



**2nd Call**

**CUPE Manitoba  
School Division Sector  
Conference 2017**

**November 17 - 19, 2017**

**Dauphin, Manitoba**

The 2017 CUPE Manitoba School Division  
Sector Conference will be held:  
November 17 - 19, 2017  
Dauphin, Manitoba  
Ukrainian Orthodox Hall

**BOTTLED WATER BAN**

Delegates to the 2011 CUPE Manitoba convention passed two resolutions regarding bottled water.

CUPE Manitoba will:

- Continue to support the ban of bottled water from all CUPE events; and
- Support the call on other Unions and Organizations to ban bottled water.

CUPE Manitoba will:

- Refrain from purchasing and/or using bottled water, when clean tap water is readily available.

**Please do not bring bottled water into the conference.**

**SCENT-FREE CONVENTION**

Delegates to the CUPE Manitoba Convention in 2008 passed a resolution calling for all conferences, conventions and events to be scent-free.

Increasingly, workers are becoming sensitized to chemicals in the environment. For many workers, attending conferences and being exposed to perfumes can be a serious health risk.

**Delegates and guests are asked not to wear scented products during the conference.**

jk/cope342

**REGISTRATION & MEALS**

Registration and a wine and cheese will take place on

**Friday, November 17th from 5:00p.m.-10:00p.m.**

Lunch and dinner will be provided on Saturday, November 18th.

**REPRESENTATION**

The number of delegates who may attend Manitoba School Division Committee conferences shall not be limited and they shall be seated for all conference proceedings. The number of voting delegates for elections shall be determined by the paid up membership including Rand Formula payees to the end of the month previous to the month in which the conference call is sent out.

Representation by local unions or units (based on the school year September to June) shall be:

Up to 50 members	-	2 delegates
51 – 100 members	-	3 delegates
101 – 150 members	-	4 delegates
151 – 200 members	-	5 delegates
201 – 250 members	-	6 delegates
251 – 300 members	-	7 delegates over
300 members	-	one additional delegate for each 100 members or portion thereof.

## HOTEL INFORMATION

**Canway Inn & Suites**

1601 Main Street South  
Dauphin, MB R7N 2V4  
Ph: (204) 638-5102

**Super 8**

1457 Main Street South  
Dauphin, MB R7N 3B3  
Ph: (204) 638-0800  
Toll Free: 1-800-454-3213

**Prairie Mountain Inn**

1501 Main Street South  
Dauphin, MB R7N 3B3  
Ph: (204) 638-4233  
Toll Free: 1-877-638-4233

**Highland Motel**

1351 Main Street South  
Dauphin, MB R7N 2X7  
Ph: (204) 638-5100

# CONFERENCE CALENDAR

( D R A F T — t i m e s s u b j e c t t o c h a n g e )

## CONFERENCE

- November 17 - Registration and Wine and Cheese (5pm-10pm)
- November 18 - Conference (9am-4pm)
- November 18 - Dinner (6pm-12am)
- November 19 - Conference (9am-12pm)

**CUPE Manitoba**  
**Email: [cupemb@cupe.mb.ca](mailto:cupemb@cupe.mb.ca)**  
**Ph: (204) 942-0343**  
**Fax: (204) 956-7071**  
**704-275 Broadway**  
**Winnipeg, Manitoba**  
**R3C 4M6**



2017 School Division Sector Conference – November 17 - 19, 2017  
Dauphin, Manitoba

**BURSARY APPLICATION**

Local #: \_\_\_\_\_

Local Name: \_\_\_\_\_

Contact Person: \_\_\_\_\_

Mailing Address: \_\_\_\_\_

Phone #s: Work: \_\_\_\_\_ Home: \_\_\_\_\_ Cell: \_\_\_\_\_

E-mail Address: \_\_\_\_\_

Delegate's Name: \_\_\_\_\_

**General Information:**

Number of Members: \_\_\_\_\_

Has your local received a CUPE Manitoba Bursary in the past?

Yes No If so, when? \_\_\_\_\_

Has the delegate attended School Division Sector Conference before?

Yes No If so, when? \_\_\_\_\_

Please describe the delegate's union involvement.

\_\_\_\_\_  
\_\_\_\_\_

**Financial Circumstances:**

Please comment on your local's financial circumstances (i.e. total cost of sending a delegate, transportation, lost wages, registration, etc.). **Please include a copy of your latest Trustees' Report for the CUPE Manitoba School Division Sector Committee**

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Educational Needs of the Local:**

Please explain how the Conference will benefit your local.

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Signature of Local President:** \_\_\_\_\_

**Deadline for Application is November 3, 2017**