1978 and 2017 as a narrative traced through (a) the enactments and amendments of *The Education Act, 1978* and *The Education Act, 1995* and their various

regulations and cognate legislation, (b) its various systems and frameworks, and (c) the provincial and local policy landscape of educational administration in Saskatchewan during this time. This narrative, and the evidence cited throughout, provide the basis for my answers to the questions posed.

### **Provincial Legislative and Regulatory Frameworks 1978 – 1994**

From 1978 onward, my analysis of the context of elementary and secondary education in Saskatchewan is fundamentally based in the statutory framework outlined within *The Education Act, 1978*,<sup>1</sup> its various regulations, and its subsequent revisions. This framework placed a collection of education specific statutes, regulations, authorities, powers, and responsibilities under the administrative jurisdiction of the Ministry of Education (Department of Education, at the time) and consequentially articulated the responsibility and powers of the Minister, the Ministry, and its officials, as assigned by the Legislature, for the general operation of the broader education system within the province. In addition to this statutory framework, I was able to examine a collection of additional documents providing details of the day-to-day operations of school divisions, based on the archival records of the activities of their trustees, division-level and school-based officials.

The provincial education system from at least 1978 onward has included a collection of publicly and privately funded school types. Among the iterations and consolidations of the Education Act since that time have sections outlined in some detail the nature of both the structure of the education system, its management and operation, as well as the duties and

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<sup>1</sup> RSS 1978, c E-0.1 (Supp.) (Saskatchewan)

responsibilities shared by pupils, teachers, principals, and boards of education, and other administrators of a collection of elementary and secondary private educational institutions.

Section 18 of *The Education Act, 1978*<sup>2</sup> stipulates that any portion of the province may be organized and erected into a public school division, and subsequent sections outline processes for the election of boards of education of such divisions and the powers held thereby.

18(1) A school division shall consist of any portion of sub-divisions Saskatchewan [*sic*] which is designated under this Act to be the unit for local governance of schools and for the provision and administration of educational services in those schools.

Section 22 outlines the process for the organization and erection of a separate school division.<sup>3</sup>

22

...(2) A minority of the electors in a school district, whether Protestant or Roman Catholic, may establish a separate school division therein, and in that case the electors establishing the school division shall be liable only to assessments of such rates as they may impose upon themselves.

The system of public and separate school divisions as the school divisions of the religious majority (either, but only, Protestant or Roman Catholic) and the religious minority (again, either, but only, Protestant or Roman Catholic), respectively, within a (conterminous or non-conterminous<sup>4</sup>) subdivision of land in Saskatchewan originate and follow a legislative path

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<sup>2</sup> RSS 1978, c.E-0.1 (Supp.) (Saskatchewan)

<sup>3</sup> RSS 1978, c.E-0.1 (Supp.) (Saskatchewan)

<sup>4</sup> RSS 1978, c S-36 (Saskatchewan), s 286.

beginning in section 93 of the *British North America Act*,<sup>5</sup> chapters 29<sup>6</sup> and 30<sup>7</sup> of *Ordinances of the North-West Territories*, and then subsequently section 17 of the *Saskatchewan Act*.<sup>8</sup> Under section 26 of *The Education Act, 1978*, separate (either, but only, Protestant or Roman Catholic) school divisions held the same powers, liabilities, and methods as public school divisions;<sup>9</sup> joint

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<sup>5</sup> SS 1867, 30 Victoria, c 3 (United Kingdom)

93 In and for each province the Legislature may exclusively make laws in relation to education subject and according to the following provisions:

1. Nothing in any such law shall prejudicially affect any right or privilege with respect to denominational schools which any class of persons have by law in the province at the Union;
2. All the powers, privileges and duties at the Union by law conferred and imposed in Upper Canada on the separate schools and school trustees of the Queen's Roman Catholic subjects shall be and the same are hereby extended to the dissentient schools of the Queen's Protestant and Roman Catholic subjects in Quebec;
3. Where in any province a system of separate or dissentient schools exists by law at the Union or is thereafter established by the Legislature of the province an appeal shall lie to the Governor General in Council from any Act or decision of any provincial authority affecting any right or privilege of the Protestant or Roman Catholic minority of the Queen's subjects in relation to education;
4. In case any such provincial law as from time to time seems to the Governor General in Council requisite for the due execution of the provisions of this section is not made or in case any decision of the Governor General in Council on any appeal under this section is not duly executed by the proper provincial authority in that behalf then and in every such case and as far only as the circumstances of each case require the Parliament of Canada may make remedial laws for the due execution of the provisions of this section and of any decision of the Governor General in Council under this section.

<sup>6</sup> 1901, c 29 (North-west Territories)

<sup>7</sup> 1901, c 30 (North-west Territories)

<sup>8</sup> 1905, 4-5 Edward VII, c 42 (Canada)

17 Section 93 of the *Constitution Act, 1867* shall apply to the said province, with the substitution for paragraph (1) of the said section 93, of the following paragraph:

“(1) Nothing in any such law shall prejudicially affect any right or privilege with respect to separate schools which any class of persons have at the date of the passing of this Act, under the terms of chapters 29 and 30 of the *Ordinances of the North-west Territories*, passed in the year 1901, or with respect to religious instruction in any public or separate school as provided for in the said ordinances.”

(2) In the appropriation by the Legislature or distribution by the Government of the province of any moneys for the support of schools organized and carried on in accordance with the said chapter 29, or any Act passed in amendment be no discrimination against schools of any class described in the said chapter 29.

(3) Where the expression “by law” is employed in paragraph (3) of the said section 93, it shall be held to mean the law as set out in the said chapters 29 and 30; and where the expression “at the Union” is employed, in the said paragraph (3), it shall be held to mean the date at which this Act comes into force.

<sup>9</sup> RSS 1978, c L-7 (Saskatchewan)

26 Upon the establishment of a separate school division under this Act, that division and the board of education thereof shall possess and exercise the same rights and powers and be subject to the same liabilities and method of government as is provided in this Act in respect of other school divisions.

public and separate school divisions were also, at the time, possible.<sup>10</sup> *The Education Act, 1978* only briefly mentions the matter of private schools; at this time independent and “historical” high schools are not described or referenced within the Act, except perhaps as “other educational institutions” or similar providing educational services to school age children.

*The Education Act, 1978* contained a collection of statements related to the general discipline of pupils. The fundamental relationship between a student and the education system is outlined within several sections of this Act, but it is defined through a chain of internal statutory references emerging from section 2(g) wherein compulsory school age is described as seven to 15 years of age, inclusively. The definition of the compulsory school age is then used as a basis of the definition of the concept of “pupil” in section 2(ee), and similarly “guardian” in section 2(r)—although “parent” is not explicitly defined within the Act.<sup>11</sup> Pupils (which also includes any other individual between the ages of six and 21) have both a right to attend<sup>12</sup> and access<sup>13</sup> a school and all benefits of the educational services provided by a board of education,

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<sup>10</sup> RSS 1978, c S-36 (Saskatchewan)

96(1) A board of education may enter into an agreement with any other board or boards of education, a municipal authority, the Government of Saskatchewan, a local school authority in another province or with the Government of Canada for the purpose of providing to pupils any instruction, courses or special services that are permitted or required under this Act and that it is mutually agreed shall be provided at centres inside or outside the division.

<sup>11</sup> RSS 1978, c.E-0.1 (Supp.) (Saskatchewan)

2 In this Act:

... (g) “compulsory school age” means having attained the age of seven years but not having attained the age of sixteen years;

... (r) “guardian” means a person who is not the natural parent of a child and who has been made responsible for the care of that child, and includes:

(i) any person who has lawfully and formally received into his home another person’s child who is of compulsory school age and who resides with him or is in his care or custody for the time being or until the child reaches the age of majority; and

(ii) a person appointed or recognized as a guardian of a child under *The Family Services Act*;

... (ee) “pupil” means a person who is enrolled in a school or private school and includes any person who is of compulsory school age;

<sup>12</sup> RSS 1978, c.E-0.1 (Supp.) (Saskatchewan), ss 143, 144

<sup>13</sup> RSS 1978, c.E-0.1 (Supp.) (Saskatchewan), s 149

but pupils are similarly required pursuant to sections 155 and 157 (subject to special considerations noted within section 156, and, additionally, subject to disciplinary actions of the division discussed below) to attend school and their parent or guardian is required to “make all necessary provisions for the regular attendance of [their] pupil” who is of compulsory school age.<sup>14</sup> The language of section 155 was amended in 1981 to read: “every parent, guardian or other person having charge of a pupil who is of compulsory school age shall take all steps that are necessary to ensure regular attendance of [their] pupil”.<sup>15</sup> Described in section 149, a general lawful requirement is placed on those who attend school to cooperate with and submit to the authority of school officials:

149 In the exercise of his right of access to the schools of the division and to the benefits of the educational services provided by the board of education, every pupil shall co-operate fully with all persons employed by the board and such other persons who have been lawfully assigned responsibilities and functions with respect to the instructional program of the school or such special or ancillary services as may be provided or approved by the board or the

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<sup>14</sup> RSS 1978, c.E-0.1 (Supp.) (Saskatchewan),

155(1) Except as otherwise provided in this Act, every parent, guardian or other person having charge of a pupil who is of compulsory school age shall make all necessary provisions for the regular attendance of that pupil at the school determined or authorized by the board of education of the division in which the pupil resides, for the period during which the school is in operation in each year.

(2) A parent, guardian or other person who neglects to discharge his duty and responsibility pursuant to subsection (1) is guilty of an offence and liable on summary conviction to a fine of not more than \$100.

(3) Upon a conviction for an offence under subsection (2), the magistrate or judge may, in his discretion, substitute for and in the place of a fine the requirement that the person so convicted post a bond in the penal sum of \$200, with such securities as may be required, on the condition that that person shall cause the pupil to attend school as required and, upon breach of that condition, the bond shall be forfeited to the Crown.

(4) This section applies to a person who has received into his home, as a resident, another person's child who is of compulsory school age, but the duty and responsibility of the parents or guardian of the child shall not thereby be affected.

... 157(1) Every pupil shall attend school regularly and shall furnish promptly to the principal such information as he may require, or as may be prescribed in the bylaws of the board of education, with respect to any period of absence from school for which exemptions have not been provided pursuant to section 156 or to those bylaws.

(2) Subject to the bylaws of he [sic] board of education and except as otherwise provided in this Act, every pupil whose attendance is considered to be irregular under the policies of the board may be suspended pursuant to section 158.

<sup>15</sup> 1980-81, c 52 (Saskatchewan), s 13

department and, without restricting the generality of the foregoing, every pupil shall:

- (a) attend school regularly and punctually;
- (b) provide himself with such supplies and materials not furnished by the board of education as may be considered necessary to his courses of study by the principal;
- (c) observe standards approved by the board of education with respect to cleanliness and tidiness of person, general deportment, obedience, courtesy and respect of the rights of other persons;
- (d) be diligent in his studies;
- (e) conform to the rules of the school approved by the board of education and submit to such discipline as would be exercised by a kind, firm and judicious parent.

This responsibility structure is then extended into accountabilities in sections 150 and 151:

150 Every pupil shall be accountable:

- (a) to the teacher for his conduct on the school premises during school hours and during such hours as the teacher is in charge of the pupil in class or while engaged in authorized school activities conducted in out-of-school hours;
- (b) to the principal for his general deportment at any time that he is under the supervision of the school and members of the teaching staff, including the time spent in travelling between the school and his place of residence;
- (c) subject to the stated policies of the board of education, to the driver of a school bus and to any other person appointed by the board for the purposes of supervision during hours when pupils are in the personal charge of such employees of the board, and those employees shall be responsible to and report to the principal in accordance with the procedures approved by the board.

151(1) Every pupil shall be subject to the general discipline of the school.

(2) Every board of education shall make provisions, which shall be set out in its bylaws or administrative manual, applicable to the schools in its jurisdiction for the expeditious investigation and treatment of problems arising in the relationship between a pupil and the school.

Conflicts or differences that arose in the relationship between the pupil and the school were described within section 147<sup>16</sup> and section 152. Section 147 provided the parent or guardian the

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<sup>16</sup> RSS 1978, c.E-0.1 (Supp.) (Saskatchewan),



right to immediate access to the procedures established under section 151(2). Section 152 outlined the potential for the involvement of other individuals in the search for a solution to the conflict:

152(1) Where, in the opinion of the principal and his staff:

- (a) a pupil fails to respond to his duties pursuant to section 149; or
- (b) a situation has developed with respect to a pupil's attendance, studies, deportment, personal relationships in the school or attitudes toward the school;

in such a manner and to such an extent as to affect adversely his own educational development or the well-being of other pupils and the school, the principal may refer the matter to a committee composed of staff members and consultants for study, diagnosis and any investigation that may contribute to the correction of the problem.

(2) Where a referral is made pursuant to subsection (1), the parent or guardian of the pupil shall be immediately informed by the principal of the circumstances and shall have an opportunity for consultation with the committee in any study or investigation conducted under that subsection.

Should a student engage in "overt opposition to authority or serious misconduct", the nature of the opposition or misconduct will be immediately reported to the parent or guardian and a principal may elect to suspend the student from school for not more than one school day at a time.<sup>17</sup> More serious infractions by students may entail more serious consequences and more heavily regulated procedures on the part of school officials, and consequently recognition of the importance of involvement on the part of the student and their parent or guardian in the representation of the student's (and parent's/guardian's) interests:

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... (2) A principal may, on receipt of information alleging persistent overt opposition to authority, refusal to conform to the rules of the school, habitual neglect of duty, wilful destruction of school property, use of profane or improper

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147 Where a difference or conflict arises in the relationship of a pupil to the school, the parent or guardian, on behalf of that pupil, shall be entitled to immediate access to procedures established by the board of education for the purposes of investigation and mediation of such differences or conflicts.

<sup>17</sup> RSS 1978, c.E-0.1 (Supp.) (Saskatchewan), s 153(1)

language or other gross misconduct of a pupil, suspend the pupil for a period not exceeding seven [*amended in 1990 to read "ten"*]<sup>18</sup> school days and shall forthwith report to the director or superintendent, as the case may be, and shall at the same time notify the parent or guardian of the pupil concerning the action taken, and shall:

(a) deliver a written report of the circumstances of the suspension to the director or superintendent and to the parent or guardian within two school days after the day of the suspension if it is not practicable to do so at the time of the notification;

(b) inform the pupil of the reason for his suspension; and

(c) grant to the pupil and his parent or guardian, if either or both desire, a hearing with the principal.

(3) The director or superintendent, or other person authorized to act in his absence, shall, before the expiration of the period of suspension mentioned in subsection (2) and after consultation with the principal and such other persons as he considers appropriate, confirm, modify or remove the suspension, but, if he confirms or modifies the suspension, he shall forthwith report in writing to the board of education setting out the circumstances of the suspension for consideration of such further action as the board may see fit to take.

(4) The board of education may suspend from school, for a period not exceeding four weeks, any pupil who, upon investigation by the board of the circumstances reported by the director or superintendent pursuant to subsection (3), is considered by the board to have acted in such a manner as to warrant suspension for a period in excess of seven school days, and any investigation pursuant to this subsection shall be conducted and concluded prior to the expiration of the period of the suspension ordered by the principal.

(5) The board of education may appoint, or authorize the director or superintendent to appoint, a committee consisting of such members of the board, officials and consultants as the board considers expedient, to conduct investigations under subsection (4) on its behalf and to render decisions which shall be promptly reported to the board and, where a decision has been made by a committee pursuant to this subsection, that decision shall have the same force as if made by the board in the first instance and shall remain in effect until and unless altered or amended by the board at a subsequent meeting.

(6) The pupil and his parent or guardian shall be granted every reasonable opportunity during an investigation under subsection (4) to make representations on his or their behalf.

In sum, the general relationship between a pupil and the local school authorities is thus mediated through a legal framework where a school board provides educational programming

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<sup>18</sup> 1990, c 16 (Saskatchewan), s 9

and a pupil is (in ordinary practice) required to attend and submit to the authority of the school officials whose actions must be officially codified through bylaw or administrative manual by representatives of the community (trustees), sanctioned, and officially reported to supervisors (including the board of education). Moreover, parents or guardians of those pupils both hold the responsibility to facilitate the attendance of their child or ward and the right to be made aware and participate in procedures of the board of education when problems within the relationship arise.

The legal framework described above applied to the vast majority of schools, administrators, teachers, and students within the province of Saskatchewan between 1978 and 1995. The various sections of the Act mentioned above employ terminology including “board of education”, “school division”, “school”, “trustee”, “director”, “superintendent”, “principal”, and “teacher”, among others, when describing the individuals and entities operating within the broader school system, administratively situated at a more local level than that of the Minister and provincial Department of Education. The Act’s description of individuals and entities operating private schools or “other educational institutions” providing educational services to school age children is vague in comparison.

With respect to private schools and private school pupils, these are defined in section 2:

(bb) “**private school**” means an institution in which instruction is ordinarily provided between the hours of 9:00 a.m. and 4:00 p.m. on any school day for pupils who are enrolled in any of the subjects or courses of study authorized under this Act, and which is owned, controlled and administered by a person that is not a public authority;  
... (ee) “**pupil**” means a person who is enrolled in a school or private school and includes any person who is of compulsory school age;

Additionally, in section 361, the governing bodies of private schools are described:

(1) The governing body of every private school or other educational institution which provides educational services to pupils in courses of instruction prescribed under this Act shall, when required by the minister, furnish information to the department in such form as he may prescribe with respect to the pupils, teachers, curriculum of studies, facilities and equipment of that school or other educational institution.

(2) Every school or educational institution mentioned in subsection (1) shall be subject to any inspection that the minister considers necessary.

*The Education Regulations*<sup>19</sup> provided additional definition of a private school pupil under section 31:

(l) “eligible pupil” means any pupil who has attained the age of 15 years, and is enrolled in a school or private school;

No further mention of “eligible pupil” is made at any point within the *Regulations* subsequently.

Further definition is provided in section 48 of the *Regulations*:

48.—(1) A pupil of compulsory school age who is enrolled in a private school that:

(a) is under the supervision of the department; and

(b) instructs that pupil in accordance with a program and courses of study approved by the department;

is while attending that private school regularly complying with provisions of the Act respecting compulsory school attendance.

(2) A pupil enrolled in a private school is eligible for Division IV credits where:

(a) the school is under the supervision of the department; and

(b) the department has approved the program and courses of study for pupils receiving instruction in Division IV, the qualifications of the teachers instructing those pupils and the arrangements for evaluating the work of those pupils.

Given the description of the word “pupil” as a (a) “a person who is enrolled in a school or private school” and then, very conspicuously, (b) the descriptions of school divisions (public and separate), their boards of education, and the powers that emanate therefrom as different than

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<sup>19</sup> *The Education Regulations*, as published in the *Saskatchewan Gazette* (Part II) January 12, 1979, Saskatchewan Regulations 1/79.

the governing bodies of private schools, it might be reasoned that the legislature intended for the structure and powers of a private school to be distinct. Moreover, using a similar line of reasoning, it can be suggested that when the term “pupil” is used within a section that does not directly (either through specific language therein or through reasonable interpretation of the section headings embedded within the legislation) reference a school division or school board, then the section applies to the case of a pupil attending a private school. In other words, absent another more explicit articulation, the presence or absence of the “school division” or “school board [of education]” delimiter seems, though very vague, a possible means of understanding the general legal framework structuring the relationship between a pupil and his or her school. Does the absence of a detailed legal framework for private schools and private school pupils at the time imply a specific intentional omission (a deregulation, perhaps) with respect to directives on the part of the legislature? I am not inclined to think that it does.

On March 10, 1981, the Saskatchewan Department of Education published a list of currently operational private schools in the province.<sup>20</sup> This list included 31 private schools (one of which is denoted as being “under jurisdiction of school board”—perhaps foreshadowing more contemporary associate independent school status) catering to a range of grade levels<sup>21</sup> and student body complements. Enrolments for the 1980–1981 school year are also provided by school. The total enrolments in the province of Saskatchewan during this school year in private schools not under the jurisdiction of a school board was 2465 (n schools = 30; average

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<sup>20</sup> Saskatchewan Archives Board 82-36, R-E1218

<sup>21</sup> Given the variable range of grades for which educational programming was provided, the following summarizes the number of private schools (not under the jurisdiction of a school division) in the province providing programming at each grade level: K: 7; G1: 18; G2: 18; G3: 19; G4: 19; G5: 19; G6: 19; G7: 19; G8: 20; G9: 16; G10: 18; G11: 16; G12: 15.

enrolment per school = 82.2; standard deviation of enrolments = 105.9 — this indicates, as can be seen in the records of the data, that there was exceptionally wide variance among schools in terms of their enrolments). This figure can be, though not perfectly, compared to the public and separate school boards, in Saskatoon, at the time. Gillen<sup>22</sup> reported an estimate in August of 1982 that Saskatoon’s public and separate boards had combined enrolments of 30,000 students in 84 schools (n schools = 84; average enrolment per school = 357.1; standard deviation cannot be calculated based on this input data). Morgan<sup>23</sup> similarly reported in August 1980 that Saskatoon public and separate schools expected enrolments of just below 30,000 for the 1980 – 1981 school year. Though somewhat earlier, Melvin<sup>24</sup> reported in 1979 that the provincial total student enrolment in the 1978–1979 school year was 213,713. Similarly, Zsigmond and Wenaas<sup>25</sup> projected in 1970 that the provincial total student enrolments for 1980–1981 would be 229,300. The *Hansard* of May 27, 1980 quotes the Minister of Education as noting that

with respect to the private schools, there are at the present time somewhere around 2,500 students, out of a total school population of close to 200,000, enrolled in private schools in Saskatchewan. A very, very substantial number of those students (by far the vast majority) are enrolled in longstanding sectarian religious schools which have existed for many, many years. So while there is always a certain change in the distribution of students within that 2,500, there is not a significant number of students who are new in terms of numbers from say, five years ago. I don’t know the exact figure, but we must recognize that the

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<sup>22</sup> Gillen, S. (1982, August 14). “Pioneers showed education leadership”, Saskatoon Star-Phoenix, 31.

<sup>23</sup> Morgan, P. (1980, September 2). “Holidays end for 30,000 returning to school classes”, Saskatoon Star-Phoenix, 1.

<sup>24</sup> Melvin, C. (1979). “Implications of Declining Enrolment For Saskatchewan Education”, SSTA Research Centre Report S12.

<https://saskschoolboards.ca/wp-content/uploads/s12.htm#:~:text=The%20major%20aggravation%20of%20declining,reduced%20in%20proportion%20to%20enrollment.>

<sup>25</sup> Zsigmond, Z.E. & Wenaas, C.J. (1970). Enrolment in Educational Institutions by Province 1951–52 to 1980–81. Staff Study No. 25, Economic Council of Canada.

<https://publications.gc.ca/site/eng/9.861139/publication.html>

2,500 is small; by far the largest number of those come from schools which have been established for many years in this province.

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I should first of all say that going back to a period when our school system was very close to a peak in the early 1970s, our enrolments were somewhere up near 250,000 students. Today they have dropped down to about 198,000 students; that is over about a 10-year period. By any measure there has been a very substantial drop in the enrolment in the school system related to the decline in family size. We not see [*sic*] the result of the end of the baby boom and the oncoming of the smaller family having a very direct impact on the school system.<sup>26</sup>

Although Statistics Canada does not provide data for the 1980–1981 school year, in 1981–1982, Statistics Canada<sup>27</sup> reported that 202,094 non-private, non-federal,<sup>28</sup> and non-blind nor deaf children attended schools in Saskatchewan; private school student enrolment reported by Statistics Canada for 1981–1982 was 2470. Generally, Statistics Canada reported that these figures represented a drop of 1.4% over the previous school year for Saskatchewan (which would provide a reasonable estimate of 204,923 and, assuming the same rate of change, 2505, respectively, for the 1980–1981 school year).<sup>29</sup> To this end, it is reasonable to assume that private school enrolments during this period fell within a range of 1.2%<sup>30</sup> of the total non-federal and non-blind nor deaf children attending school in Saskatchewan; all other values seem to reasonably align with this result. Earlier reports of Statistics Canada<sup>31</sup> place the values at 223,798 and 1309 respectively for the 1973–1974 school year (placing private school

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<sup>26</sup> McArthur, D.F. (1980, May 27) “Evening Session”, Legislative Assembly of Saskatchewan Debates (Hansard), pp 3623–3624.

<sup>27</sup> Statistics Canada. (1983). Elementary-secondary school enrolment 1981–82. Ottawa, ON: The Author, pp 16–17. <https://publications.gc.ca/site/eng/9.814408/publication.html>

<sup>28</sup> SS 1867, 30 Victoria, c 3 (United Kingdom), ss 91(7), 91(24).

<sup>29</sup> Statistics Canada. (1983). Elementary-secondary school enrolment 1981–82. Ottawa, ON: The Author, p 12. <https://publications.gc.ca/site/eng/9.814408/publication.html>

<sup>30</sup> Based on the estimate values derived from the Statistics Canada (1983) report.

<sup>31</sup> Statistics Canada. (1975). Elementary-secondary school enrolment 1973–74. Ottawa, ON: The Author, pp 18–19. <https://publications.gc.ca/site/eng/9.814408/publication.html>

enrolments at 0.6% of the total non-federal, non-blind nor deaf enrolments in the province at that time). It is, therefore, my conclusion that circa 1978–1979, when *The Education Act* presently under examination came into force, private school enrolments represented a small, but increasing, focus of attention—in fact, it could be presumed that the (at the time) general waning of provincial student enrolments year-over-year constituted a greater concern (certainly in terms of pure numbers of pupils) for educational administrators and within the broader education system.<sup>32</sup> This, to me, suggests that the underlying reason why there is little statutory discussion of private schools is because they were simply of exceptionally modest concern, generally, among members of the legislature and the government of the time. It is relatively clear that the vast majority of the content of *The Education Act* applied in most cases directly to public and separate schools, their boards, staff, pupils and parents/guardians thereof. However, the matter seems to have been left somewhat muddled for those seeking clarity on the administration and similar application with respect to private schools as regulated by the legislature in the late 1970s and early 1980s.

The potential for government financial support for private schools is contemplated in section 7 of the *Act*<sup>33</sup>:

7. All that part of the administration of the Government of Saskatchewan that relates to elementary and secondary education and that is not by law assigned to any other department or agency of the Government of Saskatchewan shall be the responsibility of the department and, without restricting the generality of the foregoing, the department:

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<sup>32</sup> Morgan, P. (1980, February 12). “Declining enrolment could jeopardize collegiates”, *Saskatoon Star-Phoenix*, p 3; Morgan, P. (1980, February 21). “School enrolment problems foreseen”, *Saskatoon Star-Phoenix*, p 3; “New additions welcome!” (1981, August 19). *Saskatoon Star-Phoenix*, p. 4; Tchorzewski, E.L. (1980, March 13) “Budget Debate, Hon. E.L. Tchorzewski (Minister of Finance)”, *Legislative Assembly of Saskatchewan Debates (Hansard)*, p 610.

<sup>33</sup> RSS 1978, c.E-0.1 (Supp.) (Saskatchewan), s 7



... (c) may, subject to the approval of the Lieutenant Governor in Council and to such conditions as he may prescribe, make annual or other grants to any agency, organization, association, institution or other body designated by the minister, for the purpose of furthering activities relating to the advancement of education.

The funding of private education at the time was explained in a comment from the then Minister of Education, as he then was, Donald Faris: private schools “are funded differently. There are no grants for private schools at the elementary level. At the secondary level, we give 53.1 per cent of the regular school grants or \$700 per student for a private high school student.”<sup>34</sup> Additionally, when a private school offered programming in French, the funding was increased, as the Minister noted in response to a question in the Legislature:

Well, that school is operated as the member suggested, as a private school and they, in fact, get more funding than other private schools in the province because they get the kind of funding level that would go to students in the separate school system which would include special grants which we have for designated schools and schools which are teaching French. Now, if they were to choose, if those parents were to choose to have that school as part of the separate or public system in Saskatoon, they could have that a designated school and have it entirely funded by provincial and local taxes. They have that option. If they choose not to and to be a private school they are, in fact, receiving more support than other private schools do in Saskatchewan.<sup>35</sup>

The Minister appears to be referring to Saskatoon French School, with its then private school status, which more recently operates as an associate school with Greater Saskatoon Catholic Schools. It should be, perhaps parenthetically, noted that this reference to a principally non-denominational private school in Saskatchewan is somewhat anomalous in the context of the debates recorded in the *Hansard*. I can find only two additional references to a similar French

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<sup>34</sup> Faris, D.L. (1978, May 4) “Evening Session – Committee of the Whole”, Legislative Assembly of Saskatchewan Debates (Hansard), p 2408.

<sup>35</sup> Faris, D.L. (1978, May 4) “Evening Session – Committee of the Whole”, Legislative Assembly of Saskatchewan Debates (Hansard), p 2417.

private school, College Mathieu, in the 1980s.<sup>36</sup> Using the *Hansard* as a point of departure, it is clear that the vast majority of references made to a private school in Saskatchewan, particularly in the 1980s, surrounded the preservation of a religious (really, exclusively Christian) education in the broader context of Canadian multiculturalism (perhaps highlighting its contentiousness, although it is difficult to tell from the text alone); the diminishing strictness of (a) student discipline, (b) patriotism, and (c) citizenship in public education; and perceived growing secularization.<sup>37</sup>

*The Education Regulations*<sup>38</sup> at the time specify the following with respect to the provision of financial grants to private schools in Saskatchewan:

44. Grants to special schools and agencies may be paid as follows:
- (a) Subject to the conditions set out in sub-clause (i) through (iv) of clause (b), grants to assist in the operation of private high schools with respect to Saskatchewan residents in Grades 9 to 12 inclusive may be paid on the basis of a percentage of the recognized expenditure in the foundation grant formula for the appropriate grade and division, at the rural or urban rate as the case may require, and in accordance with the percentages specified in subsection (15) of Schedule B under Part VIII.
  - (b) Grants may be payable to assist private high schools for capital construction subject to the following conditions:
    - (i) The school shall have been in operation for a period of not less than five years;
    - (ii) The school shall have had an enrolment during each of the preceding two years of operation of not less than 60 pupils in Grades 9, 10, 11, and 12;

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<sup>36</sup> Kowalsky, Hepworth (1987, August 10) "Committee of Finance", Legislative Assembly of Saskatchewan Debates (Hansard), p 1658; Devine, G. (1987, November 3) "Committee of Finance", Legislative Assembly of Saskatchewan Debates (Hansard), p 3894;

<sup>37</sup> cf. Taylor. (1981, May 14) "Bill No. 70 — An Act to amend The Education Act", Legislative Assembly of Saskatchewan Debates (Hansard), pp 3442–3443; Shillington. (1985, April 19) "Committee of Finance — Department of Education", Legislative Assembly of Saskatchewan Debates (Hansard), pp 1187–1188; Caswell. (1985, April 22) "Evening Session — Committee of Finance", Legislative Assembly of Saskatchewan Debates (Hansard), pp 1233–1234; Caswell. (1986, June 2) "Committee of Finance — Education", Legislative Assembly of Saskatchewan Debates (Hansard), p 1609; Rolfes. (1989, August 14) "Adjourned Debates — Second Reading", Legislative Assembly of Saskatchewan Debates (Hansard), p 3922.

<sup>38</sup> *The Education Regulations*, as published in the *Saskatchewan Gazette* (Part II) January 12, 1979, Saskatchewan Regulations 1/79.

(iii) The school shall meet the requirements and regulations of the department in respect to courses of study, qualifications of teachers, operating schedules and supervision by the department;  
(iv) The school shall furnish the minister with any information he may require relative to finances, structure, and administration of the school.

(c) Schools shall submit preliminary drawings and cost estimates of proposed projects to the department for its use in arriving at the amount of capital grant.

(d) Where capital grants are paid, the amount shall be equal to 10% of the approved cost of facilities (including architect's fees) considered by the department to be eligible for such assistance.

(e) Grants at the rate of \$1,000 per academic year per teacher may be paid to schools which are established on a National Defense Base in Saskatchewan.

(f) Grants may be paid on account of approved classes established for the instruction of pre-school children who meet the criteria established for high-cost handicapped pupils, and may be paid to an approved parent-management board responsible for such instruction at rates set out in Schedule B under Part VIII.

Though "special schools" are noted in the above section, few other mentions of such appears present in either the *Act* or the *Regulations*. In section 9 of the *Act*, under the duties of the Minister, fees may be collected "for attendance in experimental and special schools";<sup>39</sup> section 10 notes that the Minister may "make provision for the establishment and operation of experimental and special schools".<sup>40</sup> Under section 372 of the *Act*, related powers were granted to the Minister with respect to the setting of fees for attending such schools by way of *The Education Amendment Act, 1985*.<sup>41</sup> In any event, I can find no evidence of such schools existing at the time.

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<sup>39</sup> RSS 1978, c.E-0.1 (Supp.) (Saskatchewan), s 9(h)

<sup>40</sup> RSS 1978, c.E-0.1 (Supp.) (Saskatchewan), s 10(d)(i)

<sup>41</sup> 1984-85-86, c 30 (Saskatchewan), s 16

*The Education Amendment Act, 1980*<sup>42</sup> was the only amendment to *The Education Act, 1978* between 1979 and 1980. Therein, no amendments of significance to the topics under discussion within this analysis were enacted. However, a comment made by the Minister of Education was noted within *Hansard* on May 27, 1980 that does relate

[F]irst of all, with respect to the question of discipline in our schools, as the hon. member has pointed out, we don't operate the schools and we don't employ the teachers. We don't set the policies with respect to discipline within the schools. That is something that under our legislation school boards have a responsibility to do in conjunction with their schools. Policies must be stated.

However, we have provided some general guidance within our programs to the effect that schools should provide as much assistance as possible for students who are having behavioural or other difficulties in the schools, in order to maintain a basic functioning of the young person in the schools. We now require that, for instance, there be attendance counsellors and so on to work with children with whom they are having problems.<sup>43</sup>

*The Education Amendment Act, 1981*<sup>44</sup> was the only amendment to *The Education Act, 1978* between 1980 and 1981. Of some interest to the topic under present discussion, section 12 of *The Education Amendment Act, 1981* added section 144.1 to *The Education Act, 1978* whereby a specific aspect of the denominational system historically present under chapter 18 of the Statutes of Saskatchewan, 1964 was reinstated. Specifically, it had historically been the case that at the elementary level the religious faith, either and only Protestant or Roman Catholic, determined the education system, public or separate, their children were entitled to attend. At the secondary level, and only when resident of a city where both a public and separate high school district existed, a parent or guardian held the right to enroll their child in either the

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<sup>42</sup> 1979-80, c 60 (Saskatchewan)

<sup>43</sup> McArthur, D.F. (1980, May 27) "Evening Session", Legislative Assembly of Saskatchewan Debates (Hansard), p 3642.

<sup>44</sup> 1980-81, c 52 (Saskatchewan)

public high school system or the separate high school system. This amendment reinstated such choice.<sup>45</sup> *The Education Amendment Act, 1982*<sup>46</sup> was the only amendment to *The Education Act, 1978* between 1981 and 1982. No amendments of significance to the topics under discussion within this analysis were enacted.

April 26, 1982, the Blakeney New Democratic government was defeated in a general provincial election by the Devine Progressive Conservatives.

*The Education Amendment Act, 1983*<sup>47</sup> and *The Education Amendment Act (No 2), 1983*<sup>48</sup> were the only amendments to *The Education Act, 1978*<sup>49</sup> in 1983. In the second of these, section 18 outlined the repeal and substitution of sections 146(a) through 146(d) (and with additions of 146(e) and 146(f)—included below—in subsequent years) of *The Education Act, 1978*<sup>50</sup>:

146 All records of a school pertaining to a pupil are confidential, but access is to be granted, under any conditions that may be prescribed by the board of education, to:

- (a) a pupil who requests access and whose parent or guardian is in attendance when access is granted;
- (b) a pupil who is 16 or more years of age and who is living independently of a parent or guardian;
- (c) duly authorized officers of the department;
- (d) school officials designated by the board of education;<sup>51</sup>
- (e) a youth worker as defined in the *Young Offenders Act (Canada)*, as amended from time to time, who requests access for the purposes of that Act;<sup>52</sup>

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<sup>45</sup> 1980-81, c 52 (Saskatchewan), s 12

<sup>46</sup> 1981-82, c 2 (Saskatchewan)

<sup>47</sup> 1983, c 5 (Saskatchewan)

<sup>48</sup> 1983, c 17 (Saskatchewan)

<sup>49</sup> RSS 1978, c.E-0.1 (Supp.) (Saskatchewan)

<sup>50</sup> RSS 1978, c.E-0.1 (Supp.) (Saskatchewan), s 143

<sup>51</sup> 1983, c 17 (Saskatchewan), s 18

<sup>52</sup> Subsequently added by 1984-85-86, c 30 (Saskatchewan), s 9

(f) a parent or guardian of a pupil, where the pupil is dependent on the parent or guardian.<sup>53</sup>

Additionally, and embedded within the same, sections 25 through 29 outlined amendments to the funding allocations for school divisions.<sup>54</sup> *The Education Amendment Act, 1984*<sup>55</sup> was the only amendment to *The Education Act, 1978* in 1984. Due to errors within the King's Printer website, I was unable to retrieve this Act for the purpose of review. *The Education Amendment Act, 1985* added earlier discussed sections to *The Education Act, 1978* related to fees for attendance at special or experimental schools.<sup>56</sup> *The Education Amendment Act (No 2), 1985*<sup>57</sup> was the only additional amendment to *The Education Act, 1978* in 1985, wherein no amendments of significance to the topics under discussion within this analysis were enacted.

In 1981, the *Education Regulations* were amended<sup>58</sup> to contemplate private schools offering "designated" (non-English) language programming discussed within section 180 of the *Act*; sections related to same were subsequently amended in 1983.<sup>59</sup> In 1982, the *Regulations* were amended<sup>60</sup> to update the values for grants to assist in the operation of private schools. In 1985, the Department of Education, pursuant to section 14 of the then *The Department of Education Act, 1983*,<sup>61</sup> published *The Education Development Fund Program Regulations*<sup>62</sup>

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<sup>53</sup> Subsequently added by 1986, c 13 (Saskatchewan), s 5

<sup>54</sup> 1983, c 17 (Saskatchewan), ss 25 – 29

<sup>55</sup> 1983-84, c 37 (Saskatchewan)

<sup>56</sup> 1984-85-86, c 30 (Saskatchewan), s 16; RSS 1978, c.E-0.1 (Supp.) (Saskatchewan), s 372

<sup>57</sup> 1984-85-86, c 46 (Saskatchewan)

<sup>58</sup> *The Education Amendment Regulations, 1981*, as published in the *Saskatchewan Gazette* (Part III) May 29, 1981, Saskatchewan Regulations 116/81; Order in Council 749/81, May 19, 1981.

<sup>59</sup> *The Northern Saskatchewan Education Amendment Regulations, 1983*, as published in the *Saskatchewan Gazette* (Part III) June 25, 1982, Saskatchewan Regulations 50/83; Order in Council 506/83, March 31, 1983.

<sup>60</sup> *The Education Amendment Regulations, 1982*, as published in the *Saskatchewan Gazette* (Part III) June 25, 1982, Saskatchewan Regulations 83/82; Order in Council 1018/82, June 16, 1982.

<sup>61</sup> RSS 1983, c D-13.01 (Saskatchewan)

<sup>62</sup> *The Education Development Fund Program Regulations*, c D-13.01 Reg 1, as published in the *Saskatchewan Gazette* (Part II) September 13, 1985; Order in Council 966/85, September 5, 1985.

wherethrough funds could be accessed by school divisions and private high schools<sup>63</sup> “to assist ... in providing additional learning resources, in improving efficiency of educational programs and services and in offering improved educational programs.”<sup>64</sup> There were no amendments to sections found to be of interest or consequence for the present matters under examination in 1985.<sup>65</sup>

In February 1984, the Department of Education published *Directions: The Final Report*,<sup>66</sup> identifying 16 recommendations to focus educational efforts within Saskatchewan. None of these recommendations directly relate to topics of interest within this review, however, set out within *Directions* were a collection of *Goals of Education* intended to develop the intellectual (through basic skills and life-long learning), physical (through positive lifestyles), emotional (through self-concept and growing with change), social (through relating to others and membership in society) and spiritual abilities of Saskatchewan students. These *Goals* have remained a key provincial educational policy statement for the past nearly forty years, referenced in *Regulations*, subsequent Ministry documents and reports, and in school division level policy.

*The Department of Education Amendment Act, 1986*<sup>67</sup> amended *The Department of Education Act, 1983*;<sup>68</sup> as noted earlier *The Education Amendment Act, 1986*<sup>69</sup> amended *The Education Act, 1978*. Save those identified earlier with respect to section 146 of *The Education*

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<sup>63</sup> *The Education Development Fund Program Regulations*, c D-13.01 Reg 1 (Saskatchewan), s 6

<sup>64</sup> *The Education Development Fund Program Regulations*, c D-13.01 Reg 1 (Saskatchewan), s 3

<sup>65</sup> Queen’s Printer. (1986). *Index of Regulations of Saskatchewan Published in 1985*. Regina: the Author.

<sup>66</sup> Saskatchewan Department of Education. (1984). *Directions: The final report*. Regina: the Author.

<sup>67</sup> 1986, c 12 (Saskatchewan)

<sup>68</sup> RSS 1983, c D-13.01 (Saskatchewan)

<sup>69</sup> 1986, c 13 (Saskatchewan)

*Act, 1978*, there were no additional amendments at this time to sections of interest or consequence for the present analysis.

October 20, 1986, the Devine Progressive Conservative government was reelected in a general provincial election.

In the July 23, 1987 *Hansard*,<sup>70</sup> mention is made of the hiring of a defeated Minister in Grant Devine's government, Gordon Dirks, to conduct a study of private schools in Saskatchewan; the Minister of Education confirmed same. On March 24, 1988, a question was asked of the Premier in the Legislature with respect to the outcome of Dirks' study.

Mr. Speaker, I also say to the minister, please come forward soon on your position on private schools and how they will fit in this whole situation. I would like to know the government's position on private schools and how they will fit in this whole situation. I would like to know the government's position and so would many other people. Where do you stand on private schools? Should they be funded or should they not be funded? Will you make the Dirsk [*sic*] report available to everyone? And I ask the minister to come down with a decision soon.<sup>71</sup>

A response was provided by the Minister of Education two days later:

... [W]ith respect to private schooling, we have not finalized our plans relative to the Dirks report. Feedback is still coming in and all responses will get serious consideration, Mr. Deputy Speaker.<sup>72</sup>

A note in *Hansard* from an opposition member on May 19, 1988, indicated that the Dirks Report had been by that date released publicly.<sup>73</sup>

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<sup>70</sup> Solomon, Hepworth (1987, July 23) "Evening Sitting – Committee of Finance", Legislative Assembly of Saskatchewan Debates (*Hansard*), pp 1360–1362.

<sup>71</sup> Rolfes (1988, March 24) "Evening Sitting – Address in Reply", Legislative Assembly of Saskatchewan Debates (*Hansard*), p 84.

<sup>72</sup> Hepworth (1988, March 28) "Evening Sitting – Address in Reply", Legislative Assembly of Saskatchewan Debates (*Hansard*), p 159.

<sup>73</sup> Pringle (1988, May 19) "Committee of Finance", Legislative Assembly of Saskatchewan Debates (*Hansard*), p 1476.



The so called “Dirks Report,” commissioned by the then Minister of Education in March 1987, aligned to a collection of terms of reference:

- An examination of the Saskatchewan issues surrounding the existence of private schools, home schooling, parent rights, and public responsibility for education;
- Possibilities for and implications of public funding for private schools, including issues of tax on private school property;
- Approaches to managing public responsibility for attendance requirements and quality of education in private schools;
- A review of the current and projected private school situation in Saskatchewan with respect to numbers, types of schools and enrollment;
- A review of approaches followed in other provincial jurisdictions;
- Recommendations with respect to the above issues, including any necessary legislative or regulatory changes.<sup>74</sup>

Such were distilled by Gordon Dirks into the following five questions:

1. Should private schooling be permitted in Saskatchewan?
2. If yes, should the provincial government impose any controls upon private schooling, and if so, what degree of control should be exercised and for what purposes?
3. Should public funds be used to support operating and capital expenses of private schooling, and if so, to what extent?
4. Should provincial legislation permit the taxation of property used for private school purposes?
5. What are the likely trends in favor [*sic*] of private schooling in Saskatchewan and what are the likely impacts on the public school system of permitting private schools to continue to operate in Saskatchewan.<sup>75</sup>

Submitted to the Minister of Education in September, 1987, “A Review of Private Schooling in Saskatchewan” (or the so called Dirks Report) opened with the statistical status of private schools in the province:

As of March, 1987, there were forty-eight private schools operating in Saskatchewan, providing education to 3,133 pupils, or approximately 1.6 per cent

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<sup>74</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., pp 5–6

<sup>75</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., p 6

of public school enrollment (including Roman Catholic schools). A decade earlier, approximately 1,621 students were enrolled in private schools, representing 0.7 per cent of total school enrollment.<sup>76</sup>

...Forty-four of these schools are sponsored by religious organizations. School enrolments vary from two to 478 pupils.<sup>77</sup>

The report indicated that half of the schools followed the provincial curriculum, just over 18% followed a modified provincial curriculum, and just over 31% did not follow provincial curriculum.<sup>78</sup> The nine (historical) high schools followed the provincial curriculum, hired certified teachers, and received per pupil operating grants.<sup>79</sup> Three schools were non-religious, addressing “the needs of pupils with special emotional or socio/psychological problems.” These schools follow the provincial curriculum and hire certified teachers.<sup>80</sup> Most private schools charged a tuition or a tuition and residential fee to support their operational budgets; however, a small number of those not teaching the provincial curriculum were supported from church funding through tithes.<sup>81</sup>

Dirks noted that there were very limited legislative and regulatory provisions for the operation of private schools in Saskatchewan. An example drawn of what was present demonstrated what I would characterize as indirect regulation:

... since compulsory school attendance within a certain age range is required by legislation, Departmentally-employed superintendents or locally-employed

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<sup>76</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., p 19

<sup>77</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., p ii

<sup>78</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., p 19

<sup>79</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., p 19

<sup>80</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., p 25

<sup>81</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., pp 29–30

directors of education must approve a privately operated program of instruction before a private school pupil can be exempted from attendance at a board-controlled public or separate school.

It is important to note, however, that neither legislation nor regulations provide stated criteria which a superintendent or director must employ when determining whether or not to approve a privately operated program of study.<sup>82</sup>

This supports my much earlier contention in my description of *The Education Act, 1978* that the legal framework for private schools (their pupils and their educators) was vague. Perhaps unsurprisingly, the Report notes that inspection of such schools varied widely from little or no contact to regular.<sup>83</sup> Taxation of the property of private schools varied, as well, as a consequence of a private members bill, municipal government decisions, or the location of the school within a church building.<sup>84</sup>

Later in the Report, Dirks described the contemporaneous situation of the then new notion of an Associated School (which later became an Associate School under the Act). These schools were highlighted as a third way between the public and private school options for parents—where “parent-run schools which would remain under the legal authority and funding mechanisms of a public school board, but which through a negotiated arrangement between the parents and the school board would provide a distinct educational experience for their children”. Though failed examples in Regina and Saskatoon are briefly noted, the nature of an agreement struck between Bergthaler Mennonite Church and Valley School Division Board was reasonably fulsomely outlined. Under this agreement:

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<sup>82</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., p 31

<sup>83</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., p 32

<sup>84</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., pp 34–35

- the parent group is financially responsible to cover the costs of pupil transportation, school building and grounds maintenance, costs of office and maintenance staff, insurance, costs for library books and certain supplies and equipment;
- the school board is responsible to pay teachers' salaries and provide textbooks;
- the school board is the legal employer of the teachers who are members of the Saskatchewan Teachers' Federation;
- the teachers are selected by a teacher selection committee with representatives from the parent group, the school board and school board administration;
- the agreement runs for a five year period.<sup>85</sup>

To mitigate the school's expenses, parents of the children enrolled paid the school a tuition fee.

In answer to Dirks' first question: Should private schooling be permitted in Saskatchewan?

There is no appropriate reason to prohibit the operation of private schools in Saskatchewan, assuming legitimate state interests in efficient instruction are being satisfied. Private schools are an integral element of democratic life in Saskatchewan. They are, for the most part, an expression of religious belief and are safeguarded by constitutional law. While their philosophy and pedagogy may not always accord with the majoritarian views of the public, or with the educational establishment, in general Saskatchewan private schools meet reasonable tests of satisfactory instruction and should be permitted to continue to operate.<sup>86</sup>

In answer to Dirks' second question: If yes, should the provincial government impose any controls upon private schooling, and if so, what degree of control should be exercised and for what purposes?

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<sup>85</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., p 84

<sup>86</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., p 42

The Government of Saskatchewan has the constitutional right to regulate the operation of private schools provided it does not act unfairly or arbitrarily, or unreasonably infringes on the rights of parents to teach children in accordance with their convictions.

... The Education Act should be amended to provide a more clearly defined private school regulatory mechanism to ensure satisfactory instruction is being provided in Saskatchewan private schools.

... In the case of disputes between the Department of Education and a private school, the onus should be upon the Department of Education to prove to a competent, independent third party tribunal or court that satisfactory instruction is not being provided.

... The Education Act should be amended to provide criteria to be considered when determining whether or not satisfactory instruction is being provided in private schools.

... All private school inspections should be conducted by Department of Education employed superintendents, and not by locally employed directors of education (unless agreed to by contract between a private school board and a public school board).<sup>87</sup>

In answer to Dirks' third question: Should public funds be used to support operating and capital expenses of private schooling, and if so, to what extent?

[T]he Department of Education should continue its present program of financial assistance to the nine private [historical] high schools, but this level of assistance should not appreciate in the future in any amount greater than that experienced by the public school system.

Direct operating/capital grant dollars from the public treasury to cover operating costs (e.g., teacher salaries) should not be extended to any private school beyond that presently offered to the nine private [historical] high schools ...

... A modest materials/equipment grant should be offered to those private schools not presently receiving any government assistance, but these funds should not deplete any revenues presently directed toward, or likely to be

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<sup>87</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., pp 51–52

directed toward, public schooling, and should only be offered at an appropriate time in light of fiscal restraints. ...<sup>88</sup>

In answer to Dirks' fourth question: Should provincial legislation permit the taxation of property used for private school purposes?

... [S]ome Saskatchewan parents are being unfairly discriminated against by virtue of municipal taxation of private school property and ... such discrimination should be swiftly corrected by action of the provincial government. The most appropriate means to correct this injustice would be for the provincial government to prohibit the taxation of private school property used for educational purposes. ...<sup>89</sup>

In answer to Dirks' fifth question: What are the likely trends in favor [*sic*] of private schooling in Saskatchewan and what are the likely impacts on the public school system of permitting private schools to continue to operate in Saskatchewan? Dirks noted that society's want for assurances of quality in the education of private school students would be achieved, so too would directors of education be relieved of the contemporaneously present burden of private school inspection and supervision. The annual costs to the province of the full implementation of the recommendations of the Report were estimated within to be \$800,000 (1987 dollars).<sup>90</sup>

Recommendations outlined within the Report, Dirks contended, aligned with a collection of foundational principles and traditions that he believed "are generally accepted by Saskatchewan parents, educators and policy-makers as time-proven guidelines for social policy

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<sup>88</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., pp 68–69

<sup>89</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., p 74

<sup>90</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., pp 86–87

decision-making, and which together build a foundation for the recommendations” made.<sup>91</sup> These included: (a) social policy-making is give and take of majority and minority views – “a political process which attempts to sort out conflicting or competing values ... [to achieve] a reasonably just and tolerant society[;]”<sup>92</sup> (b) “what works in one jurisdiction may not be appropriate for another”<sup>93</sup> when comparing situations across provinces; (c) public education is the natural means to social and economic enfranchisement of those in “poverty, ignorance, physical disability and discrimination” and as such “should be the prime beneficiary of public tax dollars spent on education[;]”<sup>94</sup> (d)

[a] public monopoly of education would violate important Saskatchewan values of diversity, parent choice, tradition and practice. Private schools that meet minimum standards respecting society’s legitimate interests and children’s legitimate rights, should receive the legal recognition of the state, as a social policy that befits the best interests of democracy and its implied freedoms and values[;]<sup>95</sup>

(e) “varying degrees of public funding for sectarian education, which meets certain state-defined standards, is the rule both in constitutional law and practice throughout most of Canada[;]”<sup>96</sup> (f) educating children is primarily a right of parents who may delegate this responsibility to others while “[a]t the same time, the government has been vested by its citizens with the power to act on behalf of the legitimate interests of the larger society and as a

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<sup>91</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., p 9

<sup>92</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., p 9

<sup>93</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., p 11

<sup>94</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., p 22

<sup>95</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., p 13

<sup>96</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., p 14

protector of the child's welfare. ... Such government function will imply a certain measure of imposed control over the education of all children, to ensure the interests of the larger society are secured[;]"<sup>97</sup> (g) advocates of the abolition of private schools "ignore the Canadian tradition of religious schooling, a tradition sanctioned in law and by generations of practice[;]"<sup>98</sup> (h) "[s]chools which encourage parental input are more likely to unite family and educator in the common goal of providing effective learning experiences for the child[;]"<sup>99</sup> (i) "[c]o-operation in the midst of toleration and diversity are undergirding values which in great measure characterize the Saskatchewan spirit[;]"<sup>100</sup> and (j) within reason, elements that receive tax dollars should be open to "public accessibility and accountability."<sup>101</sup>

The report goes on, in summary, to highlight the "satisfactory" nature of the education contemporaneously provided through private schools in Saskatchewan but references a lack of proper regulation and legislation that would ensure inspection and the satisfactory instruction is maintained. The Report recommended that the responsibility for the inspection of private schools be placed upon the Ministry of Education (Department, as it then was), and further recommends that a framework for such inspection and for fairness in dispute-settling be established. Pages 46 through 51 discuss the criteria upon which Dirks believed that the instruction within private schools met the standard of "satisfactory". Of interest in the present

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<sup>97</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., p 15

<sup>98</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., p 16

<sup>99</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., p 17

<sup>100</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., p 17

<sup>101</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., p 18



review is a comment made with respect to the *Goals of Education for Saskatchewan*<sup>102</sup> in the context of curriculum and instruction.

While these studies need not be offered in the form prescribed by the Department's curriculum, it is reasonable to conclude that private school studies should be compatible with the goals of education for public schools in Saskatchewan, as prescribed by the Department of Education, since these goals are a reflection of what society at large expects for the education of our children.<sup>103</sup>

The document then refers the reader to Appendix C, wherein the 1984 *Goals of Education for Saskatchewan* policy document is reproduced. The discussion continues:

In order to meet the test of satisfactory instruction, the salient criteria to be considered should not be a particular written curriculum, but rather whether the private school is providing instruction in keeping with society's accepted goals for elementary and secondary education, and whether or not the private school pupil is able to demonstrate complete functioning as a student or graduate at a level comparable to that of a public school student or graduate.<sup>104</sup>

The Dirks Report maintained that public schools "should be the prime beneficiary of public dollars spent on education in order to ensure equality of access to an adequate education opportunity for all children", although it was recommended that "[t]he levying of property taxes on private school property by municipal governments [was] discriminatory and should ... be prohibited."<sup>105</sup>

In the years spanning 1987 and 1988, I can find no substantive amendments made to acts related to the subject matter under analysis. In 1989, speaking to *Bill 70 – An Act to amend*

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<sup>102</sup> Saskatchewan Department of Education. (1984). *Directions: The final report*. Regina: the Author.

<sup>103</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., p 50

<sup>104</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., p 51

<sup>105</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., p iii

*The Education Act* (which became *The Education Amendment Act, 1989*<sup>106</sup>) in the Legislature on July 6, 1989, the Minister of Education was quoted in *Hansard* as follows:

The final amendment I want to mention deals with provisions for the supervision and expulsion of students. At present the maximum possible suspension is four weeks. For longer periods, the only options are to keep renewing suspensions or to expel the student. A provision is now being included whereby a board will be able to suspend a pupil for a period of more than four weeks, up to a maximum of one year. The option of expulsion will remain for those cases where a one-year suspension is considered inadequate.

... Mr. Speaker, I will now turn to the second major category of amendments of the Act. These deal with private schools, or independent schools as we are now calling them, since this is the more common and preferred term. These amendments are needed in order to implement the policies announced by our government last year in response to the report on private schooling by Gordon Dirks.

The key decision was that the Department of Education would assume responsibility for the inspection, regulation, and registration of independent schools. The amendments addressed this decision in several ways, Mr. Speaker.

First, the Minister of Education will be authorized to make provision for the regulations and registration of independent schools. Secondly, registered schools will be required to submit to inspection and provide any information about their operations that may be required. Third, children attending a registered independent school will be explicitly defined as satisfying the compulsory attendance provisions of the Act.

The Lieutenant Governor in Council, Mr. Speaker, will be authorized to make regulations on a wide range of matters relating to independent schools, including the criteria which these schools must meet in order to qualify for registration.

Mr. Speaker, I should point out that the amendments relating to independent schools are enabling provisions only. The details of the actual system for regulation and registration of independent schools will be developed in the coming months by the Department of Education in conjunction with an advisory board to be appointed shortly, Mr. Speaker.

... Mr. Speaker, this new provision will provide the flexibility to deal with disciplinary matters in more appropriate ways. I should also mention that

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<sup>106</sup> 1989, c 36 (Saskatchewan)

suspensions for reasons of irregular attendance are now being incorporated in the general discipline section to ensure consistency in the application of criteria and procedures.

Mr. Speaker, we all want to see our school system operate as effectively and as efficiently as possible, in the best interests of students and of the public at large and all the parents. For this to happen, we need a balance between the powers of the school boards, on the one hand, to operate in ways which they consider most appropriate; and legal obligations, on the other hand, to guarantee openness and accountability in board activities.<sup>107</sup>

The opposition's response indicates additional contemporaneous perspectives, at some length, on this issue:

... Mr. Speaker, it appears to us that this Bill adds a new category of school to the province's education system, and that category is one called "registered independent schools." This Bill also sets out the minister can establish the regulations governing the registration, operation, and reporting of these schools.

Now this appears to be harmless. It appears to be harmless on the surface, but in fact it is a move towards the implementation of the Dirks report, which a number of groups in this province, including the members of the opposition, have had some concern with.

... Now I find it interesting that the minister presented this Bill in a rather harmless way, but he neglected to tell and inform the members of the legislature that there are other amendments that are going to be coming forward that will allow registered, independent schools exemptions from our tax system. And I think that that sets an important precedent.

Now as I said earlier, we had some concerns with the Dirks report, and the Dirks report refers specifically to the need to exempt private schools, particularly private Christian schools, from paying municipal property taxes. And the Dirks report states that, should this exemption occur and should there be amendments to The Urban Municipality Act and the various Acts that are necessary, along with amendments to The Education Act, that it would cost the Department of Education some \$209,000. Now this was based on 1987 figures.

While the money involved does not appear to be a large sum of money, it does indicate that the government is willing to begin the process of funding more

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<sup>107</sup> Hepworth, L. (1988, July 6) "Bill No. 70 — An Act to amend The Education Act", Legislative Assembly of Saskatchewan Debates (Hansard), pp 2420–2421.

private schools than it currently does. They are opening the door, in my view, for a third education system in the province, and as we all know, all school boards across Saskatchewan are facing funding difficulties as a result of this government's underfunding of education in this province. And in fact we've seen the Catholic school system here in Regina recently announce that it is going to have to close five schools in the city of Regina due to a lack of funding resources available to them on the part of the provincial government.

Now what we think, Mr. Speaker, is that this Bill is watering down the education system so that the quality of education in our province is really left up in the air. And what I mean by that is that this minister is giving himself, through regulation, the ability to regulate and register and determine what criteria these private schools will have to meet in order to be considered registered independent schools.

Now we think that some criteria should include the fact that teachers should be certified in this province, that you should have to be a member of a professional association such as the Saskatchewan Teachers' Federation, we think that all children in Saskatchewan should have to adhere to the basic curriculum in our province.

And while we recognize that there is a need for some private education in our province, and parents have to have the ability to access that kind of private schooling, we think that there is adequate scope within the present curriculum that would allow those schools to adequately meet the requirements of those curriculums.

So we have a real fear that this may be a watering down of the quality of education in our province.

We are also concerned about the fact that all of the criteria which is to be used to classify registered schools will be set by the Minister of Education, and we would like to see some of that criteria included in this Bill so that we can have at the very minimum, minimum standards.

... So we wonder, why does the minister not put these regulations into the Act in terms of where they belong. We wonder, are you going to implement more of the Dirks report in these regulations, items such as allowing non-certified teachers to be used in private schools — we think that that's inappropriate — such as allowing for partial funding of these private schools.

We certainly have no difficulty with the present nine schools in the province of Saskatchewan that receive public funding, such as Athol Murray College of Notre Dame, the Rosthern Junior College, the Lutheran College, the Caronport High

School, Collège Mathieu, St. Angela's Academy, Western Christian College, Rivière Academy and Lutheran Collegiate Bible Institute.

Those schools presently receive some operating funds from the province of Saskatchewan, and we believe that they should continue to receive those funds, but we're not convinced that any further operating funds should go towards private schools in the province of Saskatchewan.

The other point that we want to make in terms of the regulations is that we think that the curriculum of this province, the curriculum as determined by the collaborators in education and the Saskatchewan Department of Education, should be followed by all schools in the province of Saskatchewan.

Now if the minister is going to establish criterion in these areas that are reasonable, then why not put them into the Act where we can see them and debate them on the floor of the legislature?

Now the other point that I want to make, and it's a question — I pose the question — and the question is this, and I would ask the minister to consider this question when we debate this legislation in Committee of the Whole. The question goes like this. If all of the private schools in Saskatchewan, including the nine that are now being funded by the province of Saskatchewan are lumped into the same category, i.e., registered independent schools, would it necessarily mean that the Government of Saskatchewan would not be able to discriminate as to who is funded and who is not funded?

That is the question, because right now — and the member from Saltcoats shakes his head — but right now, Mr. Member from Saltcoats, there are nine schools in the province of Saskatchewan that receive operating funds from the Government of Saskatchewan on behalf of the people of Saskatchewan. And once these schools are considered to be registered independent schools and other private schools come along and they also meet the criterion as established through regulation by the Minister of Education, can those schools who aren't presently receiving operating funds, can they then argue that they're entitled to receive funds as the other nine are presently receiving funds?

And that's a critical issue because I think school boards across Saskatchewan would argue that they cannot afford to have any more funds come out of the present grants from the Department of Education because they are already struggling and they can't afford to have their base diluted any more than it is.

Now with that question, I hope that the Minister of Education will be prepared to answer that question when we come back before the Committee of the Whole, because I think it's fundamental as to the future of education in our province

whether we are going to have a publicly funded education system that is accountable to the public, that where we presently have public school boards across Saskatchewan and separate school boards across Saskatchewan receiving public funding, along with the nine private schools. Or will we then have to get ourselves into a situation where the other private, many of them Christian schools, will be eligible for public funding.<sup>108</sup>

July 13, 1989, the Minister of Urban Affairs made the following comments on second reading of *Bill No 87 – An Act to amend The Urban Municipalities Act, 1984*:

... The major amendment of the Bill deals with independent schools, Mr. Speaker. Independent schools are private, non-profit schools that operate outside of the traditional public and separate school systems. They're often run by religious denominations. They includes schools like Athol Murray College in Wilcox, and Luther high school in Regina.

And a number of these independent schools are currently exempt from local property tax under the terms of private Acts of the legislature. Others are exempted on a year-to-year basis by individual municipalities, and still others shoulder the full load of property tax. Therefore, a lack of equity exists between independent schools on the one hand, and public and separate schools on the other, because none of the later [*sic*] pay local property tax.

Our government concluded that if independent schools provide Saskatchewan children with a satisfactory standard of instruction, they should not carry an unequal tax burden. And this amendment will provide an exemption from property tax for those independent schools which meet criteria to be developed by the Department of Education.

Mr. Speaker, my colleague, the Minister of Education, will be introducing amendments to The Education Act which will lead to a list of registered independent schools which meet satisfactory educational standards, and for this reason I will not go into details of the registration system at this time. I might just add that local tax exemptions for independent schools that meet standards required by the Department of Education are a feature of legislation in British Columbia, Alberta, Manitoba, as well as Ontario.<sup>109</sup>

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<sup>108</sup> Atkinson, P. (1989, July 6) "Bill No. 70 — An Act to amend The Education Act", Legislative Assembly of Saskatchewan Debates (Hansard), pp 2421–2423.

<sup>109</sup> Klein, J.C. (1989, July 13) "Bill No. 87 — An Act to amend The Urban Municipality Act, 1984", Legislative Assembly of Saskatchewan Debates (Hansard), p 2654.

The matter was reasonably contentious in the Legislature.<sup>110</sup>

... Mr. Minister, I probably wasn't definitive enough when I said that I support the private schools that are presently funded by the government. I did not want you to misinterpret that I support private schools that presently exist and are not regulated or funded by the provincial government. I believe that all private schools must at least meet two criteria. One is that they must follow the provincial curriculum, and number two, that they must have certified teachers. My question to you very specifically was, Mr. Minister, were those the only two criteria that you will use in allowing a private school to be established in Saskatchewan, and funded publicly?<sup>111</sup>

*The Education Amendment Act, 1989*<sup>112</sup> added to, or amended, *The Education Act, 1978*

such that the following were defined as noted below:

(s.1) 'independent school' means an institution:

- (i) in which instruction is provided to pupils of compulsory school age; and
- (ii) which is controlled and administered by a person that is not a public authority;

... (ee) 'pupil' means a person who is enrolled in a school or registered independent school and includes any person who is of compulsory school age;

... (ee.1) 'registered independent school' means an independent school registered pursuant to this Act and the regulations;

... (ff) 'school' means a body of pupils that is organized as a unit for educational purposes under the jurisdiction of a board of education or of the department and that comprises one or more instructional groups or classes, together with the principal and teaching staff and other employees assigned to that body of pupils, and includes the land, buildings or other premises and permanent improvements used by and in connection with that body of pupils but does not include an independent school.

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<sup>110</sup> cf. Van Mulligen, H. (1989, August 17) "Adjourned Debates – Second Reading – Bill No. 87 [An Act to amend The Urban Municipality Act, 1984]", Legislative Assembly of Saskatchewan Debates (Hansard), p 4147; Lingenfelter, D. (1989, August 24) "Adjourned Debates – Second", Legislative Assembly of Saskatchewan Debates (Hansard), p 4578; Rolfes, H. (1989, August 24) "Bill 70 – An Act to Amend the Education Act", Legislative Assembly of Saskatchewan Debates (Hansard), pp 4552–4553; Koskie, M.J. (1989, August 25) "Bill 81 – An Act Respecting Municipalities", Legislative Assembly of Saskatchewan Debates (Hansard), p 4643;

<sup>111</sup> Rolfes, H. (1989, August 24) "Bill 70 – An Act to Amend the Education Act", Legislative Assembly of Saskatchewan Debates (Hansard), p 4552.

<sup>112</sup> 1989, c 36 (Saskatchewan)

Furthermore, *The Urban Municipalities Amendment Act, 1989*<sup>113</sup> amended section 275(1) of *The Urban Municipalities Act, 1984*<sup>114</sup> such that:

- (b.1) land and improvements owned and occupied by a registered independent school as defined in *The Education Act* and consisting of:
  - (i) prescribed buildings; and
  - (ii) land not exceeding the prescribed amount used in connection with the buildings mentioned in subclause (i);except where the exemption from taxation provided by this clause is less than the exemption from taxation granted by any other Act of the Legislature in which case the exemption granted by that other Act applies

*The Education Amendment Act, 1990*<sup>115</sup> amended the naming conventions used within *The Education Act, 1978* to replace previous nomenclature of Divisions I, II, III, and IV with Elementary, Middle, and Secondary Levels. Moreover, and as previously noted, this Act also amended section 153 of *The Education Act, 1978* dealing with the matter of student suspension. Specifically, the period for which a principal could suspend a student was increased from seven to 10 days:

A principal may, on receipt of information alleging persistent overt opposition to authority, refusal to conform to the rules of the school, habitual neglect of duty, wilful destruction of school property, use of profane or improper language or other gross misconduct of a pupil, suspend the pupil for a period not exceeding ten school days.<sup>116</sup>

On March 18, 1986, previous *Education Regulations* were repealed and *The Education Regulations, 1986* came into force.<sup>117</sup> The *Regulations* thereafter included significant detail with respect to the establishment of separate school divisions, the employment of board office

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<sup>113</sup> 1989, c 63 (Saskatchewan), s 5

<sup>114</sup> RSS 1983-84, c U-11 (Saskatchewan)

<sup>115</sup> 1990, c 16 (Saskatchewan), s 3

<sup>116</sup> 1990, c 16 (Saskatchewan), s 9

<sup>117</sup> *The Education Regulations, 1986*, as published in the *Saskatchewan Gazette* (Part II) March 27, 1986, Saskatchewan Regulations E-0.1 Reg 1; Order in Council 309/86, March 18, 1986.



school officials (including the director of education; superintendents; consultants or advisors; and the treasurer, the secretary treasurer, or the superintendent of administration), private school pupil attendance, school board tuition fees, programs and courses of study (including standing for adult students, private school Division IV credits), examinations, resource materials, non-English language schools “designated” under s 180 of the *Act*, the display of the Canadian flag, provision of special education, drivers education, teachers and certain support staff, financial (operating, capital, and other) grants from the Department, board debentures and investments, construction of school buildings, remuneration of board of education and other committee members, the Saskatchewan government correspondence school, and the provincial school for the deaf. Of note, several of these parts include significant discussion of private schools and their students, denoting what I would characterize as a shift in statutory attention toward such schools and students. With respect to private school pupil attendance, the *Regulations* note the following:

17 A pupil of compulsory school age who is enrolled in a private school that:  
(a) instructs that pupil in accordance with the basic course of studies and other courses of study set out in Part VI; and  
(b) is under the supervision of the department;  
is, while regularly attending that private school, complying with the provisions of the *Act* respecting compulsory school attendance.<sup>118</sup>

Further, with respect to Division IV (recall this nomenclature was later amended to read “Secondary Level”)<sup>119</sup> credit attainment, the *Regulations* go on to note:

29 A pupil enrolled in a private school is eligible for Division IV credits if:  
(a) the school is under the supervision of the department; and  
(b) the department has approved:

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<sup>118</sup> *The Education Regulations, 1986*, as published in the *Saskatchewan Gazette* (Part II) March 27, 1986, Saskatchewan Regulations E-0.1 Reg 1; Order in Council 309/86, March 18, 1986, s 17

<sup>119</sup> 1990, c 16 (Saskatchewan), s 3

- (i) the program and courses of study for pupils receiving instruction in Division IV;
- (ii) the qualifications of the teachers instructing those pupils; and
- (iii) the arrangements for evaluating the work of those pupils.<sup>120</sup>

Under section 40, at subsection (4), of the *Regulations*, the first discussion of an authority over a private school is found within the period under review:

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... (4) The minister shall recommend to the Lieutenant Governor in Council that a school be designated if:

- (a) a request for the designation of the school has been submitted to him before the February 15 preceding the school year in which the designated program is to begin or continue by a board of education acting in accordance with subsection (3) or by the governing body of a private school;<sup>121</sup>

Same is extended in section 44:

44 Notwithstanding sections 40 to 43, a board of education or the governing body of a private school may, by resolution, approve the use of a language other than English as a language of instruction in any specified school in its jurisdiction to a maximum of 100% of the instructional time at the kindergarten level and to a maximum of 50% of the instructional time at other division levels.<sup>122</sup>

Section 46 described the manner in which the portion of grants from the Minister to a board of education or a private school for provision of designated programs are calculated.<sup>123</sup>

Section 61 details the recognized expenditures of a school division for the purpose of operating grants; herein, within subsection (o), the remuneration rates payable to a school division for the purchase of educational services from other school divisions or other individuals is

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<sup>120</sup> *The Education Regulations, 1986*, as published in the *Saskatchewan Gazette* (Part II) March 27, 1986, Saskatchewan Regulations E-0.1 Reg 1; Order in Council 309/86, March 18, 1986, s 29

<sup>121</sup> *The Education Regulations, 1986*, as published in the *Saskatchewan Gazette* (Part II) March 27, 1986, Saskatchewan Regulations E-0.1 Reg 1; Order in Council 309/86, March 18, 1986, s 40

<sup>122</sup> *The Education Regulations, 1986*, as published in the *Saskatchewan Gazette* (Part II) March 27, 1986, Saskatchewan Regulations E-0.1 Reg 1; Order in Council 309/86, March 18, 1986, s 44

<sup>123</sup> *The Education Regulations, 1986*, as published in the *Saskatchewan Gazette* (Part II) March 27, 1986, Saskatchewan Regulations E-0.1 Reg 1; Order in Council 309/86, March 18, 1986, s 46

distinguished from those purchased from private high schools. In subsection 61(p), payments to “approved” private high schools are denoted as remunerable.<sup>124</sup> Section 71 of these same *Regulations* outlines the definition of a private school eligible for capital grants from the provincial government:

71 (1) Subject to subsection (2), capital grants are payable to assist private high schools, that are considered by the minister to be eligible for assistance, for capital construction in an amount equal to 10% of the recognized costs of the facilities, including architect’s fees.

(2) A private [high]<sup>125</sup> school is eligible for a grant pursuant to this section only where it:

- (a) has been in operation for a period of not less than five years;
- (b) has had an enrolment during each of the preceding two years of operation of not less than 60 pupils in Grades 9 to 12;
- (c) meets the requirements of the minister and the regulations with respect to courses of study, qualifications of teachers, operating schedules and supervision by the department;
- (d) furnishes the minister with any information that he may require with respect to finances, structure and administration of the school; and
- (e) in the case of capital grants, submits preliminary drawings and cost estimates of proposed projects to the minister.<sup>126</sup>

These characteristics of private high schools, as spelled out within section 71(2) of *The Education Regulations, 1986* appear to represent a turning point in the classification of private education. As will appear later, section 71(2) of the *Regulations* becomes a reused definition<sup>127</sup> replacing “approved private high school” for contingent access to public funds by private schools in Saskatchewan.

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<sup>124</sup> *The Education Regulations, 1986*, as published in the *Saskatchewan Gazette* (Part II) March 27, 1986, Saskatchewan Regulations E-0.1 Reg 1; Order in Council 309/86, March 18, 1986, s 61

<sup>125</sup> *The Education Amendment Regulations, 1986*, as published in the *Saskatchewan Gazette* (Part II) December 24, 1986, Saskatchewan Regulations 117/86; Order in Council 1199/86, December 17, 1986, s 21

21 Subsection 71(2) is amended by adding "high" after "private".

<sup>126</sup> *The Education Regulations, 1986*, as published in the *Saskatchewan Gazette* (Part II) March 27, 1986, Saskatchewan Regulations E-0.1 Reg 1; Order in Council 309/86, March 18, 1986, s 71

<sup>127</sup> *The Education Amendment Regulations, 1988*, as published in the *Saskatchewan Gazette* (Part II) August 19, 1988, Saskatchewan Regulations 61/88; Order in Council 678/88, August 8, 1988, s 8

Operating grants for private high schools—on a Saskatchewan resident, per pupil basis—were detailed in section 72.<sup>128</sup> Table 14 of the *Regulations* notes the annual grant rate at the time for those private high school that met the criteria established in section 71(2) of the *Regulations* was \$1704/pupil.<sup>129</sup> Table 4 outlined the rates for public and separate school division students by urban and rural and by type of pupil. Rural students were funded at a basic rate just less than 2% more than those attending urban school divisions (with enrollments exceeding 2000 pupils). Urban Division I and II students (grades 1 through 3 and 4 through 6, respectively) were funded at an annual rate of \$2300, per pupil, Division III students (grades 7 through 9) at \$2499/per pupil, and Division IV students (grades 10 through 12) annually at \$2837/per pupil. Kindergarten students were funded annually at a rate of just over half the rate for Division I and II students (but attended only half days).<sup>130</sup> As such, a private high school student attending a school that met the criteria of section 71(2) was funded by the government at the time at a rate roughly 60% of that of a public or separate school high school student's basic rate (although other factors—including location and special needs—would have increased a per pupil rate for a public or separate secondary student, thus decreasing on average this percentage value to some extent<sup>131</sup>). In the above, it appears we have the origins of what

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<sup>128</sup> *The Education Regulations, 1986*, as published in the *Saskatchewan Gazette* (Part II) March 27, 1986, Saskatchewan Regulations E-0.1 Reg 1; Order in Council 309/86, March 18, 1986, s 72

<sup>129</sup> *The Education Regulations, 1986*, as published in the *Saskatchewan Gazette* (Part II) March 27, 1986, Saskatchewan Regulations E-0.1 Reg 1; Order in Council 309/86, March 18, 1986, Appendix, Table 14

<sup>130</sup> *The Education Regulations, 1986*, as published in the *Saskatchewan Gazette* (Part II) March 27, 1986, Saskatchewan Regulations E-0.1 Reg 1; Order in Council 309/86, March 18, 1986, Appendix, Table 4

<sup>131</sup> *The Education Regulations, 1986*, as published in the *Saskatchewan Gazette* (Part II) March 27, 1986, Saskatchewan Regulations E-0.1 Reg 1; Order in Council 309/86, March 18, 1986, Appendix, Tables 2, 5, 6, 7, 11, 13, and 15

would come to be known following the coming into force of *The Independent Schools Regulations* in 1991 as an historical high school.

Section 60 of the *Regulations* provides definitions of terms specifically with respect to grants. Herein, the term “parent-management board” was defined—it would seem distinct from public or separate boards of education and private school authorities—as “a recognized agency that is incorporated pursuant to *The Non-profit board Corporations Act*.”<sup>132</sup> Section 73 described the grants payable to such parent-management boards as related specifically to the provision of educational programming for high-cost disabled pupils.<sup>133</sup> As such, the *Regulations* appear to introduce an additional educational authority not described within the *Education Act, 1978*,<sup>134</sup> unless such are analogues of “special schools” described earlier. To date, I have been unable find evidence that this special class of schools was operational at the time.

By way of Order in Council 976/86, dated September 23, 1986 and published in *The Saskatchewan Gazette* of October 3, 1986, a public school division was established in Uranium City through *The Uranium City School Division Establishment Regulations*.<sup>135</sup> Such provides for the first establishment of a new public school division within the province since the coming into force of the *Education Act, 1978*.<sup>136</sup> Herein, one is offered a sense of those key aspects the Department saw fit to include within such enabling regulations in the case of a public division:

(a) the overarching authority of the *Act* and the Minister over a division and (b) the authority of

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<sup>132</sup> *The Education Regulations, 1986*, as published in the *Saskatchewan Gazette* (Part II) March 27, 1986, Saskatchewan Regulations E-0.1 Reg 1; Order in Council 309/86, March 18, 1986, s 60

<sup>133</sup> *The Education Regulations, 1986*, as published in the *Saskatchewan Gazette* (Part II) March 27, 1986, Saskatchewan Regulations E-0.1 Reg 1; Order in Council 309/86, March 18, 1986, s 73

<sup>134</sup> RSS 1978, c.E-0.1 (Supp.) (Saskatchewan)

<sup>135</sup> c E-0.1 Reg 4

<sup>136</sup> RSS 1978, c D-13 (Saskatchewan)

an elected board of education over certain aspects of the division's maintenance, property, and educational programs.

On April 1, 1987, *The Department of Education Regulations* came into force. In section 3 was provided explicit definition of the work of the Department of Education:

- 3 The objects and purposes of the Department of Education are:
- (a) to provide the structure wherein and whereby the powers, duties and functions of the Minister of Education may be exercised and carried out;
  - (b) to co-ordinate, promote, develop, implement and enforce policies and programs of the Government of Saskatchewan relating to elementary, secondary and post-secondary education and job-related training;
  - (c) to co-ordinate, promote, develop and implement policies and programs of the Government of Saskatchewan relating to facilities and institutions that provide educational and job-related training opportunities in Saskatchewan;
  - (d) to co-ordinate, promote, develop and implement policies and programs of the Government of Saskatchewan relating to libraries and library services.<sup>137</sup>

On December 17, 1987, *The Education Development Fund Program Regulations, 1987* came into force.<sup>138</sup> The Fund was defined in section 3 of these Regulations:

- 3 The Education Development Fund Program is continued to assist applicants in providing additional learning resources, in improving efficiency of educational programs and services and in offering improved educational programs.

Section 2(f)<sup>139</sup> defines terminology of some importance for the developing discussion:

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- ... (f) "private high school" means a private school as defined in *The Education Act* that is a high school and that meets the requirements set out in subsection 71(2) of *The Education Regulations, 1986*;

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<sup>137</sup> *The Department of Education Regulations*, as published in the *Saskatchewan Gazette* (Part II) April 3, 1987, Saskatchewan Regulations G-5.1 Reg 3; Order in Council 228/87, March 24, 1987, s 3

<sup>138</sup> *The Education Development Fund Program Regulations, 1987*, as published in the *Saskatchewan Gazette* (Part II) December 24, 1987, Saskatchewan Regulations G-5.1 Reg 10; Order in Council 1050/87, December 16, 1987

<sup>139</sup> *The Education Development Fund Program Regulations, 1987*, as published in the *Saskatchewan Gazette* (Part II) December 24, 1987, Saskatchewan Regulations G-5.1 Reg 10; Order in Council 1050/87, December 16, 1987, s 2(f)

Section 6<sup>140</sup> stipulates the expectations of the Ministry when such grants under the Education Development Fund Program are provided:

6 Notwithstanding any other provision in these regulations, where:

- (a) a school division, private high school, individual or educational agency recognized by the minister submits an application for a grant pursuant to this section;
- (b) the application contains a submission to undertake an activity that is, in the opinion of the minister, consistent with the department's objectives for improving education in Saskatchewan and contains any additional information that the minister may require; and
- (c) the school division, private high school, individual or educational agency mentioned in clause (a) agrees to any audit procedures and reporting requirements that the minister considers necessary during the implementation of the activity mentioned in clause (b) and after the completion of the activity;

the minister may make a grant, in any amount that he considers appropriate, to that school division, private high school, individual or educational agency.

*The Education Development Fund Program Amendment Regulations, 1988* added a section following section 6, above:

6.1 Notwithstanding any other provision in these regulations, the minister may, for any purpose that, in the minister's opinion, is consistent with the department's objectives for improving education in Saskatchewan, make a payment, in any amount that he considers appropriate, to, or in respect of, a school division, private high school, person or educational agency without an application where, in the opinion of the minister, it is appropriate to do so.<sup>141</sup>

In August 1988, *The Education Amendment Regulations, 1988* were published in the *Gazette*. As earlier mentioned, among the modifications to the *Regulations* was the reuse of section 71(2) as a definition for "approved" private high school.<sup>142</sup> Additionally, significant

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<sup>140</sup> *The Education Development Fund Program Regulations, 1987*, as published in the *Saskatchewan Gazette* (Part II) December 24, 1987, Saskatchewan Regulations G-5.1 Reg 10; Order in Council 1050/87, December 16, 1987, s 6

<sup>141</sup> *The Education Development Fund Program Amendment Regulations, 1988*, as published in the *Saskatchewan Gazette* (Part II) September 23, 1988, Saskatchewan Regulations 72/88; Order in Council 781/88, September 8, 1988, s 2

<sup>142</sup> *The Education Amendment Regulations, 1988*, as published in the *Saskatchewan Gazette* (Part II) August 19, 1988, Saskatchewan Regulations 61/88; Order in Council 678/88, August 8, 1988, s 8

modifications were at this time made to the language used with respect to funds provided by the Province to private schools. Below I provide an annotated demonstration of the pre- and post-coming into force versions of sections 71 and 72 of the Regulations pursuant to *The Education Amendment Regulations, 1988*:

71 (1) Subject to subsection (2), ~~capital grants are~~ the replenishment of cash reserves within the meaning of clause 68(b) is payable to assist private high schools, that are considered by the minister to be eligible for assistance, for capital construction in an amount equal to ~~10%~~ 20% of the recognized costs of the facilities, including architect's fees.

(2) A private school is eligible for ~~a grant~~ the replenishment of cash reserves pursuant to this section only where it:

- (a) has been in operation for a period of not less than five years;
- (b) has had an enrolment during each of the preceding two years of operation of not less than 60 pupils in Grades 9 to 12;
- (c) meets the requirements of the minister and the regulations with respect to courses of study, qualifications of teachers, operating schedules and supervision by the department;
- (d) furnishes the minister with any information that he may require with respect to finances, structure and administration of the school; and
- (e) in the case of capital ~~grants~~ projects, submits preliminary drawings and cost estimates of proposed projects to the minister.

72 Grants to assist in the operation of private schools with respect to Saskatchewan residents are payable for each year:

(a) subject to subsection 71(2), ~~in an amount equal to the amount specified in Table 14 per pupil enrolled in Grades 9 to 12 in a private school;~~ :

(i) before September 1, 1987, in an amount equal to the amount specified in Table 14 per pupil enrolled in Grades 9 to 12 in a private high school;

(ii) on or after September 1, 1987, in an amount equal to the amount specified in Table 14 per pupil enrolled in Grades 9 to 12 in a private high school for those pupils who are not sponsored by a Saskatchewan Board of Education.

(b) in the case of schools established on a National Defence Base in Saskatchewan, in an amount specified in Table 14 per year;



(c) notwithstanding subsection 71(2) and in the case of approved special program schools established in Saskatchewan, in an amount specified in Table 14 per year.<sup>143</sup>

A few observations arising from the amendments to these sections of the *Regulations* at this time, among others that arose in the immediate years previous: (a) the use of capital grants and grants is more restricted as these relate to private schools, (b) the classification of private high school students based on sponsorship by a public or separate board of education, (c) the increase in funds available to private schools as a percentage of costs, (d) the Ministry is establishing control mechanisms (audits, etc.) over private high schools that receive public funds. The Tables discussed earlier were also amended, but the relative values for operating grants provided on a per pupil rate for private high school students (who attended schools meeting the criteria of section 71(2) of the *Regulations*) and public or separate high school students remained roughly fixed at a ratio of 0.6:1. These amendments, coupled with the increased adoption elsewhere of the definition of “approved” private high school as that found in section 71(2) of the *Regulations*, demonstrates increased attention by the Ministry to private education in Saskatchewan over and above that found in 1978. By 1988, Statistics Canada reported the number of students enrolled in Kindergarten to Grade 12 within public and separate schools in Saskatchewan was 203,499; enrolled in private schools in Saskatchewan were 3053<sup>144</sup> students (or 1.5% of public and separate school enrollments; a proportional

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<sup>143</sup> The Education Regulations, 1986 as published in the *Saskatchewan Gazette* (Part II) March 27, 1986, Saskatchewan Regulations E-0.1 Reg 1; Order in Council 309/86, March 18, 1986; *The Education Amendment Regulations, 1988*, as published in the *Saskatchewan Gazette* (Part II) August 19, 1988, Saskatchewan Regulations 61/88; Order in Council 678/88, August 8, 1988, ss 17, 18

<sup>144</sup> Statistics Canada. (1989). *Elementary-secondary school enrolment 1987–88*. Ottawa, ON: The Author, p 17. <https://publications.gc.ca/site/eng/9.814408/publication.html>

increase of more than 35% from 1.1% of public and separate school enrollments in 1980<sup>145</sup>). On March 28, 1988, the Hansard reports similar statistics were quoted by the Minister of Education:

As well, Mr. Speaker, over the last year we've seen the whole issue of private schools here and in other provinces gain some exposure, partly, I suppose, because of the fact that over the last 10 years enrolments, while still small, have doubled in this province. Enrolments in private schools have doubled. Now that sounds like a lot, but in reality we've gone from about one-half or three-quarters of 1 per cent of our 200,000 school children in private schools to 1.5 per cent. So it's not a big number but it's doubled, and perhaps there's something there for us to take note of.<sup>146</sup>

No amendments of significance to the topics under discussion within this analysis were enacted with respect to the *Regulations* in 1989.

There were no amendments to *The Education Act, 1978* in 1991.

October 21, 1991, the Devine Progressive Conservative government was defeated in a general provincial election by the Romanow New Democrats.

Debate on Bill No 84 in 1992 clarified the new government's intentions with respect to the tax-exempt status for independent schools.

... Another area where some administrative adjustments are being made is respecting tax exemptions. One amendment will clearly provide that exemptions for independent schools are only to be for non-profit K to 12 schools. In the last couple years, proposals for development of several non-profit private schools have been put forward, and one is now in operation.

The initial intent of the legislation excepting private schools was to have it apply only to non-profit schools. However, Justice has advised that regulations cannot be used to limit the exemption in this way. Therefore, Mr. Speaker, we propose to amend the Act to clearly limit this exemption to non-profit schools only.<sup>147</sup>

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<sup>145</sup> Statistics Canada. (1981). *Elementary-secondary school enrolment 1979–80*. Ottawa, ON: The Author, p 19. <https://publications.gc.ca/site/eng/9.814408/publication.html>

<sup>146</sup> Hepworth (1988, March 28) "Evening Sitting – Address in Reply", Legislative Assembly of Saskatchewan Debates (Hansard), p 157.

<sup>147</sup> Carson. (1992, August 6) "Government Orders – Second Reading – Bill No. 84 - An Act to amend The Urban Municipality Act, 1984", Legislative Assembly of Saskatchewan Debates (Hansard), p 2031; see also Teichrob. (1992,

*The Education Amendment Act, 1992*<sup>148</sup> includes independent schools (though the *Independent Schools Registration [Interim] Regulations*, described later, were published in the *Gazette* in February 1992), merely classifying such as an “educational institution” for the purposes of copyright licensing agreements. *The Education Amendment Act, 1993*<sup>149</sup> establishes a legal framework for the provision of francophone minority education in Saskatchewan for the children of rights holders under the definition outlined within section 23 of the *Charter of Rights and Freedoms, 1982*.<sup>150</sup> The amendments herein detail the creation of a general analogue of the framework used in support of the public and separate systems: the conseil général (as a corporate body overseeing all programming offered at all fransaskois schools) with a substructure of francophone education areas (roughly analogous to a non-conterminous separate school divisions) and associated conseils scolaires (roughly analogous to boards of education). These amendments served to insert the conseils scolaires, for example, within many existing sections of *The Education Act, 1978* immediately following the mention of board of education. Pursuant to section 36 of the Education Amendment Act, 1993, section 91.1 was added to The Education Act, 1978, providing for an outline of the duties of the conseils scolaires, including among them:

... 91.1 With respect to the francophone education area and any fransaskois schools under its jurisdiction, a conseil scolaire shall  
... (m) prescribe, subject to sections 155 to 163, procedures for the administration of the provisions of this Act with respect to regular school attendance by pupils;

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August 6) “Evening Sitting – Committee of Finance”, Legislative Assembly of Saskatchewan Debates (Hansard), p 2045.

<sup>148</sup> 1992, c 47 (Saskatchewan), s 3

<sup>149</sup> 1993, c 55 (Saskatchewan)

<sup>150</sup> Part 1 of the *Constitution Act, 1982*, being Schedule B to the *Canada Act 1982* (UK), 1982, c 11

(n) suspend or expel pupils for cause, subject to sections 153 and 154;<sup>151</sup>

The conseils scolaires were funded through a grant structure outlined within section 143 of the amendments (becoming, at the time, section 306.1 of *The Education Act, 1978*). Though slightly more complicated than I present below, effectively a conseil scolaire was funded by arrangement between the Minister of Education for Saskatchewan and the Government of Canada for all of its expenses minus any recognized local revenue—a difference that was likely very close to the actual expenses of the conseil scolaire in a given year as conseils scolaires held no power establish mill rates nor to tax property, as their counterpart public and separate boards of education did. Through roughly 190 amendments to *The Education Act, 1978*, other administrative expectations also were aligned closely, if not identically, to those expected of public and separate boards of education in the province.<sup>152</sup> As such, I believe it can be understood that the intention of the legislature was to create a new school type within the province, which was granted the powers and responsibilities of a school division and associated board of education among the existing public and separate systems.

In addition to other amendments of greater and lesser importance to the analysis underway herein, section 41 of *The Education Amendment Act (No 2), 1993*<sup>153</sup> amended *The Education Amendment Act, 1993*<sup>154</sup> and consequentially *The Education Act, 1978*,<sup>155</sup> as well, specifically as these related to the provision of francophone minority education in Saskatchewan. For the most part, those related to the conseils scolaires were additional

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<sup>151</sup> 1993, c 55 (Saskatchewan), s 36

<sup>152</sup> 1993, c 55 (Saskatchewan), passim

<sup>153</sup> 1993, c 56 (Saskatchewan)

<sup>154</sup> 1993, c 55 (Saskatchewan)

<sup>155</sup> RSS 1978, c.E-0.1 (Supp.) (Saskatchewan)

paralleling of such with boards of education and the francophone education areas with school divisions in the legislation. There were, however, additional amendments pertaining to the eventual replacement of “private schools” with the term “independent schools” seen earlier in the year previous through the above mentioned *Education Amendment Act, 1992*<sup>156</sup> and the later discussed *Independent Schools Registration [Interim] Regulations* (also coming into force in 1992). Specifically, section 3 of *The Education Amendment Act (No 2), 1993*<sup>157</sup> amends section 2 of *The Education Act, 1978* to repeal and replace subsection (ee) with a redefinition of a pupil, offering increased clarity surrounding matters I earlier highlighted as ambiguous:

2 In this Act:

... (ee) ‘pupil’ means a person:

- (i) who is enrolled in a school or registered independent school; or
  - (ii) who is receiving instruction in a registered home-based education program;
- and includes any person who is of compulsory school age.

Additionally, the following is added immediately after (ee):

2 In this Act:

... (ee.01) ‘registered home-based education program’ means a home-based education program registered pursuant to this Act and the regulations.

Furthermore, section 13 amends section 116 of *The Education Act, 1978* by adding as

subsection (2):

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... (2) The Crown, the minister, any official or employee of the Crown, or any board of education, member, director, official or employee of a board of education, is not liable for anything in good faith done or omitted to be done pursuant to or in the exercise or supposed exercise of any duties or powers conferred pursuant to this Act, the regulations or the policies of a board of

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<sup>156</sup> 1992, c 47 (Saskatchewan), s 3

<sup>157</sup> 1993, c 56 (Saskatchewan), s 3

education or the department relating to a home-based education program, an independent school or independent school teachers.

This appears to clearly limit the liability of a collection of officials and employees at various levels of authority within the school systems, in particular for our purposes, with respect to the exercise of any duties or powers emanating from *The Education Act, 1978*, its various regulations, the policies of a board of education or policies of the Department of Education with respect to either independent schools or independent school teachers. It does not, however, extend such limitations on liability to the employees of independent schools themselves.

With respect to matters of non-compliance with *The Education Act, 1978*, section 39 of *The Education Amendment Act (No 2), 1993*<sup>158</sup> adds section 365.1:

365.1 A person who operates an unregistered independent school in contravention of the regulations is guilty of an offence and is liable on summary conviction to a fine:

- (a) in the case of a first offence, of not more than \$500; and
- (b) in any other case, of not more than \$1,000.

In 1994, the *Education Act, 1978*<sup>159</sup> was amended through *The Education Amendment Act, 1994*.<sup>160</sup> No amendments of significance to the topics under discussion within this analysis were enacted thereby. *The Education Act* was consolidated in 1995.

February 2, 1990, the province published *The Independent Schools Registration (Interim) Regulations*<sup>161</sup> in the *Gazette*. These Regulations outline a significant increase in the regulation of, to that point, private schools in Saskatchewan. The expansion of such had been earlier prognosticated within the *Hansard* during the evening session on August 17, 1989 by Mr Koskie,

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<sup>158</sup> 1993, c 56 (Saskatchewan), s 39

<sup>159</sup> RSS 1978, c.E-0.1 (Supp.) (Saskatchewan)

<sup>160</sup> 1994, c 38 (Saskatchewan)

<sup>161</sup> *The Independent Schools Registration (Interim) Regulations*, as published in the *Saskatchewan Gazette* (Part II) February 2, 1990, Saskatchewan Regulations c E-0.1 Reg 7; Order in Council 96/90, January 24, 1990

Member for Quill Lakes, during a debate on second reading of *Bill No. 81 – An Act respecting Rural Municipalities*.<sup>162</sup> In a further debate on second reading of the same bill, on August 24, 1989, Mr Lingenfelter, Member for Regina Elphinstone, asked the Minister of Rural Affairs, Hon Mr Hardy, and the Premier, Hon Mr Devine, in a point related to tax exemptions proposed for private schools about the intent of expanding the private education sector in the province.<sup>163</sup> Such was followed up on during the August 25, 1989 debates in points made again by Mr Koskie, though, in each of the cases outlined above, without significant details emerging through either the questions nor through the answers.<sup>164</sup> No further debates were scheduled for the Legislative Assembly of Saskatchewan between September 1989 and midway through March 1990, and no debates in the weeks following the return of Members to the Legislature discussed the matter further. If I were to summarize the sentiments of these Members in these debates of August 1989, a cautionary tone is present wherein the Members are concerned by what they perceive as implications of a signalled increase in private education in Saskatchewan in terms of competition for students and funding historically attached to the public and separated education systems.

*The Independent Schools Registration (Interim) Regulations*, as published in February 1990, by section, may be summarized as follows:

1. Title and citation;
2. Interpretation and definitions;

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<sup>162</sup> Koski, M (1989, August 17) "Second Reading: Bill No 81 – An Act respecting Rural Municipalities", Legislative Assembly of Saskatchewan Debates (Hansard), p 4134.

<sup>163</sup> Lingenfelter, D (1989, August 24) "Second Reading: Bill No 81 – An Act respecting Rural Municipalities", Legislative Assembly of Saskatchewan Debates (Hansard), p 4578.

<sup>164</sup> Koski, M (1989, August 25) "Second Reading: Bill No 81 – An Act respecting Rural Municipalities", Legislative Assembly of Saskatchewan Debates (Hansard), p 4643.

3. Application for a certificate of registration;
4. Issuance of certificate of registration:

Hereunder, subsection (2) may be of some interest given the current analysis:

... (2) **The minister shall not issue a certificate of registration unless the applicant provides the minister with a written declaration that the independent school:**

(a) complies with:

- (i) municipal zoning by-laws; and
- (ii) all federal and provincial legislation applicable to that school's facilities and operations; and

(b) **does not conduct programs or activities:**

(i) **that may foster:**

- (A) **racial discrimination;**
- (B) religious intolerance;
- (C) sedition; or
- (D) social change through violent action; or

(ii) **that are otherwise contrary to the rights and principles upheld by Canadian society.**<sup>165</sup>

...

5. Suspension and cancellation of certificate of registration:

Hereunder, subsection (1) may be of some interest given the current analysis:

... 5(1) Where the minister is satisfied that:

(a) the holder of a certificate of registration:

- (i) obtained the certificate of registration through a false declaration, the provision of false or misleading information or other fraudulent means;
- (ii) has violated the Act or these regulations;
- (iii) has breached a term or condition of its registration; or
- (iv) has ceased to meet the criteria of eligibility for registration; or

(b) it is not in the public interest that a certificate of registration remain outstanding;

the minister may suspend for a period the minister considers appropriate or cancel the certificate of registration.<sup>166</sup>

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<sup>165</sup> *The Independent Schools Registration (Interim) Regulations*, as published in the *Saskatchewan Gazette* (Part II) February 2, 1990, Saskatchewan Regulations c E-0.1 Reg 7; Order in Council 96/90, January 24, 1990, s 4, emphasis mine

<sup>166</sup> *The Independent Schools Registration (Interim) Regulations*, as published in the *Saskatchewan Gazette* (Part II) February 2, 1990, Saskatchewan Regulations c E-0.1 Reg 7; Order in Council 96/90, January 24, 1990, s 5



...

6. Requirement: Records;
7. Requirement: Inspections:

This section may be of some interest given the current analysis:

... 7 Every holder of a certificate of registration shall permit the inspection of:

- (a) the independent school's facilities; and
- (b) the conduct of the independent school's educational programs;

by department officials at all reasonable times.<sup>167</sup>

...

8. Enrollment of pupils and notification to school division;
9. Withdrawal of pupils and notification to school division;
10. Independent school closure and notification to Minister (more than 30 days from closure), school division, and parent or guardian of each pupil enrolled;
11. Coming into force.

As such, *The Independent Schools Registration (Interim) Regulations* provided additional legal frameworks for the organizational and administrative regime by which a private (now independent) school was to operate.

Within *The Education Amendment Regulations, 1990*, no sections of *The Education Regulations, 1986*<sup>168</sup> of interest in this analysis were amended.

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<sup>167</sup> *The Independent Schools Registration (Interim) Regulations*, as published in the *Saskatchewan Gazette* (Part II) February 2, 1990, Saskatchewan Regulations c E-0.1 Reg 7; Order in Council 96/90, January 24, 1990, s 7

<sup>168</sup> *The Education Regulations, 1986* as published in the *Saskatchewan Gazette* (Part II) March 27, 1986, Saskatchewan Regulations E-0.1 Reg 1; Order in Council 309/86, March 18, 1986; *The Education Amendment Regulations, 1990*, as published in the *Saskatchewan Gazette* (Part II) May 25, 1990, Saskatchewan Regulations 32/90; Order in Council 485/90, May 16, 1990

Within the intervening years following the 1978 starting point of the time-period under review, Boards of Education—and specifically the secretary and treasurer or superintendent of administration thereof—had been required to maintain “complete and detailed records of all financial transactions of the board”;<sup>169</sup> I have observed in documents held by the Provincial Archives of Saskatchewan<sup>170</sup> how several boards over this time-period reported financial accounts within the minutes of regular board meetings. Perhaps as a measure to provide uniformity in this practice, *The Board of Education Public Accounts Regulations*<sup>171</sup> came into force in 1990 following Order in Council 545/90, dated May 30. These *Regulations* outlined in significant detail the expectations of the provincial government with respect to the financial reporting of boards of education. In addition to reports of revenue and expenditure, so-called “sunshine” reporting was also mandated, providing, among other things, public disclosure of board contracts, and the travel expenses and salaries of employees. These Regulations were later repealed in 2012.<sup>172</sup>

Three additional Regulations came into force in 1990 that operated both in parallel with each other, directly, and with sections 71 and 72 of the contemporaneous amended version of

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<sup>169</sup> RSS 1978, c.E-0.1 (Supp.) (Saskatchewan), s 109(3)(c)

<sup>170</sup> RSS 1978, c.E-0.1 (Supp.) (Saskatchewan),

371(1) All public documents of a school division or school district shall be preserved by the board of education until their disposal is authorized by a resolution of the board of education and approved by the minister.

(2) A board of education may, with the consent of The Saskatchewan Archives Board, deposit any of its non-current or other documents with that board for preservation in the archives.

<sup>171</sup> *The Board of Education Public Accounts Regulations*, as published in the *Saskatchewan Gazette* (Part II) June 8, 1990, Saskatchewan Regulations E-0.1 Reg 9; Order in Council 545/90, May 30, 1990

<sup>172</sup> *The Board of Education Public Accounts Repeal Regulations*, as published in the *Saskatchewan Gazette* (Part II) December 14, 2012, Saskatchewan Regulations 86/2012; Order in Council 657/2012, December 5, 2012

*The Education Regulations, 1986*.<sup>173</sup> *The School Grant 1988 Regulations*,<sup>174</sup> *The School Grant 1989 Regulations*,<sup>175</sup> and *The School Grant 1990 Regulations*<sup>176</sup> each appeared to generally consolidate those sections related to school grants in *The Education Regulations, 1986*, with additions as the chronology advances. Section 15 of *The School Grant 1988 Regulations* was identical to section 31 of *The School Grant 1990 Regulations*, which was itself identical to section 71 of *The Education Regulations, 1986* (as amended); section 17 of *The School Grant 1988 Regulations* was identical to section 33 of *The School Grant 1990 Regulations*, which was itself identical to section 72 of *The Education Regulations, 1986* (as amended). Similarly, rates outlined in the Tables of these various Regulations are in each subsequent year updated. As in *The Education Regulations, 1986*, Table 4 of these various Regulations outlined the rates for public and separate school division students by urban and rural and by type of pupil. These Tables were discussed earlier. The relative values for operating grants provided on a per pupil rate for private high school students (who attended schools meeting the criteria of section 71(2) of *The Education Regulations, 1986* as it was—in accord with sections 15(2) and 31(2) of *The School Grant 1988 Regulations* and *The School Grant 1990 Regulations*, respectively, as it became) and public or separate high school students' basic rate (although other factors—including location and special needs—would have increased a per pupil rate for a public or

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<sup>173</sup> *The Education Regulations, 1986*, as published in the *Saskatchewan Gazette* (Part II) March 27, 1986, Saskatchewan Regulations E-0.1 Reg 1; Order in Council 309/86, March 18, 1986

<sup>174</sup> *The School Grant 1988 Regulations*, as published in the *Saskatchewan Gazette* (Part II) November 2, 1990, Saskatchewan Regulations E-0.1 Reg 8; Order in Council 947/90, October 24, 1990

<sup>175</sup> Unavailable for review at the present time, but assumed from the *Index of Revised Regulations of Saskatchewan Published in 1990* to be referenced, in part, as: *The School Grant 1989 Regulations*, as published in the *Saskatchewan Gazette* (Part II) November 23, 1990, Saskatchewan Regulations E-0.1 Reg 10, p 563

<sup>176</sup> *The School Grant 1990 Regulations*, as published in the *Saskatchewan Gazette* (Part II) December 7, 1990, Saskatchewan Regulations E-0.1 Reg 12; Order in Council 1044/90, November 27, 1990

separate secondary student, thus decreasing on average this percentage value to some extent<sup>177</sup>) itself decreased over this time from roughly 0.6:1 in 1986. For 1988 this was \$1805:\$3048 or 0.59:1;<sup>178</sup> for 1989 the data was not available from the King's Printer at the time of review; and for 1990 this was \$1925:\$3427 or 0.56:1.<sup>179</sup>

Other amendments to *Regulations* under *The Education Act, 1978* in 1990 were not related to the issues within the present analysis.

In September 1991, *The Independent Schools Regulations*<sup>180</sup> came fully into force. By section, and at length, these Regulations may be summarized as follows:

1. Title and citation;
2. Interpretation:
  - (a) "accredited independent school"
  - (b) "accredited teacher"
  - (c) "act", *The Education Act*
  - (d) "alternative independent school"
  - (e) "approved", by the Minister
  - (f) "associate school", independent school with subsisting agreement with a board of education

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<sup>177</sup> *The Education Regulations, 1986*, as published in the *Saskatchewan Gazette* (Part II) March 27, 1986, Saskatchewan Regulations E-0.1 Reg 1; Order in Council 309/86, March 18, 1986, Appendix, Tables 2, 5, 6, 7, 11, 13, and 15

<sup>178</sup> *The School Grant 1988 Regulations*, as published in the *Saskatchewan Gazette* (Part II) November 2, 1990, Saskatchewan Regulations E-0.1 Reg 8; Order in Council 947/90, October 24, 1990, Appendix, Tables 4 and 14

<sup>179</sup> *The School Grant 1990 Regulations*, as published in the *Saskatchewan Gazette* (Part II) December 7, 1990, Saskatchewan Regulations E-0.1 Reg 12; Order in Council 1044/90, November 27, 1990, Appendix, Tables 4 and 16

<sup>180</sup> *The Independent Schools Regulations*, as published in the *Saskatchewan Gazette* (Part II) March 15, 1991, Saskatchewan Regulations c E-0.1 Reg 11; Order in Council 190/91, March 6, 1991, emphasis added

- (g) “certificate issuing official”, per *The Teacher Certification and Classification Regulations*
- (h) “certified teacher”, per *The Teacher Certification and Classification Regulations*, or section 11 below
- (i) “course”, as in a course of study at the secondary level
- (j) “goals of education for Saskatchewan”, pursuant to section 9(d) of the Act, as published by the Minister within the *Directions Report*<sup>181</sup> in 1984.
- (k) “historical high school”, including Athol Murray College of Notre Dame, Caronport High School, College Mathieu (High School), Luther College (High School), Lutheran Collegiate Bible Institute, Rivier Academy, Rosthern Junior College, and St. Angela’s Academy; each of which were incorporated as private schools through past private acts of the province of Saskatchewan
- (l) “independent school director”
- (m) “independent school principal”
- (n) “independent school teacher”
- (o) “independent school teacher aid”
- (p) “inspection”

The specific wording of this section may be of some interest given the current analysis:

... (i) includes checking compliance with the Act, these regulations and the criteria for registration on an ongoing and collaborative basis with a registered independent school;

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<sup>181</sup> Saskatchewan Department of Education. (1984). *Directions: The final report*. Regina: the Author.

- (ii) includes observing any aspect of the educational activities and educational operations in an independent school in order to protect the societal interest of educating the pupils in the school;
- (iii) may include non-directive and unobtrusive supervision of the educational operations of an independent school;
- (iv) includes a recognition of the separate authority of church and state with respect to the operation of independent schools and schools;
- (v) does not include responsibility for the recruitment and dismissal of independent school teachers, or the selection of programs and courses in an independent school; and
- (vi) includes an appreciation and recognition of the distinct philosophical orientation of each independent school;
- ...

- (q) “letter of eligibility to teach” in a religiously-based independent school;
- (r) “locally developed course” of a board of education or independent school that is approved by the Department
- (s) “modified course” of the Department that is modified by a board of education or independent school
- (t) “Probationary ‘B’ Teaching Certificate” in good standing as issued pursuant to section 11
- (u) “program” of study with a statement of aims, objectives, scope, and sequence of content and statement of the nature of the material for a year (high school) or years (elementary and middle school)
- (v) “recognized” by the Minister
- (w) “registered independent school” holds a valid and subsisting certificate of registration pursuant to section 4 (for independent schools) or 5 (for historic high schools) or 6 (for associate independent schools) and is not under suspension
- (x) “religiously-based independent school”

The specific wording of this section may be of some interest given the current analysis:

... (x) “religiously-based independent school” means an independent school that:  
(i) is owned or operated by a non-profit corporation; and  
(ii) has, as its principal object, the advancement of education from a religiously-based philosophical perspective;

...

(y) “special needs pupil” is a pupil within the scope of the definition provided in section 48 or 49 of *The Education Regulations, 1986* or whom the Minister opines is at risk of not being able to achieve their potential through regular education programming

(z) “supervision”

The specific wording of this section may be of some interest given the current analysis:

... (z) “supervision” means an ongoing process aimed at improving instruction in an independent school that:

- (i) **includes inspection;**
- (ii) **includes evaluating and enhancing the performance of independent school teachers;**
- (iii) **includes a recognition of the separate authority of church and state with respect to the operation of independent schools and schools;**
- (iv) **does not include responsibility for the recruitment and dismissal of independent school teachers, or the selection of programs and courses in independent schools; and**
- (v) **includes an appreciation and recognition of the distinct philosophical orientation of each independent school.**

...

### 3. Application for Registration

The specific wording of this section may be of some interest given the current analysis:

... 3(1) In this Part, "eligible independent school" means an independent school that:

- (a) is owned or operated by a corporation incorporated or continued in Saskatchewan;
- (b) has a board that:
  - (i) **exercises powers similar to those of a board of education**; and
  - (ii) comprises a minimum of three adults, representing three different family units;
- (c) has enrolled or intends to enrol pupils between the ages of 6 and 21 from a minimum of two different family units;
- (d) has school facilities that meet recognized safety, health and construction standards;
- (e) **has goals of education that are, in the opinion of the minister, not inconsistent with the goals of education for Saskatchewan**;
- (f) is not owned or operated by, or for the benefit of pupils from, an Indian Band within the meaning of the Indian Act (Canada), as amended from time to time; and
- (g) has a name that, in the opinion of the minister:
  - (i) is distinct from the names of other existing educational institutions;
  - (ii) reflects the level of educational programming offered or proposed to be offered by the independent school; and
  - (iii) does not inaccurately reflect the location or geographical area to be served by the independent school.

...

## (2) Application Form

### 4. Independent school registration

The specific wording of this section may be of some interest given the current analysis:

... 4(1) Where the minister:

- (a) receives an application pursuant to section 3; and
- (b) is satisfied that the applicant is an eligible independent school and that the application is complete;

the minister shall issue a certificate of registration to the applicant on any terms and conditions the minister, considers advisable.

**(2) The minister shall consider each application made pursuant to section 3 in accordance with the principles of:**

- (a) **freedom of conscience and religion in education**; and



(b) **fundamental justice.**

(3) Where an eligible independent school commences operations subsequent to the coming into force of these regulations, the minister may issue a certificate of registration prior to the date of its commencing operations if the applicant:

- (a) meets the criteria for registration; and
- (b) provides the minister with a written notice of intent to comply with the regulations on commencing operations.

(4) The minister may issue a certificate of registration mentioned in subsection (3) that:

- (a) is conditional on the school commencing operations;
- (b) is conditional on the school complying with these regulations once commencing operations; and
- (c) has an effective date of the commencement of the school's operations.

(5) Where the minister does not issue a certificate of registration pursuant to this section, the minister shall:

- (a) notify, in writing, the applicant of that fact; and
- (b) provide the applicant with written reasons for the non-issuance.

...

5. Historic high school registration

The specific wording of this section may be of some interest given the current analysis:

... 5 Each historical high school:

- (a) is deemed to hold a certificate of registration on the day these regulations come into force; and
- (b) is subject to all the other provisions of these regulations as if it had been issued a certificate of registration pursuant to these regulations.

...

6. Associate school registration

The specific wording of this section may be of some interest given the current analysis:

... 6(1) Each associate school:

- (a) is deemed to hold a certificate of registration while its registration agreement with the board of education is subsisting; and
- (b) while its agreement is subsisting, is subject to all the other provisions of these regulations, except sections 9, 16, 25 and 28,

as if it had been issued a certificate of registration pursuant to these regulations.

(2) At the request of the minister, an associate school shall promptly provide the minister with a copy of its agreement with the board of education.

(3) If the agreement mentioned in subsection (1) is amended or terminated, the associate school shall immediately:

(a) give the minister written notice of that fact; and

(b) supply the minister with any information respecting the agreement or its amendment or termination the minister may request.

...

7. Other than by registered independent school, prohibition on persons referring to themselves as or advertising as a registered independent school, or offering exemption from attendance at school

8. Suspension or cancellation of certificate of registration

The specific wording of this section may be of some interest given the current analysis:

... 8(1) Notwithstanding sections 4 to 6, where the minister is satisfied that:

(a) a registered independent school:

(i) in the case of an independent school that was issued a certificate of registration pursuant to section 4:

(A) obtained its certificate of registration through providing the minister with false or misleading information; or

(B) has breached a term or condition of its certificate of registration;

(ii) **has violated the Act or these regulations; or**

(iii) **has ceased to meet the criteria of eligibility for registration; or**

**(b) it is not in the public interest that an independent school's certificate of registration or status as a registered independent school remain outstanding;**

the minister may suspend, for a period of time the minister considers appropriate, or cancel the certificate of registration or suspend, for a period of time the minister considers appropriate, or cancel the independent school's status as a registered independent school, as the case may be.

**(2) The minister shall not suspend or cancel a certificate of registration or a status as a registered independent school pursuant to subsection (1) without giving the holder an opportunity to be heard.**

(3) Notwithstanding subsection (2), where the minister considers it necessary in the public interest, the minister may immediately suspend or cancel a certificate of registration or a status as a registered independent school **but shall give the holder an opportunity to be heard within 15 days of the suspension or cancellation.**

**(4) Where the minister suspends or cancels a certificate of registration or a status as a registered independent school, the minister shall immediately:**

**(a) notify, in writing, the independent school of the suspension or cancellation; and**

**(b) provide the independent school with written reasons for the suspension or cancellation.**

...

9. An independent school director is appointed as chief executive officer of the registered independent school by the registered independent school board; they may also be the independent school principal. The board prescribes the director's powers and duties. Other duties include the responsibility for the general management of the school's staff, and for the school's compliance with the Act, these regulations, and the policies of the board.
10. Teachers employed by a registered independent school must be either certified teachers or teachers who hold a letter of eligibility to teach. The board may restrict employees to those who share the faith and practice of the owner and operator of the independent school.
11. An independent school board may apply on behalf of a person for a Probationary "B" Teaching Certificate. The application may be granted or refused by the issuing official.

12. A religiously-based independent school board may apply to the Minister on behalf of a person for a letter of eligibility to teach. The application may be granted or refused by the Minister.

13. The Minister may suspend or cancel a Probationary "B" Teaching Certificate

The specific wording of this section may be of some interest given the current analysis:

... 13(1) Where the minister is satisfied that:

(a) the holder of a Probationary "B" Teaching Certificate or a letter of eligibility to teach:

(i) obtained the certificate or letter by providing the minister with false or misleading information;

(ii) has violated the Act or these regulations;

(iii) has breached a term or condition of the certificate or letter; or

(iv) has ceased to meet the criteria for the certificate or letter; or

(b) it is not in the public interest that a holder's Probationary "B" Certificate or letter of eligibility to teach remain outstanding;

the minister may suspend, for any period of time the minister considers appropriate, or cancel the Probationary "B" Teaching Certificate or the letter of eligibility to teach.

**(2) The minister shall not suspend or cancel a Probationary "B" Teaching Certificate or letter of eligibility to teach without giving the holder an opportunity to be heard.**

**(3) Notwithstanding subsection (2), where the minister considers it necessary in the public interest, the minister may immediately suspend or cancel a Probationary "B" Teaching Certificate or a letter of eligibility to teach but shall give the holder an opportunity to be heard within 15 days of the suspension or cancellation.**

(4) Where the minister suspends or cancels a Probationary "B" Teaching Certificate or letter of eligibility to teach, the minister shall immediately:

**(a) notify, in writing:**

**(i) the holder of the certificate or letter of the suspension or cancellation; and**

**(ii) the board of the registered independent school that applied for the certificate or the letter;**

**(b) provide the holder and the board of the registered independent school with written reasons for the suspension or cancellation.**

...

14. An independent school teacher may apply to the Minister for accreditation as a teacher

15. Minister shall cause all independent schools other than associate independent schools to be inspected by qualified inspectors

16. All registered independent schools shall permit inspection

The specific wording of this section may be of some interest given the current analysis:

... 16 Each registered independent school shall:

(a) permit inspection of:

(i) the independent school's facilities;

(ii) **the conduct of the independent school's educational activities and educational operations;** and

(iii) the independent school's records that relate to the registered independent school's educational activities and educational operations;

by the department at all reasonable times;

(b) submit an annual return, on the form provided by the minister, within the time period prescribed by the minister; and

(c) promptly provide to the minister copies of any records or any information that:

(i) are requested by the minister; and

(ii) relate to the registered independent school's educational activities and educational operations.

...

17. School year and hours of instruction consistent with the Act

18. Further additions and interpretation of the goals of education

The specific wording of this section may be of some interest given the current analysis:

... 18(1) Each registered independent school has the freedom to add to the goals of education for Saskatchewan and to define responsibility for their achievement among the school, the home, the church and the community.

(2) Subject only to such reasonable limits prescribed by law that can be demonstrably justified in a free and democratic society, clause 3(1)(e) is not intended to diminish or infringe on the religious conscience of the owner or operator of any registered independent school.

...

19. Instruction must be in the required areas of study, consistent with the age and ability of pupils, of comparable quality to schools, consistent with generally accepted teaching principles with respect to academic content and teaching methods. The independent school board may approve its own educational programs and courses in required areas.
20. Programs of study, locally developed or modified courses, and regular courses (including those for secondary credit) originating from registered independent schools may be submitted to the Minister for approval.
21. Unless otherwise approved by the registered independent school board and the Minister, the language of instruction is English.
22. Limitations on Non-credit religious instruction
- The specific wording of a portion of this section may be of some interest given the current analysis:
- ... 22(1) **Where authorized by a registered independent school board, non-credit religious instruction may be given for a period not exceeding two and one-half hours per week within the regular hours of instruction pursuant to clause 17(1) (b).**
- ...
23. Eligibility of secondary school course credit
24. Pupil records kept and confidential subject to access authorization
25. Responsibility of parent to inform school principal and director of education of pupil's transfer to registered independent school
26. Restrictive enrolment policy of registered independent school permitted
27. Process for registered independent school closure or discontinuance of level
28. Notice to parents and guardians of non-accreditation of registered independent school

29. Duties of the Minister with respect to registered independent schools, including to inform regarding curriculum policy and curriculum development, to invite participation in in-servicing for new courses of study, to supervise registered independent schools requesting such, to ensure attendance provisions of the Act are met, to provide or arrange for the diagnostic testing and services for special needs pupils

30. Details related to the application for and criteria of accreditation of registered independent schools

The specific wording of this section may be of some interest given the current analysis:

- ... 30(1) In this Part, "eligible registered independent school" means a registered independent school that:
- (a) conforms to provincial curriculum policy, as determined by the minister, with respect to:
    - (i) required areas of study;
    - (ii) common essential learnings;
    - (iii) locally-determined options;
    - (iv) adaptive dimension; and
    - (v) **time and credit allocations;**
  - (b) provides approved programs and approved courses of study in accordance with provincial curriculum policy, as determined by the minister;
  - (c) employs as independent school teachers only certified teachers;
  - (d) is or has agreed to be supervised by:
    - (i) the department; or
    - (ii) an approved person;
  - (e) has lawfully operated, whether before or after the coming into force of these regulations, for at least one full year immediately before making its application for a certificate of accreditation; and
  - (f) **in the opinion of the minister, subscribes to the goals of education for Saskatchewan.**
- (2) An eligible registered independent school may apply for a certificate of accreditation by:
- (a) applying to the minister on a form provided by the minister; and
  - (b) including in the application any information that the minister requests.

...

### 31. Registered independent school accreditation

The specific wording of this section may be of some interest given the current analysis:

... 31 (1) Where the minister:

- (a) receives an application pursuant to section 30; and
- (b) is satisfied that the applicant is an eligible registered independent school and that the application is complete;

the minister may issue a certificate of accreditation to the applicant on any terms and conditions the minister considers advisable.

**(2) The minister shall consider each application pursuant to section 30 in accordance with the principles of:**

- (a) freedom of conscience and religion in education; and**
- (b) fundamental justice.**

(3) The minister may issue a certificate of accreditation to an eligible registered independent school for a series of consecutive grades comprising a minimum of:

- (a) the elementary level;
- (b) the middle level; or
- (c) the secondary level.

**(4) Where the minister does not issue a certificate of accreditation, the minister shall:**

- (a) notify, in writing, the applicant of that fact; and**
- (b) provide the applicant with written reasons for the non-issuance.**

...

### 32. Details related to the application for and criteria of accreditation of alternate independent schools

### 33. Alternate independent school accreditation

### 34. Other than by accredited registered independent school, prohibition on persons referring to themselves as or advertising as an accredited independent school, or offering exemption from attendance at school. Similarly, other than by alternate independent school, prohibition on persons referring to themselves as or advertising as an alternate independent school, or offering exemption from attendance at school.



### 35. Minister may suspend or cancel accreditation

The specific wording of this section may be of some interest given the current analysis:

... 35(1) Where the minister is satisfied that:

(a) an accredited independent school:

- (i) obtained its certificate of accreditation through providing false or misleading information to the minister;
- (ii) has violated the Act or these regulations;
- (iii) has breached a term or condition of its accreditation;
- or
- (iv) has ceased to meet the criteria of eligibility for accreditation; or

(b) it is not in the public interest that an independent school's certificate of accreditation remain outstanding;

the minister may suspend, for any period of time the minister considers appropriate, or cancel the certificate of accreditation.

**(2) The minister shall not suspend or cancel a certificate of accreditation pursuant to subsection (1) without giving the holder an opportunity to be heard.**

**(3) Notwithstanding subsection (2), where the minister considers it necessary in the public interest, the minister may immediately suspend or cancel a certificate of accreditation but shall give the holder an opportunity to be heard within 15 days of the suspension or cancellation.**

**(4) Where the minister suspends or cancels a certificate of accreditation, the minister shall immediately:**

- (a) notify, in writing, the accredited independent school of the suspension or cancellation; and**
- (b) provide the accredited independent school with written reasons for the suspension or cancellation.**

...

### 36. Goals of education

The specific wording of this section may be of some interest given the current analysis:

... 36(1) Each accredited independent school has the freedom to add to the goals of education for Saskatchewan and to define responsibility for their achievement among the school, the home, the church and the community.

(2) Subject only to such reasonable limits prescribed by law that can be demonstrably justified in a free and democratic society, clause 30(1)(f) is

not intended to diminish or infringe on the religious conscience of the owner or operator of any accredited independent school.

...

37. Only persons meeting the qualifications of a director of education for a board of education prescribed in section 5 of The Education Regulations, 1986 may be appointed, designated, employed or approved by the Minister to supervise registered or accredited independent schools
38. Accredited independent schools may participate in approved training programs for teachers
39. The Minister may delegate any powers, duties, or responsibilities granted by these regulations to any officer or employee of the department
40. Coming into force

*The Independent Schools Regulations*<sup>182</sup> provided some additional clarity with respect to the definition and expectations for the organization and administration of private (now independent) schools in Saskatchewan. Nothing within these regulations explicitly speaks to the duties and disciplinary framework of independent school pupils. Aside from the hiring of a director of education, principal, and teachers, the approval of a language of instruction if not English, some rudimentary standards for registration and accreditation (including compliance with the *Act*—which, at this time, was neither explicit nor detailed with respect to private or independent schooling), and the establishing of parity of authority for registered independent school boards with public or separate school boards related to sections 164 and 165 of *The*

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<sup>182</sup> *The Independent Schools Regulations*, as published in the *Saskatchewan Gazette* (Part II) March 15, 1991, Saskatchewan Regulations c E-0.1 Reg 11; Order in Council 190/91, March 6, 1991

*Education Act, 1978*, little clarity of an independent school board's role, powers, or responsibilities are provided. More clear is the starting point of the, earlier mentioned, *Goals of Education for Saskatchewan*<sup>183</sup> from 1984 as a defining statement of philosophical agreement required for registration and accreditation of an independent school in the province.

There are rather explicit statements of fundamental principles of administrative law embedded within the processes for registration and accreditation. Each of a basic recognition of the *Charter Rights and Freedoms, 1982* in on the nod statements surrounding the consistency of a registered and accredited independent school's goals with the *Goals of Education for Saskatchewan*<sup>184</sup>—to wit “... subject only to such reasonable limits prescribed by law that can be demonstrably justified in a free and democratic society”,<sup>185</sup> the analogue of section 1 of the Charter: “... subject only to such reasonable limits prescribed by law as can be demonstrably justified in a free and democratic society”.<sup>186</sup> So too, principles are present such as general reasonableness,<sup>187</sup> written reasons for decisions of the Minister<sup>188</sup> or issuing official,<sup>189</sup> the

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<sup>183</sup> Saskatchewan Department of Education. (1984). *Directions: The final report*. Regina: the Author.

<sup>184</sup> Saskatchewan Department of Education. (1984). *Directions: The final report*. Regina: the Author.

<sup>185</sup> *The Independent Schools Regulations*, as published in the *Saskatchewan Gazette* (Part II) March 15, 1991, Saskatchewan Regulations c E-0.1 Reg 11; Order in Council 190/91, March 6, 1991, ss 18(2), 36(2)

<sup>186</sup> Part 1 of the *Constitution Act, 1982*, being Schedule B to the *Canada Act 1982* (UK), 1982, c 11, s 1

<sup>187</sup> *The Independent Schools Regulations*, as published in the *Saskatchewan Gazette* (Part II) March 15, 1991, Saskatchewan Regulations c E-0.1 Reg 11; Order in Council 190/91, March 6, 1991, ss 16(a), 18(2), and 36(2)

<sup>188</sup> *The Independent Schools Regulations*, as published in the *Saskatchewan Gazette* (Part II) March 15, 1991, Saskatchewan Regulations c E-0.1 Reg 11; Order in Council 190/91, March 6, 1991, ss 4(5)(b), 8(4)(b), 12(5)(b), 13(4)(b), 31(4)(b), 33(2)(b), and 35(4)(b)

<sup>189</sup> *The Independent Schools Regulations*, as published in the *Saskatchewan Gazette* (Part II) March 15, 1991, Saskatchewan Regulations c E-0.1 Reg 11; Order in Council 190/91, March 6, 1991, s 11(4)(b)

*opportunity to be heard related to a decision,<sup>190</sup> fundamental justice,<sup>191</sup> and non-infringement upon and freedom of conscience and religion in education.<sup>192</sup>*

Within *The Education Amendment Regulations, 1991*,<sup>193</sup> no sections of *The Education Regulations, 1986*<sup>194</sup> of interest in this analysis were amended.

Also in 1991, the Ministry produced an *Independent Schools Policy Manual*.<sup>195</sup> The *Manual* is comprehensive and offers clarity with respect to the policy mechanisms the Ministry intended for the operation and oversight of independent schools in Saskatchewan. Later in this document, I describe in greater detail the policy of the Ministry with respect to, in particular, the inspection regime as it was described in the *Manual*.

For the first time in *The School Grant 1991 Regulations*,<sup>196</sup> historical high schools are mentioned within a provincial education funding formula. In fact, the only private schools noted within these Regulations are historical high schools, and among them Athol Murray College of Notre Dame and College Mathieu (High School) are not included. Where eligible private schools were funded in earlier such Regulations, this year marks a turn, in the language

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<sup>190</sup> *The Independent Schools Regulations*, as published in the *Saskatchewan Gazette* (Part II) March 15, 1991, Saskatchewan Regulations c E-0.1 Reg 11; Order in Council 190/91, March 6, 1991, ss 8(2), 8(3), 13(2), 13(3), 35(2), and 35(3)

<sup>191</sup> *The Independent Schools Regulations*, as published in the *Saskatchewan Gazette* (Part II) March 15, 1991, Saskatchewan Regulations c E-0.1 Reg 11; Order in Council 190/91, March 6, 1991, ss 4(2)(b) and 31(2)(b),

<sup>192</sup> *The Independent Schools Regulations*, as published in the *Saskatchewan Gazette* (Part II) March 15, 1991, Saskatchewan Regulations c E-0.1 Reg 11; Order in Council 190/91, March 6, 1991, ss 4(2)(a), 18(2), 31(2)(a), and 36(2)

<sup>193</sup> *The Education Amendment Regulations, 1991*, as published in the *Saskatchewan Gazette* (Part II) August 23, 1991, Saskatchewan Regulations 72/91; Order in Council 733/91, August 14, 1991

<sup>194</sup> *The Education Regulations, 1986* as published in the *Saskatchewan Gazette* (Part II) March 27, 1986, Saskatchewan Regulations E-0.1 Reg 1; Order in Council 309/86, March 18, 1986; *The Education Amendment Regulations, 1990*, as published in the *Saskatchewan Gazette* (Part II) May 25, 1990, Saskatchewan Regulations 32/90; Order in Council 485/90, May 16, 1990

<sup>195</sup> Ministry of Education. (1991). *Independent schools policy manual*. Regina: the Author

<sup>196</sup> *The School Grant 1991 Regulations*, as published in the *Saskatchewan Gazette* (Part II) September 20, 1991, Saskatchewan Regulations c E-0.1 Reg 12; Order in Council 857/91, September 13, 1991

at least, surrounding provincial funding of private education. As was the case in previous years, the Tables provide for an indication of base levels of funding as comparators. Table 4 of the Regulations outlined the rates for public and separate school division students by urban and rural and by type of pupil. The relative values for operating grants provided on a per pupil rate for private high school students (who attended schools meeting the criteria of section 32 of *The School Grant 1991 Regulations* and listed as historical high schools—but neither Athol Murray College of Notre Dame nor College Mathieu [High School]) and public or separate high school students' basic rate (although other factors—including location and special needs—would have increased a per pupil rate for a public or separate secondary student, thus decreasing on average this percentage value to some extent<sup>197</sup>) itself decreased over this time from roughly 0.6:1 in 1986. For 1991 this was \$1992:\$3604 or 0.55:1.<sup>198</sup>

*The Education Development Fund Program Amendment Regulations, 1991*,<sup>199</sup> amended *The Education Development Fund Program Regulations, 1987*<sup>200</sup> such that “private high school” was replaced throughout by “historical high school”. No other amendments herein were related to the issues presently under review.

Other amendments to *Regulations* under *The Education Act, 1978*<sup>201</sup> and *The Government Organization Act, 1986-87-88*<sup>202</sup> (specifically *The Department of Education*

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<sup>197</sup> *The School Grant 1991 Regulations*, as published in the *Saskatchewan Gazette* (Part II) September 20, 1991, Saskatchewan Regulations c E-0.1 Reg 12; Order in Council 857/91, September 13, 1991, Appendix, Tables 1, 2, 4, 5, 10, 11, 12, 13, and 14

<sup>198</sup> *The School Grant 1991 Regulations*, as published in the *Saskatchewan Gazette* (Part II) September 20, 1991, Saskatchewan Regulations c E-0.1 Reg 12; Order in Council 857/91, September 13, 1991, Appendix, Tables 4 and 15

<sup>199</sup> *The Education Development Fund Program Amendment Regulations, 1991*, as published in the *Saskatchewan Gazette* (Part II) August 2, 1991, Saskatchewan Regulations 57/91; Order in Council 644/91, July 18, 1991

<sup>200</sup> *The Education Development Fund Program Regulations, 1987*, as published in the *Saskatchewan Gazette* (Part II) December 24, 1987, Saskatchewan Regulations G-5.1 Reg 10; Order in Council 1050/87, December 16, 1987

<sup>201</sup> RSS 1978, c.E-0.1 (Supp.) (Saskatchewan)

<sup>202</sup> 1986-87-88, c.G-5.1 (Saskatchewan)

*Amendment Regulations, 1991*,<sup>203</sup> and *The Education Development Fund Program Amendment Regulations [No 2], 1991*<sup>204</sup>) in 1991 were not related to the issues within the present analysis.

Within *The School Grant 1992 Regulations*,<sup>205</sup> Table 4 outlined the rates for public and separate school division students by urban and rural and by type of pupil. The relative values for operating grants provided on a per pupil rate for private high school students (who attended schools meeting the criteria of section 32 of *The School Grant 1992 Regulations* and listed as historical high schools—but neither Athol Murray College of Notre Dame nor College Mathieu [High School]) and public or separate high school students' basic rate (although other factors—including location and special needs—would have increased a per pupil rate for a public or separate secondary student, thus decreasing on average this percentage value to some extent<sup>206</sup>) itself decreased over this time from roughly 0.55:1 in 1991, as for 1992 this was \$1952:\$3714 or 0.526:1.<sup>207</sup>

*The School Grant 1991 Amendment Regulations, 1992*<sup>208</sup> did not contain material directly related to the issues within the present analysis. Similarly, *The Education Amendment*

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<sup>203</sup> *The Department of Education Amendment Regulations, 1991* as published in the *Saskatchewan Gazette* (Part II) January 11, 1991, Saskatchewan Regulations 104/90; Order in Council 1129/90, December 31, 1990

<sup>204</sup> *The Education Development Fund Program Amendment Regulations (No 2), 1991*, as published in the *Saskatchewan Gazette* (Part II) September 20, 1991, Saskatchewan Regulations 77/91; Order in Council 808/91, September 4, 1991

<sup>205</sup> *The School Grant 1992 Regulations*, as published in the *Saskatchewan Gazette* (Part II) December 11, 1992, Saskatchewan Regulations c E-0.1 Reg 14; Order in Council 1098/92, December 1, 1992

<sup>206</sup> *The School Grant 1992 Regulations*, as published in the *Saskatchewan Gazette* (Part II) December 11, 1992, Saskatchewan Regulations c E-0.1 Reg 14; Order in Council 1098/92, December 1, 1992, Appendix, Tables 1, 2, 4, 5, 10, 11, 12, 13, and 14

<sup>207</sup> *The School Grant 1992 Regulations*, as published in the *Saskatchewan Gazette* (Part II) December 11, 1992, Saskatchewan Regulations c E-0.1 Reg 14; Order in Council 1098/92, December 1, 1992, Appendix, Tables 4 and 15

<sup>208</sup> *The School Grant 1991 Amendment Regulations, 1992*, as published in the *Saskatchewan Gazette* (Part II) December 11, 1992, Saskatchewan Regulations 138/92; Order in Council 1097/92, December 1, 1992

*Regulations, 1993*<sup>209</sup> did not contain material directly related to the issues within the present analysis. In September 1993, the provincial government enacted *The Home-based Education Program Regulations*;<sup>210</sup> material within did not directly relate to the issues within the present analysis. In the same month, *The School Grant 1992 Amendment Regulations, 1993*<sup>211</sup> came into force; the material within did not directly relate to the issues within the analysis.

In January 1994, *The Conseils Scolaires Election Regulations*,<sup>212</sup> *The 1993 School Grant Regulations*,<sup>213</sup> *The Education Amendment Regulations, 1993 (No. 2)*,<sup>214</sup> and *The Education Amendment Regulations, 1993 (No. 3)*<sup>215</sup> came into force. Only *The 1993 School Grant Regulations* include material of interest given the current analysis. As in previous years, Table 4 outlined the basic rates for public and separate school division students by urban and rural and by type of pupil; Table 15 outlined the rate for pupils attending qualifying<sup>216</sup> historical high schools. In 1993, the historical high school (but neither Athol Murray College of Notre Dame nor College Mathieu [High School]) per pupil rate to public and separate school division

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<sup>209</sup> *The Education Amendment Regulations, 1993*, as published in the *Saskatchewan Gazette* (Part II) July 16, 1993, Saskatchewan Regulations 49/93; Order in Council 529/93, June 30, 1993

<sup>210</sup> *The Home-based Education Program Regulations*, as published in the *Saskatchewan Gazette* (Part II) September 24, 1993, Saskatchewan Regulations c E-0.1 Reg 15; Order in Council 692/93, September 14, 1993

<sup>211</sup> *The School Grant 1992 Amendment Regulations, 1993*, as published in the *Saskatchewan Gazette* (Part II) September 24, 1993, Saskatchewan Regulations 78/93; Order in Council 691/93, September 14, 1993

<sup>212</sup> *The Conseils Scolaires Election Regulations*, as published in the *Saskatchewan Gazette* (Part II) January 7, 1994, Saskatchewan Regulations c E-0.1 Reg 16; Order in Council 923/93, December 21, 1993

<sup>213</sup> *The 1993 School Grant Regulations*, as published in the *Saskatchewan Gazette* (Part II) January 7, 1994, Saskatchewan Regulations c E-0.1 Reg 17; Order in Council 926/93, December 21, 1993

<sup>214</sup> *The Education Amendment Regulations, 1993 (No. 2)*, as published in the *Saskatchewan Gazette* (Part II) January 7, 1994, Saskatchewan Regulations 106/93; Order in Council 924/93, December 21, 1993

<sup>215</sup> *The Education Amendment Regulations, 1993 (No. 3)*, as published in the *Saskatchewan Gazette* (Part II) January 7, 1994, Saskatchewan Regulations 107/93; Order in Council 925/93, December 21, 1993

<sup>216</sup> *The 1993 School Grant Regulations*, as published in the *Saskatchewan Gazette* (Part II) January 7, 1994, Saskatchewan Regulations c E-0.1 Reg 17; Order in Council 926/93, December 21, 1993, s 30(2)

secondary pupil basic rate ratio was \$1913:\$3714,<sup>217</sup> or 0.515:1, a slight decrease over the past year.

In November 1994, *The Teacher Certification and Classification Amendment Regulations, 1994*<sup>218</sup> came into force. In December 1994, *The 1994 School Grant Regulations*<sup>219</sup> and *The School Division Tax Loss Compensation Fund Administration Regulations*<sup>220</sup> came into force. Among these, only *The 1994 School Grant Regulations* contained material of consequence for this analysis. As in previous years, Table 4 outlined the basic rates for public and separate school division students by urban and rural and by type of pupil; Table 15 outlined the rate for pupils attending historical high schools. In 1994, the qualifying historical high school (but neither Athol Murray College of Notre Dame nor College Mathieu [High School]<sup>221</sup>) per pupil rate to public and separate school division secondary pupil basic rate ratio was \$1837:\$3714,<sup>222</sup> or 0.495:1, a slight decrease over the previous year.

## **Provincial Legislative and Regulatory Frameworks 1995 – 2017**

In 1995, the province consolidated the Education Act. *The Education Act, 1995*<sup>223</sup> reestablished the legal framework for the relationships among the players in the elementary

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<sup>217</sup> *The 1993 School Grant Regulations*, as published in the *Saskatchewan Gazette* (Part II) January 7, 1994, Saskatchewan Regulations c E-0.1 Reg 17; Order in Council 926/93, December 21, 1993, Appendix, Tables 4 and 15

<sup>218</sup> *The Teacher Certification and Classification Amendment Regulations, 1994*, as published in the *Saskatchewan Gazette* (Part II) November 10, 1994, Saskatchewan Regulations 75/94; Minister's Order, October 11, 1994

<sup>219</sup> *The 1994 School Grant Regulations*, as published in the *Saskatchewan Gazette* (Part II) December 30, 1994, Saskatchewan Regulations c E-0.1 Reg 19; Order in Council 839/94, December 14, 1994

<sup>220</sup> *The School Division Tax Loss Compensation Fund Administration Regulations*, as published in the *Saskatchewan Gazette* (Part II) December 30, 1994, Saskatchewan Regulations c E-0.1 Reg 18; Order in Council 804/94, December 14, 1994

<sup>221</sup> *The 1994 School Grant Regulations*, as published in the *Saskatchewan Gazette* (Part II) December 30, 1994, Saskatchewan Regulations c E-0.1 Reg 19; Order in Council 839/94, December 14, 1994, s 31(3)

<sup>222</sup> *The 1994 School Grant Regulations*, as published in the *Saskatchewan Gazette* (Part II) December 30, 1994, Saskatchewan Regulations c E-0.1 Reg 19; Order in Council 839/94, December 14, 1994, Appendix, Tables 4 and 15

<sup>223</sup> RSS 1995, c E-0.2 (Saskatchewan)



and secondary education system, and added similar to the Act with respect to post-secondary education, and also French translation—both of which had not been present in 1978. Of particular interest are definitions including the following:

2 In this Act:

... “board of education” means the board of education of a school division;  
... “conseil general” means the Conseil général des écoles fransaskoises continued pursuant to section 15;

“conseil scolaire” means a Conseil scolaire fransaskois established by an order of the minister pursuant to section 47;

... “division” or “school division” means a school division designated pursuant to section 40 and includes a public school division, a separate school division and a high school division;

... “independent school” means an institution:

(a) in which instruction is provided to pupils of compulsory school age;  
and

(b) that is controlled and administered by a person other than a public authority;

... “pupil” means a person:

(a) who is enrolled in a school or registered independent school; or

(b) who is receiving instruction in a registered home-based education program;

and includes any person who is of compulsory school age;

... “registered independent school” means an independent school registered pursuant to this Act and the regulations;

“school” means a body of pupils that is organized as a unit for educational purposes under the jurisdiction of a board of education, of a conseil scolaire, or of the department and that comprises one or more instructional groups or classes, together with the principal and teaching staff and other employees assigned to that body of pupils, and includes the land, buildings or other premises and permanent improvements used by and in connection with that body of pupils, but does not include an independent school;<sup>224</sup>

The powers of the Minister remain consistent with previous analysis at the point in which *The Education Act, 1978* became spent, but they do include direct provisions for the following:

4(1) The minister may:

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<sup>224</sup> RSS 1995, c E-0.2 (Saskatchewan), s 2

- ... (n) make provision for the registration of independent schools;
- (o) make provision for the inspection and supervision of registered independent schools;<sup>225</sup>

Similarly, the operation, duties, and powers of public and separate school divisions, and their analogues within the conseils scolaires, remain consistent with those held at the point in time when *The Education Act, 1978* became spent.<sup>226</sup> Of potential interest in the analysis are the following comparisons among jurisdictions:

- 85(1) Subject to section 86 and the duties of a conseil scolaire with respect to a francophone education area governed by the conseil scolaire and any fransaskois school within the francophone education area, a board of education shall:
- (a) administer and manage the educational affairs of the school division in accordance with the intent of this Act and the regulations;
  - (b) exercise general supervision and control over the schools in the school division and make any bylaws with respect to school management that may be considered necessary for effective and efficient operation of the schools;
  - (c) subject to the other provisions of this Act, approve administrative procedures pertaining to the internal organization, management and supervision of the schools, but educational supervision authorized by the board of education is to be subject to the approval of the department;
  - ... (o) suspend or expel pupils for cause, subject to sections 154 and 155;
  - ... (r) keep a full and accurate record of the proceedings, transactions and financial affairs of the board of education;
- ... 86(1) With respect to the francophone education area and any fransaskois schools under its jurisdiction, a conseil scolaire shall:
- (a) administer and manage the educational affairs of the francophone education area in accordance with the intent of this Act and the regulations;
  - (b) exercise general supervision and control over the fransaskois schools in the francophone education area and make any bylaws with respect to fransaskois school management that may be considered necessary for effective and efficient operation of the fransaskois schools;
  - (c) subject to the other provisions of this Act, approve administrative procedures pertaining to the internal organization, management and supervision of the fransaskois schools, but educational supervision

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<sup>225</sup> RSS 1995, c E-0.2 (Saskatchewan), s 4

<sup>226</sup> RSS 1995, c E-0.2 (Saskatchewan), ss 53(1), 61, 62, 72(1), 72(3), 73, 76, 85, 86, 87, 88, 89, 90, 311, 313, 314, 316, 319, 320, etc. and passim

authorized by the conseil scolaire is subject to the approval of the department;

... (o) suspend or expel pupils for cause, subject to sections 154 and 155;

... (r) keep a full and accurate record of the proceedings, transactions and financial affairs of the conseil scolaire;

... 103(1) Subject to subsection (2), every board of education and every conseil scolaire shall prepare an administrative manual in the form and with the content it considers appropriate to its purposes and jurisdiction pursuant to this Act with respect to program policies, administrative organization and general management for the school division or the francophone education area.

(2) Administrative manuals must include:

(a) a statement of the policies adopted, approved or authorized by the board of education or the conseil scolaire with respect to:

(i) the educational objectives, program development, provision of educational services; and

(ii) the general supervision and efficient management of the educational affairs of the school division or the francophone education area;

(b) a definition of the administrative organization adopted by the board of education or the conseil scolaire for the purposes of the administration and supervision of its education and financial policies.

... 109(1) The powers and duties of a director shall be prescribed by the board of education, the conseil scolaire or the conseil général that appointed the director.

(2) In addition to any powers and duties prescribed pursuant to subsection (1), every director shall:

... (b) ensure that the schools of the board of education or the conseil scolaire are conducted in accordance with this Act, the regulations and the policies of the board of education or the conseil scolaire in all matters within its jurisdiction;

(c) exercise general supervision of the schools and the work of principals, teachers and other personnel employed by the board of education or the conseil scolaire;

Such presented above represents a fraction of the parallelism within the *Act* respecting the powers and duties of boards of education and conseils scolaires.

With respect to the legal framework enjoyed by students enrolled in public, separate, and fransaskois schools, there is both parallelism within the *Act* respecting such, as well as that in place at the time in which *The Education Act, 1978* became spent. Of potential interest in the analysis are the following comparisons, at length, among jurisdictions:

141(1) Subject to sections 154, 155 and 157, no teacher, trustee, director or other school official shall, in any way deprive, or attempt to deprive, a pupil of access to, or the advantage of, the educational services approved and provided by the board of education or the conseil scolaire.

(2) Where any of the persons mentioned in subsection (1) contravenes the provisions of that subsection, that person is disqualified from holding his or her office or position.

... 147 All records of a board of education or a conseil scolaire pertaining to a pupil are confidential, but access is to be granted, under any conditions that may be prescribed by the board of education or the conseil scolaire, to the following persons:

- (a) a pupil who requests access and whose parent or guardian is in attendance when access is granted;
- (b) a pupil who is 16 or more years of age and who is living independently of a parent or guardian;
- (c) duly authorized officers of the department;
- (d) school officials designated by the board of education or the conseil scolaire;
- (e) a youth worker as defined in the *Young Offenders Act* (Canada) who requests access for the purposes of that Act;
- (f) a parent or guardian of a pupil, where the pupil is dependent on the parent or guardian.<sup>227</sup>

148 Where a difference or conflict arises in the relationship of a pupil to the school, the parent or guardian, on behalf of that pupil, is entitled to immediate access to procedures established by the board of education or the conseil scolaire for the purposes of investigation and mediation of any differences or conflicts.

... 150(1) In the exercise of his or her right of access to schools and to the benefits of educational services pursuant to this Part, a pupil shall comply with subsections (2) and (3).

(2) Every pupil shall co-operate fully with all persons employed by the board of education or the conseil scolaire and any other persons who have been lawfully assigned responsibilities and functions with respect to the instructional program of the school or any special or ancillary services that may be provided or approved by the board of education, the conseil scolaire or the department.

(3) Every pupil shall:

(a) attend school regularly and punctually;

...

... (c) observe standards approved by the board of education or the conseil scolaire with respect to:

(i) cleanliness and tidiness of person;

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<sup>227</sup> Section 147 was repealed in its entirety without substitution shortly following proclamation of *The Education Act, 1995* by *The Education Amendment Act, 1996 (No. 2)*, c 45, s 8

- (ii) general deportment;
- (iii) obedience;
- (iv) courtesy; and
- (v) the rights of other persons;
- (d) be diligent in his or her studies;
- (e) conform to the rules of the school approved by the board of education or the conseil scolaire; and
- (f) submit to any discipline that would be exercised by a kind, firm and judicious parent.

151(1) Every pupil is accountable to the teacher for the pupil's conduct on the school premises during school hours and during those hours that the teacher is in charge of the pupil in class or while engaged in authorized school activities conducted during out-of-school hours.

(2) Every pupil is accountable to the principal for the pupil's general deportment at any time that the pupil is under the supervision of the school and members of the teaching staff, including the time spent in travelling between the school and the pupil's place of residence.

(3) Subject to the stated policies of the board of education or the conseil scolaire every pupil is accountable to the driver of a school bus and to any other person appointed by the board of education or the conseil scolaire for the purposes of supervision during hours when pupils are in the personal charge of those employees of the board of education or the conseil scolaire.

(4) The employees of the board of education or the conseil scolaire mentioned in subsection (3) are accountable to and shall report to the principal in accordance with the procedures approved by the board of education or the conseil scolaire.

152(1) Every pupil is subject to the general discipline of the school.

(2) Every board of education and every conseil scolaire shall make provisions, which are to be set out in its bylaws or administrative manual, applicable to the schools in its jurisdiction for the expeditious investigation and treatment of problems arising in the relationship between a pupil and the school.

153(1) Where one of the situations set out in subsection (2) arises in a manner and to an extent as to affect adversely the pupil's educational development or the well-being of other pupils in the schools, a principal may refer the matter to a committee composed of staff members and consultants for study, diagnosis and any investigation that may contribute to the resolution of the matter.

(2) A committee mentioned in subsection (1) may be set up where, in the opinion of the principal and the staff, a pupil is not complying with the pupil's general duties as set out in section 150 or a situation has developed with respect to the pupil's:

- (a) attendance;
- (b) studies;
- (c) deportment;
- (d) personal relationships in the school; or
- (e) attitude towards the school.

(3) Where a referral is made pursuant to subsection (1), the parent or guardian of the pupil shall be immediately informed by the principal of the circumstances and shall have an opportunity for consultation with the committee in any study or investigation conducted pursuant to this section.

154(1) A principal:

- (a) may suspend a pupil from school for not more than three school days at a time for overt opposition to authority or serious misconduct; and
- (b) where he or she suspends a pupil pursuant to clause (a), shall immediately report the circumstances of the suspension and the action taken to the parent or guardian of that pupil.

(2) A principal may suspend a pupil for a period not exceeding 10 school days where the principal receives information alleging, and is satisfied, that the pupil has:

- (a) persistently displayed overt opposition to authority;
- (b) refused to conform to the rules of the school;
- (c) been irregular in attendance at school;
- (d) habitually neglected his or her duties;
- (e) wilfully destroyed school property;
- (f) used profane or improper language; or
- (g) engaged in any other type of gross misconduct.

(3) Where a principal suspends a pupil pursuant to subsection (2), the principal shall:

- (a) immediately:
  - (i) report the matter to the director or person authorized to act in the director's absence;
  - (ii) notify the parent or guardian of the pupil of the circumstances of the suspension and the action taken; and
  - (iii) inform the pupil of the reason for his or her suspension; and
- (b) as soon as is practicable:
  - (i) prepare a written report of the circumstances of the suspension and provide it to:
    - (A) the director or other person authorized to act in the director's absence; and
    - (B) the parent or guardian of the pupil; and
  - (ii) on the request of either the pupil or his or her parent or guardian, grant a hearing to the pupil and his or her parent or guardian.

(4) The director or person authorized to act in the director's absence shall confirm, reduce or remove the suspension before the expiration of the period of suspension pursuant to subsection (2) and:

- (a) after consultation with the principal and any other persons he or she considers appropriate; and
- (b) after granting a hearing to the pupil and his or her parent or guardian.

- (5) After confirming, reducing or removing a suspension pursuant to subsection (4), the director or person authorized to act in the director's absence shall immediately submit a written report to the board of education or the conseil scolaire setting out the circumstances of the suspension.
- (6) Where a board of education or a conseil scolaire chooses to investigate the circumstances of a suspension submitted to it pursuant to subsection (5), the investigation shall be concluded before the period of suspension ordered pursuant to subsection (4) ends.
- (7) A board of education or a conseil scolaire may suspend the pupil from all or any of the schools in the school division or the francophone education area for a period not greater than one year where the board of education or a conseil scolaire:
- (a) has conducted an investigation pursuant to subsection (6); and
  - (b) is satisfied, based on the investigation, that the pupil has acted in a manner that warrants suspension for a period greater than 10 school days.
- (8) Notwithstanding subsections (6) and (7), a board of education or a conseil scolaire may appoint or authorize the director or a person authorized to act in the director's absence to appoint a committee:
- (a) to conduct an investigation pursuant to subsection (6); and
  - (b) to make a decision to suspend pursuant to subsection (7).
- (9) The committee of the board of education or the conseil scolaire mentioned in subsection (8) may be composed of those members of the board of education or the conseil scolaire and officials and consultants that the board of education or the conseil scolaire considers appropriate.
- (10) The committee appointed pursuant to subsection (8) may include:
- (a) the principal; and
  - (b) the director or a person authorized to act in the director's absence.
- (11) Where a committee appointed pursuant to subsection (8) makes a decision to suspend a pupil, that decision:
- (a) is deemed to be a decision of the board of education or the conseil scolaire and has the same force and effect as if it were made by the board of education or the conseil scolaire;
  - (b) shall be reported immediately to the board of education or the conseil scolaire;
  - (c) may be altered, amended or revoked by the board of education or the conseil scolaire at a subsequent meeting of the board of education or the conseil scolaire.
- (12) The pupil and his or her parent or guardian shall be given:
- (a) notice of every investigation pursuant to subsection (6) or (8); and
  - (b) an opportunity to appear and make representations before the board of education, the conseil scolaire or the committee appointed pursuant to subsection (8), as the case may be.
- (13) Where a pupil has been suspended pursuant to subsection (7) or (11):

- (a) at the expiration of any period that the board of education or the conseil scolaire may specify in the resolution suspending the pupil, the pupil and his or her parent or guardian may request the board of education or the conseil scolaire to review and reconsider the suspension of the pupil; and
- (b) on receipt of a request pursuant to clause (a) and where the board of education or the conseil scolaire considers it to be appropriate, the board of education or the conseil scolaire may:
  - (i) rescind or vary the resolution suspending the pupil; and
  - (ii) admit the pupil to a school on those terms and conditions that the board of education or the conseil scolaire considers appropriate.

155(1) Notwithstanding section 154, a board of education, by resolution, may exclude a pupil from attendance at any or all schools in the school division for a period greater than one year where, in the opinion of the board, it is appropriate to do so based on:

- (a) an investigation conducted pursuant to subsection 154(6); or
- (b) the unanimous report of a committee pursuant to subsection 154(11).

(2) Notwithstanding section 153, a conseil scolaire, by resolution, may exclude a pupil from attendance at any or all schools in the francophone education area for a period greater than one year where, in the opinion of the conseil scolaire, it is appropriate to do so based on:

- (a) an investigation conducted pursuant to subsection 154(6); or
- (b) the unanimous report of a committee pursuant to subsection 154(11).

(3) A pupil who has been expelled, or his or her parent or guardian, may, after the expiration of one year, request a review and reconsideration by the board of education or the conseil scolaire of the status of the pupil.

(4) On a review or reconsideration pursuant to subsection (3), the board of education or the conseil scolaire may, in its discretion, rescind the resolution expelling that pupil and admit him or her to a school under any conditions that it may see fit to prescribe in the circumstances.

Recall that, in accord with section 2 of *The Education Act, 1995*, within the Act, “school” does not mean “independent school”, but “pupil” does include those who are enrolled at registered independent schools.<sup>228</sup>

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<sup>228</sup> RSS 1995, c E-0.2 (Saskatchewan), s 2



Duties of principals and teachers are similar, particularly as these relate to the legal framework enjoyed by pupils in public, separate, and francophone schools.<sup>229</sup> For example:

175(1) Subject to the stated policies of the board of education or the conseil scolaire and to the regulations, a principal, under the supervision of the director, shall be responsible for the general organization, administration and supervision of the school, its program and professional staff and for administrative functions that pertain to liaison between the school and the board of education or the conseil scolaire and its officials.

(2) The principal shall:

... (e) exercise general supervision over the well-being and good order of pupils while the pupils are at school or participating in school activities;

... 231

... (2) A teacher shall:

... (d) maintain, in co-operation with colleagues and with the principal, good order and general discipline in the classroom and on school premises;

... (g) report regularly, in accordance with policies of the school approved by the board of education or the conseil scolaire to the parent or guardian of each pupil with respect to progress and any circumstances or conditions that may be of mutual interest and concern to the teacher and the parent or guardian;

... (i) exclude any pupil from the class for overt opposition to the teacher's authority or other gross misconduct and, by the conclusion of that day, report in writing to the principal the circumstances of that exclusion;

As such, the legal framework outlined within *The Education Act, 1995*<sup>230</sup> maintains key characteristics present or developed since at least 1978.

With respect to registered independent schools, the *Act*<sup>231</sup> provides some modest details in addition to the definitions outlined above that pertain directly thereto:

117(2) Her Majesty in right of Saskatchewan, the minister, any official or employee of Her Majesty, or any board of education or conseil scolaire, or any member, director, official or employee of a board of education or a conseil scolaire is not liable for anything in good faith done or omitted to be done pursuant to or in the exercise or supposed exercise of any duties or powers

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<sup>229</sup> RSS 1995, c E-0.2 (Saskatchewan)

<sup>230</sup> RSS 1995, c E-0.2 (Saskatchewan)

<sup>231</sup> RSS 1995, c E-0.2 (Saskatchewan)

conferred by this Act, the regulations or the policies of a board of education, a conseil scolaire or the department relating to a home-based education program, an independent school or independent school teachers.

... 358(1) Subject to the regulations, the operator of a registered independent school, or of an educational institution that provides educational services to pupils in courses of instruction prescribed pursuant to this Act, shall furnish information to the department in the form and at any time that the minister may require with respect to the pupils, teachers, curriculum, facilities and equipment of that registered independent school or other educational institutional.

(2) Subject to the regulations, the operator of every registered independent school or of an educational institution mentioned in subsection (1) is obligated to allow any inspection that the minister considers necessary.

... 363 A person who operates an unregistered independent school in contravention of the regulations is guilty of an offence and is liable on summary conviction to a fine:

(a) in the case of a first offence, of not more than \$500; and

(b) in any other case, of not more than \$1,000.

... 370(1) The Lieutenant Governor in Council may make regulations:

... (f) respecting the registration of independent schools, including prescribing the criteria to be met by independent schools to entitle them to be registered as registered independent schools;

(g) classifying registered independent schools;

(h) governing the administration and operation of registered independent schools or any class or classes of them, including requiring registered independent schools or any class or classes of them to submit reports respecting the operation of the schools to the minister and prescribing the times within which the reports shall be submitted and the manner of their submission;

(i) providing for the suspension or deregistration of registered independent schools or any class or classes of them, including prescribing the grounds for which a registered independent school or any class or classes of them may be suspended or deregistered, and prescribing the procedure for:

(i) suspending or deregistering registered independent schools or any class or classes of them; or

(ii) reinstating the registration of independent schools, the registrations of which have been suspended or deregistered pursuant to subclause (i);

No additional meaningful mentions are made of independent schools, and no mention is made at this time of historical high schools or private schools (except as “private vocational schools”

under sections pertaining to the post-secondary education authority of the Minister,<sup>232</sup> which do not apply).

Given the earlier-highlighted definitions of “pupil” as including those enrolled in registered independent schools and “school” as not including an independent school within the *Act*, while it is assumed that the sections outlined immediately above represent a portion of the legal framework (additionally including *The Independent Schools Regulations*<sup>233</sup>), clarity of definitions in the area of interest and examination within this analysis remains modest. Nevertheless, there is a clear line of lawful authority over such schools in the Minister or (according to the Regulations) any individual the Minister delegates the authority to, and thereby a framework likewise exists as dissatisfying as it might be in terms of robustness when juxtaposed with the public, separate, or francophone analogues.

June 21, 1995, the Romanow New Democratic government was reelected in a general provincial election.

In 1996, *The Education Amendment Act, 1996*<sup>234</sup> came into force prior to the proclamation of *The Education Act, 1995*, and as such amended *The Education Act, 1978*. No matters of interest in the current analysis were addressed within *The Education Amendment Act, 1996*. *The Education Amendment Act, 1996 (No. 2)*<sup>235</sup> came into force following proclamation of *The Education Act, 1995*; aside from the earlier noted repeal of section 147 related to the confidentiality of student records, no additional matters of interest are amended

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<sup>232</sup> RSS 1995, c E-0.2 (Saskatchewan), s 6(1)

<sup>233</sup> *The Independent Schools Regulations*, as published in the *Saskatchewan Gazette* (Part II) March 15, 1991, Saskatchewan Regulations c E-0.1 Reg 11; Order in Council 190/91, March 6, 1991

<sup>234</sup> 1996, c 44 (Saskatchewan)

<sup>235</sup> 1996, c 45 (Saskatchewan)

through this Act. By way of *The Education Amendment Act, 1997*<sup>236</sup> no matters of interest were amended in 1997.

*The Education Amendment Act, 1998*<sup>237</sup> modifies the language of the Act replacing in all instances “conseils scolaires” with “conseil scolaire” and any consequential additional replacements to ensure the singular is used in place of the plural. No amendments related to topics of direct interest in the present analysis were otherwise present in 1998. Amendments to *The Education Act, 1995* found within *The Education Amendment Act, 1999*<sup>238</sup> were not related to issues within the present analysis. Similarly, consequential amendments to *The Education Act, 1995* found with *The Education (Elimination of Business Tax) Amendment Act, 2000*<sup>239</sup> were not related to issues within the present analysis.

*The Department of Education Regulations, 1995*<sup>240</sup> were consequential to facilitate the change of the Department’s name. No material within was found to be of significance to the present analysis.

*The 1995 School Grant Regulations*<sup>241</sup> were enacted in advance of the proclamation of *The Education Act, 1995* and so pertained to *The Education Act, 1978*. As in previous years, Table 4 outlined the basic rates for public and separate school division students by urban and rural and by type of pupil; in this instance, however, section 36(1) itself outlined the rate for pupils attending qualifying historical high schools. For 1995, the qualifying historical high school

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<sup>236</sup> 1997, c 35 (Saskatchewan)

<sup>237</sup> 1998, c 21 (Saskatchewan)

<sup>238</sup> 1999, c 16 (Saskatchewan)

<sup>239</sup> 2000, c 42 (Saskatchewan)

<sup>240</sup> *The Department of Education Regulations, 1995*, as published in the *Saskatchewan Gazette* (Part II) December 1, 1995, Saskatchewan Regulations c G-5.1 Reg 69; Order in Council 832/95, November 22, 1995

<sup>241</sup> *The 1995 School Grant Regulations*, as published in the *Saskatchewan Gazette* (Part II) January 5, 1996, Saskatchewan Regulations c E-0.1 Reg 21; Order in Council 885/95, December 12, 1995

(but neither Athol Murray College of Notre Dame nor College Mathieu [High School]<sup>242</sup>) per pupil rate to public and separate school division secondary pupil basic rate ratio was \$1837:\$3773,<sup>243</sup> or 0.487:1, a slight decrease over the previous year. For 1996, the ratio (subject to all above mentioned caveats) was \$1847:\$3901,<sup>244</sup> or 0.473:1, a slight decrease over the ratio in 1995. For 1997, the ratio (subject to all above mentioned caveats, with the addition of the exclusion of Caronport High School as of September 1) was \$1884:\$3921,<sup>245</sup> or 0.48:1, a slight increase over the ratio in 1996. For 1998, the ratio (subject to all above mentioned caveats, including Caronport High School's full exclusion) was \$1992:\$3959,<sup>246</sup> or 0.5:1, a slight increase over the ratio in 1997. For 1999, the ratio (subject to all above mentioned caveats) was \$2062:\$4019,<sup>247</sup> or 0.51:1, a slight increase over the ratio in 1998. In March 2000, *The 2000 Transitional School Grant Regulations*<sup>248</sup> came into force providing for explicit grant amounts for certain historical high schools (among other specifications for grants to public and separate school divisions and the conseil scolaire) as the fiscal year used by the Department of Education

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<sup>242</sup> *The 1995 School Grant Regulations*, as published in the *Saskatchewan Gazette* (Part II) January 5, 1996, Saskatchewan Regulations c E-0.1 Reg 21; Order in Council 885/95, December 12, 1995, s 36(3)

<sup>243</sup> *The 1995 School Grant Regulations*, as published in the *Saskatchewan Gazette* (Part II) January 5, 1996, Saskatchewan Regulations c E-0.1 Reg 21; Order in Council 885/95, December 12, 1995, s 36(3) and Appendix, Table 4

<sup>244</sup> *The 1996 School Grant Regulations*, as published in the *Saskatchewan Gazette* (Part II) December 13, 1996, Saskatchewan Regulations c E-0.1 Reg 22; Order in Council 786/96, December 4, 1996, s 36(1) and Appendix, Table 4

<sup>245</sup> *The 1997 School Grant Regulations*, as published in the *Saskatchewan Gazette* (Part II) January 2, 1998, Saskatchewan Regulations c E-0.2 Reg 3; Order in Council 792/1997, December 17, 1997, s 36 and Appendix, Table 4

<sup>246</sup> *The 1998 School Grant Regulations*, as published in the *Saskatchewan Gazette* (Part II) December 18, 1998, Saskatchewan Regulations c E-0.2 Reg 5; Order in Council 704/1997, December 1, 1998, s 36 and Appendix, Table 4

<sup>247</sup> *The 1999 School Grant Regulations*, as published in the *Saskatchewan Gazette* (Part II) January 7, 1999, Saskatchewan Regulations c E-0.2 Reg 7; Order in Council 761/1999, December 22, 1999, s 36 and Appendix, Table 4

<sup>248</sup> *The 2000 Transitional School Grant Regulations*, as published in the *Saskatchewan Gazette* (Part II) April 7, 2000, Saskatchewan Regulations c E-0.2 Reg 8; Order in Council 163/2000, March 22, 2000

was modified<sup>249</sup> (perhaps in accord with a hold-harmless method, though it is difficult to determine this for certain). For April 1, 2000 through March 31, 2001, the ratio (subject to all above mentioned caveats, plus the exclusion of Lutheran Collegiate Bible Institute) was \$2213:\$4281,<sup>250</sup> or 0.527:1, an increase over the ratio in 1999.

In April 1996, *The Department of Education Regulations, 1996*<sup>251</sup> came into force. In July 1996, *The Education Amendment Regulations, 1996*<sup>252</sup> were published in the *Gazette*. In October of the same year, *The Treasurer and Secretary-Treasurer Certification Regulations*<sup>253</sup> came into force. In March 1997, *The Department of Education Regulations, 1997*<sup>254</sup> came into force, In August 1997, *The Education Amendment Regulations, 1997 (No 2)*<sup>255</sup>—though no *The Education Amendment Regulations, 1997* can be found, either within the *Index of Revised Regulations of Saskatchewan* published in the *Gazette* or on through the King's Printer, for review in 1996 or 1997—came into force. *The Education Amendment Regulations, 1997 (No 3)*<sup>256</sup> was published in the *Gazette* on January 2, 1998. In November 1998, *The Conseil scolaire francaskois Election Regulations*<sup>257</sup> came into force. In June 1999, *The Education Amendment*

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<sup>249</sup> *The 2000-2001 School Grant Regulations*, as published in the *Saskatchewan Gazette* (Part II) January 26, 2001, Saskatchewan Regulations c E-0.2 Reg 9; Order in Council 27/2001, January 16, 2001, s 3

<sup>250</sup> *The 2000-2001 School Grant Regulations*, as published in the *Saskatchewan Gazette* (Part II) January 26, 2001, Saskatchewan Regulations c E-0.2 Reg 9; Order in Council 27/2001, January 16, 2001, s 36 and Appendix, Table 4

<sup>251</sup> *The Department of Education Regulations, 1996*, as published in the *Saskatchewan Gazette* (Part II) April 4, 1996, Saskatchewan Regulations c G-5.1 Reg 72; Order in Council 210/96, March 27, 1996

<sup>252</sup> *The Education Amendment Regulations, 1996*, as published in the *Saskatchewan Gazette* (Part II) July 5, 1996, Saskatchewan Regulations 45/96; Order in Council 450/96, June 25, 1996

<sup>253</sup> *The Treasurer and Secretary-Treasurer Certification Regulations*, as published in the *Saskatchewan Gazette* (Part II) October 11, 1996, Saskatchewan Regulations c E-0.1 Reg 20; Order in Council 670/96, October 2, 1996

<sup>254</sup> *The Department of Education Regulations, 1997*, as published in the *Saskatchewan Gazette* (Part II) March 12, 1997, Saskatchewan Regulations c G-5.1 Reg 76; Order in Council 131/97, March 12, 1997

<sup>255</sup> *The Education Amendment Regulations, 1997 (No 2)*, as published in the *Saskatchewan Gazette* (Part II) August 29, 1997, Saskatchewan Regulations 81/97; Order in Council 582/97, August 19, 1997

<sup>256</sup> *The Education Amendment Regulations, 1997 (No 3)*, as published in the *Saskatchewan Gazette* (Part II) January 2, 1998, Saskatchewan Regulations 107/97; Order in Council 791/1997, December 17, 1997

<sup>257</sup> *The Conseil scolaire francaskois Election Regulations*, as published in the *Saskatchewan Gazette* (Part II) November 20, 1998, Saskatchewan Regulations c E-0.2 Reg 4; Order in Council 671/1998, November 10, 1998

*Regulations, 1999*<sup>258</sup> and *The Education Amendment Regulations, 1999 (No 2)*<sup>259</sup> both came into force. In July 1999, *The Electronic Meeting Procedures Regulations*<sup>260</sup> (under *The Education Act, 1995*) came into force.

September 16, 1999, the Romanow New Democratic government was reelected in a general provincial election.

In February 2000, *The Conseil scolaire fransaskois Election Amendment Regulations, 2000*<sup>261</sup> were published in the *Gazette*. In December 2000, *The Education Amendment Regulations, 2000*<sup>262</sup> were published in the *Gazette*. The content of none of these reviewed amendments related to issues within the present analysis.

Perhaps parenthetically, *Hansard* of May 31, 2001 recorded the following description of independent schools offering alternative programming:

There are also a number of independent schools that offer alternative programs for students with special needs that cannot be accommodated within the regular school setting. I am referring specifically to Ranch Ehrlo in Regina and to the radius program in Saskatoon. These schools are fully recognized by the department and also receive provincial grants.<sup>263</sup>

On August 1, 2001, *The Education Amendment Act, 2001*<sup>264</sup> came into force. The content of these amendments focused entirely on the disciplinary processes (suspension or

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<sup>258</sup> *The Education Amendment Regulations, 1999*, as published in the *Saskatchewan Gazette* (Part II) July 9, 1999, Saskatchewan Regulations 56/1999; Order in Council 435/1999, June 23, 1999

<sup>259</sup> *The Education Amendment Regulations, 1999 (No 2)*, as published in the *Saskatchewan Gazette* (Part II) July 9, 1999, Saskatchewan Regulations 57/1999; Order in Council 436/1999, June 23, 1999

<sup>260</sup> *The Electronic Meeting Procedures Regulations*, as published in the *Saskatchewan Gazette* (Part II) August 13, 1999, Saskatchewan Regulations c E-0.2 Reg 6; Order in Council 498/1999, July 28, 1999

<sup>261</sup> *The Conseil scolaire fransaskois Election Amendment Regulations, 2000*, as published in the *Saskatchewan Gazette* (Part II) February 11, 2000, Saskatchewan Regulations 5/2000; Order in Council 39/2000, January 26, 2000

<sup>262</sup> *The Education Amendment Regulations, 2000*, as published in the *Saskatchewan Gazette* (Part II) December 22, 2000, Saskatchewan Regulations 100/2000; Order in Council 736/2000, December 12, 2000

<sup>263</sup> Melenchuk, J. (2001, May 31) "Government Orders – Second Reading – Bill No. 40 — *The Teachers' Dental Plan Amendment Act, 2001*", Legislative Assembly of Saskatchewan Debates (*Hansard*), p 1464.

<sup>264</sup> 2001, c 13 (Saskatchewan)

formal reprimand and boards of reference, specifically) for teachers under the jurisdiction of public or separate boards of education or the conseil scolaire. No other acts or amendments to acts came into force related to the issues within the present analysis in 2001.

In 2001, *The Conseil scolaire fransaskois Election Amendment Regulations, 2001*,<sup>265</sup> *The Education Amendment Regulations, 2001*,<sup>266</sup> *The Education Amendment Regulations, 2001 (No 2)*,<sup>267</sup> *The Electronic Meeting Procedures Amendment Regulations, 2001*,<sup>268</sup> and *The Education Amendment Regulations, 2001 (No 3)*<sup>269</sup> were published in the *Gazette*. The content of none of these reviewed amendments related to issues within the present analysis.

*The 2001-2002 School Grant Regulations*<sup>270</sup> were deemed to have been in force in April 2001. As in previous years, Table 4 outlined the basic rates for public and separate school division students by urban and rural and by type of pupil; in this instance, however, section 36(1) outlined how the rate for pupils attending qualifying historical high schools would be the same as that found in Table 4. For 2001-2002, the qualifying historical high school (but neither Athol Murray College of Notre Dame, College Mathieu [High School], nor Rivier Academy, but this year including Lutheran Collegiate Bible Institute<sup>271</sup>) per pupil rate to public and separate

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<sup>265</sup> *The Conseil scolaire fransaskois Election Amendment Regulations, 2001*, as published in the *Saskatchewan Gazette* (Part II) November 2, 2001, Saskatchewan Regulations 79/2001; Order in Council 790/2001, October 24, 2001

<sup>266</sup> *The Education Amendment Regulations, 2001*, as published in the *Saskatchewan Gazette* (Part II) April 6, 2001, Saskatchewan Regulations 21/2001; Order in Council 225/2001, March 22, 2001

<sup>267</sup> *The Education Amendment Regulations, 2001 (No 2)*, as published in the *Saskatchewan Gazette* (Part II) June 8, 2001, Saskatchewan Regulations 36/2001; Order in Council 402/2001, May 29, 2001

<sup>268</sup> *The Electronic Meeting Procedures Amendment Regulations, 2001*, as published in the *Saskatchewan Gazette* (Part II) July 6, 2001, Saskatchewan Regulations 39/2001; Order in Council 456/2001, June 21, 2001

<sup>269</sup> *The Education Amendment Regulations, 2001 (No 3)*, as published in the *Saskatchewan Gazette* (Part II) December 14, 2001, Saskatchewan Regulations 95/2001; Order in Council 903/2001, December 5, 2001

<sup>270</sup> *The 2001-2002 School Grant Regulations*, as published in the *Saskatchewan Gazette* (Part II) February 8, 2002, Saskatchewan Regulations c E-0.2 Reg 10; Order in Council 39/2002, January 22, 2002

<sup>271</sup> *The 2001-2002 School Grant Regulations*, as published in the *Saskatchewan Gazette* (Part II) February 8, 2002, Saskatchewan Regulations c E-0.2 Reg 10; Order in Council 39/2002, January 22, 2002, s 36



school division secondary pupil basic rate ratio was, therefore, 1:1—a doubling of grant funding to some historical high schools over the previous year. The same 1:1 ratio was granted to qualifying historical high schools (except Rivier Academy, College Mathieu [High School] and Caronport High School) in 2002-2003<sup>272</sup> and in 2003-2004,<sup>273</sup> but where the Western Christian College (High School) was only eligible to qualify for such grants as of July 1, 2003. The same was true in 2004-2005<sup>274</sup> where the ratio of 1:1 was also granted to qualifying historical high schools (save Rivier Academy, College Mathieu [High School], and Caronport High School). The ratio of 1:1 funding remained in place for the 2005-2006,<sup>275</sup> the 2006-2007,<sup>276</sup> the 2007-2008,<sup>277</sup> and 2008-2009<sup>278</sup> fiscal years (wherein Rivier Academy and Caronport High School remained explicitly ineligible in each year noted).

On July 3, 2002, *The Education Amendment Act, 2002*<sup>279</sup> came into force. The content of these amendments to the Act pertained to the Prince of Wales Scholarship Fund and the determination of recognized local expenditure for the conseil scolaire. No other acts or amendments to acts came into force related to the issues within the present analysis in 2002, 2003, or 2004.

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<sup>272</sup> *The 2002-2003 School Grant Regulations*, as published in the *Saskatchewan Gazette* (Part II) February 7, 2003, Saskatchewan Regulations c E-0.2 Reg 12; Order in Council 53/2003, January 28, 2003

<sup>273</sup> *The 2003-2004 School Grant Regulations*, as published in the *Saskatchewan Gazette* (Part II) January 30, 2004, Saskatchewan Regulations c E-0.2 Reg 14; Order in Council 29/2004, January 20, 2004

<sup>274</sup> *The 2004-2005 School Grant Regulations*, as published in the *Saskatchewan Gazette* (Part II) April 1, 2005, Saskatchewan Regulations c E-0.2 Reg 15; Order in Council 182/2005, March 15, 2005

<sup>275</sup> *The 2005-2006 School Grant Regulations*, as published in the *Saskatchewan Gazette* (Part II) March 17, 2006, Saskatchewan Regulations c E-0.2 Reg 16; Order in Council 159/2006, March 7, 2006

<sup>276</sup> *The 2006-2007 School Grant Regulations*, as published in the *Saskatchewan Gazette* (Part II) March 30, 2007, Saskatchewan Regulations c E-0.2 Reg 17; Order in Council 191/2007, March 20, 2007

<sup>277</sup> *The 2007-2008 School Grant Regulations*, as published in the *Saskatchewan Gazette* (Part II) August 8, 2008, Saskatchewan Regulations c E-0.2 Reg 18; Order in Council 523/2008, July 24, 2008

<sup>278</sup> *The 2008-2009 School Grant Regulations*, as published in the *Saskatchewan Gazette* (Part II) October 9, 2009, Saskatchewan Regulations c E-0.2 Reg 19; Order in Council 683/2009, September 25, 2009

<sup>279</sup> 2002, c 29 (Saskatchewan)

*The Teacher Certification and Classification Regulations, 2002*<sup>280</sup> came into force in May 2002. Outside of those mentioned above, no other regulations were amended or published in the *Gazette* in 2002 related to the topic under review. *The Education Amendment Regulations, 2003*<sup>281</sup> were published in the *Gazette* in February, 2003. In July 2003, *The Independent Schools Amendment Regulations, 2003*<sup>282</sup> came into force. In August 2003, *The Teacher Certification and Classification Amendment Regulations, 2003*<sup>283</sup> were published in the *Gazette*. Outside of those mentioned above, no other regulations were amended or published in the *Gazette* in 2004 or 2005 related to the topic under review. The content of none of these above noted amendments related to issues within the present analysis.

November 5, 2003, the Calvert New Democrats were elected in a general provincial election.

On May 27, 2005, *The Education Amendment Act, 2005*<sup>284</sup> came into force. The content of these amendments to the *Act* pertained to the election of boards of education. On the same day, *The Education Amendment Act, 2005, (No. 2)*<sup>285</sup> came into force. Only sections 16 (amending section 150 of the *Act*) and 17 (amending section 152 of the *Act*) of the Amendment related to the issues within the present. Section 150, as so amended, became the following:

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<sup>280</sup> *The Teacher Certification and Classification Regulations, 2002*, as published in the *Saskatchewan Gazette* (Part II) May 10, 2002, Saskatchewan Regulations c E-0.2 Reg 11; Minister's Order, May 2, 2002

<sup>281</sup> *The Education Amendment Regulations, 2003*, as published in the *Saskatchewan Gazette* (Part II) February 7, 2003, Saskatchewan Regulations 3/2003; Order in Council 54/2003, January 28, 2003

<sup>282</sup> *The Independent Schools Amendment Regulations, 2003*, as published in the *Saskatchewan Gazette* (Part II) July 25, 2003, Saskatchewan Regulations 78/2003; Order in Council 573/2003, July 8, 2003

<sup>283</sup> *The Teacher Certification and Classification Amendment Regulations, 2003*, as published in the *Saskatchewan Gazette* (Part II) August 22, 2003, Saskatchewan Regulations 82/2003; Minister's Order, August 7, 2003

<sup>284</sup> 2005, c 10 (Saskatchewan)

<sup>285</sup> 2005, c 11 (Saskatchewan)

150(1) In the exercise of his or her right of access to schools and to the benefits of educational services pursuant to this Part, a pupil shall comply with subsections (2) and (3).

(2) Every pupil shall co-operate fully with all persons employed by the board of education or the conseil scolaire and any other persons who have been lawfully assigned responsibilities and functions with respect to the instructional program of the school or any special or ancillary services that may be provided or approved by the board of education, the conseil scolaire or the department.

(3) Every pupil shall:

- (a) attend school regularly and punctually;
- (b) purchase any supplies and materials not furnished by the board of education or the conseil scolaire that the principal considers necessary for any particular course of instruction;
- (c) observe standards approved by the board of education or the conseil scolaire with respect to:
  - (i) cleanliness and tidiness of person;
  - (ii) general deportment;
  - (iii) obedience;
  - (iv) courtesy; and
  - (v) the rights of other persons;
- (d) be diligent in his or her studies;
- (e) conform to the rules of the school approved by the board of education or the conseil scolaire and the conseil d'école; and
- (f) subject to subsection (4), submit to any discipline that would be exercised by a kind, firm and judicious parent.

(4) For the purposes of clause (3)(f), discipline must not include the use of any of the following:

- (a) a strap, cane or other physical object;
- (b) a hand or foot in a manner meant to punish.<sup>286</sup>

Further, section 152, as so amended, became the following:

152(1) Every pupil is subject to the general discipline of the school.

(1.1) For the purposes of subsection (1), discipline must not include the use of any of the following:

- (a) a strap, cane or other physical object;
- (b) a hand or foot in a manner meant to punish.

(2) Every board of education and the conseil scolaire shall make provisions, which are to be set out in its bylaws or administrative manual, applicable to the schools in its jurisdiction for the expeditious investigation and treatment of problems arising in the relationship between a pupil and the school.<sup>287</sup>

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<sup>286</sup> RSS 1995 c E-0.2 (emphasis mine, indicating amended text at the time)

<sup>287</sup> RSS 1995 c E-0.2 (emphasis mine, indicating amended text at the time)

In addition to the specific language of the amendments, *Hansard* offers some indication that these amendments related to, or arose in response to, *Canadian Foundation for Children, Youth and the Law v Canada (AG)*<sup>288</sup> in so much as a relatively contemporaneous comment is made by the Minister of Learning in the Legislature on second reading that

this is a largely housekeeping Bill that will allow us to move forward with restructuring, **will allow us to update our procedures in terms of student discipline in accordance with current practice**, and will allow us to make a number of other minor adjustments that will help Saskatchewan move our education forward through this period of restructuring.<sup>289</sup>

At the very least, the amended text outlines what the Minister of Learning believed at the time to be “in accordance with current practice”—or perhaps expected practice—in Saskatchewan schools with respect to student discipline.

*The Education Amendment Regulations, 2006*<sup>290</sup> included as its primary amendment the addition of school community councils to the legal framework of the education system in Saskatchewan—but only as it related to public and separate school divisions. Effectively, the school community council replaced earlier present school district (a subdivision of a school division) boards of trustees, and served to add such councils to each school in a school division. Other amendments included the substitution of “registered independent school” for any mention of “private school” in *The Education Regulations, 1986*.<sup>291</sup> Pursuant to the *Regulations* as amended, school community councils are elected boards of electors of the school division

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<sup>288</sup> [2004] 1 SCR 76, 2004 SCC 4

<sup>289</sup> Thomson, A (2005, April 26) “Bill No. 114 — The Education Amendment Act, 2005/Loi de 2005 modifiant la Loi de 1995 sur l’éducation”, Legislative Assembly of Saskatchewan Debates (*Hansard*), p 2695, emphasis mine.

<sup>290</sup> *The Education Amendment Regulations, 2006*, as published in the *Saskatchewan Gazette* (Part II) November 3, 2006, Saskatchewan Regulations 102/2006; Order in Council 815/2006, October 24, 2006

<sup>291</sup> RSS 1986, c E-0.1 Reg 1

resident within the attendance area of the school and appointed members of the school staff (including the principal, a teacher, and two secondary school level aged students). The council holds the following duties:

3.92 A school community council shall:

- (a) **undertake activities to enhance its understanding of the community's economic, social and health needs, aspirations for pupils' learning and well-being, and resources and supports for the school, parents, guardians and community;**
- (b) in co-operation with the school staff, develop and recommend to its board of education for approval a learning improvement plan that is in accordance with the school division's strategic plan;
- (c) perform any activities assigned to it in a learning improvement plan approved by the board of education;
- (d) communicate annually to the parents, guardians and community members about its plans, initiatives and accomplishments;
- (e) account publicly for the expenditure of funds related to the operation of the school community council;
- (f) participate in orientation, training, development and networking opportunities in order to enhance its capacity to fulfil its responsibilities; and
- (g) **not discuss or be given access to personal confidential information about or complaints about any pupil, family member or guardian of any pupil, teacher, administrator or other employee of or member of the board of education.**<sup>292</sup>

The council holds the following powers:

3.93 A school community council may:

- (a) **provide advice and recommendations to the board of education respecting policies, programs and educational service delivery, including fundraising, school fees, pupil code of conduct, grade discontinuance, school closure, religious instruction, and language of instruction but not including educational service delivery by a specific teacher;**
- (b) provide advice to the school staff respecting school programs; and
- (c) **provide advice to other organizations, agencies and governments on the learning needs and well-being of pupils.**<sup>293</sup>

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<sup>292</sup> *The Education Amendment Regulations, 2006*, as published in the *Saskatchewan Gazette* (Part II) November 3, 2006, Saskatchewan Regulations 102/2006; Order in Council 815/2006, October 24, 2006, s 7, emphasis mine

<sup>293</sup> *The Education Amendment Regulations, 2006*, as published in the *Saskatchewan Gazette* (Part II) November 3, 2006, Saskatchewan Regulations 102/2006; Order in Council 815/2006, October 24, 2006, s 7, emphasis mine

Councils are required to have constitutions that include sections on subcommittees and officers, schedules of meetings, means of public communication and consultation, codes of conduct, decision-making processes, and complaint and dispute resolution processes.<sup>294</sup> No other matters addressed within *The Education Amendment Regulations, 2006* pertain directly to the topics here under review; and outside of the earlier discussed *The 2006-2007 School Grant Regulations*, no other Regulations were published in the *Gazette* in 2007 of relevance to the topics under review.

*The Education Amendment Act, 2006*<sup>295</sup> came into force on May 19, 2006. Overall (with modest exceptions of clarification of the Minister's powers, fiscal year definition, statement of account of school taxes, and limits on religious instruction in schools under the jurisdiction of a school division—2.5 hours per week<sup>296</sup>), this amendment attended to the replacement of local school authorities with school community councils. The *Act* parallels the details outlined within the above discussed *Education Amendment Regulations, 2006*. *The Education Amendment Act, 2006, (No 2)*<sup>297</sup>, assented to November 22, did not contain material of relevance to the present analysis. No other Acts came into force in 2006 or 2007 of relevance to the present analysis.

November 7, 2007, the Calvert New Democratic government was defeated in a provincial general election by the Wall Saskatchewan Party.

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<sup>294</sup> *The Education Amendment Regulations, 2006*, as published in the *Saskatchewan Gazette* (Part II) November 3, 2006, Saskatchewan Regulations 102/2006; Order in Council 815/2006, October 24, 2006, s 7

<sup>295</sup> 2006, c 18 (Saskatchewan)

<sup>296</sup> 2006, c 18 (Saskatchewan), ss 4 – 13, 15, 21 – 28, 33 – 35

<sup>297</sup> 2006, c 38 (Saskatchewan)

In 2008, the Ministry of Education published the *Saskatchewan Education Indicators Report*. In this report, enrollments in Saskatchewan’s independent schools are noted to equal 1% of total school enrollments in the province.<sup>298</sup>

Both *The Education Amendment Act, 2008*<sup>299</sup> and *The Education Amendment Regulations, 2008*<sup>300</sup> outline several amendments to *The Education Act, 1995* and the *Regulations* that add material in support of the review processes related to school closures in school divisions; no other matters within *The Education Amendment Regulations, 2008*, nor within *The Education Amendment Regulations, 2008 (No 2)*,<sup>301</sup> relate directly to the subject of the present analysis. There is a modification to section 178 of the *Act* that may be of some relevance. Section 9 of *The Education Amendment Act, 2008* discusses students with intense needs. Amended 178(12) of the *Act* outlines disciplinary actions of students with intense needs.

178(12) If a pupil with intensive needs displays behaviour that poses a risk of harm to others within the school and if that behaviour is not caused by the pupil’s intensive needs, the pupil may be suspended or expelled in accordance with section 154 or 155, as the case requires.<sup>302</sup>

Perhaps parenthetical, *Hansard* on May 13, 2008, records the opening of a “special needs” registered independent school (Eagle’s Nest) on January 1, 2008, incorporated with a board of directors and employing at the time one teacher. \$200,000 were budgeted by the

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<sup>298</sup> Ministry of Education. (2008). *Saskatchewan Education Indicators*. Regina: the Author, p 131

<sup>299</sup> 2008, c 11 (Saskatchewan)

<sup>300</sup> *The Education Amendment Regulations, 2008*, as published in the *Saskatchewan Gazette* (Part II) July 11, 2008, Saskatchewan Regulations 57/2008; Order in Council 473/2008, June 27, 2008

<sup>301</sup> *The Education Amendment Regulations, 2008 (No 2)*, as published in the *Saskatchewan Gazette* (Part II) September 5, 2008, Saskatchewan Regulations 74/2008; Order in Council 577/2008, August 20, 2008

<sup>302</sup> 2008, c 11 (Saskatchewan), s 9

Ministry to support this school; it is reported that it received \$60,000 from the Ministry in the 2007-2008 year.<sup>303</sup>

*The Education Amendment Act, 2009*<sup>304</sup> contains many broad amendments to *The Education Act, 1995*, many of which add significant administrative processes to the following areas of some interest given the current analysis: duties of school divisions and the conseil scolaire to produce documents; duty to report to the Minister teacher suspensions, terminations, resignations, or retirements which have resulted from the employer holding a reasonable belief related to professional incompetence or professional misconduct; complaints from the public to the Saskatchewan Teachers' Federation (STF) related to teacher professional incompetence or professional misconduct; definitions of teacher professional incompetence and professional misconduct; and the professional conduct committee, investigations, hearings, decisions, and appeals of decisions thereof. Section 21 of the Amendment Act substitutes language (in section 110 of *The Education Act, 1995*) related to the production of documents. The language simplifies previously present responsibilities, transferring such to the board of education and the conseil scolaire from the secretary and treasurer of the board or conseil.

Section 23 of the Amendment Act adds sections 109.1 through 109.6 to the Act. Of these, 209.1 compels a board of education, conseil scolaire, and a registered independent school, among others, to report to the minister any suspension, termination, resignation, or retirement of a teacher where it is believed that professional incompetence or professional misconduct of the teacher was a material factor. Section 209.2 outlines how if the Minister

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<sup>303</sup> Krawetz, K. (2008, May 13) "Questions and Answers", Legislative Assembly of Saskatchewan Debates (Hansard), Appendix VI.

<sup>304</sup> 2009, c 13 (Saskatchewan)



receives a public complaint or a report outlined in 209.1 against a member of the STF that complaint must be forwarded to the STF for use in accord with its own proceedings against the member. The results of the STF proceedings against its member are to be forwarded to the Minister, whereupon a note is made in the register of teachers (section 209.6) following disposition on any appeal of the decision. Section 209.3 defines professional incompetence:

209.3 Professional incompetence is a question of fact, but the display by a teacher of a lack of knowledge, skill or judgment or **a disregard for the welfare of a pupil or other member of the public served by the profession** of a nature or to an extent that demonstrates that the teacher is unfit to:

- (a) continue in the practice of the profession; or
- (b) provide one or more services ordinarily provided as a part of the practice of the profession;

is professional incompetence within the meaning of this Act.<sup>305</sup>

Section 209.4 defines professional misconduct:

209.4 Professional misconduct is a question of fact, but **any matter, conduct or thing, whether or not disgraceful or dishonourable, constitutes professional misconduct within the meaning of this Act if it:**

- (a) is harmful to the best interests of pupils or other members of the public;**
- (b) tends to harm the standing of the profession;**
- (c) constitutes a breach of this Act or the regulations; or**

(d) in the case of a teacher employed by a board of education or the conseil scolaire, constitutes a breach of *The Teachers' Federation Act, 2006* or the bylaws made pursuant to that Act.<sup>306</sup>

Section 209.5 permits employers of teachers certain reasons for the termination or suspension of a teacher's contract of employment, including professional incompetence, professional misconduct, neglect of duty, or "any other cause that, in the opinion of the teacher's employer, renders the teacher unsuitable for continued teaching service in the position held by that

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<sup>305</sup> 2009, c 13 (Saskatchewan), emphasis mine

<sup>306</sup> 2009, c 13 (Saskatchewan), emphasis mine

teacher at the time of the termination or suspension.” These sections were eventually removed from *The Education Act, 1995* and placed within *The Registered Teachers Act, 2015*.<sup>307</sup>

Section 27 of the Amendment Act adds the design, administration, and function of a Professional Conduct Committee to the Act as sections 230.1 through 230.93. Of these, 230.2 details investigations of matters raised by public complaints or employer reports related to professional conduct of teachers. Section 230.3 details the terms of reference of a Professional Conduct Committee. Section 230.4 outlines the hearing process; section 230.5 discusses a result where a teacher’s certificate of qualification (teaching license) should be suspended or limited. Section 230.6 details the report of a Professional Conduct Committee’s disposition and section 230.7 explains the power of the Minister to make orders following receipt of such disposition (and sections 230.8 and 230.9 outline the Minister’s power when a criminal conviction is material). Section 230.91 discusses the process for appeal of the Minister’s order; effect of an appeal on the order (section 230.92); and immunity of the Minister, the Government of Saskatchewan, the Committee, and others (section 230.93).

Section 45 of the *Amendment Act* adds subclauses to section 370(1) of the *Act*, which outlines the powers of the Lieutenant Governor in Council to make regulations, as follows:

**(i.1) establishing standards of professional competency, conduct and proficiency for teachers who are employed or retained to teach in a registered independent school or by any person or entity recognized by the minister, other than a board of education or the conseil scolaire;**

(i.2) without restricting the generality of section 209.4, prescribing any conduct on the part of a teacher that shall be deemed to constitute professional misconduct within the meaning of this Act;<sup>308</sup>

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<sup>307</sup> *The Registered Teachers Consequential Amendments Act, 2015*, c 18 (Saskatchewan), s 2(9); 1995, c E-02, s 209.01 (repealed); 2015, c R-15.1 (Saskatchewan), s 33

<sup>308</sup> 2009, c 13 (Saskatchewan), emphasis mine

It appears to be the case that the addition of section 59.1 to *The Education Regulations, 1986*<sup>309</sup> through the below discussed *The Education Amendment Regulations, 2011*<sup>310</sup> are made under the powers granted in section 370(1)(i.1) of *The Education Act, 1995*. Interesting is the case that sections 370(1)(i.1) and (i.2) were repealed—and never replaced except perhaps if subsumed by more exceptionally broad powers—as discussed below, in 2017 via chapter 11.

The content of neither of *The Education Amendment Act, 2009 (No. 2)*<sup>311</sup> nor *The Education Amendment Act, 2009 (No. 3)*<sup>312</sup> relates significantly to the issues presently under review. No amendments to *The Education Act, 1995* came into force in either 2010 or 2011. Neither *The Education Amendment Regulations, 2009*<sup>313</sup> nor *The Education Amendment Regulations, 2009 (No 2)*<sup>314</sup> related to matters directly under review herein.

In 2010, the provincial government changed the annual determination of operating and capital grants to school divisions, the conseil scolaire, and qualifying historical high schools under *The Independent Schools Regulations*.<sup>315</sup> *The Education Funding Regulations*<sup>316</sup> came into force retroactively to April 2009. Under these Regulations, all qualifying historical high schools received an operating grant at par, on an individual student basis, with that received by their

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<sup>309</sup> *The Education Regulations, 1986*, as published in the *Saskatchewan Gazette (Part II)* March 27, 1986, Saskatchewan Regulations c E-0.1 Reg 1; Order in Council 309/86, March 18, 1986

<sup>310</sup> *The Education Amendment Regulations, 2011*, as published in the *Saskatchewan Gazette (Part II)* June 10, 2011, Saskatchewan Regulations 37/2011; Order in Council 326/2011, May 26, 2011

<sup>311</sup> 2009, c 14 (Saskatchewan)

<sup>312</sup> 2009, c 15 (Saskatchewan)

<sup>313</sup> *The Education Amendment Regulations, 2009*, as published in the *Saskatchewan Gazette (Part II)* June 5, 2009, Saskatchewan Regulations 55/2009; Order in Council 395/2009, May 28, 2009

<sup>314</sup> *The Education Amendment Regulations, 2009 (No 2)*, as published in the *Saskatchewan Gazette (Part II)* November 13, 2009, Saskatchewan Regulations 97/2009; Order in Council 741/2009, November 4, 2009

<sup>315</sup> *The Independent Schools Regulations*, as published in the *Saskatchewan Gazette (Part II)* March 15, 1991, Saskatchewan Regulations c E-0.1 Reg 11; Order in Council 190/91, March 6, 1991

<sup>316</sup> *The Education Funding Regulations*, as published in the *Saskatchewan Gazette (Part II)* August 27, 2010, Saskatchewan Regulations c E-0.2 Reg 20; Order in Council 515/2010, August 19, 2010

counterparts in a public school division, unless that qualifying historical high school was in an “associated school agreement” with a school division. In addition to these amendments, *The Teacher Certification and Classification Amendment Regulations, 2010*<sup>317</sup> were published in the *Gazette* in July 2010; such did not relate to matters directly under review herein.

Perhaps parenthetically, *Hansard* recorded on March 23, 2010 the following:

There’s also a change in the health . . . [sic] The definition of a public space to include a child care facility. Again children are involved in daycare facilities or any child care facilities. And the amendments are of course changing in light of this — prohibiting a person from smoking or holding lighted tobacco:

in an enclosed public . . . [space] [sic];

within a prescribed distance from a doorway, window or air intake of an enclosed public . . . [space] [sic]; or

on the grounds surrounding a school or an independent school, as defined in *The Education Act, 1995*” [sic].<sup>318</sup>

In 2010, the Ministry of Education published the *Saskatchewan Education Indicators Report*. In this report, enrollments in Saskatchewan’s independent schools are noted to equal 0.7% of total school enrollments in the province.<sup>319</sup> This value represents a decline of 30% in such enrollments as a proportion of all school enrollments reported by the Ministry of Education in 2008<sup>320</sup> and a 70% proportional decline for 2009 numbers reported by the Ministry.<sup>321</sup>

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<sup>317</sup> *The Teacher Certification and Classification Amendment Regulations, 2010*, as published in the *Saskatchewan Gazette* (Part II) July 23, 2010, Saskatchewan Regulations 76/2010; Minister’s Order, July 12, 2010

<sup>318</sup> Junor, J. (2010, March 23) “Government Orders – Adjourned Debates – Second Readings – Bill No. 133”, Legislative Assembly of Saskatchewan Debates (Hansard), p 4416.

<sup>319</sup> Ministry of Education. (2010). *Saskatchewan Education Indicators*. Regina: the Author, p 24

<sup>320</sup> Ministry of Education. (2008). *Saskatchewan Education Indicators*. Regina: the Author, p 131

<sup>321</sup> Ministry of Education. (2009). *Saskatchewan Education Indicators*. Regina: the Author, p 36

In 2011, only one Regulation was enacted with respect to education. *The Education Amendment Regulations, 2011*<sup>322</sup> added two parts to the Regulations related to professional misconduct of teachers:

59.1(1) Without restricting the generality of clause 209.4(a) of the Act, the following conduct on the part of a teacher is harmful to the best interests of pupils or other members of the public and constitutes professional misconduct within the meaning of the Act:

- (a) emotionally abusive conduct, which is any intentional act or omission designed to humiliate or cause distress or loss of dignity, and which may include verbal or non-verbal behaviour;
- (b) physically abusive conduct, which is any physical force that is excessive or inappropriate in the circumstances;
- (c) sexually abusive conduct, which is inappropriate touching of a sexual nature that violates a person's sexual integrity, whether consensual or not, and which includes sexual exploitation as defined in the Criminal Code.

(2) Without restricting the generality of clause 209.4(b) of the Act, the following conduct on the part of a teacher tends to harm the standing of the profession and constitutes professional misconduct within the meaning of the Act:

- (a) an act or omission that, in the circumstances, would reasonably be regarded by the profession as disgraceful, dishonourable or unprofessional;
- (b) being in violation of a law if the violation is relevant to the teacher's suitability to hold a certificate of qualification or if the violation would reasonably be regarded as placing one or more pupils in danger;
- (c) signing or issuing a document in the teacher's professional capacity that the teacher knows or ought to know contains a false, improper or misleading statement;
- (d) falsifying a record relating to the teacher's professional responsibilities;
- (e) providing false information or documents to the minister or to any other person with respect to the teacher's professional qualifications.

Further, a second part was added to the *Regulations* related to the professional misconduct committee established under section 230.3 of the *Education Act, 1995*:

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<sup>322</sup> *The Education Amendment Regulations, 2011*, as published in the *Saskatchewan Gazette* (Part II) June 10, 2011, Saskatchewan Regulations 37/2011; Order in Council 326/2011, May 26, 2011

- 59.2(1) A professional conduct committee established pursuant to section 230.3 of the Act shall consist of three persons appointed by the minister:
- (a) two of whom are teachers; and
  - (b) one of whom does not hold a teacher's certificate of qualification.
- (2) The minister shall appoint the chairperson of the professional conduct committee.

Recall how section 45 of *The Education Amendment Act, 2009*<sup>323</sup> amended section 370(1) of *The Education Regulations, 1986* to include the power of the Lieutenant Governor in Council to establish “standards of professional competency, conduct and proficiency for teachers who are employed or retained to teach in a registered independent school or by any person or entity recognized by the minister, other than a board of education or the conseil scolaire”. The broad definition (or standard) related to professional misconduct outlined above within section 59.1 of *The Education Regulations, 1986* existed only between August 22, 2011 when it came into force and October 29, 2015 when it was repealed as *The Education Regulations, 1986* were replaced by *The Education Regulations, 2015*. No similar (even broadly similar) definition or standard persists in any Act or Regulation I have been able to review, through and until the closing of the time period under review in 2017.

November 7, 2011, the Wall Saskatchewan Party was reelected in a provincial general election.

Nothing within either *The Education Amendment Act, 2012*,<sup>324</sup> *The Education Consequential Amendments Act, 2012*,<sup>325</sup> or *The Education Amendment Act, 2013* (though, also,

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<sup>323</sup> 2009, c 13 (Saskatchewan)

<sup>324</sup> 2012, c 10 (Saskatchewan)

<sup>325</sup> 2012, c 11 (Saskatchewan)

perhaps in error, referenced by the King's Printer as *The Education Amendment Act, 2013 (No. 2)*)<sup>326</sup> directly relates to the matters under examination herein.

In 2012, the province replaced the 1993 version of *The Home-based Education Program Regulations* with the publication of the *The Home-based Education Program Regulations, 2012*<sup>327</sup> in the May 25 edition of the *Gazette*. Nothing within directly pertains to the analysis herein. In the July 6, 2012 edition of the *Gazette*, both *The Education Funding Amendment Regulations, 2012*<sup>328</sup> and *The Independent Schools Amendment Regulations, 2012*<sup>329</sup> were published. The latter of these established a class of independent schools to be known as Qualified Independent Schools; the former outlines details related to the funding of such.

Section 2 of *The Independent Schools Amendment Regulations, 2012*<sup>330</sup> adds Part V.1 to The Independent Schools Regulations. As amended, section 38.1(b) of *The Independent Schools Regulations*<sup>331</sup> defined such schools as:

38.1

...(b) 'qualified independent school' means a registered independent school that holds a valid certificate of qualification issued pursuant to this Part.

To which is added in, as amended, section 38.2:

38.2(1) To be eligible to apply for a certificate of qualification as a qualified independent school, a registered independent school must:

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<sup>326</sup> 2013, c 9 (Saskatchewan)

<sup>327</sup> *The Home-based Education Program Regulations, 2012*, as published in the *Saskatchewan Gazette* (Part II) May 25, 2012, Saskatchewan Regulations c E-0.2 Reg 21; Order in Council 268/2012, May 17, 2012

<sup>328</sup> *The Education Funding Amendment Regulations, 2012*, as published in the *Saskatchewan Gazette* (Part II) July 6, 2012, Saskatchewan Regulations 48/2012; Order in Council 415/2012, June 27, 2012

<sup>329</sup> *The Independent Schools Amendment Regulations, 2012*, as published in the *Saskatchewan Gazette* (Part II) July 6, 2012, Saskatchewan Regulations 49/2012; Order in Council 416/2012, June 27, 2012

<sup>330</sup> *The Independent Schools Amendment Regulations, 2012*, as published in the *Saskatchewan Gazette* (Part II) July 6, 2012, Saskatchewan Regulations 49/2012; Order in Council 416/2012, June 27, 2012

<sup>331</sup> *The Independent Schools Regulations*, as published in the *Saskatchewan Gazette* (Part II) March 15, 1991, Saskatchewan Regulations c E-0.1 Reg 11; Order in Council 190/91, March 6, 1991

- (a) **have lawfully operated** as a registered independent school for at least two consecutive school years immediately before making its application for a certificate of qualification;
- (b) be owned or operated by a non-profit corporation that is incorporated or continued in Saskatchewan;
- (c) **conform to provincial curriculum policy, as determined by the minister;**
- (d) provide approved programs and approved courses of study in accordance with the provincial curriculum policy, as determined by the minister;
- (e) in employing teachers to teach, employ only those teachers who hold a valid Professional 'A' Teacher's Certificate issued pursuant to *The Teacher Certification and Classification Regulations, 2002*;
- (f) agree to participate fully in the ministry's provincial student assessment program;
- (g) agree to participate fully in the ministry's accountability framework;
- (h) agree to submit financial statements to the ministry, as directed by the minister;
- (i) **agree to be supervised and inspected by ministry officials;**
- (j) **comply with ministry policies and directives;**
- (k) **in the opinion of the minister, subscribe to the goals of education for Saskatchewan;** and
- (l) not have an associate school agreement with a board of education.

Details related to the certification process for Qualified Independent Schools follow in, as amended, section 38.3 (and eligibility for operating grants as outlined in the amendments to *The Education Funding Regulations*,<sup>332</sup> discussed below, is articulated in, as amended, section 38.3(4)); suspension and cancellation of Qualified Independent Schools certification is stipulated in, as amended, section 38.4:

38.4(1) The minister may suspend, for any period the minister considers appropriate, or cancel a certificate of qualification issued pursuant to this Part if the minister is satisfied that the registered independent school named in the certificate of qualification has:

- (a) obtained its certificate of qualification through providing false or misleading information to the minister;
- (b) contravened the Act or these regulations;

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<sup>332</sup> *The Education Funding Regulations*, as published in the *Saskatchewan Gazette* (Part II) August 27, 2010, Saskatchewan Regulations c E-0.2 Reg 20; Order in Council 515/2010, August 19, 2010



- (c) breached a term or condition of its qualification; or
- (d) ceased to meet the qualification requirements set out in subsection 38.2(1).

**(2) The minister shall not suspend or cancel a certificate of qualification pursuant to subsection (1) without giving the registered independent school an opportunity to be heard.**

(3) Notwithstanding subsection (2), if the minister considers it necessary in the public interest, **the minister may immediately suspend or cancel a certificate of qualification but shall give the registered independent school an opportunity to be heard within 15 days after the suspension or cancellation.**

**(4) If the minister suspends or cancels a certificate of qualification, the minister shall immediately:**

- (a) notify, in writing, the registered independent school of the suspension or cancellation; and**
- (b) provide the registered independent school with written reasons for the suspension or cancellation<sup>333</sup>**

As mentioned earlier, *The Education Funding Amendment Regulations, 2012*<sup>334</sup> amended *The Education Funding Regulations*,<sup>335</sup> outlining details respecting the public funding of qualified independent schools in Saskatchewan. As amended, section 12.1 reads:

12.1(1) Subject to subsection (2), a qualified independent school is eligible for an operating grant for each pupil enrolled in kindergarten to grade 12 in the school who is a Saskatchewan resident, but who is not sponsored by a board of education.

(2) Operating grants are payable to a qualified independent school pursuant to subsection (1) only if the qualified independent school furnishes the minister with any information that the minister may require with respect to the finances, structure and administration of the qualified independent school.

Furthermore,

12.2 Capital grants are not payable to qualified independent schools pursuant to these regulations.

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<sup>333</sup> Emphasis mine

<sup>334</sup> *The Education Funding Amendment Regulations, 2012*, as published in the *Saskatchewan Gazette* (Part II) July 6, 2012, Saskatchewan Regulations 48/2012; Order in Council 415/2012, June 27, 2012

<sup>335</sup> *The Education Funding Regulations*, as published in the *Saskatchewan Gazette* (Part II) August 27, 2010, Saskatchewan Regulations c E-0.2 Reg 20; Order in Council 515/2010, August 19, 2010

*The Board of Education Public Accounts Repeal Regulations*<sup>336</sup> and *The Education Amendment Regulations, 2012*<sup>337</sup> were published in the *Gazette* on December 14, 2012. Neither contained material directly related to the topic of analysis herein. December 21, 2012, *The Teacher Certification and Classification Amendment Regulations, 2012*<sup>338</sup> were published in the *Gazette*. While I have infrequently referenced herein sections or amendments of *The Teacher Certification and Classification Regulations, 2002*<sup>339</sup>, the addition outlined within the abovementioned Amendment Regulations I believe ought to be included, at least in part, for future reference. Section 3 of *The Teacher Certification and Classification Amendment Regulations, 2012* adds section 4.1 to *The Teacher Certification and Classification Regulations, 2002*:

- 4.1(1) If the certifying official refuses to issue a teacher's certificate, the applicant may appeal the decision to the Teacher Education, Certification and Classification Board by submitting to the secretary of that board, within 60 days after the date of the certifying official's decision:
- (a) a written notice of appeal; and
  - (b) any written submissions and materials in support of the appeal.
- (2) The appeals committee of the Teacher Education, Certification and Classification Board shall hear the appeal in accordance with clause 274(1)(a) of *The Education Act, 1995* and section 59.7 of *The Education Regulations, 1986* and make a recommendation to the certifying official respecting the applicant's certification as a teacher.
- (3) Within 30 days after receiving the recommendation of the appeals committee, the certifying official shall:
- (a) review the recommendation;
  - (b) make a decision with respect to the applicant's certification; and
  - (c) provide the applicant and the appeals committee with a copy of the certifying official's decision.

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<sup>336</sup> *The Board of Education Public Accounts Repeal Regulations*, as published in the *Saskatchewan Gazette* (Part II) December 14, 2012, Saskatchewan Regulations 86/2012; Order in Council 657/2012, December 5, 2012

<sup>337</sup> *The Education Amendment Regulations, 2012*, as published in the *Saskatchewan Gazette* (Part II) December 14, 2012, Saskatchewan Regulations 87/2012; Order in Council 658/2012, December 5, 2012

<sup>338</sup> *The Teacher Certification and Classification Amendment Regulations, 2012*, as published in the *Saskatchewan Gazette* (Part II) December 21, 2012, Saskatchewan Regulations 90/2012; Minister's Order, December 17, 2012

<sup>339</sup> RRS c E-0.2 Reg 11

(4) The decision of the certifying official made pursuant to subsection (3) is final.

In 2012, the Ministry published a *Handbook for Registering an Independent School in Saskatchewan*,<sup>340</sup> outlining the process and requirements for registration under requirements of *The Education Act, 1995* and *The Independent Schools Regulations*. In addition to explanation of the law and processes for registration, the *Handbook* also directs applicants to more detail provided in the 1991 *Independent Schools Policy Manual*<sup>341</sup>—reestablishing the validity of such policy found within the *Manual* as both current and in-use.

In 2013, the province replaced *The Home-based Education Program Regulations, 2012*<sup>342</sup> with the publication of *The Home-based Education Program Regulations, 2013*<sup>343</sup> in the July 5 edition of the *Gazette*. Nothing within directly pertains to the analysis herein, although it might be added perhaps tangentially that the *Regulations* outline the certification framework for the registration of home-based education sites through structures of public or separate school divisions, and failing such, through the Minister. Also on July 5, *The Education Amendment Regulations, 2013*<sup>344</sup> were published in the *Gazette*; September 20, *The Education Amendment Regulations, 2013 (No 2)*<sup>345</sup> were published in the *Gazette*. Nothing within either directly pertained to the analysis herein.

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<sup>340</sup> Ministry of Education. (2012). *Handbook for registering an independent school in Saskatchewan*. Regina: the Author

<sup>341</sup> Ministry of Education. (1991). *Independent schools policy manual*. Regina: the Author

<sup>342</sup> *The Home-based Education Program Regulations, 2012*, as published in the *Saskatchewan Gazette* (Part II) May 25, 2012, Saskatchewan Regulations c E-0.2 Reg 21; Order in Council 268/2012, May 17, 2012

<sup>343</sup> *The Home-based Education Program Regulations, 2013*, as published in the *Saskatchewan Gazette* (Part II) July 5, 2013, Saskatchewan Regulations c E-0.2 Reg 22; Order in Council 419/2013, June 25, 2013

<sup>344</sup> *The Education Amendment Regulations, 2013*, as published in the *Saskatchewan Gazette* (Part II) July 5, 2013, Saskatchewan Regulations 62/2013; Order in Council 429/2013, June 25, 2013

<sup>345</sup> *The Education Amendment Regulations, 2013 (No 2)*, as published in the *Saskatchewan Gazette* (Part II) September 20, 2013, Saskatchewan Regulations 76/2013; Order in Council 534/2013, September 11, 2013

No amendments were made to *The Education Act, 1995* in 2014, and no new public or private acts related to the matters under examination herein were proclaimed. March 14, 2014, *The Home-based Education Program Amendment Regulations, 2014*<sup>346</sup> were published in the *Gazette*. Nothing within directly pertained to the analysis herein. Similarly, nothing within *The Home-based Education Program Amendment Regulations, 2015*,<sup>347</sup> which replaced those published in 2014, related to the present analysis.

*Hansard* of April 28, 2015 recorded the Minister of Education explaining material of some interest within this review to the Standing Committee on Human Services:

... It's my pleasure to be here today to address the proposed bills: *The Registered Teachers Act, Bill No. 174*; *The Registered Teachers Consequential Amendments Act, 2014, Bill No. 175*; and *The Education Amendment Act, Bill 163*.

... As you may know, I first brought forward The Registered Teachers Act in November 2014, seeking to form a new regulatory board for teachers in Saskatchewan. Government initiated the change to provide Saskatchewan teachers with the same authority and responsibility as other self-regulated professions in the province.

Currently the minister is responsible for certifying all of Saskatchewan's teachers, while the Saskatchewan Teachers' Federation is responsible for teacher discipline at publicly funded schools, and the League of Educational Administrators, Directors and Superintendents is responsible for the disciplinary process for administrators. Meanwhile the ministry holds disciplinary responsibility for teachers at independent schools, custody and care facilities, and post-secondary institutions. The multitude of entities holding disciplinary responsibilities is confusing.

*The Registered Teachers Act* will provide a regulatory process that is free of real or perceived conflict of interest, permit the professional conduct committee to apply to a judge for a court order to suspend a teacher's certificate, provide for timely action to be taken when a registered teacher is convicted of an offence,

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<sup>346</sup> *The Home-based Education Program Regulations, 2014*, as published in the *Saskatchewan Gazette* (Part II) March 14, 2014, Saskatchewan Regulations 4/2014; Order in Council 83/2014, March 5, 2014

<sup>347</sup> *The Home-based Education Program Regulations, 2014*, as published in the *Saskatchewan Gazette* (Part II) August 28, 2015, Saskatchewan Regulations c E-0.2 Reg 23; Order in Council 412/2015, August 20, 2015

and provide for a single independent organization to administer the regulatory process. To increase transparent accountability, the ministry is looking to consolidate teachers' certification and discipline within one legislative framework.<sup>348</sup>

In 2015, each of *The Conseil scolaire fransaskois Election Amendment Regulations, 2015*,<sup>349</sup> *The Education Amendment Regulations, 2015*,<sup>350</sup> and *The Teacher Salary Classification Regulations*<sup>351</sup> were published in the *Gazette*; nothing within these related to the present analysis. On October 23, 2015, the province repealed and replaced *The Education Regulations, 1986*.<sup>352</sup> Though a significant item, nothing within *The Education Regulations, 2015*<sup>353</sup> directly addressed any of the issues presently under review with the exception of the earlier mentioned consequential voiding of the definition of standards related to professional conduct articulated in 2011<sup>354</sup> when such was never reconstituted in any other Act or Regulation available for consideration and falling within the time period under review. Having said this, *The Registered Teachers Act, 2015*,<sup>355</sup> did include provisions for the establishment of such standards in section 16:

16(2) Subject to this Act, regulatory bylaws may be made pursuant to section 15 for the following purposes:

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<sup>348</sup> Morgan, D. (2015, April 28) "Standing Committee on Human Services", Legislative Assembly of Saskatchewan Debates (Hansard), p 1081.

<sup>349</sup> *The Conseil scolaire fransaskois Election Amendment Regulations, 2015*, as published in the *Saskatchewan Gazette* (Part II) March 6, 2015, Saskatchewan Regulations 10/2015; Order in Council 73/2015, February 25, 2015

<sup>350</sup> *The Education Amendment Regulations, 2015*, as published in the *Saskatchewan Gazette* (Part II) July 31, 2015, Saskatchewan Regulations 67/2015; Order in Council 379/2015, July 23, 2015

<sup>351</sup> *The Teacher Salary Classification Regulations*, as published in the *Saskatchewan Gazette* (Part II) October 23, 2015, Saskatchewan Regulations c E-0.2 Reg 25; Minister's Order, October 14, 2015

<sup>352</sup> *The Education Regulations, 1986*, as published in the *Saskatchewan Gazette* (Part II) March 27, 1986, Saskatchewan Regulations c E-0.1 Reg 1; Order in Council 309/86, March 18, 1986

<sup>353</sup> *The Education Regulations, 2015*, as published in the *Saskatchewan Gazette* (Part II) October 23, 2015, Saskatchewan Regulations c E-0.2 Reg 24; Order in Council 501/2015, October 14, 2015

<sup>354</sup> *The Education Amendment Regulations, 2011*, as published in the *Saskatchewan Gazette* (Part II) June 10, 2011, Saskatchewan Regulations 37/2011; Order in Council 326/2011, May 26, 2011, s 7

<sup>355</sup> 2015, c R-15.1 (Saskatchewan)

- ... (n) setting standards of professional conduct and competency of teachers;
- (o) providing for a code of conduct for teachers;

Under *The Registered Teachers Act, 2015*, there are no provisions for regulations. The Saskatchewan Professional Teachers Regulatory Board (SPTRB) is established pursuant to section 3 of *The Registered Teachers Act, 2015* to “administer ... standards of professional conduct and competence of teachers for the purpose of serving and protecting the public.”<sup>356</sup> Schedule J of the *Saskatchewan Professional Teachers Regulatory Board – Regulatory Bylaws* defines the standards of conduct for the profession. These include:

Registered teachers have a duty to uphold the professional standards and reputation of the teaching profession and to assist in the advancement of its goals, organizations and institutions.

Integrity is the fundamental quality of registered teachers. Integrity is the foundation of the commitment made by registered teachers to learners and to the reputation of the profession.

Public confidence in the teaching profession may be bolstered by professional conduct on the part of registered teachers. Accordingly, the conduct of registered teachers should reflect favorably on the profession, inspire the respect and trust of learners and the community.

Conduct on the part of a registered teacher in either public life or professional practice will reflect upon the integrity of the profession. Teacher conduct can directly impact public trust. Registered teachers ensure public trust is upheld by adhering to these standards. Registered teachers are also expected to adhere to all applicable policies and procedures set by their employing school division, the Ministry of Education, the Saskatchewan Teachers’ Federation, League of Educational Administrators, Directors and Superintendents, or any other professional organization that relates to their work as a registered teacher.

These standards set out the conduct expected of registered teachers in Saskatchewan. Each standard outlines a principle for behavior, which allows for context to be built upon. The included indicators are examples of how the standards may be demonstrated. The standards are intended to guide the

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<sup>356</sup> 2015, c R-15.1 (Saskatchewan), s 4

decisions and judgments of registered teachers and to inform parents, guardians, learners, and the general public of the conduct they can expect from registered teachers.

- (1) Registered Teachers base their relationships with learners on mutual trust and respect. Registered teachers demonstrate this standard when they:
  - (a) maintain healthy professional expectations that place learners' interests first, both in school and in the community;
  - (b) ensure that all forms of communication with learners are thoughtful, honest and appropriate;
  - (c) honour individual identity and circumstance without prejudice.
- (2) Registered Teachers have regard for the safety and academic, physical, emotional and spiritual well-being of learners. Registered teachers demonstrate this standard when they:
  - (a) take measures to provide and model a safe, inclusive, and respectful environment at school;
  - (b) implement appropriate, consistent, and clearly articulated rules and expectations;
  - (c) provide effective supervision;
  - (d) follow emergency procedures;
  - (e) act as prudent educators who place learners at the forefront of decisions;
  - (f) implement classroom management practices that encourage mutual respect and cooperation.
- (3) Registered Teachers act with honesty and integrity. Registered teachers demonstrate this standard when they:
  - (a) communicate openly, truthfully and respectfully with all relevant parties while maintaining necessary confidentiality;
  - (b) are responsible for their assessment, evaluation, record keeping, and classroom practices;
  - (c) maintain an accepting classroom that promotes learning for all students.
- (4) Registered Teachers take responsibility for maintaining the quality of their practice. Registered teachers demonstrate this standard when they:
  - (a) participate in continual self-reflection and professional learning;
  - (b) seek, accept, and provide feedback to improve professional practice;
  - (c) work in a collaborative manner with other members of the learner's support network.
- (5) Registered Teachers uphold public trust and confidence in the education profession. Registered teachers demonstrate this standard when they:

- (a) are mindful of their responsibility as a role model in school, in the community, and online;
- (b) maintain appropriate communication and professional relationships with learners, parents, guardians, colleagues, and other stakeholders;
- (c) act in a manner that reflects positively on the teaching profession.<sup>357</sup>

Professional misconduct is defined within the *SPTRB – Regulatory Bylaws* as:

- 2.01(2) (2) Without restricting the generality of section 33 of the Act, the following conduct on the part of a registered teacher is misconduct:
- (a) conduct which is harmful to the best interest of pupils or affects the ability of a registered teacher to teach;
  - (b) any intentional act or omission designed to humiliate or cause distress or loss of dignity to any person in school or out of school which may include verbal or non-verbal behaviour;
  - (c) physically abusive conduct which involves the application of physical force which is excessive or inappropriate in the circumstances to any person;
  - (d) sexually abusive conduct that violates a person’s sexual integrity, whether consensual or not which includes sexual exploitation;
  - (e) an act or omission that, in the circumstances, would reasonably be regarded by the profession as disgraceful, dishonourable or unprofessional;
  - (f) being in violation of a law if the violation is relevant to the registered teacher’s suitability to hold a certificate of qualification or if the violation would reasonably be regarded as placing one or more pupils in danger;
  - (g) signing or issuing a document in the registered teacher’s professional capacity that the registered teacher knows or ought to know contains a false, improper or misleading statement;
  - (h) falsifying a record relating to the registered teacher’s professional responsibilities;
  - (i) providing false information or documents to the registrar or to any other person with respect to the registered teacher’s professional qualifications.<sup>358</sup>

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<sup>357</sup> *Public Notices – The Registered Teachers Act, 2015*, as published in the *Saskatchewan Gazette* (Part I) January 7, 2022, pp 63–65

<sup>358</sup> *Public Notices – The Registered Teachers Act, 2015*, as published in the *Saskatchewan Gazette* (Part I) January 7, 2022, p 39



These standards and definitions were approved by the Minister of Education in December 2021 and published in the *Gazette* in January 2022,<sup>359</sup> outside of the time period presently under review.

Nothing within *The Education Amendment Act, 2015*<sup>360</sup> fell within the scope of the present review. No amendments were made to *The Education Act, 1995*<sup>361</sup> in 2016, and no new public or private acts related to the matters under examination herein were proclaimed.

April 4, 2016, the Wall Saskatchewan Party was reelected in a general provincial election.

*The Education Amendment Act, 2017*<sup>362</sup> included a complete amendment of section 2 of *The Education Act, 1995*<sup>363</sup> wherein definitions are outlined. Of significance for the present analysis are the following, at length and as amended:

2 In this Act:

... **‘board of education’** means the board of education of a school division that is elected pursuant to The Local Government Election Act, 2015; (« commission scolaire »)

... **‘compulsory school age’** means having attained the age of six years but not having attained the age of 16 years; (« âge scolaire »)

**‘conseil d’école’** means a conseil d’école established pursuant to section 134.1 for a francsaskois school; (« conseil d’école »)

**‘conseil scolaire’** means the Conseil scolaire francsaskois established pursuant to section 42.1; (« conseil scolaire »)

... **‘division scolaire francophone’** means the geographic area that encompasses all francophone education areas; (« division scolaire francophone »)

... **‘francophone education area’** means a geographic area within the division scolaire francophone that is established as a francophone education area pursuant to a minister’s order pursuant to section 47; (« région scolaire francophone »)

**‘fransaskois school’** means a school that is in a francophone education area and is under the jurisdiction of the conseil scolaire in which:

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<sup>359</sup> as amended by the SPTRB Board of Directors on September 30, 2020; November 20, 2020; and October 1, 2021

<sup>360</sup> 2015, c 6 (Saskatchewan)

<sup>361</sup> RSS 1995, c E-0.2 (Saskatchewan)

<sup>362</sup> 2017, c 11 (Saskatchewan)

<sup>363</sup> RSS 1995, c E-0.2 (Saskatchewan)

- (a) courses are taught primarily in French;
- (b) the language of communication with pupils and parents is predominantly French; and
- (c) the French language is used and developed as a first language in instruction and in school activities; (« école fransaskoise »)

... **'guardian'** means:

(a) with respect to a child of compulsory school age who attends a school other than a fransaskois school, a person who is not the natural parent of the child and who has been made responsible for the care of the child, and includes:

(i) a person who has lawfully and formally received the child to reside in his or her home and to be in his or her care or custody for the time being or until the child reaches the age of majority; and

(ii) a person appointed or recognized in law as a guardian of the child; or

(b) with respect to a child of compulsory school age who attends a fransaskois school, a person who is not the natural parent of the child and who is appointed or recognized in law as a guardian of the child; (« tuteur »)

... **'home-based education program'** means an education program:

(a) that is provided to a pupil who has attained the age of six years but has not attained the age of 18 years;

(b) that is started at the initiative of and is under the direction of the parent or guardian of the pupil; and

(c) in which the pupil is receiving instruction at and from the home of the pupil; (« programme de scolarisation à domicile »)

**'independent school'** means an institution:

(a) in which instruction is provided to pupils of compulsory school age; and

(b) that is controlled and administered by a person other than a public authority; (« école indépendante »)

... **'public school division'** means a school division other than a separate school division; (« division scolaire publique »)

**'pupil'** means a person:

(a) who is enrolled in a school or registered independent school; or

(b) who is receiving instruction in a registered home-based education program;

and includes any person who is of compulsory school age; (« élève »)

**'registered home-based education program'** means a home-based education program registered pursuant to this Act and the regulations; (« programme de scolarisation à domicile inscrit »)

**‘registered independent school’** means an independent school registered pursuant to this Act and the regulations; (« école indépendante inscrite »)

... **‘school’** means a structured learning environment through which an education program, under the jurisdiction of a board of education, the conseil scolaire or the ministry, is offered to pupils and to children attending kindergarten, and, if the context requires, includes the land, buildings or other premises and permanent improvements used by and in connection with the school, but does not include an independent school; (« école »)

... **‘school division’** means a school division designated pursuant to section 40, and includes a public school division and a separate school division; (« division scolaire »)

... **‘separate school division’** means a separate school division established pursuant to subsection 41(2); (« division scolaire séparée »)

... **‘teacher’** means a person who holds a valid teacher’s certificate; (« enseignant »)

**‘teacher’s certificate’** means teacher’s certificate as defined in *The Registered Teachers Act*; (« brevet d’enseignement »)

Furthermore, section 65 of *The Education Amendment Act, 2017*<sup>364</sup> amends section 370(1) of *The Education Act, 1995*<sup>365</sup> such that the earlier mentioned subclause related to professional competency, conduct, and proficiency for teachers employed or retained by registered independent schools or by any person or entity recognized by the Minister, other than a board of education or the conseil scolaire is repealed without direct replacement—though, it could be that it is subsumed by subclause (zz):

- 370(1) The Lieutenant Governor in Council may make regulations:
- ... (zz) with respect to any matter governed by this Act:
- (i) adopting, as amended from time to time or otherwise, all or any part of any code, standard or guideline;
  - (ii) amending for the purposes of this Act or the regulations any code, standard or guideline adopted pursuant to subclause (i);
  - (iii) requiring compliance with a code, standard or guideline adopted pursuant to subclause (i);

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<sup>364</sup> 2017, c 11 (Saskatchewan)

<sup>365</sup> RSS 1995, c E-0.2 (Saskatchewan)

In 2016, no regulations were published in the *Saskatchewan Gazette* under the authority of section 370 of the *Education Act, 1995*.<sup>366</sup> *The Education Amendment Regulations, 2017*<sup>367</sup> were published in the *Gazette* on September 1, 2017. Nothing within related to the present analysis. On the same date, *The School Division Administration Regulations*<sup>368</sup> were published; though a significant item, nothing within directly addressed any of the issues presently under review.

*Hansard* records on December 6, 2017 the following questions from the opposition to the Minister of Education, and the Minister's responses:

Question no. 84 (Ms. Beck):

To the Minister of Education, how much funding was provided to qualified independent schools in 2012–13, 2013–14, 2014–15, 2015–16, 2016–17, and 2017–18?

Answer:

2012–13—\$2.1M  
2013–14—\$3.5M  
2014–15—\$4.3M  
2015–16—\$4.3M  
2016–17—\$4.4M  
2017–18—\$4.4M

Question no. 85 (Ms. Beck):

To the Minister of Education, how many students were funded in qualified independent schools in 2012–13, 2013–14, 2014–15, 2015–16, 2016–17, and 2017–18?

Answer:

2012–13—564.5  
2013–14—702.5  
2014–15—734  
2015–16—685  
2016–17—698.5  
2017–18—834

Question no. 86 (Ms. Beck):

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<sup>366</sup> RSS 1995, c E-0.2 (Saskatchewan), s 370

<sup>367</sup> *The Education Amendment Regulations, 2017*, as published in the *Saskatchewan Gazette* (Part II) September 1, 2017, Saskatchewan Regulations 86/2017; Order in Council 394/2017, August 24, 2017

<sup>368</sup> *The School Division Administration Regulations*, as published in the *Saskatchewan Gazette* (Part II) September 1, 2017, Saskatchewan Regulations c E-0.2 Reg 26; Order in Council 395/2017, August 24, 2017

To the Minister of Education, how much funding was provided to historical schools in 2012–13, 2013–14, 2014–15, 2015–16, 2016–17, and 2017–18?

Answer:

2012–13—\$4.4M

2013–14—\$4.7M

2014–15—\$5.0M

2015–16—\$5.1M

2016–17—\$5.1M

2017–18—\$4.9M

Question no. 87 (Ms. Beck):

To the Minister of Education, how many students were funded in historical schools in 2012–13, 2013–14, 2014–15, 2015–16, 2016–17, and 2017–18?

Answer:

2012–13—639

2013–14—645

2014–15—650

2015–16—668

2016–17—655

2017–18—682<sup>369</sup>

## Provincial Private Acts

Various private acts were reviewed throughout the course of this analysis. None explicitly note material that is of surprise or consequence given the current review. These are, in the main, administrative, enabling Acts that, in addition to other purposes, serve as statements of operational longevity related to, in particular, religiously based schools, institutes, seminaries and other educational organizations in Saskatchewan.<sup>370</sup>

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<sup>369</sup> Wyant, G.S. (2017, December 6) “Questions and Answers”, Legislative Assembly of Saskatchewan Debates (Hansard), Appendix I–II.

<sup>370</sup> cf 2004, c 1; 2007, c 2; 2008, c 1.

## Public and Separate School Board Archives

Pursuant to section 371 of *The Education Act, 1978*,<sup>371</sup> and similarly section 369 of *The Education Act, 1995*,<sup>372</sup> a school division is and was required to preserve public documents of the division until such time as the Minister of Education has ratified a decision of the board of education to destroy the documents, or such time as the board of education, with the approval of The Saskatchewan Archives Board, elected to deposit such documents therewith in order to preserve the documents within the Archives. In several cases, select school divisions within Saskatchewan have sought to preserve their documents within the provincial Archives. A sample of such spanning the life of *The Education Act, 1978* and *The Education Act, 1995* were retrieved from the Archives and examined for the purpose of juxtaposing the recorded activities of boards of education against the framework outlined within these Acts with respect to student discipline. At the time of my on-site investigation, no publicly available documents of private or independent schools dated between 1978 and 2017 were found preserved within the Archives.

The Archives preserved two letters of correspondence dated December 22, 1978 between the Secretary-Treasurer of the Board of Education of Indian Head School Unit (later, Division) No 19 and, in the case of the first, the chairman of the Indian Head Teacher's Association<sup>373</sup> and, in the case of the second, the chairman of the Indian Head Principal's

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<sup>371</sup> RSS 1978, c.E-0.1 (Supp.) (Saskatchewan),

371(1) All public documents of a school division or school district shall be preserved by the board of education until their disposal is authorized by a resolution of the board of education and approved by the minister.

(2) A board of education may, with the consent of The Saskatchewan Archives Board, deposit any of its non-current or other documents with that board for preservation in the archives.

<sup>372</sup> RSS 1995, c E-0.2 (Saskatchewan)

<sup>373</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1978A]

Group.<sup>374</sup> Both letters outline the fact that the board of education was compelled by prescriptions under *The Education Act* to engage in a review of their “Policy Manual”. Both letters invite the respective professional groups within the unit to submit any items they would deem necessary and wish to have included in the unit’s “new ‘Policy Manual’”. Such letters demonstrate the expectations of the, then, school unit that its teachers and principals would participate in the development process and engage in thoughtful contributions to the policy of the unit.

The minutes of a special meeting held by the Board of Education of Regina (East) School Division No 77 on May 30, 1979 report under the title “Odessa Student” the following minuted item:

The Superintendent of Education reported upon a recent meeting with Mr. and Mrs. [S] of Odessa concerning the behaviour of [D] at school and on the school bus. Suspension may result if [D]’s behaviour does not improve.<sup>375</sup>

Such provides insight into the disciplinary procedure used by a school division at the time, including the report of such potential suspension in response to future continued behavioural issues pre-emptively to the board of education. On June 13, 1979, it was reported in the special meeting minutes of the same board of education that “Mr. [S] has been advised [D] may ride the school bus again.”<sup>376</sup> This appears to indicate that the punishment suffered by DS for his behavioural issues was exclusion from bussing to and from school for a period of not more than two weeks.

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<sup>374</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1978B]

<sup>375</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1979A], redaction of names mine

<sup>376</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1979B], redaction of names mine

The minutes of a special meeting of the Board of Education of Regina (East) School Division No 77 held on January 15, 1980 report, under the title “Student Discipline”, the following minuted item:

The use of a strap by a principal with a witness present was discussed. The Board members indicated the principal should ensure there was discipline in the school and use the strap if necessary but with reason under the given circumstances.<sup>377</sup>

Such demonstrates the practice of publicly reporting when corporal punishment was used within the school context. Additionally, the minutes of a special meeting held by the same board of education on October 15, 1980 report several items of interest given the current review. First, under the title “Reports” the following is minuted:

Subdivision #3: Report by R. Moyse  
A few student suspensions have occurred at the Sedley School.

Second, under the title “Director of Education” the following is minuted:

The following items were included in the report:  
... - Suspensions

Third, under the title “Suspensions” the following is minuted:

Flaman – that the suspension of [SG] for twenty days is hereby approved.  
CARRIED

Forth, under the title “Policy” the following is minuted:

Steele – that a copy of the policy book be sent to the Regina [sic] Office,  
Department of Education.  
CARRIED<sup>378</sup>

As such, these outline several important insights respecting the operation and management of student discipline within a school division at the time: (a) that there is an expectation that

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<sup>377</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1980F]

<sup>378</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1980C], redaction of names mine



suspensions of students are reported to the board of education when they occur, (b) that the administration at both the Director of Education level and below is concerned with the discipline of students in the division, (c) that a student suspension (perhaps of a certain duration) requires approval of the board as a disciplinary measure, and (d) that policies of the board are codified in a “policy book” and these are submitted to the Department of Education.

The minutes of a regular meeting held by the same board of education of Regina (East) School Division on November 13, 1980 report under the title “Policies” the following minuted item:

Moyse – that the following policies are approved effective today:  
Code 410 - "Short Term Investments"  
Code 804 - "Testing Policy"  
Code 903 - "Suspension and Expulsion of Students"  
CARRIED<sup>379</sup>

Such indicates the authority of the board of education to formulate and prove policies respecting student suspension and expulsion. The minutes of a special meeting held by same on December 22, 1980 report under the title “Expulsion” the following minuted item:

Moyse – that [SG] be expelled from all schools within the division for the balance of the 1980–1981 academic year.  
CARRIED<sup>380</sup>

Such indicates the authority of the board of education to expel a student in response to some issue (here unreported). Further, the minutes of a special meeting held by same board on October 11, 2000 report the following minuted item:

The Chairperson indicated that the topic discussed in the closed session was student #9913.<sup>381</sup>

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<sup>379</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1980B], redaction of names mine

<sup>380</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1980A], redaction of names mine

<sup>381</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2000G]

Such indicates that the practice of the board of education to attend to matters related to students had moved toward increased student privacy, while still fulfilling public disclosure of matters, over the preceding 20 years.

The Archives provided access to the minutes of a collection of meetings of the Principals Group of the Indian Head School Division No 19. One such meeting was held May 28, 1981, at which the following discussion was minuted:

-- Discussion of discipline in the schools. Discipline should be [ad]ministered in the presence of an adult witness. Reports of this should [be] written and put on file. Policy on this matter should be developed.<sup>382</sup>

A second such meeting was held on March 25, 1982. Within the minutes of that meeting, a note was made under the title "Policy Statements":

All schools will receive a binded [sic] volume of all policy statements as approved by the Board.<sup>383</sup>

Such suggests that the use of written, approved policy within school divisions was well understood by school principals in the 1980s. Additionally, it is noted that a record should be kept by principals with respect to disciplinary actions taken with students.

A July 27, 1983 memo from M. Robinson to A. Robb within Regina School Division<sup>384</sup> outlines concern over "an unusual number of reports of suspected child molestation this past year, including a few incidents which unfortunately proved to be actual cases." Attached to this memo was a school division draft "Procedure in Cases of Suspected Child Molestation." Such

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<sup>382</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1981B], illegible portions assumed by me

<sup>383</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1982G]

<sup>384</sup> Saskatchewan Archives Board 96-544, F-1751, 1.69 [my reference 1983A]

demonstrates genuine concern within the division for the welfare of children and moreover the codification of procedures in support thereof.

The minutes of a regular meeting held by the board of education of Broadview School Division No 18 on September 12, 1983 report under the title “Whitewood School Student Expelled” the following minuted item:

Dayle: That we ratify the action taken by the Discipline Committee in the expelling of [SL] from attending any school in the Division for the 1983/84 school term. It is also recommended that [S] receive professional help to modify his behavior before he is permitted to return to school. Reason for action – [S] was involved in vandalizing that occurred at the Whitewood School on the morning of July 16th, 1983.

Carried<sup>385</sup>

Such indicates the authority of the board of education with respect to student expulsion, the environment of public disclosure, and additionally the practice of engaging in recommendations related to additional supports for students’ success in the school environment.

The minutes of a Principal’s Meeting of the Indian Head School Division No 19, which took place on September 14, 1983, notes the following items were discussed:

15. Board Policy – coded system.
  - M. Fulton is Assistant Director.
  - If writing to Board, write to M. Fulton.
  - Transportation – student car use.
  - Only reimbursement forms to be sent to Division Office.
  - Use of school facilities – rental fee to be decided by Local Board.
  - Policy #6110 – Fire alarm testing was discussed.
  - Fire drills were discussed.
16. Principals to meet with Board Policy Committee prior to Board Policy book being released.
17. Proposed Policy book be made available to principals and schools for input, then principals and policy committee will meet to review problem area. The adopted policies shall be formally implemented as soon as possible.<sup>386</sup>

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<sup>385</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1983B], redaction of names mine

<sup>386</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1983H]

The discussion outlined above provides insight into the practices of boards of education in the 1980s. First, that a process had been developed for the discussion and adopting of school board policies. Second, that this process involved not only the board but also the schools (though the degree of involvement at the school level is not fully elaborated hereby); but it is reasonably clear that representatives of each of the schools would have a working knowledge of the policies when they came into effect following ratification by the board of education.

From the formal notes kept on a Joint Special Education and Principals' Meeting of the Indian Head School Division No 19 held on October 27, 1983, the following item was discussed by those in attendance:

Policy 9050 – Principals suggest here that the Board get legal advice to check the wording of this policy since it seems that corporal punishment relates only to the use of the strap. There is some feeling that corporal punishment should be defined more broadly after consultation with a lawyer. There was a suggestion that the Board try to ensure that they not remove protection which is presently provided under the terms of The Education Act.<sup>387</sup>

Above provides evidence of the use of policies related to corporal punishment by boards of education in the 1980s. Further, there is recognition among in-school administrators (principals, in this case) of the legal ground (and “protection”) on which the use of corporal punishment rests within a school context in Saskatchewan, and moreover that review of such policies appears to be taking place at the level of the board of education.

A January 5, 1984 memo from the Regina School Division to all Principals in the division advises<sup>388</sup> of updates to both *The Education Act* and *The Department of Education Act*. An

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<sup>387</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1983G]

<sup>388</sup> Saskatchewan Archives Board 96-544, F-1751, 1.69 [my reference 1984B]

October 2, 1984 memo from the Regina School Division to all principals in the division<sup>389</sup> advises of amendments to both *The Education Act, 1978* and *The Education Regulations*. A similar December 18, 1985 memo from the Regina School Division to all principals in the division<sup>390</sup> advises of amendments to *The Education Act, 1978*. Principals of the division are instructed to replace “the pages indicated with the new material as per the instructions.” Further, the memo outlines how

[t]he pages you remove should be destroyed. In checking some Education Acts returned to Central Office for various reasons, we have found that some principals have inserted the amendments each year but have not removed the pages indicated. This leads to confusion when you are checking a section.

... We understand the Regulations to the Act are being completely reprinted, but these, as yet, have not reached our office.

Each document indicates, independently, the general awareness of school principals with both *The Education Act* and *The Education Regulations*, and also amendments to them, but moreover the combined documents appear to indicate the expectation of the board of education that principals ought to be consulting sections thereof in support of their work.

A September 21, 1984 memo from the Regina School Division administration to all elementary school principals in the division<sup>391</sup> advises of “incidents involving attempts to pick up children by motorists have been reported to [the division] office.” Instructions are provided for principals respecting such incidents if they occur in the future at any division school. Such demonstrates genuine concern within the division for the welfare of children and moreover instruction in support thereof.

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<sup>389</sup> Saskatchewan Archives Board 96-544, F-1751, 1.69 [my reference 1984A]

<sup>390</sup> Saskatchewan Archives Board 96-544, F-1751, 1.69 [my reference 1985A]

<sup>391</sup> Saskatchewan Archives Board 96-544, F-1751, 1.69 [my reference 1984C]

The minutes of a special meeting of the Board of Education of Regina (East) School Division No 77 held on March 30, 1985 report, under the title “Division Direction Review”, the following minuted item:

The Board discussed the following topics:  
... 6. Goals of Education<sup>392</sup>

Such indicates the awareness of the board and its central office administration of the *Goals of Education for Saskatchewan*<sup>393</sup> policy document of the Ministry (Department, at the time) of Education.

A November 4, 1985 memo from the Regina School Division administration to members of the Board of Education of same<sup>394</sup> included as a publication available for consideration a document titled “Child Protection: A Teacher’s Responsibility”. Additionally, under the section titled “Material Currently Being Updated” an “Information Handbook 1985-86” is noted. Such indicates both the awareness of both the central office of the school division administration and the board of education of matters related to child protection and the responsibilities of teachers. Additionally, such indicates the presence of material in handbook form for use within the division, and also its review and (potential) updating. Along a similar vein, the minutes of a regular meeting of the Board of Education of Wolseley School Division held on October 7, 1986 noted the following minuted item under the title “Director Novak’s Report”:

Director Novak ... proposed a policy on “Child Abuse and Neglect” for Board approval and touched briefly on Section 143 to 163 of the School Act [*sic*] and its related effect on discipline problems which were causing some problems at the High School and which would, in all probability, result in expelltion [*sic*]. ...<sup>395</sup>

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<sup>392</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1985E]

<sup>393</sup> Saskatchewan Department of Education. (1984). *Directions: The final report*. Regina: the Author.

<sup>394</sup> Saskatchewan Archives Board 96-544, F-1751, 1.69 [my reference 1985B]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1995B]

<sup>395</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1986A]

Included in the Archives was a School Handbook for Pre-Cam Elementary School of the Northern Lights School Division No 113 for the 1986–1987 school year. Of interest in the current review is the inclusion of the following Disciplinary Procedure:

1. As a general rule, discipline in the classroom is the responsibility of the classroom teacher, but all teachers have the responsibility to ensure that the rules of the school in general are observed. If you feel that you need assistance in extreme cases, please do not hesitate to call upon counsellors, the vice-principal or principal. The parents may be contacted if necessary.
2. a) Discipline problems of a minor nature should be resolved with the student at the classroom level.  
b) Teachers are requested to contact the parents directly and to involve them in resolution of the problem as may be necessary.
3. Serious or persistent problems should be documented and may be referred by a teacher to a counsellor, the vice-principal, or principal. In such cases conferences with teachers, vice-principal, principal, parents, Board of Trustees, superintendent and others should be effectively employed to bring about the desired behavior.
4. In all disciplinary action teachers should be mindful that good discipline is usually positive rather than negative in nature.
5. Good discipline is fair, dignified, and in good temper.
5. [*sic*] A student's personality, disposition and personal characteristics should be given consideration before prescribing treatment. Each student is deserving of each teacher's best thinking and deliberate judgement.
6. Teachers may reasonably exercise such discipline as would be exercised by a kind, firm and judicious parent.

#### DISCIPLINE

Good discipline in the school is extremely important to the school program. With good discipline, the school can fulfill its primary responsibility in the development of students. In maintaining discipline, teachers must be able to proceed with the assurance that support will be forthcoming from fellow teachers, the vice-principal, principal, parents, superintendent, Board of Trustees, and the Northern Lights School Division Board of Education.<sup>396</sup>

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<sup>396</sup> Saskatchewan Archives Board 2016-071, F-729 [my reference 1987D]

The presence of this policy statement in the student handbook outlines for students and parents the nature of the expectations in the classroom, as these relate to student discipline. Moreover, it sets the tone for the way in which teachers will administer discipline—within a supportive environment that recognizes and balances the dignity of the student and the need for order within the school. This document demonstrates the use of both student handbooks within public schools in Saskatchewan by at least the mid-1980s, and the content of such related to school expectations and policy.

The Archives provide minutes of a regular meeting of the Board of Education of the Wolesley School Division held on February 3, 1987 wherein it is minuted under the title “Principal Lubiniecki’s Report”:

Mr. Lubiniecki ... filed a copy of the newsletter and the new Student Handbook which were distributed recently and asked Board approval for the newly developed policy on Recommendations (Copy on file).<sup>397</sup>

Such denotes the existence and use of a student handbook within a school division.

The minutes of the February 18, 1988 special meeting of the Indian Head School Division No 19 include, here recorded at some length, the following items:

Chairman Jim Jinks called the meeting to order at 7:30 p.m.

Present were:  
Richard Boxall  
Kay Dixon  
James Eberle  
Joan Halford  
James Jinks  
John Leigh  
Helke Ord  
Mike Fulton  
Gerald Meyer

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<sup>397</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1987A]



George McMurchie

In addition, Don Williamson and Donna Bagamery of the Indian Head Local Board of Trustees were present at the meeting.

All board members by unanimous consent waived notice to hold this special meeting in accordance with the provisions of Section 81, subsection 3 of The Education Act and consent in writing by all board members is attached to and forms part of these minutes.

The purpose of the meeting was to investigate and obtain more information concerning an incident which occurred on Wednesday, February 10, 1988 at Indian Head Elementary School where two grade 6 students were disciplined by the principal of the school.

At approximately 7:45 p.m. [GG], a grade 6 student attending Indian Head Elementary School together with his parents, [J] and [SG], appeared before the board. Questions were asked of [G] about what he knew of the incident.

At approximately 8:00 p.m. [L10], a grade 6 student attending Indian Head Elementary School together with his parents, [L2] and [PO], appeared before the board. Questions were asked of [L10] about what he knew of the incident.

At approximately 8:30 p.m. [JS], Principal of the Indian Head Elementary School, appeared before the board to give information concerning the incident regarding disciplinary action involving [GG] and [L10] on February 10, 1988. The board members asked questions of Mr. [S].

Moved by R. Boxall:

Be it resolved that the Board of Education go into Committee of the Whole together with those members of the Indian Head Local School Board present.  
Carried.

Moved by H. Ord:

Be it resolved that the Board of Education come out of Committee of the Whole.  
Carried.

Moved by J. Eberle:

Be it resolved that the meeting now adjourn.  
Carried.<sup>398</sup>

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<sup>398</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1988N], redaction of names mine

The minutes of the February 22, 1988 regular meeting of the Indian Head School Division No 19

Board of Education minute the following items:

LaVonne Beriault, legal advisor of the Saskatchewan School Trustees Association, met with the Board for consultation regarding a disciplinary incident at Indian Head Elementary School.

Don Williamson, Betty Braithwaite, Audrey Smith, Donna Bagamery, Judy McKell, and Allan Barss, Indian Head Local Board of School Trustees, met with the Board for consultation regarding a disciplinary incident at Indian Head Elementary School.

Moved by J. Halford:

Be it resolved that the Board of Education go into Committee of the Whole.  
Carried.

Moved by J. Eberle:

Be it resolved that the Board of Education come out of Committee of the Whole.  
Carried.

Moved by R. Boxall:

Be it resolved that [JS], Principal of Indian Head Elementary School, be severely reprimanded for the manner in which he disciplined certain students on February 10, 1988, such disciplinary measures being in direct violation of this Board's policy on corporal punishment and be it further resolved that [JS] be specifically ordered to comply with the Board's policy on corporal punishment in every respect and that he be advised that any further violation of said policy will result in a termination of his contract with this Board.  
Carried.

A recorded vote was requested. Those Board members voting in favor of the resolution - R. Boxall, K. Dixon, J. Eberle, J. Halford, J. Jinks, J. Leigh, G. McMurchie. Voting in opposition to the motion - H. Ord.

Moved by J. Jinks:

Be it resolved that the Board of Education instructs the administration to carry out an evaluation of our school administration and report back before June 30, 1988.  
Carried.

Moved by J. Leigh:

Be it resolved that the resolution to conduct an evaluation of our school administration be tabled to the next regular meeting of the Board to be held March 14th.  
Carried.<sup>399</sup>

The minutes of the April 11, 1988 regular meeting of the same Board of Education minutes the following item under the title “Corporal Punishment”:

Moved by J. Halford:  
Be it resolved that the Board of Education authorizes a letter to the Saskatchewan Public Health Association concerning the current policy of this Board of Education with regard to corporal punishment.  
Carried.<sup>400</sup>

All of the above indicates that the Board of Education of Indian Head School Division No 19 maintained a publicly available policy respecting corporal punishment, at the time. Moreover, the Board expected that in-school administration adhere to the strictures of that policy, and articulated consequences for deviation therefrom.

In the minutes of the regular meeting of the Board of Education of Indian Head School Division No 19, dated April 25, 1988, the following are minuted:

Moved by J. Halford:  
Be it resolved that the Board of Education directs that the administration develop an administration manual for presentation by October 1, 1988.  
Carried.

... Moved by J. Halford:  
Be it resolved that the Board of Education authorizes Mike Fulton, Director of Education, to represent the School Division at Examination for Discovery concerning the Windigo case.  
Carried.<sup>401</sup>

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<sup>399</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1988O], redaction of names mine

<sup>400</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1988K]

<sup>401</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1988J]; see also Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1988K]

In the minutes of the same school division as above, dated June 27, 1988, the following items are minuted under the title "Supreme Court":

Gerry Gerrard and Ann Phillips, Barristers and Solicitors, met with the Board to report on the Judgement of the Court of Appeal of Saskatchewan regarding Ronald Gary Knight vs. Indian Head School Division.

LaVonne Beriault, Lawyer for the Saskatchewan School Trustees Association, met with the Board to discuss the Judgement of the Court of Appeal regarding Ronald Gary Knight vs. Indian Head School Division.

Moved by J. Halford:

Be it resolved that the Board of Education instructs the law firm of Gerrard and Company to apply for leave to appeal to the Supreme Court of Canada in response to the Judgement of the Court of Appeal for Saskatchewan delivered June 7<sup>th</sup>, 1988 in reference to the court case involving Ronald Gary Knight, Plaintiff, and the Indian Head School Division No. 19.

Carried Unanimously.

Moved by J. Eberle:

Be it resolved that the Board of Education instructs the law firm of Gerrard and Company to request that the Canadian Indemnity Company reimburse this school division for all the sums including costs that it has become liable to pay Ronald Gary Knight, Plaintiff, insured under Liability Insurance Policy No. [redacted] in effect for the year 1983.

Carried.

Moved by J. Leigh:

Be it resolved that the Board of Education authorizes the Chairman and administration to draft a suitable news release regarding the progress in litigation with regard to the court case, Ronald Gary Knight and the Indian Head School Division and that the news item be released after appropriate consultation.

Carried.<sup>402</sup>

Such demonstrates the public reporting practices of school divisions related to legal matters and also the awareness and requirement of the Board of Education that the administration operate in accord with codified practices.

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<sup>402</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1988I], redaction mine

From 1991, a Policy of the School Board of Cupar School Division No 28 was found under the category of “Maintenance of Order”:

REFERENCE:

EA-175(h), 194(b), 227(d), 227(i)

REGULATIONS:

1. A student who travels on a school bus is not to be detained after school hours for the purpose of punishment. If the Local Board of Trustees and the parents of a school agree the practice of after school detention would be beneficial, then the Board of Trustees is to annually request approval of the Director of Education
2. When a student is excluded from the class for any length of time during the day, the teacher shall report by the conclusion of that school day in writing, to the principal, the circumstances of that exclusion. This written report shall be kept on file for that school year.

Board revised

May, 1991

Board revised<sup>403</sup>

The presence of this Board of Education policy demonstrates knowledge of the legal framework outlined within *The Education Act*, as it was then, and moreover an expressed value in having written and public statements of policies that provide all parties with clarity related to expectations. In this case, it was the will of the Board that punishments ought not overtly disrupt the routines of pupils and their families. Additionally, there is herein evidence that records of exclusions of pupils from their classrooms, presumably as a disciplinary measure, ought to be kept; but such records expire at the end of the school year. It would be my understanding and interpretation that such suggests respect for parents, in the first instance, and also respect for students—as redeemable and developing individuals—in the second.

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<sup>403</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1991A]

The Archives include a copies of the Director of Education's (and Acting Director of Education's) Reports to the Board of Education of Cupar School Division No 28 for the end of the 1991–1992 school year and the beginning of the 1992–1993 school year, dated January 8, 1992, February 12, 1992, March 11, 1992, April 8, 1992, May 13, 1992, June 10, 1992, October 14, 1992, November 10, 1992, and December 9, 1992, respectively. Within are included details related to several student suspensions from school for certain disciplinary matters. On January 8, it is reported under the heading "Suspensions":

[RD], Earl Grey [School], DOB [redacted], Age 16, Gr. 11 – 1 1/2 days, Dec. 11 to 13 – failure to be respnsible [*sic*] for his scholastic duties – being on time, getting materials needed for class, doing class work, completing homework.

[NT], Lipton [School], DOB [redacted] Age 15, Gr. 8 – 1 day, Dec. 18 – disrupting library, disrespect for librarian, bad language.

[NT], Lipton [School], DOB [redacted] Age 15, Gr. 8 – 3 days, Dec. 20, Jan. 6 and 7 (possibly longer pending Counsellor's report) – punched and kicked student.

[WF], Lipton [School], DOB [redacted] Age 17, Gr. 12 – 1 day, Jan. 6 – disrespect, rudeness, disregard of authority and school rules.

[MM], Cupar [School], DOB [redacted] Age 14, Gr. 7 – 2 days, Dec. 18-20 – use of profanity.

Motion to concur with the student suspensions as presented in Director of Education's Report.<sup>404</sup>

On February 11, it is reported under the heading "Suspensions":

Cupar [School]

[BD], DOB [redacted], Age 17, Gr. 11 – 2 1/2 days, Jan. 17 to 22 – use of profanity during class time.

[JB], DOB [redacted], Age 13, Gr. 8 – 2 1/2 days, Jan. 9 to Jan. 13 – use of profanity or obscene gestures to staff members or students.

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<sup>404</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1992], redaction of names, et cetera, mine

[MM], DOB [redacted], Age 14, Gr. 7 – 3 days, Jan. 21 to Jan. 24 – physical abuse and the use of profanity toward a student and teacher.

[LB], DOB [redacted], Age 15, Gr. 10 – 2 days, Jan. 21 to Jan. 23 – physical abuse of another student.

Lestock [School]

[BA], DOB [redacted], Age 13, Gr. 8 – 3 days, Jan. 16 to Jan. 20 – Obnoxious behavior, disrupting class, swearing at a teacher, insubordination.

[EP], DOB [redacted], Age 12, Gr. 5 – 3 days, Jan. 16 to Jan. 20 – Bullying in general, physically hurting other students, damaging other students' property, distracting others from school work.

[SP], DOB [redacted], Age 13, Gr. 5 – 3 days, Jan. 16 to Jan. 20 – deliberately injuring another student by kicking.

[FP], DOB [redacted], Age 12, Gr. 5 – 10 days, Jan. 31 to Feb. 13 – after being asked not to kick another student, [F] did strike a teacher in the face with a closed fist and continued to use foul language and utter “kill” threats to the teacher. Recommendation: [FP] be suspended from Lestock School for the duration of the 1991-92 school year. A committee has been appointed – meeting Feb. 12, 1992 at 7:30 p.m. (Explanation – Suspension Policy and The Education Act – see attached)<sup>405</sup>

On March 11, it is reported under the heading “Suspensions”:

[LS], Cupar [School], DOB [redacted], Age 15, Gr. 10 – 2 days, Feb. 28 to Mar. 2 – Punched a student in the mouth resulting in a cut lip.

[JG], Cupar [School], DOB [redacted], Age 17, Gr. 12 – 3 days, Feb. 19 to 21 – Use of profanity during class time.

[DM], Cupar [School], DOB [redacted], Age 17, Gr. 12 – 1 day, Feb. 28 – Use of improper language (verbal abuse) (Sec. 153, Article 2, The Education Act).

[TJ], Cupar [School], DOB [redacted], Age 17, Gr. 12 – 2 days, Feb. 28 and Mar. 2 – Serious misconduct, punched student in the face (Sec. 153, Article 2, The Education Act)<sup>406</sup>

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<sup>405</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1992J], redaction of names, et cetera, mine

<sup>406</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1992E], redaction of names, et cetera, mine

On April 8, it is reported under the heading “Suspensions”:

Lipton [School]:

Three boys from [S] home – suspended from riding the bus for March 26 and 27 – abuse of smaller children, disrespect and distraction to driver.

[RG], DOB [redacted], Age 16, Gr. 11 – 1 day, March 16 – disrespect, rudeness, disregard for authority.

[NT], DOB [redacted], Age 15, Gr. 8:

(a) 3 days, March 12 to March 16 – smoking and swinging a Gr. 2 student in the air in a dangerous fashion.

(b) 3 days, March 19 to March 23 – chasing two small girls with a lit lighter attempting to set jackets on fire.

(c) 10 days, March 30 to April 10 – assessment and review are being carried out.

Lestock [School]:

[SB], DOB [redacted], Age 18, FOCUS Classroom – 3 days, March 12 to March 17 – involving herself in a quarrel between two other girls, on two occasions challenging another student to fight, using obscene language.

[WA], DOB [redacted], Age 14, Gr. 9 – 3 days, March 12 to March 17 – fighting with another student, encouraging another student to carry the fight for her, refusing to obey the Principal.

[LP], DOB [redacted], Age 16, Gr. 10 – 3 days, March 12 to March 17 – fighting with another student, using obscene language, re-entering the school immediately after being advised of the suspension. Another 2 days, March 18 and 19 for holding a screw driving in a threatening manner.

[LL] DOB [redacted], Age 14, Gr. 7 – 3 days, March 27 to April 1 – insubordinate, rude/crude, searing directed at a teacher, disruptive classroom behavior.

[TC], DOB [redacted], Age 10, Gr. 4 – 3 days, March 27 to April 1 – attempting to injure another child, swearing at teachers.<sup>407</sup>

On May 13, it is reported under the heading “Suspensions”:

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<sup>407</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1992F], redaction of names, et cetera, mine



[MM], Earl Grey [School], DOB [redacted], Age 15, Gr. 9 – 2 days, Apr. 9 to 13 – disrespect and abusive language to teacher.

[SS], Lipton [School], DOB [redacted], Age 16, Gr. 9 – 1 ½ days, Apr. 9 to 10 – disrespect, rudeness, defiance to staff.

[TF], Robert Southey [School], DOB [redacted], Age 16, Gr. 11 – 1 day, April 16 – disrespect and abusive language to teacher.

[CK], Robert Southey [School], DOB [redacted], Age 18, Gr. 12 – 1 day, April 27 – abusive language.<sup>408</sup>

On June 10, it is reported under the heading “Suspensions”:

[MM], Cupar [School], DOB [redacted], Age 15, Gr. 7 – Two days, May 20 and 21 – displayed overt opposition to authority, refused to do what he was told by two teachers.

[MP], Lestock [School], DOB [redacted], Age 14, Gr. 8 – One day, May 19, 1992 – directed an unseemly gesture toward a teacher.

[LL], Lestock [School], DOB [redacted], Age 15, Gr. 7 – Three days, May 27 to June 1 – causing bodily harm to another student, continued failure to perform his duties as a student, third suspension this year.

[AA], Lipton [School], DOB [redacted], Age 16, Gr. 5 [sic] – Three days, May 15 to May 20 – break-in and vandalism which occurred in Lipton School, May 13, 1992.

[TM], Robert Southey [School], DOB [redacted], Age 17, Gr. 12 – Three days, May 29 to June 3 – under the influence of alcohol – 2nd offence this year.

\*NOTE – Lipton Break-in (AA)<sup>409</sup>

On October 14, it is reported under the heading “School Law Commentary”:

Court Cases

Discipline/Dismissal (students and teachers) (attached No. 3)<sup>410</sup>

Then, within the same, under the title “Suspensions”:

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<sup>408</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1992G], redaction of names, et cetera, mine

<sup>409</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1992H], redaction of names, et cetera, mine

<sup>410</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1992N]

- (a) [JM], Earl Grey [School] – DOB [redacted], Age 16, Gr. 10 – 1 day, Sept. 23 – driving through Southey school yard at lunch time at 60 km/h, stunting.
- (b) [CF], Kelliher [School] – DOB [redacted], Age 17, Gr. 12 – 2 days, Sept. 15 and 16 – use of profane language toward a teacher, writing profanity on placecards [*sic*] for graduation.
- (c) [YO], Kelliher [School] – DOB [redacted], Age 16, Gr. 12 – 2 days, Sept. 15 and 16 – use of profane language toward a teacher, writing profanity on placecards [*sic*] for graduation.
- (d) [AA], Lestock [School] – DOB [redacted], Age 21, Gr. 8 [*sic*] – 3 days, Sept. 23 to 25 inclusive – kicked student in the rear, insubordination to a teacher, use of profane language toward a teacher.
- (e) [JB], Robert Southey [School] – DOB [redacted], Age 16, Gr. 11 – 2 days, Sept. 15 and 16 – under the influence of alcohol at school dance on Sept. 12.
- (f) [PD], Robert Southey [School] – DOB [redacted], Age 17, Gr. 10 – 2 days, Sept. 10 and 11 – placing a condom on teacher’s desk.

\* Motion needed: That the Cupar Board of Education concur with the suspensions as listed in the Director of Education’s Report<sup>411</sup>

On November, 10, it is reported under the title “Student Suspension”:

[KD], Lipton [School] – DOB [redacted], Age 14 – 1.5 days, Oct. 22 to Oct. 27 – rude and discourteous to his teacher and aide, would not co-operate.

[JM], Earl Grey [School] – DOB [redacted], Age 18, Gr. 10 – 2 days, Oct. 28 and 29 – refused to accept responsibility for his studies and disrespect to his teacher.

[JD], Lestock [School] – DOB [redacted], Age 16, Gr. 9 – 1 day, Oct. 26 – bullying and verbal harassment of another student.

[KD], Lestock [School] – DOB [redacted], Age 16, Gr. 10 – 3 days, Oct. 27 to 29 inc. – Bullying and physically attacking another student.

Motion needed: That the Cupar Board of Education concur with the suspensions as listed in the Director of Education’s Report.<sup>412</sup>

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<sup>411</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1992N], redaction of names, et cetera, mine

<sup>412</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1992M], redaction of names, et cetera, mine

Then, within the same, under the title “Discipline Contract”:

[LS], Cupar School – discipline contract signed October 14, 1992.<sup>413</sup>

Then, subsequently within the same document, under the title “Workshops, Inservice, and Conferences”:

Principals

Discipline with Dignity

Request for registration and expenses for this Seminar to be paid for out of Central Funds.

\* Board decision/motion<sup>414</sup>

Also on November 10, it is reported within the document titled “Addendum to Director of Education Report to Board of Education” under the heading “Suspensions”:

[DS], Lestock [School], DOB [redacted], Age 11, Gr. 5 – 2 days, Nov. 5 and 6 – Bodily pushing his teacher, choking a student by pulling on parka hood, hitting a gr. 3 student in the stomach, bullying and hitting another gr. 3 student.

[TC], Lestock [School], DOB [redacted] Age 10, Gr. 5 – 1 day, Nov. 10 – Fighting on playground, throwing rocks, failure to obey teacher, pushing a teaching [*sic*].

Board Motion: That the Board of Education concur with the student suspensions as presented in the Director of Education’s Addendum.<sup>415</sup>

Then, within the same, under the title “Behavioral Problems”:

[JM], Gr. 10, disruptive in class, rude to women staff members, refuses to work, refuses outside counselling, suspected involvement in Satanism, working off fine for roaring through Southey School yard.<sup>416</sup>

On December 9, it is reported under the heading “Suspensions”:

[AB], Lestock [School], DOB [redacted], Age 14, Gr. 6 – 1/2 day, Nov. 23, P.M. – sprayed breath freshner [*sic*] into the eye of another student.

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<sup>413</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1992M], redaction of names mine

<sup>414</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1992M]

<sup>415</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1992L], redaction of names, et cetera, mine

<sup>416</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1992L], redaction of names, et cetera, mine

[TL], Earl Grey [School], DOB [redacted] Age 12, Gr. 7 – 1 1/2 days, Nov. 26/27 – continual disruption of class, refusal to listen/obey instructions, displays rude behavior, will not take responsibility for his actions.

\* Board Motion: That the Board of Education concur with the student suspensions as listed in the Director of Education’s Report.<sup>417</sup>

These nine reports show evidence of the types of disciplinary actions used, for a variety of offences, in a collection of schools within the Cupar School Division in the early 1990s, as reported to the Board of Education—the minutes of these meetings were not found, and so we do not know precisely what was publicly reported at the time, nor if the motions sought were passed by majority vote. Nevertheless, and additionally, these reports show the additional systems employed by administrators in support of students’ behavioural development (in particular, counselling services, a seminar related to discipline and dignity, discipline contracts with students) when determined that circumstances merit. The inclusion of explicit references to sections of *The Education Act*, as it was then, for certain line items and the material related to discipline and dismissal (of students and teachers, respectively) noted as “School Law Commentary” also demonstrates knowledge of the general lawful framework under which the authority to discipline the pupils of the school division was exercised.

The minutes of a regular meeting of the Board of Education of Valleyview School Division No 116 held on October 5, 1992 report the following minuted item:

Mann – Moved that 4 boys ([KP, SS, JH, BH]) pay for broken window in Teachers Work Room.  
CD [by which was meant, carried].<sup>418</sup>

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<sup>417</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1992K], redaction of names, et cetera, mine

<sup>418</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1992C], redaction of names mine

Such indicates the use of alternative punishment or restitution practices for disciplinary offences of students outside of corporal, suspension, or expulsion.

The Archives provide a copy of the minutes of the Board of Education of the Woleseley School Division held on December 9, 1993, where a motion was carried and minuted as follows:

Moss – That the board express their very serious concerns about the incident of a teacher striking a student. CARRIED<sup>419</sup>

Such notes public expectations with respect to teacher behaviour related to the disciplining of students.

Within the attachments to the Director of Education Report to the Board of Education of Cupar School Division No 28 are included two school student handbooks: Robert Southey School and Kelliher School. The former contains the following under the title “Serious Offences”:

Robert Southey provides a safe and comfortable environment for students to learn. Consequently certain actions must be dealt with severely by the school, the school board, and the law. These include:

1. The use of foul or offensive language.
2. The use of physical violence or verbal threats.
3. Wilful disobedience to teachers or other adult school personnel (staff, secretaries, custodians)
4. Causing of a false fire alarm.
5. Causing of wilful damage to school property or the property of teachers or students.
6. Being under the influence of, or in the possession of, alcohol or drugs while at school or at a school activity
7. Truancy.

Students who have committed serious offenses or those who repeatedly break school rules, may be suspended from school or receive an in school suspension. Robert Southey believes that suspension from attending school may not always be an appropriate discipline procedure. For this reason, the school may use an in-school suspension which restricts a student’s association with his peers. The student will be expected to remain in the designated room working on school

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<sup>419</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1993A]

related tasks. Parents or guardians would be informed by the school before a student is subject to an in-school suspension.<sup>420</sup>

The latter contains the following under the title “Kelliher School Policy”:

29. Student Appeal Procedure: When a student feels that a mark, grade or disciplinary action has been unjustly given, he/she is to bring their complaint to the teacher(s) involved. If the dispute cannot be resolved then the student and teacher(s) involved will bring the issue before the principal. If the issue can still not be resolved, a meeting with the student, parents or guardians, teacher(s) and principal will be arranged.<sup>421</sup>

The first above example drawn from a student handbook outlines both the expectations students may have for the kinds of behaviours that constitute “serious offences” and the respective disciplinary actions that may be taken, “suspension and in-school suspension”. The second example demonstrates basic and fundamental principles of natural justice afforded to students when disciplinary action is prescribed.

The minutes of a regular meeting of the Board of Education of Regina (East) School Division No 77 held on April 18, 1995 report, under the title “Corporal Punishment”, the following minuted item:

Kuntz – that the policy entitled “Corporal Punishment” coded 312 remain intact and the Director advise Mrs. [AM] accordingly.<sup>422</sup>

Such indicates the codification of provisions respecting corporal punishment were in place within school division policies at the time.

The minutes of a regular meeting of the same school board held on July 13, 1995 report, under the title “Substitute Teacher”, the following minuted item:

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<sup>420</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1994C]

<sup>421</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1994C]

<sup>422</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1995E], redaction of names mine

Mrs. [MH], Substitute Teacher, met with the Board. She indicated to the effect that she had been accused of child abuse. Mrs. [MH] reviewed the events which had transpired. She indicated in her opinion the accusation was false. She then left the meeting.<sup>423</sup>

Such indicates the awareness of the professional teaching staff (even the substitute or itinerant teaching staff) of the nature of child abuse. Further, such indicates the opportunity for due process and specifically to be heard as a fundamental tenet of administrative law in place for employees—even short-term contracted employees—of a board of education in Saskatchewan.

The Director's Report to the February 8, 2000 meeting of the Board of Education of the Scenic Valley School Division No 117 included, under the section titled "Attachments" a registration form for a Critical Incident Stress Management Training Program.<sup>424</sup> Such indicates the serious attention the division paid to the potential for critical incidents and the stress there with, and generally to the welfare of division employees and (though not directly said) students with which they work.

The Archives included a copy of the Buffalo Plains School Division No 21 Policy Manual, circa 2001. In the forward to the manual, it is noted that the material is based on original policies approved by the board of education April 9, 1980 and were reviewed February 6 and 8, 1989 and on June 19, 1995. Other revisions and additions beyond these dates were subsequently dated. As a result, the manual represents an evolving snapshot of a school division's policies over twenty years. The manual includes a total complement of 179 policies ranging from (a) foundational statements and philosophical commitments, (b) board governance and operations, (c) school administration, (d) business administration, (e) support

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<sup>423</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1995C], redaction of names mine

<sup>424</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2000D]

services, (f) facilities, (g), personnel and employee relations, (h) curriculum and instruction, (i) student affairs, and (j) community relations. Of particular interest to the present examination, under the category of “students,” policies include (a) student conduct and duties, (b) student complaints and grievances, (c) discipline, (d) child abuse and neglect, and (e) student supervision. The following quotes the student discipline policy of the board, as revised September 10, 1997:

#### DISCIPLINE

##### BELIEF STATEMENT

The basic long-range purpose of discipline is to develop as far as possible in every pupil the capacity for intelligent self-control. The primary short-range goal is to maintain conditions in the classroom that make effective learning possible. The teacher must establish clearly understood and reasonable limits to the behavior of his/her pupils and must then insist that those limits are respected. There is sufficient authority behind each teacher to make it possible for him/her to deal with disciplinary problems in an objective, professional fashion, treating each child in the light of his/her individual needs, considering each infraction of discipline as a learning situation to be handled intelligently and patiently. The techniques used to accomplish the short-range purpose must serve the long-range purpose as well.

##### POLICY

The principal and staff shall arrange for corrective measures to deal with inappropriate pupil behavior in accordance with the provisions of The Education Act and the policies of the Board.

The Board will support its teachers and principals in the maintenance of proper order and discipline.

Corporal punishment is not permitted as a disciplinary measure.

##### REGULATIONS

The following regulations are supplementary to those actions required by Section 150-154 of The Education Act.

1. Temporary restraining force, that is reasonable under the circumstances, may be used to ensure the pupil’s own safety, the safety of others, or to protect property.



2. Where the safety of others is not considered to be at risk, the established procedures listed below are to be followed by the teacher and principal when pupil behavior problems are encountered.

a) The teacher shall assist the pupil in identifying the behavior problem, its causes, and appropriate alternative behaviors.

b) The teacher shall discuss the pupil's behaviour with the principal to generate alternative management strategies.

c) The teacher and/or principal shall discuss the pupil's behaviour with the parent(s) or guardian.

d) A consistent effort shall be made to change the inappropriate behaviour through various techniques.

3. Where the safety of others is at risk, temporary restraining force may be used that does not exceed what is reasonable under the circumstances.

4. If measures taken do not result in appropriate pupil behaviour, the principal shall consult with the Youth Care Facilitator/Superintendent of Instruction to plan for further remedial action.

5. The goal of all behaviour management techniques employed by staff shall be to provide a positive school climate where the education and well-being of all students are foremost considerations.

6. Detention

A student who travels on a school bus is not to be detained after school hours for the purpose of punishment.

7. Suspension - see Education Act, Section 153.

The following is the procedure that should be followed when a student is suspended from attending school.

7.1 "A principal may suspend a pupil from school for not more than three school days at any time for overt opposition to authority or serious misconduct and shall immediately report the circumstances and action taken to the parent or guardian of that pupil." He should then follow with written notification and documentation. The Superintendent of Instruction, or person authorized to act in his/her absence, should be notified in the same manner.

7.2 "A principal may, on receipt of information alleging persistent overt opposition to authority, irregular attendance at school, refusal to conform to the rules of the school, habitual neglect of duty, willful destruction of school property, use of profane or improper language, or

other gross misconduct of a pupil, suspend the pupil for a period not exceeding ten school days and shall forthwith report to the Superintendent of Instruction, or person authorized to act in his/her absence, as the case may be, and shall at the same time notify the parent or guardian of the pupil concerning the action taken, and shall:

7.2.1 deliver a written report of the circumstances of the suspension to the Superintendent of Instruction, or person authorized to act in his/her absence, and to the parent or guardian within two school days after the day of the suspension if it is not practicable to do so at the time of the notification;

7.2.2 inform the pupil of the reason for his/her suspension; and

7.2.3 grant to the pupil and his/her parent or guardian, if either or both desire, a hearing with the principal.

7.3 The Superintendent of Instruction, or other person authorized to act in his/her absence, shall, before the expiration of the period of suspension mentioned in subsection 7.2 and after consultation with the principal and such other persons as he/she considers appropriate, confirm, modify, or remove the suspension; but if he/she confirms or modifies the suspension, he/she shall forthwith report in writing to the Board of Education setting out the circumstances of the suspension for consideration of such further action as the Board may see fit to take.”

7.3.1 The principal shall receive a copy of any report to the Board.

7.4 “The Board of Education may suspend from school, for a period not greater than one year, any pupil who, upon investigation by the Board of the circumstances reported by the Superintendent of Instruction pursuant to subsection 7.3 is considered by the Board to have acted in such a manner as to warrant suspension for a period in excess of ten school days, and any investigation pursuant to this subsection shall be conducted and concluded prior to the expiration of the period of the suspension ordered by the principal.

7.5 The Board of Education may appoint, or authorize the Superintendent of Instruction to appoint, a committee consisting of such members of the Board, Board officials,

consultants, and school personnel as the Board considers expedient, to conduct investigations under subsection 7.4 on its behalf and to render decisions which shall be promptly reported to the Board and, where a decision has been made by a committee pursuant to this subsection, that decision shall have the same force as if made by the Board in the first instance and shall remain in effect until and unless altered or amended by the Board at a subsequent meeting.” [sic]

7.6 The pupil and his/her parent or guardian shall be granted every reasonable opportunity during an investigation under subsection 7.4 to make representations on his/her or their behalf.”

8. Expulsion - see Education Act, Section 154.

8.1 Where an investigation made by a Board of Education pursuant to subsection 7.4 or a report of a committee mentioned in subsection 7.5 of that section deems it appropriate, the Board may, by resolution, exclude a pupil from attendance at any or all schools in the division for a period greater than one year.

8.2 A pupil who has been expelled, or his parents or guardian, may, after the expiration of one year, request a review and reconsideration by the Board of the status of the pupil, and the Board may, in its discretion, rescind the resolution expelling that pupil and admit him to a school under such conditions, if any, as it may see fit to prescribe in the circumstances.

When one considers the implications for a student’s future arising out of a long suspension or expulsion from school, perhaps the legislation has been wise in providing processes which will protect the individual’s rights. Suspending or expelling a student is a serious step to take. Such action should only be utilized as a last resort.<sup>425</sup>

Similar were found in the policies of the Cupar School Division No 28, circa 1980–2001,<sup>426</sup> the

Indian Head School Division No 19, circa 1983–2002;<sup>427</sup> the Northern Lights School Division No

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<sup>425</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2001A]

<sup>426</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2001B]

<sup>427</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2002B]

113, circa 1987;<sup>428</sup> the Broadview School Division No 18, circa 1996;<sup>429</sup> and also in the policies of the Qu'Appelle Valley School Division No 139; circa 2003.<sup>430</sup> Policies on child abuse are also commonly present.<sup>431</sup>

The handwritten minutes of the January 7, 2003 regular meeting of the Board of Trustees of Wilcox School Division No 105 include an item of interest under the title "Policy re: criminal record check on all employees upon hiring":

Motion Eric/Kevin any hiring of new employees be subject to a criminal reference check prior to hiring. Cd [understood to mean "carried"]<sup>432</sup>

Such indicates the general safety concerns of the board of education for the welfare of its employees and students.

The above board of education documentary examples appear characteristic<sup>433</sup> of several practices in school divisions, practices that are supported through clear evidence found over many years and in a variety of school divisions across the province. The first characteristic within the time under review, and within the timeframe wherein documents were publicly available from the Provincial Archives of Saskatchewan is the public reporting of disciplinary matters. Though the disclosure of student names was curtailed over time, division administration in both public and separate school divisions regularly reported on disciplinary matters to their respective boards of education.<sup>434</sup>

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<sup>428</sup> Saskatchewan Archives Board 2016-071, F-729 [my reference 1987C]

<sup>429</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1996C]

<sup>430</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2003A]

<sup>431</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1994B]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2001A]

<sup>432</sup> Saskatchewan Archives Board 2016-071, F-729 [my reference 2003J]

<sup>433</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1992O]

<sup>434</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1979A]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1979B]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1980A];



Second, in many cases, the (eventual) most severe of these disciplinary actions (suspension or expulsion of a student) required the support of the board of education, by majority vote of the trustees of the board. When corporal punishment was (early in the period of interest) used in a public school, it was reported to the board of education and its use was reviewed. Under such circumstances, under *The Education Act* of the time the parents would be made aware of the circumstances.<sup>435</sup>

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Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1999I]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1999J]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2000B]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2000F]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2000H]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2002C]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2003B]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2003C]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2003D]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2003E]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2003F]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2003G]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2003H]

<sup>435</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1983B]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1983C]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1983E]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1983F]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1985C]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1985D]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1986C]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1988B]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1988C]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1988D]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1988E]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1988F]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1988G]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1988H]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1988L]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1988M]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1988P]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1988Q]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1989A]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1989B]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1989C]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1989D]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1989E]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1989F]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1989G]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1989H]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1989I]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1989J]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1989K]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1989L]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1989M]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1993B]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1994A]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1994B]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1994D]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1994E]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1994F]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1994G]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1994H]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1994I]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1995E]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1995F]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1996A]; Saskatchewan Archives Board 2010-200, F-



Fourth, school divisions encouraged appropriate behaviour among teachers with respect to students and colleagues, and when teachers acted outside of the policies of the board with respect to student discipline were supervised and themselves disciplined within their employment context by their employer board of education.<sup>437</sup>

Fifth, general student rights, safety, and welfare was a concern broadly within divisions, at both the board and central administration level, and also at the school level.<sup>438</sup>

Sixth, division level administration and school-based administration (principals) were aware of and encouraged by their boards of education and division level administration (and *vice versa*) to engage in understanding and respecting the legal framework found within *The Education Act* and *The Education Regulations* (among other statutes and provincial policy documents, including *The Goals of Education*). Moreover, school divisions and school-based administration encouraged student awareness of the legal framework for their education through the publication of student or school handbooks.<sup>439</sup>

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<sup>437</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1982E]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1982F]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1986D]; Saskatchewan Archives Board 2016-071, F-729 [my reference 1987C]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1993A]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1994E]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2002A]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2001B]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2002B]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2003A]

<sup>438</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1982F]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1983B]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1986A]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1986B]; Saskatchewan Archives Board 2016-071, F-729 [my reference 1987C]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1992C]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1998E]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1998G]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2000C]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2000F]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2001B]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2002B]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2003A]; Saskatchewan Archives Board 2016-071, F-729 [my reference 2003I]; Saskatchewan Archives Board 2016-071, F-729 [my reference 2003J]; Saskatchewan Archives Board 2016-071, F-729 [my reference 2004A]

<sup>439</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1986A]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1986B]; Saskatchewan Archives Board 2016-071, F-729 [my reference 1987C]; Saskatchewan



Seventh, divisions operated in their relations with both students, parents, and teachers in a lawful manner, and in one consistent with basic and fundamental principles of administrative law.<sup>440</sup>

I was unable to access records of private or independent schools within the Archives due to limitations respecting the time between document submission and public disclosure.

Given all of the analysis above, I now turn to the questions posed:

**2. Please describe the accepted historical practices of school-based or school division sanctioned corporal punishment and/or discipline procedures in Saskatchewan from 1978 to the present. Include information related to the public and Catholic school system and all independent schools including Registered Independent Schools, Alternative Independent Schools, Associate Schools, Historical High Schools and Qualified Independent Schools.**

Under section 43 of the *Criminal Code of Canada, 1985*<sup>441</sup> there is a general defense of persons in authority respecting the correction of a child by use of force.

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Archives Board 2016-071, F-729 [my reference 1988A]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1994C]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1994G]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1996C]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1999C]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1999D]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1999E]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1999F]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2001B]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2002A]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2002B]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2003A]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2003M]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2003N]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2003O]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2003P]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2003Q]; Saskatchewan Archives Board 2016-071, F-729 [my reference 2004A]

<sup>440</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1988I]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1994C]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1994D]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1994E]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1995D]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1996C]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1997A]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1998A]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1998E]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1998H]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2000B]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2000E]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2000F]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2001B]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2002B]; Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2003A]

<sup>441</sup> RSC, 1985, c C-46

43 Every schoolteacher, parent or person standing in the place of a parent is justified in using force by way of correction toward a pupil or child, as the case may be, who is under his care, if the force does not exceed what is reasonable under the circumstances.

Such provisions existed identically in section 43 of the previous consolidation of the same<sup>442</sup> and thus is consistent throughout the period under review between 1978 and 2017.

Notwithstanding this defense, the provincial government, school divisions, and the Supreme Court of Canada have historically limited the general practice of teachers with respect to the use of corporal punishment.

Within *The Education Act, 1978*,<sup>443</sup> there is no direct indication related to the lawfulness or unlawfulness of the use of corporal punishment. Section 149 of *The Education Act, 1978* outlined one of the duties of a pupil as submission under the historical concept of *in loco parentis*:

149 In the exercise of his right of access to the schools of the division and to the benefits of the educational services provided by the board of education, every pupil shall co-operate fully with all persons employed by the board and such other persons who have been lawfully assigned responsibilities and functions with respect to the instructional program of the school or such special or ancillary services as may be provided or approved by the board or the department and, without restricting the generality of the foregoing, every pupil shall:

... (e) conform to the rules of the school approved by the board of education and **submit to such discipline as would be exercised by a kind, firm and judicious parent.**<sup>444</sup>

Further, under the section title “Discipline”:

151(1) Every pupil shall be subject to the general discipline of the school.  
(2) Every board of education shall make provisions, which shall be set out in its bylaws or administrative manual, applicable to the schools in its jurisdiction for

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<sup>442</sup> RSC, 1970, c C-34

<sup>443</sup> RSS, 1978, c E-0.1 (Supp)

<sup>444</sup> emphasis mine

the expeditious investigation and treatment of problems arising in the relationship between a pupil and the school.

Thus, the treatment for problems arising in the relationship between a pupil and the school (or the methods employed, it would seem) shall be prescribed by the board of education.

Sections 153 of *The Education Act, 1978*, outline the powers of a school principal to suspend a student from school “for not more than one school day at a time for overt opposition to authority or serious misconduct”<sup>445</sup> and “for not more than seven school days”<sup>446</sup> for “persistent overt opposition to authority, refusal to conform to the rules of the school, habitual neglect of duty, wilful destruction of school property, use of profane or improper language or other gross misconduct of a pupil”.<sup>447</sup> Several procedural matters are also prescribed with respect to basic principles of administrative law and the preservation of natural justice, including providing reasons and the granting of a hearing. The powers of a board of education to suspend a student from school “for a period not exceeding four weeks” for “act[ing] in such a manner as to warrant suspension for a period in excess of seven school days”<sup>448</sup> are also outlined. Additionally, section 157 outlines the powers of a board of education to suspend a “pupil whose attendance is considered to be irregular under the policies of the board”.<sup>449</sup>

Section 154 of *The Education Act, 1978*, outlines the powers of a school board to, “by resolution, exclude a pupil from attendance at any or all schools in the division [i.e., expel]” for any action which “is considered by the board to warrant expulsion of a pupil from school”.<sup>450</sup>

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<sup>445</sup> RSS, 1978, c E-0.1 (Supp) (Saskatchewan), s 153(1)

<sup>446</sup> RSS, 1978, c E-0.1 (Supp) (Saskatchewan), s 153(2)

<sup>447</sup> RSS, 1978, c E-0.1 (Supp) (Saskatchewan), s 153(2)

<sup>448</sup> RSS, 1978, c E-0.1 (Supp) (Saskatchewan), s 153(4)

<sup>449</sup> RSS, 1978, c E-0.1 (Supp) (Saskatchewan), s 157(2)

<sup>450</sup> RSS, 1978, c E-0.1 (Supp) (Saskatchewan), s 154(1)

Procedural matters are also prescribed with respect to basic principles of administrative law and the preservation of natural justice, including a parent or guardian’s right to “request a review and reconsideration by the board of the status of the pupil”.<sup>451</sup>

Archival Saskatchewan public school division documents show the use of corporal punishment by a principal, while permitted—though controlled by school board policy at least as early as 1980—required a witness to be present when implemented.<sup>452</sup> Discussion among public school principals of the use of corporal punishment and board-level policy respecting its use was evident in archival records of public school divisions as early as 1983.<sup>453</sup> By 1988, archival documents demonstrate how public boards of education in Saskatchewan were severely reprimanding principals employing corporal punishment within their schools—articulating clearly that use of such could be considered grounds for termination of a principal’s contract with the board of education.<sup>454</sup>

In many ways, *The Education Act, 1995*<sup>455</sup> parallels its predecessor from 1978 with respect to student discipline. Present, in section 150, is consistency with respect to expectations that “[e]very pupil shall [...] conform to the rules of the school approved by the board of education or the conseil scolaire; and [...] submit to any discipline that would be exercised by a kind, firm and judicious parent.”<sup>456</sup> Section 151, articulates more depth with respect to student accountabilities, including accountability for conduct while in class, at the school, or engaged in school board sanctioned activity in- or out-of-school hours and on- or off-

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<sup>451</sup> RSS, 1978, c E-0.1 (Supp) (Saskatchewan), s 154(2)

<sup>452</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1980F]

<sup>453</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1983G]

<sup>454</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1988O]

<sup>455</sup> RSS 1995, c E-0.2 (Saskatchewan)

<sup>456</sup> RSS 1995, c E-0.2 (Saskatchewan), ss 150(3)(e) and 150(3)(f)

of-school property. These accountabilities, as the case may be, are to the teachers, the principal, school bus drivers, “and to any other person appointed by the board of education or the conseil scolaire for the purposes of supervision during hours when pupils are in the personal charge of those employees of the board of education or the conseil scolaire.”<sup>457</sup> Again paralleling the predecessor Act, section 152 outlines: “[e]very pupil is subject to the general discipline of the school” and further how each board (or conseil scolaire) will make provisions within bylaws or manuals of its jurisdiction for the “investigation and treatment of problems arising in the relationship between a pupil and the school.”<sup>458</sup>

In the 1995 version, the principal is permitted to suspend a pupil “for not more than three school days at a time for overt opposition to authority or serious misconduct” and “for a period not exceeding 10 school days” for “persistently displayed overt opposition to authority[, ...] refus[ing] to conform to the rules of the school[, ...] irregular[ity] in attendance at school[, ...] habitually neglected [...] duties[, ...] wilful[ destruction of] school property[, use of] profane or improper language[, ] or [...] engag[ing] in any other type of gross misconduct.”<sup>459</sup> As found in the predecessor Act, several procedural matters are similarly prescribed with respect to basic principles of natural justice—written reports to the board of education or conseil scolaire of such activities are required. The board or conseil may identically suspend a “pupil from all or any of the schools in the school division or the francophone education area for a period not greater than one year” where the board or conseil has investigated the matter and is satisfied “that the pupil has acted in a manner that warrants suspension for a period greater than 10

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<sup>457</sup> RSS 1995, c E-0.2 (Saskatchewan), s 151(3)

<sup>458</sup> RSS 1995, c E-0.2 (Saskatchewan), s 152(2)

<sup>459</sup> RSS 1995, c E-0.2 (Saskatchewan), s 154(2)

school days.”<sup>460</sup> As found in the predecessor Act (for expulsion), procedural matters are also prescribed with respect to natural justice, including a parent or guardian’s right to seek review or reconsideration.<sup>461</sup>

Section 155 of *The Education Act, 1995*, outlines the powers of a school board or conseil scolaire to “exclude a pupil from attendance at any or all schools in the school division [or conseil scolaire] for a period greater than one year [i.e., expel] where, in the opinion of the board, it is appropriate to do so based on” an investigation conducted.<sup>462</sup> Again, as found in the predecessor Act, procedural matters are also prescribed with respect to natural justice, including a parent or guardian’s right to seek reinstatement of the pupil’s status.<sup>463</sup>

In its original enacted form, *The Education Act, 1995*, was silent on the issue of the lawfulness or prohibition of corporal punishment as a disciplinary means against a pupil for the purpose of correction. There is archival evidence of school boards strictly forbidding the use of corporal punishment by at least 1997<sup>464</sup> and, as amended by *The Education Amendment Act, 2005, (No. 2)*,<sup>465</sup> *The Education Act, 1995* prohibited the use of “a strap, cane or other physical object” and additionally prohibited the use of “a hand or foot in a manner meant to punish”.<sup>466</sup>

No reference to student discipline is found in *The Education Regulations*,<sup>467</sup> as they then were in 1979 and onward until repealed in 1986. Within *The Education Regulations*,<sup>468</sup> as in

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<sup>460</sup> RSS 1995, c E-0.2 (Saskatchewan), s 154(7)

<sup>461</sup> RSS 1995, c E-0.2 (Saskatchewan), s 154(13)

<sup>462</sup> RSS 1995, c E-0.2 (Saskatchewan), ss 155(1) and 155(2)

<sup>463</sup> RSS 1995, c E-0.2 (Saskatchewan), s 154(13)

<sup>464</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 2001A]

<sup>465</sup> 2005, c 11 (Saskatchewan)

<sup>466</sup> 2005, c 11 (Saskatchewan), ss 16 and 17; RSS 1995, c E-0.2 (Saskatchewan), ss 150(4) and 152(1.1)

<sup>467</sup> *The Education Regulations*, as published in the *Saskatchewan Gazette* (Part II) January 12, 1979, Saskatchewan Regulations 1/79.

<sup>468</sup> *The Education Regulations, 1986*, as published in the *Saskatchewan Gazette* (Part II) March 27, 1986, Saskatchewan Regulations E-0.1 Reg 1; Order in Council 309/86, March 18, 1986.

force following March 14, 1986, no reference to student discipline is found. Similarly, no reference is made to such, to date, within *The Education Regulations* since their repeal and reenactment in 2015.<sup>469</sup>

As such, it may be summarized that while corporal punishment may have been permissible, though controlled under school board policy, within a public school in Saskatchewan in the late 1970s and early 1980s, as a method of discipline the use of such against a recalcitrant or disobedient student had been severely curtailed—even grounds for termination of contract if used—by the mid-late 1980s, and prohibited by school board policy certainly by the late 1990s. Notwithstanding the latter-most statement above, it may be reasonable to assume that if the use of corporal punishment were grounds for termination in 1988, such would seem by that time to represent at the very least a general prohibition if policy stating such more explicitly is not found in the Archives. Certainly, both at the board level and at the school level, policies in the mid-1980s present a mindset that, in my view, tends away from the use of corporal punishment. Statements from the time outlining a variety of means of support for students with behavioural issues, including the not uncommon direction toward the use of counsellors, were found. Furthermore, policies appear from at least the mid-1980s to frame discipline in ways that are “positive rather than negative in nature” and which are “fair, dignified, and in good temper”.<sup>470</sup> Such sentiments do not, to my mind, align well with the use of corporal punishment against a student by his or her teacher or school principal. Moreover, it is clear from both statute and archival school board meeting minutes that the use of suspension

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<sup>469</sup> *The Education Regulations, 2015*, as published in the *Saskatchewan Gazette* (Part II) October 23, 2015, Saskatchewan Regulations c E-0.2 Reg 24; Order in Council 501/2015, October 14, 2015

<sup>470</sup> Saskatchewan Archives Board 2016-071, F-729 [my reference 1987D]

and, in some though rare cases, expulsion (as opposed to corporal punishment) as a response to all manner of offences within the scope of “persistent overt opposition to authority, refusal to conform to the rules of the school, habitual neglect of duty, wilful destruction of school property, use of profane or improper language or other gross misconduct of a pupil”<sup>471</sup> was successfully and lawfully administered in public school divisions from the early 1980s onward, without evidence of court challenge or judicial review.

Though archival evidence of practices in separate school boards was not available, given the design parallelism between public and separate school divisions (and, as they became, francophone education areas) in the province found in *The Education Act* and *The Education Regulations*, as they were and in their various forms throughout the period under review, I believe it is not unreasonable to presume a relatively high degree of consistency in the practices, policies, expectations, and prohibitions of separate school divisions (and the conseil scolaire) with respect to the use of corporal punishment. Should evidence to the contrary arise, I stand to be corrected.

Neither *The Education Act, 1978* nor *The Education Act, 1995* discuss student discipline or corporal punishment in the specific context of either private or independent schools (in any form or of any type). Within *The Independent School Regulations*,<sup>472</sup> as they were from September 1991 onward, no reference to student discipline or corporal punishment appears. The so-called Dirks Report,<sup>473</sup> submitted to the Minister of Education in 1987, provided an *in situ*

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<sup>471</sup> RSS, 1978, c E-0.1 (Supp) (Saskatchewan), s 153(2)

<sup>472</sup> *The Independent Schools Regulations*, as published in the *Saskatchewan Gazette* (Part II) March 15, 1991, Saskatchewan Regulations c E-0.1 Reg 11; Order in Council 190/91, March 6, 1991

<sup>473</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc.



and at-the-time snapshot of, then, private school education in Saskatchewan. Within, there is neither investigation nor consideration of disciplinary practices or the use of corporal punishment in private schools, nor is there any recommendation made in any similar respect. Sadly, as has been much earlier noted, there is a dearth of material related to private and independent schools as yet available for public consumption within the fonds of the Provincial Archives of Saskatchewan at the time of this review—as such, these appear to remain silent on the practices of such schools in student discipline and corporal punishment as a matter of official record.

In any event, though specific text related to the use of corporal punishment and student discipline does not appear to be present, more general guiding principles for the private and independent schools system are certainly found and should provide insight into the government's expectations—even if not actually achieved—with respect to more specific activities of the schools and their employees. Indeed, the entire administrative system surrounding a private or independent school in Saskatchewan, at least following the time of the investigation leading to the Dirks Report in 1987, is based on fundamental principles of respect as manifest through both the assumptions of Gordon Dirks, as he articulated them within his Report, statute, and regulations that impute basic tenets of administrative law. Such is, simply put, analogous to that found within statutes and regulations guiding and administering the public, separate, and francophone education systems in the province. For example, throughout Dirks' commentary are references to a need for greater provincial regulation of the sector, citing a lackluster and variable oversight and supervisory regime at the time. Further, comments are made by Dirks related to what I have earlier called indirect regulation and contributed to my

characterization of a legal framework for private schools (their pupils and their educators) as vague. In answer to a question that Dirks employed as an organizational tool for his report (i.e., should the provincial government impose any controls upon private schooling, and if so, what degree of control should be exercised and for what purpose?), he responded:

The Government of Saskatchewan has the constitutional right to regulate the operation of private schools provided it does not act unfairly or arbitrarily, or unreasonably infringes on the rights of parents to teach children in accordance with their convictions.

... The Education Act should be amended to provide a more clearly defined private school regulatory mechanism to ensure satisfactory instruction is being provided in Saskatchewan private schools.

... In the case of disputes between the Department of Education and a private school, the onus should be upon the Department of Education to prove to a competent, independent third party tribunal or court that satisfactory instruction is not being provided.

... The Education Act should be amended to provide criteria to be considered when determining whether or not satisfactory instruction is being provided in private schools.

... All private school inspections should be conducted by Department of Education employed superintendents, and not by locally employed directors of education (unless agreed to by contract between a private school board and a public school board).<sup>474</sup>

Along a similar vein, the Dirks Report contains statements that illustrate a reciprocation of expectations by those in support of private education that such institutions be generally treated with respect and that such institutions should be expected to conform—notwithstanding their

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<sup>474</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., pp 51–52

particular perspectives or philosophies, creeds or religious beliefs—to principles consistent with the 1984 *Goals of Education for Saskatchewan*<sup>475</sup> document.

In 1988, the process of reconceptualizing private schools—or at the very least delineating those approved and (presumably) unapproved for the purposes of accessing public financial support through provincial education grants—was outlined within the regulations through the publication of *The Education Amendment Regulations, 1988*<sup>476</sup> in the *Gazette*. The redefinition of private schools as independent schools through nomenclature change in Saskatchewan was embedded in *The Education Act, 1978* with the coming into force of *The Education Amendment Act, 1989*.<sup>477</sup> February 2, 1990, the province published *The Independent Schools Registration (Interim) Regulations*<sup>478</sup> in the *Gazette*. These Regulations outline a significant increase in the regulation of, to that point, private schools in Saskatchewan. In September 1991, *The Independent Schools Regulations*<sup>479</sup> came fully into force. Definitions clearly delineate types of independent schools (accredited, alternative, associate, historical high schools, registered, religiously-based) for process and administrative reasons, and highlight the “goals of education for Saskatchewan”<sup>480</sup> therein. The process of registration of an independent school specifies the requirement that an independent school is only eligible for registration if it “has goals of education that are, in the opinion of the minister, not inconsistent with the goals

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<sup>475</sup> Saskatchewan Department of Education. (1984). *Directions: The final report*. Regina: the Author.

<sup>476</sup> *The Education Amendment Regulations, 1988*, as published in the *Saskatchewan Gazette* (Part II) August 19, 1988, Saskatchewan Regulations 61/88; Order in Council 678/88, August 8, 1988, s 8

<sup>477</sup> 1989, c 36 (Saskatchewan)

<sup>478</sup> *The Independent Schools Registration (Interim) Regulations*, as published in the *Saskatchewan Gazette* (Part II) February 2, 1990, Saskatchewan Regulations c E-0.1 Reg 7; Order in Council 96/90, January 24, 1990

<sup>479</sup> *The Independent Schools Regulations*, as published in the *Saskatchewan Gazette* (Part II) March 15, 1991, Saskatchewan Regulations c E-0.1 Reg 11; Order in Council 190/91, March 6, 1991, emphasis added

<sup>480</sup> *The Independent Schools Regulations*, as published in the *Saskatchewan Gazette* (Part II) March 15, 1991, Saskatchewan Regulations c E-0.1 Reg 11; Order in Council 190/91, March 6, 1991, s 2(j)

of education for Saskatchewan”.<sup>481</sup> For the purpose of such registration, the Minister considers applications by eligible independent schools in accord with the principles of “freedom of conscience and religion in education; and [...] fundamental justice.”<sup>482</sup> The registration process requires the Minister to provide reasons when an application for registration of an eligible independent school is denied.<sup>483</sup> Analogous, though extended through the inclusion of a right to be heard, tenets of administrative law are also present in sections of these Regulations related to the suspension or cancellation of a certificate of registration by the Minister.<sup>484</sup> Similarly, such tenets of administrative law—written reasons and the right to be heard—are present in sections related to the suspension or cancellation of a Probationary “B” Teaching Certificate.<sup>485</sup> Section 18 of the *Independent Schools Regulations* reinforces natural justice with text analogous to that found in section 1 of the *Charter*<sup>486</sup> while framing expectations for the inclusion of the *Goals of Education for Saskatchewan*<sup>487</sup> within a registered independent school’s activities.

From my analysis, if a broader system (the independent schools system in Saskatchewan) is built on a foundation of basic principles of natural justice that serve to protect the rights and interests of administrators and teachers of that system, then it would be peculiar

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<sup>481</sup> *The Independent Schools Regulations*, as published in the *Saskatchewan Gazette* (Part II) March 15, 1991, Saskatchewan Regulations c E-0.1 Reg 11; Order in Council 190/91, March 6, 1991, s 3(1)(e)

<sup>482</sup> *The Independent Schools Regulations*, as published in the *Saskatchewan Gazette* (Part II) March 15, 1991, Saskatchewan Regulations c E-0.1 Reg 11; Order in Council 190/91, March 6, 1991, ss 4(2)(a) and 4(2)(b)

<sup>483</sup> *The Independent Schools Regulations*, as published in the *Saskatchewan Gazette* (Part II) March 15, 1991, Saskatchewan Regulations c E-0.1 Reg 11; Order in Council 190/91, March 6, 1991, s 4(5)

<sup>484</sup> *The Independent Schools Regulations*, as published in the *Saskatchewan Gazette* (Part II) March 15, 1991, Saskatchewan Regulations c E-0.1 Reg 11; Order in Council 190/91, March 6, 1991, s 8

<sup>485</sup> *The Independent Schools Regulations*, as published in the *Saskatchewan Gazette* (Part II) March 15, 1991, Saskatchewan Regulations c E-0.1 Reg 11; Order in Council 190/91, March 6, 1991, s 13

<sup>486</sup> Part 1 of the *Constitution Act*, 1982, being Schedule B to the *Canada Act 1982* (UK), 1982, c 11, s 1

<sup>487</sup> Saskatchewan Department of Education. (1984). *Directions: The final report*. Regina: the Author.

to conclude where perfect clarity in legislation and regulation is not provided by the government that other individuals involved in that system (students, parents) should reasonably be denied such principles within their participation. Particularly so, given the parallel example present. The public, separate, and francophone systems are required by clear statements in *The Education Act*, as it has been since at least 1978, to offer students and parents explicit enjoyment of principles of natural justice within the contexts of their participation.

Moreover, to my thinking, if such fundamental principles of natural justice are present in statutes or regulations controlling a public, separate, and francophone system, and paralleled within the principles underlying the more explicitly discussed methods and administration of discipline therein, supplied with no other evidence, from analogy why would one not deduce that the methods and administration of discipline within a private or independent school would follow same, in equal measure. To this end, I believe, therefore, that any activity of an independent school, in any form or of any type, ought to be understood to conform to the principles outlined within all provincial education acts and education regulations, as they were, unless containing explicitly excluding text—which such acts and regulations do indeed from time to time provide. By this I mean to say that, unless it is clear that a section pertains only and exclusively to a pupil, employee, agent, trustee, property, jurisdiction, activity, or objective of a school board, conseil scolaire, independent school (in any form or of any type), then it ought rightly be reasonably assumed to apply to all pupils, employees (i.e., teachers, consultants, administrators, directors, school bus drivers, etc), board members, trustees, property, jurisdiction, activity, or objective of all of them.

Within the Archives, I have been able to uncover only one indication related to discipline procedures employed within independent schools. It emerges from two statements noted as minuted items in the Wilcox School Division No 105 regular board of education meeting minutes from March and May, 2003. I understand that Wilcox School Division was engaged in a service agreement with Notre Dame Historical High School. The handwritten minutes of the meeting of the Wilcox Board of Education from March 3, 2003 note the following:

Bd. discussed meeting with Notre Dame regarding formally looking at an agreement regarding high school services; suspension and expulsion indemnity issues; N.D. as designated high school; negotiate a percentage or some base line re technology fee.

Elsie to set a date to meet with Mr Terry Cooney – in March.<sup>488</sup> [*sic passim*]

The handwritten minutes of the meeting of same board of education from May 5, 2003 note the following:

Re: The written agreement between N.D. and Wilcox 105 Terry Cooney N.D. upon having their lawyers review the agreement it was decided that the Indemnity Agreement be omitted from the agreement completely

Wilcox 105 considered adding a statement that says [marginalia: item #7] The College agrees to exercise discipline observing fairness and due process in dealing with students.

Upon further discussion it was moved by Wayne/Kevin that we omit item #7 completely.

The Agreement to be presented to Terry Cooney N.D. for signing.<sup>489</sup> [*sic passim*]

These statements indicate concern by the board of education as to the disciplinary practices of the Notre Dame Historical High School, at least suggesting that they do not align with those

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<sup>488</sup> Saskatchewan Archives Board 2016-071, F-729 [my reference 2003K]

<sup>489</sup> Saskatchewan Archives Board 2016-071, F-729 [my reference 2003L]

expected by a contemporary counterpart public board of education as it relates specifically to fairness and due process. By 2003, principles such as fairness and due process (natural justice) had been explicitly present within the regulations governing independent schools for twelve years and had been generally present within the various versions of *The Education Act* since at least 1978. That such was highlighted as a concern meriting a discussion, some form of indemnification, and a minuted item within two board of education meetings speaks to a clear misalignment between the broader social expectations (as I would argue were expressed by an elected board of education serving a larger community) with respect to disciplinary practices found within an historical high school.

***3. In your objective, professional opinion, based on a review of the documentation provided to you, and that you have considered how did the corporal punishment and/or discipline procedures carried out by Legacy Christian Academy (formerly Christian Centre Academy) deviate from the accepted historical practices of school-based or school division corporal punishment and/or discipline procedures.***

In answering the above question, I systematically reviewed the applicable numbered paragraphs of the Second Amended Statement of Claim (hereafter “the Statement of Claim”) and, collectively, the Numbered Individuals (001, 003 through 010, 012, 013, 015, 016, 018 through 027, 029, 031, 033, 035, 037 through 044, 046 though 050, 052 through 055, 057, and 059; hereafter, individually, “Individual [no]”) whose intake forms were provided. To facilitate such, a timeline of dates was required to place specific claims articulated within the timeframe of the narrative provided earlier.

Paragraph 1 of the Statement of Claim states that the plaintiff Caitlin Erickson attended the Christian Centre Academy (then Legacy Christian Academy; hereafter “the Academy”) as a

student between 1992 and 2005; as such, I presume that these 13 years of attendance represent sequential progression through (or roughly through) Kindergarten to Grade 12.

The plaintiff Jennifer Soucy (Beaudry) attended the Academy as a student between 2000 and 2013; as such, I presume that these 13 years of attendance represent sequential progression through (or roughly through) Kindergarten to Grade 12.

The plaintiff Stefanie Hutchinson attended the Academy as a student between 1992 and 2006; as such, I presume that these 14 years of attendance represent sequential progression through (or roughly through) Kindergarten to Grade 12.

The experiences of the individual Coy Nolin are described at 47(b) of the Statement of Claim. Nolin's period of attendance at the Academy is not specified.

From the statement provided by Individual 001, I am unable to precisely discern the dates of attendance at the Academy, however, it is stated that this individual attended until 2006 and attended the church with from the age of 3 months. As such and for the purposes of my analysis below, I shall presume that Individual 001 attended the Academy during the period 1992 through 2006.

From the statement provided by Individual 003, I am unable to precisely discern the dates of attendance at the Academy, however, it is stated that this individual attended prior to 2022. As such and for the purposes of my analysis below, I shall presume that Individual 003 attended the Academy within the timeframe of the analysis.

From the statement provided by Individual 004, I am provided the dates of attendance at the Academy as 1982 through 1988.



From the statement provided by Individual 005, I am unable to precisely discern the dates of attendance at the Academy, however, it is stated that this individual was 6 years old (Grade 1 age) in 1995 and attended the church with family until 2006. As such and for the purposes of my analysis below, I shall presume that Individual 005 attended the Academy during the period 1995 through 2006.

From the statement provided by Individual 006, I am unable to precisely discern the dates of attendance at the Academy, however, it is stated that this individual attended the school for some period of time. As such and for the purposes of my analysis below, I shall presume that Individual 006 attended the Academy within the timeframe of the analysis.

From the statement provided by Individual 007, I am unable to precisely discern the dates of attendance at the Academy, however, it is stated that this individual attended until 2002 or 2003 and attended Grade 8 elsewhere. As such and for the purposes of my analysis below, I shall presume that Individual 007 attended the Academy during the period 1995 through 2003.

From the statement provided by Individual 008, I am unable to precisely discern the dates of attendance at the Academy, however, it is stated that this individual attended in at least 1993 and also in 1995 and 2003. As such and for the purposes of my analysis below, I shall presume that Individual 008 attended the Academy during the period 1993 through 2003.

From the statement provided by Individual 009, I am unable to precisely discern the dates of attendance at the Academy. As such and for the purposes of my analysis below, I shall presume that Individual 009 attended the Academy within the timeframe of the analysis.

From the statement provided by Individual 010, I am unable to precisely discern the dates of attendance at the Academy. As such and for the purposes of my analysis below, I shall presume that Individual 010 attended the Academy within the timeframe of the analysis.

From the statement provided by Individual 012, I am unable to precisely discern the dates of attendance at the Academy. As such and for the purposes of my analysis below, I shall presume that Individual 012 attended the Academy within the timeframe of the analysis.

From the statement provided by Individual 013, I am unable to precisely discern the dates of attendance at the Academy, however, it is stated that this individual attended kindergarten in 1982 and grade 5 in 1988. As such and for the purposes of my analysis below, I shall presume that Individual 013 attended the Academy during the period 1982 through 1988.

From the statement provided by Individual 015, I am unable to precisely discern the dates of attendance at the Academy, however, it is stated that this individual attended in 1987, 1988, and in 1989. As such and for the purposes of my analysis below, I shall presume that Individual 015 attended the Academy during the period 1987 through 1989.

From the statement provided by Individual 016, I am unable to precisely discern the dates of attendance at the Academy. As such and for the purposes of my analysis below, I shall presume that Individual 016 attended the Academy within the timeframe of the analysis.

From the statement provided by Individual 018, I am unable to precisely discern the dates of attendance at the Academy. As such and for the purposes of my analysis below, I shall presume that Individual 018 attended the Academy within the timeframe of the analysis.

From the statement provided by Individual 019, I am unable to precisely discern the dates of attendance at the Academy, however, it is stated that this individual attended in 1995

and in 1996. As such and for the purposes of my analysis below, I shall presume that Individual 019 attended the Academy during the period 1995 through 1996.

From the statement provided by Individual 020, I am unable to precisely discern the dates of attendance at the Academy, however, it is stated that this individual attended in 1991 and in 1996. As such and for the purposes of my analysis below, I shall presume that Individual 020 attended the Academy during the period 1991 through 1996.

From the statement provided by Individual 021, I am unable to precisely discern the dates of attendance at the Academy. As such and for the purposes of my analysis below, I shall presume that Individual 021 attended the Academy within the timeframe of the analysis.

From the statement provided by Individual 022, I am unable to precisely discern the dates of attendance at the Academy. As such and for the purposes of my analysis below, I shall presume that Individual 022 attended the Academy within the timeframe of the analysis.

From the statement provided by Individual 023, I am unable to precisely discern the dates of attendance at the Academy, however, it is stated that this individual attended from kindergarten through grade 12, and attended grade 12 on September 11, 2001. As such and for the purposes of my analysis below, I shall presume that Individual 023 attended the Academy during the period 1989 through 2002.

From the statement provided by Individual 024, I am unable to precisely discern the dates of attendance at the Academy. As such and for the purposes of my analysis below, I shall presume that Individual 024 attended the Academy within the timeframe of the analysis.

From the statement provided by Individual 025, I am unable to precisely discern the dates of attendance at the Academy, however, it is stated that this individual attended in 1981

or 1982 and at the age of 14. As such and for the purposes of my analysis below, I shall presume that Individual 025 attended the Academy within the timeframe of the analysis.

From the statement provided by Individual 026, I am unable to precisely discern the dates of attendance at the Academy, however, it is stated that this individual attended grade 7 in 2005 and also attended in 2009 and 2010. As such and for the purposes of my analysis below, I shall presume that Individual 026 attended the Academy between 2005 and 2010.

From the statement provided by Individual 027, I am unable to precisely discern the dates of attendance at the Academy. As such and for the purposes of my analysis below, I shall presume that Individual 027 attended the Academy within the timeframe of the analysis. No personal descriptions of experiences were provided, outside of the aggravating factors checklist.

From the statement provided by Individual 029, I am unable to precisely discern the dates of attendance at the Academy, however, it is stated that this individual attended from the late 1980s or early 1990s and at the age of 17 which was after that time. As such and for the purposes of my analysis below, I shall presume that Individual 027 attended the Academy within the timeframe of the analysis.

From the statement provided by Individual 031, I am unable to precisely discern the dates of attendance at the Academy, however, it is stated that this individual attended from 2008 through 2012 and at the age of 13 to 16 years old. As such and for the purposes of my analysis below, I shall presume that Individual 031 attended the Academy between 2008 and 2012.

From the statement provided by Individual 033, I am unable to precisely discern the dates of attendance at the Academy. As such and for the purposes of my analysis below, I shall presume that Individual 033 attended the Academy within the timeframe of the analysis.

From the statement provided by Individual 035, I am unable to precisely discern the dates of attendance at the Academy, however, it is stated that this individual attended grade 1 from 2003 through excommunication in 2011. As such and for the purposes of my analysis below, I shall presume that Individual 035 attended the Academy between 2003 and 2011.

From the statement provided by Individual 037, I am unable to precisely discern the dates of attendance at the Academy, however, it is stated that this individual attended in 2002 and in 2004. As such and for the purposes of my analysis below, I shall presume that Individual 037 attended the Academy between 2002 and 2004.

From the statement provided by Individual 038, I am unable to precisely discern the dates of attendance at the Academy, however, it is stated that this individual attended between 1994 and 1999 with a hiatus between early 1997 and late 1997. As such and for the purposes of my analysis below, I shall presume that Individual 038 attended the Academy between 1994 and 1999, with a hiatus between early 1997 and late 1997.

From the statement provided by Individual 039, I am unable to precisely discern the dates of attendance at the Academy, however, it is stated that this individual attended between 2000 and 2002. As such and for the purposes of my analysis below, I shall presume that Individual 039 attended the Academy between 2000 and 2002.

From the statement provided by Individual 040, I am unable to precisely discern the dates of attendance at the Academy, however, it is stated that this individual attended from at

least 2004 until 2008. As such and for the purposes of my analysis below, I shall presume that Individual 040 attended the Academy between 2004 and 2008.

From the statement provided by Individual 041, I am unable to precisely discern the dates of attendance at the Academy. As such and for the purposes of my analysis below, I shall presume that Individual 041 attended the Academy within the timeframe of the analysis.

From the statement provided by Individual 042, Individual 042 attended the Academy for kindergarten through Grade 12, between 1993 and 2006.

From the statement provided by Individual 043, I am unable to precisely discern the dates of attendance at the Academy, however, it is stated that this individual attended from at least 1997 until 2005. As such and for the purposes of my analysis below, I shall presume that Individual 043 attended the Academy between 1997 and 2005.

From the statement provided by Individual 044, I am unable to precisely discern the dates of attendance at the Academy, however, it is stated that this individual attended kindergarten in 2002. As such and for the purposes of my analysis below, I shall presume that Individual 044 attended the Academy in 2002.

From the statement provided by Individual 046, I am unable to precisely discern the dates of attendance at the Academy, however, it is stated that this individual attended from 1997 and 1998 but it is not clear for how long. As such and for the purposes of my analysis below, I shall presume that Individual 046 attended the Academy in 1997 and 1998.

From the statement provided by Individual 047, I am unable to precisely discern the dates of attendance at the Academy. As such and for the purposes of my analysis below, I shall presume that Individual 047 attended the Academy within the timeframe of the analysis.

From the statement provided by Individual 048, I am unable to precisely discern the dates of attendance at the Academy, however, it is stated that this individual attended kindergarten from 1998 until midway through grade 12 in January 2011. As such and for the purposes of my analysis below, I shall presume that Individual 048 attended the Academy between 1998 and 2011.

From the statement provided by Individual 049, I am unable to precisely discern the dates of attendance at the Academy, however, it is stated that this individual attended kindergarten from 1989 until an unknown date (but including 1990). As such and for the purposes of my analysis below, I shall presume that Individual 049 attended the Academy from 1989.

From the statement provided by Individual 050, I am unable to precisely discern the dates of attendance at the Academy. As such and for the purposes of my analysis below, I shall presume that Individual 050 attended the Academy within the timeframe of the analysis.

From the statement provided by Individual 052, I am unable to precisely discern the dates of attendance at the Academy. As such and for the purposes of my analysis below, I shall presume that Individual 052 attended the Academy within the timeframe of the analysis.

From the statement provided by Individual 053, I am unable to precisely discern the dates of attendance at the Academy. As such and for the purposes of my analysis below, I shall presume that Individual 053 attended the Academy within the timeframe of the analysis.

From the statement provided by Individual 054, I am unable to precisely discern the dates of attendance at the Academy, however, it is stated that this individual attended

kindergarten from 1992 until an unknown date. As such and for the purposes of my analysis below, I shall presume that Individual 054 attended the Academy in 1992.

From the statement provided by Individual 055, I am unable to precisely discern the dates of attendance at the Academy, however, it is stated that this individual attended from at least 2004 until at least 2007. As such and for the purposes of my analysis below, I shall presume that Individual 055 attended the Academy between 2004 and 2007.

From the statement provided by Individual 057, I am unable to precisely discern the dates of attendance at the Academy. As such and for the purposes of my analysis below, I shall presume that Individual 057 attended the Academy within the timeframe of the analysis.

From the statement provided by Individual 059, I am unable to precisely discern the dates of attendance at the Academy. As such and for the purposes of my analysis below, I shall presume that Individual 059 attended the Academy within the timeframe of the analysis.

The above outlined assumptions related to the timeframes in which the named plaintiffs and numbered individuals were in attendance at the Academy are of some relevance given the changing nature of practices related to corporal punishment and student discipline in Saskatchewan public (among others) school divisions between 1978 and 2017. I operationally divide these forty years into a collection of overlapping eras.

Between 1978 and 2017, it was well outlined within *The Education Act, 1978* and *The Education Act, 1995* that students were generally required to cooperate fully with all persons lawfully assigned responsibilities or functions related to the instructional programming of the school. Additionally, all students were required to conform to the rules of the school as approved by the board of education, and further all students were required to submit to such



discipline as would be exercised by a kind, firm and judicious parent. All students were subject to the general discipline of the schools, as investigated and treated under the provisions of bylaws or an administrative manual.<sup>490</sup> With respect to more serious behavioural issues, a student was subject to suspension from school by the principal for a statutorily defined, and graduated, period of time, commensurate with the persistence of the issue.<sup>491</sup> Procedural matters are prescribed with respect to basic principles of natural justice—written reports to the board of education (or, later, the conseil scolaire) of such activities were and remain required. For student behavioural issues that merit additionally severe consequences, the board of education (then, later, the conseil scolaire) held and continues to hold the power to increase the period of exclusion from school as a more long-term suspension or expulsion. Again, procedural matters are prescribed in a manner similar to that above noted.<sup>492</sup>

Generally, it may be reasonable to presume that disciplinary options for teachers, in-school and board level administration in Saskatchewan might be represented by a spectrum between more trifling and more severe. More trifling cases would be defined by the trifling or negligible damage or consequence of the behavioural offence to the perpetrator or recipient, and with disciplinary measures reasonably commensurate to the lower degree of offence; more trifling would be handled summarily by the teacher within the context of the classroom or learning environment, and without much need for escalation to a higher authority. More severe cases would be defined by the more significant damage or consequence of the behavioural offence to the perpetrator or recipient (perhaps characterized as victim), and with disciplinary

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<sup>490</sup> RSS, 1978, c E-0.1 (Supp), ss 149 and 151; RSS 1995, c E-0.2 (Saskatchewan), ss 150 and 152

<sup>491</sup> RSS, 1978, c E-0.1 (Supp) (Saskatchewan), ss 153(1) and 153(2); RSS 1995, c E-0.2 (Saskatchewan), s 154(2)

<sup>492</sup> RSS, 1978, c E-0.1 (Supp) (Saskatchewan), ss 154 and 157; RSS 1995, c E-0.2 (Saskatchewan), ss 154 and 155

measures reasonably commensurate to the higher degree of offence; more severe would be handled following much escalation to higher authority and further investigation by the board of education.

At no time between 1978 and 2017 (my first operational era) is corporal punishment prescribed as a remedy for student behavioural issues or as a disciplinary measure within either *The Education Act, 1978* or *The Education Act, 1995*. As such, and therefore, all of the experiences recorded in the Statement of Claim and in the statements of the Numbered Individuals reviewed may be placed within this era.

The second operational era represents the time between 1978 and 1988 wherein my analysis of archival evidence shows that the use of corporal punishment while lawfully permissible, was to some degree regulated by public school board policy. In this second era, I have found no reports to a board of education outlining the use of corporal punishment. It is conceivable that the practice was unrecorded during this era, though this is doubtful, as Principals of the Indian Head School Division No 19 discussed the recording of such for retention in school files in 1981,<sup>493</sup> prior to the establishment of the Academy in 1982. School-based administrators at that time, it would seem, were aware of matters related to the sensitivity of or possibly required procedural expectation surrounding the use of corporal punishment, even if permissible. Moreover, there is evidence that school boards were concerned with child molestation as early as 1983<sup>494</sup> and child abuse and child protection as early as 1984,<sup>495</sup> and the presence of policies of a board of education respecting child abuse (which require disclosure of

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<sup>493</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1981B], illegible portions assumed by me

<sup>494</sup> Saskatchewan Archives Board 96-544, F-1751, 1.69 [my reference 1983A]

<sup>495</sup> Saskatchewan Archives Board 96-544, F-1751, 1.69 [my reference 1984C]

suspicion of the presence of child abuse) may, at least, suggest that policies respecting the use of corporal punishment ought to be analogous with respect to reporting such to the board of education, even if approval by the board was not required. I have further searched Saskatchewan court decisions during this timeframe through databases designed for such purposes. I can find no decision, so delimited, that provides discussion of a Saskatchewan public or separate school board policy respecting corporal punishment. I have found one 2005 Saskatchewan decision<sup>496</sup> wherein it is noted that in 1983 a vice-principal threatened the use of corporal punishment against an unruly student of a Regina school, but the student was alternatively expelled. I take this all to indicate that the practice of suspension and expulsion were generally preferable to corporal punishment as a means of student discipline by this time.

The third operational era rests between 1988 and 2005 where archival evidence shows that the use of corporal punishment represented a disciplinary action entailing termination of contract of public-school principals; and specific evidence that the practice of corporal punishment was forbidden by school divisions by 1997. I have further searched Saskatchewan court decisions during this timeframe through databases designed for such purposes. I can find no decision, so delimited, that provides discussion of a Saskatchewan public or separate school board policy respecting corporal punishment.

The fourth operational era follows the prohibition of such by the provincial government under sections 150(4) and 152(1.1) of *The Education Act, 1995* in 2005.

My assessment with respect to the alignment of the corporal punishment and/or discipline procedures carried out by Legacy Christian Academy (formerly Christian Centre

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<sup>496</sup> T.T. v. Spice, [2005] S.J. No. 305; 2005 SKQB 169; 139 A.C.W.S. (3d) 596 at 38

Academy) deviated in some ways from the accepted historical practices of school-based or school division corporal punishment and/or discipline procedures. It appears consistent with statute that the students of the Academy were expected to cooperate fully with all persons lawfully assigned responsibilities or functions related to the instructional programming of the school. Students were also, it would appear from the statements I have read, required to conform to the rules of the school—however, it is not clear if these rules were approved by the board or analogue of the Academy over time. There is no official historical record, or even anecdote, that I have been able to examine which suggests that such rules were clearly outlined, clearly discussed, or approved in official documents of the board or analogue of the Academy. The Statement of Claim does outline a collection of aphorisms or principles taken from a publication written by Keith Johnson and Mile Two Church Inc. and reproduced in paragraph 42. If such represent a statement of rules approved by the board or analogue of the Academy, it is my opinion that they deviate so substantively in form that I would likely not recognize them as analogous to rules of the school as approved by a board of education.

Here, I would juxtapose the examples drawn from Robert Southey School and Kelliher School,<sup>497</sup> both of the Cupar School Division No 28 in 1994. These were approved by the board of education and included as attachments to the Director of Education's Report to the Board of Education for the June 22, 1994 meeting of the Board. In the case of Robert Southey School, the following are recorded as approved roles of the school:

Student Responsibilities

School Code

Robert Southey School is a special learning community and all must cooperate to ensure that rights of all individuals are maintained. Each student should expect

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<sup>497</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1994C]

to learn in an environment free from interruption or disturbance. To this end teachers take the responsibility for teacher students specific expectations for behavior so that everyone has the opportunity to benefit from the instructional and extracurricular programs that Robert Southey has to offer.

Our parents, our community, and our school division have worked together to provide students with a staff, building and resources to help prepare them for a successful future. We are committed to offering the best education we can and we expect students to take special pride in keeping our school first class.

We have established a number of basic rules which we expect students to follow, and through frequent reminders from teachers, we hope to develop in each individual the self discipline which is necessary in later life.

Students are expected to assume the responsibilities listed below:

1. treat all students, teachers and staff with courtesy and respect;
2. attend homeroom and classes regularly and promptly with all necessary materials;
3. follow the specific rules in each class;
4. be diligent in his studies;
5. help to maintain the building and all school equipment and materials in good condition (students will be expected to replace or pay for any school or personal property that is destroyed, broken or damaged, as a result of their actions);
6. be responsible for their conduct on school premises and at all school sponsored activities. [*sic*]
7. remove dirty or wet footwear upon entering the school;
8. hats may be worn during break time or in physical education or industrial arts classes if this is acceptable to the subject teacher;
9. avoid the use of alcohol or illegal drugs. Attendance at school or any school sponsored activity while under the influence will result in an automatic suspension;
10. dress in good taste and promote a positive image of their school. A student's behavior and appearance should always be of the highest order. The type of dress worn by the student has an influence on the student's attitude, work, and school. Attire which is distracting is unacceptable for school. In general, any extreme style of dress such as athletic shorts, halter tops, "muscle" shirts, hats, suggestive t-shirts, etc. are unacceptable. Students who do not show good judgement will be asked to change into suitable attire;
11. consume food and beverages in their classroom at the designated times;
12. park their cars in the student parking lot;
13. stay off the school roof for personal safety.

## Serious Offences

Robert Southey provides a safe and comfortable environment for students to learn. Consequently certain actions must be dealt with severely by the school, the school board, and the law. These include:

1. The use of foul or offensive language.
2. The use of physical violence or verbal threats.
3. Wilful disobedience to teachers or other adult school personnel (staff, secretaries, custodians)
4. Causing of a false fire alarm.
5. Causing of wilful damage to school property or the property of teachers or students.
6. Being under the influence of, or in the possession of, alcohol or drugs while at school or at a school activity
7. Truancy.

Students who have committed serious offenses or those who repeatedly break school rules, may be suspended from school or receive an in school suspension. Robert Southey believes that suspension from attending school may not always be an appropriate discipline procedure. For this reason, the school may use an in-school suspension which restricts a student's association with his peers. The student will be expected to remain in the designated room working on school related tasks. Parents or guardians would be informed by the school before a student is subject to an in-school suspension.

## Attendance

At Robert Southey, we know that there is a high correlation between regular attendance and academic success. Parents should be aware that every day at school can and should be a valuable learning experience for their child. Be prepared for the child's argument, "We aren't doing anything important today, so I can stay home (go shopping with you, etc.)."

Robert Southey attendance policies are designed to ensure that students are accountable to their teachers and parents for absences.

1. The Education Act specifies that the school must be notified of reasons for student absences from school. A note or phone call from a parent to the office will suffice.
2. Attendance is taken during homeroom in the AM and PM.
3. Students who wish to leave school during the day for any reason must check out at the office. Students must receive permission from the office to leave school. This includes situations where students leave at lunch time. Parental permission must be obtained and recorded at the office. Signouts must be limited to unavoidable appointments due to illness or medical/dental appointments. Students will plan their day with school attendance as a priority.

### Uptown Privileges

Students in grade 10–12 have uptown privileges for noon hour. If parents prefer to have their son or daughter remain at school during the noon hour, we ask that they inform the office.<sup>498</sup>

In the case of Kelliher School, the following are recorded as approved roles of the school:

#### KELLIHER SCHOOL POLICY

1. Graduation:
  - (a) To take part in the Kelliher Graduation, it is necessary to have been in regular attendance in Grade XII at Kelliher School in the said year of graduation.
  - (b) To be eligible for Graduation, a student must attain the requirements for a Department of Education complete Grade XII standing.
  - (c) Students who have the above mentioned requirements in (b), shall be eligible for Graduation at Kelliher in that year.
  - (d) Only students who have completed their Grade 12 at Kelliher School will be eligible for Graduation at Kelliher School.
  - (e) Graduation Ceremonies will be held on the third Saturday of September.
2. Students are not permitted to go uptown at any time of the school day except with the special permission of the staff member on supervision that particular day.
3. Students in elementary grades K-6 are expected to wear rubber boots on muddy days. Students who do not abide by this rule may be sent home to get their rubber boots.
4. Students in middle and secondary years (grades 7-12) must have a second pair of shoes to change into when they arrive at school during the winter season and also muddy days in spring and fall.
5. The mud room and locker areas are not to be congregation areas during recesses and noon hours.
6. Students are not to smoke or use tobacco products in the school. Those students who have a form signed by their parent may smoke at the smoking pole at recess and noon hours as long as they are back in school before the bell goes for their classes.
7. Record Hops: Record Hops are for Kelliher High School students only. Record Hops begin at 7:00 p.m. and end at 10:30 p.m. Doors are locked at 8:00 p.m. Students are not permitted to return to the dance if they leave the school at any time (before or after 8:00 p.m.). If a student does leave and then returns, their parents are informed that the rules have been violated. If any other serious

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<sup>498</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1994C]

concerns arise, parents will also be notified. Kelliher School may have invitational dances, whose rules will differ from the above.

8. If students bring cars to school, the cars are to be parked when students arrive at school. Cars are not to be driven by students during school hours or noon hours unless permission from the Principal is given. Cars are not to be congregation areas during school hours or noon hours. Students' parking area is on the west side of the school parking lot.

9. Student Transportation: When it is necessary to use private vehicles for student transportation, parents, other interested adults, or teachers will be designated as drivers and approved by the Principal.

10. School Supplies: All students in grades K-12 will be responsible for the purchase of school supplies (notebooks, pencils, etc.). Students in grades one and two will be supplied with workbooks out of Kelliher School's decentralized accounts. Students in grades three to twelve will be responsible for buying their own workbooks.

11. Kindergarten to grade six students are expected to be outside during breaks when weather permits.

12. The Cupar School Division has a policy regarding loss or damage of student textbooks:

Regulations:

[1] If a student loses or damages a book during the course of the year the student will not be issued a new book until the student either returns the book or pays for it.

[2] If a student fails to hand in a book(s) at the end of June or if the student's book is damaged, that student will be expected to pay for it. If the book(s) is not paid for, that student will not be issued any books in the fall until such time as the book(s) is paid for.

13. Students who have lost library books will be charged half the price of a new replacement book.

14. Students who have overdue books may have their library borrowing privileges suspended and/or may be required to assist the Library Aide in library duties, until the overdue books are returned.

15. Non-bus students are not to arrive at the school grounds more than 15 minutes before the first bell announcing the start of school.

16. Lunches must only be eaten in students' home rooms or rooms designated.

17. As stated in Cupar Division Policy Ff [*sic*], smoking is absolutely prohibited at all times within school facilities, as well as on school property.

18. Kelliher School Dress Code: Students are expected to dress in good taste and promote a positive image of their school. Attire which is distracting is unacceptable for school. In general, any extreme style of dress such as athletic shorts, halter tops, "muscle" shirts are unacceptable. Skirts, dresses and shirts must be of a suitable length to be worn to school.



- (a) All students will be prohibited from wearing any piece of clothing exhibiting liquor, drugs, sexual innuendo, violence, or discrimination against sex, race, creed, religion, or colour. (Human Rights Act)
- (b) All students are expected to remove headwear upon entering the school.

19. Lockers and locks are Kelliher School property and lockers may be searched by the school administration when deemed necessary.

20. Absence From School: Students absent from school may be requested by their home room teacher to supply a note or phone call from parents, guardian or ward. Students leaving school before 3:30 p.m. for any reason must inform their home room teacher, and may be requested to supply a note or telephone confirmation.

21. Visitors to School:

Visitors to the school during school hours are to report to the office. During recesses and noon hour, visitors must report to the staff room or supervising teachers. It is the responsibility of students to inform all visitors of this policy.

22. Phone Calls and Use of Telephone:

Urgent phone calls may be made during class time only with permission of the classroom teacher. Long distance calls must not be charged to any school number except by permission of the S.R.C. Advisor.

23. Study Periods:

(a) Any unassigned class period is considered to be a study period.

(b) All students are expected to be in the classroom with his/her classmates and teacher during all study periods.

(c) Students may, with the permission of the class teacher from part (b), do work in areas such as Resource Centre or Typing Room.

24. Vandalism and Damage:

(a) Students who willfully damage school and/or personal property will be responsible for all labor and material costs for the repair or replacement of such damage.

(b) Damage determined, by the administration of the school, to be accidental may be exempt from the above provision.

(c) Damage and theft of student property by other students may also result in labor and material restitution and may result in school suspension of the student by the Board of Education. It is hoped that parents will be informed and involved in all steps of the discipline procedure.

25. Snowballs and rock throwing are not permitted at any time.

26. Missing of Examination:

It is the responsibility of all students to inform the teacher involved in advance, whenever a scheduled exam is to be missed, and to make arrangements to make up the missed exam. Failure to do so may result in a zero mark for that exam.

27. Late for School or Class:

As stated in the Education Act, all students are expected to be on time for all classes. Persistent failure of the above will result in a monitoring system of student tardiness to be put into effect.

28. Student Appeal Procedure:

When a student feels that a mark, grade, or disciplinary action has been unjustly given, he/she is to bring their complaint to the teacher(s) involved. If the dispute cannot be resolved then the student and teacher(s) involved will bring the issue before the principal. If the issue can still not be resolved, a meeting with the student, parents or guardians, teacher(s) and principal will be arranged.

29. Fighting and other physical abuse will not be tolerated. Unless there is [*sic*] extenuating circumstances, students who choose to settle disputes by fighting will be sent home for a minimum one day suspension.<sup>499</sup>

From my perspective, the school rules outlined in the two above examples are clearly expressed as rules for students, in language the majority of students would understand and appreciate. Collectively, they are developmental in nature as they offer guidance related to the underlying purpose of the rules or offer students avenues for processes to mitigate situations student perceive as unfair or accidental. These are concerned with student safety and the best interests of others and self within a community of learners. I find few parallels with these examples in the documents of the Academy as outlined within the Statement of Claim, or in the anecdotal recounting of school rules of the Academy as, albeit loosely, described by the Numbered Individuals.

The statements of the Numbered Individuals do not seem to include many anecdotal records of suspensions as a disciplinary practice of the in-school administration or the board of the Academy or its analogue. There do appear to be some examples cited of individuals being expelled from attendance at the Academy, though it is at times unclear as to whether such power was exercised by the school principal or the board of the Academy or its analogue—a

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<sup>499</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1994C]

student may not be aware of the difference. In some examples, such was linked to the concept of excommunication from the church—it may be the case that the Elders of the church represented the board of the Academy and held the power to both excommunicate and expel.

In the case of both a school under the authority of a public (or separate) school division or the francophone educational areas, it is difficult to ascertain with certainty the practices related to discipline for lesser, more trifling behavioural issues—but it is my opinion that the classroom teacher would handle these in a manner less severe than suspension (which at no time during the period under review did the classroom teacher hold the power under *The Education Act* to suspend a student), and certainly less severely than expulsion (which similarly, at no time during the period under review did the classroom teacher hold the power to expel). Within the context of the anecdotes provided by the named plaintiffs and Numbered Individuals, all manner of conceivably contrary behaviour, with little room at the lower level of trifling (no more than three demerit points/cautions, as these are differently described, received in a day), was commonly disciplined through corporal punishment.

Individual 048 (1998–2011) described the general disciplinary regime during their time at the Academy.

Things that were deemed paddlable offences were everything from talking in class, gossiping, being accused [*sic*] of participating in anything secular, lying or being thought to have lied, cheating, or allegations of these things. In school you were given grey demerits for small things. Not having shoes polished, wrong uniform, etc. If you got enough demerits you got a yellow caution. If you got 3 cautions you got a paddle or suspension. Cautions were given when teachers thought you may have lied, cheated, spoke about anything secular or sexual. Cautions were especially intimidating because too many of them and you'd be paddled. Again, the threat of paddling was constant. They used these non physical intimidation tactics and rubrics [*sic*] to keep children in line. I received cautions on several occasions.

... [T]here was always an underlying physical or verbal intimidation factor that every student was aware of. Keith Johnson at several points throughout 1998-2005 ish I remember bragging and telling students that he had paddled kids so hard the paddle had broken in half. [...] Friends padded their underwear and tried not to make it obvious.

Individual 003 (unspecified), who notes suffering attention deficit hyperactivity disorder (ADHD), recounted receiving daily strikes on bare buttocks with a cricket bat for receiving too many demerit points each day; Individual 020 (1991–1996) similarly noted the use of a “two handed cricket bat” for the purposes of administering corporal punishment on students of the Academy. Individual 038 (1994–1997, 1997–1999), who was corporally punished 15 times over a five year period, also referred to the implement used for corporal punishment as a cricket bat. Individual 047 (unspecified) described the implement used in corporal punishment they experienced as “a large wooden paddle wrapped in black electrical tape.” Individual 016 (unspecified) described “[t]he paddle was brown-wooden and long and flat with a narrower handle.” Individual 016 (unspecified) recalled being “[p]addled so often it felt like it was weekly.”

Individual 010 (unspecified) noted that three demerit points a day could result in corporal punishment; Individual 016 (unspecified) noted that three or four demerits could also result in detention after school. Individual 025 (unspecified) confirmed that detention was also possible as a disciplinary measure. Individual 010 (unspecified) provided the following list of behaviours as resulting in demerits:

Demerits were issued for things like leaving your flag up after being helped, putting up the wrong flag, arguing or talking back, being late for school (which for my sister and I happened because we had to take the public transportation from the west side of Saskatoon to the North side including a transfer downtown to a different bus), getting dirty outside on recess, looking outside of our cubicle, fidgeting in our chairs.

Individual 016 (unspecified) concurred with the receipt of demerits for leaving one's flag up and added to Individual 010's (unspecified) this list "wearing ski pants" in winter, asking to use the washroom, and "question[ing] a teacher on something they said". Individual 016 (unspecified) recalled a boy soiling his pants for fear of asking to use the washroom and receive a demerit point for such. Individual 049 (from 1989) recalled receiving corporal punishment for urinating during class:

I was not allowed to go to the bathroom during class and ended up peeing myself. Before I was allowed to change into the spare set of clothes I had in my locker, I was taken to the office and paddled on my wet skin so it would hurt more and remind me to have self control. I was told that I should pray for Jesus to help me hold it so I wouldn't disrupt class. I remember being very distressed about this situation (I think this was in 1990 during my grade 1 year) because I had seen many other students be paddled quite severely for having accidents during class and then be humiliated by having the whole class told they had done so. It was a fairly common occurrence because we weren't allowed to leave class for the washroom, and often the lineups at recess would be long enough that some kids didn't get a chance to go. I think that time I was hit 3 or 4 times.

Individual 003 (unspecified) recalled the following offences as resulting in corporal punishment:

- Not remembering song lyrics
- Not remembering scriptures
- Being tardy
- Being left handed
- Not answering correctly when asked a question by the teacher
- Having a girlfriend [...]
- Talking to a girl in class
- Forgetting to put my flag down (raising your flag was like raising your hand, it meant you needed help)
- Doing less than acceptable on a quiz
- [... and ...]
- [N]ot accept[ing] my punishment

Individual 010 (unspecified) also noted receiving additional corporal punishment "[i]f I flinched or wimpered [*sic*]" when receiving corporal punishment. Individual 020 (1991–1996) noted: "I was paddled for not scoring my work properly, questioning authority, turning around in my

cubicle, not [sic] getting along with others, talking in class, not participating, [and] having a messy cubicle". Individual 037 (2002–2004) recalled receiving corporal punishment for “kicking another student” in one instance, “swinging on the bathroom stall door” in a second, and for lying in a third instance. Individual 038 (1994–1997, 1997–1999) recalled how “running into the boys [sic] bathroom”, “being behind on schoolwork”, “being ‘too competitive or not trying hard enough’”, and retaliating when struck by another student were each grounds for corporal punishment. Individual 039 (2000–2002) cited “talking to a classmate while she was writing a test” and for “putting up my middle finger as a joke in music class” as the reason for her experiences with corporal punishment in the Academy between 2000 and 2002. Individual 043 (1997–2005) received corporal punishment “for secretly listening to a band (Jump 5) that was banned from the school”. The plaintiff Caitlin Erickson (1992–2005) noted receiving six paddles for “not trying hard enough” or “having an attitude”. The individual Coy Nolin (unspecified) received corporal punishment from a school administrator when it was revealed that Nolin was homosexual.

Individual 022 (unspecified) suggested such punishment came from accusations of cheating on school work; Individual 037 (2002–2004) was corporally punished for such. Individuals 023 (1989–2002) and 044 (2002) confirmed similar punishment for accusations of cheating, and Individual 023 (1989–2002) explained that “cheating” included adjusting midway through the day your personal goal for the number of pages of exercises you sought to complete by the end of the day. Individual 024 (unspecified) confirmed same, noting that circling pages in a workbook as complete when they were not was considered cheating and led to corporal punishment. Individual 025 (unspecified) noted how “I had earned a few demerits

for not completing some of my academic goals for that week. So, I got a detention.” Individual 041 (unspecified) noted being punished by paddling in Grade 2 for having failed a test.

Individual 009 (unspecified) recalled receiving corporal punishment nearly daily.

Individual 025 (unspecified) noted how “the greater the offense, the greater the paddle”.

Individual 043 (1997–2005) noted submitting to corporal punishment administered by Lou Brunelle in his capacity as principal 1 to 2 times per year from 1997 until Mr Brunelle was no longer at the Academy. From the time Duff Friesen was principal until Individual 043 (1997–2005) left the Academy, Mr Friesen administered corporal punishment on Individual 043 (1997–2005) 1 to 2 times per year.

Individual 029 (unspecified) could not recall why corporal punishment was used with them.

I was paddled by Ken Schultz with a wooden paddle sometime in the late 1980’s or early 1990’s, on one occasion. It was for no reason at all that would warrant a paddling. I do not recall what the reason was, nor do I remember being told why I was to be hit. I was hit between 3 and 5 times with a few seconds between each blow. I do recall the paddle hitting my hamstring and my back and leaving visible injuries for weeks and hurting my lower spine and tail bone. These back and leg injuries also affected my motion and my ability to walk in a normal manner for a period of time.

Individual 029 (unspecified) noted that their non-custodial parent was not informed about the use of corporal punishment by the Academy. After learning of its use, the non-custodial sought to meet with school administration:

My father was furious that I was paddled in the school and especially that I was injured during the beatings. He made an appointment with Ken Schultz a few days later and instructed the principal tha [sic] he was not to ever paddle me again. It never happened again.

Individual 003 (unspecified) noted the public humiliation of being “forced to take off my shirt and pull down my pants in front of my class to show them what happens when you are bad.” Moreover, Individual 003 (unspecified) reported being locked in a small empty room on several days, only permitted to exit “to use the washroom or get another beating.” Individual 035 (2003–2011) also spoke of a small room with “strong soundproofing” as the location where some corporal punishment was administered. Individual 004 (1982–1988) noted how “[t]he threat of physical violence was always present at school, being hit with a wooden paddle was punishment for misbehaviour and observing other students being taken from class for a paddling was terrifying.” Individual 018 (unspecified) noted how “[p]addles were displayed and sold in the church book store”; Individuals 024 (unspecified), 035 (2003–2011), 041 (unspecified), and 048 (1998–2011) confirmed same. Individual 025 (unspecified) noted how when a large group of individuals received corporal punishment in the same room and at the same time, a few were left without punishment “to create informers for any other kids that were misbehaving.” Individual 026 (2005–2010) explained the threat of violence present:

In 2005, John [Olubobokun] threatened to paddle me for violating a school policy. Nathan Rysavy (My grade 7 teacher) brought me into Johns [*sic*] office for a discussion. John then proceeded to take out a wooden paddle and said “I’m not afraid [*sic*] to use this one [*sic*] you. If this happens again, I will”. This emotional abuse caused me to not feel safe at school and gave me daily anxiety knowing if I made mistake what would happen. In his office, I sat there crying in fear of the thought of being physically abused like that.

Individual 048 (1998–2011) noted, from 1998 when they began kindergarten at the Academy,

I remember the threat of paddling every single day I attended church or school. [...] Often I would hear the screams or cries or the three swings of the paddle in another adjacent room. There were a few distinct paddle rooms in the building.



Individual 052 (unspecified) recalled a similar feeling, “[e]veryday that I attended Christian Center Academy from kindergarten to graduation was accompanied by tension and fear of doing something wrong that would lead to some sort of discipline.”

Public, mass corporal punishment was reportedly used as a means eliciting confessions.

Individual 025 (unspecified) recalled an incident:

[Person A] had punched a hole in the wall at the school CCA on Pinehouse Drive. Now Keith and Ken Schultz needed to find out who did it. He had all the kids go into the worship centre at CCM - all the boys from 12-16 [years old] were brought in. Probably about 25 or 30 kids. Keith talked about who punched the hole in the wall and that if no one told that he would start paddling one by one until someone tells. So they started paddling boys at the front of the worship centre - same style as usual. Front of the room with everyone [*sic*] watching. Of course some of us knew who did it. At the time - [Person B] told on his brother [Person C,] but it wasn't [Person C]. They kept going down the line - 3 paddles each by Keith - no paddles broken because they were being made much thicker. Finally [Person A] got up and admitted he did it and the paddling ceased. I escaped again but the torment was horrible. It was mass humiliation [*sic*] and mass fear to all of us.

Individual 053 (unspecified) recalled a similar experience to that of Individual 025 (unspecified)

which described the use of mass or indiscriminate punishment:

Our whole class got the paddle from either the vice principal or principal at the time. This type of incident only occurred once to my knowledge at least for my class. The reason the whole class was punished was no one was willing to admit they were the one that violated one of the school 'rules'. This exact rule is not something I can remember clearly but it was something that was said possibly swearing. The whole class, including me, were paddled in a communal room and it was done in a way that was very demeaning and public. Each student went up individually and all the other students had to watch while the student cried/screamed and was paddled. It was like a horror/religious ceremony with the authority figures (teachers, principals) reciting scriptures while this punishment was going on. It seemed very ritualistic at the time and also now that I think about it again. It also seemed wrong to me for full grown men to be doing this to very young girls (that were innocent). It seemed to go on for hours and I think that was done intentionally to inflict mental punishment as well. Now that I look back on this it really was physical and mental abuse in a group setting.

Individual 001 (1996–2006) reported how, when in grade 10, an entire volleyball team was struck with a wooden paddle by the school principal and school director for giggling and whispering in a church service the evening before. Such was also discussed by the plaintiff Caitlin Erickson (1992–2005) and the plaintiff Jennifer Soucy (Beaudry) (2000–2013). Individual 025 (unspecified) noted a similar situation where an entire class of boys were struck with a paddle for having laughed at jokes in gym class the day before. It was noted that each boy received four paddles, and the pastor who was administering the punishment broke two paddles on a total of 15 boys.

Fear of corporal punishment for breaches of the school rules was discussed by Individual 035 (2003–2011).

Those first couple of years in school were when I struggled the most. I was not yet broken-in enough to their rules. I remember being scolded quite often, feeling isolated in my cubicle and just wanting to talk and play with the other kids more. And I lived in constant fear and threat of being physically punished. It was made clear to myself and all the other kids that the punishment for doing something they thought of as wrong was being paddled.

Individual 041 (unspecified) noted

I do remember the paddling's [*sic*] being painful when they happened and developing a more acute fear and avoidance of paddling's [*sic*] as I got older. There is record of at least 2-3 such paddling's [*sic*] in grades 1-2 in my student file which I remember were carried out in the principal's office with I [*sic*] solid wooden paddle much like a small cricket bat. As the years progressed to middle school I believe I slowly started to grasp just how bad the consequences could be if I messed up or didn't follow the rules.

The individual Coy Nolin (unspecified) recalled receiving corporal punishment for telling "inappropriate jokes". Similarly, Nolin received corporal punishment by another school administrator five years later when accused of "gossiping and making jokes."

Individual 008 (1993–2003) recalled being struck with a paddle by the school director when her companion, who was on crutches, dropped a crutch to the ground, making a loud noise during a church service. In 2002, Individual 043 (1997–2005) drew a picture with a friend and when asked about it by the teacher, was unable to explain the picture’s content. This resulted in corporal punishment administered by the school principal. Individual 047 (unspecified) notes receiving corporal punishment in grade 2 for laying out workbook pages in the wrong order. Individual 052 (unspecified) reported receiving corporal punishment for “slouching in my desk chair.” In 2004, Individual 042 (1993–2006) noted that for a disagreement over a movie, he/she was given the option of accepting corporal punishment or being expelled from school. Individual 053 (unspecified) recalled suffering corporal punishment for playing on a snow bank during recess, slipping and falling, cutting her head, and requiring a tetanus vaccination. The individual Coy Nolan (unspecified) reported receiving corporal punishment from John Olubobokun after Nolan asked Olubobokun to leave his hospital room. The plaintiff Caitlin Erickson (1992–2005) reported a similar practice wherein she was “spanked or paddled” six times for refusing to identify a nurse who was perceived to have committed wrong-doing against an administrator of the Academy when another student was in the hospital.

Individual 048 (1998–2011) commented on the pervasiveness of the use of corporal punishment in the Academy:

It’s important to reiterate that at this point, since most parents and kids had been going here since infancy, paddling was extremely common place. No one was shocked by it. It was the only means of dealing with a child and one of the only consequences. It was practiced in everyones [*sic*] home and the church and the school.

... I witnessed paddling in the school and church up until 2011.

Individual 001 (1996–2006) noted her brothers being expelled for “wearing a neck chain with a cross, listening to the music artist ‘Daughtry’, and [...] not want[ing] to on the teen ministry trip that year”; further, Individual 001 (1996–2006) noted family members being “called out” publicly in church sermons and students being publicly humiliated for sport performances. Individual 048 (1998–2011) explained how she was suspended from the Academy for four days for talking about movies and boyfriends—“being a negative influence on the younger grade 9 and 10 students”. Following this, Individual 048 (1998–2011) noted being given the choice to “sign a contract to attend the 2 year faith college” or be expelled. Individual 042 (1993–2006) noted the following within the content of a police report accompanying their statement with respect to their experience with suspension and expulsion

Multiple suspensions and expulsions were handed down to me in this three year period [2003-2005] for such petty things as talking about my positive experiences serving in the Army reserve with other students, and questioning the school staff’s policies in any capacity. I also remember one expulsion for failing to show enough religious enthusiasm at a youth church service which was run by the Church (Saskatoon Christian Centre) which oversaw the school.

Individual 042 (1993–2006) recalled

coping with extreme disciplinary measures for not meeting education goals on time I started to make quite a few mistakes in scoring my PACES (booklets). As soon as they teachers identified I was making quite a few scoring mistakes the school director Ken Shultz immediately branded me “a cheater” and said I was dishonest to the point I must be expelled from the school. This is what I would identify as a pivotal point where systematic repetitive abuse began to take place in many forms. Instead of offering meaningful coaching/help with the scoring/self-taught education system the teacher/teachers would isolate me further from the other students (make me skip breaks), verbally put me down, make me do physical workouts (push-ups, towels, duck walks, sit-ups) etc. Joel Hall was the teacher most responsible for this part of the abuse I went through [...] This same teacher use to get what I would describe as a nonempathetic (perhaps even sociopathic) satisfaction from keeping me isolated from other students and administering these punishments and verbal put downs.

Individual 050 (unspecified) noted that, recognizing that he or she needed academic support, asking for help with schoolwork resulted in punishment—specifically being placed in an “isolation room”. Individual 052 (unspecified) had a similar experience, noting “I never received any assessment on why I struggled in my schoolwork, I was told I was lazy and sent to a room by myself to fix the problem.”

Some, what I might call lesser, disciplinary measures were also reported, though rarely in the statements from the Numbered Individuals. In addition to those examples outlined above by Individual 042 (1993–2006), Individual 025 (unspecified) recalled how, in 2005, he was “forced to push a 2x4x4 board wrapped in a towel back and forth in gym numerous times for not telling the truth.” This type of punishment experience was also described by Individuals 043 (1997–2005) and 055 (2004–2007). Individual 033 (unspecified) noted:

being forced to do lines on my hands and knees with a potato sack in the gym with mr gartner once for punishment for demerits or falling behind in school or something i forget. that really sucked. i remember my legs burning. [*sic passim*]

Individual 035 (2003–2011) commented on a similar situation:

There was a time, I can’t remember what she had done “wrong,” but her punishment was to go into the hallway with a medicine ball (a weighted ball) and do a wall sit (squat up against the wall) holding the ball for as long as they said she needed to. She was out there for hours. I remember seeing her in the hallway, screaming and crying because she couldn’t do it anymore. We could hear her from inside the classroom too. It was not uncommon to see others being punished physically like this. This would have been in and around 2004 and we students would have been the ages between 5-7. [*sic passim*]

Individual 043 (1997–2005) described a similar experience:

I was forced to sit in the hallway on my knees while holding heavy dictionaries out on both arms for approx. 5 minutes - if the dictionaries dropped another minute was added. I was also forced to do wall sits in the hallway for approx 5 minutes - if I dropped, timer was reset. I was forced to push a board wrapped in a towel and run lines - If my knees dropped from exhaustion I was forced to do

another set. Also, forced to stay in my cubical all day (no breaks and lunch at my desk, I could only leave for the bathroom), this was on one occasion I was behind in a PACE because I needed to erase the whole thing and I was to focus on that one PACE all day and work fast to redo it. [*sic passim*]

The plaintiff Caitlin Erickson (1992–2005) recalled being required to engage in additional “strenuous exercise as a result of limping” following receiving corporal punishment.

The assignment of such above-described examples seem to represent the use of stress positions or other physical endurance (or both) as a proxy for disciplinary action by a teacher. It is possible that these are analogous to the use of running additional laps of a gymnasium in physical education class for otherwise trifling offences, which—though educationally questionable—was likely to have been similarly employed in public and other Saskatchewan school systems during the time under review. The time-period reported by Individual 035 (2003–2011), “out there for hours”, would be very uncommon for such stress and endurance exercises in a public or other Saskatchewan school system, in my opinion. Similarly, the social isolation described by Individuals 048 (unspecified) and 050 (unspecified) would be very uncommon to exceptionally uncommon, in a public or other Saskatchewan school system.

The above examples drawn from the reports of students of the Academy indicate a level of corporal punishment well beyond what would have been generally acceptable within a public school division since at least 1988 (the third and fourth operational eras), and certainly beyond what would have been lawful after 2005 (the fourth operational era). It may be the case that some of the examples of corporal punishment would have aligned with some practices in public school divisions prior to 1988 (the second operational era), but the number of such examples, definitively drawn from experiences of students prior to 1988 appear to be few in number, given the evidence recorded in statements provided.

I have no documentary evidence from other independent or private schools throughout the period under review and am therefore unable to provide comment with respect to specifics of their disciplinary practices.

**4. Please describe the accepted historical role and obligations of the Government of Saskatchewan, through the Ministry of Education or otherwise, in overseeing the operation of the Independent Schools in Saskatchewan, including Registered Independent Schools, Alternate Independent Schools, Associate Schools, Historical High Schools and Qualified Independent Schools from 1978 to the present. Please provide information as to how the role of the Government in overseeing and monitoring these Independent Schools is statutory, regulatory, policy or practice driven.**

My earlier analysis of the statutory, regulatory, and policy framework related to the education system, in its contemporary manifestation, concurs with the outline of statutory and regulatory framework described in paragraph 44.1 of the Second Amended Statement of Claim, save any reference to *The Registered Independent Schools Regulations*,<sup>500</sup> which came into effect September 1, 2018—beyond the scope of my analysis). I have observed and discussed above an evolution in the manner by which the provincial government has regulated private then independent schools in Saskatchewan between 1978 and 2017. The framework developed over what I will operationally divide into a collection of three eras. Era A is the period between 1978 and 1989, culminating with the publication of *The Independent Schools Registration (Interim) Regulations*.<sup>501</sup> Era B is the period between 1989 (when *The Independent Schools Registration (Interim) Regulations* retroactively came into force<sup>502</sup>) and the publication of *The*

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<sup>500</sup> *The Registered Independent Schools Regulations*, as published in the *Saskatchewan Gazette* (Part II) May 18, 2018, Saskatchewan Regulations c E-0.2 Reg 27; Order in Council 234/2018, May 9, 2018

<sup>501</sup> *The Independent Schools Registration (Interim) Regulations*, as published in the *Saskatchewan Gazette* (Part II) February 2, 1990, Saskatchewan Regulations c E-0.1 Reg 7; Order in Council 96/90, January 24, 1990

<sup>502</sup> *The Independent Schools Registration (Interim) Regulations*, as published in the *Saskatchewan Gazette* (Part II) February 2, 1990, Saskatchewan Regulations c E-0.1 Reg 7; Order in Council 96/90, January 24, 1990

*Independent Schools Regulations*<sup>503</sup> in 1991 (at about which time *The Independent Schools Registration (Interim) Regulations* became effete<sup>504</sup>); and Era C is the period between 1991 and 2017.

In 1991, the Ministry of Education published the *Independent Schools Policy Manual*.<sup>505</sup> Policy E.1 detailed aspects of inspection and supervision of independent schools in Saskatchewan, both in terms of statutory and regulatory authorities, as well as explanations of the rationale underlying such, policy statements, guidelines, and procedures of the Ministry. The statutory and regulatory authorities include relevant sections of *The Education Act, 1978*,<sup>506</sup> *The Independent Schools Regulations*,<sup>507</sup> and *The Education Regulations, 1986*<sup>508</sup> as they then were. Under the title “Rationale”, the following is included:

- Saskatchewan Education [the Ministry of Education, as it then was known] acknowledges the separate authority of churches, denominations, and religious societies to operate independent schools, not always in complete accordance with public education practices.
- Departmental inspection of registered independent schools represents the major way in which the state is protecting the interests of society at large with respect to the education of the children enrolled in registered independent schools.
- In the case of an alleged failure of parents or guardians to provide adequate education for their children, the burden of proof resides with the government.
- Since the burden of proof resides with the government, independent schools must have open doors. The state must have open access at all reasonable times to all independent schools, not only upon invitation, in order [sic] to observe any aspect of the educational activities and educational operations of an

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<sup>503</sup> *The Independent Schools Regulations*, as published in the *Saskatchewan Gazette* (Part II) March 15, 1991, Saskatchewan Regulations c E-0.1 Reg 11; Order in Council 190/91, March 6, 1991, emphasis added, s 11(a)

<sup>504</sup> *The Independent Schools Registration (Interim) Regulations*, as published in the *Saskatchewan Gazette* (Part II) February 2, 1990, Saskatchewan Regulations c E-0.1 Reg 7; Order in Council 96/90, January 24, 1990, s 11(b)

<sup>505</sup> Saskatchewan Ministry of Education. (1991). *Independent schools policy manual*. Regina: the Author

<sup>506</sup> RSS 1978, c.E-0.1 (Supp.) (Saskatchewan), ss 10(1) and 361

<sup>507</sup> *The Independent Schools Regulations*, as published in the *Saskatchewan Gazette* (Part II) March 15, 1991, Saskatchewan Regulations c E-0.1 Reg 11; Order in Council 190/91, March 6, 1991, ss 2(p), 15, and 16

<sup>508</sup> *The Education Regulations, 1986* as published in the *Saskatchewan Gazette* (Part II) March 27, 1986, Saskatchewan Regulations E-0.1 Reg 1; Order in Council 309/86, March 18, 1986, s 5



independent school in order to protect the interests of society at large with respect to the education of the children enrolled in registered independent schools.

- Persons inspecting independent schools should meet the qualifications of a director of education for a board of education as prescribed in section 5 of The Education Regulations, 1986.<sup>509</sup>

The “Policy” of the Ministry with respect to inspection of independent schools is next outlined:

- Departmental inspection of registered independent schools involves checking compliance with:
  - The Act and the regulations, as these relate to each independent school;
  - The eligibility criteria for registration of an independent school; and
  - The operational requirements which apply to each independent school, such as:
    - School calendar and daily hours of instruction [See Policy B.2];
    - Maintenance of pupil records [See Policy B.3.1];
    - The employment criteria of teachers [See Policy C.2.1]; and
    - Instruction in the required areas of study [See Policy D.1.1].
- Upon request of an independent school, Saskatchewan Education shall provide non-directive and unobtrusive supervision of the educational operations of an independent school for the purpose of enhancing the performance of independent school teachers, leading to teacher growth, improved instruction, and improved student outcomes. (See also Policy E.3.)
- When inspecting or supervising registered independent schools, Saskatchewan Education shall:
  - Appreciate and recognize the distinct philosophical orientation of each independent school;
  - Keep in mind the submitted/approved goals of education of each independent school, including the vision of each independent school; and
  - Check for conformity of educational practice with respect to these goals of education.<sup>510</sup>

“Guidelines” next appear:

- All inspection under sections 15 and 16 of the regulations take place within the definition of “inspection” in clause 2(p).
- Saskatchewan Education recognizes that most, although not all independent schools, are religiously-based. Since Saskatchewan Education is not interested in

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<sup>509</sup> Saskatchewan Ministry of Education. (1991). *Independent schools policy manual*. Regina: the Author, Policy E, p 402

<sup>510</sup> Saskatchewan Ministry of Education. (1991). *Independent schools policy manual*. Regina: the Author, Policy E, pp 402–403

regulating religious institutions as such, but in regulating education, inspection relates to the educational activities and educational operations of independent schools, not to the other activities and operations of the parent churches or denominations that may own or operate independent schools.

- “Inspection”, as defined in clause 2(p), is broader in scope than the historical concept of school inspection in Saskatchewan’s public and separate schools.
- Inspection is concerned with the intellectual and emotional as well as the physical well-being of children in independent schools.
- When inspecting registered independent schools, Saskatchewan Education shall assume that each independent school is providing instruction comparable in quality to that of public and separate schools unless there is evidence to the contrary.
- In subclause 2(p)(i), the phrase “on an ongoing and collaborative basis” means that Saskatchewan Education will work in collaboration with each independent school to meet the requirements of the regulations as these apply to each independent school.
- In subclause 2(p)(iii), “non-directive and unobtrusive supervision” is intended to assist registered independent schools to become better schools. “Non-directive” means that supervision may involve advice, suggestions, and recommendations based upon professional expertise and judgment; “unobtrusive” means that supervision shall not disrupt instruction in the independent school.<sup>511</sup>

This policy closes with a statement of the “Procedures” of the Ministry with respect to the enforcement of the policy:

1. The supervisory official shall not process the registration of a new independent school until he or she has visited the school at least once. [See Policy A.2.]
2. The supervisory official shall attempt to visit each independent school at least **twice** each academic year, but may make more frequent visits in relation to requests and needs identified below.
3. The supervisory official shall visit each independent school at reasonable times (i.e. when the independent school director or principal is at the school), shall generally make prior arrangements for visits, and, when visiting, shall make his or her first contact with the independent school director or principal, as the case may be.
4. For the first visit, the supervisory official shall make arrangements with the **independent school director**. On the first visit, the supervisory official and the school’s officials shall agree upon:

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<sup>511</sup> Saskatchewan Ministry of Education. (1991). *Independent schools policy manual*. Regina: the Author, Policy E, pp 403–404

- The primary person(s) with whom the supervisory official will work on subsequent visits, for example:
  - o The independent school director;
  - o The independent school principal;
  - o The independent school director and principal, together; or
  - o The independent school principal and teachers, together.
- The nature of the supervisory official's work, for example:
  - o Strictly inspection;
  - o Unobtrusive and non-directive supervision; or
  - o Helping the school plan its educational activities and educational operations.

5. On subsequent visits, the supervisory official and the school's officials may revise the above agreements established on the first visit.

**6. Upon request of the supervisory official**, the independent school shall arrange for a meeting of the supervisory official with the independent school board.

**7. Upon request of the independent school board, director, or principal**, as the case may be, the supervisory official may assist the independent school with, for example:

- Administrative matters relative to Saskatchewan Education;
- Relations with public boards of education;
- The use of community facilities such as gymnasiums, swimming pools, and parks;
- The selection of programs, courses, and support materials;
- The recruitment and dismissal of teachers;
- Student attendance [See Policy B.3.4];
- The development of school policies [See Policy B.4.]; or
- Special needs students [See Policy B.5].

**8. Upon request of an independent school director or principal**, the supervisory official may assist the independent school director or principal with the establishment of a supervision process for the independent school, including, among other things:

- Evaluating and enhancing the performance of the school's teachers;
- Implementation of new programs and courses;
- Teacher in-service;
- Action research;
- Direct and indirect aid; or
- Collaboration among school staff.

9. As an "inspector" of a registered independent school, the supervisory official may make recommendations with respect to:

- Probationary "B" certificates [See Policy C.2.4.];
- A year of successful teaching experience for upgrading a provisional teacher's certificate to a permanent certificate [See Policy C.2.3];
- A year of successful teaching experience as a substitute for a practicum [See Policy C.2.3.];

- In the context of a letter of reference on behalf of a teacher, a teacher's general proficiency; or
  - Attendance of a teacher at a departmental in-service [See Policy E.3.2.].
10. As an "inspector" of a registered independent school, the supervisory official may not make recommendations with respect to:
- Teacher accreditation [See Policy C.4.]; or
  - The eligibility of students for secondary level credits [See Policy D.5.2.].
11. When visiting an independent school, the supervisory official shall inspect the school's facilities. If he or she observes actual or potential problems, then he or she shall discuss these with the independent school director or principal, or alert other authorities of these problems, as the case may be.
12. When visiting an independent school, the supervisory official shall inform the independent school director or principal of the school's sufficiencies or deficiencies in relation to the regulations, and the above policy and guidelines.
13. If the supervisory official determines that there are deficiencies, then he or she shall initiate a collaborative discussion with the independent school director or principal in order to correct these deficiencies. The supervisory official and the independent school director or principal shall attempt to agree upon a plan and a time-frame to correct these deficiencies.
14. If the supervisory official and the independent school are able to agree upon a plan and a time-frame to correct deficiencies, then the supervisory official shall check on subsequent visits whether the independent school has corrected the deficiencies in accordance with the agreed-upon plan. Such visits shall generally be more frequent than twice a year.
15. If the supervisory official determines that the independent school is unwilling to agree to a plan to correct deficiencies, or unwilling to correct the deficiencies in accordance with the agreed-upon plan, then the supervisory official may initiate steps to suspend or cancel an independent school's registration. (See Policy A.5.) The supervisory official may consult with other Department officials before initiating such steps.
16. If the independent school feels that the supervisory official is being unreasonable in his or her interpretation of the regulations, the policy, and the guidelines, the school may refer its case to the Independent Schools Review Board. (See Policy G.)
17. The supervisory official may routinely visit each registered independent school at all reasonable times in order to assist the independent school to comply with the Act, the regulations, and the criteria for registration without notifying the independent school of the specific purpose of this or her visits.
18. If, after one or more routine visits, the supervisory official is satisfied that there exists reasonable and probable grounds for believing that an independent school is not complying with and does not intend to comply with the Act, the regulations, or the criteria for registration, then he or she may visit the independent school for the specific purpose of collecting evidence of non-compliance. Before such a visit, he or she shall notify the independent school of

this specific purpose for his or her visit and shall ask for consent to visit the school for this purpose, except under exigent circumstances.[...] If the independent school refuses consent for such a visit, then the onus shall shift from the government to demonstrate non-compliance to the independent school to demonstrate compliance.<sup>512</sup>

With respect to policy, the Ministry of Education reported in 2011 that:

The Ministry worked with provincially funded independent schools regarding accountability and reporting expectations. Accountability presentations were made to three Historical High Schools. All three have agreed to be fully compliant with the new Continuous Improvement and Accountability Framework for the 2012-13 school year. An accountability presentation will be scheduled for the fourth and final Historical High School.<sup>513</sup>

In the same year, the Ministry outlined its goals for supporting strong system-wide accountability and governance. Among these were included the following key actions:

- Implement participation by Historical High Schools and Qualified Independent Schools in the CIAF [Continuous Improvement and Accountability Framework]
- Introduce regulations and develop policy for Qualified Independent Schools.<sup>514</sup>

In 2012, the Ministry of Education published a *Handbook for Registering an Independent School in Saskatchewan*.<sup>515</sup> Within, relevant statutes and regulations are explained in a fashion not unlike that provided in the earlier 1991 *Independent Schools Policy Manual*, but the focus is more clearly on the process of registration with some explanation of government policy and processes, but the majority of such offered by way of reference to the 1991 *Manual*. With respect to inspection, the following is provided within the 2012 *Handbook*:

The registered independent school must agree to annual ministry inspections. The annual inspection involves checking compliance with: government

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<sup>512</sup> Saskatchewan Ministry of Education. (1991). *Independent schools policy manual*. Regina: the Author, Policy E, pp 404–406, emphasis in original

<sup>513</sup> Saskatchewan Ministry of Education. (2012). *2011 – 2012 Annual report: Ministry of Education*. Regina: the Author, pp 19–20

<sup>514</sup> Saskatchewan Ministry of Education. (2011). *Plan for 2012 – 2013*. Regina: the Author, p 4

<sup>515</sup> Saskatchewan Ministry of Education. (2012). *Handbook for registering an independent school in Saskatchewan*. Regina: the Author

regulations, the eligibility criteria for registration of an independent school and the operational requirement such as school calendar, hours of instruction, pupil records, employment criteria for teachers and instruction. An inspection report summarizing the visit is prepared by the ministry official and provided to the school administrator.

Moreover, a document is included within the 2012 *Handbook* including both the *Goals of Education for Saskatchewan* and also a compliance form (dated May 1991) whereupon the Ministry's Supervisory Official for the Independent School, appointed by the Minister for such purpose, signs his or her name indicating that the Goals of Education have been "Received" or "Not Received", and includes space wherein the Supervisory Official may provide "Comments/Reasons".

Within planning documents, the Ministry outlined a policy respecting the accountability of qualified independent schools in 2012:

The Ministry will continue the transition to the Continuous Improvement and Accountability Framework by conducting accountability conferences with all 28 school divisions and Historical High Schools, and continue planning an accountability process for Qualified Independent Schools.<sup>516</sup>

In 2014, the Ministry of Education noted the following under the title "Ministry Programs and Services":

The Ministry's key programs and services include the provision of program and policy support to children and youth from birth to age 22. Increasing graduation rates begins at birth – high-quality early childhood education, early childhood intervention, and care programs can support children in becoming productive, contributing members of society as adults. So too do English and French learning programs, literacy initiatives, and library services contribute to a strong, literate workforce. The Ministry provides:

- ... • regulation and monitoring of 59 registered independent schools including eight alternative independent schools, 20 Qualified Independent Schools, four Historical High Schools, one independent school with a service agreement, 16 unfunded independent schools and

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<sup>516</sup> Saskatchewan Ministry of Education. (2012). *Plan for 2013 – 2014*. Regina: the Author, p 4

10 independent schools associated with a provincially funded school division; and 2,202 home-based students;<sup>517</sup>

Additionally, this 2014 Report includes, under the title “Government Goals: Responsive and Responsible Government”:

The Ministry continued the transition to the Continuous Improvement and Accountability Framework, including:

- ... • the development of plans, by June 30, 2013, for 2013-14 accountability processes for Qualified Independent Schools (QIS);
- the development of plans, by June 30, 2013, for 2014 accountability conferences for Historical High Schools (HHS).<sup>518</sup>

In 2015, the Ministry of Education reported the following under “Ministry Programs and Services”:

The Ministry’s key programs and services include the provision of program and policy support to children and youth from birth to age 22, and literacy initiatives for all ages. Increasing graduation rates begins at birth – high-quality early childhood education, and early childhood intervention and care programs can support children in becoming productive, contributing members of society as adults. So, too, English and French learning programs, literacy initiatives and library services contribute to a strong, literate workforce. The Ministry provides:

- ... • Regulation and monitoring of 60 registered independent schools including eight alternative independent schools, 20 Qualified Independent Schools, four Historical High Schools, one independent school with a service agreement, 16 unfunded independent schools, 11 independent schools associated with a provincially funded school division, and 2,162 home-based students;<sup>519</sup>

As of 2016, such reports on Ministry services with respect to independent schools are no longer included in the Annual Reports documents.

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<sup>517</sup> Saskatchewan Ministry of Education. (2014). *2013 – 2014 Annual report: Ministry of Education*. Regina: the Author, p 3

<sup>518</sup> Saskatchewan Ministry of Education. (2014). *2013 – 2014 Annual report: Ministry of Education*. Regina: the Author, p 12

<sup>519</sup> Saskatchewan Ministry of Education. (2015). *2014 – 2015 Annual report: Ministry of Education*. Regina: the Author, p 3

It is my opinion and belief that the above material, taken from policy documents of the Ministry of Education, outlines a clear regime of operational oversight for independent schools in Saskatchewan from at least 1989 onward (my eras B and C). Prior to this (my era A), as was confirmed in both my earlier analysis and the 1987 Dirks Report, the operational oversight for private education in Saskatchewan was very fragmented and weak. In the time between 1989 and 1991 (era B), the operational oversight of independent schools was more modest than the regime since (era C). It is clear that, since 1989, the provincial government, based on its noted “compelling interest”<sup>520</sup> and “constitutional right”<sup>521</sup> has placed itself in positions of responsibility for oversight and monitoring. In addition to a framework established for lawful registration, certification and on-going review of independent schools found within the *Independent Schools Regulations*, both the 1991 *Manual* and the 2012 *Handbook* support this in noting the requirements for independent schools to establish goals in addition to and not inconsistent with the *Goals of Education for Saskatchewan*, submit to the supervision of officials of the Ministry, produce reports as required by the Ministry, and engage in visitations and direct inspection of instruction, facilities, and student wellbeing by Ministry officials. Such is confirmed in policy documents including the plans for education established by the Ministry and annual reviews of Ministry activity well into the latter-part of the time-period under examination. The degree to which these statutory, regulatory, and policy interests and processes of the government with respect to the oversight of private then independent schools during the period of time under review have been accomplished in practice was not concretely established

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<sup>520</sup> Saskatchewan Ministry of Education. (1991). *Independent schools policy manual*. Regina: the Author, p i

<sup>521</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., pp 51–52



in archival material reviewable or documents accessible publicly. Having said this, two documents I have reviewed speak to problems within the Ministry's internal oversight processes related to independent schools.

First, Individual 048 recalled how her mother had sent a letter to the "Director of Independent Schools", Kevin Gabel ["Gobel" was used in the original statement], copied to Minister Harpauer, dated June 6, 2011. I reproduce this letter, at length:

I am writing as a parent to express my deep concern regarding some of the policy, procedures and practices in place at Christian Centre Academy (CCA) located at 102 Pinehouse Dr. in Saskatoon. Firstly, I don't profess to be completely knowledgeable about the regulations regarding Independent Schools in Saskatchewan. But there are a few things I would think are being violated at this school and are a cause for deep concern and investigation on the part of your department. Also, I have an inside view of what goes on as I was a classroom assistant and worked in this school for 6 years. Let me relate to you my own situation.

My three children presently in grades 12, 9 and 7 have attended Christian Centre Academy since Kindergarten until this past January. On the first day back to school after the Christmas break I was summoned to a meeting with one of the "Elders" of the church - not the school director or principal. In this meeting (which, according to the Elder, Ken Schultz, had to be immediately that day and couldn't wait) my daughter and two other girls were accused of "being a negative influence on the younger grade 9 and 10 students" as they had been heard talking about boys, movies and TV shows around other students. According to him this was unacceptable behaviour. When she was asked if she had done this she admitted to it and was subsequently suspended from school for one week. Can you suspend a 17 year old grade 12 student from school for talking about boys??? One of the other two girls admitted it as well and was similarly suspended. The other girl lied through her teeth and was let back in school two days later! At another point in this meeting my daughter was asked if she was going to attend Faith College, which is the two year post secondary ministry training school of Saskatoon Christian Centre, the parent church of CCA. She said she did not believe that was something in her future after graduation. At that point she and I were informed that attending Faith College after high school graduation was a condition of attending Christian Centre Academy. So in other words, if you did not commit to go to Faith College after graduation then you were not allowed to attend school at CCA. I have a tape recording of this meeting. In a conversation a couple days later with Ken Schultz, when it was

again made clear that she had no intention of attending Faith College, we were given the ultimatum of either leaving CCA and her finishing her grade 12 year at another school or committing to attend Faith College upon graduation and staying at CCA. I believe this constitutes a denial of education to my daughter because she did not believe attending Faith College after graduation was in her future. We were told that either we leave (all my kids, not just the oldest) CCA or they would make it “very difficult” for us to stay. She was told that if she was just there to put in time and walk across the platform for a piece of paper at the end of the year she could go somewhere else and do that. This is no slacker student we are talking about. She is running a 90% average in her high school years and is a leader among her peers in many areas and extremely well like by all teachers and students. But obviously not by the “leadership” of the school or the church. I was never offered a meeting with the principal or director of the school and was never informed by him of these regulations. I was only informed by the “elder” of the church. In light of all this I chose to leave the church and pull my kids out of the school to avoid further pain and torment to my children. My kids then all transferred to other schools in Saskatoon.

There are numerous stories of students and families who have been mistreated and manipulated by the leadership at CCA. Some of these people are willing to tell their story, some are not for fear of retribution. That in itself speaks volumes. MANY families have similar experiences with CCA and have either been forced to leave CCA and have been denied the right to education there or they have pulled their kids out of this school in order to protect them. Some of them are all willing to testify to such treatment.

Another area of concern is the administration of some of the final exams. There is a particular student who just this past month chose to leave CCA and finish the school year by doing work at home. The high school teacher at CCA then mailed her the final exams (to Ontario) for her courses she needed to complete for graduation and had her do the final exams on her own then mail them back to the school. Last I heard final exams needed to be administered by an accredited teacher and you had to sign to say you had supervision by such a teacher during the exam. This student had no such requirement put on her by CCA and has received a final mark in the classes. I’m sure your department has processed these very exams.

There is also the area of concern in the quality of teachers for certain subjects. For example, there is no teacher at that school qualified to teach or assist in any of the high school sciences. If my daughter had questions about Bio 30 or Chem 20 she had to ask a student who had already completed the work to help her with it as no teacher was qualified or could even attempt to help her. And they were not allowed to go on the Internet at school for fear they may come across “evil” information in their research. The only teacher that is qualified to teach

anything at the high school level is in Math and English. The student enrolment has significantly dwindled in the past several years as many people have pulled out or have not re-enrolled their children due to similar concerns.

Christian Centre Academy is a sham. On the outside when a representative from the Department of Education comes to see the school it looks like a delightful and respectful learning environment, but actually it is a place that is run by an iron fist and if you don't run by their rules they kick you out. It is a place seething in injustice and corruption and is running rough-shod over anyone, any student, any family that gets in their way.

I am asking the Department of Independent Schools to seriously investigate this school and to look at the ways this school may be in violation of one or some of the regulations outlined in the Department of Education's policy relating to Independent Schools. This is not the gripe of one parent, but the common situation and concern of a great number of parents and families that have had similar treatment at the hands of this school and church. We may have no legal right to stand on, but felt compelled to at the very least, notify your department of some of the gross injustices being served the students of this province through this school.

Thank you for taking the time to look into this matter. Please, for the sake of other students who are still there or others who may yet come along, take this seriously and investigate this school. My contact information is below should you require any further information or require the names and stories of the many other families who have been gravely affected by the practices of this school. As you can see I am going to the media with this story as I believe the public should be made aware of what is taking place in the name of education at Christian Centre Academy.

No outcome or result is noted, however there is some suggestion that such was not the only letter received by the Ministry with respect to concerns of students or parents. In an "Early Resolution Summary" document prepared by the Ombudsman Saskatchewan and dated May 31, 2023 (outside of the period under review), a complaint is noted related to the Ministry of Education's lack of response to abuse allegations against an independent school in Saskatchewan. Within, the Ombudsman outlines the Regulatory Framework for the oversight of independent schools in Saskatchewan as follows:

The Ministry of Education has been given statutory authority and responsibility to oversee the certification, inspection, and regulation of independent schools in Saskatchewan. Under *The Education Act 1995* and *The Registered Independent School Regulations*, the Ministry has the power to cancel or suspend the certificate of an independent school if it provides false or misleading information, violates relevant laws or policies, breaches certificate terms or conditions, no longer meets certification requirements, or if it is in the public interest. The Ministry's *Registered Independent School Manual* outlines policies and procedures for independent schools, covering eligibility, registration, administrative requirements, staff, curriculum, instruction, evaluation criteria, as well as inspection and supervision. The inspection process is meant to ensure the well-being of students and compliance with necessary regulations, while non-directive supervision can be provided to enhance the performance of independent school teachers without disrupting school operations.

Though this overview of the framework is based upon more current regulations and policy, there is nothing overtly inconsistent herein with the framework as it was since at least 1991.

Moreover, the Ombudsman goes on to highlight particular findings:

The Ministry acknowledged that it lacked reporting and investigation guidelines for addressing complaints related to registered independent schools. Additionally, the Ministry had only documented two serious complaints, both of which were referred to the police. Upon receiving our notice, the Ministry recognized the existence of this problem and proactively reached out to our office for further assistance.

It is not clear if the letter written in 2011 was referred to the police—although given the content, it would seem unlikely. It is therefore concerning that the 2011 letter would seem to have been dismissed by the Ministry as lacking seriousness sufficient to be documented.

From my perspective, the above represent a marker of challenges in this respect within the Ministry's accountability, inspection, and oversight. It may well have been the case that the Ministry chose not to act on the 2011 letter, but that it was not documented by the Ministry seems problematic, at best, and I would question why it was not.

**5. In your objective, professional opinion, based on a review of the documentation provided to you, and that you have considered, would the general financial, environment, educational and social processes and procedures carried out at Legacy Christian Academy (formerly Christian Centre Academy) deviate from the accepted historical practices of school-based or school division sanctioned financial, environment, education and social processes at Registered Independent Schools, Alternate Independent Schools, Associate Schools, Historical High Schools and Qualified Independent Schools from 1978 to present?**

This question asks me to compare the general financial, environment, educational and social processes and procedures carried out at Legacy Christian Academy (formerly Christian Centre Academy) and determine if such deviate from the accepted historical practices of school-based or school division sanctioned financial, environment, education and social processes at Registered Independent Schools, Alternate Independent Schools, Associate Schools, Historical High Schools and Qualified Independent Schools. Given the dearth of archival documents related to such practices of registered independent schools, alternate independent schools, associate schools, historical high schools and qualified independent schools, this question is very difficult to answer with certainty. It is possible to compare such processes and procedures against school-based or school-division based analogues, though I am uncertain from the wording of the question if this is being sought. I will however assume that this is the case, and delimit the majority of my response to a comparison of public and separate school board and conseil scolaire general financial, environment, educational and social processes and procedures against those documented within the Legacy Christian Academy (formerly Christian Centre Academy). In my opinion, there is great deviation.

Public and separate school boards and (though different in process) the conseil scolaire are financed almost exclusively through the public purse. Only such fees (a) from the rental of school property to community groups; (b) to offset additional-to-curricular baseline supplies or

programming (for example, should a student wish to build an industrial arts project in Gabonese ebony rather than eastern white pine, or perhaps if a student were inclined toward a specialized program like that offered as *International Baccalaureate* in some school divisions); (c) student extracurricular travel, sport, or instrument rental expenses; or, more recently, (d) to support noon hour supervision, are at times collected from parents or other users by some public, separate, or francophone schools.

Under section 93 of the *British North America Act*,<sup>522</sup> and emerging from the earlier outlined provisions of the *North-West Territories Ordinances*,<sup>523</sup> *The Saskatchewan Act*<sup>524</sup> and *The Education Act* in each of its consolidations, a public school division is entitled to tax the property of all ratepayers within its jurisdiction unless a conterminous or non-conterminous separate school division has been established following the successful petitioning of a dissentient religious community—but only either Protestant or Roman Catholic—of the Minister of Education. In such a case, the separate board of education is entitled to tax the property of adherents within the geography of that separate division. Until 2009, such public and separate boards of education were entitled to set a millage rate on such property, and the provincial government provided each with an annual operating grant equal to the total *recognized* cost of education for a division, minus the average provincial mill rate assessed on the value of the property in that division. After 2009, the powers of boards to set their own mill rates was significantly curtailed under *The Education Amendment Act, 2009 (No. 3)*.<sup>525</sup> In any event,

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<sup>522</sup> SS 1867, 30 Victoria, c 3 (United Kingdom)

<sup>523</sup> 1901, cc 29 and 30 (North-west Territories)

<sup>524</sup> 1905, 4-5 Edward VII, c 42 (Canada)

<sup>525</sup> 2009, c 15 (Saskatchewan)

public and separate school divisions and schools are almost exclusively financed through the combination of taxes levied on property within their division and the provincial operating grant. The conseil scolaire is financed through a 50%-50% shared arrangement between the Saskatchewan Ministry of Education and the federal Ministry of Official Languages (or Canadian Heritage, as they may have been in the past).<sup>526</sup>

As was explained above, in 1978, the then Minister of Education offered an explanation of the funding of private education in Saskatchewan to the legislature, as recorded in *Hansard*. Private schools “are funded differently. There are no grants for private schools at the elementary level. At the secondary level, we give 53.1 per cent of the regular school grants or \$700 per student for a private high school student.”<sup>527</sup> As was shown earlier, if programming were offered by private schools in French, additional supports were available from the province. Similarly, grants (capital grants, in particular) were tied to a collection of conditions: the private high school must have (a) been operating for at least five years; (b) had more than 60 pupils in grades 9 through 12 during the past two years; (c) met requirements and regulations related to courses of study, teacher qualifications, operating schedules, and supervision by the department; and (d) provided the Minister with any information required related to finance, structure, and administration. As the early 1980s progressed, additional funds and grants were available to private high schools<sup>528</sup> “to assist ... in providing additional learning resources, in

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<sup>526</sup> 2019, *Canada–Saskatchewan Agreement on Minority-Language Education and Second Official-Language Instruction 2019–2020 To 2022–2023*

<sup>527</sup> Faris, D.L. (1978, May 4) “Evening Session – Committee of the Whole”, Legislative Assembly of Saskatchewan Debates (Hansard), p 2408.

<sup>528</sup> *The Education Development Fund Program Regulations*, c D-13.01 Reg 1 (Saskatchewan), s 6

improving efficiency of educational programs and services and in offering improved educational programs.”<sup>529</sup>

In 1987, the Dirks Report records how most private schools at the time charged a tuition or a tuition and residential fee, in combination, to support their operational budgets; however, a small number of those private schools in Saskatchewan not teaching the provincial curriculum were supported from church funding through tithes.<sup>530</sup> At the time, the Dirks Report raised the question of consistency in the taxation of the property of private schools; some, but not all, were exempt from property tax as a consequence of a private members bill, municipal government decisions, or the location of the school within a church building.<sup>531</sup> Gordon Dirks framed part of his report around the question: Should public funds be used to support operating and capital expenses of private schooling, and if so, to what extent? His response, as noted earlier, was:

[T]he Department of Education should continue its present program of financial assistance to the nine private [historical] high schools, but this level of assistance should not appreciate in the future in any amount greater than that experienced by the public school system.

Direct operating/capital grant dollars from the public treasury to cover operating costs (e.g., teacher salaries) should not be extended to any private school beyond that presently offered to the nine private [historical] high schools ...

... A modest materials/equipment grant should be offered to those private schools not presently receiving any government assistance, but these funds should not deplete any revenues presently directed toward, or likely to be

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<sup>529</sup> *The Education Development Fund Program Regulations*, c D-13.01 Reg 1 (Saskatchewan), s 3

<sup>530</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., pp 29–30

<sup>531</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., pp 34–35



directed toward, public schooling, and should only be offered at an appropriate time in light of fiscal restraints. ...<sup>532</sup>

Dirks' answer to the question of the taxation of property used for private school purposes was that the province should "prohibit the taxation of private school property used for educational purposes."<sup>533</sup> He reported the cost of implementing his recommendations would total \$800,000 annually in 1987 dollars (*ceteris paribus*, with an average inflation rate of 2.3% since 1987, this is estimated to be equal to \$1,855,275.65 in 2024<sup>534</sup>).

Between 1986 and 2000, what would become historical high schools (or at least some of them) received (with only modest variation, year over year) 50% of the per pupil grant from the provincial government by way of definitions found, and tables upon which calculations were drawn, within annually enacted *School Grant Regulations*. *The 2001-2002 School Grant Regulations*<sup>535</sup> set out historical high school per pupil grant rates equal to those of public and separate school divisions' secondary pupil basic rates—effectively doubling the provincial grants to historical high schools from that year forward, until at least the 2008-2009<sup>536</sup> fiscal year.

In the July 6, 2012 edition of the *Gazette*, both *The Education Funding Amendment Regulations, 2012*<sup>537</sup> and *The Independent Schools Amendment Regulations, 2012*<sup>538</sup> were

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<sup>532</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., pp 68–69

<sup>533</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., p 74

<sup>534</sup> see <https://www.officialdata.org/canada/inflation/1987?amount=800000>

<sup>535</sup> *The 2001-2002 School Grant Regulations*, as published in the *Saskatchewan Gazette* (Part II) February 8, 2002, Saskatchewan Regulations c E-0.2 Reg 10; Order in Council 39/2002, January 22, 2002

<sup>536</sup> *The 2008-2009 School Grant Regulations*, as published in the *Saskatchewan Gazette* (Part II) October 9, 2009, Saskatchewan Regulations c E-0.2 Reg 19; Order in Council 683/2009, September 25, 2009

<sup>537</sup> *The Education Funding Amendment Regulations, 2012*, as published in the *Saskatchewan Gazette* (Part II) July 6, 2012, Saskatchewan Regulations 48/2012; Order in Council 415/2012, June 27, 2012

<sup>538</sup> *The Independent Schools Amendment Regulations, 2012*, as published in the *Saskatchewan Gazette* (Part II) July 6, 2012, Saskatchewan Regulations 49/2012; Order in Council 416/2012, June 27, 2012

published. The latter of these established a class of Independent Schools to be known as Qualified Independent Schools; the former outlines details related to the funding of such. At this time, qualified independent schools began receiving 50% of the per pupil provincial grant provided to public and separate school boards in Saskatchewan. In 2024 (beyond the period under review), a new category of registered independent school was created, certified independent school, which, according to Ministry of Education policy statements receives 75% “of the provincial per student average based on the actual number of eligible school-aged students registered in the school”.<sup>539</sup> It is currently very difficult to ascertain, and I have found no provincial Ministry of Education policy statement or clause in the *Provincial Education Funding Manual*<sup>540</sup> that clarifies this point, if this “75%” represents 75% of the provincial portion (i.e., non-property tax levied portion that is collected by the municipality and which has been remitted directly to the provincial government since 2016), or 75% of the total per pupil value (i.e., both the property tax levied portion and the provincial grant portion). The closest statement that I have found, reads as follows:

On January 1, 2018, new Education Property Taxes (EPT) legislation took effect. With this change, municipalities now remit EPT directly to the Government rather than school divisions. Separate school divisions still retain their authority to set their own mill rates and collect their own EPT. As well, the City of Lloydminster maintains its existing EPT system.

For all public-school divisions and separate school divisions that do not set their own mill rates, monthly ministry operating grant payments reflect both the operating grant and EPT contribution to overall school division funding; therefore, the EPT revenue adjustment is no longer a calculated component of the funding formula.

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<sup>539</sup> see <https://www.saskatchewan.ca/government/education-and-child-care-facility-administration/services-for-school-administrators/certified-independent-schools>

<sup>540</sup> Saskatchewan Ministry of Education. (2023). *2023-24 funding manual: Prekindergarten to grade 12 funding distribution model*. Regina, CA: the Author.

For separate school divisions that exercise their authority to set their own mill rates and collect their own EPT, the ministry adjusts monthly operating grant payments against the dollars collected through EPT. The operating grant to the two Lloydminster school divisions is adjusted monthly based on the annual estimated EPT collections from the City of Lloydminster.<sup>541</sup>

To my mind, this appears to indicate that on January 1, 2018, the per pupil funding for qualified independent school likely doubled; while historical high school per pupil funding, and public and separate per pupil funding remained exactly the same. Certified independent schools, I would argue—again in the absence of clarity expressed in Ministry policy documents—likely receive 75% of the full per pupil funding of a public or separate school pupil (from all revenue sources—property tax plus provincial grant). Additionally, all independent schools may levy a tuition from parents (or congregants, as was reported in the statements of the Numbered Individuals, and as is noted on the webpages of some independent schools) which may ultimately provide more funding than the 25% differential. For public or separate schools, according to the *Funding Manual*,<sup>542</sup> any and all revenue acquired from tuition is subtracted from the provincial operating grant—as such, the overall funding potential for a qualified or certified independent school is significantly greater than that of an equal size public or separate school. To this end and in answer to a portion of the question, with respect to general finance, the processes and procedures for certain independent schools in Saskatchewan deviate significantly from those of public and separate school divisions.

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<sup>541</sup> Saskatchewan Ministry of Education. (2023). *2023-24 funding manual: Prekindergarten to grade 12 funding distribution model*. Regina, CA: the Author, p 49

<sup>542</sup> Saskatchewan Ministry of Education. (2023). *2023-24 funding manual: Prekindergarten to grade 12 funding distribution model*. Regina, CA: the Author, p 4

As it relates to the general environment and social processes and procedures, one may recall the earlier examinations I have made herein and in answer to previous questions related to discipline and corporal punishment. In the archival documents representing public school board and school-based policies, much has been articulated and established with respect to a general environment that promotes the support of the health, safety, and welfare of pupils enrolled. Concerns related to child abuse, child endangerment, and the dignity of the student all appear as early as 1983.<sup>543</sup> The reports of the Numbered Individuals, noted above, paint a different picture of the general environment and social processes and procedures of the Academy—one based on what was reported as general and persistent fear and intimidation as perceived by often very young pupils. Such were reported as based on a threatening disciplinary regime designed to corporally punish for what would be, often, considered otherwise trifling behavioural concerns in a public or separate schools at the time. While the use of demerit points and other behavioural control systems may well have been in place in public and separate schools (and may still be so), the resulting consequences meted out against pupils is significantly deviant in my understanding of the student experience within the Academy, in particular.

Absent general archival evidence related to the practices and processes employed in other independent schools, I am unable to say for certain how the experiences in such schools may have deviated or aligned with either the experiences of the named plaintiffs or the Numbered Individuals who attended the Academy. However, as mentioned earlier, I was able to

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<sup>543</sup> Saskatchewan Archives Board 2010-200, F-703-1 [my reference 1992M]; Saskatchewan Archives Board 96-544, F-1751, 1.69 [my reference 1983A]

uncover one indication of deviation between a public school board and an historical high school with respect to suspension and expulsion practices, and perhaps discipline more generally.

Recall here the two statements noted as minuted items in the Wilcox School Division No 105 regular board of education meeting minutes from March and May, 2003. Wilcox School Division was at this time engaged in a service agreement with Notre Dame Historical High School and the handwritten minutes of the meeting of the Wilcox Board of Education from March 3, 2003 noted how:

Bd. discussed meeting with Notre Dame regarding formally looking at an agreement regarding high school services; suspension and expulsion indemnity issues; N.D. as designated high school; negotiate a percentage or some base line re technology fee.

Elsie to set a date to meet with Mr Terry Cooney – in March.<sup>544</sup> [*sic passim*]

Further, the handwritten minutes of the May 5, 2003 meeting of the same board of education go on:

Re: The written agreement between N.D. and Wilcox 105 Terry Cooney N.D. upon having their lawyers review the agreement it was decided that the Indemnity Agreement be omitted from the agreement completely

Wilcox 105 considered adding a statement that says [marginalia: item #7] The College agrees to exercise discipline observing fairness and due process in dealing with students.

Upon further discussion it was moved by Wayne/Kevin that we omit item #7 completely.

The Agreement to be presented to Terry Cooney N.D. for signing.<sup>545</sup> [*sic passim*]

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<sup>544</sup> Saskatchewan Archives Board 2016-071, F-729 [my reference 2003K]

<sup>545</sup> Saskatchewan Archives Board 2016-071, F-729 [my reference 2003L]

As noted earlier, these statements indicate concern by the board of education as to the disciplinary practices of the Notre Dame Historical High School, at least suggesting that they do not align with those expected by a contemporary counterpart public board of education as it relates specifically to fairness and due process. By 2003, it is clear to me that principles such as fairness and due process (natural justice) had been explicitly present within the regulations governing independent schools for twelve years and had been generally present within the various versions of *The Education Act* since at least 1978. I am seized by the fact that such concern was highlighted as meriting a discussion, some form of indemnification, and a minuted item within two meetings of a board of education. In my opinion, this speaks to a clear deviation between the broader social and environmental expectations (as I would argue were expressed by an elected board of education serving a larger community), processes, and practices found within an historical high school.

The Dirks Report also speaks to what I might loosely categorize as the social and environmental processes and procedures of private schools in the mid-1980s. He noted:

Reasons why parents choose private schooling for their children will vary, but generally include: a perception that private schools provide better pupil discipline than do public schools, place a greater emphasis on basic academic skill development, offer an integrated religious/academic curriculum that better reflects the parents [*sic*] philosophy of life and world-view, place greater emphases on inculcating traditional moral values, and provide more acceptable role-models as teachers.

Almost all of Saskatchewan's private schools are sponsored by a religious organization, normally a religious denomination or independent church. Religious themes, motifs, and activities are a frequent and integral element of these schools, whether it be in the form of a daily morning chapel service, scripture memorization, staff prayer meeting, Christian Ethics course, religious bulletin board displays or textbooks whose authors have woven religious content from front cover to back.

The degree of religious practice manifest varies from school to school. Nevertheless, the unifying factor which sets virtually all Saskatchewan private schools apart from public schools (excluding public Roman Catholic schools) is the religious element. It should be noted that all forty-four private schools which could be classed as religious, [*sic*] offer private schooling in the traditions and beliefs of the Christian religion, although there is considerable variance in both practice and dogma.<sup>546</sup>

Dirks' contention that "better pupil discipline" was a motivating factor for parents to enroll their children in private schools at the time might, depending upon one's definition of *better*, at least broadly be recognized as consistent with the perceptions held by the Wilcox School Division No 105 vis-à-vis practices at Notre Dame. It is difficult, without more information than that which I have found to date, to draw definitive conclusions in this respect—perhaps particularly given the 15-year time difference between the two statements.

With respect to general educational processes and procedures, comparison may be found in three spaces. First, the Dirks Report<sup>547</sup> offers a complete outline of the curricular deviations of all private schools operating in Saskatchewan in 1987. Second, key Regulations since the late 1980s differentiate classifications of private then independent schools by their agreement or disagreement with teaching the provincial curriculum and, perhaps foundationally, their attestation of subscription to rights and principles upheld by Canadian society generally, and the Goals of Education for Saskatchewan more specifically. Third, the reports of the Numbered Individuals related to the curriculum experienced by pupils attending the Academy.

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<sup>546</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., pp 19–20

<sup>547</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc.

The Dirks Report indicated that half of the private schools in Saskatchewan in 1987 followed the provincial curriculum, just over 18% followed a modified provincial curriculum, and just over 31% did not follow provincial curriculum.<sup>548</sup> The nine (historical) high schools followed the provincial curriculum, hired certified teachers, and received per pupil operating grants.<sup>549</sup> Three schools were non-religious, addressing “the needs of pupils with special emotional or socio/psychological problems.” These schools follow the provincial curriculum and hire certified teachers.<sup>550</sup> Dirks described the curriculums that were followed when provincial curriculum was absent from the instruction at a private school.

The general educational programming in private schools at the time of the Dirks Report’s submission to the Ministry of Education may be understood through the following points within:

Fifteen private schools do not follow the prescribed Saskatchewan Department of Education curriculum, but rather offer the ungraded Accelerated Christian Education (ACE) curriculum by which students are taught in an individualized fashion using programmed learning materials which stress concept, skill and information mastery before the student may proceed to learning new material.

Twenty-four private schools follow the prescribed Saskatchewan Department of Education graded curriculum. The nine Seventh-Day Adventist Schools offer a slightly modified Saskatchewan Department of Education curriculum.<sup>551</sup>

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<sup>548</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., p 19

<sup>549</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., p 19

<sup>550</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., p 25

<sup>551</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., p 21



With respect to what would come to be known as historical high schools, Dirks noted that “Department curriculum is followed in each school.”<sup>552</sup>

The ACE instructional materials are described further:

Students in ACE schools are instructed using packets of self-paced instructional materials called PACES. The content of each subject (e.g., mathematics, social studies) is divided into approximately twelve units of study at each grade level. Students work through the PACE at their own rate and are required to demonstrate mastery of the PACE content by achieving a minimum score of 80% on the PACE test before being permitted to tackle a new unit of material.

... Because ACE schools do not follow the Saskatchewan Department of Education curriculum, graduating ACE students are not granted high school standing by the Department of Education.<sup>553</sup>

Since at least March 1986, *The Education Regulations* have differentiated classes of, then, private schools. The mechanism by which private schools were differentiated was by access to grants provided by the Ministry of Education for the operations of the school’s programming. Section 46 of the new at that time *Education Regulations* described the manner in which the portion of grants from the Minister to a board of education or a private school for provision of designated programs are calculated.<sup>554</sup> Section 61 details the recognized expenditures of a school division for the purpose of operating grants; herein, within subsection (o), the remuneration rates payable to a school division for the purchase of educational services from other school divisions or other individuals is distinguished from those purchased from private high schools. In subsection 61(p), payments to “approved” private high schools are

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<sup>552</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., p 22

<sup>553</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., pp 24–25

<sup>554</sup> *The Education Regulations, 1986*, as published in the *Saskatchewan Gazette* (Part II) March 27, 1986, Saskatchewan Regulations E-0.1 Reg 1; Order in Council 309/86, March 18, 1986, s 46

denoted as remunerable.<sup>555</sup> Section 71 of these same *Regulations* outlines the definition of a private school eligible for capital grants from the provincial government:

71 (1) Subject to subsection (2), capital grants are payable to assist private high schools, that are considered by the minister to be eligible for assistance, for capital construction in an amount equal to 10% of the recognized costs of the facilities, including architect's fees.

(2) A private [high]<sup>556</sup> school is eligible for a grant pursuant to this section only where it:

- (a) has been in operation for a period of not less than five years;
- (b) has had an enrolment during each of the preceding two years of operation of not less than 60 pupils in Grades 9 to 12;
- (c) meets the requirements of the minister and the regulations with respect to courses of study, qualifications of teachers, operating schedules and supervision by the department;
- (d) furnishes the minister with any information that he may require with respect to finances, structure and administration of the school; and
- (e) in the case of capital grants, submits preliminary drawings and cost estimates of proposed projects to the minister.<sup>557</sup>

These characteristics of private high schools, as spelled out within section 71(2) of *The Education Regulations, 1986* appear to represent a turning point in the classification of private education. As will appear later, section 71(2) of the Regulations becomes a reused definition<sup>558</sup> replacing “approved private high school” for contingent access to public funds by private schools in Saskatchewan.

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<sup>555</sup> *The Education Regulations, 1986*, as published in the *Saskatchewan Gazette* (Part II) March 27, 1986, Saskatchewan Regulations E-0.1 Reg 1; Order in Council 309/86, March 18, 1986, s 61

<sup>556</sup> *The Education Amendment Regulations, 1986*, as published in the *Saskatchewan Gazette* (Part II) December 24, 1986, Saskatchewan Regulations 117/86; Order in Council 1199/86, December 17, 1986, s 21

21 Subsection 71(2) is amended by adding "high" after "private".

<sup>557</sup> *The Education Regulations, 1986*, as published in the *Saskatchewan Gazette* (Part II) March 27, 1986, Saskatchewan Regulations E-0.1 Reg 1; Order in Council 309/86, March 18, 1986, s 71

<sup>558</sup> *The Education Amendment Regulations, 1988*, as published in the *Saskatchewan Gazette* (Part II) August 19, 1988, Saskatchewan Regulations 61/88; Order in Council 678/88, August 8, 1988, s 8

*The Education Development Fund Program Regulations, 1987*<sup>559</sup> referenced the above noted section 71(2) of *The Education Regulations, 1986* in its definition of a “private high school”, which is then included beside a school division for the purposes of education grants. In August 1988, *The Education Amendment Regulations, 1988* were published in the *Gazette*. As earlier mentioned, among the modifications to the *Regulations* was the reuse of section 71(2) as a definition for “approved” private high school.<sup>560</sup> A certificate of registration for an independent school was a requirement for operation of such a school in Saskatchewan. Under section 4(2) the Minister would not issue a certificate of registration unless the applicant school provided the Minister with a written declaration that the school complied with select municipal, provincial, and federal law related to school facilities and “does not conduct programs or activities [...] that may foster [...] racial discrimination, [...] religious intolerance, [...] sedition, or [...] social change through violent action”, nor programs “that are otherwise contrary to the rights and principles upheld by Canadian society.”<sup>561</sup>

Subsequently, the 1991 *Independent Schools Regulations*<sup>562</sup> reorganized the delineation of classes of independent schools. Alternative independent schools, associate schools, historical high schools, registered independent schools, and religiously based independent schools emerged. *The Independent Schools Amendment Regulations, 2012*<sup>563</sup> established a class

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<sup>559</sup> *The Education Development Fund Program Regulations, 1987*, as published in the *Saskatchewan Gazette* (Part II) December 24, 1987, Saskatchewan Regulations G-5.1 Reg 10; Order in Council 1050/87, December 16, 1987

<sup>560</sup> *The Education Amendment Regulations, 1988*, as published in the *Saskatchewan Gazette* (Part II) August 19, 1988, Saskatchewan Regulations 61/88; Order in Council 678/88, August 8, 1988, s 8

<sup>561</sup> *The Independent Schools Registration (Interim) Regulations*, as published in the *Saskatchewan Gazette* (Part II) February 2, 1990, Saskatchewan Regulations c E-0.1 Reg 7; Order in Council 96/90, January 24, 1990, s 4 [emphasis added]

<sup>562</sup> *The Independent Schools Regulations*, as published in the *Saskatchewan Gazette* (Part II) March 15, 1991, Saskatchewan Regulations c E-0.1 Reg 11; Order in Council 190/91, March 6, 1991, emphasis added

<sup>563</sup> *The Independent Schools Amendment Regulations, 2012*, as published in the *Saskatchewan Gazette* (Part II) July 6, 2012, Saskatchewan Regulations 49/2012; Order in Council 416/2012, June 27, 2012

of Independent Schools to be known as qualified independent schools; in 2024, certified independent schools were created. The general educational processes and procedures, not unlike the programming, offered by each is likely to differ—based on the criteria supporting their particular classifications—among the classes of independent schools and between independent schools of particular classes and public, separate, and francophone schools in Saskatchewan. More evidence will be required to be collected to explore the nuances of differences among them, if such evidence is even available within the public record, beyond what has already been presented and reported in the documents I have reviewed.

Finally, the third space from which to reflect on the general educational processes and procedures under investigation is found within the statements of the plaintiffs and Numbered Individuals. Such provide insight into the operations and educational programming offered by the Academy by way of these individuals' reflections.

Individuals 005, 007, 019, 023, 041, 042, 043, and 047 noted the use of the ACE instructional materials, including the use of the PACES system, as the educational program offered by the Academy during their time in attendance. Individual 005 noted that the materials were inappropriate to support his or her (later) diagnosed learning disabilities.

Individual 007 noted that

the A.C.E. program was so poor in quality that I had to learn other subjects by reading secular books at the nearby Rusty MacDonald Library. There I learned about topics not included in the PACES [*sic*], like evolution and non-racist portrayals of other cultures and country histories. I also used the library to read of women's accomplishments and fiction that I found inspiring. The library books demonstrated to me that CCA's sexist teachings were narrow-minded and incorrect [*sic*]. It was in the library that I was able to broaden my perspective and learn that women are not inherently subservient to men, and that white people are not inherently superior to others.

... [T]he culture of abuse, the constant threat of paddling through displaying the paddles, encouragement for parents to abuse their children during sermons, and hearing of my friends and family being paddled made me feel afraid and on edge at all times in school. I couldn't be myself or be vulnerable outside my small circle of friends, because any action outside of quiet obedience had a chance of being physically punished.

... [R]epeatedly being told through sermons delivered by Keith Johnson and Ken Schultz that I was inherently less intelligent/important than men – as supported by the A.C.E. system – made me angry. I felt silenced, insignificant; my ambitions dismissed. [...] CCA's sermons and PACES encouraged sexism, which made me distrust men in positions of power.

Individual 019 linked a learning disability to “cheating.”

My cheating involved me using the score key to copy the correct answer in my math paces. Unknown to me at the time was that I had a moderate level of dyslexia, this caused me to I [*sic*] greatly in my school work. Unfortunately [*sic*], I did not receive [*sic*] support to help me at CCA, rather I was punished by having to redo paces (with no support/assistance from anyone who could have helped me learn), stay inside during breaks and threatened to be paddled for cheating.

The PACES learning materials were described by Individual 023:

The curriculum was abysmal, we had comics with Christian kids with names like “Ace Virtueson and Christie Lovejoy” who represented what good christian kids should be. The ‘bad’ characters had names like Susie Selfwill etc as if having willpower of your own is a terrible thing satan can take advantage of. Women and girls were supposed to dress a specific way and ‘be pleasing to the lord’ by having skirts a certain length etc. It was always on the women if the men ‘sinned’ by looking at a woman and lusting after her. There were comics specifically about everything from the length of a woman’s skirt, to political involvement and how liberals are sinners, and the need to convert those around you to Christ because they would die and go to hell otherwise for eternity. This brainwashing was present in all levels of the school, from k to 12 in all of the curriculum. I was taught that God created the earth in six days and on the seventh day he rested. This was in a science PACE (textbook). All of the sciences were prefaced with science being ‘subject to God’s word’ so that the Bible was the ultimate authority in aspects of science. As an adult I have repeatedly faced barriers and had to relearn my understanding of science because of this. Often people correct me in public when I reference things based on what I’ve learned that just aren’t true based on science.

Daily life in school was recounted by Individual 016:

Once in training room, we were seated in our desks which had large visual dividers from our other classmates that were seated around the perimeter of the room and a section in the middle of the room. If you looked past the divider, you receive a demerit. I recall rocking slowly on the legs of my plastic chair to see past and most times I got caught. There was also a scoring station where we would seek permission to walk to by raising a flag to our top shelf of our desk and waiting for the teacher to come to our desk, to permit us to go check our work for errors. If you forgot to put down your flag, you would receive a demerit. If you used the wrong flag, you receive a demerit. If you gawked around the room while at the scoring station, you receive a demerit. If you wrote down the wrong mark at the scoring station or marked something as correct that wasn't, you received a demerit. If you wrote any extra marks or doodled in your workbook, you would receive a demerit. If you left a pen at the station, you receive a demerit. Creativity was punishable. We worked at our own pace, but were acutely aware of our pace as we were punished by demerit if we were slow, struggling or not keeping up with where they wanted us to be. If you made a mistake when reading aloud your memorization of the scripture, you receive a demerit. There was very little instruction, and most of the time, it was embarrassing to ask for help as they were frustrated when you didn't understand. I recall my teacher erasing a whole page of work just because I made one mistake on one part. Should you forget to take down your flag when the teacher did come, you would receive a demerit. If you questioned a teacher on something they said, receive a demerit. If you had to leave the room for any reason, you would receive a demerit. Washroom, phone call, or sick, you would receive a demerit. Once you had three or four demerits in a day, you were called over the intercom to the principal's office and most often forced to stay for detention until 4 pm. I recall the sound of the intercom beep and knowing it was going to be for me.

Individual 041 added:

The classrooms were large spaces with cubicles lined up facing the walls, these were my grade 1-3 desks. When sitting in a cubicle the walls would protrude on both sides acting as blinders so you could not see other students. There was no teaching involved, we were to work out of our home-school ACE (Accelerated Christian Education) booklets, we had different booklets for each subject. If you had a question about your school work you were to put a cube on the top of your desk and have the cube turned to the image of whichever subject your question was for and one of the teachers would eventually come and assist you. Once your work was done you were to get up from your cubicle, push in your chair, and go to a table in the room that had all the answer keys for the booklets, you would then mark your own work.

Individual 042's experience was similar:

As I progressed into grades 8 and 9 (2001-2003) things definitely took a turn for the worse. At this age I began to really struggle with the self-taught ACE system. This system required you to teach yourself out of little booklets called PACES, score your own work and work by yourself in a cubical with three walls by yourself. There was no lesson plans and no accredited teachers to assist with understanding things such as chemistry, physics, biology and math. They also taught in the booklets that the world was created in seven days and that evolution is false. There was no sexual health education and nothing offered about the harms of drugs/alcohol. While working you would be completely insulated from other students. For the most part you could not seek help or consultation from other students on how to do any of the school work and the teachers many times were completely incompetent of providing assistance especially as I got into the more difficult subjects in grades 10-12. In retrospect, being expected to learn maths, chemistry, physics etc. without an accredited teacher giving lessons and providing support was basically setting me up to fail in these subjects.

Having established earlier the lack of clear delineation between the church and the Academy, and with such an environment supported in the description of private education in the Dirks Report, Numbered Individual 001 noted that “going to University was highly discouraged” at the Academy, and moreover,

... it was drilled into me that my lot in life was to graduate high school, attend Faith College, and marry one of the men in the church. When I left the church in 2008, at the age of 19, I had no idea who I was. I couldn't make the smallest decision, as church leadership had essentially been making decisions for me my whole life. It took me almost 3 years to decide to pursue post-secondary education at the age of 22. When I began University, it became very clear to me that my schooling and growing up in the church (even though I excelled with high grades) did not even come close to preparing me for post-secondary education. Half way through my first year, I was struggling with my identity, who I was, feeling like I had lost a whole lifetime and like I was so far behind in life. I had zero critical thinking skills due to the completely incompetent ACE curriculum that was used, and was overwhelmed with the amount of work I had to do that required me to state my opinion.

... Being in the church, my self-preservation tools included being highly critical of myself and extreme perfectionism. While these things have helped me to get to degrees and appear to be fairly successful in my professional career, I struggle with imposter syndrome and a decreased sense of self worth on a daily basis.

Individual 003 saw similar outcomes of his or her experience at the Academy: “After Christian Center Academy, I was a mess. I was always scared. I could not trust anyone. I hated my family for making me go there. They engrained in me that I was bad and would never amount to anything.” Individual 007 noted that “I was frequently afraid during school and church because of this constant threat of violence.”

Individual 004 noted an environment of control: “As a child I felt like we were always being watched and judged. I felt controlled and not free to express any of my own thoughts and feelings.” Individual 035 confirmed a similar experience: “It’s hard to explain how constant the surveillance and control was.”

A unique perspective on the Academy is offered by Individual 026, who is now a teacher.

As an adult and teacher now, I cant believe there was no regard my mental or emotional vulnerability as a student and that no one was looking out for as a young learner. I felt helpless being in that system because you could never speak up or disagree with anything because you’d be intimidated, physically threatened, or be told you were a sinner and evil. I developed high anxiety from being in that enviroment of fear and judgement. My experiences left me with a great sadness knowing so much was robbed from my younger school years. Attending this church and school impacted every area of my life from relationships, worldview, education, spiritual beliefs, politics, love, sex, and identity. [*sic passim*]

Individual 035 noted:

I don’t think I ever once was taught by a teacher who had had any education or training to be a teacher. The work was self directed and self taught. If I had a question, they would help as best as they could, but I believe there were not many ways they could really help me.

Similarly, Individual 048 commented:

The ACE school curriculum was flawed to say the least. I never learned about basic science principles such as evolution or any reproductive health studies. We were told that dinosaurs died in the flood and that the world was 10000 years



old based on when Jesus died on the cross. As such, any doctrines or literature outside of this was heresy.

... There also were never enough qualified teachers to teach us. I remember in grade 11 having questions about chemistry and biology but at that point there were no high school teachers other than Dawn Beaudry who was not comfortable helping with this. They had a former account come in and help teach people math. I was given very basic chemistry assistance from Duff Friesen. Some of our required credits in order to graduate were new testament studies or very strictly theological. We were told for years that university was just not necessary or the main goal in life. The main goal would be to create a strong Christian family. Thus there was not an overtly strong emphasis on education. [*sic passim*]

Individual 048's mother, in a 2011 letter to the Director of Independent Schools, copied to the Minister of Education, noted concerns about the educational environment at the Academy.

There is also the area of concern in the quality of teachers for certain subjects. For example, there is no teacher at that school qualified to teach or assist in any of the high school sciences. If my daughter had questions about Bio 30 or Chem 20 she had to ask a student who had already completed the work to help her with it as no teacher was qualified or could even attempt to help her. And they were not allowed to go on the Internet at school for fear they may come across "evil" information in their research. The only teacher that is qualified to teach anything at the high school level is in Math and English. The student enrolment has significantly dwindled in the past several years as many people have pulled out or have not re-enrolled their children due to similar concerns.

Individual 050 recounted how "[t]he lack of a proper education I believe has left me at a great disadvantage. I 'graduated' from CCA without a grade 12 diploma. Right out of school I got a job at [redacted]. I knew I would have to quite before probation was up due to not being able to provide a grade 12 diploma." This concern was also found in the statement of Individual 052:

I never received any assessment on why I struggled in my schoolwork, I was told I was lazy and sent to a room by myself to fix the problem. I suspect I am dyslexic and would have benefited from a certified teacher seeing me struggling and seeking educational assessments rather than uncertified teachers that weren't trained to understand learning disabilities. The form of self-taught education did not work well for me. I struggled to read and teach myself and grew to believe I was stupid. The education I received through American PACES and uncertified teachers left me with an unsatisfactory education and ill prepared for pursuing

my dream of attending university. As a teen, my teacher was Mr. Duff Friesen. I would raise my flag to ask for help in math, my flag would go unanswered for hours at a time and when he did answer my flag, he would look at my desk see what I wanted help with math, laugh and say [redacted] shake his head and walk away, leaving me helpless to continue to try to teach myself algebra. I was forced to miss school trips, recess, gym, and music because I could not complete my work. At one point a friend of mine told me her mom was taking her out of the school because she took the PACES to a University of Saskatchewan professor and asked if they would prepare her daughter well for university. The professor felt doubtful that the daughter would be prepared for university so the mom was putting her daughter into a more traditional school. I went to the then vice principal Lou Brunelle, and said I was concerned that I would not be able to pursue post secondary education. Lou Brunell laughed and stated that he had seen my work and I would not be going to university, but to stay in school because “No husband wants a stupid wife.” The message I received from this was that I was too dumb for school and my only value was as a wife one day. Knowing how our school worked, I knew questioning Mr. Brunell further would have ended up in severe discipline. I gave up that day. The school always insisted that their education was certified by the Saskatchewan government and that the education minister spoke highly of them. I used to beg my parents to let me go to a regular school where I thought I’d do better, but my parents insisted that they were told by leadership that the education minister was impressed with the system and I was just lazy. I have felt so cheated in my education and embarrassed by it. [*sic passim*]

Some anecdotes of school life were positive, though these are frequently expressed within a frame of positive and negative experiences. Individual 015 noted that “my personal experiences were positive. My education although incomplete and not without issues - [*sic*] provided me the necessary skills to succeed in post-secondary and graduate school.” Nevertheless, as a witness to events directly affecting others within the Academy, Individual 015 said “I suffer some amount of survivor’s guilt or guilty feelings/regrets that I have not stood up sooner.” Individual 033 noted that “I had good and bad experiences [*sic*]. The moments where we were allowed to be kids are the good memories, but they were always overshadowed by everything else.”

The above claims made by the Numbered Individuals are gravely concerning to me. In my opinion, they violate several sections of the Regulations and the Education Act. Section 4 of the—short-lived as it was and now effete—1990 *Independent Schools Registration (Interim) Regulations* noted that

- ... (2) **The minister shall not issue a certificate of registration unless the applicant provides the minister with a written declaration that the independent school:**
- (a) complies with:
    - (i) municipal zoning by-laws; and
    - (ii) all federal and provincial legislation applicable to that school's facilities and operations; and
  - (b) **does not conduct programs or activities:**
    - (i) **that may foster:**
      - (A) **racial discrimination;**
      - (B) religious intolerance;
      - (C) sedition; or
      - (D) social change through violent action; or
    - (ii) **that are otherwise contrary to the rights and principles upheld by Canadian society.**<sup>564</sup>

I find it difficult, based on what I have read of the experiences of students enrolled at the Academy, to consider the programming or activities of the Academy in alignment with this section of the then *Regulations* (notwithstanding its present status as effete). Moreover, a central focus of the eligibility of an independent school (and, given the arguments of Gordon Dirks,<sup>565</sup> also in the era of private schools in Saskatchewan) for registration by the Minister has been a lack of inconsistency with the 1984 *Goals of Education for Saskatchewan*.<sup>566</sup> Having read the statements of the named plaintiffs and the Numbered Individuals, it is inconceivable to me

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<sup>564</sup> *The Independent Schools Registration (Interim) Regulations*, as published in the *Saskatchewan Gazette* (Part II) February 2, 1990, Saskatchewan Regulations c E-0.1 Reg 7; Order in Council 96/90, January 24, 1990, s 4 [emphasis added]

<sup>565</sup> Dirks, G.E. (1987). *A Review of Private Schooling in Saskatchewan*. Regina, CA: West-Con Management Services Inc., p 50 and Appendix C

<sup>566</sup> Saskatchewan Department of Education. (1984). *Directions: The final report*. Regina: the Author.

that such practices and environment could be considered “not inconsistent with the goals of education for Saskatchewan”.<sup>567</sup> Moreover, I am shocked by the apparent lack of procedural fairness and natural justice that appears as a theme throughout the reports of the Numbered Individuals. In my professional opinion, it is perversely ironic that the system of regulation and supervision which affords the independent school<sup>568</sup> and independent school teachers<sup>569</sup> procedural fairness and natural justice is not mirrored (it would seem) in the general system of regulation and supervision of the students within and by the Academy.

Some individuals spoke of the extensive time spent at school or in religious services as a part of their schooling. Individual 026, for example, noted:

In terms of a time frame, we were subject to this enviroment [*sic*] Monday to Friday for school and then Saturday, Sunday, and Wedensday [*sic*] for church. If I had 100% attendance for both church and school, I would have spent over 50 hours of my week in the building and that’s not even including extra curr. So, we were subject to indoctrination and intimidation constantly.

Individual 040 recalled:

As they began to enforce more stricter legalism, the institution began to enforce mandatory signage of what services we attended that week (Wednesday, Saturday, and Sunday) as well as having to write down how much money we gave as an offering in each service (I believe this started the school year that we left or the school year prior?). If any services were missed without good enough reason, you were academically punished. This caused a lot of psychological distress for me as the 3 services per week that would usually last over 2.5 hours were causing harm to my mental health, but then I was being pressured throughout

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<sup>567</sup> *The Independent Schools Regulations*, as published in the *Saskatchewan Gazette* (Part II) March 15, 1991, Saskatchewan Regulations c E-0.1 Reg 11; Order in Council 190/91, March 6, 1991, ss 3(1)(e) and 30(1)(f), see also ss 18 and 36; Saskatchewan Ministry of Education. (1991). *Independent schools policy manual*. Regina: the Author, Policy E, pp 402–403; Saskatchewan Ministry of Education. (2012). *Handbook for registering an independent school in Saskatchewan*. Regina: the Author, see Compliance Form

<sup>568</sup> *The Independent Schools Regulations*, as published in the *Saskatchewan Gazette* (Part II) March 15, 1991, Saskatchewan Regulations c E-0.1 Reg 11; Order in Council 190/91, March 6, 1991, ss 4(2), 8(2) through 8(4), 18(2), 31(2), 31(4), 35(2) through 35(4), and 36(2);

<sup>569</sup> *The Independent Schools Regulations*, as published in the *Saskatchewan Gazette* (Part II) March 15, 1991, Saskatchewan Regulations c E-0.1 Reg 11; Order in Council 190/91, March 6, 1991, ss 13(2) through 13(4),

my schooling 5 days per week, enforcing that I was there and that I gave them an appropriate amount of money.

Individual 042 remembered “being forced to go to the church (that ran the school) 3-4 times a week (2.5-3.5 hrs per church service)”. Individual 048 recalled: “[w]e attended school 5 days a week and church at least 3 if not 4 times a week.” Individual 052 said “I went to 6:30 am prayer, and three services a week.” Several individuals have noted the blurring of boundaries between the Academy and the church. I highlight this concern over the amount of time spent in religious service within school or school-based instruction as it appears to violate section 22 of *The Independent Schools Regulations*<sup>570</sup>:

... 22(1) **Where authorized by a registered independent school board**, non-credit religious instruction may be given **for a period not exceeding two and one-half hours per week within the regular hours of instruction** pursuant to clause 17(1) (b).

Further, under *The Education Amendment Act, 2006*<sup>571</sup> religious instruction in schools under the jurisdiction of a school division were limited to 2.5 hours per week.<sup>572</sup>

***6. In your objective, professional opinion, based on a review of the documentation provided to you, and that you have considered, would the conduct of the Government of Saskatchewan in its role related to oversight of Legacy Christian Academy (formerly Christian Centre Academy) deviate from the accepted historical role and obligations of the Government of Saskatchewan required and carried out by the Ministry of Education or otherwise, in overseeing the operations of such a school?***

We gain some, albeit modest, insight into the presumed practices of the provincial government in this respect through a small collection of documents I have earlier discussed.

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<sup>570</sup> *The Independent Schools Regulations*, as published in the *Saskatchewan Gazette* (Part II) March 15, 1991, Saskatchewan Regulations c E-0.1 Reg 11; Order in Council 190/91, March 6, 1991, emphasis added

<sup>571</sup> 2006, c 18 (Saskatchewan)

<sup>572</sup> 2006, c 18 (Saskatchewan), ss 4 – 13, 15, 21 – 28, 33 – 35

The first is found in the 2011 letter written to the Director of Independent Schools by the parent of Individual 048, copied to the Minister of Education. We have no information related to outcome from this letter, other than a statement attributed to the Ministry by the Ombudsman Saskatchewan dated May 31, 2023. Taken on its own, Individual 048's parent's letter highlights what I would consider serious complaints against the administration of the Academy. This letter opens with concerns related to "the policy, procedures and practices in place" at the Academy and goes on to highlight concerns with the educational program offered by the Academy, the qualification of individuals who are teaching such programming, and the general administration of the independent school. The letter notes that this is a concern held by others beyond solely that of the author, and that there is at least a risk of the violation of government policy. Additionally, the letter may be written by a parent, but a parent who claims to have "an inside view of what goes on as [the parent] was a classroom assistant" who "worked in the school for 6 years." The influence and interference of individuals outside of the lawful administrative personnel of the Academy is noted, a general lack of natural justice by which the matter of an expulsion was handled. Nearing its conclusion, the letter implores,

I am asking the Department of Independent Schools to seriously investigate this school and to look at the ways this school may be in violation of one or some of the regulations outlined in the Department of Education's policy relating to Independent Schools.

The author notes the wish to "at the very least, notify your department of some of the gross injustices being served the students of this province through this school".

The Ombudsman Saskatchewan noted in its 2023 "Early Resolution Summary" document that

The Ministry acknowledged that it lacked reporting and investigation guidelines for addressing complaints related to registered independent schools. Additionally, the Ministry had only documented two serious complaints, both of which were referred to the police. Upon receiving our notice, the Ministry recognized the existence of this problem and proactively reached out to our office for further assistance.

This suggests to me that the Ministry divides complaints into those which it deems serious and those which it deems not serious. Further, it appears that the Ministry lacks a reporting and investigation system with respect to complaints of any type; but, nevertheless, the Ministry treats only complaints that it deems worthy of report to the police as serious—which it seems from my read Individual 048’s parent’s letter was not considered serious and would have not been investigated. This is very concerning to me. The absence of such an investigatory practice would clearly violate Government of Saskatchewan policy, as outlined within the earlier described “Procedures”<sup>573</sup> of the Ministry with respect to the enforcement of Policy E of its own 1991 *Independent Schools Policy Manual* and reinforced in statements of its own 2012 *Handbook for Registering an Independent School in Saskatchewan*.<sup>574</sup> Such would be further problematic, in my opinion, given statements repeatedly expressed by the Ministry in planning and annual self-reporting documents. In 2014, the Ministry stated that it provides, among other things:

regulation and monitoring of 59 registered independent schools including eight alternative independent schools, 20 Qualified Independent Schools, four Historical High Schools, one independent school with a service agreement, 16 unfunded independent schools and 10 independent schools associated with a provincially funded school division;<sup>575</sup>

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<sup>573</sup> Saskatchewan Ministry of Education. (1991). *Independent schools policy manual*. Regina: the Author, Policy E, pp 404–406, emphasis in original

<sup>574</sup> Saskatchewan Ministry of Education. (2012). *Handbook for registering an independent school in Saskatchewan*. Regina: the Author

<sup>575</sup> Saskatchewan Ministry of Education. (2014). *2013 – 2014 Annual report: Ministry of Education*. Regina: the Author, p 3

In 2015, the Ministry stated that it provides, among other things:

Regulation and monitoring of 60 registered independent schools including eight alternative independent schools, 20 Qualified Independent Schools, four Historical High Schools, one independent school with a service agreement, 16 unfunded independent schools, 11 independent schools associated with a provincially funded school division<sup>576</sup>

As I earlier provided in the analysis, *The Education Amendment Act, 2009*<sup>577</sup> contains many broad amendments to *The Education Act, 1995*, many of which add significant administrative processes to the following areas of some interest given the current analysis: duties of school divisions and the conseil scolaire to produce documents; duty to report to the Minister teacher suspensions, terminations, resignations, or retirements which have resulted from the employer holding a reasonable belief relate to professional incompetence or professional misconduct; complaints from the public to the Saskatchewan Teachers' Federation (STF) related to teacher professional incompetence or professional misconduct; definitions of teacher professional incompetence and professional misconduct; and the professional conduct committee, investigations, hearings, decisions, and appeals of decisions thereof.

Section 23 of the Amendment Act<sup>578</sup> adds sections 109.1 through 109.6 to the Act. Of these, 209.1 compels a board of education, conseil scolaire, and a registered independent school, among others, to report to the minister any suspension, termination, resignation, or retirement of a teacher where it is believed that professional incompetence or professional misconduct of the teacher was a material factor. Section 209.2 outlines how if the Minister

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<sup>576</sup> Saskatchewan Ministry of Education. (2015). *2014 – 2015 Annual report: Ministry of Education*. Regina: the Author, p 3

<sup>577</sup> 2009, c 13 (Saskatchewan)

<sup>578</sup> 2009, c 13 (Saskatchewan)



receives a public complaint or a report outlined in 209.1 against a member of the STF that complaint must be forwarded to the STF for use in accord with its own proceedings against the member. The results of the STF proceedings against its member are to be forwarded to the Minister, whereupon a note is made in the register of teachers (section 209.6) following disposition on any appeal of the decision. Section 209.3 defines professional incompetence:

209.3 Professional incompetence is a question of fact, but the display by a teacher of a lack of knowledge, skill or judgment or **a disregard for the welfare of a pupil or other member of the public served by the profession** of a nature or to an extent that demonstrates that the teacher is unfit to:

- (a) continue in the practice of the profession; or
- (b) provide one or more services ordinarily provided as a part of the practice of the profession;

is professional incompetence within the meaning of this Act.<sup>579</sup>

Section 209.4 defines professional misconduct:

209.4 Professional misconduct is a question of fact, but **any matter, conduct or thing, whether or not disgraceful or dishonourable, constitutes professional misconduct within the meaning of this Act if it:**

- (a) is harmful to the best interests of pupils or other members of the public;**
- (b) tends to harm the standing of the profession;**
- (c) constitutes a breach of this Act or the regulations; or**
- (d) in the case of a teacher employed by a board of education or the conseil scolaire, constitutes a breach of *The Teachers' Federation Act, 2006* or the bylaws made pursuant to that Act.<sup>580</sup>

Section 209.5 permits employers of teachers certain reasons for the termination or suspension of a teacher's contract of employment, including professional incompetence, professional misconduct, neglect of duty, or "any other cause that, in the opinion of the teacher's employer, renders the teacher unsuitable for continued teaching service in the position held by that

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<sup>579</sup> 2009, c 13 (Saskatchewan), emphasis mine

<sup>580</sup> 2009, c 13 (Saskatchewan), emphasis mine

teacher at the time of the termination or suspension.” These sections were eventually removed from *The Education Act, 1995* and placed within *The Registered Teachers Act, 2015*.<sup>581</sup>

Section 27 of the Amendment Act<sup>582</sup> adds the design, administration, and function of a Professional Conduct Committee to *The Education Act, 1995* as sections 230.1 through 230.93. Of these, 230.2 details investigations of matters raised by public complaints or employer reports related to professional conduct of teachers. Section 230.3 details the terms of reference of a Professional Conduct Committee. Section 230.4 outlines the hearing process; section 230.5 discusses a result where a teacher’s certificate of qualification (teaching license) should be suspended or limited. Section 230.6 details the report of a Professional Conduct Committee’s disposition and section 230.7 explains the power of the Minister to make orders following receipt of such disposition (and sections 230.8 and 230.9 outline the Minister’s power when a criminal conviction is material). Section 230.91 discusses the process for appeal of the Minister’s order; effect of an appeal on the order (section 230.92); and immunity of the Minister, the Government of Saskatchewan, the Committee, and others (section 230.93).

Section 45 of the Amendment Act<sup>583</sup> adds subclauses to section 370(1) of *The Education Act, 1995* which outlines the powers of the Lieutenant Governor in Council to make regulations, as follows:

**(i.1) establishing standards of professional competency, conduct and proficiency for teachers who are employed or retained to teach in a registered independent school or by any person or entity recognized by the minister, other than a board of education or the conseil scolaire;**

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<sup>581</sup> *The Registered Teachers Consequential Amendments Act, 2015*, c 18 (Saskatchewan), s 2(9); 1995, c E-02, s 209.01 (repealed); 2015, c R-15.1 (Saskatchewan), s 33

<sup>582</sup> 2009, c 13 (Saskatchewan)

<sup>583</sup> 2009, c 13 (Saskatchewan)

(i.2) without restricting the generality of section 209.4, prescribing any conduct on the part of a teacher that shall be deemed to constitute professional misconduct within the meaning of this Act;<sup>584</sup>

All of the above outlines the regulatory framework for the professionalism of teachers, and the manner in which the Ministry will act when a complaint is received from a member of the public. No decision or determination of any complaint raised against a teacher in Saskatchewan was published by the Saskatchewan Professional Teachers Regulatory Board or other body which I am aware between the coming into force of *The Education Amendment Act, 2009*<sup>585</sup> and 2017.<sup>586</sup>

In my objective, professional opinion, based on a review of the documentation provided to me, and those additional documents I have been able to consider, I believe that the conduct of the Government of Saskatchewan in its role related to oversight of Legacy Christian Academy (formerly Christian Centre Academy) deviated from the role and obligations the Government of Saskatchewan assigned to the Ministry of Education with respect to overseeing the operations of such a school.

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<sup>584</sup> 2009, c 13 (Saskatchewan), emphasis mine

<sup>585</sup> 2009, c 13 (Saskatchewan)

<sup>586</sup> see [https://www.sptrb.ca/SPTRB/Professional\\_Standards/Hearing\\_Dates/SPTRB/Professional\\_Standards/Hearing\\_Dates\\_\\_Agreements\\_\\_and\\_Decisions.aspx](https://www.sptrb.ca/SPTRB/Professional_Standards/Hearing_Dates/SPTRB/Professional_Standards/Hearing_Dates__Agreements__and_Decisions.aspx)